

WATCHMAN'S TEACHING LETTER

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TO THOSE WHOM THE COVENANT BELONGS A NON-UNIVERSAL CULTURE AWARENESS INSTRUCTIONAL PUBLICATION

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A MONTHLY TEACHING LETTER

This is my one hundred and fiftieth monthly teaching letter and continues my thirteenth year of publication. Since lesson #137, I have been presenting a series entitled *The Greatest Love Story Ever Told*. I gave a general overview before starting the seven stages of this story, which are as follows: (1) the courtship, (2) the marriage, (3) the honeymoon, (4) the estrangement, (5) the divorce, (6) the reconciliation, and (7) the remarriage. The subject of Yahweh taking the twelve tribes of Israel as His wife is hardly ever addressed in churchianity to any extent, if at all. I spent my share of time in these churches, and I can avouch that I never heard much about it. Outside of a few songs about the marriage supper of the Lamb, the subject was left unexplained! In addition to this, many so-called Bible adepts today teach two gospels, namely: the gospel to someone identified as the 'jews' and 'the gospel of 'grace to the gentiles'. Yet we are told at Eph. 4:4-6:

“⁴ There is one body, and one Spirit, even as ye are called in one hope of your calling; ⁵ One Master, one faith, one baptism, ⁶ One God and Father of all, who is above all, and through all, and in you all.” You will notice here that there is but one faith, so likewise there can be only one gospel, meaning “good news”. Neither are there two marriages, but marriage, divorce and remarriage to one wife! It should be noted that the word “gospel” is used in 98 verses of the New Testament, and without exception, it is used in the singular! It is simply amazing how some dream up what they conjecture that Scripture is saying without checking out the original language which it is written in! So the “two gospel” people are perpetrating criminal fraud of the most evil kind – in effect, casting the “children’s bread to the dogs”. Neither are there three gods making up a trinity! In lesson #149, we left off at Exod. 23:25:26:

THE GREATEST LOVE STORY EVER TOLD, Part 14

“THE MARRIAGE” continued:

YAHWEH'S PRENUPTIAL AGREEMENT WITH ISRAEL continued:

Actually, with this lesson we are approaching the end of the subject of Yahweh's prenuptial agreement with His Cinderella wife-to-be. All we have left of Exodus chapter

23 are verses 27-33, which contain some very important prenuptial promises of what Yahweh will do on His part, plus two more admonitions of what is expected from His bride, the twelve tribes of Israel.

At this point, I must address a malignant lie that is going around which poses a danger to *The Greatest Love Story Ever Told*. This lie originated with the late Ron Wyatt where he claimed that Christ came to make “atonement” rather than “reconciliation”. When Yahshua died upon the cross, He (as both the Father and Son), made a way of reconciliation to remarry the twelve tribes of Israel; not to make atonement for them as stated at Rom. 5:11! “Atonement” is fraudulent to the core. It is a mistranslation as explained next:

From an email by William Finck: *Propitiation is NOT Atonement!* Saturday, July 24, 2010, Bill stated:

“Propitiation is NOT Atonement! ... This debate has come up around me several times this week, and I thought I’d share a few notes on the topic.

“All definitions below are from either *The American Heritage College Dictionary*, 3rd edition, or Liddell & Scott’s *Greek-English Lexicon*, or *The New College Latin & English Dictionary*, depending on the language of the word being defined. They are abridged, and some of my own comments are added.

“Propitiate: to conciliate, appease.

“Propitiation: The act of propitiating. Latin propitius, a disposition of favor (one can think pro-pity, a setting forth of pity or mercy). The Greek word translated propitiation in the New Testament is ‘hilasmos’, which is a means of appeasing, a conciliation.

“To appease: to bring peace or calm, to satisfy or relieve.

“To atone: to make amends or reparations for an injury or wrongdoing, to expiate.

“The only time we see the word ‘atonement’ in the popular versions of the New Testament is at Romans 5:11, but the Greek word is ‘katallasso’, and it means reconciliation. It does not ever mean atonement, and it cannot mean atonement. Therefore, the word atonement does not appear in the New Testament, unless one is an advocate of ‘church Greek’, which is not the Greek of our Redeemer and His apostles who spoke and wrote Koine Greek.

“Therefore the word [or concept of] atonement is not found in the New Testament. Christians confuse propitiation and atonement, however these are not the same, although the ‘church Greek’ devisors would like Christians to confuse them. The devisors of ‘church Greek’ want to confuse these terms, because they strive to eliminate the idea of Christ’s propitiation as an act of conciliation between Israel and Yahweh our God, endeavouring to destroy the racial covenants between Israel and Yahweh. The matter of reconciliation stands in the way of the universalism of the ‘Church’. [or concept of, C.A.E.]

“Christ is not our Atonement, He is our Propitiation, and there is a world of difference. We can never fully make our atonement, because we cannot ever repay Yahweh for our sins, national or personal. Yet under the New Covenant our reconciliation with Yahweh is effected upon our acceptance of the propitiation of Christ,

but it was not done on the cross: He can be a propitiation for us, but He cannot make amends for us: our conciliation is achieved by our acceptance of His propitiation, if indeed He accepts us!

“We all have some judaeo baggage to lose if we are ever going to come to a better knowledge of the truth.

William Finck”

Ron Wyatt’s insistence on bringing the Ark of the Covenant into the picture (which was emblematic of atonement), made a farce of our reconciliation to our Husband Yahweh, making our remarriage to Him (by Wyatt’s theory) impossible. Some suggest that I shouldn’t write so many papers on Wyatt’s falsehoods, but Scripture states that if I sit idly by, without witnessing to what I understand to be the truth, I become as guilty as he, and I’m not about to sit idly by to avoid offending some! Either what I am presenting on Yahweh’s marriage to the twelve tribes of Israel is true, or it is not! The ball is now in the reader’s court. One can follow either Christ, or the lies of Ron Wyatt; not both!

Returning now to Exodus 23:27-33, let’s read verses 27-28: **“²⁷ I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. ²⁸ And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.”**

Previously, in our treatment of this nuptial agreement between Yahweh and the twelve tribes of Israel, we focused primarily on what we had promised Yahweh, but here we will cite some of what He promised us. To do this, I will quote from *A Commentary on the Holy Bible* by Matthew Poole, vol. 1, page 170:

“*Hornets*, properly so called, as may be gathered from Josh. xxiv. 12; Deut. vii. 20. Hornets are of themselves very troublesome and mischievous; but these it is very probable were like those Egyptian flies, Exod. viii. 21, of an extraordinary bigness and perniciousness. It is not strange that such creatures did drive many of these people from their habitations; for many heathen writers [also] give us instances of some people driven from their seats by frogs, others by mice, others by bees and wasps; of which see Herodotus, Diodorus, Pliny, Ælian, Justin, &c.

“He names these three people, either for all the rest, because they were the most potent about the time of Israel’s first entrance into Canaan, and gave them [*the*] most trouble; or because these three were more infested with hornets than the other nations, as being more numerous and dangerous.”

It is interesting that Poole pointed out the Egyptian flies, one of the plagues on the Egyptians. It is also interesting that Exod. 8:21 states “and also the ground whereon they *are*.” Here in Ohio, and nearly the entire Midwest for about 20 years or so, we have been plagued with an insect that appears like the common honeybee, but is rather a species of hornet. When they first invaded the area, everyone was calling the local beekeepers to come and take them away, but the beekeepers quickly advised them they were not honeybees but hornets. They didn’t sting very often, but when they did, one could plan on taking the next 24 hours off to recover from the sting. Another unusual thing about them is the fact that they live in the ground or gather in the

concrete blocks of foundations. During the 70s and 80s there were a lot of people with trailers and motor-homes going camping in northern Michigan, and some made the claim that these hornets were native to that area, and when the people returned from their camping trips, they brought them back with them, as they had made nests in the house trailers and motor-homes.

There are a lot of insect species in this world, and the Almighty could have used various types of them against the Canaanites. However, it might have taken more than a single season to have increased their numbers, where they could have displaced the population. For another observation on this subject, I will cite Jamieson, Fausset & Brown's 6-volume unabridged *Commentary* on this passage:

“27. I will send my fear before thee, and will destroy all the people [את־אִמְתִּי] – my terror (cf. Gen. xxxv. 5); the consternation I shall produce. And such was the panic struck by the appalling miracles of the exodus into the neighbouring nations, particularly the Canaanites, that they were completely paralyzed – incapable of making any vigorous resistance to the occupation of their land by the Israelites (cf. Exod. xv. 14-16; Deut. ii. 25; Josh. ii. 11). This renewed promise of Yahweh was warrant sufficient to justify the Israelites in taking forcible possession of Canaan, and to show that the expulsion of the then existing inhabitants, whose hopeless degradation outraged humanity, was an act accordant with the justice as well as the goodness of God (see further on Josh. xxi. 43). 28. And I will send hornets before thee (cf. Deut. vii. 20) [את־הַצִּרְעָה] – hornet, with the article prefixed, used collectively and metaphorically as a symbol of the terror inspired by God into the enemy. *Junius* suggests this translation – ‘I will send before thee fear or pestilence as a hornet.’ But the particle of likeness, as, is not in the text, and must not be interpolated at the will of translators. *Bochart*, who considers literal hornets to be meant, quotes several remarkable instances of Oriental people being compelled, by overwhelming swarms of these malignant insects, to abandon their dwellings and seek habitations elsewhere (‘*Hierozicon*,’ lib. iv., pp. 540, 541). With these examples on record, he thinks it far from being incredible that many of the Canaanites were by this formidable enemy driven from their homes, and forced to remove beyond the reach of their attack. Most modern writers are inclined to take the word as used figuratively, understanding, with *Augustine*, an extraordinary dejection of spirits; or regarding it, with *Rosenmuler*, as a symbol of Divine judgments – various kinds of evils which might be very aptly described under the metaphorical name of insects whose stings cause exquisite pain, and which, from their immense numbers, are capable of harassing and distressing man exceedingly. Accordingly, it has been remarked that Joshua, though he recorded the fulfillment of this promise (Josh. xxiv. 12), does not mention a single case of Canaanites being expelled from their towns or villages by any extraordinary swarms of these noxious creatures.” [I will address more on this later.]

From Adam Clarke's 6-volume *Commentary*, vol. 1, page 423 on this passage we read:

“Verse 28. *I will send hornets before thee*] את־הַצִּרְעָה *hatstsirah*. The root is not found in Hebrew, but it may be the same with the Arabic صع saraa, to lay prostrate, to strike down; the *hornet*, probably so called from the destruction occasioned by the

violence of its sting. The *hornet*, in natural history, belongs to the species *crabro*, of the genus *vespa* or *wasp*; it is a most voracious insect, and is exceedingly strong for its size, which is generally an inch in length, though I have seen some an inch and a half long, and so strong that, having caught one in a small pair of forceps, it repeatedly escaped by using violent contortions, so that at last I was obliged to abandon all hopes of securing it alive, which I wished to have done. How distressing and destructive a multitude of these might be, any person may conjecture; even the bees of one hive would be sufficient to sting a thousand men to madness, but how much worse must wasps and hornets be! No armour, no weapons, could avail against these. A few thousands of them would be quite sufficient to throw the best disciplined army into confusion and rout. From Josh. xxiv. 12, we find that actually driven out of the land by these hornets, so that the Israelites were not obliged to use either sword or bow in the conquest.” (*This confirms that hornets were really meant.*)

Wouldn't it be great if Yahweh would send tens of thousands of swarms of hornets all over the United States and drive all the Canaanite-mexicans back across our southern border? Maybe, if we would start taking the provisions of our nuptial agreement with Him seriously, He would do just that! But Scripture is clear, next time its going to be complete extermination, Zech. 14:21!

In our nuptial agreement with Yahweh, He instructed us that it would be better for us if we wouldn't drive all of the Canaanites out of our new home (present day Palestine), in one year. Rather, we were to exterminate them “little by little”. The reason for this was to keep the number of wild beasts under control, Exod. 23:29-30:

“²⁹ I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. ³⁰ By little and little I will drive them out from before thee, until thou be increased, and inherit the land.”

For an observation on this passage, I will cite the Jamieson, Fausset & Brown's 6-volume unabridged *Commentary* for their input, editing “Jehovah” to read “Yahweh”:

“29-30. I will not drive them out from before thee in one year, &c. Many reasons recommended a gradual extirpation of the heathen inhabitants of Canaan. But one only is here specified – the danger lest in the unoccupied grounds wild beasts should inconveniently multiply – a clear proof that the promised land was more than sufficient to contain the actual population of the Israelites. It is observable, however, that the particular parts of the land most liable, if neglected or left waste, to be endangered by the multiplication of wild beasts are specified. These were the territories of the Hivites, the Canaanites, and the Hittites; and hence, as these deserted localities would have been preeminently exposed to the incursion of various predaceous animals, it was distinctly intimated that the original occupiers would not be at once, but gradually, expelled (see on Gen. xv. 19-21). In addition to the account there given of the territorial domains of the aboriginal tribes of Canaan, it may be interesting to subjoin the following remarks (*Mioaiak Hill*, ‘Christ or Colenso,’ p. 79) as to the regions respectively occupied by the three tribes mentioned in this passage:– ‘The Hivites lived in the north, north-east, and north-west extremity of Palestine – the region subsequently assigned to the tribes of Asher, Dan, and Naphtali. The Hittites lived in and about Hebron (Gen. xxiii. 3-

7, 10, 19), that is, south of Jerusalem. Canaanites is a name used in a wider sense, to denote the whole land of Canaan; but when, as here, in distinction with any of the other tribes, it comprehends only one of the seven Canaanitish races. The territory of this tribe is vaguely defined as by 'the sea, and by the coast of Jordan' two kings of the Amorites were (Num. xiii. 29). We can make nothing out of this description, unless by sea is meant the Dead Sea, into which the Jordan empties itself. On this view the Canaanite inhabited the south-eastern extremity of Palestine west of the Jordan. Apart from this, it is but natural to suppose that the reason of the association of these three tribes is, that the part inhabited by the Canaanites was also a wild and dangerous region. Now, look at the northern extremity of Palestine, with its mountains forming the southern ridges of the Lebanon range, which are even at the present day full of the haunts of the buffalo, jackal, wolf, hyæna, lion, bear, tiger, leopard, lynx, and serpents, vipers, scorpions, centipedes, the tarantulas, the hornet, and the wasp. Look again at the southern part of Palestine, with its road from Jerusalem to Jericho – a road which travellers unite in depicting in the most gloomy hues, as a 'wild and melancholy region.' The aspect of the whole of it is said to be 'peculiarly savage and dreary, vying in this respect with the wilds of Sinai.' The wilderness of Judea is full of extensive caverns, in which David wandered about. It is the region of which, so late as in the time of Christ, 'wild beasts' are spoken of as inhabitants (Mark i. 13). Further to the south is Idumea, with the great Eastern desert, to name which is enough for present purposes. Now, in the historical account of the occupation of these localities there is no instance detailed of overrunning by wild beasts having really occurred; and it must be considered, therefore, that the pre-arrangement described in this passage, as to the gradual dispossession of the native tribes, is a beautiful illustration of the minute care Yahweh took of His chosen people."

At Exod. 23:31 we find the borders of our housekeeping estate with our Husband, Yahweh, where an admonition is given by Him to us to let no others enter:

"And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee."

In other words, the borders were on the southwest "even unto the sea of the Philistines (the Mediterranean); on the east and north "from the desert unto the river" (Arabia to the Euphrates); on the south and east "to the Red Sea" (which includes the main body of the Red Sea, plus the gulfs of Suez and Aqaba, all three formerly called The Sea of Reeds). 1 Kings 4:21 gives the borders of Solomon's kingdom at its peak thusly: **"And Solomon reigned over all kingdoms from the river [Euphrates] unto the land of the Philistines [Mediterranean], and unto the border of Egypt [or location near to today's Suez Canal] ..."**. Knowing this, Israel's crossing of the Sea of Reeds was likely somewhere near the southeast region of the Gulf of Suez!

For an overview on Exod. 23:31, we will go to Jamieson, Fausset & Brown's 6-volume unabridged *Commentary*. While you are reading this, notice a person by the name of "Colenso", as his comprehension is quite inept and devoid of good reasoning. Later in this quotation Jamieson, Fausset & Brown, will expose how out-of-touch with reality Colenso was. [Also, I will edit "Jehovah" to read "Yahweh]:

“31. I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river. ‘The sea of the Philistines’ denotes the Mediterranean, so called from the territory of the Philistines lying along nearly the whole extent of the western shores of Palestine. ‘The river’ is the name given, *par excellence*, to the Euphrates (see on Gen. xv. 18; xxxi. 21). Within these specified boundaries was comprehended the whole land promised by Yahweh to Israel, embracing an extent of territory estimated in length, from north to south, about 330 miles, and in average breadth between 80 and 100 miles. The attainment of this destined domain, however, was not realized till the reigns of David and Solomon. **I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.** Of course, in the manner previously stated – not ‘in one year, but gradually,’ ‘lest the land become desolate, and the beasts of the field multiply against thee.’ [*Watch out now, here comes Colenso with his nonsense.*] Colenso alleges that there was no occasion for any such apprehension, if the number of the people was really as great as the Scripture represents – namely, upwards of 2,000,000; and in support of his allegation he pictures Canaan at the time of its first occupation – as filled with the Israelites and the people of the seven native tribes – to have been as densely populated as the midland counties in England, and therefore the risk of an increase of wild beasts as unlikely as in our own country at the present. [*End of Colenso’s foolishness.*] The comparison is absurd, as there is no analogy whatever between the two cases – the one an unsettled and heathen country, the other long in a well-ordered and highly civilized condition. This objection is applied to Canaan, which in the time of Joshua, was divided amongst the tribes; and yet that territory, extending from Dan to Beersheba, in length 220 miles, and in breadth from 80 to 90, was sufficiently large, as appeared at a later period, for a population three or four times larger than the number of the Israelites at the invasion. The passage under review, however, in this verse, does not refer to the land in the time of Joshua, but to the extended boundaries comprised in the terms of the promise as originally made to Abraham; and it must be evident that if the native tribes had been dispossessed of that vast region ‘in one year,’ the 2,000,000 of Israel would not have been in circumstances to occupy, either by the erection of towns and villages, or by regular encampments, the deserted lands, which, lying in a state of desolation must have become infested with multitudes of wild beasts. The probability, or rather the certainty, of this foretold contingency arose from the position of Canaan, covered with immense forests, and surrounded by extensive deserts. Accordingly the very numerous references to wild beasts, in the course of the sacred history afford indisputable evidence that not even in the best and highest condition of the country was it ever free from the presence of predaceous animals (cf. Judg. xiv. 8; 1 Sam. xvii. 34; 2 Sam. xxiii. 20; 1 Ki. xiii. 24; 2 Ki. ii. 24) and the state of the country, when devastated by the Assyrian conqueror, who sent some few of his own subjects to colonize the depopulated lands of Samaria, shows the necessity of the arrangement indicated by Yahweh for the gradual expulsion of the Canaanites. The Assyrian colonists found the wild beasts becoming so formidable in numbers and in daring that they were compelled to apply for the means of protection (2 Ki. xvii. 27, 28); and their experience at so advanced a period in the history of Canaan of an evil to which that

country has been at all times exposed, furnishes the strongest proof of the Divine wisdom and goodness regarding the progress of the first occupation. 'The population of Palestine,' says *Porter*, 'at the present moment is about 2,000,000, or about equal to the number of the Israelites at the exodus; and I can testify that *more than three-fourths* of the richest and the best of the country lies *completely desolate*' (Letter in the 'Athenaeum,' January 1, 1863). – 'Colenso,' says *Dr. M'Caul*, 'seems to suppose that the desolation spoken of (v. 9) would be caused by the multiplication of wild beasts. But this is not the meaning. God promises not to drive out the Canaanites in one year, for two reasons – first, lest the land should be desolate; and, secondly, lest the beasts of the field should multiply against them. Now, if the whole population of Canaan had been destroyed 'in one year,' which implies continued fighting, disorder, and neglect of agricultural pursuits, was there not a danger that the following year there would be no crops? In such a state of things, in a country like Canaan, when there were wild beasts in the land, and abundance in the neighbourhood – when the fields, and roads, and cities would all be full of the corpses of slain and unburied Canaanites – there would be the greatest possible danger of the wild beasts multiplying against the new-comers, and even disputing possession with them. Even in France, with its immense population, wolves increased during the revolutionary troubles and confusion, from 1793 on, to such a degree as to cause serious alarm; and high rewards were offered by the National Convention for their destruction. In 1797 no less than 5,351 wolves were destroyed, and the alarm had not subsided even in the year 1800.' *Colenso's* objection, though elaborately stated, is altogether groundless; and in asserting that the Israelites at their entrance into Canaan would have been as able to ward off the attacks of wild beasts as the inhabitants of modern Britain, he not only shuts his eyes to the entire difference in the circumstances of the two peoples, but forgets the difference between man and the predaceous beasts, the extirpation of which can now be much more rapidly effected by gunpowder and the rifle than anciently by the sword, the arrow, or the sling. (See *Drs. M'Caul, Benisch, and Porter; Messrs, Micaiah Hill, J.B. M'Caul, Page, Hirschfelder, Stephen, Hoare, and Judge Marshall's 'Answers to Colenso'*.)"

At last, we arrive at the last two verses of Exodus chapter 23, that being verses 32 and 33, which pertain to the prenuptial agreement between Yahweh and the twelve tribes of Israel. And even though mentioned last, yet of the greatest importance. If we really believe what these two verses instruct, we would never step into a bad-fig-canaanite-jewish bank and apply for a loan, nor would we allow a non-Adamic creature to place a single step on our property! We would take the same position as Jeremiah, and refuse to loan or borrow on usury between racial brothers, Jer. 15:10. At Exod. 23: 32-33 read:

“³² Thou shalt make no covenant with them, nor with their gods. ³³ They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.”

From all of the provisions of our prenuptial agreement with our Husband, it is crystal clear that we definitely cannot be married to Yahweh while pursuing the agenda of Satan. The Canaanites, whom we were given the mandate to exterminate man, woman and child, are descendants of Satan through Cain. Upon our neglect to

physically eliminate these devils-in-shoe-leather, we still have them with us today, as parasites sucking away our life's blood. We are never going to rid ourselves of this satanic oppression until Yahweh in the flesh, as Yahshua, returns with His glittering sword, Deut. 32:41! It is a sorry thing to say, but today we have come to believe that Satan's agenda is Christian, and for the most part, churchianity has adopted the doctrines of these Canaanite devils, promoted by agents such as Cyrus I. Scofield, who was a member of the Lotus Club (a branch of the Illuminati), bought and paid for by such Canaanite-jews as Samuel Gompers, Fiorello LaGuardia, Abraham Straus, Bernard Baruch, Jacob Schiff and Samuel Untermyer, all liberal descendants of the Cain-satanic-seedline of Gen. 3:15!

This whole scenario is repeated at Deut. 7:1-18, which states:

“¹ When Yahweh thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; ² And when Yahweh thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: ³ Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. ⁴ For they will turn away thy son from following me, that they may serve other gods: so will the anger of Yahweh be kindled against you, and destroy thee suddenly. ⁵ But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. ⁶ For thou *art* an holy people unto Yahweh thy God: Yahweh thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. ⁷ Yahweh did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: ⁸ But because Yahweh loved you, and because he would keep the oath which he had sworn unto your fathers, hath Yahweh brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. ⁹ Know therefore that Yahweh thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; ¹⁰ And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. ¹¹ Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. ¹² Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that Yahweh thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: ¹³ And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. ¹⁴ Thou shalt be blessed above all people: there shall not be male or female barren among you, or

among your cattle. ¹⁵ And Yahweh will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee. ¹⁶ And thou shalt consume all the people which Yahweh thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee. ¹⁷ If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them? ¹⁸ Thou shalt not be afraid of them: *but* shalt well remember what Yahweh thy God did unto Pharaoh, and unto all Egypt ...”

Some may reply: “How is all of this relevant to us today?” The answer is: In every way! It is relevant because we, the White Anglo-Saxons and related peoples, are the people whom Yahweh married, then divorced, and will remarry, not the impostor bad-fig-Kenite-Edomite-Canaanite-jews who have stolen our identity. We, the true Israelites, were put away and punished for “seven times” or 2520 years, Lev. 26:18-46. Therefore, we should be familiar with all of the provisions of our previous nuptial agreement with Yahweh (usually called “the law”), as He changes not! We have now pretty well covered the subject of our prenuptial agreement with this lesson, and we’ll continue with more of “the marriage” phase in the next issue.