

WHO ARE THE BIBLICAL ANGELS? – A CRITICAL PERSPECTIVE, (#8)

Clifton A. Emahiser's
Non-Universal Teaching Ministries
1012 N. Vine Street, Fostoria, Ohio 44830 / emahiser.christogenea.org

This will be the 8th paper in this series and we will take up the subject of an angel who intervened with Jacob, at Gen. 31:1-16, who reassured him against the attempts of Laban to cheat him of his well earned wages thusly:

“¹ And he heard the words of Laban’s sons, saying, Jacob hath taken away all that was our father’s; and of *that* which was our father’s hath he gotten all this glory. ² And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. (*i.e., as before: Heb. as yesterday and the day before*) ³ And Yahweh said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. ⁴ And Jacob sent and called Rachel and Leah to the field unto his flock, ⁵ And said unto them, I see your father’s countenance, that it *is* not toward me as before; but the Almighty of my father hath been with me. ⁶ And ye know that with all my power I have served your father. ⁷ And your father hath deceived me, and changed my wages ten times; but the almighty suffered him not to hurt me. ⁸ If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. ⁹ Thus the Almighty hath taken away the cattle of your father, and given *them* to me. ¹⁰ And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ringstraked, speckled, and grised. (*i.e., rams: or, he goats*) ¹¹ And the angel of the Almighty spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I. ¹² And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grised: for I have seen all that Laban doeth unto thee. ¹³ I *am* the Almighty of Bethel, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. ¹⁴ And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father’s house? ¹⁵ Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. ¹⁶ For all the riches which the Almighty hath taken from our father, that *is* ours, and our children’s: now then, whatsoever the Almighty hath said unto thee, do”

To understand how Jacob-Israel found himself in this position, with two wives and two concubines who bear him eleven male children up until this time, we must return to the beginning of Jacob’s story, while he was yet in his mother’s womb at Gen. 25:22-23 which reads:

“²² And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of Yahweh. ²³ And Yahweh said unto her,

Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger. ²⁴ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.”

Now there are many so-called preachers and Sundayschool teachers in churchianity who condemn Rebekah and Jacob for deceiving Isaac in order to mislead him into blessing Jacob rather than Esau! However, Yahweh Almighty, in his Sovereign Will, foreordained that that was the way it was going to be, and Rebekah was considered righteous for taking that responsibility into her hand! Rebekah told Jacob, in so many words, “I will take the blame”, at Gen. 27:13:

“And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me *them* [i.e., two good kids of the goats].”

Instead of a curse upon Rebekah, Yahweh saw to it that her own people had already given her a special Covenant type of blessing, at Gen. 24:60, which Yahweh could not alter and would be fulfilled through her son, Jacob. Had not Rebekah engineered the deception of Isaac, her special blessing from her own family would never have been fulfilled!

“And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed [*oocytes becoming male or female issue*] possess the gate of those which hate them.” Under such a circumstance, who are we to condemn Rebekah?

When Abraham sought a wife for Isaac, he didn't send him to Bethuel the Syrian at Padanaram alone, but he sent his servant (evidently Eliezer of Damascus, Gen. 15:2) with a camel caravan and enough fighting men to stave off any attack from bandits along the way there and back again. And also silver and gold enough to cover traveling expenses, plus enough gifts to satisfy Rebekah's family, Gen. 24:53-59:

“⁵³ And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things. ⁵⁴ And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. ⁵⁵ And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. ⁵⁶ And he said unto them, Hinder me not, seeing Yahweh hath prospered my way; send me away that I may go to my master. ⁵⁷ And they said, We will call the damsel, and enquire at her mouth. ⁵⁸ And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. ⁵⁹ And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.” And Rebekah, Abraham's servant, and the men with the camel caravan returned back to Isaac, Abraham and Sarah in complete safety.

But a generation later, when Jacob would flee for his life to his uncle Laban, the Syrian at Padanaram, it had to be done in secret, as Esau had vowed to kill Jacob! It was even kept quiet from his father, Isaac, until Jacob was well on his way, although Isaac did finally agree, with some prodding by Rebekah, that Jacob should go to Laban in Padanaram to find himself a wife. There was no camel caravan for Jacob, nor any fighting men to stave off an attack. Nor did Jacob have any silver or gold to cover his

traveling expenses, as when he arrived at his uncle Laban's home, he had to hire himself out to Laban as a servant (*i.e.*, a slave). For the safety of Jacob, neither Isaac nor Rebekah dared tell anyone where Jacob had gone on his way to Padanaram, as it was paramount to keep Esau from discovering Jacob's whereabouts! But Jacob was not entirely alone, as in a dream he had several angels come and visit him from heaven descending and ascending on a ladder with Yahweh Himself at the very top of the ladder! When Jacob finally arrived at Padanaram, he temporarily found peace, security and safety from Esau with his uncle Laban and family, as Esau's threat of death lingered on, and this threat of death is still with we White Jacob-Israelites, even until this very day!

The main theme that we should learn from all of this is that we White Israelites should shun any and all associations with the Biblical Canaanites and other nonwhite or mixed races at all cost! (Gen. 24:3, 37-40; 26:34-35; 27:46; 28:1-2; 36:1-5; Exod. 34:14-16; Deut. 7:2-6; 1 Ki. 11:2; 1 Chr. 23:22; Ezra 9:1-2, 12; Neh. 10:29-30; 13:26-27; Mal. 2:11; 1 Cor. 5:9, 11; 2 Cor. 6:14). Be sure to reference each of these passages thoroughly in order to comprehend how serious this subject is!

OTHER INTERESTING EVENTS AMID THE FOUNDERS OF ISRAEL

In WTL #1 for May, 1998, I brought up the subject of Rachel's problem of not conceiving a child, and I stated in part:

"... We are aware ... of the fact that Jacob loved Rachel more than Leah. Well, this set up a contest of sorts to see which one of Jacob's wives could bear him the most children. Of course Leah with the birth of Judah was way out in front of Rachel. It seems that Rachel had a conception problem, and it wasn't because Jacob wasn't giving her her share of attention. It must have been known in those days that a problem with conception was because the wife did not relax during intercourse. It seems that Reuben came to Rachel's aid in Genesis 30:14-15, which says:

"¹⁴ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. ¹⁵ And she (Leah) said unto her, *Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he (Jacob) shall lie with thee to night for thy son's mandrakes.*"

WHAT REALLY IS A MANDRAKE?

It seems that there are several plants mistakenly identified as a mandrake, but only the *Mandragora officinarum* is a true classification. The demand for the mandrake was formerly so great that other roots were fraudulently sold to unsuspecting purchasers.

I will then quote the *Zondervan Pictorial Encyclopedia*, volume 4, page 66:

"Mandrake: Mentioned 5 times in Genesis 30, and once in Song of Solomon 7:13. Mandrake is generally accepted to be the 'love apple.' The mandrake was obviously rare, and was supposed to have aphrodisiac properties. The old-fashioned name of the tomato (*Solanum esculentum*) was love apple. It is thought that the

mandrake is *Atropa mandragora*, which is like the deadly nightshade, and therefore a member of the same family. This plant bears yellow fruits, somewhat smaller than the tomato, and has an 'acquired' pleasant taste. Because of its 'sex' reputation, it is called by Arabs 'a devil's apple.' The description in Genesis of Rachel's conversation with Leah certainly gives the impression that the mandrake was thought to be a love potion. Its near relation, *Atropa belladonna* is, of course, the source of Atropine, an important medicinal drug. The Royal Horticultural Society's dictionary names the plant *Mandragora officinarum*, and describes the fruit as a globose berry. It gives the alternative name as 'devil's apple' ..."

Since writing WTL #1, I have gathered much data on the subject of the "mandrake", and some of my sources seem to be confused on the matter. I will now cite the 1880 15-volume *Library Of Universal Knowledge*, vol. 9, pp. 431-432 (being somewhat authentic):

"MANDRAKE: *Mandragora*. a genus of plants of the natural order *solanaceæ*, nearly allied to belladonna (q.v.). Two species are described by some botanists, the AUTUMNAL MANDRAKE (*M. autumnalis*), which flowers in autumn, and has lanceolate leaves and ovate berries; and the VERNAL MANDRAKE (*M. vernalis*), which flowers in spring, and has oblong ovate leaves and globose berries. Both are natives of the south of Europe and of the east, and are united by many into one species (*M. officinarum*). The root is large and carrot-like, and from it the leaves spring with no apparent stem, and among them the stalked whitish flowers. The calyx and corolla are 5-cleft, there are 5 stamens, and the fruit is a one-celled berry, about the size of a sparrow's egg. The whole plant has a very fetid narcotic smell; but the fresh berries, when cut or bruised, have a pleasant odor like that of wine or apples, and two or three may be eaten without inconvenience. All parts of the plant, however, have poisonous properties like those of belladonna, but more narcotic, for which reason a dose of the root was formerly sometimes given to patients about to endure surgical operations. The ancients were well acquainted with the narcotic and stupefying properties of mandrake, and it was a common saying, of a sleepy or indolent man, that he *had eaten mandrake*. The root often divides into two, and presents a rude resemblance to the human figure; and human figures were formerly often cut out of it, to which many magical virtues were ascribed. Sometimes the roots of the bryony [*a climbing plant with poisonous red berries - CAE*] were employed instead of those of the mandrake, and sold under the name of *mandrake root*. From the most ancient times, aphrodisiac virtues have been ascribed to the mandrake, which was therefore supposed to cure barrenness. See Gen. xxx. 14–16. The same reputation has been attached in America to the berries of the nearly allied genera *himeranthus* and *jaborosa*. Many fables connected with the mandrake are recorded by ancient and mediæval writers."

Ibid. vol. 11, p. 819 (non-mandrake example):

"PODOPHYLLIN is the name commonly given to the resin obtained by means of rectified spirit from the root of *podophyllum peltatum*, or May Apple, a plant common throughout the United States. This resin, which occurs as a pale greenish amorphous powder, has (as well as the root from which it is derived) been introduced into the new British pharmacopoeia, in consequence of the general favor which it has experienced

during the last, three or four years [in 1880] from the medical profession in this country. It is an active purgative, and seems to have the power of relieving the liver by exciting copious bilious discharges. As its activity seems to vary in different patients, it is better to begin with a small dose of half a grain, which may be combined with extract of henbane, with the view of preventing its griping. It is likely to prove one of the most valuable additions to our pharmacopoeia.”

Ibid. vol. 11, p. 819 (non-mandrake example):

“**PODOPHYLLUM**, a genus of plants variously ranked by botanists in the natural order *ranunculaceæ*, or made the type of a small distinct order, *podophyllece*, or *podophyllaceæ*, differing from *ranunculaceæ* chiefly in having a solitary carpel. The genus *podophyllum* has 3 sepals, 6 to 9 petals, 12 to 18 stamens, a broad round stigma, seated almost on the top of the germen, and a many-seeded berry. *P. peltatum* is a perennial plant, with a solitary white flower in the axil of the two leaves; the fruit oval, an inch and a half long, smooth, yellowish succulent having a mawkish sweet and subacid taste. It is common in North America, growing; in moist woods and on the shady banks of streams, and is known as MAY-APPLE, because it flowers and ripens its fruit very early in summer, also as *hoq-apple* and *wild-lemon*. The fruit may be eaten, but is not agreeable. All the other parts are actively cathartic. See **PODOPHYLLIN**.”

One of the arguments, that the Biblical mandrake cannot be the *Mandragora officinarum*, is that it is classed in the category of the nightshade family like the tomato, and that the mandrake does not have a “pleasant smell” or sweet taste as “new or old fruit”, (Song 7:13). However, this may be an allegory for the “pleasantness” that is experienced during sexual intercourse! So, if you are in the market for some mandrakes, use caution that the dealer doesn’t sell you a fraudulent substitute!

Marriages during the time of Abraham, Isaac and Jacob were much different than in our own day. In the cases of Isaac and Jacob, along with each of their wives came a servant lady, and if their wives would permit it, they could have children by the servant lady, although that didn’t happen in the case of Isaac. Abraham evidently received a servant lady when he and Sarah went down to Egypt to avoid a draught in the land of Canaan, and he had Ishmael by her. For Jacob in particular, it must have been an arduous task, with his four women, to exercise all of his duty as a husband with them! Probably, after receiving Rebekah, Jacob spent several months (maybe even more than a year) trying to get Rebekah pregnant. It was at this point where the story of the mandrakes came to the fore.

This may seem like a complicated account, but Abraham understood that Yahweh would guide him and his “seed” by an “angel” at Gen. 24:7:

“Yahweh Almighty of heaven, which took me from my father’s house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.”

It is simply amazing how, once we dig deeply into the Biblical account, the curious things that have happened to our people. We really don’t know whether or not the mandrakes helped Leah and Rachel to conceive children for Jacob, but Gen. 30:22 clearly states:

“²² And the Almighty remembered Rachel, and the Almighty hearkened to her, and opened her womb. ²³ And she conceived, and bare a son; and [she] said, the Almighty hath taken away my reproach”

The women of our present-day, deranged society consider it a “reproach” to fulfill their duty by having children, and should they become pregnant, they immediately make an appointment with the nearest abortion clinic. These women demand the right to murder the developing child within their womb before it has a chance of being born! I recently observed a short TV news report that some aborted human fetuses as young as four to five weeks old had been saved and nursed to maturity, and then discharged from the hospital. I guess that the fully formed baby would either be adopted out or cut up for body parts, as it would be considered a non-person in some circles, including the mother. In this way the Edomite-jewish-run abortion mills could double-dip by getting paid to perform the abortion, and then paid again by selling the several baby body parts at extremely high prices!

There is a prophecy at Isaiah 4:1 that will reverse this present-day trend of murdering many of our Adamic White Caucasian European and American children, stating:

“And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.”

To understand Isaiah 4:1, one must read Isaiah 3:12, 16-26:

“¹² As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths ... ¹⁶ Moreover Yahweh saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: ¹⁷ Therefore Yahweh will smite with a scab the crown of the head of the daughters of Zion, and Yahweh will discover their secret parts. ¹⁸ In that day Yahweh will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, ¹⁹ The chains, and the bracelets, and the mufflers, ²⁰ The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, ²¹ The rings, and nose jewels, ²² The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, ²³ The glasses, and the fine linen, and the hoods, and the vails. ²⁴ And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. ²⁵ Thy men shall fall by the sword, and thy mighty in the [no-win] war. ²⁶ And her gates shall lament and mourn; and she being desolate shall sit upon the ground.”

It has been only in the last 100 years that the women have had “changeable suits of apparel”, unless among the very super rich. Charles Frederick Worth, an Englishman, became an associate with Gagelin in 1864 in France, the first firm to handle ready-to-wear coats and suits. Before this, one would have to employ a dressmaker who, in turn, would influence the material and design when a woman wanted a new dress or a suit. (1980 *Collier's Encyclopedia*, vol. 9, p. 568). By the 1900s

this led to several mail-order company's selling mass amounts of clothing in several different styles.