

IT IS BIBLICAL TO BE CAUCASIAN, Song. chs. 4-7, (# 4):

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With the first three installments of this theme we covered many of the benefits of being a pure White Caucasian; that we find ourselves in a delicate balance with our solar system and environment. Song 5:10-15 states:

“¹⁰ My beloved is white and ruddy, the chiefest among ten thousand. ¹¹ His head is as the most fine gold, his locks are bushy, and black as a raven. ¹² His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. ¹³ His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. ¹⁴ His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. ¹⁵ His legs are as pillars of marble⁸⁸³⁶, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. ¹⁶ His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.”

The word in this passage we are interested in is “marble”, Strong’s *Hebrew Dictionary* #8336:

“8336. ... shêsh, shaysh ... sh^eshiy, shaysh; for 7893: bleached stuff, i.e. white linen or (by analogy) marble:— KJV rendering: X blue, fine [(twined)] linen, marble, silk.”

“7893 ... shayish, shah'-yish; from an unused root meaning, to bleach, i.e. whiten; white, i.e. marble:— KJV rendering marble. See 8336.”

What is interesting about Strong’s #8336 is that Strong’s #8337 is derived from the same Hebrew word as #8336, and #8337 generally means:

“I. [the numeral numbers six or sixty in several languages].”

Gesenius in his *Hebrew-Chaldee Lexicon to the OT* has this to say in part concerning #8336:

“II. 8336 ... masculine SOMETHING WHITE ...

(1) white marble, Esther 1:6; Canticles 5:15 ...

(2) *byssus*, so called from its whiteness, both that of the Egyptians, Gen. 41:42; Prov. 31:22 and of the Hebrew priests, Exod. 26:1; 27:9, 18; 28:39 ... (This word as we have seen, may be referred to a Hebrew origin; it nearly approximates however to the Egyptian ... and perhaps the Hebrew may have so imitated the Egyptian word, that it might also seem to have an etymology in their own language.) ...”

In the Brown - Driver - Briggs - Gesenius Hebrew and English *Lexicon*, on Strong’s #7893 it has: “... noun [masculine] alabaster (foreign word?)”

Inasmuch as alabaster is a form of marble, lets ascertain what “marble” is all

about. We will do that by referring to the 1951 *World Scope Encyclopedia*, vol. VII as follows:

“**Marble** (*mar´bl*), a name applied to any limestone that is sufficiently hard to take a fine polish. The species which are of value for building or ornament are composed mainly of calcium carbonate or of calcium and magnesium carbonate. The colors of marble range from pure white through all shades of gray to black, while violet, red, drab, yellow, pink, and green are likewise abundant. Gray and black colors are due to carbonaceous matter, and the others mainly to iron oxide. Excellent marbles are secured from some of the fossiliferous limestones, such as are taken from the carboniferous formations, and these are colored various shades of gray. Good marbles are also secured from non-fossiliferous crystalline formations, these consisting mainly of sedimentary calcareous strata, which are altered by metamorphism. The purest classes of marble are used for statues and monuments, while others are of value for building material.

“A fine grade of marble of various colors is obtained from the Grand Canyon of the Colorado, but there are quarries of more or less value in many portions of Canada and the U.S. The marble used by ancient artists in sculpturing came largely from the Parian and Carrara quarries, located respectively in the island of Paros and in Italy, which still produce species of very excellent quality. Both the *Carrara* and the *Parian* marbles are white. The *Numidian marble* of Africa is either white or yellow, but usually white with yellowish markings. Extensive marble quarries are worked at Glens Falls, N.Y., in Vermont”

Ibid. vol. I, “**Alabaster** ..., the name applied to a very fine variety of gypsum, or hydrated sulfate of lime. The harder variety is used in the manufacture of statuettes, clock frames, and other ornamental commodities, while the softer serves in the manufacture of an inferior cement, known in the markets as plaster of paris. Deposits of white granular gypsum are found in various portions of the U.S., which occurs in pure and sound blocks, and from which the merchantable article is manufactured. However, the largest quarries are in Tuscany, Italy, where a fine grade is obtained. There are also deposits in Egypt and various regions of Asia.”

From *The American Heritage Dictionary*, with Indo-European roots we read in part concerning the definition of “alabaster”:

“**alabaster** ... *noun*, 1. A dense translucent white or tinted fine-grained gypsum, 2. A variety of hard calcite, translucent and sometimes banded” [emphasis mine]

This definition is very important, as only the White, Caucasian fits this description. So not only are “**His legs as pillars of marble**” but they are translucent, allowing the red blood-tone as well as the blue of the veins to radiate through! And “... **his belly is as bright ivory** ...” (v. 14), in the Hebrew means the skin area of his entire body.

From the 6-volume *The Zondervan Pictorial Encyclopedia of the Bible*, vol. 4, pp. 71-72, we read in part on “marble”: “**Marble** is limestone (calcium carbonate) or dolomite (calcium-magnesium carbonate) which has been recrystallized under metamorphic conditions, either by heat and pressure in the earth’s crust, particularly in mountain belts. However, the term marble often is applied to some special types of

non-metamorphic limestone. The same is capable of high polish (Latin *marmor*, 'shining stone') and was much used in architecture, as in the building of Solomon's Temple (1 Chron. 29:2), with pillars of marble being used as a representation of strength (Song of Solomon 5:15)"

So not only are his legs White, and his skin translucent, but his legs also have much strength! How was this strength acquired? It was gained by his ability to absorb vitamin D from the sun's rays through his translucent skin, developing a strong bone structure throughout his entire body!

A WORD OF CAUTION ON SONG 1:6

This verse reads in part: "**Look not upon me, because I *am* black ...**" This verse is not speaking of being genetically "black", but rather of having a sun tan, for it continues: "**... because the sun hath looked upon me ...**" I make a special effort to point this out, as there are those who would like to wrench this verse completely out-of-context to include nonwhites in the Kingdom of Yahweh! As a matter-of-fact, quite the opposite is true; or to exclude them!

Realistically, Proverbs 7:1-22 is the antithesis to the Song of Solomon, as follows:

"¹ My son, keep my words, and lay up my commandments with thee. ² Keep my commandments, and live; and my law as the apple of thine eye. ³ Bind them upon thy fingers, write them upon the table of thine heart. ⁴ Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman: ⁵ That they may keep thee from the strange woman, from the stranger which flattereth with her words. ⁶ For at the window of my house I looked through my casement, ⁷ And beheld among the simple ones, I discerned among the youths, a young man void of understanding, ⁸ Passing through the street near her corner; and he went the way to her house, ⁹ In the twilight, in the evening, in the black and dark night: ¹⁰ And, behold, there met him a woman *with* the attire of an harlot, and subtil of heart. ¹¹ (She *is* loud and stubborn; her feet abide not in her house: ¹² Now *is she* without, now in the streets, and lieth in wait at every corner.) ¹³ So she caught him, and kissed him, *and* with an impudent face said unto him, ¹⁴ *I have* peace offerings with me; this day have I payed my vows. ¹⁵ Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. ¹⁶ I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt. ¹⁷ I have perfumed my bed with myrrh, aloes, and cinnamon. ¹⁸ Come, let us take our fill of love until the morning: let us solace ourselves with loves. ¹⁹ For the goodman *is* not at home, he is gone a long journey: ²⁰ He hath taken a bag of money with him, *and* will come home at the day appointed. ²¹ With her much fair speech she caused him to yield, with the flattering of her lips she forced him. ²² He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks"

The Interpreter's One Volume Commentary On The Bible by Charles M. Laymon, on page 455, makes the following comment concerning Hosea 4:10-19: "**The Absurdity of Baal Worship.** The whole harlotrous system of **Baal** fertility rites is utterly

ineffectual as well as degrading. Its purpose is to provide fertility for human beings, flocks, and crops; but though the people **play the harlot**, i.e. carry on the sexual fertility acts at the shrine, they do not **multiply** ... Despite woman's usual secondary place in ancient society, there will be no double standard, for the **men** are responsible for the shame of cult prostitution. It is they who require their **daughters** to become **cult prostitutes**, lit. 'holy women' ..." And further on concerning Hosea 5:7: "In their **Baal** worship they give birth to **alien children** (vs. 7), the offspring of sexual cult rites ..." For Hosea 5:7 says: "**They have dealt treacherously against Yahweh: for they have begotten strange children ...**" Here the implications of this, which still affect us to this day, shall be examined. It should be obvious that, in the case of "**hath eaten upon the mountains**", the sins of the father/mother (eating sour grapes) may affect the following generations forever in the case of race-mixing!

Race-mixing is described by Jeremiah at 2:13 as: "**For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.**" And then Jeremiah gives a case-in-point in the same chapter at verses 21-22 thusly: "²¹ **Yet I had planted thee [Judah] a noble vine, wholly a right seed: how then art thou turned into the degenerate [race-mixed] plant of a strange vine unto me?** ²² **For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith Yahweh singular-Elohim.**"

What we have here is a situation where neither the terms "sour grapes" nor "broken cisterns" can be taken literally. This is why the Brenton's LXX translates Proverbs 5:15-20 thusly:

"¹⁵ **Drink waters out of thine own vessels, and out of thine own springing wells.** ¹⁶ **Let not waters out of thy fountain be spilt by thee, but let thy waters go into thy streets.** ¹⁷ **Let them be only thine own, and let no stranger partake with thee.** ¹⁸ **Let thy fountain of water be truly thine own; and rejoice with the wife of thy youth.** ¹⁹ **Let thy loving hart and thy graceful colt company with thee, and let her be considered thine own, and be with thee at all times; for ravished with her love thou shalt be greatly increased.** ²⁰ **Be not intimate with a strange woman, neither fold thyself in the arms of a woman not thine own.**"

The KJV renders this same passage: "¹⁵ **Drink waters out of thine own cistern, and running waters out of thine own well.** ¹⁶ **Let thy fountains be dispersed abroad, and rivers of waters in the streets.** ¹⁷ **Let them be only thine own, and not strangers' with thee.** ¹⁸ **Let thy fountain be blessed: and rejoice with the wife of thy youth.** ¹⁹ **Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.** ²⁰ **And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?**"

My opinion is that Jeremiah 31:27-29 is speaking of a future time when the house of Israel and the house of Judah will no longer be able to blame their own misfortune on the sins of their forefathers, but must become accountable for their own sins. Since the 1960's the house of Israel and the house of Judah have been literally,

on an unprecedented scale, mixing their Holy seed with the seed of beasts. The sins that the house of Israel and the house of Judah are committing today would make their forefathers blush in comparison! Yes, our fathers did some very bad things and deserved to be punished, but the “sour grape” sins of their children today are reprehensible:

“²⁷ Behold, the days come, saith Yahweh, that I will sow the house of Israel and the house of Judah with the seed of man¹²⁰, and with the seed of beast⁹²⁹.²⁸ And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith Yahweh.²⁹ In those days they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge.”

WHAT DOES THE TERM “SOUR GRAPE” MEAN?

The Septuagint translates Genesis 1:24-25 thusly:

“[24] Then God said, ‘Let the earth produce animal life according to kind; four-footed beasts and reptiles and wild beasts of the earth according to kind.’ And it was so. [25] God indeed made the wild beasts of the earth according to their kind, and the cattle according to their kind, and all the reptiles of the earth according to kind. And God saw that they were good.” Notice the word “his” is not there! Notice also, “their” in this rendering is used for both “beast” and “cattle”! Rather than the word “chay”, the word “b^ehemah” (normally four-footed cattle) is used secondarily as an idiom for “nonwhite people”! Until one comprehends that the nonwhites are half-members of the simian (i.e., ape) family, one will not grasp that a negro or mongol fall into the category of “b^ehemah”, Strong’s #929.

A good example of four-footed/quadrupeds #929, “b^ehemah” being idiomatic for the nonwhite races is found at Leviticus 20:15-16:

“¹⁵ And if a man lie with a beast⁹²⁹, he shall surely be put to death: and ye shall slay the beast⁹²⁹.¹⁶ And if a woman approach unto any beast⁹²⁹, and lie down thereto, thou shalt kill the woman, and the beast⁹²⁹: they shall surely be put to death; their blood *shall be upon them*.”

This race-mixing is referred to as “eating sour grapes” at Jer. 31:29; Ezek. 18:2 & Hos. 4:18, where the KJV states in part, “Their drink is sour: they have committed whoredom ...”, while Thomson’s *Septuagint* says, “They addicted themselves to the Canaanites ...”. This indicates that the term #929, “b^ehemah”, can be, and often is an idiom!

To understand what is being said concerning this subject, we must go to Ezekiel 18:2-13 as follows:

“² What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children’s teeth are set on edge? ³ As I live, saith Yahweh *singular*-Elohim, ye shall not have *occasion* any more to use this proverb in Israel. ⁴ Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. ⁵ But if a man be just, and do that which is lawful and right, ⁶ And hath not eaten upon

the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, ⁷ And hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; ⁸ He *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man, ⁹ Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith Yahweh *singular*-Elohim. ¹⁰ If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*, ¹¹ And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife, ¹² Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, ¹³ Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him."

From this passage, there are 19 various ways for the fathers to sin against Yahweh, which includes the eating of sour grapes, setting one's teeth on edge. But these are sometimes expressed merely as Hebrew proverbs that were not always true in the sense of passing on the father's sins to their offspring down-line. Therefore, we must separate the sins that affect the generations of the children down-line from the sins that only affect the father who commits them! Here is a list of sins a father may have committed, and I will underline the sins that can affect the children down-line:

1.- hath eaten upon the mountains 2.- hath lifted up his eyes to the idols 3.- hath defiled his neighbour's wife 4.- hath come near to a menstruous woman, 5.- hath oppressed 6.- hath not restored to the debtor his pledge 7.- hath spoiled by violence 8.- hath not given his bread to the hungry 9.- hath not covered the naked with a garment 10.- hath given forth upon usury 11.- hath taken increase 12.- hath not withdrawn his hand from iniquity 13.- hath not executed true judgment between man and man 14.- hath not walked in my statutes 15.- hath not kept my judgments 16.- hath oppressed the poor and needy 17.- hath spoiled by violence 18.- hath not restored the pledge 19.- hath committed abomination.

Every Adam-man, since Adam and Eve, who has had a virgin White Adam-woman as a bride has had the most precious gift that any Adam-man could receive. Ditto for the woman. But if one has been as unfortunate as Adam and Eve, their children are still precious since they are racially pure. After all, the lineage of Christ Himself goes back to the race-mixer, Judah, and the race-mixer Eve, although in both cases, the lineage stayed pure through Tamar and Adam. We must remember, as long as an Adamic-Israelite is born racially pure, he as a child is not responsible for his parent's sins, Deut. 24:16; 2 Ki. 14:6; 2 Chr. 25:4 read similarly: "... **The father shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.**" Jer. 31:30 adds: "... **every man that eateth the sour grape, his teeth shall be set on edge.**"

In other words, as long as each new generation reproduced kind after kind, “the breath of life” that was breathed into Adam (Gen. 2:7) is present in that new child. But if that child was born of miscegenation, “the breath of life” breathed into Adam is absent, leaving the child dead-of-Spirit, and without remedy to correct the terrible dilemma! Therefore, it is paramount we advise each new pure generation of this dire consequence!