

Chapter Two: The Hidden God

Judaism pretends to be the world's oldest religion, a monotheism handed down to Moses on Mt. Sinai. Its nominal basis is the two tablets of the law and a secret Tradition whispered by YHWH into Moses' ear. [Exodus 20: 37 Pink Abab 1.] From this basis, Judaism claims to be the foundation of Christianity. Yet, Christ rejected Judaism's secret Tradition, saying that "in secret, I have said nothing." [John 18:20] And, Judaism has hardly been uniform or monotheistic over its short history, just as it is not the religion of the ancient Israelites or Hebrews. Judaism is the worship of the infernal gods, and the craftsmen that they lured into rebellion against the true god, Christ's Father. Its goal is a global, communized slave state, controlled by the Jews and their occult allies, ~~the Jews and their occult allies~~. ~~the Jews and their occult allies~~ a goal so wicked that it made Theodoric the Great exclaim "Why, O Jew, dost thou beg for peace in time, if thou cannot find the repose of eternity?"

An Egyptian And Sumerian Inheritance

The Hebrew people enter recorded history in the 18th century BC as the Babylonians of Akkad note that the Eberim, the Apiru in Egypt, raid desert caravans in eastern Syria and, northwest Iraq. Their name alone is remarkable. Its root is Hebrew 'ab. אב, meaning "darkness", and the word Eber, עבר, means "to cross over into darkness", or, "to oppose". Thus, the Hebrews were a people of darkness, a people opposed to the god of light. And, they behaved as such. Like modern ISIS, the Hebrews stalked and sacked cities, raided caravans, and, operated a bandit state in an area that other nations couldn't police. In time, the Mittite Empire recruited the Hebrews as auxiliaries in an attack on Egyptian Palestine. The Amarna tablets record the war, the Hebrews entered Canaan and sacked it, plundering its cities and usurping its Amorite, or, Hamitic, princes.

Both Akkadian Babylon, the Semitic successor to Sumeria, and, Egypt, impacted the development of ~~the~~ Hebrew religion. Genesis 1:1 through 2:4 is a Sumerian poem; the story of the garden from Genesis 2:5 on is a separate Sumerian myth; the flood story of Noah is Sumerian as well. Similarly, scraps of Egyptian prayers and poetry are scattered throughout the text as well. [develop]

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From the beginning, the Hebrews were a problematic people. Their father, Abram, Hebrew Abiyram אַבְרָם אֵלֹהִים, has a name meaning "father of giants". As Abraham, אַבְרָהָם אֵלֹהִים, he becomes the "father", "Ab-", אב-, of something else, "many", "-im", or "much", "insolence", or "rahab", אַבְרָהָם.

most likely, "fear", אָרָר, ~~raah~~ being another possibility. For the "Abr-" ~~אברהם~~ 49 st. of Abraham is not so different from the darkness, אֶרֶב, "Eber", that the "-ho-", אֶרֶב, inserted ~~is not also a glorification of the Hebrew race and the darkness as well.~~

In fairness, even after the Hebrews went over to the craftsman, Jah and Israel, not all of the Hebrew people were devout. Asherah, the life goddess, was worshipped by Jeroboam, by Asa's grandmother Maacah, and, by the people of Jeremia his time. [I Kings 12:28, 15:13; Jeremiah 44:17-19] Other Hebrews abandoned ~~Jah~~ Jah, Saturn, for Baal, Zeus, his son who overthrew him. In Egyptian - Kuschites? Canaanite myth, "El", a misnomer for Jah, was going to turn dominion over the ~~crafted~~ world over to Yam, the god of the waters, a parallel of the Sumerian myth cycle around Ea, "whose house is the water", of both the skies and the sea. This ~~is~~ is the story of the craftsman and the serpent, the serpent having always been associated with the waters and the sea. The Phoenicians called Yam Dagon; the Egyptians called him ~~Kuschites?~~ Poseidon. The origin of the name Poseidon is disputed. Some see Greek Πόσειδον - "lord", and "-dov" as a variant of "-deu", "god". However Poseidon's Semitic origin suggests something more like Hebrew Pesha', פֶּשַׁע, "sinner", "rebel", and "transgressor", and -'adon, "lord". This attempt at usurpation compelled the storm god, Baal, to intervene to restore order. As Zeus compels Saturn to yield, Baal takes the throne, and, he wars with Mot, the Canaanite Min, taking from him Anat, Canaanite Cybele. Like Thor with King Suro, Baal was unable to defeat Mot, but, was able to drive him into the Underworld, where Mot was imprisoned, unable to destroy all life on earth.

The spools of Baal's struggle were the heights of Zaphen, the lair of the being that had called himself "El". Zaphen, Hebrew Tsaphen, צָפֶן, is a peculiar word. It means ~~hidden~~ "hidden darkness"; but, it also refers to "the north" because the north was thought to be "gloomy" and "unknown". It is thus fitting that a people ~~crossing~~ "crossing over into darkness" would have worshipped a deity, Jah, possessed of "the heights of darkness". Awar over these heights, captured in the Greek myth of Typhon's effort to storm Olympus and, the Biblical tale of the Tower of Babylon, ensued. In the end, the serpent and the craftsman were struck down and bound, ~~in~~ in Greek myth, beneath the volcano of Mount Etna; in Biblical myth, in the fiery darkness; in Nordic myth, in a volcano; in other myth, under the sea, in the ruins of Atlantis.

By defeating ~~Jah~~ Jah, Baal became lord of the crafted world, and, it was for this reason Baal was so hated amongst the Hebrews. Yet, many Hebrews decided to go with the winner, rather than trying to resurrect their ~~bound~~ bound gods. Jeroboam's "shrines on the high places" were temples of Baal, and, Ahab "went and served Baal and worshipped him", [I Kings 12:31,

16:31] In fact, after the time of Solomon, who was a devotee of the craftsman par excellence, each king of the Hebrews either "did evil in the sight of YHWH", or, when they did what was right in the sight of YHWH, had their people still sacrifice and burn incense on the high places. [I Kings 11:1-8; 12:26-33; 15:3, 26, 34; 16:17, 19, 25, 30; 22:5]; II Kings 3:2-3; 8:18; 27, 10:29; 12:2-3; 13:2, 11; 14:3-4, 24; 15:3-4, 9, 15, 24; 34-35; 16:2-4; 17:2; 21:2-9, 20; 23:37, 24:9.] When Hezekiah, whose name, appropriately, means, "the darkness", Chasak: חֲזַק II, or "the misery", Chosek: חֹשֶׁק II, 'of Jah', and, Josiah, suppressed "thee the gods," they removed the high places and broke the pillars, cut down the Asherah, and broke in pieces the bronze serpent that Moses had made. [Exodus 20:3; II Kings 18:4] There is no evidence at that, or at any other time, that the Hebrews, or, the Israelites, were monotheistic, and, that is one of their few redeeming qualities.

Ut-Naphistim, the True Noah

The extent to which Judaism is a development from the Tradition which preceded it is best understood from a textual analysis of the Bible. In 1799, Karl David Ilger, a German theologian, determined that Genesis alone was comprised of 17 different documents compiled by three different writers. These, and, other Biblical component texts are divided into four groups, the J, E, D, and P, texts. "J is the earliest, a product of the late tenth or ninth century [BC], so-called because the writers call the Hebrew god Jahveh. Next in order is the E source, a bit the eighth century, so-called because the authors call the deity Elhim. The third in time, c 650 BC, is the book of Deuteronomy; scholars refer to it as D. The final document is the so-called priestly or P source, dating from about 506-450 BC." [Barnes, Harry Elmer, An Intellectual History of Western Civilization [check], 101] Each episode in these texts can then be traced to a specific, pre-Biblical original. From the Philistines were apparently derived the Samson and Delilah episodes, Abraham's intended sacrifice of Isaac, and Jephthah's rash vow. -- From the last period of Egyptian history we have the fine Tale of Two Brothers, which is regarded -- as the source of the Biblical story of Joseph and Potiphar's wife. [Barnes, 80-92; Genesis 22:1-15; 39:1-23; Judges 14:1-16:31; need Jephthah.]

To understand the true extent of Biblical plagiarism, ~~see~~ a comparison of Genesis 6:5-9:17 to its Sumerian original, the story of Ut-Naphistim contained in The Flood, the Eleventh Tablet of is in structure. In The Flood, the Sumerian gods Anu, Enlil, Ninurta, and Ennugi decide to destroy man, but, "Ea -- their counsel betrayed -- [saying to Ut-Naphistim, Sumerian Ziusudra] 'O thou Mortal, thou of Shurippak, -- a dwelling pulled down fashion a vessel; -- every creature, make to embark in the vessel. The vessel which thou art to fashion, apt be its measure, its beam and length

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be in due correspondance, [an] the deep thou launch it... [to which ~~Ut-Naphistim~~ Ut-Naphistim responds] Sevenfold did I divide her, divided her inwards nine fold... Pitch did the children provide... Tenger was the height of her sides... Tenger to match was the side of her deck... [Flood 18:32, 60-60] ~~Genesis~~ Genesis renders this as: "So the gods ~~Elholm~~ [Elholm] looked upon the earth, and, indeed, it was corrupt... and the gods said to Noah... Make yourself an ark of gopher wood; make rooms in the ark, and cover it inside and outside with pitch... The length of the ark shall be three hundred cubits; its width fifty cubits; and its height thirty cubits. [Genesis 6:15-21]"

In each story, a terrible rain follows. In the night a plentiful rain came down... Six days, a seventh night the hurricane, deluge, and tempest continued. [Flood 9:1-12] "After seven days, the waters of the flood were upon the earth. [Genesis 7:10] And in both stories, the heroes eventually struck land by the same method. The Ark on the Mountain of Nisir grounded... When the seventh day dawned, I put forth a dove, and released her, but, lo and fro went the dove, and returned, for a resting place was not. Then, I set a swallow forth and released... she returned, a resting place was not, I put forth a raven... [who] the abating of the waters saw, and she ate as she walked, ... not returning. [Flood 10:1-5] "Then the ark rested... on the mountains of Ararat... Then, [Noah] sent out a raven, which kept going to and fro until the waters had dried up from the earth. He also sent out... a dove... but the dove found no resting place... And again, he sent the dove out... Then, the dove came to him [with] a freshly plucked olive leaf... and, Noah knew that the waters had receded. [Genesis 8:4-12]"

In the Sumerian tale, Enlil, who is Eli, decides to destroy man, but Ea ~~Elholm~~ preserves Ut-Naphistim. In the Hebrew tale, the Elholm, the "gods", play both roles, but, at the end, Noah decides to worship only the serpent, YHWH. Ut-Naphistim makes his sacrifice solely to Ea, not Enlil. "Unto the four winds, I freed all the beasts, and an offering I sacrificed, and, a libation I poured... The gods smell the savour... Enlil may not come to the offering because he, unreasoning, brought on a deluge. [Flood 15:5-16:5] Similarly, "every animal... went out of the ark. Then, Noah built an altar... and, offered burnt offerings on the altar... And, YHWH smelled a soothing aroma. [Genesis 8:19-21] But, in both stories, this veneration of Ea ~~Elholm~~ or YHWH leads to reconciliation with the solar gods. "Enlil, my hand did grasp, and, uplifted me... blessing us... [saying] 'Ut-Naphistim and his wife shall be equal like us to gods.' [Flood 19:0-19:5]" So the gods blessed Noah... and, as for us, we establish our covenant with you. [Genesis 9:15]"

Thus, Judaism cannot be studied apart from the broader, pre-Judaic, Hyperborean tradition from which it broke ~~apart~~ apart. Judaism may focus its worship on the ~~Elholm~~ darkness of the infernal gods and the deluded craftsman of the universe, but, its knowledge and understanding of

these gods is the same as that shared by all of the civilizations that the Hyperboreans fathered. Thus, to truly understand Judaism as a spiritual entity, we must first understand the light which it rejects.

The Light

The visible light, the Sun god, is the perfection of the solar, or, heavenly, sphere. Paired with him is the "hidden" light, the god of Order, who is the perfection of the earthly, or, classically, the heavenly, sphere. In the Hyperborean Tradition, the physical Sun, and each celestial body, are vehicles through which the "hidden" light that permeates the universe becomes manifest. "A celestial body is most allied to the incorporeal essence of the Gods... It imitates the sameness of the Gods by a perpetual motion, which is invariably the same, and, which subsists according to one reason, and, one order... All things in the celestial Gods are incorporeal, and, wholly Gods. [Iamblichus, *Egyptians*, I, xvii]" "A celestial body consists of light so pure and simple that... it may be said to be immaterial; hence, like the light of the Sun, it cannot be divided." [Taylor, trans. Iamblichus, p. 66]

In Sumeria, the god Anu fashioned celestial bodies from the light. "A star grew larger and larger in the sky; the handiwork of Anu descended towards me!" [Gilgamesh, ...] When the Aryans invaded the Indus River Valley, about 1700 BC, they encountered the god Varuna. Varuna is derived from the proto-Indo-European root "var-"; the root of English is "to ward", and, it means both "to protect", and, "to conceal". Unlike as in the names of the various Hebrew gods, there is no connotation of "darkness". In Greece, the name Varuna became Uranus, "the heavens"; as perfecter of his sphere, the material world, here called "earthly", was Uranian, or "heavenly".

In Egypt, the essential unity of "the hidden" light, Amun, and, the visible light, Re, was expressed in the 12th (Berber) Dynasty's Amen-Re. Vedic India paired the visible and the hidden as Mitra-Varuna. And, in the north, Odin, the avatar, "-in", of the spirit, "Od-", joined the two in his eyes: His one eye was the visible Sun; the eye that he sacrificed upon Yggdrasil to gain wisdom is the "hidden" Sun.

Varuna, Uranus, and Odin, have been misinterpreted as "sky" or "storm" gods. "Varuna [was] not the atmosphere, or, the night sky, but, rather, the sun when it can no longer be seen." [Toynbee, G. "The Emperor of the Sun" in Deva, K., ed., *Aristokratia Vol II*, Manticore Press, Australia, 2014] The Egyptians, and, the Indians, interpreted the "hidden" Sun as the Sun in the Duat, Egyptian X1, the underworld. The second division of the Egyptian Duat, Urnes, land of the long-haired people

associated with the moon, may have been named for Uranus-Varuna. In this underworld aspect, Varuna is "the upholder of the occult power." While the Dionysoi control the ephemeral form of the crafted universe, Varuna is linked in $\Sigma\epsilon\pi\alpha\gamma\gamma\alpha\mu\alpha\gamma$ with the Mother of Gods, and, fashions the order which underlies the heavens amongst which this world is just one creation.

As the Sun both seen and unseen, Amon-Re established the divine order which the Egyptians called Maat. In India, Mitra-Varuna did the same. Varuna [bound] the universe to his will as the supreme possessor of occult power, ensuring the cosmic rules (rita) and, the mortal regulators of the social order (dharma)... His wrath is aroused by sin [and] the infringement of his ordinances... Sin itself arises from transgressing rita [Sanskrit cognate of $\alpha\pi\iota\sigma\tau\epsilon\lambda\epsilon\iota\alpha$], the cosmic order of which dharma and dharmā are only the human reflection... Varuna... accords legislation and punishment... for the living. [Toynbee, *Anastokratia II*, 136]

Remarkably, this archetypal law-giver shines through in some passages of the Bible despite the Hebraic impostures of Jah, Israel, and YHWH. The god whom Moses truly met on Mt. Sinai, for instance, who, when he passes Moses in his glory, imparts to Moses a shining light, is Mitra-Varuna. [Exodus 33: 20-23; 34: 24-35] These scenes are remnants of the old Tradition which the Jews copied, and, they are what gives the Old Testament its residual value.

Varuna was assisted in his functions as enforcer of the world's order by two lesser gods. The first was, before his rebellion, the craftsman, Greek Saturn, son of Uranus, and, it is the craftsman's participation in the sphere of order which gives the Jews their law of law; a law, after a fashion, even though theirs is a dead law, not reflective of the eternal will. Varuna was also assisted by the storm god Indra, Greek Zeus, son of Saturn, the Baal who cast down his father when his father sought to give the earth to the sea. These three are the samraj, the "universal monarchs." In the North, they are Odin, Njord, and Thor.

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In India, overtime, the dark forces separated the worship of Mitra from Varuna. "The world had neither day nor night... the gods said to Mitra-Varuna 'make a separation.' Mitra produced the day, Varuna, the night." [Taittiriya Samhita vi. 4-8] Varuna became the night sky, and, in this capacity, he was confused with the darkness. "The separation [resulted in]... Mitra [becoming] the 'Golden Sun', and, Varuna becoming the 'Black Sun'." [Toynbee, *Anastokratia II*, 135] Under the guise of the Black Sun, the Dionysoi entered the Tradition. But, in Chaldea, the true nature of the Sun continued to be upheld.

The Captivity

Prior to the Babylonian captivity, there was no Judaism. There had been a Hebrew, and, then, an Israelite religion; Judaism was a product of the post-captivity world.

Nebuchadnezzar, King of Babylon, destroyed Judaea in 586 BC, taking both the Judaeans, and their Temple treasure to Babylon. [II Kings 25:11-21] Captivity was not so bad for the Jews, as the Chaldean king of Babylon did not even hate them, but, instead, welcomed them to his Court. [II Kings 25:28-30; Daniel 1:3-5] In Babylon, two things occurred: One faction of the Jews began to learn the language and literature of the Chaldeans; ~~the other~~ the other began to compose the "oral law" which became the foundation of the Talmud. [II Chronicles 36:21; Daniel 1:4]

The Chaldeans were the Indo-European conquerors of Babylon. Known to the Hittites as the Kheh-ur, or, people of the Halys River valley, the Chaldeans were relatives of the Medes who practiced the same Zoroastrianism mixed with Indo-Iranian paganism as the Persians who followed them in to Mesopotamia. The Chaldean religion perse focused on the light and the eternal flame that permeates all matter. But, it also incorporated a magical system that allowed for the command of the hosts of angels and devils. The worship of the high god had little appeal to the Jews, but, the command of devils which worked much like the Egyptian magic of their ancestors, did.

The name Daniel, ~~דניאל~~ ^{דניאל}, means ^{"Diy"} judge, ^{or} ^{"el"} of God, and, with his magic, that is just what Daniel, like the many Rabbis who followed him, intended to be. To command god, Daniel mastered Chaldean magic, gaining "knowledge and skill in all literature and wisdom... [and] understanding in all visions and dreams." [Daniel 1:17] With these powers, Daniel became "chief of the magicians." [Daniel 4:9] He was pointedly not among the Jews who refused to worship Molech, and, after Persia conquered the Chaldeans, Daniel was made a trusted satrap of the Persian court. [Daniel 3:12, 6:13] Daniel's magical belief that he could command the gods became the cornerstone of the Jewish religion.

Remnants of Chaldean and Median-Persian ~~demons~~ demons abound in Judaism. Aesham Deva, a Persian devil, became the Jewish Asmodeus. Belial was adopted from Persian Druj. The Persian Amesha Spentas became the Archangels Michael, Gabriel, and Uriel. "The important religious notions of the Persians were adopted by the later Jews, as witnessed by the diabolism and eschatology of the Book of Enoch." [Barnes, 81] "[T]he Psalms - clearly were imitated from the Babylonian penitential psalms and ~~were~~ were composed during or after the return from Babylon." [Barnes, 45]

With this new found magical power also came a rejection of the ~~the~~ craftsmen's legalisms, as recorded in the Torah. The Mishna states that an oral law must be observed with greater stringency than written law because the oral tradition affects the life of the ordinary man more intimately than the more remote Constitutional Law of the Torah. [B.T.M. Sanhedrin 10,3]

Part of this, if the Book of Esther can be believed, is that "many people of the land became Jews, changing the ethnic composition of the Judeans [Esther 8:17]. In 531 BC, Cyrus (559-530), King of Persia, decided to rebuild Solomon's Temple. But, the Jews were comfortable in Persia, living by their own laws, independent of even the Shah's court. [Esther 3:2, 8] "The Jews had joy and gladness, a feast and a holiday." [Esther 8:17] ~~Because of this~~ Because of this, once the Temple began to be rebuilt, many Jews chose not to return, but, to remain "scattered and dispersed among the people in all the provinces of [Persia]." [Esther 3:8] This was the same reason that, today, many Jews do not go to Palestine. Only "the heads of the fathers of Judah and Benjamin", and the priests and the Levites, with all those whose spirits God had moved, travelled to Jerusalem taking with them Solomon's treasure, and Cyrus' promise of financing for their new Jewish state [Ezra 5:7-11]

The first act of the returned Jews was to sacrifice a bull, symbol of their detested enemy, the storm god. [Ezra 3:4] They then had a peculiar encounter in which they demonstrated that their new faith was a break from the old.

When the Assyrian king Esarhaddon conquered Samaria, he repopulated it with "people from Babylon, Cuthah, Ava, Hamath, and, Sepharvaim," [II Kings 17:24] These Samaritans were then taught the Israelite religion by an Israelite priest. [II Kings 17:28] They "feared YHWH, yet, served their carved images." [II Kings 17:41] Like modern Judeo-Christians, these Samaritans mistakenly believed themselves at one with the returning Jews, saying, "We seek your gods as you do, and, we have sacrificed to Him." [Ezra 4:2] The Jewish response was to revile them. [Ezra 4:1-3, John 4:9]

~~For the Jews, now devoted solely - monotheistically - to a new god, the old~~ Israelite religion was *avodah zarah*, אֲבֹדָה זָרָה, "disgusting vanity, or, 'foreign vanity', in other words, idol-worship. Later, having declared Christian idol, the Jews would view his worship the same way. [Mishnah Toeb, Hilchot Avodot Kochavim, 9:4; Teshuvot Pri ha-Sadeh 2:4; Igrot Moshe 3:129-6]

This quarrel delayed the Temple's reconstruction until Darius II (c. 521-484 BC) stopped the backing. Artaxerxes I (c. 465-424 BC) then sent Ezra to complete the project in 458 BC. [Ezra 7:21-26]. The Temple was finally completed a century later, just before Alexander the Great's conquest. During this century, Ezra and his Rabbis furiously revised the Torah and the Tanakh; authoring Chronicles, Ezra, and, Nehemiah, and, unashamedly rewriting the rest to conform to the new faith being brought from Babylon.

Ezra's redaction of the Old Testament introduced many foreign ideas into Judaism, often in a way that parodied their Aryan origins. The idea of the differentiated soul, the generative spirit, and, the sense of racial identity were among these.

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For example, in imitation of the Aryans, the Jews declared that some of their people were possessed of more excellent souls than the others. But, whereas, among the Arya, the possession of an Aryan soul creates a heightened obligation to care for his people, the Jews saw otherwise. They declared that the nefesh, or "breathing", Jews - the Jews possessed of umbraform souls united to human bodies by the serpent's seduction of Hava' - were superior to the kelipot, or, common Jews, produced by the serpent's union with 'Avah, and, thus, entitled to exploit, or, even, sacrifice them, for their own aggrandizement.

Judaism also adopted the word of ^{the} gaon, גאון, a most peculiar word in that it means both "the excellence", and, "the conceit", to the Jews. The gaon is the spirit known to Rome as the genius, and, to the Arabs as the djinn. It is the generative spirit of a man, the demon which binds the numer-ua or form-umbraform to the body. The Rabbinical nefesh declared themselves the gaon, or, generative spirits, of their people, and, as such, demanded to be treated as gods. The conceit went so far that the Rabbis claimed the power to bind and unbind the ~~kelipot~~ anima of the kelipot, even though all that the Rabbis could do was lead their people on the goat-path towards oblivion.

Because the umbraform nefesh had no regard for their people, they had no qualms about trying to manipulate them. The Book of Esther, unknown to Christ, and, probably, not a legitimate part of the Bible Canon, was part of this. ~~Written between 530 BC and 200 AD~~ Esther is intended to create racial solidarity by instilling in Jews a fear of persecution. In other words, it is like the Holocaust myth, a kind of Djinn Unchained of the Bible. Esther tells of a historical plot to drive the Jews from power in Persia. It ends with the establishment of Purim, a festival of death during which, to this day, the Jews murder and consume the enemies of their people. Esther was not accepted by the early Christians. Jesus doesn't quote from Esther, and, Esther makes no mention of any god. Melito of Sardis, who compiled the earliest list of Old Testament books in 190 AD, omitted Esther from the first Bible. And, no manuscript of Esther is known; no fragments or Hebrew text of Esther was found amongst the Dead Sea scrolls. The ancient Jews were liberal indeed in altering, editing, and even abandoning certain of their religious writings. The authors ^{or} editors of the Bible did not seem to think they were dealing with the revealed word of God. [Barnes, 457] Yet, Esther remains, a monument to race pride, and, the peculiar Jewish sense of Israelite identity.

Israelite Identity

The defining characteristic of the Dionysian is chaos, the desire to break down differentiation and order and to "return" all things to "one." To justify such a massive act of destruction, the ~~insanely~~ insanely paranoid, neurotic, and, hateful cult of Judaism was crafted. A series of curses - ~~the~~

of Ham, of Edom, and, of Amalek, were used to create in-group unity, both through a false sense of history, and a distorted sense of external threat, and to justify out-group violence that led to real external threats. This "racism", to use the modern Jewish term for it, was not an expression of the anger of their nation, or some positive Jewish Volkgeist, but, a parody of the positive racial identity of the Aryans whom the Jews aped. It should, thus, be no surprise that the worst of the ^{non-Jewish} "racist" movements of the United States today, black and white, project back into society a mistaken sense of "Israelite" identity.

The focus of "Israelite" identity, both among ~~the~~ Jews of ~~the~~ Khazaran descent, and, among other races, is upon the ten tribes of Samaria, the northern Israeli kingdom, which Assyria sent off into captivity. In 738 BC, when Assyria conquered Syria, the Israelites were taken north. "In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away to Assyria, and placed them in Halah, and by the Habor, the River of Gozan, and, in the cities of the Medes." [II Kings 17:6] From these Israelites, numerous theories have emerged.

The Jews say that the Khazars, קִיִּי , "pigs", a Turko-Mongolic people who converted to Judaism in 738 AD, are these tribes. Masani, Mormon, and, David Tice state, equally wrongfully, that these Israelites were the Aryan invaders of Europe. Christian Identity, with more plausibility, links them to the Saxons. Modern Black Israelites, for no intelligible reason, claim they are black Africans. Of them, the Mormons take the Israelites the furthest, building on the extra-Biblical statement that the Israelites "went onto a further country, where never mankind dwelt" to bring the Israelites to America. [II Esdras 13:34-48]

In making these claims for Israelite identity, all of these groups note that one of the gods of the Old Testament forsake the Israelites. Israel told Ephraim and Manasseh to "let my name be named upon [the Israelites], and, the name of my fathers, Abraham, and, Isaac." [Genesis 48:16] Israel and, Abraham we've discussed, Isaac, Hebrew יִצְחָק , יִצְחָק , means "mockery", and, the three names seem to promise nothing more than rebellion, misery, and, a mockery of the true faith. But, nevertheless, the names are to be taken away. "YHWH will slay [Israel] and, call his servants by another name." [Isaiah 65:15] "[Israel] shall be called by a new name, which the mouth of YHWH shall name." [Isaiah 62:2] Standard Christianity says that this new name was "Christians." [Acts 11:26] Judaeo-Christians say that it is "Jews." But, other suggestions abound.

This begs the question, then, of who the Jews are, if not the Israelites. The "dual-seedline" theory, drawing on the story of the seduction of Eve by the Serpent, suggests that Cain was the product of that union. After all, Christ equates Cain's race with the Jews. "O you, [the Pharisees], may

come all the righteous blood shed on the earth, from the blood of righteous Abel, to the blood of Zechariah." [Genesis 23:35] And John affirms this when he speaks of "Cain who was of the wicked one." [] But, what is questionable is to what degree the god of the Old Testament is Christ's Father at all; if they are different, all of these claims of Israelite identity are counterfactual nonsense.

The Curse of Ham

Since ^{at least} the time of Solomon's Temple, Jewish power has rested upon two pillars: one being usury; the other being slavery. To justify slavery, the Jews built up their extreme Israelite racism, and, it was not all directed against white people. Much of it was created in the Talmud, and, it was directed against blacks.

"The Old Testament contains no anti-black invective." [Hoffman, Michael, "Blacks, Slavery, and Judaism", Revisionist History, No 33, May 2004] Amongst the general misanthropy, it doesn't need to. And Aryan-Hyperborean Tradition conceives of a herrenvolk, not a "master race", but, a "noble people" who guide and nurture all healthy life. The Aryan practices superiority, not "supremacism", the latter demands a type of enslavement and exploitation that can only exist in a multi-cultural society. [possible Volkgeist / Angel of the Nation discussion?]

Jews dominated Europe's slave trade the way that they dominate illegal immigration, and, human trafficking, today. In 1445, when Henry the Navigator, King of Portugal (c. 1460), explored Western Africa, the purchase of white Christians by white Christians had largely, and, recently, been abolished in Europe. The Jews needed new markets, and, so, they made the Papacy and the King a deal. Henry received 1/8th of all slaves sold in his kingdom, and, the Church adopted the Midrash's teachings with regards to Ham. Jesus Christ warned against this, saying to "rebuke's happily [these] that give [heed] to Jewish fables" but, greed won out. [Titus 1:13-14] In 1452, the deal was sealed, and, in 1456, the deal was affirmed. The myth that the "curse of Ham" was brought by Popes Nicholas V (c. 1447-1455) and Callixtus III (c. 1455-1468), into mainstream European thought.

The Talmudic hatred of blacks is justified by the curse that Ham incurs at the end of Noah's story. "Noah... drank of the wine and was drunk, and, became uncovered in his tent... Ham, the father of Canaan, saw the nakedness of his father... So, when Noah awoke from his wine, [he] knew what his younger son had done to him." [Genesis 9:20-24] Because of this, Noah says, "Cursed be Canaan, a servant of servants he shall be to his brethren... Blessed be the Lord, the God of Shem, and, may Canaan be his servant. May God enlarge Japheth, and, may he dwell in the tents of Shem, and, may Canaan be his

servant, [Genesis 9:25-27]

The word Ham, חָם, is a peculiar one. It is a Hebrew adoption of Egyptian Aamu, and as such, it does not originate in the Hebrew language. (And, it should be noted, that neither Dr. Strong, of Strong's Concordance, nor the Rabbis who ^{defined these terms} invented these definitions, had access to the Egyptian language).

The word ~~means~~ ^{is the meaning of} heat, and it can connote "anger", or, "the Sun". It refers, ethnically, to the ancient Canaanites, the peoples of the southern Arabian peninsula, modern Yemen, and, the peoples of Southern Mesopotamia. None of these peoples are depicted in contemporary art as black; they look like modern Semites. The word Canaan in Hebrew, Kena'an, כְּנַעַן, means "vanquished" which means nothing more than that the Hebrews conquered them. So, there is no inherent anti-black meaning to this passage.

Japheth, amusingly, Hebrew יָפֶֿתֿ, ~~is~~ refers to the Aryan peoples, and it means, "the simple-minded ones", from pathah, פָּתַח, ~~to~~ "to include". What the passage says is that simple-minded white goyim will live in nations controlled by the Semites and enjoy Canaanite slaves.

The Midrash teaches that Ham sodomized Noah when Noah was drunk and, that the curse Noah uttered was that "therefore your seed will be ugly and dark-skinned" (kaur ve mefaham) [] This was then interpreted by the Talmud to permit racial slavery. Some Rabbis go so far as to say that Ham produced Canaan by copulating with a black dog, or, a raven. [Midrash Rabbah, vol. I, p. 243]

The Talmud interpreted this verse to permit racial slavery, and the Jews sold this racial-religious view, complete with Semitic overlords to whites. "The Curse of Ham... [is the] locus classicus of Judaism's historic antipathy to wards Black people. [Melamed, Abraham, The Image of The Black In Jewish Culture 22, 55] "The dogma that the Black is a slave by nature is Rabbinic in origin. Canaan is identified as a black man, and blacks as an inferior people only in the Gemara, Midrash, and later writings of the Rabbis, not the Bible. [Hoffman, Michael, "Blacks, Slaves, and Judaism" Revisionist History, No 33, May 2004] But, combined with Isaiah's prophecy of slave labor in the promised land, white people bought it. "Strangers shall stand and feed your flocks, and the sons of the foreigners shall be your plowmen and your vine-dressers." [Isaiah 61:5]

By these twistings of the Bible, Jews laid the foundations for a multi-cultural One World. Slavery leads to integration, which leads to breaking down of racial ~~order~~ ^{order} which increases chaos, and, in so doing, brings us all closer to the one-ness of oblivion. And, this is not the only racial lie the Jews told.

The Curse of Edom

Along with distracting whites with hatred of blacks, Judaism taught its people two racial myths.

of "eternal enmity" to keep them in line. The first, the myth of the "curse of Edom", posits a fifth column within Judaism that is always seeking to tear apart the cult; those Jews who speak out against the exploitation of their people by the Rabbis give proof to ~~the~~ this label.

Esau, also known as Edom, is the mythical brother of Jacob-Israel. The name 'Esau' ~~is of unknown origin~~; the Bible says that it means "rough" or "hairy", one might even say "bearded". Edom, ~~Edom~~, is a close relative of "Adam", and, it means "red". The reference is twofold. On a mythological level, Edom is the "red serpent" that leads the craftsman, Jacob-Israel, astray; it is for this reason that Israel and Edom reconcile so quickly after Jacob is lamed and cast out to heaven. ^{Genesis 33:10-15} Historically, the Edomites were not Jews from the beginning, but Phoenicians and Syrians, who lived in the area of the modern Gulf of Aqaba.

Given the close coordination, even identity, of Jews and Edomites throughout their history, Jewish anti-Edomite hysteria is quite peculiar. Yet, even modern Jews report being taught ~~as a truism~~ that 'Esau son of Yaakov'. [Jewish Daily Forward, Jan 8, 2014] To the Jews, Esau represents racial mixing. 'Esau... saw in the land of Seir the daughter of a man of Canaan... and Esau took her for a wife.' [Jasher 29:20-23] also, Genesis 26:34, 28:9, 36:2] They also represent all Jews who question the Jewish collective identity.

By 630 BC, it was written that an Israelite "shall not abhor an Edomite, for he is your brother" [Deuteronomy 23:7] ~~((INSERT Alexander and Edom?))~~ In 104 BC, during the reign in Judaea of John Hyrcanus, the Edomites converted to Judaism, and were accepted as Jews. [John Hyrcanus] subdued all the Idumaens, and permitted them to stay in that country; if they would circumcise their genitals and make use of the laws of the Jews. [Josephus, Antiquities 13:9:6] The motive was financial; John Hyrcanus wanted to control the spice trade, and Aqaba was a major port facilitating trade between India and the Mediterranean. But, the integration of Edomite and Jewish culture was quick and total. Being subdued by the Jews and, compelled to be circumcised, and to write into one nation and be subject to the same laws, they were called Jews. [Josephus, Antiquities, 13:9:1] In 90 BC, an Edomite, King Herod, ~~married~~ married into the line of Jewish high priests, and, seized the Jewish throne.

The Jews teach that they are the "racially pure" Israelites, and, that, when Christ came, ^{almost} all of the Edomites converted and became Christians; the few that are left are a lurking danger, always plotting a similar betrayal. Christianity until very recently, always taught the precise opposite - that the true Israelites converted, and, that today's Sephardic Jews are the remaining Edomites. In warning against the Jewish view, Isaiah cautioned, "Do not say 'conspiracy' concerning all that [the Jews] call a conspiracy." [Isaiah 8:12] The Jews are not a "racially pure" anything - they are multi-

cultural cult led by a caste of evil demons. Even in Rome, the Jews were constantly bringing outsiders into their ranks. [At Rome, Jewish] synagogues attracted not merely Jews, but, many Greeks and Romans who... had converted to Judaism. [and] these so-called 'God-fearers' who rejected the Jewish rite of circumcision... yet attended the services in the synagogues. [Prinz, Popes from The Ghetto, 54] Edom is a central myth. So is Amalek.

The Curse of Amalek

While the curse of Edom allowed the Rabbis to crack down on internal Jewish dissent, the curse of Amalek justified Jewish aggression against other peoples. Amalek, אֲמָלֵק, may be of foreign origin, though some have suggested Am: "people of", אֲמָ, "Yisra'el", an area of the Sinai peninsula. Strong's Concordance gives it as "a descendent of Esau", but, that is not the Jewish understanding, either. [Strong, Hebrew and Chaldee Dictionary, No. 6002, p. 84] Edom is an internal enemy; Amalek is the "anti-Semitic enemy outside."

As Moses and Joshua led the Israelites through Rephidim, they were ambushed by the Amalekites. Joshua won the battle, but, "YHWH said to Moses: 'Write this for a memorial in the book, and, recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven'... Because YHWH has sworn, YHWH will have war with Amalek from generation to generation. [Exodus 17:8-16] Balaam says that, "Amalek was the first among the nations, but, shall be the last until he perishes. [Numbers 24:20] Deuteronomy affirms the curse: "Remember what Amalek did to you... It shall be, when YHWH your God has given you rest from your enemies all around, in the land which YHWH your God is giving you to possess as an inheritance, that you will blot out the remembrance of Amalek from under heaven. You shall not forget. [Deuteronomy 25:17-19] And forgetting is part of what transfers the kingship of Israel from Saul to David. "Samuel also said to Saul... Now, go and attack Amalek, and, utterly destroy all that they have, and, do not spare them, but, kill both men and woman, infant and nursing child, ox and sheep, camel and donkey."... Saul... took Agag, King of the Amalekites alive, and, utterly destroyed all the people... and... spared... the best of the sheep [and] the oxen... So Samuel said to Saul... 'Why then did you not obey the voice of YHWH?... YHWH has torn the kingdom of Israel from you today... Bring Agag, King of the Amalekites, here to me'... And Samuel hacked Agag to pieces before YHWH... and, YHWH regretted that he had made Saul King over Israel. [I Samuel 15:1-35]

The Old Testament doesn't say why the Amalekites attacked Israel. Most likely, it was because the Israelite horde invaded Amalekite territory. But, Judaism rejects any rational explanation of.

Amalekite behavior, just as it rejects any rational explanation for opposition to its world dominance today. [The 11th century Rabbi] Rashi explains that the Canaanites who lived in the Negev were not real Canaanites. Rather, they were Amalekites... and the reason why they waged war on Israel was not land, but, Jeshatzedi. [Bejan, Dov. "Canaanites And Amalekites: As Then, So Today." The Jewish Press June 21, 2002, p. 47] Maimonides, the 12th century Rabbi, agreed. To him, YHWH's judgment upon Amalek was a license to commit genocide. "To wipe out the seed of Amalek" [means that] for just as the individual would be punished, so one ought to punish the entire tribe or nation, in order to deter all tribes from being party to evil. [Maimonides, Guide Of The Perplexed, 1:54]

Thus, not only were all Amalekites anti-Semites, but, all anti-Semites, defined, not as a person who dislikes Jews, but, a person whom the Jews dislike, are Amalekites, and, thus subject to genocide. In this context, not only the current occupation of Palestine, but, the anti-German Holocaust of World War II, can be understood. "The mitzvah... of wiping out Amalek... is an ongoing one, and, valid even today... Today, there are those driven by a deep-seated anti-Semitism... These are the people whom the Torah commanded us to obliterate." [Melamed, Zalman, Wipe Out Amalek, ...]

As with the persecution of Edomites, the goal of the Amalek myth is control. [Amalek^{ites} are those] who are] in no way willing to subjugate themselves to Israel. [Boorstein, Abraham, Anei Nezer ...] Genocide is a means to bring whole peoples into the craftsman's One World system. [I]f the commandment to blot out Amalek has not essentially been nullified... [A]ny person descended of Amalek has a death sentence over his head from the moment of birth, even if he has committed no sin... Amalek includes those 'who act like Amalek'... [This is] a war of annihilation... in which one does not refrain from killing women and children. [Kasher, Hannah, "Rationales Justifying Collective Punishment of Amalek", Parashat Hashavua Study Center, Sept 2000.]

Read in combination with the Book of Esther, the doctrine of Amalek is used to justify the ritual human sacrifice of "anti-Semites" on Purim - just as children are sacrificed to YHWH on Passover. The Kabbalistic gematria for Amalek is 240. The number of hours between Purim and Passover is 720. Thus, on Purim, the mitzvah of destroying Amalek by machshava (thought), dibbur (word), and ma'asch (deed) must be done. It is in Esther: [When] Haman... the enemy of all the Jews, had plotted against the Jews to annihilate them and had cast the Pur (that is, the lot) to consume them and destroy them... this wicked plot which Haman had devised against the Jews... return [Eed] on his own head and... he and his sons [were] hanged on the gallows. [Esther 10:24-25]

Given how central to Judaism ritual human sacrifice and mass murder are, it's a bit mazing that anyone today seriously speaks of "blood libel". But, just as the Apocrypha were

removed from the Bible to conceal the Edomite origins of modern Jewry, the Bible itself is translated to play down other rituals, like the Devotion to YHWH.

Hormah, The Devotion To YHWH

The ritual human sacrifice of gentiles on Passover and Purim is an outgrowth of the practice of Hormah, the "claiming to destruction of sacrificial victims, both those captured in war and those given to YHWH at his Temple. Hormah is derived from the Hebrew root charam, [Strong's Hebrew and Chaldee Dictionary, 2763, p. 43] The word is the root of the modern Arab word haram, which means religiously forbidden. The word should be translated in every Bible as "sacrificed", but there is a great reluctance to admit that the Israelites and Jews practiced - and practice - ritual human sacrifice.

Pseudo-Moses writes of the procedures to follow "when a man makes charam certain persons to YHWH, in other words, when he offers them as a sacrifice, and then describes how to value those persons as a tithe." [Leviticus 27:2] He then states that: "Nevertheless, no thing charam that a man may make charam to YHWH of all he has, both man and beast... shall be sold or redeemed, every thing charam is most holy to YHWH. No person who is charam, who may become hormah among men, shall be redeemed, but shall surely be put to death." [Leviticus 27:28-29] It doesn't get much plainer than that that - every man made charam, ready for sacrifice, shall become hormah, a sacrifice, and be put to death.

Ritual human sacrifice was offered not only at YHWH's Temple, but, upon the battlefield as well, because, as a Dionysioi, every person killed in war was a sacrifice to YHWH. For instance, at a place called Hormah, just in case you weren't paying attention, "Israel made a vow to YHWH and said, 'If you will indeed deliver this people into my hand, then I will make hormah their cities.' And YHWH listened to the voice of Israel and delivered up the Canaanites, and made hormah them and their cities." [Numbers 21:2-3] Other cities had their entire populations made ritual human sacrifices to YHWH: Heshbon, Bashan, Jericho Ai, Makkedah, Hebron, and Aradon. [Deuteronomy 2:33-34, 3:3-6, Joshua 6:17-21, 8:26, 35; 10:28, 37, 39; 11:11, 12, 20]

Those sacrificed to YHWH were, in part eaten. ~~The Levites were told~~ The Levites were told that "when you take... the tithes... you shall offer up a heave offering of it to YHWH, a tenth of the tithe... The rest... you may eat... in any place." [Numbers 18:25-32] That a human being made haram was a tithe is clear from Leviticus 27. And, when Moses conquers Midian, we read of him

dividing up young Midian girls to be eaten. Having made all of Midian haram except "the young girls who have not known a man intimately" - YHWH spoke to Moses, saying - "Divide the plunder into two parts... and, levy a tribute for YHWH on the men of war... [of] one of every five hundred persons... And, from the children of Israel's half you shall take one of every fifty... So, Moses gave the tribute which was YHWH's heave offering to Eleazer the priest... And, from the children of Israel's half... Moses took one of every fifty... and gave them to the Levites." [Numbers 31:25-47]

Given this Biblical evidence, it should be no surprise that, throughout the Middle Ages, and, to this present day, we frequently hear of Jews killing and eating gentiles. "Every moving thing that lives," YHWH said, "shall be food for you." [Genesis 9:3] This includes men. As long as the victims are kosher - slaughtered, for "you shall not eat flesh with its life, that is, its blood," cannibalism has been both permitted and practiced in Jewish communities. [Genesis 9:4]

The Temple

The Israelites off deviated themselves to the infernal rites of the Dionysiac. But, their first loyalty was to Jah, replaced by Eros-YHWH only fully under post-return Judaism. The height of Jah's worship came under Solomon, when the craftsmen inspired the construction of the great Temple.

Solomon calls the craftsmen Wisdom and hashim say that, "YHWH possessed me at the beginning of His way... when He marked out the foundations of the earth, then, I was beside Him as a master craftsman." [Proverbs 8:22-30] Ezekiel, too, knew the craftsman as an angel. "Behold, a man whose appearance is like bronze. He had a line of flax, and a measuring rod in his hand." [Ezekiel 40:3] Amos saw the craftsman: "Adonai stood on a wall with a plumb line." [Amos 7:7] So, too, did Zechariah see "an angel with a measuring line in his hand." [LXX, Zechariah 2:1]

Solomon, Hebrew Shelomoh, שְׁלֹמֹה, means "peaceful." ~~Hebrew~~ Solomon built his Temple with the help of a man named Hiram Abiff. The name does not appear to be Hebrew. Hiram Abiff was Prince of Tyre, and, as such, a vassal of Solomon's, who reigned "over all kingdoms from the [Euphrates] to the land of the Philistines, as far as the border of Egypt." [I Kings 4:20] "When Hiram heard [that Solomon would build the Temple]... he rejoiced... Then, Hiram gave Solomon cedar and cypress logs, all that he desired." [I Kings 5:7-10] ~~I Kings~~ I Kings says that this relationship led to YHWH granting ~~Solomon~~ Solomon wisdom. "YHWH gave Solomon wisdom, as He had promised him; and, there was peace between Hiram and Solomon." [I Kings 5:12] Masonry ~~says~~ says that Hiram Abiff taught Solomon this wisdom. The Talmud attributes Solomon's wisdom, which included command of the demons of science, to

Solomon's communication with foreign gods. [BT Mo'ed Kattan 16b]

In Masonry, it is Hiram, not Solomon, who knows the secret of the Temple. Three unworthy craftsmen, Jubela, Jubelo, and Jubelum, kidnap Hiram and attempt to torture him for the Temple secret. They fail and Hiram dies before they can retrieve it. Fleeing, they are captured on the coast of Joppa and killed by having their bodies ripped open and the entrails thrown over their shoulders. [Hoffman, Secret Societies, 60] Solomon sends Masons to retrieve Hiram's body and the Temple secret, but they also fail. Solomon is then forced to establish the new Temple secret, Mahabanz, which means "the Grand Lodge door opened."

The Prince of Tyre is mentioned in prophecy. Hiram Abiff's contention, a mirror of the craftsman's ~~ego~~ hubris, is that man can ascend to godhood through initiatic wisdom. Ezekiel told Hiram that, "You are wiser than Daniel! There is no secret that can be hidden from you! With your wisdom and understanding, you have gained riches for yourself... and your heart is lifted up because of your riches." [Ezekiel 28:3-6] Ezekiel then rebukes Hiram: "Your heart is lifted up, and you say, 'I am a god, I sit in the seat of the gods'... [But] you are a man, not a god, though you set your heart as the heart of ^{the} god." [Ezekiel, 28:2]

<<WISDOM Widow's Son?>>

~~BT~~ This passage in Ezekiel links Hiram to the omphalos. Hiram's devotees are the Masons, and, in Christ's time, they were part of the Sanhedrin. Comparing Christ with the omphalos, the stone that the Masons accepted, Paul says that "[Jesus Christ] is the 'stone which was rejected by you Masons, who has become the chief cornerstone.'" [Acts 4:11] Peter, citing Isaiah, calls Christ the true "living stone," and says that, on him, the Masons will "stumble, being disobedient to the word, to which they were also appointed." [I Peter 2:8]

Masons agree that they originated as a faction within Judaism. They swear "for the good of Masonry generally, but the Jewish nation in particular." [Duncker's Ritual of Freemasonry, 244] Masons also believe that "each lodge ~~is~~ is and must be a symbol of the Jewish Temple; each Master in the chair, a representative of the Jewish King, and every Mason a personation of the Jewish workman." [Mackey, Albert, Encyclopedia of Freemasonry, 798]

Isaiah's god disapproved: "Behold, I lay in Zion a stone for a foundation... I will make justice the measuring line, and, righteousness the plummet... Your covenant with death will be annulled." [Isaiah 28:16-18] And for the new Jerusalem, John "saw no Temple in it, for the Lord God Almighty and the Lamb are its temple." [Revelation 21:22]

Ezekiel identifies the god of Masonry as "the King of Tyre," ruler over Hiram Abiff, the prince.

Of the king of Tyre, Ezekiel says that "you were the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God." [Ezekiel 28:12-13] The craftsman is thus "perfect" meaning that he was an angel. He was the most wise and beautiful of the angels, and he was in Eden. The craftsman is Lucifer, and the Father says ~~of~~ of him that "I cast you as a profane thing out of the mountain of God." [Ezekiel 28:16] Ezekiel then associates the omphalos "of Tyre" with Lucifer.

The vision of the Temple is what may best be called the craftsman's dream. It is a vision of a united earth and a New World Order, of a global society organized on scientific principles. It is a world without race or caste for the masses, a world where all societies have returned to one-ness in anticipation of the great return to one-ness. Solomon's basic program was Zionism - a world enslaved under Jewish rule. "All the people left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who were not children of Israel, that is... whom the children of Israel had not been able to destroy completely, Solomon enslaved, as it is to this day. But, of the children of Israel, Solomon made no slaves." [I Kings 9:20-22] This global enslavement under Jewish rule remains the goal of Masonry and Judaism.

Solomon was a multi-culturalist. "King Solomon loved many foreign women... from the nations of whom YHWH has said to the children of Israel, 'You shall not intermarry with them, and they with you.' [I Kings 11:1-2] Solomon also practiced a One World ecumenical religion. "When Solomon was old... his wives turned his hearts after other gods." [I Kings 11:4] ~~His Temple was home to a host of gods and continued to be throughout the time of Israel. Under Manasseh, for instance, the Temple had altars for all the host of heaven.~~ [II Kings 21:5]

Ezekiel was visited by an angel who made clear the Father's disapproval of the Temple. "Son of man, do you see what they are doing, the great abominations that the house of Israel commits here?... I went in and saw... every sort of creeping thing, abominable beasts, and all the idols of the house of Israel." [Ezekiel 8:6-16] Ezekiel then summons six angels, "each with his battle axe in his hand [and] one man among them... clothed in linen and [with] a awriter's inkhorn at his side," and has them clear the Temple. [Ezekiel 9:1-6] As for the New World Order built on finance capitalism and wars by those who "by the iniquity of your trading... become filled with violence," Ezekiel says, predicting mass immigration, that "I will bring racial aliens against you, and they shall draw their swords against the beauty of your wisdom, and defile your splendor." [Ezekiel 28:7, 18] "Masons ~~then~~ shall be a man, and not a god, in the hand of him who slays you. You shall die the death of the uncircumcised at the hands of racial aliens." [Ezekiel 28:10]

The Talmud

The craftsman sought to usurp the true God. Jealous of the One God's works, the craftsman crafted a world in which he would grant salvation through the law. As the crafted world is ~~is~~ a flawed imitation of the heavens, the craftsman's law is a flawed imitation of the heavenly order. The same desire that drove the craftsman to rebel drives man to "interpret" the craftsman's laws. The Talmud is one result.

Judaism places Rabbinical interpretation of ~~the~~ God's law above the will of God himself, hence Daniel's veneration as "Judge of Eli." The principle that the Rabbinical judge has the power to subvert the Father's will through interpretation reaches its fullest expression in the Babylonian Talmud. There, Rabb. Natan speaks to the prophet Elijah, asking about a time when Rabbi Eliezer, Rabbi Yehoshua, and a yod, sat down to discuss a point of law. [BT Bava Metzia 59B] "What did the Holy One, blessed be He, do at that time when Rabbi Yehoshua refused to heed the heavenly voice?" Natan asks. [BT Bava Metzia 59B] Elijah responds that the God smiled and said, "My sons have defeated Me! My sons have defeated me." [BT Bava Metzia 59B] The Jews clearly did not regard the warning, "Shall the one who contends with the Almighty correct Him? He who rebukes God let him answer it." [Job 40:2]

Talmudic interpretation began shortly after the return from Babylon. [The Rabbis] and the Levites helped the people to understand the law... They read distinctly from the book, in the law of God, and they gave the sense, and helped them to understand the reading. [Nehemiah 8:7-8] This reign of Rabbinical lawyers and judges had been unpopular among the Israelites. "I will raise up judges... yet, [the Israelites] would not listen to their judges." [Judges 2:17-18] Yet the new Rabbinical regime seemed justified because "neither our kings, nor our princes, nor our priests, nor our fathers have kept your law." [Nehemiah 9:34]

One of the justifications of the new legalism was that the scriptures were the literal word of God. This was peculiar, as the Jews were busily rewriting those scriptures even as they claimed the scriptures were immutable. "The earliest [Biblical] criticism was that of the Jews themselves while they were writing, editing, and constantly reshaping the Old Testament. They were not at all reluctant to criticize, alter, reject, and rearrange what came to be regarded... as holy writ." [Barnes 815] Nothing in the Bible says that it is the literal word of God, or that its textual arrangements are particularly inspired.

The Jews read the Torah on four levels. The lowest level is ~~is~~ peshat from the Chaldean verb pashar, (פָּשַׁר), meaning "to interpret." ~~is~~ At this level, the Jew considers only the plain meaning of the text. But, the highest level is called sod: T ו ס, a word, ironically, with two meanings, one being "as well as a woman's breast, and, the other being to destroy with violence. The sod is the occult meaning that swells up from the text (and, we may note, in the process, destroys it.), and, it is derived by the

manipulation of the text itself - the examination of the mathematical correspondences of the letters, the relative position of the characters, of geometric interpretations of the words placement in the page. This type of interpretation is what requires a literal Biblical text.

The Pharisees were the laws interpreters, and their method of interpretation was formalized in the 1st century BC by Rabbi Hillel. Hillel posited eight laws of middot, a word derived from the root madan, [ח ט ז], meaning "to contest", particularly for judgment. Hillel's laws including things like the rules of analogy, kol wa-homer, *ח ז ט י [כ ז], meaning "all that will bubble", usually interpreted as "how much more... where one cannot find an exact Mosaic law for a situation, one applies another by analogy seeing what more will "bubble" from it.

By 100AD, these eight laws of middot had become a bizarre thirty-two. Words in the Torah became acronyms; vowels were exchanged; letters of a word were converted into numbers, summed, and exchanged with words of a similar value. Characteristic of Jewish interpretations, the ~~8~~ rules of middot were so arbitrary and imaginative that they left no laws at all. Solomon said that "every word of God is pure... Add thou not unto his words, lest the ~~g~~ reprove thee, and thou be found a liar." but, the Pharisees did precisely that. [Proverbs 30:5-6] "Laying aside the commandment of God... [the Pharisees held] the tradition of men." [Mark 7:8]

When Titus destroyed the Temple in 70AD, the Edomite kings, deprived of Roman support, were supplanted by the Pharisees. The Pharisees reorganized world Judaism under two Exarchs - one in Palestine, and one in Babylon. The Palestinian Exarch ruled over the Jews of the Roman Empire, and the Babylonian Exarch ruled over the Jews of the Persian Empire. Each produced a Talmud. The Talmuds creators first staff, were lawyers. Again, I remind you, we are in the hands of lawyers. [Newsner, Jacob. Imitations to the Talmud. 41, 45-46]

The Jerusalem Talmud was composed first, in 179AD, and, it is comprised of 30 treatises on Mishnah, or "canon law", assembled by Rabbi Tiberius. Writting during the reign of Roman Emperor Marcus Aurelius (c. 167-184), when Christians were persecuted, but, not Jews, it is less foul than the Babylonian Talmud, which claims that Mary was raped by a Roman soldier named Pontius, and that Jesus is boiling in hell in a vat of feces.

Shortly after Marcus Aurelius' reign, One World multi-culturalism came to power in Rome. The craftsman thought he could create a new order from chaos, but, the serpents focused on chaos in the guise of order. Caracalla (c. 211-217) eliminated Roman nationality by granting universal citizenship, while abolishing the word citizen, and replacing it with subject. Caracalla's cousin and successor, Alexander Severus (c. 222-235) proclaimed that Abraham, Christ, Orpheus, and Apollo, were the same god.

Elagabalus (c. 218-222) brought the baetyl from Baalbek to Rome.

In 425 AD, the Eastern Emperor Theodosius II the Younger (c. 408-450) grew tired of Jewish pretension and he stripped the Palestinian Exarchate of its power. Each time that Christians had said that Christ was the Messiah, the Jews would retort that "the scepters shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh cometh." [Genesis 49:10] This meant that, as long as the Jews ruled in Jerusalem, Christ could not have been the Messiah, as Shiloh's coming would have denied them staff and sceptre. To put an end to this theory, Theodosius II expelled the Jews from Jerusalem.

The Rabbis dispersed, fled to Persian Babylon, where they completed the Babylonian Talmud. Completed by Rabb: Ashi of the Academy of Sora, and his assistant Rab Abina, between 549 and 579 AD, the Babylonian Talmud drips with anti-Christian hatred - though it was written in a Zoroastrian country, and, there was no persecution of Jews anywhere in Christian countries at this time. This hatred of the son of the Sun reinvigorated Judaism, and prepared it for its re-infection of the West.