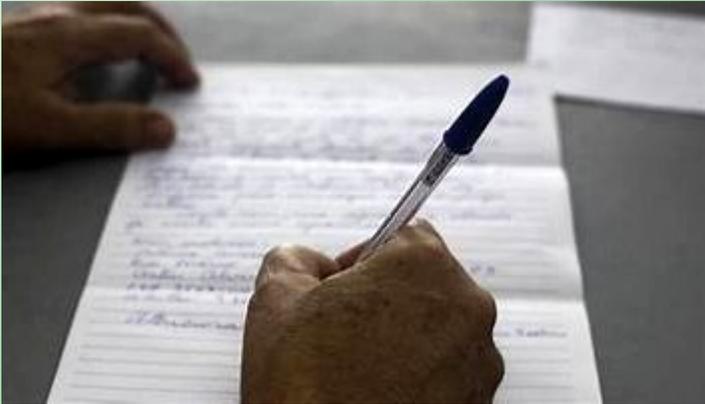


Watchman's Monthly Teaching Letter Number 6



**Clifton A.
Emahiser**

Watchman's Teaching Letter Number 6 (Including Patriarch Judah Part 6)

Clifton A. Emahiser

THIS IS THE SIXTH IN A SERIES OF MONTHLY TEACHING LETTERS. If you have not received any of my previous teaching letters, please send \$2.00 for each back issue you would like to have. These teaching letters are not just the average run-of-the-mill type of letter. If you really want to learn the Scripture's deepest hidden truths, you will not want to miss any of these back issues.

On my last mailing, I ran into a problem with the post office. On Thursday, August 27th., I dropped 100 of my monthly letters in the outgoing mail in the evening after the post office had closed. The next day, when I was in the process of mailing out more material, the clerk at the window informed me that they had all of my 100 letters in a box and they were all overweight and I would have to add 23 cents of postage to each one of them. I had tested all of my mailing on my Pitney Bowes counterbalanced scales at home, and I was sure I was under one ounce.

Even the post office's special digital scales showed I was under an ounce in testing. I finally checked the weight of 100 un-printed pages against the weight of 100 printed pages and a difference of 5% showed up (enough to make my letters overweight). After much checking, I found that the toner on the paper adds about 5% to the weight of the paper. I tried to find a lighter weight paper, but was not able to find anything lighter than 20 lb. that I could use. My only other alternative was to reduce the size of page 5. After much figuring, I found by reducing my fifth page 21.6 square inches, I could get down to an ounce. I finally decided on cutting a legal size page (14 x 8.5 in.) in half, and that reduces the fifth page 34 square inches which should be enough to keep the letter under an ounce. You will notice a difference, as a result of this, with this letter.

Again, I want to thank all who are helping this ministry with donations and orders. I am not quite breaking even yet, but everything you are doing helps. Much of my material is going into prisons, and, of course, prisoners are unable to donate or purchase any of my materials. I am getting requests continually from prisoners for my Watchman's Teaching Letter. The prisoners who are getting my letters are copying them and sharing them with other prisoners. They use them in their devotional meetings, what little they are allowed to meet. A few prisoners were sending me 32 cent stamps as a donation, but the prison officials stopped that (and very quickly). I can't get cassette tapes or charts into the prisons, only written materials of a limited size.

**Now Continuing The Topic:
JUST WHO IS THIS PATRIARCH, JUDAH? (Part 6)**

In this issue, we are going to consider another angle on Judah. If I would have continued my usual chronological study of Judah, I would have eventually gotten to what we are going to study in this lesson. I feel it is important to skip ahead because I received a letter from a man (I won't say who he is) saying that the Sephardim Jews may be of the satanic seed-line, but the Ashkenazi cannot be as they were only "converted" to Judaism.

I thought about what he had said, and I said to myself, "I wonder how many other people may be under this false allusion?" Well, you say, "What does this have to do with Judah?" — It has everything to do with Judah! It has everything to do with Judah because the Jews falsely claim to be of Judah (Revelation 2:9; 3:9).

With this lesson, we are going to prove that the Ashkenazi Jews are just as satanic as the Sephardim. If you have not read Arthur Koestler's book, *The Thirteenth Tribe*, you will have some catching up to do. Also, if you have not read my *Research Papers Proving Two-Seedline Seduction Of Eve* (that the Jews are descendants of Cain), then, you have more catching up to do. Basically, Arthur Koestler does a very good job of proving the Khazars of Khazaria were converted to Judaism, but he does not include all of the facts. With this lesson, we are going to consider some of these missing facts.

A GENERAL VIEW OF THE KHAZARS

Before I go into detail, on the subject we are about to consider, I would like to give you a short overview concerning the Khazars. You will notice the word Khazar is spelled various ways, so don't let that confuse you as we go along. To get this short overview of this subject, I am going to quote from the Collier's Encyclopedia of 1985:

KHAZARS [kaza'rz], a semi-nomadic tribe of Turkish or Tarter origin who first appeared north of the Caucasus in the early part of the third century. In the seventh century the Khazars conquered the kingdom of the Bulgars. They built up a strong and prosperous state, which attained its greatest size in the ninth century, when it extended from the Crimea to the middle Volga and westward to the Dnepr (Dnieper) River, including the city of Kiev. The Khazars developed some important commercial cities and carried on trade between Russia and Constantinople.

The khaghan or ruler of the Khazars was also the religious head of the state. Tolerant of other religions, the khaghan welcomed thousands of Jews from Asia Minor and the Byzantine Empire, as well as many Muslims and Christians. These three religious groups vied with one another to convert the Khazars, who had a primitive, idolatrous belief. In the eighth century (700's) Khaghan Bulan decided in favour of the Jews and accepted Judaism for himself and for his people, but the Khazar state continued religious tolerance. It was finally overthrown in A.D. 965 by a coalition of the Christian Russians and the Byzantines. The Khazars soon disappeared, either fleeing to Central Asia or intermingling with other peoples in southern Russia. The last vestiges of the Khazars in the Crimea were destroyed by the Greeks and Russians in 1016.

The important thing to note in the quote above is the part I underlined, "the khaghan welcomed thousands of Jews from Asia Minor and the Byzantine Empire." You have to understand that these Jews who were swarming into Khazaria were the Sephardim which were expelled from Jerusalem in 70 A.D. These were Jews that can be traced back to Cain. We are going to go into detail how these Jews from "Asia Minor and the Byzantine Empire" happened to migrate to Khazaria. To show how the

Khazars were converted to Judaism by these Asia Minor Sephardim Jews, we will use the Jew's own history books and let them tell you in their own words. We are going to start by quoting *The History Of The Jews* by Heinrich Graetz, volume III (of a set of 7 volumes), pages 138-140:

(The "Jew's" Own Words) The heathen king of a barbarian people, living in the north, together with all his court, adopted the Jewish religion. The Chazars, or Khozars, a nation of Finnish origin, related to the Bulgars, Avars, Ugurs or Hungarians, had settled, after the dissolution of the empire of the Huns, on the frontier between Europe and Asia.

They had founded a kingdom on the Volga (which they called the Itil or Atel) at the place near which it runs into the Caspian Sea, in the neighbourhood of Astrakham, now the home of the Kalmucks. Their kings, who bore the title of Chakan or Chagan, had led these warlike sons of the steppe from victory to victory. The Chazars inspired the Persians with so great a dread that Chosroes, one of their kings, found no other way of protecting his dominions against their violent invasions than by building a strong wall which blocked up the passes between the Caucasus and the sea. But this "gate of gates" (Babal abwab, near Derbend) did not long serve as a barrier against the warlike courage of the Chazars.

After the fall of the Persian empire, they crossed the Caucasus, invaded Armenia, and conquered the Crimean peninsula, which bore the name Chazaria for some time. The Byzantine empires trembled at the name of the Chazars, flattered them, and paid them a tribute, in order to restrain their lust after the booty of Constantinople. The Bulgarians, and other tribes, were the vassals of the Chazars, and the people of Kiev (Russians) on the Dnieper were obliged to pay them as an annual tax a sword and a fine skin for every household. With the Arabs, whose near neighbours they gradually became, they carried on terrible wars.

Like their neighbours, the Bulgarians and the Russians, the Chazars professed a coarse religion, which was combined with sensuality and lewdness. The Chazars became acquainted with Islam and Christianity through the Arabs and Greeks, who came to the capital, Balanyair, on matters of business, in order to exchange the products of their countries

for fine furs. There were also Jews in the land of the Chazars; they were some of the fugitives that had escaped (723) from the mania for conversion which possessed the Byzantine Emperor Leo. It was through these Greek Jews that the Chazars became acquainted with Judaism. As interpreters or merchants, physicians or counsellors, the Jews were known and beloved by the Chazar court, and they inspired the warlike king Bulan with a love of Judaism.

In subsequent times, however, the Chazars had but a vague knowledge of the motive which induced their forefathers to embrace Judaism. One of their later Chagans gives the following account of their conversation: The king Bulan conceived a horror of the foul idolatry of his ancestors, and prohibited its exercise within his dominions, without, however, adopting any other form of religion. He was encouraged by a dream in his endeavours to discover the proper manner of worshipping God. Having gained a great victory over the Arabs, and conquered the Armenian fortress of Ardelib, Bulan determined to adopt the Jewish religion openly.

The Caliph and the Byzantine emperor desired, however, to induce the king of the Chazars to embrace their respective religions, and with this intention sent Bulan deputations with letters and valuable presents, and men well versed in religious matters. The king thereupon arranged for a religious discussion to take place before him between a Byzantine ecclesiastic, a Mahometan sage, and a learned Jew.

The champions of the three religions disputed the whole question, however, without being able to convince one another or the king of the superior excellence of their respective religions as compared with the other two. But as Bulan had remarked that the representatives of the religion of Christ and of Islam both referred to Judaism as the foundation and point of departure of their faiths, he declared to the ambassadors of the Caliph and the Emperor that, as he had heard from opponents of Judaism themselves an impartial avowal of the excellence of that religion, he would carry out his intention of professing Judaism as his religion.

I don't know how much of the above quotation you understand, but I want to repeat the part I underlined as it is important in understanding what is going on here:

There were also Jews in the land of the Chazars; they were some of the fugitives that had escaped (723) from the mania for conversion which possessed the Byzantine Emperor Leo. It was through these Greek Jews that the Chazars became acquainted with Judaism. As interpreters or merchants, physicians or counsellors, the Jews were known and beloved by the Chazar court, and they inspired the warlike king Bulan with a love of Judaism.

Now we have to find out what was going on in the Byzantine Empire in 723 A.D. and what "Emperor Leo" had to do with it. To understand this we will go to pages 122-124 of this same book, *The History Of The Jews*, by: Heinrich Graetz, volume III (of a set of 7 volumes):

At about this time the Jews of the Byzantine empire were subjected to severe persecution, from the effect of which they did not for a long time recover, and this, too, at the hands of a monarch from whom they had least expected hostile treatment. Leo the Isaurian, the son of rude peasant parents, having had his attention drawn by the Jews and the Arabs to the idolatrous character of the image-worship which obtained in the churches, had undertaken a campaign with the intention of destroying these images.

Being denounced, however, before the uncultivated mob as a heretic and a Jew by the image-worshipping clergy, Leo proceeded to vindicate his orthodoxy by persecuting the heretics and the Jews. He issued a decree commanding all Jews of the Byzantine empire and the remnant of the Montanists (Christians looking for Yahshua's return in their day) in Asia Minor to embrace the Christianity of the Greek Church, under pain of severe punishment (723).

Many Jews submitted to this decree, and reluctantly received baptism; they were thus less steadfast than the Montanists, who, in order to remain faithful to their convictions, assembled in their house of prayer, set fire to it, and perished in the flames. Such of the Jews as had allowed themselves to be baptized were of the opinion that the storm would soon blow over, and that they would be permitted to return to Judaism. It was, therefore, only outwardly that they embraced Christianity; for they observed the Jewish rites in secret, thereby subjecting themselves to fresh persecutions.

Thus the Jews of the Byzantine empire pined away under unceasing petty persecution, and for a time they are hidden from the view of history.

Many Jews of the Byzantine empire, however, escaped compulsory baptism by emigration. They quitted (left) a country in which their forefathers had settled long before the rise of that Church which had so persistently persecuted them. The Jews of Asia Minor (Byzantine) chose as their home the neighboring Cimmerian of Tauric peninsula (the Crimea), whose uncivilized inhabitants, of Scythian, Finnish and Slavonian origin, practised idolatry.

These Alani, Bulgarians and Chazars were, however, not jealous of men of other race, and of a different belief who settled in their vicinity. Thus, side by side with the Jewish communities which had existed from early times, there arose new communities on the shores of the Black Sea and the Straits of Theodosia (Kaffa), and in the interior, in Sulchat (Solgat, now Eski-Crimea), in Phanagoria (now Taman), and on the Bosporua (Kertch), which lies opposite. From the Crimea the Greek (Byzantine Jews) spread toward the Caucasus, and the hospitable countries of the Chazars on the west coast of the Caspian Sea and at the mouth of the Volga (Atel). Jewish communities settled in Berdaa (Derbend), at the Albanian Gates, in Semender (Tarki), and finally in Balanyiar, the capital of the land of the Chazars. By their energy, ability and intelligence, the Greek-Jewish emigrants speedily acquired power in the midst of these barbarian nations, and prepared the way for an important historical event.

What we have in the above quote on pages 122-124 are a large number of Sephardic (Cain satanic) Jews migrating from Asia Minor of the Byzantine Empire into the land of the Khazars. There were thousands, if not, tens of thousands of these Sephardic descendants of Cain in this migration! The conversion of king Bulan was in 740 A.D. and then the mixing of the Sephardic and the Ashkenazi started to take place. They have now had 1,275 years to mix the blood of Cain among themselves making them all satanic. Let's consider another Jewish source on this subject from, *The History Of The Jews*, by Paul Goodman (Revised And Enlarged By Israel Cohen), pages 87-89:

The Chazars. The Jewish forces in Babylonia had been fatally weakened by the decay and final extinction of the venerable and universally received dignities of the Prince of the Captivity and the Gaonate; the Karaites had created the first and only irreparable schism in the body of Israel (Jews); the once tolerant and enlightened caliphs had begun to persecute the unbelieving Jews and Christians with equal impartiality; even the Byzantine Empire Leo the Isaurian, being accused of “execrable” Judaizing tendencies on account of his iconoclastic activities, cleared himself of all suspicion by subjecting the Jews to cruel persecution — yet these were only the labours preceding the birth of one of the greatest and most fruitful epochs of Jewish history. From widely different quarters, at the shores of the Euxine and the Gates of Hercules, on the banks of the Volga and the Guadalquivir, Judaism received unexpected accessions of strength, while on the Rhine also the old Jewish tree blossomed out with renewed splendour. ...

Of greater consequence was the migration of the Jews along the trade routes of the Black Sea and the Volga. In this region lived the Chazars, a people of Tarter race, whose chagan, Bulan, together with his nobles, adopted the Jewish religion (about 740). From the scanty records that have been preserved of this Jewish kingdom of the Chazars, which subsisted for a period of about 250 years, it appears that it had its capital, Atel, near the present Astrakhan, on the Volga, while the Chazarian territory stretched all over the south of Russia. The incursions of the Chazars were so dreaded by the Persians that they built a great wall across the Caucasus to keep them away, while imperial Byzantium had to buy off their hostility by ill-disguised payments, and the Russian dukes of Kiev were forced to recognize the authority of the Jewish chagans of the Chazars by a fixed tribute.

The country of the Jewish Chazars was governed in a spirit of exceptional tolerance, so that, for instance, the supreme court of justice was composed of two Jews, two Christians, two Mohammedans and one pagan to represent the Russians and Bulgars. The chagan Obadiah, the successor of Bulan, invited a number of Jewish teachers into his country, to instruct the people in the tenets of Judaism, and it was only the difficulties of distance and travel which kept this Jewish State from the general

knowledge of the Jews. It was through ambassadors from Byzantium that Hasdai ibn Shaprut, a Jewish statesman at the court of Cordova in the middle of the tenth century, became acquainted with the fact of their existence. and it is to an extant correspondence he initiated with the chagan Joseph that we are indebted for our information regarding the Jewish Chazars. They maintained their power until the year 969, when Sviatoslav, Duke of Kiev, conquered the capital and territory of the Chazars. Many of them withdrew to the Crimea, which also became known as Chazaria, but their political power had gone, and they were lost in the mass of Jews and Karaites who had settled there and in southeastern Europe generally.

Now we shall investigate the history that led up to the persecution of the Sephardim Jews which ultimately drove them massively into the Khazarian Empire. The next quotation will be taken from *The Story Of Civilization: Part IV, The Age Of Faith*, by Will Durant, pages 425-426:

Leo III (Leo the Isaurian) derived his cognomen (surname) from the district of Isauria in Cilicia; according to Theophanes he was born there of Armenian parentage. His father moved thence to Thrace, raised sheep, and sent 500 of them, with his son Leo in the bargain, as a present to the Emperor Justinian II. Leo became guardsman of the palace, then commander of the Anatolian legions, finally, by the convincing suffrage of the army, emperor. He was a man of ambition, strong will, and patient perseverance; a general who repeatedly defeated Moslem forces greatly superior to his own; a statesman who gave the Empire the stability of just laws justly enforced, reformed taxation, reduced serfdom, extended peasant proprietorship, distributed lands, repopulated deserted regions, and constructively revised the laws. His only fault was autocracy.

Perhaps in his Asiatic youth he had imbibed from Moslems, Jews, Manicheans, Monophysites, and Paulicians a Stoic-Puritan conception of religion that condemned the addiction of popular Christianity to image worship, ceremonialism and superstition. The Old Testament (Deut. iv, 15) had explicitly forbidden any "graven image of any figure, male or female, the likeness of any beast that is on the earth." The early Church had frowned upon images as relics of paganism, and had looked with horror upon pagan sculptures purporting to represent the gods. But the

triumph of Christianity under Constantine, and the influence of Greek surroundings, traditions, and statuary in Constantinople and the Hellenistic East, had softened this opposition. As the number of worshiped saints multiplied, a need arose for identifying and remembering them; pictures of them and of Mary were produced in great number; and in the case of Christ not only His imagined form but His cross became objects of reverence — even, for simple minds, magic talismans.

A natural freedom of fancy among the people turned the holy relics, pictures, and statues into objects of adoration; people prostrated themselves before them, kissed them, burned candles and incense before them, crowned them with flowers, and sought miracles from their occult influence. In Greek Christianity especially, sacred images were everywhere — in churches, monasteries, houses and shops, even on furniture, trinkets, and clothes. Cities in danger from epidemic, famine, or war tended to rely upon the power of the relics they harbored, or on their patron saint, rather than on human enterprise. Fathers and councils of the Church repeatedly explained that the images were not deities, but only reminders thereof; the people did not care to make such distinctions.

Leo III was offended by these excesses of popular faith; it seemed to him that paganism was in this manner reconquering Christianity; and he felt keenly that satire directed by Moslems, Jews, and Christian sects against the superstitions of the orthodox multitude. To weaken the power of the monks over the people and the government, and win the support of Nestorians and Monophysites, he assembled a great council of bishops and senators, and with their consent he promulgated in 726 an edict requiring the complete removal of icons from the churches; representatives of Christ and the Virgin were forbidden; and church murals were to be covered with plaster.

Some of the higher clergy supported the edict; the lower clergy and the monks protested, the people revolted. Soldiers trying to enforce the law were attacked by worshipers horrified and infuriated by this desecration of the dearest symbols of their faith. In Greece and the Cyclades rebel forces proclaimed a rival emperor, and sent a fleet to capture the capital. Leo destroyed the fleet, and imprisoned the leaders of the opposition. In

Italy, where pagan forms of worship never died, the people were almost unanimous against the edict; Venice, Ravenna, and Rome drove out the Imperial officers; and a council of Western bishops summoned by Pope Gregory II anathematized the Iconoclasts — image breakers — without naming the Emperor. The patriarch of Constantinople joined in the revolt, and sought by it to restore the independence of the Eastern Church from the state. Leo deposed him (730), but did him no violence; and the edict was so mildly enforced that when Leo died (741), most of the churches retained their frescoes and mosaics unharmed.

We will find some more information about the Jewish persecution that was going on as a result of the image breaking, at this period, from this same book, and we will quote again from *The Story Of Civilization: Part IV, The Age Of Faith*, by Will Durant, page 389:

The Byzantine emperors continued for two centuries the oppressive politics of Justinian toward the Jews. Heraclius (628) banished them from Jerusalem in retaliation for their aid to Persia, and did all he could to exterminate them. Leo the Isaurian sought to disprove the rumor that he was Jewish by a decree (723) giving Byzantine Jews a choice between Christianity or banishment. Some submitted; some burned themselves to death in their synagogues rather than yield.

I am having to present a lot of history here in order to make understandable the extent of the movement against the images and how it affected the migration of the Jews out of the Byzantine Empire and into the friendly area of Khazaria. It was a natural movement for the Sephardic to make as the Khazars were very tolerant with all religions. Not only was Leo the Isaurian involved with this anti-image movement, but it continued altogether for 120 years by him and his successors. In 120 years, there was a lot of time for a great number of these Sephardic Jews to move out of the Byzantine Empire. I am going to use another quote from the *Manual of Universal Church History* by the Rev. Dr. John Alzog, volume II (from a 3 volume work), pages 207-209, under the heading, “Byzantine Iconoclasts.” I wish to state here: although this comes out of a “universalist” manual, I do not promote universalism in any manner, shape or form. I use this reference for its historic value only!

The origin of this deplorable controversy is usually ascribed to Leo the Isaurian, a rude and ignorant soldier, who rising from the humblest walks of life, finally succeeded, by the aid of the army, in reaching the imperial throne (A.D. 717).

Having already employed violent measures to compel the Jews to receive baptism, and driven the Montanists to such a degree of desperation that they frequently resorted to suicide to escape his tyranny, he next turned his attention to the task of suppressing the use of images. He brought to the contest the fierce spirit of the law-giver of Mecca rather than the moderation of the one of Sinai, declaring "he could not endure that Christ should be represented under the form of a dumb and senseless figure, made of coarse material and bedaubed with vulgar colors, and that such representations would shock both Jews and Mohammedans and repel them from Christianity. He therefore assumed the office of a self-constituted reformer of the Church, and set about putting an end to this superstition. He commenced by ordering Pope Gregory II to have the images and paintings on the walls of the churches raised sufficiently high to be beyond the reach of the embraces and kisses of the devout multitude, thus, as he thought, preventing profanation and removing the occasion of sin.

Finding that his order was ineffectual, he published, in the year 726, in spite of the representations and protest of Germanus, Patriarch of Constantinople, and other theologians of the capital, an edict forbidding the veneration of statues, images and mosaics, and the branding of the practice as idolatrous.

This edict was shortly followed by a second (C.A.D. 730) of a far more severe and sweeping character, ordering the complete destruction of all images throughout the Western Empire. No words can convey an adequate idea of the agitation and tumult which followed its promulgation. The question, unlike any abstruse definition of a dogma, or authoritative solution of a subtle point of metaphysics, was within the comprehension of the multitude, and bore directly upon their religious life and devotional habits. It has been said that if an order were issued at the present day (1872), commanding the breaking and destroying of all the statues and images of the Blessed Virgin set up along the country highways and

metropolitan thoroughfares of any Catholic country of Europe, no such revulsion of feeling would take place as that which followed the promulgation of Leo's edict.

The soldiers charged with its execution were treated with every sort of indignity, and frequently lost their lives in endeavouring to carry its instructions into effect.

Above the bronze portal of the imperial palace stood a magnificent image of Christ, which was held in great reverence by the people. According to Theophanes and Cedrenus, the destroying of this was the occasion of a popular tumult, in which many of the participants paid with their lives the penalty of their devotion. When a soldier of the imperial guard had placed a ladder against the gateway, for the purpose of taking down the image, a number of ladies collected around begged him to spare it for their sakes. But, instead of heeding their remonstrances and acceding to their wishes, he struck the face of the image a blow with his ax — an act which so wounded the religious sensibilities, and so excited the indignation of the ladies that, forgetting for the time the gentleness of their sex, and yielding to the fierce impulse of the moment, they drew the ladder from under the soldier's feet, precipitated him to the ground, set upon and murdered him.

The chief opposition came from the monks who supplied the images and the bulk of the people who entertained great reverence for them.

I could go on with this subject about the images for a long time, but I think you can see by now the importance of these events in connection with the forced migrations of the Sephardic Jews out of the Byzantine Empire into the Khazar Empire. What is interesting in Arthur Koestler's book, *The Thirteenth Tribe*, is the fact he only devotes a single phrase within one sentence about the persecution of the Jews in the Byzantine Empire. This is the phrase found on page 16, "in defiance of Christian proselytizing by Byzantium." Koestler is not completely honest with his presentation. He tells you a lot of truth, but leaves you with the impression that the Jews are a religion and not a race. The Jews are of many races, but they have one thing in common; they all have the blood of Cain flowing in their veins. I recommend that any of you who haven't read his book to do so,

but remember he has something to hide. Now on page 22, Koestler, for a moment leaves the cat out of the bag in describing the looks of some of the Khazars. Let's read it:

Lastly the Arab geographer Istakhri, one of the main Arab sources, has this to say: "The Khazars do not resemble the Turks. They are black-haired, and are of two kinds, one called the Kara-Khazars, [Black Khazars] who are swarthy verging on deep black as if they were a kind of Indian, and a white kind [Ak-Khazars], who are strikingly handsome." This is more flattering, but only adds to the confusion. For it was customary among the Turkish peoples to refer to the ruling classes or clans as "white", to the lower strata as "black."

This does not add to the confusion as these dark haired swarthy Khazars describes the Sephardic Jews perfectly. I think that Koestler is, again, trying to throw you off the track. I would trust the Arab before I would trust Koestler. No doubt, after the Jew from Asia minor was among the Khazars long enough, he was also referred to as a Khazar. Again, on page 25, Koestler mentions a very adept famed rhetorician by the name of Priscus of the Byzantine Empire. Let's read this comment:

But Priscus also has anecdotes to tell about a people subject to the Huns whom he calls Akatzars — that is, very likely the Ak-Khazars, or "White" Khazars (as distinct from the "Black" Kara-Khazars).

Now we will pick up another witness to this mixing of the Sephardim stock with the Ashkenazi stock. I am going to quote from an article out of The Forum, March 1926, volume LXXV, No. 3, entitled "The Pedigree Of Judah", by Lothrop Stoddard, pages 16-18:

The evolution of eastern Jewry is at once more obscure and more complicated. Their prosperity was gravely compromised by the Mohammedan conquest and conversion of Mesopotamia and Persia in the seventh century A.D. Harried and persecuted by Moslem zealots, the Jews grew restless and sought an avenue of escape. They presently found it to the northward in the plains of southern Russia, where opportunities beckoned them, perhaps more favourable than ever before in their history.

Southern Russia was then occupied by the people known as the Khazars. Precisely what the Khazars were racially is a much disputed point. Probably they were predominantly of broad-headed Turkish stock from Central Asia, together with a strong strain of flat-faced, short-statured Mongoloids from still farther eastward.

They certainly built up a flourishing state which derived its prosperity from its command of the overland trading-routes between the Near and Middle East, the Khazars being a mercantile town-dwelling folk. From the first they had been in contact with the numerous Jews of the Caucasus, and the two peoples had got along well together. Soon the Jews of Khazaria became so numerous and influential that they made a cultural and spiritual conquest of their hosts.

The Khazars became converted to Judaism and established what amounted to a Jewish state. This acted like a magnet to the whole of eastern Jewry, and one of those vast mass-migrations which have occurred several times in Jewish history took place. In the eighth century A.D. (700's), Mesopotamia, Persia, and the Armenian-Caucasian area still contained the bulk of the world's Jewish population. By the end of the tenth century (900's) these lands were almost emptied of Jews. Lured to Khazaria as to the "Promised Land", Jewry pushed northward from Asia into southeastern Europe, — swarming in by the hundred thousand, by sea, river, and by mountain trail.

And during those two centuries was forged the Ashkenazic stock of to-day. This migration involved sweeping racial changes. In the first place, Jewry's slow progress through the Armenian and Caucasian highlands implied a further admixture and strengthening of the Armenoid at the expense of the Semitic racial element. Then, once in Khazaria, extensive intermarriage with the converted Khazars resulted in a further influx of Turkish and Mongoloid blood.

The result was a population prevailingly round-headed and thick-set, but with two outstanding facial types: the full-faced, hook-nosed Armenoid; and the flat-faced, squat- or pug-nosed Mongoloid, respectively. The Semitic type must have almost entirely disappeared. The consequences

of this racial transformation were as unprecedented as they were far-reaching. Hitherto the base elements in Jewry's ethnic make-up had been either Semitic or Armenoid, waxing and waning in relative importance from age to age, it is true, yet still always preponderant, no other racial element having been sufficiently important to shake their joint significance.

Now, for the first time, radically new ethnic elements from Central and Eastern Asia, were injected into the Jewish blood, and injected in such volume as powerfully and permanently to alter the nature of the great mass of the Jewish people. The profound differences, not merely in physical appearance, but also in mentality and temperament, which exist between Ashkenazim and Sephardim are thus clearly explained. They are obviously due to almost complete differences in racial make-up. The Sephardim have for the past thousand years been breeding away from the old Armenoid toward the long-headed Semitic and Mediterranean racial types. The Ashkenazim, on the contrary, have not only been breeding away from the Semitic toward the Armenoid type, but have also taken up a great amount of Central Asian and Mongoloid blood which was unknown to ancient Jewry and which has never flowed in Sephardim's veins.

Great as is the present difference between Ashkenazim and Sephardim, however, it is not quite as great as the divergence eight hundred or nine hundred years ago, owing to certain minor modifications which have since taken place. The evolution of the modern Ashkenazim was not quite complete. By the eleventh century, the Khazar Empire, grown rich and warlike, collapsed before the assaults of its enemies, and the Jewish masses, again fallen on evil times, drifted slowly westward in search of better opportunities.

Seeping across southern Russia, they began to appear in Poland. This movement was soon accelerated by the action of the Polish Kings. Intent on building up a strong state, the Polish monarchs welcomed the Jews in order to build up a middle class devoted to industry and trade. Immediately Poland became what Khazaria had once been,— a magnet of Jewish mass-migration. And these Jewish immigrants, though mainly from the east, came in lesser numbers, from the west as well. Western Europe had

by that time become the scene of bitter anti-Jewish persecutions, so that, there also, many Jews heeded the welcome summons of the Polish Crown. Here, then, on Polish soil, the long-sundered branches of Jewry met once more. The immigration from Western Europe were, of course, Sephardim, and though too few in number materially to affect the Ashkenazic physical type, they did impose their superior culture and a debased form of their Germanic speech, which mixed with Hebrew, Slavic, and other linguistic elements, constitutes the present jargon known as Yiddish, employed by the Polish Jews to this day. The slight infusion of Sephardic blood gained during the Middle Ages, together with considerable Slavic blood picked up during their migrations through Russia and Poland, complete the racial evolution of the modern Ashkenazic stock in its present Polish home.

There is a possibility that the Khazars may already have had some of Cain's satanic blood flowing in their veins before the mass-migrations of the Sephardim Jews into Khazaria and the conversion of King Bulan. We learn from Genesis 15:19-21 that the Canaanites (Jews) were made up from ten different nations.

The first mentioned of these nations were the "Kenites" who were descendants of Cain. The fourth mentioned are the Hittites. It is a pretty well accepted fact (even by standard Bible commentaries) that these ten nations mixed with each other to become commonly known as "Canaanites." Knowing that the Hittites were among them, let's take another quote from The Forum, March 1926, volume LXXV, No. 3, entitled "The Pedigree Of Judah", by Lothrop Stoddard, page 12:

Even more striking is the parallel between the ancient Hittites and a large proportion of the modern Ashkenazim. One cannot look at a Hittite sculpture without being struck by the "Jewishness" of the face there depicted. The famous "Jewish nose", with its peculiarly hooked nostril, is found to be not exclusively Jewish, but to have been shared by the ancient Hittites, and also by modern peoples of the West Asiatic Highlands. Many Armenians, Caucasians, and Anatolians to-day look so much like this type of Jew that it is practically impossible to distinguish them by their physical appearance. Here, then, we seem to have found two primal elements in Jewry's racial make-up: an ancient cross between

Semitic and Hittite-Armenoid stocks. Which was the original root? Almost certainly, the Semitic. The entire weight of evidence tends to show that the Jews were originally a tribe of nomadic Semites who migrated from the desert lands on the southward into Palestine,— geographically a borderland between Arabia and the West Asian Highlands. Here they encountered folk of Hittite-like stock and took up a certain amount of Hittite blood, though for a long time the Semitic strain must have predominated.

Now that you have some understanding of the Jewish question, and understand that the blood of Cain is flowing in both the Sephardim and Ashkenazic branches of Jewry, take time and listen to some of the stupid statements made by people like Ted R. Weiland, James W. Bruggeman, Stephen E. Jones, Charles Weisman and Pete Peters and you will began to understand how false their teachings are. They will tell you that the Jews of “Christ’s” time were pure blooded Israelites. What more proof do you need to understand they are teaching you lies?!?!

I could have gone on several more pages with documentation that the Sephardim and Ashkenazi continued to mix since the conversion of Bulan. Some of the Khazars went to Spain while many many Sephardim went to Khazaria. It is my deepest desire that this presentation will clear up this issue in your minds so you can get it out of the way and go on to deeper truths. Two Seed-line is the only truth concerning Jews. The most important thing you have to do is prove these things for yourself!



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