Publications showing the Jews to be Khazars and Not Israelites

Compiled by: Willie Martin

"It is highly provable that the bulk of the Jew's ancestors *'never'* lived in Palestine at all, which witnesses the power of historical assertion over fact."

Under the heading of ***"A brief History of the Terms for Jew"*** in the **1980 Jewish Almanac** we read: "Strictly speaking it is incorrect to call an Ancient Israelite a *'Jew'* or to call a contemporary Jew an Israelite or a Hebrew."

The World Book omits any reference to the Jews, but under the word Semite it states: "Semite . . . Semites are those who speak Semitic languages. In this sense the ancient Hebrews, Assyrians, Phoenicians, and Cartaginians were Semites. The Arabs and some Ethiopians are modern Semitic-speaking people. Modern Jews are often called Semites, but this name properly applies only to those who use the Hebrew Language. The Jews were once a sub-type of the Mediterranean race, but they have mixed with other peoples until the name *'Jew'* has lost all racial meaning."

There are hundreds of books, mainly Jewish Encyclopedias and histories available for study, which prove that over 90% of the Jews of the world are not a Semitic people, but few people other than historians ever bother to read them. Following are just a few:

The Jews are Not a Race! by Dr. Alfred Lilienthal - Jewish historian, journalist, lecturer, and graduate of Cornell University and Columbia Law School. During the Second World War, he served with the US Army in the Middle East. He later served with the Department of State, and as a consultant to the American delegation at the organising meeting of the United Nations in San Francisco.

Since 1947, he has been at the forefront in the struggle for a balanced US policy in the Middle East. He is the author of several acclaimed books on the Middle East, including *The Zionist Connection.* He now lives in Washington, DC.

On December 18, 1993 Dr. Lilienthal celebrated both his 80th birthday and the 40th anniversary of his first book, *What Price Israel?* Dr. Lilienthal, who is a courageous anti-Zionist Jew, was joined by more than 200 guests who travelled from all over the United States to attend.

The following excerpt is taken from this first book, ***What Price Israel?***

Today, to trace anyone's descent to ancient Palestine would be a genealogical impossibility; and to presume, axiomatically, such a descent for Jews, alone among all human groups, is an assumption of purely fictional significance. Most everybody in the Western world could stake out some claim of Palestinian descent if genealogical records could be established for two thousand years. And there are, indeed, people who, though not by the widest stretch of imagination Jewish, proudly make that very claim: some of the oldest of the South's aristocratic families play a game of comparing whose lineage goes farther back into Israel. No one knows what happened to the Ten Lost Tribes of Israel, but to speculate on who might be who is a favored Anglo-Saxon pastime, and Queen Victoria belonged to an Israelite Society that traced the ancestry of its

membership back to those lost tribes.

Twelve tribes started in Canaan about thirty-five centuries ago; and not only that ten of them disappeared - more than half of the members of the remaining two tribes never returned from their "exile" in Babylon. How then, can anybody claim to descend directly from that relatively small community which inhabited the Holy Land at the time of Abraham's Covenant with God?

The Jewish racial myth flows from the fact that the words Hebrew, Israelite, Jew, Judaism, and the Jewish people have been used synonymously to suggest a historic continuity. But this is a misuse. These words refer to different groups of people with varying ways of life in different periods in history. Hebrew is a term correctly applied to the period from the beginning of Biblical history to the settling in Canaan. Israelite refers correctly to the members of the twelve tribes of Israel. The name Yehudi or Jew is used in the Old Testament to designate members of the tribe of Judah, descendants of the fourth son of Jacob, as well as to denote citizens of the Kingdom of Judah, particularly at the time of Jeremiah and under the Persian occupation. Centuries later, the same word came to be applied to anyone, no matter of what origin, whose religion was Judaism.

The descriptive name Judaism was never heard by the Hebrews or Israelites; it appears only with Christianity. Flavius Josephus was one of the first to use the name in his recital of the war with the Romans to connote a totality of beliefs, moral commandments, religious practices and ceremonial institutions of Galilee, which he believed superior to rival Hellenism. When the word Judaism was born, there was no longer a Hebrew-Israelite state. The people who embraced the creed of Judaism were already mixed of many races and strains; and this diversification was rapidly growing. . .

Perhaps the most significant mass conversion to the Judaic faith occurred in Europe, in the 8th century A.D., and that story of the Khazars (Turko-Finnish people) is quite pertinent to the establishment of the modern State of Israel. This partly nomadic people, probably related to the Volga Bulgars, first appeared in Trans-Caucasia in the second century. They settled in what is now Southern Russia, between the Volga and the Don, and then spread to the shores of the Black, Caspian and Azov seas. The Kingdom of Khazaria, ruled by a khagan or khakan fell to Attila the Hun in 448, and to the Muslims in 737. In between, the Khazars ruled over part of the Bulgarians, conquered the Crimea, and stretched their kingdom over the Caucasus farther to the northwest to include Kiev, and eastwards to Derbend. Annual tributes were levied on the Russian Slavonians of Kiev.

The city of Kiev was probably built by the Khazars. There were Jews in the city and the surrounding area before the Russian Empire was founded by the Varangians whom the Scandinavian warriors sometimes called the Russ or Ross (circa 855-863).

The influence of the Khazars extended into what is now Hungary and Roumania. Today, the villages of Kozarvar and Kozard in Transylvania bear testimony to the penetration of the Khazars who, with the Magyars, then proceeded into present-day Hungary. The size and power of the Kingdom of Khazaria is indicated by the act that it sent an army of 40,000 soldiers (in 626-627) to help Heraclius of the Byzantines to conquer the Persians.

The Jewish Encyclopaedia proudly refers to Khazaria as having had a "well constituted and tolerant government, a flourishing trade and a well disciplined

army."

Jews who had been banished from Constantinople by the Byzantine ruler, Leo III, found a home amongst these heretofore pagan Khazars and, in competition with Mohammedan and Christian missionaries, won them over to the Judaic faith. Bulan, the ruler of Khazaria, became converted to Judaism around 740 A.D. His nobles and, somewhat later, his people followed suit. Some details of these events are contained in letters exchanged between Khagan Joseph of Khazaria and R. Hasdai Ibn Shaprut of Cordova, doctor and quasi foreign minister to Sultan Abd al-Rahman, the Caliph of Spain. This correspondence (around 936-950) was first published in 1577 to prove that the Jews still had a country of their own - namely, the Kingdom of Khazaria. Judah Halevi knew of the letters even in 1140. Their authenticity has since been established beyond doubt.

According to these Hasdai-Joseph letters, Khagan Bulan decided one day: "Paganism is useless. It is shameful for us to be pagans. Let us adopt one of the heavenly religions, Christianity, Judaism or Islam." And Bulan summoned three priests representing the three religions and had them dispute their creeds before him. But, no priest could convince the others, or the sovereign, that his religion was the best. So the ruler spoke to each of them separately. He asked the Christian priest: "If you were not a Christian or had to give up Christianity, which would you prefer - Islam or Judaism?" The priest said: "If I were to give up Christianity, I would become a Jew." Bulan then asked the follower of Islam the same question, and the Moslem also chose Judaism. This is how Bulan came to choose Judaism for himself and the people of Khazaria in the seventh century A.D., and thereafter the Khazars (sometimes spelled Chazars and Khozars) lived according to Judaic laws.

Under the rule of Obadiah, Judaism gained further strength in Khazaria. Synagogues and schools were built to give instruction in the Bible and the Talmud. As Professor Graetz notes in his *History of the Jews,* "A successor of Bulan who bore the Hebrew name of Obadiah was the first to make serious efforts to further the Jewish religion. He invited Jewish sages to settle in his dominions, rewarded them royally. . . and introduced a divine service modelled on the ancient communities. After Obadiah came a long series of Jewish Chagans (Khagans), for according to a fundamental law of the state only Jewish rulers were permitted to ascend the throne."

Khazar traders brought not only silks and carpets of Persia and the Near East but also their Judaic faith to the banks of the Vistula and the Volga. But the Kingdom of Khazaria was invaded by the Russians, and Itil, its great capital, fell to Sweatoslav of Kiev in 969.

The Byzantines had become afraid and envious of the Khazars and, in a joint expedition with the Russians, conquered the Crimean portion of Khazaria in 1016. (Crimea was known as "Chazaria" until the 13th century). The Khazarian Jews were scattered throughout what is now Russia and Eastern Europe. Some were taken North where they joined the established Jewish community of Kiev.

Others returned to the Caucasus. Many Khazars remarried in the Crimea and in Hungary.

The Cagh Chafut, or "mountain Jews," in the Caucasus and the Hebraile Jews of Georgia are their descendants. These "Ashkenazim Jews" (as Jews of Eastern Europe are called), whose numbers were swelled by Jews who fled from Germany at the time of the Crusades and during the Black Death, have little or

no trace of Semitic blood.

That the Khazars are the lineal ancestors of Eastern European Jewry is a historical fact. Jewish historians and religious textbooks acknowledge the fact, though the propagandists of Jewish nationalism belittle it as pro-Arab propaganda. Somewhat ironically, Volume IV of the *Jewish Encyclopaedia* - because this publication spells Khazars with a "C" instead of a "K" - is titled "Chazars to Dreyfus": and it was the Dreyfus trial, as interpreted by Theodor Herzl, that made the modern Jewish Khazars of Russia forget their descent from converts to Judaism and accept anti-Semitism as proof of their Palestinian origin.

For all that anthropologists know, Hitler's ancestry might go back to one of the ten Lost Tribes of Israel; while Weizmann may be a descendant of the Khazars, the converts to Judaism who were in no anthropological respect related to Palestine. The home to which Weizmann, Silver and so many other Ashkenazim Zionists have yearned to return has most likely never been theirs. "Here's a paradox, a paradox, a most ingenious paradox": in anthropological fact, many Christians may have much more Hebrew-Israelite blood in their veins than most of their Jewish neighbors.

The History of The Jewish Khazars, by D. M. Dunlop, pp. 4-15: ". . . Our first question here is, When did the Khazars and the Khazar name appear? There has been considerable discussion as to the relation of the Khazars to the Huns on the one hand and to the West Turks on the other. The prevalent opinion has for some time been that the Khazars emerged from the West Turkish empire. Early references to the Khazars appear about the time when the West Turks cease to be mentioned. Thus they are reported to have joined forces with the Greek Emperor Heraclius against the Persians in A.D. 627 and to have materially assisted him in the siege of Tiflis. It is a question whether the Khazars were at this time under West Turk supremacy. The chronicler Theophanes (died circa A.D. 818) who tells the story introduces them as "the Turks from the east whom they call Khazars.". . .

A similar discussion on the merits of the different races is reported from the days before Muhammad, in which the speakers are the Arab Nu'man ibn-al-Mudhir of al-Hirah and Khusraw Anushirwan. The Persian gives his opinion that the Greeks, Indians, and Chinese are superior to the Arabs and so also, in spite of their low material standards of life, the Turks and the Khazars, who at least possess an organization under their kings. Here again the Khazars are juxtaposed with the great nations of the east. It is consonant with this that tales were told of how ambassadors from the Chinese, the Turks, and the Khazars were constantly at Khusraw's gate, and even that he kept three thrones of gold in his palace, which were never removed and on which none sat, reserved for the kings of Byzantium, China and the Khazars.

In general, the material in the Arabic and Persian writers with regard to the Khazars in early times falls roughly into three groups, centering respectively round the names of (a) one or other of the Hebrew patriarchs, (b) Alexander the Great, and (c) certain of the Sassanid kings, especially, Anushirwan and his immediate successors. A typical story of the first group is given by Ya'qubi in his History. After the confusion of tongues at Babel, the descendants of Noah came to Peleg, son of Eber, and asked him to divide the earth among them. He apportioned to the descendants of Japheth - China, Hind, Sind, the country of the Turks and that of the Khazars, as well as Tibet, the country of the (Volga) Bulgars, Daylam, and the country neighboring on Khurasan. In another passage Ya'qubi gives a kind of sequel to this. Peleg having divided the earth in this

fashion, the descendants of 'Amur ibn-Tubal, a son of Japheth, went out to the northeast. One group, the descendants of Togarmah, proceeding farther north, were scattered in different countries and became a number of kingdoms, among them the Burjan (Bulgars), Alans, Khazars (Ashkenaz), and Armenians. Similarly, according to Tabari, there were born to Japheth Jim-r (the Biblical Gomer), Maw'-' (read Mawgh-gh, Magog , Mawday (Madai), Yawan (Javan), Thubal (Tubal), Mash-j (read Mash-kh, Meshech) and Tir-sh (Tiras). Of the descendants of the last were the Turks and the Khazars (Ashkenaz). There is possibly an association here with the Turgesh, survivors of the West Turks, who were defeated by the Arabs in 119/737, and disappeared as a ruling group in the same century. Tabari says curiously that of the descendants of Mawgh-gh (Magog) were Yajuj and Majuj, adding that these are to the east of the Turks and Khazars. This information would invalidate Zeki Validi's attempt to identify Gog and Magog in the Arabic writers with the Norwegians. The name Mash-kh (Meshech) is regarded by him as probably a singular to the classical Massagetai (Massag-et).

A. Bashmakov emphasizes the connection of 'Meshech' with the Khazars, to establish his theory of the Khazars, not as Turks from inner Asia, but what he calls a Jephetic or Alarodian group from south of the Caucasus. Evidently there is no stereotyped form of this legendary relationship of the Khazars to Japheth. The Taj-al-Artis says that according to some they are the descendants of Kash-h (? Mash-h or Mash-kh, for Meshech), son of Japheth, and according to others both the Khazars and the Saqalibah are sprung from Thubal (Tubal). Further, we read of Balanjar ibn-Japheth in ibn-al-Faqih and abu-al-Fida' as the founder of the town of Balanjar. Usage leads one to suppose that this is equivalent to giving Balanjar a separate racial identity. In historical times Balanjar was a well-known Khazar center, which is even mentioned by Masudi as their capital.

It is hardly necessary to cite more of these Japheth stories. Their Jewish origin is priori obvious, and Poliak has drawn attention to one version of the division of the earth, where the Hebrew words for 'north' and 'south' actually appear in the Arabic text. The Iranian cycle of legend had a similar tradition, according to which the hero Afridun divided the earth among his sons, Tuj (sometimes Tur, the eponym of Turan), Salm, and Iraj. Here the Khazars appear with the Turks and the Chinese in the portion assigned to Tuj, the eldest son. Some of the stories connect the Khazars with Abraham. The tale of a meeting in Khurasan between the sons of Keturah and the Khazars (Ashkenaz) where the Khaqan is mentioned is quoted from the Sa'd and al-Tabari by Poliak. The tradition also appears in the Meshed manuscript of ibn-al-Faqih, apparently as part of the account of Tamim ibn-Babr's journey to the Uigurs, but it goes back to Hishim al-Kalbi. Zeki Validi is inclined to lay some stress on it as a real indication of the presence of the Khazars in this region at an early date. Al-Jahiz similarly refers to the legend of the sons of Abraham and Keturah settling in Khurasan but does not mention the Khazars. Al-Di-mashqi says that according to one tradition the Turks were the children of Abraham by Keturah, whose father belonged to the original Arab stock. Descendants of other sons of Abraham, namely the Soghdians and the Kirgiz, were also said to live beyond the Oxus. . ."

Benjamin Freeman, **Facts are Facts:** "CHAZARS: A people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia . . . driven on by the nomadic tribes of the steppes and by their own desire for plunder and revenge. . . In the second half of the sixth century the Chazars moved westward. . . The kingdom of the Chazars was firmly established in most of south Russia long before the foundation of the Russian monarchy by the Varangians. . . At this time the kingdom of the Chazars stood at the height of its power and was constantly at war. . . At the

end of the eighth century . . . the chagan (king) of the Chazars and his grandees, together with a large number of his heathen people, embraced the Jewish religion"

Encyclopedia Americana (1985): "Khazar, an ancient Turkic-speaking people who ruled a large and powerful state in the steppes North of the Caucasus Mountains from the 7th century to their demise in the mid-11th century A.D. . . In the 8th Century it's political and religious head . . . as well as the greater part of the Khazar nobility, abandoned paganism and converted to Judaism. . ."

Encyclopedia Britannica (15th edition): "Khazars, confederation of Turkic and Iranian tribes that established a major commercial empire in the second half of the 6th century, covering the southeastern section of modern European Russia . . . In the middle of the 8th century the ruling classes adopted Judaism as their religion."

Academic American Encyclopedia (1985): "Ashkenazim, the Ashkenazim are one of the two major divisions of the Jews, the other being the Shephardim."

Encyclopedia Americana (1985): "Ashkenazim, the Ashkenazim are the Jews whose ancestors lived in German lands . . . it was among Ashkenazi Jews that the idea of political Zionism emerged, leading ultimately to the establishment of the state of Israel . . . In the late 1960s, Ashkenazi Jews numbered some 11 million, about 84 percent of the world Jewish population."

The Jewish Encyclopedia: "Khazars, a non-Semitic, Asiatic, Mongolian tribal nation who emigrated into Eastern Europe about the first century, who were converted as an entire nation to Judaism in the seventh century by the expanding Russian nation which absorbed the entire Khazar population, and who account for the presence in Eastern Europe of the great numbers of Yiddish-speaking Jews in Russia, Poland, Lithuania, Galatia, Besserabia and Rumania."

The Encyclopedia Judaica (1972): "Khazars, a national group of general Turkic type, independent and sovereign in Eastern Europe between the seventh and tenth centuries C.E. during part of this time the leading Khazars professed Judaism . . . In spite of the negligible information of an archaeological nature, the presence of Jewish groups and the impact of Jewish ideas in Eastern Europe are considerable during the Middle Ages. Groups have been mentioned as migrating to Central Europe from the East often have been referred to as Khazars, thus making it impossible to overlook the possibility that they originated from within the former Khazar Empire."

The Universal Jewish Encyclopedia: "Khazars, a medieval people, probably related to the Volga Bulgars, whose ruling class adopted Judaism during the 8th cent. The Khazars seem to have emerged during the 6th cent., from the vast nomadic Hun (Turki) empire which stretched from the steppes of Eastern Europe and the Volga basin to the Chinese frontier. Although it is often claimed that allusions to the Khazars are found as early as 200 C.E., actually they are not mentioned until 627 . . . most Jewish historians date the conversion of the Khazar King to Judaism during the first half of this century [A.D.]. . ."

The primary meaning of Ashkenaz and Ashkenazim in Hebrew is Germany and Germans. This may be due to the fact that the home of the ancient ancestors of the Germans is Media, which is the Biblical Ashkenaz . . . Krauss is of the opinion that in the early medieval ages the Khazars were sometimes referred to

as Ashkenazim . . . About 92 percent of all Jews or approximately 14,500,000 are Ashkenazim.

The Bible relates that the Khazars (Ashkenaz) Jews were/are the sons of Japheth not Shem: *"Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; . . . the sons of Gomer; Ashkenaz . . ."* So the Bible verifies that the Ashkenaz Jews [Khazars] are not the descendants of Shem and cannot be Semitic.

The American People's Encyclopedia for 1954 at 15-292 records the following in reference to the Khazars: "In the year 740 A.D. the Khazars were officially converted to Judaism. A century later they were crushed by the incoming Slavic-speaking people and were scattered over central Europe where they were known as Jews. It is from this grouping that most German, Polish and Hungarian Jews are descended, and they likewise make up a considerable part of that population now found in America. The term Aschenazim is applied to this round-headed, dark-complexioned division."

Academic American Encyclopedia Deluxe Library Edition, Volume 12, page 66 states: "The Khazars, a turkic people, created a commercial and political empire that dominated substantial parts of South Russia during much of the 7th through 10th centuries. During the 8th century the Khazar Aristocracy and the Kagan (King) were converted to Judaism."

The New Encyclopedia Britannica, Volume 6, page 836 relates: "Khazar, member of a confederation of Turkic-speaking tribes that in the late 6th century A.D. established a major commercial empire covering the southeastern section of modern European Russia . . . but the most striking characteristic of the Khazars was the apparent adoption of Judaism by the Khagan and the greater part of the ruling class in about 740 . . . The fact itself, however, is undisputed and unparalleled in the history of Central Eurasia. A few scholars have asserted that the Judaized Khazars were the remote ancestors of many of the Jews of Eastern Europe and Russia."

Collier's Encyclopedia, Volume 14, page 65 states: "Khazars [kaza'rz], a semi-nomadic tribe of Turkish or Tatar origin who first appeared north of the Caucasus in the early part of the third century . . . In the eighth century Khaghan Bulan decided in favor of the Jews and accepted Judaism for himself and for his people..."

New Catholic Encyclopedia, Volume VIII, page 173 relates: "The Khazars were an ethnic group, belonging to the Turkish peoples, who, toward the end of the 2d century of the Christian Era, had settled in the region between the Caucasus and the lower Volga and Don Rivers . . . At the beginning of the 8th century, dynastic ties bound the Khazars more closely to Constantinople, which led to a limited spread of Christianity among them. They also became acquainted with Judaism from the numerous Jews who lived in the Crimea and along the Bosphorus. When the Byzantine Emperor, Leo the Isaurian, persecuted the Jews in A.D. 723, many Jews found refuge in the Khazar kingdom, and their influence was so great that, around the middle of the 8th century, the King of the Khazars and many of the Khazar nobility accepted the Jewish faith."

The Cadillac Modern Encyclopedia, page 822, states: "Khazars (khah'-zahrz), a S Russian people of Turkic origin, who at the height of their power (during the 8th-10th cent., A.D.) controlled an empire which included Crimea,

and extended along the lower Volga, as far E as the Caspian Sea. The Khazar Royal Family and Aristocracy converted to Judaism during the reign of King Bulan (768-809 A.D.) and Judaism was thereafter regarded as the state religion . . ."

There are many, many publications we could quote but from the above, we can clearly see that the Jews fully understand their Khazarian heritage as the third edition of **The Jewish Encyclopedia for 1925** records: "CHAZARS [Khazars]: A people of Turkish origin whose life and history are interwoven with the very beginnings of the history of the Jews of Russia. The kingdom of the Chazars was firmly established in most of South Russia long before the foundation of the Russian monarchy by the Varangians (855). Jews have lived on the shores of the Black and Caspian seas since the first centuries of the common era [after the death of Christ]. Historical evidence points to the region of the Ural as the home of the Chazars. Among the classical writers of the Middle Ages they were known as the 'Chozars,' 'Khazirs,' 'Akatzirs,' and 'Akatirs,' and in the Russian chronicles as 'Khwalisses' and 'Ugry Byelyye.'. . ."

The Antiquities of the Jews by Flavius Josephus, XIII ix 1; XV vii 9 instructs us: John Hyrcanus forcibly assimilated the Edomites as a national group and they became "Jews" in about 120BC. The Jewish historian Josephus, who lived just after the time of Christ, wrote, "They [Edom] were hereafter no other than Jews'. The Jewish scholar Cecil Roth in his **Concise Jewish Encyclopedia (1980)** says on page 154, "John Hyrcanus forcibly converted [Edom] to Judaism. From then on they were part of the Jewish people. In the Talmud the name of Edom was applied to Christian Rome, and was then used for Christianity in general".

Terrible judgements against Edom are made in most of the prophecies of the Old Testament. For instance, Isaiah 34, 63, Jeremiah 49, and the entire book of Obadiah.

Isaiah 63:1-6, *"Who is this coming from Edom . . . in garments stained with crimson? It is I [the Lord] who speak in righteousness and am mighty to save."*

"Why are your garments red, as if you had trodden the winepress?"

"I have trodden the winepress alone: and of the people there was none to help Me. In My anger I trod them down, trampled them in My wrath. Their blood splattered My garments, and all My clothes are stained. For the day of vengeance is in My heart, and the year of My redeemed has come. . . I will tread down the people in My anger, and bring their blood upon the ground".

These verses refer to Revelations chapter 19:11-21, when the Word of God destroys His enemies: *"And I saw heaven opened, and behold a white horse: and He that sat upon him was called Faithful and True. . . His eyes were as a flame of fire, and on His head were many crowns, and He had a Name written that no man knew but Himself. And He was clothed with a vesture dipped in blood, and His Name is called The Word of God. . . and He trod the winepress of God's fierce anger".*

Jehovah of the Old Testament *"hated Esau (Edom), against whom He has indignation forever"* (Malachi 1:2-4). If Jesus will destroy Edom when He returns, then Edom is present today, and obviously evil, anti-Christian, and anti-Semitic.

The Bible confirms Israel will be dominated by non-Semitic Jews until

the consummation:

Genesis 27:39-41, *"Isaac prophesied to Esau his son, Yours will be no life of ease and luxury but you shall hew your way by your sword. For a time you will serve your brother, but when you break loose you shalt have the dominion. So Esau hated Jacob because of the blessing with which his father had blessed him: and Esau said to himself, The days of mourning for my father are approaching; then will I slay my brother Jacob".*

Daniel 9:27, *"Rome will confirm a covenant with many for one week: and in the midst of the week he shall cause the sacrifice and offering to cease, and for the overspreading of abominations he shall make it defile the sanctuary until the consummation and that determined shall be poured upon the desolate".*

Luke 21:24, *"Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles are fulfilled".*

Also see Isaiah 6:10-13; 28:22; Daniel 2:40-45; Joel 2:17; Zechariah 12-14; Malachi 1:3-4; 3:2-18; Revelation 11:2,8 and so-forth. jews.htm

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