

2

THE JEWS

It is now time to turn our attention to the Jews for a while.

Throughout the Bible story is to be found an age-long struggle between Jacob and Esau and their descendants. Even before birth there appears to have been a pre-natal struggle. Esau lost his birthright to Jacob and went off and took unto himself wives of alien stock, Hittites. From him, by these women, were descended the Edomites, or Idumeans and the Amalekites. These people were in continual conflict with the Israelites and, later, the remnant which returned to rebuild the Temple after the captivity.

From Josephus we learn that the Jews under Judas Maccabeus temporarily subdued many enemies, including the Idumeans and then, in 125 B.C., when the Jews, under John Hyrcanus were again faced with the hostility of the Idumeans, he reduced their chief cities and compelled them to be circumcised and to be incorporated in the Jewish State in order to be able to stay in the land. So that from that time onwards the Idumeans came also to be known as Jews. Yet true Israelites were reluctant to admit the Idumeans to their community, for the latter were known not to be really converted and, in fact, from then on this seed of Esau-Edom continued to take advantage of all opportunities to pollute and destroy the Jewish race and faith.

The Herods were Idumeans and were responsible for the destruction of the priestly line, the murder of the infants in an attempt to prevent the coming of the Messiah, the slaying of John the Baptist; and the Herodian party played no small part in the bringing of Our Lord to the Cross.

From 66 A.D. onwards the Idumeans were largely responsible, with the Jewish Zealots, for bringing about the destruction of Jerusalem in 70 A.D. It would also appear that the infiltration by the Idumeans into the Jewish nation had been such that the subsequent dispersion of the Jews included Idumean and other proselytes.

John viii, verses 33, 37 and 44, suggest that our Lord was addressing Idumean members of the nation because the Jews had been in captivity.

The Jewish faith, under the priests, had been based on the O.T. Scriptures and the Temple, but with the destruction of the priestly line the Jews came under the rule of the Kahal, based on the

Talmud and the synagogue which had been developed in Palestine after the captivity. The Kahal was a development from the political clubs which existed during the time of the Pharisees and Sadducees and it concealed, under a religious masque, the grasping aims of a clique.

By secret society techniques the Kahal obtained complete control over the daily life of the Jews and, with the dispersion and the formation of Jewish communities or fraternities about the world, each community became a miniature Kahal whose aims were intimately related with those of the central body upon which their existence depended.

The ruling clique which had started by grinding down its own race, now saw that, by drafting them into its own organisation, it could exploit the Gentiles on a far grander scale. It developed and perfected the system of espionage which it still maintains in order to strengthen its control and advance the interests of the Jews as a whole. For, although the individual Jew is the slave of the Kahal, he is rewarded for his submission by its support in his struggle with non-Jewish competitors.

The teaching in the synagogue incited the Jews to a thorough exploitation of their Gentile neighbours and the doctrine was eventually embodied in a book, called the *Shulchan Aruk*. A few quotations will suffice to show its character:

"When a Jew has a Gentile in his clutches another Jew may go to the same Gentile, lend him money and, in his turn, deceive him so that the Gentile shall be ruined. For the property of a Gentile (according to our law) belongs to no one, and the first Jew that passes has the full right to seize it."

"When a Jew makes a deal with a Gentile and another Jew comes up and deceives the Gentile no matter in what manner, whether he give him false measure or overcharge him, then both Jews must share between them the profits thus sent by Jehovah."

"Although it is not a direct obligation for a Jew to kill a Gentile with whom he lives in peace yet, in no case is he allowed to save a Gentile's life."

"It is always a meritorious deed to get hold of a Gentile's possessions."

"Marriages taking place among Gentiles have no binding strength, i.e., their cohabitation is just as the coupling of horses, therefore their children do not stand as humanly related to their parents."

For success a Jewish community depended upon the absolute subordination of its members and the secrecy of its proceedings.

The Kahal concealed its activities from the outside world under the guise of religion and, in order to guard against traitors and renegades, shrouded itself in mystery and mysticism, even from its members. Through the ages the Jewish fraternities have kept

their typical character of a secret government disguised under the form of synagogue and schools. They have a heavy heritage, a Jewish conscientiousness, a hatred of non-Jews, a love of deceiving ; all this they cannot easily shake off and, with it, the yoke of the Kahal.

After the dispersion the Jews, with many Edomites and other proselytes, settled around the Mediterranean and the Black Sea and Caspian areas. During the 8th century A.D. the Khazars of Russia, an unpleasantly aggressive people, adopted Judaism and the result has been large numbers of Jews in Central Europe. These Jews, or more properly Khazars, known as the Ashkenazim or "Polish" Jews, contain very few Israelites being nearly all descendants of various proselytes and possibly including some Edomite descendants.

Throughout the ages the Jews have been great secret society adepts and have infiltrated governmental, financial, secret society and other organisations until they have obtained control behind the scenes but they take great care to try to hide the fact as, if it became known, their ability to retain control would probably be lost.

It seems possible, according to the records of secret Jewish Zionism, that Solomon and other learned Jews had, as far back as 929 B.C., thought out a scheme, in theory, for a peaceful conquest of the whole world by Zion and that, as time passed, this scheme was worked out in detail and completed by men who were subsequently initiated into the subject. But these plans were always kept secret even from the Jewish nation itself. The idea was to subdue other countries by an economical conquest.

(See *Waters Flowing Eastward*, by L. Fry and *A Short Study of Esau-Edom in Jewry*, by C. F. Parker.)