

# The Mask of Edom



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# **The Mask of Edom**

## **Part 1**

### **The Messianic Syndrome**

**T**HROUGHOUT THE UNITED STATES AND CANADA ON **OCTOBER 2, 1984**, World Zionism's continuing propaganda blitz took on a new dimension. That evening, for two hours on prime time, a TV public broadcasting network began a weekly nine-episode showing on "Jewish Civilization." This may well be the most extravagant pseudo-documentary of "the Jew's wrote in Bible and secular history" ever contrived.

Not content to target the general public, the production is specifically aimed at the school-age children of North America. Here the series producers have achieved a virtual monopoly of classroom attention by students and teachers in the public schools. This announcement appeared in the "Public Schools Staff Bulletin," October 5, 1984:

"NINE-WEEK PUBLIC TV SERIES ON JEWISH CIVILIZATION BEGINS. HERITAGE: CIVILIZATION OF THE JEWS BEGINS ITS WEEKLY NINE-EPIISODE SHOWING TUESDAY, OCTOBER 2, AT 9:30 P.M. ON (LOCAL STATION) KTPS (KCKA) TV.

"Heritage is also being supported by the most ambitious educational program in the history of public broadcasting, designed to reach every secondary school and college in the U.S. and Canada. It was more than five years in production and is narrated by Abba Eban, former Israeli ambassador to the United Nations and the United States."

It can be safely assumed that the private church schools of the evangelical fundamentalists, which aid and abet the Zionist Jews' spurious Claims to the heritage and Land of Israel, will not fail to add this bonanza to their curriculum.

The enormity of the deception of the Zionist Jews' false claim to the name and land of Israel, which continues to be so widely acclaimed by many Christian theologians, is beyond calculation. This spurious doctrine, that the Jews fulfill the prophetic role of Israel's return to the Promised Land, is being given renewed impetus by this TV docudrama, "Heritage: Civilization of the Jews."

Concurrently - whether by coincidence or design - a book, "Jerry Falwell and the Jews," written by Merrill Simon, who is himself a Jew, authoritatively presents the well-nigh universal position of the fundamentalist Christian churches which support this delusive doctrine.

The false premise held by Rev. Jerry Falwell and other so-called "Christian Fundamentalists" - that the Jews are God's chosen people - is not simply the result of their blindness to the true identity of the House of Israel. Much of their confusion on this whole matter arises from their failure to investigate the historical background of World Jewry.

This raises the obvious question: Why this unaccountable vacuum of understanding when abundant information from Biblical and secular historians, including Jewish authoritative sources, is available?

A partial answer may be found in Benjamin H. Freedman's book, "Facts Are Facts." Concerning the major part of World Jewry, he wrote: "What secret mysterious power has been able for countless generations to keep the origin and history of the Khazars and the Khazar Kingdom out of our history textbooks and out of the classroom courses of history throughout the world?

"The origin and history of the Khazars and the Khazar Kingdom are incontestable facts...(which) establish beyond any question of doubt the origin and history of the self-styled 'Jews' in Eastern Europe...one of history's best kept secrets until wide publicity was given in recent years."

Freedman, who is himself a Jew, explains further:

"Popular ignorance of the real basis of political Zionism is beyond calculation. Vaguely most Christian Americans have the idea that the Jews claim Palestine because it was the 'Promised Land' in which they lived for a period of a few centuries that ended 2,000 years ago. And the thought of a people returning to its 'homeland' seems emotionally satisfying and good.

"But here are facts most Americans do not know:

"Political Zionism is almost exclusively a movement by the Jews of Europe: But these Eastern European Jews have neither a racial nor an historic connection with Palestine. Their ancestors were not inhabitants of the 'Promised Land.' They are the direct descendants of the people of the Khazar Kingdom, which existed until the 12th century.

"The Khazars were a non-Semitic, Turko-Finn, Mongolian tribal people who, about the 1st century A.D., emigrated from Middle-Asia to Eastern Europe. There they created one of the largest Kingdoms of their time. At its greatest extent it covered an area of about 800,000 square miles. About the 7th century A.D., the King of the Khazars adopted Judaism as the state religion, and the majority of inhabitants joined him in the new allegiance. Before that date there was no such thing as a Khazar who was a Jew. Neither then nor since was there such a thing as a Khazar whose ancestors had come from the Holy Land.

"In view of this fact, what becomes of the cry for 'repatriation' to the 'homeland'? These Eastern European, Yiddish-speaking Jews have no historic or racial connection with Palestine, or, for that matter, with the other Jews who existed in other countries for thousands of years prior to the Khazar conversion."

### **JUDAISM, BORN IN BABYLON, NOT JERUSALEM**

In his "Outline of History," G. Wells wrote that out of the Babylonian Captivity there arose "consequences of primary importance to all mankind." Wells wrote:

"The Jews who returned, after an interval of more than two generations, to Jerusalem from Babylonia in the time of Cyrus were a very different people from the warring Baal worshippers and Jehovah worshippers...of the kingdoms of Israel and Judah.... It is manifest that, relieved of their bickering and murderous kings... and in the intellectually stimulating atmosphere of that Babylonian world, the Jewish mind made a great step forward during the Captivity.

"Everything, therefore, contributed to set the exiled Jews inquiring into their own history, and they found an inspiring leader in the Prophet Ezekiel. From such hidden records and forgotten records as they had with them, genealogies, contemporary histories of David, Solomon, and their other kings, legends and traditions, they made out and amplified their own story, and told it to Babylon and themselves."

II. G. Wells could hardly be accused of Anti-Jewish bias; rather he seemed to admire the aggressive nationalism of the Jews. In his statement that the Jews found an inspiring leader in the Prophet Ezekiel - which is certainly not Born out by Ezekiel's writings - Wells inadvertently revealed the innate deception in the Jews' usurpation of Israel's inheritance.

Even a cursory reading of the Book of Ezekiel should make it plain that the LORD's promises of national blessings and restoration are addressed to Ezekiel's brethren, "the men of thy kindred," and to "the house of Israel wholly." No such blessings or promises were ever made to the "evil fig" elements of the southern Kingdom of Judah who were called "the inhabitants of Jerusalem" by the LORD. It was these "evil fig" elements, during the Captivity, which searched the ancient records and "made out and amplified their own story, and then told it to Babylon and themselves."

Wells reveals that their numbers were swelled in Babylon by proselytes from many non-Judahite races who became zealous participants in their national aspirations.

"This welding together into one tradition-cemented people in the course of the `seventy years' is the first instance in history of the new power of the written word in human affairs.

"This idea of belonging to a chosen race predestined to preeminence was a very attractive one. It possessed all those Jews who remained in Babylonia. Its literature reached the Jews now established in Egypt. It affected the mixed peoples who had been placed in Samaria, the old capital of the Kings of Israel when the ten tribes were deported to Media. It inspired a great number of Babylonians and the like to claim Abraham as their father, and thrust their company upon the returning Jews (to Jerusalem). Ammonites and Moabites became adherents. To proselytes of whatever race, Judaism long held out welcoming arms."

Wells's history further reveals the main facts about the Diaspora... and the gradual development of one just God ruling the earth and bound by a special purpose to honour the Jewish people:

"The Jewish idea was, and is, a curious combination of theological breadth and intense racial patriotism. The Jews looked for a special saviour, a Messiah who was to redeem mankind by the agreeable process of restoring the fabulous glories of David and Solomon, and bringing the whole world at last under the benevolent but firm Jewish heel."

As Wells commented, "The idea of belonging to a chosen race predestined to preeminence was a very attractive one."

Gradually, the incredible concept that the Jews, collectively, represent a corporate fulfilment of the Messiah who would come to redeem His people has evolved out of their dilemma brought about by their rejection of the true Messiah.

Today, the most serious aspect of this monstrous aberration is the belief on the part of many Jews that they are about to enter the age in which the Messianic promises of world rule will be fulfilled through them as a race. The following report is from "*Intelligence Digest - A Review of World Affairs*" by Kenneth de Courcy, cabled from London and published in DESTINY for April 1949:

"We are told on very high Jewish authority that nearly all the Jewish theologians are convinced that the Messianic age is about to begin, and this conviction is going to spread and create a force, the power of which may prove immense.

"Still stranger is the tendency of leading Jews to speak of the prophecies. All that has happened, they say, was foretold and the actual occurrence of these events now must therefore (they claim) give entirely fresh authority to their old prophets."

From one of Judaism's own prolific propaganda sources we find corroboration of the Jewish Messianic syndrome.

"What Do Jews Believe?" by Rabbi H. G. Enelow was the first in a series of thirty four studies published in separate booklets, "Popular Studies in Judaism," cleverly written for Christian readers by the Commission on Information About Judaism. These are mailed gratis to Protestant ministers and to others who request them.

To the question in Rabbi Enelow's pamphlet, "But what do we believe about the Messiah?", he answers in part as follows:

"Doubtless some Jews still entertain the hope of a personal Messiah. Reform Jews, however, do not. They do not believe in the miraculous Messiah. All Jews, however, agree in the hope for the advent of a Messianic age.

"Moreover, we believe in the Election of Israel (meaning Jews — not Biblical Israel) as a means to an end. the end being the diffusion of those ideas (held by Judaists) among all men and the ultimate reform of human life in accord with them. Whenever this has come true, it shall mean the Kingdom of God on earth, the Messianic age, the fulfilment of Israel's (i.e., Jewry's) highest ideal."

This then, in essence, is Judaism's Messianic concept, "bringing the whole world at last under the benevolent but firm Jewish heel," as Wells wrote in his "Outline of History."

The spread of this bizarre belief is engendering a fanatical zeal among Zionist Jews that Bars any hope of peace in Palestine. Rev. Jerry Falwell and all church leaders who falsely identify the Jews as God's chosen people unwittingly lend credence to this colossal hoax. Moreover, as blind shepherds, they keep their own Christian congregations in darkness regarding their national inheritance and responsibility as the true House of Israel.

### **A FALSE IDENTIFICATION**

Judaism's masquerade as Biblical Judah and, moreover, as all Israel - which is the basis of Jewish Nationalism - becomes patently counterfeit when placed in juxtaposition with the historical record of the true Houses of Israel and Judah. Even a brief summary will show the contrast between the descendants of Biblical Jacob-Israel as opposed to the alien posterity of the cabal which claims for itself not only the Promised Land but the very name and inheritance of Israel.

While the ultimate concern of the Creator encompasses the well-being of all His creation, God chose a special race - the seed of Abraham from whom the Israel people later came - to become the nucleus of the Kingdom of God on earth:

"The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deut. 7: 6.)

In order to implement His Divine Plan, God addressed this one people variously called "the seed of Abraham, the seed of Isaac, the children of Jacob, the children of Israel," etc.

The Lord God promised vast territorial expansion to Abraham's posterity, far beyond the "Promised Land" of Canaan (Palestine):

"And thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." (Gen. 28: 14.)

A nation and a company of nations would come from Abraham's seed (Gen. 35: 11). In fact, he would be the "father of many nations" (Gen. 17: 4-5). And the promise of a royal seed was given:

"I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." (Gen. 17: 6-7.)

Consider the words of Moses, leader, lawgiver and prophet:

"When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD's portion is his people; Jacob is the lot of his inheritance." (Deut. 32: 8-9.)

Today, the historical, lineal descendants of Abraham through Isaac - the Celtic-Anglo-Saxon and kindred peoples - inhabit the very lands allotted to Jacob-Israel.

To equate the great historical expansion God promised to the descendants of Abraham, Isaac and Jacob-Israel with the 15 million heterogeneous peoples called Jews dwelling in various nations not their own, much less the 3.77 million "Israelis" who presently occupy Palestine, is patently absurd. Yet, strangely enough, this myopic view is held by the vast majority of the clergy and laity throughout Christendom. How could the miscellany of racial types called "Jews" possibly fulfil the tremendous heritage of a race destined to spread abroad over the whole earth "as the dust of the earth and the stars of heaven for multitude" (Gen. 13: 16 and Deut. 1: 10) "seeing that Abraham shall surely become a great and mighty nation" (Gen. 18: 18) "and a multitude of nations" (Gen. 48: 19)?

## **THE APPOINTED PEOPLE**

The Book of Genesis carefully records the genealogy of Adam to Noah "who was perfect in his generations" (racial descent) and continues a selective line of descent through Shem, one of Noah's sons, to Abraham.

Abraham was not a Jew, but he was an Hebrew through his descent from Eber, or Heber, the first Hebrew whose forefather was Shem. The select line of descent continued when God told Abraham:

"Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." (Gen. 17: 19.)

The children of Abraham were many, but only those who were descended from Isaac were the children of promise. The first reference to this separate selection was recorded in Genesis 21: 12:

"In Isaac shall thy seed be called."

A more correct translation from the Hebrew, according to Professor Edward Odlum, would be: "In Isaac shall thy seed be named."

"This covenant promise," he said, "has been made good. The seed of Isaac today are called Sacksons (Saxons) in and after Isaac."

The children of Israel were first called as a family, then formed into a nation. The importance of this call is given by David:

"O ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." (Ps. 105: 6-10.)

Led by Moses, the children of Israel came out of Egypt, and they entered the Promised Land under Joshua as a nation under Divine law and administration. As God's Kingdom people, Israel was first under judges and then under kings. The royal line of the House of David was established to perpetuate the throne in Israel forever (I J Sam. 7: 12-16; Ps. 89: 35-37).

Parallel with Israel's Bible history from Egypt to Canaan (Palestine), the line of Zarah, a son of Judah whose descendants were separated from the

main body of Israel before the Exodus, established settlements along the Mediterranean. Secular history records that colonies of this early Milesian civilization extended to the British Isles. These children of Israel were no less under the Abrahamic Covenant than their kinsmen in Palestine. Moreover, the British Isles became the appointed place where the Prophet Nathan said the Throne of David and the people of Israel would be at rest:

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time."  
(II Sam. 7: 10.)

This could not refer to Palestine for, when the Prophet spoke, Israel was dwelling there. In fact, advance outposts were already in the Isles to which, later, the tribes of Israel migrated.

It was there where the LORD addressed them, "Listen, O isles, unto me; and hearken, ye people, from far" (Isa. 49: 1).

It is not within the scope of this summary to recount how the Kingdom of Israel rose to preeminence among the nations under David and Solomon, then was divided, ultimately dismantled and the people taken to Assyria and Babylon.

Of paramount concern here is the fact that a major division occurred in the Kingdom which has led to widespread misconceptions regarding a great people - lost for a time from the world and from "the rock whence they were hewn" (Isa. 51: 1-2).

It was King Solomon's affinity for foreign women which caused a major breach in the Kingdom's covenant relationship with the LORD. Solomon led the nation into idolatry after the gods of the daughter of Pharaoh, and the women of the Moabites, Ammonites, Edomites, Zidonians and Hittites of the nations which the LORD said to the children of Israel, "ye shall not go in to them... for surely they will turn away your heart after their gods" (I Kings 11: 1-11).

So the LORD said to Solomon:

"Because you have done this, and you have not kept my covenant and my statutes, which I commanded you, I will surely tear the Kingdom from you...not in your days for the sake of your father David, but I will tear it out of the hand of your son. However, I will not tear away all the Kingdom but I will give one tribe (Benjamin) to your son that my servant David may have a lamp always before me in Jerusalem." (I Kings 11: 1-11;34-36.)

The tremendous significance of this provision - that the tribe of Benjamin should remain with Judah to provide "a lamp always before me in Jerusalem"-was a long-range preparation for the day when the Son of God could safely pursue His ministry.

Among the Benjamites and "the gleaning grapes... of the outmost fruitful branches" (Isa. 17: 6), a representative number of all the tribes, he would find a responsive remnant of Israel, apart from an otherwise hostile and alien populace.

The division came at the very zenith of the Kingdom's power and affluence when Solomon's son Rehoboam came to the throne. Against the advice of his elder counsellors, he imposed the most burdensome taxes and his tyranny caused the northern ten tribes, led by Jeroboam, to rebel under his command, "To your tents, O Israel!"

In rebelling against the Throne of David, ten-tribed Israel had, in fact, rejected the LORD's Throne, reserved in perpetuity "until Shiloh came" (Gen. 49: 10).

They further departed from the LORD when Jeroboam set up two golden calves as their national gods. Later, during the reign of King Omri, "the statutes of Omri" were substituted for the commandments of the LORD.

Following the division in the Kingdom, Israel had repudiated the Law of God and lapsed into idolatry. Later, Judah followed the same course. From a modern English language version, The New American Standard Bible, we quote the Prophet Jeremiah:

"Then the LORD said to me in the days of Josiah the King, Have you seen what faithless Israel did?...For all the adulteries of faithless Israel, I have sent her away and given a writ of divorce, yet her treacherous sister Judah did not fear; but went and was a harlot also... and did not return to me with all her heart, but rather in deception, declares the LORD... Faithless Israel has proved herself more righteous than treacherous Judah." (Jer. 3: 6-11.) "Hear the word of the LORD, O kings of Judah and inhabitants of Jerusalem: Behold I am about to bring a calamity upon this place... because they have forsaken Me and have made this an alien place and have filled this place with the blood of the innocent and built high places to Baal.... This place shall be called the valley of slaughter. And I shall make void the counsel of Judah and Jerusalem.... I shall cause them to fall by the sword of their enemies.... I shall make this City a desolation." (Jer. 19; 3-8.)

Now, consider the long-range historical consequences of the LORD's intentions regarding the future restoration of the House of Israel in stark contrast to the terminal fate of Judah:

"The word which came to Jeremiah from the LORD saying: 'Arise and go down to the Potter's house, and there I shall announce My words to you.'" Then I went down to the Potter's house, and there he was, making something on the wheel.

"But the vessel that he was making of clay was spoiled in the hand of the Potter; so he remade it into another vessel, as it pleased the Potter to make.

"Then the word of the LORD came to me saying: 'Can I not, O house of Israel, deal with you as this potter does?' declares the LORD. 'Behold like clay in the potter's hand so are you in My hand, O house of Israel.— (Jer. 18: 1-6, New American Standard Bible.)

But unlike clay which cannot be remolded into another vessel, Judah is likened to an earthenware jar which, when broken, cannot be made whole again:

"Then you are to break the jar in the sight of the men... and shalt say unto them, Thus saith the LORD of hosts; Eveh so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." (Jer. 19: 1-11.)

The finality of this judgment was later confirmed by Jesus Christ speaking of Jerusalem and its inhabitants: "For the days shall come....They shall not leave in thee ohe stone upon another." (Luke 19: 43-44.)

The sentence was carried out in A.D. 70, when the Roman armies under Titus destroyed the City amid scenes of unparallel horror.

Addressing the Prophet Jeremiah, the LORD drew yet another drastic distinction, this time within Judah between "the good figs" who were carried away captive whom the LORD acknowledged—"I sent out of this place into the land of the Chaldeans for their own good" - and "the bad figs" whom He called "the residue of Jerusalem" along with Zedekiah King of Judah and his princes that remain in this land and them that dwell in the land of Egypt:

"And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them." (Jer. 24: 9.)

Jesus was fully aware of the prophecies regarding those in Jerusalem who would reject Him. He used a barren fig tree to symbolize Jewry and pronounced the judgment:

"Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away." (Matt. 21: 19.) Jesus levelled His most devastating judgment against them in the Kingdom parable of the wicked husbandmen:

"There was a certain householder, which planted a vineyard... and let it out to husbandmen [caretakers], and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen, took his servants, and best one, and killed another, and stoned another. Again, he

sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

"Jesus saith unto them, Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 33-43.)

In the following verses His indictment continues: 'And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder' - a direct reference to Isaiah's prophecy:

"And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin [trap] and for a snare to the inhabitants of Jerusalem." (Isa. 8: 14.)

The children of Israel forfeited God's blessings when they failed to keep the terms of the Law Covenant made at Sinai. However, this did not abrogate nor nullify the LORD's everlasting, unconditional Covenant of Promise made with them through the fathers. All the prophets agree that, when the times of exile expired, they would be regathered as the Kingdom over which the LORD Himself shall reign.

All such promises of national restoration are addressed only to the House of Israel which includes individuals of all the tribes of Israel (including the true posterity of Judah) who are of the family of Jacob-Israel.

But no promise of national restoration is ever made to Judah. And no promise of restoration is ever made to the Jews.

The Kingdom of Judah was permanently broken. Judah was, for a time, "the LORD's Sanctuary," but Israel was His Dominion (Ps. 114: 2).

Moses told the children of Israel:

"For thou art an holy [set apart] people unto the LORD thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face off the earth." (Deut. 7: 6.)

Israel's unique relationship with the Almighty and the great commission as His servant people, to be a light to the Gentiles, is the underlying theme of the Bible Message. Why, then, is so-called "Christian Orthodoxy" so unprepared to accept the true Scriptural identification of these chosen people, even when the evidence proves them to be other than the Jews?

When Moses was speaking, there were no Jews among all the tribes of Israel. In fact, a people known as Jews did not come into existence until centuries later, not until "the Captivities."

The word "Jew" first appears in II Kings 16: 6 in our English language Bibles as a slang contraction meaning "of Judah" from the Hebrew Yehudim. The origin of the term "Jew" did not antedate the return of "the inhabitants of Jerusalem," with a heterogeneous people from Babylon.

The term "Jew" was used to identify anyone and everyone living in Judea of any nationality or ethnic background. Eventually, people of every race who became proselytes to Judaism called themselves "Jews." In Queen Esther's time in the Persian Kingdom, for instance, "Many of the people of the land became Jews; for the fear of the Jews fell upon them" (Esther 8: 17).

In Old Testament times only those remnants (and their descendants) of the tribes of Judah and Benjamin who had experienced the Babylonian exile were called "Jews." Josephus is perfectly clear on this: "That is the name they are called by from the day they came up from Babylon... and thence both they and the country gained that appellation" (Ant. XI, V. 7).

The ultimate irony of the Jewish masquerade as the LORD's chosen people lies hidden in the little-known fact that today, as in centuries past, many who claim the appellation "Israel" are, in truth, the descendants of Esau, Israel's archenemies throughout history.

"Jewish Nationalism, Part II: The Esau-Edom-Idumean Connection" will shed more light on the background of the murky genesis of World Jewry.

Judaism does have a prophetic role to play, but not as Israel returning to the Promised Land, nor in fulfilment of the Zionist delusions of a Messianic Overlordship.

## **The Mask of Edom**

### **Part 2**

### **The Esau - Edom - Idumean Connection**

**N**O MORE SUBTLE DECEPTION WAS EVER PERPETRATED BY "the father of lies" than Christendom's acceptance of the counterfeit "Israeli" state in Palestine. Christian theologians and evangelists have given credibility to the specious claim that the enemies of our LORD and His Kingdom are the chosen people rather than the Celtic-Anglo-Saxons who are the true House of Israel in the world today. The ultimate irony inherent in the Jews' spurious claim to be the descendants of Jacob-Israel is the fact that a mainstream of World Jewry is actually the progeny of Esau.

The posterity of Esau is very much in the world today and now, as in the beginning (Gen. 27: 41), his descendants hate the true inheritors of the Covenant Promises.

The conflict, being summarized here, between two antagonistic peoples is a very ancient one. Its genesis was in the Garden when the LORD God said to the serpent, "I will put enmity between you and the woman, and between your posterity and hers" (Gen. 3: 15, The Bible An American Translation).

The LORD God provided the witness of the sun, moon and stars as His pledge that the seed of Israel would remain a nation before Him forever (Jer. 31: 35). But an Adversary has sought to destroy the nation from its very inception.

The enmity of the "seed of the serpent" toward the "seed of the woman" has been manifest in a satanic conspiracy against her descendants.

As has been summarized in Part I, the continuity of the seed of the woman has been preserved in the children of Abraham through Isaac and his son, Jacob, whose name was changed to Israel.

From the beginning, the descendants of Jacob-Israel have been, and still are, the target of a satanic conspiracy to invalidate the LORD God's purpose in them.

With the birth of Esau and Jacob (Gen. 25: 22-23), the pre-historic conflict between "two nations, two manner of people" was reborn that would endure throughout all the generations.

Esau, who was called Edom (Gen. 25: 30), hated his brother Jacob (Gen. 27: 41), despised his birthright (Gen. 25: 34) and took foreign wives in violation of God's command, "Thou shalt not take a wife...of the daughters of the Canaanites" (Gen. 24: 37). The hybrid offspring of these unions provided an historical continuity for the alien, subversive seed line which was at enmity with the seed of the woman.

The magnitude of this enmity is indicated by the Prophet Malachi's report of the word of the LORD to Israel:

"I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: Yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste....

"Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border [territory] of

wickedness, and, The people against whom the LORD hath indignation for ever." (Mal. 1: 2-4.)

## THE GREAT CONSPIRACY

The age long sanguinary struggle between these "two nations," these "two manner of people," is a recurrent theme of the Bible and history. Asaph, a prominent poet and musician who was appointed by David to preside over the sacred choral services in Israel, petitioned the LORD to cause His enemies who conspired against His people to be put to shame and death:

"Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." (Ps. 83: 1-4.)

The nature of this conspiracy is somewhat obscured by the English translation: "Come and let us cut them off from being a nation." Consider the phrase "cut them off." The word "cut" is from the Hebrew KAW KHAD KACHAD, which means "to secrete by word or act ; to conceal, to hide or make desolate."

The conspiracy's first objective then was to conceal or hide the nation, not only from the eyes of the world but from the nation itself, "that the name of Israel may be no more in remembrance."

The first reference to the identity of the serpent seed line is given in Genesis 4: 16: "And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden." Here, among a non-Adamic, pre-Adamic people, Cain became the progenitor of a hybrid posterity who became the enemies of the LORD's Kingdom people.

**"Sargon the Magnificent"**\* by S. Bristow gives secular evidence that Cain founded a prehistoric City or civilization.

In the 23rd chapter of Matthew, Jesus identifies His enemies as being of this serpent seed line which He traces back to Cain.

These alien interlopers were a subversive influence within the LORD's Kingdom from its inception. When the northern ten tribes of Israel asked Rehoboam to ease the tax burden which his father, Solomon, had imposed on them, he rejected the counsel of "the old men," i.e., the elder statesmen, and sought instead the advice of the young men that were brought up with him.

Most students interpret this passage to mean simply that Rehoboam turned to the men of his own age. But the Hebrew term translated "brought up" is *gadal* which Mr. Strong defines: "In a causative sense, to make large (in various senses, as to body, mind, estate or honour, also in pride)." It can be concluded that King Rehoboam sought the advice of the Shelanite-Jebusite faction which had been made large in the King's service.

\*SARGON THE MAGNIFICENT.' Mrs. Sydney Bristowe, The Covenant Publishing Co. Ltd. London.

These Shelanite-Jebusite advisers persuaded King Rehoboam to ignore the pleas of the people and urged him to tax and spend to promote the glory of the Kingdom and enhance his own prestige and power, whereupon the ten northern tribes rebelled against the Throne of David and established the Kingdom of Israel as an independent nation.

Thus, the interlopers of the "houses of Achzib" (Shelah) succeeded in dividing the LORD's Kingdom people and weakened the Royal House which they envied and hated.

Corrupted from within by the Shelanite subverters who had become "pricks in their eyes, and thorns in their sides," neither the northern Kingdom of Israel nor the southern Kingdom of Judah could withstand the assaults of the Assyrians. In the 8th century B.C., the Assyrians conquered the northern Kingdom of Israel and, in a series of raids, they carried the people into captivity in the land of the Medes.

King Sennacherib captured the 46 strongholds (fenced cities) of Judah about the same time (721 B.C.) he took part of the Kingdom of Israel into Assyria. These captives of Judah were taken in the same northerly direction where Tiglath-pileser had taken their kinsmen-the tribes of Manasseh, Reuben, and Gad in 745 B.C. These all became part of the great migration to the appointed place, north and west of Palestine.

Only "the inhabitants of Jerusalem," a minor fraction of the Kingdom of Judah, escaped the Assyrian conquests. About 130 years later, Jerusalem fell to the Babylonians under Nebuchadnezzar and the inhabitants were taken to Babylon.

"That the name of Israel may be no longer in remembrance" had become an historical reality.

On a six-sided baked clay prism, now in the British Museum, is the Assyrian King Sennacherib's record of the eight campaigns against Israel which began in 703 B.C. and ended in 689 B.C. The inscription refers to the captured peoples, not by their name "Israel," but Beth Omri or "House of Omri."

That the children of Israel would no longer be known as "Israel," but be called Beth Omri after the name of their King, was a stroke of Divine judgment. Deuteronomy 28:28 cites national blindness would inexorably follow their repudiation of the Law of the LORD when they substituted the statutes of Omri.

The national amnesia that blinded Israel to her own identity could at no time apply to the Jews. They have never ceased to identify themselves as Jews, nor has the world ever lost sight of them. Moreover, the Jews have not only convinced the world that they are "of Judah," they have largely succeeded in expanding their claim to represent all Israel.

Careless oversimplification by many theologians and laymen has contributed to the grossly mistaken assumption that the whole House of Judah was taken to Babylon, and, after 70 years in captivity, returned, intact, to Jerusalem. They allow that the northern Kingdom of Israel was

taken captive to the north by the Assyrians where the ten tribes are conveniently "lost" somewhere in the steppes of south-eastern Europe. But facts are stubborn things. Histories, both Biblical and secular, record what actually happened.

The main body of the southern Kingdom of Judah, as well as the northern Kingdom of Israel, was taken by the Assyrians into the land of the Medes by the Caspian Sea. These Judaites were taken by the Assyrian King Sennacherib in the same northerly direction where Tiglath-pileser had taken their kinsmen—the tribes of Manasseh, Reuben and Gad in 745 B.C. These all became part of the great migration to "the appointed place" north and west of Palestine.

Only the inhabitants of Jerusalem, a very small minority of the southern Kingdom of Judah, escaped the Assyrian conquests.

About 130 years later, Jerusalem was captured by the Babylonians under Nebuchadnezzar. After 70 years in Babylon, a small remnant, together with some of the tribe of Benjamin and the royal descendants of David, as well as a few of the tribe of Levi, returned to Jerusalem.

After their return from Babylon, certain ones of the House of Judah and some of the priests intermarried with the inhabitants of the land and these intermarriages were severely condemned by Ezra and Nehemiah (Ezra 9 and 10; Nehemiah 13: 23-29).

White there were other Gentile admixtures, these forbidden marriages were mainly with Hittites of the former Canaanite Empire. In time, this merging of Judaites with Hittites became one of the racial types called "Jews."

To begin to grasp the complex heterogeneity of World Jewry, it is essential to keep in mind that the inhabitants of Jerusalem were a composite of antagonistic groups, "the good figs" of Judah and "the evil fig" Shelanite-Canaanite pseudo-Judaites. When Nubuchadnezzar carried "the good fig" Judaites with Jeconiah and the princes of Judah to Babylon (Jer. 24: 1),

"the evil fig" residue of Jerusalem was left under Zedekiah who reigned in Jerusalem for eleven years as Nebuchadnezzar's puppet king.

The Jews' masquerade as the LORD's chosen people is undoubtedly the greatest hoax in history. This is the basis of the anti-God conspiracy of which Asaph spoke. The plan began to evolve among the Jews in Babylon who, as the historian H. G. Wells wrote, found "the idea of belonging to a chosen race predestined to pre-eminence was a very attractive one." If they could foist themselves off on the world as Israel, their grandiose ambitions for world dominion would be greatly enhanced. They began to claim Abraham for their father, and thrust their company upon the remnant of the true Judaites in Babylon.

When the remnant of the Kingdom of Judah was taken to Babylon, many of the Edomite, Amalekite, Canaanite peoples who were already in Babylon became proselytes to Judaism. These proselytes adopted the name of the Diaspora or "Dispersion of the Jews" but they were neither of Judaite nor Israelite ancestry.

The true Judaites, like their Israelite kinsmen, who were taken northward in the Assyrian captivities were never known as "Jews," nor had they been called "Jews" while in Palestine. Most certainly their captors never took them south to Babylon, nor did they ever migrate to Babylon to join the Jews, nor ever became any part of the Jewish Diaspora. As Wells wrote, "The main part of Jewry was never in Judea" (Palestine).

In his "Study of Esau-Edom in Jewry," C. F. Parker of London explained how the pseudo-Judaites brought in additional Esau-Edomites and Ishmaelites to help them gain control. So great was the number and influence of these interlopers that, during our LORD's ministry, He found them "sitting in Moses' seat," i.e., in complete control of the Jewish nation, albeit it was subject to Rome.

However, these Shelanite-Jebusite Canaanites who returned to Jerusalem with the remnant of real Judaites from Babylon, and who took over and corrupted the nation of the Jews, were but a small part of the Babylonian

conspirators who had palmed themselves off as the Diaspora or "Dispersion of the Jews."

Sir Leon Levinson in his book, "*The Jews of History*," wrote: "Many of them found life in Babylon, upon the whole, congenial. They intermarried with foreigners, had built up good businesses, and had no liking for the hardships of a return journey on the score of mere sentiment. They were at ease in Babylon."

Babylon became the real headquarters of Judaism. "So mild, especially during the later years, was the treatment which they received in the Babylonian Empire, that when liberty was announced to the whole body of captives, only the lowest of the low returned together with the Levites and the Priests." (cf. Talm. Kidd. IV. I.)

It was the "evil fig" Shelanite-Canaanite "residue of Jerusalem" which has contrived to usurp Israel's inheritance to the Promised Land. The Prophet Ezekiel records the conspiracy:

"Again the word of the LORD came unto me, saying, Son of man, thy brethren... the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession." (Ez. 11: 14-15.)

This spurious claim by the Shelanite-Jebusites of Ezekiel's day has far-reaching implications for the present in the Israelis' militant aggression against the Palestinians. The Zionist-Jews can never fulfil the role of the children of Israel returning to the land of their inheritance but they do have a prophetic role to play in "the day of the LORD's vengeance... the controversy of Zion" (Isa. 34: 1-8).

Attention has already been drawn to Asaph's petition to the LORD concerning those who said:

"Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee." (Ps. 83: 4-5.)

First to be named by the Psalmist in his indictment of God's enemies were The Tabernacles of Edom who said, "Let us take to ourselves the houses of God in possession" (Ps. 83: 6 & 12).

Also named among the anti-God conspirators was Amalek the grandson of Esau.

In the Book of Numbers 24: 20, the marginal rendition reads:

"Amalek was the first of the nation to war against Israel. And it is recorded in the 17th chapter of Exodus: Shortly after the children of Israel left Egypt, the Amalekites attacked them at Rephidim. When Joshua led the Israelites to victory, the LORD said unto Moses, 'Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven.'"

The sons of Amalek, it should be kept in mind, were the leaders of the Edomites who dwelt in Seir (Gen. 36: 1-9).

Another significant link in the conspiracy, the Edomite-Idumean connection, becomes readily apparent in the LORD's instructions to the Prophet Ezekiel:

"Set thy face against mount Seir [Edom], and prophesy against it.... Thus saith the LORD God; I am against thee...and I will lay thy cities waste, and thou shalt be desolate....Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel... I have heard all thy blasphemies which thou hast spoken against the mountains of Israel... thou shalt be desolate, O mount Seir, and all Idumea." (Ez. 35.)

"Thus saith the LORD God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession." (Ez. 36: 2.)

"Therefore thus saith the LORD God; surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession." (Ez. 36: 5.)

In the age long Esau-Idumean conspiracy to displace the seed of Jacob in order to seize Israel's inheritance, the most heinous act was the Idumean Herod's plot to murder the Christ-child. His motive was to make certain that no legitimate seed of Israel should arise to claim the Kingship from him (Matt. 2: 16).

When Jesus' ministry was about to end, He left the safe environs of Galilee to confront the Jews in Jerusalem. He knew the identity of those who still sought to kill Him and usurp His Kingship as the Son of David.

To those who believed on Him, Jesus said: "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." Here His enemies raised the issue: "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" (John 8: 31-33). But this was a tacit admission that, although they could claim descent from Abraham, they were not of the seed of Promise through Isaac and Jacob-Israel who had been in bondage in Egypt. Jesus knew they were the descendants of Esau.

When Jesus said, "the scribes and Pharisees sit in Moses' seat," he meant they had taken control of the government. He characterized them as hypocrites:

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." (Matt. 23: 15.)

Jesus identified them by their own admission:

"If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

"Wherefore ye be witnesses unto yourselves.... Fill ye up then the measure of your fathers. Ye serpents, ye generation [offspring] of vipers, how can ye escape the damnation of hell?

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from City to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." (Matt. 23: 30-35.)

In His parable of the Nobleman, Jesus indicted those who would deny Him the Kingdom:

"His citizens hated him, and sent a message after him, saying, We will not have this man to reign over us."

To them, He rendered a final verdict:

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." (Luke 19: 11-27.)

The finality of the LORD's judgment upon the Esau-Edom-Idumean confederacy was seen in the vision of the Prophet Obadiah:

"Thus saith the LORD God concerning Edom... Behold, I have made thee small among the heathen: thou art greatly despised. The pride of thine heart hath deceived thee... that saith in his heart, Who shall bring me down to the ground?

"Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord....

"How are the things of Esau searched out! How are his hidden things sought up! All the men of thy confederacy... that were at peace with thee have deceived thee, and prevailed against thee....

"Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed to the end that every one of the mount of Esau may be cut off by slaughter. For thy violence against thy brother

Jacob shame shall cover thee, and thou shalt be cut off for ever." (Obadiah 1: 1-10.)

The key to the timing of this judgment is given in the prophet's next words: "For the day of the LORD is near upon all the heathen [nations]: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.... "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble... and there shall not be any remaining of the house of Esau; for the LORD hath spoken it....

"And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's." (Obadiah 1: 15-21.)

The extent of the enmity of the posterity of Esau toward the House of Jacob is almost beyond comprehension. A measure of its historic consequences is given in the LORD's answer to the Prophet Esdras' question:

"What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth? And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau. For Esau is the end of the world, and Jacob is the beginning of it that followeth." (II Esdras 6: 7-9.)

The judgment attendant to the end of this world (order, system or cosmos) is epitomized by the word of the LORD to Isaiah: "For my sword... shall come down upon Idumea, and upon the people of my curse, to judgment." And he speaks of a great slaughter in the land of Idumea: "For it is the day of the LORD's vengeance, and the year of recompences for the controversy of Zion" (Isa. 34: 5-8).

The Prophet Ezekiel points to the day beginning what follows—when all nations will know that the LORD God is the Holy One in Israel (Ez. 39: 7):

"And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the LORD their God from that day and forward." (Ez. 39: 21-22.)

## **The Mask of Edom**

### **Addendum**

The many diverse peoples who call themselves Jews lay claim to all the Covenant Promises God made with Abraham, Isaac and Jacob-Israel, albeit the writings of well known Jewish scholars\* reveal that they are not descended from Judah, much less the whole House of Israel. In fact, evidence from historical sources is overwhelming that the Jews are not a distinct racial group.

Professor Lathrop Stoddard wrote in "*The Pedigree of Judah*," FORUM, March 1926, a concise summary of the ethnic background of the Jews in the world today. "Investigations of contemporary Jewry have brought out one striking fact," he wrote, "the presence of two sharply contrasted types within the Jewish fold." The physiognomy of the Jews of Eastern Europe and the Jews of the Mediterranean basin and adjacent Afro-Asiatic areas differ markedly from one another.

"These analyses confirm a division which the Jews themselves have long made" Prof. Stoddard emphasized. "For more than a thousand years, Jews have clearly recognized two distinct physical types, called by them, the Ashkenazim or Jews of Eastern Europe, and the Sephardim or Jews of the Mediterranean and adjacent regions.

\*Arthur Koestler, "The Thirteenth Tribe," Random House, New York, N. Y. Alfred M. Lilienthal, "What Price Israel," Henry Regnery Company, Chicago, Ill. Dr. I. M. Rabinowitch and Benjamin Freedman, "Palestine: Center of World Intrigue," pp. 12-13. Destiny Publishers, Merrimac, Mass. 01860.

"In the eighth century A.D., Mesopotamia, Persia, and the Armenian-Caucasian area still contained the bulk of the world's Jewish population. By the end of the tenth century, these lands were almost emptied of Jews. Lured to the Khazaria as to the Promised Land, Jewry pushed northward from Asia into south-eastern Europe—swarming in by the hundred thousand, by sea, by river, and by mountain trail. And during those two centuries was forged the Ashkenazic stock of today. This migration involved sweeping racial changes. In the first place, Jewry's slow progress through the Armenian and Caucasian highlands implied a further admixture and strengthening of the Armenoid at the expense of the Semitic element. Then, once in Khazaria, the extensive intermarriage with the converted Khazars resulted in a further influx of Turkish and Mongoloid blood. The result was a population prevailingly Armenoid and Mongoloid. The Semitic type must have entirely disappeared," Prof. Stoddard concludes.

"Such, in brief, is the complex pedigree of Judah. It effectively disposes of the fiction that the modern Jew is the true scion of the ancient Hebrew."

Today, there are many non-Israelite, non-Judaite infiltrations in World Jewry other than Ashkenazim (Khazars) of eastern Europe and the Sephardim of the Mediterranean basin. Among them are black Jews of Malabar and Ethiopia and the Mongoloid Jews of China. But most important of these infiltrations must be the intrusion of the Esau-Idumean line which survives and persists, absorbed in that "remnant of Judah" known as Jews. This latter fact is disclosed by the Encyclopaedia Biblica, and is acknowledged by the Jewish Encyclopaedia

As David Davidson says in "Palestine: Esau Claims Possession":\*

\* DESTINY Magazine for May 1948, p. 155. Destiny Publishers, Merrimac, Mass. 01860.

"The race of Esau were the Edomites, of Old Testament history, and included the marauding Sinaitic tribe of Amalek. The dominant physiognomy and aggressively intrusive characteristics of the race were derived from the native stock of North Syria through the 'Hittite' wives of

Esau, and by subsequent intermarriage between the Edomites and 'Hittites.' After the Edomites (or Idumeans) were absorbed into the remnant of Judah, after 130 B.C. but mainly in the dispersion following the destruction of Jerusalem in A.D. 70, the Edomite-Hittite physiognomy eventually emerged as the European Jewish type—falsely called 'Semitic' ...Herod the Great was an Edomite and became the first 'King of the Jews.' As such he sought to destroy our LORD at birth. At that time the Idumeans had been comprised in the Jewish state and had been Jews in religion for over a century. They dominated the whole of Jewish life and our LORD, in revealing the nature of the Herodian or Idumean domination, refers to 'the leaven of Herod' as the antithesis of the leaven of the Kingdom of God'...In the Revelation of Jesus Christ (Rev. 1: 1) the effect of the intrusion is referred to as 'the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan' (Rev. 2: 9).

"Behind the mask of Idumean physiognomy, neither Jew nor Christian can discern what is true and what is false in Jewry, except by their works.... Josephus, in describing the conditions internal to the Roman seige of Jerusalem, reveals how the race of Esau (as the Idumeans) were mainly instrumental in inflaming the hatreds of the three internal factions of disintegration."

C. R. Dickey in "A Backward Look" comments an "this contradictory element in Jewish history which is so confusing to Christians." The author quotes from an article by C. F. Parker who refers to modern Idumean Hittites who claim to be the seed of Israel:

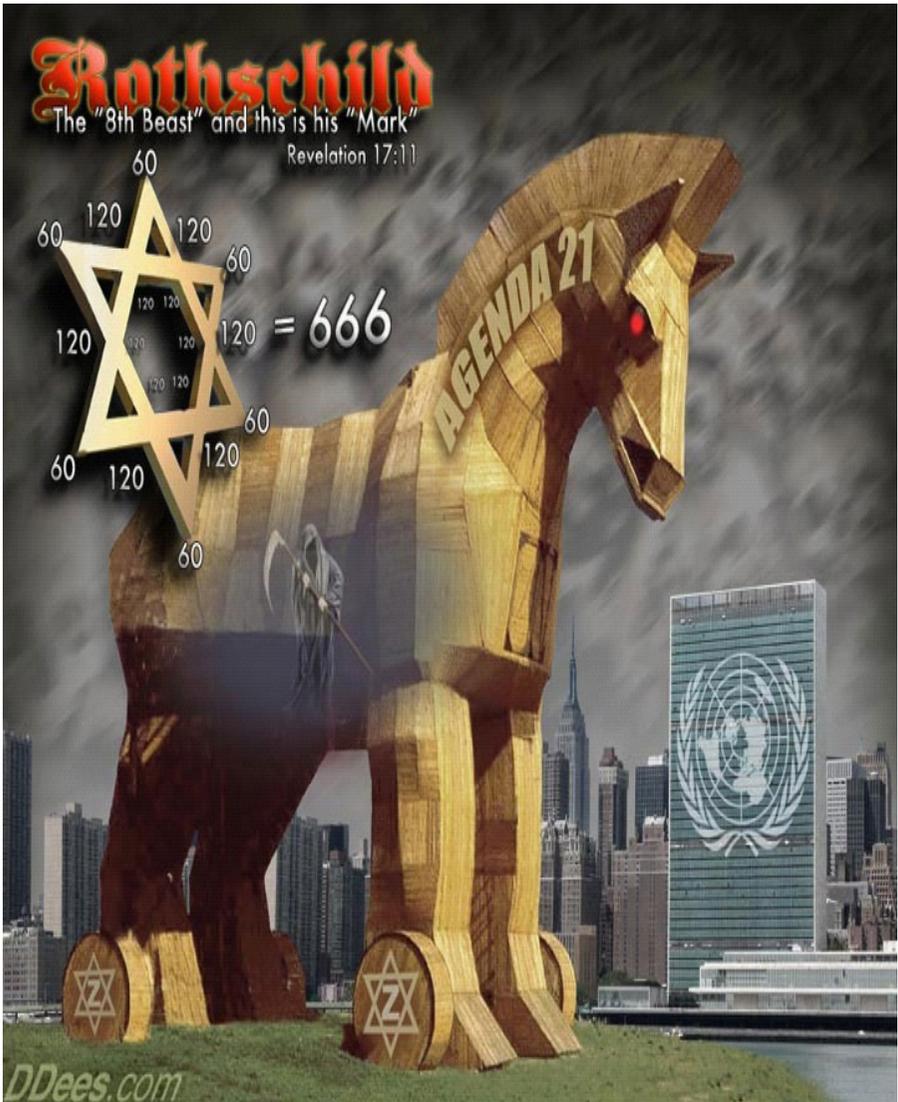
"It is remarkable that pogroms against the Jews have constituted seeming contradictions. If the first Jesuits were Jews, as indicated, why should they persecute their own people? If, however, they were Edomites, masquerading as Jews, their desire to eliminate Judah is easily understood.

"Central Europe has long been a source of contradictory elements in Jewry and this can only be explained through a duality within that people: the false seeking to destroy that cherished by the other.

"Communism, the product of Marx and allied teachings promulgated and supported by numbers of Jews, are odious to the orthodox, pious religious element of Jewry.... The two elements are quite incompatible."

While this was a fair assessment of the disparity within Jewry then (in 1948), today an accommodation of sorts has come about. Now, even the most arrogant atheists among the Zionists who presently dominate Judaism use the pious pretension that the Jews are God's chosen people as the main thrust of their militant aggression in Palestine. On this wholly false propaganda level, all the diverse factions in World Jewry—under Zionist pressure—share a broad unanimity of purpose.





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