

# ***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 fifty-eighth monthly teaching letter and continues my fourteenth year of publication. I started this series entitled *The Greatest Love Story Ever Told* with WTL #137, giving a general overview, which I am enlarging upon with a more detailed seven stages of the story as follows: (1) the courtship, (2) the marriage, (3) the honeymoon, (4) the estrangement, (5) the divorce, (6) the reconciliation, and (7) the remarriage. With WTL #157, I had to pause my narrative in order to once more address the fact that Yahweh had indeed divorced Judah in spite of those who insist that He did not. From the data that I have, this errant premise has been circulating for nearly a hundred years, and it needs to be resolved.

To prove Judah was also divorced, Jeremiah at 33:24 states, in no uncertain words: **“Considerest thou not what this people have spoken, saying, The two families which Yahweh hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.”** These two families were Israel and Judah, so an argument cannot be made that both of them were not “cast off”. Yahweh absolutely does not break His own law, and at Deut. 24:1, He specifically instructs the twelve tribes thusly: **“When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.”** Therefore, even a 3rd-grader should be able to see that the writ of divorce comes first before the casting out! It is a serious matter of accusing Yahweh of being a common sinner by breaking His own law! Maybe some of these “Bible experts” aren’t as knowledgeable as they claim to be! Nuff said; back to our subject:

### **THE GREATEST LOVE STORY EVER TOLD, Part 21**

#### **YAHWEH'S HONEYMOON WITH THE TWELVE TRIBES continued:**

It is difficult to determine whether there was one long honeymoon between Yahweh and His wife, the twelve tribes of Israel, or several smaller honeymoons between periods of backsliding. Of course, the honeymoon started immediately after

their marriage at Mount Sinai, but the bride received a golden calf at her reception, which set the tone for things to come. Except for a few instances from Mount Sinai to Israel's entrance into Canaan, this honeymoon with the Husband, Yahweh, continued, but the incident at Baalpeor was no Sundayschool picnic. Even through the book of Joshua, although not perfect, the honeymoon continued (*the incident with Achan and his family not withstanding*). Neither did Yahweh smile on Israel's refusal to enter Canaan! So the honeymoon continued under the leadership of their commander, Joshua, winning battle after battle for Yahweh.

There is no better book in the Bible to describe Yahweh's honeymoon with the twelve tribes than the book of Joshua. I will now use a portion of Adam Clarke's 6-volume *Commentary*, vol. 2, pages 5-6, from his "Preface To Joshua", which he titles, "Table Of Contents To The Book Of Joshua", which I will edit as he missed some important facts which should be upgraded. Therefore, I will not use the usual quotation marks, and my editing will be in brackets "[ ]":

### TABLE OF CONTENTS TO THE BOOK OF JOSHUA

[*Yahweh*] commands Joshua to lead the people over the Jordan, and promises to put them in possession of the whole land. He encourages and commands him to be obedient, and promises him his continual presence and protection; chap. i.

Joshua sends two spies to examine the state of the inhabitants; they are received and concealed in the [*red thread*] house of Rahab, with whom she and her family they make a covenant. After three days they return to Joshua, and make a favourable report; chap. ii.

The whole Israelitish camp pass the Jordan, opposite to Jericho. The waters of the Jordan are miraculously cut off, and stand in a heap till the whole camp passed over; chap. iii.

By the command of [*Yahweh*] twelve stones are taken up from the bed of the river, and twelve other stones are set up in it as a memorial. The twelve stones brought out of the river are set up in *Gilgal* as a monument of the miraculous interposition of [*Yahweh*]; chap. iv.

At the command of [*Yahweh*], Joshua circumcises the Israelites; they keep their first passover; and Joshua is encouraged by the appearance of an extraordinary person, who calls himself 'Captain of [*Yahweh's*] host'; chap. v.

The Israelites invest[*igate*] Jericho, and surround it seven days, the priests blowing with seven trumpets. On the seventh day, at the command of Joshua, the people shout, and the walls of Jericho fall down; the Israelites enter and put all to the sword, except Rahab and her family. The city is laid under a curse; chap. vi.

Three thousand men, being sent against *Ai*, are repulsed, and thirty-six of them slain; Joshua being distressed, and the people greatly discouraged, he inquires of [*Yahweh*] why they fell before their enemies? And is answered that, contrary to the express command of [*Yahweh*], some of the people had secreted part of the spoils of Jericho, which they had been ordered wholly to destroy. An inquiry is instituted, and *Achan*, the son of *Zerah* [*born with a red thread around his wrist, - same house as Rahab*] is discovered to have taken a rich Babylonish garment, 200 shekels of silver,

and a wedge of gold. He is sentenced to be stoned. He and all his property, his asses, sheep, oxen, and tent, are destroyed in the valley of *Achor*, and a heap of stones raised over the place; chap. vii.

Thirty thousand men attack Ai, and take it by stratagem; they put the inhabitants to the sword, to the amount of twelve thousand persons, and hang the king; they preserve the cattle and spoil to themselves. Joshua builds an altar to [*Yahweh*], and offers sacrifices, writes the law upon the stones of it and reads all the blessings and curses over against Mounts *Gerizim* and *Ebal*, as [*Yahweh*] commanded Moses; chap. viii.

The Gibeonites send ambassadors to the Israelites, and, pretending to be of a very distant nation, get the princes of Israel to make a league with them; the deception is discovered, and they are condemned to a state of perpetual slavery; chap. ix.

The kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, attack the Gibeonites, because they had made a league with the Israelites. They send to Joshua for assistance. Joshua attacks those five kings, and during the battle, by an extraordinary fall of hail-stones, many are killed; and at the intercession of Joshua, the sun and moon stand still, and the day is prolonged till all the confederate Amorites are destroyed. The five kings are taken in a cave at Makkedah, brought out and hanged. The Israelites afterwards take and destroy Makkedah, Libnah, Lachish, Gezer, Eglon, Hebron, Debir, and all the country of the *hills, south, vale, and springs*; chap. x.

Many Canaanite, Amorite, Hittite, Perizzite, Jebusite, and Hivite kings join together against Israel; Joshua attacks and discomfits them at Merom. Afterwards he attacks the Anakim, and conquers the whole land; chap. xi.

A catalogue of all the kings and kingdoms that were conquered in this war; thirty-three in the whole, two on the east side of Jordan, and thirty-one on the west; chap. xii.

An account of the countries not yet subjugated to the Israelites. The manner in which the territories of Sihon and Og were divided among the Reubenites, Gadites, and the half tribe of Manasseh [*the territory from where Ruth later came*]; chap. xiii.

Joshua, and Eleazar the priest, begin the distribution of the land by lot; Caleb's portion; chap. xiv.

The borders of the tribe of Judah described. Othniel smites Kirjath-sepher, and marries Achsah, the daughter of Caleb. The cities of the tribe of Judah are enumerated; chap. xv.

The boundaries of the children of Joseph. The Canaanites of *Gezer* are not expelled, but become tributary to the Ephraimites; chap. xvi.

The boundaries of the half tribe of Manasseh. The inheritance of the daughters of Zelophehad [*establishing the inheritance by which Tea Tephthai would later be decided*]. The Canaanites are not expelled by the children of Manasseh, but serve under tribute. The children of Joseph complain that their portion is too small for them; and Joshua commands them to subdue and inhabit the mountain country of the Perizzites; chap. xvii.

The tabernacle of [*Yahweh*] is set up at Shiloh, and the remnant of the land is further examined and divided by lot; Benjamin's portion is described; chap. xviii.

The lot of Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan. The Danites take the city of Leshem; and the Israelites give Joshua the city of Timnath-serah, which he rebuilds and inhabits; chap. xix.

Six cities of *refuge* are appointed, at the commandment of [Yahweh]; chap. xx.

The *Levites* have forty-eight cities appointed to them out of the different tribes [*the same as the number of contiguous states in the United States*]; they and their suburbs are described. The people enjoy rest, all the promises of [Yahweh] being accomplished; chap. xxi.

Joshua dismisses the two tribes of Reuben and Gad, and the half tribe of Manasseh (one of these three tribes from whom Ruth would later return with Naomi to Bethlehem). On their return, they build an altar of testimony on the east side of the Jordan, at which the other tribes are alarmed, fearing some idolatrous design; and preparing to go to war with them, they first send Phinehas and ten of the princes to require an explanation; they inquire into the business, and find that the altar was built to [Yahweh], merely to prevent all idolatrous worship; and the people are satisfied; chap. xxii.

Joshua, in his old age, exhorts the people to be faithful to their God, [Yahweh]; chap. xxiii.

He assembles all the tribes at Shechem; recounts [Yahweh's] merciful dealings with them, and the deliverances he had wrought for them and their fathers; and causes them to make a solemn covenant, which he writes in the book of the law. Joshua dies aged 110 years, and shortly after Eleazar, the high priest, dies also; chap. xxiv. (End of the "Table Of Contents To The Book Of Joshua" by Adam Clarke, edited by Clifton A. Emahiser.)

The book of Joshua may not seem like a honeymoon as we would conceive it, but we must remember that to Yahweh a thousand years is but one day. Our idea of a honeymoon would be a short vacation of a week or ten days. As I explained in WTL #143:

"Some will argue that it would be impossible for Yahweh to consummate His marriage with Israel! If you are one of those who assume as much, think again! As a matter of fact, He consummated it the second day of the marriage! Those of us who know the Scripture are aware that a thousand years to Yahweh is but one day, and approximately 1400 years (or 1 & 4/10 day) after He married the twelve tribes of Israel, Yahweh, in one of His three manifestations (the Holy Spirit, Matt. 1:20) caused Mary, the mother of Christ, to become pregnant without sexual intercourse. But nevertheless, the marriage of Yahweh to Israel was consummated, and the offspring was both God and Adam-man, or Yahweh in the flesh! Not only was the marriage of Yahweh to the twelve tribes of Israel preordained before the foundation of the world, but also the consummation that would bring about the birth of Christ! To deny that this is true would be blasphemy! Yet some do, (i.e., alias "Eli James"; real name "Joseph November")!

It is when we investigate the book of Judges, that we find several examples of where the twelve tribes became more and more unfaithful to her Husband, Yahweh. Concerning the book of Judges, we have a mistranslation at Hebrews 4:8, where Paul was referring to Joshua 21:43-45 which reads:

**“<sup>43</sup> And Yahweh gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. <sup>44</sup> And Yahweh gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; Yahweh delivered all their enemies into their hand. <sup>45</sup> There failed not ought of any good thing which Yahweh had spoken unto the house of Israel; all came to pass.”**

Paul addressed this passage at Hebrews 4:8, which in the older KJVs incorrectly reads:

**“<sup>7</sup> ... To day if ye will hear his voice, harden not your hearts. <sup>8</sup> For if Jesus had given them rest, then would he not afterward have spoken of another day. <sup>9</sup> There remaineth therefore a rest to the people of God. <sup>10</sup> For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.”**

In some of the newer KJVs, verse 8 is corrected (or a note in the margin showing the error). *The New Geneva Study Bible*, (i.e., *New King James Version* Thomas Nelson Pub.) has it right, and reads:

**“For if Joshua had given them rest, then would he not afterward have spoken of another day.”** Then, in the margin there is a note on verse 8: “Josh. 22:4; Greek *Jesus* same as Hebrew *Joshua*.”

Joshua 22:4 also speaks of that rest: **“And now Yahweh your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of Yahweh gave you on the other side Jordan.”** [*Smith & Goodspeed have “beyond the Jordan”.*]

The reason the KJV translators mistranslated Heb. 4:8 is because they were so used to translating the Greek #2424 *iesous* as Jesus, it never dawned on their minds that Christ and Joshua had the same name! Strong, in his *Greek Dictionary of the New Testament*, makes it quite clear by stating: “... of Hebrew origin [3091]; *Jesus* (i.e. Jehoshua, the name of our Lord and two (three) other Israelites ...” Then, in his *Hebrew & Chaldee Dictionary* under #3091, Strong states in part: “... from 3068 and 3467; *Jehovah* [*sic* *Yahweh*]-saved; ... (i.e. Joshua), the Jewish [*sic* Israelite] leader ... Compare 1954, 3442.” I should also point out that the older KJVs also mistranslated Acts in the same manner. Acts 7:44-45 reads:

**“<sup>44</sup> Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. <sup>45</sup> Which also our fathers that came after brought in with Jesus [*sic* *Joshua*] into the possession of the Gentiles [*sic* nations], whom God drove out before the face of our fathers, unto the days of David ...”**

The reason for the corrupted transliteration from the Hebrew “Yahshua” to the Greek “iesous”, our “Jesus” is because the Greek alphabet doesn’t supply an adequate articulation to match perfectly with the Hebrew articulation. There are many other names and words where this same mismatch of articulation exists in transliteration, but to name two examples: (1) the Hebrew “Jeremiah” is transliterated into the Greek as “Ieremias”, our “Jeremy”, and, (2) the Hebrew “Hosea” is transliterated into the Greek as “Osee”. And it’s not the translator’s fault!

Matthew Henry On The Name "Joshua", vol. 2, p.2:  
**"An Exposition, With Practical Observations, of  
The Book of Joshua:**

"... Though Joshua is not expressly mentioned in the New Testament as a type of Christ, yet all agree that he was a very eminent one. He bore our Saviour's name, as did also another type of him, Joshua the high priest, Zec. 6:11, 12. The Septuagint, giving the name of Joshua a Greek termination, call him all along, *lesous (Jesus)*, and so he is called [at] Acts 7:45, and Heb. 4:8. Justin Martyr, one of the first writers of the Christian church (*Dialog. cum Tryph. p. mihi 300*), makes that promise in Ex. 23:20, *My angel shall bring thee into the place I have prepared*, to point at Joshua; and these words, My name is in him, to refer to this, that his name should be the same with that of the Messiah. It signifies, He shall save. Joshua saves God's people from the Canaanites; our Lord Jesus saves them *from their sins*. Christ, as Joshua, is the *captain of our salvation, a leader and commander of the people, to tread Satan under their feet*, to put them in possession of the heavenly Canaan, and to give them rest, which (it is said, Heb. 4:8) Joshua did not." [emphasis mine]

A few things should be noted here. In particular that the Joshua of the Old Testament saved the Israelites from the Canaanites of that day (attempted to give the Israelites rest). Matthew Henry almost got it correct here, as our Joshua (Yahshua = Yah saves) will also save us from the present-day Canaanites. Paul the apostle made it clear at Romans 16:20 that the Romans would tread, or "bruise Satan under your feet shortly", and the Romans (who were Zerah-Judah Israelites) of the seed of the woman (Gen. 3:15) sure trounced the hell out of the bad-fig-canaanite-edomite-jews at Jerusalem in 70 A.D. But that's not the end of the story, as at Yahshua's second advent "the seed of the woman" (in the person of Yahshua-Christ) is going to do it again, and permanently (Luke. 19:27). Without an understanding of the two "seeds" of Genesis 3:15, the Bible makes little sense! Churchianity has made a big thing out of so-called "personal salvation" while completely overlooking the seed of the serpent vs. the seed of the woman. [Note: I do not fully endorse Matthew Henry's comments, but he did better than average here. I would have given Henry a better rating had he the insight, but seeing with but one eye, he didn't comprehend that in order for the Israelites to obtain "rest" at Christ's Second Advent, the bad-fig-canaanite-edomite-jews still need to be eradicated, big-time, which Christ will accomplish with His own right arm, (Deut. 32:39-43)!]

We need also to take note that within the name of Joshua is found "salvation", whereas in its latter corrupted Greek form "Jesus", "salvation" is missing. I did an electronic search in the *Complete Works of Josephus*, and he used the name "Jesus" 74 times in his writings. As the name "Jesus" could have been used multiple times for one man, it would be difficult to determine how many individual men Josephus was talking about. Actually, one of the men Josephus wrote about was Yahshua Christ Himself. I then wrote the following note above my search:

"The following references in Josephus to the name 'Jesus' is to demonstrate there were many who had that name, therefore it is not unique to the Christ. I refer to the passage where there is 'no other name under heaven whereby we must be saved'.

Christ's name therefore must contain the word 'salvation' within itself. The name that ended up being translated 'Jesus' was a gradual transliteration corruption for the name "Yahshua." It contains the abbreviated name of the Father, Yah. The second syllable is "shua", which in the Hebrew means 'salvation.' Thus, the truth of the matter is, if the 'shua' is removed from the name, there is no salvation. W.E. Vine makes it quite clear in his *Expository Dictionary of New Testament Words* that "IESOUS is a translation of the Heb. 'Joshua', meaning 'Jehovah [sic Yahweh] is salvation', i.e, is the 'Savior'. As there was no 'J' in the Hebrew, pronounce Joshua with a 'Y' sound rather than a 'J' sound. Vine did quite well except he used the corrupted "Jehovah" rendering rather than the proper name "Yahweh." As a matter of fact, one of the words for 'salvation' in the Strong's *Hebrew and Chaldee Dictionary* is #3444, 'yshuwah', and the meaning is '... something saved ...' The true name of Yahweh was expunged before the time of Christ by unholy hands and substituted with 'adoni' or 'lord.' Today in our Bibles nearly everywhere it is translated 'lord', it should be 'Yahweh.' It is strange, though, some of the actual words in Hebrew, as Sarah said of Abraham, 'he is my baal' (meaning husband), and in such a case the term 'lord' would not be out of order. Now if you ladies don't like this, don't blame me, I didn't write a single word in the Bible!"

The moral of the story is: If we as Israelites of one of the twelve tribes were once married to Yahweh, our Husband, before we were divorced, and by Yahshua Christ's death on the cross, we are destined to remarry Him, we surely should know His correct Hebrew Name! Or do we just say, "hey you"? While "Yahweh" is a very powerful Name, Yahshua, with "salvation" added, is even more significant! Ladies, how would you like to marry a man who didn't have a name, and you would become known as Mrs. Nameless? I know this sounds absurd, but there are those who, wittingly or unwittingly, propose this very thing with our Almighty Husband!

Another moral of the story is: If one is under the impression that we are ever going to have "rest" as long as there are Canaanite-jews and Canaanite-arabs alive, one has not read Deut. 7:1-3, which states:

**"<sup>1</sup> 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 [who had completely absorbed the Kenites, Kenizzites, Kadmonites and Rephaims of Gen. 15:19-21], seven nations greater and mightier than thou; <sup>2</sup> 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: <sup>3</sup> 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."** Actually, there were four nations absorbed, not three. This means that an Israelite shall definitely not enter a Canaanite-jewish owned bank (or any other bank) and negotiate a loan on usury, nor make a league with the Canaanite-arabs in order to get their oil. We are admonished at Gen. 16:12 that the now arabized Ishmaelites would behave thusly:

**"And he [Ishmael] will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his**

**brethren.”** This means that it is a violation of Yahweh’s law to allow an arab to enter an Israelite nation (let alone build a mosque there)! Besides, one should avoid a “wild man” like the plague. And surely, one should not want a “wild man” for a doctor! It should now be evident that we Israelites are 180° out of synchronization with Yahweh’s Sovereign Will, with no hope in sight.

An important lesson should not be glossed over concerning Deut. 7:1-3. In Genesis 15:19-21 are listed ten nations and they racemixed so much that by Deut. 7:1-2 there are only 6 of the 10 cited. The Kenites, Kenizzites, Kadmonites and Rephaims were completely absorbed by the other nations of this group, from which the Canaanite-jews are extracted. The Adam Clarke’s *Commentary on the Bible*, Abridged by Ralph Earle, page 38, has this to say:

**“The Kenites.** Here are ten nations mentioned, though afterwards reckoned but seven; see Deut. vii. 1; Acts xiii. 19. Probably some of them which existed in Abram’s time had been **blended** with others before the time of Moses, so that seven only out of the ten then remained. *[emphasis mine]*

In the Peake’s *Commentary on the Bible*, page 116 we find this about this mixed group of nations spoken of in Genesis 15:19-21:

“When the Israelites entered Canaan they found there a **very mixed** population generally designated by the term Amorite or Canaanite.” *[emphasis mine]*

How, then, do we know that this is what happened? Well, we can know this because we know their lifestyles and what kind of people they were. It is recorded in the 18th chapter of Leviticus and we will read verses 24 and 25:

**“<sup>24</sup> Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: <sup>25</sup> And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.”**

Note: If one will take into account both Gen. 15:19-21 and Deut. 7:1-3, one will find there were actually a total of 11 Canaanite nations, and that 4 nations were absorbed by the other 7. Now in a period of four hundred years, this Satanic seed spread throughout Canaan. Not only was the Satanic seed of Cain involved here, but there was also the Satanic seed of the Rephaims and later the Edomites. The Rephaims were the children of the mixture of fallen angels (who left their first estate) and the daughters of men, and it is recorded that there were giants among them (mutants with six toes on each foot and six fingers on each hand). The sons of “the giant” (Hebrew Rapha, whence Rephaim are mentioned as late as 1 Chronicles chapter 20. This is why Yahweh gave Israel the commission to kill every man, woman and child among them. He has never rescinded that commission – He has just put it on hold. The next mention of this mixture of Canaan and Cain is found at 1st Chr. 2:55:

**“And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.”**

Now the whole 2nd chapter of 1st Chronicles, from verse 3 on, is the lineage of Judah. Then tacked on at the end of the chapter (verse 55) is this group of people who are actually descendants of Cain known as Kenites and have no blood connection at all



with Judah. A footnote in *The Complete Word Study King James Bible*, by Spiros Zodhiates, page 1055 says, "They became incorporated into the tribe of Judah." The word Kenite here is 7017 in the Strong's *Concordance*. Actually, the numbers for Cain are both 7014 and 7017. You will notice here, in 1st Chronicles 2:55, they are called "*the families of the scribes.*" They were scribes at that time and they were scribes in Yahshua's time – and they carry the genetics of Satan.

At this time I am going to quote from *The Zondervan Pictorial Encyclopedia of the Bible*, volume 3, page 782:

**"KENITES** ... meaning (*metalworkers, smiths*). Clan or tribal name of semi-nomadic peoples of South Palestine and Sinai. The Aramaic and Arabic etymologies of the root *gyn* show that it has to do with metal and metal work (thus the Hebrew word from this root, 'lance'). This probably indicates that the Kenites were metal workers, especially since Sinai and Wadi 'Arabah were rich in highgrade copper ore. W.F. Albright has pointed to the Beni Hassan mural in Egypt (19th century B.C.) as an illustration of such a **wandering group of smiths**. This mural depicts thirty-six men, women and children in characteristic Semitic dress leading along with other **animals**, donkeys laden with **musical instruments**, weapons and an item which Albright has identified as a **bellows**. He has further noted that Lemech's three children (Genesis 4:19-22) were responsible for **herds** (Jabal), **musical in-instruments** (Jubal), and **metal work** (Tubal-Cain, or Tubal, **the smith**), the three occupations which seem most evident in the mural."

Once we understand that the descendants of both Cain and Canaan are all mixed genetically together, we can better comprehend the context of the entire evil story. This is not all of the evidence as there is much more, and I challenge anyone to refute it if they think they can!

Ibid.: "**The early monarchy**. During this period a significant concentration of Kenites was located in the southern Judean territory. This is clear from 1 Samuel 15:6 cited above and also from David's relations with them."

Ibid.: "**Postexilic references**. In 1 Chronicles 2:55 the **families of the scribes** living at Jabaz are said to be Kenites. Apparently, during the kingdom and exile periods, certain Kenites had given up **nomadic smithing** and had taken on a more sedentary, but equally honorable **profession of scribe**."

*Peake's Commentary on the Bible*, page 114, has this to say about the name of the Kenites:

"The etymology of the name suggests **that they were smiths or artificers**, a theory which is supported by their association with the Wadi 'Arabah, where there were copper deposits which had been worked by the Egyptians since the middle of the 3rd millennium."

Again, in the *Peake's Commentary on the Bible*, page 181, we have more on the name of the Kenites: "The name **Cain** is generally taken by Semitic philologists to mean 'smith', and regarded as the patronymic of the **Kenite clan of smiths**."

The *Jamieson, Fausset & Brown Commentary On The Whole Bible* has this to say on Kenite, page 293:

**“The families of the scribes** – either civil or ecclesiastical officers of the Kenite origin, who are here classified with the tribe of Judah, not as being descended from it, but as dwellers within its territory, and in a measure incorporated with its people.”

*The Matthew Poole’s Commentary On The Holy Bible* has this to say on the Kenites, volume 1, page 778:

**“The Scribes;** either civil, **who were public notaries, who wrote and signed legal instruments; or ecclesiastical** ... and are here mentioned not as if they were of the tribe of Judah, but because they dwelt among them, and probably were allied to them by marriages, and so in a manner incorporated with them. *Which dwelt*, or rather, *dwelt*; Hebrew, *were dwellers*. For the other translation, *which dwelt*, may seem to insinuate that these were descendants of Judah, which they were not; but this translation only signifies cohabitation with them, for which cause they are here named with them.”

Here is where these Pharisees, Sadducees and **SCRIBES**, whom Yahshua pointed out as being of their father the devil, came from. When He said to them Matthew 23:35: **“That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zachariah son of Barachias, whom ye slew between the temple and the altar.”**

Yahshua was only stating a scientific fact. Not only was all of the blood from Abel up to this point on their head, but the blood of Yahshua Himself would fall upon them. Matthew 27:25 says:

**“Then answered all the [Cain satanic] people, and said, His blood be on us, and on our children.”**

Not only is the blood of Yahshua upon their head, but all of the blood shed since that time in all their murders. That means every Adamic man woman and child that has died in their planned wars, and all the other murders they have committed. Here is where this “one-seedline” (or maybe “no-seedline”) doctrine gets serious: When one denies the Cain-Satanic-seedline, one puts the impostor usurping-jew on the same level as anyone else. What one is actually doing, in essence, is forgiving the satanic-jews for their murder of Yahshua the Christ! What the “one-seedliners” are essentially implying is that the enmity is in the flesh, and therefore we are the murderers of Yahweh in the flesh! What a lot of tommyrot that is to confuse the issue! I guess if Ted. R. Weiland insists upon being a buffoon, he might as well do it “first-class”!