

# Who is Edom?

## "And the Romans Will Come..." - Daniel 10:30 (LXX)

By Rabbi Levi bar Ido /B'nai Avraham

Recently among Nazarene Yisrael there has been a controversy that has caused disunity among brethren concerning the identity of Edom. Some claim that it refers to Islam or the Muslim Religion. I have presented here many sources that identify Edom as Rome/Christianity. The student may carefully read the sources and quotes cited and discern for himself where the Edomites can be found today.

- **EDOM AS ROME -Encyclopedia Judaica**-The identification of Edom with Rome is never found in the literature of the Second Temple period. It appears for the first time close to the Bar Kokhba revolt (cf. Margoliotz, p. 610/2). R. Meir even connects it with the verse (Isa. 21:11); "The vision of Dumah" = the vision of Rome; also "The *re'emim* [wild-oxen] shall come down with them" (Isa. 34:7) is read as "The Romans shall come down with them" (Pd-RK 7, 11, ed. Mandelbaum, p. 134). The previous verses (5–6) speak of Edom (cf. also Targ. Jon. ed. Sperber, Isa. 9. "The streams thereof shall be turned into pitch": "The streams of Rome shall be turned into pitch"). Many scholars are of the opinion that the source of this identification lies in the connection between Herod, a descendant of Edomite proselytes, whose evil rule over Judea left a harsh impression and the intensification of Roman rule in Judea, especially as Herod was virtually a vassal of Rome. However these conjectures cannot be accepted. Not only are substantial proofs lacking, but the identification appears only in the second quarter of the second century C.E., more than four generations after the death of Herod. It seems, therefore, that its source is to be sought elsewhere. In the Bible Edom is described as the eternal enemy of Israel (and Judah, Amos 1:11; Ezek. 35:5) who not only always oppressed Israel, but at the time of the destruction of the First Temple took advantage of the situation and seized control of parts of Judah (Ezek. 25:12, 35:5, 10, 2; Obad. 11–16), and it is hinted that Edom also took part in the destruction of Jerusalem (Ps. 137:7, Obad. 11) and even in that of the Temple itself (Obad. 16). in consequence, during the Second Temple period there spread a belief that it was actually the Edomites who burned the First Temple (I Esdras 4:45; Ethiopian Enoch 89:66), and also interfered with the building of the Second Temple (*ibid.*, 72). Hence the intense enmity toward Edom which grew stronger in the course of time (Ecclus. 50:25–26), until the conquest of Edom and its conversion to Judaism in the time of John Hyrcanus—a conquest which is the background to the descriptions of the wars of Jacob and his sons with Esau and his sons in the Book of Jubilees (37–38) and in the Testament of the Twelve Patriarchs (Judah 9). Edom is even compared to a black boar (I En. 89:12, 42–43, 49, 66; Jub. 37:20, 24). The intense hatred of Rome after the cruel crushing of the revolt of the Diaspora in the time of Trajan and still more after the harsh suppression of the Bar Kokhba revolt and the decrees of persecution in Hadrian's days; the fact that Rome, like Edom, had destroyed the Temple; the similarity of Edom, compared to a pig, with Rome, for whom the pig (or, more correctly, the sow) was a most important symbol; the allusions to Edom dwelling on high like an eagle and the fact that the eagle, too, was an important Roman symbol; and perhaps finally even the similarity to the name Rome and Romans in several verses that speak of Edom, Seir, and Esau—all these apparently combined to cause the application to Rome of the biblical references to Edom, the eternal enemy of Israel. At the end of the tannaitic period, and still more in the amoraic, the identification became very widespread, and the overwhelming majority of homilies about Edom speak explicitly of Rome. Thus it was stated that Rome was founded by the children of Esau, and Rome was identified as one of the cities of the chiefs of Esau enumerated at the end of Genesis 36 (these identifications occur not only in the Midrashim and the Talmuds but also in the Palestinian Targums of the Torah and in the Targums to Lamentations and Esther). At a still later period the term became a synonym for Christian Rome and thence for Christianity in general, and allusions were even found to Constantinople among the cities of Edom (and see Caesarea).

## Edom According to Yair Davidy

- **EDOM: BritAm- Yair Davidy:** The Lost Ten Tribes headed by Joseph are destined to defeat **Edom**. **Edom** means the sons of Esau who dominate Germany and other portions of Europe and possibly Japan as well. To identify The Lost Ten Tribes headed by Joseph we must therefore seek a nation or group of nations that has proven itself capable of the said feat in the past. The nations of Britain and North America and their kin folk have done this. This quality (like all other identifying characteristics) has to be considered along with all other identifying characteristics that taken as a whole can only indicate one specific group of peoples. [Ezekiel 25:14] "AND I WILL LAY MY VENGEANCE UPON **EDOM** BY THE HAND OF MY PEOPLE ISRAEL: AND THEY SHALL DO IN **EDOM** ACCORDING TO MINE ANGER AND ACCORDING TO MY FURY; AND THEY SHALL KNOW MY VENGEANCE, SAITH YHWH ELOHIM." <<AND THEY SHALL DO IN **EDOM** ACCORDING TO MINE ANGER>>: Tradition says that the seed of Joseph will destroy **Edom**. The book of Obadiah is dedicated to this theme.[Obadiah1:18] "AND THE HOUSE OF JACOB SHALL BE A FIRE, AND THE HOUSE OF JOSEPH A FLAME, AND THE HOUSE OF ESAU FOR STUBBLE AND THEY SHALL KINDLE IN THEM, AND DEVOUR THEM; AND THERE SHALL NOT BE ANY REMAINING OF THE HOUSE OF ESAU; FOR YHWH HATH SPOKEN IT."
- Obadiah says that the House of Joseph shall destroy the House of Esau. Rabbinical sources identified Esau with **Rome** and with Germany and sometimes with Europe in general. The Talmud says that only Joseph is capable of defeating Esau. The sources do not say that all the Germans are from Esau but part of them, especially amongst elite leading elements. The same sources also say that the Germans are descended from Canaanites, from Gomer, from Togarmah, from Ashkenaz, and so on. They are therefore a mixed people like most other peoples. There was however a tradition that the ruling elements of **Rome** and Germany were descended from Esau. Many Germans considered themselves the descendants of Roman soldiers and identified with the Roman Empire. We must look for a nation that has proven itself capable of defeating Germany and this is what Britain and the USA did do in the Second World War. ML: Arafat Yehonatan: VaYishalch: <You may ask, since the House of Jacob is fire they should be able to overcome Esau alone. Why then should they need Joseph? The answer is that the power of Jacob to fight against Esau is applicable only if Esau comes within the boundaries of Israel. In order to offensively penetrate the borders of Esau we need Joseph since the seed of Esau falls only before the children of Rachel. The intention here is to Joseph who was born outside of the Land of Israel...>Notes from Daat Sofrim: <**Edom** is not a nation of one pure constitution. It is composed of the descendants of Esau and of the Horites who intermingled together. As a result of this foreign qualities were added to those that naturally belonged to Esau.<The prophecy is apparently directed not only to the period when this people [Esau] dwelt in its land but also to the days when it would be assimilated amongst the peoples of the world and fulfill its great role beginning with **Rome**.

### Rome as Edom-Simon Jacobson

- AND THE HOUSE OF ESAU FOR STUBBLE: Daat Sofrim emphasizes (1) All prophesies of disaster and punishment are contingent on the culprit not reforming himself BUT if he changes his ways disaster can be averted. (2) It says that The House of **Edom** will be made an end of, i.e. it will no longer exist as an independent recognizable unit but many individuals from **Edom** will survive amongst other nations. The Midrash offers the following parable to explain what happened at Sinai: *Once there was a king who decreed: "The people of Rome are forbidden to journey to Syria, and the people of Syria are forbidden to journey to Rome." Likewise, when Elohim created the world He decreed and said: "The heavens belong to Elohim, and the earth is given to man." But when He wished to give the Torah, He rescinded His original decree, and declared: "The lower realms may ascend to the higher realms, and the higher realms may descend to the lower realms. And I, Myself, will begin"—as it is written, "And Elohim descended on Mount Sinai," and then it says, "And to Moses He said: Go up to Elohim."* Isn't it interesting that the Midrash uses "Rome" and "Syria" as symbols of the two dichotomous worlds of heaven and earth – each forbidden to travel to the other. Christian Rome and Muslim Syria – West and East – are now at war with each other. In the name of heaven (as distorted as it may be), Muslim fundamentalism is attacking the secular earthiness of Rome [Edom]. **Simon Jacobson/Meaningful Life Center**

## Edom as Christianity

- Identification with Rome Later in Jewish history, the Roman Empire came to be identified with Esau and "Edom". In medieval rabbinic writing, "Edom" is used to refer to the Byzantine Empire and Christendom in general (cf. the use of "Ishmael" to refer to the Islamic world).<JEnc/> See extended discussion of this aspect under Esau. Wikipedia Encyclopedia
- The Spirit of Elohim identifies Edom with Babylon. (See Ps. 137:7 and 8.) "Remember, O YHWH, the *children of Edom*, in the day of Jerusalem, who said *Raze it, raze it,*" (*i.e.* make bare or destroy the Temple, as Edom did under the Romans,) "even to the foundation thereof." "O *daughter of Babylon,*" &c. Here we see, without any possibility of mistake, that *Edom is Babylon*, and all sacred and profane history confirms it. Chaldea, or Babylon, was established by Assyria. Isaiah 23:13, says, "Behold the land of the Chaldeans, *this people was not* till the Assyrian founded it for them. The capital of Chaldea was Babylon. The Assyrian empire embraced the country on both sides of the Tigris. Babel, or Babylon, was founded by Nimrod, (see Gen. X. 10,) about A. M. 3416. The Assyrians descended from Taurus, and Caucasus conquered and destroyed Jerusalem, together with Syria; and these, with Phoenicia, became the Roman Empire, and was called Chaldea; as it was in the time of Yahshua under Tiberius Caesar. (See Luke 3:1.) From the East the Chaldeans, or Romans, peopled all the west; first Italy, Rome, France, Germany, England and America. Rome was founded by Romulus, 750 B. C. After Jesus 325, Christianity became the *established religion, under Constantine*;\* hence Babylon, Rome, Edom, and Christianity are synonymous. So Rome, Edom, and Christianity became, and are, synonymous with Babylon, and therefore is called *mystical Babylon*;\* not only because she had her rise from them, but because of her great *Confusion of Tongues* as took place in Babel or Babylon, which is confusion, and also from her many sects and divisions springing from that cause. We know too, and are certain that *all Protestants* first separated themselves and CAME OUT FROM ROME, or the Roman Catholics, in the 16th century, at the Reformation, (so called by Martin Luther.) So by this we see Protestants are of the seed of Rome, and Rome is of the seed of Kittim, or Chittim. See Gen. x. 1-4, and the Book of Jasher, 90 c. 8 v. The Great Wise Men and Rabbis Kimchi, Ibn-Ezra, and Maimonides, and Abarbanel, all unite with the foregoing Scripture testimony in saying, that all the Gentile Christians are the seed, or children, of Esau, or Edom, and that "the prophets did not only prophecy against the land of Edom, which is in the neighborhood of the land of Israel, but against the seed of Rome, or Edom, which is of the root, or rather children of Kittim, or Chittim." Kimchi says, in his commentary on Joel 3:19, "Egypt shall be a desolation, and Edom shall be a desolate wilderness, for their violence against the children of Judah." The prophet mentions Egypt and Edom; Egypt on account of the Turks, and Edom on account of the Roman Empire; and these two have now had the dominion for a long time, and will continue until the redemption. This is the fourth Beast in the vision of Daniel. And this is said because the majority is composed of Edomites. For although many other nations are mixed among them, as is also the case with the Turkish Empire, they are called from their root," or origin. Kimchi wrote in the 12th century, and therefore includes the Greek empire, because the government of Constantinople was long before overturned. Ibn Ezra says, "Rome, which led us away captive, is of the seed of Kittim; and so the Targumist has said, in Num. 24:24. 'And ships shall come from the coast of Kittim.' And this is the same as the Greek monarchy, as I have explained in the Book of Daniel, and there were very few who believed on the man of whom they made an Elohim. But when Rome believed, in the days of Constantine, *who changed the whole religion*, and put an *Image of that man* upon his standard, there were none in the world who observed the New Law, except a few Edomites, therefore Rome is called the Kingdom of Edom." See his comment on Gen. 20. Abarbanel says, "From this you may learn that the prophet (Obadiah) did not prophecy only against the land of Edom, which is in the neighborhood of the land of Israel, but also against the people which branches off from thence, and is spread through the whole world, and is the people of the Christians in this our day, for they are the children of Edom." \* \* And this is the reason, "as the literal Babylon is *destroyed*, and is no more, that Edom, or Christianity, is called the "*Mystical Babylon*." Abarbanel's comment on Obadiah. The great Maimonides gives a like testimony. "The Edomites are Idolaters, and Sunday, the first day of the week, is the day of their festival, therefore it is forbidden to have commerce with them in the land of Israel, on

that day." "It is not necessary to say that the first day is everywhere unlawful." Hilchoth Akkum, c. ix. 4. Now if we will refer to the map in Samuel Baxter's English version of the Polyglot Bible, in tracing Edom or Rome in the 10th chap. of Gen. 2d. to 5th verse, we can there see that he traces Austria and also Italy to Kittim, and consequently Rome, (as Rome is the capital of Italy,) as I have done.

- It is self-evident to any person who will consult the above-mentioned chapter, viz., the 10th of Genesis, that the Five Powers, Russia, France, England, Austria and Prussia, constitute the Fourth Kingdom of Daniel, (Rome,) as is asserted by Kimchi and the rest of the Wise Men of Israel; and as we see is the case by comparing the 38th and 39th chapters of Ezekiel with the last-mentioned chapter of Genesis. Ezekiel mentions in his 38. c. and 2d. v., "Gog, the land of Magog, Meshech and Tubal," and in his 5th verse, "Persia, Ethiopia and Libya," *i.e.* Phut. Now refer again to the 10th c. of Gen. 2d. v.; there we find the descendants of Japheth (*from whence "are the isles of the Gentiles, 5th v.,")* were "Gomer, Magog, Tubal, Meshech," and from "Ham, Cush, Mitzrayim," or Egypt, or Ethiopia; we also find from the 6th verse that "Libya," or Phut, are descendants of Ham. Why Persia is included in the confederacy\* that is to come against Israel, in these last days, I cannot say; for they are the descendants of *Shem*--but Russia, France, England, Austria, Prussia and Turkey, are descendants of Gog, Magog, Tubal, Meshech, Ethiopia, and Libya, or Phut, as the Word of Elohim asserts, and as Samuel Baxter has traced them in his map in the Polyglot Bible, and compose the great army of Gog and Magog of Ezekiel, and the 4th Kingdom of Daniel: and the representatives of these Five Gentile Powers, are now all located at Constantinople; and what is most remarkable, they are all holding the Holy Land as a "balance of Power;" and the Prophet Ezekiel declares that they shall "all come against Israel in the last day." (See Ez. 38. and Ps. 83.) So that any time the Great Elohim sees fit, He can, by his Providence, let the Four Angels loose in the Great River Euphrates, which is acknowledged to symbolize the Turkish Empire, and in *whose hands both his Land and People are still held captive.* **The Key of David/ Jewish-American Documentation Heritage Foundation**

#### Rome as Kittim

- I thank Prof. Lemche for the reference in Numbers 24:24. Indeed this helps clarify for me that the scrolls refer to the Greeks -as Ibn Ezra explains. It is noteworthy that Onkelos and Targum Yerushalmi refer to KITTIM as ROMAHEY. In any event, the Scrolls are saying that the final battle with the forces of evil are with the KITTIM. Perhaps (?) the Targum sources lend some support to the thesis that the Scrolls were authored in Herodian times. I know some will be upset with me for saying that, since there is of course no indication that the scrolls followed Targum interpretative traditions. BUT, since neither ROMAIM nor YEVANIM is used, but rather KITTIM, perhaps the authors of the scrolls were referencing this and Daniel. We know from Jewish tradition that the forces of "Rome/Edom" are the final enemies. Thus perhaps KITTIM was a Jewish code for the Romans in the scrolls when they would not want to explicitly write that word... **Orion Greek Kittim**
- **Commentary on Habakkuk 1:17:** "This means the Kittim, who cause many to perish by the sword – youths, men, and old men; women and little children – and on the fruit of the womb have no mercy." (Burrows, p. 367) **War Scroll:** And the dominion of the Kittim shall come to an end, so that wickedness shall be laid low without any remnant; and there shall be no survivor of the sons of darkness." (Burrows, p. 390)
- **4Q169 1:1-4 Where the lion went, a lion's cub to come there [with none to disturb] (Nahum 2:11)** [Its peshar refers to Demetrius king of Greece who sought to enter Jerusalem on the counsel of the seekers-of-smooth-things. [And he did not enter, for Elohim did not give Jerusalem] into the hand of the kings of Greece, from Antiochus **until the appearance of the rulers of the Kittim.** And afterwards the city shall be trampled
- **EARLY PRETERIST COMMENTARY IN DEAD SEA SCROLLS -'Kittim' as 'the Romans' interpretation early example of precise preterist interpretations.** The coming destruction at the hands of a 'heathen power' was an ancient message, dating before Moses' declarations in Deuteronomy 28. However, the identification of this 'heathen power' as Rome (Kittim) is found in Septuagint Daniel and the Habakkuk Commentary found among the Dead Sea Scrolls. The Syriac Commentary on the Septuagint's Daniel dates between 3rd century B.C. - 1st century B.C.; The "Habakkuk Scroll" dates "prior to 63 B.C." "One particular detail stands out which can only apply to the Romans and that is they worshipped their military standards.
- On Hab 1, 16 DSH says "Its interpretation is that they offer sacrifices to their standards and their weapons of war are their religion." This points only to the Romans as the Roman worship of the signa, a practice not known among the Greeks."

‘ בִּרְדֵי מַקָּם אֶת הַבְּשָׂרִים הַגּוֹי נִסָּר וְתִנְמָקָר הַחֹלֶד לְמַרְחֵב אֶרֶץ לְ  
רֶשֶׁת מִשְׁכַּנֵּת לֹא-לוֹ:

### Roman-Judean End Time in Dead Sea Scrolls (First Century BC/AD)

3 "For you have plundered many nations,  
and you shall be plundered by all  
4 the remnant of the peoples" (Hab 2:8).  
Unraveled, this is about the last priests of Jerusalem  
5 who shall get wealth and booty from plundering the peoples.  
6 But in the last days, their wealth and their plunder their wealth and their plunder shall be given into the hand(s)  
7 of the army of the Kittim.\* For they shall be "the remnant of the peoples."  
--- Dead Sea Scrolls, *Habakkuk Midrash (1QpHab) 9.3-7*

\* **Kittim**: In this and other writings of the Roman period, like the War Scroll, it is a code name for the Romans

- **Lawrence Schiffman (2001)** "For many years, the Dead Sea sect had expected the Roman conquest of Palestine. The Dead Sea sectarians felt confident that the coming of the Kittim - as they called the Romans - would trigger the great eschatological battle. But this final, expected war failed to materialize after the Romans easily defeated the divided Hasmonaeon state in 63 B.C.E. By the time Jewish resistance developed into the full-scale revolt of 66-73 C.E., the Dead Sea sect had stabilized and had completed the gathering - with some possible exception - of its manuscript collection at Qumran." (*Reclaiming the Dead Sea Scroll*, p. 395)
- **Kittim** - A place-name in the Aegean Islands, perhaps Kition in Cyprus, that in Dead Sea Scrolls texts serves as a code word for "Romans" (Glossary)
- **Neil Silberman (1993)** "All these manuscripts, taken together, might be read as the recorded faith of a community of alienated, dispossessed Jewish priests and their followers who remained true to the strictest possible interpretation of the biblical laws. They also remained true to the hope for national redemption from the yoke of the people they called the Kittim -- and we call the Romans -- idolatrous invaders from across the sea "who trample the earth with their horses and beasts." (*The Hidden Scrolls*, p. 3)
- **Ed Youngblood (1986)** "Kittim [KIT im] - A Hebrew name for part or all of Cyprus (Jer. 2:10) and named after a son of Java (Gen. 10:4). Kittim also became a symbol of Rome (Dan 10:30). The Israelites must have been familiar with Kittim, or Cyprus. From the oracle of Balaam (Num 24:24), it is evident that the Israelites associated Cyprus with ships. The prophet Jeremiah saw Kittim as the western boundary of the known world (Jer. 2:10), and Ezekiel reported that Cyprus supplied Phoenicia with pines for Phoenician ships (Ezek. 27:6)." (*Nelson's Illustrated Bible Dictionary*, p. 736)
- **Michael Baigent (1991)** "The 'War Scroll' imparts a metaphysical and theological dimension to the struggle against the 'Kittim' by depicting it as a clash between the 'Sons of Light' and the 'Sons of Darkness'. More importantly still, however, the scroll contains a vital clue to its own dating and chronology. When speaking of the 'Kittim', the text refers quite explicitly to their 'king'. The 'Kittim' concerned cannot, therefore, be the soldiers of republican Rome, who invaded Palestine in 63 B.C. and who had no monarch. On the contrary, they would have to be the soldiers of imperial Rome, who invaded in the wake of the revolt of AD66... It is thus clear that the 'War Scroll' must be seen in the context not of pre-Christian times, but of the 1st century. (*Dead Sea Scrolls Deception*, p. 142)
- **"The `Habakkuk Commentary'**, for example, alludes to a specific practice - victorious Roman troops making sacrificial offerings to their standards. Josephus provides written evidence for this practice at the time of the fall of the Temple in AD70. And it is, in fact, a practice that would make no sense under the republic, when victorious troops would have offered sacrifices to their Elohim. Only with the creation of the empire, when the emperor himself was accorded the status of divinity, becoming the supreme Elohim for his subjects,

would his image, or token, or monogram, be emblazoned on the standards of his soldiers. The 'Habakkuk Commentary', therefore, like the 'War Scroll', the 'Temple Scroll' and the Damascus Document', points specifically to the Herodian epoch." (p. 150)

- **Ida Froehlich (1999)**"The rule for the use of the typological name Kittim --and most probably for other terms as well-- is that the name has a collective, general meaning (in the case of the Kittim: "strangers arriving from the sea, from the direction of Cyprus"). The actual meaning of the name in a given instance is always determined by the characteristics of the term, that is, those events which the text mentions as a reference in connection with the name (sometimes, as in the case of Acco in the aforementioned text, one key word is the determining factor). The kittim mentioned in pHab are to be identified with the Romans. Peshar Habakkuq IX.4-10 interprets the conquest of the kittim as divine punishment, in the course of which "the riches and booty of the last priests of Jerusalem shall I be delivered into the hands of the army of the Kittim", "at the end of the days. This reference most likely concerns the fight for the throne between the sons of Alexandros Jannaïos, in the course of which both pretenders gave handsome sums and gifts to Aemilius Scaurus, the Roman general, and Pompeius, who was the arbiter in their dispute (cf. **Jos. Ant. XIV.2-3; 3.1.**)" (**History as seen from Qumran**)
- **Peter Schafer (2003)**"One thing both movements (Qumran and Bar Kochba) would have had in common was the fight against Rome, for it is almost certain that the term "Kittim" in the Qumran texts stemming from the final phase of the Qumran community is a reference to the Romans." (**The History of the Jews in the Greco-Roman World**, p. 152)
- **Kerry Shirts** "Dupont-Sommer has the correct interpretation of the Kittim being the Romans, Cf. Daniel 11:30 where LXX renders the term correctly, and Vulgate: Romani. One particular detail stands out which can only apply to the Romans and that is they worshipped their military standards. On Hab 1, 16 DSH says "Its interpretation is that they offer sacrifices to their standards and their weapons of war are their religion." This points only to the Romans as the Roman worship of the signa, a practice not known among the Greeks." ("Wounded, pierced") in Isa. 53:3, derives from the same Hebrew root (HLL) as the phrase hlly (the slain i.e. "fatally wounded") of the Kittim [the final foe]." (Kerry Shirts)
- **Nosson Scherman (1994)** (On Daniel 11:30) "Kittim is another name for the Romans. Rome will ignore its prior pact with the Hasmoneans (v. 23), and nullify the treaty. It will realize that Jewish disunity, brought about by their forsaking the Torah, "the Covenant of Sanctity," provides Rome the opportunity to conquer." (**Tanakh**, p. 1808)
- **New Oxford NRSV (2001)** (On Daniel 11:30) "30: Kittim here represents Rome (cf. Gen 10.4), which forced Antiochus to withdraw from Egypt in 168 B.C.E. during his second campaign. This same year, Antiochus desecrated the Jerusalem temple." (**New Oxford NRSV**)
- "In Jewish literature, the enemy Rome is designated Edom, Kittim, and Egypt, as well as Babylon. For the most part, however, the identity with Babylon occurs after 70 CE, that is, Rome is called Babylon after she destroys Jerusalem and the Temple" **L.L. Thompson, The Book of Revelation. Apocalypse and Empire (Oxford 1990) 14.**
- **Thomas Newton**- "The four different metals must signify four different nations: and as the gold signified the Babylonians, and the silver the Persians, and the brass the Macedonians; so the iron cannot signify the Macedonians again, but must necessarily denote some other nation: and we will venture to say that there is not a nation upon earth, to which this description is applicable, but the Romans." (*Dissertations on the Prophecies*, Vol. I, p. 240. )

### Jewish Writings

- **Babylonian Talmud**" When Nero came to the Holy Land, he tried his fortune by belemnancy thus:—He shot an arrow eastward, and it fell upon Jerusalem; he discharged his shafts towards the four points of the compass, and every time they fell upon Jerusalem. After this he met a Jewish boy, and said unto him, "Repeat to me the text thou hast learned to-day." The boy repeated, "I will lay my vengeance upon Edom (*i.e.*, Rome) by the hand of my people Israel" (Ezek. xxv. 14). Then said Nero, "The Holy One—blessed be He!—has determined to destroy His Temple and then avenge Himself on the agent by whom its ruin is wrought." Thereupon Nero fled and became a Jewish proselyte, and Rabbi Meir is of his race." (*Gittin*, fol. 56, col. 1.) ([source](#))

- **Zohar I, Va'era 32a** In the future the children of Yishmael will stir great wars in the world. And the children of Edom [the West] will gather against them, and make war with them, one on the sea, and one on the land, and one by Jerusalem; and each one will prevail over the other but the Holy Land will not fall to the hands of Edom

Here are some interesting explanations of the origins of the connection between Rome and Edom, by Rabbi Moshe Nachmanides ("Ramban"), from his book "Gate of Redemption" (written circa 1263 C.E.). The following translation and annotation is **by Rabbi Dr. C. B. Chavel (Shilo Publishing House, New York, NY, copyright 1978, printing of 1986).**

- **From the First Gate (chapter):** Balaam further saw the rising of the ... empire [Rome] ... Thus it is said, "But ships will come from the coast of Kittim." (Numbers 24:24) [The latter] are the Romans, according to the words of the Targum [Onkelos]. Although [I have just said that the Kittim are the Romans], we find Kittim to be one of the children of Javan [Yavan] (Genesis 10:4), [the ancestor of the Greeks]. [Kittim], however, became the head of a large family which [eventually] became a separate nation named for [Kittim], their ancestor. Thus, we have found in the Torah of Moses, peace be upon him, a clear promise of the future redemption which is to come upon us. **From the Third Gate:** We, who rely on the opinion of our Rabbis of blessed memory, believe that we are presently in the exile of Edom (Rome) and that we shall have no respite from it until the coming of the Messiah. ... The Edomites [the nation around Mount Seir, descended from Esau] were the first to mistakenly follow after the man who claimed that he was the Messiah. They also ascribed Elohimliness to him. When they came to the land of Italy, their error spread to the nearby city of Rome. There in the days of Constantine who ruled over Rome ..., the council under the authority of the bishop [of the city] of Rome determined their belief in him and established it [as the religion of the empire]. This, above all else, is the main cause and reason that Rome and Edom are considered as one kingdom although they are different nations. In spite of that [difference], they are related because of their uniformity of belief which makes them one people and one nation. ... [The Sages of the Targum] thus explained that Rome is in Grecian Italy and that many of the Edomite people are contained therein. Hence, [Rome] is called "O daughter of Edom," (Lament. 4:22)
- **Paras** means Persia, which is Iran. The sages tell us that before Moshiach comes Paras will fall at the hands of Rome And from this we can see why the sages in the gemara give the reason for the fall of Paras at the hands of Rome as "if the King so decrees"--if the mitzvos are done simply because they are the decrees of the King, not for a reward, this brings about the fall of Paras! [And why at the hands of the Romans? Because Rome is Edom and Edom is the root of desire; the desire (for impure pleasures) which destroyed the Holy Temple, and the rectified desire (to serve YHWH) which will destroy Paras.] **Yaakov Nathan-Dawn of Redemption**

**SELAH**