CHAPTER ONE

HOW THE JEWS ARE, AND ALWAYS HAVE BEEN,
ARROGANT AND LIARS

The proof of this proposed chapter can be observed in the eighth chapter of the Gospel of Saint John, who states: Nemine servivimus unquam.¹ They boast that they were never the slaves or servants of anyone. Their conceit can already be witnessed in this boast. The lie is also manifest as they were slaves of the Egyptians and, after the fall of Canaan, they worshipped idols. God punished them for their rebellion and delivered them into the hands of their enemies, who sold them as slaves.

Moreover, they served the King of Mesopotamia, Chushan-Rishathaim, for eight years until Othniel freed them and they then enjoyed forty years of freedom. Nevertheless, as they had backslid into idol worship after the death of Othniel, God delivered them into the hands of Eglon, King of the Moabites, and they endured eighteen years of captivity. Ehud, Judge of Israel, freed them after treacherously assassinating Eglon. Their renewed freedom lasted eighty years until, after the death of Ehud, they returned to their worship of idols and God delivered them over to Jabin, King of Canaan, who oppressed them during twenty years. Deborah freed them and their liberty lasted forty years and, because of another relapse into idolatry, God subjected them to the Midianites during seven years until they were set free by Gideon.² After this, they were subject to the power of the Philistines who, being aware of their treacherous nature, prohibited them from having any blacksmiths in all their land and compelled them to seek Philistine blacksmiths if they desired to acquire sharp knives or ploughshares to plough and cultivate their fields (1 Kings 12).³

¹ John 8:33: “we were never in bondage to any man”. From the complete verse “They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?”.  
² Torrejoncillo is referring to the events described in the book of Judges of the Old Testament. Othniel (וניםיאל בר חן) was the first of the biblical judges who led ancient Israel from the conquest of Canaan by Joshua to the establishment of the united kingdom of Israel by Saul. Chushan-Rishathaim was the name given to the king of Mesopotamia and oppressor of the Israelites until their delivery by Othniel. (Judges 3:8–30). The actions of Ehud (הוֹוָד), Deborah (דבורה) and Gideon (גִּדְעָון) are recorded in the Book of Judges, chapters 3 to 8.  
³ Torrejoncillo refers to I Regum 12 which was the old Vulgate designation for 1 Samuel 13:9–20.
The Jews held it to be a fact (because it was a tradition amongst them) that no danger could befall them whilst they were physically present in the Temple of Solomon. It is for this reason that they held it in such high esteem: not because of their worship of God but rather because of their preoccupation for their own safety. From this stemmed the accusation that they launched against Christ our Lord claiming that He wished to destroy the Temple. They did this because they feared that, after the destruction of the Temple, they would suffer travails.

Forty-two years after the ascension to heaven of Christ our Lord, Titus and Vespasian destroyed the Temple and hurled an infinite number of Jews down from the ramparts. The Roman army enslaved ninety-thousand Jews and killed one million and one hundred thousand of them during the siege. The most handsome, well-built and docile of the captives were selected to feature in the triumph that processed through the street of Rome.

It was a most ancient custom to parade the vanquished at the front of the triumphal procession when the victors entered Rome in triumph. In the early church it so happened that the liturgical processions were preceded by an image of a dragon, which was intended to represent the vanquished Devil, since God had already granted men power over him as Saint Matthew notes: Dedit eis potestatem ejicendi spiritus inmundos. This custom has survived since then in solemn processions such as those of the Corpus Christi and other feast days although the name of the dragon has been changed to tarasca. This is what they presently call it when they parade it. It carries the same significance and reminds onlookers that the Devil leading the procession is vanquished just as much as the defeated enemies who were paraded about in ancient times. In the case described, the Jews were marched through the streets of Rome and of the

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4 The Temple of Solomon was the main temple in ancient Jerusalem and located on Temple Mount. The first temple was destroyed by Nebuchadnezzar II in 587 BC and the second temple by the Romans in the first century AD.

5 A reference to the siege of Jerusalem and destruction of the Second Temple in AD 70 by the Roman forces of Emperor Vespasian (AD 69–79) under the command of his son (and future heir) Titus (AD 79–81).

6 Matthew 10:1: et convocatis duodecim discipulis suis dedit illis potestatem ejicendi spiritus inmundos.

7 The custom of parading a representation of a dragon or Tarasca at the head of Corpus Christi processions was widespread in Spain although in the eighteenth century King Carlos III (1759–1788) promulgated an edict in 1780 which prohibited the presence of the Tarasca in religious processions as both indecorous and irreverent.