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Definition Of A Protocol, Theodor Herzl And The 1897 Zionist Congress, The Link Between Ancient Pharisaism And Modern Judaism, Spirit vs Flesh And Law vs Grace, Definitions Of The Jerusalem Talmud, The Babylonian Talmud, The Mishna, The Gemara, The Tanakh, The Torah, The Written Law, The Oral Law

During the last nine decades, few, if any, documents have been a source of so much controversy, speculation, hatred and animosity as the so-called 'Protocols Of The Wise Elders Of Zion', also known as the 'Wise Men' or the 'Learned Elders'. These documents are so controversial in nature, and so inflammatory to the Gentile reader, that the people to whom their origin is most often attributed, that is, the Jews, have purportedly spent billions of dollars and gone to great lengths to not only suppress the revelation of their dark contents, but in fact to prove once and for all that they are a complete forgery, and the evil invention of anti-Semitic elements of early twentieth century tsarist Russia. Exactly what are these 'Protocols' which have so stirred up the ire of the Gentile world? To begin to understand this issue, let us first consider the definition of the word 'protocol'. The American Heritage Desktop Dictionary provides the following definitions which are applicable to this topic:

----- Begin Quote -----

"2. The first copy of a treaty or other document prior to its ratification. 3. Any preliminary draft or record of a transaction. [Old French 'prothocole', from Medieval Latin 'protocollum', from Late Greek 'protokollon', first sheet glued to a papyrus scroll, bearing a table of contents: 'protos', first + 'kolla', glue.]"

----- End Of Quote -----

Despite vehement objections and stiff opposition by the Jewish population of the world for many decades now, a growing worldwide body of concerned Christians staunchly maintain that the 'Protocols' are nothing less than the minutes, or notes, which were kept, or possibly the actual updated agenda which was revealed during a series of twenty-four highly secretive meetings which were held in Basle, Switzerland during the First Zionist Congress in the year 1897. Whether or not there is any truth to this claim, I will leave up to you the reader to determine for yourself after you have read this article and the dark documents in question. This historic meeting of the Zionist Congress was presided over by Theodor Herzl, an Austrian Jew born in Hungary, who is reverently referred to by the Jews as 'The Father Of Modern Zionism'. In attendance were some three hundred prominent members of Jewish society from around the

European continent. Aside from their political ambitions, the common bond between all of these men is that they were all members of the religion of the Pharisees, that is, they were stout Orthodox Jews. In the 1934 edition of the Universal Jewish Encyclopedia, we find the following information under the heading of 'Pharisee':

----- Begin Quote -----

"The Jewish religion as it is today traces its descent, without a break, thru all the centuries, from the Pharisees."

----- End Of Quote -----

In his work, 'The Pharisees: The Sociological Background of Their Faith', author Rabbi Louis Finkelstein, the Chancellor and Professor of Theology at the Jewish Theological Seminary of America, and president of the American Academy for Jewish Research, makes the following comment regarding the roots of modern Judaism:

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"Pharisaism became Talmudism: Talmudism became Medieval Rabbinism, which became Modern Rabbinism, but throughout these changes of name, inevitable adaptation of custom, and adjustment of Law, the spirit of the ancient pharisee survives unaltered."

----- End Of Quote -----

As I point out in a number of other articles, Pharisaism is an extremely legalistic and self-righteous religion based upon strict adherence to the Mosaic Law. In some ways, it is very similar to modern secular humanism, which is a worldly attitude which seeks to elevate man and his own goodness and human accomplishments. Like secular humanism, the ultimate goal of Jewish Pharisaism is man's attainment to perfection by his own hand, through his own good works of keeping the precepts of the Mosaic Law. It was because of this obvious clash between the Spirit and the flesh, that is, between the Work of God, which is the Salvation of man through faith in Jesus Christ alone, and the self-righteous works of the religious Jews, that the Lord frequently had confrontations with these very same pharisaical vipers in His day. The Gospels reveal that the Scribes and the Pharisees repeatedly tried to trap Jesus in His words, and prove that He was a liar, a blasphemer and a Lawbreaker. Consider the following examples:

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?" (Matthew 19:3)

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law?" (Matthew 22:35-36)

"And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation

against him." (Luke 6:7)

"And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." (Luke 11:53-54)

"This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not."
(John 8:6)

Despite these attempts by the Law-bound Jews to besmirch Jesus, and thus further exalt themselves as prime examples of pure religiosity, the Scriptures make perfectly clear that we will never ever be able to achieve our own Salvation through our own good works, regardless of the degree of sincerity of our endeavors. Being as I discuss this topic in-depth in a number of other articles, I will not belabor the point here; however, allow me to share a few verses to establish the foundation for this belief:

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin...For all have sinned, and come short of the glory of God;" (Romans 3:20, 23)

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Galatians 2:16)

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Ephesians 2:8-9)

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"
(Titus 3:5)

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." (Romans 7:4)

"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."
(Romans 11:6)

As I mention in other articles, at the time of Jesus' arrival on Earth, the Mosaic Law and Oral Tradition had already become firmly established as the supreme authority in regards to Jewish religious and civil matters, even taking pre-eminence over the Lord's Living Word through His Prophets, who were ridiculed, persecuted and killed. Today, two thousand years later, the supreme authoritative source for understanding Pharisaism, or Judaism as it is now known,

is found in an in-depth and lengthy work known as the Talmud. The FAQ file, or Frequently Asked Questions, which is distributed by the Jewish-oriented Internet newsgroup soc.culture.jewish, describes the Talmud as follows:

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"The word 'talmud' literally means 'study'. The Talmud is sometimes referred to as the Shas. Shas is a shortened form of the term 'Shisha Sedarim' (six orders), a reference to the six orders of the Mishna. There are two distinct works known as Talmud: the Yerushalmi (Jerusalem or Palestinian) Talmud, and the Bavli (Babylonian Talmud). However, the Babylonian Talmud has greater popularity and authority, so the generic term 'Talmud' almost always refers to the Babylonian Talmud."

"Traditionally, the Talmud is the supreme sourcebook of Law, as it takes the rules listed in the Torah and describes how to apply them to different circumstances. Although technically not a legal code (other works were created for that purpose), it is the ultimate source material that is used to decide all matters of Halakha (Jewish law)."

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As noted above, there are actually two different versions of the Talmud which were redacted during roughly the same time period. These were the Jerusalem Talmud, or Talmud Yerushalmi, and the Babylonian Talmud, or Talmud Bavli. Referring again to the soc.culture.jewish FAQ, we find the following information concerning the Jerusalem Talmud:

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"The Talmud Yerushalmi, also known as the Jerusalem Talmud (JT), the Palestinian Talmud, Talmud Eretz Yisrael (Talmud of the Land of Israel) and Gemara de Eretz Yisrael, is the Mishna plus the Yerushalmi gemara. It is interesting to note that the JT that we have today is missing a huge amount of material. There is only commentary for the first four orders of the Mishna; The rest has somehow been lost to history. The JT gemara is also missing for tractate Avot and Eduyot, parts of Toharot and other sections as well. Despite extensive scholarship, it still is unclear why this material was not included in the final redaction of the JT."

"Rabbi Yohanan bar Nappaha was the main redactor of the JT. It was redacted around 500 to 550 CE. Additionally, the name 'Jerusalem Talmud' is a misnomer, as it was most likely written in Northern Israel, specifically Tiberias."

"In general, whenever the JT contradicts the Babylonian Talmud (BT), the law follows the BT. Only on matters where BT is silent or unclear does the authority of the JT prevail."

"The absence of numerous Mishna tractates and chapters, the numerous self contradictions, as well as other internal evidence, suggests that the JT was not in fact redacted in the proper sense of the word, but rather was a hasty

collection of material. Many scholars believe that the reason for the ultimate acceptance of the BT rather than the JT had a lot to do with the power struggles between the two Jewish communities. Thus it can be argued that the poor preservation of the JT may be a result of its rejection rather than its cause."

----- End Of Quote -----

Regarding the Babylonian version of the Talmud, which is the more authoritative of the two, it is believed to have been completed in Sura, Babylonia between the approximate years of 495-500 A.D., thus making it as old as, or slightly older than, the Jerusalem version. The soc.culture.jewish FAQ provides the following additional information concerning the 'Talmud Bavli', or Babylonian Talmud:

----- Begin Quote -----

"The Talmud Bavli (BT) is the Mishna plus the Babylonian gemara. It is much more complete than the Talmud Yerushalmi (JT), and the redaction is much more careful and precise. Still, it is by no means complete. The gemara only exists for 37 out of the 63 tractates of the Mishna. Why did these tractates remain without gemara in BT? The traditional answer is that the laws of Zeraim and Toharot (except Niddah) had no practical relevance; The agricultural laws were tied only to the land of Israel. In the diaspora these laws simply were of no use. The purity laws (except for family purity) were no longer applicable, because there was no longer a Temple and sacrificial system. One might think then that there would be no BT gemara on Qodashim - but there is. This is probably because the study of the sacrificial regulations is generally thought of as being on par with actually performing sacrifices."

"In the usual printed editions, the BT comprises the full Mishna, the 37 gemaras, and the extra-canonical (minor) tractates; This comprises 5,894 pages, and is much more extensive than the JT."

"The overall character of BT is encyclopedic. Rabbi Adin Steinsaltz states:

"The Talmud is the repository of thousands of years of Jewish wisdom. And the Oral Law, which is as ancient and significant as the Written Law (Torah), finds expression therein. It is a conglomerate of law, legend, and philosophy, a blend of unique logic and shrewd pragmatism, of history and science, anecdote and humor."

----- End Of Quote -----

As can be seen by the above, whether we are speaking of the Jerusalem Talmud, or the Babylonian Talmud, it is actually comprised of two major parts; the Mishna, and the Gemara, of which there are two versions; the Jerusalem Gemara and the Babylonian Gemara. Referring again to the FAQ from the soc.culture.jewish newsgroup, we find the following definition for the Hebrew term 'Mishna':

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"The Hebrew verb 'shannah' literally means 'to repeat [what one was taught] and is used to mean 'to learn'. The term 'Mishna' basically means the entire body of Jewish religious law that was passed down and developed before 200 CE, when it was finally redacted by Rabbi Yehudah haNasi (Judah the Prince). He is usually simply referred to as 'Rabbi'."

"Prior to the time of Rabbi, all Jewish Law was transmitted orally; It was expressly forbidden to write and publish the Oral Law, as any writing would be incomplete and subject to misinterpretation and abuse. However, after great debate, this restriction was lifted when it became apparent that it was the only way to insure that the law could be preserved. To prevent the material from being lost, Rabbi took up the redaction of the Mishna. He did not do this at his own discretion, but rather examined the tradition all the way back to the Great Assembly. Some of tractates preceded him; these he merely supplemented."

"During this time period (around 200 CE) the Mishna, as such, was never published. Instead the main study of Jewish law was conducted in memorized form, except for private letters and notes."

"The Mishna consists of six orders (sedarim). This explains the traditional name for the Talmud as 'Shas'. 'Shas' is simply an abbreviation of shishah sedarim, 'six orders'. Each of the six orders contains between 7 and 12 tractates, called 'masekhot'. Each masekhot is divided into smaller units called 'mishnayot'."

----- End Of Quote -----

Thus we see that the Mishna basically consists of the Oral Law, or Oral Tradition, in written form. Concerning the second half of the Talmud known as the Gemara, the soc.culture.jewish FAQ provides the following explanation for us as well:

----- Begin Quote -----

"The term 'gemara' means addition; The gemara is an addition to the Mishna. Interestingly, although there is only one Mishna, there are two gemaras, each developed by many rabbis over a few centuries. One gemara was developed in Israel, and is called the Yerushalmi; the other was developed in Babylonia, and is called the Bavli. You never find the gemara printed by itself. It is always printed along with the Mishna."

"When you have the Babylonian gemara and the Mishna printed together, it is called Talmud Bavli (The Babylonian Talmud)."

"When you have the Israeli gemara and the Mishna printed together, it is called Talmud Yerushalmi (or the Jerusalem Talmud, or the Palestinian Talmud, or the Talmud of the Land of Israel.)"

"Keep in mind that the gemaras do not stick closely to the text, but offer a huge amount of additional material which is only loosely connected to the Mishna. They supplement the Mishna with haggadic materials and biblical expositions, and are a source for history and legend."

----- End Of Quote -----

To complete this explanation of the Rabbinical writings, let's look at a few more Hebrew terms one often hears associated with the Jewish Law, or Halakha. These include the terms Torah, Tanakh, Oral Law, and Written Law. Again we refer to the soc.culture.jewish FAQ to find our explanations for the first two words, Tanakh and Torah:

----- Begin Quote -----

"The Written Law consists of the books of the Hebrew Bible, the Tanakh. It should be noted that the term 'Bible' is more commonly used by non-Jews, as are the terms 'Old Testament' and 'New Testament'. The appropriate term for Jews to use for the Hebrew Bible is 'Tanakh'. Tanakh is an acronym for Torah, Nevi'im, and Ketuvim.

Torah :

Books of Genesis (B'reishis), Exodus (Sh'mos), Leviticus (Vayikra), Numbers (Bamidbar), and Deuteronomy (D'varim).

N'viim (Prophets) :

Books of Joshua, Judges, I Samuel, II Samuel, I Kings, II Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habukkuk, Zephaniah, Haggai, Zechariah, and Malachi. (The last twelve are sometimes grouped together as "Trei Asar." ["Twelve"])

K'Tuvim (Writings) :

Books of Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel (although not all that is included in the Christian Canon), Ezra and Nehemiah, I Chronicles, and II Chronicles.

It should be noted that the breaking of Samuel (Shmuel), Kings (Melachim), and Chronicles (Divrei hayamim) into two parts is strictly an artifact of the Christian printers who first issued the books. They were too big to be issued as single volumes. Because every one followed these de facto standards, the titles of Volume 1 and Volume 2 were attached to the names. The division of the Tanach into chapters was also done by medieval Christians, and only later adopted by Jews.

Many Christian Bibles have expanded versions of several of these books (Ester, Ezra, Daniel, Jeremiah and Chronicles) including extra material that is not accepted as canonical in Judaism. This extra material was part of the ancient Greek translation of the Tanakh, but was never a part of the official Hebrew Tanakh. Jews regard this extra material as apocryphal. Among Christians, there is a difference of opinion. Catholics regard this material as canonical, while

many Protestant sects regard this material as Apocrypha. What is and is not regarded as Apocrypha varies among the many Christian sects. Some of the most famous Apocryphal stories are closely associated with the book of Daniel, and indeed are printed as part of that book in some Christian Bibles. These stories include: Susan and the Eldars, The Song of the Three Children, and Bel and the Dragon.

The Torah is also known as the Chumash, Pentateuch, or Five Books of Moses. The word 'Torah' has the following meanings:

1. A scroll made from kosher animal parchment, with the entire text of the Five Books of Moses written in it by a sofer [ritual scribe]. This is the most limited definition.
2. More often, this term means the text of the Five Books of Moses, written in any format, whether Torah scroll, paper back book, CD-ROM, sky-writing or any other media.

Any printed version of the Torah (with or without commentary) can be called a Chumash or Pentateuch. However, one never refers to a Torah Scroll as a Chumash!

3. The term 'Torah' can mean the entire corpus of Jewish law! This includes the Written and the Oral Law, which includes the Mishna, the Midrash, the Talmud, and even later day legal commentaries. This definition of Torah is probably the most common among Orthodox Jews. Usually you can figure out which definition is being used by the context."

----- End Of Quote -----

From the writings of the Old Testament, we know that the five Books of Moses, known as the Pentateuch or the Torah, were either verbally given to Moses by God word for word, or at least inspired by God's Spirit, and then written down either by Moses personally in his own human words, or else dictated by Moses to some other priest or scribe. This fact is verified for us by verses such as the following from the Books of Exodus and Deuteronomy:

"And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle." (Exodus 33:11)

"And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." (Exodus 17:14)

"And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient." (Exodus 24:7)

"And the priest shall write these curses in a book, and he shall blot them out with the bitter water:" (Numbers 5:23)

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the

covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee." (Deuteronomy 31:24-26)

It should also be noted that while we sometimes refer to the Books of Moses as the Books of the Law, they are not limited to just the Mosaic Law, but also include the Creation Story, the pre-Diluvial era, or the pre-Flood times, and the early history of the Patriarchs beginning with Noah, and extending up to the time that the Children of Israel entered the Promised Land of Canaan. Unlike the Christian view which holds that the five Books of Moses are whole and complete of themselves, Jewish tradition states that the Written Law was accompanied by what is referred to as the Oral Law, the purpose of which is to explain how to apply the Written Law in one's everyday life. As time has progressed, various Jewish Rabbis have seen fit to periodically update the 'midrash', that is, the interpretation or exegesis, of the Law. The purpose of doing this has been to make it more viable with our changing times. The soc.culture.jewish FAQ provides this extended definition of the Oral Law, or Oral Tradition as it is also known:

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"The Torah makes it clear that it was being transmitted side by side with an oral tradition. Many terms and definitions used in the written law are totally undefined. Many fundamental concepts such as shekhita (slaughtering of animals in a kosher fashion), divorce and the rights of the firstborn are all assumed as common knowledge by text, and are not elaborated. The term "oral law" thus reflects the knowledge about how to fulfill the laws and regulations of Torah that was transmitted orally, from generation to generation. The Oral Law can be thought of as a body of jurisprudence and procedure that accompanies the statutes of the Written Law. It is believed to have been passed down from the time of Moses, restored after the first exile by Ezra and Nehemiah, and finally written down by the academies at Yavne and in the Galilee in the two generations following the destruction of the Second Temple in 70 CE. It consists of specific interpretations and elaborations of the Written Law, and some commentary on the principles by which the Written Law can be expounded."

----- End Of Quote -----

At this point you may be wondering how this information concerning the Babylonian Talmud is related to our main topic of discussion. If that is the case, then I encourage you to continue reading as everything will become clear to you shortly. As some of my long-time readers are aware, my approach to writing these articles is to establish a foundation, and then to build upon it one idea at a time until the whole puzzle has been revealed. In the second part of this series, I will be discussing the topics of Christian and Jewish canned spam, the modern Christian compromise, the very sensitive issue of Biblical herds and the 'goyim cattle', the Patriarchal slave masters, the diplomatic British translators of the KJV Bible, slave traders, Jospheh

and his brethren in Egypt, and Abraham and Hagar the runaway Egyptian slave. There is still plenty of shocking and revelatory information to come; so I hope you will join me.

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Christian And Jewish Canned Spam, The Christian Compromise, Herds And The 'Goyim' Cattle, The Patriarchal Slave Masters, The Diplomatic British Translators And Slave Traders, Jospheh And His Brethren, Abraham And Hagar The Runaway Slave

While some of the information I shared in part one may at first appear to be unrelated to the 'Protocols of the Wise Elders of Zion', as will be seen shortly, this is definitely not the case. It should now be understood that the Talmud, which encompasses both the Written and the Oral Law and its proper interpretation as per the 'midrash' of the Rabbis, is a very complex work. It is very technical, and it is also very legalistic; and self-righteously so. As I mentioned in part one, it is for this very reason that Jesus was frequently at odds with the Scribes and Pharisees of His day. Not only that, but as was pointed out by the newsgroup soc.culture.jewish FAQ, while we Christians regard the Old Testament Scriptures as God's sole authoritative Word prior to the New Testament era, in the minds of Orthodox Jews, the Babylonian Talmud surpasses both the Christian Old and New Testaments in importance. For those who have the time and the money, there is an English translation of the Babylonian Talmud, known as the Soncino translation, which is highly endorsed by the Orthodox Jews.

So how does the Talmud relate to the 'Protocols'? As I explain in the article 'Have You Read The New Scriptures Yet?', there can be a vast difference between the true meaning of the Word of God, and the interpreted meaning of the Word of God. In the Christian world, for literally centuries now, the Word of God has been interpreted for us by the Roman Catholic Church, by many different Protestant denominations, by the Baptists, by a plethora of religious organizations, and by many different theologians, teachers and self-proclaimed prophets. It is because of these many different understandings of the very same Word of God that we have so much division in the Christian world today. Everybody wants to be right, and nobody wants to be wrong. In some instances, these modern interpretations are a product of convenience and compromise with the world. In short, what is being taught as the Word of God is no such thing. They are new Scriptures with a twisted perverted meaning which is sometimes very far from the Truth. In other cases, it is very close to the Truth, but contains just enough error to lead the sincere believer astray.

This problem with the interpretation of Scripture is not limited to the Christian world alone. In our modern day, Judaism has also been sharply divided into three major camps, namely the Orthodox Jews, the Conservative Jews, and the Reform Jews. In regards to the purported originators of the 'Protocols of the Wise Elders of Zion', we are dealing

with Orthodox Jews of the most extreme order. Just as Roman Catholics view the words of the Pope as the word of God, or just as some Christians ignorantly and erroneously accept the wayward teachings of their priests and pastors as the Word of God, these particular Jews likewise view the Rabbinical teachings of the Talmud as the Word of God, even when they contradict the true Word of God. In both camps, Christian and Jewish, this is nothing but canned religious spam. It is a pre-packaged poisonous interpretation unfit for human consumption, yet which millions of people swallow every single day of their lives! They are being poisoned by the lies of Satan and don't even know it, because they never take the time to personally see what the Bible really has to say about any given issue!

Concerning Jewish Orthodoxy and the Talmud, this problem takes on sinister and deadly proportions. You see, unlike our Christian Bible which plainly declares that all men start out on equal footing as sinners before the Lord; and that Eternal Salvation can only be obtained through the acceptance of the Sacrifice of Jesus Christ; the Talmud is an extremely racist book which states that, despite the fact that they persecuted and killed all of the Prophets ever sent to them; and despite the fact that they persecuted and killed their very own Messiah, Jesus Christ; and despite the fact that they persecuted and killed the Disciples which followed in His footsteps; and despite the fact that they continue to fight against Christianity today, the Jews are still God's Chosen People! What is so sad about this is that some ignorant misguided Christians have swallowed this damnable lie and are even welcoming non-believing Jews into the circles of their fellowship! They have allowed Satan to pull up a chair right next to them! Unfortunately, in the Book of Revelation, Jesus clearly tells us that this 'chair' is the seat of Satan:

"I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." (Revelation 2:13)

So basically, these ignorant compromising Christians are swallowing the Jewish lie and fellowshipping with darkness when these workers of iniquity say, 'Well yes, it is true that we reject Jesus Christ, (cough, cough, spit, spit!), as the Messiah, but we Jews and Christians do have a common heritage in the Old Testament; so let's overlook our differences, shall we?'. How ridiculous, and what hypocrisy! As I have already shown, Jewish understanding of the Torah and the rest of the Tanakh, or Old Testament, is based solely upon the Oral Tradition of the Rabbis which was eventually written down in the Babylonian Talmud, and not upon the Christian understanding of the same. As you continue reading, you will see that they are miles apart! There is nothing common between the Christian and the Jew whatsoever! And how does Mr. Christian react to this Jewish overture of 'overlooking our differences'? Sadly, he hypnotically nods his head in dumb agreement as Mr. Jew passes him a hefty donation for his church with a wry smile on his face. Beware of such tactics! Remember what the

Apostle Paul tells us in his second Epistle to the Corinthians:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Corinthians 6:14-15)

While Paul was referring to idol worshippers at the time he wrote the above lines, the spirit of his words still applies to the current 'cozy' relationship between some Jews and Christians. If those Christians knew exactly what those Jews really thought of them, they would not be so quick to accept their donations and join hands with them in fellowship. From what I have read, even the Roman Catholic Church, which has been staunchly anti-Semitic for many years, has been taking steps of gradual reconciliation, or compromise. In fact, as I have hinted in other articles, I believe there is more to the Roman Catholic Church than what meets the eye! Returning to the Talmud, what it has to say about non-Jews is not nice! If you read it, you will be offended by it! While most Christians believe that the Hebrew terms 'goy' and 'goyim' are strictly used to mean Gentiles, or non-Jewish people, the Hebrew lexicon also states that they are used to refer to swarms of insects or herds of animals. This is precisely what is taught by the Rabbinical writings of the Talmud. If one is not a Jew, he is not even human; he is a dumb animal meant to be used for the profit of the Jewish entrepreneur!

While the above thought will be offensive to many, it is nevertheless the truth. The Orthodox Jews, such as those who are purportedly behind the 'Protocols of the Wise Elders of Zion', view non-Jews, or 'goyim', in the same way that a farmer views his animals. Just as a dairy farmer milks his cows for profit, or a cattle rancher sells his steer for beef, the International Jew views the world as one large ranch full of Gentile cattle just waiting to be used and sold for a profit. Based upon the agenda of the 'Protocols', the Gentile world will soon fully realize exactly who is the servant, and who is the master. In the upper echelons of the world's governments, this startling truth has already been realized, and many world leaders are merely bowing to the orders of their Jewish masters, in exchange for paper money to keep their plastic governments afloat. As I have stated before, the Jews have learned well how to apply the following Biblical principle to their own advantage:

"The rich ruleth over the poor, and the borrower is servant to the lender." (Proverbs 22:7)

In order for you to fully understand the mentality which drives and motivates these pharisaical International Jews, we need to take an in-depth look at the Biblical topics of cattle and slavery. As you will quickly discover, the spirit and attitude which characterizes these people has been their trait for literally thousands of years! I think you are going to find this revelation to be rather shocking and quite an eye-opener. In the Old Testament, one Hebrew word which is commonly translated into English as 'cattle' is the Hebrew word 'behemah', pronounced be-hay-maw'. This word is

used extensively in the Creation Story in the Book of Genesis. It is from this same word that we also derive the English word 'behemoth' as in the mysterious animal found in Job chapter forty. My Hebrew lexicon provides the following definitions for this word:

----- Begin Quote -----

- 1) beast, cattle, animal
- 1a) beasts (coll of all animals)
- 1b) cattle, livestock (of domestic animals)
- 1c) wild beasts

----- End of Quote -----

In addition to the Book of Genesis, another example where we find this word 'behemah' used, is in the following popular verse from the fiftieth Psalm of David:

"For every beast of the forest is mine, and the cattle upon a thousand hills." (Psalms 50:10)

Another Hebrew word used in the Old Testament for our English word 'cattle' is the word 'miqneh', pronounced mik-neh'. As you will see from the following extract from my Hebrew lexicon, although it is similar in meaning to the word 'behemah', this word 'miqneh' seems to refer more to domesticated animals, and does not appear to include wild beasts:

----- Begin Quote -----

- 1) cattle, livestock
- 1a) cattle, livestock
- 1a1) in general of a purchasable domestic animal
- 1b) cows, sheep, goats (in herds and flocks)

----- End Of Quote -----

'Miqneh' is the word which is used in the story concerning the contention which arose between Abram and Lot due to the abundance of their herds in Genesis chapter thirteen:

"And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land."
(Genesis 13:7)

In the Book of Daniel, where King Nebuchadnezzar is forced to become as a wild beast for seven years, and where Daniel has his visions of the historical beasts, that is, the he-goat, the ram, the leopard, etc., another word is used. This is the Aramaic, or Syrian, word 'cheyva', pronounced khay-vaw'. This word is translated as 'beast' or 'animal'.

In the Book of Genesis, when discussing the herds of sheep and goats of Laban and Jacob, the Hebrew word used is 'seh' or 'sey', pronounced 'say'. The Hebrew lexicon provides the following information concerning this word indicating that it is primarily used for sheep and goats, and not for cows, although it is translated into English as 'cattle':

----- Begin Quote -----

- 1) one of a flock, lamb, sheep, goat, young sheep, young goat
- 1a) sheep, goat
- 1b) flock (collective)

----- End Of Quote -----

As we can see, Hebrew is a very specific language with a particular word for each kind of animal or herd of animals. While a herd of mature sheep and goats are referred to as 'seh', young animals are referred to as 'tso'n, pronounced tsone, or as 'tse'own', pronounced tseh-one', which again is actually translated as 'cattle' in the King James Bible. Here is the definition from my Hebrew lexicon:

----- Begin Quote -----

- 1) small cattle, sheep, sheep and goats, flock, flocks
- 1a) small cattle (usually of sheep and goats)
- 1b) of multitude (simile)
- 1c) of multitude (metaphor)

----- End Of Quote -----

In the Book of Numbers, when the Children of Israel were murmuring against Moses in the wilderness, yet another Hebrew word is translated into English as 'cattle'. This is the Hebrew word 'beiy'r', pronounced beh-ere', which means 'beasts' or 'cattle':

"And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?" (Numbers 20:4)

When an animal is fat and well-fed, that is, a fatling, the Hebrew language uses the word 'meriy', pronounced mer-ee', as in the following verse:

"And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called." (1 Kings 1:19)

In the Book of Joel, we find the word 'cattle' being translated from the Hebrew word 'baqar', pronounced baw-kaw'r', which the Hebrew lexicon defines as follows:

----- Begin Quote -----

- 1) cattle, herd, oxen, ox
- 1a) cattle (generic pl. but sing. in form - coll)
- 1b) herd (particular one)
- 1c) head of cattle (individually)

----- End Of Quote -----

The following verse is the only one I have found in the Old Testament where 'baqar' is translated as 'cattle'. It is normally translated as herds, calf, oxen or young bullock:

"How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate." (Joel 1:18)

Thus far, all of the Hebrew words we have looked at appear to be referring to actual animals; however, there are yet two more words in the Old Testament which are translated into English as 'cattle'. The first of these is the Hebrew word 'mela'kah', pronounced mel-aw-kaw', which is defined as follows:

----- Begin Quote -----

- 1) occupation, work, business
- 1a) occupation, business
- 1b) property
- 1c) work (something done or made)
- 1d) workmanship
- 1e) service, use
- 1f) public business
- 1f1) political
- 1f2) religious

----- End Of Quote -----

This word 'mela'kah' is used extensively throughout the Old Testament and is normally translated as work, workmanship, workmen or business. This is why it is surprising that in the following verse it is translated as 'cattle'. This seems to be implying that, in addition to the sheep and goats which formed a part of his business, Jacob viewed those under his authority, his workmen, as a part of his cattle as well! The only other possibility I can see is that the translator took the liberty to translate 'mela'kah' as 'cattle' in order to clarify that Jacob was referring to his sheep and goats. Notice what Jacob says to Esau after his brother invites him to accompany him to Mount Seir following their twenty-year reunion:

"Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir." (Genesis 33:14)

The fact that Jacob mentions the children right after this seems to add weight to the possibility that 'cattle' is referring to the older people of Jacob's clan, and not just to Jacob's actual livestock. While these men were his workers, they were also his slaves. They were a part of his business, which he was free to do with as he pleased. Putting all of the previous information together, it appears then that while the word 'cattle' was normally used to refer to herds of animals of one kind or another, in a broader sense, it was also used to refer to all that a man possessed including his business, and the slaves which were a part of his business. If you still doubt that this was and still is the current Jewish mentality, please continue reading this article. Hopefully, by the time you are done, you will see that this is so, straight from the Scriptures; even before you have actually read the 'Protocols' where it is spelled

out for you in a very straight forward manner!

The Scriptures clearly reveal that several hundred years before the Egyptian bondage occurred, beginning with Abraham, the very first Hebrew mentioned in the Bible, the Hebrew children were already engaging in the practice of slavery. This was not something which began at the time of the Egyptian bondage as many have been led to believe. Consider the following verses describing the wealth of Abraham:

"And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels." (Genesis 12:16)

"And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife." (Genesis 20:14)

This wealth, which included many slaves, both male and female, continued to increase, and was then passed on to Isaac, and then inherited by Jacob. The following verses describe Jacob's wealth:

"And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses." (Genesis 30:43)

"And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight." (Genesis 32:5)

The words 'menservants' and 'womenservants' are derived from the same Hebrew word 'ebed', pronounced eh'-bed. The Hebrew lexicon tells us that its primary definition is 'slave':

----- Begin Quote -----

AV - servant 744, manservant 23, bondman 21, bondage 10, bondservant 1, on all sides 1; 800

- 1) slave, servant
- 1a) slave, servant, man-servant
- 1b) subjects
- 1c) servants, worshippers (of God)
- 1d) servant (in special sense as prophets, Levites etc)
- 1e) servant (of Israel)
- 1f) servant (as form of address between equals)

----- End Of Quote -----

Perhaps for the sake of public consumption, that is, to avoid human sensitivities, when the English translators of the King James Bible translated this word, instead of using the word 'slave' as they should have, they chose to use 'menservants' and 'womenservants' as well as other similar words such as 'maidservants', 'bondmen', 'bondmaids', etc. The very fact that the British were notorious slave drivers in the United States of America and elsewhere, may have been another reason why they avoided using the word 'slave' in their translation. The fact of the matter is, that these

people were slaves, pure and simple. Many years after Joseph had been sold into Egyptian slavery by his jealous older brothers, the Lord arranged a family reunion. During that reunion, Joseph decided to test the maturity of his brothers by having his servants hide his favorite cup in the bag of Benjamin his younger brother. When Joseph later confronted his brothers about this, they basically told him to kill the guilty person, and to make the rest of them his slaves if he found the cup in their possession. The Hebrew word used here is 'ebed', which as we have already seen, means 'slave':

"With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen."
(Genesis 44:9)

If you do a word search with a Bible computer program such as 'Online Bible', you will quickly discover that the actual word 'slave' is only used one single time in the entire Old Testament of the King James Bible; and even that is in italics:

"Is Israel a servant? is he a homeborn slave? why is he spoiled?" (Jeremiah 2:14)

Aside from this one verse, upon entering the words 'slave' or 'slaves' in the search criteria for the Old Testament, every time you will be shown all of the verses containing the above mentioned words proving that the idea of slavery is what the translators truly meant to convey, despite outward appearances. In the New Testament, where slavery was also clearly practiced, again, the actual word 'slaves' is only found one time; and that is in the Book of Revelation where John describes the merchandise of Babylon the Great Whore. As you will understand by the time you reach the end of this article, this association between Babylon and slavery is extremely significant:

"And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men." (Revelation 18:13)

Personally, I find it very odd that, despite the fact that slavery in one form or another has been actively practiced throughout the world for at least four thousand years, the English translators found it inappropriate to use the actual word 'slave' more than one time in each of the Testaments. It appears that they purposely avoided its usage. Could it be that like today, they were striving to be politically correct so as not to offend King James?

Many of us are familiar with the story of Hagar and Ishmael. While the English translators did their best to tone down the story, if we strip away the glossy covering and look at the facts, what we discover is that, just as white male plantation owners in the colonial United States of America would engage in sex with their more attractive black female slaves, due in part to Abram's initial lack of faith in waiting for Isaac, Hagar the Egyptian slave was impregnated by her master; all with the consent of his barren wife, Sarai. Later, when Hagar became haughty with her mistress,

Sarai dealt harshly with her; and thus Hagar fled from her mistress. In so doing, she actually became a runaway slave:

"Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands."
(Genesis 16:1-9)

In the previous verses, the word 'maid' is derived from the Hebrew word 'shiphchah', pronounced shif-khaw'. As you will see below, the Hebrew lexicon gives its primary meaning as maid, maid-servant, or slavegirl:

----- Begin Quote -----

- 1) maid, maid-servant, slavegirl
- 1a) maid, maid-servant (as belonging to a mistress)
- 1b) of address, speaker, humility (fig)

----- End Of Quote -----

With this explanation, I have now shared with you the dangers of the Christian compromise, the true Jewish perspective concerning we Gentiles, or 'goyim' cattle, plus I have enlightened you considering the topic of Biblical slavery. I trust that you are not overly sensitive to these issues and have not been offended by any of them. The reason I say this is because in part three, I will be discussing some even more explosive topics which will further reveal the mind behind the 'Protocols of the Wise Elders of Zion'. These will include the story of Noah and the curse of Canaan, the shaming of Jacob by Reuben and Bilhah, the origin of the Black race, the mystery of the Ethiopians, the marital spat of Moses and Zipporah, the Egyptian bondage and more. I trust that you will join me as I continue to build my case and unravel one of the most controversial topics of our modern times.

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Master And Mistress, Noah And The Curse Of Canaan, Reuben And Bilhah, Proper Child Training, Origin Of The Black Race, Cush, The Ethiopians And Moses' Wife, The Whereabouts Of Zipporah, Egyptian Bondage And Goshen And Rameses

Throughout these revealing stories in the Book of Genesis, we repeatedly see mention of the words 'master' and 'mistress'. It doesn't take much for one to imagine that these stories could have just as easily occurred in colonial America, or in some part of the English Commonwealth. For example, consider the following opening to the story concerning how Abraham sent his slave to the house of Laban in Padanaram, that is, in Syria, in order to find a wife for his younger son, Isaac:

"And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter. And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham."
(Genesis 24:9-12)

In the previous verses, the word 'master' is used five times! This fellow must have been well-trained and had no doubt whatsoever who his master was! This word 'master' is derived from the Hebrew word 'adown', or 'adon', which is pronounced aw-done'. This word simply means a firm strong lord or master as is shown by the Hebrew lexicon. In other words, Abraham must have been one firm Jewish slave master:

----- Begin Quote -----

- 1) firm, strong, lord, master
- 1a) lord, master
- 1a1) reference to men
- 1a1a) superintendent of household, of affairs
- 1a1b) master
- 1a1c) king

----- End Of Quote -----

In the case of the word 'mistress', as in the story of Hagar and Sarai, the Hebrew word used is 'gebereth', pronounced gheb-eh'-reth, which means lady, queen or mistress of servants, which we now know simply means slaves. While the modern cinemagraphic industry has painted the false picture of the ancient Israelites as being the first victims of

slavery, this is simply not true. Since the very first time that they are mentioned in the Bible, we are shown that the Hebrews had absolutely no problem with buying and selling other human beings, and thus openly practiced slavery just like everyone else. Being a patriarchal society, as the head of his clan, a man was the sovereign lord and master; and he could do whatsoever he pleased. In fact, as shocking as this may be to some, according to the Mosaic Law, a man could actually sell his own daughter into slavery!:

"And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do." (Exodus 21:7)

In the previous verse, the word 'maidservant' is derived from the Hebrew 'amah', pronounced aw-maw', which simply means a female slave:

----- Begin Quote -----

1) maid-servant, female slave, maid, handmaid, concubine
1a) of humility (fig.)

----- End Of Quote -----

While it is difficult to determine at exactly what point in history man began to enslave other men, as I have already shown, by the time of Abraham, this had already become a common practice. While this is a great leap of speculation on my part, it is possible that slavery began in Genesis chapter six when violence filled the Earth following the demonic attack on humanity by the fallen angelic Sons of God; after all, slavery is a form of violence:

"The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." (Genesis 6:11-13)

If the practice of slavery didn't begin in Genesis chapter six, then the clearest indication is that it began shortly after the Flood when Noah cursed his grandson Canaan, the son of Ham. As a part of the curse, we are told that Canaan and his seed would be the 'servant of servants', or the slave of slaves, meaning the very lowest slave, to his older brothers Japheth the Elder and Shem. As in earlier verses, this word 'servant' is derived from 'ebed' which means 'slave'. Here is the story in its entirety:

"And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread. And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and

their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." (Genesis 9:18-27)

The proper understanding of the above story is one which has stirred up considerable debate within Christian circles. Recently I read an article entitled 'Canaan's Curse' which shed a whole new light on this incident for me personally. After studying the article, I came to the conclusion that, concerning the immediate story, some of the ideas proposed by the author are correct. While some people have assumed that the sin was committed directly by Ham, a closer reading of the Scriptures proves otherwise. Notice that from the beginning of this account to the very end, five obvious characters are mentioned; Noah, Shem, Ham, Japheth and Canaan. This shows that Canaan, one of Ham's four sons, was alive at this time. The fact that none of Noah's many other grandsons are mentioned, also seems to indicate that the writer is pointing out Canaan for a very specific reason. The fact that Noah curses Canaan, and not Ham, seems to be the final indicator that Canaan is the one guilty of the crime, and not Ham himself. The reason most people become confused is because the twenty-second verse states:

"And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without." (Genesis 9:22)

At first glance, this verse appears to be saying that Ham saw his father laying naked in his tent, which was his sin. If this is the case, then why does Noah curse Ham's son Canaan instead? The confusion results from the lack of a proper understanding of the phrase 'saw the nakedness of his father'. To help clarify what this verse really means, we need to follow my practice of comparing Scripture with Scripture, and consider what we are told in the Levitical Law:

"None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover. The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine

aunt. Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness. Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time. Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her." (Leviticus 18:6-20)

In the above verses we are repeatedly warned of the dangers of uncovering one's nakedness. Notice that in the eighth verse we are specifically told 'The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.' The question is, exactly what does this phrase mean? It isn't until the final verse that the author finally tells us that to uncover one's nakedness means to lie carnally with them, or with their mate; in other words, to have sexual intercourse with them. In the story of Noah, this is precisely what we see happening. Canaan apparently took advantage of his grandfather's drunken state in order to violate Noah's wife. In so doing, Canaan exposed Noah's nakedness; that is, he shamed and humiliated Noah before his own family. I believe that this is why we are told that 'Ham, the father of Canaan, saw the nakedness of his father.' In other words, Ham accidentally walked into the tent and saw his son Canaan in bed with his father's wife.

At this point, some might argue that Noah's wife is not even mentioned in the story. To the English reader, this seems to be the case; however, to any devout Jew who is familiar with the Levitical Law, and who is reading in the original Hebrew, it is clearly understood what is meant by '"And Ham, the father of Canaan, saw the nakedness of his father.' This English word 'nakedness' is derived from the Hebrew word 'ervah', pronounced er-vaw', which has the following meanings according to my Hebrew lexicon:

----- Begin Quote -----

- 1) nakedness, nudity, shame, pudenda
- 1a) pudenda (implying shameful exposure)
- 1b) nakedness of a thing, indecency, improper behaviour
- 1c) exposed, undefended (fig.)

----- End Of Quote -----

Unfortunately, as English readers, unless we take the time to really study the Hebrew roots of some of these words, we lose a lot of the intended meanings. If Ham had actually been guilty of this crime, he definitely would not have done what we read next in the story: '...and told his two brethren without.' Ham was so disgusted that he went out and told his two brothers what his son had done. We are then told that:

"...Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness." (Genesis 9:23)

The only way they could have done this is if the persons involved were sleeping. If this was a case of incest, then perhaps Canaan and his mother had fallen asleep after having sex; or maybe Canaan had sex with his mother while she was asleep. We really don't know. Some people have suggested that this may have been a direct sexual assault on Noah himself. In other words, perhaps Canaan may have actually sodomized his father through oral or anal sex while he was drunk and asleep. I find this difficult to believe as surely Noah would have awakened immediately, drunk or not. While these are also disgusting possibilities, several other verses in Genesis cause me to believe that the sin was actually committed with Noah's wife. In Genesis chapter thirty-five we find a quick mention of the fact that Reuben, the firstborn son of Jacob by Leah, also discovered the nakedness of his father Jacob by having sex with Bilhah, one of Jacob's concubines:

"And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:" (Genesis 35:22)

While Bilhah was a concubine, that is, a paramour or lover, she was nevertheless respected as one of Jacob's wives as is evidenced by the following verse:

"These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report." (Genesis 37:2)

It was because of the fact that Reuben had openly shamed his father, or discovered his nakedness by having sex with one of his wives, that years later when Jacob was dying, he still remembered the incident and held it against Reuben:

"Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch." (Genesis 49:3-4)

Concerning the story of Noah, the main point is that whatever happened, Canaan was the guilty party and not Ham. What further adds to the confusion regarding this story is that in the King James Bible, verse twenty-four reads as follows:

"And Noah awoke from his wine, and knew what his younger son had done unto him." (Genesis 9:24)

On the surface, it appears that this verse is saying that Noah discovered what Ham, his younger son, had done to him.

As I have already shown, Ham didn't do anything to his father; at least not directly. There are two ways of looking at this verse. First of all, parents are accountable for the actions of their children up to a certain age. If a child does something wrong, this is normally viewed as a failure of the parents to properly train that child. Not only that, but any serious negative or anti-social acts committed by the children will bring shame and embarrassment to the family, and especially to the parents. The following verses support these ideas:

"Chasten thy son while there is hope, and let not thy soul spare for his crying." (Proverbs 19:18)

"Train up a child in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6)

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." (Proverbs 29:15)

"A foolish son is a grief to his father, and bitterness to her that bare him." (Proverbs 17:25)

"Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father."
(Proverbs 28:7)

Taking these verses into consideration, while Ham may not personally have sinned against his father, perhaps Noah viewed it as having been done to him by Ham because he had failed to properly train his son Canaan. While this is one possible interpretation of the verse, I am not convinced that it is the correct one. I base this upon what Noah did in the very next verse after discovering what had been done while he was asleep and drunk:

"And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." (Genesis 9:25)

If the guilt was truly upon Ham, why did Noah immediately curse Ham's son Canaan instead? This again supports the idea that the sexual sin, whatever it was, was committed by Canaan, and not by Ham. However, we are still left with one problem to clear up. Verse twenty-four contains the phrase 'his younger son had done unto him.' This problem is easy to resolve. In the original Hebrew, the word used is 'ben', pronounced bane. While this word is normally understood to mean 'son', the Hebrew lexicon also states that it is also used for one's grandson, thus showing that Noah was more than likely referring to Canaan when the writer refers to 'his younger son':

----- Begin Quote -----

- 1) son, grandson, child, member of a group
- 1a) son, male child
- 1b) grandson
- 1c) children (pl. - male and female)
- 1d) youth, young men (pl.)

----- End Of Quote -----

As we have already seen, because of his sin, Canaan and his descendants were cursed to a lowly life of servitude as the slaves of the descendants of Shem and Japheth. As you will see shortly, this curse saw at least a partial fulfillment when the Children of Israel invaded the land of Canaan hundreds of years later.

This story of Noah and Canaan relates directly to another hotly-debated issue which has been used by both white supremacists and Orthodox Jews to stir up hatred against the negroid races of the world. Even though the Scriptures do not state it directly, these people earnestly believe that part of Canaan's curse is that his skin turned black. Based upon this belief, these racists justify such things as the Euro-American black African slave trade, the Ku Klux Klan, the Neo-Nazis, the Skinheads, mob lynchings, etc. Until recently, I had absolutely no idea as to where this story of Canaan's skin turning black originated. It may surprise you to know that according to the book 'Hebrew Myths: The Book Of Genesis' written by Robert Graves and Raphael Patai, this story finds its origin in the very book which we discussed earlier; that is, the Babylonian Talmud! In their book, Graves and Patai quote the following passages from the Talmud. If you are of the Black race, I must warn you that the following is quite offensive!:

----- Begin Quote -----

"Now, I [Noah] cannot beget the fourth son whose children I would have ordered to serve you and your brothers! Therefore, it must be Canaan, your first born, whom they enslave. And since you have disabled me ... doing ugly things in Blackness of night, Canaan's children shall be born ugly and Black! Moreover, because you twisted your head around to see my nakedness, your grandchildren's hair shall be twisted into kinks, and their eyes red; again because your lips jested at my misfortune, theirs shall swell; and because you neglected my nakedness, they shall go naked, and their male members shall be shamefully elongated! Men of this race are called Negroes, their forefather Canaan commanded them to love theft and fornication, to be banded together in hatred of their masters and never to tell the truth."

----- End Of Quote -----

As all knowledgeable Christians are aware, there is absolutely no mention of such things in the Old Testament. This brings us all to a decision; should we believe the Christian Old Testament account, or should we believe the Talmud? Personally, it is my view that we should view the Talmud with a great deal of caution. In fact, as the Apostle Paul admonished us to do, I believe that we should regard this tale from the Talmud as just a Jewish myth or fable:

"For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are always

liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth." (Titus 1:10-14)

While many have theorized as to exactly how the different races came into being, in all honesty, we do not really know. The only facts we are given in the Bible is that eight people survived the Flood in Noah's day; Noah, his three sons, and their three wives. From these eight people the entire Earth was repopulated:

"And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. ...And Noah went forth, and his sons, and his wife, and his sons' wives with him:...And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." (Genesis 8:15-16, 18, 9:1)

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Hebrews 11:7)

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Peter 3:20)

Some people have suggested that Adam and Eve contained the gene pool for all of the different races of the world; and that when Shem, Ham and Japheth were born, they each represented a different race. Between them and their wives, who were of unknown origin, it is supposed that different genetic groups developed. As I point out in other articles, the migration of the descendants of Noah and his sons is described in the tenth and eleventh chapters of the Book of Genesis. In my quest to try to find some answers to some of these questions, I did make a few interesting discoveries which I would now like to share with you. One of the very first things I discovered is the following verse taken from the Book of Jeremiah:

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." (Jeremiah 13:23)

Being as this verse was written by a Jew to his fellow Jews, the first thought which occurred to me is that the reason Jeremiah used the example of the Ethiopian is because he was obviously of a different color than the Jews, and thus would serve to emphasize the point which the Lord was trying to make regarding the Jews' inability to change their evil ways. In my Hebrew lexicon, I discovered that the word 'Ethiopian' is actually derived from the Hebrew word 'Kuwshiy', pronounced koo-shee':

----- Begin Quote -----

AV - Ethiopian 15, Cush 8; 23

Cushi or Ethiopian = see Cushan "their blackness"

- 1) one of the descendants of Cush the grandson of Noah through Ham and a member of that nation or people
- 2) one of Joab's couriers
- 3) (TWOT) Ethiopian

----- End Of Quote -----

The Hebrew word 'Kuwshiy' is in turn derived from the root 'Kuwsh', pronounced koosh. Kuwsh, or Cush as he is known in the English language, was one of the four sons of Ham. For many years I was led to believe that the name Ham meant 'black'; however, according to my Hebrew lexicon, Ham actually means 'hot', while Cush means 'black':

----- Begin Quote -----

AV - Ethiopia 19, Cush 8, Ethiopians 3; 30

Cush = "black" n pr m

- 1) a Benjamite mentioned only in the title of Ps 7
- 2) the son of Ham and grandson of Noah and the progenitor of the southernmost peoples located in Africa
- 3) the peoples descended from Cush n pr loc
- 4) the land occupied by the descendants of Cush located around the southern parts of the Nile (Ethiopia)

----- End Of Quote -----

If Cush's skin pigmentation was truly black as seems to be the case, this creates a number of interesting situations. For example, it would negate the possibility of Canaan being turned black as a part of his curse as per the Talmud. The only way to get around this would be to say that all of Ham's sons were cursed with black pigmentation as a result of Canaan sinning against his father Noah. Personally, I cannot accept this as the Bible does not say this by any means. The second thought is that if Cush was Black, then following the laws of genetic reproduction, either Ham his father, or else his unknown mother, must have also been Black. If either or both of them were Black, how did this come about? Is it possible that Noah or his wife was Black? From what I have read in the Book of Enoch, if it is to be believed, Noah had a rather miraculous birth and was very fair-skinned with light hair and light eyes. Again, we are genetically left at a dead end as the Bible simply does not say.

The second discovery I made is that at least as far back as the time of Moses, it appears that the Hebrews did not like the Ethiopians, or the Cushites as they were also known. Whether or not it was because they were darker-skinned than the Hebrews is not made clear. If we accept the Rabbinical writings of the Talmud, then it was definitely a case of racial prejudice. This dislike towards the Ethiopians is exemplified by the incident in the Book of Numbers chapter twelve where the Lord smites Miriam with leprosy after she and Aaron take up cause with Moses:

"And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman." (Numbers 12:1)

It is also possible that Miriam and Aaron simply did not like this one particular woman. Again, by itself, this verse simply does not provide us with enough information to make a valid determination. This story concerning Moses' wife has been no small source of debate for Bible students. Some suggest that this woman was a second wife that Moses took in addition to, or else after the death of his first wife Zipporah. As you may recall, Zipporah was the daughter of Jethro, also known as Reuel, who was the high priest of Midian. Midian was a son of Abraham by his second wife Keturah after Sarah had died:

"Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah." (Genesis 25:1-2)

The Hebrew lexicon provides this additional information concerning Midyan, pronounced mid-yawn', and the land which was named after him:

----- Begin Quote -----

Midian or Midianite = "strife" n pr m

- 1) son of Abraham by Keturah and progenitor of the tribe of Midianites or Arabians
- 2) the tribe descended from Midian n pr loc
- 3) the territory of the tribe descended from Midian; located principally in the desert north of the Arabian peninsula; land to which Moses went when he fled from Pharaoh

----- End Of Quote -----

Another school of thought believes that the Ethiopian woman whom Moses married was in fact Zipporah, which would make her of the Black race. If you read the Scriptures closely, you will discover that Aaron, Miriam and the rest of the liberated children of Israel may not have actually met Zipporah until they reached Mount Sinai. While popular movies depict Zipporah and her two sons in Egypt with Moses, this may be yet another of the many blatant inaccuracies in modern-day Biblical movies. In Exodus chapter four, we discover that when Moses returned to Egypt, he began the journey with his wife and children:

"And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go."

(Exodus 4:18-21)

So far, it appears that Moses and his family are on their way to Egypt; however, they are not quite there yet. This seems to be indicated by the fact that in the final verse the Lord says to Moses 'When thou goest to return into Egypt...' indicating a journey which is still in progress. Only a few verses later, we also see that they are still 'by the way' when an incident occurs between Moses and Zipporah which I personally have never fully understood:

"And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision." (Exodus 4:24-26)

Following this incident, we do not hear of Zipporah and her sons again until after Moses has led the Children of Israel out of Egypt and to Mount Sinai. We are told that it is at this time that a family reunion occurs:

"When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt; Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land: And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh: And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her." (Exodus 18:1-6)

Notice that we are specifically told that Moses sent back his wife and children. I tend to think that this may have occurred at the time of the altercation on the road to Egypt. If this is the case, then I suspect that this may have been of the Lord's design because He knew that He was sending Moses on a very dangerous journey to confront the powers of Egypt. It definitely would not have been a place for his wife and children to be. However, I admit that this is only speculation on my part. Those who believe that Zipporah was the Ethiopian woman further suggest that Midian was actually Cush, the son of Ham, who according to the Biblical timeline, may indeed still have been alive at this time. Personally, I tend to doubt this story. Whatever the case may be, one thing which is for certain is that neither Aaron nor Miriam were happy about their brother Moses marrying this Black woman, whether it was Zipporah or a second wife. As we have already seen, this hatred for Blacks has been instilled in Jews to this very day through the Rabbinical writings of the Talmud.

Returning to the topic of slavery, regardless of when it actually began, when the Lord informed Abraham that He would give his seed the land of Canaan for a possession, this must

have further instilled in Abraham a sense of superiority over the other tribes and nations of the Earth. From that time until now some four thousand years later, the Jews have continued to nurture this attitude. While the Christian Bible does not contain the blatant racist language found in the Talmud or in the 'Protocols', it does contain many verses which point to an attitude of Jewish superiority. In other articles I have touched upon the possible reasons why the Lord allowed the Hebrews to be enslaved in Egypt. One idea I have put forth is that the Lord used Egypt as a safe haven for the Israelites where they could grow and prosper before taking upon themselves the tremendous task of ousting the Canaanites from the Promised Land. Once they had reached a sufficient size, the Lord put on the pressure through slavery so that the Hebrews would long for deliverance and eventually be driven out of Egypt. The time in Egypt was definitely a part of the Lord's plan as He revealed it to Abraham several hundred years before it actually occurred:

"And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." (Genesis 15:13-16)

Some Bible teachers have suggested that when the Scriptures tell us that Jacob entered Egypt with seventy souls, that this number only included their immediate family; that is, Jacob and his wives and children, and his sons' wives and their children. The idea is that it does not include the many slaves they possessed. If we do a little bit of math, this idea appears to have merit. In fact, the Books of Genesis and Exodus confirm that this number only included Jacob's flesh heirs, those 'which came out of his loins', and not the many slaves which were a part of his 'cattle' business:

"All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten." (Genesis 46:26-27)

"Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already." (Exodus 1:1-5)

It doesn't seem likely that Jacob just suddenly forsook the many menservants and maidservants which he possessed. They must have gone down into Egypt with them where they continued their 'cattle' business in the land of Goshen. This was a region in northern Egypt near the east bank of the lower Nile River. Easton's Bible Dictionary provides

this additional information concerning Goshen:

----- Begin Quote -----

"A district in Egypt where Jacob and his family settled, and in which they remained till the Exodus. It is called 'the land of Goshen', and also simply 'Goshen', and 'the land of Rameses', for the towns Pithom and Rameses lay within its borders; also Zoan or Tanis. It lay on the east of the Nile, and apparently not far from the royal residence. It was 'the best of the land', but is now a desert. It is first mentioned in Joseph's message to his father. It has been identified with the modern Wady Tumilat, lying between the eastern part of the Delta and the west border of Palestine. It was a pastoral district, where some of the king's cattle were kept. The inhabitants were not exclusively Israelites."

----- End Of Quote -----

Concerning the name of 'Rameses', which is derived from 'ra', meaning 'sun', Easton's Bible Dictionary also provides the following interesting information:

----- Begin Quote -----

"The Land of Rameses was probably 'the land of Goshen'. After the Hebrews had built Rameses, one of the 'treasure cities,' it came to be known as the 'land' in which that city was built. The city bearing this name was probably identical with Zoan, which Rameses II. ('son of the sun') rebuilt. It became his special residence, and ranked next in importance and magnificance to Thebes. Huge masses of bricks, made of Nile mud, sun-dried, some of them mixed with stubble, possibly moulded by Jewish hands, still mark the site of Rameses. This was the general rendezvous of the Israelites before they began their march out of Egypt. Called also Raamses."

----- End Of Quote -----

While the Pharaoh gave the Hebrews the best of the land, it should also be noted that due to the self-righteous attitude of the Egyptians, the Hebrew shepherds were viewed as being filthy. This negative attitude is something you do not find in some popular Bible-related movies:

"That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians."
(Genesis 46:34)

"And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians." (Genesis 43:32)

As we already know, while the Hebrews entered Egypt as slave masters, within a few generations they became slaves

themselves under the harsh whip of the Egyptians. Once the Israelites were freed from Egyptian bondage by the hand of Moses several hundred years later, the Lord made it perfectly clear to them that upon entering the land of Canaan, they were to drive out the heathen nations, and to destroy the images of their false gods. Neither were they to intermarry with them:

"Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. And ye shall divide the land by lot for an inheritance among your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them." (Numbers 33:51-56)

While the Lord told the Israelites to drive out the heathen nations, at the same time, in the Mosaic Law He also made provisions for the Hebrews to buy slaves from amongst them as in the following verses:

"Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour." (Leviticus 25:44-46)

Thus we see that, despite the hard bondage which the ancient Israelites were forced to endure at the hands of their cruel Egyptian taskmasters, for many years to come, the practice of enslaving other human beings would still be an integral part of Jewish history and culture. The question that we must ask ourselves is, has it truly ended; or has it simply been disguised in another form which is so subtle that few are able to detect it? In the fourth part of this series, we will be discussing King Solomon and Phoenician King Hiram, Jewish bribery, extortion and conspiracy, the real plan behind the Democratic vote, the Apostle Paul, a Pharisee of Pharisees, the dangers of materialism, our Eternal Kingdom and the Jewish temporal kingdom, the contrast between the teachings of Jesus and the Jewish Rabbis, the difference between cattle and sheep, the qualities of true shepherds of the Lord, and Divine Predestination. As you can see, there

is still a lot more to come. I hope you are finding this series fascinating and eye-opening. Please join me in part four, won't you?

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Solomon And Hiram, Jewish Bribery And Conspiracy, The Democratic Vote, Paul The Pharisee Of Pharisees, The Cares Of This Life, Our Eternal Kingdom And The Jewish Temporal Kingdom, Contrast Between Teachings Of Jesus And The Rabbis, Not Cattle But Sheep, The True Shepherds, Predestination

While I have concentrated on the early history of the Jewish people to help you to understand the deep-rooted motivations behind the modern International Jew, and the purported originators of the 'Protocols of the Wise Elders of Zion', allow me to point out that there are subtle hints of this attitude of Jewish superiority in later parts of the Bible as well which few recognize or understand. For example, in the Book of Proverbs we find the following verse believed to have been written by King Solomon; who according to Jewish records, was the richest person alive at that time. In fact, as I point out in another article, if you take into account the amount of gold he is claimed to have possessed and adjust it to the current market rate, he was and is the richest man who has ever lived! Solomon wrote:

"A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just." (Proverbs 13:22)

At the time Solomon wrote the above verse, geographically and politically speaking, the nation of Israel was the largest and most powerful it has ever been, even above and beyond its current size and status. It included all of current-day Israel, as well as much of Jordan, and cut deep into the nation of Syria. In fact, Solomon's political power extended up to the Euphrates River on the Turkish - Syrian border! Due to King Hiram's alliance with David and Solomon, Phoenicia, that is, modern-day Lebanon, was allowed to rule itself as an 'independent' nation; however, it appears that both David and Solomon took advantage of their friendship with Hiram and manipulated him to achieve their personal goals. In David's case, Hiram provided both the materials and the labor to build him an elegant house in the forest made of cedar from Lebanon:

"And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house." (2 Samuel 5:11)

Not only did Hiram have to answer to Solomon, but he had to pay him a tribute, or levy, as well. As clear proof that Solomon was a financial schemer and a 'wheeler-dealer' who knew how to exploit the naivety of the 'goyim' just as much as the modern International Jewish bankers, consider that after Hiram had provided him with so much help for a full twenty years, aside from giving him an annual amount of

wheat and oil to feed his personal household, (which seems to me like rather cheap payment), Solomon also repaid Hiram by giving him twenty apparently low-class cities in poor Galilee which greatly offended Hiram. In fact, he viewed Solomon's gesture as a slap in the face! All of these points are verified by the following verses:

"And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house, (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day. And Hiram sent to the king sixscore talents of gold. And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer."
(1 Kings 9:10-15)

In the above verses, the name 'Cabul' is derived from the Hebrew word 'Kabuwl', pronounced kaw-bool', which means 'binding'. This word 'kabuwl' is derived from the Hebrew root 'kebel', pronounced keh'-bel, which means bonds or fetters. In other words, realizing that he had been used by Solomon for all of those years, in his displeasure, Hiram was contemptuously insinuating that Solomon had paid the Phoenicians as if they were cheap slave labor; which they apparently were in Solomon's eyes; but isn't that how the Jews have continued to operate to this very day? No matter how much a person earns, it seems like it is never quite enough to meet all of one's expenses. It forces one to remain a faithful mule to the system grind day after day, and year after year. While wages may periodically be incremented, they are still never on par with the actual cost of living. This is all by intentional design as you will come to understand. What I also find interesting about this incident is that some nine hundred years later, the self-righteous pharisaical Jews in Jerusalem still viewed Galilee as a backyard ghetto. This is why it was said of Nazareth by Nathanael:

"...Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." (John 1:46b)

If you open your Bible and begin reading in the fifth chapter of the first Book of the Kings, you will see that most of Solomon's glory was achieved through foreign money, such as Hiram's gold, foreign labor, and foreign materials. As then, even so now; the Jews control the world without barely lifting a finger themselves! How did Solomon convince Hiram to do so much for him in return for so little? First of all, he relied upon Hiram's friendship with and his admiration of his now-deceased father, King David; and second, he apparently flattered him, much like the Jews commonly do today with the Gentile nations. Absolutely no one can deny that the Jews have the gift of talk. If you don't believe this, look how long the Israeli-Palestinian

peace negotiations have been going on; and the Palestinians have gained absolutely nothing. At any rate, this is how Solomon smooth-talked Hiram into working for him:

"Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians." (1 Kings 5:6)

Imagine; Hiram gave Solomon all of the trees he needed; barges full in fact, all of the laborers he needed, and all of the gold he needed for twenty years; and in return, Hiram received wheat and oil to feed his family, and twenty lousy cities which must have been like ghettos! I can only wonder how it was that Hiram, the King of Phoenicia, ended up in such a lowly condition that he was satisfied with wheat and oil for his immediate family. Could it be that the Jews wrecked the Phoenician economy just like they do today to make the nations dependent upon International Monetary Fund and World Bank hand-outs?

Hiram and the Phoenician laborers is one clear example where the 'goyim' cows were milked for all they were worth! With good reason then, Solomon was able to make such a proud boast in the Book of Proverbs. While the first half of that verse is innocuous enough, it is the latter half where the spirit of the pharisaical money-minded Jew is manifested. King Solomon was a Jew writing to Jews. When he wrote 'the wealth of the sinner is laid up for the just', he was laying part of the foundation for modern Jewish thinking. In other words, in this verse, the word 'sinner' obviously refers to anyone of non-Jewish origin, the Gentiles, the heathen, the 'goyim', the 'cattle' of the Jews. If this is the case, then the word 'just' can only be referring to the pharisaical Jews themselves who indeed viewed themselves as just and righteous before God. Thus, the wealth of the heathen nations is laid up for the Jews! This is the very attitude and spirit of the Talmud; and it is also the attitude of the 'Protocols of the Wise Elders of Zion' as well!

About one hundred years before this incident between Solomon and Hiram, we find another clear example of the true Jewish entrepreneurial spirit. After judging Israel for many years, the Prophet Samuel grew old, and it came time for him to appoint his sons as the new judges over Israel; however, unlike their God-fearing father, they were as corrupt as any modern-day money-minded Jewish extortioner:

"And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD." (1 Samuel 8:1-6)

In the Old Testament, the word 'lucre' is derived from the Hebrew word 'betsa;', pronounced beh'-tsah, which has the same exact meaning as the Greek word 'aischrokerdes' in the New Testament; and that is unjust profit or gain, sometimes acquired by violence; being eager for base gain, that is, greedy for money. Not surprisingly, one of the tenets of the 'Protocols' calls for the corruption and control of court officials. Sadly, the sons of Samuel were not the only ones guilty of this crime. The greed for money and power is a deeply-rooted trait in the Jew, and even the kings of Israel were not immune to it. Just like the Jewish world bankers and political leaders of our current times, they would do anything to remain in power. In the following example, we witness King Asa of Judah sending a bribe to Benhadad the king of Syria so that the Syrian king would stop Baasha, the king of Israel in Samaria, from oppressing Judah:

"And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah. Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me." (1 Kings 15:17-19)

In another example, when King Hazael of Syria threatened Jerusalem, Judean King Jehoash committed an even larger crime by paying him a large bribe which was partially financed by taking all of the gold and holy items out of the Temple of Solomon. Once he had robbed the Temple, Jehoash apparently ran for his life, showing that he was nothing but a hireling which Jesus warned us against:

"Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem. And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the LORD, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem." (2 Kings 12:17-18)

"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep." (John 10:12-13)

Unfortunately for him, the Lord was not about to let Jehoash, or Joash as it is also written, get away so easily with profaning His Temple. In the very next two verses, we read that Joash's subordinates eventually caught up with him and assassinated him because of his crime against the Lord and against his own people:

And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla." (2 Kings 12:19-20)

As I point out in such articles as 'The Children Of God And Politics', beginning with the very first king of Israel, Saul, these Jewish kings just kept on making serious mistakes one after the other with very few exceptions. To the International Jew, nothing is more important to him than his power and his money. He will sacrifice everything, including his own family, people and religion to stay on top. They are ruthless people! In another Old Testament example, we find King Ahaz of Israel again using the Temple gold and silver, and the government treasury to bribe King Tiglathpileser of Assyria into fighting against Rezin, the king of Syria who ruled from Damascus:

"In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah...Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him. At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day. So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin." (2 Kings 15:37, 16:5-9)

Perhaps the most infamous examples of the Jews using their power, money and influence to achieve their objectives are found in the Gospel of Matthew. In the first example, we find them paying off one of their very own people in order to bring about the destruction of Jesus Christ:

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." (Matthew 26:14-16)

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which

was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me."

(Matthew 27:3-10)

The reaction of those damnable self-righteous Jewish priests after Judas had returned the money to them is downright sickening! Again they used their Rabbinical teachings, the Law to justify their cowardly action when they refused to accept the bribery money from Judas! 'Well, the Law says...' and blah, blah, blah! As if this wasn't enough, just like today, the Jewish leaders used the power of the Democratic vote to pressure one of the most powerful men in Israel at the time, Governor Pontius Pilate, to murder an innocent man, which even his very own wife told him not to do:

"Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified." (Matthew 27:17-26)

Believe it or not, the Democratic vote is one of the devices clearly mentioned in the 'Protocols of the Wise Elders of Zion'! One of them describes how the Democratic vote will be used to pressure political leaders into doing the will of the people, who themselves will be totally conditioned to do the will of the Jews through control of public education and the mass media! Not only did the Jewish Elders use the Democratic vote to achieve their objective, but they also relied heavily upon what today they have now dubbed 'political correctness'! 'Well Pilate, if you don't kill Jesus for us, you are unpatriotic! You are a traitor! You are an enemy of the president!':

"And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." (John 19:12)

When that plan backfired despite all that those Jewish conspirators could say or do, and Jesus rose from the dead, thus totally exposing their lies and deceit, Matthew next

tells us that the Jewish chief priests and Elders bribed the Roman soldiers into silence with a large sum of money concerning the Resurrection. As we all know, buying politicians and other civil leaders, including the clergy, is a very common practice today, but it is nothing new! For thousands of years the Jews have realized the power of money! Money talks; and that is why they must be in absolute control of it! If you control the economy of a country, you control that country! As I mentioned earlier, the world is in debt the International Jewish Bankers via the International Monetary Fund, and the World Bank:

"Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." (Matthew 28:11-15)

Allow me to remind you again that the moral code of conduct of these pharisaical Jews is heavily influenced by the demonic Rabbinical teachings of the Babylonian Talmud. The Talmud is the Law, and the Law is their god. While Jesus taught us love, mercy and patience, the Talmud teaches hard cruel and unrelenting punishment for the Law breakers. This is precisely what is advocated in the 'Protocols of the Wise Elders of Zion'. Putting to death those people who object to their rule and means of control is viewed as an absolute necessity. While I was doing this study, the Lord revealed some additional verses to me which I would have never connected to this topic on my own. In the Book of Acts we find one of the most miraculous conversions of the New Testament. I am of course referring to the story of the Apostle Paul. Before Paul submitted himself to the Lord, he was exactly like all of these men I have described thus far. He viewed the 'goyim' as filthy 'cattle' meant to be used by the Jews. He viewed himself as a sinless perfectionist who did no wrong. He was greedy and money-minded. He was ruthless. He persecuted and slew those heretical Christians who dared to defy the Mosaic Law and the interpretations of the Rabbis. In his Epistles, he plainly stated that he was the chief of sinners, and a Pharisee of the Pharisees; in other words, the worst that they come!:

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Timothy 1:12-15)

"But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the

hope and resurrection of the dead I am called in question."
(Acts 23:6)

"My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee." (Acts 26:4-5)

"Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." (Philippians 3:4-6)

Imagine then what a miracle it must have taken to completely reverse his manner of thinking! God had to change him from a 'goyim' hater, to a Gentile lover. He had to totally reverse Paul's outlook on life! That is why Paul wrote:

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Corinthians 5:17)

If anyone knew and understood the Jewish mentality, Paul most certainly did. If anyone has ever experienced a complete spiritual change, surely it was the Apostle Paul. For most of us, coming to Christ today has been a very easy process; for the Apostle Paul it was similar to a life and death situation. He had to forsake much more than we do today. He was so hardened of heart that the Lord even had to strike him blind for three days to show him his own spiritual blindness!:

"And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink." (Acts 9:8-9)

Based on all of these facts, from what the Lord has shown me, I believe that once Paul converted to Christianity, he took everything he had learned during his life as a blind Pharisee, and turned it around and used it for the glory of the Lord instead. He took his own weaknesses as a Pharisee and used them to warn other Jewish converts to not fall into the same traps and manner of thought as before their conversion to the Faith. Allow me to present you with some clear examples. As we have already seen, for thousands of years, the Jewish Rabbis taught that it was the right of the Jews to use the wealth of the 'goyim' world to their own advantage. In his discourse on love and marriage, Paul took this very same thought and turned it around and taught moderation. He said to use the things of the world for the glory of God, but not to abuse them as the Jewish Elders did:

"And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; And they that use this world, as

not abusing it: for the fashion of this world passeth away."
(1 Corinthians 7:30-31)

In another example, while the Orthodox Jews view the Gentiles as dumb 'cattle' to be used for their profit, Paul taught instead that inasmuch as the Disciples ministered unto them of their spiritual needs, that is, by giving them the Gospel of Jesus Christ, the Gentiles should be willing to share their material blessings with them as well. However, as I explain in such articles as 'Money-Making Bible Hucksters And Mammon!', this does not mean taking what we believe is rightfully ours by force or through corrupt practices. Those to whom we minister the Gospel are to share their abundance with us out of a willing heart, and for no other reason. In short, Paul added a great deal of balance to the original overbearing teachings of the Rabbis.

"It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." (Romans 15:27)

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Corinthians 9:7)

In yet another example, while the Talmud teaches that the Gentile world is a vast slave market for the smart Jewish entrepreneur, the Apostle Paul taught instead that we are all the servants, or slaves of love, of Jesus Christ, because we are all bought with His precious Blood. We are not the slaves of the worldwide Jewish conspiracy; we are the slaves of God. Thank God that we have a Master who rules with Love, and not with the economic whip!:

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."
(1 Corinthians 6:20)

"Ye are bought with a price; be not ye the servants of men."
(1 Corinthians 7:23)

Peter, James, John, Paul and the other First Century Disciples were all fully aware of how the money-minded Jew thinks; after all, they were once Jewish businessmen themselves. Peter, James and John were fishermen, and Paul had been a tentmaker. Peter, James and John probably raised the price of their fish unfairly on a few occasions in order to pay their bills; and perhaps Paul did the same with his tents. They also knew how hard and demanding the Jews could be on their employees and slaves. They also had to deal with unmerciful people like Matthew the tax collector; and they were probably all fully aware of the corruption that went on in the Jewish Temple, and how the Scribes and the Pharisees oppressed the poor. As I have pointed out before, this is why Jesus constantly exposed the Temple priests, scribes and merchants as in the following examples:

"And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when

he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?" (John 2:13-18)

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation...Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."
(Matthew 23:14, 23)

Stop and think about this for a moment. The very things which Jesus warned against, are the very same things which for thousands of years now, the proud selfish money-minded Jews have most earnestly desired. Here is exactly what Jesus taught:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."
(Matthew 6:24)

"And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." (Luke 8:14)

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."
(Luke 21:34)

While Jesus refused to accept Satan's offer of the temporal kingdoms of the world in Luke chapter four, in fact later telling Pontius Pilate that His Kingdom was not of this world, those foolish Jews didn't hesitate for a minute to bow down to Satan in obeisance in order to grab a slice of his phoney poisonous pie in the sky!:

"And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Luke 4:5-8)

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36)

I would like to bring something very important to your attention concerning the above verses. Notice exactly what Satan says to Jesus: 'All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.' Do you see what he is saying here? The false Jews love to claim that the reason that they have been able to be so successful in the world of men is because of God's blessing upon their lives. This is an absolute lie! It is the furthest thing from the Truth, so don't you believe it for a single minute! Satan admitted right there that he is the one to whom God has given the power to give the kingdoms of the world to whomsoever he will! He is saying that he is the god of this world; and that is exactly what Paul taught! He said that Satan is the Prince of the Power of the Air, and the god of this world! Here it is in front of your eyes:

"But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."
(2 Corinthians 4:3-4)

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:" (Ephesians 2:2)

Who is Paul saying is lost in the above verses? Who is he saying are the children of disobedience? It is none other than the rebellious materialistic worldly unbelieving Jews! It is because the Jews preferred a physical Earthly kingdom and fought against Jesus and His Children of the True Kingdom, that the Lord said that they were of their father the devil. This is the god who has blessed them, and not the true God of Heaven! In fact, as I have pointed out before, Jesus clearly told them that because of their unbelief, the true Kingdom would be taken from them and given to a nation of people who were more worthy. He was of course referring to the worldwide spiritual nation of the born-again Believers in Jesus Christ, and not to a worldly kingdom, because the Kingdom of Heaven comes without observation; remember?:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44)

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matthew 8:11-12)

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The

kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

(Matthew 21:42-43)

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:" (1 Peter 2:9)

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:" (Luke 17:20)

It is for all of these reasons that Paul and the other Apostles followed in Jesus' footsteps and constantly warned their Disciples against falling for the temptations of the things of this world; and especially not to be like the hard cruel oppressive money-minded Jewish Elders who were always looking for a way to make a profit at the expense of others; that is, filthy lucre. They told their followers to set their sights on a higher goal. Consider these examples:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2:15-16)

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (James 4:4)

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock." (1 Peter 5:2-3)

"Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;... Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;" (1 Timothy 3:3, 8)

"For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;...Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." (Titus 1:7, 11)

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (Hebrews 11:13-16)

Notice that in the previous verses, Peter makes mention of feeding 'the flock of God', and not being lords, (or slave masters as we saw in the Old Testament word 'adown'), over God's heritage. This again is another clear indication of how the Disciples totally reversed the 'milk-the-cows' attitude of the Jewish hierarchy and taught a doctrine of love and concern for the Lord's people. The word 'heritage' is derived from the Greek word 'kleros', pronounced klay'-ros, which is variably translated as lot, part, inheritance or heritage. The reason Peter apparently used this word is because, as I explain in my article 'Where Are The First Century Churches?', the Apostles were ones sent with a message. In other words, they inherited the ministry of Jesus Christ by right of being the very first adopted Sons of God, and His chosen leaders of the Early Church.

Few people truly understand exactly how deep the clash was between the teachings of the Rabbis, and the teachings of Jesus Christ. Of those who do take the time to read their Bibles, the vast majority do so in a very superficial manner. The doctrine of Christ and the doctrine of the Talmud are as different as black and white, or night and day. For this reason, when Jesus exploded on the scene in the First Century, Israel took notice and listened. Thank the Lord that at least a small handful also obeyed! This brings us to the final Hebrew word which is translated as 'cattle' in the Old Testament. This is the word 'qanah', pronounced kaw-naw', which my Hebrew lexicon defines as follows:

----- Begin Quote -----

- 1) to get, acquire, create, buy, possess
- 1a) (Qal)
- 1a1) to get, acquire, obtain
- 1a1a) of God originating, creating, redeeming
His people
- 1a1a1) possessor
- 1a1b) of Eve acquiring
- 1a1c) of acquiring knowledge, wisdom
- 1a2) to buy
- 1b) (Niphal) to be bought
- 1c) (Hiphil) to cause to possess

----- End Of Quote -----

As you can see, this word 'qanah' is normally used to mean to buy, acquire or possess something. In this regard, it can be associated with another Hebrew word we looked at earlier; 'mela'kah', the normal translations of which are work, workmanship, workmen or business. Similar to 'mela'kah', despite its true meaning of buying or possessing something, in these following verses, 'qanah' is also translated as 'cattle':

"But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite

the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God." (Zechariah 13:5-9)

As can be seen, in the previous verses, the 'cattle' being referred to are actually people. If you read this chapter of Zechariah more closely from the first verse, you will see that this is a prophesy against the false shepherds of Israel who viewed their people, not as the Lord sees them, that is, as tender sheep which require feeding and shepherding, but rather as 'cattle' which are only meant to be used for the profit of the corrupt Jewish hierarchy. Because of their sins, the Lord says that He will smite the false religious leaders of Israel, purge the people, and a third of them will be saved. As I mention in other articles, in the thirty-fourth chapter of the Book of Ezekiel, we find one of the most damning examples of how the Lord rebuked the spiritual shepherds of Israel for abusing and mistreating their spiritual sheep, that is, the people of Israel. While it is a bit lengthy, I include most of it here due to its importance to this discussion:

"Therefore, ye shepherds, hear the word of the LORD; As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the LORD; Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. And as for you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with

your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it."
(Ezekiel 34:7-24)

While Ezekiel's primary ministry was to the Jews who had already been taken into captivity, himself being among them, the young Prophet Jeremiah prophesied against the corrupt Jewish leadership for forty years up until the very day that Jerusalem was taken by the forces of King Nebuchadnezzar. His message was identical to that of his countryman Ezekiel:

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." (Jeremiah 23:1-6)

Notice how in both cases, while the Lord strongly rebukes the false shepherds of Israel, He also gives a ray of hope by having His Prophets foretell of the coming of the one true Shepherd, that is, Jesus Christ, the offspring and root of David. I discuss these and similar verses concerning the coming Messiah in part two of 'The Kings Of The North And The South'. While the Jews of yesterday and today are 'cattle' drivers, Jesus is the True Shepherd of God's 'sheep', as He made very clear in the New Testament. He is our Shepherd; and we hear His Voice and follow Him:

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out...I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture...I am the good shepherd, and know

my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

(John 10:1-3, 9, 14-16)

In the final chapter of the Gospel of John, one of the very last things our Lord did, was to impress upon Peter that if we truly love Him, we will feed His sheep and not rob and abuse them like the false shepherds of Israel:

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

(John 21:15-17)

As Jesus clearly taught, the role of the true shepherd of the Lord is to feed the sheep, and to even be willing to lay down his life for them on a daily basis; and in some cases, in a physical manner as well through martyrdom:

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

(Matthew 16:24-25)

"And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20:27-28)

"I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:11)

"Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13)

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." (1 John 3:16)

The above manner of thinking was totally foreign to the false spiritual shepherds of Israel, just as it is totally incomprehensible to the mind of the modern manipulative International Jews today. As I point out in such articles as 'Revelation's Babylon The Great Whore', while Jesus and His followers gave their lives for the Kingdom of God, the self-righteous pharisaical Talmudic Jews preserved their own power and status by slaughtering the Lord's children one after the other. You will find a faith-inspiring historical recap in the eleventh chapter of Paul's Epistle to the

Hebrews. In fact, in the mind of the Jews, Jesus was viewed as just another deviant sheep in the herd which had to be taken out of the way before He led others astray from the 'truth' of the Rabbis. Here is proof:

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." (Isaiah 53:7-10)

"And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death." (John 11:49-53)

Contrary to Jesus' doctrine of love and peace which states that the meek shall inherit the Earth, the program of the 'Protocols of the Wise Elders of Zion' boasts that the filthy rich, the militarily strong and the well-educated shall rule the Earth; inasmuch as they obey the mottos of their Jewish masters who gave them their rank and authority. From all of the evidence I have now provided from both the Christian Bible, as well as from the Babylonian Talmud, we can come to the following conclusions regarding the true Jewish perspective and agenda:

1. The Jews view themselves as God's Chosen People, and thus spiritually superior to all other nations and peoples upon the face of the Earth, even though they killed and continue to reject their and our Messiah, Jesus Christ.
2. Because of this erroneous perception, the Jews believe that it has been their God-given right to enslave the people of other nations; physically in the past, and financially today.
3. All Gentiles, or 'goyim', are viewed as 'cattle' meant to be used for the profit of the Jewish people in whatever ways they see fit. Non-Jews are not measured by their personal qualities, but rather by their financial worth in dollars and cents.
4. People of the Negroid races are cursed of God and should therefore be avoided, or else oppressed and enslaved.
5. Due to their cunning and craft in financial matters,

which they erroneously believe was designed by God, the Jews view themselves as the masters of the world. They will go to any length to maintain control of their power and their money, even if it means harming some of their own and going against the tenets of their religion.

6. The Jews base all of these views upon the authority of the Babylonian Talmud and are therefore unrepachable in the sight of God.

Isn't it amazing what conclusions one can come to if he really studies the Bible? All of these things have been there for all to see for literally thousands of years; yet despite this fact, the vast majority of people still refuse to accept that such a small group of people, currently numbering less than six million in the actual state of Israel, can actually be controlling the world at large, and that possibly very soon, they will be tightening the noose around our necks even more! In fact, it is probable that the Israelies as a whole are ignorant of what is really going on. This conspiracy is actually managed by only several hundred elite Jews at best. Like the United States military establishment, the rest of the Jews are on a need-to-know basis. In this article, all I have done is collect all of the different Scriptural facts and transformed them into a six-point list to emphasize the true nature of the Jew, just like the six-pointed star of David. Before continuing, let me again make clear, as I point out in the article 'Is God A Racist?', that the Jews are not the Chosen People they claim to be. God has so seen fit to transfer those rights to another Nation as we have already seen. We born-again Christians are that Nation. Here is some Scriptural proof:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Ephesians 1:3-14)

"But we are bound to give thanks alway to God for you,

brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:"

(2 Thessalonians 2:13)

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5)

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:" (1 Peter 2:9)

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." (Revelation 17:14)

In the final installment of this series, 'The International Jew And The Protocols Of Zion', we will examine some of the interesting theories concerning the possible origin of these hotly-debated documents. In addition, we will also look at some comments made by a few prominent people who never once doubted their authenticity, and who fully realized the grave dangers that the 'Protocols' present to the Christian world. Lastly, I will draw up some final conclusions and make some closing remarks. While I believe that I have presented some rather outstanding Scriptural evidence which thoroughly exposes the agenda of the Jews, it is still up to you the reader to draw your own conclusions based upon what I have written. I trust that this article has been enlightening and educational. I trust that you will join me in part five.

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