

THE JEWISH
QUESTION

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IN every country in Christendom "The Jewish Question" is agitating the public mind. This is as true in Britain and her Colonies and in the United States as elsewhere.

Until quite recent years the British Empire and United States have extended a cordial welcome to the incoming Jews. The people of these countries have willingly opened all the doors of national opportunity to the Jews and have admitted them, more than freely, to a place in all the honours, political and social, that our race affords.

Most people in Britain and America today believe that the time has come to revise that policy. And the definite reason is that the Jews are now claiming to be a nation and seeking to establish a National Home in Palestine. The present British Government has endorsed this claim, and by the Balfour Declaration has quite definitely committed this country to the policy of making in Palestine a National Home for the Jews.

This claim of the Jews and policy of our Government is very largely endorsed by the Church element in our midst especially by that portion of the Church people that still believe the Bible to be the Word of God.

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This endorsement by so many in our Churches arises not from any particular love of Jewish idiosyncracies or religious belief, but from the idea that the Jews represent "The chosen people of God" and that our Bible teaches that the Jews are to go back to Palestine in unbelief in our Messiah, and that those who help the Jew are to be blessed of God and those that hinder the Jew are to be cursed of God.

And the Jews are doing all they can, naturally, to foster this idea.

There are other reasons why our people realise the necessity of reconsidering the present policy towards the Jews, but the above is that to which the author seeks now to call attention.

The Jewish Claim.

The Jewish claim is roughly that "the Jewish people," some 15,000,000 strong and scattered amongst the nations to-day, represent Israel—the people with whom God made a Covenant in 1500 B.C. In that Covenant God made a deed of gift of certain lands to Israel in perpetuity; that deed included Palestine, therefore they, the Jews, claim that they, being Israel, are entitled to return now to Palestine as their National Home. And our present Government, backed by the sentiment of a very large proportion of our Churches, endorse this policy because they believe this claim of the Jews to be a true setting forth of Scripture teaching.

It is hardly to be denied that, if all the Jews were to go back to Palestine and stay there, most of those amongst us, now objecting to this policy, would cheerfully acquiesce in it. But such is by no means the contemplated policy. And this country and all the Christian nations are confronted by a situation without parallel in history of aiding to establish a foreign nation in a National Home whilst the clever and successful members of that foreign nation are seeking still to control our policies at home.

It is this curious development that is causing those who have hitherto favoured our nation's liberal policy toward the Jews to call a halt. There are other serious reasons that call for a reconsideration of our Jewish policy, but the author will confine this statement to a consideration of the claim of the Jews to be **The Chosen People of God.**

This claim of the Jews is a very old one. It is recorded first in Ezekiel xi., 14/15:—

"And again the word of the Lord came unto me saying—Son of man, thy brethren . . . and all the House of Israel wholly (the whole 12 tribed nation Israel) are they unto whom the inhabitants of Jerusalem (the Jews) have said, Get you far from the Lord; unto us (the Jews) is this land given in possession."

It is this claim, recorded first in 594 B.C. and that is now being put forward so that it has become a matter of practical politics in our country, that must be reconsidered.

If the Word of God supports this claim—as our Church people to-day mostly believe—then our present policy will be supported by the nation, for, in spite of all the Jewish anti-Christian propaganda in our colleges and churches for the last 50 years, Britain to-day consciously or unconsciously accepts as valid the decisions of our Bible. If then the Bible does not endorse this Jewish claim, the way will at once open for a reconsideration of our entire policy towards the Jewish people. This is, in the author's estimation, the question of the day, and is now coming up for final settlement. As our argument turns on what the Bible teaches let it be premised:—

That Old Testament promises must be read in the light of the New Testament teaching and vice versa. Scripture cannot be broken; New Testament teaching cannot contradict Old Testament promises. They must agree; and any theory held by believers that prevents such agreement must be given up.

Teaching of Jesus concerning the Jews.

It will be found that Jesus was quite explicit in His teaching on this point.

The great controversy between Jesus and the Jews is found in St. John's Gospel, Chapter v. to x.

It began over the interpretation of the Law of God and the traditions of the elders (please note that the orthodox Jew of to-day retains the Rabbinical interpretation and the traditions that Christ rejected). Therefore Christ's words and arguments and judgments are as valid against the orthodox Jew of to-day as they were against the Pharisees in the days of His Flesh.

The modern Jew is the original higher critic in his most materialistic phase. The Atheist Jew (whose numbers are daily increasing) is the Bolshevik or "Synagogue of Satan."

The Three Classes of Jew.

Now these three classes are tied together for mutual interest even as the Pharisees, Sadducees and Herodians were tied together to put Christ to death.

John v to x.

Read these chapters carefully and mark Christ's plain expressions of judgment upon the Jews of His day and His laying bare of the heart of the Jews as they came in contact with Him.

Remember Jesus was set for the falling and rising up of many in Israel—a double action on all who came in contact with Jesus then as now. Some "rise to Him," some "fall to destruction." If this is not true, our further discussion is, of course, useless.

Here, then, in these chapters John v. to x. is described the long foretold contact between "Jesus and the Jews." How did it come out? Jesus tells us:—"I go My way, and ye shall seek Me and shall die in your sins. Whither I go ye cannot come"—John viii., 21. Then verse 24:—"I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am, ye shall die in your sins." Well, we know that the Jews did not believe in Jesus and that consequently they did die in their sins. Two thousand years have passed. Do the Jews believe in Jesus to-day? They do not.

They were expelled from the land for unbelief and rebellion against God then—in the matter of accepting or rejecting Jesus as the God-sent One. Why should any Christian hold the theory that the bad Jew then has become the good Jew now?

Then in verse 27 "Jesus said: 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."

Have the Jews since then changed relationship? If not, by what right does any Christian to-day contest the judgment of Christ on the Jews of His day?

Turn now to John x., 1st verse: "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." What is the sheepfold? The Commonwealth of Israel (the Celto-Saxon national life). What is the door? Christ Jesus. Who, to-day, has entered into the sheepfold (our national life) more than all other aliens? **The Jew.**

Nineteen of them in our Privy Council, the Viceroy of India, the Governor-General of Palestine, etc.

Has the Jew entered into our national life by the door—Christ Jesus? He has not. He is here, welcomed and installed in high office, with all his blasphemous and obscene denial of the Virgin birth of our Lord, with his hatred, bitter, age-long and now militant hatred of all our Christian institutions, and especially of the New Testament and the Christian Sabbath, as to both of which he is doing his best to destroy, even in the very practice of what is called the Jewish religion. This is spoken of the united Jewish people in Britain and in Christendom to-day; for they are united for their own specific Jewish purposes as no other nation to-day, though separated by distance and religious idiosyncrasies. The call of the blood in the Jewish race has no parallel on earth.

The Jew, then, in Britain is branded by Christ a thief and a robber, and it can be easily demonstrated that, according to the Law that God gave to Israel on Sinai, he is that in very deed.

Verses 24-31:—"Then came the Jews round about Jesus and said unto Him, 'How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly.' Jesus answered them, 'I told you and ye believe not . . . but ye believe not because ye are not my sheep as I said unto you, My sheep hear My voice and I know them and they follow Me. . . . I and My Father are one.' Then the Jews took up stones again to stone Him."

By what process, Christians, have the Jews, who were not Christ's sheep 2,000 years ago, become His sheep to-day? Have the Jews changed one iota in their bitter hatred of the Christ?

Final End of the Jews.

Jesus Christ announced in solemn sentences the final end of the Jewish people:

(a) In the parable of the Barren Fig Tree:—"Let no fruit grow on thee henceforward for ever" (Matt. xxi., 19); and presently the fig tree withered away.

(b) In the parable of the Nobleman who went into a far country to receive for himself a kingdom and to return, Luke xix., 11-27:—"He called his ten servants and delivered them ten pounds, and said unto them, 'Occupy till I come.' This must be ten-tribed Israel. 'But his citizens hated him and sent a

message after him saying, We will not have this man to reign over us.'" This, of course, is the Jews. Well, on his return he deals first with his servants—Israel—and then with the "Jews," verse 27: "But those, mine enemies, which would not that I should reign over them, bring hither, and slay before me."

These parables teach two things:—

(1) That the Jewish people are to remain "a people" till His return, but "barren of good works towards God."

(2) That their portion at His return, for all who still reject Him, will be death and not life.

If that is not so, these words have no meaning. The teaching of Moses and Peter are in accord with this, Acts iii., 22-23: "For Moses truly said unto the Fathers, 'A Prophet shall the Lord your God raise up unto you, of your brethren like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass that every soul which will not hear that Prophet shall be utterly destroyed from among the people.'" Now, did the Jews hear Jesus as a people? They did not; and they were certainly destroyed from the land. Do the Jews as a people hear Jesus to-day? They do not. Has, then, God changed His mind about the Christ rejecting Jews, as expressed in the words of Jesus and of Moses and Peter? There is no evidence whatever that He has. Can then the Jews—any Jew be saved? They can, every last one of them. But just one way—"The Door." Let the Jew come into the fold by the Door—Christ Jesus—otherwise he is Christ-branded to-day, as ever, a thief and a robber—our deadliest peril in the Empire and United States to-day. Not the Bolshevik Jew; he is an open danger that Britain can see and, if it will, guard against. No, it is the HIDDEN HAND of the so-called good Jew that is the real menace.

Paul puts it plainly: "The Jew is 'the broken-off branch,'" because of unbelief (see Romans xi., 20). "And they also (the Jews), if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again" (Romans xi., 23).

This is the only promise in all the Bible that the Jew can justly claim.

Who the Jews Really Are.

Notice, please, the Jew is not "Judah." The Jew is "of Judah"—"a remnant of Judah"; "a broken-off

branch of the good olive tree Israel, because of his unbelief in Israel's Redeemer. He is under the curse called down upon "his head and that of his children" by himself. That curse can only be lifted by his individual repentance now; when Christ returns it will be too late; for ere that happens 12-tribed Israel will have been "sealed" (Rev. vii.) and his, the Jew's, opportunity gone for ever. Every individual Jew can be saved to-day, if he repents and receives our Redeemer as his Lord; it is absolutely unscriptural to hold out any other hope to him. And besides, it is very unkind to thus aid him in his self-deception on this point. The Jew is doomed if he remains outside the fold, and the day of his destruction is very, very close at hand.

Instead of being soothed to sleep by the false promises being made to him by a large part of the Church, half won over by Jew propaganda to his own anti-Christian position, he ought to be rudely told, as Christ warned him, of his awful peril.

Old Testament Promises.

What ground, then, has so large a portion of the Church for believing that the Jews are still God's Covenant people and entitled to Palestine, the land of the Covenant, as their National Home?

The many promises made to Judah and Israel that, at the second advent of Christ, Israel and Judah would be reconciled to God and then—representatively only—be brought back to the land of the Covenant—Palestine. For instance, Jer. iii., 18: "In those days the House of Judah shall walk with (or to) the House of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance to your fathers."

This looks, at first sight, as if the contention for the Jew was justified, but a closer study of the Word of God reveals that the Old Testament is in complete accord with the words of Jesus, Moses and Peter, anent the Jew.

The Jew is not Judah.

The "walking" to the House of Israel by the House of Judah has taken place long ago. Notice it is, of course, the official House of Judah to the official House of Israel. The Jew is not the House of Judah, official or otherwise. He is only "of Judah"—"a remnant of Judah"—the Jew.

Early History of Judah.

In 1700 B.C. Judah had twins by Tamar. Reference to Genesis xxxviii., 27-30, shows that there was a breach between these twins—Zara and Peres—over the tribal birthright. Evidently this breach was not healed, for the Zara line—against whose claim the then tribal court must have decided—left the young Israel nation and founded Israel's first colony. One of Zara's sons was called Darda, I. Chron. ii., 6 (margin), in whom may be recognised Dardanus—the founder of Troy, and whose name has been perpetuated in the Darda-nelles. The other was called Calcol, and to him may be traced the Iberian migration that so puzzles our ethnologists, who reject as darkness the light of God's Word. The "Ibri" phonetically Hebrew, founded a kingdom in Illyrica, of which the "Albanians" may be a remnant. The Etruscan kingdom, which was in Italy many centuries before Rome was founded, shows everywhere evidence of the "Ibri" advent. The Iberian peninsula, however, gives us a more complete evidence of who the "Ibri" were, in their famous town of "Sara"-gossa on the river "Ebro." From thence the Zara people made their way to Ulster and gave the name to the islands (Hibernia Ierne or Ireland); the names Zara and Coll are familiar to all students of Spanish and Irish lore. This "trail," then, accounts for one full half of "Judah"—Zara-Judah—as distinct from Peres-Judah. It was Peres-Judah that went into Palestine and Zara-Judah came to Ulster as a colony in 1700 B.C.

The House of David.

In 1042 B.C. the House of David was granted a special Charter giving it a specific identity apart from either Judah or Israel. Special rights and properties were conveyed to the House of David—the Zion throne—in which neither Judah nor Israel had any part. II. Sam. vii. and kindred passages.

In 713 B.C. two hundred thousand of the House of Peres-Judah were taken away by Sennacherib from Judah and planted in Assyria, where the ten-tribed Israel captive-settlements were (see II. Kings xviii., 11-13, also the Sennacherib inscription—Sayce). These two hundred thousand of Peres-Judah were evidently amalgamated with the Israel tribes and are with Israel to-day and Christians. They came into England probably as the Jutes, or Judlanders.

In 588 B.C. God took away the Zion throne from Jerusalem, and from what was left of Peres-Judah. By the hand of Jeremiah He planted it—the Zion throne—in Zara-Judah, then long settled in Ulster, in Tara, Ireland (see Annals of Four Masters. Annals of Clonmacnoise—Chronicles of Eri, British Museum), there to be kept by the early colonies of Dan and Zara-Judah, till the ten tribes of the captivity came into Britain, 1,000 years and 1,600 years later, as the Angles-Saxons, Danes, Jutes, Freesians, and finally the Normans. At that time (588 B.C.) Judah's official flag—the Lion of the Tribe of Judah—was also removed from Peres-Judah in Palestine to Zara-Judah in Ireland, and the Coronation Stone, on which all the kings of Peres-Judah had been "crowned," and the Sceptre, very possibly also the Ark of the Covenant with the two tables of testimony. At this time (588 B.C.) Zara-Judah became the official House of Judah, just as our King recently transferred the seals of office from Montagu—the Jew—to his successor.

Ezekiel xvii., 24, records this: "And all the trees of the field shall know that I, the Lord, have brought down the high tree Peres-Judah, and exalted the low tree Zara-Judah, have dried up the green tree Peres-Judah, and have made the dry tree Zara-Judah to flourish; I the Lord have spoken and have done it." It was at this time that Jeremiah changed the name from Judah to the Jews. Look it up!—Jeremiah xxxii., 12. And, beyond any doubt, the various removals from Peres-Judah, as above cited, caused the change of name. At this time, then, Zara-Judah became the official House of Judah instead of Peres-Judah, who had held it for 1,100 years.

The Jewish Cabal.

The removal of the throne and appanages from Peres-Judah caused the formation of the Cabal, which was organised in Babylon by the Jews to defeat God's purposes.

The Sanhedrim was the Jerusalem outcome of the Cabal. The Jews put Christ to death knowing that He claimed to be the Messiah and because He came to re-establish Israel and not Judah alone as the Kingdom. It is more than probable that this was the cause of Judas' betrayal.

After the destruction of Jerusalem and the scattering of the Jews, the Sanhedrim was reformed in Asia Minor at Perga or Pergamos under a new name as

the Kahal. This is undoubtedly "the Synagogue of Satan" that Christ spoke of in Rev. iii. It has ever since controlled the Jews secretly; it is now called the Kehillah, and is summoned to meet, at varying times and places, by an unknown man who is reported to be in supreme command.

The Kehillah had its headquarters in Frankfort for many years—perhaps centuries. It is very openly stated that the Kehillah engineered the late war. It is the hidden hand.

It—the Kehillah—controls Bolshevism. It is not controlled by Bolshevism. Its secret aim is not Bolshevism but, by Bolshevism and other methods, the utter ruin of Christian civilisation and the erection on its ruins of the Zion throne restored to and controlled by Peres-Judah consisting of the present-day Jews, about 15,000,000 people.

The aim is that of Babylon, of Rome, of Napoleon, of Kaiser Wilhelm—the hegemony of the world.

The Jews, then, are not the House of Judah. They are indeed only a remnant of Peres-Judah, discarded by God as official Judah, and as Christ declared, under the direct guidance of Satan.

So then the promise of Jer. iii. does not refer to the Jews; nor any other promise made to the House of Judah. Zech. iii., 23, says, however:—"Thus saith the Lord: In those days it shall come to pass that ten men shall take hold, out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying: We will go with you! for we have heard that God is with you."

Well, that is no promise to the Jews. At the most it indicates that one Jew will be turned to God and become famous among the nations. Thirty years ago it was very generally referred to Benjamin Disraeli at the Berlin Conference by all branches of prophetic students and by our own B.I. teachers for fulfilment. I think this is very likely the fulfilment. Surely the exact and solemn warnings of Christ, Moses and the Apostles to the Jews cannot be overthrown by such indefinite words as these?

The Apostle Paul on the Jews.

Paul says: "What advantage, then, has the Jew? . . . Much every way; chiefly that to them were committed the oracles of God" (Rom. iii., 1). That is true. The Jews had an enormous advantage, for to them were committed the oracles and the Temple of God; but he—the Jew—adulterated the one by his

traditions and debased the other by making it a den of thieves—so Christ said. And both oracles—the Bible and the Temple-worship—that is to-day, of course, the Gospel of Christ, were both taken from him—the Jew—and given to a nation bringing forth the fruit thereof. Who? (Matt. xxi., 43).

And because of that great advantage that the Jews had, their punishment will be the more awful, for God weighs men and nations by their opportunities and advantages.

Yes, he is a Jew who "is circumcised in heart." And every such Jew is a good Jew—a saved Jew, a fellow citizen in the Commonwealth of Israel; but that does not make a Jew, uncircumcised of heart, a good Jew. He is not. There are no good Jews who reject Christ, no saved Jews "who crucify afresh to themselves the Son of God." At the best the non-Christian Jews are a grossly materialised people by their 2,000 years' rejection of their Spiritual Redeemer.

They "are of their father, the Devil, and his works they do" to-day as 2,000 years ago, and for the same reason.

Yes, Christ said: "Salvation is from the Jews." He came unto His own (land) and His own (people) received Him not. The Jews were all, of His own tribe Judah, in Jerusalem at that time, and He had to come to Jerusalem to be crucified there. Besides, the Jews were not then under the curse. After they crucified Christ, God answered Christ's prayer from the Cross by sending into their midst the Holy Ghost in visible, powerful presence and gave the Jews 40 years to repent. Then fell the judgment; it has never been revoked, and the attempt made by Britain, in the Balfour Declaration, to revoke that sentence of God is shaking the Empire to its foundations to-day. It will never succeed.

British Policy.

The British Empire has always prided itself on being the land of refuge for the oppressed. It has over and over again offered an asylum to the persecuted and has invariably benefited by the influx. The Huguenot, the Palatinate Dutch, the Flamands, the Ghehelines, every one of these brought an accession to our national strength, and the proofs of that are with us to this day. But they had a common civilisation with ours, that founded on the Christian faith and love, although often dimmed by our selfishness.

In the Jews, however, we have something entirely different. They are anti-Christian in every aspect of their lives. Their Sabbath is not our Sabbath. And in this land they are keeping their Sabbath and teaching us and helping us to break our Sabbath. We believe in the law of love, oftentimes, alas, more or less perfunctorily. They believe in the law of hate and contempt of all things not Jewish. It was this interpretation of the law given by God to Moses by hate that caused the Crucifixion of Christ. It is still by this law of hate that the Jews are crucifying mankind economically to-day. To say nothing of Britain, there is not a town, hardly a village in the United States and Canada, in which there is not a Jew seated in a poorly furnished office sucking the life-blood of our people; and the horror of it is, they are doing it because they believe their God permits it in His law, nay, enjoins it on them, in order to bring the Gentile nations into subjection to the "chosen people."

In South Africa, in India, in Palestine, in Egypt, in Ireland, in U.S.A., in Canada, in Britain, in every country on the Continent, it is the Jew, the Jew, the Jew.

Notoriously, the Jew flourishes in troubled waters. The Jew is the one great and universal profiteer in war, although, alas, not the only one.

The object of this article is to arrest attention upon the Jew situation and set forth the reason why the Jew is different and should be treated differently from any other refugees that have sought our shores. It is shown that according to the Scriptures (he accepts the Old Testament) as well as the New Testament; the claim he makes to Palestine is not justified.

The Jew has no business in Palestine. God put him out of it 2,000 years ago because of unbelief and wicked rebellion, and Britain will rue the day that she has pledged to put the Jew back in opposition to the declared will of God. All our politicians, who still believe in the God of the Bible, might therefore study the Word, for by this strange conjunction of Zionism and the Balfour Declaration God has brought the Bible back into "practical British politics"; and it is there to stay, for the only remedy for the Jewish peril is to be found in the Law of God and the return of the British people to it.