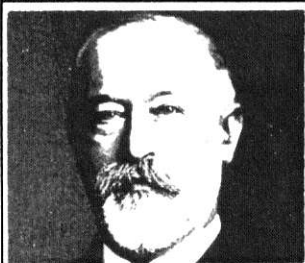


WHO IS ESAU-EDOM?



By Charles A. Weisman

**WHO
IS
ESAU-EDOM?**

*The Life, History, Genealogy, Prophecy,
Predestination and Modern Identity of the
Biblical Esau*

*"As it is written, Jacob have I loved,
but Esau have I hated."*

— Romans 9:13

*"Esau was a designing and
deceitful man."*

— Book of Jasher 26:17

by
Charles A. Weisman

Cover illustrations, from left to right:

Jacob H. Schiff	Karl Marx	Sigmund Freud
Henry Kissinger	Rabbi Hayyim Azulai	Rabbi Stephen S. Wise
David Ben-Gurion	Meyer A. Rothschild	Henry Morgenthau, Jr.



Lentil.

A cultivated plant, smaller than the garden pea, but of the same family. In the markets of Palestine red lentils are still sold as the best variety, and from them a pottage is made which Dr. Robinson and others who have eaten it affirm would be a savory meal for a weary hunter (Gen. xxv:29, 34).

Reproduced from: *The Popular and Critical Bible Encyclopaedia*, Vol. II, 1901, p. 1056.

For a mess of red lentil pottage (stew) Esau sold his birthright to Jacob

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INTRODUCTION

The title of this book poses a question which may well prove to be the most important question in understanding the Bible, history and world events.

Who is Esau-Edom? Esau was the firstborn son of Isaac who was the son of Abraham, with whom God had made a special covenant with. The Bible story tells us that Esau would have a destiny unique and separate from that of his twin brother Jacob. The dissimilar and conflicting destinies of these two individuals would affect the course of history to the present day.

This material presents the "strong meat" of God's word which is intended to edify and nourish strong Christians (Heb. 5:12-14). It thus is specifically intended for those who have advanced to the stage of understanding the racial perspective of the Bible. In revealing the mysteries of Scripture surrounding Esau-Edom, this book deals with history, prophecy, ethnology, providence, symbology, and eschatology.¹

This book traces the life and destiny of Esau and his descendants, the Edomites, and their relationship to Jacob-Israel, to God, to historical and current events, and to other races, plus their place in prophecy and judgment.

A main goal of this material is to reveal the plans and ways of God regarding the role of Esau and his descendants in the world. Thus, this book may well provide the definitive answers to some of the world's most perplexing questions.

¹ Eschatology gives a presentation of ideas regarding the ultimate condition of the world and of man as is represented in Scripture. Broadly, it includes also ideas regarding events leading to the end.

--- 1 ---

THE LEGACY OF ESAU-EDOM

To help answer the question of who is Esau-Edom, the first necessary step is to examine the racial and genealogical history of Esau and his descendants.

Life and History of Esau

Esau was the first born of Isaac, and thus was heir to the birthright derived from the direct racial lineage of Adam to Noah to Abraham. Thus Esau was racially an Adamite, a Semite, and a Hebrew—the racial stock of the white race.

Just as "*Esau despised his birthright*" (Gen. 25:34) when he sold it to Jacob, he also despised his race by marrying strange women outside of his race. Esau married the daughters of Canaan or Canaanites (Gen. 28:6; 36:2), the daughters of Heth or Hittites (Gen. 26:34; 27:46; 36:2), the daughters of Ishmael (Gen. 28:9; 36:3), the daughters of the Hivites (Gen. 36:2), and had intermarried with the Horites (Gen. 36:19-21; Jasher 30:28). These interracial marriages "*were a grief of mind to Isaac and Rebekah,*" Esau's parents (Gen. 26:35). The descendants of Esau from these marriages became known as "Edomites" or as "Edom" (Gen. 36:1, 9). The Edomites also possessed some Israelite blood by intermarriages as in the case of Solomon (1 Kings 11:1).

Esau and the Edomites dwelt in mount Seir (Gen. 36:8-9), which God gave to Esau for a possession (Deut. 2:5, Joshua 24:4). This land was also known as "Idumea" (Isa. 34:6). The land of Edom, mount Seir, lied south of

the Dead Sea, stretching south to its seaport at Elath (Deut. 1:2; 2:1, 8), and included the ravine known as Petra.



After the conquest of Judah by the Babylonians, some of the Edomites who had mixed with the "Jews" in their land, resettled with them in Judea (Jer. 40:11-12). Two centuries later all of Edom was driven out of Mt. Seir.

The Edomites were driven from Petra westward by the Nabatheans in 312 B.C., and before the middle of the second century B.C. they were occupying, not only southern Judah, but also Hebron and the country to its north as far as Bethzur (1 Mac. 4:29; 5:65).¹

The Nabatheans now occupied Mt. Seir and the Edomites were driven into the old territory of Judah. The Maccabean family (a remnant of the true Judahites) had ruled Judea from 166 to 37 B.C., and under Judas Maccabee (I Mac. 5:3), recaptured the city of Hebron from the Edomites in 164 B.C. During the time of John Hyrcanus (135-105 B.C.), the nephew of Judas, the Judahites were again faced with the hostility of the Idumeans. Hyrcanus confronted the Edomites causing a decisive change in the relations between the two factions:

John Hyrcanus conquered the whole of Edom and undertook the forced conversion of its inhabitants to Judaism (Joseph., *Ant.* XIII, 9, 1). Thenceforth the Edomites became a section of the Jewish people.²

Thus, at this juncture of time the Edomites "were then incorporated with the Jewish nation, and their country was called by the Greeks and Romans 'Idumea' (Mark iii. 8; Ptolemy, "Geography," v. 16)."³ But the tide turned in favor of the Edomite faction when Julius Caesar made Antipater, an Edomite, Procurator of Judea in 47 B.C. When Antipater was killed four years later his son Herod gained power but was rejected by the Judahites. Herod shrewdly gained the support of Rome. With a Roman army at his heels he returned to Palestine, and after a six-month siege he captured Jerusalem, and became king of Judea in 37 B.C.

1 John D. Davis, *A Dictionary of the Bible*, (1934) p. 332.

2 *Encyclopaedia Judaica*, Vol. 6, (1971) p. 378. *The New Standard Jewish Encyclopedia* (1977) p. 589, reiterates the same account.

3 *The Jewish Encyclopedia*, Vol. V, (1904), p. 41.

Herod was a shrewd and unscrupulous tyrant, and was despised by the Judahites because he was an Idumean and not one of their own stock. Herod hated the people of Judah and one of his first acts was to execute forty-five of the leaders of the old aristocracy to eliminate any rivalry for leadership. Having secured the kingship, Herod next destroyed the priestly line of Hyrcanus, the last being Antigonus, who taunted Herod with his Idumean origin, and asserted that the kingdom should fall “on one of the royal family.”⁴ Finally he murdered Aristobulus, the last of the Aaronic high priests. Herod then sought to affiliate himself with the high priesthood through marrying Mariamne, Aristobulus’ sister and the daughter of a high priest.

Herod even rebuilt the Temple as it was in ruins from repeated sieges, part of which Herod was responsible for by his attack upon the city. The Temple of God became in a sense Herod’s temple. We thus find that in the years just before the time of Christ, Judea was controlled by an Edomite faction, who usurped the Judahite name, land and heritage. Under Hyrcanus, the Edomites were forced to be part of Judean culture; but under Herod the Herodian faction had control over the Judean’s culture and way of life. Confounding the matter is the fact that some Judahites had intermixed with Edomite, Canaanite and other alien stock at the time they returned from the Babylonian captivity (Ezra 9:1, 2; Neh. 13:3, 23-25). These mixed-blood people were also hostile toward the Judean Israelites.

The land was not the Kingdom of Judah, but the nation of the Jews (Judeans). Historically the Edomites became known as “Jews,” a term derived from “Judea,” which was derived from the name “Judah,” being the royal line of Israel, though they were never of Judah or Israel.

4 Josephus, *Antiquities of the Jews*, Book XIV, Chap. 15, Para. 2.

During Titus’ siege of Jerusalem (66-70 A.D.), “20,000 Idumeans appeared before Jerusalem to fight in behalf of the Zealots who were besieged in the Temple.”⁵ About 97,000 inhabitants of Judea were taken captive, and an unknown number had fled either before or during the siege.

This is the last mention of the Edomites as a people in history. Yet Bible prophecy indicates that Edom would be an enemy of Israel in latter times. We find that their only connection to a present day people and religion is with the Jews and Judaism. We thus need to trace back the origin of the Jews to see who they are and how they fit into the puzzle of who is Esau-Edom.

The Origins of the Jews

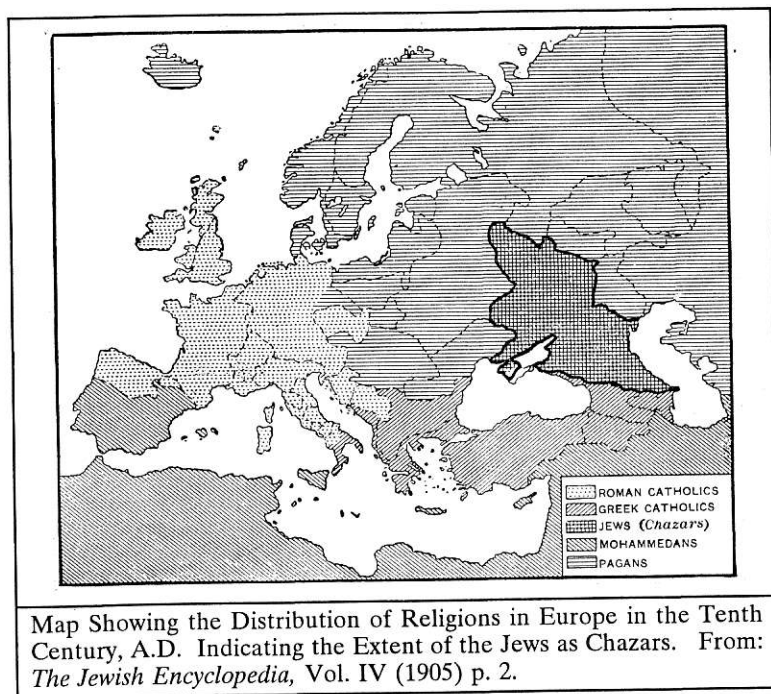
The Jews of today fall within two main types—the *Sephardic Jew* and the *Ashkenazi Jew*. The Sephardim are also known as “Spanish Jews” and constitute about 5% of the Jews in the world. The Ashkenazim are the “East European Jews” which were found in Poland, Russia, Germany, and Western Asia. This group of Jews make up 90% of the so-called “Jews” in the world.

Many reference and historical sources have unequivocally identified that the bulk of the Ashkenazi Jews were derived from a people known as *Khazars* (or *Chazars* in some texts). The original *Jewish Encyclopedia* of 1905, revealed that the main stock of the Jews came from this Asiatic people known as Chazars or Khazars:

CHAZARS: A People of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia. . . . Historical evidence points to the region of the Urals as the home of the Chazars.⁶

5 *The Jewish Encyclopedia*, Vol. V, (1904), p. 41.

6 *The Jewish Encyclopedia*, Vol. IV, (1905), p. 1.



The Khazars were a nomadic people who had no traces of Hebraic culture. They had been following a pagan and sex-oriented religion until they had officially embraced Judaism in 740 A.D., while rejecting Christianity and Mohammedism. The Jewish author and historian, Arthur Koestler, also concludes that the majority of east European Jews—and hence of world Jewry—is of Khazar and not of Semitic origin. In the beginning of his book he states:

“... the large majority of surviving Jews in the world is of Eastern European—and thus perhaps mainly of Khazar—origin. If so, this would mean that their ancestors came not from the Jordan but from the Volga, not from Canaan, but from the Caucasus; ... and that genetically they are more closely related to the Hun, Uigur and Magyar tribes than to the seed of Abraham, Isaac and Jacob.”⁷

⁷ Arthur Koestler, *The Thirteenth Tribe*, Random House, 1967, p. 17.

Koestler then devotes the remainder of his 255 page book to prove this premise. For instance, a record of a letter by a Khazar King shows that he traced his people to Noah's son Japheth, not Shem, and to “Japheth's grandson, Togarma, the ancestor of all Turkish tribes.”⁸

The Khazar government was destroyed by the Slavs of Russia in 1016 A.D. Around 1200 A.D., the land was invaded by the hordes of Genghis Kahn. These two events caused large numbers of Khazars to migrate to Poland and western Russia forming the cradle of Western Jewry.

*“There is an abundance of ancient place names in the Ukraine and Poland, which derive from ‘Khazar’ or ‘Zhid’ (Jew).”*⁹

As the *Khazars* left their homeland of Khazaria and migrated north and west, they lost their name and became known as *Jews*. Their Yiddish language and alphabet is not that of the Israelites (*Phoenician-Greek style*), but an amalgamation of Aramaic, medieval German, Slovak and Russian dialects.

The best historical evidence therefore, shows that the Jews are not descended directly from the Israelites of the Bible but derive much of their ancestry from the Khazars and other people of Turkish-Asiatic blood. The Khazars are also of Edomite stock and both stocks make up the present day Jews, as the historian **H. G. Wells** states, “. . . the *Idumeans (Edomites)* were . . . made Jews, . . . and a Turkish people (*Khazars*) were mainly Jews in South Russia. . . . The main part of Jewry never was in Judea and had never come out of Judea”¹⁰ According to the *Jewish Encyclopedia*, the original stock of the Khazars came from the land of Edom:

⁸ Koestler, op. cit., p. 72.

⁹ Ibid., p. 145.

¹⁰ H. G. Wells, *The Outline of History*, 3rd ed., MacMillian-1921, p.494.

Hasdai ibn Shaprut, who was foreign minister to Abd al-Rahman, Sultan of Cordova, in his letter to King Joseph of the Chazars (about 960), . . . speaks of the tradition according to which the Chazars once dwelt near the Seir Mountains.¹¹

The "Seir Mountains" are none other than the original land of Esau-Edom — "*Thus dwelt Esau in mount Seir: Esau is Edom*" (Genesis 36:8). Seir was a mountain range south of the Dead Sea and was also known as the "*land of Edom*" (Gen. 36:21). The Seir mountains were the home of the Edomites for nearly a millennium.¹² Thus, it should be no surprise that migrants from that land would recall the name of their original homeland.

If the Khazars did originally "dwell near the Seir Mountains" then the Khazars, and thus world Jewry, are racially of Edomite stock. But how and when did Edomites get to Khazaria? There is evidence that in the 6th century B.C., some of the Edomites fled their homeland of Seir and migrated north:

"After the fall of Jerusalem, in 586 B.C., the Edomites began to press northward (Ezek. 36:5)."¹³

The extent and ultimate destination of this northward trek is not found in history but it is likely that it brought some Edomites to the region of Khazaria. The Edomites were also cast out of Palestine and dispersed in different directions in 70 A.D., when the Romans sacked Jerusalem. Many thousands of these people are known to have migrated northward to Asia Minor and around the Black Sea region.¹⁴

11 *The Jewish Encyclopedia*, Vol. IV, (1905) p. 3.

12 "The Edomites arrived in Edom or Seir at the end of the 14th and beginning of the 13th century B.C." *Ency. Judaica*, Vol. 6, p. 372.

13 *The New Westminster Dictionary of the Bible*, Ed. by Henry S. Gehman, The Westminster Press—Philadelphia, 1970, p. 418.

14 Ewald, *History of Israel*, (J.E. Carpenter, Trans. 1874) vol. 5, p. 239.

When dealing with a people of a mixed racial heritage, it becomes a real quandary to ascertain their origin. The Jews of today are such a people. In fact the Jews themselves assert they are mongrels because of:

" . . . the original mixed ancestry of the Jews and their subsequent history of intermixture with every people among whom they have lived and continue to live. . ."¹⁵

The anthropologist, **Prof. Carleton Coon**, has also demonstrated the admixture of the different Jewish types with other races. He explains that while the 'Jews' cannot be classed as a 'race' per se, they are an ethnic group.

" . . . the Jews form an ethnic group; that like all ethnic groups they have their own racial elements distributed in their own proportions; like all or most ethnic groups they have their "look," a part of their cultural heritage that both preserves and expresses their cultural solidarity. . . they have developed a special racial sub-type and a special pattern of facial and bodily expression."¹⁶

When we talk of the racial mixtures that brought about the Jews of today, we must highlight the events surrounding the Babylonian captivity of Judah. The remainder of the Judah nation, which included some of the tribes of Benjamin, Levi, and Simeon, was taken captive by Nebuchadnezzar king of Babylon. But at the same time Edom was also put under Babylonian rule causing some of the Edomites to be brought to Babylon (Jer. 27:2-7).

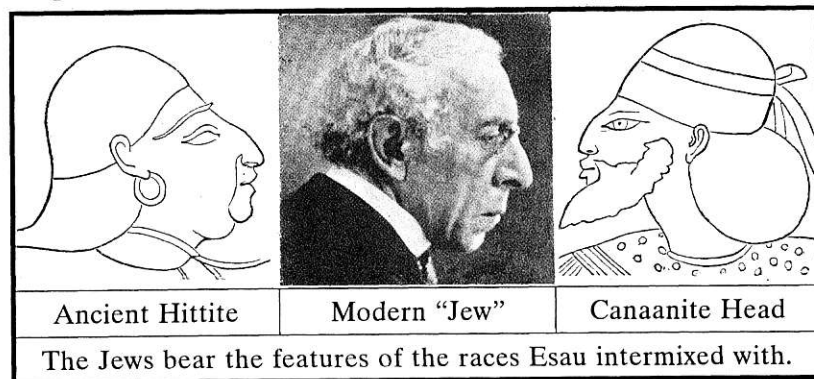
When Persia overthrew Babylon, King Cyrus issued a decree (538 B.C.) allowing the Judahites to return to their land and rebuild the temple (Ezra 1:1-5). However, only about 50,000 returned to Palestine (Ezra 2:64-65). Some of them had apparently departed to their kinsmen in

15 Ashley Montagu, *Man's Most Dangerous Myth*, (1974) p. 375.

16 Carleton S. Coon, *The Races of Europe*, The MacMillan Co., N.Y.-1939, p. 442.

Europe. However, many of the Judahites and Benjamites preferred to remain in Babylonia becoming a part of the indigenous population. Those remaining had intermarried with the Babylonians and Edomites that were in the land and adopted their religion and law—the Babylonian Talmud—which became the foundation for Judaism. These then became the Babylonian Jews —“*Then many of the people of the land became Jews*” (Esther 8:17).

Although they are called “Jews,” a term which is derived from the word “Judah,” these people are not true Judahites but became a mixed or hybridized people, consisting of Edomites, Hittites, Canaanites, Judahites, Babylonians, Ishmaelites, Huns, Khazars, etc. When they migrated to other lands throughout the centuries, they retained their “Jew” or Judahite identity but brought with them the religion of Babylon.



Because of the Jews’ mixed ancestry, history is sketchy as to their origins from Japheth, Esau, or other people in the Bible. However, identification of these persons or tribes can also be ascertained by the characteristics, prophecies, etc., revealed about them in the Bible. Since Esau-Edom is one of the more predominate figures in the Bible we will endeavor to ascertain his identification and place in historical and current events by these means.

--- 2 ---

ALL THE WORLD’S A STAGE

World Events & Problems

There is a great deal of confusion as to the nature of world events. There are mysterious political changes, sudden international conflicts, wars, peace talks, financial upheavals and disasters, government corruption and oppression, problems with churches and schools, a change in moral values, and talk of a new world order.

Much of what has happened, and much of what is happening in the world is being misconstrued and misunderstood by ministers and politicians, statesmen and writers, teachers and historians and all for the same reason. This book is intended to shed some light on why most are in ignorance about such things which are or have occurred in the world.

In order to help us understand certain historical and current events in the world, let us reflect back on what the great English playwright William Shakespeare once stated, that “*All the world’s a stage, and the men and women in it merely players.*”

This statement is based on an obvious observation, that certain people and nations appear to be acting out a prescribed role in history, as though it were planned in a play. It is as though some persons or races or nations were assigned a character role and are destined to follow this role assigned to them while on the earth.

The Script

The statement by Shakespeare also has a divine significance to it and a definite Scriptural basis, as much of what has happened in the world has been acted out in accordance to God's word and His plan for the world. It is not by accident that certain things happen the way they do or that certain people act the way they do. The plans of God and the providence of God revealed in the Bible are at work in the world.

Thus, the Bible is actually much like a script for a play. It is a writing or type of manuscript from God about certain people and events. It should be noted that the word 'scripture' means "*anything written.*" Webster says it comes from the Latin word *scribo* —meaning to write. The word script comes from the same Latin word and means the same thing. The word 'scripture' as used in the New Testament is the Greek word *graphe* (Strong's # 1124), and is derived from the word *grapho* (#1125), which means: "to write, or describe by writing."¹

Thus, in Scripture God is describing things, through his messengers, by writing. The Bible then, is much like a script for a play. It describes and contains in its writing those things essential to any production or play to be acted out on stage. The Bible, being like a script, contains the following attributes of a script:

- It has a story or stories to tell.
- It has an author, which is God.
- It tells of and describes certain actors or characters and their role in the story. The characters in this Script (Bible) are individuals, nations or peoples. Some have short roles, others long and continuing roles.

1 Strong's Exhaustive Concordance of the Bible.

- It describes certain scenes or events that have or will or are currently transpiring on stage.
- The stage is, as Shakespeare stated, the world or the earth. This is where everything takes place, or where all acts and scenes are performed.
- It has a theme or themes which the stories and events revolve around.

So the Bible is God's Script or writing of what is to transpire in the world and identifies the characters involved. The confusion and misunderstanding so many are having with what is going on in the world today is that they don't know who the main characters are or their roles in the script. For instance, imagine yourself watching a play on stage and one character who you believe to be a servant is actually a nobleman. And the actor who appears to be the hero is playing the role of a thief or villain. One character enters on stage and you don't know what role he is following and are unable to identify him as one of the characters in the script.

You can see how all the events transpiring on stage right before your eyes make no sense, and any attempt to interpret what is happening and what the play is about could only lead to erroneous conclusions. Even with the script in front of you the story still would be misconstrued if unable to identify the characters in the play.

This same situation exists with many events in the history of the world and how they relate to the Bible. God had chosen certain characters or people to act out certain roles and be part of certain events in the world. Without knowing who these characters are, not only are the events that take place in the world confusing and misconstrued, but it will close much of the Bible to true understanding.

It is critical we understand who the characters are and their proper role in the Script.

To help clear up the confusion we will attempt to identify one of the main characters in God's Script —that being Esau or Esau-Edom.

We can identify who is Esau-Edom by reading in the Script (Bible) what was written about him, what he was to be doing on stage (earth), what his role was to be (pre-destination), and what characteristics and attributes were assigned to this actor (prophecy) by the author (God). We then need to compare all this to historical and current events and see if any of the persons or nations involved fit the role of Esau-Edom or possess any of his attributes. Just like when we see a creature who has a flattened scaly tail, who cuts down trees with its teeth, has thick brownish fur, prodigiously builds dams, has aquatic habits, and is warm-blooded we can identify it as a beaver. God had assigned these roles and characteristics to the beaver and they are permanent marks of its identification. In like manner, the Script of God reveals certain roles and characteristics surrounding Esau-Edom by which we can identify this people.

From the foregoing chapter, we have one good clue as to who may occupy the character of Esau-Edom, that being the Jewish people. The following material will help to verify this. If we know that one of God's actors, such as Esau-Edom, is to perform a certain act or possess a certain characteristic, then when we see someone doing the act or expressing the characteristic, we have identified the actor on stage or in the world.

No student of history or modern affairs can appreciate the significance of world events without the knowledge of who is Esau-Edom and their connection with Jewry.

--- 3 ---

THE CHARACTERISTICS OF ESAU-EDOM

As with any script the Bible reveals certain traits, attributes and characteristics of the various actors or characters it talks about. We can thus find in the Bible some attributes and characteristics of Esau-Edom, which will help identify who this actor was in history and perhaps in the world today. There is much evidence showing that the seed of Esau may safely be identified with modern Jewry.

Edom's Symbolic Name

The first revealing attribute associated with Esau-Edom in Scripture is that of a color association with his name. Esau-Edom is symbolically associated with the color red. Esau was actually born with this attribute, as is described in the account of his birth:

And the first [Esau] came out red, all over like a hairy garment; and they called his name Esau.¹

Here we find that Esau had the physical attribute of being red and hairy, which is contrasted with Jacob's appearance who "was a plain man" (Gen. 25:27). The red color of Esau was to be a sign that he would later sell his birthright to Jacob for some red pottage.

And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.²

¹ Genesis 25:25

² Genesis 25:30

The word 'Edom' actually means "red,"³ just as the name Esau signifies red. This character thus represents the color red. When we look at the meaning and symbology associated with the color red in both Scripture and secular history we have a better understanding of the nature and identity of Esau-Edom, and who he is to be identified with. Here are some illustrations:

- Red is representative of blood and bloodshed (2 Kings 3:22; Isa. 1:15).
- Scarlet or red is symbolic of sin in general (Isa. 1:18).
- The red horse of the Book of Revelation signifies war and the ability to cause wars (Rev. 6:4). Esau was to be war-like and live by the sword (Gen. 27:40).
- The anti-Christian, satanic system which ruled Rome was identified as a red dragon (Rev. 12:3). Jews are the most antichristian people on the face of the earth.
- The great beast of Mystery Babylon which was to spread abominations and death to the whole earth is scarlet or red in color. And the woman on the beast controlling it is dressed in scarlet (Rev. 17:3-4). Jews are the major promoters of the Babylonian religion called Judaism.
- The banking industry, which is a part of red Babylon's economic control over Christendom, is led by the Jewish banking family of *Rothschild*, which means "red shield."
- The Red Flag symbolizes revolutionary socialism. "The socialist movement, from its inception up to the present day, has been largely dominated by Jewish influence."⁴
- In the Jewish Cabala red signifies bloodshed and also justice for the Jew.⁵
- The Jewish author and historian Arthur Koestler shows that the Jewish Khazars (from which many Jews are derived) were commonly known as the "Red Jews."⁶

3 Strong's Exhaustive Concordance, O.T. #123.

4 Joseph Jacobs, *Jewish Contributions To Civilization*, Philadelphia, The Jewish Publication Society of America, (1919) p. 306.

5 *The Jewish Encyclopedia*, Vol. IV, p. 178 (1905).

- The color of Jewish-Communism is red as indicated by such terms as red nation, red star, 'Red Square', etc. The Russian Revolution that brought about 'Red Communism' was planned and financed by Jews, and "the revolutionary leaders nearly all belonged to the Jewish race."⁷
- Red, in the West, has become a universal sign for warning or danger. Red Edom (Communism) has proven to be a danger to the Christian West.

The color red is as predominately associated with the Jews and their activities as it is with that of Esau-Edom. Also note that there are no positive or redeeming attributes associated with the color red in connection to Esau, or in its association to the Jews. Red is always representative of something bad or negative, such as bloodshed, sins, the Babylonian system, war, communism, etc. Esau-Edom and his descendants are possessors of these characteristics.

Esau Hated by God

Perhaps the most unique and unusual attribute possessed by Esau-Edom is his adverse relationship with God. The Script reveals that God never had any love for Esau as He did with Jacob, and in fact, God hates Esau:

"I have loved you [Israel], says the LORD, Yet you say, How hast thou loved us? Was not Esau Jacob's brother? says the LORD: yet I loved Jacob,

And I hated Esau, and laid his mountains and his heritage to waste for the dragons of the wilderness."⁸

That God's hatred and anger towards Esau-Edom is not a one-time event is conveyed in the fact that Edom was "The

6 Arthur Koestler, *The Thirteenth Tribe*, p. 135 (1976).

7 *National Geographic Magazine*, Vol. XVIII, No. 5, p. 314 (May, 1907). "Out of 556 important functionaries of the Bolshevik State, 457 were Jews." Rev. Denis Fahey, *The Rulers of Russia*, p. 8.

8 Malachi 1:2-3.

people against whom the LORD has indignation forever" (Malachi 1:4). This is no mistranslation as the same concept is also conveyed in the New Testament:

"As it was written, Jacob have I loved, but Esau have I hated" (Romans 9:13).

This hatred by God towards Esau is an attribute that the human heart cannot accept or embrace, and therefore many will try to explain it away. Thus scores of theologians have avoided this truth of Scripture or have whitewashed it into something more appealing to human nature.

God not only hates Esau-Edom and is against these people, but refers to them as "the people of my curse" (Isa. 34:5). This curse is not just on Esau but also his "seed" and his "brethren."

But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbors, and he is no more.⁹

Among Esau's brethren were the **Amalekites** which were descended from one of Esau's grandsons (Gen. 36:4, 12). It was these Edomite kinsmen whom God had sworn "war against from generation to generation" (Exod. 17:16).

God's hatred of Edom is not a temporary thing but is perpetual. The doctrine that God loves everyone does not stand up in light of what the Bible has to say regarding God's merciless position towards the race of people called Edom.¹⁰ Although the churches have tried to alter God's true nature, we find that throughout the Bible God's position towards Esau-Edom does not change:

⁹ Jeremiah 49:10.

¹⁰ The God of the Bible says "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. 9:15). No regard is given to what man thinks on the matter.

Therefore thus says the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea. . . ¹¹

Shall I not in that day, says the LORD, even destroy the wise men out of Edom, and the understanding out of the mount of Esau?¹²

Thus says the Lord GOD; Behold, O mount Seir, I am against you, and will stretch out My hand against you.¹³

There is not one favorable or positive statement in the Bible in relation to Esau-Edom. But how does this adverse relationship which God has towards Esau-Edom help us to identify who this character is in the world today? To help us answer this we have to put ourselves into the role which Esau has been assigned in God's Script. If God hated you and your ancestors how would you react and what would you do? By natural reaction you would be against God and His people, and try to prevent them from finding out you are Esau, the one God is against, knowing that if God is against something, so will His followers.

Who is it that tries to conceal their identity as Edom, the one hated by God, by claiming to be Israel, the one loved by God? Only one group of people reacts as though God has a hatred for them—that is the Jews.

Why do you suppose the Jews form organizations, such as the *Anti-Defamation League*, to monitor and combat "hate" and to identify "hate groups?" Would not Esau want to do this? Why is it that it is predominately Jews who promote the "anti-hate laws" and other "hate-crime" legislation? If you were Esau-Edom would you not do the same? An Edomite would also want to infiltrate churches

¹¹ Ezekiel 36:5.

¹² Obadiah 1:8

¹³ Ezekiel 35:3

and seminaries to get God's people to believe that there is no God of hate, only a God of love and mercy. The Jews have done just that in Christendom.

The Edomite Jews of today are the main ones who are concerned about hate, and with good reason. They are desperately trying to suppress all hate, even any acts or words that could be construed as causing "mental anguish." In response to their role as being the "people against whom the LORD has indignation for ever," the Jews have made the concept of hate a taboo. The Jew **Elie Wiesel** stated on Public Television that "Even hate of hate is dangerous."¹⁴ This is an example of how paranoid the Edomite Jews are regarding God's hatred of them, and the lengths they will go to eliminate from the mind's of God's people any aspect of the idea of hate.

Yes, God hates and has indignation for the Edomite Jews, and if any dare take God's side on this matter, they will be met with great opposition and persecution from those who believe the Edomite Jews are God's chosen people.

787. Lending – N. lending &c. v.; loan, advance, accommodation; mortgage &c. 771; investment.
 pawnshop, spout, my uncle's.
 lender, pawnbroker, money-lender, usurer, Jew, Shylock.
 V. lend, advance, loan, accommodate with, lend on security; pawn &c.

819. Parsimony – N. parsimony; parsimoniousness, stinginess &c. adj.; stint; illiberality, avarice, tenacity, avidity, rapacity, extortion, venality, cupidity; selfishness &c. 943.
 miser, niggard, churl, screw, tightwad, skinflint, fib, codger, money-grubber, lickpenny, curmudgeon, harpy, extortioner, Jew, usurer.

In two entries here, taken from an English dictionary of synonyms published in 1957 (Penguin Books, London), the word "Jew" has meaning in two negative contexts. In later editions, Jews had these definitions removed because they promoted "hate" of the Jew.

No Edomite Civilization

As Esau and Jacob grew, their different natural endowments began to be displayed in their dissimilar aptitudes and pursuits. Their way of life was to be a consequence of their inborn characteristics.

The Bible describes Esau as being "a cunning hunter, a man of the field" (Gen. 25:27). This reveals the nomadic characteristics of Esau as opposed to the more domesticated and home-settled nature of Jacob who would be "dwelling in tents" or in houses and communities (Gen. 25:27). Fenton says Jacob would be "a stayer in the tent," thus indicating he would not live a wandering nomadic life but have a permanent home or land. But a hunter's life is one of uncertainty and hardship always wandering to and fro, never having a settled existence. Like the legendary "Wandering Jew" the Edomites are cursed to be continually roaming the earth without end.

The Jew has been a wanderer and a nomad nearly all of his existence. The greatest extent of a Jewish nation was the Khazar kingdom. Arthur Koestler, speaking of the Khazars, says that they were a "nomadic people," and that compared to other nomadic empires, "it occupies an intermediary position in size and degree of civilization."¹⁵

Esau's dwelling was to be "far away from the fertility of the earth" (Gen. 27:39—N.A.S.V, Moffatt Trans., et al.). Like the Jew, Esau never had a home in a rich and fertile land. The Edomites original nation, Mount Seir, was a rocky and calcareous country, and God later made it even more desolate.

*Also Edom shall be a desolation: everyone that goes by it shall be astonished, and shall hiss at all the plagues thereof.*¹⁶

¹⁵ Arthur Koestler, *The Thirteenth Tribe*, p. 17-19.

¹⁶ Jeremiah 49:17

¹⁴ In the TV special "Beyond Hate," hosted by Bill Moyers, 1990.

The desolation that God brought upon the race or nation of Edom was to be a permanent condition regarding the prosperity and civilization of this people. After God had made Edom's original nation desolate, they would no longer have any great nation or cities of its own:

2 Son of man, set thy face against Mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord, God; Behold, O Mount Seir, I am against thee, and I will stretch out my hand against thee, and I will make thee most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD.

9 I will make thee a perpetual desolation, and thy cities shall not return; and you shall know that I am the LORD.¹⁷



The Wandering Jew, as portrayed by the Jew Nahum Zemach in the drama "The Eternal Jew" in the Hebrew Theater, Moscow, 1922. The character was said to be cursed by Jesus to wander the earth without hope of rest. The character role is not only an epitome of the Jews as a whole, but also of the Biblical characters Esau and Cain (Gen. 4:12; 25:27).

them, The border of wickedness, and The people against whom the LORD hath indignation for ever.¹⁸

17 Ezekiel 35:2, 3, 4, 9

18 Malachi 1:4

God's position towards Edom in this regard was not going to change, and it would forever prevent Edom from establishing a civilized nation. The Jews are perhaps the only race that has never had a land or a nation of their own. Even the most primitive tribes have their own land and nation. The Jews, however, are a parasitic people, who roam the civilized world seeking a host nation they can subsist on and prosper at the expense of others while contributing nothing. To quote the Jew **Samuel Roth**:

Our major vice of old, as of today, is parasitism. We are a people of vultures living on the labor and the good nature of the rest of the world. . . .

What a sorry spectacle the Jew makes on this continent which he pretends to have enriched! Not only does he fail to contribute any glamor [culture and art] to the scene. He does not even contribute man-power. He does not dig wells, plough fields, forge skyscrapers, lay bricks, cut out trenches, spin wheels, bake dough, fell trees, pack tin cans, sweep streets, heave coal, fire furnaces, weave cloth, dig subways, raise ramparts, wall floods, rivet bridges, hinge gates, or fight fires. . . . Towards the man-power of America, Jewry contributes only that which it catches in its own sweatshops, as in so many rat traps —set by itself. It seems to be part of the Jew's unwritten code that he should never work. Unless something happens to change his vision, I venture to add that he never will, either. . . I cannot find anything of value that Jews have created in their 250 years residence on the American continent.¹⁹

It takes work and labor to build and maintain a civilization. It is the Jew's fate, as bearers of the blood and characteristics of Esau-Edom, to lack the essential attributes needed to create and build a civilization of their own. The Jews are so barren in these qualities of industry and labor that even in an established civilization they will rarely

19 Samuel Roth, *Jews Must Live*, The Golden Hind Press—New York, (1934) pp. 56, 101, 108.

exercise them. Their inclination is towards occupations of a more parasitic nature, such as lawyers and bankers.

*The genius of the Jew is to live off people; not off land, nor off the production of commodities from raw material, but off people. Let other people till the soil; the Jew, if he can, will live off the tiller. Let other people toil at trades and manufacturers; the Jew will exploit the fruits of their work. That is his peculiar genius.*²⁰

Due to this inherent characteristic of the Jew, there is no such thing as a Jewish civilization or even a Jewish nation. Wherever Jews exist in a large concentration, that area becomes run down and desolate like a ghetto. In fact, the word 'ghetto' is synonymous with the Jews:

ghetto, section of a city in which Jews lived. In the early Middle Ages their segregation in separate streets or localities was voluntary. . . .The reason generally given for compulsory ghettos was that the faith of Christians would be weakened by the presence of Jews.²¹

Regardless of the living conditions that existed in a ghetto, when the Jews inhabited them they never got better but only worse. This is the fruit of Jewish "law" and of the Jewish "mind." As descendants of the predatory Idumeans, the Jews seem to have been unable to boast of anything worthy of the name of culture.

Although the Jews have appeared in the histories of other nations throughout the centuries, they were never able or willing to establish a nation of their own. They remain forever desolate in this regard. The only way the Jews got possession of Palestine was by using other people to steal it from the Turks and Arabs for them. The so-called "Israeli" state is nothing but a parasitic state, since it is

20 *The International Jew: The World's Foremost Problem*, Dearborn Publishing Co.-1921, Vol. II, p. 31.

21 *The Columbia Encyclopedia*, 2nd Ed., (1950) p. 772.

occupied by parasites. The Jews get billions of dollars from Germany as "reparations" and "restitution payments" for its alleged "war crimes" against Jews. They get billions more every year from the United States. It has to steal or buy technology from Western nations as the Jews have not the creativity to develop their own. The Jewish state of Israeli would collapse in a minute without the continued support, protection and assistance from Jacob-Israel (the white nations of Christendom). It is not, never has been, and never will be a self-sustaining nation.

The curse of desolation brought upon Esau is apparent in every civilization which the Edomite Jews exist. The signs of their peculiar characteristic of desolation is readily seen:

*The Jewish idea has a tremendous infiltrating force and a serious degenerative power. It is a powerfully disintegrating influence. It eats the substance out of the civilization which it attacks, destroys its moral virility, throws down its reverence, saps its respect for authority, casts a shadow on every basic principle. This is the way the Jewish idea works in American civilization. . . .They have built their international power upon the exact opposite of the Mosaic law.*²²

The fact is that the Jews were known only as destroyers in ancient history, not creators. They have developed no science, have produced no art, have built no great cities, and alone have no talent for the finer things of civilized life. The Jews claim to be the torchbearers of civilization, but through their parasitic habits have deteriorated or destroyed every nation in which they have existed in large numbers.

Bad Figs and Fruit

When the House of Judah was broken in pieces, those that God regarded as "good figs" in Jerusalem were preserved in the Babylonian captivity (Jer. 24:5-6). But the

22 *The International Jew*, Dearborn Pub.-1922, Vol. IV, p. 227.

“bad figs,” who were “very evil,” and had adopted the Canaanite ways, God said He would scatter them “*into all the kingdoms of the earth for their hurt, to be a reproach and and proverb, a taunt and a curse, in all places where I shall drive them*” (Jer. 24:9). Nothing more accurately describes the characteristics of the Jews and the effect they have had on other peoples in the past two thousand years. They continually do ungodly works producing no good fruit.

Some of the bad figs of Judah remained in the city of Jerusalem after the captivity by Nebuchadnezzar (2 Kings 25:22). These post-captivity inhabitants of Jerusalem were joined by Hittites, Egyptians, Edomites, etc. When the good fig people of Judah, Benjamin and Levi returned to the land, many fell under the influenced of the bad figs.

Edom’s poisonous sap, infused into the rebuilt nation of Judah, made it sterile for ever, so that it bore no fruit or figs. These people are thus represented in the drama of the barren fig tree which Jesus cursed saying: “*Let no fruit grow on thee henceforward for ever*” (Matt. 21:19). Thus this fig tree, like the “Jews” it represents, was to be forever fruitless. Jesus had referred to these bad figs and their distinguishing characteristics on several occasions. He also said:

You shall know them by their fruits. . . Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit (Matt. 7:16-17).

The seed of Esau and the cursed Judahites masquerading under the name of Jew (Judah) have been revealing who they really are by their bad fruits and barrenness in doing the will of God. They have lost all blessings of the birthright by the condemnation which God placed upon them.

Perpetual Characteristics — It should be understood that whatever characteristics, roles, or attributes the Bible reveals about Esau, Jacob or any other character, they are

transmitted to their descendants (just like with the beaver). Thus the roles, prophecies, attributes and aptitudes of Esau and Jacob are personified in their descendants today.

Just like the characteristics and roles of the old city of Babylon were transmitted to its succeeding kingdoms— Persia, Greece and Rome, individuals transmit their characteristics to their successors. Thus a descendant or successor of Esau-Edom will possess the roles and attributes of its ancestor.

We can identify Edom today and in history as the Jews because they are the ones that are cursed and rejected by God, and are the ones who despise every godly thing as did Esau. The hatred and desire for revenge Esau had towards Jacob can be found in the Jews’ attitude toward the white Christian people. The red symbology of Esau-Edom has followed their descendants down to the red revolutionary Jews. The curse of a desolate nation God put upon Edom is clearly evident in the Jewish people. They are “for ever” destitute of good works like the barren fig tree Jesus cursed.

When God assigned specific characteristics and roles to Esau, Jacob, and other characters, He established a pattern which their descendants would follow. Since each character or race retains these characteristics they tend to repeat their history. As we observe this drama unfolding on stage, we see that the Jews are repeating the life and events and roles of Esau-Edom.

When a symbol, attribute or characteristic is established in Scripture it does not change. Like any other symbol, it can never be understood if its meaning were to change. Esau’s characteristics are thus permanent and perpetual, being assigned to him by God, just as any writer of a play would assign an actor the roles and attributes he must follow and act out on stage.

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THE ANCIENT HIGH PLACES

Much of the world scene today seems to be centered in the region of the Middle East or the area of Palestine. This land is significant from an historical and biblical perspective since it is the "land of the Bible" and was the ancient site where Israel once lived. But what is its significance today?

There are many references to the ancient "high places" in the Old Testament. The "high places" were sites of preeminence in the land such as centers of worship, places of sacrifice, offerings and prayer, and sanctuary sites (1 Sam. 9:12-14; 1 Chron. 16:39; 1 Kings 3:2-4; Isa. 16:12; Lev. 26:30, 31; Amos 7:9). Jerusalem was a "high place" (Micah 1:5) as was Gibeon (1 Chron. 21:29). These high places in Palestine were thus the center of attention and the most important areas of the land.

While these places were the center of attention during biblical times, the events surrounding the Jewish occupation of Palestine has apparently led many to believe they are still relevant today as in the days of old.

How does the Jewish occupation of Palestine help in the identification of Esau-Edom? Let's reflect upon the biblical maxim that what is popular among men is not representative of the ways of God (Isaiah 55:8). The common or popular doctrine among men is that the Jews are Israelites, and as such they must return to Palestine to fulfill Bible prophecy. This erroneous concept has become known as "Zionism," which has developed into a political movement for the benefit of the Jew. Although the term

"Zionism" is derived from the biblical word "Zion," we must distinguish between what the Bible says about Zion from the popular concept known as political Zionism.

The Bible and Zion

Zion, or mount Zion, was the highest of several hills on which Jerusalem was built, and thus represents the greatness and majesty of Jerusalem. Zion was originally a Jebusite stronghold which David had captured and was thus called the "city of David" (2 Sam. 5:7; 1 Chron. 11:5). It was here at mount Zion that David brought the Ark of God (2 Sam. 6:12-18). Zion was the seat of David's rule, it was where his house or palace was erected and where the Tabernacle was first set up.

Zion thus became a sacred site and regarded by God as "my holy hill of Zion" (Psa. 2:6), and called it "Zion, my holy mountain" (Joel 3:17). The gates of Zion were loved by God more than all others in Israel (Psa. 87:2), and it is the place where God dwells (Psa. 9:11; 68:16; 132:13; Joel 3:17, 21). Zion was thus the highest and most sacred of the "ancient high places."

Prophetic Zion— Much is spoken of Zion within the area of prophecy. The term Zion is frequently used as the title for Jerusalem as a whole in its quality as a holy city (Isa. 8:18; 10:24; 30:19; Psa. 48:2, 11-12). In Isaiah 52:1, Zion is used in a prophetic sense and is compared to the "new Jerusalem" of Revelation 21:2, 27, as the "beautiful" city in which the unclean and ungodly are not allowed to enter. It is in the land of this prophetic Zion or Jerusalem which God has promised to gather together His people Israel.

"I will take you [Israel] one of a city, and two of a family, and I will bring you to Zion."¹

¹ Jeremiah 3:14

Location of Zion— The Zion or Jerusalem of prophecy was also to be in captivity (Isa. 52:2), it was to be in pain and trouble and thus needing to be “delivered” or “redeemed from the hands of its enemies” (Micah 4:9-10). This Zion is thus not some heavenly abode or spiritual city. It is to be a physical place on earth. An indication of where this gathering of the Israel people would be was revealed in a prophetic promise to David, where God said:

“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.”²

Note that this planting of Israel is something God “will” do, not has done. To help identify where this place of regathering would be, we need to ask, where was David when these words were spoken to him? He was sitting in mount Zion of old Jerusalem! Thus God was not referring to that geographical area as the land where He would plant Israel. God said He was going to plant Israel in another place, and was not going to bring them back to the ancient high places in Palestine, for once they were planted in this new place they were to “move no more.” That there would be a new Zion is indicated by the phrase “daughter of Zion” (Isa. 1:8; Isa. 62:11; Jer. 4:31; Lam. 1:6; Mic. 4:8, 10; Zeph 3:14; Zech. 2:10, 9:9). This was to be the successor of the old Zion and therefore was not the old city of Jerusalem.

Based upon the biblical identification of the white European people as being God’s true and literal Israel people, the nation of America has often been recognized as this Zion of prophecy or the new Jerusalem. The biblical proofs are overwhelmingly in favor of America and not Palestine as this Zion where Israel is to be placed or gathered. The following are some of these proofs:

² 2 Samuel 7:10 and 1 Chronicles 17:9, see also Isa. 49:20.

- The land Israel was to be gathered into is described as a “wilderness” or an undeveloped land, but with their arrival “it shall blossom abundantly,” as God gives it “vineyards” or abundance (Isa. 35:1-2; Hos. 2:14-15). Palestine was never a wilderness and it never blossomed abundantly. God was to make Zion’s “wilderness like Eden” (Isa. 51:3). This is exactly what happened in America which had attained great material blessings and the highest living standards.
- Zion was to be a land from sea to sea (Zech. 9:10; Psa. 72:8). America is bordered by two great seas or oceans, Palestine is not.
- In the land where God “shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth,” Jesus Christ was to be “set up as an ensign” for God’s people (Isa. 11:1-12). In the state of Israeli, even the mention of Jesus Christ is prohibited. America is the only nation that was ever legally established as a Christian nation.
- Israel’s restoration was to take place in a land “afar,” or “very far off,” where they would “Look upon Zion” (Isa. 33:13-20; Jer. 30:10). Since this was spoken in Palestine it could not include Palestine.
- Zion was to be bountiful in produce and resources, as indicated by its “wheat,” “oil,” “flocks,” “herds,” “corn” and a land “as a watered garden” (Jer. 31:12; Joel 2:15- 19, 23-26). This is a good prophetic description of America, while Palestine is rather barren in such resources.
- The New Jerusalem was to “be inhabited as towns without walls for the multitude of men and cattle therein” (Zech. 2:4). Old Palestine is full of walled cities.
- The New Jerusalem was to be a very large land, as indicated by the need for an angel to measure it, with its length and width being 12,000 furlongs (Zech. 2:1-2; Rev. 21:15-16). This could hardly be referring to little Palestine.

There are many other earmarks of the Zion of prophecy or New Jerusalem in the Bible which indicate it was not to be in the ancient land of Palestine. However, all such signs do fit America. Thus, not all prophecies regarding Zion or

Jerusalem are in reference to the old land of Palestine. Nor are they referring to a heavenly abode, but, like the old Zion and Jerusalem, is earthly and physical. Only America fits the Zion of Bible prophecy. God had cast out His people from the old land for their apostasy, never to return. So what then is all the commotion and fuss for having Jews in Palestine? What is the significance of the Jews occupying the ancient places of the Bible? To answer this we need to understand what is "Zionism" and who is behind it and why.

Political Zionism

Zionism has its roots in a Jewish Messianic Movement that seeks to establish an independent Jewish state through which their Messiah, the Jewish people as a whole, could rule the world. The place that they decided to occupy was old Palestine.

The modern term Zionism first appeared at the end of the 19th century, denoting the movement whose goal was the return of the Jewish people to Erez Israel [Palestine]. It was coined by Nathan Birnbaum [a Jew] in his journal *Selbstemanzipation* (April 1, 1890).³

The term 'Zionism' as used by Birnbaum was intended to express a political orientation toward Palestine, as he spoke of a "national-political Zionist party." This concept was different from the prevailing philanthropic approach. Before this time it was thought practical that the Jews, being a scattered and integrated people, should have a homeland of their own, and humanitarian pleas were made in this regard. It was at this time that some theologians started supporting the idea as being a fulfillment of Bible prophecy.

The actual transition of Zionism from its practical and philanthropic aspect to its political, economic and military

3 *Encyclopaedia Judaica*, Vol. 16, (1971) p. 1032.

objectives clearly developed with the efforts of the Jewish Zionist leader **Theodor Herzl**.

Herzl argued that "the Jews of Western Europe, even after receiving equal rights, had been unable to assimilate," and still comprised a "nation within a nation." Herzl warned that: "*Jews would be pushed into the arms of the socialist revolution; and the stability of the present order would be severely undermined. It was therefore incumbent upon the states of Europe to assist in establishing a Jewish state and assuring it of international legitimation.*"⁴

In response to the Jewish-Zionist efforts, there was an "offer made by the British government in 1903, for a Jewish self-governing settlement in Uganda, East Africa."⁵ The Zionists look back at this measure as one which "nearly wrecked the Zionist movement."⁶ In another endeavor to appease the Zionists, "the British Colonial Secretary agreed to give the Jews the British-held Sinai Peninsula (the El-Arish Project), but this, too, came to naught"⁷ A plan to make Madagascar a Jewish nation also generated no Jewish interest.



Theodor Herzl (1860-1904), founder of political Zionism and the Zionist movement.

Clearly, not all Jews were in favor of the Zionist plans as they viewed Herzl as "somewhat deranged." Leading

4 *Encyclopedia of Jewish History*, Massada Pub., Israel, 1986, p. 120.

5 *The International Jewish Encyclopedia*, ed. Rabbi Ben Isaacson, Prentice-Hall, N.J., 1973, p. 142.

6 Ibid.

7 *Encyclopedia of Jewish History*, p. 120, note 5.

rabbis feared that Herzl's ideas would provoke "a new wave of anti-Semitism;" they denounced "the Jewish State" concept in pamphlets and at conferences.⁸ Likewise, when Napoleon, years earlier, gave invitation to the Jews to settle in Jerusalem under his egis it aroused no Jewish interest.⁹

Why then were the leaders of the Zionist movement insistent upon a Jewish state in Palestine and nowhere else? If half of Europe would have been offered to these Zionists they would still rather have the small barren land of Palestine. Why? It is partly because the Jews are incapable of existing on their own, but in Palestine they could draw Christian support as "God's chosen people" returning to "Zion." There would clearly be great political and financial leverage to be had by possessing "the ancient high places" of the true Israel people. The leaders of Edom did have a plan. As the counterfeit Israel people they could use their "cover" to fulfill Edomite goals—not Israelite ones.

Zionism is the best advertised of all present Jewish activities and has exerted a greater influence upon world events than the average man realizes.

Because of the admixture of the religious sentiment, it will be rather difficult for a certain class of people to scrutinize modern Political Zionism; they have been too well propagandized into believing that Political Zionism and the "return" promised by the prophets are the same thing.¹⁰

Now at the turn of the century the time was right for a change. A great and significant scene was about to unfold on center stage that was to be in line with God's Script, and the Zionist Jews were to be characters in that Script acting out the role of Esau, not Jacob.

8 *Encyclopedia of Jewish History*, p. 120, note 5.

9 *The Jewish Encyclopedia*, Funk & Wagnalls, Vol. 12, (1905), p. 668.

10 *The International Jew*, Dearborn Pub.—1921, Vol. III, p. 114.

World War I & The Balfour Declaration

The area of Palestine had been under the control and rule of Turkey or its Ottoman Empire, which had existed since 1299 A.D. In 1882, Edmund Rothschild (a Jew) began financing a Jewish society which attempted the immigration of "a considerable number of Jewish settlers" into Palestine, "prompting the Turkish authorities immediately to publish orders to forbid further entry."¹¹

On May 17, 1901, Herzl met with the Turkish Sultan regarding Zionist's plans and terms for a Jewish National Home in Palestine, and an agreement was made. Herzl immediately went to London, "where he spoke with much confidence of the success of his mission with the sultan and asked the Jewish people for £1,500,000 for the purpose of obtaining the charter. But the Jewish people kept silent."¹² Although the Jewish population in general had no interest in settling in Palestine, the Zionists persisted.

This disinterest stems from the bulk of Jewry being ignorant of their own religion, and what the *Talmud* and the *Protocols* have to say regarding world control, the essence of Zionism. Political Zionism is part of the Jewish religion as revealed by **Rabbi Stephen S. Wise** in stating:

"Zionism is Judaism, and Judaism is unthinkable without Zionism."¹³

To establish their political goals the Zionists needed a political change in the Palestinian territory, and there is nothing that can cause political change more assuredly than war. The International Zionists, Bankers, and Plutocrats

11 *Encyclopaedia Judaica*, (1971) Vol. 16, p. 1039.

12 *The Jewish Encyclopedia*, (1905) Vol. 12, p. 676.

13 *Harper's Encyclopaedia of United States History*, Harper & Bros. Publishers—1912, Vol. X, "Zionists."

thus instigated the Balkan War (1912-13), which brought a revolt against Turkey weakening it and causing it to lose some of its territory.

The Balkan crisis was like a powder keg in the European arena and its repercussions helped to precipitate World War I on July 28, 1914. It was necessary to bring Turkey in on the side of Germany and the Central Powers, because the Zionists knew that "an Allied victory was expected to result in major territorial changes in the Ottoman Empire, of which Palestine was a part."¹⁴

On Turkey's entry into the war, arch-Zionist and Jew Chaim Weizmann commenced a political campaign on behalf of Zionism. During this period (1915) Weizmann met with Britain's first lord of the Admiralty, **Arthur Balfour**, explaining to him the historical roots of Zionism.

"Balfour was willing to help promote the idea of restoring the Jewish homeland in Palestine if it was liberated from the Turks."¹⁵ The following year (1916), "several developments that greatly advanced the cause of Zionism took place." There was a strange "Cabinet crisis" in December, 1916, after which "Lloyd George became Prime Minister and Arthur Balfour, Foreign Minister. Both these men and some of their immediate subordinates were outspoken supporters of Zionist aspirations."¹⁶

With pro-Zionist individuals now controlling British affairs, it was essential that Britain prevailed in the war so Turkey could be conquered and its Ottoman Empire overthrown. The International Zionists agreed to bring the

14 *Encyclopedia of Zionism and Israel*, ed. Raphael Patai, McGraw-Hill, N.Y. (1971), Vol. I, p. 103.

15 Joan Comar, *Who's Who in Jewish History*, (1974), p. 73.

16 *Encyclopedia of Zionism and Israel*, Vol. I, p. 104.

United States into the war to help bail out Britain. Through the insistence of his "intimate adviser," Zionist agent Colonel Edward M. House, **Woodrow Wilson** brought the U.S. into the war in April, 1917.

The British forces took possession of Palestine from the Turks in 1917. Though the war persisted, the Zionists were

pressuring the British to formally issue a declaration that stated Great Britain favored "the establishment in Palestine of a National Home for the Jewish People." On July 18, 1917, Lord **Lionel Walter Rothschild** submitted a draft declaration to Balfour, expressing to him what the Zionists wanted. Later Balfour addressed the British War

Cabinet on the matter, "and at that meeting the declaration was adopted. Two days later, on November 2, 1917, Lord Balfour wrote a letter to Lionel Rothschild, enclosing a copy of the declaration and requesting him to communicate it to the Zionist Federation."¹⁷ This became known as the *Balfour Declaration*.

17 *Encyclopedia of Zionism and Israel*, Vol. I, p. 106.

Foreign Office,
November 2nd, 1917

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country"

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.



Facsimile of the Balfour Declaration.

To assure that Palestine would be in Zionist control, British forces were ordered to enter and occupy Jerusalem in December, 1917. The highest of the ancient high places was now secure for Jews to immigrate into and occupy. With the *Balfour Declaration*, which assured a Jewish National Home in Palestine under Britain as the protecting power, many Jews now for the first time gave their support to the World Zionist Organization.

At the conclusion of the war, the British received Palestine as a mandate under the *League of Nations* with the understanding that the Jewish people would be encouraged to settle there, but the discontent of the Arabs, who desired self-government and resented the immigration of Jews, led to constant turmoil.¹⁸

The Zionist plan was being threatened with the sympathy and support the Arabs had in Europe. Further, a spirit of nationalism was spreading through the Arabian world. Another dramatic scene was about to be acted out on center stage. Another political change was needed. The Edomite Zionist Jews were scheming world plans.

The U.N. Partition Plan

Palestine had been occupied and ruled by the Arabs ever since the Muslim forces conquered it in 637 A.D. The act of establishing a "national home" for one group of people in an occupied area such as this "was an unprecedented innovation in international law."¹⁹ The Zionists faced the burden of convincing the world that the Jews should be given the "right" to occupy Palestine. "Since this country already had a population which had been there for centuries

18 Wallace Ferguson, *A Survey of European Civilization* (1962) p. 861.

19 *The Universal Jewish Encyclopedia*, Vol. II (1940) p. 46.

[1300 years], it could not be simply handed over to the Jewish people."²⁰ The British government made several unsuccessful attempts to quiet Arab feelings of hostility to the Zionist plans. Since the *Balfour Declaration* guarded the rights of the Arab population, "no definite conclusions could be arrived at."

Another political change was needed, such as that only a war can bring. With Franklin D. Roosevelt and Winston Churchill willing partners of the Zionists, it took little effort to bring America and Britain into World War II. The aftermath of the war allowed the Jewish Zionists to establish their international organization called the United Nations on October 24, 1945.

In 1947, the British gave up their Palestine mandate and placed the Palestine problem in the hands of the Zionist-created, Communist-controlled United Nations. The General Assembly approved plans to place Jerusalem under international control and to partition Palestine into separate Arab and Jewish states.

With the boundary lines drawn in Palestine according to the Zionist partition plan, a Jewish state in Palestine was established with the backing of the United Nations. On May 14, 1948, the Jewish state proclaimed its independence under its President Chaim Weizmann and Prime Minister David Ben-Gurion.



President Harry Truman receiving a Jewish Torah scroll from Zionist Chaim Weizmann (May 1948). Truman instructed his country's U.N. delegate to vote in favor of the Partition Plan in spite of opposition from the U.S. State Department.

20 *The Universal Jewish Encyclopedia*, Vol. II (1940) p. 46.



When the U.N. partitioned Palestine, the Zionists made sure that Jerusalem would be an "international city," allowing Jews to occupy it. The 1967 war was waged so that Jews could possess Jerusalem—the highest of the ancient high places.

deceit, murder and war instigated by the Jews, and this fact alone should dismiss the idea that they are Israel coming to Zion. We should now begin to see the *modus operandi* of Judaism and Zionism and how they are not the ways of Israel but of Edom. The Jewish World Program has used political upheavals and financial power to obtain its objectives. This was expressed by the Jewish Zionist leader **Theodor Herzl**:

*When we sink, we become a revolutionary proletariat, the subordinate officers of the revolutionary party; when we rise, there rises also our terrible power of the purse.*²²

21 Arthur Koestler, *The Thirteenth Tribe*, p. 223.

22 Theodor Herzl, *The Jewish State*, London, Pordes, 1967, p. 23.

Zionism is part of a program for the political conquest of the world, the U.N. being its chief instrument or super government as mentioned in the Protocols. The possessing of the ancient lands and holy places of Israel is only a ruse, so the Zionist Jews can sucker the gullible Christians into supporting them as being "God's chosen people" fulfilling prophecy. Meanwhile, the Zionists are free to terrorize, murder, sabotage, spy, and get billions in free aid. Jewish Palestine is a Communistic and Atheist-ridden monstrosity whose only ambition is not to serve the world but to rule it.

Palestine in Prophecy

We have seen that the Bible speaks of the Israel people going to a new Jerusalem or Zion which is in a new Land. As for the story regarding their ancient land, its use by God's people was to come to an end:

Thus saith the Lord God unto the land of Israel: An end, the end is come upon the four corners of the land.

And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

Wherefore I will bring the worst of the heathen, and they shall possess their [Israel's] houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.²³

This prophecy was given to Ezekiel about 586 B.C. From that time on the land was destined to be in the possession of the stranger or alien, not Israel. Many non-Israelite people have occupied Palestine, and now the Jews, "the worst of the heathen," possess it, and by their acts of terrorism and filthy religion they have "polluted" the land and have "defiled" the ancient holy places. Thus the Jews cannot be Israel.

23 Ezekiel 7:2, 21, 24.

Why then were the Jews the ones destined to occupy the ancient lands of God's people Israel? Because it was so written in God's Script. They are actually following the role of Edom, who was to gain possession of this area.

Thus saith the Lord God; Because the enemy [Idumea] hath said against you, Aha, even the ancient high places are ours in possession.

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 with the joy of all their heart, with despiteful minds, to cast it out for a prey.²⁴

According to this prophecy, there would be a time that the enemy of Israel would say in contempt and ridicule to Israel, we have the ancient high places in our possession. Verse 5 identifies that God is speaking here "*against all Idumea*" which is Edom.

There thus would be a time when Edom would possess the ancient lands of Israel. While Edom occupied parts of Judea at one time, they never had possession of this land at any time in biblical history, not even when Herod was ruler. If Palestine was destined to be possessed by Edom, then the Jews must be Edom, and through their Zionist plans are fulfilling prophecy about Edom, not about Israel.

The Zionist Jews have hidden their Edomite identity and true role in Palestine by claiming they are Israel returning to Zion. However, the prophecies concerning Zion and New Jerusalem had already been fulfilled in America even before the word "Zionism" was coined by the Jews in 1890. The Jews are indeed fulfilling prophecy in Palestine, but it is the role of Esau-Edom they are acting out, not that of Jacob-Israel. As Edom, the Jews' actions in the entire

²⁴ Ezekiel 36:2, 5

Zionist movement, whether knowingly or not, was to possess the land God gave up to the heathen.

Preachers continue to harp on the subject matter of the Jews in Palestine despite the fact that God said he would abandon that land, and would do to Jerusalem "as I have done to Shiloh" (Jer. 7:14). God "forsook the tabernacle of Shiloh" (Psa. 78:60). With the Babylonian captivity of Jerusalem and the destruction of the temple of Solomon in 586 B.C., God had forsaken the old city of Jerusalem and will never rebuild His temple there.

*I will make this house like Shiloh, and will make this city [Jerusalem] a curse to all the nations of the earth.*²⁵

Jeremiah was nearly put to death for giving this revelation of God against Jerusalem. Christ also said Jerusalem was to be left desolate (Matt. 23:37-39).

God has thus abandoned the ancient high places in old Palestine. When Israel inhabited the land it was described as "*a land flowing with milk and honey*" (Exod. 3:8, 17; Lev. 20:24). Ancient history identifies this land as being rich and fertile and as part of "*the fertile crescent.*" Look at it today. It is a wasteland, barren and desert-like. No significant life-style could be maintained on this land as in the days of old. Only by continued infusions of money, aid, and technology from the Christian West are the Jews able to survive. What greater evidence need there be to prove this is not the great and beautiful Zion of prophecy, and that God has abandon this land and chosen another for His people.

Thus, the actions on the part of the Jews such as "rebuilding of Solomon's Temple," or bringing in Jewish immigrants from all parts of the world have no relevance to Israel, or to their role or prophecy in Scripture.

²⁵ Jeremiah 26:6. See also verse 9

— 5 —

WORLD CONFLICT AND ADVERSITY

A common theme found in most plays, novels, stories, movies, etc., is that of a conflict, usually existing between two of the main characters in a script. In the play *Julius Caesar* there was a conflict between Caesar and his conspirators — Brutus and Cassius. In the story of *Cinderella*, we find a conflict between the title character and her wicked step-mother.

Without this conflict and opposition the entire plot becomes pointless, as it gives life and meaning to the events and actions of the characters. Some manner of conflict or struggle is actually expected, just as they exist in nature, in our lives, in history, and in stories, usually in the form of the age-old conflict between good and evil.

Today even the casual observer to the events that are transpiring in the world can perceive the existence of a conflict or struggle between ideologies, philosophies, laws, religion, governments, etc., which produce the trouble, misfortunes and adversity in the world. However, it is not apparent to most who the actors or individuals are at the forefront of this conflict in the world, or why the conflicts and adversity exist.

God has written a Script for the world which identifies the two main characters who would be involved in an age-long struggle or conflict—that being Esau and Jacob. This is a constant theme throughout the Script. So let's look at the Script and see what it has to say about them.

Esau vs. Jacob

Toward the beginning of God's Script (the Bible), we read of the character Esau making his first appearance on stage, as he is being born to Rebekah and Isaac along with his twin brother Jacob. The scene opens with Isaac's request to God on behalf of his wife:

21 And Isaac prayed to the LORD for his wife, because she was barren: and the LORD answered him, and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the LORD.

23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger.¹

Here we find that this conflicting and antagonistic relationship between these two characters, Jacob and Esau, was ordained by God even before their birth. Rebekah was barren and it was God who had allowed her to conceive, forming Esau and Jacob in the womb along with their unique and differing characteristics. God purposely made these two characters different and contrary to one another.

The contrasting differences between Esau and Jacob were represented by their struggle or conflict in their mother's womb. This was to set the stage for generations of conflict and antagonism between Esau and Jacob who were regarded by God as two different nations or racial groups (some translations say, "*two rival races*"). They thus were to be separate peoples, each with their own separate character roles and destinies — "*two manner of people shall be separated from thy bowels.*" Their struggle also represents the struggle between the kingdom of God and the kingdom of the world.

¹ Genesis 25:21-23

Here then we find the primary origin and source of world conflicts, international strife, conspiracies, revolutions, and political upheavals. This conflict and struggle was a characteristic that was to exist between the descendants of Esau and Jacob—that is to say, a permanent and continuing conflict between “two nations” or races of people. This then brings the matter within the scope of **International Law**, and our conflicts today lie within this international sphere. So strong is this theme that it becomes a principle itself.

Throughout the Bible the nations of Edom and Israel were in conflict with one another. The struggle between Esau and Jacob in the womb was thus a sign of what was to come in the world on an international level. It was to set the stage for a continued conflict between the ideologies, laws, philosophies, governments, religion, and status of the descendants of these two characters.

The Jew vs. The Christian

The evidences of the God-ordained conflict and struggle between Esau and Jacob can be followed down through history to the present times. World conflicts, wars, persecutions, and social struggles are a result of two different systems generated by the two different peoples (nations) descended from Esau and Jacob.

While there are differences among any two races or nations, among no other two has such an antagonistic and conflicting relationship existed as between the Jews and the white Christian people. Throughout history these two peoples have been at odds with one another. Their manner of law, government, religion, and ideologies are diametrically opposite to one another. It is an ancient conflict between the ancient adversaries of Esau (Jews) and Jacob (white Christians).

The connection between the white race and Christianity, and the Jews with Judaism, is universally recognized. Judaism, or the religion of the Jews as expressed in their Talmud, is contrary to the precepts of the Christian Bible. What the Bible approves of, the Talmud disapproves of, and what the Bible prohibits, the Talmud allows in some form. The table on the following page bears witness to this.

Hundreds of such contrasting illustrations could easily be presented to further prove that Judaism and the Jewish Talmud are opposite and antagonistic to the Bible and Christianity, just as Esau and Jacob were. This exposes the false notion that Christianity was derived from Judaism and nullifies the term “Judeo-Christian.”

The Talmud teaches the opposite laws and principles from that of the Bible. Even where a sound and well recognized moral law of God is concerned, the Talmud in every instance tries to find some exception to it. The exception, deviation or modification is then justified by the words and teaching of some ancient Rabbi or the “Sages” as they are called in the Talmud. The Talmud is not a book of Godly morals or virtuous ethics but is replete with perversion and teachings of sexual debauchery.²

Contrary to popular belief, the Jews are not followers of Old Testament law since they are not the people of the Old Testament (the Israelites). In fact, in the book *Sanhedrin*, section 88b, the Talmud teaches that its precepts and laws are of a “greater stringency” than in respect to those of the Bible. It also says that when a Jew claims there is no breach

² In 1923, Dr. Alfred Luzsenszky, who had translated the Talmud into Hungarian (in 1910), was charged, by order of the public ministry of Hungary, with “pornography” and with “corruption of public morals.” The court found that: “The horrors contained in the translation of Alfred Luzsenszky are without exception found in the Talmud. His translation is accurate.”

THE TWO MOST CONTRASTING RELIGIONS	
JUDAISM FROM THE TALMUD	CHRISTIANITY FROM THE BIBLE
Approves of Sodomy: "If one committed sodomy with a child of less than nine years, no guilt is incurred" (<i>Sanhedrin</i> 54b).	Prohibits Sodomy: "Thou shall not lie with mankind, as with womankind: it is abomination" (<i>Lev.</i> 18:22).
Approves of Child Sacrifice to Idols: "He who gives of his seed to Molech incurs no punishment" (<i>Sanhedrin</i> 64a).	Prohibits Child Sacrifice to Idols: "Whoever gives any of his seed to Molech: he shall surely be put to death" (<i>Lev.</i> 20:2).
Cursing Parents Allowed: "One who curses his parents isn't punished unless he curses them by Divine name" (<i>Sanhedrin</i> 66a).	Cursing Parents Prohibited: "He that curses his father or mother, shall be put to death" (<i>Exod.</i> 21:17, <i>Matt.</i> 15:4).
Allows Enchanting: "It is permitted to consult by a charm the spirits of oil and eggs, and make incantations" (<i>Sanhedrin</i> 101a).	Disallows Enchanting: "None of you shall be an enchanter or a charmer, or consulter with familiar spirits" (<i>Deut.</i> 18:10-11).
Bestiality Condoned: "Women having intercourse with a beast can marry a priest, the act is but a mere wound" (<i>Yebamoth</i> 59b).	Bestiality Condemned: "You shall not lie with any beast, nor shall any woman stand before a beast to lie with it" (<i>Lev.</i> 18:23).
Harlotry Lawful: "A harlot's hire is permitted, for what the woman has received is legally a gift" (<i>Abodah Zarah</i> 62b-63a).	Harlotry Unlawful: "She that plays the whore in her father's house shall be put to death. (<i>Deuteronomy</i> 22:21).
Blasphemy Allowed: "One can revile the Divine Name if mentally applying it to some other object" (<i>Sanhedrin</i> 65a-b).	Blasphemy Punishable: He that blasphemes the name of the LORD shall surely be put to death" (<i>Leviticus</i> 24:16).
Not required to Keep Vows: One may declare: "Every vow which I may make in the future shall be null" (<i>Nedarim</i> 23a-23b).	Required to Keep Vows: "If a man vows, he shall not break his word, he shall do according to all that he spoke" (<i>Numbers</i> 30:2).
Murder Condoned: "If ten men smote a man with ten staves and he died, they are exempt from punishment" (<i>Sanhedrin</i> 78a).	Murder Forbidden: "He that smites a man with a staff so he dies, he is a murderer and shall be put to death" (<i>Num.</i> 35:18).

of Talmudic law, he may act even though "a Biblical law may be transgressed." It is the Talmud that guides the life and spirit of the Jew:

*The Talmud is to this day the circulating heart's blood of the Jewish religion. Whatever laws, customs, or ceremonies we [Jews] observe — whether we are Orthodox, Conservative, Reform or merely spasmodic sentimentalists — we follow the Talmud. It is our common law.*³

The nature of the Jew is inclined not towards Biblical precepts, but towards "Jewish lore and tradition (within the Talmud) which is the mainstay of Jewish existence"⁴ The Bible then is used merely for show so as to give the Jews the appearance of being godly and God's people, while their true law and religion is derived from the teachings and traditions of the Talmud. The Talmud is the work of "numerous Jewish scholars over a period of some 700 years, roughly speaking, between 200 [B.C.] and 500 [A.D.]."⁵

*The Jewish religion as it is today traces its descent, without a break, through all the centuries, from the Pharisees. Their leading ideas and methods found expression in a literature of enormous extent, of which a very great deal is still in existence. The Talmud is the largest and most important single member of that literature.*⁶

The Talmud is actually "the product of the Palestinian and Babylonian schools" and is generally called "the Babylonian Talmud."⁷ The Pharisees were adherents of this Babylonian thought, and it was this thought and religion

³ Herman Wouk in *New York Herald-Tribune*, November 17, 1959. Rabbi Bokser stated: "Judaism is not the religion of the Bible." Ben Zion Bokser, *Judaism and the Christian Predicament*, 1966, p. 159.

⁴ Solomon Grayzel, *A History of the Jews*, Jewish Publication Society, Philadelphia, 1947, p. 362.

⁵ Dr. Boaz Cohen, *Everyman's Talmud*, E.P. Dutton, N.Y. 1949, p.iii.

⁶ *The Universal Jewish Encyclopedia*, Vol. VIII, (1942) p. 474.

⁷ *The Jewish Encyclopedia*, Vol. XII (1905) p. 1.

which Christ was always at war against. Christ rebuked them because they “reject the commandments of God, so that you may keep your own [Babylonian] traditions” (Mark 7:9). Judaism and Christianity are poles apart. The opposition between these two systems is as radical today as it was in the days of Christ. But Judaism is not only derived from “Babylonian thought,” but also “from Canaanite religious practices.”⁸ Esau had married women of the Canaanite race whose religious practices were “abhorred” by God (Lev. 20:23). Jacob, however, “learned the ways of the Lord and His commandments” (Jasher 29:11), but Edom rejected God’s ways and worshipped other gods (2 Chron. 25:14).

The Jews, like their Edomite, Canaanite, Pharisaical and Babylonian ancestors, also *reject the commandments of God*. This rejection and defiance of God is what Judaism is based upon. As the Jew **Bernard Lazare** revealed:

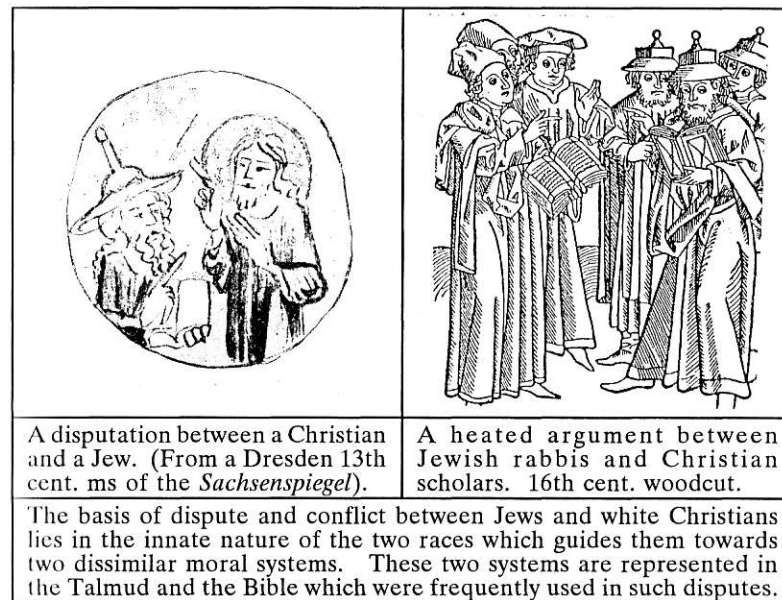
*It is the Jews who originated biblical exegesis [a critical analysis of the Bible], just as they were the first to criticize the forms and doctrines of Christianity. . . . Truly has Darmesteter written: ‘The Jew was the apostle of unbelief, and every revolt of mind originated with him.’*⁹

Since Jews have an inclination towards this Talmudic religion which defies God, an obvious conflict will exist between them and anyone who adheres to the laws or ways of God. So repugnant was the Talmud to the white Christian people of Europe that on numerous occasions kings and popes issued edicts to have the Talmud burned.

Like Esau and Jacob, the Jews and white Christian people have been struggling and in conflict with each other from their first encounter with one another. A look

⁸ *The Universal Jewish Encyclopedia*, Vol. VI, (1942) p. 235.

⁹ Bernard Lazare, *Antisemitism: Its History and Causes*, London: Britons Publishing Co., 1967, pp. 149-151.



through history reveals the continual disputes, arguments, and disagreements between the Jews and Christians. “One of the earliest instances is the *Dialogue of Justin Martyr* (d. 165) with ‘Tryphon the Jew.’”¹⁰

Such dialogues and disputations between Jews and Christians have generally centered around the same subjects, such as the Virgin Birth, the nature of the messianic prophecies and their fulfillment, the divinity of Jesus, and various aspects of the law. Contrasting opinions on such topics have been permanent traits of these two peoples.

A Conflict of Genetic Traits

This contrasting and conflicting ways and thinking between Jews and the white European is not artificial or a result of their environment, but is based on the nature of their physical constitutions. Thus the conflict between them

¹⁰ *The New Standard Jewish Encyclopedia* (1977) 5th Ed., p. 562.

is not reconcilable any more than it was between Esau and Jacob. The Jew **Maurice Samuel** in speaking to those of the white race explained it well:

There are two life-forces in the world I know: Jewish and gentile, ours and yours. . . . I do not believe that this primal difference between gentile and Jew is reconcilable. You and we may come to an understanding, never to a reconciliation. There will be irritation between us as long as we are in intimate contact. For nature and constitution and vision divide us from all of you forever.¹¹

The conflicting differences that exist between Jews and those of the white race are primarily a result of their genetic differences, or their "nature and constitution." Jews act and think differently from white Christian peoples because there is a difference in their brains. According to **Dr. Richard Goodman**, in a study he made for John Hopkins University in Baltimore, there are 112 hereditary diseases within the Jewish race which originate from causes found within the Jewish brain and central nervous system.¹² Some of these diseases include *Bloom Syndrome*, *Familial Dysautonomia*, *Gaucher's Disease* and *Tay-Sachs Disease*. These mental and neurological abnormalities have a direct relation on Jewish behavioral patterns which other peoples would find to be obnoxious and alien. These mental diseases no doubt account for some of the common Jewish traits, such as being abrasive, rude, stingy, sexually perverted, aggressive, schizophrenic, and hostile.

Such mental and neurological disorders among Jews has long been known to the science world. Dr. Joseph A Jacobs, a Jew, in The Journal of the Anthropological Institute of

11 Maurice Samuel, *You Gentiles*, Harcourt, Brace & Co, New York, 1924, pp. 19, 23.

12 As documented in: *Genetic Disorders Among The Jewish People*, by Dr. Richard Goodman, John Hopkins University Press.

Great Britain, published in 1886, vol. 15, page 360, has lists comparing high percentage of Jews having mental diseases. In The Jewish Encyclopedia it states:

The Jews are more subject to diseases of the nervous system than the other races and peoples among which they dwell. Hysteria and neurasthenia appear to be most frequent. Some physicians of large experience among the Jews have even gone so far as to state that most of them are neurasthenic and hysterical.¹³

Dr. Alexander Pilez, world famous psychiatrist from Vienna, states in his outstanding work, Wiener Klinische Rundschau, page 888: "*Cases where acute psychoses lend to idiocy and lunacy are of particular frequency with the Jews.*" By contrast, there are no hereditary diseases which exist exclusively within the white race, and the Negro race has only one—Sickle Cell Anemia. As a highly mixed and mongrelized people the Jews would be more prone to diseases than pure races. The same is true with hybridized plants and animals. This would include diseases of the mind.

"Idiocy and imbecility are found comparatively more often among Jews than among non-Jews. . . . The Mongolian type of idiocy is also very frequently observed among Jews. . . . Among the Jews the proportion of insane has been observed to be very large. . . . Jews are more liable to the acute psychoses of early age than are Gentiles."¹⁴

The Jewish Encyclopedia also states the causes of these mental disorders in Jews is due to "*the neurotic taint of the race*," "*a racial characteristic*," and "*consanguineous marriages*." This high proportion of insanity, idiocy, imbecility and lunacy in Jews helps to explain why the Talmud is a collection of imbecilic ramblings of insane minds. Jews and white people are genetically not of the same mind.

13 *The Jewish Encyclopedia*, Vol. IX, (1905) p. 225.

14 *The Jewish Encyclopedia*, Vol. VI, (1904) p. 556, 603-04.

The Jews and white race are clearly two different characters in God's Script acting out the different roles of Esau and Jacob. They are two manner of people, spiritually, morally, mentally, and biologically; causing natural conflicts between them which are not "reconcilable."

Esau's Hatred of Jacob

The conflicting and antagonistic relationship between Esau and Jacob was magnified and intensified when Esau "sold his birthright to Jacob" for a mere bowl of pottage (Gen. 25:33). Jacob then had the legal right to receive the blessings of the inheritance which he received from Isaac by pretending he was Esau. When Esau realized what had happened and that Jacob now possessed the blessings that could have been his, "*Esau hated Jacob because of the blessing*"¹⁵

This hatred was now to be an attribute and earmark of the character Esau-Edom. Throughout the rest of the Script this attribute does not change or subside.

It is clearly revealed by Scripture that Esau-Edom would be a perpetual adversary of Jacob-Israel, as it is written: "*The children of Esau hated the sons of Jacob, and the hatred and enmity were very strong between them all the days, unto this day*" (Jasher 58:28). Thus the descendants of Esau would hate and despise the entire race descended from Jacob. Esau's hatred of Jacob was exhibited when "*Edom refused to give Israel passage through his border*" (Num. 20:21). During the eighth century B.C., the prophet Amos distinctly rebukes Edom for her cruelty and anger towards Israel:

Thus says the LORD; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever.¹⁶

¹⁵ Genesis 27:41

Some 200 years later, the prophet Ezekiel also offers condemnation against Edom or 'mount Seir' (the Edomites), because of their perpetual hatred for the children of Israel:

Because thou [mount Seir] has had a perpetual hatred, and has shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end.¹⁷

Mount Seir, representing the nation or race of Esau-Edom, or the Edomites, has had a *perpetual hatred* for the children of Israel down through history. All throughout the Bible the Edomites had shown their hatred and opposition of God's chosen people Israel. This was a characteristic of these people which they would not lose.

Hatred by Edom's Descendants

Nowhere in Scripture is such hatred and animosity to be found as that which Esau-Edom had for Jacob-Israel. The question is, where in history can you find this manner of hatred of one group of people by another. The parallel is clearly revealed in the hatred which the Jews have for the white Christian people.

The most obvious evidence of the "*perpetual hatred*" Jews have towards the white Christian people is found in their own Talmud. In this work of hatred and perversion, the Jewish rabbis and sages throughout the centuries have expressed the Jewish attribute of hate towards white Christians.¹⁸ The following are some excerpts from the Talmud which demonstrate Jewish hatred of Christians:

¹⁶ Amos 1:11

¹⁷ Ezekiel 35:5

¹⁸ Some of the terms used in the Talmud and other Jewish writings for Christians are: goy, goyim (meaning cattle), gentile, min, minim, minuth, heathen, Cuthean, Akum, idolaters, Nokhri, and Notsrim.

- It is allowed to cheat a gentile and take usury of him (*Baba Mezia* 61a, *Abhodah Zarah* 54a).
- The goyim [Christians] are regarded as unclean (*Schabbath* 145b, *Abhodah Zarah* 22b).
- It is not allowed to rob a brother Jew, but to rob a gentile is allowed (*Baba Mezia* 61a; *Sanhedrin* 57a).
- The goyim are not like men but are as animals (*Kerithuth* 6b). The seed of a goy is worth the same as that of a beast (*Kethuboth* 3b; *Baba Mezia* 114,6).
- A Jew must not enter the home of a Christian (*Gittin* 62a).
- The goyim are not to be cured or helped when sick, even for money (*Abodah Zarah* 27b; *Iore Dea* 158,1).
- It is permitted to deceive a goy (*Babha Kama* 113b). Jews must try to deceive Christians (*Zohar* I,160a).
- A Jew may lie and perjure himself to condemn a Christian (*Babha Kama* 113a-113b).
- A Jew shall not do injury to other Jews, but the law does not prohibit injury to a goy (*Mishna Sanhedryn* 57).
- Those who do good to the Christian . . . will not rise from the dead (*Zohar* 1,25b).
- All the festivals of the followers of Jesus are forbidden, and we must conduct ourselves towards them as we would towards idolaters (*Abodah Zarah* 2a, 78c).
- Do not save a goy in danger of death (*Hilkkoth Akum*, XX,1).
- When a Jew and a goy come to court, you must absolve the Jew and take his side as far as possible according to Jewish law. If, however, the Jew can be absolved according to gentile law, absolve him (*Babha Kama* 113a).
- A Jew may keep anything he finds belonging to the Akum [Christian], to return it is a sin (*Choschem Ham* 266,1).

The Talmud clearly represents an underlying Jewish object of hatred towards Christians. It teaches Jews to be against the "goyim" in every aspect of life, while working to destroy the Christians' religion and undermining their culture and society.

This hatred of Christians, as taught by the ancient rabbis, has continued to succeeding generations and is prevalent in the words and feelings of Jews to this day.

Elie Wiesel, the Nobel Prize winning Jewish author and world famous "holocaust survivor," promotes hatred of white people by Jews. In one of his books he stated:

*"Every Jew, somewhere in his being, should set apart a zone of hate—healthy, virile hate—for what the German personifies and what persists in the German. To do otherwise would be a betrayal of the dead."*¹⁹

It is indeed interesting that the same enduring hate Edom had for Jacob, the Jews have towards Christians. It is also ironic that Jews, who have all this hate in them for Christians, have gone to great lengths to convince the world that they are completely innocent of such an attribute, and it is the Christian who hates the Jew.

Edom's Hatred of Jesus Christ

The prophecies of Christ's birth were well known to the people at that time. He was to be the King over all the earth (*Zech.* 14:9; *Dan.* 7:13), the Messiah (*Dan.* 9:25), the redeemer of Israel (*Isa.* 59:20; 62:11), and would be of the House of David (*Jer.* 23:5). The Script also reveals that Christ had enemies from the moment of His birth:

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews [Judeans]? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. (*Matt.* 2:1-3).

¹⁹ Elie Wiesel, *Legends of our Time*, Holt-1968, p. 142.

Why was this Herod “troubled” about the birth and arrival of the Messiah, Jesus Christ? First we find that Herod was not of the same racial lineage as Christ:

“Antipater, an Idumean by birth, was made by Caesar procurator of all Judea; and his son, commonly called Herod the Great, was, at the time of Christ’s birth, king of Judea, including Idumea.”²⁰

Herod, like his father Antipater, was an “Idumean” or Edomite by birth. Josephus in his *Antiquities of the Jews*, also esteems Herod as an “Idumean” (Book. XIV, Chap. XV, Sec. 2, p.438). Herod had talked in “secret” to the wise men telling them to “*diligently search for the young child,*” and when they found him to come back and tell him so he “*may come and worship him also*” (Matt. 2:7-8). This was actually a ruse so that Herod could kill Christ. When the wise men found Christ they were “*warned of God in a dream not to return to Herod,*” (Matt. 2:12). Thus they did not return to Herod with the information of Christ’s location, which made Herod the Edomite furious:

Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.²¹

Herod the Edomite had such a hatred for Christ and what he represented, that he had ordered a mass execution to make sure Jesus would be killed. Had not “the angel of the Lord” instructed Joseph to flee to Egypt with Jesus, Herod would have surely succeeded in killing him.

Other enemies of Christ included the Pharisees, who were promoting and following the religion of Babylon which

20 *The Popular & Critical Bible Encyclopedia*, vol. ii, p. 852 (1908).

21 Matthew 2:16

developed into the Talmud—the basis of Judaism.²² Thus, the Rabbis and Jewish Talmud have picked up where Herod and the Pharisees left off in their onslaught of hatred against Jesus Christ—the Redeemer of Israel. In the Talmud, Jesus is referred to as a sorcerer, idolater, seducer, blasphemer and a fool. It says he committed bestiality, sexual perversion, and performed magic. It assigns four deaths for Jesus—stoning, burning, decapitation and strangulation. The Jews’ assault against Christ and Christianity is historic, as admitted by the Jew **Bernard Lazare**:

The Jew . . . is not content merely to destroy Christianity, but he preaches the gospel of Judaism; he not only assails the Catholic or the Protestant faith, but he incites to unbelief, and then imposes on those whose faith he has undermined his own conception of the world, of morality and of life. He is engaged in his historic mission, the annihilation of the religion of Christ.²³

Like Herod, the Jew has an *hereditary hatred* for Christ and Christianity, and this is clearly expressed in the Talmud and other Jewish works. Despite this fact, the organized Church world cannot or will not acknowledge that the decline of their Christian nation is proportional to the number and influence of the Jews allowed to exist in it.

Anti-Semitism

The term “anti-Semitism” has been used by the Jews to counter and conceal God’s natural order and plan in the world—an order which has assigned to the Jew the role of aggressor, hater, destroyer, seducer, invader, and corrupter. By simply calling one ‘anti-Semitic’ the Jews attempt to put

22 The Jews admit that “the Pharisees and the Rabbis” were the same kind of “teachers.” Rabbi A. Cohen, *Everyman’s Talmud*, p. xxxiv.

23 Bernard Lazare, *Antisemitism: Its History and Causes*, Translated by Britons Publishing Co., London—1967, p. 158.

all blame for conflict on the other party. In other words, it is those Arabs or those Palestinians, or the Germans that are the haters and aggressors, when in fact it is the Jew. Writing in *The American Hebrew*, Jesse H. Holmes stated:

It can hardly be an accident that antagonism directed against the Jews is to be found pretty much everywhere in the world where Jews and non-Jews are associated. And as the Jews are the common element of the situation it would seem probable. . . that the cause will be found in them rather than in the widely varying groups which feel this antagonism.²⁴

The result of this name-calling tactic is to focus the attention on the effect of the conflict, and not at its cause. The cause is always some obnoxious trait of the Jew that precipitates conflict and action against the Jew. The Jews then say that it is “anti-Semitism” or unwarranted “Jew-hatred.” Yet the hatred or action against the Jew is a natural response. Writing under the chapter title of “*Jew Hatred as a Natural Instinct*,” **Samuel Roth** states:

Anti-semitism [Jew-hatred] is so instinctive that it may quite simply be called one of the primal instincts of mankind, one of the important instincts by which the race helps to preserve itself against total destruction. I cannot emphasize the matter too strongly. Anti-semitism is not, as Jews have tried to make the world believe, an active prejudice. It is a deeply hidden instinct with which every man is born. He remains unconscious of it, as of all other instincts of self preservation, until something happens to awaken it. Just as when something flies in the direction of your eyes, the eyelids close instantly and of their own accord. So swiftly and surely is the instinct of anti-semitism awakened in man. . . . There is not a single instance when the Jews have not fully deserved the bitter fruit of the fury of their persecutors.²⁵

24 As quoted in, *The International Jew*, The Dearborn Publishing Co., 1920, Vol. IV, p. 222.

25 Samuel Roth, *Jews Must Live*, (1934) p. 64.

The Jew, like Esau, has revolted against God’s order, and all are justified who do act against the Jew in this regard:

“Thus it would seem as if the grievance of the antisemite were well founded; the Jewish spirit is essentially a revolutionary spirit, and consciously or otherwise, the Jew is a revolutionist.”²⁶

What we actually have in the world is Esau, who is the hater and aggressor, trying to conceal from the world his identity and innate attributes. If Esau’s true identity and traits become publicly known, he would once again be powerless in the world. The Jews have inherited these attributes of Esau and frantically try to silence anyone who would reveal them.

The anti-Semitic charge, along with the “hate laws,” is a tool the Jew uses in defense of his offensive, hostile, revolutionary and anti-Christian nature. If it can be insinuated that one charged with anti-Semitism is the hater and aggressor, an emotional response of the masses can be directed against that individual, forcing him into either silence or loss of status in society, business or politics.

Ever since the Jews invented the libel charge of “anti-Semitism” in the 1880’s,²⁷ it has been built up with Jewish money, organizations, propaganda, and lies (e.g., the Holocaust), so that now the word is like snake venom which paralyzes one’s nervous system. Even the mention of the word ‘Jew’ is shunned unless used in a most favorable and positive context—e.g., being God’s chosen people. This stigma exists even with conservative and “right-wing” individuals and organizations. They speak of world problems, conflicts, and wars as being caused by the

26 Bernard Lazare, *Antisemitism: Its History and Causes*, p. 149.

27 “The word (anti-Semitism) was first printed in 1880.” *The Jewish Encyclopedia*, Vol. I (1901) p. 641.

communists, or the Zionists, or by those international bankers, or the CFR and Trilateral organizations. Even though there is clear evidence that Jews are behind all of these movements and organizations, the Jewish connection is avoided like the bubonic plague.

The end result is that those who fear being labeled “anti-Semitic” will never be effective in exposing the root of the problems in the land. No such fear existed in Jesus Christ who boldly spoke against the Talmudic Pharisees face-to-face in public gatherings. He specifically pointed out their characteristics, stating they were “hypocrites,” “a generation of vipers,” “full of dead men’s bones, and of all uncleanness,” “blind guides,” “a wicked and adulterous generation,” “full of iniquity,” “serpents,” “murderers,” and “of their father the devil.”

Because of Christ’s exposure of the traits and ways of these Talmudic Jews, they could not easily continue in their ungodly practices. These ‘Jews’ thus sought to kill Him (John 8:37, 40), and eventually succeeded. In today’s thought-controlled world, Jesus Christ would be considered a “hater” and an “anti-Semite.” This is clear, for the Jews have made it known that the New Testament is “the most anti-Semitic book ever written.”

JUDAISM (jū'dā-izm), (Gr. Ἰουδαϊσμός, *ee-oo-day-is-mos'*).

Judaism denotes the Jewish faith in its extravagant form of blind attachment to rites and traditions, and national exclusiveness. This must have been prevalent in the time of Christ, because of his constant exposure of their formalism and self-assumption, and because in John’s Gospel “the Jews” is used as synonymous with opposers of Christ and his teachings.

An excerpt from *The Popular and Critical Bible Encyclopaedia*, vol. II (1901), p. 999. A factual comment as revealed here would not be printed today out of fear of being labeled “anti-Semitic.”

The Key — If the Jew is to live in Christian society, his true nature and attributes must be concealed and censored from the masses. Thus the Jew states that throughout

history he has been the one persecuted. Yet the *cause* of that persecution—anti-Christian and offensive Jewish traits—is never told. And when these traits are concealed, the cause and nature of much of the problems, conflicts, conspiracies and wars in the world are also concealed. Speaking on these problems **Henry Ford** stated:

*Half the confusion which men meet in their efforts to account for the world is due to their ignorance of just where is the Jew. He is always a key. But if the key be disguised as something else, how can it be used?*²⁸

Here we now have the key as to the origin and source for so much of the conflict and friction that is now so prevalent in the world. Two of the main characters acting on stage (in the world) have two diametrically opposite value systems and spiritual dispositions, *and the twain shall never meet.* To quote the Jew **Maurice Samuels**:

*I suspected from the first dawning of Jewish self-consciousness, that between you gentiles [white Christians], and us Jews, lies an unbridgeable gulf.*²⁹

The Jews, being an offshoot or extraction of Esau-Edom, have a deep-seated hatred for God’s people—the white (Israelite) people and their God. Edom’s role in the Script calls out for this hatred to be acted out in the world. They cannot and will not deviate from their role.

Most see what is happening in the world but can offer no logical reason as to why there would exist this continual conflict, struggle and hatred between the Jew and those of the white race. Most do not understand, or refuse to accept the fact, that God has so ordained this conflict from the beginning. This is the only logical explanation for what we see in the world regarding such things.

²⁸ *The International Jew*, Dearborn Publishing Co.-1921, Vol. II, p. 245.

²⁹ Maurice Samuels, *You Gentiles*, (1924) p. 9.

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THE DOMINION OF ESAU

Jacob's Blessing of Dominion

When Rebekah was pregnant and carrying Esau and Jacob in her womb, she was informed by God of the fate of the two children, telling her that *"the elder shall serve the younger"* (Gen. 25:23). At that time such a thing as the younger child being over the elder was unheard of and Rebekah no doubt kept this revelation to herself.

Esau was the first born or *elder* son and thus had the birthright, which he later sold to Jacob the *younger* son. Later, Jacob had gotten Isaac to officially give him the blessings that go along with the birthright, and it was said of Jacob:

Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curses thee, and blessed be he that blesses thee.¹

Jacob was thus to have rule and dominion over other people or races, and to be in a dominant position over other nations—"out of Jacob shall come he that shall have dominion" (Num. 24:19). This blessing belonged to the inheritor of the Adam-Noah-Abraham lineage, as Adam was to have *"dominion over all the earth,"* and *"dominion over every living thing that moves upon the earth"* (Gen. 1:26-28). Rebekah, knowing Jacob's destiny through God's revelation, favored Jacob over Esau, and aided Jacob in securing his rightful blessings from Isaac.

¹ Genesis 27:29



A biblical scene showing Jacob receiving the blessings of the birthright from Isaac while Rebekah watches the approach of Esau.

Throughout history the white European race has easily ruled over all other races and have surpassed them in technology and industry, while none have been able to subdue them. This dominance of the white race over others is an earmark of the blessings of the birthright:

The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

And the LORD shall make you the head, and not the tail; and you shall be above only, and you shall not be beneath; if that you harken unto the commandments of the LORD thy God, which I commanded you this day, to observe and to do them.²

² Deuteronomy 28:7, 13