

# **Scarred to Preach Against The Jews**



**By  
Willie Martin**

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Dear Dr. Stanley:

**I WATCH YOUR SHOW SOMETIMES WITH INTEREST AND SIT THERE WONDERING WHEN YOU PEOPLE WILL START PREACHING THE TRUTH.** You folks seem so scared of the Jews and the government that you do not do as Christ said and Preach the Kingdom of God; but instead preach the government accepted sermons from a set of books for that purpose. And don't try to tell me you don't because I have listened enough to your sermons to recognize them. I full well realize that you run a 501(c)(3) organization, and with that you or someone sold your souls to the government, and it is like the antichrist, satanic seedline scribes, Pharisees, Sadducees and Herodians who told the Apostle to not preach in the name of Christ. But they had more guts that you people in the ministries of America do today.

“Then came one and told them, saying, **Behold, the Men Whom Ye Put in Prison Are Standing in the Temple, and Teaching the People.** Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them,

–Saying, **Did Not We Straitly Command You That Ye Should Not Teach in This Name? And, Behold, Ye Have Filled Jerusalem with Your Doctrine, and Intend to Bring This Man's Blood upon Us** Then Peter and the other apostles answered and said,

**We Ought to Obey God Rather than Men.** The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them.”  
**(Acts 5:25-33)**

**Why Do You Not Obey Yahweh and Preach the Truth to Our People, Instead of Deceiving Them All the Time? You Know the Truth but Don't Have the Guts to Preach It, so You Should Resign and Become an Honest Man and Work for a Living.**

I full well realize that you have probably thrown this letter into the trash by now and if not close to it. But since you represent yourself as one of God's representatives then you need to teach the truth no matter what the consequences.

## **The Judeo-Christian Clergy Preach Contrary to the Law**

**In verses 12-17 of Acts**, Chapter 18, we find another of Paul's many trying times with the Jews {**worshippers of Judaism - Traditions of the Elders**}. Paul is accused by members of this Jewish sect before the Roman Governor, Gallio. Gallio was the deputy of Achaia, that is he was the proconsul for this province of the Roman Empire. In modern words this Jewish sect filed a frivolous complaint in a Roman court against Paul and Gallio was to be the presiding judge.

Paul was rudely apprehended with violence and fury in broad day light. These Jews cared little for public peace and justice, so they made insurrection.

To me this means that they used disturbance of the public peace and force, i.e., *viet armis*, to apprehend Paul. They had little concern for his welfare or the safety of others. They, as they do today, already had pronounced Paul guilty in the media of their day. Just as they had at the trials of Christ. These enforcers hurried Paul off, probably in chains, to the judgment seat

before Gallio. Paul was allowed no time, whatsoever, to prepare for his trial. Sounds like a familiar patriot scenario of arrest today, does it not?

Paul, much like Christ, is falsely accused before Gallio (v. 13). What was the formal charge? "This fellow persuades men to worship God contrary to the law." My what a crime! Paul must have been "anti-Semitic." These Jews could not charge him with persuading men NOT to worship God at all or to worship other Gods. (See Deut. 13:2) So the only trumped up charge they could accuse him of breaking was "that he was attempting to persuade men to worship God in a way contrary to the law."

Now what in the world would you consider as being "contrary to the law." Does this sound a familiar alarm today? Sure it does! If you act "contrary" to the "law" of Title 26, your state motor vehicle "laws," or your property appraisal and collection "laws," see how fast you will be jerked up before some judgment seat and be made to pay for your "crimes."

The Romans allowed the Jews in all their provinces the observation of their own law. But, remember in verse 2, it is recorded, that Jews had been commanded to leave Rome. I wonder why? Did they have a Jewish problem in the society of that day? But who would enforce Jewish law in such a city of idols and corruption? Should all persons therefore be prosecuted as criminals, who worship God in any other way than that prescribed by the tenets of Judaism? The big question before Gallio is, "Does Roman toleration include a power of imposition?" Could Roman law force Paul or anyone to stop practicing any activity contrary to what the "Jews" call their law?

You must remember that the Jewish religion hates Christ and all goyium, i.e., White People. This is why the Jews of Corinth were so uptight against Paul for he was preaching Salvation through the Blood of Christ. This tenet of Israelite Christianity is unacceptable then and today for the Jews of this Pharisaism, i.e., Judaism.

How the so-called (c)hristian of today can use the term Judeo-Christian is a gigantic mystery to many. When will the little "c" Christians come "to know fully" that these are two diametrically opposites. Just like black

against white, not verses cold and light verses dark? Paul was charged unjustly. Are White Israelite patriots ever charged unjustly, for violating some phantom law? Do they have ample opportunity to be tried in courts of certified common law venue where justice, fairness and real law prevails? Rarely, if ever, not since about 1861 has justice been had in such courts.

Paul had a different circumstance at this hearing than most patriots are usually afforded today. Gallio had a sweet nature and was sympathetic and apparently a stickler for the letter of the law. For Gallio reasoned that the Jews in their own law, had in it a promise of a Prophet whom God would raise up to them, and they should listen to him and/or hear him. And Paul only persuaded people to believe in this Prophet, who was to come and to hear Him, which was all according "to the law." For this Prophet came not to destroy the law, but to fulfil it. Paul's teaching contradicted Judaism, partially the idea of Christ being the Messiah.

At the first hearing or, perhaps, a better way to put it, is no hearing at all, for Gallio dismisses the cause and states that he will not take any cognisance of the issue, at all (v. 14-15). Paul was just about to make his defence which he apparently became so eloquently accustomed to doing. (See Acts 24-26)

Paul was about to present evidence that would prove that he did not teach men to worship contrary to the law, when Gallio rules that he will not be troubled with this case and will not pass sentence upon it nor even allow himself the trouble of examining it.

He, Gallio, was very capable of doing the part of a judge in any matter properly placed before him to take cognisance of. He said to the Jews, that were the prosecutors, "If it were a matter of wrong, or wicked lewdness," if you could charge the prisoner with theft or fraud, with murder or plunder or any act of immorality.

We would be bound to hear you with your complaint or accusations. Just because these Jews were loud and noisy and rude petitioners of this court, there was no valid reason to give them a hearing in any obvious unjust

case. If the petitioner's cause had been just then it would have been the duty of Gallio or any magistrate to cause justice to be done. That means redress the injured party to be afforded his right(s).

Then Gallio would pass comment and give the court's sentence upon the party causing the injury. If the complaint had merits even though not made with all the decorum of a judicial case, Gallio would have felt bound to hear the petitioner, no matter how rude and noisy they were in presenting it. But Gallio will not and did not allow these Jews a chance to make a complaint to him for something not within his jurisdiction (v. 15). Oh, if we had a few judges and magistrates today of the calibre to determine rightful venue and jurisdiction.

This Jude would not allow the Jews to burden his patience by hearing it nor would he burden his conscience with passing judgment upon this matter. And when the Jews hollered and screamed more and more, he found them in contempt of "his" court and drove them from the seat of judgment (v. 16). Then he called the next cause. Bravo, Bravo!!! This passage makes one think that Gallio conducted himself in a dignified and honourable mode. If only we had judges today who possessed this character. He did not want to, nor even pretend to judge spiritual things that he did not really understand. This judgment would be left to the Jews in matters regarding their religion of Judaism.

Yet he would not allow, the Jews to make him (Gallio) their instrument or tool of malice and pretend to pass judgment against Paul (he was following the example Pilate showed when he washed his hands of the matter concerning Christ, and told the Jews to do what they would, but he would have nothing to do with killing Christ). Gallio looked upon this matter as not within his venue and jurisdiction and he did not intend to meddle in this affair anymore than a dismissal.

Gallio seems to have understood the law better than he did religious and/or worship. Whether Christ was the Messiah and of God, was not the issue before his court and he felt no need to take "judicial notice" of the law of any God. Whether the Gospel teachings of Christ the Messiah was of divine origin or not as these were not questions of words and names (v.

15) as Gallio scornfully and profanely called them. These are valid concerns for Christianity and Judaism but not for a Roman Court, and he felt because of his ignorance of Judaism and Christianity, he did not want to inquire very far into them.

"In 1923, Trotsky, and Lunatcharsky **Presided over a Meeting in Moscow Organized** by the propaganda section of the Communist party **to Judge God**. Five thousand men of the Red Army were present.

**The Accused [Almighty God] Was Found Guilty of Various Ignominious Acts and Having Had the Audacity to Fail to Appear. He [God] Was Condemned in Default.**" (Ost Express, January 30, 1923. Cf. Berliner Taegblatt May 1, 1923. See the details of the *Bolshevist struggle against religion in The Assault of Heaven* by A. Valentinoff (Boswell); *The Secret Powers Behind Revolution*, by Vicomte Leon De Poncins, p. 144-145)

Then like today, a great contempt was placed upon the court by the Jews and/or Greeks. For they took Sosthenes and beat him in open contempt of Gallio's dismissal of the case against Paul. Look what happened, recently, in California and other places. If the Jews of Judaism can't have it their way against Christians, they will take it out in some other manner.

They were enraged against not only Paul, but also against Gallio and his court of justice. They wanted to be their own prosecutors and if Gallio would not rule in their favour, they would become their own judges and executioners. Apparently the contempt showed what the Jews did, and it did not come before Gallio's court. Gallio cared for none of those things (v. 17) is a puzzling concept of a man who somehow tried to help Paul for whatever reason.

If we can presume that this means that this judge is calloused against the things that bad men do to good men, except when brought into his jurisdiction, we find a flaw in the character of this Roman judge. As a judge he should have protected Sosthenes as much as he did Paul. But the facts point out that he did not. This kind of indifference carries just-us attitudes that compliments tyranny. His do-nothing attitude is evidence of

one of Isaiah's writings: "that truth is fallen in the street, and equity cannot enter, and he that departeth from evil maketh himself a prey." (Isaiah 59:14-15) Sounds like modern day news reporting, doesn't it?

Our courts today appear to adhere to the concept that justice somehow means just-us and all outsiders (non-Jews) will fall in line under its power to be administered by our controlled and/or deceived judges. So ask yourself, is there a "Jew" word problem; or a society "Jew" problem? Can I come "to know fully" the difference between Jewish Judaism and real true Israelite Christianity: The mixing of the two religions don't mix anymore than trying to mix oil and water.

Those who are truly seeking truth have at one time or another had a man/woman sent from God to witness of the Identity Movement and usually they simply ignored it the first time. Then God in His wisdom would send another. This time the messenger would be so convincing that the Truth Seeker would set out to prove him {or the material if it were a book or some other written information} wrong. To prove it a false concept.

Then they found that the more they studied and learned they found that they have been lied to and deceived by a lot of so-called Christian folks. They came to believe that this was more out of ignorance on their part than deliberate, for they are deceived and content, most of them, to live therein.

But when the Lord reveals much more of His Word to them, they decide to re-educate themselves and find that the process is a never ending one. Because as they learn more, God will reveal more - making the Scriptures "seek and ye shall find" ever more true. They soon found that the Identity teachings were more on line than fundamental Christianity as taught in the churches, on TV and radio today.

It appears to them that the more they study, research and meditate, the more the world pulls at their time just to make ends meet. So they know how the world will pull at you as you attempt to learn the truth. The Jew today still works as they did in the hay-day of Corinth to keep True



Israelite Christians so busy that they don't have time to stop and smell the roses and find real truth.

It will only be with the help of YHWH {Almighty God} that the financial prison most of us find ourselves caged in, will open and free us, swinging open the doors of liberty. Such liberty produces the time and resources needed to wage successful campaigns against the onslaught of deceit, lies and deception in today's (c)hristian parishes or folds. Corinthians were famous for their cleverness, inventiveness and artistic sense.

They prided themselves in the embellishment of their city and in the adornment of their heathen temples. But, not a single Corinthian ever distinguished himself in literature. Sound Jewish?

### **Kimyarite King Adopts Judaism and Converts His Army and People**

"Kinyarite (Himyarite) see Sabeans (Jewish Encyclopaedia, p. 403) Sabeans: The inhabitants of the ancient kingdom of Sheba in southeastern Arabia, known from the Bible, classical writers, and native inscriptions. "The genealogies of Genesis give three pedigrees for Sheba, the eponymous ancestor of the Sabeans, who is variously termed:-

**(1)** the son of Raamah and the grandson of Cush (Genesis 10:7; 1 Chronicles 1:9; comp. **Ezekiel 27:22; 38:13**),

**(2)** the son of Joktan and a great-great-grandson of Shem (**Genesis 10:28; 1 Chronicles 1:22**), and

**(3)** the son of Jokshan and a grandson of Abraham by Keturah. (**Genesis 25:3; 1 Chronicles 1:32**)

There seem, therefore, to have been three stocks of Sabeans: one in Africa (comp. the Ethiopian city of Saga mentioned by Strabo, 'Geography,' p. 77), and the other two in Arabia. "Of the latter one is connected with the story of Abraham, and the other with that of the kingdom localized by Genesis 10:30, including the Joktanites generally, and extending 'from

Mesha, as thou goest unto Sephar, a mount of the east.' "In Job 6:19 the Sabeans are mentioned in close association with the Temmeans, an Ishmaelite stock (Genesis 25:15) that dwelt in Arabia. **(Isaiah 21:14, comp. Jeremiah 25:23-24)**

"The Psalms and the prophetic books lay special emphasis upon the wealth and commercial activity of the Sabeans. The gifts of the kings of Sheba and of Seba to Solomon are noted in Psalm 62:10, gold being especially mentioned among these presents (ibid. verse 15).

"In both these passages the Septuagint, followed by the Vulgate, identifies Sheba with Arabia Isaiah 60:6 adds incense to the gifts which these countries were to bring. (comp. **Jeremiah 6:20**)

"Despite the collocation with Dedan in Genesis 10:7, 1 Chronicles 1:9 and Ezekiel 38:13, the merchants of Sheba, whom Ezekiel addressed in the words 'occupied in thy fairs with chief of all spices, and with all precious stones, and gold...' (Ezekiel 27:22), were doubtless Sabeans; but the reference in the following verse to the 'merchants of Sheba,' together with Haran, Canneh, Eden Asshur, and Chilmad, who by implication would be Asiatics, is probably a mere dittography, and is rightly omitted in the Septuagint.

The wealth of Sheba is indicated also by the list of the gifts brought by its queen to Solomon, and which were 'a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the Queen of Sheba gave to King Solomon.' (1 Kings 10:10; 2 Chronicles 9:1-9); see Sheba, Queen Of).

"The only mention of the Sabeans in a warlike connection is in Job 1:15, where they are described as attacking and killing the servants of Job to rob them of cattle; but according to Joel 4 (A.V. 3:8), they dealt in slaves, including Jews.

"In the New Testament there is a reference to the kingdom of Sheba in the allusion to 'the queen of the south.' (Matthew 12:42; Luke 11:31) Sheba must be carefully distinguished from the Cushite or African Seba

(Genesis 10:7; 1 Chronicles 1:9), as is shown by the discrimination between the 'kings of Sheba and Seba.' in Psalm 72:10, and by the collocation of Egypt, Ethiopia, and Seba in Isaiah 43:3, 45:13.

“Strabo, basing his account for the most part on Eratosthenes, an author of the third century B.C., gives considerable information of value concerning the Sabeans (Geography, ed. Müller, pp. 768, 778, 780). Their territory was situated between those of the Mineans and Cattabanes; and their capital, Mariaba, stood on the summit of a wooded hill.

“The country, like those adjoining, was a flourishing monarchy, with beautiful temples and palaces, and with houses which resembled those of the Egyptians. The mode of succession to the throne was peculiar in that the heir apparent was not the son of the king, but the first son born to a noble after the monarch's accession. The king himself was also the judge; but he was not allowed to leave the palace under penalty of being stoned to death by the people.

“Inscriptions of the Sabeans are numerous, but the information which these records furnish is comparatively meagre. They cover, it is true, a period of about 1,300 years, ceasing only with the extinction of the kingdom in the sixth century AD; but only of the period just before and just after the beginning of the present era are they sufficiently abundant to allow even an approximation to a coherent history. The earliest inscription known is one containing the name of Yetha-amara, who has been identified with the 'Ithamara the Sabean' of an inscription of Sargon dated 715 BC.

“Besides the epigraphical remains, there is a large number of coins, dating chiefly from 150 B.C. to 150 AD. These are of special value for the history of the nation, even during its period of decline, since they bear both the monograms and the names of numerous kings.

“The Sabean inscriptions are dated by eponymous magistrates previous to the introduction of an era which has been identified with the Seleucidan (312 B.C.), and which has also been fixed by other scholars as beginning

in 115 BC, although there are traces of other chronological systems as well. These texts frequently allude to commerce, agriculture, and religion.

“Among the Sabean gods the most important were Almakah ('the hearing god?'), Athtar (a protective deity and the male for of 'Ashtaroth,' to whom the gazel seems to have been sacred), Haubas (possibly a lunar deity), Dhu Samawi ('lord of heaven'), Hajr, Kainan, Kawim ('the sustaining'), Sin (the principal moon-god), Shams (the chief solar deity), Yata', Ramman (the Biblical Rimmon), El ('God' in general), Sami' (the hearing'), Shem (corresponding in functions to the general Semitic Ba'al), Hobal (possibly a god of fortune), Homar (perhaps a god of wine), Bashir (bringer of good tidings), Rahman (the merciful), Ta'lab (probably a tree-god), and Wadd (borrowed from the Mineans).

A number of goddesses are mentioned, among them Dhat Hami (lady of Hami), Dhat Ba'dan (lady of Ba'dan), Dhat Gadran (lady of Gadran), and Tanuf (lofty). It becomes clear, even from this scanty information, that the religion was in the main a nature-cult, like the other Semitic religions; and this is borne out by a statement in the Koran (sura 27:24) that the Sabeans worshiped the sun. Few details of the cult are given, although there are frequent mentions of gifts and sacrifices, as well as of 'self-presentation,' a rite of doubtful meaning, but one which evidently might be performed more than once.

“Ritual purity and abstinence of various forms also seem to have formed part of the Sabean religion, and the name of the month Dhu Hijjat or Mahijjat, the only one retained by the Arabs (Dhu'l-Hijja, the twelfth month), implies a custom of religious pilgrimage to some shrine or shrines.

To the account of the government as described by Strabo the Sabean inscriptions add little. The word for 'nation' is 'khums' (fifth), which apparently implies an earlier division of Arabia or of a portion of it into five parts; and the people were divided into tribes (shi'b), which, in their turn, were composed of 'tenths' or 'thirds.'

“The kings at first styled themselves 'malik' (king) and, possibly later, 'mukarrib,' a term of uncertain meaning, while they afterward were called

kings of Saba and Dhu Raidan,' and finally monarchs of Hadramaut and Yamanet as well. There were likewise kings of a number of minor cities. "From a late text which mentions a king of Himyar and Raidan and of Saba and Silhin, it has been inferred that the capital of Sheba was later removed to Raidan while the actual palace remained at Himyar, and that from this circumstance the dynasty and all that it ruled were formerly called Himyaritic (the 'Homeritae' of Ptolemy and of Christian ecclesiastical authors), a designation now generally discarded.

"The state of society in Sheba seems to have been somewhat feudal to character. The great families, which evidently possessed large landed estates, had castles and towers that are frequently mentioned in the inscriptions; and remains of some of these buildings are still extant. The status of woman was remarkably high. The mistress of a castle is mentioned in one inscription, and the epigraphical remains represent women as enjoying practical equality with men, although a few passages imply the existence of concubinage.

"The Sabean language belonged to the Semitic stock. While some of the inscriptions differ little from classical Arabic, most of them show a close affinity with Ethiopic. The weak letters occasionally possessed their consonant value as in Ethiopic, although they have become vowels in Arabic. On the other hand, the article is affixed as in Aramaic, instead of being prefixed as in Arabic, and certain syntactic phenomena recall Hebrew rather than the South-Semitic dialects. The alphabet, which, like all the Semitic systems except Ethiopic, represents the consonants only, is plausibly regarded by man as the earliest form of Semitic script." (Jewish Encyclopaedia, pp. 608-610)

## **Academia Proves Jews Are Not Israel**

Most of the Jews known to the world today are the descendants of the Khazar tribes of Russia, Eastern Europe and Western Mongolia. These are the Askanzi jews, the other major sect of the Jews are the Sephardic Jews, and are a bastard people from the mixing of the Canaanites, Hitites, Amorites, Perizzites, Hivites, Jebusites, Girgashites, Kenites, Edomites and some True Israelites

There are hundreds of books {most of which are Jewish En cyclopedias and history books} 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: "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.**" (Benjamin Freeman, *Facts Are Facts*)

**The History of the Jewish Khazars:** "—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 AD. 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 AD. 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, (Tabaci, I, 899. According to ibn-Khurdadhbih, persons wishing access to the Persian court from the country of the Khazars and the Alans were detained at Bab al-Abwab (B.G.A. vi, 135)) 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, centring 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 (Genesis 10:18; 11:19), the descendants of Noah came to Peleg (Genesis 10:25; 11:16-19; 1 Chronicles 1:19; 1:25), son of Eber (Genesis 10:21; 10:24-25; 11:14-17; Numbers 24:24; 1 Chronicles 1:18-19; 1:25; 8:12; Nehemiah 12:20), and asked him to divide (Genesis 10:5; 10:25; 10:32; Exodus 14:21; Deuteronomy 4:19; 32:8; 1 Chronicles 1:19) the earth among them. He apportioned to the descendants of Japheth (Genesis 5:32; 6:10; 7:13; 9:18; 9:23; 9:27; 10:1-2; 10:21; 1 Chronicles 1:4-5)

—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 (Genesis 10:25; 11:16-19; 1 Chronicles 1:19; 1:25) having divided the earth in this fashion (Deuteronomy 32:8), the

descendants of 'Amur ibn-Tubal (Genesis 10:2; 1 Chronicles 1:5; Isaiah 66:19; Ezekiel 27:13; 32:26; 38:2-3; 39:1), a son of Japheth, went out to the northeast.

One group, the descendants of Togarmah (Genesis 10:3; 1 Chronicles 1:6; Ezekiel 27:14; 38:6), proceeding farther north, were scattered in different countries and became a number of kingdoms, among them the Burjan (Bulgars), Alans, Khazars (Ashkenaz Genesis 10:3), and Armenians. Similarly, according to Tabaci, there were born to Japheth Jim-r (the Biblical Gomer (Genesis 10:2-3; 1 Chronicles 1:5-6; Ezekiel 38:6; Hosea 1:3), Maw'-l' (read Mawgh-gh, Magog (Genesis 10:2; 1 Chronicles 1:5; Ezekiel 38:2; 39:6; Revelation 20:8)), Mawday (Madai (Genesis 10:2; 1 Chronicles 1:5), Yawan (Javan) (Genesis 10:2; 10:4; 1 Chronicles 1:5; 1:7; Isaiah 66:19; Ezekiel 27:13; 27:19)), Thubal (Tubal), Mash-j (read Mash-kh, Meshech (Genesis 10:2; 1 Chronicles 1:15; 1:17; Ezekiel 27:13; 32:26; 38:2-3; 39:1)) and Tir-sh (Tiras (Genesis 10:2; 1 Chronicles 1:5)).

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, (H.A.R. Gibb, Arab Conquests in Central Asia, London 1923, 83ff. Cf. Chapter IV, n. 96) and disappeared as a ruling group in the same century. Tabaci 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 (Genesis 25:1; 25:4; 1 Chronicles 1:32-33) and the Khazars (Ashkenaz Genesis 10:3) where the Khaqan is Khaqan is mentioned is quoted from the Sa'd and al-Tabaci 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—" (*The History of The Jewish Khazars*, by D. M. Dunlop, pp. 4-15. This book is especially important because the Jews make reference to it in all of their Jewish Encyclopaedias, and uphold him as an authority on Jewish History)

***Encyclopaedia 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 AD—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—(The Khazars are believed to be the ancestors of most Russian and Eastern European Jews)."

***Encyclopaedia 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 south-eastern section of modern European Russia—In the middle of the 8th century the ruling classes adopted Judaism as their religion."

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

***Encyclopaedia 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 1960's, Ashkenazi Jews numbered some 11 million, about 84 percent of the world Jewish population."

***The Jewish Encyclopaedia* :**"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 Encyclopaedia Judaica* (1972):** "Khazars, a national group of general Turkic type, independent and sovereign in Eastern Europe between the seventh and tenth centuries AD. 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 Encyclopaedia:** "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 Khazar (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—" (Genesis 10:1-3) Therefore, the Bible proves that the Ashkenaz Jews [Khazars] are not the descendants of Shem and cannot be Semite.

**The Encyclopaedia Americana Calls Hyrcanus a Jewish High Priest [135-105 B.c.] Who Forced the Idumeans to Become "Jews," Idumea Is the Greek for Edomites.** The works of Josephus relates how the Idumeans were forced to accept Judaism. In the Bible Esau, Edo, Mt. Seir and Idumea are interchangeable for the offspring of ESAU, Jacob's twin brother.

Between the time of Nehemiah and the birth of Christ, the problem of intermarriage increased. The climax of the problem came about a century and a half before the birth of Christ, when the Judean, John Hyrcanus, conquered the heathen cities in Palestine and forced the Canaanites to become Judeans ["Jews"]. Josephus, the Judean historian, writing in about 95 AD. wrote of this: "Hyrcanus took also Dora and Marissa, cities of Idumea [Greek form of Edom], and subdued all the Idumaeans; and permitted them to stay in that country, if they would be circumcised, and

make use of the laws of the Judeans; and they were so desirous of living in the country of their forefathers, that they submitted to the use of circumcision, and the rest of the Judean ways of living; at which time therefore this befell them, they were hereafter no other than Judeans." (Ant. Book 13, ch. 9 par. 1)

A footnote in Josephus quotes Ammonius, an ancient grammarian, who says further: "The Judeans are such by nature, and from the beginning, whilst the Idumaeans were not Judeans from the beginning, but Phoenicians and Syrians; but being afterward subdued by the Judeans and compelled to be circumcised, and to unite into one nation, and be subject to the same laws, they were called Judeans." This same footnote also quotes Dio, the ancient historian: "That country is also called Judea, and the people Judeans; and this name is given also to as many as embrace their religion, though of other nations."

Josephus continues his history of how the Judahites incorporated the Edomites and Canaanites and a history of the son of Hyrcanus named Aristobulus: "He was called a lover of the Grecians; and had conferred many benefits on his own country, and made war against Iturea, and added a great part of it to Judea, and compelled its inhabitants if they would continue in that country, to be circumcised, and to live according to the Judean laws. (Josephus Ant. Book 13, ch. 11, par. 3)

"Now at this time the Judeans were in possession of the following cities that had belonged to the Syrians, and Idumeans, and Phoenicians: [Here he lists 23 non- Israelite cities]; which last [city] they utterly destroyed, because its inhabitants would not bear to change their religious rites for those peculiar to the Judeans. The Judeans also possessed others of the principle cities of Syria, which had been destroyed." (**Josephus Antiquities Book 13, chapter 15, paragraph 4**)

This all took place at least a century before Christ. It is obvious, then, that by the time Christ was born a great host of the people living in Judea were Canaanites and Edomites by race, although they were Jews by religion

and Judeans by citizenship. Even the ruling dynasty of the Herods were Edomites. Josephus speaks of: "Herod, who was no more than a private man, and an Idumean, i.e., a half-Judean" (**Josephus Ant. Book 14, ch. 15, p. 2**)

A footnote here says: "Accordingly, Josephus always esteems him an Idumean, though he says his father Antipater was of the same people with the Judeans, and a Judean by birth, as indeed all such proselytes of justice as the Idumeans, were in time esteemed the very same people with the Judeans."

The Esau-Edomite nation ["Idumea"] ceased to exist as a separate nation at this point in history. And yet the Bible is clear that Edom would be the enemy of Israel in the latter days.

How could these prophecies be fulfilled, if there are no Edomites left in the world? There is only one nation in the world that can prove ancestral ties with Edom, and the Jews themselves claim that dubious distinction. The Jews have thus adopted the materialistic and anti-Christ attitude that characterized the father of the Edomites, Esau.

As judgment for their sins, including that of the Crucifixion of Christ, God cast them out of Palestine in 70 A.D. whereupon they fled to North Africa and Spain. We find what happened to them in The American People's Encyclopaedia for 1954, page 15-492, under "The Jews."

"Following their dispersal many spread across North Africa to Spain and during this movement converted many of the Berber tribes to Judaism. This had little effect on physical type, since most of the Berbers were likewise of that Mediterranean Race. That portion which moved into Spain and later northward achieved considerable wealth and prestige and became known as **Sephardim Jews**."

**The Outline of History. H. G. Wells**, "It is highly probable that the bulk of the Jew's ancestors 'never' lived in Palestine 'at all,' which witnesses the power of historical assertion over fact."

Following is the story of the conversion of a tribe of people in Russia to Judaism and is the origin of more than 95% of the Jews of Eastern Europe. *Facts Are Facts*, By Benjamin Freedman.

"Without a complete and accurate knowledge of the origin and history of the 'Jews' in Eastern Europe—it is quite impossible for [Christians] to intelligently understand the harmful influence the Jews have exerted for ten centuries...

“You will probably be astonished as many Christians were years ago when I electrified the nation with the first publication by me of the facts disclosed by my many years of research into the origin and the history of the 'Jews' in Eastern Europe.

My many years of intensive research established beyond the question of any doubt, contrary to the generally accepted belief held by Christians, that the 'Jews' in Eastern Europe at any time in their history in Eastern Europe were never the legendary ‘lost ten tribes’ of Bible lore. **That Historic Fact Is Incontrovertible.**

“Relentless research established as equally true that the 'Jews' in Eastern Europe **at No Time in Their History Could Be Correctly Regarded as the Direct Lineal Descendants of the Legendary ‘Lost Tribes’ of Bible Lord. The ‘Jews’ in Eastern Europe in modern history Cannot Legitimately Point to a Single Ancient Ancestor Who Ever Set Even a Foot on the Soil of Palestine in the Era of Bible History.**

“Research also revealed that the 'Jews' in Eastern Europe **Were Never ‘Semites,’ Are Not ‘Semites’ Now, nor Can They Ever Be Regarded as ‘Semites’ at Any Future Time by Any Stretch of the Imagination.** Exhaustive research also irrevocably rejects as a fantastic fabrication the generally accepted belief by Christians that the 'Jews' in Eastern Europe are the legendary ‘Chosen People’ so very vocally publicized by the Christian clergy from their pulpits...”

**The American People's Encyclopaedia** 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 Askenazim is applied to this round-headed, dark-complexioned division."

Nathan M. Pollock has a beef with the Israeli government. His elaborate plans to celebrate this September the 1000th anniversary of the Jewish - Khazar alliance were summarily rejected. An elderly, meek-looking man who migrated to Israel from Russia 43 years ago. He has devoted 40 of his 64 years trying to prove that six out of ten Israelis and none out of ten Jews in the Western Hemisphere are real Jews' Jews, but descendants of fierce Khazar tribes which roamed the steppes of Southern Russia many centuries ago.

For obvious reasons the Israeli authorities are not at all eager to give the official stamp of approval to Pollock's theories. "For all we know, he may be 100 percent right," said a senior government official. "In fact, he is not the first one to discover the connection between Jews and Khazars. Many famous scholars Jews and non-Jews, stressed these links in their historical research works. But who can tell today what percentage of Khazar blood flows in our veins—" (**San Diego Union, August 28, 1966, Leo Heiman: Copley News Service**)

From the above, we can clearly see that the Jews fully understand their Khazarian heritage as the third edition of the **Jewish Encyclopaedia** 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 Byelye.'—"

**The Encyclopedia Judaica, Vol. 10, (1971)** relates the following about the Khazars (Chazars): "Khazars, a national group of general Turkic type, independent and sovereign in Eastern Europe between the seventh and tenth centuries AD. **during Part of This Time the Leading Khazars Professed Judaism.**" (Encyclopaedia Judicia, Vol. 10, (1971))

**The Universal Jewish Encyclopaedia:**"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 (Turk) 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 AD, 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 AD"**

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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 Encyclopaedia**, 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 Encyclopaedia Britannica**, Volume 6, page 836 relates: "Khazar, member of a confederation of Turkic-speaking tribes that in the late 6th century AD. 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 Encyclopaedia**, 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 Khagan Bulan Decided in Favour of the Jews and Accepted Judaism for Himself and for His People—**"

**New Catholic Encyclopaedia**, 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 Encyclopaedia**, 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., AD.) controlled an empire which included Crimea, and extended along the lower Volga, as far East as the Caspian Sea. **the Khazar Royal Family and Aristocracy Converted to Judaism during the Reign of King Bulan (768-809 AD.) And Judaism Was Thereafter Regarded as the State Religion—"**

The Jewish author, Arthur Koestler, relates the following concerning Jewish history: In his 1976 best seller *The Thirteenth Tribe*, the Author of *Darkness at Noon*, *Promise and Fulfilment*, and *The Roots of Coincidence* dropped another bombshell by **Proving That Today's Jews Were, for the Most Part, Descendants of Khazars, Who Converted to Judaism Seven Centuries after the Destruction of Jerusalem in 70 AD.**

"This, of course, is inspired by the story of the Covenant in Genesis; and it implies that **the Khazars Too Claimed the Status of a Chosen Race**, who made their own Covenant with the Lord, **Even Though They [Khazars] Were Not Descended from Abraham's Seed—he Cannot, and Does Not, Claim for Them [the Khazars] Semitic Descent, He Traces Their [Khazars] Ancestry Not to Shem, but to Noah's Third Son, Japheth, or More Precisely to Japheth's Grandson, Togarma, the Ancestor of All Turkish Tribes.**

'We have found in the family registers of our fathers,' Joseph asserts boldly, 'that Togarma had ten sons, and the names of their off-spring are as follows: Uigur, Dursu, Avars, Huns, Basili, Tarniakh, Khazars, Zagora, Bulgars, Sabir. **We [Khazars] Are the Sons of Khazar, the Seventh—"** (*The Thirteenth Tribe*, Arthur Koestler, pages 58-82))

The Jewish author Alfred M. Lilienthal relates the following concerning Jewish history: "—The existence of [The State of] **Israel Is Not Founded on Logic. It Has No Ordinary Legitimacy.** There is neither in its establishment nor present scope any evident justice - though there may be an utter need and wondrous fulfilment.

“Arthur Koestler answers this question with an emphatic 'No!' In his 1976 best seller *The Thirteenth Tribe*, the Author of *Darkness at Noon*, *Promise and Fulfilment*, and *The Roots of Coincidence* dropped another bombshell by **Proving That Today’s Jews Were, for the Most Part, Descendants of Khazars, Who Converted to Judaism Seven Centuries after the Destruction of Jerusalem in 70 AD.**

—Therefore, **the Great Majority of Eastern European Jews Are Not Semitic Jews at All, and as Most Western European Jews Came from East Europe, Most of Them Also Are Not Semitic Jews.**

“Thus, maintains Koestler, the veins of 45 percent of Israelis (save only the Arab and the Sephardic Jews), plus a big majority of **Jews around the World, Are Utterly Vacant of Corpuscular Links to the Tribe of Moses and Solomon**—The Koestler thesis, however startling, **Is in No Wise a New One. The Genetic Khazar Derivation of Most Jews, Only the Sephardic May Be Accounted Hebrews by Blood, Has Been Long If Not Widely Known...**

The home to which Weismann, Silver, Ben-Gurion and so many other Ashkenazim Zionists have long yearned to return **Has Never Been Theirs...**[it is an] anthropological fact, **Many Christians May Have Much More Hebrew-israelite Blood in Their Veins than Most of Their Jewish Neighbours!**

“Ironically enough, too, *Volume IV of the Jewish Encyclopaedia* (as of the time of research, 1952), because this publication spelled Khazars with a 'C' instead of a 'K,' is titled 'Chazars to Dreyfus.' “And it was the famed trial of Captain Alfred Dreyfus, as interpreted by Theodore Herzl, that made the modern Jewish Khazars of Russia—forget their descent from converts to Judaism—to establish the State of Israel—

**“and without the Hue and Cry, ‘anti-semitism,’ Pray What Happens to the Zionist Movement? Khazar conversion was not unique.—Who Can Say for Sure That Many Christian Readers of This Book Might Not in Fact Have a Better Claim, Which They Do Not Choose to Exercise, to Go Back ‘Home’ to Palestine than Hannah Semer, Menachem Begin, or Golda Meir? Queen Victoria Herself Belonged to an Israelite Society That Traced the Ancestry of Its Membership Back to the Lost Tribes of Israel.**

When the word 'Judaism' was born, **There Was No Longer a Hebrew-israelite State. The People Who Embraced the Creed of Judaism Were Already a Mixture of Many Nations, Races, and Strains, and This Diversification Was Rapidly Growing—**" (The Zionist Connection II, Alfred M. Lilienthal, pp. 759-768)

**According to the Standard Jewish Encyclopedia 96% of All the Jews Known to the World Today Are the Descendants of the Khazar Tribes of Russia, Eastern Europe and Western Mongolia; These Are the Asknazi Jews, the Other Major Sect of the Jews Are the Sephardic Jews, and They Are a Bastard People from the Mixing of the Canaanites, Hitites, Amorites, Perizzites, Hivites, Jebusites, Girkashites, Kenites, Edomites and Some True Israelites. The Jews Have Never Been Israelites; They Are Not Israelites Now; and They Will Never Be Israelites.**

The Jews are the ones who are to be destroyed in the end, as the following verses attest: For those that have done evil, such as the Jews have done the Scriptures say:-

(Exodus 17:14-16; Numbers 16:26; 24:20-22; Deuteronomy 32:42-43; Judges 5:31; Job 11:20; 18:5-21; 21:17-18; 21:30; Psalm 1:4-6; 9:5-6; 9:16-17; 11:5-6; 31:17-18; 34:21; 37:9-22; 37:34-38; 50:16-21; 58:10; 68:1-2; 74:22-23; 75:10; 92:7-11; 94:13; 101:7-8; 104:35; 106:18; 112:10; 139:19-22; 145:20; Proverbs 1:22-32; 2:22; 5:22-23; 10:30; 11:5-8; 13:9; 21:7; 24:20; 1 Esdras 4:37; 1 Maccabees 3:5; 2 Maccabees 6:13; 8:4; The Book of Sirach, or Ecclesiasticus, 39:30; Enoch 2:1; 68:41; 94:3; Jasher 89:22; Barnabas 10:5; 12:9; Book 1 [Book of Watchers]; Hermas 5[13]:6;

Book of Jubilees; 16:4-7; Ecclesiastes 11:1; Isaiah 1:24; 11:4; 14:1-5; 34:5-6; 65:15; Jeremiah 8:8-13; 49:7-18; Ezekiel 15:1-8; 25:2-14; 35:2-15; Obadiah 1:1-21; Micah 5:9; Nahum 1:2-15; Zephaniah 1:3-5; Zechariah 14:21; Malachi 1:3; 4:1; Matthew 3:12; 13:24-30; 13:36-43; 13:47-50; 21:28-31; 21:41; 22:44; Mark 4:11-12; 12:36; Luke 19:14; 19:14; John 5:28-29; 15:6; 19:13-16; 2 Thessalonians 2:8-12; Jude 1:1-12; Revelation 2:9; 3:9).



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