

Judaism

The World's Strangest Religion



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YET THE JEWS THEMSELVES SAY THAT JUDAISM IS NOT A RELIGION: "Judaism was not a religion but a law." [1] Which shows that one of the great myths of our time is that a Jewish synagogue is the same thing as a Christian church. Even the Jews disagree with this, just as they do the definition of Judaism. Most people think that the only difference is that Christians believe that the Messiah has already arrived in the personage of Jesus Christ while the Jews reject Christ.

What Are The Real Differences?

1). Christians believe that those who accept Jesus Christ as their Savior and lead a righteous life will be rewarded with eternal life in heaven while sinners who are unforgiven will go to a burning hell. But the Jewish Encyclopaedia (1948 edition) relates a different story: "Heaven, it was thought, must merely be an idealized state of existence on earth!" [2] "Beliefs about the hereafter never solidified into dogmas in Judaism-- Traditional Judaism consigns this subject to the realm - of those hidden matters on which it is deemed inadvisable to speculate. The final destiny of the individual is subordinated to the question of the future of the Jewish people." [3]

Thus Judaism is based on the future success of the Jewish people and not upon a heavenly reward from God. However, Orthodox Jews believe that the Judgement Day will arrive when all Gentiles are dominated by the Jewish Nation!

When Jews join a synagogue, they sign a contract to pay so much money per year. The better the seating, the higher the price. There have been court cases of Jews being sued by the Rabbi after dropping out and not paying

the contract in full. They may still owe hundreds or thousands of dollars! Tickets are also sold for special events in the synagogue during High Holy Days.

2). Christians will accept anyone into a church whether they can give large or small voluntary donations or nothing at all. Christians also give millions of dollars a year to help poor people throughout the world regardless of what religion they follow. The Jews do not believe in giving money to any organization unless it benefits a Jewish cause.

Judaism is the only religion in the world which has no "missionary" program. They frown on converts and believe that one must be born of a Jewish mother in order to be recognized as a Jew. Today many Jews will accept one born of a Jewish Father. It is Jewish blood which makes one a Jew, not a race. Jews actively try to discourage converts. Many who have married Jews and sought to become converts say they are never truly accepted by the other Jews as a "fellow Jew." Yet David Ben Gurion said anyone is a Jew who says they are.

3). Christian churches spend millions annually on missionary efforts world-wide to win one and all to the faith of Jesus Christ. All who are baptized and accept Christ as their Lord and Savior are happily welcomed into the fellowship of Christianity.

The Jewish Encyclopaedia, 1948 edition, regarding the striking differences which exist between Judaism and other religions states: "The very name Judaism sharply differentiates it from other religions. Whereas Buddhism centres in Buddha, Christianity in Christ, Mohammedanism in Mohammed, Judaism centres in no particular personality - but the Jewish people themselves—while Christianity is based upon events in the life of Christ, Judaism is based on occurrences in the history of the Jews. Christians look to Jesus Christ for their salvation and Godliness.

In Judaism the centre of gravity is the Jewish people themselves. Jewish history records a continuous struggle against other nations and their religions—Judaism has grown out of the soul of the Jewish people and has been nourished by their life-blood. Hence it is not called Mosaism,

prophetism, rabbinism, but Judaism - **after the Jewish People Themselves!**" [4]

This is more clearly explained by Karl Marx, who has been given the title of the "Father of Communism," but this is because Christians do not realize that Communism is a Jewish Talmudic concept. Hence Marx stated: "The Jewish people as a whole will be its own Messiah. It will attain world dominion by the dissolution of other races, by the abolition of frontiers, the annihilation of monarchy, and by the establishment of a world republic in which the Jews will everywhere exercise the privilege of citizenship. In this new world order the Children of Israel will furnish all the leaders without encountering opposition.

The Governments of the different peoples forming the world republic will fall without difficulty into the hands of the Jews. It will then be possible for the Jewish rulers to abolish private property, and everywhere to make use of the resources of the state. Thus will the promise of the Talmud be fulfilled, in which is said that when the Messianic time is come the Jews will have all the property of the whole world in their hands." [5]

The Jewish Encyclopaedia states that another important difference is that Christians believe in "grace" while Jews believe in "justice." Grace is defined as a Christian receiving "the unmerited love and favour of God--and the forgiving of one's enemies as we would have them forgive us."

Judaism believes in "**Justice**" which is defined as "the reward or penalty as deserved just deserts or the punishment for a wrong." In other words, they reject the Christian ideal of loving one's enemies or the "turning of the check." Judaism teaches the punishment and even destruction of their enemies.

Judaism is based upon the "eternal hatred of all enemies" and calls for an "eye for an eye" and "a tooth for a tooth" philosophy. Thus the exacting of the "vengeance" upon all opponents constitutes the very core of this strange religion and it is expressed in their famous motto: "**Never Forgive - Never Forget!**"

Could any religion be more opposite of Christianity? The most respected leader within every Jewish community is he who has accumulated the most wealth! Judaism is based upon the rewards of this life with its goal being financial success, luxury and living a life of pleasure and materialism.

"*The Reflex*," a magazine produced for Rabbis explains the role of the Rabbi: "He is valued most as the executive manager of a wealthy congregation. He knows and cherishes the power of money and is adept in matters of finance, mortgages and loans!"

Bernard Lazare, one of the greatest Jewish writers in all history in his book "Anti-Semitism" wrote: "The Jew is not satisfied with de-Christianising, he destroys Catholic or Protestant faiths, he provokes indifference but he imposes his idea of the world, of morals and of the life upon those whose faith he ruins. He works at his age old task, the annihilation of the religion of Christ!" [6]

Lazare also wrote in this same book: "The only conquest the Jews have ever made is by the holding of gold. They became the masters of their masters - they dominated them. For the Jews love of gold, there can be no question!"

"The London Jewish World" declared: "Fundamentally, Judaism is anti-Christian!" [7]

Benjamin Disraeli (1804-1881) became the first and only known Jew to be the Prime Minister of England. He wrote a book in 1858 entitled "Lord George Bentick: A Political Biography," where he stated: "The people of God co-operate with atheists; the most skilful accumulators of property ally themselves with communists; this peculiar and chosen race touch the hand of all the scum and low casts of Europe! And all this because **They Wish to Destroy** that ungrateful **Christendom** whose tyranny they can no longer endure!"

"The anti-religious but, above all, anti-Christian efforts which distinguish the present epoch have a character of concentration and universality which marks the stamp of the Jew, the supreme patron of the unification of

peoples, because he is the cosmopolitan people par excellence; because the Jew prepares by license of the libre-pensée, the era called by him 'Messianic' - the day of his universal triumph. He attributes its near realization to the principles spread by the philosophers of the eighteenth century; the men at once unbelievers and cabalists, whose work prepared the Judaizing of the world. The character of universality will be noted in L'Alliance-isrélite-universelle, in the Universal Association of Freemasonry, and in the more recent auxiliaries, L'Alliance-universelle-religieuse, open to those who are still frightened off by the name of Israelite and finally in the Ligue-universelle de l'enseignement—" [8]

Most Christians believe that the Jews follow only the Old Testament of the Holy Bible and reject the New Testament. The truth is their "real bible" is the Talmud. The Talmud is the bible of Judaism. The Old Testament is used for window dressing purposes to deceive Christians into believing that the Jews worship the same God as they do, however, the Jews god is Satan - and they will admit this is true when there are no non-Jews or Christians present. Chief Rabbi Hertz states in the Babylonian Talmud:

"During the exile Israel (the Jews) found itself. It not only rediscovered the Torah (which to a Jew means the Talmud, not the first five books of the Bible as Christians are led to believe) and made it the rule of life, but under its influence new religious institutions such as the synagogue, congregational worship without priests or ritual."

Arsene Darmester, who has been long recognized in Jewish circles as an authority on the Talmud, said:"Nothing, indeed, can equal the importance of the Talmud--The daily study of the Talmud, which among Jews began with the age of ten to end with life itself, necessarily was a severe gymnastic exercise for the mind, thanks to which it acquired incomparable subtlety and acumen--The study of Judaism is that of the Talmud, as the study of the Talmud is that of Judaism--

Thus became possible the strange phenomenon, unique in history, I believe, of a people dispersed to the four corners of the earth, yet one, of a nation without a land, yet living. The miracle was accomplished by a book, the Talmud."

Elizabeth Dilling, also an authority on the Talmud has the following to say about it: "Bible scholars are aware that Jesus Christ denounced the Pharisees. He said they nullified all the Commandments of God by their Tradition, 'teaching for doctrines the commandments of men' [9]. His invective, in truth, cannot be equalled. All of Matthew 23 is like a whiplash.

He likened Pharisaism to a whited sepulchre, indeed beautiful outwardly, but 'inside full of dead men's bones and of all uncleanness.' Christ climaxed one condemnation after another with the expletive, 'Hypocrites!' He called the Pharisees children of them that killed the Prophets. He foretold they would go on killing, crucifying and persecuting until the guilt for all the righteous blood shed from Abel on down would be upon them.

'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' Christ asked? Christ is as utterly devastating of Pharisaism in the record of John 8.

Although He admitted that His hearers were descendants of Abraham, He said they were NOT the children, but were only the seed of Abraham. He said they were of the devil, when He said: 'Ye (scribes and Pharisees - Jews) are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.' [10]

The Missing Link: 'But,' says the disinterested Christian, 'what has that to do with us today? What a group of Pharisees did two thousand years ago is over and done with!' However, the missing link in Christian understanding on the subject of 'Pharisees' is best supplied by the Universal Jewish Encyclopaedia (1943):

'The Jewish religion as it is today traces its descent, without a break, through all the centuries, from the Pharisees. Their leading ideas and methods found expression in a literature of enormous extent, of which a very great deal is still in existence. The Talmud is the largest and most

important single piece of that literature—and the study of it is essential for any real understanding of Pharism.'

Concerning the Pharisees, the 1905 Jewish Encyclopaedia says: 'With the destruction of the Temple (70 A.D.) the Sadducees disappeared altogether, leaving the regulation of all Jewish affairs in the hands of the Pharisees. Henceforth, Jewish life was regulated by the Pharisees; the whole history of Judaism was reconstructed from the Pharisaic point of view, and a new aspect was given to the Sanhedrin of the past. A new chain of tradition supplanted the older priestly tradition [11]. Pharisaism shaped the character of Judaism and the life and thought of the Jew for all the future. [12]

Historically speaking, scripture believers had accepted Christ as the Messiah foretold. They were no longer 'Jews,' but called themselves 'Christians.' (These were the True Israelites, not Jews, the Jews have never accepted Christ, nor the Christian religion). They were persecuted as such by the Pharisees. The word 'Pharisee' comes from the word 'separated.' [13]

The Babylonian Talmud, Sole Authority: You may ascertain by turning to top Jewish authorities today that the Babylonian Talmud, the written form of the Tradition of the Pharisees, is the sole authority of the so-called 'Jewish' religion, or Judaism.

Rabbi Louis Finklestein was chosen in 1937 by the Kehillas (Jewish communities) of the World as one of the top 120 Jews best representing 'a lamp of Judaism' to the World, together with Maxim Litvinov (Finklestein), the Communist Commissar and bank robber terrorist; atheist communist Albert Einstein; whose indefatigable Marxist reds, Harold Laski and his friend Felix Frankfurter (U.S. Supreme Court Justice) who shared honours with Rabbi Finklestein and others.

Finklestein has long headed the Jewish Theological Seminary of America, with branches in New York and Los Angeles. In his two-volume work 'The Pharisees,' Rabbi Finklestein writes: 'Pharasaism became Talmudism—But the spirit of the ancient Pharisee survives unaltered.

When the Jew—studies the Talmud, he is actually repeating the arguments used in the Palestinian academies. From Palestine to Babylonia; from Babylonia to North Africa, Italy, Spain, France and Germany; from these to Poland, Russia and Eastern Europe generally, ancient Pharasaism has wandered.'

In Rabbi Finklestein's history of the Jews, he states: 'The Talmud derives its authority from the position held by the ancient academies, both of Babylonia and of Palestine, were considered the rightful successors of the older Sanhedrin—At the present time, the Jewish people have no living central authority comparable in status to the ancient Sanhedrins or the later academies. Therefore, any decision regarding the Jewish religion must be based on the Talmud as the final resume of the teaching of those authorities when they existed.' [14]

'The Talmud: Heart's Blood of the Jewish Faith,' was the heading of a November, 1959, instalment of a best-selling book by the Jewish author, Herman Wouk, which ran serially in the 'New York Herald-Tribune.' To quote: 'The Talmud is to this day the circulating heart's blood of the Jewish religion. Whatever laws, customs or ceremonies we observe - whether we are Orthodox, Conservative, Reform or merely spasmodic sentimentalists - we follow the Talmud. It is our common law.'

Why Was It So Often Burned?: Why is the Talmud kept so unknown to non-Jews? Why was there no usable English translation of the Talmud until the Soncino Edition, 1934-48? Why, in European history, when the laws of the Talmud became commonly known, was it burned over and over by order of the Popes, excoriated by Martin Luther, denounced everywhere, and its followers exiled from one country after another down through the centuries?

The Talmud's basic law is that only the Pharisee Jew ranks as a man, or human being. All others rank as animals, 'the people who are like an ass - slaves who are considered the property of the master.' The attitude resulting from such teachings has been resented by non-Jews in all countries and centuries. Such resentment, however, is always portrayed by Jews as a 'persecution of the Jews.'

Moses, on the contrary, was most insistent upon having one law for the stranger and for the 'home-born' and in teaching that the stranger must not be oppressed. [15] In fact, he ordered: 'Love ye therefore the stranger; for ye were strangers in the land of Egypt.' [16] It was only the abominators eh warned against.

Babylonian Talmud - The Law: The Babylonian Talmud is the law for so-called Judaism. However, its pornographic, anti-Jewish and anti-Christian doctrines have often caused hostility against it. It may then be argued by some Jews that there is a Palestinian Talmud which is innocuous.

Nevertheless, you may look up the fact that Jewish authorities state it was lost for a thousand years, has missing parts and lacks the 'Gemara' and other essentials, and is only used as a scholar's curiosity. Note the statement of British Chief Rabbi Hertz in his foreword to the Soncino edition of the Babylonian Talmud: 'The Palestinian Talmud—was for many centuries almost forgotten by Jewry. Its legal decisions were at no time deemed to possess validity, if opposed by the Babylonian Talmud.'

Was Christ Just To Pharisees?: Without some knowledge of the written form of the 'Tradition of the Pharisees,' the Babylonian Talmud, one is unable to intelligently judge whether Jesus Christ was fair and just in His acid denunciations of Pharisaism, or not. One needs proof, offered by the irrefutable exhibits from Jewish authorities that the Talmud reverses every one of the Ten Commandments, the teachings of Moses and the Prophets, and enshrines their opposites under a 'whited sepulchre' which is a disguise for murder and 'all uncleanness,' as Christ charged.

Murder of non-Pharisees (non-Jews) is always permitted; theft, sodomy, incest, rape are all permitted. For example, the righteousness of grown men violating baby girls under three is a favourite topic for discussion in book after book of the Talmud. Talmudic literature is one long paean of praise for the very name Babylon, and all that it means to Babylonian Talmudism today, whereas it is a term of reproach in Old and New Testaments. Note the Foreword to the first English translation of the Babylonian Talmud by the late Chief Rabbi of Great Britain, J. H. Hertz,

who, like Rabbi Finklestein, was one of the 120 Jews chosen in 1937 by the Kehillas of the World as best holding up the 'lamp of Judaism:' 'The beginnings of Talmudic literature date back to the time of the Babylonian Exile in the Sixth pre-Christian Century.—When a thousand years later, the Babylonian Talmud assumed final codified form in the year 500 after the Christian era, the Roman Western Empire had ceased to be.' Rabbi Hertz extols the Babylonian Exile, saying: 'The Babylonian Exile is a momentous period—

During that Exile Israel found itself. It—rediscovered the Torah and made it the rule of life...' What he really means is that it was discovered how the Torah or Bible could be used as a 'whited sepulchre' for Babylonian degeneracy, as even a cursory study will reveal.

One Rabbi Akiba was a First Century Talmud 'sage,' of whom Moses was even supposedly jealous! Rabbi Hertz lauds Rabbi Akiba: 'Akiba was the author of a collection of traditional laws out of which the Mishna actually grew. He was the greatest among the rabbis of his own and of succeeding times—His keen and penetrating intellect enabled him to find a Biblical basis for every provision of the Oral Law.'

Still enthusing over the Babylonian derivation of Pharisaism, Rabbi Hertz continues: 'When we come to the Babylonian Gemara, we are dealing with what most people understand when they speak or write of the Talmud. It's birthplace, Babylonia, was an autonomous Jewish centre for a longer period than any other land; namely from soon after 586 before the Christian era to the year 1040 after the Christian Era - 1626 years.' You will note in the Talmud that the word 'Gemara' designates the argumentation of the rabbis, the ultimate decision being summarized as the 'Mishnah.'

Bible Versus Oral Law (Talmud): The Bible under Talmudic Judaism is considered to be a collection of simple tales fit only for fools, women and children. The Talmud 'sages' thus must find new meanings in it by letter and number tricks which reverse the plain meaning and create out of it the permission to do otherwise forbidden crimes and misdeeds. The words of the Bible are continually misused and misquoted for purposes of

blasphemy and reversal. Stealing for themselves the title of 'Israelites,' the Talmud 'sages' teach that 'God made a covenant with Israel only for the sake of that which was transmitted orally.' [17]

And the Biblical 'basis' of this is given as Exodus 34:27. But that verse states, instead: 'And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.' - the very opposite! [18] The Talmudic reversal of Moses' written words are said to have been transmitted 'orally,' and through Moses himself - believe it or not!

Bearing in mind that the Scribes were the Pharisee teachers of the Law of Moses, carefully distorted to comprise the Talmud, note: 'There is greater stringency in respect to the teachings of the Scribes than in respect to the Torah—so that a Biblical law may be transgressed.' [19]

The Torah in its narrow sense is the Old Testament, and in a still narrower meaning the first five books (Pentateuch) of Moses. In its wider Judaistic use it means the Old Testament as misinterpreted by the Pharisaic Talmud. Always with Judaism the Talmud ranks above the Bible in every way.

A Talmud passage from the Book of Nedarim (vows) of the Soncino edition of the Talmud states: 'As will be seen on 37a, Scripture was generally regarded as the study of children only, adults usually investigating the deeper meaning—From this we see that it was usual to teach the Bible to girls in spite of the Talmudic deduction that daughters need not be educated [20]. The opposition of Rabbi Eliezer to teaching the Torah to one's daughter [21]

'He who teaches his daughter Torah is as though he taught her lewdness.' - was probably directed against the teaching of the Oral Law, and the higher branches of study [22]...The context shows that the reference is to the higher knowledge of Biblical law.'

The Talmud states: 'A heathen who studies the Torah deserves death for it is written, Moses commanded us a law for an inheritance; it is our inheritance, not theirs.' [23]

Reference is also made to the 'Noachian laws' which the non-Jew may study 'but not laws which do not pertain to them.' Also: '...(the) objection was to the studying of the Oral Law—Rabbi Johanan feared the knowledge of Gentiles in matters of Jurisprudence, as they would use it against the Jews in their opponents' courts.' Understandably, since all Talmud laws discriminate against the non-Jew and rank him a virtual animal, these were apt observations.

The Jewish Encyclopedia is still more open about what is in Sanhedrin 59a of the Talmud, above, threatening death for revelation of 'Torah' laws to Gentiles: 'for such knowledge might have operated against the Jews in their opponents' courts.' This observation follows a dissertation on the laws on cheating and getting the best of Gentiles in trade and in court. [24]

The Babylonian Talmud: The Babylonian Talmud is composed of 'Mishnah' (or 'Halacha'), or laws formulated by the Pharisees whose teachings comprise the Talmud, and 'Gemara,' or argumentative teachings about these laws. There are 63 books in the Babylonian Talmud, largely divided without topical organization.

All Talmud books have 'Mishna' (plural 'Mishnaim'). Some lack a 'Gemara.' The 'Mishnah' or law of one or another Pharisee may be referred to, for example, as the 'Mishnah of Rabbi Akiba,' or of 'Eliezer ben Jacob.' 'The name Mishnah is applied in particular to the collection of Halachoth, or laws, made by Judah Hanasi (generally known as Rabbi) and his colleagues at the beginning of the 3rd Century C.E.' (Note: 'C.E.' stands for 'Common Era,' to avoid 'A.D.' or 'Year of Our Lord,' from the Latin, Anno Domini). [25]

Continuing to quote from the Jewish Encyclopedia: 'The Mishnah represents the culmination of a series of attempts to bring order into the vast mass of traditions which had been transmitted orally for many centuries.—The compilation of the Mishnah is not, however, the work of one man, or even of the scholars of one age, but rather the result of a long process extending over a period of two centuries.' Also: 'In the Palestine Pharisee Talmudic centre at Jabneh (for it was never in Jerusalem but at

Jabneh where the Jerusalem Talmud was composed) there was a concerted effort on the part of the sages of Jabeneh (about 90 AD.) to assemble and harmonize the Halachah...Akiba (died about 135 AD) arranged the Halachoth in logical order and probably constructed the framework of the present day Mishnah; (4) the collection of the Akiba was enlarged and brought up to date by his disciple Meir (Note: Who, the Talmud says, was a descendant of Nero, a convert to Talmudism). (5) it became the custom, after the time of Akiba, for every head of an academy to compile his own Mishnah so that the confusion that resulted—motivated Judah Hanasi to compile a standard authoritative Mishnah; (6) although it is reported that Judah made use of thirteen different collections of Halachoth in his work, his Mishnah is based largely upon the collection of Meir, and indirectly, therefore, upon that of Akiba.' [26]

Judah Hanasi, who compiled the Mishnah, was born about A.D. 135 and died after A.D. 200 (same authority, 'Judah Hanasi'). 'Nasi,' meaning 'prince' of Jewry, was the title given the head of the Sanhedrin court, which meted out life and death under Talmudic law.

Talmud - Six Main Divisions: The Talmud is divided into six main divisions called 'Sedarim' (orders), but each division and each volume is a hodge-podge of every subject imaginable. The main and overall characteristics of the Talmud are: pomp, silliness, obscenity and more obscenity, a setting up of laws seemingly for the purpose of inventing circumventions, and evasions; delight in sadistic cruelty; reversal of all Biblical moral teachings on theft, murder, sodomy, perjury, treatment of children and parents; insane hatred of Christ, Christians and every phase of Christianity.

The Six Divisions of the Babylonian Talmud, called 'Seder' (plural Sedarim), are:

- 1). Zeraim (seeds).
- 2). Seder Moed (festivals).
- 3). Seder Nasim (women).

4). Seder Nezikin (damages).

5). Seder Kodashim (sacrifices).

6). Seder Tohoroth (cleanness)."

It is the Talmud, and nothing else, that binds international Jewry into a solid body. Rabbi Morris N. Kertzer says: "The Talmud consists of 63 books of legal, ethical and historical writings of ancient rabbis. It was edited five centuries after the birth of Jesus. It is a compendium of law and lore. It is the legal code which forms the basis of Jewish religious law and it is the textbook used in the training of rabbis."

"The Talmud has been the banner which has served as a rallying sign to the Jews, dispersed in diverse countries; it has maintained the unity of Judaism." [27]

Without any question, **the Talmud** (Known to Jesus in His time on earth in a flesh body as "The Tradition of The Elders") **Stands as the Supreme Authority of Jewish Law** [Their lies to the contrary notwithstanding], philosophy and ethics; it contains the unchanging moral code by which the religious and social life of the Jews has been regulated to this day.

The Jews believe in the teachings of the Talmud and act in accordance with its commands. Whereas the teachings of the Christian Bible are available to all, for it is to be found everywhere. On the other hand, only a very few non-Jews have even so much as heard of the Talmud, and still fewer know of its teachings, for it is scores of volumes in length and shrouded in secrecy by the Jews.

Now, for a summary of references to Jesus in the Talmud:

Sanhedrin 67a: Jesus referred to as the son of Pandira, a soldier. Mother a prostitute.

Kallah 1b. (18b): Illegitimate and conceived during menstruation. Mother a Prostitute.

Sanhedrin 67a: Jesus was hanged on the eve of Passover.

Toldath Jeschu: The Birth of Christ related in most shameful expressions.

Abhodah Zarah II: Christ referred to as the son of Pandira, a Roman soldier, a Prostitute Mother.

Schabbath XIV: Christ again referred to as the son of Padira the Roman soldier.

Sanhedrin 43a: On the eve of Passover they hanged Jesus.

Schabbath 104b: Called a fool and no one pays attention to fools.

Toldoth Jeschu: Says Judas and Jesus engaged in a quarrel with human excrement.

Sanhedrin 107b: Seduced, corrupted and destroyed Israel.

Zohar III (282): Died like a beast and buried in animal's dung heap.

Hilkoth Melakhim: Attempt to prove Christians err in worship of Jesus.

Abhodah Zarah 21a: Reference to worship of Jesus in homes unwanted.

Orach Chaiim 113: Avoid appearance of paying respect to Jesus.

Iore Dea 150, 2: Do not appear to pay respect to Jesus by accident.

Abhodah Zarah (6a): False teaching to worship on the first day of Sabbath.

Kerithuth (6b p. 78): Jews called men, Christians are not called men.

Makkoth (7b): Innocent of murder if intent was to kill Christian.

Sohar (II 64b): Christian birth rate must be diminished materially.

Schabbath (116a) Tos: Gospels called volumes of iniquity, heretical books.

Schabbath (116a): Talmudists agree that the books of Christians are to be burned.

Chullin (91b): Jews possess dignity even an angel cannot share.

Hilkoth Akum (V. 12): Quote Scriptures **Forbid Mentioning the Christian God.**

Choschen Ham (226 1): Jew may keep lost property of Christian found by Jew.

Babha Kama (113b): It is permitted to deceive Christians; Jew may lie and perjure to condemn a Christian; Name of God not profaned when lying to Christians.

Kallah (1b p. 18): Jew may perjure himself with a clear conscience.

Schabbouth Hag. (d): Jews may swear falsely with subterfuge wording.

Zohar (1 160a): Jews must always try to deceive Christians.

Choschen Ham (425 5): Jews are not to prevent the death of a Christian.

Hilkoth Akum (x,1): Do not save Christians in danger of death, instructed to let die.

Abhodah Zarah (25b)T: Even the best of the Goim [Christians] should be killed.

Sepher Or Israel 177b: If Jew kills a Christian he commits no sin.

Zohar (11 43a): Extermination of Christians Necessary.

Hilkoth Akum (x,1): Make no agreements and show no mercy to Christians.

Hilkhoth Maakhaloth: Christians are idolaters.

Abhodah Zarah (22a): Do not associate with gentiles, they shed blood.

Abhodah Zarah (22a): Christians have intercourse with animals.

Iore Dea (198, 48): Female Jews contaminated when meeting Christians.

Makkoth (7b): Innocent of murder if intent was to kill a Christian.

Zohar II (64b): Christian likened to cows and asses.

Kethuboth (110b): Psalmist compares Christians to beasts.

Sanhedrin (74b) Tos: Sexual intercourse with Christian same as intercourse with beast.

Kethuboth (3b): The seed [children] of Christians valued same as the seed of a beast.

Iore Dea (337, 1): Replace dead Christians like you would a lost cow or ass.

Schabbath (116a) Tos: Gospels called the volumes of iniquity, and heretical books.

Schabbath (116a): Talmudists agree the books of Christians are to be burned.

Chullin (91b): Jews possess dignity even an angel cannot share.

Sanhedrin (58b): To strike a Jew is the same as slapping the face of God.

Zohar (1, 25b): Those Jews who do good to Christians never rise when dead.

Iore Dea (148, 12H): Jews are to hide their hatred for Christians.

Babha Bathra (54b): Christian property belongs to the first Jew claiming it.

Babha Kama (113b): It is permitted for a Jew to deceive Christians.

Babha Kama (113a): Jew may lie and perjure himself to condemn a Christian.

Babha Kama (113b): The name of God is not profaned when a Jew lies to Christians.

Kallah (1b, p. 18): Jew may perjure himself when lying about Christians. Schabbouth

Hag (6d): Jews may swear falsely by the use of subterfuge wording.

Zohar (1, 160a): Jews **Must Always** try to deceive Christians.

Choschen Ham (425, 5): Do not prevent a Christians death.

Iore Dea (158, 1): Christians who are **Not** Jews' enemies **Must Also Die**.

Hilkkoth Akum (X,1): Jews are not to save Christians in danger of death.

Sanhedrin (59a): Christians who study the Jews' "Laws" {Talmud} to be put to death.

Zohar (1, 25a): **Christians Are to Be Destroyed When No Danger of Discovery.**

Abhodah Zarah (26b)T: Even the best of the Goim [non- Jews] should be killed.

Iore Dea (157, 2) H: Jew may deceive Christians.

Sepher Or Israel (177b): **If a Jew Kills a Christian He Commits No Sin. He Has Done God a Service.**

Alkut Simoni (245c): a Jew Shedding the Blood of a Christian Is Offering a Sacrifice to God.

Zohar (II, 43a): Extermination of Christians Is a Necessary Sacrifice to God.

Zohar (L, 38b, 39a): a Jew to Receive a High Place in Heaven If He Kills a Christian.

Hilkhoth Akum (X,1): Jews Are to Show No Mercy to a Christian.

KALLAH, 1b, (18b): "Jesus was illegitimate and conceived during menstruation."

SCABBATH XIV: "Jesus is referred to as the son of a Roman soldier and a Jewish Prostitute."

SANHEDRIN, 103a: "This passage suggests that Christ corrupted His morals and dishonoured Himself."

SANHEDRIN, 107b: "This passage states that Christ seduced and destroyed Israel."

HILKOTH MELAKHIM: Suggests that Christians sin by worshipping Jesus Christ.

HILKOTH MAAKHALOTH: "Christians are idolaters."

CHAGGIGAH, (15b): "A Jew is considered to be good in the eyes of God, in spite of any sins he may commit."

BABHA KAMA (113b): "The name of God not profaned, if a Jew lies to a Christian."

KELHUBATH (11a-11b): "When a grown-up man has had intercourse with a little girl—It means this: When a **Grown up Man Has Intercourse with a Little Girl It Is Nothing**, for when the girl is less than this **Three**

Years Old it is as if one puts the finger into the eye tears come to the eye again and again, **so Does Virginity Come Back to the Little Girl Three Years Old.**"

TRACT MECHILLA: "Almighty **God Studies the Talmud Standing**, because He has such respect for that book."

SANHEDRIN (59a) & ABOHODAH ZARAH 8-6: "Every goy [non-Jew] who studies the Talmud and every Jew who helps him in it, ought to die."

SIMEON HADDARSEN fol. 56-D: "When the Messiah comes every Jew will have 2800 slaves."

MIDRASCH TALPIOTH 225-L: "Jehovah created the non-Jew in human form so that the Jew would not have to be served by beasts. The non-Jew is consequently an animal in human form, condemned to serve Jews day and night."

NADARINE, 20, B;

SCHULCHAN ARUCH,

CHOSZEN HAMISZPAT 348: "A Jew may do to a non-Jewess what he can do. He may treat her as he treats a piece of meat."

JOSIAH 60, 6,

RABBI ABARBANEL to DANIEL 7, 13: "As soon as the King Messiah will declare himself, and He will destroy Rome and make a wilderness of it. Thorns and weeds will grow in the Pope's palace. The He will start a merciless war on non-Jews and will overpower them. He will slay them in masses, kill their kings and lay waste the whole Roman land. He will say to the Jews: 'I am the King Messiah for whom you have been waiting. Take the silver and gold from the goyim.'"

SZAALOTH-UTSZABOT

THE BOOK OF JORE DIA 17: "A Jew should and must make a false oath when the goyim [non-Jew] asks if our books contain anything against them."

SCHULCHAN ARUCH

CHOSZEN HAMISZPAT 348: "A Jew may rob a goy [non- Jew] that is, he may cheat him in a bill, if unlikely to be perceived by him."

SCHULCHAN ARUCH

CHOSZEN HAMISZPAT 348: "All property of other nations belongs to the Jewish nation, which, consequently, is entitled to seize upon it without any scruples [This is what the Jews use for justification to steal the land of the Palestinians]. An orthodox Jew is not bound to observe principles of morality towards people of other tribes. He may act contrary to mortality, if profitable to himself or to Jews in general."

TOSEFTA,

ERUBIN VIII, 1: "On the house of the goy [non-Jew] one looks as on the fold of cattle."

TOSEFTA, ABHODAH

ZARAH VIII, 5: "How to interpret the word 'robbery.' A goy [non-Jew] is forbidden to steal, rob, or take women slaves, etc., from a goy or from a Jew. But a Jew is NOT forbidden to do all this to a goy."

SCHULCHAN ARUCH

EDIT, I, 136: "All vows, oaths, promises, engagements, and swearing, which, beginning this very day of reconciliation till the next day of reconciliation, we intend to vow, promise, swear, and bind ourselves to fulfill, we repent of beforehand; let them be illegalised, acquitted, annihilated, abolished, valueless, unimportant. Our vows shall be no vows, and our oaths no oaths at all."

SCHULCHAN ARUCH

ORACH CHAIM 539: "At the time of the Cholhamoed the transaction of any kind of business is forbidden. But it is permitted to cheat a goy [non-Jew], because cheating of goyi at any time pleases the Lord."

SCHULCHAN ARUCH

CHOSZEN HAMISZPAT 388: "It Is Permitted to Kill a Jewish Denunciator everywhere. It is permitted to kill him even before he denounces."

LIVORE DAVID 37: "If a Jew be called upon to explain any part of the rabbinic books, he ought to give only a false explanation. Who ever will violate this order shall be put to death."

ABHODAH ZARAH 26b

TOSEPHOTH: "a Jew Who Kills a Christian Commits No Sin, but Offers an Acceptable Sacrifice to God."

Are you naive enough to believe that a religious book which encourages incest, such as the Sanhedrin volume of the Talmud does, or unnatural intercourse, or rape of non-Jews; or bestiality, as found in this filthy book; do you believe this could be the basis of Jesus' teaching? If you do, then you are guilty of the vilest form of blasphemy.

Forgery, indeed, has become a science among the Jew, the only other science the Jews have been able to understand and prefect, is that of killing. They are the people who have devised the mass killing machines, such as the Atomic bomb. Among the many fictitious compositions forged by the Jews, about this time, was the so-called "letter of Aristeas."

Orpheus was dragged into the service of the Jews; Hesiod and Homer were made to sing of the Jewish Sabbath; and Aeschylous, Euripides, and Sophocles were made to avow Jewish ideas of God; while a most impudent forgery of the Jews outside of Palestine, was a large collection of the

Sibylline [books on witchcraft, magic and etc.] Oracles. The private manner in which the Sibyl communicated counsel and warning to men, rendered her an admirable instrument in the hands of the Jewish propagandists; by them she was transformed into a prophetess of Jehovah: terrible wars and dreadful calamities were foretold, after which, it was said, the Jews would assume the supremacy and lead the nations into a blessed era of universal peace, etc.

In spite of all this mendacity and artfully disguised propaganda, and of the barefaced attempts of Philo and the allegorical school, to foster Jewish tales upon the Greeks, the Jews continued to be regarded with contempt by the Greeks and the Romans, who laughed at their vain-glorious pretensions and flatly refused to take part in the deception.

The pretensions of the Jews to an honourable and remote antiquity, for example, were ridiculed. For the Jews to pretend that the gifts of civilization were made through their instrumentality was, according to the Greeks and the Romans, preposterous: what, it was asked, had the Jews done for art, literature or science?

Instead of being the teachers of Plato and the Greek philosophers, as the Jews impudently pretended they had been, it was pointed out that the Jews were barbarians when Greek culture had arisen, and that all the horde of small peoples, shifting from slavery in one country to servitude in another, the Jews were the least productive and the poorest in civilization.

The Jews, the Greeks and the Romans insisted, were the descendants of the dregs of the Egyptian populace, a despicable rabble, suffering from leprosy and "a pestilential disease which disfigured the body," unclean and diseased morally as well as physically. Jerusalem, they pointed out, was a refuge for "the scum and the refuse" of all the adjoining nations.

The Jews, they said, offered human sacrifices [like the worshippers of Israel and Saturn, whose "day" the Jews supposedly kept holy] and were "a people of unbridled lust, tainted with execrable knavery." Meanwhile the Jews dissimulated, and secretly determined to make another attempt to exterminate their Israelite fellow-citizens.

When the exigencies of the Parthian war had depleted the Eastern provinces of Roman troops, in 116 A.D. a sudden preconcerted uprising of the Jews took place, characterized by revolting atrocities.

Humanity is, when it is allowed to learn about them, is always shocked at the horrid cruelties which the Jews committed in the cities of Egypt, Cyprus, Cyrene, and Russia where they dwelt in treacherous friendship with the unsuspecting inhabitants, until they were in control and could exterminate them at will.

In Cyrene the Jews massacred 220,000 Greek and Roman citizens; in Cyprus 240,000; and in Egypt a very great multitude; in Russia it has been estimated that they exterminated over 60-million Christians.

Wherever the Jews outnumber the rest of the population and their uprisings are successful, the Jews behave in the most revolting manner; many of their non-Jewish neighbours they sawed asunder, and they licked up and smeared themselves with the blood, and devoured the flesh of their victims, and twisted the entrails of the Christians about their bodies and danced Jewish dances until they dropped from exhaustion. After this exhibition of their "spirituality" the Jews were forbidden to set foot on the island of Cyprus, and Cyrene had to be re-colonized.

This outbreak was suppressed by Roman reinforcements under Tubro, dispatched by Trajan, and the Jews learned once again that, however successful their secret machinations might be, the frenzied onrush of Oriental fanaticism was unavailing against the cool bravery of disciplined Roman troops.

Trajan died in 117 A.D. and was succeeded by his relative Hadrian, and once more the Jewish agitators became active. Rebellion was encouraged by the statement that it was unlawful to pay taxes to a non-Jewish master, flattering promises were made that a conquering Messiah would soon appear, and invest the favourites of Jehovah with the Empire of the Earth and domination over all the non-Jewish peoples. This propaganda produced an extraordinary ferment among the credulous Jews, who, it is said, had their fanaticism still further stirred up by a rabbi called Akiba.

Thus, according to the Jews' own stories, after the Jews had been thrown into another paroxysm of fanatical frenzy, by the fact that Hadrian had issued edicts against mutilation and circumcision, and about 130 A.D. had ordered Jerusalem to be rebuilt in Roman style, it was by announcing himself as their long expected Messiah that a man called, apparently Simon, attracted followers.

His name does not appear in Roman records, and it is not known whether he was a fanatic or an impostor, but he was immediately acclaimed as the long expected Messianic King by the rabbi Akiba, who became his amour-bearer.

The Roman forces in Palestine were, as usual, small, and a "holy war" against the Romans being proclaimed, nearly all the Jewish towns which had no Roman garrison joined the "Mullah," who was thus enabled to persecute cruelly the Christians who refused to follow him, to kill many Jews suspected of desiring to live at peace with Rome, and to raise a formidable revolt. To his adherents this rebel Messiah seems to have been known as Bar Cocheba, "the son of the star," but by the rabbis he was called Bar Coziba, "the son of deceit."

Severus, recalled from Britain by Hadrian, quelled this rebellion, and the Jews were forbidden to set foot in Jerusalem, which became a Roman town.

Under succeeding emperors the Jews, taking advantage of the facilities, afforded by the caves and caverns of Palestine, for leading a lawless life, some times caused disturbances, but these, although professedly patriotic, were mainly outbreaks of brigand, and never assumed a serious aspect. Some people imagine that about 135 A.D. the Jews were scattered abroad by some mysterious agency, which, since then has prevented their return to Palestine.

This absurd superstition is encouraged by the pretence, and by the misleading phrase "the dispersion of the Jews." It is simply another of their attempts to take more Israelite prophecies upon themselves, so as to continue in their deception of the world.

Many Jews were carried off by their conquerors, of course, to such places as Babylonia, Greece, Alexandria and Rome, but a far larger number of the Jews left Palestine on their own accord and for their own gain. This was so, especially, during the latter stages of Persian rule and later, when the Greeks offered special inducements to occupiers of new colonies; and among the very large number of Jews who emigrated for their own benefit, must be included all those Jews who left Palestine because of the seemingly endless disorder and anarchy maintained there by the few who preferred to remain.

Since the first century AD the "Jews of the Diaspora," that is the Jews who prefer to live outside Palestine, have always been much more numerous than those who have had to live in Palestine; but the Jews outside could have "returned" to Palestine at any time, if they had desired to do so. The prohibition by Hadrian, against their presence in Jerusalem soon lapsed, and although it was revived by both Constantine and Omar, it never applied to the other parts of Palestine. The truth is that Palestine fell a victim to Jewish lust for world-power, to religiously fostered hatred, and to selfish greed; after ruining her, the Jews abandoned Palestine.

The great Jewish pretence, however, the Jews did not abandon; its activities may be traced in many countries at many periods of history; particularly noteworthy are its phases of feverish activity towards the end of the seventeenth and eighteenth centuries, and in the first few decades of the nineteenth and twentieth centuries A.D.

Palestine was never a desirable place in which to live, until Great Britain, at the expense of many British lives and much British treasure, made it so; and even now, though American citizens are taxed to maintain, and American soldiers die to guard this Zionist toy, it fails to attract the Jews in any great numbers. In spite of the fact that Palestine has been invested by the Jewish pretences with an entirely fictitious value (or perhaps because of it), the Jews of today show no greater eagerness to "return" than did their ancestors.

It has only been through the continual propoganda by the Zionists that the Jews of Russia are in great danger, that the Russian Jews are going to the

State of Israel. Which most use only as a transfer point on their way to America and other nations of the West.

Therefore, we must face the truth, that after 2000 years of crying about a homeland, now that they have one, stolen from the Palestinians they have to be hog-tied and drug there by the Zionists.

Are you willing to believe that such statements found in the Talmud, such as those presented, are those of Christianity? But I doubt if you are faithful enough to Christ to even care!

Notes

[1] Moses Mendelssohn, The Jewish Plato.

[2] The Jewish Encyclopedia, 1948 edition, Vol. 5, p. 269.

[3] The Jewish Encyclopedia, 1948 edition, Vol. 4, p. 484.

[4] The Jewish Encyclopedia, 1948 edition, Vol. 6.

[5] Baruch Levy, Letter to Karl Marx, La Revue de Paris, p. 54, June 1, 1928.

[6] Bernard Lazare, Anti-Semitism, p. 350.

[7] The London Jewish World, March 15, 1923.

[8] Le Juif, Gougenot des Mousseaux, (1869), The Trail of the Serpent, Inquire Within, Miss Stoddard, pp. 96-97.

[9] Mark 7:13; Matthew 15:6-9.

[10] John 8:44.

[11] Abot 1:1.

[12] Jewish Encyclopedia, History of the Pharisees.

[13] Universal Jewish Encyclopedia, under Pharisees. The name Pharisee which has come into the English language through the Latin translation of the New Testament and represents the Greek word 'Pharisaios,' goes back directly to the Aramaic word 'Parisha,' the equivalent, in popular speech, of the Hebrew 'Parush,' from the verb 'parash.' The root meaning of the verb is 'to separate.'

[14] The Jews - Their History, Culture, and Religion, Vol. 4, p. 1332, Jewish Publication Society of America, 1949.

[15] Exodus 12:49; Leviticus 24:22, Numbers 9:14; 15:15-16, 29, etc.

[16] Deuteronomy 10:19.

[17] Sanhedrin 59a.

[18] Talmud, Gittin 60b.

[19] Sanhedrin 88b.

[20] Kid. 30a.

[21] Sotah 20a.

[22] V. Maimonides Yad. Talmud Torah.

[23] Sanhedrin 59a.

[24] The Jewish Encyclopedia p. 674.

[25] See Jewish Encyclopedia 'Mishnah.'

[26] Universal Jewish Encyclopedia, 'Mishnah.'

[27] Graetz, History of the Jews.

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