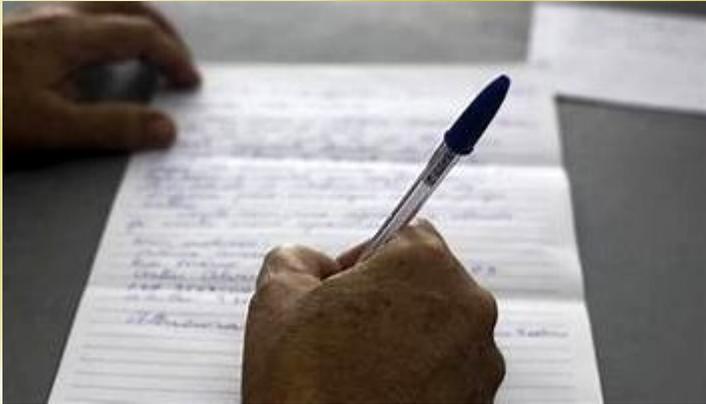


Watchman's Monthly Teaching Letter Number 46



**Clifton A.
Emahiser**

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By Teacher Clifton A. Emahiser

AN ANGLO-ISAAC-SON CAUCASIAN CULTURE AWARENESS TEACHING LETTER

THIS IS MY FORTY-SIXTH MONTHLY TEACHING LETTER AND CONTINUES MY FOURTH YEAR OF PUBLICATION. In the last lesson, we took up the subject of perverted or “false Odinism.” We discovered it was a farce, and just the opposite of what should be expected of authentic or “true Odinism.” I then quoted a chapter out of a book entitled *The Story Of Norway* by Hjalmar H. Boyeson. This was a very old book being published in 1886. While this book was very informative, it was based mainly on what is considered Younger Edda, which tends to be somewhat problematical in nature.

Snorre Sturlason was the author of a book entitled the *Heimskringla*; he also wrote the Younger or Prose Edda. With this lesson, we are going to concentrate, for the most part, on what is considered Elder Edda. This should give us a truer view of the lifestyle of the Norse Vikings. We were on the subject of Egypt and got sidetracked by the term “ashet tree” on various Egyptian obelisks which led us in turn to the term “ash tree” in Norse Mythology.

We are now going to try to make some sense out of Norse Mythology. Don't let anyone ever tell you any differently, as the Norse people are some of the finest folk to ever set foot on the face of this earth. How could they be otherwise when many of them have Tamar as their great great grandmother, especially Odin? I will now present this subject from the book *History Of The Norwegian People* by Knut Gjerset, Ph.D., professor of Norwegian language, literature and history in Luther College, Decorah, Iowa. (Little Norway of America). This book was published in 1915. On

page 92, he speaks of the temperament of the Norwegian people. I will enclose some comments on the text in brackets []:

“He [the Norseman] loved the battle and the stormy sea; he admired the strong, the brave, the cunning, the intellectual; for the old and feeble he had no interest, for the suffering no sympathy; the weak he despised. He sang of valor and of heroic deeds; not of love and beauty. [Note: These Norsemen had been fighting for their very lives for several hundreds of years from the time they had left Assyria until they arrived in the Scandinavian part of Europe leaving them hard and heartless.]

The sagas of the rich and powerful have been written, the poor and unfortunate classes are passed over in silence. But in the Viking Age the lifegiving spirit of Christianity was breathed gently also upon the pagan North. Unconsciously at first the hard heartstrings were loosened, and the soul was stirred by a new life. Notes of love and sadness steal into their songs, words of affection and sorrow are chiseled on their tombstones, woman gradually rises to new dignity, and the rights of the heart gain recognition. Even religious life is deeply affected by this gentle influence. The Light of the World had cast its first faint glimmer upon the intellectual and moral life of the North, — the Viking expeditions had begun to bear their greatest fruit.

Religion and Literature

“Wherever the Vikings settled they established a well-developed social organization, infused new vigor into the peoples with whom they came in contact, and imparted to them ideas which germinated into new cultural growth. [Note: Only among their own kind.] Along practical lines they were often much farther advanced than the nations which were subjected to their attacks. [Note: Being ‘farther advanced’ should come as no surprise.]

This was especially manifest in Ireland [also our people], where the people at the time of the Viking inroads yet lived under a tribal organization, amid most primitive economic and social conditions. [While the Irish were not under the Roman yoke, Rome controlled the area’s commerce.]

“Not only did they [the Irish] lack a well-organized army, ships, commerce, cities, roads, and bridges, but they paid little attention to agriculture, living for the most part on their herds and flocks, with which they moved from place to place. They [the Irish] were, as a rule, cruel and sensual; their warfare was savage, the position of woman was low and degrading, their houses were usually miserable huts. Yet this people possessed a remarkable intellectual culture, and became in this field the teachers and benefactors of their enemies, the Norsemen.

“They had been Christians for many centuries before the Vikings began their conquests. Their missionaries were labouring, not only in Scotland and England, but had penetrated to the remote forest regions of Germany and France, to Switzerland and northern Italy. Even in the solitudes of the Faroe Islands and Iceland pious Irish monks had erected their hermitages. They had great scholars who diligently studied Greek and Latin authors, and profound philosophers like John Scotus Erigena.

During the seventh, eighth, and ninth centuries the Irish schools became celebrated all over Europe. Not only Greek and Latin, but philosophy, astronomy, mathematics, and geography were studied. The Irish cloister schools became the refuge of those who loved intellectual culture in the Dark Ages, and scholars from many countries flocked to them. Alcuin, the great scholar at the court of Charles the Great, corresponded with one of the professors of the Irish school at Clonmacnois, whom he calls his dear master and teacher. Also in their own native tongue they produced a rich literature, both in prose and poetry. Heroic tradition flourished, sagas were written to commemorate the deeds of great chieftains, or to preserve the knowledge of the clan and of family relationship, and songs were composed by scalds in honour of their kings.

They sang, too, of love and of the beauty of nature with a sweet tenderness, strange in those days when such poetry was almost unknown. But both their poetry and their prose suffered from an overflow of fancy and feeling, uncontrolled by artistic taste. The wildest exaggerations abound, the characters are grotesque, super-human, and indistinctly drawn. There is an obscurity and lack of form which stand in the sharpest contrast to the brief, lucid style, and psychological character painting in the Norse sagas.

“That the religious and literary life so highly developed among the Irish, their love of nature, their lyric sentimentality, and sympathetic and emotional character made a deep impression on the stern Norsemen is certain. They, who came to conquer, were in turn conquered by this new and gentle influence. Long before they were converted to Christianity, their lives and views were deeply affected by ideas acquired in the Christian countries which they visited, and especially through their sojourn in Ireland. It was largely due to this new stimulus that Norse scaldic poetry and the saga literature began to flourish in the Viking period, and that Norse mythology assumes at this time a distinctly new form in which we find embedded in the strata of pagan thought many unmistakable fragments of Christian ideas; as, the conceptions of creation, of righteousness, of good and evil, as well as views of the life hereafter, which can have their origin only in the realm of Christian faith and morality. [But they did have a former lore of creation.]

“The scaldic poetry falls into two general groups: the scaldic songs, so called because they are written by scalds whose names and careers are known, and a body of old songs by unknown authors, called the ‘Elder Edda’ or ‘Norræn Fornkvæði’. The scalds were usually connected with a king’s hird or court, and produced songs to extol the person and achievements of their patrons, on whose munificence they lived.

“These songs, which contain much valuable information regarding persons and events of early Norwegian history, are usually composed in a most intricate verse form, the drottkvætt, which abounds in word transpositions, allusions, and metaphoric expressions (kenningar), which offer many difficulties to the modern reader. This verse seems to have been invented by Brage Boddason (Brage the Old), who lived in the first part of the ninth century and is the first Norwegian scald of whom we have any record. There were also scalds who did not stay at the courts, and who composed songs on more varied subjects. Egil Skallagrimsson, one of the great masters in scaldic song, and Ulv Uggason, the author of the ‘Húsdrápa’, may be mentioned. Egil is well known from his songs ‘Hqfuðlausn’ and ‘Arinbjørnsdrápa’, but especially for his great poem ‘Sonatorrek’, in which he laments the loss of his sons. Noteworthy are also Kormak’s ‘Mansongsvisur’, love songs to the beautiful Steingerd. Many of the saga

writers were also scalds, notably Snorre Sturlason [questionable] and Sturla Thordsson. Snorre, the author of the 'Heimskringla', has also written the 'Younger Edda', a most important work intended as a book of instruction for young scalds. The work has preserved the names of a great number of scalds, together with fragments of their songs, and furnishes a key to the many difficulties in scaldic poesy. It gives a review of mythology (Gylfaginning) which a scald must necessarily know, it explains the poetical and metaphorical expressions (heiti, kenningar) used in scaldic poetry, and a poem written to King Haakon Haakonsson and Skule Jarl illustrates all the verse forms used by the scalds.

“The 'Elder Edda' consists of two series of songs, the mythological and the heroic, written by scalds whose names are not known. Besides the poems about Helge Hundingsbane and Helge Higrvarðsson, the heroic songs deal with the great Nibelungen tradition, and constitute the first literary embodiment known of this great Germanic epic. The Eddic poems have preserved a much older form of this tradition than found in the 'Nibelungenlied.' [Please take note of what we are about to read.] In the mythological poems we find clearly set forth in verse of classic simplicity and beauty the Norsemen's ideas of creation, the lives and character of their gods, the destruction of the world, and of man's destiny after death. In the 'Hávamál' we find outlined also their moral conceptions, and their view of life in general. The grandest of all these old songs is the 'Voluspá' (the prophecy of the volva).

“This volva can be none other than Urd (Old Norse Urðr), one of the three norns, or goddesses of fate (Urðr, Verðandi, and Skuld). The gods are assembled in council at the Well of Urd. Odin calls the volva from the grave, and the great sibyl comes forth to reveal to the god of wisdom what even he does not know — the mysteries of creation, the destruction of the gods, the end of the world, and the happy existence in the life to come. She commands silent attention, and tells the assembled gods that in the beginning there was neither sand, nor sea, nor cool billows; the earth did not exist, nor the heavens above; there was a yawning abyss, but nowhere grass, before the sons of Bur lifted up the dry land, they who created the beautiful earth. The sun shone from the south on the stones of the hall, and the earth was covered with green herbs. The sun, the moon, and the

stars did not know their proper courses, but the mighty gods held council, and gave them their right orbits, dividing time into night, morning, midday, and evening. The 'Gylfaginning' presents a more complete account of creation, giving in fuller detail a myth which is outlined also in the 'Vafþudnismál.' Here we learn that in the beginning there were two regions, one of fire and heat, called 'Muspelheim', ruled over by Surt, who watches the borders of his realm with a glowing sword. When the end of the world comes, he will conquer the gods, and destroy the earth with fire. The other was a cold region, 'Niflheim' (Old Norse Niflheimr), from which twelve rivers issue, called 'Elivágar.' Between these two regions is the great abyss 'Ginnungagap.' The masses of ice which had accumulated on the northern side of this abyss finally caught the spark of life from the heat issuing from Muspelheim, and a great man-shaped being, Yme (Old Norse Ymir), was produced, from whom the Jotuns descended"

I now wish to draw your attention to what we have just read in the last two paragraphs. The writer here speaks of the "Elder Edda." It would appear that if we are going to make any sense out of Norse Mythology, we will have to consider the older writings on the subject. A footnote on page 96 of this book says this concerning the Elder Edda:

"The Ms. Codex Regius, which contains the Eddic poems, is no longer complete, some songs dealing with the Nibelungen tradition having been lost. The Volsungasaga, whose author has known the Codex Regius in complete form, gives in prose the contents of all the songs in the Elder Edda, dealing with the Nibelungen tradition. The title Edda is a misnomer. Edda means poetics, or the art and doctrine of poetry. The word is properly used as the title of Snorre's book, the Younger Edda, but it is in no way applicable to these old songs. It has also been called Sæmundar Edda, owing to an old erroneous belief that Sæmund Frodi was the author."

If you will remember, the text of this quotation said: "The Eddic poems have preserved a much older form of this tradition than that found in the 'Nibelungenlied.'" Therefore, our purpose is to find the meanings of the "Elder Edda." The reason for this is because, when the 10 Northern Tribes of Israel broke the yoke of Assyria and headed into Europe, there was a majority of the Tribe of Judah with them, and I am sure they had a good

understanding of the Old Testament up until that time. Therefore, we should find much of their understanding of the Scriptures contained within Norse Mythology. For example, the term “Loki” was another name for Satan.

In The Encyclopaedia Britannica, ninth edition, volume 1, page 189, we read this about Loki: “After the introduction of Christianity, the attributes and mystic deeds of Loki were transferred to Satan by the people of Scandinavia.”

The Norse understood there was a Satan, even though some of the anti-Seedliners of today don't. If we will go to The American Heritage Dictionary (1976) and look up the word “Loki”, it will direct us to “leuk” in the appendix, where under meaning #2 it corresponds to the Latin word “Lucifer.” From this we can see the Scandinavians, upon their conversion to Christianity, got it right. There can be little doubt, then, that they remembered well the story of the serpent since before their captivity. The question is: what are some of the other things they got right? Another question: what other words do we have today which might be derived from “Loki”?

From the foregoing, we can also observe that they had their own version of Creation, the end of the world, destiny and death, and their own concepts of morality which would probably put our present morals to shame. It appears they accredited the Creation to more than one El. In our Bibles, in the account of the Creation, the word for “God” is “elohiyim” and is also in the plural. Job 38:4-7 says:

“4 Where was thou when I laid the foundations of the earth? declare, if thou hast understanding. 5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? 6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; 7 When the morning stars sang together, and all the sons of God shouted for joy?”

The Norse legend then goes on to describe the earth at Creation as having no “sand, sea or moving cool billows”; that the earth was a “yawning abyss” without grass; that “Bur” lifted up the dry land creating a

“beautiful” earth; that the “sun, moon and stars” were placed in their courses, thus dividing “night, morning, midday and evening.” While their account of Creation is not exactly as we have described in our Bibles, it isn’t that far out of reason. It would seem they were better informed on such things than many people are today. Now, continuing to quote from this same book where we left off:

“The gods killed Yme, and from his body they created the earth, from his blood the ocean, from his bones the mountains, and from his skull the heavens. From sparks from Muspelheim they made the sun, moon and the stars, and placed them on the heavens. Again the gods assembled in council, says the volva, and created the dwarfs in the earth. From two trees, ash and elm, they created man and woman. Odin gave them the spirit, Honir gave them reason, and Lodur colour and warmth of life. The gods were amusing themselves at the gaming tables, and there was no lack of gold until the three powerful maidens came from Jötunheim. These maidens are the three norms or goddesses of fate, already mentioned, Strife had not yet begun; the gods were happy in this golden age, which lasted until the fates appeared to determine the destiny of gods and men. But the elements of discord had entered the world: gold, woman, and witchcraft.

The goddess Gullveig, who seems to be a personification of all three, was killed in Odin’s hall, and this caused the first war, that between Æsir and Vanir, the two tribes of gods, who now contended for supremacy. ‘Odin threw his spear into the throng, this was the first combat in the world.’ A peace was finally concluded, according to which the two tribes were united on equal terms. The personification of evil itself is Loke and his children with the giantess Angerboda (O. N. Angrboða), the three monsters Hel, goddess of the underworld, the wolf Fenre (Old Norse Fenrir), who at the end of the world will kill Odin, and the Miðgarðsormr, or Jörmungand, the world serpent, a personification of the ocean [serpent people] encircling the earth.”

This is probably as good a place to break into this story as any. Because we are encountering some various new Norse terms, let’s try to see if we can make some sense of them. First of all, it speaks of “Loke and his children.” I believe we have pretty well established that Loki (two

spellings) is none other than Satan himself. If this is true, then the Norse understood the message of Genesis 3:15; that the serpent has literal “seed” or “children.” Again, we confront the “ash tree”, and it might be well if we consider this for a moment. I believe it has some connection with the “flaming sword” of Genesis 3:24:

“So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”

The Geneva Bible says: “to guard the way to the tree of life.” Many commentators try to make it appear that the “flaming sword” was for the purpose of keeping Adam-man away from the tree of life. Rather than that, the “flaming sword” was to bring us back to the tree of life (our Messiah), not some wooden tree as the anti-seedliners claim. There is a lot of difference between keeping us away and bringing us back. Also, our Adamic White people are considered as the “children of light.” Therefore, it is very fitting for our people to have as their symbol a flame or sword of fire as being our “light.” The enemy (Satan and his children) can also appear as an “angel of light”, so we have to know the difference between the two, for if the light that is in us be darkness, then how great is that darkness. We know when we burn wood we get ashes, but isn't it amazing that the ashes we get are named after the ash tree. Evidently, ash wood is very good for the fireplace both for heat and light. These qualities would have been very important before electricity. If we go to The American Heritage Dictionary and look up “ash” as in ashes, it will direct us to “as-” in the appendix, which says:

“To burn, glow. 1. Extended form asg- in Germanic askon- in Old English *æsce*, *asce*, *ash*: *ASH* ... Latin *ardere*, to burn, be on fire, from *aridus*, parched *ARDENT*, *ARDOR*, *ARSON* ...”

Fire to people in ancient times was highly significant. I could deliberate on this subject in great detail. However, to comprehend one very meaningful factor which the ancients held concerning “fire”, I will quote from The Encyclopaedia Britannica ninth edition (1894), volume 9, pages 200-201:

“The Vedas taught that the hearth-fire was cosubstantial with the cause of generation. Hence care was taken to preserve the purity of descent in the kin by preserving the flame of the hearth pure and unmingled with fire taken from another house. On this matter the ancient Persians were particularly punctilious, feeding their fires and especially their sacred fires, only with certain kinds of wood, reputed to be cleaner than all others, well dried, and well stripped of the bark. Everywhere and in all countries, it was considered a most fatal omen if the fire died out in the hearth. A family whose fire went out had incurred the ire of the Lares [ancestors], who, if not quickly appeased, would strike the sons with impotence and imbecility. A new fire was to be lit by the friction of two twigs, as to fetch some from a neighbor's would have been considered an adulterous union of hearths, an undue mingling of two families' blood.

This is incredible, for we still have an old saying among our people: “keep the home fires burning.” I am sure that it is important to keep our houses warm in the winter, but it is paramount that we keep our family racial fires burning with a pure flame. Take a look around us and observe how many are letting the home fires die out by miscegenation with the strange fire of another race. If our forefathers could observe what is going on today, they would simply be dumbfounded. We can be thankful that our ancestors understood this and were adamant about their racial home fires, for we are the product of their fidelity.

Don't be confused by the term “Vedas” above and associate it with the present-day people of India whose religion is but a corruption of our original ancient truth. They are hardly an appropriate example of racial purity. If you have read *Tracing Our Ancestors* by Frederick Haberman, then you are aware that our people were in that area in prior times. The emblem of fire/flame became a symbol of our people meaning light and wisdom, and we are not to let that light die out as a result of race-mixing.

It seems there is more to this thing about the ash tree than appears on the surface, for we are children of light being guided by the light of our Almighty. We should also notice where it says “Odin gave them the spirit.” Evidently, this is not referring to the historical Odin, but the Almighty Himself. Is it also possible that the name Odin could mean Adam? Further,

we are told in Norse Mythology that Balder is Odin's second son. When we consider that Adam was Yahweh's first son, it is out of order to refer to Yahshua as the second Adam, which our Scriptures claim. Therefore, Balder fits the bill to be the Messiah. We are told in Norse Mythology that Loki, the evil one, killed Balder. We know from our Bible that the "seed of the serpent", Genesis 3:15 was indeed, in the person of Judas, who bruised His heel. This last portion quoted above also speaks of "Æsir and Vanir."

From the best I can ascertain, the "Vanir" were the angels in heaven that rebelled warring against Michael and his angels in Revelation 12:7. If this is true, it is amazing the amount of knowledge which the Norse had. It said in this last portion quoted that this was the "first war." This also goes along with the Bible story of the battle between Michael and the Serpent as being the first recorded war. Also, we read here about "the world serpent, a personification of the ocean [of a people] encircling the earth." The Two Seedliners in Identity today know who that serpent is. Let's continue to quote from this same book from where we left off:

"The world, in which there is now continual strife, is represented under the symbol of a giant ash tree, the Yggdrasil, whose top reaches into the heavens, whose branches fill the world, and whose three roots extend into the three important spheres of existence outside the world of man. One root is where the Æsir dwell. Under this root is the Well of Urd, where the gods assemble in council. Another root reaches to the home of the Jötuns, or Rimthuser (Old Norse Hrímpursar), under which is the Well of Mimer, the fountain of wisdom. The third root is in Niflheim, and under it is the terrible well Hvergelme, by which is found the snake Nidhoggr, which, together with many others, continually gnaws at the roots of the world tree, and seeks to destroy it. Niðhoggr is the symbol of the destructive forces operating in the world."

At this point, this History Of The Norwegian People presents some verse as follows: "An ash tree I know, • Yggdrasil called, • a tall tree • sprinkled with water; • from it comes the dew • that falls in the valleys, • ever green it stands • by the fountain of Urd. "Much do they know • the three maidens • who come from the hall • which stands by the tree; • one is Urd, • the

other Verdande, • Skuld is the third; • laws they make, • they determine life • and the fate of men.”

After this verse, it continues:

“The norms are not only in the world, but they are the real rulers of it; even the gods must submit to their decrees. They rule over life and death, and man’s destiny; no one can escape the calamities which they have preordained. But they have not the absolute power attributed to the fates in Greek and Roman mythology. They are also subject to an ultimate fate. They disappear at Ragnarok (Old Norse Ragnarøkkr) together with this present world.

“Again the gods assembled, says the volva, to consider how evil had come into the world. Odin, who is interrogating her, tries to conceal his identity, but she recognizes him, and tells him the great secrets of his life. In Norse mythology Odin is the chief divinity and the father of many of the other gods, but it is evident that in earlier periods other gods have held the highest position. Ty (Old Norse Týr), the god of war (Anglo-Saxon Tius, Old High German Ziu), seems to be the same divinity as the Greek Zeus, and has, no doubt, at one time been the principal god. Thor, the god of thunder and lightning, must also have ranked higher than Odin, but in Norse mythology he has become Odin’s son. He is constantly fighting the wicked Jotuns, at whom he hurls his hammer Mjølner (the thunderbolt). He is the farmer’s special protector and benefactor. He shields them against the hostile forces of nature, and furthers husbandry and all peaceful pursuits.

In Norway he was worshiped more extensively than any other god. Odin (Anglo-Saxon Wodan, Old High German Wuotan, German wuthen) seems originally to have been a storm god, but in later periods he becomes so prominent that he pushes the older divinities from their throne. Odin is an embodiment of the spirit of the Viking Age. Even in appearance he is a chieftain; tall, one eyed, grey bearded, attired in a blue mantle, carrying a shield and the spear Gungne (Old Norse Gungnir), which never misses its mark. His life is rich in all sorts of adventures. He loves war, and is generally found in the midst of the battle. He is also the god of wisdom,

and his desire for knowledge is almost a passion. His two ravens, Hugin and Munin, bring him daily notice of everything that happens in the world. No sacrifice is too great if thereby he can gain more knowledge. How did he lose his eye? It is a great secret, but the volva reveals it. He drank once from the Well of Mimir, the fountain of wisdom, and had to give one of his eyes as a forfeit. Odin is the personification of the heavens; his one eye is the sun, the other, which Mimir took, is the sun's reflection in the water."

This last item is profoundly outstanding, for Odin is not taken in by the false reflection in the water, but only recognizes the true source of the light. We can liken it to the true knowledge we get from our Almighty as opposed to the false light from Satan who appears as an angel of light (Illuminati). You will also notice that Odin gave one of his eyes to obtain the true knowledge. In other words, Odin became single minded by the removal of the mind's eye comprehending any false light. Today, the greater part of the world is being manipulated by the false light of Satan, including churchianity. Also, Odin is "attired in a blue mantel" which is significant, for in Israel the colour of royal blue indicates royalty. Therefore, we can be quite sure that the historical Odin was of the Tribe of Judah, which is proved by the Royal genealogy of the king-line of Britain. We also see that Odin was grey bearded, showing he was mature in judgment and respected his graybearded forefathers before him. As usual, with all the House of David, Odin loved war as did our Messiah, for He was a man after David's own heart.

Odin's son Thor (who was probably not a real son of the historical Odin) is envisioned as hurling his hammer (thunderbolts) at his enemy. You might remember that Judas Maccabeus, another pureblooded member of the House of Judah, was also called "the hammer" because of the crushing blows inflicted upon his enemies. Now we also notice that Odin had two ravens to keep him informed of the enemy's movements. This is probably in a figurative sense, but a true leader keeps abreast of his enemy. This can be applied to the Anglo-Israel message today, as there are those anti-seedliners who persist in misrepresenting the true nature of our enemy. You can be sure that Odin had a functioning intelligence system, and that nothing went unnoticed; not even the smallest detail. Something

else which might be noted: had we not had men like Odin in our ranks from time to time we should never have survived this long. On one of Bertrand L. Comparet's audiocassette tapes he mentions that our own George Washington was a descendant of the historical Odin. A fact the modern Odinists would do well to remember. Now if you want to admire George Washington, I would call that an authentic form of Odinism. After all, George Washington, Odin and myself are all physical blood brothers to our Redeemer Himself! And if you are an Anglo-Saxon or related kin, you are a physical blood brother to Him also. I guess I like to boast because I'm German, Scottish and Irish (all related to the Tribe of Judah). Now don't ever try to tell me that my great — and I don't know how many times over great grandmother — Tamar was a whore!

I will again reiterate the Biblical interpretation of Tamar's valiant act: for were it not for Tamar there would be no pureblooded Tribe of Judah! And without a pureblooded Tribe of Judah, there would no Redeemer! With that thought in mind, let's start giving that great lady the honor which she is due — that honor being her critical role in the ancestral seedline of the Messiah Himself. Tamar knew beforehand, that in seducing Judah, she would become a great-grandmother to our Redeemer, for marriage to Er, Onan or Shelah would have made her a grandmother to the tainted Canaanite side of Judah's line who had absorbed the Kenite seed of Cain, Genesis 15:19-21.



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