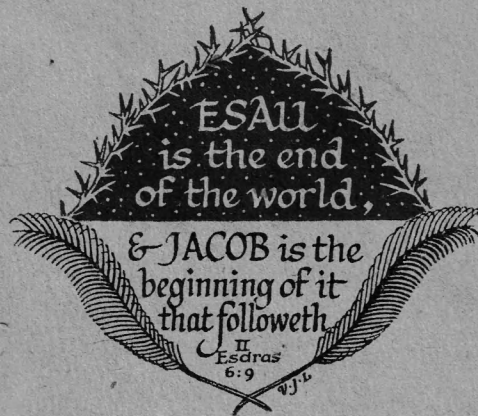


25A

A Short Study of ESAU-EDOM IN JEWRY



C. F. PARKER

HISTORICAL RESEARCH

No student of modern affairs can appreciate the significance of events in the history of the Jews today without a knowledge of who the Jewish people are and what they stand for.

It will come as a surprise to many to learn that the people correctly called Jews, are, and have been since before the time of Christ, a heterogeneous mixture racially, unable to boast of any spiritual unity.

The short-lived Jewish nation which terminated in 70 A.D. with the siege of Titus, fell while under the sway, not of Judahites, but of the Idumeans, of whom the Herodians were chief, who sought to destroy the true Hebrew religion, its Messiah, and its followers, the children of Israel. That struggle has continued without ceasing to the present time, and forms the subject of this book.

A SHORT STUDY OF ESAU-EDOM IN JEWRY

By

C. F. PARKER



THE COVENANT PUBLISHING CO. LTD.
6 Buckingham Gate, London, S.W.1

1949

A SHORT STUDY OF
ESAU-BDOM IN JEWRY

1st Edition 1948
2nd Edition (*revised and enlarged*) 1949

MADE AND PRINTED IN GREAT BRITAIN
AT THE STANHOPE PRESS, ROCHESTER,
BY STAPLES PRESS LIMITED

CONTENTS

<i>Chapter</i>		<i>Page</i>
I	THE JEWS, JUDAH AND ISRAEL	7
II	THE DESECRATION OF THE JEWISH NATION BY THE SEED OF ESAU	17
III	THE PHYSICAL AND SPIRITUAL PROGENY OF ESAU-EDOM IN DISPERSION	27
IV	THE JEWISH QUESTION IN PERSPECTIVE	41
V	ESAU IN PROPHETIC ALLEGORY	52
VI	ESAU, THE MAN OF SIN	54
VII	THE FUNCTION OF ESAU-EDOM IN HISTORY	63
VIII	ERSATZ ISRAEL	68
IX	NEW VISTAS OF PROPHETIC INTERPRETA- TION	70

CHAPTER I

THE JEWS, JUDAH AND ISRAEL

THE Old Testament is essentially the history of the people of Israel: it deals with the story of other peoples only in so far as they contributed to or directly impinged upon that of Israel herself, as in the case of the Adamic family and the Hebrews from whom she derived; but even here we can say that at most the barest outlines are given. We need merely consider how little we know of the personal or family history of Adam, Noah, Terah, Laban, besides a multitude of others of whom only the most brief genealogical details are given, to realise how small is the proportion of the Bible apportioned to those not of the nation of Israel herself, although they may have been closely related. Of Canaanites, Philistines, Hittites, and a host of others, not enough is given to reconstruct their history from the Biblical record alone; although in certain cases vital statements of national or tribal origins are contained in some most concise historical statement. Following the presentation of the families of Esau, two of whose wives were Hittite and a third Ishmaelite, a wealth of information is contained in the cryptic reference "for Esau which is Edom". From which we discern that, although comparatively little more is stated in the sacred record concerning the family of Esau, we may follow its story in secular history, which is much more abundant in records of the people of Edom, and know that Edom is Esau; whose half-Hittite descendants exerted a most profound influence upon the history of a certain portion of the people of Israel, in the nation of the Jews.

It will be well at this point to explain to those to whom

it may seem strange not to refer to the nation of the Jews as more than a "portion" of the people of Israel, why they should be so described, for it is commonly held that the terms 'Israel' and 'Jew' are practically synonymous. Abraham, Isaac, Jacob, and the Patriarchs in general are frequently called Jews, as also all the people of Israel: this practice is highly erroneous, and has caused great confusion and misinterpretation of the history of Israel, which is not the same as that of the Jews. This statement may seem strange, so it will be well to examine the matter before proceeding further.

The name of the Hebrews is accepted as being derived from that of Eber, an ancestor of Abraham. Thus Abraham's whole immediate family—his father, his cousin Lot from whom descended the Ammonites and Moabites, his offspring the Ishmaelites, his descendants from Keturah, and the Israelites—are all termed Hebrews. The Israelites were thus only a part of the great Hebrew family.

The name of Israel herself is that to which the name of Jacob was changed at Bethel. From that time forward his descendants were known as Israelites; and it is not correct to refer to any before the time he took the name of Israel in place of that of Jacob as an Israelite—to do so is to commit an anachronism. We might liken such an error to calling the parents of a man who had changed his name by deed-poll by the new name, i.e., if Mr. Smith changed his name to Brown it would be an error to refer to his father as Mr. Brown. The name of Israel was given to Jacob-Israel's descendants, and to aliens only after they had satisfied the requirements to attain citizenship within the nation, as laid down in the Mosaic Law.

Jacob's twelve sons were Israelites; they also bore their own individual names such as Reuben, Levi, Joseph, Benjamin, etc. *One* of them was called Judah. Each of the twelve sons became the father of a tribe bearing his name, excepting in the case of Joseph, whose two sons, Ephraim and Manasseh, each became the father of a tribe bearing

their respective names. There were thus thirteen tribes in Israel, only *one* of which was named Judah.

From an early period in the history of Israel a division seems to have existed between the people. The tribe of Judah appears to have been almost an independent unit. David was king of Judah for seven years and six months, but king of "all" Israel for thirty-three years and three months (2 Sam. v, 5). Soon after the reign of Solomon, in the time of his son Rehoboam, a final split occurred, whereby ten tribes established an independent kingdom with capital at Samaria in the tribeship of Ephraim, under the kingship of Jeroboam. The tribe of Judah became a separate kingdom with the tribe of Benjamin which was "given" to it by the northern kingdom of Samaria (1 Kings xi, 36). The tribe of Levi, being priests, was scattered throughout the twelve others. Thenceforth until the time of the captivities, when both kingdoms were removed from their lands, these two monarchies existed as separate entities—the confederacy of the Ten Tribes being known as the Kingdom or House of Israel, while that of Judah became known as that of the Kingdom or House of Judah. Admittedly this is confusing, for the name "Israel" is thus applied (*a*) to the whole or part of the thirteen tribes; (*b*) to only the northern kingdom of the Ten Tribes or to part of it. One must carefully discern the manner in which the term is used when reading the Bible. Sometimes the Bible refers to "Israel *and* Judah", in which case "Israel" means the people of the ten-tribed house, whilst "Judah" means those of the two-tribed house composed of the tribes of Judah and Benjamin (2 Sam. v, 5). The point I wish to emphasise is that a ten-tribed Israelite is never called by the name of Judah in the Bible. A Judahite, strictly speaking, is one (*a*) of the tribe of Judah, or (*b*) of the kingdom of Judah, which consisted of the tribes of Judah and Benjamin.

The kingdom of Judah remained in the Holy Land for over a century after the kingdom of the Ten Tribes had been

broken up by the Assyrian kings; Judah remained until the year 584 B.C., when Nebuchadnezzar took Jerusalem and deported its people and king to Babylon. Josephus informs us that Jerusalem remained desolate for seventy years, until about 50,000 people, led by Ezra, Nehemiah, and Zerubabel, returned to rebuild the ruined city and its Temple. Those who returned were of the Babylonian captivity of the kingdom of Judah (not of the ten-tribed kingdom, which had been deported to Assyria); and they also numbered a minority of Levites, some of the House of David, and some who could not trace their genealogies.

Josephus informs us of Cyrus' express permission granted to the *Israelites* to return to their own land, but states that "the rulers of the two tribes of Judah and Benjamin, with the Levites and priests, went in haste to Jerusalem, yet did many of them stay at Babylon, as not willing to leave their possessions" (Antiq. XI. i, 3). He makes no mention of any of the Ten Tribes returning to the Holy Land, and says: "Now the number of those that came out of captivity to Jerusalem were forty-two thousand four hundred and sixty-two" (ibid).

This total, allowing for Josephus's express statement of "about" 525 "expelled" priests, is close to that of Ezra ii and Nehemiah vii, which give 42,360 plus some 7,337 servants.

These people, numbering just under 50,000, founded what is known in history as the nation of the Jews. It was not a kingdom, as the former House of Judah had been; in fact, it was never known as a House; but it was a *nation*, with its own country, people, constitution, and rulers. These rulers were high priests of the house of Aaron, with the exception that towards the end of the history of the Jewish nation the Aaronic priests were displaced and politically ambitious and evil men took their place.

The territory of the House or kingdom of Judah was that of the tribes of Judah, Benjamin, and Simeon (whose people seem to have become dispersed in all Israel accord-

ing to Jewish belief). Its territory did not extend into that of the ten-tribed kingdom. The land occupied by the Jewish nation was somewhat larger than that of the kingdom of Judah, was known as Judea, and included some of the land of the former ten-tribed kingdom of Israel. Nazareth, for instance, where our Lord's family resided, was on the border of Zebulon and Issachar, but in the time of the Jewish nation it was in Judea.

There was, besides the Jewish nation, a vast multitude of dispersed people of the former House of Judah who did not, like the 50,000, return to Palestine or constitute themselves into a nation: they remained subjects of the various nations in which they either remained or wandered. In numbers they doubtless far exceeded those of the Jewish nation. Esther, Mordecai, Tobit, and a number of others mentioned in Biblical and Apocryphal literature, belonged to what is known as the "Dispersion". Neither the "Dispersion" nor the Jewish nation ever succeeded in reconstituting the former House of Judah—it was indeed Jeremiah's shattered potter's vessel which could never be reformed. Unlike Israel, typified by the "marred" soft and unfired clay which could be moulded again, the kingdom of Judah was broken for ever (Jer. xviii).

It is with the formation of the Jewish nation in Palestine that the name of "Jew" first appears. It seems to have been an abbreviation of the name of Judah, and first appeared *after* the return from Babylon, according to Josephus, who, writing of the initial efforts to rebuild the Temple in the days of Ezra and Nehemiah, says:

"So the Jews prepared for the work: that is the name they are called by from the day that they came up from Babylon, which is taken from the tribe of Judah, which came first to these places, and thence both they and the country gained that appellation" (Antiq. XI, v, 7).

Thus in the days of the kingdom the land and people had been known by the name of Judah. In the days of the nation under the high-priesthood the land became known

as Judea and the people as Jews; this is clearly outlined in an article in the Jewish Encyclopaedia, from which the following extract has been taken:

“JEW (the word): Up to the seventeenth century this word was spelled in Middle English in various ways: ‘Gyu’, ‘Giu’, ‘Gyw’, ‘Iu’, ‘Iuu’, ‘Iue’, ‘Ieu’, ‘Ieuu’, ‘Ieuz’, ‘Iwe’, ‘Iow’, ‘Iewe’, ‘Ieue’, ‘Iue’ (‘Ive’), ‘Iew’, ‘Jew’. All these forms were derived from the Old French ‘Giu’, which was earlier written ‘Juieu’, derived from the Latin accusative ‘Judaem’ with the elision of the letter ‘d’. . . . The English word is met with in the plural form as early as 1175, in the Lambert ‘Homilies’; in earlier English the form ‘Iudea’, derived from the place-name ‘Iudea’, is found in the Anglo-Saxon Gospels (John xviii, 35) of about the year 1000. German ‘Judeo’, from which the modern German ‘Jude’ is also derived.

“In the Old Testament the term ‘Jew’ appears to be applied to adherents of the worship of YHWH as conducted at Jerusalem after the Exile: it is thus used in the late Book of Esther” (Jewish Encyclopaedia, 1925 edition).

It is important to bear in mind the fact that the Ten Tribes did not return to Palestine and unite with the Jewish nation. Many have been under the impression that they did so, but historical evidence of such a fact is entirely lacking, and it is the agreed testimony from various Jewish sources that the Ten Tribes have not united with Jewry. Josephus, in the time of Christ, wrote as follows:

“And when these Jews had understood what piety the king had towards God, and what kindness he had for Esdras, they were all greatly pleased; nay, many of them took their effects with them, and came to Babylon, as very desirous of going down to Jerusalem; but then the entire body of the people of Israel remained in that country; wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers” (Antiq. XI, v, 2).

There is no evidence of the Ten Tribes having been united with the Jews since Josephus’s day, and the Jews

themselves are foremost in asserting this. In the words of Dr. A. Neubauer:

“The captives of Israel exiled beyond the Euphrates did not return as a whole to Palestine along with their brethren the captives of Judah; at least there is no mention made of this event in the documents at our disposal”¹

“In fact, the return of the ten tribes was one of the great promises of the Prophets, and the advent of the Messiah is therefore necessarily identified with the epoch of their redemption.”²

Dr. Neubauer appropriately headed his article: “Where are the Ten Tribes?” and stated the traditional Jewish belief that they exist somewhere unknown (although he himself did not accept this view); he cited the Apocrypha, the New Testament, the Talmud, and other writings to prove that: “The hope of the return of the Ten Tribes has never ceased amongst the Jews in exile. . . . This hope has been connected with every Messianic rising.”³

In the English translation of Professor H. Graetz’s *History of the Jews*, Jewish opinion concerning the completeness with which the Ten Tribes vanished from ken is expressed:

“The idols of Dan and Samaria and of other cities were taken to Nineveh, and the thousands of captives were scattered and settled in groups in thinly populated districts, the location of which is not definitely known, in Halah and Habor on the river Gozan, in the mountains of Media, and in Elam west of Persia. The house of Israel, that had endured for two hundred and sixty years, under the rule of twenty kings, vanished in one day, leaving no trace behind it, because it forsook its original elevating and invigorating teachings and followed the enervating vices connected with idolatry. What became of the ten tribes? Some believed they discovered them in the far east, some in the far west. They were deceivers and visionaries who claimed to be descendants of the lost tribes. Undoubtedly the ten tribes were absorbed among the nations and disappeared. Some of them, husbandmen, vintagers and shepherds, were

¹ *Jewish Quarterly Review*, 1888 (Vol. I), page 15.

² *Ibid.*, p. 17.

³ *Ibid.*, p. 21.

allowed to remain in the land, and some of the nobles who lived on the border of Judah probably sought safety in that country."¹

A concise statement of the official attitude of orthodox Jewry on the question of the Ten Tribes is to be found in the answer of the late Chief Rabbi, Dr. Hertz, to the following questions asked by the late Captain the Rev. Merton Smith in 1918:

1. Are the people known as the Jews throughout the world the descendants of Judah and Levi; or is there a known admixture of other tribes?
2. If so, in what proportion, and what authority is there for saying so?
3. If not, what has become of the other tribes, and where, according to your knowledge, are they?
4. If that is unknown, where were they when Judah last knew of them? Does the orthodox Judaism still look for the recovery of the Twelve Tribes at some future date?²

The Chief Rabbi's answer to these questions is to be seen in the accompanying reduced *facsimile* of his letter.

To these expressions might be added the view of the late Dean Inge, who said: "The Assyrians deported most of the Ten Tribes in 720 B.C. They never returned, and foreigners from the East were brought in to replace them. The Babylonians deported only the upper and middle classes, leaving the mainly Canaanite fellahin on the land."³

The Jewish Encyclopaedia states the question rather nicely:

"As a large number of prophecies relate to the return of 'Israel' to the Holy Land, believers in the literal inspiration of the Scriptures have always laboured under a difficulty in regard to the continued existence of the tribes of Israel, with the exception of those of Judah and Levi (or Benjamin), which returned with Ezra and Nehemiah. If the Ten Tribes have disappeared, the literal fulfilment of the prophecies would be

¹ English translation by Rabbi A. B. Rhine, D.D., 1930, Vol. I, p. 146.

² From *British-Israel Truth Defended*, by the Rev. James Mountain, D.D., 1926 ed., pp. 202, 203.

³ *Evening Standard*, 26th January, 1939.

OFFICE OF THE CHIEF RABBI.

MULBERRY ST., COMMERCIAL RD., E. 1.

London,..... November 18th, 1918. 5679.

Dear Sir,

In reply to your letter of the 15th instant. I am desired by the Chief Rabbi to state:-

1. The people known at present as Jews are descendants of the tribes of Judah and Benjamin with a certain number of descendants of the tribe of Levi.

2. As far as is known, there is not any further admixture of other tribes.

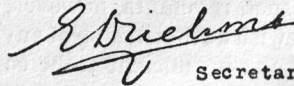
3. The ten tribes have been absorbed among the nations of the world. (See II Kings Chap. 17, more especially vv. 22 and 23.)

4. We look forward to the gathering of all the tribes at some future day. (See Isaiah 27, 11-12; and Ezekiel 37, 15-28.)

With the Chief Rabbi's cordial greetings,

I am, dear Sir,

Yours faithfully,



Secretary.

Capt. Merton Smith.
Canadian Forrestry Corps,
Sunningdale,
Berks.

impossible; if they have not disappeared, obviously they must exist under a different name. The numerous attempts at identification that have been made constitute some of the most remarkable curiosities of literature."¹

Those who have read anything of the mediaeval Jewish travellers Eldad the Danite and Benjamin of Tudela will know that they endeavoured to find the lost Ten Tribes, without success. In Cromwell's time the learned Rabbi Manasseh ben Israel was yet another who endeavoured to trace the still lost Ten Tribes, and recorded his view that Columbus had discovered them in the North American Indians! Within recent years Jewish writers have been unanimous in their testimony that the Ten Tribes have not yet joined them. The series of articles by Dr. A. Neubauer in the *Jewish Quarterly Review*, 1888, is a learned exposition of Jewish attempts down through the ages to find the lost tribes. So complete has been their disappearance from the pages of history that Dr. Neubauer concludes that they are to be found "nowhere", and he abandons the attempt to discover them.

Historically, then, we have certain very clear outlines concerning the Israelitish origins of the Jewish nation. It was composed of parts of the tribes of Judah, Benjamin, Levi, and the House of David. Despite the Jews' admission that they do not represent the Ten Tribes, it must be allowed that what appears to be an almost insignificant remnant of ten-tribed Israelites had either returned to Palestine or been left in the land from earlier days. In the New Testament we read of Anna the prophetess, of the tribe of Asher, who rejoiced in the coming of the Messiah. Any such remnants, however, have never been recognised by Jewish authorities as of anything more than the smallest numbers, insufficient to be considered representative of a tribal return.

¹ 1925 ed., art. "Tribes, Lost Ten."

CHAPTER II

THE DESECRATION OF THE JEWISH NATION BY THE SEED OF ESAU

ARTICLES in the *National Message* identifying the seed of Esau with modern Jewry have caused a certain amount of perplexity to those who have been accustomed to regard the Turk as the progeny of Jacob's twin brother. This latter identification is based upon no historical evidence. Our rendering of "Ottoman" is from "Osman",¹ which allows no philological connection with "Teman" of Obadiah, who according to Genesis xxxvi, 11, was the grandson of Esau. There is an abundance of evidence showing that the seed of Esau may safely be identified with modern Jewry.

A MIXED PEOPLE

The Bible record indicates that from the earliest period in the history of Jerusalem the population has been of an heterogeneous nature. Joshua xv, 63 records the failure of Judah to drive the Jebusites from Jerusalem, and that they were still there when the chronicler penned his record. Judges i, 21 records that the Jebusites remained among the people of Benjamin, in whose territory Jerusalem lay. Ezekiel, during the captivity period, rebuked the inhabitants of Jerusalem, accusing them of having both Amorite and Hittite parentage (xvi, 3, 45). Hittites, Amorites, Perizzites, Hivites, and Jebusites remained in the land in Solomon's time (2 Chron. viii, 7, 8). In post-captivity times the Jews continued to intermarry with

¹ See *Encyclopaedia Britannica*, art. "Ottoman". Osman was founder of the Ottoman dynasty.

these people, and the priesthood itself led the people astray by "doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands" (Ezra ix, 1, 2; cf. Neh. xiii, 23, 24).

Throughout the Bible story runs a constant theme of an age-long struggle between Jacob and Esau. So strong is this theme that, in effect, it becomes almost a principle in itself; even before the birth of these twins we read of what is interpreted as being a pre-natal struggle, eventually continued not only in the lives of the two sons in maturity, but also in their posterity through the ages; and in conclusion the seed of Esau receives a thorough scorching, perhaps to the point of being entirely consumed, at the hands of the House of Israel (Obad. xviii): "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble. . . ."

It was by right of seniority that both the birthright and blessing originally fell to Esau. As so frequently occurs in the history of patriarchal times, the heritage was withheld from the senior, and passed to a junior brother; in this particular case we are told that Esau "despised his birthright" (Gen. xxv, 34), and sold it for a mess of pottage when he was weak through pangs of hunger. Jacob, who treasured the birthright, quickly seized his opportunity to acquire it, and, cherishing also the blessing which accompanied it, saw fit to deprive his brother of that also by a piece of smart trickery. Having lost all, Esau repented in tears, but he and his progeny had lost both the birthright and the blessing for ever.

Esau proved to have been of wayward tendencies and disobeyed the injunctions not to marry among alien stock, by taking Hittite wives to himself (Gen. xxvi, 34), which occasion caused "grief of mind" to his parents

(v. 35), and Rebecca in despair cried, "I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these . . . what good shall my life do me?" (xxvii, 46).

Esau was also known as Edom (Gen. xxv, 30) and settled in the vicinity of Mount Seir (xxxvi, 8, 9), where he became ancestor of the "Edomites in Mount Seir". One branch of his progeny, of a concubine Timna of obscure origin, was also known as the Amalekites, who tried to destroy Israel after the Exodus (Gen. xxxvi, 12; Exod. xvii, 8-16).

The story of the half-Hittite descendants of Esau, the Edomites, is one of their continual hatred of and contention with Israel. Both Saul and David fought them, the latter bringing them under control (1 Sam. xiv, 47; 2 Sam. viii, 13-14; 1 Kings xi, 15, 16). Following the division of Israel into two nations, the people of Seir allied themselves with Ammon and Moab, and invaded Judah (2 Chron. xx, 10-23). They subsequently seized an opportunity to revolt against Jehoram, elected their own king, and thenceforth became independent (2 Kings viii, 20-22; 2 Chron. xxi, 8). Amaziah fought a bloody encounter with them, slaying 10,000, with an equal number being dashed over the cliffs; but he failed to subject the nation (2 Kings xiv, 7; 2 Chron. xxv, 11, 12). Edom took an active part against Judah in the capture of Jerusalem by Nebuchadnezzar, plundering the city, slaying its inhabitants, and crying for the razing of the city (Psa. cxxxvii, 7; Obad. 11-14). The persistent cruelties of Edom are denounced by the prophets Isaiah (xxxiv, 5-8) and Jeremiah (xlix, 7-12).

SECULAR SOURCES

Josephus, the Jewish historian, gives a considerable amount of information about the continual hatred borne towards the people of Israel by the descendants of Esau, and of the ultimate fusion of this stock with the Jewish nation. This record is full of significance with respect to the history of the modern Jews, both by establishing some

details of the complexities of their racial origin and offering a possible explanation of their more radical and lawless elements and philosophy.

Josephus (Ant. I, xviii, 4) states that Esau married two Hittite wives, and because of the displeasure this caused his parents, he effected a third union with a descendant of Ishmael, by name Basemmath. This authority tells us that, after the death of Isaac, Esau "departed from the city of Hebron, and left it to his brother, and dwelt in Seir, and ruled over Idumea. . . ." (II, i, 1, 2).

Josephus relates that, following the Exodus, the Amalekites sought to destroy Israel in the wilderness by treachery which occasioned the prophecy of destruction uttered by Moses. At a later stage another tribe of Esau, the Idumeans, refused to grant a passage to Israel, who were thereby forced to make a detour around their territory.

This historian also records (Ant. III, ii, 1) that the Amalekites occupied the strongholds of Gobolitis and Petra, and "were the most warlike of the nations that lived thereabouts", stirring up all manner of opposition among the desert tribes against the people of Israel.

Evidence of the hatred of Esau's descendants for the people of Israel is to be found in the period of Esther, when the wicked Haman the Amalekite sought to exterminate her people. Haman's treachery returned upon his own head, both he and his ten sons losing their lives, together with 75,000 of the enemies of Judah (Ant. XI, vi, 5, 13).

Following the return of the Jewish remnant to Jerusalem, to establish a nation under priestly rule, an impious element acquiesced in the abominations established by Antiochus Epiphanes, who (c. 170 B.C.) pillaged the Temple and slew 40,000 people (Ant. XII, v, 4). This opened a sanguinary period of struggles between rival factions of the Jews; Judas Maccabeus succeeded in restoring the Temple services and temporarily subduing many enemies of the Jews, including the Idumeans (Ant. XII, viii, 1, 6).

The time of John Hyrcanus, 125 B.C., saw the Jews again faced with the hostility of the Idumeans: he reduced their chief cities and incorporated the seed of Esau in the Jewish state, so that from that time onward the Idumeans came to be known *also* as Jews. “. . . Hyrcanus took also Dora and Marissa, cities of Idumea, and subdued all the Idumeans; and permitted them to stay in that country, if they would circumcise their genitals and make use of the laws of the Jews; and they were so desirous of living in the country of their forefathers, that they submitted to the use of circumcision, and the rest of the Jewish ways of living; at which time therefore this befell them, that they were hereafter no other than Jews” (Ant. XIII, ix, 1). Yet true Judahites were reluctant to admit the Idumeans to their community, for the latter were known not to be really converted.

About 105 B.C. Aristobulus forced the Itureans also to accept Judaism, and annexed their country, in the region of Mt. Lebanon (Ant. XIII, xi, 5).

THREE DEVASTATING BLOWS TO THE NATION

The closing years in the history of the Jewish nation are marked by three devastating blows struck by the seed of Esau-Edom.

The first blow demolished the priestly line of the Asmoneans, through the murderous activity of the wicked Herod, an Idumean, who thereby established himself as king of the Jews, and sought to affiliate himself with the high priesthood through marrying Mariamne, the high priest's daughter, whom he subsequently murdered. As he marched through the Holy Land in his campaign to become King of the Jews, Herod was opposed by Antigonus, the last but one of the priestly line, who taunted him with his Idumean origin, and asserted that the kingdom should fall only to one of the royal line: “. . . but Antigonus, by way of reply to what Herod had caused to

be proclaimed, and this before the Romans, and before Silo also, said, that they would not do justly if they gave the kingdom to Herod, who was no more than a private man, and an Idumean, i.e. a half Jew, whereas they ought to bestow it on one of the royal family, as their custom was" (Ant. XIV, xv, 2). Having gained the kingship, Herod destroyed the priestly line of Hyrcanus, the last of whom, the sons of Babas, had been held in secret hiding; but they were found and murdered (Ant. XV, vii, 10). The hatred of Herod was also loosed upon the brother of the unfortunate Mariamne, Aristobulus, last of the Aaronic high priests, who was also murdered. "Everything Jewish was now, however, hastening to decay. Herod made men of low birth high priests, deposed them at his will, and named others in their room. In this he was followed by Archelaus, and by the Romans when they took the government of Judaea into their own hands; so that there were no fewer than twenty-eight high priests from the reign of Herod to the destruction of the Temple by Titus, a period of 107 years."¹

The second, and most dreadful, act accomplished by the seed of Esau was in Herod's endeavour to make certain that no legitimate seed of Israel should arise to claim the kingship from him; having heard that a new king had been born in Israel, he ordered the slaying of all children of two years and under (Matt. ii, 16).

The third blow struck by the Idumeans against the seed of Israel furnishes the occasion from which Josephus dates the commencement (A.D. 66) of the fall of Jerusalem. With the approach of Roman forces, the zealots took it into their own hands to invite lawless Idumean hordes to join with them in the defence of the city. Under the leadership of John of Gischala, and unknown to the priesthood, the zealots secretly communicated with the Idumeans, soliciting their aid, and by this means bringing 20,000 of them into battle array before Jerusalem (Wars IV, iv, 1, 2).

¹ Wm. Smith's *Dictionary of the Bible*, 1863 ed., art. "High-Priest".

The priesthood withstood the demand of the Idumeans that they should be permitted to enter the city which they claimed was equally theirs by right of kinship. The speech of Simon, one of the commanders of the Idumeans, against the high priest Jesus, contains several claims of kinship of the Idumeans to the Jews, and of equal rights to possession of Jerusalem:

“I can no longer wonder that the patrons of liberty are under custody in the temple, since there are those that shut the gates of our common city to their own nation, and at the same time are preparing to admit the Romans into it; . . . while they speak to the Idumeans from their own towers, and enjoin them to throw down their arms which they have taken up for the preservation of its liberty; and while they will not intrust the guard of our metropolis to their kindred, profess to make them judges of the differences that are among them. . . . You have also shut the gates of the city in general against nations that are the most nearly related to you. . . . We that are Idumeans will preserve this house of God, and will fight for our common country, and will oppose by war as well those that attack from abroad, as those that betray them from within. . . .” (Wars IV, iv, 4).

Unknown to the loyal commanders of the people, the zealots secretly admitted the Idumeans through one of the city gates; a frightly carnage ensued, in which the Idumeans let loose their hatred upon the Jews to such a degree as to weary themselves of the slaughter (Wars IV, v, 1-5). At this time Ananus the high priest was slain; and Josephus dates the commencement of the destruction of Jerusalem from this unhappy event at the hands of these terrible people: “I should not mistake if I said that the death of Ananus was the beginning of the destruction of the city, and that from this very day may be dated the overthrow of her wall, and the ruin of her affairs, whereon they saw their high priest and the procurer of their preservation slain in the midst of the city” (Wars IV, v, 2).

The assassination of Count Bernadotte by the modern

zealots affords a close parallel to the atrocity of the slaying of Ananus, "the procurer of their preservation". Ananus was not of the Aaronic succession, but was put into office by the Herodians, who, in prophetic allegory, symbolise the present unregenerate world-order which, first by means of the League of Nations, and now through U.N.O., has aspired to a self-assumed Messianic role, despising the real Messiah. The belated repentance of the fanatics at having slain one who sought their own good came only with the dreadful vengeance they so richly deserved.

JEWISH ZEALOTS GUILTY OF BETRAYAL

The whole of these terrible atrocities was made doubly shameful by the fact that in wearying of committing them the zealots confessed to the Idumeans that they had together wrought such disaster in support of false accusations against the priesthood. ". . . they had taken arms, as though the high priests were betraying their metropolis to the Romans, but had found no indication of any such treachery . . ." (Wars IV, v, 5).

THE NATION ABSORBED BY THE SEED OF VIOLENCE

Thus in their attempts to annihilate Israel, it may be said that the seed of Esau contributed in no small measure to the destruction of the nation of the Jews, which was completed by the Romans under Titus in A.D. 70. Yet such had been the infiltration of the seed of Esau into the Jewish nation itself that the final breaking of the nation and scattering of its people were also the dispersion of the Edomites throughout the earth.

It is small wonder that our Lord referred to the son of the wicked Herod (Herod II) as "that fox" (Luke xiii, 32); and that He should have declared to members of that generation which had perpetrated history's vilest crime, but who boasted they were Abraham's seed (John viii, 33): "I know that ye are Abraham's seed . . . Ye are of your father the devil . . . He was a murderer from the begin-

ning . . ." (John viii, 37, 44): A statement full of ethnological significance, fittingly applying not to the seed of Abraham through Jacob, but through Esau and his Hittite posterity, and perhaps even indicating a continuation of the stock of Cain—the murderer from the beginning. John, in Revelation iii, 9, writes of "them of the synagogue of Satan, which say they are Jews, and are not, but do lie . . ." a seeming reference to the treacherous line of Esau masquerading as Jews. The Idumean origin of these false Jews is clearly indicated in their own claim that not only were they Abraham's seed, but also that they "were never in bondage to any man" (John viii, 33), a boast that no Israelites could make, because of the bondage of their forefathers in Egypt.

In its concluding references to this period of history, the Jewish Encyclopaedia (1925 ed.), art. "Edom" states: "From this time the Idumeans ceased to be a separate people. . . ."

This brings us to a feature of remarkable significance, for the evidence indicates that Esau-Hittites comprise no small proportion of modern Jewry; and that we must be prepared to look for the continuation of Esau-Edom within the Jews. It is considered more than probable that the extremes in modern Jewry—religious Jews who piously yet wait upon God, and those who have rejected the patriarchal religion and resort to violence and atheism—are founded in their different racial compositions: the former, the seed of Israel, and the latter those who seek to obtain the kingdom by violence.

Another of the acts of treachery of the seed of Esau recorded in the New Testament was in the slaying of Christ's forerunner, John the Baptist, as a result of the hatred of Herodias, daughter of Aristobulus, son of Herod the Great; while the Herodian party itself played no small part in bringing Jesus to the Cross.

It is only with the background of the full history of modern Jewry that it is possible to form any appreciation

of the present Jewish problem and its requirements. History shows that the Jews do not represent the Ten Tribes of Israel who include the tribe of Joseph (Ephraim and Manasseh) to whom the birthright was entrusted on behalf of all Israel; the Jews therefore lack the title-deeds to Palestine. Further, multitudes of the Jewish nation accepted Christianity in our Lord's day, and, as happened to the Apostles themselves, were rejected by the nation: their descendants became joined to the Christian church in different countries, and even to the British people, their kinsmen of Israel, who seized the Gospel with avidity, becoming Abraham's seed in faith also, and full heirs to the Promised Land.

Since the breaking of their nation, the Jews have continued to absorb proselytes from all races, until now there is no such thing as a representative Jewish type. The ancient monuments which portray Hittite profiles confirm the infusion of Esau-Hittite blood into the nation, with other additions, almost to the point of erasing the original Israelitish features.

R. B. Dixon, Professor of Anthropology at Harvard, has remarked: ". . . In conclusion, if, as is probable, the northern Arabs or Bedouin of to-day are to be regarded as the best modern representatives, from the racial point of view, of the early Semitic-speaking peoples of whom the original Hebrews were part, then the great majority of all Jews to-day are 'Semites' only in speech, their true ancestry goes back not so much to Palestine and Arabia as to the uplands of Anatolia and Armenia, the Caucasus and the steppes of Central Asia, and their nearest relatives are still to be found in those areas to-day."¹

History indicates that neither literally nor spiritually can modern Jewry claim to be Abraham's heirs; and their claims to Palestine, as of right, are groundless.

¹ *The Racial History of Man* (Scribner's Sons, London and N.Y., 1923), p. 175.

CHAPTER III
THE PHYSICAL AND SPIRITUAL PROGENY OF
ESAU-EDOM IN DISPERSION

THE history of the Jewish nation reached a disastrous conclusion largely attributable to its desecration at the hands of this terrible people whose leadership became vested in the vile Herodian family and party, the most infamous of which, Herod the Great, was hailed as Messiah.¹

It is known that from somewhat after the time of Alexander the Great to the rebellion of Bar Cochab (A.D. 135), large-scale migrations of Hellenised Jews took place to many parts of the world. There was doubtless an accompanying movement of orthodox Jews, but with these we are not particularly concerned for the purpose of this study. True Judah was not addicted to Hellenism—it was Hebraic; neither can it be said that orthodox Judaism became tainted with Greek thought or custom. The absorption of Hellenism constituted a breach of both true Hebrew religion and traditional Judaism, even though the latter had freely absorbed "the traditions of men" which rendered the practice of the former of non-effect.

It needs but a cursory glance at the history of the Jewish nation to discover that chief among its members who became most ardent proselytes of Hellenism were the Herodians. The reason for this fact may not be difficult to discern. As descendants of the predatory Idumeans, they seem to have been unable to boast of anything worthy of the name of culture. Traditionally and spiritually they

¹ The subject of Herodian Messianism has been dealt with in detail by Mr. David Davidson, M.C., M.I.Struct.E., in *Through World Chaos to Cosmic Christ*, pp. 77, 104, 174 ff. (Covenant Publishing Co.).

were the enemies of Israel; they detested and sought to destroy her and to obtain her promised inheritance. Their compulsory incorporation in the Jewish state, with accompanying circumcision of the whole nation, accomplished little in their conversion to the Jewish religion, as Ewald has pointed out: in fact, the deed seems to have nurtured resentment which eventually found expression in the degradation of all that was Judaic:

“But the entry of these wild and warlike Idumeans into the Hagiocracy did not contribute in the sequel to make it more peaceful and mild. Rather was it the destiny, as will soon appear, of an Idumean family to exercise speedily enough a destructive influence upon the Asmonean, and the use of force was to be violently avenged upon the house that used it.”¹

Not only did the Idumeans ultimately desecrate the Jewish nation, but they did their utmost to destroy all that was Hebraic, and to assume the rôle of the Messianic people. Lacking a civilised culture of their own, where else could they turn but to that of Greece? The Greek Empire, though in decay, yet possessed a culture and tradition that might well be envied by them. And had not Antiochus Epiphanes, the most notable of the rulers under Daniel’s “horns” which rose out of Alexander’s empire, extended his depredations over the Holy Land, to be of a type that the Idumeans themselves desired to emulate?

A thing that should not escape notice in a study of this period is the rise of the sect of the Sadducees “with its sad heresies” (Ewald).² Its inception is obscure; but its rise was propitious to the Idumean cause. The Sadducees did not believe in the life eternal; their doctrines were therefore odious to the true Hebrew. It is small wonder that Paul, confronted with the hostility of both Pharisees and Sadducees, saved himself from a dangerous situation by setting these two sects, the ultra-orthodox and the spiritual Communists, to blows with one another through the

¹ Ewald, *History of Israel* (J. E. Carpenter’s trans. 1874 ed.), Vol. V, p. 352.

² *Ibid.*, p. 275.

very mention of their difference (Acts 23: 6 ff.). So strong was the revulsion of feeling against the Sadducees that "their teachers were struck out of the list of the Orthodox" (Ewald).¹ "The main principle of the Sadducees was that there was no higher destiny which unchangeably limited and predetermined all human things; and, in particular, God could do nothing evil, nor could he sanction it. Good and evil, human weal or woe, depended solely on man's own choice, and on his knowledge or ignorance."² Following the destruction of the high priesthood by Herod the Great, we find Annas and Caiaphas, of the Sadducee persuasion,³ appointed to the high priesthood by his ignoble son. A more blasphemous paradox would be difficult to conceive. The latter sat in judgment on He who demonstrated the utter fallacy of their doctrine by His rising from the dead.

Such was the abyss into which the Jewish nation had sunk at the time of its destruction. But its destruction was not the annihilation of its people. Multitudes of these Jews fled to distant parts. It is said that two-fifths of the population of Alexandria became Jewish.⁴ Some Jews are said to have reached Spain in the time of Hadrian, where they formed an increment to the already considerable number of Judahites whose traditions place their earliest settlements there about the time of Solomon and in, or shortly after, the days of Nebuchadnezzar.⁵ It is possible, however, that the Armenian "Iberia" has been confused with Spain.

More impressive are the accounts of Jewish emigration northward to Armenia, Asia Minor, Greece, France, Poland, the Balkans, and Russia.⁶ The fate of various members of the Herodian family itself is most interesting

¹ Ibid., p. 276.

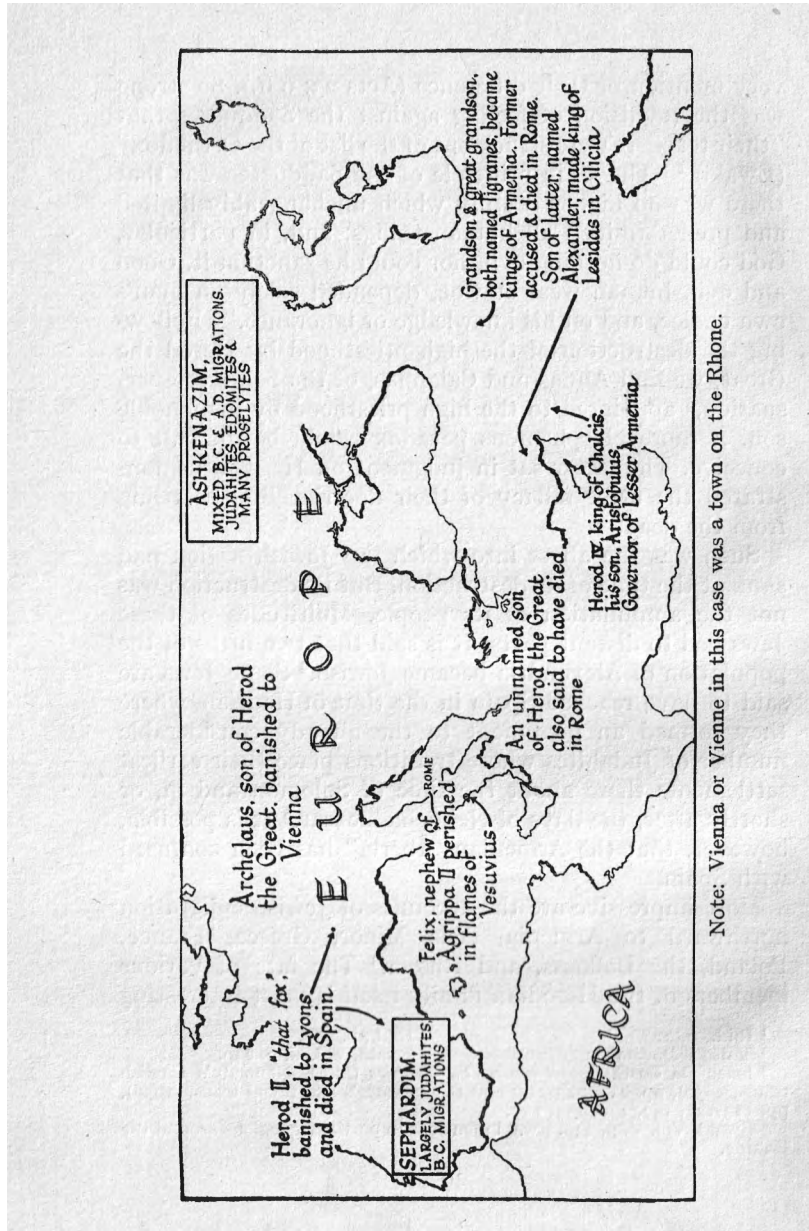
² Ibid., p. 278.

³ Smith's *Dictionary of the Bible*.

⁴ Ewald, Vol. V, p. 240.

⁵ Isaac Da Costa, *Israel among the Gentiles* (M. J. Kennedy's English trans., 1850), pp. 211, 213-215; and B. Brewster's additional trans. (1936), pp. 123-124, 142, 148, 154, 157.

⁶ Ewald, Vol. V, p. 239. Ewald mentions in particular regions around the Euxine.



Note: Vienna or Vienne in this case was a town on the Rhone.

in this respect. Perhaps the greater number of the family may never be traced; but the following is a brief account of a few who can be followed. Details are taken from James Anderson's "Royal Genealogies",¹ the Jewish Encyclopaedia, or various Bible dictionaries for the individuals concerned.

The issue of Alexander, who was strangled by order of his father, Herod the Great, were Alexander and Tigranes, the latter being made king of Armenia—he was accused at Rome, where he is said to have died without issue; his brother's son, Tigranes, made king of Armenia by Nero, had a son named Alexander, who was made king of Lesidas in Cilicia by Vespasian. This Alexander married Jotape, daughter of the king of Commagena.

Aristobulus, strangled with his brother Alexander, was father of Herod Agrippa (Agrippa I) father of Agrippa II whom Paul almost persuaded to become a Christian. Agrippa II's sister Drusilla had, by Felix, a son Agrippa, who perished in the flames of Vesuvius. Of the two other sons of Aristobulus, one, Aristobulus, married the daughter of the king of Emessa, by whom he had a daughter; the other, Herod IV, became king of Chalcis; his son was Aristobulus, Governor of Lesser Armenia; this Aristobulus had three sons, Herod, Agrippa, and Aristobulus.

Another son of Herod the Great, Archelaus, Ethnarch of the Jews, was for his wickedness banished to Vienna, where he is said to have died without issue. His brother, Herod II (Antipas), "that fox" of our Lord's mention, decreed the death of John the Baptist; he was banished to Lyons, in France, as mentioned in Josephus (Ant. XVIII, vii, 2), where he died without issue, according to Anderson; but as mentioned also in the Jewish Encyclopaedia, Antipas was banished by Caligula to "Lugdunum" in Gaul (possibly St. Bertrand de Cominges, near the Spanish border), in A.D. 39 whither he was followed by his wife Herodias; this authority admits the possibility of his

¹ 1st ed., 1732, Table 70.

having died in Spain, which is the view taken in Sir William Smith's *Dictionary of the Bible*, on the strength of Josephus, who says, ". . . so Herod died in Spain, whither his wife had followed him" (Wars II, ix, 6).

It seems possible that Idumeans may have had some connection with Cologne, for its old name "Colonia Agrippina" indicates such.

I have pointed out that the Idumeans were unwilling converts to Judaism, that their conversion was never genuine; and that when the opportunity presented itself they either speedily cast off a faith for which they had only a natural antipathy or deformed it and substantially contributed to the rise of false Judaism. It is perhaps only logical that as descendants of Esau they should resent the loss to Israel of what once *appeared* to be the former's birth-right and should cherish dominion for themselves. Their own dominion could only be held at the expense of the religion of Israel, and that of Judaism, its perverse offspring. The retention of Judaism after their forcible "conversion" seems to have been more a matter of convenient policy whereby the Idumeans might achieve their ambition of dominion. The "Israelite indeed" clung tenaciously to all that was Hebraic; this is true especially of those Israelites who were of Christ's "body". To them, the desertion of the Hebrew religion in favour of Hellenism was unthinkable. The desertion of the Hebrew religion by the Idumeans is not difficult to comprehend; and while they were part and parcel of the Jewish nation, the garnished appearance of a "whitewashed sepulchre" seems to have been considered expedient. Yet they absorbed and practised Hellenism, and sought to displace the Jewish religion, as is apparent from the pages of history. We find a wide acceptance of Hellenism not only by the people of the Jewish nation, but also their descendants, as in the case of the family of the great-grandson of Herod the Great, Alexander, who married Jotape, daughter of Antiochus, king of Commagena . . . "these descendants of Jewish

religion soon after their birth deserted the religion, and went over to that of the Greeks. . . .”¹

Many thousands of Jewish families are known to have been scattered over an area from Asia Minor to the Caspian. We are told that, according to Faustus, Tigranes had moved numbers of Jewish families into the city of Van; 18,000 Jewish families were in turn moved to Aspahan by the Persian king Sapor II, c. A.D. 360; 9,000 Jewish families were moved from Artashat, 30,000 from Ernandashat, 8,000 from Zeragavan, 10,000 from Zarishat, 18,000 from Van, 16,000 from Nakhichevan, by the same king. We are also told that originally all these had been transported from Palestine by King Tigranes Arshakuni. “While these figures may be exaggerated, there can hardly be any doubt that Armenia possessed a large Jewish population.”²

From Armenia a steady stream of Jewish migrants is traceable into Russia.

“Armenian and Georgian historians record that after the destruction of the First Temple . . . Nebuchadnezzar deported numbers of Jewish captives into Armenia and the Caucasus. These exiles were joined later by co-religionists from Medea and Judea . . . at the end of the fourth century there were Armenian cities possessing Jewish populations ranging from 10,000 to 30,000 . . . Jews had lived in Georgia also since the destruction of the First Temple . . . after the capture of Jerusalem by Vespasian (70 C.E.) other Jewish exiles joined their co-religionists in Mzchet . . . Monuments consisting of marble slabs bearing Greek inscriptions, preserved in the Hermitage, St. Petersburg, and in the museum at Feodosia (Kaffa), show that Jews lived in the Crimea and along the entire eastern coast of the Black Sea at the beginning of the common era, and that they possessed well-organised communities with synagogues. They were then already Hellenised, bearing such Greek names as Hermis, Dionisiodorus, and Heracles.

¹ Josephus (Ant. XVIII, vi, 4).

² Jewish Encyclopaedia, 1925 ed., art. “Armenia”.

In the reign of Julius the Isaurian (175-210) the name 'Volamiro' was common among the Jews of the Crimea. This was the origin of the Russian name 'Vladimir' . . . Jews from the Crimea moved eastward and northward and became the founders of Jewish communities along the shores of the Caspian Sea and of the lower Volga, carrying with them a civilisation more advanced than that of the native tribes among which they settled. Under their influence Bulan, the 'chaghan' of the Chazars, and the ruling classes of Chazaria adopted Judaism in 731 or 740. The spread of Judaism among the Chazars rendered the entire region of the lower Don, the Volga, and the Dnieper especially attractive to Jewish settlers. . . . After the overthrow of the Chazarian kingdom by Swyatoslaw (969), Jews in large numbers fled to the Crimea, the Caucasus, and the Russian principality of Kiev, formerly a part of the Chazar territory."¹

And so we might trace, in authority after authority, the steady and large-scale movements of Jews into Russia and Europe in general, and especially the Bosphorus, where Hadrian is supposed to have placed captives from Jerusalem² and where, in the eighth century A.D. they were "greatly increased by the arrival of many Jews from the Byzantine Empire. Toward the middle of the same century the Jews became practically the rulers of the country by the conversion to Judaism of Bulan, the king of the Chazars."³ "The Crimean Jews were Greeks in language, customs, and social life, and enjoyed equal rights with their fellow citizens."⁴

Large-scale post-captivity migrations of the people of the Jewish nation into Central Europe are an established fact accepted by Jewish and other historical authorities alike. Only the surface of the abundance of evidence that is to be found on the subject has been touched. I have indicated something of the complexity of these migratory

¹ Ibid., art. "Russia".
³ Ibid., art. "Bosporus".

² Ibid., art. "Bosporus".
⁴ Ibid., art. "Crimea".

movements, showing that right up to the last days in the bitterly-contested history of the nation, large numbers of Jews migrated to, or were deported into, regions adjacent to the gateways into Europe through the Caucasus, through which they passed in large numbers for some centuries into the Christian era. Out of any comprehensive analysis of all the ethnic data available there is bound to come one inescapable conclusion, that just as the Idumeans became part and parcel of the Jewish nation after their amalgamation with it in the time of John Hyrcanus, so too they became an integral part in its enforced migrations towards the Caucasus, and subsequently into Central Europe whither they carried Hellenism, of the spread of which, Professor C. S. Coon, of Harvard, has written: "The second Jewish diaspora was the stream of migration of Jews which followed the expansion of Hellenism; it began with Alexander and his successors, and continued under the Byzantine Empire. Although the Jews spread to the entire Hellenistic and Byzantine worlds, there were two main centres . . . in which these Hellenistic Jews were concentrated: (a) the Balkans, and (b) the northern shore of the Black Sea. Both of these Jewish centers were established well before the Christian era."¹

Central European Jewry may therefore be safely identified not only as the offspring of the broken House of Judah, but also as the literal progeny of the Esau-Edomites who desecrated the later Jewish nation. This is a fact of profound significance and seems to offer an explanation of the many contradictory elements in the history of the modern Jewish people. On the one hand we have the Sephardim, of the orthodox religion, who claim to be the "aristocracy" of modern Jewry; they look down upon the Ashkenazim, or Central European Jews, as an inferior people, and consider their departure from the orthodox religion as impious: "they considered themselves as a superior class, and for a long time their co-religionists, on whom they looked

¹ Coon, *The Races of Europe*, pp. 437-8; Macmillan, N.Y., 1939.

down, regarded them as such. . . ."¹ "Although the Sephardim lived on peaceful terms with other Jews, they rarely intermarried with them; neither did they unite with them in forming congregations, but adhered to their own ritual, which differed widely from the Ashkenazic. . . ."² ". . . The Sephardim cling more to the letter of the Talmud, and they have not completely accepted the edicts of the various Ashkenazic synods. Thus, among some Sephardim, polygamy and the levirate marriage (Yibbum) are still practised."³

The profound difference between the Ashkenazic and Sephardic Jews seems to have found a reasonable historical explanation in the strong Idumean element of the former, coupled with the addition of large numbers of proselytes from those parts of modern Russia which once formed the Empire of the Chazars.

The vast religious differences between the Sephardim and the Ashkenazim are paralleled by their political aspirations. With respect to political Zionism it may be said that orthodox Jewry considers it impious to attempt to anticipate the Divine decree to return to Palestine, for it is believed that God will restore Israel and Judah to the Holy Land in His own good time, and that it is wrong to try to force the issue. "But the outward condition in which the Jews lived so many centuries made it impossible for them to think of realising in fact that which they hoped and prayed for. The supernatural accessories with which theology had clothed the idea of the restoration also palsied any effort that might have been made. The Deity was supposed to lead the way; and the hand of man inert."⁴

The late Henry Morgenthau, the prominent American Jew, of German birth, a leader of his community, American ambassador to Turkey, and head of President Wilson's Commission to investigate the alleged pogroms of the Jews of Poland following the Armistice in 1919, con-

¹ Jewish Encyc., 1925 ed., art. "Sephardim". ² Ibid.

³ Ibid., art. "Ashkenazim".

⁴ Ibid., art. "Zionism".

demned Zionism in no uncertain terms in his book *All in a Life-Time*:

“Zionism is the most stupendous fallacy in Jewish history. I assert that it is wrong in principle and impossible of realization; that it is unsound in its economics, fantastical in its politics, and sterile in its spiritual ideals. Where it is not pathetically visionary, it is a cruel playing with the hopes of a people blindly seeking their way out of age-long miseries. These are bold and sweeping assertions, but in this chapter I shall undertake to make them good.

“The very fervour of my feeling for the oppressed of every race and every land, especially for the Jews, those of my own blood and faith, to whom I am bound by every tender tie, impels me to fight with all the greater force against this scheme, which my intelligence tells me can only lead them deeper into the mire of the past, while it professes to be leading them to the heights.

“Zionism is a surrender, not a solution. It is a retrogression into the blackest error, and not progress toward the light. I will go further, and say that it is a betrayal; it is an eastern European proposal, fathered in this country by American Jews, which, if it were to succeed, would cost the Jews of America most that they have gained of liberty, equality, and fraternity.”

Sir Ronald Storrs, who has served the British Government in the Holy Land for many years, has pointed out that Zionism has been opposed by important sections of the Jewish community in Palestine itself:

“The religious Jews of Jerusalem and Hebron and the Sephardim were strongly opposed to political Zionism, holding that God would bring Israel back to Zion in His own good time, and that it was impious to anticipate His decree.”¹

It was long ago pointed out by Lord Balfour that true Zionism has no political character:

“The Zionist organisation has no attribution of political powers. If it uses or usurps political powers it is an act of usurpation.”²

¹ *Zionism and Palestine*, Penguin Series, 1943, p. 36.

² *Speeches on Zionism*, 1928, p. 47.

Another prominent American Jew who has voiced his opinion against political Zionism is Lessing J. Rosenwald, who in *Life*, 28th June 1943, stated:

“Great numbers of Americans of Jewish faith do not consider the establishment of a National Jewish State in Palestine, or elsewhere, to be a part of a constructive or desirable solution of the post-war Jewish problems. In the United States this opinion is held by an organization known as the American Council for Judaism, Inc., while in England an organization maintaining a similar viewpoint is known as the Jewish Fellowship.”

Dr. I. M. Rabinowitch, O.B.E., a Jewish physician attached to the Montreal Hospital, in his denunciation of Political Zionism in the *Montreal Daily Star* (7.10.46), has stated: “Throughout the centuries, since the destruction of the Temple of Jerusalem, rabbis have repeatedly and repeatedly drawn attention to the fact that the Jews are a religious community only; that Zionism is a symbol only of Israel’s future and of that of mankind’s in general; that if ever there was a re-awakening in all its adherents of an endeavour to again become a political nation, it would be committing suicide; that the Jew must never forget the oath taken at the time of the Exile, that he will not only never attempt to re-enter Palestine by force, but that it will never even resemble force. I have just quoted verbatim, from the Talmud (Ket. 110b: 111a).” Political Zionism is not favourably countenanced by orthodox Jewry; and it is worthy of note that in the present distressful and disgraceful turmoil and agitation Sephardic, or Spanish, Jewry is silent. The agitation comes almost exclusively from Central European, or Ashkenazic, Jewry and its powerful offspring in America.

Despite the abominable atrocities perpetrated against Ashkenazic Jewry in recent years, it still holds a large majority over the Sephardic section; and it is worthy of mention that American Jewish immigrants derive largely from the regions of Central Europe. “The Ashkenazim in-

clude the descendants of the German and French Jews who after the expulsions from France, migrated into Prussia, Poland, and other countries of northern, central and eastern Europe, as well as the majority of Jews now residing in the Americas, England, and South America.”¹ “About 92 per cent of all Jews or approximately 14,500,000 are Ashkenazim. Until the 18th century the Sephardim were numerically superior. . . . Other causes for the dwindling of the Sephardim are their pride which makes them reluctant to intermarry with the Ashkenazim, and their inability to adapt themselves to unpleasant economic restrictions as easily as their Ashkenazic brethren.”²

All this is of great significance. It is known that the agitation and backing (financial and otherwise) of modern political Zionism are from two main sources—Central European and American Jewry, both of which may be identified with Esau-Edom; and that the “aristocracy” of modern Jewry, the Sephardim, hold themselves singularly, and piously, aloof from such.

It is worth noticing that many teachings, repulsive to the orthodox Jew, have emanated from Ashkenazic Jewry. Those of Karl Marx are perhaps the most notable example; and his doctrines bring to mind the “sad heresies” already mentioned as disturbing the Priesthood of the Jewish nation. Dr. Rabinowitch has mentioned the name of yet another, Moses Hess, who contributed to the establishment of Political Zionism:

“Political Zionism, on the other hand as may be seen from its early history to this day, is non-Religious in character. As Political Zionists have repeatedly affirmed, a person born a Jew, may be an atheist and still be a loyal Zionist. Moses Hess, author of the historic and economic basis of Political Zionism was an anarchist, who both in writing and on the platform, propagated the theories of the Proudhon school of anarchy. Theodor Herzl was a renegade Jew . . . and, in Tel Aviv, Palestine, the only almost completely Jewish city in the world,

¹Universal Jewish Encyclopaedia, 1943 ed., art. “Ashkenazim”. ² Ibid.

one may see violated flagrantly and daily, by Political Zionists, most fundamental Jewish Laws, in complete disregard of the feelings of their Orthodox Jewish neighbors. There are observant Jews amongst the Political Zionists—the Mizahi—but they are a small group.

“The aim of Political Zionism is a Jewish State. Religious Zionism is thus motivated by piety, whereas Political Zionism is propelled by a material nationalism, though of different degrees.”

The names of Mendelssohn and others might also be mentioned among those of the ‘revolutionary’ thinkers who paved the way for Zionism in Europe.

The displacement of the Czarist régime by the modern Jewish Communism was—as has been pointed out by the late Victor E. Marsden, Russian correspondent of the London *Daily Telegraph*, and translator of *The Protocols of the Learned Elders of Zion*—followed by a dictatorship of 545 members, of whom 447 were Jews. The full list is also given in *The Revealer*, Wichita, Kansas, 15th August 1934.

Communitistic and atheistic (Ashkenazic) Jews form no small proportion of those who have been allowed to enter Palestine since the first World War, and it is to these elements that terrorism and violence may be attributed, and which acts have incurred a strong, and lately violent, reaction on the part of the more moderate element. The terrorists have done what no other power could do—divide Jewry against itself. One of the acts of covetousness on the part of the terrorists is to broadcast over their secret radio transmitter the announcement that “Transjordan is included in our plan of conquest.”¹ It will be recalled that Transjordan and Syria both lie within the Promised Land. The acquisition of Palestine is but a beginning.

Much has been written of the immediate political aspects of the Jewish question in the columns of the *National*

¹ *Daily Mirror*, 20th February, 1947.

Message, and it should be an invaluable aid to be able to discern in modern politics the struggle, not only between Esau-Edom and Ten-tribed Ephraim-Israel, but also between Esau-Edom and true Judah. It seems that Esau, masquerading under the name of Jew, is proving to be intolerable to the Jews themselves. The Book of Revelation long ago exposed this false element, describing them as "them of the synagogue of Satan, which say they are Jews, and are not, but do lie" (iii, 9).

In concluding this study it may be said that present events are following the pattern of the siege of Jerusalem from A.D. 66-70, when the Idumeans, by their rapine and numerous depredations, forced the Jews to turn against them, while they also set upon the Jews, creating havoc which only terminated in the desecration of the nation at the hands of the seed of violence.

CHAPTER IV

THE JEWISH QUESTION IN PERSPECTIVE

EMPHASIS has been laid upon the identification of Idumean, or false Jewry, in the world to-day. This should not be allowed to distort our conception of Jewry as a whole. We know of no evidence indicating that more than a part of modern Jewry is of Edomite origin; our data point to this element being mainly, but perhaps not entirely, contained in the Ashkenazim, or Central European Jews, whose numbers increased, especially in the eighth century A.D. and thereabouts, through the proselytising of the Khazars, a people of obscure, but probably Asiatic, non-Semitic origin. The Edomite element may, for all we know, be a minority among the Ashkenazim, among whom we must also allow for the existence of a proportion, as indicated by anthropological and historical data generally, of people who might claim descent from Judah. Ashkenazic Jewry is thus comprised of three elements of not exactly

known proportions: (a) those of Judahite descent; (b) those of Idumean origin; (c) proselytes of other origins.

Although it may be that the Edomite element in Ashkenazic Jewry comprises only a minority, it is certain, as we have seen from anthropological data, that those of the tribe of Judah are so,¹ and that the religious principles and practices of the latter have been rendered ineffective by the former. Political Zionism is not countenanced by orthodox Jewry, as is clear from statements by Jews themselves, but it is now a creed forced upon the Ashkenazic multitude by the minority in control.

Ashkenazic Jewry, now estimated to comprise at least 92 per cent of world Jewry, vastly outnumbers the Sephardic, or Spanish section, which, together with Yemenite, Bokharic, and numerous other Jewish communities, make up the remaining 8 per cent. The counsels of these are scarcely audible against the Ashkenazic roarings.

Among the Sephardic section I have not been able to trace continuously in history an Edomite element; although it may be that it is present, for as the *Jewish Encyclopedia* says: "Many members of the Chazarian royal family emigrated to Spain . . ."² Idumeans may have accompanied them.

Orthodox Jewry has always adhered strongly to its religious principles. We must not forget that the Christian church owes this deeply religious people an inestimable debt for having preserved and transmitted the books of the Old Testament, at a time when our own Ten-tribed ancestors were still steeped in the superstitions and idolatry of Samaria. The first Christian missionaries derived from the Jewish nation. Truly Jewry had, as Paul states, every advantage over rebellious Israel; but this happy situation became one of tragedy through allowing the "traditions of men" to stand alongside, and even superior to, the Word of God, to form the Judaism to

¹ See data in my article in *The National Message*, 29th March, 1947, pp. 94, 95.

² Art. "Chazars".

which orthodoxy clings so fervently. In view of the zeal with which orthodoxy observes its religion, it is difficult to comprehend how *professed* members of Jewry have become supporters of activities which are considered heretical by some of their spiritual leaders. If, however, as I have pointed out, there is within Jewry as a whole an alien element which is false to it, and working against the true descendants of Judah, the seeming discrepancies and contradictions may find an explanation in this duality. That is to say, within the modern Jewish people are two elements: (a) Pious, godly people, probably direct descendants of the tribe of Judah and their adherents, who cherish their Judaism which is a combination of the Old Testament religion distorted (as Christians believe) by the traditions of men. With these the Christians have much in common, and we owe much to them, as already stated. (b) An alien element, among which are the Idumean-Hittites, masquerading as the true seed of Abraham and seeking to expel the direct descendants of Jacob. In some such light it may be possible to appreciate the seeming contradictions of Jewish history, as in the case of one being both a Jew and a Communist. Obviously a truly orthodox Jew cannot be a Communist, for the principles of the two are opposed.

The Herodian Sadducees were, in some respects, the forerunners of the modern Communists; their philosophies are not unlike in some details. With this in mind it may be possible to appreciate the words put into the mouth of the Jew Sidonia by Disraeli in his political novel *Coningsby*:

“You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews; that mysterious Russian Diplomacy which so alarms Western Europe is organised and principally carried on by Jews; that mighty revolution which is at this moment preparing in Germany, and which will be in fact a second and greater Reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews.

who almost monopolise the professorial chairs of Germany. Neander, the founder of Spiritual Christianity, and who is Regius Professor of Divinity in the University of Berlin, is a Jew. Benary, equally famous, and in the same university is a Jew. Wehl, the Arabic professor of Heidelberg, is a Jew . . .” (chap. X).

The works of the Inquisition were certainly not in keeping with the Law venerated by orthodox Jewry, and were directed against the Jewish community itself; they are, however, reminiscent of the violence of the Edomites who sought to destroy Judah; and it is worthy of notice that we have traced the Herodian family to Spain, although we have not been able to follow its history there.

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

I have traced Edomites both into Spain and Central Europe. Perhaps even an Idumean origin was behind the terrible atrocities committed under the totalitarian Hitler regime, whose propagandists chose the “honest, hard-working peasant Esau” as an ideological type in contrast to the “sly, clever trader” Jacob. The following is from an article in the *Schwarz Corps* (2.2.40) in which the history of the English people is likened to that of Israel, where isolation from the world around has helped to produce (or should it have been “preserve”?) a unique mentality:

“Isolation on their island of the English people created the same conditions, the same ‘line of breeding’. It was not the honest, hard-working peasant Esau who was able to give life to a long line of descendants, but his brother Jacob, the sly, clever trader who burst the fetters of the modest island to sail the seven seas as a haggling merchant learning the art of making others work for him. And by constantly marrying only the daughters of those who attained success by the same

methods, he stamped on the British peoples those characteristics that are so closely related to those of the Jews."

The Nazis indeed seem to have been a spiritual, if not a literal, progeny of Esau; and they have certainly sought to destroy Judah and Ephraim-Israel. The very name "nasi" is Semitic, and is used over a hundred times in the Bible for a "captain", "prince", or "ruler". The reputed half-Jewish (Idumean?) origin of Adolph Hitler's father (Schicklgruber) is well known, but it is only half-told in the *Encyclopaedia Britannica* (1946).

Central Europe has been a prolific source of contradictory elements in Jewry, and this can only be explained through a duality within that people: the false seeking to destroy that cherished by the other. Communism, the product of Marx, and allied teachings, promulgated and supported by numbers of Jews, are odious to the orthodox, who are deeply religious and venerate the teachings of the Old Testament. The two elements are quite incompatible; and it is only with the pious, religious element of Jewry that Christians have anything in common in their acceptance of the Old Testament and their belief in a divine, as distinct from a Herodian, Messiah.

Sephardic Jewry has tended to be less heterodox than the Ashkenazic section. If anything, it might seem that the former has been a moderating and stabilising influence on the latter, for, once in the majority, the Sephardim were driven by persecution (the Inquisition in particular) into Central Europe, whereupon they became known by the Ashkenazic name, which is essentially geographical.

There can be no reasonable doubt of the *Palestinian* origin of the Sephardic Jews as a whole; this is more than may be said of a large portion of Central European Jewry. The history and traditions of the Sephardim are consistent and seemingly reliable in this respect. It does not follow as a necessary corollary that all Spanish Jews are of Israelitish descent, although perhaps they may all (with the exception of a minority of proselytes of later historical

times) be identified with either the pre-captivity House of Judah or the post-captivity nation of the Jews.

Here it may be well to digress for a moment to explain the exactitude with which terminology should be used when referring to Judah, tribe of Judah, House of Judah, Jerusalem, Jews, nation of the Jews, for much hangs upon the issue, and confusion has risen from careless use. The histories of and prophecies relating to the people referred to in the use of these expressions may be, and frequently are, entirely different and not interchangeable.

JUDAH (1), *the man*.

Judah was one of Jacob's twelve sons; and as such the name may refer to him alone.

JUDAH (2), *the tribe*.

Judah was the ancestor of the *tribe* bearing his name, which is at times used to refer to it specifically. The tribe was never to be destroyed.

JUDAH (3), *the House or Kingdom*.

Part of the tribe of Judah, joined by Benjamin and some Levites, formed the kingdom or House of Judah. It absorbed a Canaanite element from earlier inhabitants of Jerusalem. Rehoboam was first king of this combination, and Zedekiah its last, in whose time the "House" or "kingdom" was destroyed for ever, as typed by Jeremiah's broken vessel (Jer. xix). Its "good figs" were to be preserved for ever, but its "bad figs" were to be destroyed (Jer. xxiv).

JUDAH (4), *that disappeared*.

The Bible record contains the continuous history of the Pharez portion of Judah only. That of Zarah- and Shelah- Judah is not recorded, and it does not appear that their people continued with those Israelites who entered Palestine under Joshua. They are never stated in the Bible record to have formed a part of the *House or Kingdom* of Judah, although they were of that *tribe*.

JERUSALEM.

The pre-captivity inhabitants of Jerusalem were originally Jebusites, Amorites, etc., enumerated earlier. To a certain extent they were absorbed by the House of Judah, and the "inhabitants of Jerusalem" receive special mention by the Old Testament prophets, in distinction to the rest of the *House of Judah*, especially in the Book of Jeremiah.

Prophecies to Jerusalem and its inhabitants are distinct from those to Judah as a whole, i.e. as in Jeremiah's cursing of the "bad figs" of Jerusalem, and promise of blessing to the "good figs" of the rest of Judah (Jer. xxiv).

The post-captivity inhabitants of Jerusalem, as explained in earlier articles, were joined by Hittites, Egyptians, *Edomites*, etc., who did not go out in the captivities. They were joined in the nation of the Jews. Our Lord referred to them in the New Testament, and to their pre-captivity counterparts.

JEWS.

A post-captivity people, whose name was derived from that of Judah *after* the return from Babylon, as we have shown. The name was applied:

(a) To the great dispersion of Judah which did not return from the Babylonian captivity. These *Jews* were largely genuine Judahites. Their descendants migrated far and wide, to Europe and Spain in particular.

(b) To the people of Judah, Benjamin and Levi who returned to form the *nation* of the *Jews* which lasted until A.D. 70, when it was, like the earlier House, or Kingdom, of Judah, destroyed for ever.

(c) To the many proselytes: Idumeans, Itureans and others who became joined to the Jewish nation.

(d) To the remnants of (a), (b), and (c) after the destruction and scattering of the Jewish nation, when they all became indistinguishable, and joined by further proselytes

from among the Khazars, Indians, Chinese, Negroes, etc.: the modern Jews.

From the foregoing it should be evident that to speak of the Jews as though racially they constituted the whole of modern Judah may be grossly misleading. There is no evidence to show that the Zarah- and Shelah-Judah peoples have ever been known by the name of Jew. It is possible that non-Jewish branches of Judah gave their names to such places as Jutland (ancient maps bear "Iutæ Tabulæ") and Edinburgh (Iudenburgh). It has been pointed out that the isle of Lewis preserves a form of the name of Levi; it has, as far as we know, no Jewish associations, but together with other places bearing names such as Hebrides, Iberus River and Iberia (Spain), Hebrus (Greece), etc., may have an association with the Hebrews or Habiru. The Judahite king-lines of Crete, Greece, and Troy are also non-Jewish.

It would also be wrong to imply that the whole of Judah became engrossed in the Jewish religion, which now venerates the Talmud. The branches of the family above indicated may not have had any knowledge of Judaism; and it is certain that the Cretan, Greek, Dardanian and Milesian branches of the family followed mythological religion not unlike that of the ten-tribed Kingdom of Israel, whose descendants they have joined in accepting Christianity.

It is erroneous to speak of modern Jewry as the House of Judah which was the Kingdom of Judah, destroyed by Nebuchadnezzar and never reconstituted.

It is wrong, too, as we have shown, to speak of modern Jews as a nation. Their nation was destroyed by Titus in A.D. 70, and has not been re-established. It was affirmed by the Pittsburg Conference of Reform Judaism, November 16th-18th, 1885: "We consider ourselves no longer a nation, but a religious community only; and we therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of

any of the laws concerning a Jewish state" (Jewish Encyclopaedia, art. "Zionism").

While one should not refer to all Judahites as Jews, it is equally erroneous to identify all Jews as Judahites, for the reasons given earlier. The Idumean progeny of Esau, although absorbed by the Jewish nation, were never part of the *kingdom* of Judah and had no origins in the *tribe* of Judah. Nor have the many converts to Judaism since the destruction of the Jewish nation any descent from Judah. We have already mentioned the Khazars of European Russia; we might also enumerate a host of others—the black Jews of Malabar, Abyssinia, Nubia, the Gold Coast; the Mongoloid Jews of China, and so on.¹ The modern racial composition of the Jews is highly complex; and the words of the *Encyclopaedia Britannica* are a fitting summary: "Jews . . . The name came to mean the followers of Judaism, including in-born and proselytes, the racial signification diminishing as the religious increased" (1946 ed.).

Racially the Jews are greatly mixed: they are linked together by cultural bonds only. "There can be no Judaism without Jews; that is a truism. It is equally true that there can be no Jews without Judaism" (Rabbi Dr. Mattuck, in the *Liberal Jewish Monthly*, January 1943). The last part of this statement is most important: the abandonment of Judaism by an individual means the extinction of a Jew.

The term "Jew" has no racial significance to-day. It is sociological, and bears reference to belief only. Even here it should be noted there are differences of religious belief, ranging from orthodox to liberal, atheistic and Communist, with the extremes, as in the case of Pharisees and Sadducees being spiritual enemies; we have the recent denunciation by Dr. Rabinowitz of Political Zionism to illustrate this point.

¹ Prof. Alan Godbey's book *The Lost Tribes a Myth* (Duke University, Durham, N.C.) is an excellent work on these communities.

Exact differentiation of this kind has been mistakenly identified as a form of modern "anti-Semitism". Nothing could be more false. It is an analysis, presented with a more charitable intent to bring about a realisation of exactly who and what are the literal descendants of the people of Bible history. It is no more uncharitable to point out that there are proselytes among Jews who may be descended from the tribe of Judah than to say that we have coloured converts in our Christian Church. It was and is the aim of the Jews to convert people. The same is true of the Christians. Conversion of a non-Israelite to the Christian faith does not make him an Israelite: it makes him a Christian. The statement of Paul that "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Col. iii, 11), is a statement of spiritual equality; but biologically, Christians are still male and female, negro and white, etc. Washing, or rinsing, in the symbolic Blood of the Lamb (or the juice of the blue grape) does not change our bodies, but it whitens our *garments*. The desire of Christians is to convert both Jew and Gentile, not to exterminate them. Conversion to the Jewish faith does not make a Judahite: it makes a Jew. The conversion of a Jew to Christ means his ceasing to be a Jew; but if he is descended from Judah his conversion to Christianity will not alter his being a Judahite.

The acceptance of Christianity by the Jews, although it means the extinction of Jewry, must always be a purely voluntary act, and can never be termed "anti-Semitism". Our desire is to bring about the realisation on the part of the Jews themselves, of exactly who and what they are; that they have misconstrued the facts of history; and that, by readjusting themselves in accordance with those facts, they have an opportunity of partaking with us in a combined and glorious heritage.

We have shown that the Jews are not all Israel; that they have an element within them that is false to that

which their orthodoxy holds dearest. It is certain that, generally speaking, the religious element, rather than the false, is related to the Celto-Saxon peoples through a common parentage. Of our Israelitish kinship there is no doubt. Of our common acceptance of the Law and the Prophets and of our belief in a Messiah there is also no doubt. This much we hold in common. But from here our spiritual differences commence, and with them begins our mission to Jewry.

OUR MISSION

Briefly, we contend that the parting of the ways between Christian Celto-Saxondom and orthodox Jewry begins in the identification of the Messiah. Both believe in *a* Messiah; we believe He is Jesus Christ, Who has come; they believe in another, yet to come. We say that, misled by their "traditions of men", they failed to recognise Him nineteen hundred years ago; and that in so doing they have proceeded in darkness, frustration and sorrow ever since. We invite them even now to re-examine the Scriptures and historical evidence; if they do so honestly they may be led to see their tragic error and even now correct it—it is never too late to do so, but the sooner the better.

Orthodox Jewry is aware that no blessing and birthright are to be enjoyed other than in Messiah. So let them come and join with us in the blessings and the birthright which we, Ephraim-Israel, hold. But let them be rid of that element in their midst which is trying to obtain the inheritance and blessing by violence. The invitation is genuine and sincere.

CHAPTER V

ESAU IN PROPHETIC ALLEGORY

THE revelation of Esau-Edom in modern Jewry illuminates important prophetic allegories. In keeping with an already existing usage of tribal and national symbols, prophecy often portrays the future in a form of picture-language. We know that each tribe in Israel had its particular banner: that of Ephraim bore a bullock;¹ that of Manasseh a unicorn;² and so on. Just as each province in a dominion to-day has its particular emblem, and the whole dominion in turn has its own standard, so too, while each tribe in Israel had its banner, each kingdom or house had its own insignia. Thus the cedar was the symbol of royalty (i.e. the House of David); while the lion was the particular symbol of the tribe of Judah. Ezekiel xvii portrays the removal of a branch of the House of David in the allegory of the transplanting of a tender twig from a topmost branch of the cedar tree.

The grape vine was the emblem of Ten-tribed Israel; the fig tree was that of Judah; the olive was for all Israel:

“For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant” (Isa. v, 7).

“Thou hast brought forth a vine out of Egypt . . .” (Ps. lxxx, 8).

“Israel is an empty vine” (Hos. x, 1).

“ . . . two baskets of figs . . . one basket had very good figs . . . the other basket has very naughty figs . . . Like these good figs, so will I acknowledge them that are carried away captive of Judah . . . and as the evil figs, which cannot be eaten . . . so will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem . . . to be removed . . . for their hurt . . .” (Jer. xxiv; see also xxix, 17).

¹ Jewish Encyclopaedia, art. “Ephraim”. ² Ibid., art. “Manasseh”.

“The Lord called thy name a green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

“For the Lord of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah . . .” (Jer. xi, 16, 17).

Similarly, the thorn stood for the people of Canaan, and is used as the emblem of the inhabitants of Shechem on the occasion of Jotham’s remarkable parable of the trees which sought a king: they went first to the olive (all-Israel), then to the fig (Judah), and then to the grape (Ten-tribed Israel), and finally to the Shechemite bramble of Canaan, saying, “Come thou, and reign over us” (Judges ix).¹

In the case of Edom, we find this people attempting to usurp the rights of Israel and to destroy her. Edom’s poisonous sap, infused into the nation of the Jews, made it sterile for ever, so that it bore no fruit—in this case figs. How dreadful a scene is laid before our eyes in the drama of the barren fig tree—already unfruitful, it was further blasted by our Lord’s rebuke, henceforth to wither up and die.

Whilst joining with the fig tree as a fatal growth, Esau has also posed as the vine. Prophecy seems to have exposed the masquerade. Israel is the vine of the *Lord’s* vineyard, and none other; Esau, the false vine, can only be the “vine of the earth” portrayed in Revelation xiv as being trodden out in the winepress of the wrath of God Almighty by none other than our Lord Himself. The picture is terrible to behold:

“. . . and the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

“And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.”

¹ The division between Israel and Judah is apparent even in this early time.

In this time, the end of the age, we are witnessing the great Russian sickle's being thrust into the Apocalyptic or Roman "earth". Russia has been behind the movement of illegal Jewish immigrants into Palestine, whose underground activities have been known operationally as "Grapevine". Now that the proclamation of the Jewish State has been made, the truth of Russian sponsorship has been revealed. Sydney Smith's exclusive report to the *Daily Express*, published 15th July 1948, after his visit to Palestine, reveals that the Jewish heavy bomber group then in Palestine, is to operate from "leased bases" behind the Iron Curtain", whilst the fighters are Messerschmitts built in Czechoslovakia under Russian license, and are capable of outflying and outgunning the Spitfires of the Egyptian Air Force.

If there be any of Judah drinking of the "vine of the earth", let them arise and depart from their carousal while there is yet time. There seems no sign of repentance on the part of Esau-Edom in Jewry to-day. Therefore let Judah depart from Jewry and join with his brethren of Israel in the house of their father. The inheritance is ours, and it is a goodly place having many vines and fig trees already in it. He who would enjoy it may not enter it as a thief, over the wall, but he may enter it through the ever-open Door, which is Christ.

CHAPTER VI

ESAU, THE MAN OF SIN

MANY attempts have been made by theologians in the past to identify the "man of sin" of 2 Thessalonians ii, 3. Paul tells us that he will be revealed in due course. The time of his revealing is indicated both as preceding the coming of the day of the Lord which will close this dispensation, and as coming in conjunction with, or following, a great "falling away". Now the falling away could hardly come,

unless it in turn had been preceded by an establishment of that from which the falling away must take place.

The "falling away" is generally agreed to be from the teaching and searching after the Christian way of life; and there is, perhaps, good reason to think that we are now in that process. The present condition of our churches and the people as a whole is a marked anti-climax to the great evangelical and missionary age that is, unfortunately, now past. If this be so, we may not be far from the time for the revealing of the "man of sin".

Paul gives us certain clues whereby this being may be identified, for, after stating what should come to pass in the future, the Apostle suddenly refers back to the events of his own day and informs us that the "man of sin" was even then operating. Presumably the Apostle's words were written *circ.* A.D. 52-54,¹ which was over fifteen years before the destruction of the Temple in A.D. 70. This time-element is important, for we read:

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (v. 4).

This "man of sin" had also been in power for a considerable period, for not only was he carrying on his vile work at the time of the writing of this Epistle, but his activities had been exposed by Paul verbally to the Thessalonians when the latter established their church, which may have been in A.D. 52:

"Remember ye not, that, when I was yet with you, I told you these things?

"And now ye know what withholdeth that he might be revealed in his time.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming . . ." (vv. 5-8).

¹ Wm. Smith's *Dictionary of the Bible*.

Now, providing the necessary details are available, an analysis of the history of the period concerned should show us who the man of sin was. Paul's words show that:

1. The man of sin was opposed to all that was called God, or that was worshipped;
2. he exalted himself above all that was called God or that was worshipped;
3. so that he as God sat in the Temple of God;
4. shewing himself that he was God.

All these points have to do with the worship of Israel in association with the Temple. Shortly before this time, the vile Herod had slain the last of the Aaronic line, which in the High Priesthood stood for "all that is called God, or that is worshipped". The Aaronic Priesthood was hereditary, and symbolised all that is highest; Herod blasphemously placed himself above that priesthood both by destroying it and by appointing his own base puppets in its place. His son, Herod II, "that fox", continued his father's blasphemies, and brought our Lord before the high priest Caiaphas, an infidel of the Sadducee persuasion which did not believe in the life after death. In Paul's day, this same family was in power, and by their toying with the sacred offices of the Temple they proclaimed themselves above "all that is called God" in Israel.

It seems clear, then, that the Herodian rulers of the Jewish nation were the "man of sin", as each in turn came into power.

Now this view fits in perfectly with some of the references by our Lord to certain, but by no means all, of the Jews of His day. One section of His hearers boasted: ". . . We be Abraham's seed, and were never in bondage to any man . . ." (John viii, 33).

Now an Israelite could make no such profession; but an Idumean Jew could (the whole nation of the Idumeans had become Jews in the time of John Hyrcanus). The Idumeans were descendants of Esau and therefore of Abraham; they were also half-Hittite through Esau's

union with alien wives. Our Lord did not deny the relationship of these Jews with Abraham, but their own boast that they had never been in bondage may be taken to mean that they were not Israelites who had known bondage, but that they were Idumeans. He therefore replied:

“I know that ye are Abraham’s seed; but ye seek to kill Me . . . ye do that which ye have seen with your father . . . ye are of your father the devil . . . He was a murderer from the beginning . . .” (vv. 37-44).

Cain was a “murderer from the beginning . . .” whose strain may have persisted in the Hittite-Idumeans descended from Esau. Herod the Idumean also may have been the subject of reference here, for he was the spiritual father of a wicked party. He had slain the children of two years of age and under, in an attempt to destroy the Messiah; he had wiped out the Aaronic high-priesthood; he had married the erstwhile Aaronic high priest’s daughter, Mariamne, to gain a priestly affiliation, and then murdered her, as also his own wife and some of his own sons. He was also a member of the family that brought about the death of John the Baptist.

The Book of Revelation, written by the apostle John, but given by Jesus Christ, carries on the identity when it speaks of “them which say they are Jews, and are not, but are the synagogue of Satan” (ii, 9; see also iii, 9); members of the Satanic family were at that time in Pergamos, and may be indicated as responsible for the martyrdom of Antipas (ii, 12, 13).

This may be taken to suggest that the “man of sin” is not a single individual, but a succession of individuals, each performing his wicked function down through time, until in the end of the age the whole line should be exposed and revealed.¹ It seems, too, that the “man of sin”

¹ Bishop J. C. Ryle, in his *Expository Thoughts on the Gospels*, associates the fulfilment of Daniel’s prophecy concerning the abomination of desolation (Dan. xi) and our Lord’s prophecy of the

may be found in the line of Esau, the "profane person" who "despised" (Gen. xxv, 34) his divine birthright, and who, for so doing, was "hated" of God as stated in the last book of the Old Testament (Mal. i, 3), the theme of which is the final overthrow of Esau (before whom Jacob bowed "seven times") and the restoration of Israel.

final desolation of Jerusalem (Matt. xxiv; Mark xvii) with the final revelation of the man of sin.

On Matt. xxiv, 15-25, Bishop Ryle writes:

"But we must not suppose that this part of our Lord's prophecy is exhausted by the first taking of Jerusalem. It is more than probable that our Lord's words have a further and deeper application still. It is more than probable that they apply to a *second siege of Jerusalem*, which is yet to take place, when Israel has returned to their own land; and to a *second tribulation* on the inhabitants thereof, which shall only be stopped by the advent of our Lord Jesus Christ. Such a view of this passage may sound startling to some.* But those who doubt its correctness would do well to study the last chapter of the prophet Zechariah, and the last chapter of Daniel. These two chapters contain solemn things: they throw great light on these verses we are now reading, and their connection with the verses which immediately follow."

On Mark xiii, 24-31, the learned Bishop comments:

"The meaning of the abomination of desolation' in this passage has always perplexed the commentators. The most common view undoubtedly is that it signifies the Roman armies who executed God's judgment on the Jewish nation.

It may be questioned whether this interpretation completely fulfills the prophecy. I venture, though with much diffidence, to suggest that a more complete and literal accomplishment yet remains to come. The remarkable words of St. Paul to the Thessalonians appear to me scarcely to have received yet a complete fulfilment: He, as God, sitteth in the temple of God, showing Himself that He is God' (2 Thess. ii, 4). I own that it seems to me by no means improbable that a personal anti-christ, yet to be revealed at Jerusalem, may prove the final accomplishment of these words. I desire to avoid dogmatism on the subject. I only suggest it as a possible and probable thing."

"This part of our Lord's prophecy on the Mount of Olives is entirely unfulfilled. The events described in it are all yet to take place. They may possibly take place in our own day. The passage therefore is one which we ought always to read with peculiar interest."

* I think it well to say that Irenæus and Hilary among the Fathers, and Ferus in the sixteenth century, all refer the fulfilment of this part of our Lord's prophecy to the end of the world, when a personal antichrist shall appear. Hilary considers that the verse which speaks of "the abomination of desolation standing in the holy place" will be fulfilled by the rise of a mighty personal antichrist who shall be worshipped by infidels. In connection with this verse 2 Thess. ii, 4, deserves attentive study.

Esau purposed to kill Jacob (Gen. xxvii, 42). The progeny of Esau repeatedly sought to destroy Israel: after the Exodus; in the time of the siege of Jerusalem; in the time of Esther; they even tried to destroy the infant Christ; they pursued Him to the Cross; they destroyed the Aaronic Priesthood, and created their own heretical hierarchy above which they were supreme to symbolise that they were above the God of Israel.

It was the seed of Esau that blighted the Jewish Nation and usurped the name of Jew. There may be justification for the view that the seed of Esau became the first Jesuits, who were called "Jews", but whose order persecuted the Judahites of Spain in an attempt to destroy them.

The Protestant school of historical interpretation has long identified the "man of sin" with Rome. Perhaps there is reason for this, and the hand of Esau may be found in that power's many attempts to destroy and pervert Christianity in the past.

Several months after the above paragraph first appeared in the *National Message*, some of the late A. B. Grimaldi's rough notes which I was perusing revealed that, apparently from the early years of the Christian dispensation, Hebrews, according to St. Jerome, had identified Rome with the Edom of the prophecy of Isaiah xxi, 11, 12. Mr. Grimaldi's notes referred to the writings of the learned John Gill, D.D. (1697-1771), in which this interpretation receives a most remarkable comment. Dr. Gill perceived, quite rightly, that the literal Edomites had also been taken as a prophetic type of wickedness working against Christianity until the end of the age: that is to say, that the wickedness called by the name of Babylon is also to be identified with the activities of Edom; and that out of the system which might also be called Idumean through that association, shall be heard a call. In view of the fact that members of the Herodian family are known to have proceeded to Italy (and Rome), the interpretation may be

entirely correct, and may confirm the existence of a phase of Idumean activity that I had quite independently suggested in relation to the rise of the papacy and especially of the Jesuits in the place of the Pauline church. Dr. Gill's comprehension of the prophetic allegory is so profound and unique that I quote at length:

“The prophecy in our text is called *the burden of Dumah*: whether it respects the Arabians, particularly the Dumean Arabians, or whether the Edomites or Idumeans, is a matter of question; some think the former, because *Dumah* was a son of *Ishmael* (Gen. xxv, 14), and of him *Aben Ezra* and *Kimchi* interpret it here; and there was a place in *Arabia* called *Dumatha*: but others are of the opinion that the latter, the Edomites, or Idumeans, are intended; and the Septuagint version renders the words *the vision of Idumea*; and the Arabic version calls them a prophecy concerning Edom and Seir; and so *Jarchi* by *Dumah* understands Edom: and that rather the Edomites may be thought to be here meant, since a distinct prophecy concerning Arabia follows after; and because mention is made of Seir, which was inhabited by Edomites: *he calleth to me out of Seir*; or there was a cry out of Seir; one called from thence to the watchman, and asked him a question, to which he returned an answer, and also gave some advice. Now let it be observed, that this prophecy may refer to the time when Edom should *be a possession*, and *Seir also should be a possession* for his enemies; that is, be possessed by the Jews, as is foretold they would; and which was fulfilled before the coming of Christ, when the Jews and Idumeans were mixed together; and the latter, at least many of them, embraced the Jewish religion, and so had knowledge of the Messiah and his coming; and perhaps some of them savingly believed in him; and these, some one or more of them, or, however, the Jews that were in *Seir* or in *Idumea*, may be thought to be here enquiring after him, when they would come and put an end to the then present night of darkness and make the morning of the gospel-dispensation; and it may be further observed that, as *Esau* and *Edom* may be considered a type of antichrist, the Edomites may represent the antichristian party. *Jerom*¹ says that some of the Hebrews read *Roma* for *Duma* here, and

suppose that the Roman Empire is designed; and certain it is that nothing is more common with them than to call the Roman Empire, and *Rome* itself, *Edom*, and the Romans or Papists, Edomites.² Now, as in the darkest times of Popery, there were some that rose up as witnesses to the truth, there were others that embraced it; who doubtless enquired of the witnesses, the watchmen, when the night of Popish darkness would be over, and gospel-light break forth; and it is easy to observe that, a little before the destruction of *Babylon*, God will have a people in her whom he will call forth out of the midst of her, that they partake not of her sins, nor of her plagues;³ and these, sensible of the state of darkness they are in, may be supposed to be enquiring after latter-day-light and glory."⁴

It is clear from an analysis of prophecy that, just as Babylon is a type of wickedness, so too is Herodian Jerusalem which opposed our Lord in His first advent; thus, Jerusalem is also used as a type of the wickedness which, as tares among wheat, is attaining its fulness in the present age, in which it will be separated for destruction by a process of "threshing" described in the New Testament parables. The allegory of the literal siege and collapse of the once Holy City which became the vile world-city is finding its application in both the history of modern Jerusalem under political Zionism and in our tottering, corrupt, usurious economy which is equally linked with Herodian parasites in every conceivable phase of existence. The literal history of A.D. 66-70 is being re-lived in an economic analogy at the present time, from A.D. 1946-1950. In His first advent our Lord was rejected, and shortly afterwards the Idumean-Jewish nation was deservedly broken for ever; in the economic counterpart now being re-enacted it appears that the corrupt system of world-economy, under Herodian domination, is to be broken for ever. It may well be that the remnants of

¹ In loc.

² Vid. Buxtorf. Lexic. Talmud., col. 30, 31, etc.

³ Rev. xviii, 4.

⁴ This extract is from *Sermons and Tracts by the late Reverend and Learned John Gill, D.D.*, new edition, London, 1814, pp. 32, 33.

Judah still in Jewry will realise the betrayal that is being worked upon Israel by the Idumean element in control of their people, and will be forced to abandon their own false position as Jews and, through the nature of circumstances, to turn to Joseph-Israel (Ephraim and Manasseh, or Britain and the U.S.A.) for sanctuary and assistance. This may precipitate the fiery judgment prophesied upon Edom, in which "the house of Jacob (12 tribes) shall be a fire, and the house of Joseph (Ephraim and Manasseh) a flame, and the house of Esau for stubble . . ." (Obad. 18), for Israel is the Lord's "battle-axe and weapons of war" (Jer. li, 20).

There are indirect indications that Marxist Communism is of Idumean origin, for it is not the product of true Israelites; its doctrines are hand-in-glove with the philosophy of the Sadducees and Idumeans. Neither does Political Zionism emanate from true Judahites, for its teachings and present activities are abhorred by orthodox Jewry. The activities of the "man of sin" may now be sought in these quarters; and we may watch with interest the attempted installation of an anti-Christian bogus Jewish State for what may prove to be the culmination of the activities of this evil person when the counterfeit will be destroyed by the true which will follow:

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

"And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. ii, 9-12).

In the light of recent events in Palestine and of the proclamation of the new State of Israel, more Idumean than orthodox, the prophecies of Obadiah and Malachi assume a new importance:

“Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord had indignation for ever” (Mal. i, 4).

CHAPTER VII

THE FUNCTION OF ESAU-EDOM IN HISTORY

PERHAPS at times we are inclined to experience a spirit of bitterness against a people who have devoted themselves to the destruction of Israel and to the usurping of all that the Almighty held in store for her; but we should not feel so, for, if we would give due consideration to the matter, we should find that the people of Esau have been chosen, because of their wickedness, for our correction. This statement may seem something of a mystery at first, but it is not difficult to comprehend.

It was the desire of the nation of Israel to have her own way. To use a modern expression, she clamoured for the “right of self-determination”—and she got it. She had been given the Mosaic Code of national administration for her own well-being; but she threw it aside, and thenceforth she was to learn by bitter experience the fruits of disobedience.

The children of Israel broke away from the Mosaic Code, but they did so in two entirely different ways. The northern tribes of Israel openly confessed that they wished to secede from the House of David and the Mosaic law. There was nothing subtle in their declaration—it was blunt and forthright. They formed their own kingdom of the ten-tribed House of Israel; they accepted a new religion and constitution; the latter is referred to in the Scriptures as the “statutes of Omri, who caused Israel to

sin". Their new religion was not Mosaic; it was idolatrous; and although we do not know what it was like in exact detail, it is safe to infer that it had parallels in neighbouring lands with which archæology has made us familiar.

The Mosaic religion was one of covenant-relationship with God. The sign of the intent to preserve that relationship was circumcision. It is safe to infer that when the House of Israel wilfully broke the covenant they also ceased to keep the sign of its keeping, so that, contrary to general expectation, we need not look for it when trying to trace the descendants of the Ten Tribes.

In due course the calamities foretold by the Prophets fell upon the ten-tribed kingdom, and it was carried into captivity. In prophetic allegory this House is portrayed in the parable of the son who said he would not serve in the house of his father: that son was no hypocrite; he was honest; he went out, but later repented and came back to serve. This is the story of the "lost" tribes of Israel, the ancestors of the Celto-Saxon group of nations who, in the perils of a nomadic existence, were among the first nations to accept the Gospel and to become the servant nation and company of nations. It is the story of the Cymry, the Irish and the Scots; it is the story of the Anglo-Saxons and of the Goths, the last-mentioned being among, if not *the* first, to translate the Scriptures into the vulgar tongue.

The southern tribe of Judah enacted a history of an entirely different character. Judah is typified in the parable of the son who said that he would serve in his father's house, but did not. If Israel suffered from stubbornness and self-will, Judah laboured under hypocrisy. Judah vowed to keep the covenant with God, and retained the sign of circumcision. Judah remained with the House of David, and was joined by the tribe of Benjamin, to form the Kingdom, or House, of Judah. Instead of keeping to the Mosaic ordinances of religion and statutes of government which they had vowed to keep, Judah perverted the whole of this Divine system in the manner so strongly

condemned by the prophets, until, in the end, the sin of the stubborn northern House of Israel was not "half" that of this southern House. The priesthood, both civil and ecclesiastic, of Judah became corrupt; and their religion a mockery. If northern Israel openly worshipped brazen bulls, Judah professed the worship of Jehovah, but hypocritically practised otherwise.

The corruptions of Judah eventually brought about its downfall and the deportation of its people into Babylonia. But since they had vowed to keep covenant-relationship with God, they were given a new chance to do so. The Decree of Cyrus was issued, which permitted all the people of Judah who so wished, to return and rebuild the Temple and the wall of Jerusalem. The 50,000 who returned formed the Jewish nation—a hierarchy, not a kingdom as before; but this proved no more successful than its predecessor. Admittedly, this little nation had much adversity to contend with; but small as it was, had it accepted its Messiah when He came, its fate might have been other than the destruction which came upon it.

In each of the judgments which came upon the Houses of Israel and Judah and upon the later Jewish nation, their fate was deserved. In the case of the northern House of Israel, the nations round about were its rod of affliction for many centuries to come in what are known as the "Times of the Gentiles". But in the case of the House of Judah and its offspring, the Jews, the medium of correction proved to be the Idumeans, who are also used in this, the end of the age—that is to say, in the passing of the Times of the Gentiles—to rid the House of Israel of their usurious economy.

As typified in the allegory of Jeremiah's broken potter's vessel, the House of Judah had assumed a set and evil form which could not be altered apart from its complete shattering. It was shattered, never to be reconstituted. The establishment of the Jewish nation out of that broken House gave Judah the opportunity to become a

missionary people to all the world, and especially to the scattered Ten Tribes of the erstwhile northern House. Numerous individuals of the Jewish Nation did take up the glorious task of spreading the Gospel; but as a whole the nation did not do so: it clung to its "traditions of men" established in earlier generations, and which were constantly being added to the Law of Moses. In such circumstances the Idumeans were permitted to carry the profanities of Jewry a step farther, and to contribute to the entire collapse of that nation. What Judah had done badly, the Idumeans made worse. Prophecy indicates that the activities of that nefarious people have continued to the present day for a specific purpose—of making the position of Judah in Jewry untenable. Even now we hear the crying-out of religious Jews against the activities of political Zionism which are a violation of the oath, taken at the time of the Babylonian captivity, never to attempt to return to the Holy Land by means of violence or anything resembling it; for they believe that God, in His own good time, will lead Judah back. This is the function of Esau-Edom: to drive Judahites from the false position which they have cherished from pre-captivity times.

In being driven from their false position, Judahites will find their only refuge in the presence of their brethren of the northern House of Israel. This House was typified by Jeremiah as the miry clay used by the potter. It was formed into a vessel which was marred; but it was still in the miry state and could be broken down and refashioned. Just as the potter fashioned a new vessel out of the soft clay, so, too, Israel would be reshaped into an unmarred vessel. In its reshaping, Israel was to incorporate Judah, for the House of Judah was to "walk" to the House of Israel, and to join with it as symbolised by the joining of Ezekiel's two sticks, the one for the tribes of Joseph-Israel in the hand of Ephraim, and the other for Judah. The two sticks were to become one. Since the birthright was Joseph's and not Judah's (1 Chron. v, 2), it is only by

this union that Judah may obtain its tribal portion which is but a part, and not the whole.

With respect to Judah, then, we may view the function of Esau as that of driving its remnants to join with Israel. This naturally involves the abandonment of Judaism and the acceptance of Christ, the Messiah so long rejected, yet so long sought, by Judah.

Esau has also a function towards the tribes of Joseph-Israel, or the rest of Israel under the ægis of Ephraim and Manasseh—Britain and the United States, neither of whom have abandoned their covetousness, the desire to obtain something for nothing. That evil desire is to-day underlying our own economic system; it is the love of usury. Britain legalised usury some centuries ago, and our modern system of usurious economy has been built up, accepted, and respected by the whole world. It is a monster of injustice, but it too served a purpose; for when our desire to spread the Gospel and to open up the world to Christian government slackened, the gold and treasures of the world were revealed to our selfish lusts, which were thereupon divinely used to open up new regions for the spreading of Christianity.

In the days of John Davis, men sought the North-west Passage as a means to carry the Gospel to the Orient; for Italy, Spain, and Portugal blocked our access to the east by the usual routes, and the papacy had forbidden our mariners to navigate their waters. Unfortunately, the desire to spread Christianity soon ceased to be uppermost, and men sought first, not to spread the Gospel, but to make themselves rich. But, happily, our cupidity was then used to advantage by the Almighty, so that in trading for furs, digging for gold, claiming and opening up new possessions, the way was opened for the missionary.

Perhaps we should say, fortunately for ourselves Esau is at work. As an evil power, he has used the evil we have legalised—usury—to gain control of world finance and to remove Israel-Britain from control of it. This will prove to

be his own undoing, for he is now unable to direct the usurious world-economy; and with Esau unable to control it, it will come to its ruin for our own salvation. It is the function of evil Esau-Edom to save us from ourselves. As a nation we would prefer to have our poor for ever with us, as in the case of the Jewish nation, rather than abandon unjust increase for a just economy.

Britain has lost, and the United States is now in the throes of losing, control of that which they cherish most dearly—this age-old usurious economy. And we have to thank Esau for taking it over. Britain succeeded in giving “integrity” to this world-economy so long as she could control it. But now she has lost control and the integrity has gone, for it is the one quality that pagan Esau—who is now in charge—does not possess.

CHAPTER VIII

ERSATZ ISRAEL

THE proclamation of the Jewish State of “Israel” has gripped the attention of the whole world. The Holy Land was promised to Israel of old only in so far as, under the guidance of the inspired utterance of prophecy, they accepted the Messiah in faith even before He had come to redeem them. By the details of that same utterance of prophecy, there was proof positive that Jesus Christ was indeed the Messiah.

It was for departing from this great faith, “once delivered unto the saints”, that Israel was cast out of the Holy Land, never again to possess it in unbelief. The Jewish nation, under such godly leaders as Ezra and Nehemiah, returned in belief; but before the time of our Lord it had already become apostate under the domination of the vile Herodian family, the descendants, not of Judah, but of Esau-Edom. The Jewish nation had its

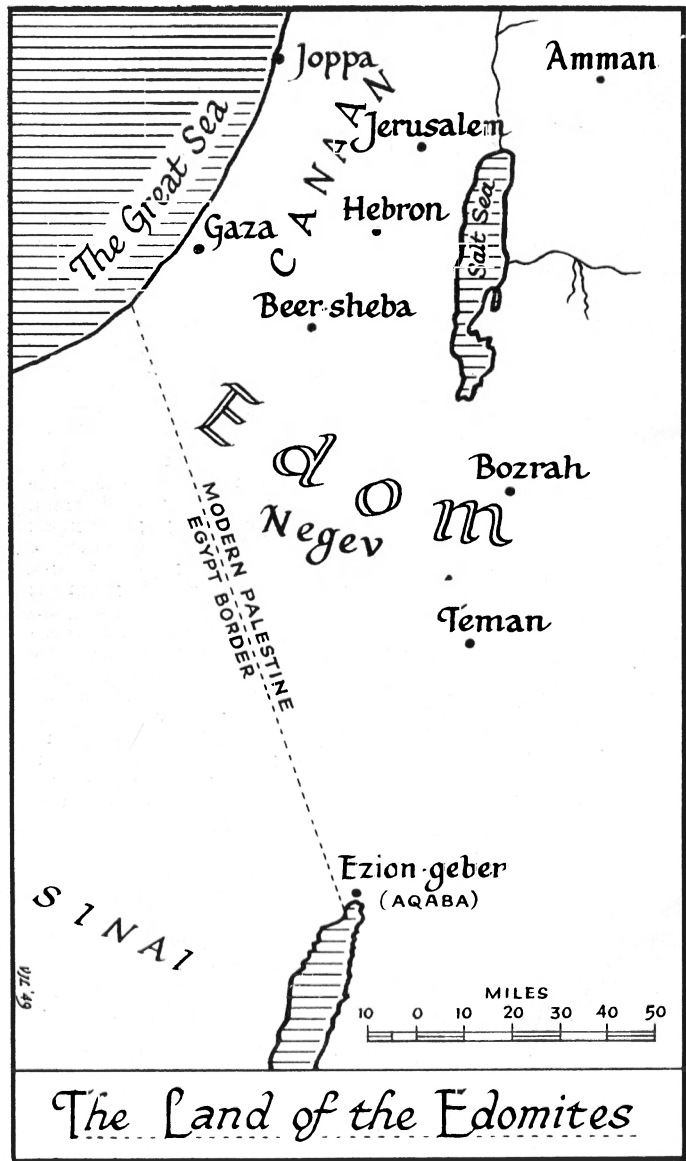


**Zionist Stamps
bearing
Israelitish Symbols**

These "Coin" stamps were first issued on May 16th, 1948, on the termination of the British Mandate, and are so called because they show faces of coins struck during the Jewish wars of A.D. 66-70, which ended in the taking of Jerusalem by Titus; and of A.D. 132-135, which was occasioned by the rebellion of Bar Cochab.

The symbols show a palm tree (3 *mils*), the most upright of trees, symbolising righteousness; a vine leaf (5 *mils*), a cluster of grapes (15 *mils*), both these being symbols of Joseph-Israel; an amphora (10 *mils*), a vessel for holding wine; a chalice (20 *mils*), the false cup of fury; a lulav (?) and an ethrog or citron branch (?) (50 *mils*); three pomegranates (250 *mils*), symbolising the multitudinous seed of Abraham in the Trinity.

Illustration by courtesy of "The Philatelist", the Journal of the British Philatelic Association, Ltd.



finest opportunity to become the pioneer Christian missionary nation of the world—but it rejected both its glorious opportunity and its Messiah. For its apostasy it too was cast out. There has not been a Jewish nation since.

The prophecies of Jeremiah clearly show that the House of Judah was to be shattered like the potter's vessel which could never be refashioned. But the northern House of Israel of the Ten Tribes was the unfired vessel of soft clay, marred in the making; it would be broken down and reshaped by God. Orthodox Jewry has never claimed to be this House of Israel.

The House of Judah was a kingdom ruled by kings of the House of David. It was broken for ever; it was not reconstituted in the Jewish nation which was a hierarchy ruled by Aaronic priests until they in turn were wiped out by the wicked Herodian family.

For their apostasy the proffered Kingdom of God was taken from the Jews and given to another nation—Ten-Tribed Israel-Britain—that would bring forth the fruits thereof. And Britain, more than any other people in history, has from the early years of the Christian era spread the Gospel to all nations of the world.

Within the generation prophesied by our Lord, the terrible calamities which He predicted came upon the Jews in the destruction of Jerusalem and the slaying of its inhabitants in A.D. 70. At this time was fulfilled the parable enacted by our Lord when He blasted the barren fig-tree. Unlike other trees, the fig-tree sends forth fruit and then leaves; thus, a fig-tree full of foliage, but fruitless, is barren. Such was the Jewish nation, full of foliage, but minus the fruits of the Spirit. It was not the fruitful fig-tree of true Judah from which our Lord sprang, and of which He was the firstfruits; it was the barren tree of the Idumean-Herodian pretenders to the Kingdom who brought Him to the Cross.

The parable of the fig-tree is being re-enacted. For

nearly two thousand years the Gospel has been preached to Gentile and Jew alike. But still Jewry rejects the Messiah, Jesus Christ. For nearly two millenniums the Jewish fig-tree has borne no fruits of the Spirit. And now, once again, it is putting forth an abundance of foliage.

The newly declared Jewish State of "Israel" is as ersatz and barren as its predecessor, the Herodian-Jewish nation, for it still rejects Jesus Christ. It is a pretender. Palestinian Jewry is a Communist and Atheist-ridden monstrosity whose only ambition is not to serve the world but to rule it.

Jerusalem has become the "cup of trembling" of which all nations are now drinking in U.N.O. The foliage of the fig-tree already proclaims it barren; and the sure word of prophecy warns us not to be partakers in its impending blasting.

"Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." Summer is the time of reaping, when the wheat is separated from the tares. In the idiom of the parable, we are now entering upon the period of the separating out of the nations as wheat and tares, the former to be gathered into the Kingdom of Christ, the latter to be consumed in turmoil.

CHAPTER IX

NEW VISTAS OF PROPHETIC INTERPRETATION

THE revelation of Esau in modern Jewry opens up new vistas of prophetic interpretation, for a number of important statements of both the major and minor prophets concern Edomite activities in the end of the present age. It may not be possible at present to see the full meaning of prophecy not yet completely fulfilled, but, even so, such portions as may be appreciated are of value. The traditional "envy" of Ephraim—the British people, un-

aware of their own identity—against Judah is well known. The name of Judah is commonly reviled by the British at the present time, due to blindness and failure to appreciate the true situation in Jewry. Isaiah assures us that in the last days this misunderstanding shall depart, and that a branch of the Davidic family shall serve as the marshaling-point for Israel and Judah alike. In the light of the identity of the modern Celto-Saxon nations of the British Empire, the U.S.A., and the Scandinavian countries with literal Israel, the following prophecy is seeing fulfilment in the gathering of the Israel peoples around the British throne of David:

“And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

“The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

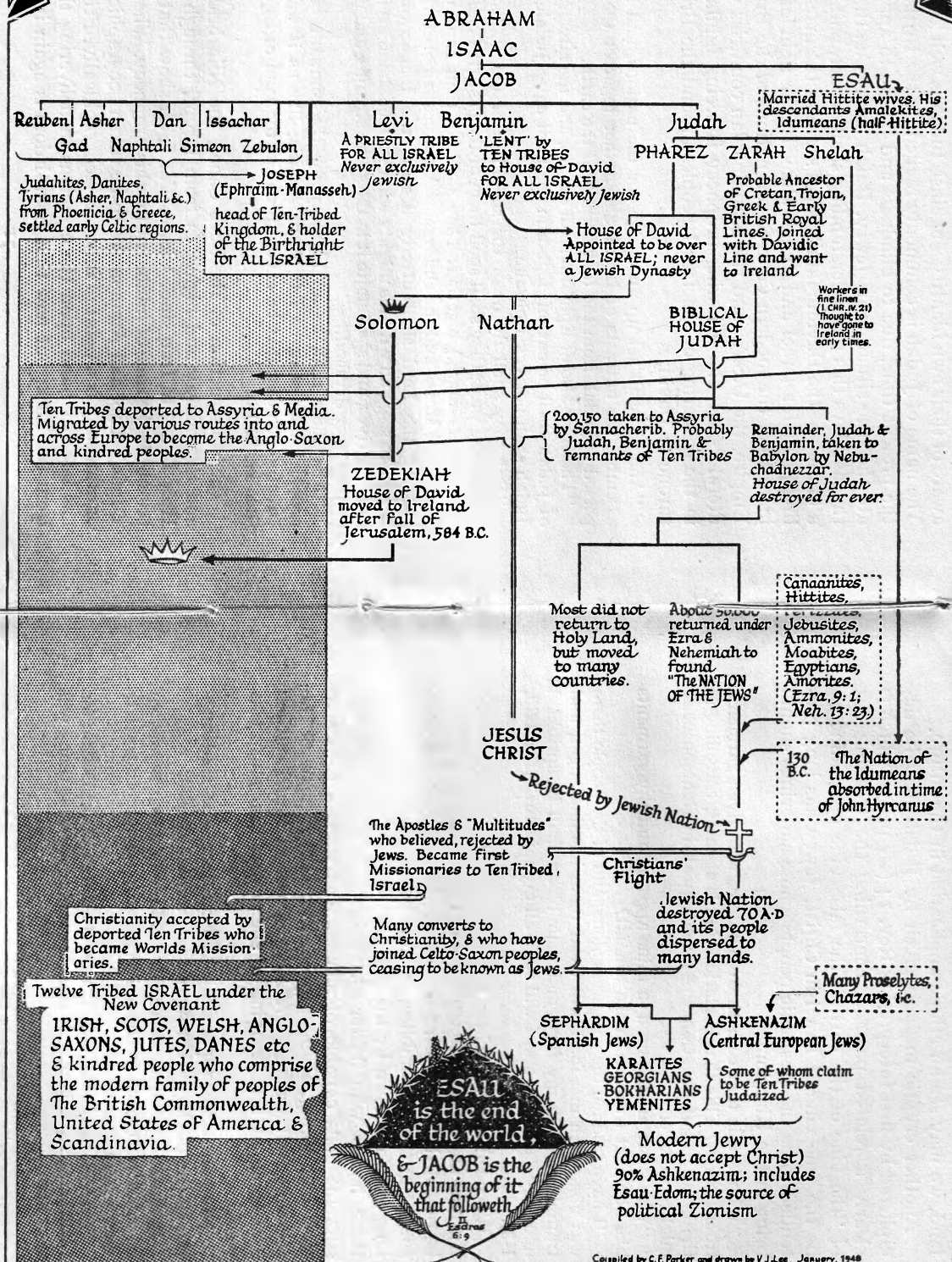
“But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east (the children of the east—*marg.*) together: They shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

“And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

“And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt” (Isa. xi, 12-16).

The construction of the Suez Canal, the Nile bridges, and the railway and highways from Egypt, through the Holy Land, to Iraq since World War I, all show that the present is the time of fulfilment for this prophecy. Whether Edom, Moab, and Ammon are to be taken geographically or ethnically is a point of interest. Geographically, Britain has laid her hand upon these regions in delivering them from the Turk; but now that Esau-Edom is again in the

Israel, Judah, The Jews & Esau-Edom in Modern Times



land, we may see an ethnic application in the future.

Another cryptic message given by Isaiah may be deciphered by first interpreting Rev. 14 (see p. 53), which is clearly a related passage, concerning the treading out of "the vine of the earth", the false vine pretending to be the true vine of Israel in Christ. Jewry has long pretended to be the Messianic people whose sufferings should bring in the Kingdom:

"Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

"I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment" (Isa. lxiii, 1-3).

We need only consider the counsels of the League of Nations and U.N.O. to realise why the Divine fury should be revealed. The blessing and will of God have never been sought in their assemblies, and the great plan of the ages, long ago foreshown by the prophets, has been ignored by these bodies who flatter themselves that they are the supreme gods capable of shaping the world's future to their own liking. Human-messianism is the theme of the moment, but Isaiah's prophecy shows in broad outline something of the breaking of the powers that grasp this world.

Jeremiah also prophesies against Edom, and continues the theme of the gathering of the spurious grapes:

"Concerning Edom, thus saith the Lord of hosts; Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished?

"Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him.

“If grape-gatherers come to thee, would they not leave some gleaning grapes? If thieves by night, they will destroy till they have enough.

“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 neighbours, and he is not. . . .

“For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes. . . .

“Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

“As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it.

“Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: . . .

“Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs” (Jer. xlix, 7-22).

It may be contended that this prophecy long ago saw fulfilment in the desolation of the Edomite strongholds; but it should not be forgotten that whilst the cities were long ago desolated, and largely remain so to-day, their people survived, as we have seen, and are to-day resettling the former territories. In the light of further prophecies about to be considered, it would seem that the flight of “eagles” over Bozrah is to be interpreted in terms of aerial warfare.

A feature that gives cause to think that Jeremiah’s prophecy is not yet fulfilled is to be found in an utterance by Isaiah, who calls all nations to witness:

“And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.

“For my sword shall be bathed in heaven: behold, it shall

come down upon Idumea, and upon the people of my curse, to judgment.

“The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

“And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

“For it is the day of the Lord’s vengeance, and the year of recompences for the controversy of Zion.

“And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

“It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. . . .” (Isa. xxxiv, 4 ff.).

Students of the Book of Revelation will recognise the close parallelism with ch. vi, vv. 13-17. Although applying to a different period of history, the text of Revelation may be used to interpret the symbolism of Isaiah. Constantine the Great rolled up the political heavens of his day by banishing pagans; so, too, in the judgment to come upon Edom, the powers of the political heavens are to be broken: only a false heaven can be destroyed, for the true is indestructible. The innumerable blood-sacrifices rendered since the advent of our Lord have been a constant denial of Him by the followers of Judaism since they came under Idumean domination. The introduction of brimstone and burning pitch seems to be a prophecy of the horrors of modern, or even future, warfare, which in recent years has made such ghastly strides forward in the application of chemicals. The presence of Israel as an active agent in this great conflict is shown by the use of the symbols of Ephraim and Manasseh—bullocks and unicorns.

Ezekiel also contributes something to the picture of

the destruction of Edom. The Idumeans were still left as a power following the deportations of Israel and in the time of Christ. But we are assured that Edom shall be punished by Israel, which seems to indicate very clearly that the fulfilment is yet future:

“Thus saith the Lord God: Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

“Therefore thus saith the Lord God: I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

“And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God” (Ezek. xxv, 12-14).

The great and final restoration of Israel prophesied by Ezekiel is also associated with the wrongful appropriation of the Holy Land by the people of Edom:

“ . . . therefore, the Lord the Eternal declares, I speak in hot indignation of the riff-raff of the pagans and especially of Edom, of all Edom, for taking my land to be their own, exulting in malicious spite, to prey upon its pastures.

“Therefore, prophesy about the land of Israel and tell the mountains, hills, watercourses, and valleys that the Lord the Eternal declares: I speak in indignation and in fury, because you have had to bear the taunting of the nations.

“Therefore, says the Lord the Eternal, I swear that the nations round you shall have to bear taunts when they are ruined.

“But you shall put out your branches, O mountains of Israel, you shall bear fruit for Israel my people; for soon they will be coming back” (Ezek. xxxvi, 5-8, Moffatt’s translation).

The Jews have seized the Holy Land from the rightful owners—Israel-Britain, who has blindly and stupidly, and yet for a Divine purpose—permitted her heritage to pass to them. Isaiah again seems to have foreshadowed Britain’s unhappy and thankless experience in attempt-

ing to keep peace in the Holy Land under an erroneous policy full of blunders:

“Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.

“Therefore hear now this, thou afflicted, and drunken, but not with wine:

“Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shall no more drink it again:

“But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over” (Isa. li, 20-23).

Israel-Britain has now surrendered her mandate to U.N.O., and the cup of trembling is in the latter's hands. It may be that Britain shall no more drink of it; but those who have so afflicted her shall henceforth empty it.

Joel's prophecy of the restoration of the Holy Land is associated with the desolation of Edom, presumably in a geographical sense:

“And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

“Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

“But Judah shall dwell for ever, and Jerusalem from generation to generation.

“For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion” (Joel iii, 18-21).

Here the desolation of Egypt may be linked with the northern invasion and the forty years' desolation prophesied in Ezekiel xxix, and xxxviii and xxxix. It should not be forgotten that Egypt, with Sodom and Babylon,

is a type of the evil city of world-economy in which our Lord was crucified (Rev. xi, 8). Those who are aware of the significance of the forty-year period from 1946 to 1986 may be interested to observe that an unhappy era of Egyptian economic independence commenced with its opening.

Amos associates the restoration of Israel with the presence of Edom in her midst:

“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

“That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

“Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

“And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

“And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God” (Amos ix, 11-15).

The entire prophecy of the single-chaptered Book of Obadiah concerns the doom of Esau-Edom at the hands of Ephraim and Manasseh (Joseph), and the student will do well to read it in full:

“How are the things of Esau searched out! How are his hidden things sought up! . . . For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. . . . Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; . . . But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

“And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it” (Obad., vv. 6-18).

Although Zechariah does not mention the Edomites in particular, he associates the final deliverance of Jerusalem from the nations with a terrible purging of those of Judah not yet incorporated in Ephraim-Israel:

“And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. . . .

“And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” (Zech. xii, 3-10).

The last book in the Old Testament, that of Malachi, also deals with the passing of what might be termed our “Edomite” age:

“Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever” (Malachi i, 4).

The identification of the Idumeans with modern political Zionism, shows their attempt to “build the desolate places” to be short-lived and doomed to failure.

Other works by the same author

Moses the Economist

This book is an expansion of a series of articles which appeared in *The National Message* on the application of Mosaic economics to the present time. The author shows that the Mosaic system is the basis of the true Christian economy towards which the modern Israel nations are being forced with relentless pressure.

Three Shillings and Fourpence by post

Israel's Migrations or An Attack Answered

Answers an attack against British-Israel teaching based on the assertion that "It can be fully proved by archæology and ethnography that the Israelites never migrated from S.W. Asia to N.W. Europe . . ."

Such a claim, if substantiated, strikes at the roots of British-Israel belief, and the author has placed on record a most valuable, well-documented and illustrated reply.

One Shilling and Twopence by post

The Covenant Publishing Co. Ltd.
6 Buckingham Gate, London, S.W.1

THE NATIONAL MESSAGE

The Official Journal of the British Israel World Federation

A non-sectarian, non-Party organisation of British people with Headquarters in London and Branches throughout the Empire—an educational centre chronicling the truth concerning the identity and destiny of Israel and correctly recognising the British Commonwealth of Nations and the United States of America as the principal Israel nations in the world to-day. Every effort is being made in the pages of THE NATIONAL MESSAGE to proclaim this good news of the Kingdom, that men may take heart in these days of tribulation. Quite naturally, no single issue of this publication can be adequate in the presentation of this vital information. Interested persons are therefore invited to write to us for a catalogue of books on the subject. Readers may be assured that THE NATIONAL MESSAGE will keep pace with events in the months ahead. It will be a unique ally towards an understanding of the tremendous times in which we live.

Published Fortnightly: Sixpence per Copy

Post free 15/- per annum

The National Message Ltd.
6 Buckingham Gate
London
S.W.1