

WATCHMAN'S TEACHING LETTER

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TO THOSE WHOM THE COVENANT BELONGS

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A MONTHLY TEACHING LETTER

This is my one hundred and ninety-seventh monthly teaching letter and continues my seventeenth year of publication. Since WTL #137, I have been continuing a series entitled *The Greatest Love Story Ever Told*, and have been expanding on its seven stages ever since: (1) the courtship, (2) the marriage, (3) the honeymoon, (4) the estrangement, (5) the divorce, (6) the reconciliation, and (7) the remarriage.

THE GREATEST LOVE STORY EVER TOLD, Part 56, THE REMARRIAGE (i.e., The Second Advent):

There is so much confusion concerning Yahweh's original marriage to the twelve tribes of Israel at Mount Sinai; only to be divorced later for her unfaithfulness (in which case Yahweh's own law forbade a remarriage forever). All the twelve tribes found themselves hopelessly separated from Yahweh without remedy! The only way out of the predicament was if one of the spouses were to die, it left the surviving spouse free to remarry. Inasmuch as Yahweh had the ability to arise from the dead, He volunteered to sacrifice Himself on the cross for His Cinderella bride. This lawfully allowed Yahweh to come as Yahshua, in the flesh, and purchase back His Covenant people, and absolutely no one else! However, though all the White Adamic race will be in the Resurrection, only the twelve tribes of Israel will be remarried!

Because there is so little knowledge among Yahshua's people concerning events leading up to and during the Second Advent of our Messiah, much uncertainty exists. The Second Advent is but a sequence of discrete incidents set to occur in a systematic, orderly fashion! Scripture gives us only a glimpse of what all of these awe inspiring experiences might be, so we'll just have to wait and see.

Howard B. Rand, in his 3-volume *Documentary Studies*, vol. 3, which chapter is titled "He Is Coming", pp. 364-365 cites Gabriel's Annunciation to Mary, in part:

"The Angel's Statement: First, it is well to carefully note what the Angel Gabriel told Mary concerning the future of Jesus [sic Yahshua] Christ her son. In the Annunciation we find eight definite promises given:

- '1st) Mary, a virgin, was to conceive.
- 2nd) A son was to be born to her.
- 3rd) His name was to be called Jesus [sic Yahshua].
- 4th) He would become great.
- 5th) He would be called the Son of the Highest.

6th) He would be given the Throne of His father David.

7th) He would reign over the House of Jacob forever.

8th) Of His Kingdom (the House of Jacob) there would be no end'."

“Time of Restitution: The last three promises have not been fulfilled as yet, nor can they be until a future date. Their very nature makes His return essential because He is to reign upon the Throne of David over the House of Jacob forever. This is to take place at the consummation of the age in the restitution of all things [all things between Yahweh and Israel, cf. Matt. 17:11, Mal. 4:4-6] according to Peter, who informed us after the ascension, and at the time of Pentecost, that the restitution would not take place until The Christ, who had ascended into heaven, would come again. The apostle stated that the suffering of Jesus Christ had now been fulfilled, as predicted by the prophets, and the present need was for men to repent so that their sins might be forgiven before the times of refreshing would come from the presence of the Lord [sic Yahweh]. He then concluded his remarks [from Acts 3:20-21]:

“²⁰ And he [God] [sic Yahweh] shall send Jesus [sic Yahshua] Christ, which before was preached unto you: ²¹ Whom the heaven must receive until the times of restitution of all things, which God [sic Yahweh] hath spoken by the mouth of all his holy prophets since the world began’.”

I would point out to the reader that I only rate Howard Rand about 50%, but usually the 50% that he does get right is outstandingly excellent. With this subject, I will be following the outline from an article Rand wrote in his *Destiny* magazine for June of 1955 entitled, “Enoch and Noah”, found at pages 119-122 of his yearbook. For this article, his subtitles are, “*The Groups Involved*”, “*As the Days of Noah*”, “*The Methuselah Sign*”, “*Preservation of Israel*”, “*Enochs of This Age*”, “*Selections and Separations*”, “*Spirit of Expectancy*” and “*The Mid-Region*”.

Under the subtitle “*The Groups Involved*”, Rand states: “When the time comes, it will not only be the living who will be involved, but out from among the dead there will be a resurrection of those who are spiritually qualified for their part and place in the phenomena of the Second Advent. Among the living those classified as ‘overcomers’ will discover that certain aspects of that Advent will directly concern them, and them alone, for special provisions will have been made for them to ‘escape’ that which is coming upon the earth. Then there are those Christians who having accepted the Lord [sic Yahshua] as their personal Savior, are nevertheless, to attain unto this high calling. They will be called upon to face the difficult times intervening between the Lord’s [sic Yahshua’s] appearing and His triumphant return At that time the ungodly and the wicked will come face to face with Divine judgment for it will be the Great Day of God’s [sic Yahshua’s] Wrath. The confederacy under the leadership of Gog will be defeated and the armies of the heathen will face annihilation.”

Here Rand mentions the “overcomers”, but doesn’t explain what the term “overcomers” means! To do a comprehensive study on this translated expression, one would of necessity check every Hebrew and Greek word that has been translated, “overcome”, “overcomer”, “overcometh”, and “overcame”. Here is a list of them: H1464, H1413, H2476, H3201, H3898, H7292, H1986, H5674, G3528, G2274, G2276, G2364, G2590, G2901. I have checked through several of Rand’s publications, and I have

nearly everything he ever authored, and I now realize that one would have to scrutinize every time he expressed the concept “overcome”, and analyze the context it is written in. In the above case, Rand could only have had Rev. 21:7-8 in mind, which reads thusly in the KJV:

“⁷ He that overcometh³⁵²⁸ shall inherit all things; and I will be his El, and he shall be my son. ⁸ But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” The following is the definition from Strong’s *Greek Dictionary*:

“3528. ... nik-ah’-o; from 3529; to subdue (literally or figuratively):– [in KJV as]: conquer, overcome, prevail, get the victory.”

“3529. ... nee’-kay; apparently a primitive word; conquest (abstractly) i.e. (figuratively) the means of success:– [in KJV as]: victory.”

Spiros Zodhiates, in his *The Complete Word Study Dictionary New Testament*, gives us a more comprehensive definition of G3528:

“3528. ... To be victorious, prevail Rom. 3:4 quoted from Septuagint: Ps. 51:4 where the Hebrew word means to be pure; (Rev. 5:5). Used transitively meaning to overcome, conquer, subdue (Luke 11:22; Rom. 12:21). Spoken of Jesus [sic Yahshua] or His followers as victorious over the world, evil, and all the adversaries of His kingdom with the accusative expressed or implied (1 John 5:4, 5; Rev. 3:21; 12:11; 17:14). In the perfect, for present or future (John 16:33; 1 John 2:13, 14; 4:4). As a participle, without any qualification, he that overcometh (Rev. 2:7, 11, 17; 3:5; 21:7). Used in an absolute sense in the nominative. (Rev. 2:26; 3:12, 21; 15:2). Of the adversaries of Christ’s kingdom as temporarily victorious (Rev. 11:7; 13:7).

“Derivative: Strong’s **G5245 ... hoop-er-nik-ah’o ... from 5228 and 3528; to vanquish beyond, i.e. gain a decisive victory ...”**

Let us now analyze the Biblical passages cited by Zodhiates in order to understand the context at Rev. 21:7-8:

Charles Thomson’s *Septuagint*, Ps. 51:4:

“Against Thee [Yahweh] especially I have sinned; and in Thy sight done this evil. So that Thou must be justified in Thine acts, and must overcome^{G3528}, when Thou judgest.”

KJV Ps. 51:4: **“Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, and be clear²¹³⁵ when thou judgest.”**

As one can clearly see, there is a glaring difference between the Septuagint and the KJV! *The Dead Sea Scrolls Bible* has the following on this passage:

“[Against you and you alone have I sinned, and] do[ne what is evil in your sight], so [that] you are proved right [in your sentence and without fault when you pass judgment].”

Strong, in his *Hebrew Dictionary* defines 2135 thusly:

“2135 ... zaw-kaw’: a primitive root [compare 2141]; to be translucent; figurative to be innocent:– [in KJV as]: be (make) clean, cleanse, be clear, count pure.”

“2141 ... *zaw-kak*’: a primitive root [compare 2135]: to be transparent or clean (physically or morally):– [in KJV as]: be (make) clean be pure (r).”

These Greek and Hebrew definitions might seem to be in conflict, but I believe each definition is suitable in its own peculiar way. *The Dead Sea Scrolls Bible* seems to make more sense than either the Masoretic or Septuagint text on this particular passage. And while we are on the subject of purity, it might be well to quote Lam. 4:7:

“Her [Israelite] Nazarites were purer²¹⁴¹ than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire ...”

How does one get an accursed swarthy converso-Edomite-jew out of this verse? Benjamin Franklin, in his *Observations Concerning the Increase of Mankind, Peopling of Countries, etc.* stated in part: “... of increasing the lovely White and Red? But perhaps I am partial to the Complexion of my Country ...”

Getting back to David, who was begging mercy for the breaking of the Tenth Commandment, for envying Bathsheba, another man’s wife, and in the process placing her Israelite husband Uriah at the head of his army knowing full well it would endanger Uriah’s life. (Uriah wasn’t actually a Hittite, but acquired the reputation of fighting *fiercely*.)

After surveying every possibility of what “overcomers” might mean above, I am not sure whether Howard Rand used it correctly at Rev. 21:7-8! I will now quote the passages of Scripture which Zodhiates cited in relation to the Greek word *nik-ah’-o*, Strong’s #3528.

Rev. 5:5: **“And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed³⁵²⁸ to open the book, and to loose the seven seals thereof.”** Note: This is Yahshua Christ doing the “prevailing” (i.e., “overcoming”).

Luke 11:22: **“But when a stronger than he [Yahshua] shall come upon him, and overcome³⁵²⁸ him, he taketh from him all his armour wherein he trusted, and divideth his spoils.”**

Rom. 12:21: **“Be not overcome³⁵²⁸ of evil [by one of your brethren whom has become an enemy], but overcome³⁵²⁸ evil with good.”**

1 John 5:4, 5: **“⁴ For whatsoever is born of Yahweh overcometh³⁵²⁸ the world: and this is the victory that overcometh³⁵²⁸ the world, even our faith. ⁵ Who is he that overcometh³⁵²⁸ the world, but he that believeth that Yahshua is the Son of God [i.e., is both Son and Father]?”**

Rev. 3:21: **“To him that overcometh³⁵²⁸ will I grant to sit with me in my throne, even as I also overcame³⁵²⁸, and am set down with my Father in his throne.”**

Rev. 12:11: **“And they overcame³⁵²⁸ him [i.e., that old serpent, called the Devil, and Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”**

Rev. 17:14: **“These shall make war with the Lamb, and the Lamb shall overcome³⁵²⁸ them: for he is Sovereign of sovereigns, and King of kings: and they**

that are with him are called, and chosen [*i.e., the twelve tribes of Israel*], and faithful.”

John 16:33: “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome³⁵²⁸ the world.”

1 John 2:13-14: “¹³ I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome³⁵²⁸ the wicked one. I write unto you, little children, because ye have known the Father. ¹⁴ I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of Yahweh abideth in you, and ye have overcome³⁵²⁸ the wicked one.”

1 John 4:4: “Ye are of Yahweh, little children, and have overcome³⁵²⁸ them: because greater is he that is in you, than he that is in the world.”

Rev. 2:7, 11, 17: “⁷ He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh³⁵²⁸ will I give to eat of the tree of life, which is in the midst of the paradise of Yahweh ... ¹¹ He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh³⁵²⁸ shall not be hurt of the second death ... ¹⁷ He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh³⁵²⁸ will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.”

Rev. 3:5: “He that overcometh³⁵²⁸, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”

Rev. 21:7: “He that overcometh³⁵²⁸ shall inherit all things; and I will be his El, and he shall be my son.”

Rev. 2:26: “And he that overcometh³⁵²⁸, and keepeth my works unto the end, to him will I give power over the nations”

Rev. 3:12: “Him that overcometh³⁵²⁸ will I make a pillar in the temple of my El, and he shall go no more out: and I will write upon him the name of my El, and the name of the city of my El, *which is* new Jerusalem, which cometh down out of heaven from my El: and *I will write upon him* my new name.”

Rev. 15:2: “And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory³⁵²⁸ over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of Yahweh.”

Rev. 11:7: “And when they shall have finished their testimony [*i.e., the lost sheep of the house of Israel and the house of Judah in Europe*], the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome³⁵²⁸ them, and kill them.”

Rev. 13:7: “And it was given unto him [*i.e., the papacy of the romish catholic church*] to make war with the saints [*i.e., the twelve tribes of Israel in the holy roman*

empire], and to overcome³⁵²⁸ them: and power was given him over all kindreds, and tongues, and nations.”

What is important from these various Biblical passages is: Who is overcoming whom, and why and what are they overcoming? Sometimes it is Yahshua Christ who is doing the overcoming; sometimes it is the White-Adamite-Israelite who is trying to overcome a fault of his own, or sometimes it is the White-Adamite-Israelite who is overcoming some obstacle for which Yahweh has commissioned him to perform. Sometimes, by the permissive Will of Yahweh, it is the enemy (the great dragon, that old serpent, called the Devil, and Satan) who, collectively, are allowed to overcome the White-Adamite-Israelite people as a deserved punishment. Therefore, it is imperative that we check the context of each designated passage, so we don't attempt to overcome something for which we are not commissioned, nor try to do before its prophesied fulfillment.

THE FALL AND RISE OF YAHWEH'S UNFAITHFUL WIFE

This is concisely stated at Hosea 2:7-16 thusly:

“⁷ And she [i.e., the twelve tribes of Israel] shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. ⁸ For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. ⁹ Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness. ¹⁰ And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. ¹¹ I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. ¹² And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. ¹³ And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith Yahweh. ¹⁴ Therefore, behold, I will allure her, and bring her into the wilderness [i.e., America and other Israel lands], and speak comfortably unto her. ¹⁵ And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. ¹⁶ And it shall be at that day, saith Yahweh, that thou shalt call me Ishi; and shalt call me no more Baali.”

Inasmuch as we are interested in the Second Advent of Yahshua Christ, verses 15 and 16 are of special concern. From *The Wycliffe Bible Commentary*, Old Testament we read:

“15. Vineyards, which speak of prosperity and fruit-bearing, would be given by God [sic Yahweh] to his restored people. **The valley of Achor** is described as a **door of hope**. There, centuries before, Achan had died as the troubler of Israel (Josh 7:25, 26). Only through Achor, *trouble*, could Israel come back to fellowship with the Lord [sic

Yahweh] and its resultant blessing. God [sic Yahweh] would thus restore the **days of her youth**. When youthful Israel crossed the Red Sea, she had a song (Exo. 15:1-19). As she lost her first love, the song was quieted; but Hosea pictures repentant, restored Israel as again singing. 16. Restored Israel would address God [sic Yahshua] as **Ishi**, literally, *my husband*, a word of tenderness. **Baali** is a synonym of **ishi**, but it contains the word Baal (*master*), the name of a Canaanite deity. For this reason it was associated with idolatry and rejected by Hosea. The Baalim (v. 18) will not be mentioned by restored Israel, who then will be true to her Lord [sic her Husband, Yahweh].” From *A Commentary, Critical and Explanatory, on the Old and New Testaments* we read on this passage:

“**15. from thence** – returning from the wilderness. God gives Israel a fresh grant of Canaan, which she had forfeited; so of her vineyards, &c. (Hos. 2:9, 12).

“**Achor** – that is ‘trouble.’ As formerly Israel, after their tedious journey through the wilderness, met with the *trouble* resulting from Achan’s crime in this valley, on the very threshold of Canaan, and yet that *trouble* was presently turned into *joy* at the great victory at Ai, which threw all Canaan into their hands (Jos. 7, 8); so the very trouble of Israel’s wilderness state will be the ‘door of hope’ opening to better days. The valley of Achor, near Jericho, was specially fruitful (Isa. 65: 10); so ‘trouble’ and ‘hope’ are rightly blended in connection with it.”

From the 3-volume *The Popular and Critical Bible Encyclopedia and Scriptural Dictionary*, vol. #1, pp. 37-38 we, read the following:

“**ACHAN** ..., *aw-kawn*’, troublesome, Josh. vii:i). In the parallel passage (1 Chron. ii:7) the name is spelt ... *aw-kawr*, and as it has there the meaning of *troubling*, it is thought by some that this is an intentional change after the fact, to give the name a significant reference to the circumstance which renders it notorious.

“While it and his army were besieging Jericho it was put under that awful ban of which there are other instances in the early Scripture history, whereby all the inhabitants (excepting Rahab and her family) were devoted to destruction, all the combustible goods to be consumed by fire, and all the metals to be consecrated to God [sic Yahweh].

“(1) **Vow of Devotement**. This vow of devotement was rigidly observed by all the troops when Jericho was taken, save by one man, Achan, a Judahite, who could not resist the temptation of secreting an ingot of gold, a quantity of silver, and a costly Babylonish garment, which he buried in his tent, deeming that his sin was hid (Josh. vii: 20-22). But God [sic Yahweh] made known this infraction, which, the vow having been made by the nation as one body, had involved the whole nation in his guilt. The Israelites were defeated, with serious loss, in their first attack upon Ai; and as Joshua was well assured that this humiliation was designed as the punishment of a crime which had inculpated the whole people, he took immediate measures to discover the criminal.

“(2) **Punishment of Achan**. As in other cases, the matter was referred to the Lord [sic Yahweh] by the lot, and the lot ultimately indicated the actual criminal. The conscience-stricken offender then confessed his crime to Joshua; and his confession being verified by the production of his ill-gotten treasure, the people, actuated by the strong impulse with which men tear up, root and branch, a polluted thing, hurried away

not only Achan, but his tent, his goods, his spoil, his cattle, his children, to the valley (afterwards called) of Achor, north of Jericho, where they stoned him, and all that belonged to him; after which the whole was consumed with fire, and a cairn of stones raised over the ashes (Josh. vii:25). The severity of this act, as regards the *family* of Achan, has provoked some remarks. Calmet says: 'The sentence passed on the *family* of Achan may be justified by reflecting, (1) that probably he was assisted by them in this theft; for, if not, (2) he could never have secreted such articles in *the earth under his tent*, without being observed and detected by them, who, ought to have opposed him, or immediately to have given notice of the transaction to the elders. As they did not do this, they became, by concealment, at least, partakers of his crime.' Kitto, however, disagrees with this position, and says: 'Instead of vindicating it, as is generally done, by the allegation that the members of Achan's family were probably accessories to his crime after the fact, we prefer the supposition that they were included in the doom by one of those sudden impulses of indiscriminate popular vengeance to which the Jewish [sic Israelitish] people were exceedingly prone, and which, in this case, it would not have been in the power of Joshua to control by any authority which he could under such circumstances exercise. It is admitted that this is no more than a conjecture; but, as such, it is at least worth as much, and assumes considerably less than the conjectures which have been offered by others', (Josh. vii:26)."

Ibid. "ACHAR ..., (Hebrew ... *aw-kawr'*, trouble), another form of the name Achan, given to him in 1 Chron. ii:7"

KJV: "And the sons of Carmi; Achar, the troubler⁵⁹¹⁶ of Israel, who transgressed in the thing accursed²⁷⁶⁴."

"5916 *aw-kar'*; a primitive root; properly to *roil* water; figuratively to *disturb* or *afflict*"

"5917 *aw-kawr'*; from 5916; *troublesome*; *Akar* an Israelite ... (compare 5912)."

"5912 *aw-kawn'*; from an unused root meaning to *trouble*; *troublesome*; *Akan*, an Israelite ... (compare 5917)."

"2764 *khay' -rem*; or (Zech. 14:11)

.... *kheh' -rem*; from 2768; physically (as *shutting in*) a *net* (either literally or figuratively); usually a *doomed* object; abstractly *extermination*: – [in KJV as]: (ac) curse (-d, -d thing), dedicated thing, things which should have been utterly destroyed, (appointed to) utter destruction, devoted, (thing), net."

My purpose here is to demonstrate why Achan received such a severe judgment for stealing what already belonged to Yahweh and the commonwealth of the twelve tribes of Israel. Yahweh had given the Israelites specific instructions at Josh. 6:18-19:

"¹⁸ **And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.** ¹⁹ **But all the silver, and gold, and vessels of brass and iron, are consecrated unto Yahweh: they shall come into the treasury of Yahweh.**"

A somewhat similar type of mandate was given Israel while they were wandering in the wilderness earlier at Deut 7:22-26: "²² **And Yahweh thy Elohim will put out**

those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. ²³ But Yahweh thy Elohim shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed⁸⁰⁴⁵. ²⁴ And he shall deliver their kings into thine hand, and thou shalt destroy⁶ their name from under [*the starry*] heaven⁸⁰⁶⁴: there shall no man be able to stand before thee, until thou have destroyed⁸⁰⁴⁵ them. ²⁵ The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to Yahweh thy Elohim. ²⁶ Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.”

“8045 *shaw-mad'*; a primitive root; to *desolate*:— ... [in KJV as]: destroy (-uction), bring to naught, overthrow, perish, pluck down, X utterly.”

Gesenius' *Hebrew-Chaldee Lexicon to the Old Testament* on:

“8045 TO DESTROY – (a) *to lay waste* cities, altars, Lev. 26:30; Num. 33:52. More frequently – (b) *to destroy* persons and peoples, Deut. 1:27; 2:12, 21, 22, 23; ... subst. *destruction*, Isa. 14:23.

“NIPHAL, passive – (1) *to be laid waste*, as a field, Jer. 48:8; hills, Hos. 10:8. (2) *to be destroyed, cut off*, of peoples, Deut. 4:26; 28:20; and of individuals, Gen. 34:30; Psa. 37:38.”

From the 3-volume *The Popular and Critical Bible Encyclopedia and Scriptural Dictionary*, vol. #1, p. 218, we read the following:

“**BABYLONISH GARMENT:** (Heb. *ad-deh'reth shin-awr'*, cloak of Shinar or Babylon).

“The garment which Achan stole at the destruction of Jericho (Josh. vii:21) is described by Josephus as ‘a royal mantle all woven with gold.’ But no accurate description is possible. Babylon was famous for the products of the loom.

“Josephus (*Ant.* v:1, 10) gives rein to his imagination, and describes it as ‘a royal garment woven entirely of gold,’ or ‘all woven with gold.’ There is no doubt that a dress of this description would be ‘goodly’ in the extreme. The probability is that it was a garment of embroidered stuff, such as Babylon was famed for (cf. Pliny, viii:74, and Martial, *Ep.* viii:28) (T. G. Pinches, Hastings' *Bib. Dict.*)”

Ibid. 212: “The temples contained imitations of the supposed real dwellings of the gods (house of the great mountain of earth, house of the fundament of heaven and earth, house of heaven, etc.). The great ocean that surrounds the world was represented in a temple of Lagash by a basin; the ‘chamber of destiny’ was imitated in Esagila.

“Of course, the oldest temples were of a modest construction, but the kings were always engaged in repairing and embellishing the houses of their gods; and in the times of Nebukadnezar the Great, the chief-temple of Babylon was a complex of temples, surrounded by a huge wall, with large courtyards and a great *ziggurat* of seven stories.

“The priests were persons of great influence, not only by their position in the temples, but also by their knowledge. People wanted them for the writing of contracts, for medicaments, exorcisms, and forecasts. In many instances we find women as

priests, even royal princesses. Their revenues consisted in parts of the offerings and in the profits from the possessions of the temple. The kings endowed the temples with fields, slaves, necessaries of the service (oil, incense, meal, and animals), and in many instances priests lent silver or corn [grain]; especially in the older times they are usually the bankers.”

From *A Commentary, Critical and Explanatory, on the Old and New Testaments* at Josh. 7:21 : “**21. a goodly Babylonish garment** – literally, ‘a mantle of Shinar.’ The plain of Shinar was in early times celebrated for its gorgeous robes, which were of brilliant and various colors, generally arranged in figured patterns, probably resembling those of modern Turkish carpets, and the colors were either interwoven in the loom or embroidered with the needle.”

From this evidence, it is more-than-likely that Achan had intentions of opening himself a bank, where he and his family could make loans upon usury, and start climbing the social ladder.

Secondly, we are promised at Hosea 2:15 that we Israelites would be given “... **the valley of Achor for a door of hope** ...” Here, Achor is a variant of the name of Achan. In other words, we should be thankful to our **Almighty Father** and **Husband** for allowing us to be experiencing our present financial troubles (including the Great Depression of 1929), for to us these troubles are our “... **door of hope** ...” Who are the people today who have stolen all of our gold and silver and hid it under the floor of their tent, replacing it with un-money created out of thin air, and then have the audacity to charge sweat and blood compound interest on top of the principal to accumulate hundreds of times over the original amount borrowed? These same people are related to the half-breed Hittite pharaoh of Egypt who ordered all the male children of the twelve tribes to be drowned in the Nile river upon birth (just as Obama would have it today). These same people are related to the Edomite Herod the Great, who ordered the murder of all the Israelite children in Judaea, in order to murder the newborn Yahshua Christ, but ended up murdering many Benjamite baby boys instead. Praise Yahweh, for our valley of Achor (*i.e.*, *trouble*) is our door of hope! However, how much more *trouble* can we endure? Of all the Babylonian monetary, political and false religion we are suffering, the declining purity of our White Adamic race is our greatest “*trouble*”!