

Watchman's Monthly Teaching Letter Number 43



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

THIS IS MY FORTY-THIRD MONTHLY TEACHING LETTER AND CONTINUES MY FOURTH YEAR OF PUBLICATION. Because we have so much subject matter to consider in this lesson, I will get right into the substance of the things we need to cover.

**WALKING STEP BY STEP THROUGH ISRAEL'S
SOJOURN IN EGYPT FROM JOSEPH UNTIL
JOSHUA**

In the last lesson we learned two new Egyptian terms which were inscribed on various obelisks. These terms were “benben” and the “Ashet tree.” If you will recall, I promised I would cover these terms in more detail in this lesson. What is interesting is that the term “ben” is common in Egyptian, Hebrew and Old English. In The American Heritage Dictionary there are three meanings as follows:

“ben1 ... n. Scottish. The inner room or parlour of a house. — adv. Scottish. Inside; within. — prep. Scottish. Within. [Middle English ben, binne(n), Old English binnan: be, By + innan, within (see en in Appendix).]

“ben2 ... n. Scottish. A mountain peak. Used in names of mountains: Ben Nevis. [Scottish Gaelic beann, peak, height. See bend- in appendix.]

“ben3 ... n. Any of several Asiatic trees of the genus Moringa, bearing winged seeds that yield an oil used in perfumes and cosmetics. [Dialectal Arabic ben, from Arabic ban.]”

The last definition, #3, seems to fit the description of an “ash tree”, for an “ash tree” produces “winged seeds.” If this is true, there may be a direct connection between the words “ben” and “ash.” You can see from all three definitions that the term “ben” seems to be universal in Egyptian, Hebrew and Old English, giving evidence of a common source. In other words, there must be a link between Egyptian and Old English. As the above definitions for “ben” are covered quite well, it will not be necessary to consult the Appendix.

THE ASH TREE

In the last lesson, we discovered the term “Ashet Tree” was used on several Egyptian obelisks. We learned, too, how the “Ash-tree” was described by the Greek poet Hesiod about the eighth century B.C. You will need the last lesson in order to understand where we are on this topic. Anyway, the “Ash Tree” is also discussed in Norse Mythology. Therefore, the category of the “Ash Tree” must be quite important to our subject. While it is indeed important, we must remember that when our forefathers were exiled into Assyria they were involved in paganism. Hence we find in these mythologies a mixture of truth and pagan thought. We must, therefore, be able to separate the one from the other. To get started, I will now quote from the Collier's Encyclopaedia, (1985) volume 17, page 587:

“NORSE MYTHOLOGY pertains not only to the ancient Norse inhabitants of Scandinavia before the year A.D. 1000; it is also the mythology of the related Swedes and Danes. During the ninth and tenth centuries the Viking expansion carried this mythology to Russia, the British Isles, Iceland, and Greenland. From three of these areas it vanished, leaving little trace; but the comparative isolation of Iceland and its late acceptance of Christianity (A.D. 1000) preserved the myths first brought there by Norse colonists.

“Originally, the main features of the mythology were shared by a group of related peoples who, from about the birth of Christ to the fifth century, migrated south and west from Scandinavia, the Danish peninsula, and the lower Rhine region. These peoples were the forebears of, among others, the Dutch, German, and Anglo-Saxon races [sic. race]. It is not too much

to say that Norse mythology stands as a ground plan of a mythology once shared by Norsemen, Swedes, Danes, Icelanders, Dutch, Germans, and Englishmen. The body of myth fostered by these northwest Europeans of Indo-European descent was never entirely homogeneous, for the mythology of the related tribes was never static.”

Next on page 588 of this same Collier’s article on Norse Mythology it speaks of the Creation of mankind:

“Creation of Mankind. The Prose Edda says: As the sons of Bor [Odin, Vili, and Ve] strolled along the deep sea strand they stumbled across two logs of driftwood and picked them up and whittled them into humankind. The first son gave them soul and life; the second, understanding and the power to feel; the third, form and the faculties of speech, hearing and sight. They gave them clothing and called them by their names, the man Askr (‘Ash’) and the woman Emble (‘Elm’). These two brought to birth all mankind, which was given a dwelling place in Midgard.”

We should really take notice here of this account of the Creation, for this is the third time we have encountered the term “Ash Tree.” If what is being said here is true, then Adam and his race would represent the “Ash Tree.” When we take the time to consider all the qualities of an ash tree, there isn’t a better tree to represent our race.

Again the Collier’s Encyclopaedia, (1985) volume 17, pages 588-589:

“Yggdrasill. The branches of the ash tree. Yggdrasill overhung all the worlds and extend over the heavens. Of its three roots, one is with the gods, another with the Frost Giants, and the third stands over Niflheim. Under this last root is the source of all rivers. Hvergelmir, with the dragon Nidhoggr (‘Dread Biter’) gnawing the root from below.

“Beneath the root which twists towards the Frost Giants bubbles Mimir’s Well, called after its guardian, the supernatural being Mimir — the archetype of wisdom. “Under the root of the Ash which ends in heaven there is another extremely sacred spring, the Well of Urdr. Here live the three sister Norns, or Fates.

“A squirrel called Ratatoskr (‘Travel Tusk’) darts up and down the tree bearing spiteful tales between an eagle at the top and the dragon Nidhoggr below. Four stags (Dainn, Dvalinn, Duneyrr, and Durathror browse over the branches of the Ash and nibble at the bark. The damage done to the branches by the stags as well as that done to the roots by Nidhoggr and other serpents is restored by the Norns, who take water mixed with clay from the Well of Urdu and paste the Ash to prevent its limbs from withering or rotting.”

I wish I could reproduce the depiction of the “Ash Tree” as found on page 591 of the Collier’s Encyclopaedia under the topic “Norse Mythology”, but if you have this particular encyclopedic, you can look it up for yourself. It is very interesting, for contained in this portrayal are many of Israel’s symbols as found in Genesis 49 and Deuteronomy 33.

This picture is divided into three sections; heaven, earth and the underworld. Vertically, in the centre, the Ash Tree reaches from the top (heaven) down to the bottom, or the underworld. At the top of the Ash Tree are its branches. Among the branches are an eagle and four stags or reindeer.

On each side of the heaven section, with the branches of the Ash Tree, are two wolves. One on the right and one on the left seemingly suspended in midair. With the wolf on the right is a crescent moon, and the wolf on the left the sun. Evidently, this depicts the morning and the evening. While the Collier’s article does not point out what the Biblical significance might be, let’s take a look at Genesis 49:27:

“Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil.”

The next time you see a crescent moon, think of Benjamin. Also, at the base of the trunk of the Ash Tree, at the lower part of heaven, is the depiction of a castle along with a well. This is interesting, for Simeon’s symbol is a castle. Not only this, but the eagle is the Brigade of Dan which includes Naphtali and Asher. For a further description of the Ash Tree, let’s see how Collier’s describes it on the bottom of this same page.

“Yggdrasill, the World Ash Tree supports the universe of Old Norse mythology. Three roots reach down ... — one through Urd’s Well, to Asgard, the home of the gods, one to Midgard, or Earth, and one ... to Niflheim, the underworld; [where] four stags browse on the tree’s branches; an all-wise eagle roosts at its top; and the dragon Nidhoggr ... gnaws the root in Niflheim. The gods ride over the rainbow, Bifrost Bridge, to their palaces in Asgard.

Two wolves, Skoll and Hati, pursue the sun and the moon across the heavens, which are supported by four dwarfs. In the south is Muspellheim, a flaming wilderness, shown to the left of Yggdrasill, and opposite is freezing Jotunheim. The ocean which is fed by springs in Niflheim, girdles the earth. In the ocean wallows the World Serpent Jormungandr, gripping his tail in his jaws. Fettered in Hell, with a serpent dripping venom on his face, lies the evil Loki ...; his son, the wolf Fenrir ..., is also chained there. When the dragon Nidhoggr has finished gnawing through the root of the World Ash Tree in Niflheim, the destruction of the world, Ragnarok, will be at hand.”

While we have to remember there is some paganism mixed in with all of this, you can begin to see this matter of the Ash Tree is quite important to our understanding. As we read these things, let’s try to see the parallel between what is being said and the story of the Bible. Continuing now on page 590 of Collier’s:

“Midgard. Midgard is the ‘Middle Enclosure’, the world of men, situated between Asgard and hel [hell], and in the middle of the ocean in which wallows the Great Serpent entirely surrounding the earth, its tail held in its mouth. The way from Midgard to Asgard lies over Bifrost, the Rainbow Bridge.

ÆSIR AND VANIR

“The Northmen of the Migration Age called their race of gods Æsir, from a singular form áss, meaning ‘god.’ In the rationalizing ‘Prologue’ to his Prose Edda, Snorri Sturluson seeks to derive the word Æsir from ‘Asia.’ This etymology is a popular and unscientific one, although, apart from

the superficial similarity of the words, Snorri's derivation may have been founded on a tradition according to which the cult of certain gods migrated to Scandinavia from the south and ultimately from Asia Minor.

“It seems extremely likely that gods did come from the direction of Asia Minor, although they were not Æsir, but members of another race of gods called in both Eddas by the name ‘Vanir.’ The advent of the new gods is represented in the mythology by a war between Æsir and Vanir in which neither party gains a decisive victory ...

“Odin. Odin is chief of the gods and father of the Æsir. His name developed from a primitive northwest European form, Wodenaz, which became Wuotan in Old High German, Wodan in Old Saxon, Wodan in Old English, and first Voden, then Odinn, in Old Norse ... As god of self-sacrifice and wisdom who suffered that man might benefit, he is depicted in the myths as pledging one of his eyes to Mimir in return for a draught of wisdom from Mimir's Well, and as hanging himself from Yggdrasill for nine nights, wounded and without food or drink, as ‘an offering to himself’ in order to obtain the runes of wisdom.

“The Odin of the two Eddas also assimilated the characteristics of the old Indo-European Sky Father Djevs. Snorri says, ‘Odin is supreme as well as being the oldest of the gods ... Odin is called Allfather’ ... for he becomes first and foremost a god of the dead, killed in battle.

It is his old character of leader of the souls with a new twist: the souls he leads are those of warriors for whom he has prepared a special heaven, Valhalla. In fact, Valhalla has become exclusive, for it is necessary to have died a brave death in order to get past Valgrind its gate ... The food which stands on Odin's table he gives to two wolves of his, called Geri (‘Greedy’) and Freki (‘Gobbler’). Wine is to him both meat and drink ... Odin's wife in Asgard is Frigg. They are parents of the Æsir ...

“Balder. It may appear strange at first that the Vikings whom the early Christian monks gave such a reputation for bestiality and cruelty, should have regarded the loving and beautiful god Balder so highly. Snorri says, ‘Balder is Odin's second son and a personage of very good report indeed.

He stands out from the rest. He loves all things great and small. He is so blond and fair of face that a power of light beams from him. He is the wisest of the gods, the fairest spoken and most glorious and physically the most shapely. He lives in the mansion called Breidablik ('Broad Gleaming'), a place where nothing impure may come—

Then because nothing could hurt him, it became a pastime for the gods to throw weapons and shoot arrows at Balder. Loki, the evil one, saw all this and, having disguised himself as an old woman paid a visit to Frigg and wormed out of her the secret that the mistletoe had omitted to take the oath never to harm Balder. Quickly, Loki prepared a shaft made of mistletoe wood which he inveigled the blind god Hoder into casting at Balder. Balder dropped dead from a bloody wound and his ghost went down to hel. After the gods had recovered from the shock, Frigg asked who would earn the love and undying gratitude of all by riding down the road to hel to ransom Balder—

Mimir is the guardian of the well under the Ash Tree (Yggdrasill) roots. The Vanir cut off his head and returned it to Odin who 'sang spells over it and in this way gave it the power to speak to him, whereby it discovered many secrets to him.' This severed head is consulted by Odin for words of wisdom before the Ragnarok ... 'Idunn guards within her ashwood casket the apples which the gods have to nibble at as they age and fail — then all at once they are young again'

LOKI AND HIS OFFSPRING

“Both men and the gods were at a loss to know whether to call Loki god or devil. He began in heaven and finished in hel, only to escape at the Ragnarok and wreak his vengeance on the Æsir. Loki's father was a giant named Farbauti ('Dangerous Smiter'), his mother, Laufey ('Leaf Island' i.e., 'Tree'). Such parentage suggests that Loki was originally the dangerous fire resulting from a lightening flash striking a forest tree.

He is described as 'handsome, easy on the eyes, but inside, the soul of spite and completely fickle. He has talent and skill in slyness which leaves everybody else far behind, knowing a trick for every occasion.' Although

Loki is accepted in Asgard, he is not one of the Æsir, nor of the Vanir, nor is he a true friend either; on the contrary, his sole aim is the annihilation of the gods and the universe ... By some unreported stratagem Loki is made to prevail on Odin to accept him as a blood brother and so to gain his protection and hospitality in Asgard ... When, after causing Balder's death, Loki was captured and bound down in hel by the gods ...”

With all this, you can see that Norse Mythology has its own version of Genesis 3:15, or Two Seedline. It has the dragon with its tail in its mouth which amazingly is the symbol of the Zionist “Jews” today. Also in the Ash Tree story is the “rainbow” which can be read in Revelation 4:3. In the Collier's depiction of the Ash Tree, there are four dwarfs holding up a sea of glass. Read Revelation 4:6. Also, at the base of the Ash Tree is a river of water. Read Revelation 22:1. Pictured is a well of water. Read John 4:11-14.

Quoted in the last lesson from a book entitled The World of the Past, edited by Jacquetta Hawks, chapter 2, “Greece and Crete”, “The Bronze Age of Hesiod”:

“The Greek poet Hesiod wrote his Works and Days in the eighth century B.C. In it he divides human history into five Ages. His pre-archaeological idea of a Bronze Age preceding an Iron Age probably owes something to genuine folk memory.

**“Then Zeus the father again made humankind,
A breed of bronze, far differently designed,
A breed from the Ash-tree sprung, huge-limbed and dread,
Lovers of battle and horror, no eaters of bread,
Their hearts were hard, their adamant hearts: none stood,
To meet their power of limbs and their hardihood,
And the swing of the terrible arms their shoulders bore.
Bronze were their arms, bronze the armour they wore,
And their tools; for no dark iron supplied their needs ...”**

Another version of Works and Days by Hesiod says this concerning this same passage:

“Zeus the Father made a third generation of mortal men, a brazen race, sprung from ash-trees; and it was in no way equal to the silver age, but was terrible and strong.

They loved the lamentable works of Ares and deeds of violence: they ate no bread, but were hard of heart like adamant fearful men. Great was their strength and unconquerable the arms which grew from their shoulders on their strong limbs. Their armour was of bronze, and their houses of bronze, and of bronze were their implements: there was no black iron.”

BEOWULF

A subject which parallels the Ash Tree is Beowulf. Inasmuch as the depiction of the Ash Tree involved the symbols of the wolf, we need to consider this legend also. No doubt the legend of Beowulf is about the Tribe of Benjamin, although it is credited to the Danes. Actually, the name Beowulf suggests the symbol of Benjamin. Symbols Of Our Celto-Saxon Heritage says this on page 62 concerning Benjamin:

“However, there is some evidence which suggests that among the Northmen or Norsemen, the people who formed the northern wing of the Saxon migration across Europe, there were some who used the Wolf as an emblem. Many of these settled in Scandinavia, giving their name to Norway and later to Normandy in France.”

Before we gather our evidence about Beowulf, let's read an interesting passage found in it. This translation is by Burton Raffel between stanzas 100 to 110:

“Grendel, who haunted the moors, the wild - Marshes, and made his home in a hell - Not hell but earth. He was spawned in that slime, - Conceived by a pair of those monsters born - Of Cain, murderous creatures banished - By God, punished forever for the crime - Of Abel's death. The Almighty drove - Those demons out, and their exile was bitter, - Shut away from men; they split - Into a thousand forms of evil — spirits - And fiends, goblins, and monsters, - A brood forever opposing the Lord's - Will, and again and again defeated.”

Here are some excerpts from Cliff's Notes on Beowulf, page 5:

“Beowulf is the oldest known English epic, but it appears not to be about the English people. Rather, it is a story about Danes and Geats mainly, with material also about Swedes, Frisians, Franks, and Heathobards. Ritchie Girvan maintains, however, that the story may tell about the Danes, the Geats [Getae], the Heathobards, etc., but in reality ‘the chief participants reflect Anglo-Saxon England as well.’ (Beowulf and the Seventh Century, p. 60)

“The Beowulf manuscript (known as Cotton Vitellius A xv) dates probably from about 1000 A.D., when two scribes wrote it down for posterity. Before that, the poem most likely circulated from royal court to royal court by means of the scop, storytellers and general entertainers at court gatherings, who recited stories and poems like Beowulf in the mead halls of early England —

This kind of ‘history’ in Beowulf, rooted in fact possibly, but transformed into fiction, focuses upon people and events purportedly of the late fifth and early sixth centuries, A.D., but the epic itself was probably not composed by the Anglo-Saxon author in its present poetic form until the seventh or eighth centuries, A.D. ... Beowulf's experience with the Grendels, for example, is reminiscent of folk tales in many languages, and, of course, dragon fight stories, which gained ascendancy through the oral tradition, appear everywhere in medieval literature—

Beowulf is a long, serious narrative poem about aristocratic persons — the kings and heroes of Denmark and Geatland — involved in a series of actions, significant in the development of nations and unified by the Geatish hero, Beowulf. The Anglo-Saxon epic is told in the grand manner by means of alliterative verse, which the early English apparently considered their highest form of stylistic creation.

It is a complex story of character, like the Odyssey, with an omniscient author who does not impress himself upon his material ... The language of the original manuscript of Beowulf is Anglo-Saxon (also referred to as Old English), which roughly speaking, extends from the invasion of

England by the Anglo-Saxons in 449 A.D. through the Norman Conquest in 1066 ...

“Annoyed by the joys of the mead hall, a powerful demon lurks in the darkness and endures the happy noise impatiently. There is harp music and singing, and a scop tells the story of God and creation. Thus Hrothgar and his warriors pass their time happily in the hall, until a fiend in hell, the fierce demon called Grendel begins his series of crimes. Grendel, condemned by God to the race of Cain, is a monster who wanders the moors and fens.

The poet interrupts his story line here to moralize about Cain’s murder of Abel and God’s punishment of Cain, from whom descended the evil progeny of the monster world.”

According to Cliff’s Notes Incorporated, a company involved in publishing small booklets to aid college students in studying various subjects including classical writings, in their booklet on Beowulf, pages 53-54, mention five versions of Beowulf in paperback; five versions in hardback; and two versions for children.

The following are listed:-

1. (Paperback) Barron’s Educational Series, 1962. Transcription and translation by Benjamin Thorpe. (Anglo-Saxon text with Modern English on facing page).
2. Edwin Morgan, verse translation. Berkley: University of California Press, 1964.
3. Lucien Dean Pearson, prose translation. Bloomington: Indiana University Press, 1965.
4. Burton Raffel, verse translation. New York: Mentor Books, 1963.
5. David Wright, prose translation. Baltimore: Penguin Books, 1957. (Reprinted 1959, 1960, 1963, 1964). (Hardback) I. R. K. Gordon, prose, 1954.

6. A. Wigfall Green, verse (literal), 1935.
7. John R. Clark Hall — very literal prose. Sound scholarship. 1911. Completely revised, 1940. Revised again, 1950, by C. L. Wrenn. Hall verse translation, 1914.
8. Charles W. Kennedy, good alliterative verse translation, 1940. Also preserves kennings.
9. Mary E. Waterhouse, verse, 1949. (Children's Versions)
10. Dorothy Hosford, *By His Own Might: The Battles of Beowulf*. New York: Henry Holt and Company, 1947, 1955, 1957. Illustrated by Laszlo Matulay.
11. *The Golden Treasury of Myths and Legends*. New York: Golden Press, 1962. (Fourth Printing). Adapted by Anne Terry White and illustrated by Alice and Martin Provensen. pp. 68-81." (Note: Beware of later watered-down versions.)

The book *History Of The Norwegian People* by Knut Gjerset Ph.D., page 60, has an interesting foot note:

“The author of *Beowulf* must have been singularly well informed regarding the early history of Denmark and southern Scandinavia. He gives a detailed account of the royal houses, of family relationship, and of political and military affairs, such as we can find in the sagas several centuries later. The author of the poem *Widsith* shows a similar knowledge of the peoples and countries of the North ...”

Again a footnote on page 61: “The reason why the Vikings were called Northmen in France, and Danes in England, seems to have been the fact that the first Viking hosts which invaded western France were Norwegians, while the first invasion of England was made by the Danes. The names have then come into use as a general designation for all strangers of the same type. In a similar way the name of the Alemanni, a tribe in southern Germany, has become in French Allemands (Germans), Franks has

become French, and Angles, English. This is the view of the Norwegian historian Gustav Storm. The Danish historian Steenstrup holds that the people on the Continent called them Northmen because they came from the North. He also cites parallels: The Norwegians were called Eastmen (Austmenn) by the Icelanders, and the Norwegians called the Irish Westmen (Vestmenn), the Germans Southmen (Suormenn).”

From *English Literature and Its Backgrounds*, pages 8-9: “... Organizational and ritual differences that had sprung up between those who had been taught by the Irish and those who had been converted by the Italians were resolved in 664 at the Synod of Whitby when the King of Northumbria decided in favour of Rome.

England was at last united under one church ... Monasteries throughout England developed into famous centers of learning. The great European scholar Aldhelm studied at Canterbury. The ‘Venerable’ Bede (673-735) ‘Father of English learning’, wrote his *Ecclesiastical History of the English People* in Latin at the monastery of Jarrow. In it he told of Cædmon, the first Old English poet, who wrote at Whitby. The fame of Alcuin of York (735-804) was so great that Charlemagne invited him to his court to superintend education in his empire.

These enthusiastic ‘clerks’ (clerics) and others of less fame not only composed works of their own in both Latin and Old English but also assiduously copied out theological texts, Latin classics, and vernacular poetry. To them we owe the preservation of whatever remains to us of our earliest literature ... In 787 the relative peace of England was shattered by new invaders. The savage Danes (Norsemen or Vikings) came across the North Sea in their high-prowed Viking ships to make their first raid on the English coast.

Occasional forays swelled into relentless conquest. Bringing with them the gods whom their kinsmen, the English, had forsaken, the Danes blasted the literary flowering of Northumbria by destroying the monasteries of Whitby and Jarrow. In half a century they were masters of all northern England ... The threat of the Danes continued the process of unification that Christianity had begun. Egbert, King of Wessex, united the central

nations into an 'English kingdom' in 828. In 871, when the marauding Danes struck at the heart of Wessex, they were repulsed by Egbert's grandson, Alfred, who in that year began his heroic reign. After seven years of desperate fighting, Alfred negotiated the Peace of Wedmore, by which the invaders agreed to remain in the North, in territory called the 'Danelaw.'

This agreement left the King of Wessex free to begin an extensive program of reform that made his reign (871-901) the greatest in Old English history ... Confirmed at Rome by Pope Leo IV and acquainted in his boyhood with the more brilliant culture of the court of France, Alfred was a scholar as well as a king. He invited all clerics who would come to live under his protection. He founded a school in which noblemen's sons were taught English and Latin. He preserved whatever he could collect of Northumbrian literature, which hence survives to us in the Wessex dialect; he authorized the translation of Latin works, among them Bede's Ecclesiastical History.

He also directed the writing of the Anglo-Saxon Chronicle, a valuable document of annals of English history, which was continued after his death by the monasteries of Peterborough, Winchester, and Ely. What may be his last piece of writing is a plea for scholarship: 'He seems to me a very foolish man, and very wretched, who will not increase his understanding while he is yet alive.'"

The following is the same passage of Beowulf as rendered by a Professor Spaeth, and printed in English Literature and Its Backgrounds by permission of the Princeton University Press, from his Old English Poetry page 20:

**“Each in its kind, that moves upon earth.
So happy in hall, the heroes lived,
Wanting naught, till one began
To work them woe, a wicked fiend.
The demon grim was Grendel called,
March-stalker huge, the moors he roamed.
The joyless creature had kept long time**

**The lonely fen, the lairs of monsters,
Cast out from men, and exile accurst.
On offspring of Cain, the killing of Abel
Was justly avenged by the Judge Eternal.
Nought gained by the feud the faithless murderer;
He was banished unblest from abode of men.
And hence arose the host of miscreants [criminals] ,
Monsters and elves and eldritch sprites [elf; fairy; goblin],
Warlocks and giants that warred against God;
Jotuns and goblins; He gave them their due.”**

You can see we have covered a considerable amount of material in this lesson. It should be apparent the ancients understood the tenets of Two Seedline even in its pagan form. It was understood by the Egyptians; it was understood at the time of Hesiod; and it was understood at the time of Norse Mythology.

It seems the Norse had knowledge of the Great Serpent whom they called “Loki.” The account may have been corrupted to some extent, but the basic story was known. It was also very well understood in the early Church period. And, if we ever wake up to the full extent of the story of Two seedline in our day, we will begin to realize the movers behind the scenes.

By this time we should start having a better idea of some of the Egyptian terms like “benben.” We will be getting into more Egyptian terms in future lessons. I believe I have presented enough evidence on the term “Ash Tree” to demonstrate it has some significance to the family tree of Adam.

We have to ask the question, though, why would Eve be considered as an “Elm”? Is it possible that she was considered an “Elm” because an elm is a softer wood than an ash? I read in one place that the Germans called the Vikings ash-men because they used ash wood as oars for their ships. In another place the term “ash” may refer to the ash-wood spears which our people probably used. How fitting this would be, for we are “YHWH’s battle-ax and weapons of war.”

It would appear, from the evidence we have uncovered, that when Queen Hatshepsut had her scribes inscribe the “Ashet Tree” on her obelisks, she was speaking of her Adamic family tree.

I believe I have also presented enough evidence to show that Beowulf was probably an authentic historic character. In fact, in the next lesson, I will be presenting more evidence that much of Norse Mythology is actually based on authentic historic fact. You can also observe that Two Seedline is woven throughout all this in every period of time.



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