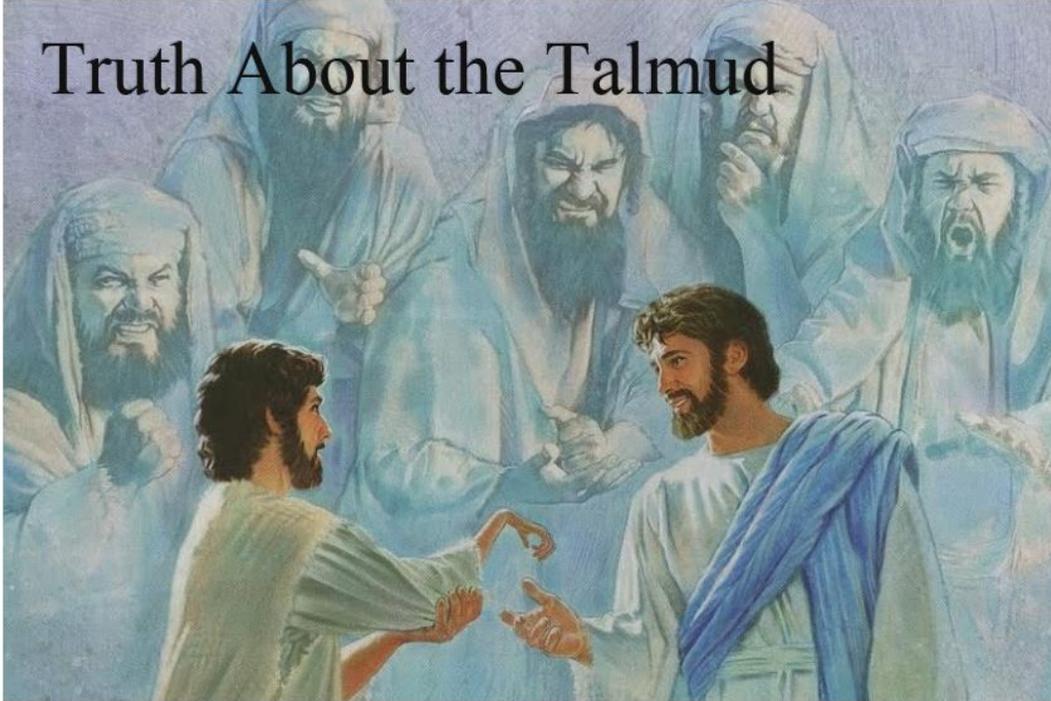


# Truth About the Talmud



## *A Documented Exposé of Supremacist Rabbinic Hate Literature*

By Warrant of John 18:37, Galatians 4:16

**Important Notice:** I am in the habit of editing documents that use the pagan names for our Eloheiyim by changing them into the True Hebrew Names, but because of the reprehensible things that are written in the Talmud about Mashiyach YaHUSHA, I have left them unchanged according to my personal convictions. I cannot dishonour my Eloheiyim and beloved Messiah by using Their True Names where such disgraceful things are said about Them, so I have only edited that which is not written in the Talmud.

### **Introduction**

The Talmud is Judaism's holiest book (actually a collection of books). Its authority takes precedence over the Old Testament in Judaism. Evidence of this may be found in the Talmud itself, Erubin 21b (Soncino edition): "My son, be more careful in the observance of the words of the Scribes than in the words of the Torah (Old Testament)."

The supremacy of the Talmud over the Bible in the Israeli state may also be seen in the case of the black Ethiopian Jews. Ethiopians are very knowledgeable of the Old Testament. However, their religion is so ancient it pre-dates the Scribes' Talmud, of which the Ethiopians have no knowledge. According to the *N.Y. Times* of Sept. 29, 1992, p.4:

"The problem is that Ethiopian Jewish tradition goes no further than the Bible or Torah; the later Talmud and other commentaries that form the basis of modern traditions never came their way."

Because they are not traffickers in Talmudic tradition, the black Ethiopian Jews are discriminated against and have been forbidden by the Zionists to perform marriages, funerals and other services in the Israeli state.

Rabbi Joseph D. Soloveitchik is regarded as one of the most influential rabbis of the 20th century, the "unchallenged leader" of Orthodox Judaism and the top international authority on *halakha* (Jewish religious law). Soloveitchik was responsible for instructing and ordaining more than 2,000 rabbis, "an entire generation" of Jewish leadership.

*N.Y. Times* religion reporter Ari Goldman described the basis of the rabbi's authority:

"Soloveitchik came from a long line of distinguished Talmudic scholars...Until his early 20s, he devoted himself almost exclusively to the study of the Talmud...He came to Yeshiva University's Elchanan Theological Seminary where he remained the pre-eminent teacher in the Talmud...He held the title of Leib Merkin professor of Talmud...sitting with his feet crossed in front of a table bearing an open volume of the Talmud." (*N.Y. Times*, April 10, 1993, p. 38).

Nowhere does Goldman refer to Soloveitchik's knowledge of the Bible as the basis for being one of the leading authorities on Jewish law.

The rabbi's credentials are all predicated upon his mastery of the Talmud. Other studies are clearly secondary. Britain's *Jewish Chronicle* of March 26, 1993 states that in religious school (*yeshiva*), Jews are "devoted to the Talmud to the exclusion of everything else."

### **The Talmud Nullifies the Bible**

The Jewish Scribes claim the Talmud is partly a collection of traditions Moses gave them in oral form. These had not yet been written down in YaHUSHA's time. Messiah condemned the traditions of the Mishnah (early Talmud) and those who taught it (Scribes and Pharisees), because the Talmud nullifies the teachings of the Scriptures.

Shmuel Safrai in *The Literature of the Sages Part One* (p.164), points out that in chapters 4 and 5 of the Talmud's Gittin Tractate, the Talmud nullifies the Biblical teaching concerning money-lending: "Hillel decreed the *prozbul* for the betterment of the world. The *prozbul* is a legal fiction which allows debts to be collected after the Sabbatical year and it was Hillel's intention thereby to overcome the fear that money-lenders had of losing their money."

The famous warning of Mashiyach YaHUSHA about the tradition of men that voids Scripture (Mark 7:1-13), is in fact, a direct reference to the Talmud, or more specifically,

the forerunner of the first part of it, the Mishnah, which existed in oral form during Messiah's lifetime, before being committed to writing. Mark chapter 7, from verse one through thirteen, represents Messiah's pointed condemnation of the Mishnah.

Unfortunately, due to the abysmal ignorance of our day, the widespread "Judeo-Christian" notion is that the Old Testament is the supreme book of Judaism. But this is not so. The Pharisees teach for doctrine the commandments of rabbis, not YaHUaH.

The Talmudic commentary on the Bible is their supreme law, and not the Bible itself. That commentary does indeed, as YaHUSHA said, void the laws of YaHUaH, not uphold them. As students of the Talmud, we know this to be true.

Jewish scholar Hyam Maccoby, in *Judaism on Trial*, quotes Rabbi Yehiel ben Joseph: "Further, without the Talmud, we would not be able to understand passages in the Scriptures...YaHUaH has handed this authority to the sages and tradition is a necessity as well as scripture. The Sages also made enactments of their own...anyone who does not study the Talmud cannot understand Scripture."

There is a tiny Jewish sect which makes considerable effort to eschew Talmud and adhere to the Old Testament alone. These are the Karaites, a group which, historically, has been most hated and severely persecuted by orthodox Jewish rabbinate.

To the Mishnah the rabbis later added the Gemara (rabbinical commentaries). Together these comprise the Talmud. There are two versions, the Jerusalem Talmud and the Babylonian Talmud.

The Babylonian Talmud is regarded as the authoritative version: "The authority of the Babylonian Talmud is also greater than that of the Jerusalem Talmud. In cases of doubt the former is decisive." (R.C. Musaph-Andriese, *From Torah to Kabbalah: A Basic Introduction to the Writings of Judaism*, p. 40).

This study is based on the Jewish-authorized Babylonian Talmud. We have published herein the authenticated sayings of the Jewish Talmud. Look them up for yourself.

We publish the following irrefutable documentation in the hope of liberating all people, including Jewish people, from the corrosive delusions and racism of this Talmudic hate literature, which is the manual of Orthodox and Hasidic Jews the world over.

The implementation by Jewish supremacists of Talmudic hate literature has caused untold suffering throughout history and now, in occupied Palestine, it is used as a justification for the mass murder of Palestinian civilians. The Talmud specifically defines all who are not Jews as non-human animals.

## **Some Teachings of the Jewish Talmud**

### **Where a Jew Should Do Evil**

ר' אילעי אומר אם דואה אדם שיצרו מתגבר עליו ילך למקום שאין מכירין אותו וילבש שחורים ויתעטף שחורים ויעשה מה שלבו חפץ ואל יתחלל שם שמים בפרהסיא

Moed Kattan 17a: If a Jew is tempted to do evil he should go to a city where he is not known and do the evil there.

### **Penalty for Disobeying Rabbis**

Erubin 21b. Whosoever disobeys the rabbis deserves death and will be punished by being boiled in hot excrement in hell.

### **Hitting a Jew is the same as hitting God**

Sanhedrin 58b. If a heathen (gentile) hits a Jew, the gentile must be killed.

### **O.K. to Cheat Non-Jews**

Sanhedrin 57a . A Jew need not pay a gentile ("Cuthean") the wages owed him for work.

### **Jews Have Superior Legal Status**

Baba Kamma 37b. "If an ox of an Israelite gores an ox of a Canaanite there is no liability; but if an ox of a Canaanite gores an ox of an Israelite...the payment is to be in full."

### **Jews May Steal from Non-Jews**

Baba Mezia 24a . If a Jew finds an object lost by a gentile ("heathen") it does not have to be returned. (Affirmed also in Baba Kamma 113b). Sanhedrin 76a. God will not spare a Jew who "marries his daughter to an old man or takes a wife for his infant son or returns a lost article to a Cuthean..."

### **Jews May Rob and Kill Non-Jews**

Sanhedrin 57a . When a Jew murders a gentile ("Cuthean"), there will be no death penalty. What a Jew steals from a gentile he may keep.

Baba Kamma 37b. The gentiles are outside the protection of the law and God has "exposed their money to Israel."

### **Jews May Lie to Non-Jews**

Baba Kamma 113a. Jews may use lies ("subterfuges") to circumvent a Gentile.

## **Non-Jewish Children are Sub-Human**

Yebamoth 98a. All gentile children are animals.

Abodah Zarah 36b. Gentile girls are in a state of *niddah* (filth) from birth.

Abodah Zarah 22a-22b . Gentiles prefer sex with cows.

## **Insults Against Blessed Mary**

Sanhedrin 106a . Says Jesus' mother was a whore: "She who was the descendant of princes and governors played the harlot with carpenters." Also in footnote #2 to Shabbath 104b of the Soncino edition, it is stated that in the "uncensored" text of the Talmud it is written that Jesus mother, "Miriam the hairdresser," had sex with many men.

## **Gloats over Christ Dying Young**

A passage from Sanhedrin 106 gloats over the early age at which Jesus died: "Hast thou heard how old Balaam (Jesus) was?--He replied: It is not actually stated but since it is written, Bloody and deceitful men shall not live out half their days it follows that he was thirty-three or thirty-four years old."

## **YaHUShA in the Talmud:**

### **Horrible Blasphemies against Mashiyach YaHUShA**

While it is the standard disinformation practice of apologists for the Talmud to deny that it contains any scurrilous references to Jesus Christ, certain Orthodox Jewish organizations are more forthcoming and admit that the Talmud not only mentions Jesus but disparages him (as a sorcerer and a demented sex freak). These orthodox Jewish organizations make this admission perhaps out of the belief that Jewish supremacy is so well-established in the modern world that they need not concern themselves with adverse reactions.

For example, on the website of the Orthodox Jewish Hasidic Lubavitch group--one of the largest in the world--we find the following statement, complete with Talmudic citations:

"The Talmud (Babylonian edition) records other sins of 'Jesus the Nazarene':

- 1) He and his disciples practiced sorcery and black magic, led Jews astray into idolatry, and were sponsored by foreign, gentile powers for the purpose of subverting Jewish worship (Sanhedrin 43a).
- 2) He was sexually immoral, worshipped statues of stone (a brick is mentioned), was cut off from the Jewish people for his wickedness, and refused to repent (Sanhedrin 107b; Sotah 47a).

3) He learned witchcraft in Egypt and, to perform miracles, used procedures that involved cutting his flesh, which is also explicitly banned in the Bible (Shabbos 104b).

End quote from <http://www.noahide.com/yeshu.htm> ([Lubavitch website](#)) June 20, 2000.

[Note: we have printed and preserved in our files a hard copy of this statement from the Lubavitch "Noah's Covenant Website," as it appeared on their website at <http://www.noahide.com> on June 20, 2000, in the event that denials are later issued and the statement itself suppressed].

Let us examine further some of these anti-Christ Talmud passages:

Gittin 57a. Says Jesus is in hell, being boiled in "hot excrement."

Sanhedrin 43a. Says Jesus ("Yeshu" and in Soncino footnote #6, Yeshu "the Nazarene") was executed because he practiced sorcery: "It is taught that on the eve of Passover Jesus was hung, and forty days before this the proclamation was made: Jesus is to be stoned to death because he has practiced sorcery and has lured the people to idolatry...He was an enticer and of such thou shalt not pity or condone."

Kallah 51a. "The elders were once sitting in the gate when two young lads passed by; one covered his head and the other uncovered his head. Of him who uncovered his head Rabbi Eliezer remarked that he is a bastard. Rabbi Joshua remarked that he is the son of a niddah (a child conceived during a woman's menstrual period). Rabbi Akiba said that he is both a bastard and a son of a niddah.

"They said, 'What induced you to contradict the opinion of your colleagues?' He replied, 'I will prove it concerning him.' He went to the lad's mother and found her sitting in the market selling beans.

"He said to her, 'My daughter, if you will answer the question I will put to you, I will bring you to the world to come.' (eternal life). She said to him, 'Swear it to me.'

"Rabbi Akiba, taking the oath with his lips but annulling it in his heart, said to her, 'What is the status of your son?' She replied, 'When I entered the bridal chamber I was niddah (menstruating) and my husband kept away from me; but my best man had intercourse with me and this son was born to me.' Consequently the child was both a bastard and the son of a niddah.

"It was declared, '..Blessed be the God of Israel Who Revealed His Secret to Rabbi Akiba...'"

In addition to the theme that God rewards clever liars, the preceding Talmud discussion is actually about Jesus Christ (the bastard boy who "uncovered his head" and was conceived in the filth of menstruation). The boy's adulterous mother in this Talmud story is the

mother of Christ, Blessed Mary (called Miriam and sometimes, Miriam the hairdresser, in the Talmud).

"The *Editio Princeps* of the complete Code of Talmudic Law, Maimonides' *Mishneh Torah* -- replete not only with the most offensive precepts against all Gentiles but also with explicit attacks on Christianity and on Jesus (after whose name the author adds piously, 'May the name of the wicked perish')... --Dr. Israel Shahak, *Jewish History, Jewish Religion*, p. 21.

"The Talmud contains a few explicit references to Jesus...These references are certainly not complimentary...There seems little doubt that the account of the execution of Jesus on the eve of Passover does refer to the Christian Jesus...The passage in which Jesus' punishment in hell is described also seems to refer to the Christian Jesus. It is a piece of anti-Christian polemic dating from the post-70 CE period..." --Hyam Maccoby, *Judaism on Trial*, pp. 26-27.

In the infamous book *Toldoth Jeschu*, our Savior is blasphemed as follows:

"And Jesus said: Did not Isaiah and David, my ancestors, prophesy about me? The Lord said to me, thou art my son, today I have begotten thee, (18) etc. Likewise in another place: The Lord said to my Lord, sit thou at my right hand (19). Now I ascend to my father who is in heaven and will sit at his right hand, which you will see with your own eyes. But you, Judas, will never reach that high (20) . Then Jesus pronounced the great name of God (IHVH) and continued to do so until a wind came and took him up between earth and sky. Judas also pronounced the name of God and he likewise was taken up by the wind. In this way they both floated around in the air to the amazement of the onlookers. Then Judas, again pronouncing the Divine Name, took hold of Jesus and pushed him down to earth. But Jesus tried to do the same to Judas and thus they fought together. And when Judas saw he could not win out over the works of Jesus he pissed on Jesus, and both thus being unclean they fell to earth; nor could they use the Divine name again until they had washed themselves."

"According to the Talmud, Jesus was executed by a proper rabbinical court for idolatry, inciting other Jews to idolatry, and contempt of rabbinical authority. All classical Jewish sources which mention his execution are quite happy to take responsibility for it; in the talmudic account the Romans are not even mentioned.

"The more popular accounts--which were nevertheless taken quite seriously--such as the notorious *Toldot Yeshu* are even worse, for in addition to the above crimes they accuse him of witchcraft. The very name 'Jesus' was for Jews a symbol of all that is abominable and this popular tradition still persists...

"The Hebrew form of the name Jesus--Yeshu--was interpreted as an acronym for the curse, 'may his name and memory be wiped out,' which is used as an extreme form of abuse. In fact, anti-zionist Orthodox Jews (such as Neturey Qarta) sometimes refer to Herzl as 'Herzl Jesus' and I have found in religious zionist writings expressions such as

"Nasser Jesus" and more recently 'Arafat Jesus.' --Dr. Israel Shahak, *Jewish History, Jewish Religion*, pp. 97- 98, 118.

***Important Note: It is not correct therefore to use the name "Yeshua" or "Y'shua" for Messiah YaHUSHA because it means "may His name and memory be wiped/blotted out".***

### **Talmud Attacks Christians and Christian Books**

Rosh Hashanah 17a. Christians (*minnim*) and others who reject the Talmud will go to hell and be punished there for all generations.

Sanhedrin 90a. Those who read the New Testament ("uncanonical books") will have no portion in the world to come.

Shabbath 116a. Jews must destroy the books of the Christians, i.e. the New Testament.

Dr. Israel Shahak of Hebrew University reports that the Israelis burned hundreds of New Testament Bibles in occupied Palestine on March 23, 1980 (cf. *Jewish History, Jewish Religion*, p. 21).

### **Sick and Insane Teachings of the Talmud**

Gittin 69a . To heal his flesh a Jew should take dust that lies within the shadow of an outdoor toilet, mix with honey and eat it.

Shabbath 41a. The law regulating the rule for how to urinate in a holy way is given.

Yebamoth 63a. States that Adam had sexual intercourse with all the animals in the Garden of Eden.

Yebamoth 63a. Declares that agriculture is the lowest of occupations.

Sanhedrin 55b. A Jew may marry a three year old girl (specifically, three years "and a day" old).

Sanhedrin 54b. A Jew may have sex with a child as long as the child is less than nine years old.

Kethuboth 11b. "When a grown-up man has intercourse with a little girl it is nothing."

Yebamoth 59b. A woman who had intercourse with a beast is eligible to marry a Jewish priest. A woman who has sex with a demon is also eligible to marry a Jewish priest.

Abodah Zarah 17a. States that there is not a whore in the world that the Talmudic sage Rabbi Eleazar has not had sex with. On one of his whorehouse romps, Rabbi Eleazar

learned that there was one particular prostitute residing in a whorehouse near the sea, who would receive a bag of money for her services. He took a bag of money and went to her, crossing seven rivers to do so. During their intercourse the prostitute farted. After this the whore told Rabbi Eleazar: "Just as this gas will never return to my anus, Rabbi Eleazar will never get to heaven."

Hagigah 27a. States that no rabbi can ever go to hell.

Baba Mezia 59b. A rabbi debates God and defeats Him. God admits the rabbi won the debate.

Gittin 70a. The Rabbis taught: "On coming from a privy (outdoor toilet) a man should not have sexual intercourse till he has waited long enough to walk half a mile, because the demon of the privy is with him for that time; if he does, his children will be epileptic."

Gittin 69b. To heal the disease of pleurisy ("catarrh") a Jew should "take the excrement of a white dog and knead it with balsam, but if he can possibly avoid it he should not eat the dog's excrement as it loosens the limbs."

Pesahim 111a. It is forbidden for dogs, women or palm trees to pass between two men, nor may others walk between dogs, women or palm trees. Special dangers are involved if the women are menstruating or sitting at a crossroads.

Menahoth 43b-44a. A Jewish man is obligated to say the following prayer every day: Thank you God for not making me a gentile, a woman or a slave.

### **Tall Tales of a Roman Holocaust**

Here are two early "Holocaust" tales from the Talmud: Gittin 57b. Claims that four billion Jews were killed by the Romans in the city of Bethar. Gittin 58a claims that 16 million Jewish children were wrapped in scrolls and burned alive by the Romans. (Ancient demography indicates that there were not 16 million Jews in the entire world at that time, much less 16 million Jewish children or four billion Jews).

### **A Revealing Admission**

Abodah Zarah 70a. The question was asked of the rabbi whether wine stolen in Pumbeditha might be used or if it was defiled, due to the fact that the thieves might have been gentiles (a gentile touching wine would make the wine unclean). The rabbi says not to worry, that the wine is permissible for Jewish use because the majority of the thieves in Pumbeditha, the place where the wine was stolen, are Jews. (Also cf. Gemara Rosh Hashanah 25b).

### **Pharisaic Rituals**

Erubin 21b. "Rabbi Akiba said to him, "Give me some water to wash my hands."

"It will not suffice for drinking," the other complained, "will it suffice for washing your hands?"

"What can I do?" the former replied, "when for neglecting the words of the Rabbis one deserves death? It is better that I myself should die than that I transgress against the opinion of my colleagues." [This is the ritual hand washing condemned by Messiah YaHUSHA in Matthew 15: 1-9].

### **Genocide Advocated by the Talmud**

Minor Tractates. Soferim 15, Rule 10. This is the saying of Rabbi Simon ben Yohai: *Tob shebe goyim harog* ("Even the best of the gentiles should all be killed").

This passage is from the original Hebrew of the Babylonian Talmud as quoted by the 1907 *Jewish Encyclopedia*, published by Funk and Wagnalls and compiled by Isidore Singer, under the entry, "Gentile," (p. 617).

This original Talmud passage has been concealed in translation. The *Jewish Encyclopedia* states that, "...in the various versions the reading has been altered, 'The best among the Egyptians' being generally substituted." In the Soncino version: "the best of the heathens" (Minor Tractates, Soferim 41a-b).

Israelis annually take part in a national pilgrimage to the grave of Simon ben Yohai, to honor this rabbi who advocated the extermination of non-Jews. (*Jewish Press*, June 9, 1989, p. 56B).

On Purim, Feb. 25, 1994, Israeli army officer Baruch Goldstein, an orthodox Jew from Brooklyn, massacred 40 Palestinian civilians, including children, while they knelt in prayer in a mosque. Goldstein was a disciple of the late Brooklyn Rabbi Meir Kahane, who told CBS News that his teaching that Arabs are "dogs" is derived "from the Talmud." (CBS *60 Minutes*, "Kahane").

University of Jerusalem Prof. Ehud Sprinzak described Kahane and Goldstein's philosophy: "They believe it's God's will that they commit violence against *goyim*, a Hebrew term for non-Jews." (*NY Daily News*, Feb. 26, 1994, p. 5).

Rabbi Yitzhak Ginsburg declared, "We have to recognize that Jewish blood and the blood of a *goy* are not the same thing." (*NY Times*, June 6, 1989, p.5).

Rabbi Yaacov Perrin said, "One million Arabs are not worth a Jewish fingernail." (*NY Daily News*, Feb. 28, 1994, p.6).

## Talmudic Doctrine: Non-Jews are not Human

The Talmud specifically defines all who are not Jews as non-human animals, and specifically dehumanizes Gentiles as not being descendants of Adam. Here are some of the Talmud passages which relate to this topic.

Kerithoth 6b: Uses of Oil of Anointing. "Our Rabbis have taught: He who pours the oil of anointing over cattle or vessels is not guilty; if over gentiles (goyim) or the dead, he is not guilty. The law relating to cattle and vessels is right, for it is written: "Upon the flesh of man (Adam), shall it not be poured (Exodus 30:32)]; and cattle and vessels are not man (Adam).

"Also with regard to the dead, [it is plausible] that he is exempt, since after death one is called corpse and not a man (Adam). But why is one exempt in the case of gentiles (goyim); are they not in the category of man (Adam)? No, it is written: 'And ye my sheep, the sheep of my pasture, are man" (Adam); [Ezekiel 34:31]: Ye are called man (Adam) but gentiles (goyim) are not called man (Adam)."

In the preceding passage, the rabbis are discussing the portion of the Mosaic law which forbids applying the holy oil to men.

The Talmud states that it is not a sin to apply the holy oil to Gentiles, because Gentiles are not human beings (i.e. are not of Adam).

Another example from tractate Yebamoth 61a: "It was taught: And so did R. Simeon ben Yohai state (61a) that the graves of gentiles (goyim) do not impart levitical uncleanness by an *ohel* [standing or bending over a grave], for it is said, 'And ye my sheep the sheep of my pasture, are men (Adam), [Ezekiel 34:31]; you are called men (Adam) but the idolaters are not called men (Adam)."

The Old Testament Mosaic law states that touching a human corpse or the grave of a human imparts uncleanness to those who touch it. But the Talmud teaches that if a Jew touches the grave of a Gentile, the Jew is *not* rendered unclean, since Gentiles are not human (not of Adam).

From Baba Mezia 114b: ""A Jewish priest was standing in a graveyard. When asked why he was standing there in apparent violation of the Mosaic law, he replied that it was permissible, since the law only prohibits Jews from coming into contact with the graves of humans (Adamites), and he was standing in a gentile graveyard. For it has been taught by Rabbi Simon ben Yohai: 'The graves of gentiles [goyim] do not defile. For it is written, 'And ye my flock, the flock of my pastures, are men (Adam)' (Ezekiel 34:31); only ye are designated men (Adam)."

Ezekiel 34:31 is the alleged Biblical proof text repeatedly cited in the preceding three Talmud passages. But Ezekiel 34:31 does not in fact support the Talmudic notion that only Israelites are human. What these rabbinical, anti-Gentile racists and ideologues have

done in asserting the preceding absurdities about Gentiles is distort an Old Testament passage in order to justify their bigotry.

In Berakoth 58a the Talmud uses Ezekiel 23:20 as proof of the sub-human status of gentiles. It also teaches that anyone (even a Jewish man) who reveals this Talmudic teaching about non-Jews deserves death, since revealing it makes Gentiles wrathful and causes the repression of Judaism.

The Talmudic citation of this scripture from Ezekiel as a "proof-text" is specious, since the passage does not prove that Gentiles are animals. The passage from Ezekiel only says that some Egyptians had large genital organs and copious emissions. This does not in any way prove or even connote that the Egyptians being referred to in the Bible were considered animals. Once again, the Talmud has falsified the Bible by means of distorted interpretation.

Other Talmud passages which expound on Ezekiel 23:20 in this racist fashion are: Arakin 19b, Berakoth 25b, Niddah 45a, Shabbath 150a, Yebamoth 98a. Moreover, the original text of Sanhedrin 37a applies God's approval only to the saving of Jewish lives (cf. the *Hesronot Ha-shas*, Cracow, 1894).

### **Moses Maimonides: Advocate of Extermination**

We will now examine the post-Talmudic commentator Rambam (Moses Maimonides). This revered "sage" taught that Christians should be exterminated. He has the highest stature in Judaism:

"Moses Maimonides is considered the greatest codifier and philosopher in Jewish history. He is often affectionately referred to as the Rambam, after the initials of his name and title, Rabenu Moshe Ben Maimon, "Our Rabbi, Moses son of Maimon." [*Maimonides' Principles*, edited by Aryeh Kaplan, Union of Orthodox Jewish Congregations of America., p. 3].

Here is what Maimonides (Rambam) taught concerning saving people's lives, especially concerning saving the lives of gentiles and Christians, or even Jews who dared to deny the "divine inspiration" of the Talmud:

Maimonides, *Mishnah Torah*, (Moznaim Publishing Corporation, Brooklyn, New York, 1990, Chapter 10, English Translation), p. 184: "Accordingly, if we see an idolater (gentile) being swept away or drowning in the river, we should not help him. If we see that his life is in danger, we should not save him." The Hebrew text of the Feldheim 1981 edition of *Mishnah Torah* states this as well.

Immediately after Maimonides' admonition that it is a duty for Jews not to save a drowning or perishing gentile, he informs us of the Talmudic duty of Jews towards Christians, and also towards Jews who deny the Talmud. Maimonides, *Mishnah Torah*, (Chapter 10), p. 184:

"It is a *mitzvah* [religious duty], however, to eradicate Jewish traitors, *minnim*, and *apikorsim*, and to cause them to descend to the pit of destruction, since they cause difficulty to the Jews and sway the people away from God, as did Jesus of Nazareth and his students, and Tzadok, Baithos, and their students. May the name of the wicked rot."

The Jewish publisher's commentary accompanying the preceding statement of Maimonides states that Jesus was an example of a *min* (plural: *minnim*).

The commentary also states that the students of Tzadok were defined as those Jews who deny the truth of the Talmud and who uphold only the written law (i.e. the Old Testament).

According to Maimonides' *Principles*, p. 5, Maimonides "spent twelve years extracting every decision and law from the Talmud, and arranging them all into 14 systematic volumes. The work was finally completed in 1180, and was called Mishnah Torah, or "Code of the Torah."

Maimonides taught in another part of the *Mishnah Torah* that gentiles are not human: "Man alone, and not vessels, can contract uncleanness by carriage. ...The corpse of a gentile, however, does not convey uncleanness by overshadowing. ...a gentile does not contract corpse uncleanness; and if a gentile touches, carries, or overshadows a corpse he is as one who did not touch it.

"To what is this like? It is like a beast which touches a corpse or overshadows it. And this applies not to corpse uncleanness only but to any other kind of uncleanness: neither gentiles nor cattle are susceptible to any uncleanness." (*The Code of Maimonides*, vol. 10, translated by Herbert Danby, Yale University Press, New Haven, 1954, pp. 8-9).

Maimonides, *Mishneh Torah*, Hilchot Rotze'ach 2:11: "A Jew who killed a righteous gentile is not executed in a court of law. It says in Exodus 21:14, 'If a man schemes against his fellow man and kills the man deliberately, take him away from the altar and put him to death.' But a gentile is not considered a man, and even more so, a Jew is not executed for killing an unrighteous gentile."

### **The Schindler's List Quote**

The Talmud (i.e., the Babylonian Talmud) text of Sanhedrin 37a restricts the duty to save life to saving only Jewish lives.

The book on Hebrew censorship, written by Jews themselves (*Hesronot Ha-shas*), notes that some Talmud texts use the universalist phrase:

"Whoever destroys the life of a single human being...it is as if he had destroyed an entire world; and whoever preserves the life of a single human being ...it is as if he had preserved an entire world."

However, *Hesronot Ha-shas* points out that these are not the authentic words of the original Talmud.

In other words, the preceding universalist rendering is not the authentic text of the Talmud and thus, for example, this universalist version which Steven Spielberg in his famous movie, *Schindler's List* attributed to the Talmud (and which became the motto of the movie on posters and in advertisements), is a hoax and constitutes propaganda intended to give a humanistic gloss to a Talmud which is, in its essence, racist and chauvinist hate literature.

In the authentic, original Talmud text it states that "whoever preserves a single soul of *Israel*, it is as if he had preserved an entire world" (emphasis supplied). The authentic Talmud text sanctions only the saving of Jewish lives.

### **Jewish Deception and Dissimulation**

The response of the orthodox rabbis to documentation regarding the racism and hatred in their sacred texts is simply to brazenly lie, in keeping with the Talmud's Baba Kamma 113a which states that Jews may use lies ("subterfuge") to circumvent a Gentile.

The Simon Wiesenthal Center, a multi-million dollar rabbinical propaganda center dispatched Rabbi Daniel Landes in 1995 to deny that the Talmud dehumanizes non-Jews. "This is utter rot," he said. His proof? Why, his word, of course.

Lying to "circumvent a Gentile" has a long patrimony in Judaism. Take for example the 13th century Talmud debate in Paris between Nicholas of Donin, a Jewish convert to Christianity, whom Hyam Maccoby admits had "a good knowledge of the Talmud" (*"The Jews on Trial,"* p. 26) and Rabbi Yehiel. Yehiel was not under threat of death, bodily injury, imprisonment or fine. Yet he brazenly lied during the course of the debate.

When asked by Donin whether there were attacks on Jesus in the Talmud, Yehiel denied that there were any. Donin, a Hebrew and Aramaic scholar, knew this to be false. Hyam Maccoby, a 20th century Jewish commentator on the debate, defends Rabbi Yehiel's lying in this way:

"The question may be asked, however, whether Yehiel really believed that Jesus was not mentioned in the Talmud, or whether he put this forward as an ingenious ploy in the desperate situation in which he found himself...It would certainly have been pardonable of the rabbi to attempt some condonation in which he did not fully believe, to prevent such tyrannical proceedings by one religious culture against another." ( Maccoby, *"The Jews on Trial,"* p. 28).

This is how Jewish denial of the existence of hateful Talmud texts is justified to this day. A fanciful word for Jewish lying is conjured ("condonation") and deemed "pardonable," while any scrutiny of Jewish holy books by Christian investigators is characterized as a "tyrannical proceeding."

In 1994, Rabbi Tzvi Marx, director of Applied Education at the Shalom Hartman Institute in Jerusalem, made a remarkable admission concerning how Jewish rabbis in the past have issued two sets of texts: the authentic Talmudic texts with which they instruct their own youth in the Talmud schools (yeshivot) and "censured and amended" versions which they disseminate to gullible non-Jews for public consumption.

Rabbi Marx states that in the version of Maimonides' teachings published for public consumption, Maimonides is made to say that whoever kills a human being transgresses the law.

But, Rabbi Marx points out "...this only reflects the censured and amended printed text, whereas the original manuscripts have it only as 'whoever kills an Israelite.'" (*Tikkun: A Bi-Monthly Jewish Critique* May-June, 1994).

The Jewish book, *Hesronot Ha-shas* ("that which is removed from the Talmud"), is important in this regard. (Cf. William Popper, *The Censorship of Hebrew Books* p. 59).

*Hesronot Ha-shas* was reprinted in 1989 by Sinai Publishing of Tel-Aviv. *Hesronot Ha-shas* is valuable because it lists both the original Talmud texts that were later changed or omitted, and the falsified texts cited for Gentile consumption as authentic.

Historian William Popper states: "It was not always that long passages...were censored...but often single words alone were omitted...Often, in these cases, another method of correction was used in place of omission--substitution." (Cf. William Popper, *The Censorship of Hebrew Books* pp. 58-59).

For example, the translators of the English Soncino version of the Talmud sometimes render the Hebrew word *goyim* (Gentiles) under any number of disguise words such as "heathen, Cuthean, Kushite, Egyptian, idolater" etc. But these are actually references to Gentiles (all non-Jews). Footnotes for certain passages in the Soncino Talmud translation state: "Cuthean (Samaritan) was here substituted for the original *goy*..."

The heirs of the Pharisees often deny the existence of the Talmud passages here cited, in order to brazenly claim that such passages are the "fabrications of anti-Semites."

In 1994, the 80 year old Lady Jane Birdwood was arrested and prosecuted in a criminal court in London, England for the "crime" of publishing in her pamphlet, *The Longest Hatred*, the truthful statement that the Talmud contains anti-Gentile and anti-Christian passages. (She was accused of violating the Public Order Act of 1986).

In the course of her Orwellian thought-crime trial, which was ignored by the U.S. media, a rabbi was called as a prosecution witness. The rabbi proceeded to flatly deny that the Talmud contained anti-Gentile or anti-Christian passages and on the basis of the rabbi's "prestige," this elderly and ailing woman was sentenced to three months in jail and fined the equivalent of \$1,000.

## "Judeo-Christian" Response to the Talmud

Neither the modern popes or the modern heads of Protestantism, have ever insisted that the rabbis of Judaism repudiate or condemn the racism in the Talmud or the murderous hate for Christians and gentiles expressed within it. On the contrary, the heads of Churchianity have urged the followers of Christ to obey, honor and support the followers of the Talmud. Therefore, it should be obvious that these Catholic and Protestant leaders are the worst betrayers of Jesus Christ on earth today. (Cf. Matthew 23:13-15; I Thess. 2:14-16; Titus 1:14; Luke 3:8-9; Rev. 3:9).

### Non-Jews are "Supernal Refuse"

Moreover, not only Christians but non-Christians of all races are regarded as "supernal refuse" (garbage) by Talmud teachers such as the founder of Habad-Lubavitch, Rabbi Shneur Zalman.

This was analyzed in the Jewish magazine, *New Republic*: "...there are some powerful ironies in Habad's new messianic universalism, in its mission to the gentiles; and surely the most unpleasant of them concerns Habad's otherwise undisguised and even racial contempt for the *goyim*.

"...medieval Jewish theologians--most notably the poet and philosopher Judah Ha-Levi in twelfth-century Spain and the mystic Judah Loewe in sixteenth-century Prague--sought to define the Jewish distinction racially rather than spiritually...this...view, according to which there is something innately superior about the Jews, was rehabilitated in its most extreme form by Shneur Zalman of Lyady. The founder of Lubavitcher Hasidism taught that there is a difference of essence between the souls of Jews and the souls of gentiles, that only in the Jewish soul does there reside a spark of divine vitality.

"As for the *goyim*...Zalman's attitude (was): 'Gentile souls are of a completely different and inferior order. They are totally evil, with no redeeming qualities whatsoever.'

"Consequently, references to gentiles in Rabbi Shneur Zalman's teachings are invariably invidious. Their (non-Jews) material abundance derives from supernal refuse. Indeed, they themselves derive from refuse, which is why they are more numerous than the Jews, as the pieces of chaff outnumber the kernels...All Jews were innately good, all gentiles innately evil.

"...Moreover, this characterization of gentiles as being inherently evil, as being spiritually as well as biologically inferior to Jews, has not in any way been revised in later Habad writing." --*The New Republic*, May 4, 1992. Also cf. Roman A. Foxbrunner, *Habad: The Hasidism of Shneur Zalman of Lyady* (Northvale, New Jersey, Jason Aronson, Inc., 1993) pp. 108-109.

## U.S. Government Lays Groundwork for Talmudic Courts

"Our" government under Presidents Reagan, Bush and Clinton, has provided, under the euphemism of education (for example, House Joint Resolution 173 and Public Law 102-14), a groundwork for the establishment of Talmudic "courts of justice" to be administered by disciples of Shneur Zalman's Chabad successor, Rabbi Menachem Mendel Schneerson.

Maimonides ruled that it is a Jewish court -- or a court appointed by Jewish authority -- that enforces obedience and passes judgment on Gentiles, as well as promulgating *legislation by court order* for that purpose. Maimonides further decreed that any non-Jewish nation "not subject to our jurisdiction" (*tahaht yadeinu*) will be the target of Jewish holy war. (Cf. Hilkhos Melakhim 8:9-10; 10:11. Also cf. Gerald J. Blidstein, "Holy War in Maimonidean Law," in *Perspectives on Maimonides* [Oxford, England: Oxford Univ. Press, 1991].

These courts are to be convened allegedly under the "Noahide Laws" (proscriptions against idolatry supposedly based on the covenant with Noah). The U.S. presidents and Congress urged the adoption of the "Noahide" Laws as interpreted by Chabad-Lubavitch Grand Rabbi Schneerson.

Prof. Easterly of the Southern University Law Center, a Jewish legal expert, has compared this Public law 102-14 to the "first rays of dawn" which "evidence the rising of a still unseen sun."

The *Jewish Encyclopedia* envisages a Noahide regime as a possible world order immediately preceding the universal reign of the Talmud.

It has to be understood that we are not dealing with the Noah of the Bible when the religion of Judaism refers to "Noahide law," but the Noahide law as understood and interpreted by the absolute system of falsification that constitutes the Talmud.

Under the Talmud's counterfeit Noahide Laws, the worship of Jesus is forbidden under penalty of death, since such worship of Christ is condemned by Judaism as idolatry. Meanwhile various forms of incest are permitted under the Talmudic understanding of the Noahide code. (*Enziklopediya Talmudit*, note 1, pp. 351-352).

Furthermore, all non-Jews would have the legal status of *ger toshav* ("resident alien," cf. Alan Unterman, *Dictionary of Jewish Lore and Legend* [London: Thames and Hudson, 1991], p. 148), even in their own land; as for example in occupied Palestine where newly arrived Khazars from Russia have an automatic right to housing and citizenship, while two million Palestinian refugees who either fled or were expelled by the Israelis, are forbidden the right of return.

Resident alien status has been clearly delineated in scholarly articles in leading Jewish publications.

For example, Hebrew University Professor Mordechai Nisan, basing his exposition on Maimonides, stated that a non-Jew permitted to reside in a land ruled by Jewish law "must accept paying a tax and suffering the humiliation of servitude."

If Gentiles refuse to live a life of inferiority, then this signals their rebellion and the unavoidable necessity of Jewish warfare against their very presence. [Cf. Mordechai Nisan, *Kivunim* (official publication of the World Zionist Organization), August, 1984, pp. 151-156].

At a symposium ("Is Autonomy for Resident Aliens Feasible?") organized by Israeli Minister of Education Shulamit Aloni, the Israeli Chief Rabbi Shlomo Goren repeated the Talmudic teaching on resident aliens: that Judaism forbids "granting any national rights" to them. He ruled that such "Autonomy is tantamount to a denial of the Jewish religion." (Nadav Shraggai, *Ha'aretz*, Oct. 14, 1992).

American taxpayers' subsidy of the so-called "U.S. Holocaust Museum" in Washington, D.C., is yet another indicator of the gradual establishment of a Jewish state religion in the U.S. This "Holocaust museum" excludes any reference to holocausts perpetrated by Jewish Communists against Christians in Russia and Eastern Europe, from 1917 onward.

The focus of the museum is almost entirely on Jewish suffering. Holocausts perpetrated by Israelis against Arabs in Lebanon and Palestine since 1948 are nowhere to be found in the exhibits of the U.S. "Holocaust Museum," which functions more like a synagogue than a repository of objective historical information.

It is through the rapid emergence of this ostensibly secular but all-pervasive "Holocaustianity" -- whereby the religion of Judaism is gaining enormous power and influence as mankind's supreme ethos and the creed of God's Holy People.

### **Jewish Law Requires Christians be Executed**

Israeli "Torah scholars" have ruled that:

"The Torah maintains that the righteous of all nations have a place in the World to Come. But not all religious Gentiles earn eternal life by virtue of observing their religion...And while the Christians do generally accept the Hebrew Bible as truly from God, many of them (those who accept the so-called divinity of Jesus) are idolaters according to the Torah, punishable by death, and certainly will not enjoy the World to Come."

--[Israeli Mechon-Mamre website](#), June 26, 2000; 12 Hayyim Vital St., Jerusalem, Occupied Palestine. ("Mechon Mamre is a small group of Torah scholars in Israel...").

[**Note:** we have printed and preserved in our files a hard copy of this statement from the Israeli "Mechon-Mamre Torah Scholars," as it appeared on their website at <http://www.mechon-mamre.org/jewfaq/gentiles.htm> on June 26, 2000, in the event that denials are later issued and the statement itself suppressed].

## Jewish Superstitions

It is not for nothing that the authoritative edition of the Talmud is known as the Babylonian Talmud. As Christians misled by their Judaizing preachers and popes are increasingly consulting Jewish rabbinical sources for a "pure" understanding of the Old Testament, they are unknowingly consulting the occult.

Judaism is the religion of the Pharisees and the patrimony of Babylon, from whence the Talmudic and Kabbalistic traditions of Judaism ultimately derive. Orthodox Judaism's other sacred book, the *Kabbalah*, is filled with astrological teachings, fortune-telling, gematria, necromancy and demonology.

The photograph on the cover of this publication's hard copy version shows an orthodox Jew performing a ritual to transfer his sins to the chicken he is waving over his head. This is pernicious superstition.

Furthermore, the Israeli "Star of David," is actually nothing of the kind, but rather an occult hexagram, a yantra of the androgyne, which became associated with the Khazars in 14th century Bohemia. (The misnamed "state of Israel" was founded in 1948 in an alliance between Jewish Communists and atheistic Zionists, with crucial U.N. recognition provided by Soviet Communist dictator Joseph Stalin).

Christians might find it eye-opening to visit a Hasidic Jewish area during "Purim" and observe the grotesque, Halloween-like cavorting. Though the Purim festival uses the Book of Esther as its supposed proof-text, in practice the Jewish celebration of Purim is little more than a Bacchanal (cf. "Superstitions said legacy from Jewish ancestors," *Canadian Jewish News*, Nov. 16, 1989, p. 58).

Orthodox rabbis place curses, cast spells and imagine they have powers greater than God, derived from their study of the *Sefer Yezriah*, (a book of Kabbalistic magic). Christians are trafficking in Babylonian paganism when they defer to the rabbis of Judaism.

## Sodomy in the synagogue

*From a report published in the Hebrew language Israeli newspaper Ha'aretz*



"...for many years, (Talmud scribe) Yaakov Yitzhak Brizel...sodomized ultra-Orthodox boys. The greatest rabbis knew - and did nothing...

"At the age of 11, Moisheleh, the strongest fellow in the talmud torah (school for ultra-Orthodox boys), went up to Shaiya Brizel and said to him: 'Kid, I want you know that your father is not the holy man you think he is. He is a homo.' ...Brizel was a scion of the

Brizel family, which founded ...the mysterious organization that imposes moral order on the ultra-Orthodox ghetto...

"Had the father, Yaakov Yitzhak Brizel ...contented himself with homosexual relations with adults, it is reasonable to suppose that we would never have heard his son's story.

"However, in his book, *The Silence of the Ultra-Orthodox*, published a few weeks ago, the son claims that for decades his father ...sodomized yeshiva students. He committed the act in empty synagogues during the hours between prayers and in other places.

"The greatest of the ultra-Orthodox rabbis...like Rabbi Landau and the halachic sage Shmuel Halevi Hausner of Bnei Brak, knew and kept silent. The father was a Hasid heart and soul, and went to a number of rebbes.... the twin brother of the rebbe from Rehovot, the Rebbe of Kretschknif in Kiryat Gat, was happy to accept the father among his followers. Ultimately, claims Brizel, it was not easy for the Rebbe from Kiryat Gat to be picky when he could win such a respected adherent.

"...The proud father with the look of an honored rebbe, who observed all the commandments from the slightest to the most important, used to pray at a certain yeshiva with the young boys. There, claims Shaiya Brizel, he hunted his victims. When the head of the yeshiva discovered the true reason that the respected Torah scribe was praying fervently at his yeshiva, he did not contact the police...

"Before the publication of his book, Shaiya Brizel met with the yeshiva head. 'You are right that we covered up for him,' admitted the man. 'I and a few other rabbis...I was busy trying to calm things down and hushing up the affair so that it would not get publicized.'

"(The son) published the book using real names. His entire family and almost all the rabbis appear under their own names. Only the names of some of the localities and the head of the yeshiva are disguised. To protect himself from a legal point of view, Brizel held a series of conversations with members of his family and rabbis, in which he demanded explanations of why they had covered up for his father's misbehavior. He secretly recorded all these conversations, even with his mother.

"If I had written without the names it would have been fiction and this certainly did not suit me," he explained. 'I wanted things to change, for ultra-Orthodox society to know that it can attempt to hide things and be hidden, but even if it takes 30 years, a Golem will always rise up against its creator and reveal everything. In this case, I was the Golem.'

"When Rachel Brizel, the daughter of a good Bnei Brak family, married an arranged match from the glorious Brizel family, she had no idea that she was destroying her own life. After six months, she caught her husband having sex with another man. In that case, at least it was with an adult. "Shaiya Brizel relates that some of the boys with whom his father had relations sent letters of complaint to their own fathers; in the discreet ultra-Orthodox society they had no one else to whom they could complain.



### **Shaiya Brizel: author of a book telling of sodomy in the synagogue**

"When she read these letters, my mother went out of her mind,' writes Brizel. 'Every such letter made her want to demand a divorce. Again and again batteries of mediators, the Brizel rabbis, would show up, whose job it was to calm her down so that, heaven forbid, she would not destroy the good name of the Brizel family.

"They could live with the fact that one of their own had raped minors, but for them divorce was an impossible situation.'

"...Twice, once during prayers in a synagogue, and once during a Gemara (Talmud) study hour at Rabbi Eliezer Shach's Ponevezh Yeshiva, ultra-Orthodox men who were strangers to him touched his sexual organ, presumably on the assumption that he followed in his father's footsteps. The first time, he made a fuss, only to discover that the only thing that interested the people there was to hush the whole thing up. The second time, he made do with a whispered warning to the man.

"Shaiya Brizel is now 36 and the father of three; he works as an accountant.

"His father, 65, was forced to leave home several years ago and return to his elderly parents' apartment. Shaiya wrote this book after a suicide attempt in June.

'For all those years I was half dead. For the past five years I have been getting psychological treatment. During my talks with the psychologist I decided that I was going to spew out all this ugliness in the form of a book.'

"He took into account that there would be violent reactions to the book...which only came out a few weeks ago...Brizel suffers from a serious heart defect, which could cause his death. As a way of protecting himself, he has deposited a letter with three lawyers that contains serious allegations about the Eda Haredit, and he has informed the relevant people.

"Recently, he has moved to a new apartment, and he lives in the National Religious sector of a mixed community of National Religious and ultra-Orthodox families.

Naturally, he started praying at the only Hasidic synagogue in the settlement. After the book came out, associates of the local rebbe (rabbi) informed him that he was *persona non grata*.

"Ironically, this same rebbe had come to the area after being compelled to leave several other communities on suspicion of having sodomized his pupils. In ultra-Orthodox society, revealing that acts of sodomy have been committed is a far graver offense than committing them.

"On the day the book was published, Brizel met with the head of the Hachemei Lublin Yeshiva, Rabbi Avraham Vazner. 'He told me that publishing the book was a million times worse than what my father had done...'

"*Ha'aretz* has been unable to obtain a response from Rabbi Yaakov Yitzhak Brizel. At his parents' home, a woman replied: "We don't care. Shaiya is a liar and there is nothing more to be said."

"*Ha'aretz* also requested the Brizels' response through the Eda Haredit activist Yehuda Meshi- Zahav. By the time the article went to press, there was no response through this channel either.

"Several weeks ago the father responded to the women's magazine *La'isha*, saying that he would sue the publishers, which has not yet happened. It is unlikely that it will happen.

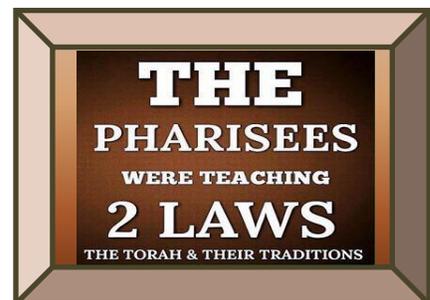
"Shaiya Brizel was ready to put off publication of the book, on condition that the family sue him in a rabbinical court, in which the affair would be aired. He has said that no one in the family was prepared to take up the challenge.

"In the conversation with *La'isha*, the father said that he was indeed a homosexual, 'But I have had treatment and today I am no longer like that. All this is behind me.'

"In reply to a question as to whether he had sexual relations with minors, he replied: 'Perhaps I will talk about that some other time.' He accused his son Shaiya of being 'the only one who is after me. He has destroyed my life...He wrote this only for the money. He wanted money from me...Because of him I separated from my wife.'

"Shaiya's sister, Rivka Hubert, spoke with great anger to the *La'isha* reporter about the fact that her brother had revealed the names of the persons involved, and declared: 'We deny everything it says in the book.' [End quote]

Source: *Ha'aretz*, "Israel's Leading Daily Newspaper," Shevat 25, 5760 (Feb. 1, 2000).



## Prophetic Utterances of the Scattering of Israel

We know that Eloheiyim looks down the corridor of time and history and knows what will happen to His people. We believe in a Creator who sovereignly controls history, such that no historical event surprises Him. In fact, He knew all along that those things were going to occur. As such, He is able to give visions and dreams to prophets to show them the future.

In order to understand those who have left the babylonian church system and embraced their Hebrew identity in Messiah, we must first understand what YâHUaH has told us in His Word was going to happen to His people. The Torah and the Prophets have explained to us that His ancient people Israel would rebel against Him and be scattered among the nations. Then in the latter days, His scattered people would repent, return to obedience to His commandments and be gathered back to the Land of Promise. Let us, then, review the prophesies made regarding the future of Israel and then look at some of that history. The Hebrews are a group of people in the last days who were to repent and return to Torah, and which will result in the re-gathering of Yisra'El.

Through Mosheh, Eloheiyim warned his people Israel that their disobedience would result in their discipline and punishment at the hands of the nations. In what the apostle Sha'ul (Paul) calls "the curse of the Torah" (see Galatians 3:10,13), Eloheiyim forewarned His covenanted people Israel what would happen to them in their future, because He knew they would most certainly rebel against Him. So, He gave Mosheh a song for them all to memorize as a testimony of their future rebellion. Later, while in that rebellion, the offspring of Israel could refer back to this song and know why they were in the predicament of difficulties:

**After Mosheh finished writing in a book the words of this Torah from beginning to end, he gave this command to the Levites who carried the ark of the covenant of YaHUaH: "Take this Book of the Torah and place it beside the ark of the covenant of YaHUaH your Eloheiyim. There it will remain as a witness against you. For I know how rebellious and stiff-necked you are. If you have been rebellious against YaHUaH while I am still alive and with you, how much more will you rebel after I die! Assemble before me all the elders of your tribes and all your officials, so that I can speak these words in their hearing and call heaven and earth to testify against them. For I know that after my death you are sure to become utterly corrupt and to turn from the way I have commanded you. In days to come, disaster will fall upon you because you will do evil in the sight of YaHUaH and provoke him to anger by what your hands have made." And Mosheh recited the words of this song from beginning to end in the hearing of the whole assembly of Yisrael. (Devarim [Deuteronomy] 31:24-30)**

This falling away was sure to come because men's hearts tend to turn to their own ways. And, in fact, it is a matter of historical record that this rebellion did occur, as described beforehand.

YaHUaH had warned the nation of the consequences of disobedience to His covenant with them:

**But if you will not listen to Me and carry out all these commands, and if you reject My decrees and abhor My laws and fail to carry out all My commands and so violate My covenant, then I will do this to you: I will bring upon you sudden terror, wasting diseases and fever that will destroy your sight and drain away your life. You will plant seed in vain, because your enemies will eat it. I will set My face against you so that you will be defeated by your enemies; those who hate you will rule over you, and you will flee even when no one is pursuing you. If after all this you will not listen to Me, I will punish you for your sins seven times over. (Vayiqra [Leviticus] 26:14-18)**

And again, when Mosheh was reviewing Israel's rebellion in the desert with the next generation, he details the curses which YaHUaH pronounced on those who would one day refuse to obey the commands and stipulations of the Covenant Yah made with Israel at Mt. Sinai:

**Do not turn aside from any of the commands I give you today, to the right or to the left, following other gods and serving them. However, if you do not obey YaHUaH your Eloheiyim and do not carefully follow all his commands and decrees I am giving you today, all these curses will come upon you and overtake you: You will be cursed in the city and cursed in the country. Your basket and your kneading trough will be cursed. The fruit of your womb will be cursed, and the crops of your land, and the calves of your herds and the lambs of your flocks. You will be cursed when you come in and cursed when you go out. YaHUaH will send on you curses, confusion and rebuke in everything you put your hand to, until you are destroyed and come to sudden ruin because of the evil you have done in forsaking him. YaHUaH will plague you with diseases until he has destroyed you from the land you are entering to possess. YaHUaH will strike you with wasting disease, with fever and inflammation, with scorching heat and drought, with blight and mildew, which will plague you until you perish. The sky over your head will be bronze, the ground beneath you iron. YaHUaH will turn the rain of your country into dust and powder; it will come down from the skies until you are destroyed.**

**YaHUaH will cause you to be defeated before your enemies. You will come at them from one direction but flee from them in seven, and you will become a thing of horror to all the kingdoms on earth. Your carcasses will be food for all the birds of the air and the beasts of the earth, and there will be no one to frighten them away. YaHUaH will afflict you with the boils of Mitzrayim and with tumors, festering sores and the itch, from which you cannot be cured. YaHUaH will afflict you with madness, blindness and confusion of mind. At midday you will grope about like a blind man in the dark.**

**You will be unsuccessful in everything you do; day after day you will be oppressed and robbed, with no one to rescue you. You will be pledged to be married to a woman, but another will take her and ravish her. You will build a house, but you will not live in it. You will plant a vineyard, but you will not even begin to enjoy its fruit. Your ox will be slaughtered before your eyes, but you will eat none of it. Your donkey will be forcibly taken from you and will not be returned. Your sheep will be given to your enemies, and no one will rescue them. Your sons and daughters will be given to another nation, and you will wear out your eyes watching for them day after day, powerless to lift a hand. A people that you do not know will eat what your land and labor produce, and you will have nothing but cruel oppression all your days. The sights you see will drive you mad. YaHUaH will afflict your knees and legs with painful boils that cannot be cured, spreading from the soles of your feet to the top of your head.**

**YaHUaH will drive you and the king you set over you to a nation unknown to you or your fathers. There you will worship other gods, gods of wood and stone. You will become a thing of horror and an object of scorn and ridicule to all the nations where YaHUaH will drive you. You will sow much seed in the field but you will harvest little, because locusts will devour it. You will plant vineyards and cultivate them but you will not drink the wine or gather the grapes, because worms will eat them. You will have olive trees throughout your country but you will not use the oil, because the olives will drop off. You will have sons and daughters but you will not keep them, because they will go into captivity. Swarms of locusts will take over all your trees and the crops of your land.**

**The alien who lives among you will rise above you higher and higher, but you will sink lower and lower. He will lend to you, but you will not lend to him. He will be the head, but you will be the tail. All these curses will come upon you. They will pursue you and**

**overtake you until you are destroyed, because you did not obey YaHUaH your Eloheiyim and observe the commands and decrees he gave you. They will be a sign and a wonder to you and your descendants forever. Because you did not serve YaHUaH your Eloheiyim joyfully and gladly in the time of prosperity, therefore in hunger and thirst, in nakedness and dire poverty, you will serve the enemies YaHUaH sends against you. He will put an iron yoke on your neck until he has destroyed you.**

**YaHUaH will bring a nation against you from far away, from the ends of the earth, like an eagle swooping down, a nation whose language you will not understand, a fierce-looking nation without respect for the old or pity for the young. They will devour the young of your livestock and the crops of your land until you are destroyed. They will leave you no grain, new wine or oil, nor any calves of your herds or lambs of your flocks until you are ruined. They will lay siege to all the cities throughout your land until the high fortified walls in which you trust fall down. They will besiege all the cities throughout the land YaHUaH your Eloheiyim is giving you.**

**Because of the suffering that your enemy will inflict on you during the siege, you will eat the fruit of the womb, the flesh of the sons and daughters YaHUaH your Eloheiyim has given you. Even the most gentle and sensitive man among you will have no compassion on his own brother or the wife he loves or his surviving children, and he will not give to one of them any of the flesh of his children that he is eating. It will be all he has left because of the suffering your enemy will inflict on you during the siege of all your cities. The most gentle and sensitive woman among you-- so sensitive and gentle that she would not venture to touch the ground with the sole of her foot-- will begrudge the husband she loves and her own son or daughter the afterbirth from her womb and the children she bears. For she intends to eat them secretly during the siege and in the distress that your enemy will inflict on you in your cities.**

**If you do not carefully follow all the words of this law, which are written in this book, and do not revere this glorious and awesome name-- YaHUaH your Eloheiyim-- YaHUaH will send fearful plagues on you and your descendants, harsh and prolonged disasters, and severe and lingering illnesses. He will bring upon you all the diseases of Mitzrayim that you dreaded, and they will cling to you. YaHUaH will also bring on you every kind of sickness and disaster not recorded in this Book of the Law, until you are destroyed. You who were as numerous as the stars in the sky will**

**be left but few in number, because you did not obey YaHUaH your Eloheiyim. (Devarim [Deuteronomy] 28:14-62)**

This is an astoundingly long list of negative consequences promised on Israel in the event of their disobedience. Yet, equally long are the distresses, sufferings and persecutions which the Jews in their long history have experienced. Indeed, these prophesies about Israel have been fulfilled in every detail.

But even after all this distress and pain, should Israel remain in their rebellion, YaHUaH promised to send them out to be scattered among the nations of the world, where they would wander and never find peace and rest:

**Just as it pleased YaHUaH to make you prosper and increase in number, so it will please Him to ruin and destroy you. You will be uprooted from the land you are entering to possess. Then YaHUaH will scatter you among all nations, from one end of the earth to the other. There you will worship other gods-- gods of wood and stone, which neither you nor your fathers have known. Among those nations you will find no repose, no resting place for the sole of your foot. There YaHUaH will give you an anxious mind, eyes weary with longing, and a despairing heart. You will live in constant suspense, filled with dread both night and day, never sure of your life. In the morning you will say, "If only it were evening!" and in the evening, "If only it were morning!"-- because of the terror that will fill your hearts and the sights that your eyes will see. YaHUaH will send you back in ships to Mitzrayim on a journey I said you should never make again. There you will offer yourselves for sale to your enemies as male and female slaves, but no one will buy you. (Devarim [Deuteronomy] 28:63-68 )**

It is very much a curiosity of history how the Jews have become a byword and object of scorn, prejudice and hatred. The Holocaust was the epitome of the punishments which were promised to Israel for their ongoing rebellion against the Covenant of YaHUaH.

Yet, just as curious as the centuries long persecution and hatred of the Jews is that the Jews never changed their course of action through repentance! Since YaHUaH promised to turn their fate when they repent, we must conclude that they never did repent, even to this day!

**But if they will confess their sins and the sins of their fathers-- their treachery against me and their hostility toward me, which made me hostile toward them so that I sent them into the land of their enemies-- then when their uncircumcised hearts are humbled and they pay for their sin, I will remember my covenant with Ya'acov and my covenant with Yitzchak and my covenant with**

**Avraham, and I will remember the land. For the land will be deserted by them and will enjoy its sabbaths while it lies desolate without them. They will pay for their sins because they rejected my laws and abhorred my decrees. Yet in spite of this, when they are in the land of their enemies, I will not reject them or abhor them so as to destroy them completely, breaking my covenant with them. I am YaHUaH their Eloheiyim. But for their sake I will remember the covenant with their ancestors whom I brought out of Mitzrayim in the sight of the nations to be their Eloheiyim. I am YaHUaH. (Vayiqra [Leviticus] 26:40-45)**

Many contemporary Jews worship Eloheiyim in a manner based on the commandments and traditions of the Rabbis but have not repented of their hostility towards Eloheiyim. This hostility is in the form of rejection of Eloheiyim's Torah.

The Rabbis, like the Pharisees before them, reject Eloheiyim and his Torah by placing their own Torah above the written Torah of Mosheh. The Torah of Mosheh stipulates that no one is to add to or take away from any part of the Covenant commandments of YaHUaH:

**Do not add to what I command you and do not subtract from it, but keep the commands of YaHUaH your Eloheiyim that I give you. (Devarim [Deuteronomy] 4:2)**

and

**See that you do all I command you; do not add to it or take away from it. (Devarim [Deuteronomy] 12:32)**

Yet, this is precisely what the Pharisees did and this is precisely what the Rabbis have been doing ever since then.

The dispute which YaHUSHA had with the Sanhedrin was over the "two Torahs." YaHUSHA taught (as the true Messiah must do) that the Torah was eternal and that the written Torah is the body of instructions which Eloheiyim has given His people. But the Pharisees had a different set of laws, now known as the Oral Torah, which took priority over the written Torah of Mosheh. This is why YaHUSHA rebuked the Pharisees:

**And why do you break the command of Eloheiyim for the sake of your tradition? For Eloheiyim said, 'Honor your father and mother' and 'Anyone who curses his father or mother must be put to death.' But you say that if a man says to his father or mother, 'Whatever help you might otherwise have received from me is a gift devoted to Eloheiyim,' he is not to 'honor his father 'with it. Thus you nullify the word of Eloheiyim for the sake of your tradition. You hypocrites! Yeshayahu was right when he**

**prophesied about you: "These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men." (Matthew 15:3-9)**

The Oral Torah, which alleges to be the Torah of Mosheh which he passed down orally (this is impossible because the Oral Torah contradicts the written Torah frequently), is the body of man-made commandments which constitute the tradition of the Rabbinical Jews.

For example, the Oral Torah commands those who follow it to wash the hands in a particular way before eating. But the written Torah of Mosheh says no such thing. Thus, the command to wash hands has been added to Eloheiyim's Word by men, and as such, is an invalid commandment. Moreover, the entire Talmud, which the Jews regard as sacred and which they teach came from Mosheh (but this is certainly not true), contradicts the written Word of Eloheiyim. The Talmud is merely, as YaHUSHA plainly stated, the teachings and rules of men - it is not the body of requirements of Eloheiyim. The Rabbis regard this Oral Torah as of greater weight than the written Torah of Mosheh. Thus, where there are contradictions between the two, the Word of Eloheiyim is ignored and the man-made Oral Torah is obeyed. (For a more detailed discussion of the two Torahs and the Rabbinical traditions and enactments which defy the true Word of Eloheiyim, see Galatians 1:13-24)

This is how the Jews are in rebellion against Eloheiyim and how they are hostile toward Eloheiyim. They obey the commandments of men in the Oral Torah and ignore the commandments of their Eloheiyim - the written Torah! Thus, their zeal for Eloheiyim is misguided and offends the Living One. Consequently, their continuing punishment in the form of slavery, hatred, persecution and conflict makes sense in the light of Eloheiyim's Word - this is what Eloheiyim promised would be the case until they repent and begin obeying His Covenant commandments which were written down by Mosheh.

## **Takanah and Gezerah**

The word *takanah* (plural is *takanot*) comes from the Hebrew *hnqt* (also spelled *anqt*) and means, "to become straight, to make right, to put in order, to fix, to repair, to arrange, to establish, to enact." The word *gezerah* (plural is *gerzerot*) comes from the Hebrew *hrzg* and means, "decree." Thus, the "takanot and gezerot" are the enactments and decrees of Pharisaic law. They are "the commandments of the Rabbis."

The scribes and Pharisees before the time of Messiah, and the rabbis afterward, saw a need to construct additional commandments. As they assumed the role of authoritarian leadership in Israel, the scribes and Pharisees enacted their own laws for all Israel, which were designed to enforce their own right of authority to interpret and apply law and even create new law for Israel. Under the guise of "guarding" the Torah, which the Scriptures command, they began to "guard" the Torah by enacting additional laws in an act which they termed, "making a fence around the Torah."

In an article entitled, *Adding, Uprooting, and Rabbinic Authority*, Rabbi Baruch Paz wrote:

Some rabbinical ordinances were enacted not for the purpose of protecting the laws of the Torah, but because the Rabbis saw an independent need to enact them; others, though, were enacted as preventative measures, safeguards to prevent people from violating actual commandments of the Torah. At times the Rabbis even saw fit to uproot a Torah law in order to erect one of these safeguards... (Cited from *Galatians* by Avi ben Mordecai, pg. 67)

These "commandments of the Rabbis" were often in conflict with the written word of Eloheiyim. The Scripture commands us to guard the Torah:

**Observe them carefully (Hebrew, literally, "Guard them"), for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, "Surely this great nation is a wise and understanding people" (Devarim 4:6).**

**Guard his rules and commandments that I am setting forth today so that it may go well with you and your descendants and that you may enjoy longevity on the land that YaHUaH your Eloheiyim is about to give you as a permanent possession (Devarim 4:40).**

The meaning here is that one should guard the Torah by practicing it and by teaching it. The Pharisees, however, intentionally misinterpreted this by suggesting that it meant that they should construct additional laws around the Torah to insure that the Torah would not be transgressed. This they did in clear transgression of another instruction of Scripture:

**Do not add a thing to what I command you nor subtract from it, so that you may guard the commandments of YaHUaH your Eloheiyim that I am delivering to you (Devarim 4:2)**

Thus, the very act of "building a fence around the Torah" in order to "guard the Torah" was a transgression of the Torah. The *takanot* and *gezerot*, or "commandments of the Rabbis" are these transgressions of Eloheiyim's Word.

Messiah YaHUSHA rebuked the Pharisees for their commandments which contradicted the Word of Eloheiyim. The commandment to wash one's hands before eating is a Pharisaic *takanah*. It is NOT a commandment of Scripture. They taught that one could cause food to become "unclean" by transference of substance from unwashed hands to the food. Thus, they required a ceremonial washing of hands before eating.

**Then Pharisees and experts in the law came from Yerushalayim to YaHUSHA and said, "Why do your disciples disobey the tradition (Hebrew, *takanot*) of the elders? For they don't wash their hands**

**when they eat." He answered them, "And why do you disobey the commandment of Eloheiyim because of your tradition (Hebrew, *takanot*)?" (Mattityahu 15:1-3).**

The word "tradition" used here, in the Shem Tov Hebrew gospel of Matthew, is *takanot*. Say what you will about the rabbinic influence on the manuscript of Shem Tov's Mattityahu, the Hebrew is *takanot*, and there is no reasonable explanation for why a rabbi would have changed the word here from something else to *takanot*.

So it is critical to the correct understand of YaHUSHA's message that we understand he is talking about the "commandments of the rabbis" here. This is a direct rebuke of the Pharisees who made up their own law, which in their view, superseded the Scriptures.

Mark's account of this saying cites an additional detail of interest:

**"...Thus you nullify the word of Eloheiyim by your tradition that you have handed down. And you do many things like this" (Mark 7:13).**

YaHUSHA is suggesting here that the Pharisees commonly practiced this error of replacing the written word of Eloheiyim with their own commandments. And we see over and over again how the Pharisees had laid a heavy burden upon Israel by requiring them to obey Pharisaic Law.

YaHUSHA concluded the matter of washing of hands by saying:

**What defiles a person is not what goes into the mouth; it is what comes out of the mouth that defiles a person" (Mattityahu 15:11).**

Washing one's hands before eating may be a good suggestion. But it certainly is not a requirement of ethical proportion. It is NOT commanded by Eloheiyim.

## **Ma'aseh**

The word *ma'aseh* (plural is *ma'asim*) comes from the Hebrew מַעֲשֵׂה and means, "work, do." This word is used in the Tanach to reference any work, action or deed done by Eloheiyim or by man. For example,

**YaHUaH your Eloheiyim will make the work of your hands abundantly successful and multiply your children, the offspring of your cattle, and the produce of your soil (Devarim 30:9).**

In the New Testament, it's Greek equivalent (**e;rgon**) has a similar usage. It could be used of man's works or of Eloheiyim's works:

**For just as the body without the spirit is dead, so also faith without works is dead (Ya'acov [James] 2:26).**

**They sang the song of Mosheh the servant of Eloheiyim and the song of the Lamb: "Great and astounding are your deeds, YaHUaH Eloheiyim, the All-Powerful! Just and true are your ways, King over the nations! (Revelation 15:3)**

However, the Pharisees (and after them, the rabbis) attributed to this term special nuance. Another Pharisaic invention - the *ma'aseh* - is a law created for all Yisrael based on the repeated actions of a Pharisee. The thinking goes something like this: if one so pious as a Pharisee (and later, a rabbi) consistently performs an action, said action must have great merit. Therefore, this action of the Pharisee becomes law for all in Israel.

A *ma'aseh*, in Pharisaic thinking, is an action, work or deed of a Pharisee which, by its repetition, has become law for all of Israel. These works were common among Pharisees and rabbis, as Nehemia Gordon explains, noting that

learning precedents from the action of the Rabbis is a standard method used to derive religious law. There is no need for biblical proof because Rabbinic precedent is even better! (from Mordecai, *Galatians*, pg.82).

In their thinking, Pharisaic authority (and rabbinic authority) does not need the agreement of Scripture, because Pharisaic authority supersedes the authority of Scripture.

There were many *ma'asim* in the oral law of the Pharisees. These *ma'asim* - the deeds, actions or works of the Pharisees which became law in Israel - became known as *ma'asim hatorah* or "works of the law." Not to be mistaken for the "works of Eloheiyim," the phrase "works of the law" as used by the Pharisees and Rabbis today, and as used by Paul in his letters of the New Testament, are a reference to the made-up laws of the Pharisees.

The Jewish historian Flavius Josephus explained the difference between the Pharisees and the Sadducees by the observance of man-made traditions:

What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the Torah of Moses; and for that reason it is that the Sadducees reject them and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers... (Book of Antiquities 13.10.6).

For all their failures, at least the Sadducees had it right about not being waylaid by the Oral traditions of the Pharisees!

There is a great deal of confusion among New Testament scholars, writers and preachers when it comes to Paul's usage of the term "law" and his usage of others phrases such as "works of the law" and "under the law." Most of those unlearned New Testament "scholars" haven't a clue that Paul uses the term "law" in at least three different ways in his letters. When he speaks of the "law" as righteous, spiritual, good and holy (set-apart), he is referring to the Law of Moses as written in Scripture. When he speaks of the "law of my members" and similar phrases, he is talking about the "law of sin" or the controlling effect of sin on mankind. But when he speaks of the "law" as something that has no merit and is worthless and contrary to the work of Messiah, he is talking about the Pharisaic oral law, which he was trained in and which when he came to know Messiah he came to realize is worthless.

*So when Sha'ul writes that "as many as are of the works of the law are under the curse" (Galatians 3:10), he is speaking about the laws based upon the actions or deeds of a Pharisee which were a part of the oral tradition of the Pharisees. Thus, those who are placing their confidence for salvation in the works of man truly are "under a curse" because in doing so, they are rejecting the true righteousness which Eloheiyim has revealed in the commandments which he has given. And when Paul writes, "a man is not declared right by works of the law" (Galatians 2:16), he is speaking about the Pharisaic man-made commandments, not the Law of Eloheiyim, because it is clear that man's law has no merit toward salvation.*

*Paul's training as a Pharisee taught him that doing the works, traditions, teachings and practices of the Pharisees, most of which they had made up themselves and were not in agreement with the commandments of Scripture, was the proper way to righteousness and salvation. But when he met Messiah YaHUSHA on the road to Damascus, his mind and his way of thinking were drastically changed. He realized, not only who the true Messiah is, but that all of his training in Judaism was worthless toward salvation, and worse yet, that the way of the Pharisees actually leads to bondage and loss of salvation, because their works have no value in Eloheiyim's sight.*

*That's why the Pharisees in Messiah's time on earth were so against Him - because He exposed their vile teachings. And that is why so many Hebrews today are against Sha'ul, because he perfectly emulates and teaches the message that Messiah taught, on how we ought to live, since we are instructed to imitate Messiah YaHUSHA. This goes completely against the Talmud.*

*Rev 2:9 I know your affliction and distress and pressing trouble and your poverty--but you are rich! and how you are abused and reviled and slandered by those who say they are Jews and are not, but are a synagogue of Satan.*

*Rev 3:9 Take note! I will make those of the synagogue of Satan who say they are Jews and are not, but lie--behold, I will make them come and bow down before your feet and learn and acknowledge that I have loved you. [Isa. 43:4; 49:23; 60:14.]*

## Direct Talmudic References to Lilith

### **b. Erubin 18b**

Rabbi Jeremia ben Eleazar said, "During those years (after their expulsion from the Garden), in which Adam, the first man, was separated from Eve, he became the father of ghouls and demons and lilin." Rabbi Meir said, "Adam, the first man, being very pious and finding that he had caused death to come into the world, sat fasting for 130 years, and separated himself from his wife for 130 years, and wore fig vines for 130 years. His fathering of evil spirits, referred to here, came as a result of wet dreams.

### **b. Erubin 100b**

Lilith grows long hair.

### **b. Nidda 24b**

Lilith is a demoness with a human appearance except that she has wings.

### **b. Shab. 151b**

Rabbi Hanina said, "One may not sleep alone in a house, for Lilith takes hold of whoever sleeps alone in a house."

### **b. Baba Bathra 73a-b**

Rabba bar bar Hana said, "I once saw Hormin, a son of Lilith, running on the battlements of Mahoza.... When the demonic government heard of it, they killed him [for showing himself]."

*Talmud citations are informed by the translations of I. Epstein. (The Babylonian Talmud. London: Socino Press, 1978) and Raphael Patai, Patai81, pp. 184f.).*

## Overview of Lilith

Lilith is the most important of a small collection of named female demons in Jewish legend. Historically, she is actually older than Judaism (at least Judaism as defined as a post-restoration phenomenon). Her earliest appearance is probably in ancient Sumer. Although it is far from certain, she may be a minor character in a prologue to the Epic of Gilgamesh. In the ancient world she also sometimes appears in magical texts, amulets, etc., intended to thwart her activities. She appears once in the Bible (Isaiah), in a context that associates her with demons of the desert, and again in some Dead Sea Scroll passages clearly based on the Isaiah reference.

We see somewhat more of her in late Roman/early medieval Judaism. She appears frequently on prophylactic magical bowls. In this context, she is clearly associated with childbirth (e.g. as a threat), and perhaps also as a succubus against which men need protection. In these bowls she is often countered by invoking the powers of her nemesis angels: Snvi, Snsvi, and Smnglof (we don't know what vowels to use with these names, but presumably they were intended to be pronounceable).

She also shows up in the Talmud, and is clearly linked with the demonic world. Here also, her role as succubus begins to take clear shape.

Somewhere between the eighth and tenth centuries, CE, she makes an appearance in a satirical work entitled the Alphabet of Ben Sira. It is here that she is first given what has become her most famous persona: the first wife of Adam (before Eve). In this story, she is created at more or less the same time as Adam, and, as was Adam, out of the ground. Because of this she tries to assert her equality -- an assertion which Adam rejects. Refusing to conform to Adam's desires, she escapes from Eden, and is subsequently replaced by the more subservient Eve (who has less claim to equality, since she was made out of Adam's side). Having escaped Eden, Lilith takes on her renowned role as baby-stealer and mother of demons. Confronted by the three angels mentioned above (Savi, et al.), she promises to leave babies alone who are protected by amulets invoking their names.

While it is true that there was a rabbinic tradition that Adam briefly had another wife before the creation of Eve (Genesis Rabbah), there is a great deal of doubt as to whether Lilith had any connection at all to this first wife of Adam story prior the publication of the Alphabet. The satirical nature of the Alphabet casts further doubt on the authenticity of this Lilith connection. But whatever its origins, the connection between Lilith and the first Eve seems to have struck a chord with Jewish folk imagination and it is now an inexorable part of those traditions. It has been able to function both as a 'woman's story' (in which Lilith is a role model for uppity women), and as a patriarchal story (in which we see the dire consequences of being an uppity woman). As a midrash, it also helps to solve a problem that arises from the fact that Genesis 1 has mankind created "male and female," but when we get to Genesis 2, Adam seems to be alone and in need of a partner.

Kabbalistic literature is occasionally aware of the Alphabet story, but more frequently not. Here Lilith usually appears as a partner for Samael (=Satan), and as the chief feminine expression of the Left (evil) Emanation. In some passages, she participates in the temptation of Eve/Adam, and, after the expulsion, she serves as succubus to Adam, generating hoards of demons from his seed. She is also the personification of temptation, and is for all intents and purposes identified with the woman Folly from the early chapters of Proverbs. In one story, she actually serves as consort to the Holy One.

She also appears in Christian iconography. Most late medieval and renaissance paintings of the temptation of Adam and Eve have portrayed the serpent as having a woman's head and often torso as well. This is usually referred to by art historians as 'Lilith,' but there is no Jewish story which easily corresponds to the pictorial representations (the one exception is Bacharach, 'Emeq haMelekh 23c-d, but it is confusing, and problematic at best). I am led to presume that there were Christian versions of the Lilith myth in which the identification between her and the Serpent were made explicit. Unfortunately, none of these versions have survived in either text or known folklore.

Lilith enjoyed something of a revival in literature beginning in the mid-19th century. Usually she represents the feminine dark side (the part that men subliminally fear). Carl Jung made use of her as prime expression of the anima in men (the suppressed female within), and the best monograph on her still belongs to one of Jung's disciples (Sigmund Hurwitz).

She has also been embraced by many modern, particularly Jewish, feminists. Based mainly, or entirely, on the Alphabet, she is presented as the proto-feminist, willing to sacrifice even the paradise of Eden as the necessary cost of freedom and equality. Of course, her role as baby-stealer is usually down-played (or assigned to a patriarchal layer of the tradition). Some neo-pagan groups have taken up her cause as well, either accepting her dark nature as part of larger sacred reality, or finding the erotic goddess within after removing the clutter of what they argue are patriarchal and monotheistic condemnations.

Finally, she has a place in vampire lore either as the first and most powerful of the vampires, or at least as their queen. She is sometimes presented as either the daughter or the consort of Dracula. In her role as succubus, she has, of course, particular control of nightmares and erotic dreams. She also rules a horde of other succubis and incubis.

*Note: It would not be appropriate for the writer to expound any further about Lilith, save to say that this deadly strongman demon is given a place in the Talmud – another reason to completely shun the Talmud in its entirety.*



## What is the Mishnah? What is a Midrash?

The Mishnah is the oral law in Judaism, as opposed to the written Torah, or the Mosaic Law. The Mishnah was collected and committed to writing about AD 200 and forms part of the Talmud. A particular teaching within the Mishnah is called a Midrash.

Orthodox Judaism believes that Moses received the Torah (the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) from YaHUaH and that he wrote down everything YaHUaH spoke to him. However, they also believe that YaHUaH gave Moses explanations and examples of how to interpret the Law that Moses did not write down. These unwritten explanations are known in Judaism as the Oral Torah. The Oral Torah was supposedly passed down from Moses to Joshua and then to the rabbis until the advent of Christianity when it was finally written down as the legal authority called halahka (“the walk”). The two main sections of the Oral Torah are the Mishnah and the Gemara.

The Mishnah (הַנְּשִׁיב, “repetition”) essentially records the debates of the post-temple sages from AD 70—200 (called the Tannaim) and is considered the first major work of “Rabbinical Judaism.” It is composed of six orders (sedarim), arranged topically:

- ❖ Zeraim (“seeds”) – discussions concerning prayer, diet, and agricultural laws
- ❖ Moed (“festival”) – discussions about holidays
- ❖ Nashim (“women”) – discussions about women and family life
- ❖ Nezikin (“damages”) – discussions about damages and compensation in civil law
- ❖ Kodashim (“holy things”) – discussions regarding sacrifices, offerings, dedications, and other temple-related matters
- ❖ Tohorot (“purities”) – discussions regarding the purity of vessels, foods, dwellings, and people

After the Mishnah was published, it was studied exhaustively by generations of rabbis in both Babylonia and Israel. From AD 200—500, additional commentaries on the Mishnah were compiled and put together as the Gemara. Actually, there are two different versions of the Gemara, one compiled by scholars in Israel (c. AD 400) and the other by the scholars of Babylonia (c. AD 500). Together, the Mishnah and the Gemara form the Talmud. Since there are two different Gemaras, there are two different Talmuds: the Babylonian Talmud and the Jerusalem (or Palestinian) Talmud. The Talmud can be thought of as rabbinical commentaries on the Hebrew Scriptures, just like there are commentaries written on the Bible from a Christian perspective.

In Judaism the Talmud is just as important as the Hebrew Bible. It is used to explain the laws that may not be clear in Scripture. For example, Deuteronomy 21:18–21 is the law governing the punishment of a rebellious son. But what behaviours make a son “rebellious”? The Scripture only mentions gluttony and drunkenness. Are there other behaviours that would be classified as rebellious? What if only one parent thinks the son rebellious? How old does a son have to be to be held accountable for his rebellion? There are many questions that are not directly addressed in the Law, and so the rabbis turn to

the Oral Law. The midrash on Deuteronomy 21:18–21 states that both parents must consider the son rebellious for him to be presented to the elders for judgment. The Talmud also states that in order to be considered rebellious the son must be old enough to grow a beard.

A second type of writings in the Talmud is called the Aggadah (also spelled Haggadah). Aggadah are not considered law (halakha) but literature that consists of wisdom and teachings, stories, and parables. The Aggadah are sometimes used with halakha to teach a principle or make a legal point.

For example, one Aggadah tells the story of baby Moses being held by Pharaoh at a banquet. As baby Moses is sitting in Pharaoh's lap, he reaches up, removes Pharaoh's crown, and places it on his own head. Pharaoh's advisors tell him that it is a sign that Moses will one day usurp the king's authority and that he should kill the baby. But Pharaoh's daughter, insisting that the baby is innocent, offers a test. She tells her father to place the baby on the ground with both the crown and some hot coals. If the baby Moses takes the crown, he is guilty; but if he takes the hot coals, he is innocent. The Aggadah goes on to say that an angel pushed Moses' hand to the coals. Moses then burned his mouth with the coal, and that is why Moses was "slow of speech and tongue" as an adult (Exodus 4:10).

There are many Aggadah in the Talmud that are prophetic about the Messiah. One such is the story of the White Ram. It is said that YaHUaH created a pure White Ram in the Garden of Eden and told him to wait there until YaHUaH called for him. The White Ram waited until Abraham agreed to sacrifice his son of promise, Isaac. When YaHUaH stopped the sacrifice of Isaac, YaHUaH brought the White Ram to be substituted for Isaac. The White Lamb, created before the foundations of the earth, was slain, and this anecdote presents a picture of our Messiah as the Lamb of YaHUaH slain from the foundation of the world (1 Peter 1:20; Ephesians 1:4; Revelation 13:8). The White Ram willingly laid down his life for Isaac. Also, the ram's two horns were made into shofars (trumpets). According to Aggadic tradition, one shofar sounded when YaHUaH announced himself to Moses (Exodus 19:19), and the other horn will sound at the coming of the Messiah (see 1 Thessalonians 4:16).

Different sects of Judaism have different views on the Talmud. The Orthodox sect holds that the Oral Law or Talmud is just as inspired as the Bible, but Conservative and Reform Jewish sects do not. Reform and Conservative sects believe they can interpret the Talmud as written by rabbis but are not necessarily required to follow it. Karaite Jews do not follow the Talmud or rabbinic teachings at all but only the Hebrew Bible.

*While Christians and Hebrews can certainly study the Talmud for background information, you would have to do so according to your own convictions ...*

*Rule of thumb: Did Messiah study the Talmud or any part of it? **NO**. Are we called to imitate Him and everything He said and did? **YES**. The answer is simple.*

## Freemasonry and Talmudic Judaism

I am not going to go into detail about Freemasonry and its practices in this document since it is a very complex and exhaustive subject that has been addressed by authors the world over. Instead, I outline below the basic principles of the evils of Freemasonry and the “Sacred Books” the Freemasons ascribe to and follow in order to practice their evil craft.

***Important Note: It is critical that believers learn to discern the difference between a true Yahudi (Jew); a Karaite Jew; Orthodox/Rabbinical Jew; and a Rothschild Zionist. The latter two are the ones who practice the Talmud and believe its value and importance precedes that of the Torah/Scriptures of Eloheiyim, however the Orthodox/Rabbinical Jews do refer to the Torah alongside the Talmud. The Rothschild Zionists particularly, have absolutely NO regard for the Torah/Scriptures of Eloheiyim, and purely consult the Talmud and the Zohar (a set of 23 volumes which they use to practice Kabbalah or Jewish mysticism). The true Yahudim are from the Tribe of Yahudah (Judah), and they refer only to the Torah. The Karaite Jews also refer only to the Torah.***

- ❖ Many of the external trappings of Freemasonry, such as its ritual, symbols, terminology, legends, etc., are of Talmudic Jewish origin.
- ❖ The philosophy or religion of esoteric Freemasonry (that understood only by the inner circle) is practically identical to that of the Jewish Kabbalah.
- ❖ Certain small groups of Jews, of immense influence and wealth, are leading Freemasons, and;
- ❖ A larger group of very influential Jews, pursue the same goals as Freemasonry, using similar means and are in close alliance with them.

I believe it would only be honest to say here, that although the Jewish element in Freemasonry is of greatest importance, and that Jewish Masonic leaders often exploit the Lodge for their own nefarious purposes, it is unjust to accuse all Jews, or all Masons of being involved in this scheme for world control. Many of the "Lesser Jews," the ones which you and I are most apt to rub shoulders with, just as many members of the Masonic Blue Lodge, know very little about this international scheme for world control, and are innocent dupes of a power that is over them. Many of these people are against One-World government, without realizing that their leaders are pushing them into it. These are the ones who must be reached with the truth. We know that it will be next to impossible to reach those in high positions, as their mind is already "set in cement," but we hope to reach those who have been "hoodwinked" into a society they really know very little about and which many of them would repudiate if they knew the truth.

The Jewish people have suffered, are suffering, and will suffer severely in the future, because of wicked, unscrupulous atrocities committed by the ruling Jewish (Zionist)-Masonic junta.

## In conclusion:

If one takes into account what Mashiyach YaHUSHA said about the Talmud (which can also be referred to as the Takanot and Ma'asim – the written and oral laws of man), it is clear that we are NOT to refer to these man-made laws at any point in our walk with Him, for they are evil! Nowhere else in the Scriptures does Mashiyach YaHUSHA become physically and verbally aggressive as He does towards the Pharisees (who observed Talmud above the Scriptures), because of their evil behaviour and practices. Since we are called to imitate Him, it is therefore appropriate to do just that and completely shun the Talmud in its entirety. It is nothing but a compilation of writings by rabbis, sages, philosophers and “wise men” through the ages, who deem it to be even above the Scriptures of Eloheym. What arrogance!

Please also take into account the following: There are true Jews (the Yahudim) and there are fake Jews. The fake Jews are those whom Mashiyach YaHUSHA referred to as “those who call themselves Jews but are of the Synagogue of hasatan ..”

Unfortunately the fake Jews or Rothschild Zionists are the ones who have destroyed the good name of Yah's true followers – the Yahudim – who do not observe the Talmud in the least and are true believers who have never whored with other gods like many of us have (through christianity and other religions). These ones are they who will “believe in YaHUSHA in a day” towards the end and be reunited with Yisra'El (Jacob/Ephrayim/the Hebrews of the lost tribes). The fake Jews are those who are not from Yahudah but rather, are Khazarians, who migrated across from Georgia and who over time, married into true Jewish families and changed their names accordingly.

Most of the Rothschild Zionists today are not Jewish at all, although they may have “Jewish” surnames. Just about every member of the Illuminati is a Rothschild Zionist. The biggest deception that the enemy ever created was to defile the true people of YaHUaH through the evil acts over the centuries by those who call themselves Jews, yet they are of hasatan, not Eloheym. No wonder the Jews collectively have always been labeled as cheats, liars, thieves and manipulators, and people all over the world have come to hate them. The enemy did this because YaHUSHA our beloved Messiah was a Jew – from the tribe of Yahudah and brought up in a Jewish household – and thus it is written that “salvation is of the Jews”. For this reason, the enemy brought about a hatred for the Yahudim and Yah's people by using his evil ones to attempt to destroy them.

Please beloved in Yah, do not fall for the devices of the enemy .... Don't label people who you don't know. Don't bear false witness against another just because “my parents said Jews were bad people” or because the world hates them. Just as there are true christians and fake christians; just as there are true Hebrews and fake Hebrews, so too are there true Jews and fake Jews.

Focus on Mashiyach YaHUSHA and imitate Him and Him only. Read the Scriptures only (cut out ALL other forms of religion and religious traditions ie., the Jewish traditional “seders” for Pesach, Shabbat, etc., as these were for the people of YaHUaH

who were still living in the lower nature and who didn't have the Ruach of Eloheiyim). Once we heard YaHUaH's instruction whereby we were called out of the babylonian church system, we were not instructed to now "become Jewish". Just as the Jews are not supposed to become christians .... We are to drop every form of religion we've ever known and observed, meet Messiah in the middle, and follow the Torah/Scriptures from Genesis to Revelation. We are instructed by Mashiyach YaHUSHa to be taught by His Ruach – not by man nor man-made doctrines, books, etc.



"And I shall ask the Father, and He shall give you another Helper,  
to stay with you forever -  
the Spirit of the Truth, whom the world is unable to receive,  
because it does not see Him or know Him. But you know Him,  
for He stays with you and shall be in you.  
Yochanan 14:16-17



"Therefore, "Come out from among them and be separate, says יהוהי,  
and do not touch what is unclean, and I shall receive you.  
"And I shall be a Father to you, and you shall be  
sons and daughters to Me, says יהוהי the Almighty.""  
II Corinthians 6:17-18 ISR98



We are to pray for our beloved brother Yahudah .... Pray for the salvation of our Yahudi brothers who face much adversity and suffering daily. Pray for their safety and Divine protection and provision from our Eloheiyim. It is my personal conviction that Mashiyach YaHUSHa was referring to the unity of Yahudah and Ephrayim when He prayed so fervently at Father's feet in Yochanan 17, that "they" may be echad just as He and YaHUaH are echad (in perfect unity).



יהושע said these words, and lifted up His eyes to the heaven,  
and said, "Father, the hour has come. Esteem Your Son,  
so that Your Son also might esteem You,  
as You have given Him authority over all flesh,  
that He should give everlasting life to all whom You have given Him.  
"And this is everlasting life, that they should know You, the only true Elohim,  
and יהושע Messiah whom You have sent.  
"I have esteemed You on the earth, having accomplished the work  
You have given Me that I should do.

"And now, esteem Me with Yourself, Father, with the esteem which I had with You  
before the world was.

"I have revealed Your Name to the men whom You gave Me out of the world.  
They were Yours, and You gave them to Me,  
and they have guarded Your Word.

"Now they have come to know that all You gave to Me, is from You.

"Because the Words which You gave to Me, I have given to them.  
And they have received them, and have truly known that I came forth from You,  
and they believed that You sent Me.

"I pray for them. I do not pray for the world but for those whom You  
have given Me, for they are Yours.

"And all Mine are Yours, and Yours are Mine,  
and I have been esteemed in them.

"And I am no more in the world, but these are in the world,  
and I come to You.

Set-apart Father, guard them in Your Name which You have given Me,  
so that they might be one, as We are.

"When I was with them in the world, I was guarding them in Your Name  
which You have given Me, and I watched over them,  
and not one of them perished except the son of destruction,  
that the Scripture might be filled.

"And now I come to You. And I speak these words in the world,  
so that they have My joy completed in them.

"I have given them Your Word, and the world hated them because they  
are not of the world, as I am not of the world.

"I do not pray that You should take them out of the world, but that You  
keep them from the wicked one.

"They are not of the world, as I am not of the world.

"Set them apart in Your truth - Your Word is truth.

"As You sent Me into the world, I also sent them into the world.

"And for them I set Myself apart,  
so that they too might be set apart in truth.

"And I do not pray for these alone, but also for those  
believing in Me through their word,  
so that they all might be one, as You, Father, are in Me,  
and I in You, so that they too might be one in Us,  
so that the world might believe that You have sent Me.

"And the esteem which You gave Me I have given them,  
so that they might be one as We are one,

"I in them, and You in Me, so that they might be perfected into one,  
so that the world knows that You have sent Me,  
and have loved them as You have loved Me.

"Father, I desire that those whom You have given Me,  
might be with Me where I am, so that they see My esteem which  
You have given Me, because You loved Me before the foundation of the world.

"O righteous Father, indeed the world did not know You,

but I knew You, and these knew that You sent Me.  
"And I have made Your Name known to them, and shall make it known,  
so that the love with which You loved Me might be in them, and I in them."

☞ Yochanan 17 ☞

Sources:

- ❖ ISR Scriptures 2009
- ❖ Personal studies
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