

# Exploring The New Towers of Babel Conclusion

Is Jerusalem A Whore Of Babylon?



What Is The Real Reason For The 3<sup>rd</sup> Temple And Who  
Are The Powers Behind It?

## Considering this as a possible Tower of Babel

**Today is a recap and conclusion to our  
Study.**

**We have looked at the 5 main players.  
Pagans, Humanists, Catholics, Islam  
and Zionists. They all have a dog  
In this race for a reason.**

CHAP. VIII. 1. In the twenty-ninth jubilee, in the first week, in the first [year] thereof, Arphaksed took to himself a wife, and her name was Râsûjâ, the daughter of Sûsân, the daughter of Elâm, and she bore him a son in the third year of this week, and he called his name Kâinân. 2. And his son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city. 3. And he found a writing which the forefathers had carved into a rock, and he read what was in it, and he translated it and found that there was within it the science of the Watchmen by which they had seen the astrology of the sun and the moon and the stars and in all the signs of heaven; and he wrote this down and did not say any thing concerning it, for he feared to speak to Noah concerning it, lest he be angry with him on this account. 4. And in the thirtieth jubilee, in the second

# The Connections

To Luciferian Agenda From The Fallen Ones



## Confirmation: They All Have The Same Doctrine

### A Review of A few gems from the Islam “book of peace”

“Slay the unbelievers wherever you find them.” Qur’an 2:191

“Make war on the infidels living in your neighborhood.” Qur’an 9:123

“When opportunity arises, kill the infidels wherever you catch them.” Qur’an 9:5

“Any religion other than Islam is not acceptable.” Qur’an 3:85

“The Jews and the Christians are perverts; fight them.”... Qur’an 9:30

“Maim and crucify the infidels if they criticize Islam” Qur’an 5:33

“Punish the unbelievers with garments of fire, hooked iron rods, boiling water; melt their skin and bellies.” Qur’an 22:19

“The unbelievers are stupid; urge the Muslims to fight them.” Qur’an 8:65

“Muslims must not take the infidels as friends.” Qur’an 3:28

“Terrorize and behead those who believe in scriptures other than the Qur’an.”  
Qur’an 8:12



Maxine Waters Believes Americans are Bigots for Opposing Sharia Law »...

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# The Catholic Jesuits/Freemasons have the same code

## \*CEREMONY OF INDUCTION AND EXTREME OATH OF THE JESUITS

(Given to a Jesuit of minor rank when he is to be elevated to a position of command.)

Superior speaks:

\*See footnote page 7

"My son, heretofore you have been taught to act the dissembler (*a phoney who acts like he's on your side, but really isn't*): among the Roman Catholics to be a Roman Catholic, and to be a spy even among your own brethren;

To believe no man, to trust no man.

Among the reformers to be a reformer; among the Hugenots (*French Protestants*) to be a Hugenot; among the Calvinists to be a Calvinist; among the Protestants (*those who protest and disagree with the Roman Catholic Institution*), generally to be a Protestant;

And obtaining their confidence to seek even to preach from their pulpits, and to denounce with all the vehemence (*violent emotion*) in your nature our holy religion and the Pope;

And even to descend so low as to become a Jew among the Jews, that you might be enabled to gather together all information for the benefit or your order as a faithful soldier of the Pope.

You have been taught to insidiously (*secretly*) plant the seeds of jealousy and hatred between states that were at peace, and incite them (*to stir people up*) to deeds of blood,

Involving them in war with each other, and to create revolutions and civil wars\*\* in communities, provinces and countries that were independent and prosperous,

cultivating the arts and the sciences and enjoying the blessings of peace.

To take sides with the combatants (*those fighting a war*) and to act secretly in concert (*to plot together*) with your brother Jesuit...

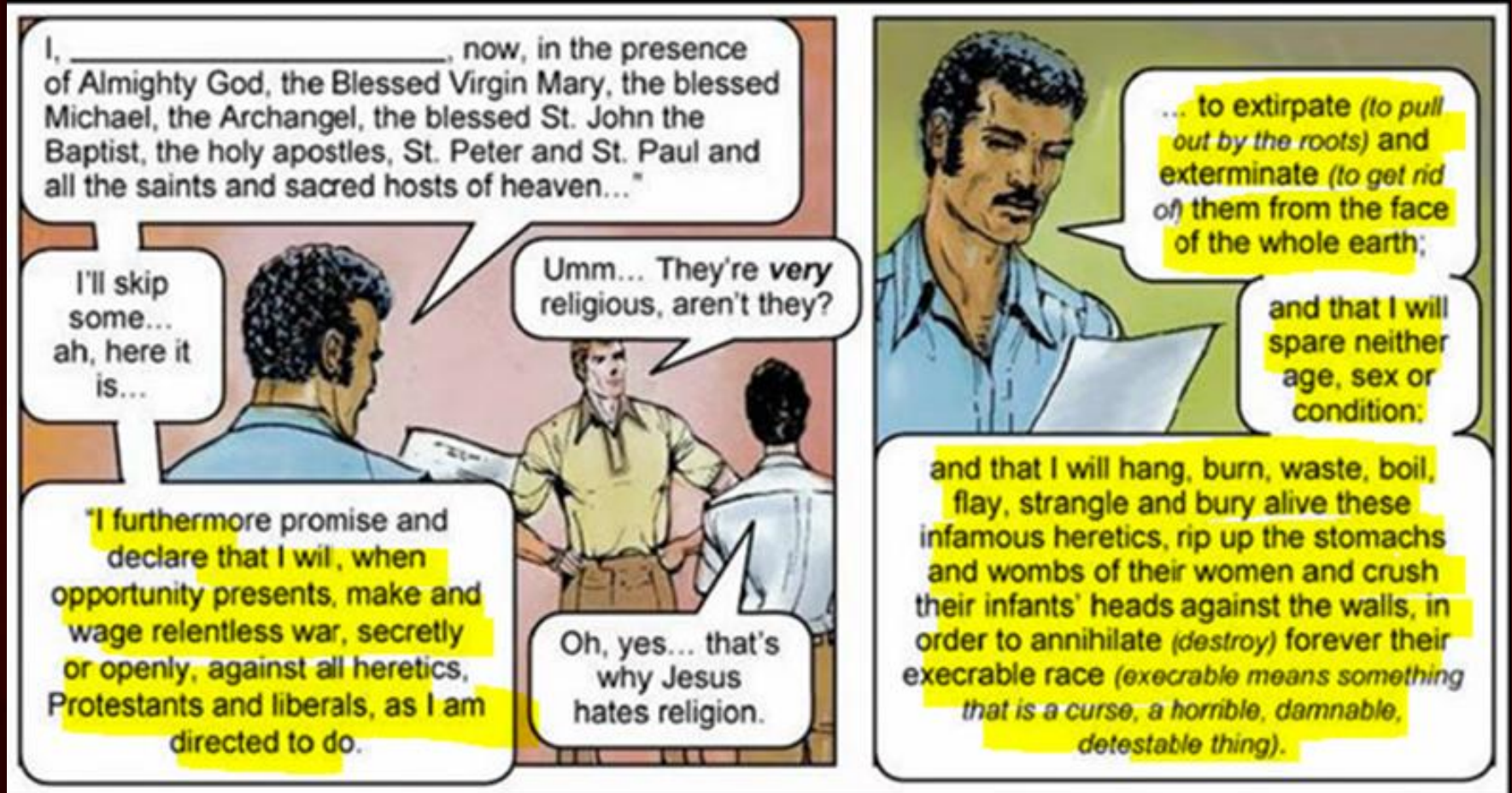
Who might be engaged on the other side, but openly opposed to that with which you might be connected;

Only that the Church might be the gainer in the end, in the conditions fixed in the treaties for peace...

and that the end justifies the means.

\*\*President Abraham Lincoln said, "This Civil War would never have been possible without the sinister influence of the Jesuits. We owe it to poeery (Pope Pius IX) that we now see our land reddened with the blood of her noblest sons." (Fifty Years in the Church of Rome, by Chiniquy, page 296), published by Chick Publications.

## The Catholic Jesuits/Freemasons have the same code



While the world's eyes were focused on the outward show of Vatican II Council, within the system, things had not changed.

A Catholic girls' school near Los Angeles, 1965

Anybody who is *not* a Catholic is a heretic!

And God doesn't want heretics on the earth because

they try to destroy the Holy Mother Church!

It is not a sin to kill heretics,

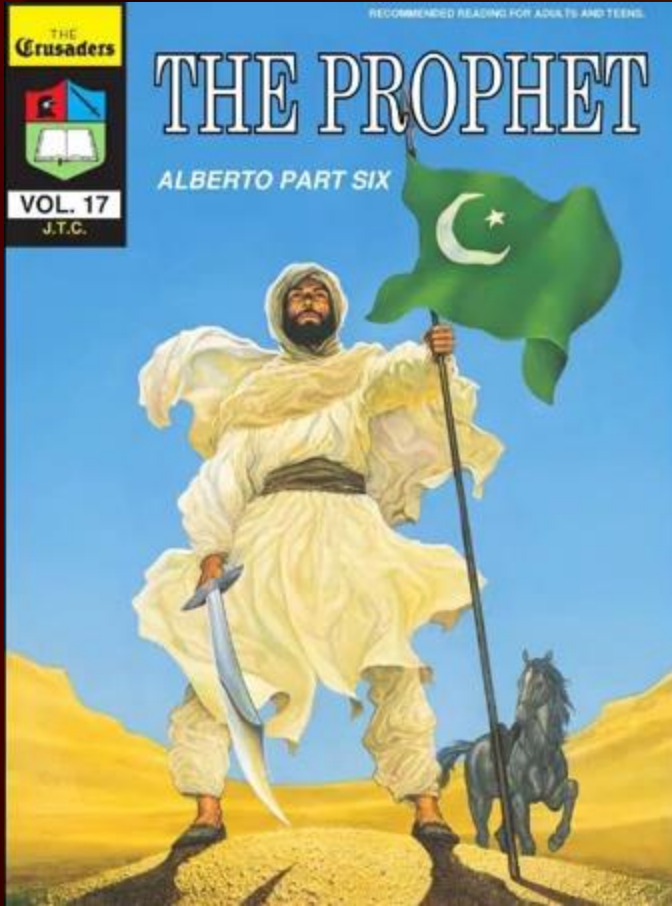
because it is God's way of removing them from the earth.\*\*



The young Catholic adults of today who were exposed to this programming technique back in 1960's have had these seeds planted in their minds in preparation for the "final purification."

\*\*This is the teaching of the Council of Trent which the Vatican II Council never changed.





We saw how the Rabbis gave Islam their doctrine.. Here is how the Catholics gave them their power.

Augustine was busy winning Arabs to Roman Catholicism, including whole tribes. But multitudes of Arabs hated Catholicism and would not convert.

In time, spies were sent to those remote nomads who rejected Catholicism, and spread the word that one day...



a great leader would appear, who would gather the Arabs together.

200 years after Augustine, around 570 A.D., Muhammad was born in Mecca, Saudi Arabia. This man would change the course of world history.



Muhammad called himself "The messenger of God." He established the great religion of Islam.

In less than 20 years after his death, his armies defeated the Byzantine and Persian Empires\*...

and later, his armies swept into Europe. The Prophet Muhammad was an amazing man.



First, I'd like to show you the Islamic religion as the world sees it...

Then I'll share what I learned in the Vatican, how Islam actually came into existence...

You'll be shocked!

What I'm going to tell you is the most incredible story of intrigue you will ever hear.



\*Encyclopedia Britannica, Micropedia (Muhammad)

Three major religions have one thing in common — each one has a holy place where they look for guidance.

Roman Catholics look to the Vatican as the Holy City.



The Jews look to the wailing wall in Jerusalem as their holy place.



The Muslims look to Mecca as their Holy City.



Each group believes that they receive certain types of blessings for the rest of their lives for visiting their holy place.

It was the Roman Catholic Arabs who were pushing the concept of looking for an Arab prophet, just as the Jews were looking for their Messiah.



Who but a prophet would be capable of ridding the Arabs of their worship of false gods? There was even an icon of the virgin Mary and baby Jesus in the Kaaba.\*

When Muhammad was nine, he was with his uncle on a caravan. A Roman Catholic monk saw the boy and questioned him. Then he asked to see the mark on his back. He exclaimed, "It is the seal of prophethood." He warned Muhammad's uncle...



The Roman Catholic monk had fanned the flames for future Jewish persecutions at the hands of the followers of Muhammad.

\*Muhammad by Lings, p. 30.

Muhammad was 25 years old when he married a wealthy widow Khadijah. She was about 40 at the time.



Muhammad and Khadijah had two sons, who died young, and four daughters. The most famous was Fatimah who married Muhammad's successor, his cousin, Ali. (As recognized by the Shiah branch of Islam.)

With the help of his wife's Roman Catholic cousin, Waraquah, \*the Prophet Muhammad was able to interpret these messages.

Waraqah said:

Verily, Muhammad is the prophet of this people.\*\*



*Some of his revelations were placed in the Koran, in 650 A.D. Other writings of Muhammad were never published.*

In the 5th year of Muhammad's mission, persecution came against his followers because they refused to worship the idols in the Kaaba. Muhammad instructed some of them to flee to Abyssinia.



Negus, the Roman Catholic king of Abyssinia, accepted them because of Muhammad's views on the virgin Mary which were so close to Roman Catholic doctrine.\*

*The Meaning of the Glorious Koran, by Pickthall, Mentor Books, pages 220,221; Muhammad by Lings, pp. 81-84.*

\*Encyclopedia Britannica (Micropedia), Muhammad.

\*\*Muhammad by Lings, p. 44

The Vatican desperately wanted Jerusalem because of its religious significance, but was blocked by the Jews.



Another problem was the true Christians in North Africa preaching the gospel.

Roman Catholicism was growing in power and would not tolerate any opposition.

Somehow the Vatican had to create a weapon to eliminate both the Jews and the true Christian believers who refused to accept Roman Catholicism.

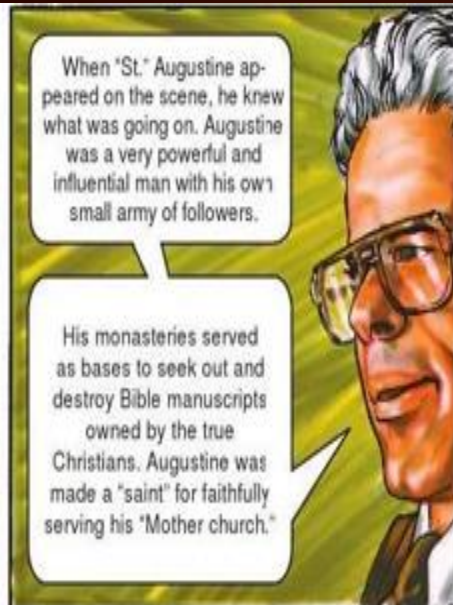


Looking to North Africa, they saw the multitudes of Arabs as a source of manpower to do their dirty work.



A number of Arabs had become Roman Catholic, and could be used in reporting information to their leaders in Rome.

Others could be used as a Fifth Column (an underground spy network) to carry out Rome's master plan to control the great multitudes of Arabs who had completely rejected Roman Catholicism.



When "St." Augustine appeared on the scene, he knew what was going on. Augustine was a very powerful and influential man with his own small army of followers.

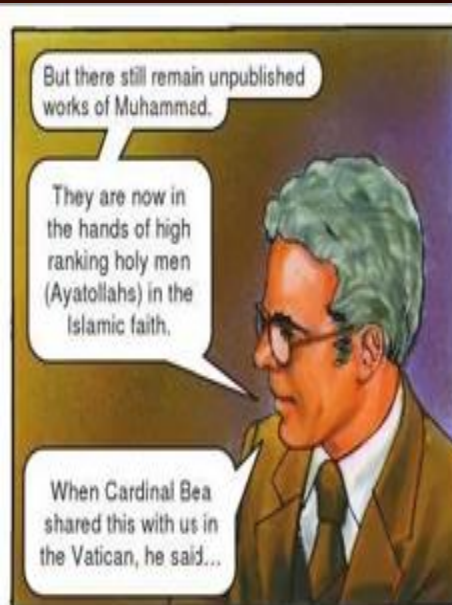
His monasteries served as bases to seek out and destroy Bible manuscripts owned by the true Christians. Augustine was made a "saint" for faithfully serving his "Mother church."



The Vatican wanted to create a messiah for the Arabs, someone they could raise up as a great leader, a man with charisma\* who they could train, and eventually unite all the non-Catholic Arabs behind him...

creating a mighty army that would ultimately capture Jerusalem for the pope.

\*A special, inspiring quality of leadership. (Webster's Dictionary)



But there still remain unpublished works of Muhammad.

They are now in the hands of high ranking holy men (Ayatollahs) in the Islamic faith.

When Cardinal Bea shared this with us in the Vatican, he said...

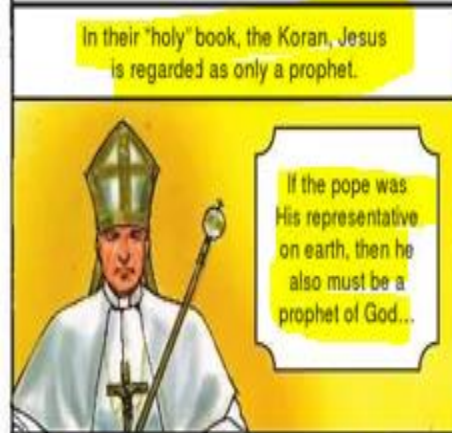


These writings are guarded because they contain information that links the Vatican to the creation of Islam.

Both sides have so much information on each other...

that if exposed, it would create such a scandal, it would cause a major disaster for both religions.

By the time Muhammad died, the religion of Islam was exploding. The nomadic Arab tribes were joining forces in the name of Allah and his prophet, Muhammad.



In their "holy" book, the Koran, Jesus is regarded as only a prophet.

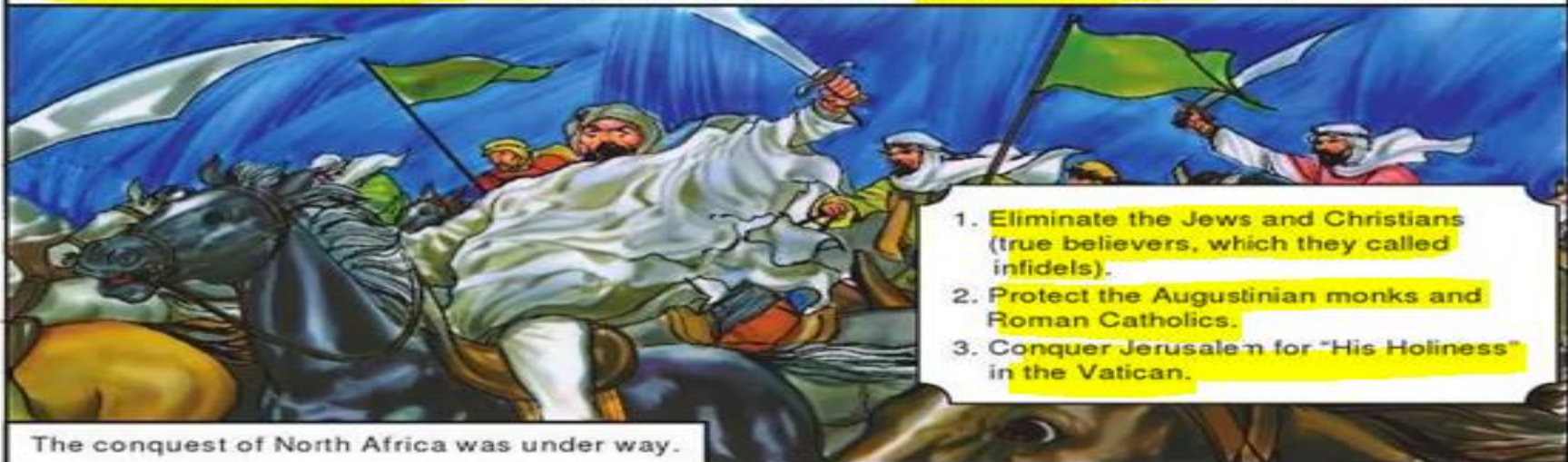
If the pope was His representative on earth, then he also must be a prophet of God...



which caused the followers of Muhammad to fear and respect the pope as another "holy man."

The pope moved quickly, and issued bulls granting the Arab generals permission to invade and conquer the nations of North Africa.

The Vatican helped to finance the building of these massive Islamic armies in exchange for three special favors:



1. Eliminate the Jews and Christians (true believers, which they called infidels).
2. Protect the Augustinian monks and Roman Catholics.
3. Conquer Jerusalem for "His Holiness" in the Vatican.

The conquest of North Africa was under way.

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As time passed, the power of Islam became tremendous... Jews and true Christians were slaughtered, and Jerusalem fell into their hands.



Interesting note: Roman Catholics were never attacked, nor were their shrines, during this time.

It was time for the pay-off...  
The pope asked for Jerusalem.



But by now, the Arab generals felt the exhilaration of victory everywhere they went. They felt nothing could stand in their way.

The pope's carefully laid plans began to backfire, and then crumbled before his eyes.

Under Waraquah's direction, Muhammad had written in the Koran, the great lie...



that Abraham offered Ishmael as a sacrifice. The Bible\* makes it clear that Isaac was the sacrifice, but Muhammad removed Isaac's name and inserted Ishmael.

As a result of this, and Muhammad's vision (see p. 16), the faithful Muslims built a mosque (the Dome of the Rock) in Ishmael's honor, on the site of the Jewish temple that was destroyed in 70 A.D., making Jerusalem the second most holy place in the Islamic faith.

How could they give such a sacred shrine to the pope without causing a revolt?

The pope realized that what they had created was out of control when he found out the Muslims were calling "His Holiness" an infidel.

\*See Genesis 22:1-18



The Muslim generals were determined to conquer the world for Allah... so they now turned their eyes towards Europe.

The Islamic ambassadors approached "His Holiness" in the Vatican and asked for papal bulls to give them permission to invade European countries.



The Vatican was outraged. War was inevitable.



Temporal power and control of the world was considered the basic right of the pope. He wouldn't think of sharing it with what he considered heathens.



The pope raised up his armies and called them crusades to hold back the children of Ishmael from grabbing Catholic Europe.





TURKEY

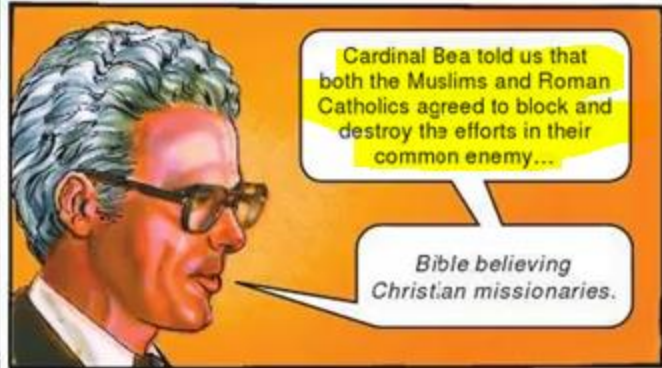
The Muslims were allowed:

to occupy Turkey in a "Christian" world...

and the Catholics were allowed to occupy Lebanon in the Arab world.

It was also agreed that the Muslims could build mosques in Catholic countries without interference...

as long as Roman Catholicism could flourish in Arab countries.



Cardinal Bea told us that both the Muslims and Roman Catholics agreed to block and destroy the efforts in their common enemy...

*Bible believing Christian missionaries.*



After the signing of the concordats,

a tight control was kept on the Muslims from the Ayatollah down through the Islamic priests, nuns and monks.

The Vatican also engineered a campaign of hatred between the Muslim Arabs and the Jews. Before this they had co-existed peacefully.

The entire Islamic community looks upon the Bible believing missionary as a devil who brings poison to destroy the children of Allah.



Stay away from him!

Yes, Mama.

The heartbreaking reports by missionaries telling of years of work with only a handful of converts from the Moslem faith has them bewildered, worn out and discouraged.



I don't know why we can't reach them

Those missionaries know nothing about the secret agreements between Mecca and the Vatican that has destroyed their efforts in soulwinning in those dark lands.

With Mecca and the Vatican fully at peace, the old whore of Revelation 17 and 18 got her Jesuits busy again plotting and hatching schemes to try to control Islam.

In 1910, Portugal was going Socialistic. Red flags were appearing everywhere. The Roman Catholic church was facing a major problem there.

HOORAY!

Destroy the power of the church!

We proclaim the birth of the People's Social Republic of Portugal.

It was just about the right time for the virgin Mary to put in an appearance. But there had to be more benefits from this apparition than just holding Portugal in the iron grip of the Vatican.

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Where will it happen?

Here... in Fatima!

The Jesuits wanted Russia involved, and the location of this vision at Fatima could play a key part in pulling Islam to "Mother Church."

In 1917 the Virgin appeared in Fatima.

The "Mother of God" production was a smashing success, playing to overflow crowds. As a result, the Socialists of Portugal suffered a major defeat...



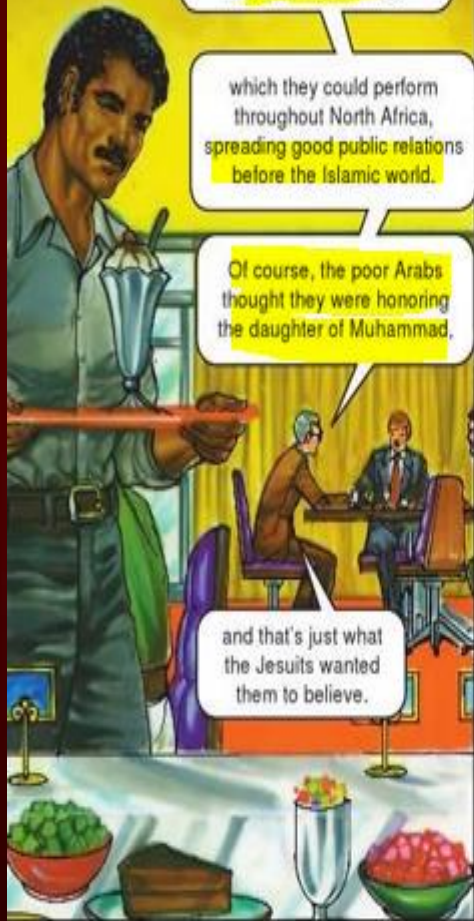
The Roman Catholics world-wide began praying for the conversion of Russia.

And the Jesuits invented the Novenas\* to Fatima...

which they could perform throughout North Africa, spreading good public relations before the Islamic world.

Of course, the poor Arabs thought they were honoring the daughter of Muhammad.

and that's just what the Jesuits wanted them to believe.



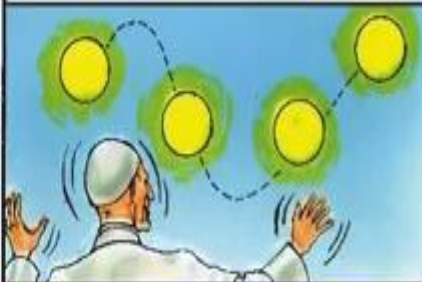
Special prayers for nine days. (Webster's Dictionary)  
\*See The Godfathers by Chick Publications.

As a direct result of the vision of Fatima, Pope Pius XII ordered his Nazi army to crush Russia and the Orthodox religion, and make Russia Roman Catholic.\*\*



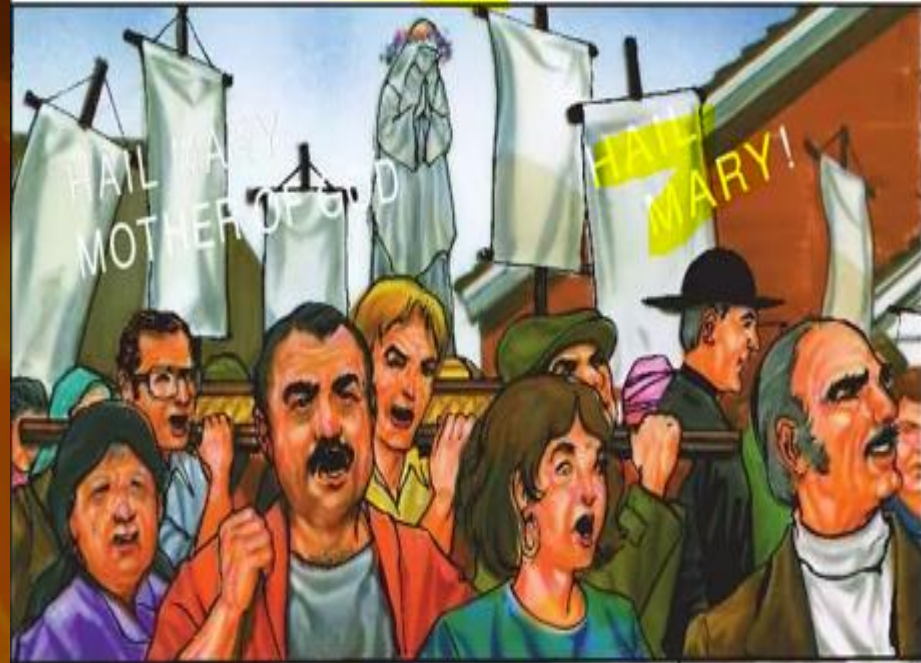
The vision of Fatima didn't die down.

A few years after the last World War II, Pope Pius XII startled the world with his phoney dancing sun vision to keep Fatima in the newspapers.



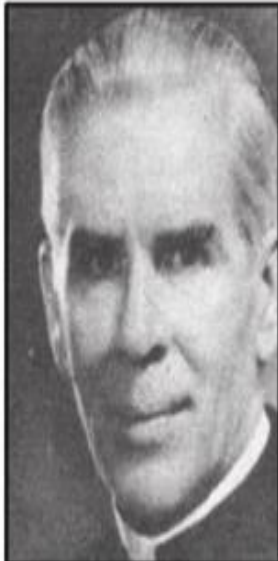
It was great religious show biz, and the whole world swallowed it. Not surprisingly, Pope Pius was the only one to see this vision.

Out of all this, a group of followers has grown into a Blue Army world-wide, totalling millions of faithful Roman Catholics ready to die for their blessed virgin.



But we haven't seen anything yet. The Jesuits have their Virgin Mary scheduled to appear four or five times in China, a number of times in Russia, and some really big appearances in the U.S. And the people are going to buy it.





What has this got to do with Islam? Let's see what the late Bishop Sheen had to say about the Virgin Mary and Islam..

"Our Lady's appearances at Fatima marked the turning point in the history of the world's 347,000,000 Moslems, the most difficult of all religious people to convert to 'Christianity' (Roman Catholicism).

The Moslems occupied Portugal for centuries and have left their mark."

After the death of his daughter, Fatimah, Muhammad wrote of her that she "is the most holy of all women in Paradise, next to Mary."

\*The Woman Shall Conquer by Sharkey, Prow Books, Kenosha, WI, page 164.

Bishop Sheen believed that the Virgin Mary chose to be known as Our Lady of Fatima as a sign and a pledge that the Muslims, who believe in Christ's virgin birth, will come to believe in Christ's divinity.

He pointed out that the pilgrim virgin statues of Our Lady of Fatima were enthusiastically received by Muslims in Africa, India, and elsewhere, and that many Muslims are now coming into the (Roman Catholic) "church." As director of the Society for the Propagation of the Faith, Bishop Sheen spoke with authority."



In the last half of the 1800's, Spain was going through political convulsions. Her Roman Catholic monarchy was tottering and the queen was dethroned in 1868. Spain became a republic, which only lasted for two years.



Then the monarchy was restored until 1923. As political conditions grew worse, Spain again became chaotic. The Vatican was outraged when Spain chose once more to become a republic, and immediately the Catholic church moved to sabotage it.

During this time, from 1931 until 1936, about 5 presidents came and went. Spanish Roman Catholics were showing their contempt for the Vatican's power (never dreaming what was in store for them). They taxed church property and removed priests and nuns from teaching in public schools.



Spanish Catholics are opposing our move towards Fascism... We must make an example of them.

Let us destroy them... and call it a crusade against Communism.

Even though the several presidents of the republic were Jesuit trained, they opposed the power of the Vatican and played into the Vatican's hands.



The Islamic leaders were contacted. They owed a debt to the Vatican for double crossing Rome over Jerusalem.

When they had signed a concordat, they promised to help the pope in a time of need, even to raise an army if he so desired.

*Now was the time.*

"The Women Shall Conquer" by Don Sharkey, Prow Books/Franciscan Marytown Press, 8000-39th Avenue, Kenosha, WI. 53140, page 164.

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The Jesuits had done their work. The poor Spaniards would now suffer.

Through secret negotiations, a huge Arab army was raised up under the command of General Franco. The Vatican financed this war machine to teach the Spaniards a lesson.



In 1936 the new Spanish Inquisition exploded. It was called "The Spanish Civil War", secretly orchestrated in the Vatican.

To keep the world from knowing the truth, it was made to look in the news like the Vatican was fighting the Communists in a holy war.

In actuality, there was only a handful of Communists in Spain. The Roman Catholic institution had ordered a blood bath on her own followers.



Under the banner of the Vatican, the Muslim forces invaded the Canary Islands and then attacked southern Spain. The Spaniards watched in shock as Cardinal Pedro Segura led the Islamic army in slaughtering unfaithful Roman Catholic men, women and children without mercy.

The Muslim troops were getting their revenge at last, under the blessings of the pope.

When the inquisition accomplished its goals, Spain was in ruins, bleeding and beaten, but safely back in the hands of the Vatican.



We have freed Spain from Communism!

Thanks to the Blessed Virgin!

About four million Muslim troops occupied Spain as the protectors of the Roman Catholic faith. Islam had paid her debt to the antichrist sitting in the Vatican.

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The Arabs, in top secret negotiations, told the pope that they would fight for the Vatican in Spain, only if the pope agreed to never recognize any state of Israel\* that might come into existence... the pope agreed.



Cardinal Bea told us how the orthodox Jews and the Zionists were both pushing for an independent state of Israel.

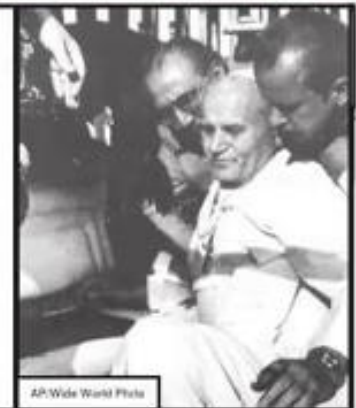
\*In June, 1994, the Vatican finally recognized Israel as a nation because she wants a say in the final disposition of Jerusalem, which will be on the agenda of the so-called "peace process".

Dr. Rivera, wasn't it a Muslim who shot the pope?



Oh, yes. The Jesuits planned that very well. A lot was to be gained by that incident.

You see, it gave both the pope and President Reagan something in common. Both had been shot, and they became fast friends.



AP/Wide World Photo

The pope got world-wide coverage and sympathy from all the world leaders.

## Vatican Officially Recognizes 'State of Palestine' in New Treaty

May 13, 2015 9:37am [Associated Press](#)

Through this incident, Islam pulled closer to the Vatican. The Muslims were so humiliated to think that one of their own...



AP/Wide World Photo

shot the one representing the prophet Jesus on this earth... that the Ayatollahs sent condolences and apologies to the pope.

And last of all, the blame could be put on the KGB...

making the world believe that the Communists are the pope's enemies.

It's a big game, Rosco...

Pope John Paul II had been a good Communist for many years.

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If that sounds cold, Rosco, remember the assassin, Mehmet Ali Agca, is one of Europe's top hit men, and an expert marksman.



He fired his weapon at a distance of only ten feet.

Each bullet hit the pope below the navel. You see, Rosco, he had no intention of killing the pope. He was simply following the instructions of the Jesuits.

The upshot was when the world saw the pope forgive Mehmet Ali Agca for shooting him...



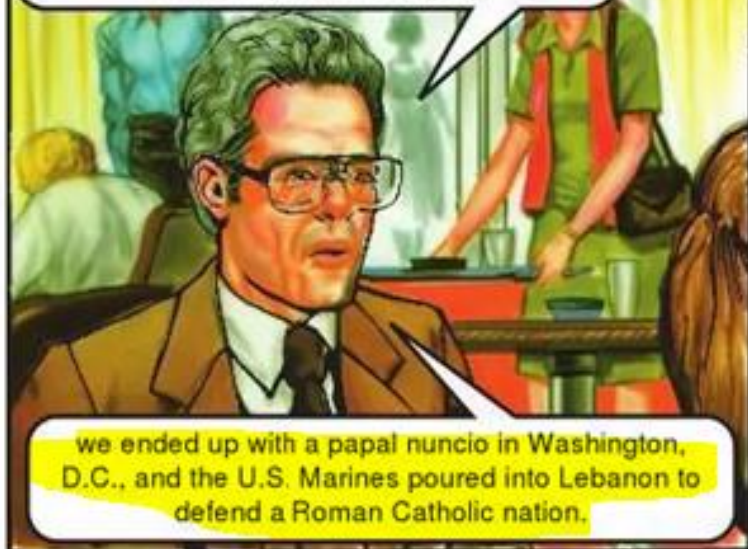
AP/Wide World Photo

almost one billion Muslims had nothing but admiration for "His Holiness."



As I said, I believe it was well planned. Both the pope and the Muslim world thanked the virgin Mary that he didn't die.

You wondered why we sent our troops to Lebanon? Since the president has become so friendly with the pope...



we ended up with a papal nuncio in Washington, D.C., and the U.S. Marines poured into Lebanon to defend a Roman Catholic nation.

The Whore of Revelation 17 will stop at nothing to gain her ends, including shooting one of her own popes!

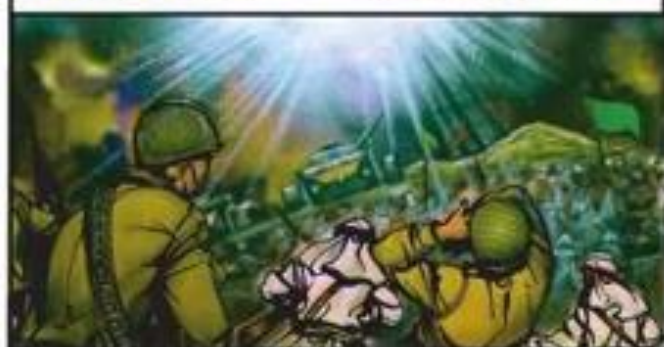


Today, the pope is still desperately trying to gain control of Jerusalem. The goal hasn't changed. Jerusalem will fall into the hands of the pope, and the Muslim nations will assist him.



The last pope will be the "Antichrist" who knows he must flee to Jerusalem to escape from the Vatican just before it is destroyed. (Rev. 17:16)

The Muslim and Communist armies, primed to destroy Israel, will attack and they themselves will be massacred on the mountains and deserts of Israel. (Ezekiel 38:1-3; 39:1-4)



Soon after, Satan will plunge the world into the battle of Armageddon.



So we see the lock step of Catholicism and Islam- Let's add in  
The most important ingredient. The Power Behind The Power

**This ethnic-Jewish "Money Power," operating through  
the Bank of England and countless corporate fronts,  
tied up most of the world's wealth as early as 1864**

They are colonizing the world, including the so-called imperialist powers.  
They created Israel not as a "Jewish homeland" but as the seat of their  
Masonic world government. They instigated the holocaust to force  
Jews to support Israel. The holocaust masked the true character of WWII:  
an attack on Christian European civilization by the Sabbatean Frankist  
satanic sect (the Illuminati.) They owned I.G. Farben, the backbone of the  
Nazi war machine, which used Jewish slave labor at Auschwitz.



**My oh my, this is an offensive picture!**



**I know! let's read the Talmud instead.**

**QUOTES FROM THE JEWISH TALMUD:**

1. Sanhedrin 59a: "Murdering Goyim is like killing a wild animal."
2. Abodah Zara 26b: "Even the best of the Gentiles should be killed."
3. Sanhedrin 59a: "A goy (Gentile) who pries into The Law (Talmud) is guilty of death."
4. Libbre David 37: "To communicate anything to a Goy about our religious relations would be equal to the killing of all Jews, for if the Goyim knew what we teach about them, they would kill us openly."
5. Libbre 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."
6. Yebhamoth 11b: "Sexual intercourse with a little girl is permitted if she is three years of age."
7. Schabouth Hag. 6d: "Jews may swear falsely by use of subterfuge wording."
8. Hilkkoth Akum X1: "Do not save Goyim in danger of death."
9. Hilkkoth Akum X1: "Show no mercy to the Goyim."
10. Choschen Hamm 388, 15: "If it can be proven that someone has given the money of Israelites to the Goyim, a way must be found after prudent consideration to wipe him off the face of the earth."
11. Choschen Hamm 266,1: "A Jew may keep anything he finds which belongs to the Akum (Gentile). For he who returns lost property (to Gentiles) sins against the Law by increasing the power of the transgressors of the Law. It is praiseworthy, however, to return lost property if it is done to honor the name of God, namely, if by so doing, Christians will praise the Jews and look upon them as honorable people."
12. Szaaloth-Utszabot, The Book of Jore Dia 17: "A Jew should and must make a false oath when the Goyim asks if our books contain anything against them."
13. Baba Necia 114, 6: "The Jews are human beings, but the nations of the world are not human beings but beasts."
14. Simeon Haddarsen, fol. 56-D: "When the Messiah comes every Jew will have 2800 slaves."
15. Nidrasch Talpioth, p. 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, and condemned to serve the Jew day and night."
16. Aboda Sarah 37a: "A Gentile girl who is three years old can be violated."
17. Gad. Shas. 2:2: "A Jew may violate but not marry a non-Jewish girl."
18. Tosefta. Aboda Zara B, 5: "If a goy kills a goy or a Jew, he is responsible; but if a Jew kills a goy, he is NOT responsible."
19. Schulchan Aruch, Choszen Hamiszpat 388: "It is permitted to kill a Jewish denunciator everywhere. It is permitted to kill him even before he denounces."
20. 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."

THE OLD PATHS,  
OR  
THE TALMUD TESTED BY SCRIPTURE;  
BEING  
A COMPARISON OF THE PRINCIPLES AND DOCTRINES  
OF  
MODERN JUDAISM  
WITH THE  
RELIGION OF MOSES AND THE PROPHETS.

BY THE  
REV. ALEXANDER McCAUL, D.D.,  
LATE PROFESSOR OF DIVINITY, KING'S COLLEGE, LONDON;  
AND LATE FRENCHMANS OF ST. PAUL'S.

LONDON:  
LONDON SOCIETY'S HOUSE,  
16, LINCOLN'S INN FIELDS.  
—  
1886.

This is a great book that I found on archive.org. We attached the link to the invite for today's webinar and I hope each of you download it and read it. It is the 1886 equivalent to the Prophet of Doom calling out Islam but is looking at the Talmud.

Since this is the conclusion of the series, let's share some things we might not know but which, if the Noahide laws are implemented, we will need to be aware of.

We will see the same mantra as the Jesuits and Islam.

**Mat 23:13** But **woe** unto **you, scribes and Pharisees**, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering **to** go in.



Lord Jesus was right in opposing them. Yea, and where they taught error He and his disciples taught the truth. The Rabbies have taught constraint. Jesus of Nazareth and his disciples have taught that fire is not to be called down from heaven on those who differ from us; that "the servant of God

But some may ask, What is Judaism? what is Christianity?  
ANSWER.—Judaism is that religious system contained and acknowledged in the prayers of the Jewish synagogue, whether German or Portuguese, and professed by all who use them as the ritual of their worship. Christianity is the religious sys-

## No. IV.

## RABBINIC INTOLERANCE TOWARDS OTHER NATIONS.

THE Jewish deputies, when asked by Napoleon whether they considered Frenchmen as their brethren, replied in the affirmative, and after quoting the Mosaic laws respecting the stranger said, "To these sentiments of benevolence towards the stranger, Moses has added the precept of general love for mankind: 'Love thy fellow-creature as thyself.'"<sup>\*</sup> And in the authorized Jewish Catechism used in Bavaria, after the explanation of the moral duties, we find the following question:—"Are these laws and duties, affirmative and negative commandments, binding with respect to a non-Israelite?" ANSWER—"By all means, for the fundamental law of all these duties, 'Love thy neighbour as thyself,' is expressly laid down by the Holy Scriptures in reference to the non-Israelite, yea, to the heathen, as it is written, 'And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born amongst you, and thou shalt love him as thyself: for ye were strangers in the land of Egypt: I am the Lord your God.'" (Levit. xix. 33—35.)<sup>†</sup> These declarations are very explicit, and, as forming part of public documents, highly satisfactory. The representatives of the Jewish people in France, and the teachers of the Jewish youth in Bavaria, declare, that in the scriptural command, "Thou shalt love thy neighbour as thyself," neighbour means *fellow-man*, without distinction of nation or religion. Where then did they learn this interpretation? From the

<sup>\*</sup> Transactions of Parisian Sanhedrin, p. 178.

<sup>†</sup> Lehrbuch der Mossaischen Religion. München, 1826, page 150.

Talmud or from the New-Testament? The Jewish deputies say, from the former. On the page cited above they add, "This doctrine is also professed by the Talmud. We are bound, says a Talmudist, to love as brethren all those who observe the *Noachides*," whatever their religious opinions may otherwise be. We are bound to visit their sick, to bury their dead, to assist their poor, like those of Israel. In short, there is no act of humanity which a true Israelite is not bound to perform towards those who observe the *Noachides*." The Bavarian Catechism is more cautious. It makes no such bold assertion respecting the Talmud. It only intimates that the oral law teaches this doctrine, by subjoining to the passage from Leviticus the same extract from Maimonides, alluded to by the Jewish deputies. The Catechism gives the extract a little more at length, and as follows:—"We are bound in everything to treat the non-Israelite, who sojourns with us, with justice and with love, as we would treat an Israelite. Yea, we are even bound to maintain him, as the Scripture teaches in the words, 'Thou shalt give it to the stranger that is in thy gates, that he may eat it.' (Deut. xiv. 21.) Our wise men have commanded us for the good of society, even to visit the sick of the heathen, to bury their dead, and to deal out alms to them: for of our Creator it is said, 'The Lord is good to all; and his tender mercies are over all his works.' (Psalm cxlv. 9.) (Maimonid. Hilchoth Melachim, 10, 12.)"

No doubt the passage as here given, both by the French deputies and the Bavarian Catechism, is very plausible; and if it could be found verbatim, either in the Talmud or any of its compendiums, would go far to justify the bold assertion of the former, and the cautious insinuation of the latter. But unfortunately the original passage is very different. In the above citations, it is mutilated in order to suit the purpose of the citers. In the *Jad Hachasakah* it stands as follows:—

וכן יראה לי שנוהגין עם גרי תושב בדרך ארץ  
ונמילות חסדים כישׂראל. שהרי אנו מצווין להחיותן  
שנאמר לגר אשר בשעריך תתננה ואכלה. וזה  
שאמרו חכמים אין כופלין להם שלום. בנינים לא  
בגר תושב. אפילו הגוים צוו חכמים לבקר חוליהם.  
ולקבור מתיהם עם מתי ישׂראל. ולפרנס את ענייהם  
בכלל עניי ישׂראל. מפני דרכי שלום. הרי נאמר  
טוב ה' לכל ורחמיו על כל מעשיו ונאמר דרכיה  
דרכי נועם וכל נתיבותיה שלום:

<sup>\*</sup> We quote the passage as we find it. *Noachides* is here taken for the seven commandments of the children of Noah, contrary to the usual acceptance of the word.

tament explained according to the New. According to this explanation, the Jewish Prayer-book teaches the divine authority of the oral law. — Of this there can be no doubt, for, in the first place, the whole ritual of the synagogue service, and the existence and arrangement of the synagogue itself, is according to the prescription of the oral law, as may be seen by comparing the Jewish prayers with the Hilchoth T'phillah. If it be asked why the Jew uses these prayers, and no other—why he wears phylacteries (תפילין) and the veil (טלית)—why he conforms to certain ceremonies at the New Year, and the Day of Atonement, and the other feasts—why he repeats a certain benediction at the reading of the law—why he reads out of a parchment roll, rather than out of a printed book—why a roll of the law written in one way is lawful, and in another way unlawful, the only answer is, the oral law commands us thus to do. The whole synagogue worship, therefore, from the beginning to the end of the year, is a practical confession of the authority of the oral law, and every Jew who joins in the synagogue worship does, in so far, conform to the prescriptions of Rabbinism. But, secondly, the Jewish Prayer-book ex-

Oral law is the same as Torah.

Same lucifer code as the others being the replacement of Yah.

PLICITLY acknowledges the authority of the oral law. In the daily prayers, fol. 11, is found a long passage from the oral law, beginning,

איזהו מקומן של זבחים,

“which are the places where the offerings were slaughtered,” &c. On fol. 12, we find the thirteen Rabbinical rules for expounding the law, beginning,

רבי ישמעאל אומר,

“Rabbi Ishmael says,” &c. At the end of the daily prayers we find a whole treatise of the oral law, called, פירקי אבות, “the ethics of the fathers,” the beginning of which treatise asserts the transmission of the oral law. In the morning service for Pentecost, there is a most comprehensive declaration of the authority and constituent parts of the oral law. “He, the Omnipotent, whose reverence is purity, with his mighty word he instructed his chosen, and clearly explained the law, with the word, speech, commandment, and admonition, in the Talmud, the Agadah, the Mishna, and the Testament, with the statutes, the commandment, and the complete covenant,” &c., p. 89. In this prayer, as used, translated, and published by the Jews themselves, the divine authority of the oral law is explicitly asserted, and the Talmud, Agadah, and Mishna, are pointed out as the sources where it is to be found. For these two reasons, then, we conclude that the Judaism of the Jewish Prayer-book is identical with the Judaism of the oral law, and that every Jew who publicly joins in those prayers does, with his lips at least, confess its divine authority.

Having explained what we mean by Judaism, we now go on to another preliminary topic. Some one may ask, what is the use of discussing these two systems? May they not both be safe ways of salvation for those that profess them? To this we must, according to the plain declarations of these systems themselves, reply in the negative. The New Testament denounces the oral law as subversive of the law of God. “Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for commandments the doctrines of men.” (Mark vii. 5—7.) The oral law is still more exclusive. It excludes from everlasting life all who deny its authority, and explicitly informs us that Christians are comprehended in this anathema,—

ואלו הן שאין להם חלק לעולם הבא אלא נכרתין

ואובדו ונרדפו על גודל רשעם וחטאתם לעולם  
ולעולמי עולמים המינין והאפיקורסין והכופרים  
בתורה וכו' :

"These are they who have no part in the world to come, but who are cut off, and perish, and are condemned on account of the greatness of their wickedness and sin for ever, even for ever and ever, the heretics and the Epicureans, and the deniers of the law," &c. Here is the general statement. But to prevent all mistake, a particular definition of each of these classes is added, from which we extract the following passage:—

שלשה הן הכופרים בתורה, האומר שאין התורה מעם  
ה' אפילו פסוק אחד אפילו תיבה אחת אם אמר משה  
אמרו מפי עצמו הרי זה כופר בתורה וכן הכופר  
בפירושה והיא תורה שבעל פה והמכחיש במנידיה  
כגון צדוק וביתום והאומר שהבורא החליף מצוה זו  
במצוה אחרת וכבר בטלה תורה זו אף על פי שהיא  
היתה מעם ה' כגון הנוצרים וההנריים כל אחד משלשה  
אלה הוא כופר בתורה :

"There are three classes of the deniers of the law. He who says that the law is not from God, yea, even one verse or one word: or if he says that Moses gave it of his own authority. Such an one is a denier of the law. Thus, also, he who denies its interpretations: that is, the oral law, and rejects its Agadoth as Sadok and Baithos: and he who says that the Creator has changed one commandment for another, and that the law has long since lost its authority, although it was given by God, as the Christians and Mahometans, each of these three is a denier of the law."—Hilchoth T'shuvah, c. iii. 8.

In the first extract we see that those persons called "deniers of the law," are, according to the doctrine of modern Judaism, shut out from a hope of salvation. In the second extract we see that Christians are by name included in that class: from the two together it inevitably follows that modern Judaism teaches that Christians cannot be saved. We do not find any fault with modern Judaism for pronouncing this sentence; we

nounces sentence concerning our eternal state in so decided a tone, and that simply because we dissent from some of its tenets, we not only think that we have a right to defend ourselves and our religion, but consider it our bounden duty to examine the grounds on which a system of such pretension rests, and honestly, though quietly, to avow our reasons for rejecting it. We know, indeed, that there are some Rabbinical Jews, who think this sentence harsh, and consider themselves justified in denying it, because there is another sentence in this same oral law, which says, "that the pious amongst the nations of the world have a part in the world to come." But can they prove, by any citation from the oral law, that Christians are included "amongst the pious of the nations of the world?" If they can,

in the case of Christians, and that after it has made the general declaration. In fact, the exception follows close on the heels of the general rule. The general rule is,—

כל ישראל יש להם חלק לעולם הבא . . . . . וכן  
חסידי אומות העולם יש להם חלק לעולם הבא :

"All Israel has a share in the world to come . . . . . and also the pious of the nations of the world have a share in the world to come." The words which immediately follow this declaration contain the exception,—

ואלו הן שאין להם חלק לעולם הבא וכו' :

"But these are they which have no part in the world to come," &c. This exception is, therefore, plainly made in order to guard against any false inference from the general statement, and, therefore, according to the oral law, Christians cannot be saved. We proceed, therefore, to inquire into the merits of this system, which makes so decided a statement respecting our eternal state. We have a standard of comparison to which no Jew will object, even that Holy Book, which contains the writings of Moses and the prophets. We reject the oral law, not because it seems in itself bad or good to our judgment, but because it is repugnant to the plain words of the Old Testament. There is not space to enter at large into the proof at present, but we subjoin one passage, which is in itself amply sufficient to disprove the divine authority of any religious

NO SALVATION IF YOU REJECT THE ORAL LAW- AND YOU WILL BE  
BEHEADED.

# New York The Jewish Week

*"The Largest and Most Respected Jewish Newspaper in America"*



Prominent Chabad  
Rabbi  
Yitzchak Ginsburgh

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."

system where it occurs. In the Talmud, in the Treatise Pesachim, fol. 49, col. 2, we read as follows:—

אמר רבי אלעזר עם הארץ מותר לנחרו ביום הכפורים שחל להיות בשבת אמרו לו תלמידיו רבי אמור לשחטו אמר להן זה טעון ברכה וזה אינו טעון ברכה:

Rabbi Eleazar says, "It is lawful to split open the nostrils of an amhaaretz (an unlearned man) on the Day of Atonement which falls on the Sabbath. His disciples said to him, Rabbi, say rather that it is lawful to slaughter him. He replied, That would require a benediction, but here no benediction is needful." It is hardly needful to remind the reader that the law of Moses says, לא תרצח, "Thou shalt not kill." But there is in this passage a sneering contempt for the unlearned, which is utterly at variance with the character of Him "whose mercies are over all his works," the unlearned and the poor, as well as the mighty and the learned.

Indeed the passage is so monstrous, that one is almost inclined to think that it must have crept into the Talmud by mistake; or, at the least, to expect that it would be followed by rephension the most explicit and severe. But no, a little lower down another of these "wise men" says,—

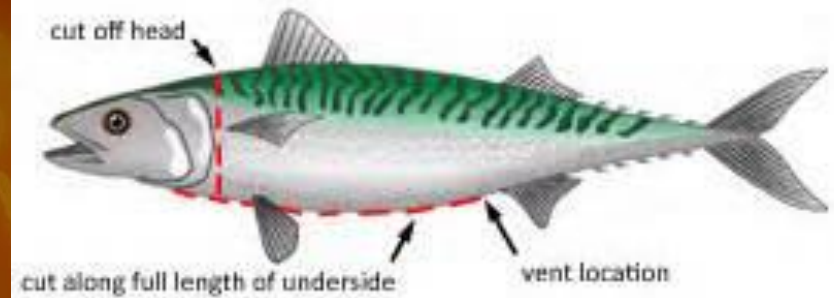
עם הארץ מותר לקרעו כדג,

"It is lawful to rend an amhaaretz like a fish;" and, a little above, an Israelite is forbidden to marry the daughter of such a person, for that she is no better than a beast. But the whole of the preceding passage is so characteristic of the spirit of Rabbinism, that it is worth inserting—

תנו רבנן וכו',

"Our Rabbies have taught. Let a man sell all that he has, and marry the daughter of a learned man. If he cannot find the daughter of a learned man, let him take the daughter of the great men of the time. If he cannot find the daughter of a great man of the time, let him marry the daughter of the head of a congregation. If he cannot find the daughter of the head of a congregation, let him marry the daughter of an almoner. If he cannot find the daughter of an almoner, let him marry the daughter of a schoolmaster. But let him not marry the daughter of the unlearned, for they are an abomination, and their wives are vermin; and of their daughters it is said, 'Cursed is he that lieth with any beast.'" Here, again, one is inclined to suppose that there is a mistake, or that these words were spoken in jest, though such a jest would be intolerably profane; but all ground for such supposition is removed on

The "unlearned man" a Amhaaretz can be physically abused on the day of atonement- but you can "rend him like a fish. You can see why Islam and the Jesuits love the Talmud. We are considered just animals.



Is this the reason for beheading being the execution of choice?

The Jewish Week



Prominent Chabad Rabbi  
Yitzchak Ginsburgh

**Jewish life has infinite value he explained. There is something infinitely more holy and unique about Jewish life than non-Jewish life."**



עם הארץ אסור לאכול בשר בהמה שנאמר זאת תורה  
 הבהמה והעוף כל העוסק בתורה מותר לאכול בשר  
 בהמה ועוף וכל שאינו עוסק בתורה אסור לאכול  
 בשר בהמה ועוף:

"An amhaaretz is forbidden to eat the flesh of a beast, for it is said, 'This is the law of the beast and the fowl.' (Levit. xi. 46.) Every one that laboureth in the law, it is lawful for him to eat the flesh of the beast and the fowl. But for him who does not labour in the law, it is forbidden to eat the flesh of the beast and the fowl." According to this passage an amhaaretz is one who does not labour in the study of the law; and it being found on the very same page with the above most revolting declarations, it plainly shows the proud and haughty spirit of the authors of the Talmud, and their utter contempt for the poor, whose circumstances preclude them from the advantages of study. But, in reading such passages, the question naturally suggests itself, to which of the two classes does the poor Jewish population of London belong? There must be at the least

They can destroy the meat industry because we are forbidden to eat it!



כשם שאדם מצווה בכבוד אביו וביראתו כך הוא  
 חייב בכבוד רבו וביראתו יותר מאביו וכו' :

"As a man is commanded to honour and fear his father, so he is bound to honour and fear his Rabbi more than his father; for his father has been the means of bringing him into the life of this world, but his Rabbi, who teaches him wisdom, brings him to the life of the world to come." (Hilchoth Talmud Torah, c. 5.) This general rule is bad enough, but the particulars are still worse. "If a man should see something that his father has lost, and something that his Rabbi has lost, he is first to return what his Rabbi has lost, and then to return that which belongs to his father. If his father and his Rabbi be oppressed with a load, he is first to help down that of his Rabbi, and then that of his father. If his father and his Rabbi be in captivity, he is first to ransom his Rabbi and afterwards his father unless his father be the disciple of a wise man

Rabbis come before your parents in all things.

(i. e., learned), in which case he may ransom his father first." How fearful is this doctrine! A man is to see his father, the author of his existence, the guardian of his infancy, who has laboured for his support, and watched over him in the hour of sickness, he is to see this friend, to whom, under God, he owes everything, pining away in the bitterness of captivity, and yet, when he has got the means of restoring him to liberty and his family, he is to leave him still in all his misery, and ransom the Rabbi; where is this written in the Old Testament?

Just like the Pope and Muhammad.. They are above the infidels. The chosen ones.

ואין לך כבוד גדול מכבוד הרב ולא מורא ממורא  
הרב ' אמרו החכמים מורא רבך כמורא שמים :

"Thou must consider no honour greater than the honour of the Rabbi, and no fear greater than the fear of the Rabbi. The wise men have said, The fear of thy Rabbi is as the fear of God."

passage the consideration it deserves, we now return to the laws which the Rabbies have made in favour of themselves, and for their own honour. We consider that the two passages of

NOT DUE TO THE RABBIES.

15

places, and to be called of men, Rabbi, Rabbi." Now one of the laws, still extant, forbids a man, when speaking of his Rabbi, to call him by name:—

אסור לו לתלמיד לקרות לרבו בשמו ואפילו שלא בפניו ,

"It is forbidden to a disciple to call his Rabbi by name, even when he is not in his presence." Another law, still extant, prescribes the formula of greeting or salutation:—

ולא יתן שלום לרבו או יחזיר לו שלום כדרך שנותנים לרועים ומחזירים זה לזה אלא שוחה לפניו ואומר לו ביראה וכבוד שלום עליך רבי :

"Neither is he to salute his Rabbi, nor to return his salutation in the same manner that salutations are given or returned amongst friends. On the contrary, he is to bow down before the Rabbi, and to say to him, with reverence and honour, Peace be unto thee, Rabbi." The Rabbinical Jews, who see this, must not mistake us. We do not consider it in anywise



Israeli Logics  
Logically Invalid  
Morally Questionable

"Our race is the master race. We are the divine Gods on this planet. We are as different from the inferior races as they are from insects".

-MENACHEM BEGIN (1977-1983),  
6TH PRIME MINISTER OF ISRAEL

representation of the Pharisees: for men, who could gravely sit down and enter into all these details of the mode in which they were to be honoured, and then give out these laws as divine, and, besides all this, call in the civil power to enforce them, must have had no mean idea of themselves and their own dignity. It must never be forgotten that these laws are not the mere regulations of a religious community. When the Rabbies had the power in their own hands, they enforced them by civil sanctions. They were not satisfied with excluding despisers of Rabbinical authority from eternal life, they prosecuted such before the tribunals, and sentenced them to a pecuniary fine and excommunication, as may be seen from the following law:—

וכל המבזה את החכמים אין לו חלק לעולם הבא והרי הוא בכלל כי דבר יהוה בזה : אף על פי שהמבזה את החכמים אן לו חלק לעולם הבא אם באו עדים שבזוהו אפילו בדברים חייב נדוי . ומנדין אותו בית דין ברבים וקונסין אותו לישראל זהב בכל מקום ונותנין אותו לחכם . והמבזה את החכם בדברים אפילו לאחר מיתה מנדין אותו בית דין וכו' .

"Whosoever despises the wise men has no share in the world to come. But notwithstanding this, if there come witnesses to prove that he has been guilty of contempt, even in words, his

sentence is excommunication, and the tribunal (house of judgment) excommunicates him publicly, and everywhere mulct him in a pound of gold, and give it to the wise man. He that despiseth a wise man in words, even after his death, is to be excommunicated by the tribunal," &c. We now ask the Jews of modern times what they think of those who made their own personal honour the subject of legislation, who required the same reverence for their words as the Word of God, and who dragged up him that refused it before a tribunal, had him sentenced to pecuniary fine, and excommunication; and, besides all this, excluded him from the hope of everlasting life? Had such men any idea of liberty of conscience?

Men can learn all Torah and Oral law but the Gemara you have to study all your days. NOT the women, slaves and children.

and therefore cannot be from God. No one will deny that the Rabbies are right in asserting the obligation resting on every Israelite to study the law: but they are wrong in their explanation of what the law is. Immediately after the above good command, the oral law goes on to say, "Every one is bound to divide the time of his study into three parts: one-third to be devoted to the written law; one-third to Mishna; and one-third to Gemara:" so that the written law of God is to have only half as much attention as the traditions of men.

[Pro 6:20 KJV] My son, keep your father's commandment, and forsake not the Torah of your mother:

362 CONTEMPT FOR THE FEMALE CHARACTER.

לא בנבורת הסוס יחפץ לא בשוקי האיש ירצה :

"He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man." (Ps. cxlvii. 10.) "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise" (Ps. li. 17); no matter whether it be male or female.

But the oral law is not content with degrading women by refusing to number them as a part of the congregation, it actually prescribes a form of daily prayer expressive of their contempt. Every day the men say—

ברוך אתה ה' אלהינו מלך העולם שלא עשני אשה :

"Blessed art thou, O Lord, our God! king of the universe, who hath not made me a woman." Whilst the women are directed to say—

ברוך אתה ה' אלהינו מלך העולם שעשני כרצוני :

"Blessed art thou, O Lord our God! King of the universe, who hath made me according to his will." (Daily Prayers, p. 6.) The proud benediction of the men is founded altogether on the oral law, which promises rewards not to the state of the heart, but to the external operation of keeping God's commands, and as many of them cannot be kept by the women, intimates that the men will have a greater reward.

This is bad enough. But the Rabbies do not stop here. They go on to say, that this third of attention is only required when a man begins to study, but that when he has made progress, he is to read the law of God only at times, and to devote himself to Gemara.

בדא בתחלת תלמודו של אדם אבל כשיגידל בחכמה ולא יהא צריך לו ללמוד תורה שבכתב ולא לעסוק תמיד בתורה שבעל פה יקרא בעתים מזומנים תורה שבכתב ודברי השמועה כדי שלא ישכח דבר מדברי דיני תורה ויפנה כל ימיו לגמרא:

"What has been said refers only to the beginning of a man's learning, but as soon as a man becomes great in wisdom, and has no need of learning the written law, or of labouring constantly in the oral law, let him at fixed times read them, that he may not forget any of the judgments of the law, but let him devote all his days to Gemara." It is to be observed that "oral law" is here taken in a limited sense, as referring to the expositions of the written law, or, as Rabbi Joseph Karo\* explains it, the Mishna; and Gemara signifies the legal decisions which are inferred by a process of reasoning, and to this third topic of Jewish theology the Israelites are commanded to give the chief of their time and attention, rather than to the written Word of God.

The apparent excellence of the above command to study the law is thus utterly destroyed by the Rabbinical exposition of what is to be studied. And if we go on to inquire upon whom this command is binding, the Rabbinical answer will afford just as little satisfaction. When the Rabbies say, that "every man of Israel is bound to study the law," they mean to limit the study to the men of Israel, and to exclude the women and slaves. The very first sentence of the Hilchoth Talmud Torah is

נשים ועבדים וקטנים פטורים מתלמוד תורה ,

"Women and slaves and children are exempt from the study of the law." According to this declaration, women are not obliged to learn. The following extract will confirm this opinion, and at the same time show that there is no obligation on fathers to have their daughters taught.

אשה שלמדה תורה יש לה שכר אבל אינו כשכר האיש מפני שלא נצטווה . וכל העושה דבר שאינו מצווה עליו לעשותו אין שכרו כשכר המצווה ועושה אלא פחות ממנו ואע"פ שיש לה שכר צווי החכמים

\* Joreh Deah, sec. 246.

שלא ילמד אדם את בתו תורה מפני שרוב הנשים אין דעתן מכוונת להתלמד אלא הן מוציאות דברי תורה לדברי הבאי מפני עניות דעתן. אמרו החכמים כל המלמד את בתו תורה כאלו למדה תיפלות. בדין בתורה שבעל פה אבל תורה שבכתב לא ילמד אותה לכתחלה ואם למדה אינו כמלמדה תיפלות:

"A woman who learns the law has a reward, but it is not equal to the reward which the man has, because she is not commanded to do so: for no one who does anything which he is not commanded to do, receives the same reward as he who is commanded to do it, but a less one. But though the woman has a reward, the wise men have commanded that no man should teach his daughter the law, for this reason, that the majority of women have not got a mind fitted for study, but pervert the words of the law on account of the poverty of their mind. The wise men have said, Every one that teacheth his daughter the law is considered as if he taught her transgression.\* But this applies only to the oral law. As to the written law, he is not to teach her systematically; but if he has taught her, he is not to be considered as having taught her transgression."

According to this decision, it is absolutely forbidden to teach a woman the oral law; and the teaching of it is looked upon as the teaching of transgression תיפלות. We cannot forbear asking the advocates of the oral law, whether it does not here testify against itself that it is bad. It declares of itself that it is unfit for the perusal and study of the pure female mind, and that it is as corrupting as the teaching of transgression. We ask, then, can such a law be divine? Can it proceed from the God of Israel, who hath said, "Be ye holy, for I am holy?" What a noble testimony to the superiority of the written Word, and to the justice of the Lord Jesus Christ's opposition to the oral law! The oral law itself says, "He that teacheth his daughter the oral law, is to be considered as if he taught her transgression. He that teacheth her the written law, is not to be so considered." With such a confession, we fearlessly ask the sons and daughters of Israel, who then was in the right? Jesus of Nazareth, who opposed it, or the scribes and Pharisees who defended it?

But "the wise men" also forbid Israelites to teach women the written law, and declare that women are not bound to learn. For the prohibition they assign two reasons. First, they say that God has commanded them to teach only their sons, in proof of which they refer to Deut. xi. 19, "And ye shall teach

\* תשלוח. In the translation of this word we follow the interpretation of the Joreh Deah, which renders it רב ענייה. This is obviously not the place to discuss the other opinions of the Rabbies.

2Ch 17:9 KJV] And they taught in Judah, and [had] the book of the Torah of Yahuah with them, and went about throughout all the cities of Judah, and taught the people.



אל יאמר אדם הריני עושה מצוות התורה ועוסק בחכמתה כדי שאקבל כל הברכות הכתובות בה או כדי שאזכה לחיי העולם הבא, ואפרוש מן העבירות שהזהירה תורה מהן כדי שאנצל מן הקללות הכתובות בתורה או כדי שלא אכרת מהיי העולם הבא, אין ראוי לעבוד השם על הדרך הזה, שעובד על דרך זה הוא עובד מיראה ואיננה מעלת הנביאים ולא מעלת החכמים, ואין עובדין ה' על דרך זה אלא עמי הארץ והנשים והקטנים שמחנכין אותן לעבוד מיראה עד שתרכבה דעתן ויעבדו מאהבה:

"Let not any man say, Behold I perform the commandments of the law, and study in its wisdom, in order to obtain the blessings written therein, or to be worthy of the life of the world to come: and I abstain from the transgressions against which it warns, in order to be delivered from the curses written in the law, or that I may not be cut off from eternal life. It is not right to serve God in this way, for he that serves thus, serves from fear, and that is not the degree to which the prophets and wise men attained. No one serves God in this way, except unlearned men (Amharatzin), women, and children, whom they accustom to serve from fear, until their understanding increases, so that they may serve from love." (Hilchoth T'shuvah, c. x. 1.) Here Maimonides sinks women

אסור לאדם ללמד את עבדו תורה :

"It is forbidden to a man to teach his slave the law." But, alas, the passage of the Word of God which forbids it, is not referred to. It is only an inference from the passage, "Ye shall teach your *sons*;" but is evidently contrary to the whole tenour of the law of Moses. In the first place, the Israelite who had been sold by the tribunal, or who, on account of poverty, had sold himself, was still an Israelite, and did not forfeit, finally, his right to his inheritance in the land; how, then, could he forfeit his right to the law, which Moses gave as "the inheritance of the congregation of Jacob?" The law of Moses expressly provides a day of rest "for the man servant and the maid servant," that they may not only have rest for their bodies, but may have time to learn the will of God, and provide for that eternity to which they are hastening as well as their masters. Indeed, if meditation on the Word of God was more necessary for one Israelite than another, it was for the Hebrew servant. If he had been guilty of theft, and had been sold by the tribunal, he had special need of instruction in the law of God to lead him to repentance, and to teach him his duty for the future. If he had been guilty of no crime, but had been compelled by poverty to sacrifice his liberty, surely he needed the consolation which the Word of God can supply, to enable him to bear his hard lot with patience, and to prevent him from murmuring. But here the oral law steps in, and actually prohibits his master from teaching him; and instead of encouraging him in his leisure time to turn to the Word of God as his refuge and his comfort, it tells him that he is not bound to study it. Here, again, the New Testament is much more like the law of Moses, which breathes, all through, a spirit of the most tender compassion for those in servitude. Moses commands the Israelites to remember that they had themselves been bondmen in Egypt. The New Testament reminds Christian masters that they have a master in heaven. "Ye masters, do the same things unto them, forbearing\* threatening: knowing that your master also is in heaven ;

Ill treatment of women and keeping the Word of Yahuah out of the hands of the "cattle" or masses- those that are meant to be sacrificial cannon fodder to lucifer are shared tenents.

Who was a slave?

עשרה מיני פסלות הם, כל מי שנמצא בו אחד מהן הרי הוא פסול לעדות, ואלו הן הנשים, והעבדים, והקטנים, והשומים, והחרשים, והסומים, והרשעים, והבזויין, והקרובים והנוגעין בעדותן, הרי אלו עשרה :

"There are ten sorts of disqualification, and every one in whom any one of them is found, he is disqualified from giving evidence; and these are they—women, slaves, children, idiots, deaf persons, the blind, the wicked, the despised, relations, and those interested in their testimony—behold these are ten."



In the Jewish Quarter was I born and educated; until my fifteenth year, they tried to beat the Talmud into me. My teachers were inhuman beings, my colleagues were bad company, inducing me to secret sin; my body was frail, my spirit raw.

(Moses Hess)

Death sentence for reading the Torah and keeping the Sabbath if you are a Gentile and not “converted” as a Noahide.

female, there is but one way of salvation. Very different is the doctrine of the oral law. We have seen that it makes a grand distinction between male and female, bond and free, we need not, therefore, be surprised if it make the line of demarcation broader still between Jew and Greek.

נוי שעסק בתורה חייב מיתה . לא יעסוק אלא בשבע מצוות שלהן בלבד . וכן נוי ששבת אפילו ביום מימרת החול . אם עשהו לעצמו כמו שבת חייב מיתה . ואין צריך לומר אם עשה מועד לעצמו . כללו של דבר אין מניחין אותן לחדש דת ולעשות מצוות לעצמן מדעתן . אלא או יהיה גר צדק ויקבל כל המצוות . או יעמוד בתורתו ולא יוסיף ולא יגרע . ואם עסק בתורה או שבת . או חדש דבר . מכין אותו ועונשין אותו ומדיעין אותו שהוא חייב מיתה על זה אבל אינו נהרג :

“ A Gentile who employs himself in the law is guilty of death. He is not to employ himself except in the seven commandments that belong to the Gentiles. And thus a Gentile who keeps a Sabbath, though it be on one of the week days—if he make it to himself as a Sabbath, he is guilty of death. It is not necessary to add, if he appoint for himself a festival. The general rule is that they are not permitted to innovate in religion, or to make commandments for themselves out of their own heads. Either let a Gentile become a proselyte of righteousness, and take upon him the whole law: or let him remain in his own law, and neither add nor diminish. But if he employs himself in the law, or keeps a Sabbath, or makes any innovation, he is to be beaten and punished, and informed that he is for this guilty of death—but he is not to be killed.” (Hilchoth Melachim, c. x. 9.) This law is taken from the Talmudical treatise Sanhedrin,\*

\* Fol. 59, col. 1.

TO WOMEN, SLAVES, AND GENTILES.

20

where it is followed by an apparently contradictory statement, “that a Gentile who employs himself in the law is as good as a high priest;” but the contradiction is immediately removed by the explanation which there follows, and says, that “law” is to be understood of the seven commandments of the Gentiles.



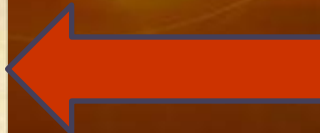
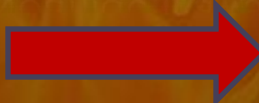
However its not 7 Noachide laws it 620!

"And thus it appears to me, that *the proselytes allowed to sojourn* are to be treated with the same courtesy and benevolence as the Israelites; for behold, we are commanded to maintain them, as it is written, 'Thou shalt give it to the stranger (proselyte) that is in thy gates, that he may eat it.' *As to that saying of our wise men not to return their salute, it refers to the Gentiles, not to the proselyte allowed to sojourn.* But even with regard to the heathen, the wise men have commanded us to visit their sick, and to bury their dead with the dead of Israel, and to feed their poor along with the poor of Israel, FOR THE SAKE OF THE WAYS OF PEACE: for it is written, 'The Lord is good to all, and his mercies are over all his works; and again, 'Her ways are ways of pleasantness, and all her paths are peace.'" (Prov. iii. 17.) The reader will observe that there are several striking differences between this translation and that of the Bavarian Catechism; and these differences prove that, by the word "neighbour," the oral law does not understand a fellow-man without any regard to his religious opinions. First, the Bavarian Catechism says, "We are bound in everything to treat the non-Israelite who sojourns with us with justice and with love, and as we would treat an Israelite." The original says, "And thus it appears to me, that *the proselytes allowed to sojourn* are to be treated with the same courtesy and benevolence as the Israelites." The Bavarian Catechism translates this passage as if it were the undisputed law of Israel thus to act; whereas Maimonides only offers his own opinion. He says, "It appears to me." Here the French deputies represent the matter more accurately, by saying, "We are bound, says a Talmudist." Not the Talmud, but a Talmudist. Then, again, the Bavarian Catechism speaks generally of "non-Israelites." Maimonides speaks of only one particular class, the proselytes who had permission to sojourn in the land of Israel. That we do not misrepresent Maimonides' meaning, is plain from the words of the Jewish deputies, who also restrict the sense to that one particular class. "We are bound, says a Talmudist, to love as brethren all those who observe the *Noachides*, whatever their religious opinions may otherwise be." Here, then, on the showing of the Jewish deputies themselves, the Talmud does not teach that all men are to be loved as brethren, but only those who keep the seven commandments of Noah. How, then, are we to regard the idolater and the heathen, who have not embraced these seven commandments, and how are we to treat them? This leads us to notice,

2dly, The important *omission* made by the Bavarian Catechism. In citing the words of Maimonides, the compilers have omitted the whole sentence, "As to the saying of our wise men not to return their salute, it refers to the Gentiles,

Be  
Polite to  
Gentiles  
Who are  
Under the  
Noahide  
laws only.

Beware  
of the  
Noahide Laws!



not to the proselytes allowed to sojourn." To this sentence, the French Jewish deputies have also made no allusion; and yet this sentence is found in the very middle of the passage quoted. What goes before and what follows is quoted by both, but both



Chabad Rabbi Manis Friedman

facts of the case. An examination of the omitted passage will show that this conclusion is most just—"As to the saying of our wise men, not to return their salute, it refers to the Gentiles, not to the proselytes allowed to sojourn." Had this passage been inserted in its place, the Bavarian Catechism could not have been translated גרֵי הַרְשָׁב (sojourning proselytes) "non-Israelites," for from this passage it appears that these *sojourners* are different from the "Gentiles," whose salute is not to be returned. In plain English, this passage restricts "the courtesy and benevolence" to those proselytes who, by taking upon them the seven commandments of Noah, obtained the privilege of sojourning in the land of Israel; and consequently excludes "the Gentiles"—and consequently disproves the assertion that the Talmud teaches us to love as ourselves all our fellow-men without any respect to religious differences. On the contrary, this passage tells us that the salutation of the Gentiles is not to be returned. It prescribes two different lines of conduct to be pursued towards different religionists, and makes the difference of religious persuasion the basis of the rule. But some readers may say, that the difference is very small—that the command "not to return the salute of the Gentiles," is a mere matter of etiquette—whereas the command to visit the sick of the Gentiles, to bury their dead, and to feed their poor; is a substantial kindness. This we should admit, if the reason assigned for such conduct, "for the sake of the ways of peace," did not utterly remove all the apparent kindness. And this brings us to

מפרנסין עניי עכרים עם עניי ישראל מפני דרכי שלום. ואין ממחזין בידי עניי עכרים בלקט שכחה ופאה מפני דרכי שלום. ושואלין בשלומם אפי' ביום חגם מפני דרכי שלום ואין כופלין להם שלום לעולם. ולא יכנס לביתו של נכרי עכרים ביום חגו לתת לו שלום. מצאו בשוק נותן לו שלום בשפה רפה ובכבוד ראש! אין כל הדברים האלו אמורים אלא בזמן שגלו ישראל לבין האומות או שיד עכרים תקיפה על ישראל אבל בזמן שיד ישראל תקיפה עליהם אמור לנו להניח עכרים בינינו. אפילו יושב ישיבת ארעי א' עובר ממקום למקום בסחורה לא יעבור בארצנו אלא עד שיקבל עליו שבע מצוות שנצטוו בני נח. שנאמר לא ישבו בארצך אפילו לפי שעה ואם קבל עליו ד' מצוות הרי זה גר תושב וכו' :

"The poor of the idolaters are to be fed with the poor of Israel for the sake of the ways of peace. They are also permitted to have part of the gleaning, the forgotten sheaf, and the corner of the field, for the sake of the ways of peace. It is also lawful to ask after their health, even on their feast-day, for the sake of the ways of peace; but never to return (literally, reiterate) the salutation, nor to enter the house of an idolater on the day of his festival to salute him. If he be met in the street, he is to be saluted in a low tone of voice, and with a heavy head. But all these things are said only of the time that Israel is in captivity among the nations, or that the hand of the idolaters is strong upon Israel. But when the hand of Israel is strong upon them, we are forbidden to suffer an idolater amongst us, even so much as to sojourn incidentally, or to pass from place to place with merchandize. He is not to pass through our land until he take upon him the seven commandments given to the children of Noah, for it is said 'They shall not dwell in thy land,' (Exod. xxiii. 33,) not even for an hour. But if he take upon himself the seven commandments, then he is a proselyte permitted to sojourn (גר תושב)." Hilchoth Accum, c. x. 5 &c.

This is the passage alluded to, and the reader may now judge whether the words, "For the sake of the ways of peace," can be interpreted as the Bavarian Catechism renders them, "for the good of society." If so, then "the good of society" is to be consulted only whilst the Jews are in captivity, and the Gentiles have got the power: but as soon as the Jews get the power, "the good of society" may safely be disregarded. The meaning plainly is, that in the present position of affairs it is advisable to keep the peace between Jews and Gentiles, inasmuch as the Gentiles are at present the strongest. Now, then, it is expedient to visit the sick and feed the poor and

contrast it with a similar case supposed in the oral law.

"If a Gentile, and idolater, be seen perishing, or drowning in a river, he is not to be helped out. If he be seen near to death, he is not to be delivered. But to destroy him by active means, or to push him into a pit, or such-like things, is forbidden, as he is not at war with us."\* The Lord Jesus does not say that the



As the helpless man is drowning, the other man is standing there with a smirk on his face. Instead of helping the man he lets him drown. To them all gentiles that are not practicing the Noah laws, deserve to die.

[www.rainbowcovenant.org/pages/cartoons\\_000.htm](http://www.rainbowcovenant.org/pages/cartoons_000.htm)

Every time we do something you tell me America will do this and will do that . . . I want to tell you something very clear: Don't worry about American pressure on Israel We, the Jewish people, control America, and the Americans know it Ariel Sharon





מכאן אתה למד שאסור לרפאות עובדי כוכבים  
ומזלות אפילו בשכר ואם היה מתירא מהן או  
שהיה חושש משום איבה מרפא בשכר אבל בהנם  
אסור :

"Hence thou learnest, that it is forbidden to cure idolaters even for pay. But if (an Israelite) is afraid of them, or is anxious on account of enmity, he may cure them for pay; but to do it gratuitously is forbidden." Hence the commonest offices of humanity are forbidden. But the Talmud goes further still, and prohibits even the giving of good advice to these outcasts.

. ואסור להשיא עצה טובה לגוי או לעבד רשע . . .  
ולא נתנסה דניאל אלא על שהשיא עצה טובה  
לנבוכדנצר ליתן צדקה. שנאמר להן מלכא מלכי  
ישפר עלך :

"It is forbidden to give good advice to a heathen or to a wicked slave. . . . Daniel was exposed to danger for no other reason than this, that he advised Nebuchadnezzar to give alms, as it is written, 'Wherefore, O king, let my counsel be acceptable unto thee.' (Dan. iv. 23, in English 27.)" \* A more striking instance of the spirit of the Talmud can hardly be found. Nebuchadnezzar was the benefactor of Daniel, and had elevated

\* Hillel'sch Rotzeach, c. xii. 15. See also Bava Bathra, fol. iv. col. 1., about the middle of the page, where the punishment of Daniel is more fully discussed.



הגונב את הגוי או שגנב נכסי הקדש אינו משלם  
אלא הקרן בלבד שנאמר ישלם שנים לרעהו . לרעהו  
ולא להקדש ' לרעהו ולא לגוי :

"He that steals from a Gentile, or he that steals property devoted to sacred purposes, is only to pay the principal: for it is said, 'He shall pay double unto his neighbour.' (Exod. xxii. 8, English 9.) To his neighbour, not to devoted property. To his neighbour, and not to a Gentile." (Hilchoth Genevah, c. ii. 1.) The same decision is given with respect to the law found, Levit. v. 20, in English vi. 1, "If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour, . . . all that about which he has sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto." The oral law says—

הנשבע לגוי משלם את הקרן ואינו חייב בחומש  
שנאמר וכחש בעמיתו :

"He that sweareth to a Gentile must pay the principal, but is not bound to add the fifth part—(why not?) because it is said, 'and lie unto his neighbour.'" (Hilchoth Gezelah, c. i. 7.) So that the reason here assigned why the Gentile is not to get the fifth part in addition, is, because he is not a neighbour. In like manner, in the 11th chapter of this same treatise, which treats

of the restoration of things found, it is expressly commanded to restore whatever belongs to a Jew, because he is a brother; but to keep whatever belongs to an idolater, because he is not a brother.

השבת אבדה לישראל מצות עשה שנאמר השב  
תשיבם :

'To restore to an Israelite anything that he has lost, is an affirmative commandment, for it is said, 'Thou shalt in any case bring them again unto thy brother.'" (Deut. xxii. 1.)

אבדת גוי עובד ע"ז מותרת שנאמר אבדת אחיד .  
והמחזירה הרי זה עובר עבירה מפני שהוא מחזיק  
ידי רשעי עולם . ואם החזירה כדי לקדש את השם  
שיפארו את ישראל וידעו שהם בעלי אמונה הרי זה  
משובח :

"Anything that a Gentile has lost is lawful, for it is said, 'With all lost things of thy brother's.' (Deut. xxii. 3.) And he that restores it transgresses a transgression, for he strengthens the hands of the wicked of the world. But if he restore it in order to sanctify the Name, that they may think well of Israel, and know that they are honest people, this is praiseworthy." In these passages (and many more might be added if it were necessary) it is plainly taught that an idolatrous Gentile is not to be regarded as "our neighbour," or our brother. We think,

THOU SHALL  
NOT STEAL.



PERIOD!



Noahide.org



ג'ה

# RABBI UNCLE SAM

1. BELIEF IN G-D  
DO NOT WORSHIP IDOLS

2. RESPECT G-D AND PRAISE HIM  
DO NOT BLASPHEME HIS NAME

5. RESPECT FOR OTHERS'  
RIGHTS AND PROPERTY  
DO NOT STEAL

3. RESPECT HUMAN LIFE  
DO NOT MURDER

6. CREATION OF A JUDICIAL SYSTEM  
PURSUE JUSTICE

4. RESPECT THE FAMILY  
DO NOT COMMIT  
IMMORAL SEXUAL ACTS

7. RESPECT ALL CREATURES  
DO NOT EAT THE FLESH OF  
AN ANIMAL WHILE IT IS STILL ALIVE



SAYS **KEEP** THE  
**7** NOAHIDE LAWS  
DO YOUR PART!

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FOR MORE INFO.

# GENOCIDE Coming Through The RAINBOW Covenant

*"Most of these 7 commandments, though rarely violated, are also rarely thought about. As a result, it is likely that the reader will learn something on most every page. If nothing else, the references are an impressive resource covering a wide array of biblical, talmudic and secular sources."*

**- Dr. Robert E. Buxbaum**

Rarely violated... that is so far from the truth. Every time you say Yahuwah, you have violated their Noahide Law. This man's law of not saying the Qodesh name of the Father is all part of the Great Conspiracy (please request your free DVD]. Guilty as charged, off with your head. Notice where a lot of the resource come from? Talmudic and secular sources!

***"Universal Laws for Perfecting the World"***

**- yoshiyahu**

Yes, they are pushing for these laws to be enforced on a global scale. All who refuse will be labeled haters of peace and must be destroyed! Oh what a wicked web they spin.

**Mat 23:15** **Woe** unto you, **scribes and Pharisees**, hypocrites! for ye compass sea **and** land **to** make one proselyte, **and** when he is made, ye make him twofold more the child of hell than yourselves.



*"Years ago, an acquaintance told me about God's Seven Noahide Laws, His moral laws for all people. I read a number of books on the subject; Rainbow Covenant is the best. Michael Dallen writes with reverence, intelligence, clear analysis, and humor. The book is a complete introduction. It is thoroughly researched. Every spiritual institution (whether church, temple, synagogue, or mosque) should teach the Seven Universal Laws. Without eliminating existing religions, these sublime moral principles will eventually bring the world's peoples together in harmony and love."- **Christean Rache***

*"Dallen says, "The Jews have their covenant of Sinai; the vast majority of humanity, the rest of the Children of Noah, have the Rainbow Covenant, yet ultimately man's obligations are the same--obey God's laws. It should go without saying that people must study these laws if they wish to know how to keep them." -Andrea M Chester*

***"Mr Dallen documents everything he writes with sources from Biblical, Talmudic, and other writings" -Lr Rogers LR***

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Where do they come from? Well, they come from many different sources, but not from the law itself. They come from other covenants that are binding. Noah stood in constructive agency for all of humanity. And, therefore, we had the Noahide laws, the seven laws the rabbis read into the story of Noah (which I'll return to in a moment) that were kind of like the first Geneva Convention in human history of how an ethical moral society should act.

But it is in what we call the *Aggadat*, the interpretive philosophical stories, moral aphorisms, poetry of our

Note:

The Lie of 7 Laws and if you break any you die.  
You can go to this website and see them all in detail.

**Universal Theocratic Law  
for Non-Jews**

*(620 commandments)*

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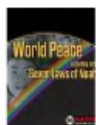
(235 commandments: 116 positive, 117 negative, 2 rabbinical)

### Uncertain Commandments

(31 commandments: 10 positive, 21 negative)

# Beware of the Noahide Laws!

“...and it speaks words against the Most High, and it wears out the set-apart ones of the Most High, and it intends to change appointed times (Feast Days) and law (Torah), and they are given into its hand for a time and times and half a time.” (Daniel 7:25)



Most of us are quite aware how the Roman Catholic Church has indeed instigated unrighteous changes to Yahuwah's **Ten Commandments (Marriage Vows)**; they have also processed changes to **His Feast Days**

melding them into **pagan** so-called holy days. Nevertheless, were you aware of another group that has done the same thing? After careful study on reading **Leviticus chapter 23**, one will discover that **Yahuwah** never tells anyone to keep a feast called **Purim** or even **Chanukkah**.

Ever heard of the **Noahide (Noachide) Laws**? Talk has been going around that these are harmless; “He, y they were given to Noah, right?” On the contrary, to such claims the yare extremely dangerous to **EVERYONE!** “*Do not be destroyed for lack of knowledge.*” (Hosea 4:6).

Say hello to the **Seven Universal Laws of Man** as listed by the **Talmud** (Sanh. 56a):

Prohibition of **Idolatry**

Prohibition of **Murder**

Prohibition of **Theft**

Prohibition of **Sexual Promiscuity**

Prohibition of **Blasphemy**

Prohibition of **Cruelty to Animals**

Requirement to have just **Laws**: You shall **set up an effective judiciary to enforce** the preceding six laws fairly.

These laws along with those who promote them, are telling people there are **two sets of laws**. One for the Jews (Yahudim) and the other for Gentiles (goyim).

We know this is not Scriptural because we are told:

“**There is one Torah for the native-born and for**

**the stranger who sojourns among you.” (Ex. 12:49)**

That is the reason the **Noahide laws** are **dangerous!** These laws are growing at an alarming rate. You see, to the average Christian they are saved by **Grace** and not of **works**. Whereas others believe, the Jews have the law and are in **no need of a Savior!** The following appeared in, “San Antonio fundamentalist battles anti-Semitism,” Houston Chronicle, April 30, 1988”:



“John Hagee, fundamentalist pastor from San Antonio and friend of Israel... **He also believes that Jews can come to God without going through Jesus Christ... trying to convert Jews is a ‘waste of time,’ he said.** ‘The Jewish person who has his roots in Judaism is not going to convert to Christianity. There is no form of Christian evangelism that has failed so miserably as evangelizing the Jewish people. **They (already) have a faith structure.’** **Everyone else, whether Buddhist or Baha’i, needs to believe in Jesus, he says. But not the Jewish people. Jews already have a covenant with God that has never been replaced by Christianity, he says.”**

The **Noahide Laws** are growing in popularity. They have even reached the U. S. Congress:

“The U.S. Congress officially recognized the **Noahide Laws** in legislation that was passed by both houses. Congress and the President of the U. S., George Bush, indicated in Public Law 102-14, 102nd Congress, **that the United States of America was founded upon the Seven Universal Laws of Noah**, and that these Laws have been the bedrock of society from the dawn of civilization. They also acknowledged that the Seven Laws of Noah are the foundation upon which civilization stands and that recent weakening of these principles threaten the fabric of civilized society, and that justified preoccupation in educating the Citizens of the U.S. of America and future generations is needed. For this purpose, this Public Law designated March 26, 1991 as Education Day.”

Well... isn't that just sneaky! And here we thought the U.S. was founded on the top **Ten**. Oops, guess we were wrong, huh? Sadly, this is not just for the state of **Yisra'el** (Israel) or even the U. S., but for the whole world:

“**This obligation, to teach all the peoples of the earth about the Laws of Noah, is incumbent upon every individual in every era**”

-- (Mishnah Torah, Law of Kings 8:10).

Do you want to live in **Yisra'el** (Israel)? If so, are you prepared to sign forms **giving your allegiance** to

these **counterfeit Ten Commandments?**

[http://en.wikipedia.org/wiki/Seven\\_Laws\\_of\\_Noah](http://en.wikipedia.org/wiki/Seven_Laws_of_Noah):

“In January 2004, the spiritual leader of the Druze community in Israel, Sheikh Mowafik Tarif, **signed a declaration calling on all non-Jews in Israel to observe the Noahide Laws as laid down in the Hebrew Bible and expounded upon in Jewish tradition.** The mayor of the Galilean city of Shefa-'Amr (Shfaram) - where Muslim, Christian and Druze communities live side by side - also signed the document. The declaration includes the **commitment to make a better, more humane world based on the Seven Noahide Commandments** and the values they represent commanded by the Creator to all mankind through Moses on Sinai. Support for the spread of the Seven Noahide Commandments by the Druze leaders reflects the Biblical narrative itself. The Druze community reveres the non-Jewish father-in-law of Moses, Jethro, whom Arabs call Shoab. According to the Biblical narrative, Jethro joined and assisted the Jewish people in the desert during the Exodus, accepted monotheism, but ultimately rejoined his own people. In fact, the tomb of Jethro in Tiberias is the most important religious site for the Druze community.”

As we can see, these laws do not say anything about the **Sabbath**. When reading the following, tears fell to my eyes. Remember beloved friends, the ones that the **Dragon** will wage war with will be **those that follow Revelation 14:12.**

**“Gentiles May Not Be Taught the Torah. Inasmuch as the Jews had their own distinct jurisdiction, it would have been unwise to reveal their laws to the Gentiles, for such knowledge might have operated against the Jews in their opponents' courts. Hence the Talmud prohibited the teaching to a Gentile of the Torah, “the inheritance of the congregation of Jacob” (Deut. xxxiii. 4). R. Johanan says of one so teaching: “Such a person deserves death” (an idiom used to express indignation). “It is like placing an obstacle before the blind” (Sanh. 59a; ‘ag. 1 3a). Yet if a Gentile studies the Law for the purpose of observing the moral laws of Noah, R. Meir says he is as good as a high priest, and quotes: “Ye shall therefore keep my statutes, and my judgments, which if a man do, he shall live in them” (Lev. xviii. 5). The text does not specify an Israelite or a Levite or a priest, but simply “a man”—even a Gentile (‘Ab. Zarah 26a). Resh La’ish (d. 278) said, “A Gentile observing the Sabbath deserves death.” (Sanh. 58b).** This refers to a Gentile who accepted the seven laws of the Noahide, inasmuch as

“the Sabbath is a sign between God and Israel alone,” and it was probably directed against the Christian Jews, who disregarded the Mosaic laws and yet at that time kept up the observance of the Jewish Sabbath.”

Before I go on, I must interrupt and say the Scriptures are very clear, there is only one **Torah** for both the native-born and the stranger. No one is righteous. The **Seventh day Sabbath** was made **Qodesh** at the beginning (Gen. 2:3). This Seventh day Sabbath is not the Jews but it is the **sign that binds believers to the Creator of Heaven and Earth.** Ok... Back to the article:

“Rabbina, who lived about 150 years after the Christians had changed the day of rest to Sunday, could not quite understand the principle underlying Resh La'ish's law, and, commenting upon it, added: **“not even on Mondays [is the Gentile allowed to rest!]**, intimating that the mandate given to the Noahide that **“day and night shall not cease” = “have no rest” should be taken in a literal sense** (Gen. viii. 22)—probably to discourage general idleness (ib. Rashu), or for the more plausible reason advanced by Maimonides, who says: “The principle is, one is not permitted to make innovations in religion or to create new commandments. He has the privilege to become a true proselyte by accepting the whole Law” (“Yad,” Melakim, x. 9). R. Emden, in a remarkable apology for Christianity contained in his appendix to “Seder 'Olam” (pp. 32b-34b, Hamburg, 1752), gives it as his opinion that the original intention of Jesus, and especially of Paul, was to convert only the **Gentiles to the seven moral laws of Noah and to let the Jews follow the Mosaic law**—which explains the apparent contradictions in the New Testament regarding the laws of Moses and the Sabbath.”



According to the **Jewish Kabbalist** one does not have to embrace or even convert to Judaism. All gentiles just have to follow the **Noahide Laws**. These moral codes are believed to

**unite all mankind.** Point blank, the Noahide Laws replace the Marriage Vows/Ten Commandments of **Yahuwah!** These are **not** just religious laws but as we have read, the U.S. now considers them **universal laws** for all of mankind. Unbelievable, but it is true! Oh, it gets worse though.

Unlike the **Torah** teaching found in Deuteronomy 17:6, that requires the testimony of two or three witnesses before one can be executed, according to the **Noahide Law** it only takes **one witness!** Whoever is to be found breaking one of these laws, is subject to

**Back in 8/08 the Vatican sent shockwaves abroad, has they declared one cannot say the sacred name in songs or in prayers. 11/18/08 The C.C. told the EU to make a law of Sunday Observance! Rev. 14:12 Ponder on this!**



capital punishment by **decapitation** (Sanh.57a). To further expound on this evidence the following is taken from the *"The Encyclopedia Judaica,"* 1192  
"...**violation of any of one of the seven laws subjects the Noahide to capital punishment by decapitation.**"

Wow, that has my attention. How 'bout yours? I must repeat those *who practice Rev. 14:12, 12:17 this message is for YOU.* Seek Eloah now because according to these people a Gentile **cannot** keep the 7th day Sabbath! The tract that you are reading will some day be considered 'hate literature'. Ever heard of the **Global Anti-Semitism Review Act?** It was signed back in October 8, 2004. Not everyone should have to be hated simply because of ones religion, race or gender but this act that went into effect just involves anti-Semitism. In essence, if anyone speaks about the state of Israel (**Yisra'el**) in a bad way that person is anti-Semitic. It goes so far as to say that anyone who says the Jews were behind the **Messiah** being impaled is anti-Semitic. Even the **Messianic Scriptures** are considered to be anti-Semitic. Taking into consideration the **Noahide Laws** and this **Global Anti-Semitism Review Act**, it makes perfect sense why we see T.V. pastors like John Hagee saying the Jews **did not reject** the Messiah and that they **do not need to accept him**. I personally believe the Jewish people were not **Messiah** killers because **Yahushua** tells us the following: "No one takes it from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to receive it again. This command I have received from My Father." (John/Yohanan 10:18). Now that is Power!

Sure, the Council despised and **hated** him because they are of their abba; ha shatan and all of us that are of the **Body of Messiah** they also **hate** (Rev. 12:17).

According to the **Noahide Laws** if one believes in the **Messiah, Yahushua** then they are guilty of **idolatry**. To add fuel to the fire, if you **speak the name** of Eloah, you have **Blasphemy**, guilty as charged outcome **decapitation**.

This is nothing new, the stoning of Stephen angered the council greatly because He spoke the name of Eloah (please read Acts 6 and 7). Stephen had picked up his staff and followed in his **Master's** footsteps.

See according to the tradition, only a Priest is able to speak ha Shem (the name) anyone else, **guilty of blasphemy**: "Forsaking the command of Elohim, you hold fast the traditions of men." (Mark 7:8)

Since the **Messiah** came in His Abba's name

(**Yahuwah**), He carries ha Shem (the name) within His name, **Yahushua**. Ponder on the following: "I have come in My Father's Name and you do not receive Me, if another comes in his own name, him you would deliver you up to affliction and kill you, and you shall be hated by all nations for My Name's sake." (Mat./Mattithyahu 24:9)

Many of you might be thinking, that was just for those early believers, there is no **Sanhedrin** now. If I may, please find something sturdy to hold on to, the following information might be a lot to digest: "There is a special commandment, not connected to time, but tied to our presence in Israel, to **establish a Sanhedrin**.... The Rambam [12th-century rabbi Maimonides] describes the process exactly in the Mishna Torah. When he wrote it, there was no Sanhedrin, and he therefore outlines the steps necessary to establish one. **When there is a majority of rabbis in Israel who authorize one person to be an authority, he can then reestablish the Sanhedrin**" (Israel National News, online edition, December 9, 2004).

This **council of Sanhedrin** has been established: "On October 13, the **Sanhedrin, the highest tribunal of the Jewish state and religion**, was re-inaugurated by a group of rabbis in Tiberias after 1,600 years of absence. According to Jewish sources, last notice of the Sanhedrin dates around 425 A.D., also in the city of Tiberias. After that, it ceased to exist." (Israel National News online edition, October 13, 2004).

**"Newly Formed Sanhedrin Ascend to Temple Mount"**: "In a dramatic but unpublicized move Monday, members of the **newly established Sanhedrin** ascended the Temple Mount... Rabbi Chaim Richmond, also a member of the Sanhedrin (Head of the Temple Institute in Jerusalem), **hopes the body will bring about a revolution in Jewish jurisprudence...the revival of the Sanhedrin is also considered a crucial development in preparation for the messianic age and the rebuilding of the Temple.**" (Aruz Sheva News, December 14, 2004)  
"Sanhedrin Recognizes Council to Teach Humanity - 'Laws of Noah'": "A group of non-Jewish delegates have come to Jerusalem to pledge their loyalty to the Laws of Noah. They appear before the nascent Sanhedrin, which **established a High Council for B'nai Noah**." (Aruz Sheva News June 9, 2006)

Once the pains begin, and they have begun, beloved friends they are not going to go away like some sticky

band-aid. Oh no, they are going to go forth until the **seventh trump!** Yep, it sure seems things are lining up. Soon you will be faced with drawing the line in the sand. Two laws, one for the Jew and one for the Gentile.  
The **decree** (edict) will go forth:

**All Gentiles found keeping the 7th day Sabbath shall be found guilty of breaking the Noahide Law and must be punished to the fullest... Decapitation.**

**No gentile shall be permitted to speak (Ha'shem) the name of YHWH, all who do have blasphemy and are found guilty of breaking the Noahide Law and shall be punished to the fullest.. Decapitation.**

Now stop and ponder: "Here are the **patience of the qodesh ones (saints) here are they that keep the Commandments of Yahuwah and testimony of Yahushua.**" (Revelation 14:12)

As you eat that verse, let those words be written in your being! Clearly, the **Noahide Laws** are intended to replace the Marriage Vows (**Ten Commandments**) of **Yahuwah**. All who continue to keep **Yahuwah's Ten Commandments**, regardless of what men say, will be found **guilty**. The Sanhedrin has indeed been established to make sure the **Seven Universal Laws** of man are kept. The Jewish High Court has been built. The holding cells of all criminals (most likely those who have broken the **Noahide Laws**) are downstairs and will be taken upstairs to the courtroom and then sentenced.

Think you're safe over here... think again! Have you ever heard of the **Genocide Treaty?** There happens to be 19 articles to this treaty/convention. This is very serious, especially article #2, "**Causing serious bodily or mental harm to members of the group.**" If one causes another **mental harm** (as in speaking the truth about the **Messiah Yahushua** to a lost world) that one who is guilty, can have their trial **anywhere** in the world. Yeah, it's that bad!

"NATIONAL ISSUE: **One Court For All The World?** A **United Nations** meeting in Rome is wrapping up five weeks of work on a proposed international criminal court. The **new court** would have **worldwide** jurisdiction and could investigate, indict, hold, try, and punish, **those who committed certain crimes**. The proposed international court

would subject Americans to a **new world authority**... "Were talking about creating here something that exercises genuine power, real put-people-in-jail power, **but that is responsible to no one but itself.**" said Lee Casey, a constitutional lawyer with the Washington firm of Hunton & Williams. [Investment Business Daily, Thursday July 16, 1998 Los Angeles, California]"

That old rugged machine is back! By the millions, the guillotines are being stored in Georgia and other parts of the United States. Bill #1274 of the **Georgia House of Representatives** - 1995/1996 Sessions HB 1274 - Death penalty, **guillotine** provisions Code Sections - 17-10-38/ 17-10-44.

#### **A BILL TO BE ENTITLED AN ACT**

To amend Article 2 of Chapter 10 of Title 17 of the Official Code of Georgia Annotated, relating to the **death penalty** generally, so as to provide a statement of legislative policy, to provide for **death by guillotine**, to provide for applicability, to repeal conflicting laws; and for other purposes. SECTION 1. The General Assembly finds that while prisoners condemned to death may wish to donate one or more of their **organs for transplant**, any such desire is thwarted by the fact that **electrocution makes all such organs unsuitable for transplant**. The intent of the General Assembly in enacting this legislation is to provide for a **method of execution** which is compatible with the **donation of organs** by a **condemned prisoner**.

"And I saw thrones - and they sat on them, and judgment was given to them - and the lives of those who had been beheaded because of the **witness they bore to Yahushua** and because of the **Word of Elohim**, and who did not worship the beast, nor his image, and did not receive his mark upon their foreheads or upon their hands. And they lived and reigned with Messiah for a thousand years" (Revelation 20:4)

#### **Beware of the Noahide Laws**

Excerpts taken from **The Imposter**

By L. McGuire

[www.FollowersofYah.com](http://www.FollowersofYah.com)

Followers of Yah

C/O Danny McGuire

P.O. Box 1701

Trout Creek, Montana 59874



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## The Seven Noahide Laws

To the Jewish people G-d gave the entire Torah [teaching] as their Law. They therefore have a special responsibility—with special commandments—to be the priesthood of the world, a "light unto the nations."

What about the rest of the world? What is G-d's will for them?

G-d gave Noah and all his descendants (*B'nei Noach* or "children of Noah") seven commandments to obey. These seven universal laws (known as the "Seven Noahide Laws") were reaffirmed with Moses and the Jewish people at Mt. Sinai in what is now known as the Oral Torah, establishing modern observance of these laws. These seven commandments (*mitzvos*), actually seven categories of hundreds of specific laws, are G-d's will for all non-Jews.

Non-Jews who (1) reject all idolatrous ideas and accept the kingship of the One G-d, (2) accept the priesthood of the Jewish people as the guardians and teachers of Torah, and (3) commit to following the Seven Noahide Laws as revealed in the Oral Torah from Mt. Sinai are "Hasidic Gentiles" or "Noahides." The term "Hasidic Gentile" is derived from a classic commentary by the Rambam, Rav Moshe ben Maimon (Maimonides), in The Laws of Kings 8:11:

"Anyone who accepts upon himself the fulfillment of these Seven Mitzvos [commandments] and is precise in their observance is considered one of the hasidei umos ha'olam ["Hasidim of the nations of the world"] and will merit a share in the World to Come."

The Seven Noahide Laws are the minimal observance for non-Jews. The source of these laws and the basis of their understanding is the Oral Torah, which G-d gave to the Jewish people at Mount Sinai along with His Written Law. By learning from the Jews and performing the *mitzvos*, non-Jews have a crucial role in G-d's Creation.

The Seven Noahide Laws actually encompass numerous details and applications within hundreds of laws, each with specific applications. One should also keep in mind that these laws are only the minimal basis for a Hasidic gentile's service to G-d, since there are many Jewish mitzvos that non-Jews are encouraged to adopt to accomplish more. Through these laws a gentile refines himself and the Creation as a whole, fulfilling his purpose for existence.

For a detailed listing of the Noahide Laws, visit our sister site [Hasidic University](#).

[Home page](#)



Commandment Profile:

+11) To teach and study Torah

Application to gentiles:

Partly required; partly forbidden

Mandated punishment for violation:

From Heaven (including death for prohibited study)

Brief description:

To learn the Torah, the Word of G-d, including both the written part (the Hebrew Scriptures) and the oral part (the Holy Talmud and other rabbinical traditions from Moses, etc.). This commandment includes the obligation to teach others what one has learned.

While Jews are commanded to learn the entire Torah, Hasidic Gentiles are obligated only in those parts that pertain to the Noahide Laws and related concepts. In practice, this includes the entirety of the Hebrew Scriptures, much of the Talmud, many or most concepts in Hasidic mysticism, and most of the other rabbinical writings; it excludes mainly the teachings regarding specifically Jewish commandments that do not apply to gentiles, such as the numerous details of avoiding work on the Sabbath. A gentile receives great reward for studying relevant parts of Torah, but faces death from Heaven for delving deeply into forbidden parts.

Idolaters — those who follow false gods and false religions, such as Buddhism or Christianity — are forbidden to learn any part of Torah at all, except those specific teachings that will bring them to repent and become Hasidic Gentiles. We are therefore forbidden to teach idolaters any parts of Torah they are not allowed to learn.

Category:

[Idolatry Commandments](#)

Biblical source(s) (Rambam):

Deut. 6:7, 31:12

Biblical source (*Sefer HaChinuch*):

Deut. 6:7

Number in *Sefer HaChinuch*:

419



## Commandment Profile:

### 10) No blasphemy against G-d's Name

Application to gentiles:

**Required**

Mandated punishment for violation:

Death penalty

Brief description:

Not to utter a curse against G-d (G-d forbid!) in speech. For gentiles, death penalty would be enforced against one who blasphemes the true G-d by any name for Him, in any language, whenever at least one reliable witness can testify regarding the crime — as long as the testimony is supported by all other evidence.

Category:

[Blasphemy Commandments](#)

Biblical source(s) (Rambam):

Lev. 24:16; Ex. 22:27

Biblical source (*Sefer HaChinuch*):

Ex. 22:27

Number in *Sefer HaChinuch*:

70

Sources explaining relevance to gentiles:

[\(See bibliography\)](#)

- [Rambam, Mishneh Torah, Melachim 9:3](#)  
Gentiles are forbidden to blaspheme, using any name of G-d in any language, under death penalty.

## Commandment Profile:

### +4) To fear G-d

Application to gentiles:

**Required**

Mandated punishment for violation:

From Heaven

Brief description:

To fear the possibility of G-d's judgment and punishment at any time, rather than being comfortable or feeling safe. To be literally afraid to sin, knowing He sees and knows everything.

Examples:

- To avoid using G-d's Name in vain, whether any of His Names in Hebrew (the holy language), English, or any other language; to be careful never to try to pronounce G-d's holiest Hebrew Name at all (which blasphemes His Name).
- To live by the obligation to seek truth always, rather than having one's own opinions.
- To embrace one's duties in life, especially higher ones from Torah, rather than trying to live an easy, fun-loving, comfortable life.

Category:

[Blasphemy Commandments](#)

Biblical source(s) (Rambam):

Deut. 6:13

Biblical source (*Sefer HaChinuch*):

Deut. 10:20

Number in *Sefer HaChinuch*:

432

Sources explaining relevance to gentiles:

[\(See bibliography\)](#)

- [Rambam, Mishneh Torah, Yesodei HaTorah 3:11](#)  
All *b'nei Adam* (Rambam includes gentiles by this term) should love and fear G-d through seeing His creation.
- [Rambam, Sefer HaMitzvos +3](#)  
Jews are obligated to bring gentiles to the *avodah* of G-d.
- [Rambam, Mishneh Torah, Berachos 10:9](#)  
Gentiles must do *teshuvah* and turn to serve G-d ("I' *avdecha*").

## Commandment Profile:

### -126) No feeding the Passover lamb to any gentile

Application to gentiles:

Required

Mandated punishment for violation:

From Heaven

Brief description:

Not to allow any gentile to eat any part of a Passover lamb, which is only sacrificed when the Jerusalem Temple is standing, and is only eaten in the city of Jerusalem. A gentile would be allowed to sit at a Jewish Passover meal and eat the matzah and the bitter herbs, but at a time that the Jubilee cycle is being conducted, the only gentile allowed to enter the land of Israel would be a *Ger Toshav* (a gentile who has formally re-entered the Noahide covenant under the authority of a Jewish rabbinical court). Either way, this commandment strictly forbids any non-Jew from partaking of the Passover lamb itself, which symbolizes the separation of the Jewish people from all other peoples to be a priestly nation.

Category:

[Blasphemy Commandments](#)

Biblical source(s) (Rambam):

Ex. 12:45

Biblical source (*Sefer HaChinuch*):

Ex. 12:45

Number in *Sefer HaChinuch*:

14

Sources explaining relevance to gentiles:

[\(See bibliography\)](#)

- [Editor's note](#)

It is self-understood that if Jews may not give from the *korban Pesach* to gentiles, then gentiles also may not eat it.

- [Rambam, \*Mishneh Torah, Korban Pesach\* 9:7](#)

All gentiles, including a *Ger Toshav*, are forbidden by Torah to eat the *korban Pesach*.

- [Rambam, \*Mishneh Torah, Korban Pesach\* 9:8](#)

Jews may allow a *Ger Toshav* to eat matzah and *maror* at the Pesach *seder* (despite prohibition on gentiles eating the *korban Pesach* itself).

## Commandment Profile:

### +2) To acknowledge G-d's unity (that He is only One, and Infinite)

Application to gentiles:

**Required**

**Mandated punishment for violation:**

From Heaven

Brief description:

To recognize the pure Oneness and indivisibility of G-d, and that He and He alone rules directly over all of His creation, spiritual and physical; also known as "accepting the yoke of the Kingdom of Heaven."

Examples:

- To reject any belief in a "trinity."

Category:

[Idolatry Commandments](#)

Biblical source(s) (Rambam):

Deut. 6:4

Biblical source (*Sefer HaChinuch*):

Deut. 6:4

Number in *Sefer HaChinuch*:

417

Sources explaining relevance to gentiles:

[\(See bibliography\)](#)

- [Rambam, \*Mishneh Torah, Avodas Kochavim\* 9:4](#)  
Christian gentiles are idolaters.
- [Rambam, \*Mishneh Torah, Maachalos Asuros\* 11:7; 13:11](#)  
Muslim gentiles are not idolaters (as opposed to Christians).
- [Rambam, \*Mishneh Torah, Avodas Kochavim\* 1:1](#)  
The original belief in other powers as partners of G-d was a "huge mistake" by gentiles.
- [Kli Yakar, \*Shemos\* 20:8](#)  
Having no false gods before G-d (mitzvah -1) was also addressed to gentiles, and they are obligated in it.
- [Rashi, \*Devarim\* 6:4](#)  
The "Shma" (the source of this mitzvah) refers to gentiles ultimately accepting the unity of G-d.



- Rambam. Mishneh Torah. Melachim 10:9  
Gentiles may not be *oseik* in Torah (but learning is not specifically forbidden); gentiles must be *oseik* in learning Torah about the Noahide Laws.
- Talmud Bavli. Sanhedrin 59a  
Gentiles who are *oseik* in Torah related to the Noahide Laws achieve the holy status of the *cohen gadol*; gentiles who are *oseik* in other parts of Torah are liable to death penalty.
- Talmud Bavli. Avodah Zarah 3a  
Gentiles who are *oseik* in Torah achieve the holy status of the *cohen gadol*, but are only rewarded as one who is not commanded (like all Noahide Laws at this time).
- Rambam. Mishneh Torah. Talmud Torah 4:1  
No teaching to a wicked or corrupt person (thus gentile idolaters, as opposed to Hasidic Gentiles).
- Rambam. Mishneh Torah. Melachim 8:11  
Gentiles must accept the Noahide covenant as taught in Torah.
- Rambam. Mishneh Torah. Teshuvah 3:5-6.8  
Hasidic Gentiles have a portion in *Olam HaBa*; Christians and Muslims do not, because they are *kofrim baTorah*.
- Rambam. Mishneh Torah. Teshuvah 9:2  
In Messianic times, all the earth will be filled with knowledge of G-d; all gentiles will learn Torah through *Moshiach*.
- Rambam. Mishneh Torah. Teshuvah 10:6  
*HaAdam* (Rambam includes gentiles by this term) is obligated to maximum knowledge that increases love of G-d.

## COMPULSORY CONVERSION OF THE GENTILES.

WHEN, at the close of the fifteenth century, the Jews were driven out of Spain, some of the magnanimous exiles, who had preferred loss of all things to a compulsory change of religion, arrived at the frontiers of Portugal, and there sought an asylum. A permanent abode was refused, and a temporary sojourn was

to a sick idolater gratuitously. The Portuguese voluntarily undertook to convert the Jews by force. Your oral law teaches compulsory conversion as a Divine command. If the oral law could be enforced, liberty of conscience would be at an end. Neither Jew nor Gentile would be permitted to exercise the judgment, which God has given him. His only alternative would be submission to Rabbinic authority, or death. The dreadful command to kill, by any means, those Israelites who have become epicureans, or idolaters, or apostates, is well known,† and sufficiently proves that the oral law recognises no such thing as liberty of conscience in Israel. It pronounces a man an apostate if he denies its Divine authority, and demands his life as the penalty. The execution of this one command would fill the world with blood and horror; and recall all the worst features of inquisitorial tyranny. Not now to mention those Israelites who have embraced Christianity, there are in England, and every part of Europe, many high-minded and honourable Jews, who have practically renounced the authority of the oral law. The

\* Jost. volume vii. p. 91.

† Hilchoth Rotzeach, c. iv. 10.

Mat 23:15 **Woe** unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Rabbinical millennium would commence by handing over all such to the executioner. Their talents, their virtue, their learning, their moral excellence, would avail nothing. Found guilty of epicureanism or apostasy, because they dared to think for themselves, and to act according to their convictions, they would have to undergo the epicurean's or the apostate's fate.

Such is the toleration of the oral law towards native Israelites, but it is equally severe to converts. It allows no second thoughts. It legislates for relapsed converts, as the Spanish Inquisition did for those Jews who, after embracing Christianity, returned to their former faith and sentences all such to death.

בן נח שנחגייר ומל וטבל. ואחר כך רצה לחזור מאחרי ה' ולהיות גר תושב בלבד כשהיה מקודם. אין שומעין לו. אלא יהיה כישראל לכל דבר או יחרב:

"A Noahite who has become a proselyte, and been circumcised and baptized, and afterwards wishes to return from after the Lord, and to be only a sojourning proselyte, as he was before, is not to be listened to—on the contrary, either let him be an Israelite in everything, or let him be put to death." (Hilchoth Melachim, c. x. 3.) In this law there is an extraordinary severity. The oral law admits that a Noahite, that is, a heathen who has taken upon himself the seven commandments of the children of Noah, may be saved. It cannot, therefore, be said that the severity was dictated by a wish to deter men from error, and to restrain them from rushing upon everlasting ruin, as the Inquisition pleads. The oral law goes a little further, and not only will not permit a man to change his creed, but will not even suffer him to change his ceremonial observances. Though the man should commit no crime, and though he should continue to worship the one true God, in spirit and in truth, yet if he only alter the outward forms of his religion, modern Judaism requires that he should be put to death.

But the tender care of the oral law is not limited to the narrow confines of Judaism, it extends also to the heathen, amongst whom it directs the true faith to be propagated by the sword. First, it gives a particular rule. In case of war with the Gentiles, it commands the Jews to offer peace on two conditions—the one that they should become tributaries, the other that they should renounce idolatry and take upon them the seven precepts of the Noahites, and then adds—

ואם לא השלימו או שהשלימו ולא קבלו שבע מצוות עושין עמם מלחמה וחורגין כל הזכרים



הגדולים . ובחזון כל ממונם וטפם ואין הורגין אשה  
ולא קטן שנאמר והנשים והטף וכו' :

"But if they will not make peace, or if they will make peace but will not take upon them the seven commandments, the war is to be carried on against them, and all the adult males are to be put to death; and their property and their little ones are to be taken as plunder. But no woman or male infant is to be put to death, for it is said, 'The women and the little ones' (Deut. xx. 14), and here little ones mean male infants." (Hilchoth Melachim, c. vi. 4.) Now what difference, we would ask, is

force, is not particular, but general, referring to the whole world. If the Jews had the power, this is the conduct which they are to pursue towards all the nations of the earth.

וכן צוה משה רבינו מפי הגבורה לכוף את כל באי העולם לקבל מצוות שנצטוו בני נח. וכל מי שלא קבל יחרג :

"And thus Moses our master, has commanded us, by Divine tradition, to compel all that come into the world to take upon themselves the commandments imposed upon the sons of Noah, and whosoever will not receive them is to be put to death." (Hilchoth Melachim, c. viii. 4.)

Congressional Record, Volume 153 Issue 45 ... +

[www.gpo.gov/fdsys/pkg/CREC-2007-03-15/html/CREC-2007-03-15-pt1-PgH2573-4.htm](http://www.gpo.gov/fdsys/pkg/CREC-2007-03-15/html/CREC-2007-03-15-pt1-PgH2573-4.htm)

Most Visited Getting Started

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From the Congressional Record Online through the Government Printing Office [[www.gpo.gov](http://www.gpo.gov)]

PRAYER

Rabbi Shea Harlig, Chabad of Southern Nevada, Las Vegas, Nevada, offered the following prayer:

Almighty God, the Members of this prestigious body, the U.S. Congress, convene here to fulfill one of the seven Noahide commandments: the commandment to govern by just laws which are based in the recognition of You, God, as the sovereign ruler of all people and nations.

We the citizens of this blessed country proudly proclaim this recognition and our commitment to justice in our Pledge of Allegiance-- "one Nation under God, with liberty and justice for all."

Grant us, Almighty God, that those assembled here be aware of Your presence and conduct their deliberations accordingly. Bless them with good health, wisdom, compassion, and good fellowship.

On the eve of Passover, the Festival of Freedom, I beseech You, Almighty God, to bless and protect our troops and our entire Nation whom our esteemed spiritual leader, The Lubavitcher Rebbe, labeled "a nation of kindness" with freedom from terrorism.

Indeed "God Bless America."

WHERE DOES IT SAY THAT? AND NO WHERE DOES MOSHE SAY ANYTHING ABOUT AN ORAL LAW!

Pam Geller should break rank and actually read the oral law that by the Talmud she is prohibited to read....

**Pamela Geller** <p[REDACTED]> Wed, Oct 16, 2013 at 7:35 PM  
To: Vincent Bruno <vinc[REDACTED]>, "JihadWatchVideo ." <[REDACTED]>

You have been posting anti-Israel, Zionist conspiracy theories. It's not a question of "semitic", it's Jew hatred. Period.

People have sent me some of your ugly, disturbing posts on Facebook. I was shocked and distressed to see you trafficking in that vicious blood libel.

There is no compulsion in Jewish or Catholic law. Jewish law doesn't assert authority over non-Jews, Canon Law doesn't assert authority over non-Catholics. But the sharia is a complete legal system asserting authority over non-Muslims, denying them basic human rights.

Please refrain from writing me.

[Quoted text hidden]

--

Yours in liberty,  
Pamela Geller



**“The U.S. Congress officially recognized the Noahide Laws in legislation that was passed by both houses. Congress and the President of the U. S., George Bush, indicated in Public Law 102-14, 102nd Congress....this Public Law designated March 26, 1991 as Education Day.”**

**This legislation makes provision for Christians and all other non-Jews in North America to be executed by beheading if they refuse to renounce their personal beliefs and come under a Jewish belief system. For Christians, this means DENYING JESUS CHRIST...or death under the Noahide Laws.**

They ask a very serious question, "*Must every convicted criminal be executed?*"

According to the Rainbow Covenant the Seven Universal Laws of Noah all criminals must be executed by decapitation. This picture is the most disturbing of them all. This is Genocide beloved ones. Whoever breaks the Noahide Laws will be beheaded. Those who keep Yahuwah's Seventh Day Sabbath and those who have faith in Yahushua could very well find themselves in a line such as this. Many of the qodesh ones will be beheaded just as it has been foretold. Notice the basket full of heads? There is also a woman having to pick up the rolling heads or she is cleaning up the blood. This is the great blood bath HaShatan along with his crew, are eagerly looking forward to.

## Pope Affirms Zionist Noahide Laws In NYC!

[Pope Affirms Zionist Noahide Laws In NYC!](#)

### **Pope Affirms Zionist Noahide Laws!**



## **POPE AFFIRMS ZIONIST NOAHIDE LAWS IN NYC!**

By Brother Nathanael Kapner - Copyright © 2008  
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& Link To [Real Jew News](#)

**JEWS HAVE FOUND AN ALLY** in Pope Benedict XVI. Following in the steps of his predecessor, Pope John Paul II, who officially recognized modern day Jews as the 'Chosen People of God' [Here](#), Pope Benedict is fulfilling the same role of pandering to the Jews.

In his recent visit to America from April 15-20 2008, Pope Benedict met with representatives of the Jewish community on the eve of the Jewish Passover on April 18 2008 at 5 PM [Here](#) and reiterated that they are God's "chosen" - of which any thinking Sunday School student would easily refute [Here!](#) The Pope said:

— "Shalom! It is with joy that I come here just a few hours before the celebration of your Passover to assure you of my prayers as you recall the wonders God performed in liberating His "chosen people." — [Here](#)  
In a *Bilateral Commission Meeting* between the Vatican delegation and the Chief Rabbi Shear Yashuv Cohen in Jerusalem in 2007 [Here](#) an agreement was made which recognized that "Jewish tradition emphasizes the *Noachide Covenant* as containing the universal moral code which is incumbent upon all humanity." (Cf Genesis 9).  
So then? Not only are Jews "absolved" by the Vatican of their guilt for crucifying the Messiah Jesus — now Pope Benedict recognizes their leadership since they are the "Chosen People of God" and that the "Noahide Laws are Jewish tradition." Hence who will ultimately be the moral authority that governs the so-called *Noahide Laws*? Jews, that's who. *Anti-Christian Jews!*

It is *paramount* to note that on March 20 1990 President George Bush Sr signed into law a *Congressional Resolution* on the so-called *Noahide Laws* entitled *House Joint Resolution 14 Public Law 102-4* [Here](#) & [Here](#) & [Here](#).

This *Congressional Act* potentially gives the Jews the legal right to imprison and condemn to death Christians as "idol worshippers" according to the 1st Article of the *Noahide Laws* which considers the worship of Jesus Christ as "idolatry" for worshipping a "false god" [HERE](#). The Jews call this article of the 7 Noahide Laws, *Avodah Zarah*, enunciating it as a commandment: "Do not worship false gods as idols" [Here](#).

The bottom line is that this ultimately means the international imposition of the *Noahide Laws* by Jews. And these *Noahide Laws*, which potentially can condemn Christians to death, will be governed by the Zionists who are given ownership over these laws by both the Vatican and the US Government.

## Sanhedrin Recognizes Council to Teach Humanity 'Laws of Noah'

A group of non-Jewish delegates have come to Jerusalem to pledge their loyalty to the Laws of Noah.

By Ezra HaLevi

First Publish: 1/10/2006, 1:08 PM / Last Update: 1/9/2006, 10:43 PM

A group of non-Jewish delegates have come to Jerusalem to pledge their loyalty to the Laws of Noah. They appeared before the nascent Sanhedrin, which established a High Council for B'nai Noach.

The ten delegates appeared before a special session of the Jewish High Court of 71 Rabbis led by its *Nassi* (President) Rabbi Adin Even-Israel Steinsaltz. B'nai Noach, literally "Children of Noah," also known as Noahides, are non-Jews who take upon themselves the Torah's obligations for all members of the human race. The seven such laws were passed on via Noah following the Flood, as documented in Genesis (see below).

The gathering took place under a banner quoting the Biblical passage in Tzefania 3:9 which refers to "all the nations... speak[ing] a pure language... proclaim[ing] the name of G-d."

### Rabbi Adin Even-Israel Steinsaltz addresses the Noahide Council members

The Noahide delegates stood before the nascent Sanhedrin, which was reestablished over a year ago in Tiberias, following the [renewal of Biblical ordination](#), and has met regularly since then. "Each one [of the B'nai Noach] comes with a name he has made in the world, as a teacher and example in his community of observance of the seven laws of Noah," said Rabbi Michael Bar-Ron, the Sanhedrin's emissary who [facilitated the council's organization](#), introducing the delegates. "At great physical and financial expense, they have flown across the world to Jerusalem, the holy city, to pledge before the court and all mankind, their allegiance to the Seven Laws of Noah, the laws of the Creator."

### B'nai Noah delegates sit before members of the nascent Sanhedrin in Jerusalem

Each of the Noahide representatives stood before the Sanhedrin and pledged:

"I pledge my allegiance to HaShem, G-d of Israel, Creator and King of the Universe, to His Torah and its representatives, the developing Sanhedrin. I hereby pledge to uphold the Seven Laws of Noah in all their details, according to [Oral Law of Moses](#) under the guidance of the developing Sanhedrin. May HaShem bless and aid me, my fellow council members and all B'nai Noach in all our endeavors for the sake of His name. Blessed are You G-d, King of the universe, who has caused me to live, sustained me, and brought me to this day."

## Ben Noah Roger Grattan pledges before the Sanhedrin

Roger Grattan, a council aide who lives in Maine, told Arutz-7 prior to the ceremony, "I am sure that this will be a paragraph in the history of civilization, although one could also write books on it. It is also the fulfillment of prophecy." The core members of the council are Indian Foreign Relations Coordinator Bud Gill, Billy Jack Dial, Andrew Overall, Adam Penrod, Jacob Scharff, Chairman Larry Borntrager, Honorary Noahide Council Elder Vendyl Jones, Tennessee Noahide Community Head Jack Saunders and Council Speaker Jim Long.

Long addressed the rabbis of the court, requesting formal recognition of the Noahide Council: "Your honor, esteemed rabbis of the developing Sanhedrin. We are here because of your Torah. Rabbis before you elevated the Torah and it drew us in; before that, we stumbled in darkness. Everyone here today can tell you that in the past we have experienced the need to consolidate our efforts to make the world aware of the truth."

Rabbi Even-Israel Steinsaltz, on behalf of the Sanhedrin, replied: "We hereby recognize these men as the first high council of B'nai Noah in accordance with the conditions they have accepted upon themselves."

Rabbi Steinsaltz spoke about the role of the Jewish people in bringing the Laws of Noah to the world:

"I am part of this Jewish family and I have nothing bad to say about that family, but you don't go up to a man on the street and ask him to join your family. Instead you talk to him about joining the true belief in the Creator and about implementing divine justice toward his fellow man. We are setting up a global mission here – not to recruit people, but to bring them to the realization that there is one G-d."

The Nassi explained that this aspect of Judaism lay dormant for years, as the Jewish people dealt with remaining alive and keeping the Torah in the exile.

Rabbi Steinsaltz called for an extensive project to be undertaken to help B'nai Noah in the nitty-gritty details of the observance of the religion. "A Shulhan Arukh [Jewish Law Code] for B'nai Noah must be written so that the individual can have guidance as to what to do," Steinsaltz said, referring to the compendium of practical Jewish law written by Rabbi Yosef Karo of Tzfat in the 1560's that is still used today.

He then addressed the ten B'nai Noah representatives, who had endured hours of Hebrew speeches throughout the day, in English:

"There are those people, so far only a small number, who say, 'We are bound by the covenant of Adam and the covenant of Noah and we know we have to perform and fulfill our obligations.' We, as Jews, have the same religion as you.

"Within the nation of Israel there is one tribe that deals with the Temple – the priests. We Jews are a specific tribe in the world that was chosen to be a tribe of priests – hereditary priests. Because of this we have special duties. Being a priest does not mean we are cut off from the other people. While the people of the world are all different units in the armies of the Lord, we are a special commando unit that maybe doesn't get paid more, but has special assignments that may be more dangerous."

Rabbi Even-Israel spoke about the difficulties that would confront the B'nai Noah movement as it grows:

"When we are speaking in general, almost every human being can more or less accept the laws of Noah, but when we get to particulars we will come to serious points, at which we disagree with Christianity and Islam.

"It is one thing when a religion is small, but as it gets bigger there will be huge pressures. We will be there beside you. We are members of the same religion that was given by the Almighty to humanity. Part of it was given to the Jews and part of it was given to humanity as a whole."

The Nassi added that while there are those who doubt the ability of the Sanhedrin to be more than an idea leading up to the true reestablished court, the Noahide Council cannot be doubted or criticized due to its pure motives and unprecedented mission.

Rabbi Yaakov Ariel of the Temple Institute said that although Tuesday is the Fast of the Tenth of Tevet, which commemorates the beginning of the destruction, "Our sitting in Jerusalem now, alongside B'nai Noach, demonstrates the revival and the fulfillment of the words of the prophets." Rabbi Ariel told those gathered that he had seen a rainbow that morning, "the closest thing to seeing Noah himself - the symbol of the covenant between G-d and humanity as witnessed by Noah."

Famed archaeologist and Noahide leader Vendyl Jones addressed a festive banquet held for the Council members, speaking about the Seven Laws of Noah. He explained, in detail, the verses in the first eleven chapters of Genesis from which the seven laws are elucidated, saying that he always understood the first six, but never understood the law proscribing the eating of a limb of a living animal - until he remembered his cattle-branding days in Texas: "We would brand and castrate the cattle when I was young, and at night we would all sit around the campfire and eat what they called 'mountain oysters'" - the testicles of the still-living animals.

Rabbi Nachman Kahane, Av Beit HaDin, spoke in English. "G-d created a primitive world," he said. "We don't grow loaves of bread, but grain that must be harvested, ground up and baked. We were meant to be partners with G-d. Unfortunately, throughout history, perversions of this idea grew. How can you be G-d's partner if you are damned and born with original sin? How can you be a partner of G-d if your religion tells you to send your children to shopping malls to blow people up? What we are creating today is a reconnection between the people and G-d. G-d is saying to humanity - everyone has a job. I happen to be a priest - I have a particular task for when the Temple is built - but all of us have a specific task just the same; I am no better."

Jones told Kahane that his brother, slain Knesset Member Rabbi Meir Kahane, together with Rabbi Shlomo Carlebach, had organized one of the first conferences for B'nai Noah nearly 20 years ago.

### Conference on Noahide Council

Earlier in the day, several speakers addressed issues surrounding the B'nai Noah movement as part of a conference on the establishment of the B'nai Noah Council.

Sheikh Abdul Hadi Palazzi, a leader of the Italian Muslim Assembly, addressed the assembly, speaking about B'nai Noah in Islam: "Islamic law holds within it the seven laws of Noah and can be taught correctly to the Muslims of the world... I remember reading that a new Sanhedrin was created in Jerusalem [and] my impression was very positive - I thought maybe something new had been created to allow the Jewish people to project moral and legal clarity to counterbalance the lack of it in our world."

Palazzi added that the project of creating a council of Noahide teachers would hopefully counter the negative educational effect of the Gaza withdrawal, "which taught the opposite to my people - it convinced many that only terrorism works."

Rabbi Dr. Eliyahu Zini, who heads Yeshiva Or V'Yishuah and is the rabbi of Haifa's Technion, spoke about the intuitive natural truths of the laws of Noah. "We must create a formal connection between the nation of Israel and the B'nai Noah to show the world that we are a nation of holy priests, as is dictated in our Torah," he said, speaking partly in French as well, as the conference will be available on the Sanhedrin's web site for viewing by prospective B'nai Noah worldwide.

## Member of the Noahide Council at the conference earlier in the day

Rabbi Yoel Schwartz, who received the blessing of leading hareidi-religious Rabbi Shalom Elyashiv to engage in the project of creating a court and infrastructure for B'nai Noah, addressed the conference as well. Rabbi Schwartz is the Deputy Av Beit HaDin [literally, Court Elder] of the Sanhedrin and the Av Beit HaDin for the B'nai Noah court. He spoke on the topic of "B'nai Noah and World Peace."

"The Islamic Jihad against the world has restored religion to the center of the world's consciousness," Schwartz said. "Over 30 years ago, someone by the name of Eisenberg sent a proposal to the United Nations saying that there will never be world peace unless the citizens of the globe agree on certain principles of faith. It was adopted by the UN as one of its official documents but was not followed up upon and has since been forgotten. We are here today to follow up on that document and remind the UN why it exists. There will be world peace when the whole world agrees that there is one G-d. There are people who do not think what I am about to say is worthwhile, but I suggested years ago that we begin to translate our books, which are meant for the nations of the world, into Arabic as well [Schwartz has authored many books on practical observance for Noahides –ed.]. It is not by coincidence that we have this nation alongside us, surrounding and living inside the land upon our return to it, who also preserves the heritage of Abraham our father."

Schwartz has indeed translated his books to Arabic, with the help of an Arab man he met at a bus stop who asked him a Mishnaic question, telling him he had already translated the Mishna, a codification of Jewish oral law. He said the entire printing has been sold out. "Muslim parents have thanked me for teaching their child that there is a different way to heaven than becoming a *shahid*, a martyr," he said.

Rabbi Schwartz explained that although one of the purposes of the Jewish people's exile was to disseminate belief in the Torah's truths around the world, their return to Israel has brought with it the technology to redouble our efforts from here:

"The moment we came to Israel, communication technology flourished. The telephone and radio spread rapidly, and computers and internet came soon after, changing the entire concept of communication and education. When we were in the exile, we were there to teach the world, and now that we have returned to the Land of Israel, G-d has given us the tools to do the work from here."

"It is hard to distribute and spread an idea that is negative, as the laws of Noah are phrased," Zilbershlag said. "We must make a great effort to find and distribute the relevant positive commandments in our tradition throughout the world as well, and the most basic of these is that of following in the footsteps of Abraham our father."

Rabbi Eliyahu Essas, a former refusenik and founder of the Teshuva (return to Judaism) movement in the USSR, spoke about establishing outreach within Israel to help gentiles who moved from the former Soviet Union to Israel become aware of the Noahide laws:

"There are at least 400,000 out of the million people who came to Israel who are not Jewish according to Jewish law. There are many who think they are Jews, but do not have a Jewish mother and are therefore not Jewish according to Jewish law. 150,000 have no blood connection to the nation of Israel – spouses of Jews and relatives who came under the Law of Return. Then there are 30,000 who have nothing to do with the Jewish people, coming with forged documents. Over there, Jews wanted to be Russians; here, Russians want to be Jews.

"Should we harass such a person to convert, should we leave him alone, or should we try to get him to become a Ben Noah?" Essas asked, refraining from offering answers and saying that such complicated matters must be dealt with by both the Noahide Council and the Sanhedrin's B'nai Noah Beit Din. He added that the problem of intermarriage was not discussed by previous generations because it did not exist in such numbers. "We are dealing with 50% of families in the former Soviet Union and even more in North America. So if one spouse is a Jew and one is a Ben Noah, what will be their status? I want to raise these issues and offer a prayer to the Almighty to help us find wise solutions."

## Council Looking Forward

Spokesman Jim Long outlined the Council's goals:

"Education is a vital part of our effort and we need you to help us with this. We need to make sure that developing Noahide groups do not split into denominations. As we move into the public eye, we will be viewed as heretics by many. We each come from other religions and must develop ways to approach them in a manner in which they listen without closing their ears. The Noahide movement is a Torah-based template for an ethical way of life. The Creator requires humanity to uphold these laws as per His covenant with Noah.



meat and prepare a suitable feast according to his means ; and drink wine, until he be drunk, and fall asleep in his drunkenness." (Hilchoth Megillah, c. ii. 15.) The Talmud, however, is not satisfied with so indefinite a direction, but lays down, with its usual precision, the exact measure of intoxication required.

חייב איניש לבסומי בפוריא עד דלא ידע בין ארור  
המן לברוך מרדכי:

"A man is bound to get so drunk with wine at Purim, as not to know the difference between Cursed is Haman, and Blessed is Mordecai." (Megillah, fol. 7, col. 2.) But perhaps some learned champion of the Talmud will fly to that sort of refuge for destitute commentators, the parabolic language of the orient, and tell us that this precept is not to be understood literally but figuratively ; and that so far from recommending intoxication, it means to inculcate excess of sobriety or devotion, such abstraction of the senses, from all outward objects, as not to distinguish between cursed is Haman and blessed is Mordecai. This sort of defence is neither imaginary nor novel. In this way Rabbi Eliezer's permission to split open an unlearned man like a fish has been made to signify the spiritual opening of the understanding, and of course the overweening anxiety of the Rabbies to communicate instruction to the ignorant. But however we dull Gentiles may be enlightened

רבה ורבי זירא עבדו סעודת פורים בהדי הדדי.  
איבסום קם רבה שחטיה לרבי זירא למחר בעא רחמי  
ואחיייה. לשנה אמר ליה ניתי מר ונעביד סעודת  
פורים בהדי הדדי אמר ליה לאו בכל שעתא ושעתא  
מתרחיש ניסא :

"Rabba and Rabbi Zira made their Purim entertainment



together. When Rabba got drunk, he arose and killed Rabbi Zira. On the following day he prayed for mercy, and restored him to life. The following year Rabba proposed to him again to make their Purim entertainment together, but he answered, 'Miracles don't happen every day.' (Talmud, Tr. Megillah, fol. 7, col. 2.) This history of one of the men who are authorities for the above Talmudic command to get drunk, plainly illustrates its meaning, and shows that the Talmud meant and commanded its followers to drink wine to excess on this occasion. It sets before them the example of one of the greatest Rabbies committing murder in his drunkenness, and so far from reprobating this sin, it gravely tells us that God interposed by a miracle to prevent the ill-consequences ; and that the Rabbi, far from being cured of his propensity, or making any declaration of his intention to amend, continued in that state of mind, that his colleague found it imprudent to trust himself at his table. Now every body that is acquainted with the Jews, knows that they are a temperate and sober people ; and

oral law cannot be found.

The book of Esther appears to have been a peculiar favourite

THE FEAST OF PURIM.

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of the Rabbies. The reading of it takes precedence of all other duties but one, and is considered as obligatory, even upon the women, who are declared exempt from the study of the law. It is true that it contains a very notable warning for disobedient wives, and a striking instance of the deliverance of Israel by the instrumentality of a woman; but when we consider that the name of God does not occur once in the whole book, and that the law contains the account of man's creation and fall, the ten comandments, the deliverance from Egypt, and all those events of primary interest to women as well as men, it becomes of some importance to consider why the women, who are not bound to study the law of God, are bound to read the book of Esther. The authors of the oral law appear to have attached uncommon importance to this book, as appears from this circumstance, and still more so from the following startling declaration of Maimonides:—

כל ספרי הנביאים וכל הכתובים עתידין ליבטל  
לימות המשיח חוץ ממגילת אסתר. וחרי היא קיימת  
כחמשה הומשי תורה וכהלכות של תורה שבעל  
פה שאינן בטלין לעולם:

“All the books of the prophets, and all the Hagiographa, except the roll of Esther, will cease in the days of Messiah. But it is perpetual as the five books of the written law, and the constitutions of the oral law, which shall never cease.” (Hilchoth Megillah.) Some of the Rabbies say that this is to be taken



persons intended in the expression "The pious of the nations of the world." The oral law tells us, as quoted in No. 6, that the Israelites are commanded to compel all that come into the world to receive the seven commandments of the sons of Noah, and adds,

והמקבל אותם הוא הנקרא גר תושב בכל מקום :

"He that receives them is called universally a sojourning proselyte." And a little lower down it says plainly

כל המקבל שבע מצוות ונזהר לעשותן הרי זה מחסידי אומות העולם. ויש לו חלק לעולם הבא :

"Whosoever receives the seven commandments, and is careful to observe them, he is one of the pious of the nations of the world, and has a share in the world to come." (Hilchoth Melachim, c. viii. 10.) From these two declarations, then, we learn that "the pious of the nations of the world" are the same as "the sojourning proselytes," who were allowed to

The Seven Laws of Noah are:

*Shefichat damim* - Do not murder or commit suicide.

*Avodah zarah* - Pray and offer sacrifices only to G-d. Do not worship false gods/idols.

*Gilui arayot* - Do not be sexually immoral (no incest, sodomy, bestiality, castration and adultery), crossbreed animals or perform castration.

*Ever Min HaChai* - Do not eat a part of a live animal or consume blood.

*Birkat Hashem* - Do not utter G-d's name in vain, curse G-d or pursue the occult. Honor your parents.

*Gezel* - Do not steal or kidnap.

*Dinim* - Set up righteous and honest courts and apply fair justice in judging offenders and uphold the principles of the last five.

(Photos: Ezra HaLevi)

reside in the land of Israel, and that their piety consisted in receiving and practising the seven commandments. What

קודם מִתֵּן תּוֹרָה הָיָה אָדָם פּוֹגֵעַ אִשָּׁה בְּשׁוּק אִם  
רָצָה הוּא וְהִיא לִישָׂא אוֹתָהּ מִכְּנִיסָה לְתוֹךְ בֵּיתוֹ  
וּבֹעֵלָה בֵּינוּ לְבֵין עֲצֻמוֹ וְתָהִיחַ לוֹ לְאִשָּׁה :

"Before the giving of the law, a man might happen to meet a woman in the street; if they both agreed on marriage, he took her to his house, and cohabited with her, and she became his wife." (Hilchoth Ishuth, c. i. 1.) Now, not to speak of profane history, there is not in the law of Moses a single passage to give colour to this statement, unless it be the following:—"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." But, whatever is meant by "Sons of God," it is plain that this conduct is mentioned, not as having the sanction or approval of God, but as a proof of antediluvian wickedness, for it is immediately added, "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh." But it is not simply an error of judgment, it is most pernicious as it regards both Gentiles and Jews, for it completely annuls the sanctity and obligation of the marriage tie. It teaches that as the marriage of Noahites is contracted without solemn espousals, so it may be dissolved without the formality of a divorce.

וּמֵאִימְתֵי תֵהִיָּה אִשְׁתּוֹ חֵבְרוֹ כְּנִרוּשָׁה שְׁלֵנוּ?  
מִשְׁיּוּצִיאָנָה מִבֵּיתוֹ וַיִּשְׁלַחְנָה לְעַצְמָהּ . אוֹ שְׂתַצֵּא הִיא  
מִתַּחַת רִשְׁתּוֹ וְתֵלֶךְ לָהּ . שֶׁאֵין לָהּ גִירוּשִׁין בְּכַתָּב .  
וְאֵין הַדְּבָר תְּלוּי בּוֹ לְבַד . אֲלֵא כָל זִמָּן שִׁירְצָה הוּא  
אוֹ הִיא לְפָרוֹשׁ זֶה מִזֶּה פּוֹרְשִׁין :

"When is his (the Noahite's) neighbour's wife to be considered in the same light, as a divorced woman with us? From the time that he sends her forth from his house, and leaves her to herself. Or from the time that she goes forth from under his power, and goes her way; for they have no divorces in writing, neither does the matter depend upon that alone;\* but whenever he or she please to separate one from the other, they separate." (Hilchoth Melachim, c. ix. 8.) We Gentiles have great reason to be thankful that Jesus of Nazareth has taught us a different doctrine, according with the original institution of marriage. What would have been

\* Instead of לְבַד alone, there is another reading, לְבֵית, the tribunal.

Before the  
law?  
Streets?

"We have already seen substantial evidence that any notion of Pharisaism (or later rabbinic Judaism) as the true and direct descendants of the Old Testament is contradicted by the most fundamental assumptions of one Mishnah-tractate after another. These stand wholly separate from the Priestly Code...and generally contradict it!"

—Jacob Neusner

*A History of the Mishnaic Law of Purities*  
(Brill Academic, 1974), p. 7.

ISBN-10: 9004038973

עַל שֵׁשׁ דְּבָרִים נִצְטָוָה אָדָם הָרִאשׁוֹן . עַל עִזּוֹ .  
וְעַל בְּרַכְתּוֹ הַשֶּׁם . וְעַל שְׁפִיכַת דָּמַיִם . וְעַל גְּלוּי  
עֲרִוּוֹת . וְעַל הַגּוֹל . וְעַל הַדִּינָיִם . אַף עַל פִּי שְׂכוּלָן  
הֵן קִבְּלָה בִּידְוֵנו מִמֶּשֶׁה רַבִּינוּ . וְחֻדְעַת נֹטָה לָהֶן .  
מִכֻּלֵּי דְבָרֵי תּוֹרָה יִרְאֶה שְׁעַל אֱלֹהֵי נִצְטָוָה . חוֹסֵף  
לִנְחָ אֲבָר מִן הַחַי שֶׁנֶּאֱמַר אֵךְ בֶּשֶׂר בִּנְפִשׁוֹ דְּמוֹ לֹא  
תֹאכְלוּ . נִמְצְאוּ שֶׁבַע מִצְוֹת . וְכֵן הִיָּה הַדְּבָר בְּכָל  
הָעוֹלָם עַד אֲבִרָהָם :

"The first Adam was commanded concerning six things—idolatry, blasphemy, shedding of blood, incest, robbery, and administration of justice. Although we have all these things as a tradition from Moses, our master, and reason naturally inclines to them, yet, from the general tenour of the words of the law, it appears that he was commanded concerning these things. Noah received an additional command concerning the limb of a living animal, as it is said, 'But flesh in the life thereof, which is the blood thereof, ye shall not eat.' (Gen. ix. 4.) Here are the seven commandments, and thus the matter was in all the world until Abraham." (Ibid. ix. 1.)

אין אישות לגוים .

"There is no matrimony to the Gentiles." (Hilchoth Melachim, viii. 3.) And again,

אין אישות אלא לישראל או לגוים על הגוים אבל  
לא לעבדים על עבדים ולא לעבדים על ישראל :

"There is no matrimony except to Israel, or to Gentiles with respect to Gentiles ; but not to slaves with respect to slaves, nor to slaves with respect to Israel." (Hilchoth Issure Biah, c. xiv. 19.) Here, then, the oral law directly makes void the law of God, and pronounces that a command given to Adam in Paradise, and therefore equally binding on all his descendants, is in particular cases of no force at all. The oral law, therefore, is certainly not from God.

נושא אדם כמה נשים אפילו מאה בין בבית אחת  
בין בזו אחר זו ואין אשתו יכולה לעכב , והוא שיהיה  
יכול ליתן שאר כסות ועונה כראוי לכל אחת ואחת :

"A man may marry many wives, even a hundred, either at once, or one after the other, and his wife cannot prevent it, provided that he is able to give to each suitable food, clothing, and marriage-duty." (Iad Hachasakah Hilchoth Ishuth., c.

"A man may marry many wives, for Rabba says it is lawful to do so, if he can provide for them. Nevertheless, the wise men have given good advice, that a man should not marry more than four wives." (Even Haezer, 1.) So far then as Judaism

"A Jew may do to a non-Jewess what he can do. He may treat her as he treats a piece of meat." - Hadarine, 20, B; Schulchan Aruch, Choszen Hamiszpat 348.



expressly told that God does not require them to glorify him by their obedience.

בן נח שאנסו אנס לעבור על אחת ממצוותיו .  
 מותר לו לעבור . אפילו נאנס לעבוד ע"ז עובד . לפי  
 שאינן מצווין על קדוש השם :

"A Noahite who is forced to transgress one of his commandments, it is lawful for him to do so. Even if he be compelled to commit idolatry he may commit it, for they are not commanded to sanctify God." (Hilchoth Melachim, c. x. 2.) So that, according to the Rabbies, the Noahite who is compelled to commit murder, adultery, or even to deny his God, may do it with impunity; he still belongs "to the pious of the nations of the world," and may have a share in the world to come. We confess that we cannot see in this doctrine either charity or toleration. We can discover only that narrowness of heart which characterizes the oral law. In order to magnify themselves, and depreciate the other nations, the Rabbies first swell out their own commandments to 613, and reduce the commandments of the nations to seven. But not content with that, they also strive to confine the glories of martyrdom to themselves, and tell the Gentiles that God does not require them to sanctify His name. Can such doctrine come from God? Is God the



## #1 Iniquity of the Rabbis:

*Babylonian Talmud, Sabbath 31a*

**A Certain gentile came to Shammai: The Gentile said to him How many Torah's do you have? (Shammai)**

**Answered: TWO the written Torah and the ORAL TORAH(Torah She-Be'al Peh)**

וכשם שמודיעין אותו עונשן של מצוות כך מודיעין אותו שכרן של מצוות . ומודיעין אותו שבעשירי מצוות אלו יזכה להי העולם הבא . ושאין שום צדיק במור אלא בעל החכמה שעושה ויודען : ואומרים לו הוי יודע שהעולם הבא אינו צפון אלא לצדיקים והם ישראל . וזה שתראה ישראל בצער בעולם הזה טובה היא צפונה להם שאין יכולין לקבל רוב טובה בעולם הזה כאומות . שמא ירום לבם ויתעו ויפסידו שכר העולם הבא כענין שנאמר וישמן ישורון ויבעט : ואין הקדוש ברוך הוא מביא עליהן רוב פורענות כדי שלא יאבדו אלא כל האומות כלין והן עומדין וכו' :

"As they are to make known to him the punishments attached to the commandments, so they are also to inform him of the rewards for keeping them. They should inform him, that, by the doing of these commandments, he will be worthy of everlasting life; and that there is no perfectly righteous man, except that possessor of wisdom who does and knows them. And they are to say to him, Be assured that *the world to come is laid up for none but the righteous, and they are Israel*; and as to this that thou seest Israel in trouble in this world, their good things are laid up for them, *for they cannot receive an abundance of good things in this world, like the nations*. Their heart might, perchance, be lifted up, and they might go astray, and lose the reward of

the world to come, as it is said, 'Jeshurun waxed fat and kicked.' The Holy One, blessed be he, brings upon them the abundance of afflictions for no other reason than this, that they may not be lost. *All the nations shall be utterly destroyed, but they shall abide.*" (Hilchoth Issure Biah., c. xiv. 3—5.) To

children of men. The oral law says,

כל ישראל יש להם חלק לעולם הבא :

“All Israel has a share in the world to come.” Th



right have men to rob the poor of that time which God hath given them? or to sentence a man who only goes to get bread for his children, and in so doing transgresses none of God's commandments, to excommunication or flogging, especially to that severe species of flogging here specified?

The flogging here spoken of is called מכת מרדות, "the flogging of rebellion," and is altogether different from that merciful punishment prescribed in the law. God says, "And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault by a certain number. Forty stripes he may give him, and not exceed; lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile to thee." (Deut. xxv. 2, 3.) Here, as everywhere else, in the midst of judgment, God remembers mercy. The Rabbies, never satisfied unless they can add to, or diminish from, God's commandments, have reduced the number to thirty-nine, lest they should make any mistake. But to compensate for this diminution, they have invented "the flogging of rebellion," which is without number and without mercy, as may be seen from the following explanation of the Baal Aruch:—

מי שעובר על מצות עשה שאמר לו עשה סוכה עשה לולב ואינו עושה מכין אותו עד שתצא נשמתו בלא אומדן ובלא מכה משולשה וכן מי שעובר על דברי חכמים מכין אותו בלא מספר ובלא מנין ובלא אומדן ולמה קורין אותו מכת מרדות שמרד בדברי תורה ובדברי סופרים:

"Whosoever transgresses an affirmative commandment, for instance, he was commanded to make a tabernacle, or a lulav, and did not, he is to be beaten until his soul go out, without any consideration of his strength, and without dividing the flogging into three. And, in like manner, whosoever transgresses the words of the wise men, he is to be beaten without number, and without consideration. Why is this called the flogging of rebellion? Because he has rebelled against the words of the law and against the words of the Scribes." (Baal Aruch, in voc.) This, then, is the punishment denounced against those who try to get bread for their children on the second holy day; a punishment invented by the Rabbies themselves, not against the immoral or the irreligious, but against the transgressors of their own commandments. What



TRADITIONS  
of Men



על כן נהגו לומר קדיש על אב ואם בתרא י"ב חודש, וכן נהגו להפטיר בנביא ולהתפלל ערבית במוצאי שבת שהוא הזמן שחוזרין הנשמות לניהנם, וכשהבן מתפלל ומקדש ברבים פודה אביו ואמו מניהנם:

"Therefore the custom is for twelve months to repeat the prayer called Kaddish, and also to read the lesson in the prophets, and to pray the evening-prayer at the going out of the Sabbath, for that is the hour when the souls return to hell; but when the son prays and sanctifies in public, he redeems his father and his mother from hell." (376.) Now every child who observes this custom, makes a public confession, that his deceased parent is not enjoying the bliss of paradise, but suffering the torments of hell. This is but a poor hope for a child respecting his parent, the very utmost limit of which is, that he is not one of the notoriously wicked, and that he may perhaps, by his prayers, get him out of the place of torment. But if he believes in the oral law, he must be convinced that his father or mother, with all their exertions, and notwithstanding the merits of their forefathers, and the benefits of the Day of Atonement, died in sin, sunk into perdition, and that he must now undertake the work of their salvation. The dying Jew, therefore, has no hope when he dies of being admitted to a state of happiness; he cannot die with the peace of one who knows that his sins are forgiven, but must look forward with horror to at least eleven dreary months of punishment in the abodes of the damned. The doctrine of the Talmud is, that those who die in communion with the synagogue, or who have never been Jews, are punished for twelve months, but that Jewish heretics and apostates are doomed to eternal punishment.

פושעי ישראל בנופן ופושעי אומות העולם בנופן יורדין לניהנם ונידונין בה שנים עשר חודש לאחר שנים עשר חודש גופן כלה ונשמתן נשרפת ורוח מפורתן תחת כפות רגלי הצדיקים שנאמר ועסותם רשעים כי יהיו אפר תחת כפות רגליכם אבל המינין והמוכרין והאפיקורסין שכפרו בתורה ושכפרו בתחיית המתים ושפירשו מדרכי צבור ושנתנו חתיתם בארץ חיים ושחטאו והחטיאו את הרבים כגון ירבעם בן נבט וחביריו יורדין לניהנם ונידונין בה לדורי דורות:

"Israelites who sin with their body, and also Gentiles, descend into hell, and are judged there for twelve months. After the twelve months their body is consumed and their soul is burnt, and the wind scatters them under the soles of the feet of the righteous, as it is said, 'Ye shall tread down the wicked, for

they shall be ashes under the soles of your feet.' (Mal. iv. 3.) But heretics, and informers, and Epicureans, who have denied the law or the resurrection of the dead, or who have separated from the customs of the congregation, or who have caused their fear in the land of the living, who have sinned, or caused many to sin, as Jeroboam, the son of Nebat, all such go down to hell and are judged for ever." (Rosh Hashanah, fol. 17. 1.) According to this, the dying Israelite ought to expect twelve months of torment, and his surviving son ought to repeat the prescribed prayer for twelve months; but the rabbies have commanded that the prayer should be repeated only for eleven months, to intimate that the deceased was not so wicked as to be obliged to remain all the time of torment:—

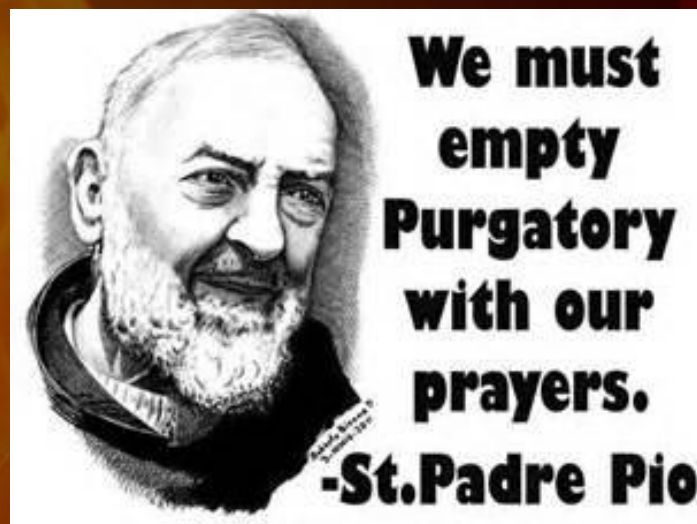
ונהגו שאין אומרים קדיש ותפלה רק י"א חדשים כדי שלא יעשו אביהם ואמם רשעים כי משפט רשע י"ב חודש:

"The custom is, not to say Kaddish more than eleven months, so as not to cast a reproach on the character of the deceased father and mother as if they were wicked, for twelve months are the term appointed for the wicked." (Joreh Deah, 376.) From this it is clear that a dying Jew's expectation must be to endure the torments of hell for at least eleven months; and when he is dead, his son confesses, in the most public manner, and the appointed prayers of the synagogue confess, of every departed Jew, that he died in sin, and was not worthy to enter into the bliss of paradise; and express, moreover, their conviction that his portion is actually with the damned. Thus it is evident that Judaism holds out no hope of the forgiveness of sins, and that all its prescribed observances are of no avail in the hour of need. A Jew's sad contemplation on his death is, then, that he is going down to hell, and his hope of liberation is based upon the prayers of his son, or upon the fact of his being an Israelite. But is this a reasonable ground of hope? No hope of salvation can be reasonable which is not built upon a plain promise of God. Our reason

to reason, and, we may add, inconsistent with itself. In the custom and doctrine which we have just considered, a dying Jew is taught to hope that he shall be delivered from that place of torment, whither he is going, either on account of his son's prayers, or on account of his Jewish origin. But on his death-bed he is taught to believe that his death will be an atonement for his sins, for in his dying confession, these words are put into his mouth :—

ואם קרבה עת פקודתי למות, תהא מיתתי כפרה  
לכל המאותי ולכל עוונותי ולכל פשעי שחמאתי  
ושעויתי ושפשעתי מיום היותי :

“ But if the time of my visitation to death be near, O let my death be an expiation for all my sins, iniquities, and transgressions, wherein I have sinned, offended, and transgressed against thee, from the day of my existence.” These two doctrines are plainly contrary the one to the other. If death be an atonement for all sins, then, when it is once suffered, all these sins are forgiven, and there is no need of further punishment in hell for twelve months. But if this further punishment be inflicted, then the death of the individual is not an atonement for his sins. The Jew may choose which of these hopes he pleases ; but whichever he may assert to be true, the other is necessarily false ; and if one be false, then the oral law teaches falsehood, and cannot be depended upon with respect to the other. There is, then, in these two statements, a glaring



שתיים עשרה שעות הוי היום, שלש הראשונות  
 הקב"ה יושב ועוסק בתורה, שניות יושב ודן את כל  
 העולם כולו, כיון שרואה שנתחייב העולם כליה,  
 עומד מכסא הדין ויושב על כסא הרחמים, שלישיות  
 יושב וזן את כל העולם כולו, מקרני ראמים עד ביצי  
 כינים, רביעיות יושב ומשחק עם לויתן, שנאמר  
 לויתן זה יצרת לשחק בו וכו' :

"The day has twelve hours. The first three, the Holy One, blessed be He, sits and occupies himself in the law. The second, he sits and judges the whole world. When he perceives that the world deserves utter destruction, He stands up from the throne of judgment, and sits on the throne of mercy. The third, he sits, and feeds all the world, from the horns of the unicorns to the eggs of the vermin. In the fourth, he sits and plays with Leviathan, for it is said (Psalm civ. 26) 'The Leviathan whom thou hast formed to play therewith.'" (Avodah Zarah, fol. iii., col. 2.) In another place we have an account of the manner in which the night is spent:—

A 2

REALLY? I DON'T THINK YAH  
 HAS TO STUDY THE "LAW"

View Page 220

RABBINIC IDEAS OF THE DEITY.

ר אליעזר אומר שלש משמרות הוי הלילה ועל  
 כל משמר ומשמר יושב הקב"ה ושואג כארי שנאמר  
 ה' ממרום ישאג ממעון קדשו יתן קולו שאוג ישאג  
 על נדוהו :


"Rabbi Eliezer says, The night has three watches, and at every watch, the Holy One, blessed be He, sits and roars like a lion, for it is said, 'The Lord shall roar from on high, and utter his voice from his holy habitation: roaring he shall roar upon his habitation.'" (Jer. xxv. 30.) And again, a little lower down, the same assertion is made in the name of two other rabbies, and the cause of God's roaring assigned:—

אמר רב יצחק בר שמואל משמיה דרב שלש  
 משמרות הוי הלילה ועל כל משמר ומשמר יושב  
 הקב"ה ושואג כארי ואומר אוי שחרבתי את ביתי  
 ושרפתי את היכלי והגלית את בני לבין אומות  
 העולם :

"Rabbi Isaac, the son of Samuel, says, in the name of Rav, The night has three watches, and at every watch, the Holy One, blessed be He, sits and roars like a lion, and says, Woe is me that I have laid desolate my house, and burned my sanctuary, and sent my children into captivity amongst the nations of the world." (Berachoth, fol. iii., col. 1.) Now we ask every reasonable man whether this is a representation worthy of the Creator of heaven and earth? We are told here, first, that God is like a man in observing day and night—that he has set times for different employments, and a time for amusement. We are told, secondly, that instead of comprehending all things past, present, and to come, at all times, and instead of upholding all things by the continual fiat of his omnipotent rule, that he is obliged to consider each thing in succession; and that, like a poor frail child of man, He can do only one thing at a time. And thirdly, we are here informed, that the Divine Being sits all night, and mourns like a child, over an act which he rashly committed, but now wishes to have undone. Is this a fit representation of Deity, or is it awful blasphemy? How

## 'Islamization of Europe a good thing'

Rabbi Baruch Efrati believes Jews should 'rejoice at the fact that Europe is paying for what it did to us for hundreds of years by losing its identity.' He praises Islam for promoting modesty, respect for God



I think it is necessary to state here – Zionism is above everything.

(Yitzhak Gruenbaum)

izquotes.com

## Non-Jews exist to serve Jews

Israeli Sephardic leader Rabbi Ovadia Yosef in his weekly Saturday night sermon said that *non-Jews exist to serve Jews.*

"Goyim were born only to serve us. Without that, they have no place in the world; only to serve the People of Israel," . . .



The Global News Service of The Jewish People  
JERUSALEM (JTA.org) 10-18-2010



**SOUTH KOREAN'S GOVERNMENT ADDED THE "TALMUD" INTO THEIR EDUCATIONAL PROGRAM SINCE THEY BELIEVED THAT IT'S WHAT MADE JEWS SUCCESSFUL AND WANTED THE SAME FOR THEIR CHILDREN**

Indeed some of them plainly acknow-

ledge that the rabbies are a new order of men, and that the word rabbi was not heard of until less than a century before the destruction of the second temple. Thus the Baal Aruch says—

והדורות הראשונים שהיו גדולים מאוד לא היו צריכין לרברבם לא ברבן ולא ברבי ולא ברב לא לחכמי בבל ולא לחכמי ארץ ישראל שהרי הלל עלה מבבל ולא נאמרה רבנות בשמו, ובנביאים היו חשובים שאמר חגי הנביא, לא עלה עזרא מבבל, ואין מרברבין אותן עם הזכרת שמותיהן ולא שמענו כי התחילו זו אלא בנשיאים מרבן גמליאל הזקן ורבי שמעון בנו שנהרג בהרבן בית שני ורבן יוחנן בן זכאי כולן נשיאים ואף רבי התחיל מסמוכים מאותה שעה צדוק ורבי אליעזר בן יעקב ופשט הדבר מתלמידי ר' יוחנן בן זכאי ולהלן :

"The first generations, which were very great, did not require the titles of Rabban, or Rabbi, or Rav, wherewith to honour the wise men of Babylon, or the wise men of the land of Israel; for behold Hillel went up from Babylon, but the title of Rabbi is not added to his name. There were honourable persons amongst the prophets, for it is said, 'Haggai the prophet'—'Ezra did not go up from Babylon'—and at the mention of their names the title of Rabbi is not added: neither have we heard that this was begun until the princes Rabban Gamaliel the elder, and Rabban Simon his son, who was killed at the destruction of the second temple, and Rabban Johanan ben Zakkai, who were all princes. Rabbi also began with those who were promoted at the same time, Zadok and R. Eliezer, the son of Jacob, and the thing spread from the disciples of Rabban Johanan ben Zakkai onwards." (Aruch in אביו.) We need not wonder, then, that Moses knows nothing of rabbies, for here is a plain confession, that the name was never heard of until a few years before the last dispersion. It may, however, be said, that the office itself existed, though the name did not, and this is in fact asserted by Rambam, when he says:—

ומשה רבנו סמך יהושע ביד שנאמר ויסמוך את ידיו עליו ויצוהו, וכן השבעים זקנים משדה רבנו סמכם ושרתה עליהן שכינה ואותן הזקנים סמכו לאחרים, ואחרים לאחרים, ונמצאו הסמוכין איש מפי איש עד בית דינו של יהושע ועד בית דינו של משה רבינו :

"Moses our master promoted Joshua with his hands; for it is said, 'and he laid his hands upon him, and gave him a

charge.' (Numb. xxvii. 23.) And in like manner with regard to the seventy elders, Moses our master promoted them, and the Shechinah rested upon them; and these elders promote others, and they again others; and thus we have a succession of promoted persons, until the council of Joshua, and until the council of Moses our master." (Hilchoth Sanhedrin, iv. 1.) And so he tells us that—

ורוד המלך סמך שלשים אלף ביום אחד :

"King David promoted thirty thousand persons in one day." According to this statement, it would appear that there had been always a class of persons qualified to be teachers and judges, and a pretty numerous class too, from the time of Moses; but it is very extraordinary that their office should have continued fifteen hundred years without a name, and that the nation should never have felt the inconvenience, nor remedied it until the last few years of their existence; and it is more extraordinary still that so large and important a body should never once be mentioned in the law or the prophets. The land must perfectly have swarmed with them. Thirty thousand would have been a large proportion to the population of the land of Israel; but David made this number in one day; and we cannot suppose that he exerted his right only once in his life, nor that all the other doctors neglected the duty of raising up disciples; and the oral law tells us that before the time of Hillel every one thus promoted had the right of promoting others:—

בראשונה היה כל מי שנסמך סומך לתלמידיו, והחכמים חלקו כבוד להלל הזקן והתקינו שלא יהא אדם נסמך אלא ברשות הנשיא וכו' :

"At first every promoted person could promote his disciples; but the wise men gave the honour to Hillel the elder, and ordained that no man should promote except by permission of the prince (the Nasi)." According to this, the number must have been very great; and yet that they should have continued so long without a name, and without any mention whatever by any of the inspired writers, is perfectly incredible. But there are in the account itself various particulars which excite suspicion. David's extensive work of promotion in one day entirely exceeds the limits of probability, no matter how the promotion took place, whether by laying on of hands, or by command, or by letter: for if we grant that he devoted the entire four-and-twenty hours of that day to the work, still, in order to make up the number of thirty thousand, it will be necessary to believe that he promoted at the rate of twelve hundred and fifty an hour, or twenty in every minute. One

such notorious untruth discredits the whole account in which it is found. But, further, the admission that the right of conferring the dignity of doctor was taken from those who had possessed it, and restricted to those who obtained permission from the prince, shows that the ordinance of promotion was not derived from Moses, but was an invention of men. If it had been of Moses, the wise men could have had no authority to take it away, neither is it at all likely that the numerous possessors of the right, and least of all, the disciples of Sham-mai, would have quietly resigned it. We must suppose either that the wise men altered an ordinance of Moses, and thereby committed a great sin, or that the ordinance of promotion was a mere human invention. By the latter supposition the whole story of the continued existence of this class of doctors is given up; and by the former supposition the charge of disregard for the law of Moses is fixed upon the wise men, and the value of their testimony taken away. Lastly, the account of the manner of promotion is at variance with the above-quoted assertion of the Baal Aruch. The oral law says that the doctors were promoted in the following manner:—

לא שיסמכו את ידיהם על ראש הזקן, אלא שקורין  
לו רבי ואומרים לו הרי אתה סמוך ויש לך רשות  
לדון אפילו דיני קנסות:

“They not only laid their hands upon the head of the elder, but also saluted him with the title, Rabbi, and said to him, Behold thou art promoted, and hast authority to judge, even in cases of mulct.” Here the conferring the title of Rabbi is made an integral part of the act of promotion, whereas the Baal Aruch says that the title of Rabbi was not in use until after the time of Hillel. The assertion, therefore, that the office of Rabbi existed without the name, even from the time of Moses, is not only unsupported by any proof from the inspired writings, but is inconsistent with other assertions of the rabbies themselves; and is, besides, found very close to a palpable untruth, and is therefore unworthy of credit. Thus the antiquity of the rabbinic office is destroyed, and appears to be a comparatively new invention: so that those who profess the religion of the rabbies cannot pretend to have the religion of Moses or of their forefathers, but that of a new set of teachers, who did not arise until a very few years before the destruction of the second temple. One of the common objections of modern Jews against Christianity is, its novelty. They say that we have got a new religion, whereas they have the ancient religion; that we follow a new teacher, but that they follow Moses. The foregoing examination shows how little ground they have for such a boast. If novelty be a valid

objection, they must confess that the religion of the rabbies is false. If the distance of time that elapsed between Moses and Jesus of Nazareth constitute a fair ground of objection, it is as valid against the rabbies as against the Lord Jesus. Nay, if supposed novelty be the reason why they reject Christianity, they must now reject the religion of the rabbies, and embrace that of Christ. We have proved that the religion of the rabbies is a novelty, and every one knows that one peculiar feature in the teaching of Jesus of Nazareth was, that he opposed the rabbinic doctrines, that is, he opposed novelty: this opposition, therefore, is presumptive evidence that the Lord Jesus retained the ancient religion, and has on that very account a claim upon all those who profess to venerate antiquity. At all events the charge of novelty can be as fairly urged against Rabbinism as against Christianity, and every Jew who urges it, is, if he be in earnest about truth, bound to compare Christianity with the law and the prophets, in order to ascertain whether it be a new religion or not. One thing is certain, that the ordinances of no religion can be farther from the Mosaic appointment than those of Rabbinism. The Rabbinites have rejected the religious teachers appointed by Moses, and have chosen others, who cannot pretend even to any degree of antiquity; and not only so, but even when the possibility of having regularly appointed rabbies ceased, they preferred those, who in fact have no authority at all, to those teachers appointed in the law. The oral law makes promotion necessary to the exercise of the rabbinical office, and limits the ceremony of promotion by two conditions, first, that it be conferred with the consent of the נשיא, as we have seen above, and, secondly, that it be performed in the land of Israel:—

אין כומכין זקנים בחוצה לארץ ואע"פ שאלו הכומכין  
נסמכו בארץ ישראל, אפילו היו הכומכין בארץ  
והנסמך בחוץ לארץ אין כומכין:

“Elders are not promoted anywhere, except in the land of Israel; even although the promoters should have been promoted there themselves. Yea, though the persons conferring the promotion be in the land, if the person to be promoted be outside the land, the promotion is not to take place.” Now it is plain that these conditions cannot be fulfilled. The great majority of the present rabbies have never been in the land of Israel; and even if they had been, there has not been a נשיא prince for many a century. For centuries, therefore, there has not been a rabbi promoted to the office as the oral law requires; and yet the Jews, rather than have the priests, the sons of Levi, still keep up the shadow of the rabbinical

Nothing but the want of love for Moses and his institutions. We are convinced that many of the Jews have never considered this matter, or they would not act as they do. The habits of thought induced by early education, the customs of their nation for two thousand years, have drawn a sort of veil over their understandings, so that they have not been able to see the palpable inconsistency of professing a zeal for Moses, whilst they do homage to principles which cut up his institutions by the roots. Until the priests be reinstated in their functions and their rights, as the divinely appointed teachers of religion, the Jews can have no ground whatever to pretend that they are disciples of Moses. They are, at present, nothing but partisans of the sect of the Rabbinists. And if they choose to persevere in their attachment to this sect, they are bound, as honest men, to renounce all profession of regard for the law of Moses.

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No. XLIII.

SANHEDRIN.

IT is certain that the Jews cannot appeal to the law of the prophets to defend their rejection of the old religion of Moses, and their preference for the new religion of the rabbies. Neither Moses nor the prophets knew anything about the rabbies. They are quite a new order of men, never heard of until the Jewish polity was tottering to its destruction. There is, however, another argument to which they might appeal, in order to justify the reception of new religious teachers, and that is, the existence of the Sanhedrin. It may be said, that when the rabbies arose and taught, both they and their doctrines were approved by this great council, and that this approval is sufficient to establish the justice of their claims, and the truth of what they taught. Indeed, the rabbinists do actually look upon the Sanhedrin as the great foundation on which the oral law rests:—

בית דין הגדול שבירושלים הם עיקר תורה שבע"פ  
והם עמודי ההוראה ומהם חוק ומשפט יוצא לכל  
ישראל, ועליהי הבטיחה תורה שנאמר על פי התורה

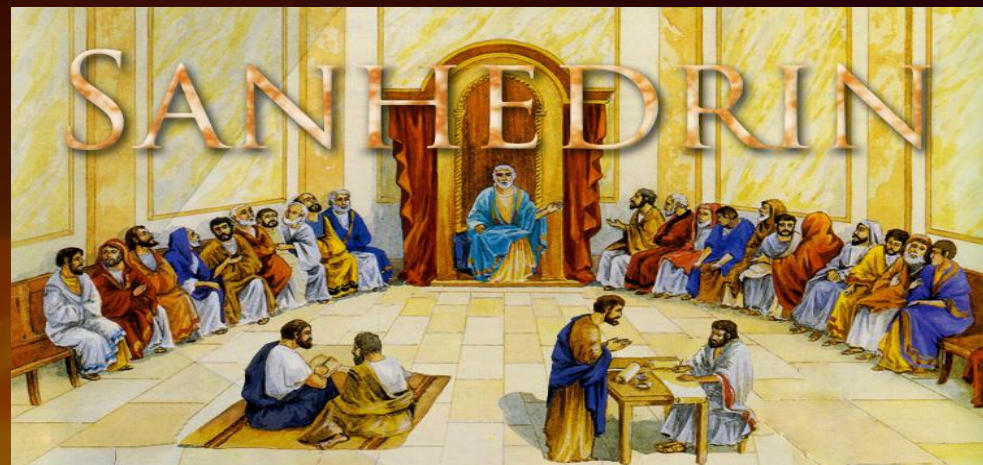
אשר יורוך זו מצות עשה וכל המאמין במשה רבינו  
יבטוררו חייב לכמוך מעשה הדור עליהן ולישען  
עליהן :

"The Great Council in Jerusalem is the foundation-stone of the oral law, and the pillars of the doctrine: and from them the statute and the judgment goes forth to all Israel. They have the warrant of the law, for it is said, 'According to the sentence of the law which they shall teach thee,' &c. (Deut. xvii. 11); which is an affirmative precept, and every one who believes in Moses our master, and in his law, is bound to rest the practice of the law on them, and to lean on them." (Hilchoth Mamrim, c. i. 1.) Here the indispensable duty of every Israelite to follow the decisions of the Sanhedrin is plainly asserted: it becomes, then, absolutely necessary for us to examine into the nature of the foundation on which claims so unlimited are based. One would suppose that, at the very least, the Sanhedrin was infallible, and could never say or do anything wrong; for if this council was liable to error, and yet undeviating obedience to its decisions required, whenever they went wrong, all Israel must have gone wrong also. But yet, strange to say, the infallibility of the Sanhedrin is not only not asserted, but plainly denied—yea, the possibility of error unequivocally intimated, and even provided for:—

בית דין גדול שדרשו באחת מן המדות כפי מה  
שנראה בעיניהם שהדין כך ודנו דין, ועמד אחריהם  
בית דין אחר לסתור אותו הרי זה סותר ודן כפי מה  
שנראה בעיניו, שנאמר אל השופט אשר יהיה בימים  
ההם אינך חייב ללכת אלא אחר בית דין שבדורך,  
בית דין שגזרו נזרה או תקנו תקנה והנהיגו מנהג  
ופשט הדבר בכל ישראל, ועמד אחריהם ביד אחר  
ובקש לבטל דברים הראשונים ולעקור אותה התקנה  
ואותה הנזרה ואותו המנהג אינו יכול עד שיחיה  
גדול מן הראשונים בחכמה ובמנין וכו' :

"When a great council has decided by one of the rules, and according to the best of their judgment, that the judgment is so and so, and has passed sentence; if there arise after them another council of a contrary opinion, the latter may reverse the sentence, and pass another according to the best of their judgment, for it is said, 'Unto the judge that shall be in those days' (Deut. xvii. 9); thou art, therefore, not bound to follow any other but the existing council. But if a council decree a decree, or ordain an ordinance, or sanction a custom, and the thing has spread in all Israel;

and there arise after them another council, which wishes to abrogate the former things, and to root out that ordinance, decree, or custom, it is not permitted, unless they excel the former in wisdom and in number." (Ibid. c. ii. 1, 2.) According to this doctrine the Sanhedrin in one generation may teach one doctrine, and in the next generation another Sanhedrin may abrogate all the legislative acts of the former, and teach another doctrine, and yet, though one of the two must necessarily be in the wrong, Israel is bound to obey both; and thus the law is made to sanction disobedience to itself. Nay, more, the will of God is made actually to depend upon the wit and the will of man. Instead of being eternal and unchangeable truth, it must vary with each succeeding generation, so that what was truth to a father, might be falsehood to his son; and every new Sanhedrin would, in fact, have the power to make a new law. How, then, can the Jews pretend that the Mosaic law is unchangeable? Here it is asserted, that the Jews are to receive, as the law of Moses, whatever the Sanhedrin may think right to teach—and that every new Sanhedrin may overturn the doctrines of their predecessors, and teach the very opposite; so that instead of being eternal, the law would be one of the most changeable things in the world, and might never last the same for even two generations. But how can any



But the truth is, that neither the Bible nor history gives us any warrant whatever for regarding the Sanhedrin as a Mosaic institution. In the first place, it is never once mentioned either in the Law or in the Prophets. The word *Sanhedrin* is Greek, and so far as it goes would lead us to suppose that this tribunal was not instituted until some time after the building of the second temple, and after the Greek occupation of the land, when the Jews had become acquainted with the Greek language. This Greek word would lead us even to suppose that the Sanhedrin was instituted by the Greek rulers, and that they gave the tribunal its name. If it had been an old Mosaic institution, the Jews themselves, who hated the Greeks, and that with good reason, would never have given it a Greek name: and even if the Greeks had assigned this name to a Jewish tribunal, which had previously existed, the Jews would not have adopted it. It is true that there is also a Hebrew name for this tribunal, בית דין הגדול, "The great house of judgment," but if this had been the original name, it is not at all likely that the Greek name would have supplanted it; whereas if it was a Greek institution, and therefore had a Greek name, it is not to be wondered at that that name should have obtained general currency, or that it should also be translated into Hebrew. The Hebrew



name will not do more than the Greek to prove the antiquity of the tribunal, for it never once occurs in the Bible, and it would be very strange, if this council had existed from the time of Moses, that it should never once be mentioned. The High Court of Parliament does not hold a more important place in the history of this country, than the Sanhedrin must have done in the history of Israel, if it had really existed: how then are we to account for the fact, that neither the historians nor the prophets of Israel ever make the most distant allusion to its being? If the rabbies speak truth, the prophets, the high priests, and the kings of Israel, were mere ciphers compared with the Sanhedrin, for it had supreme power over them all, and could try, condemn, and execute them, and yet they are mentioned again and again, and the Sanhedrin passed by in mysterious silence! There are two books of Kings, and two of Chronicles, relating the history of the Royal rulers of Israel, but the Supreme Council of the nation, the rulers of kings and priests, the foundation-stone of the law, the pillar of religion, have never obtained even a casual notice! Is this at all probable? Would it be possible to write a history of the British Constitution without ever once mentioning the existence of the Parliament? And yet this is what has happened, according to the rabbies, to the essential feature of the Constitution of Israel. Neither the lawgiver, nor the historians, nor the prophets, have said one word about it.

The rabbies have felt the necessity of finding something or other in the written law, that would look like the recognition of the Sanhedrin, and have therefore fixed on two passages which they think will serve their cause. One is that to which we have already alluded, "Thou shalt come unto the priests the Levites, and unto the judge that shall be in those days." (Deut. xvii. 9.) We have already said sufficient to show that this passage is totally irrelevant, and now add one remark more, which is in itself decisive, and that is, that the constitution of the Sanhedrin, as described in the oral law, is altogether at variance with the conditions laid down in this passage. The oral law says—

ומצוה להיות בכנהדרין גדולה כהנים ולוים שנאמר  
שנאמר ובאת אל הכהנים הלויים ואם לא מצאו אפילו  
היו כולם ישראלים הרי זה מותר:

"The command is, that there should be in the great Sanhedrin, priests and Levites, for it is said, 'Thou shalt come to the priests, the Levites.' But if they find none, yea, though they be all mere Israelites, this is lawful." (Hilchoth Sanhedrin, c. ii. 2.) According to this the Sanhedrin was to consist of three distinct classes, priests, Levites, and Israelites; but Moses does not say

one word of the Levites, as distinguished from the priests. His words are, "Thou shalt come to the priests, the Levites." He does not say, "The priests and the Levites;" but simply, "The priests, the Levites;" from which it is plain that he was speaking only of that one class of the sons of Levi, who had the office of the priesthood; but not of that other class, whose only title was "The Levites." This is the first difference. The second is like it, inasmuch as it is also an unauthorized addition, and that is, that there should be Israelites members of this council, of whom Moses does not say one word more than he does of the Levites. Besides the priests, Moses mentions none but the judge *השופט*, not the judges, so that if the judge was an Israelite, there could at the very most be only one Israelite amongst those whom Moses appoints as the highest court of appeal in Israel. But if the judge *השופט* was himself a priest, then there was not even one Israelite; but the court was composed exclusively of priests. This court cannot, therefore, be the same as the Sanhedrin, which was to be composed of all the three classes. Thirdly, the oral law says, That though the Sanhedrin should not reckon one priest amongst its members, but should consist entirely of Israelites, that still it is lawful; this court can, therefore, never be the same as that of which Moses says, "Thou shalt come to the priests, the Levites, and to the judge." The court which the rabbies have appointed might not have even one priest, and yet they ask us to believe that this is identical with that, which, according to the appointment of Moses, could never have more than one Israelite, but might, and in the days of Eli actually did, consist exclusively of priests. Truly the rabbies must have calculated upon disciples with a most inordinate measure of credulity. The man that would believe this, would believe that black is white; or as Rashi says, that his right hand is the left, and his left hand the right. And this is really what modern Judaism expects, and absolutely commands in so many words. In Rashi's commentary on the words "Thou shalt not decline from the sentence which they shall show thee, to the right nor to the left" (Deut. xvii. 11); which words, as we have seen, the rabbies apply to the Sanhedrin, he says—

אפילו אומר לך על ימין שהוא שמאל ועל שמאל  
שהוא ימין:

"Yea, though they should tell thee of the right hand, that it is the left, and of the left hand, that it is the right." Of course men that expected from their followers this perfect renunciation of reason, might say any thing they liked, and might therefore ask them to believe that a court consisting of all priests was identical with one from which priests were altogether excluded. But as we are not willing to give up that reason, which we consider a noble gift of God, we cannot

which followed the Greek conquest. The Greeks, who cared nothing for Moses or his laws, naturally disregarded the priests and the lawful civil governor; and therefore when they conquered the land, sat up a tribunal of their own, composed not of those whom Moses had appointed, but of any whom they could find. Indeed, to secure their own dominion, their natural policy was to exclude those who had previously held the reins of government. To this new tribunal they of course gave a Greek name, and called it in their own language, *συνήδριον*, or, as the Talmud pronounces it, Sanhedrin. The Jews, whom they appointed members, liked the power which it gave them, and therefore, when the Greeks were gone, endeavoured to perpetuate it; and as they could not find a warrant for it in the written law, declared that the institution was a part of the oral law: and thus, to gratify

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their own ambition, trampled upon the law of Moses. This is the probable history of the rise of the Sanhedrin; but however that be, it is certain that it is directly opposed to that supreme court appointed by Moses, and that it was love of power which induced the rabbies to sanction it. They thereby depressed the authority of the priests and the civil governor, and in fact became the dictators of the Jewish commonwealth. A tribunal

of priests, the Levites, together with the judge, the chief civil governor; but the rabbies have preferred a tribunal established by idolatrous Greeks, because this Greek institution gave the power into their own hands. No wonder that the God of Moses destroyed their city, and put an end to that delusion with which ambitious and wicked men deceived his people Israel.



The Spirit of Cain Whose Offering is Vain

We can, however, go farther, and show that all the particulars which the rabbies detail concerning it are manifest falsehoods ; and that, if the Jews choose to believe what the oral law says concerning the Sanhedrin they must not only give up Moses, but renounce all the other inspired writers of the Old Testament. The particular and exclusive duties of the Sanhedrin are thus detailed :—

אין מעמידין מלך אלא על פי בית דין של עיר , ואין עושין סנהדרין קטנה לכל שבט ושבט ולכל עיר ועיר אלא על פי בית דין של עיר , ואין דנין לא את השבט שהודה כולו ולא את נביא השקר ולא את כהן הגדול בדיני נפשות אלא בבית דין הגדול , אבל דיני ממונות בשלשה , וכן אין עושין זקן ממרא ולא עושין עיר הנדחת ולא משקין את הסוטה אלא בבית דין הגדול , ואין מוסיפין על העיר ועל העזרות ולא מוציאין למלחמת הרשות ולמדידת החלל אלא על פי בית דין הגדול , שנאמר כל הדבר הגדול יביאו אליך :

“ A king is not to be appointed except by the decision of the Great Council of Seventy-one. The minor councils through the tribes and towns are not to be established except by the Council of Seventy-one. Judgment is not to be passed on a tribe that has been entirely seduced, nor upon a false prophet, nor upon a high priest in capital cases, except by the Great Council. (In mere money matters the tribunal of three is competent.) In like manner an elder is not declared rebellious, nor a city dealt with as seduced,\* nor the bitter waters admi-

nistered to the suspected adulteress, except by the Great Council. Neither is an addition made to the city nor to the courts. Neither are armies led forth to the wars of permission ; nor the elders led forth to measure in the case of a slain person (Deut. xxi. 1, &c.), except by command of the Great Council, for it is said, ‘ Every great matter they shall bring to thee.’ (Exod. xviii. 22.)” (Hilchoth Sanhedrin, c. v. 1.) Such is the power and jurisdiction attributed by the rabbies to the Sanhedrin, and which we have now to consider. The mere reading over of these details is sufficient to convince any reasonable man that the whole affair is a waking dream of some man or men, intoxicated with the love of dominion. No man in his senses can believe that God could be the author of a despotism so dreadful over the minds and bodies of men. In the first place, here is an aristocracy of seventy persons, described as having supreme jurisdiction over the King, the High Priest, the Prophets, and the people—possessing the power not only to judge individuals, but to pass sentence on whole cities and tribes, and utterly to destroy them if they pleased—and this without any other law or precedent to guide them than their own will—and, inasmuch as they were self-elective, subject to no control whatever, either of the king or the people. We have heard much of corrupt corporations lately, but any thing at all equal to the self-elective corporation of the Sanhedrin we never heard of, excepting another college of seventy-one, the grand council of another oral law of later date. It is vain to say that this body was controlled by the law of Moses. When the Sanhedrin existed there was no law of Moses, but their own will. They expounded the law as they liked ; and as we saw in our last, were not bound even by the decisions of their predecessors : and if any man dared to think for himself or to dispute their interpretation, he was strangled :—

כל חכם שמורה על דבריהם מיתרו בחנק :

“ Strangulation was the mode of execution for any learned man, who rebelled against their words. (Hilchoth Mamrim, c. i. 2.) They had thus the power to make the law say what they liked : and there was no power on earth to control them. If they had been appointed by the king, or elected by the people, they would have been responsible for the abuse of their power ; but they elected their members, and could be deposed by none but themselves. A despotism so complete and so dreadful, so inimical to personal security, and so subversive of all liberty of conscience, could never have been created by God, but must necessarily be the offspring of the distempered brain of man. We can hardly believe that many Jews, except the Talmudistic zealots, who might hope to be

appears from the latest book published in this country by a member of the Jewish persuasion. Joshua Van Oven, Esq., has, in his "Introduction to the Principles of the Jewish Faith," a chapter, headed JUDAISM, which begins thus,— "The Jewish religion, or Judaism, is founded solely on the law of Moses, so called from its having been brought down by him from Mount Sinai. With the particulars of these laws he had been inspired by the Almighty during the forty days he remained on the mount, after receiving the Ten Commandments; these he afterwards embodied in the sacred volume, known and accepted as the written law, and called the Pentateuch, or the Five Books of Moses, contained in the volume we term the Bible. *We also, from the same source, receive, as sacred and authentic, a large number of traditions not committed to writing, but transmitted by word of mouth down to later times; without which many enactments in the Holy Bible could not have been understood and acted upon; these, termed traditional or oral laws, were collected and formed into a volume called the 'Mishna,' by Rabbi Jehudah Hakodesh, A.M. 4150. In addition to this, we are guided by the explications of the later schools of pious and learned rabbies, constituting what is now known by the name of the Talmud, or Gemara.*"\*

Nothing can be more explicit than this avowal. A learned and pious Jew of the nineteenth century honestly avows that Judaism is the religion of the Talmud; and upon this principle we have examined Judaism, and compared it with Moses and the Prophets, and the result of this comparison is—

#### I. THAT JUDAISM IS A FALSE RELIGION.

The premises, from which we draw this conclusion, are—

I. *That the oral law is altogether destitute of external evidence.* To establish the authority of the oral law, it is absolutely necessary to prove a succession of Sanhedrins from the time of Moses to that of Rabbi Jehudah, or at the least an unbroken chain of tradition. But it has been proved, in Nos. xliii. and xliv., that there was no such thing as a

\* "A Manual of Judaism," by Joshua Van Oven, Esq., M.R.C.S.L. London, 1835. Page 22.



## ISRAEL

"Once we squeeze all we can out of the United States  
it can dry up and blow away."

Prime Minister Benjamin Netanyahu

to Jonathan Pollard, convicted CIA traitor and Mossad spy in USA  
upon exiting Pollard's jail cell

Sanhedrin until after the Greek conquest of Judea, and in No. xlv., that there is no continuous chain of tradition. The only evidence, therefore, which could beget faith in the mind of a reasonable man is wanting.

2. *The oral law itself is full of manifest fables.* This has been proved almost in every number, but particularly from Nos. xvii.—xxi., where the fables selected are such as are particularly noticed in the prayers of the synagogue. No one can doubt that the stories about Leviathan and Behemoth—of Adam's singing the 92d Psalm after a conversation with Cain—of the river Sambation—of the experiment made by Turnus Rufus to raise his father—of Mount Sinai having been turned, like a tub, over the Israelites—of the descent of 600,000 angels to crown the Israelites—of the people's travelling 240 miles backwards and forwards during the delivery of the Ten Commandments, &c., &c.,—are all downright fables, not a whit more authentic than similar stories contained in the Koran, or the Arabian Nights' Entertainments. Any one fable would be sufficient to overturn the credit of the oral law, but what are we to think of the host of downright falsehoods here enumerated?

3. *It is directly subversive of the state of things established in the written law.* Moses appointed the priests, the sons of Levi, as the religious teachers of Israel. The oral law has ousted them altogether from their office, as was shown in No. xli.

4. *The oral law encourages those Heathen superstitions expressly forbidden by Moses and the Prophets,* such as magic, astrology, amulets, and charms, as is shown from Nos. xxii.—xxvi.

5. *The oral law loosens the moral obligations.* It teaches men how to evade the Divine commandments, as was shown in Nos. xi., xiv., and xv. It allows dispensation from oaths, as proved in Nos. lvi. and lvii. It allows men to retain what they know does not belong to them, if it only belongs to a Gentile (p. 18), or to an unlearned Jew, as appears from No. lix. It sanctions the murder of the unlearned.

6. *It leads men to put trust in mere external acts as a compensation for moral delinquencies.* The washing of hands (No. x.)—the external sanctification of the Sabbath (No. xxix.)—the blowing of the cornet at the new year (No. xxxiv.)—the rite of circumcision (No. lviii.), &c., &c., are represented as sufficient to save wicked men from the just punishment of their misdeeds.

7. *Though called an oral law, because not written with ink, it is really written in blood.* For the most trifling offences it sentences the offender to be flogged (Nos. xiii. and liii.)—for the transgression of the rabbinic commands respecting the Sabbath, it awards the sentence of death (No. xxvii.)—and,

by its laws respecting the killing and cooking meat (Nos. xlix.—liv.), it prevents the poor from getting food for themselves and their children.

8. *It degrades the female sex,* by permitting polygamy (No. xlvii.)—by permitting divorce on the most trifling pretext (No. xlviii.)—by declaring women incompetent to give evidence—by excluding them from the public worship of God—and by teaching that they are under no obligation to learn the revealed will of their Creator (No. iii.).

9. *It oppresses and insults slaves,* by forbidding them to be instructed in the law (No. iii.), and by placing them, when dead, on a level with brutes (No. lv.).

10. *It is a persecuting and intolerant system.* It gives every rabbi the power of excommunicating the Jews (No. xxxi.), and it commands the conversion of all the Gentile nations by the sword (No. vi.).

11. *It forbids the exercise of the commonest feelings of humanity to those whom it calls idolaters.* It will not permit a drowning idolater to be helped, nor a perishing idolater to be rescued, nor an idolatrous woman in travail to be delivered (Nos. iv. and v.).

12. *It leaves those Gentiles who are not idolaters without religion.* It teaches that they are not commanded to love God, and breaks up all the happiness of domestic life, by asserting that amongst Gentiles there is no such thing as marriage (No. viii.). For these and other reasons which might be adduced, we believe that Judaism is contrary to the religion of Moses and the Prophets—that it has not proceeded from God, but is the mere invention of men, and therefore false.

II. From these premises we have concluded, secondly, THAT JUDAISM HAS FOR ITS AUTHORS WICKED MEN, UNWORTHY OF CREDIT. One of the most daring acts of wickedness, that can be committed is to invent laws and principles, and pass them off as the laws of God. Every degree of wilful falsehood is sinful; but to forge Divine laws, and impose upon the consciences of men, is the most daring of all wickedness, for it not only deceives men, but it dishonours God. The Divine Being is represented as the author of principles and practices which are abhorred by the good even amongst men. Is it possible that those men could be good, who invented the fables of which we have spoken above—or who overturned the Mosaic constitution for the purposes of personal aggrandisement—or who teach that oaths may be broken with impunity—or that men may keep what does not belong to them—or that unlearned men may be murdered without ceremony—or that it is lawful to look upon the agonies and pain of an idolater without rendering him any assistance or feeling any

piness. If ever Judaism should attain to universal dominion, and the principles of Judaism be brought into action, the whole Gentile world would be doomed to misery and ignorance. By pronouncing that amongst Gentiles there is no marriage-tie, it would rob them of all domestic peace. By sentencing every Gentile reader of the Bible to death, it would deprive them of all the consolations and instructions of the Word of God, and by forbidding them to keep a Sabbath, it would, so far as it could, annihilate every token of God's care and loving-kindness. The triumph of Christianity, on the contrary, and the full development of all its principles, would fill the world with peace, and joy, and happiness. The fundamental principles of Christianity, namely, that the Messiah has died for the sins of the whole world, sets forth God as the tender father who cares for all his children, and therefore teaches all men to regard one another as fellow-heirs of the same eternal salvation. It does not deny that Israel has peculiar privileges

www.timesofisrael.com/netanyahu-reported-to-say-legal-system-based-on-talmud/

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## Netanyahu reported to say legal system based on Talmud

Ultra-Orthodox member of the Likud party also says PM told him Israel would officially adopt Hebrew calendar

BY MARISSA NEWMAN | May 8, 2014, 8:32 pm 22

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Prime Minister Benjamin Netanyahu speaks at the 4th Likud Party conference in Tel-Aviv, May 07, 2014. (photo credit: Tomer Neuberg/FLASH90)

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**A**s part of proposed legislation to enshrine Israel's status as a Jewish state, the Israeli court system would be based on Talmudic law and the Jewish calendar would be formally adopted, Prime Minister Benjamin Netanyahu allegedly told Yaakov Vider, a member of the Likud party's ultra-Orthodox faction.

# Members of Reestablished Sanhedrin Ascend Temple Mount

16:52 Dec 09, '04 / 26 Kislev 5765



In a dramatic but unpublicized move, members of the newly established Sanhedrin ascended the Temple Mount, Judaism's holiest site, this past Monday.

Close to 50 recently ordained *s'muchim*, members of the Sanhedrin, lined up at the foot of the Temple Mount Monday morning. [The word *s'muchim* comes from the same root as *s'michah*, , rabbinic ordination.] The men, many ascending the Temple Mount for the first time, had immersed in *mikvaot* (ritual baths) that morning, and planned to ascend as a group. Despite prior approval from the Israeli police who oversee entry to the Mount, the officers barred the group from entering the Mount all together, and allowed them to visit only in groups of ten.

## Members of the Sanhedrin wait as police inform them of the conditions of their entry to Har HaBayit (Photos: Natan Gesher)



Given the newly-mandated restrictive conditions, many of the *s'muchim* refused to ascend at all, especially as a group of over 100 non-Jewish tourists filed past the waiting rabbis and up towards the holy site. "It is unconscionable that on the eve of Chanukah, which celebrates the rededication of the Holy Temple, we should once again be barred from worshipping - by our own people," Rabbi Chaim Richman of Jerusalem's Temple Institute told IsraelNN's Ezra HaLevi.



Rabbis on the ramp leading up to the Temple Mount

The Sanhedrin, a religious-legal assembly of 71 sages that convened during the Holy Temple period and for several centuries afterwards, was the highest Jewish judicial tribunal in the Land of Israel. The great court used to convene in one of the Temple's chambers in Jerusalem.

This past October, the Sanhedrin was reestablished for the first time in 1,600 years, at the site of its last meeting in Tiberias.

"There is a special mitzvah [commandment], not connected to time, but tied to our presence in Israel, to establish a Sanhedrin," Rabbi Meir HaLevi, one of the 71 members of the new Sanhedrin, told Israel National Radio's Weekend Edition. "The Rambam [12th-century Torah scholar Maimonides] describes the process exactly in the *Mishna Torah* [his seminal work codifying Jewish Law]. When he wrote it, there was no Sanhedrin, and he therefore outlines the steps necessary to establish one. When there is a majority of rabbis, in Israel, who authorize one person to be a *samuch*, , an authority, he can then reestablish the Sanhedrin."

Those behind the revival of the Sanhedrin stress that the revival of the legal body is not optional, but mandated by the Torah. "We don't have a choice," says Rabbi Richman. "It is a religious mandate for us to establish a Sanhedrin."

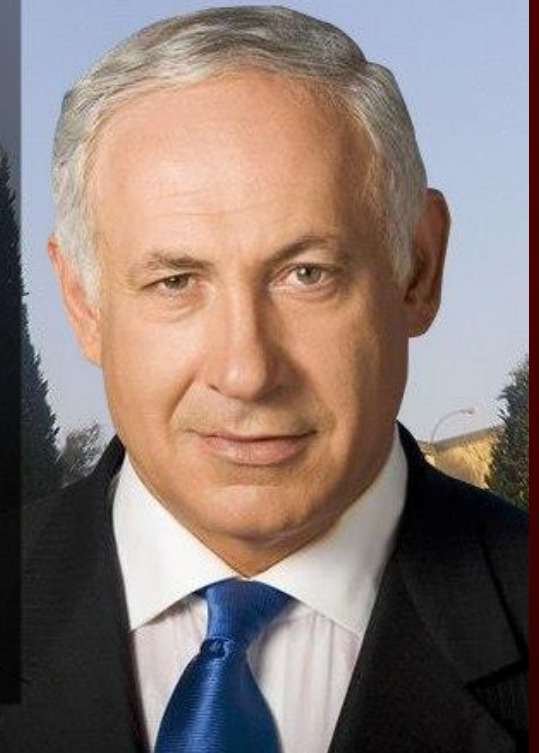
The Sanhedrin was reestablished through the ordination of one rabbi agreed upon by many prominent rabbis in Israel and approved as "fitting to serve" by former Chief Separdi Rabbi Ovadiah Yosef and leading Ashkenazi Rabbi Yosef Shalom Elyashiv. That rabbi, who is then considered to have received authentic ordination as handed down from Moses, was then able to give ordination to 70 others, making up the quorum of 71 necessary for the Sanhedrin.

Check out his eyes.. Monarch programing

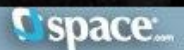


**I DON'T BELIEVE THAT THE JEWISH STATE AND MODERN ZIONISM WOULD HAVE BEEN POSSIBLE WITHOUT CHRISTIAN ZIONISM. WE VALUE OUR FRIENDS, AND WE NEVER FORGET THEM, AND WE THINK THAT YOU HAVE HELPED ESTABLISH HERE A POWERFUL MEMORIAL TO OUR FRIENDSHIP AND OUR COMMON IDEALS.**

**ISRAELI PRIME MINISTER BENJAMIN NETANYAHU  
AUGUST 28, 2012**



PLEASE SHARE WITH YOUR FRIENDS!

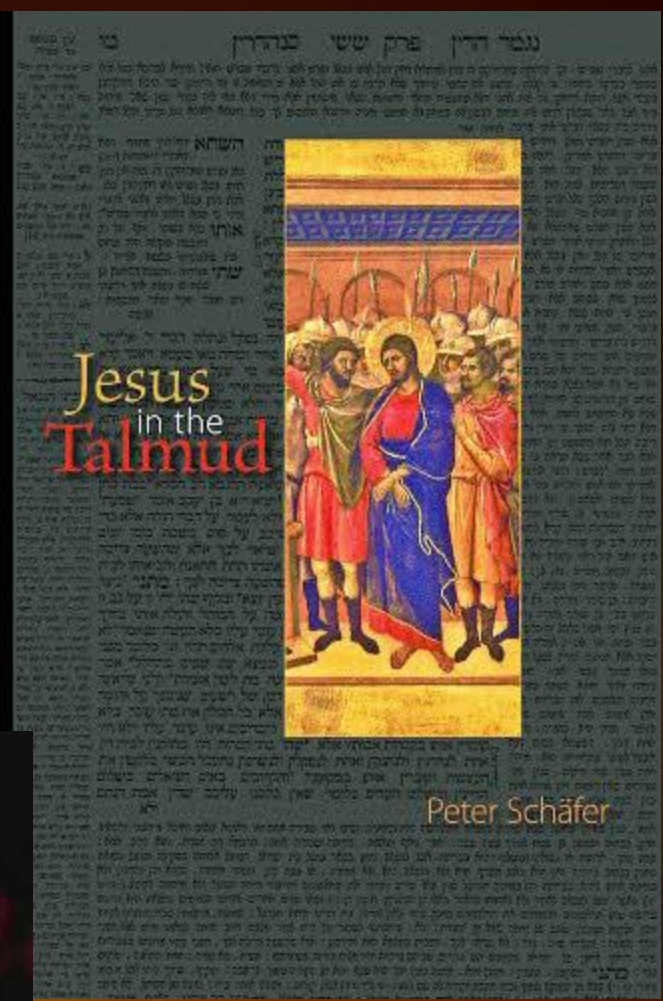




From Publishers Weekly:

"What exactly is so scandalous? How about Jesus punished in Hell [by Jewish Priests] for eternity by being made to sit in a cauldron of boiling excrement..."

*Sanhedrin 106a . Says Jesus' mother was a whore: "She who was the descendant of princes and governors played the harlot with carpenters...Jesus' mother, "Miriam the hairdresser," had sex with many men.*



# What Is Yahuah's The definition of a Harlot or Whore ?

In simplest terms it is being unfaithful.

Lexicon :: Strong's H2181 - zarah

Aa

זָרָה

Transliteration

zarah

Pronunciation

zä-nä' (Key)

Part of Speech

verb

Root Word (Etymology)

A primitive root [highly-fed and therefore wanton]

Dictionary Aids

TWOT Reference: 563

Outline of Biblical Usage

- I. to commit fornication, be a harlot, play the harlot
  - A. (Qal)
    - i. to be a harlot, act as a harlot, commit fornication
    - ii. to commit adultery
    - iii. to be a cult prostitute
    - iv. to be unfaithful (to God) (fig.)
  - B. (Pual) to play the harlot
  - C. (Hiphil)
    - i. to cause to commit adultery
    - ii. to force into prostitution
    - iii. to commit fornication

KJV Translation Count — Total: 93x

The KJV translates Strong's H2181 in the following manner: ...harlot (36x), go a whoring (19x), ...whoredom (15x), whore (11x), commit fornication (3x), whorish (3x), harlot (with H802) (2x), commit (1x), continually (1x), great (1x), whore's (with H802) (1x).

(2) It is very often used figuratively — (a) of idolatry, [to go a whoring after strange gods,] (the prophets shadowing forth the relation in which God stood to the people of Israel by the marriage union, see Hos. 1:2; Eze. 16:23; so that the people worshipping strange gods is compared to an adulterous woman). — For the prepositions which follow, see above, No. 1. A very common expression is זָרָה אַחֲרֵי אֱלֹהִים אֲחֵרִים to go a whoring after strange gods, Lev. 17:7; 20:5, 6; Deut. 31:16; Jud. 2:17; also, זָרָה מִתַּת אֱלֹהֵי to go a whoring, departing from one's own God, see above. The expression also is used זָרָה אַחֲרֵי הַגּוֹיִם to go a whoring after (i. e. imitating) the gentiles, Eze. 23:30. — (b) of superstitions connected with idolatry: זָרָה אַחֲרֵי הָאֲבוֹת to go a whoring after (following) necromancers, Levit. 20:6. — (c) of the commerce of gentile nations amongst themselves. Spoken of Tyre, Isa. 23:17, "she committed fornication with all the peoples of the earth;" compare Nah. 3:4 and אֶתְּנָן.

PUAL זָרָה pass. Eze. 16:34.

HIPHIL הִזְנֶה fut. apoc. יִזְנֶה — (1) to seduce to fornication, Ex. 34:16; to cause to commit fornication, Lev. 19:29.

(2) intrans. like Kal, properly to commit fornication, Hos. 4:10, 18; 5:3.

Derivatives, זָנוּת, זָנוּת, זָנוּת.

Who has this word been directed at?

Here is an overview of usage:

The only candidate to be the harlot is one who is actually in or was in a Covenant relationship with Yahuah. So that lets out RCC, Islam and the other groups to being the harlot.

The tribe of Dan will not repent and so has sealed their fate by actively rejecting Yahuah's offer. This is the true abomination of desolation.

Exo 34:15

Lest thou make a covenant with the inhabitants of the land, and they go a whoring [H2181](#) after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;

Here is an overview of usage:

Exo 34:16 And thou take of their daughters unto thy sons, and their daughters go a whoring <sup>H2181</sup> after their gods, and make <sup>H2181</sup> thy sons go a whoring <sup>H2181</sup> after their gods.

Lev 17:7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. <sup>H2181</sup> This shall be a statute for ever unto them throughout their generations.

Lev 20:5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring <sup>H2181</sup> after him, to commit whoredom <sup>H2181</sup> with Molech, from among their people.

Lev 20:6 And the soul that turns after such as have familiar spirits, and after wizards, to go a whoring <sup>H2181</sup> after them, I will even set my face against that soul, and will cut him off from among his people.

Num 25:1 And Israel abode in Shittim (place of Israel's encampment between the conquest of the transjordanic region and crossing the Jordan into Canaan), and the people began to commit whoredom <sup>H2181</sup> with the daughters of Moab.

Deu 31:16 And Yahuah said unto Moses, Behold, you shalt sleep with your fathers; and this people will rise up, and go a whoring <sup>H2181</sup> after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

## Here is an overview of usage:

Jdg 8:27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: **and all Israel went thither a whoring** [H2181](#) after it: which thing became a snare unto Gideon, and to his house.

Jdg 8:33 And it came to pass, as soon as Gideon was dead, **that the children of Israel turned again**, and went a whoring [H2181](#) **after Baalim**, and made **Baalberith their god**.

1Ch 5:25 And they transgressed against the Almighty of their fathers, and went a whoring [H2181](#) after the gods of the people of the land, whom **אֱלֹהֵי אֲרָצוֹת** destroyed before them.

2Ch 21:11 Moreover **he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication**, [H2181](#) and compelled Judah *thereto*.

2Ch 21:13 But have walked in the way of the **kings of Israel, and has made Judah and the inhabitants of Jerusalem to go a whoring**, [H2181](#) **like to the whoredoms** [H2181](#) of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

Psa 106:39 Thus were they defiled with their own works, and went a whoring [H2181](#) **with their own inventions**.

Jer 3:6 **אֱלֹהֵי אֲרָצוֹת** said also unto me in the days of Josiah the king, Have you seen **what backsliding Israel has done?** She is gone up upon every high mountain and under every green tree, and there has played the harlot. [H2181](#)

## Here is an overview of usage:

Jer 3:8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot <sup>H2181</sup> also.

Jer 5:7 How shall I pardon you for this? Your children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' <sup>H2181</sup> houses.

Eze 16:26 You have also committed fornication <sup>H2181</sup> with the Egyptians your neighbors, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

Eze 16:28 You have played the whore <sup>H2181</sup> also with the Assyrians, because you were unsatiable; yea, uou have played the harlot <sup>H2181</sup> with them, and yet could not be satisfied.

Eze 23:5 And Aholah (Samaria) played the harlot <sup>H2181</sup> when she was mine; and she doted on her lovers, on the Assyrians *her* neighbours,

Eze 23:11 And when her sister Aholibah (Jerusalem) saw *this*, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in *her* whoredoms.

Here is an overview of usage:

Eze 23:14 And *that* she (Jerusalem) increased her whoredoms: for when she saw men portrayed upon the wall, **the images of the Chaldeans portrayed with vermilion,**

Eze 23:15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, **after the manner of the Babylonians of Chaldea, the land of their nativity:**

Eze 23:23 The **Babylonians**, and **all the Chaldeans**, **Pekod** (a tribe in the southeast part of Babylon bordering Elam), and **Shoa- Shua** (rich to cry out) (a tribe of nomads of Mesopotamia) , and **Koa** (a territory in Mesopotamia, east of the Tigris, on border of Elam and Media), *and* all the Assyrians (**the second son of Shem, eponymous ancestor of the Assyrians**) with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

Hos 5:3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, H2181 *and* Israel is defiled.

Eze 16:29 You have moreover multiplied your fornication H8457 **in the land of Canaan unto Chaldea**; and yet you was not satisfied herewith.

Here is an overview of usage:

Rev 17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying to me, Come here; I will show to the the judgment of the great whore that **sits upon many waters**:

Rev 17:5 And upon her forehead [was] a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**

Rev 17:15 And he said to me, **The waters** which you saw, where the whore sits, **are peoples, and multitudes, and nations, and tongues.**

Rev 17:16 And the ten horns which you saw upon the beast, **these shall hate the whore,** and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

Rev 19:2 For true and righteous [are] His judgments: **for He has judged the great whore, which did corrupt the earth with her fornication, and has avenged the blood of His servants at her hand.**



So we can see that the people continuously went after other deities.  
Israel/Samaria & Judah/Jerusalem are a very sore spot for Yahuah.  
Let's read in Micah.

**Mic 1:1** The word<sup>H1697</sup> of **אִישׁ אֶזְרָא**<sup>H3068</sup> that<sup>H834</sup> came<sup>H1961</sup> to<sup>H413</sup> Micah<sup>H4318</sup> the Morasthite<sup>H4183</sup> in the days<sup>H3117</sup> of Jotham,<sup>H3147</sup> Ahaz,<sup>H271</sup> and Hezekiah,<sup>H3169</sup> kings<sup>H4428</sup> of Judah,<sup>H3063</sup> which<sup>H834</sup> he saw<sup>H2372</sup> concerning<sup>H5921</sup> **Samaria**<sup>H8111</sup> and **Jerusalem.**<sup>H3389</sup>

Mic 1:3 For,<sup>H3588</sup> behold,<sup>H2009</sup> **אִישׁ אֶזְרָא**<sup>H3068</sup> comes forth<sup>H3318</sup> out of His place,<sup>H4480 H4725</sup> and will come down,<sup>H3381</sup> and tread<sup>H1869</sup> upon<sup>H5921</sup> the high places<sup>H1116</sup> of the earth.<sup>H776</sup>

Mic 1:4 And the mountains<sup>H2022</sup> will be molten<sup>H4549</sup> under<sup>H8478</sup> Him, and the valleys<sup>H6010</sup> will be cleft,<sup>H1234</sup> as wax<sup>H1749</sup> before<sup>H4480 H6440</sup> the fire,<sup>H784</sup> and as the waters<sup>H4325</sup> that are poured down<sup>H5064</sup> a steep place.<sup>H4174</sup>

**Mic 1:5 For the transgression**<sup>H6588</sup> **of Jacob**<sup>H3290</sup> **is all**<sup>H3605</sup> **this,**<sup>H2063</sup> **and for the sins**<sup>H2403</sup> **of the house**<sup>H1004</sup> **of Israel.**<sup>H3478</sup> **What**<sup>H4310</sup> **is the transgression**<sup>H6588</sup> **of Jacob?**<sup>H3290</sup> **is it not**<sup>H3808</sup> **Samaria?**<sup>H8111</sup> **and what**<sup>H4310</sup> **are the high places**<sup>H1116</sup> **of Judah?**<sup>H3063</sup> **are they not**<sup>H3808</sup> **Jerusalem?**<sup>H3389</sup>

Mic 1:6 Therefore I will make<sup>H7760</sup> Samaria<sup>H8111</sup> as an heap<sup>H5856</sup> of the field,<sup>H7704</sup> and as plantings<sup>H4302</sup> of a vineyard:<sup>H3754</sup> and I will pour down<sup>H5064</sup> the stones<sup>H68</sup> thereof into the valley,<sup>H1516</sup> and I will discover<sup>H1540</sup> the foundations<sup>H3247</sup> thereof.

Mic 1:7 And all<sup>H3605</sup> the graven images<sup>H6456</sup> thereof shall be beaten to pieces,<sup>H3807</sup> and all<sup>H3605</sup> the hires<sup>H868</sup> thereof shall be burned<sup>H8313</sup> with the fire,<sup>H784</sup> and all<sup>H3605</sup> the idols<sup>H6091</sup> thereof will I lay<sup>H7760</sup> desolate:<sup>H8077</sup> for<sup>H3588</sup> she gathered<sup>H6908</sup> it of the hire<sup>H4480 H868</sup> of an harlot,<sup>H2181</sup> and they shall return<sup>H7725</sup> to<sup>H5704</sup> the hire<sup>H868</sup> of an harlot.<sup>H2181</sup>

[Mic 1:8 KJV] Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

[Mic 1:9 KJV] For her wound [is] incurable; for it is come unto Judah; he is come unto the gate of my people, [even] to Jerusalem.

[Mic 1:10 KJV] Declare ye [it] not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust.

[Mic 1:11 KJV] Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Bethel; he shall receive of you his standing.

[Mic 1:12 KJV] For the inhabitant of Maroth waited carefully for good: **but evil came down from Yahuah unto the gate of Jerusalem.**

Mic 1:13 **O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee. \*\*\* THE TRIBE OF DAN\*\*\*\*\***

Mic 1:14 Therefore shalt thou give presents to Moreshethgath: the houses of Achzib shall be a lie to the kings of Israel.

Mic 1:15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel.

Mic 1:16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

## From Matthew Henry's Commentary

...It is *concerning Samaria and Jerusalem*, the head cities of the two kingdoms of Israel and Judah, under the influence of which the kingdoms themselves were. **Though the ten tribes have deserted the houses both of David and Aaron, yet Yah is pleased to send prophets to them.**

Yah will be heard when he pleads. If the church, and those in it, will not hear, the earth, and those in it, shall, and shame them. 3. Yah Himself is appealed to, and His omniscience, power, and justice, are vouched in testimony against this people: ***“Let Yahuah be witness against you, a witness that you had fair warning given you, that your prophets did their duty faithfully as watchmen, but you would not take the warning; let the accomplishment of the prophecy be a witness against your contempt and disbelief of it, and prove, to your conviction and confusion, that it was the word of Yah, and no word of his shall fall to the ground.”*** Note, Yah Himself will be a witness, by the judgments of his hand, against those that would not receive His testimony in the judgments of his mouth. He will be a witness *from his Set-Apart temple* in heaven, when

He comes down to execute judgment (Mic\_1:3) against those that turned a deaf ear to his oracles, wherein he witnessed to them, out of his Set-Apart temple at Jerusalem.

1. That God himself will appear against them, Mic\_1:3. They boasted of themselves and their relation to God, as if that would secure them; but, though God never deceives the faith of the upright, he will disappoint the presumption of the hypocrites, for, *behold, Yahuah comes forth out of his place*, quits his mercy-seat, where they thought they had him fast, and prepares his throne for judgment; his glory departs, for they drive it from them. God's way towards this people had long been a way of mercy, but now he changes his way, he *comes out of his place*, and will come down. He had seemed to retire, as one regardless of what was done, but now he will show himself, he will *rend the heavens*, and will *come down*, not as sometimes, in surprising mercies, but in surprising judgments, to do things not for them, but against them, which they *looked not for*, Isa\_64:1; Isa\_26:21. 2.

## From Matthew Henry's Commentary

That when the Creator appears against them it shall be in vain for any creature to appear for them. He will *tread* with contempt and disdain *upon the high places of the earth*, upon all the powers that are advanced in competition with him or in opposition to him; and he will so tread upon them as to tread them down and level them. High places, set up for the worship of idols **or for military fortifications**, shall all be trodden down and trampled into the dust. **Do men trust to the height and strength of the mountains and rocks, as if they were sufficient to bear up their hopes and bear off their fears? They shall be molten under him, melted down as wax before the fire, Psa\_68:2.** Do they trust to the fruitfulness of the valleys, and their products? They *shall be cleft*, or rent, with those *fiery streams* that shall come pouring down from the mountains when they are melted. They shall be ploughed and washed away as the ground is by *the waters that are poured down a steep place*. Yahuah is said to *cleave the earth with rivers*, Hab\_3:9. Neither men of *high degree*, as the mountains, nor *men of low degree*, as the valleys, shall be able to secure either themselves or the land from judgments of Yah, when they are sent with commission to lay all waste, and, like a *sweeping rain*, to *leave no food*, Pro\_28:3.

This is applied particularly to the head city of Israel, which they hoped would be a protection to the kingdom (Mic\_1:6.) I will make *Samaria*, that is now a rich and populous city, as *a heap of the field*, as a heap of dung laid there to be spread, or as a heap of stones gathered together to be carried away, and *as plantings of a vineyard*, as hillocks of earth raised to plant vines in. Yah will make of that *city a heap*, of that *defenced city a ruin*, Isa\_25:2. Their *altars* had been as *heaps in the furrows of the fields* (Hos\_12:11) and now their houses shall be so, as ruinous heaps. The *stones of the city are poured down into the valley* by the fury of the conqueror, who will thus be revenged on those walls that so long held out against him. They shall be quite pulled down, so that the very *foundations* shall be *discovered*, that had been covered by the superstructure; and not one stone shall be left upon another.

IV. A charge of sin upon them, as the procuring cause of these desolating judgments (Mic\_1:5): *For the transgression of Jacob is all this.* If it be asked, “Why is Yahuah so angry, and why are Jacob and Israel thus brought to ruin by his anger?” the answer is ready: Sin has done all the mischief; sin has laid all waste; all the calamities of Jacob and Israel are owing to their transgressions; if they had not gone away from Yah, he would never have appeared thus against them. Note, External privileges and professions will not secure a sinful people from the judgments of Yahuah. If sin be found in the *house of Israel*, if Jacob be guilty of transgression and rebellion, Yah will not spare them; no, he will punish them first, for their sins are of all others most provoking to him, for they are most reproaching. But it is asked, *What is the transgression of Jacob?* Note, When we feel the smart of sin it concerns us to enquire what the sin is which we smart for, that we may particularly war against that which wars against us. And what is it?

From Matthew Henry's Commentary

1. It is idolatry; it is the *high places*; that is the transgression, the great transgression which reigns in Israel; that is spiritual whoredom, the violation of the marriage-covenant, which merits a divorce. Even the *high places of Judah*, though not so bad as the transgression of Jacob, were yet offensive enough to God, and a remaining blemish upon some of the good reigns.  
*Howbeit the high places were not taken away*

2. It is the idolatry of Samaria and Jerusalem, the royal cities of those two kingdoms. These were the most populous places, and where there were most people there was most wickedness, and they made one another worse. These were the most pompous places; there men lived most in wealth and pleasure, and they forgot Yah. These were the places that had the greatest influence upon the country, by authority and example; so that from them idolatry and *profaneness went forth throughout all the land*,  
Jer\_23:15.

## From Matthew Henry's Commentary

Note, Spiritual distempers are most contagious in persons and places that are most conspicuous. If the head city of a kingdom, or the chief family in a parish, be vicious and profane, *many will follow their pernicious ways*, and write after a bad copy when great ones set it for them. The vices of leaders and rulers are leading ruling vices, and therefore shall be surely and sorely punished. Those have a great deal to answer for indeed that not only sin, *but make Israel to sin*. Those must expect to be made examples that have been examples of wickedness. *If the transgression of Jacob is Samaria, therefore shall Samaria become a heap*. Let the ringleaders in sin hear this and fear.

V. The punishment made to answer the sin, in the particular destruction of the idols, Mic\_1:7. 1. The gods they worshipped shall be destroyed: *The graven images shall be beaten to pieces by the army of the Assyrians, and all the idols shall be laid desolate. Samaria and her idols were ruined together by Sennacherib (Isa\_10:11), and their gods cast into the fire, for they were no gods (Isa\_37:19); and this was the Lord's doing: I will lay the idols desolate*. Note, If the law of God prevail not to make men in authority destroy idols, God will take the work into his own hands, and will do it himself.



2. The gifts that passed between them and their gods shall be destroyed; for *all the hires thereof shall be burnt with fire*, which may be meant either of the presents they made to their idols for the replenishing of their altars, and the adorning of their statues and temples (these shall become a prey to the victorious army, which shall rifle not only private houses, but the houses of their gods), or of the corn, and wine, and oil, which they called the *rewards*, or *hires*, which *their idols*, their *lovers*, gave them (Hos\_2:12); these shall be taken from them by him whom (by ascribing them to their dear idols) they had defrauded of the honor due to him.

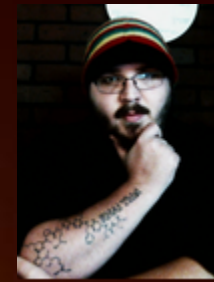
## From Matthew Henry's Commentary

Note, That cannot prosper by which men either are hired to sin or hire others to sin; for *the wages of sin will be death. She gathered it of the hire of the harlot, and it shall return to the hire of a harlot.* They enriched themselves by their leagues with the idolatrous nations, who gave them advantages, to court them into the service of their idols, and their idols' temples were enriched with gifts by those who went a whoring after them. And all this wealth shall become a prey to the idolatrous nations, and so be the *hire of a harlot* again, wages to an army of idolaters, who shall take it as a reward given them by their gods. *It shall be a present to king Jareb, Hos\_10:6.*

What they gave to their idols, and what they thought they got by them, shall be as the hire of a harlot; the curse of Yah shall be upon it, and it shall never prosper, nor do them any good. It is common that what is squeezed out by one lust is squandered away upon another.



# Institute for Ethics & Emerging Technologies



Posted: Feb 9, 2015

By B. J. Murphy

## A Secular Satanist's Approach Towards Technoprogressive Transhumanism

I'm not a religious person, I must admit. I'm an atheist, like many other Transhumanists. However, I also recognize the importance of unity that the Transhumanist movement is providing with the religious community. As a result, we've witnessed the formation of Transhumanist-oriented religious organizations – from the [Mormon Transhumanist Association](#), the [Christian Transhumanist Association](#), [Terasem](#), etc.

As a Signator of the [Technoprogressive Declaration](#), it's in my hopes that these organizations will also take up the mantle for equality and social justice, just as so many of us Transhumanists have done as well. However, there is another growing “religious” body that is making a name for itself, which I believe has the potential of taking on a Technoprogressive Transhumanist stance as we continue marching towards the future. The “religious” body that I'm talking about is [The Satanic Temple](#) (TST).

Before I go any further, I must first reveal to the readers that I, myself, am also a member of TST. Yes, I am still an atheist, but my atheism doesn't conflict with TST, despite their legal recognition as an "organized religion." In fact, members of TST take on a Secular Satanist approach – meaning, they either adhere to atheism, agnosticism, or any other secular-based world view. The legal recognition as an "organized religion" allows us to legally – and, might I add, successfully – fight back against religious-backed injustice.

Having said that, unlike the The Church of Satan which was led by Ayn Rand-supporter Anton LaVey, TST takes on a more progressive approach in politics, resulting in a [set of tenets](#) that each member adheres to.

**1. One should strive to act with compassion and empathy towards all creatures in accordance with reason.**

the Technoprogressive Declaration it is made quite clear that, "We must join in working for the expansion of rights to all persons, human or not." In which, eventually, will also come the right to not be eaten as technology continues advancing to the point where a successful market of In vitro meat production is established.

## 2. The struggle for justice is an ongoing and necessary pursuit that should prevail over laws and institutions.

TST has made their voices heard, loud and clear, when it comes to the struggle for LGBTQ+ equality. TST's spokesman Lucien Greaves caught a lot of media attention when he and members of TST decided to perform same-sex marriages by the tombstones of deceased members of the highly homophobic Westboro Baptist Church. The reason it caught so much attention was due to the fact that LGBTQ+ equality is a hot button issue in the activist world of social justice, resulting in the vast majority of the United States legalizing same-sex marriage and a growing emphasis on Transgender rights

In the Technoprogressive Declaration it's stated, "We must build solidarity with these movements [freedom and social justice], even as we intervene to point to the radical possibilities of technologies that they often ignore." Indeed, as Freeman Dyson once noted, advanced technologies cannot be the sole harbinger of peace and justice, but subsequently an ethical hand to help maneuver these radical, technological changes. Social justice and equality are very important movements which affect the vast majority of our population – whether it be LGBTQ+ equality, immigration rights, anti-racism, free expression of religious beliefs, etc.

For the Transhumanist movement, especially, it's been an ongoing pursuit in integrating our own movement with those for social justice and equality. There are those in the movement, such as [myself](#) and Transhumanist Party's [Zoltan Istvan](#), who've been greatly emphasizing on the importance of merging our movement with that of the movement for LGBTQ+ equality. Which brings us to the next tenet of TST...

### **3. One's body is inviolable, subject to one's own will alone.**

Morphological Freedom! As we continue moving forward in our exponentially growing technological world, there'll be a shift in how people will view themselves phenotypically. There'll emerge a very large population of those who adhere to Cyborgism – the merging of man and machine. Longer down the road, we may even reach the point where our species transcends from human to post-human. Even then, there'll be those who wish to remain human, in which Morphological Freedom protects – the right of each individual to decide how they wish to alter their own body, including the right to not alter it whatsoever.

For TST, the idea of the body being inviolable reaches into the political ideal that all individuals are the ultimate deciders of what they do or do not with their own body. Women, especially, are the largest target in this struggle, due to the fact that many politicians today remain adamant in their oppressive opposition against women's right to have abortions. Subsequently, the Transgender community are waging their own struggle against unjust policies sought to dictate their gender identity, and thus attempt to prevent them to express their physical selves in ways which convey said gender identity.

In the Technoprogressive Declaration, the pursuit of both reproductive rights and Morphological Freedom are equally exclaimed, whereby it shows solidarity to “The movement for reproductive rights, around access to contraception, abortion, assisted reproduction and genomic choice,” and “Sexual and gender minorities around the right to bodily self-determination.” Nothing else can be said of this other than an increased emphasis on the importance of showing our support – whether it be under the Transhumanist flag or TST’s – to those continuing the fight for reproductive rights and Morphological Freedom.

**4. The freedoms of others should be respected, including the freedom to offend. To willfully and unjustly encroach upon the freedoms of another is to forgo your own.**

The freedom to offend is a tenet more important than ever to adhere to, given the recent fatal tragedy of Charlie Hebdo artists who were killed by Islamic extremists for their satirical cartoons regarding the Prophet Muhammad. In response to such a tragedy, nearly the entire world joined in unity to show solidarity to Charlie Hebdo and their right to offend, despite what religious extremists may wish otherwise. Included in that show of solidarity was the majority population of the Transhumanist community, calling for justice for those who were killed. It then shouldn’t come as a surprise that the Technoprogressive Declaration would, alongside a call for Digital Rights, call for solidarity to “Digital rights movements around new freedoms and means of expression and organization.”

**5. Beliefs should conform to our best scientific understanding of the world. We should take care never to distort scientific facts to fit our beliefs.**

For TST, this tenet revolves largely around their ongoing struggle against religious-led attacks on our youth's right to a secular education – that is, to be taught the scientific facts of evolution, climate change, the Big Bang, etc. Unfortunately there are too many religious organizations sought out to abolish the separation of church and state and impose unscientific beliefs veiled as “science” in our school systems. With that comes TST's – and equally the Transhumanist-oriented religious organization's – fight against local and nationwide anti-science policies, in both education and governance.



Subsequently, for us Transhumanists, the fight against anti-science also revolves around the fight against those who believe transgenic crops (“GMOs”) are harmful to both the environment and human consumption, despite scientific consensus pointing to their safety. Equally, we’re fighting against the anti-science of anti-vaxxer conspiracy theorists who believe the government and government-run medical institutions are trying to give their children autism via vaccinations.

Most importantly, however, we are also fighting against the anti-science of our very own government who persist in their refusal to recognize the science of longevity and anti-aging research. Instead of pouring money into these important fields of medical research, our government persists in spending billions of dollars for unnecessary ground invasions and drone strikes on foreign lands. It is the very reason why the Technoprogressive Declaration strongly calls for “dramatically expanded governmental research into anti-aging therapies, and universal access to those therapies as they are developed in order to make much longer and healthier lives accessible to everybody.”

6. People are fallible. If we make a mistake, we should do our best to rectify it and resolve any harm that may have been caused.



In the Technoprogressive Declaration it states quite clear, “We must join with movements working to reduce existential risks, educating them about emerging threats they don’t yet take seriously, and proposing ways that emerging technologies can help reduce those risks.” For us, it is more than fixing mistakes when they occur. Rather we must greatly emphasize on the importance of educating the population and creating dialogue about any possible risks, so as to develop plans of action that’ll help mitigate any risk if and when they materialize.

## **7. Every tenet is a guiding principle designed to inspire nobility in action and thought. The spirit of compassion, wisdom, and justice should always prevail over the written or spoken word.**

In other words, no matter what spoken word is declared against the movements of justice, equality, and reason, our actions in defense of these movements must prevail above all else. Whether we're fighting for the right of religious expression, the right of secular education, the right of LGBTQ+ equality, reproductive rights or Morphological Freedom, our "spirit of compassion, wisdom, and justice should always prevail." As stated in the Technoprogressive Declaration, "It is time for technoprogressives, transhumanists and futurists to step up our political engagement and attempt to influence the course of events...It is time for technoprogressives to step forward and work together for a brighter future." Speaking as both a Technoprogressive Transhumanist and member of TST, I couldn't agree more. It is in my hopes that TST will follow suit with that of other religious organizations in embracing a role in our ongoing journey towards an era of Transhumanism. Who knows, we may soon witness the formation of a Satanic Transhumanist Association. Either way, it is clear that our movements are in parallel with our pursuits for justice, equality, freedom, and a brighter, more optimistic future!

**B.J. Murphy** is a socialist and Transhumanist activist within the East Coast region of the U.S. He's worked with the asteroid mining company Planetary Resources as a member of their Planetary Community Vanguard, helping campaign funding for the [ARKYD 100 Space Telescope](#), an open-source means of space exploration. He writes for both [Transhumanity.net](#) and [India Future Society](#). Is a Co-Editor for the online/offline newspaper [Fight Back! News](#) and runs his own personal blog [The Proactionary Transhumanist](#)

“NATIONAL ISSUE: One Court For All The World? A **United Nations** meeting in **Rome** is wrapping up five weeks of work on a proposed international criminal court. The **new court** would have **worldwide** jurisdiction and could investigate, indict, hold, try, and punish, those who committed certain crimes. The proposed international court would subject Americans to a new world authority... "Were talking about creating here something that exercises genuine power, real put-people-in-jail power, **but that is responsible to no one but itself.**" said Lee Casey, a constitutional lawyer with the Washington firm of Hunton & Williams. [*Investment Business Daily, Thursday July 16, 1998 Los Angeles, California*]"

# BREAKING ISRAEL NEWS

Latest News Biblical Perspective

## REPORT: AFTER 15 YEARS, ISRAEL & JORDAN IN TALKS TO REOPEN TEMPLE MOUNT TO NON-MUSLIMS

By Lea Speyer June 30, 2015 , 12:00 pm

“These I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.” (Isaiah 56:7)



Thousands of Muslims pray in front of the Dome of the Rock on the compound known to Muslims as al-Haram al-Sharif and to Jews as Temple Mount during the second Friday of the holy month of Ramadan in Jerusalem's Old City, June 26, 2015. (Photo: Suliman Khader/Flash90)

Israel and Jordan are reported to be in talks to reopen mosques on the [Temple Mount](#) to non-Muslim visitors after more than 15 years, *Haaretz* reported on Monday.

## KNESSET, Israel



**ISRAEL set for -- 7 YR. Agreement, Dome of Rock Removed, 3rd TEMPLE**

by Heisnear.com

Youtube

**Yahuah says nothing about rebuilding the temple or wanting the sacrificing to start again.**



**S**

**HALOM AND WELCOME** to the official website of the **TEMPLE INSTITUTE** in Jerusalem, Israel. The Temple Institute is dedicated to every aspect of the Holy Temple of Jerusalem, and the central role it fulfilled, and will once again fulfill, in the spiritual wellbeing of both Israel and all the nations of the world. The Institute's work touches upon the history of the Holy Temple's past, an understanding of the present day, and the Divine promise of Israel's future. The Institute's activities include education, research, and development. The Temple Institute's ultimate goal is to see Israel rebuild the Holy Temple on Mount Moriah in Jerusalem, in accord with the Biblical commandments. We invite you to read our [Statement of Principles](#). To learn more about the Temple Institute, click [here](#).

# Statement of Principles

**The Temple Institute is dedicated to all aspects of the Divine commandment for Israel to build a house for G-d's presence, the Holy Temple, on Mount Moriah in Jerusalem. The range of the Institute's involvement with this concept includes education, research, activism, and actual preparation. Our goal is firstly, to restore Temple consciousness and reactivate these "forgotten" commandments. We hope that by doing our part, we can participate in the process that will lead to the Holy Temple becoming a reality once more.**

*Why build the Temple?*

Why this fuss over an ancient, seemingly outdated concept? What relationship does the Holy Temple have to our world today? The people of Israel have lived without a Temple for nearly 2,000 years, and seem to be doing fine without one. We don't seem to need it, and G-d certainly doesn't, so why think about rebuilding?

*202 Biblical Commandments*

The Jewish people accepted the "Yoke of Heaven," the structure of their relationship with the Creator and their spiritual responsibility, at the Mount Sinai revelation. This relationship is based on Israel's acceptance and fulfillment of the Torah's 613 Divine commandments. But in fact, fully one third - 202 of these commandments - are totally dependent on the existence of the Holy Temple for their fulfillment. But what is our attitude regarding these commandments? Do we think of them as inactive, dormant, dead? Do we believe that they are no longer applicable? Do we perhaps relegate them to that nebulous time of messianic redemption; that they will only be activated in the future with the coming of the messiah?



## *The rebuilding of the Holy Temple: In our time?*

The reality of the Jewish experience means that the Temple will be rebuilt. Many people who visit the Temple Institute are incredulous and cannot help but exclaim: "Do you really think that you will live to see the Holy Temple rebuilt?" The answer to that question is of little importance. Let us rather recall that Jewish history has a trajectory, which began when the patriarch Abraham smashed his father's idols. That trajectory has spanned the millennia, and it is obvious that we are rapidly approaching climactic times, in which the Holy Temple will once again become the focal point for mankind's spiritual focus. Whether this transpires in our generation or not, we can still choose to be active participants, and not simply spectators, in G-d's bold plan for the Redemption of Israel and all humanity.

**YES! The Abomination of Desolation.**

# ועשו לי מקדש ושכנתי בתוכם

## IT IS A BIBLICAL COMMANDMENT TO BUILD THE HOLY TEMPLE

The Torah teaches that the positive commandment to build the Temple was given by G-d to the Jewish people at Mount Sinai, the day following Yom Kippur. It is counted as one of the 613 mitzvot, the commandments that Israel is perpetually obligated to fulfill.

In his classic work *The Book of the Commandments*, the great authority Maimonides explains the details of each one of the Torah's commandments. Here, he explains G-d's instructions to build the Temple as follows:

### WHERE IS THIS IN SCRIPTURE?

"The Creator commanded us to erect a chosen House for His service, where the sacrificial offerings will be brought for all time. And the processions and festive pilgrimages will be conducted there three times a year."

The verse states: "And they shall make for Me a sanctuary, and I will dwell amongst them" (Exodus 25:8). We have explained that this commandment is general and includes many details: the menorah, the table, the altar, etc. These are all intrinsic parts of the Temple and all of the detailed ordinances of this commandment including the construction and its design are all explained in the tractate that was compiled for this purpose, *Tractate Middot*.

There are three major points that Maimonides teaches us here:

1. The purpose of the commandment of building the Temple is in order to offer the sacrifices, and it is a perpetual commandment that is binding upon every successive generation.
2. The vessels of the Temple are an intrinsic part of the commandment and constitute a portion of the Temple structure, and all the units, separately and together, are considered as one precept.
3. The accepted design of the Holy Temple is that which is described in *Tractate Middot* of the Babylonian Talmud. These principals are universally accepted as legally binding by the great Torah scholars throughout the generations.

*The Torah's commandments are eternal, for now and forever*

Nothing can be further from the truth. Maimonides teaches (Sefer Igeret Ha'Shmad) that the performance of all the commandments are not dependent on the coming of the messiah. They are to be fulfilled at all times. G-d does not change His mind, or nullify any of the commandments included in the Torah, which were given once, for all time. In lieu of Temple service, we may observe various "remembrances" of these commandments, but that is all they are - merely gestures of nostalgia.

*Fish out of water*

But we fool ourselves if we think that the state of Judaism today, without the Temple, is normal. On the contrary, we are like fish out of water. If 1/3 of all the Torah's commandments center on the Temple, it would seem that Biblical observance in the Temple's absence is but a skeleton of what G-d had intended it to be.

**And the great city was split into three parts**

*Our spiritual alienation*

Sadly, much of our contemporary attitudes regarding the Holy Temple are a reflection of our own spiritual bankruptcy and alienation from the spiritual underpinnings of true Torah knowledge and faith. The Holy Temple was not some magnificent building. It was the direct arena for our direct relationship with G-d; the unfolding saga of man's greatest spiritual longing. It was a place where heaven and earth met; a meeting place for man and G-d.

*Our relationship with G-d*

At this one place on earth, unlike any other, the one place that the Creator Himself chose to rest His presence, the rectification of man's connection with G-d takes place. All people were able to come to the Temple to partake in this direct and fulfilling bond; to recharge their spiritual batteries and come away with a renewed sense of purpose and being.

*A new era of universal harmony*

**READ THE NOAHIDE LAWS!**

Every prophet of Israel, without exception, prophesized that the Temple would be rebuilt, ushering in a new era of universal harmony and peace unparalleled in the history of man. Thus, the "movement" to rebuild the Holy Temple is not new. It was born almost 2,000 years ago, at the moment of the Second Temple's destruction. For when the Holy Temple stood in Jerusalem, it was the soul of Jewish people... and the entire world... as we believe it will be once again.



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## Israeli Institute Prepares Priests for Jerusalem's Third Temple

The movement to rebuild Jerusalem's third temple expands.



An aerial view of the Old City of Jerusalem. An organization of Israeli temples is preparing priests for the reconstruction of the city's historic third temple.

April 10, 2014 | 3:18 p.m. EDT



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By: Yuval Avivi, Contributor for AI-Monitor  
AI-Monitor

On April 10, at 5 p.m., hundreds of Jews will gather at the Maimonides rabbinical institution plaza in the Kiryat Moshe neighborhood in Jerusalem and start learning the Jewish laws of Passover. Rabbis and experts, including Rabbi Yisrael Ariel, the head of the Temple Institute in the Old City of Jerusalem, the leading body preparing for the establishment of the third temple, will teach the audience the laws of the Passover sacrifice. Alongside Ariel, the ritual slaughterer (shohet) Rabbi Yehudah Giatt will teach the audience about the unique elements of the slaughter of the Passover sacrifice. After the lessons, the real thing will start: the simulation of the Passover sacrifice.

The timing of the gathering isn't coincidental: This was the date on which the people of Israel were commanded to take a lamb and sacrifice it, before the exodus from Egypt. The ceremony on Thursday will be, in Israel Defense Forces (IDF) lingo, "practice with live fire." Slaughtering lambs, sprinkling their blood on the altar by priests dressed in kosher priestly garments and roasting the lambs, with their heads, legs and innards. Just as God intended.

[[READ: Kerry's Artificial Negotiations](#)]

This isn't the first time that the "Association of Temple Organizations" will hold this activity, but this year the practice drill and re-enactment of the Passover sacrifice will be carried out by the students of the school for priests, Nezer Ha-kodesh, which started operating this year. The priest school intends to train the hundreds of priests that would be needed to work at the third temple; many Jews endeavor for its establishment in Israel today.

Ten students, who got to the priests school by word of mouth, paid 1,000 shekels (some \$290), a relatively small sum, for twice-weekly lessons, three hours each, that teach "how to be priests." The director of the school, Rabbi Yehoshua Friedman, hopes that the school will be more properly publicized next year and that more students will arrive. "The rabbis say that the minimum necessary is 13 priests in the temple to carry out the mandatory sacrifices. If you're talking about a fully operating temple, where people bring their own sacrifices, it's a place where hundreds of priests work daily," he says. "In the days of old, a father and grandfather would teach the grandson and son how to be a priest, the commandments and laws. Today, they have to take a course. The prayer to establish the temple has no meaning if we don't actually prepare for it. Think what would happen if tomorrow you got a functioning temple and don't have priests."

To be  
Scriptural it  
would have  
to be 24  
priests and  
in the Leui  
tribe!!

**Biblical proportions**

# Want world peace? 'Build 3rd Temple'

Organization launches campaign to raise funds for draft plans of site, which, if built, it says, would 'usher in universal harmony'

BY BEN SALES | July 29, 2014, 5:55 am |  173

So the thought process is now if the 3<sup>rd</sup> temple is built, it would be universal harmony? This would bring about the merging of all faiths, and make it ripe for the "beast" to rule from it.

## **the coming 3rd Temple...**

Bible prophecy is clear that once a **7 year Mideast Peace Agreement** is signed by the End Time Antichrist, then the **3rd Temple in Jerusalem will be built within the 1st 3 1/2 years** of the Tribulation.

**Through Yahusha only, did Yahuah give us a way to get back home. What was nailed to “his” pole is his sacrifice for our transgressions against the Torah.**

**Bringing sacrificing back, is that now an abomination of desolation?**

At this point, ground has not been broken to start the building of the 3<sup>rd</sup> temple, but that doesn't mean the Jews are not preparing for it, but getting together all the items that they will need to put into the temple as well as getting the "priests" ready to begin sacrificing again.

April 10, 2014 | 3:16 p.m. EDT



ALMONITOR

By: Yuval Avivi, Contributor for Al-Monitor  
Al-Monitor

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# New Details Emerge on Rebuilt Altar of Jewish Holy Temple [PHOTOS]

By March 23, 2015, 9:10 am

1.4K 58

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*"Do good in Thy favour unto Zion; build Thou the walls of Jerusalem. Then wilt Thou delight in the sacrifices of righteousness, in burnt-offering and whole offering; then will they offer bullocks upon Thine altar." (Psalms 51: 20-21)*

image: <http://www.breakingisraelnews.com/wp-content/uploads/2015/03/temple-institute-altar-1.jpg>



As [\*Breaking Israel News\*](#) reported earlier this month, the Temple Institute in Jerusalem has completed the construction of the stone altar required for the sacrificial service in the Holy Temple. In response to several inaccuracies in both the Hebrew and English media due to lack of information, the organization released its first detailed statement about the exciting event.

The altar was completed late in 2014, and officially inaugurated during the Institute's public kindling ceremony for the Golden Menorah on the seventh night of the Hanukkah holiday, which fell on December 22.

Contrary to what was reported earlier, the height of the altar is not five meters (16 ft), but five amot, a Biblical measurement equivalent to roughly 2.35 meters (7.7 ft). Each *amah* measures 46-38 centimeters (18-19 inches). The ramp leading up to the altar is 16 amot long.

image: <http://www.breakingisraelnews.com/wp-content/uploads/2015/03/temple-institute-altar-2.jpg>



The

altar built by the Temple Institute to be used in service in the rebuilt Third Jewish Temple. (Photo: The Temple Institute)

These measurements are in accordance with the opinion of Maimonides, the renowned medieval Jewish commentator and philosopher. This represents the smallest possible dimensions for a Kosher (permitted by Jewish law) functioning altar.

According to information released by the Temple Institute, since the Torah forbids the use of hewn stones in an altar (see Deuteronomy 27:5-6), it “consists of an outer frame of earthen bricks, oven-baked to withstand the extreme heat of the altar when in use. This outer frame is filled with natural stones, untouched by metal implements, as per Torah imperative. The outer brick frame is covered with a thin white plaster, as was done with the altar that stood in the Holy Temple courtyard.”

The base of the altar contains two portals for collecting the blood poured during animal sacrifices, in accordance with the Torah. It is also crowned with four raised corners, called horns by the Torah.

One thing that makes this altar unique is that it was designed to be disassembled and quickly reassembled in its correct position on the Temple Mount. According to the Temple Institute, “The people of Israel are required to build an altar exclusively on the site of the original altar on Mount Moriah, the Temple Mount. When circumstances become favorable, this new altar can be quickly reassembled on the proper location, enabling the Divine service to be resumed without delay.”

image: <http://www.breakingisraelnews.com/wp-content/uploads/2015/03/temple-institute-altar-3.jpg>



The altar is temporarily on display at the Temple Institute, located in the heart of the Old City of Jerusalem, with most of its outer frame and the bottom edge of its base removed to show the inner filling stones. The entire altar project is part of the Institute's goal of relearning the knowledge of the Temple service, thus its construction was for instructional as well as practical purposes.

The altar was designed by architect Shmuel Balzam, who is also drawing up the plans for the Third Temple. Those plans are the fruit of an Indiegogo crowdfunding campaign, which raised over \$100,000 towards rebuilding the Temple Sanctuary. The preliminary stages of the project will be presented March 25, at an International Temple Mount Awareness Day event.

Read more at <http://www.breakingisraelnews.com/33583/new-details-emerge-rebuilt-holy-temple-jewish-world/#i3UK15sIjH7P4GkV.99>

**So by this it won't be until after the 3<sup>rd</sup> temple is built, then the beast or anti-messiah will rule from that temple for forty-two months, or the last part of the tribulation.**

## Shocking news about the 7 mountains of Revelation

Chazon17:9 Here is the mind which has wisdom. The seven heads are seven mountains where the woman sits on them,

Rome was built on **seven hills**, not **seven mountains**, but if we look at **Jerusalem**, it's another matter



Hills are easier to climb than mountains. They are less steep and not as high. But, like a mountain, a hill will usually have an obvious summit, which is its highest point.

According to the U.S. Geological Survey, there is no official difference between hills and mountains. The United Kingdom and the United States used to define hills as summits less than 1,000 feet. However, both countries abandoned the distinction in the mid-twentieth century.

If one starts with the Mount of Olives just to the east of the main City of Jerusalem (but still reckoned to be located within the environs of Jerusalem), there are three summits to that Mount of Olives:

The northern summit (hill) is called Scopus [Hill One],

The middle summit (hill) was called Nob [Hill Two],

The highest point of Olivet itself, and the southern summit (hill) was called in the Holy Scriptures the "Mount of Corruption" or "Mount of Offence" [Hill Three] (II Kings 23:13).

On the middle ridge between the Kedron and the Tyropoeon Valleys there was (formerly) in the south "Mount Zion" [Hill Four] (the original "Mount Zion" and not the later southwest hill that was later called by that name),

The "Ophel Mount" [Hill Five],

To the north of that the "Rock" around which "Fort Antonia" was built [Hill Six],

And finally, there was the *southwest* hill itself [Hill Seven] that finally became known in the time of Simon the Hasmonean as the *new* "Mount Zion."

*This makes "Seven Hills" in all.*



## Here's Rome:



So the 7 hills of Rome, which have all but disappeared, are sure different than the seven Mountains of Jerusalem.

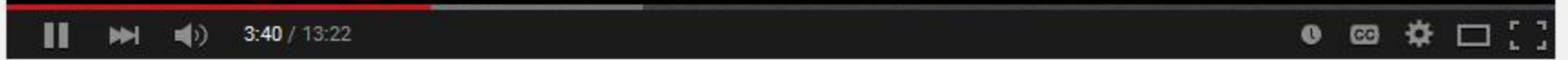
Looking a Scripture with a new eye:

Chazon 17:9 **Here** is the mind which has wisdom.  
The seven heads are seven mountains where the woman sits on them,

One would have to think that perhaps it's Jerusalem that is the new Babylon.



United States Agrees To Internationalize Jerusalem



United States Agrees To Internationalize Jerusalem

## The Vatican will rule in the Old City in Jerusalem

This entry was posted on January 3, 2012 by ivarfjeld, in endtimes, Israel, Jerusalem and tagged Bible, Catholic, pope, rome, Vatican. Bookmark the permalink. 15 Comments

*"The answer is to have the global community regulate the sites. And it favour's handing the task to a "large group" of states".*



The evil forces of darkness wants to bring the Pope to the Temple Mount.  
Here represented by Cardinal Tauran.

These are the words of Cardinal Jean-Louis Tauran, head of the Vatican's Council for Interreligious Dialogue. He wants the state of Israel to be evicted from its control of the Old City of Jerusalem.

"The sacred and unique character of the area must be safeguarded and it can only be done with a special, internationally-guaranteed statute," Tauran said.

Peace negotiations in the Middle East must tackle the issue of the status of the holy sites, claims the Cardinal.

*"There will not be peace if the question of the holy sites is not adequately resolved,"* the Holy See's former Foreign Minister said in response to a question on Jerusalem and the Israel-Palestinian problem at a Rome conference.

*"Unfortunately, up to now, the question has never been on the negotiating table in Washington or in Jerusalem. It's practically just the Holy See who is concerned about it,"* he said.

Although critics claim the question of responsibility for Muslim or Jewish sites such as the Dome of the Rock or the Western Wall would complicate already difficult peace talks, Tauran says not discussing it "only puts the issue off".

*"The part of Jerusalem within the walls — with the holy sites of the three religions — is humanity's heritage, as each has its roots there,"* he said in reference to Judaism, Islam and Christianity.

*"Let's suppose that tomorrow part of Jerusalem belongs to a Palestinian state: one morning a group of fundamentalist Muslims could decide to build a mosque where the Holy Sepulchre stands,"* he added.

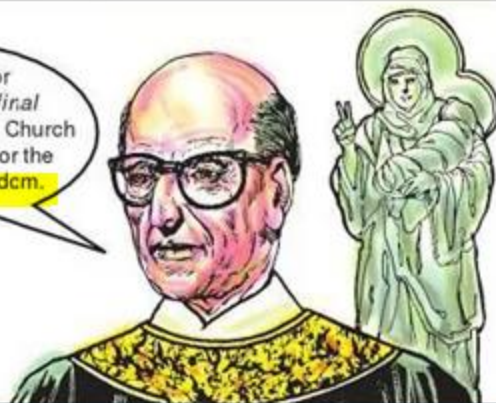
The Vatican says the answer is to have the global community regulate the sites — and it favours handing the task to a "large group" of states, rather than placing it in the hands of the United Nations Security Council or Europe.

*"The sacred and unique character of the area must be safeguarded and it can only be done with a special, internationally-guaranteed statute,"* Tauran said.



The Jesuits assembled to hear these earth-shaking words by their Superior General.

It is time for the new and final purification of the Church in preparation for the New Age kingdom.



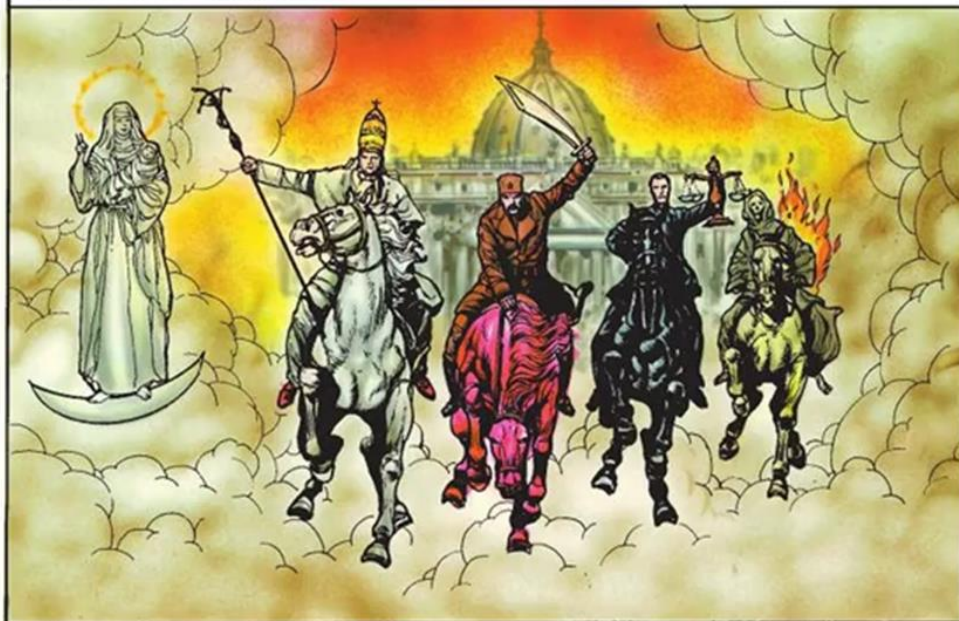
Note: Arrupe used "purification" as a key word to describe purging (or extermination) of all those who are unfaithful to the pope.

Without really knowing it, he had signalled the beginning of the final prophetic act that would destroy the entire Roman Catholic system and those who remain in it.

\* Newsweek, Nov. 9, 1981

\*\* "Modern Catholic Dictionary" by John A. Hardon, S.J. copyright 1980.

The Catholic system believes itself to be the fulfillment of the "divine commission" of the four horsemen of Revelation, chapter 6 in which they would bring about a one-world church and a one world government under the papacy ...to usher in the Millennial Kingdom.





The other pillar is "Temporal Power" upon which the Vatican bases its claim that the pope has authority over the kings of the earth.

The pillar was founded on the forged documents called "Donations of Constantine." (See page 13.)

When you see the two fingers held up by the pope, they stand for those two pillars

- Apostolic Succession
- Temporal Power



This is shown throughout Catholic art—it is also seen in liturgy.\*

Although many have used it, being ignorant of its true meaning, the "peace" symbol was started as a code meaning that peace and victory could only come through world acceptance of apostolic succession and temporal power.

When the pope visits a country and kisses the ground, many believe it to be an act of humility. In reality, he is claiming the land as his own... because of temporal power.



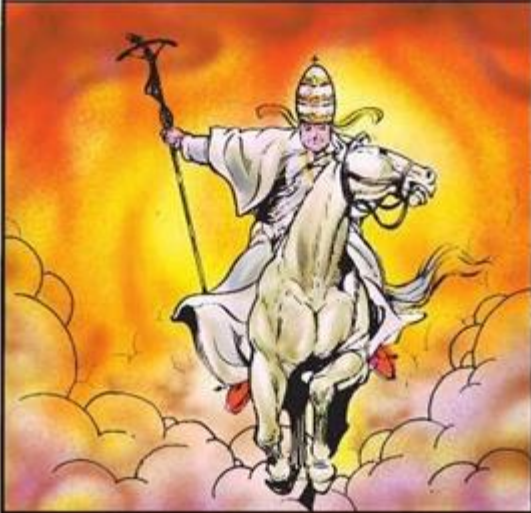
The Catholic system today stands on those two phony pillars . . .

*And the world has bought it.*

The Bible says: "...and the inhabitants of the earth have been made drunk with the wine of her fornication." (Rev. 17:2)

\*Universal blessing given at the New Year's Mass

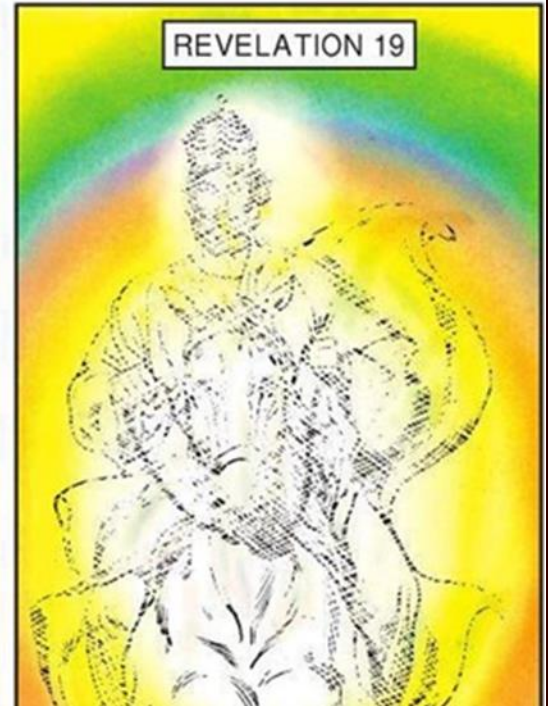
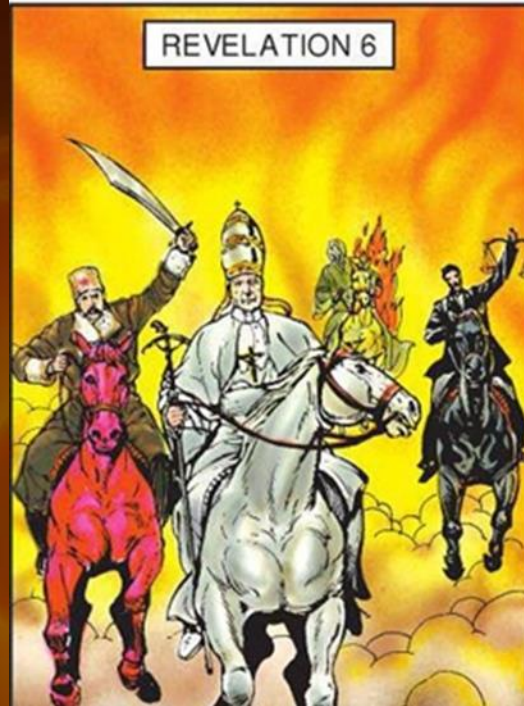
In chapter 6 of Revelation, Christ opens the first seal and reveals His arch enemy . . .



**IT IS THE ANTICHRIST!**

"The papacy is the seat of the true and real Antichrist" . . . Martin Luther.

In Chapter 19 of Revelation, John describes another rider on a white horse. There is no doubt that this rider is the Lord Jesus Christ. Let's compare these two riders to see if they are one and the same.



- This rider comes out of one of the seals of judgment that only the Lord Jesus the lamb could open. (Rev. 6:1)
- He has no title of his own. (Rev. 6:2)
- He has a bow with no arrows. He carries no weapons. His followers\* fight for him. (Rev. 6:2)
- He has only one crown, which is given to him. (Rev. 6:2)
- Death and hell follow this rider. (Rev. 6:4-8)

This rider is the counterfeit Christ, "the antichrist."

- This rider comes out of heaven. (Rev. 19:11)
- Jesus has the title of King of Kings and Lord of lords. (Rev. 19:16)
- Jesus has a sword, and fights for His own armies who carry no weapons. (Rev. 19:15)
- Jesus has many crowns. (Rev. 19:12)
- The saints of God follow Christ. (Rev. 19:14)

This rider is our Lord and Saviour, Jesus Christ.



The rider on the white horse has no title of his own.



Karol Wojtyla



Pope John Paul II

When a man becomes a pope, he gives up his own name and is given a pontifical title which gives him a new name.

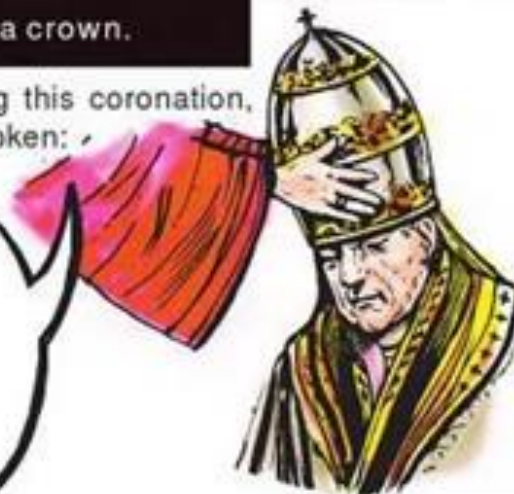
He no longer has the name he was born with.

"He has no title of his own."

The Bible says he is given a crown.

When the pope is crowned during this coronation, these words, among others, are spoken:

"Take thou the tiara adorned with the triple crown, and know that thou art the father of princes and kings and the governor of the world." \*

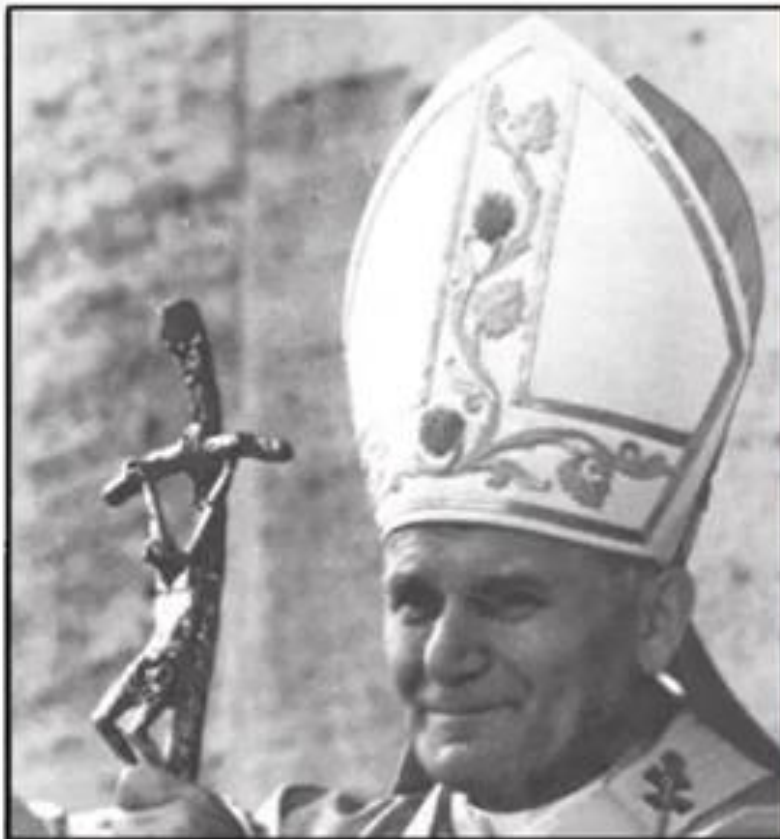


The papal dynasty has no real line.

When a man becomes pope, he is not born into it as in a royal dynasty.

He is given a crown and a kingdom that are not his.

All Catholics, without exception, must be prepared for complete submission and obedience of will to the Roman Pontiff as to God Himself.\*\*



### He has a bow with no arrows

He carries no weapons. His followers fight for him.

Although the Vatican is a sovereign political state, it has no official army of its own.\*\*\*

The bowed crucifix the pope carries was intentionally bowed to identify the pope with the rider on the first horse.

The awesome power of the artichrist has always been orchestrating wars throughout history... armies have fought for the popes from before the time of the Crusades to the current battles raging in Lebanon, Central America and Ireland.†

\*\*"Vatican Imperialism in the 20th Century" by Avro Manhattan, p. 76.

\*\*Pope Leo XIII's Encyclical "Chief Duties of Christians as Citizens," (p.79); "Vatican Imperialism in the 20th Century" by Manhattan.

\*\*\*Except the masquerade of the Swiss Guard.

†For more in-depth study and documented evidence see "Catholic Power Today" by Manhattan, "The Godfathers," (Chick Publications), "Secret History of the Jesuits" by Paris, "The Vatican Moscow Washington Alliance" by Manhattan, "Smokescreens" by Chick Publications, "50 Years in the 'Church' of Rome" by Chiniquy.

The super army now being raised up in preparation to serve and fight for the Antichrist is the Communist forces of the world... How can this be?



"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." (Rev. 6:3-4)

The rider on the red horse is Communism.\* It is a documented\*\* fact that Jesuits helped create and finance the Communist Party.

\*Rev. 17:5

THE RED HORSE: WAR



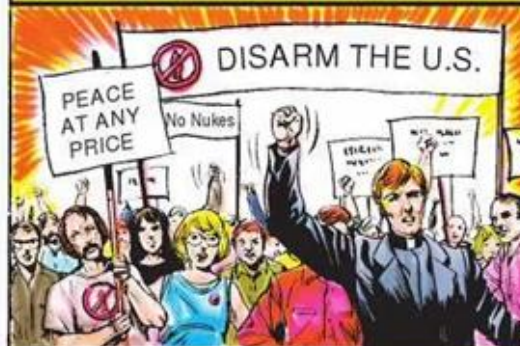
Today, Communism is sweeping the world in preparation for a one-world government. Little do they know they are being used by the forces of Antichrist.

The Communist pope from Poland was carefully picked because the Vatican believes the United States will lose World War III.



And the Whore of Revelation 17 always wants to be on the winning side.\*\*\*

Faithful U.S. Catholics, under the leadership of their priests and bishops, scream for the U.S. to disarm...



paving the way for the rider on the red horse to gallop across our country...

OR ISLAM



THE NATION OF ISLAM

Legislation is now being pushed through our judicial system which will make it possible for our freedoms to be taken from us.



1983 saw the installation of Catholic tribunals world-wide recording the names and activities of those unfaithful† to "The Church" in preparation for the coming inquisition.††

\*\*THE GODFATHERS published by Chick Publications

\*\*\*VATICAN MOSCOW WASHINGTON ALLIANCE by Manhattan  
†Including charismatic Catholics ††HOLOCAUST by Jack T. Chick

## THE TRIBE OF DAN

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny; and three measures of barley for a penny, and see thou hurt not the oil and the wine."

(Revelation 6:5-6)

### THE BLACK HORSE: FAMINE

The rider of this horse reveals a pair of balances. One scale shows his awesome power over the economy of the world to control food production.



His other scale shows he administers laws both national and international, to protect the production of oil and the liquor industries of the earth. In essence, this rider controls the world's economy.

The rider on the black horse also holds the balance of law in his hands to...



control, manipulate and legally destroy all opposition.

His final target is Protestant America.

"And when he opened the fourth seal, I heard the voice of the fourth beast say; Come and see. And I looked, and behold a pale horse:



and his name that sat on him was Death and Hell followed with him. And power was given unto them over the fourth part of the earth to kill with sword, and with hunger, and with death and with the beasts of the earth." (Rev. 6:7,8)

☐ **Mat 23:30** And say, If we had been in **the** days **of** our fathers, we would not have been partakers with them in **the blood of the prophets**.

re the remaining matches.

☐ **2Ki 9:7** And thou shalt smite **the** house **of** Ahab thy master, that I may avenge **the blood of** my servants **the prophets**, and **the blood of** all **the** servants **of the** LORD, at **the** hand **of** Jezebel.

☐ **Lam 4:13** For **the** sins **of** her **prophets**, and **the** iniquities **of** her priests, that have shed **the blood of the** just in **the** midst **of** her,

☐ **Luk 11:50** That **the blood of** all **the prophets**, which was shed from **the** foundation **of the** world, may be required **of** this generation;

☐ **Rev 16:6** For they have shed **the blood of** saints and **prophets**, and thou hast given them **blood** to drink; for they are worthy.

☐ **Rev 18:24** And in her was found **the blood of prophets**, and **of** saints, and **of** all that were slain upon **the** earth.

Mat 23:28 so also you outwardly indeed do appear to men righteous, and within you are full of hypocrisy and Torahlessness.

Mat 23:29 'Wo to you, Scribes and Pharisees, hypocrites! because you build the sepulchers of the prophets, and adorn the tombs of the righteous,

Mat 23:30 and say, If we had been in the days of our fathers, we would not have been partakers with **them in the blood of the prophets.**

Mat 23:31 **So that you testify to yourselves, that you are sons of them who did murder the prophets;**

Mat 23:32 and you -- you fill up the measure of your fathers.

Mat 23:33 'Serpents! brood of vipers! how may you escape from the judgment of the gehenna?

Mat 23:34 'Because of this, lo, **I send to you prophets, and wise men, and scribes, and of them you will kill and crucify, and of them you will scourge in your synagogues, and will pursue from city to city;**

Mat 23:35 that on **you may come all the righteous blood being poured out on the earth from the blood of Abel the righteous, unto the blood of Zacharias son of Barachias, whom you slew between the sanctuary and the altar:**

Mat 23:36 verily I say to you, all these things shall come upon this generation.

Mat 23:37 'Jerusalem, Jerusalem, that are killing the prophets, and stoning those sent to you, how often did I will to gather your children together, as a hen does gather her own chickens under the wings, and you did not will.

Mat 23:38 Lo, left desolate to you is your house;

Mat 23:39 for I say to you, you may not see me henceforth, till ye may say, Blessed is he who is coming in the name of Yahuah.'

Rev 16:4 And the third messenger did pour out his vial to the rivers, and to the fountains of the waters, **and there came blood,**

Rev 16:5 and I heard the messenger of the waters, saying, 'righteous, O Yahuah, are you, who are, and who was, and who shall be, because these things You did judge,

Rev 16:6 **because blood of saints and prophets they did pour out, and blood to them you did give to drink, for they are worthy;'**

Rev 16:7 and I heard another out of the altar, saying, 'Yes, Yahuah Alum, the Almighty, true and righteous are your judgments.'

So we now see that instead of the Whore of Babylon being Rome, perhaps what is really the truth is that the Whore of Babylon is Israel. This is where the coming together of three religions will occur, where they will give over their power to the beast, the anti-messiah. One could make a case that the pope is the false prophet, but it will be the beast that will be ruling from the 3<sup>rd</sup> temple.

However, those with discerning hearts and know Yahuah and His Son Yahusha, will know that this is NOT Yahusha coming back, not during this 7 years. Yahusha will come back when it's time to toss the beast and the false prophet into the lake of fire and the dragon is sealed up for a 1000 years.

We can no longer think that Jerusalem is the qodosh land, and if you don't think that is true, read this Scripture:

**"To learn who  
rules over you,  
simply find out  
who you are  
not allowed  
to criticize."**

**- Voltaire**





Chazon11:19 **And the temple of YAHUAH which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were lightnings and sounds and thunderings and an earthquake and a great hailstorm.**

The new YAHrushalam will be the new qodosh promise land, and it will be coming down out of the shamayim. It's not on this earth, because there is nothing here that is set-apart enough to be it. Yahuah will remake the earth, not the earth remaking Yahuah!!!

In this time of ours, we are being bombarded on all sides by the adversary. You have the governments putting the hammer down against the people with all types of threats; transhumanists telling us that we need to take the chip, new body parts, give them our brains all under the guise of immortality; Islamic jihadist threats with terrorists groups threatening and succeeding in making war; racism being thrown into the mix to try and start civil strife; merging of all religions into one religion; the building of the 3<sup>rd</sup> temple; environmental destructions; possible nuclear war; and many more things. Let's not forget the many different Towers of Babylon!!

With so many things happening all at once, it's difficult to concentrate on the most important, but they all make up one thing. It is the adversary that is controlling all of these events, and through it he needs to be able to take "possession" of more and more people, building his army if you will, to fight against Yahuah's people.

While all of these events occur, like the transhumanist building the perfect immortal body; the rebuilding of the 3<sup>rd</sup> temple; the merging of all religions, he is working on opening the gates/portals to bring in his supernatural army.

of all religions, he is working on opening the gates/portals to bring in perfect immortal body, the rebuilding of the 3<sup>rd</sup> temple, the merging

# BREAKING ISRAEL NEWS

Latest News Biblical Perspective

## LEADING ISRAELI RABBI SAYS THE ARRIVAL OF THE MESSIAH IS IMMINENT

By Adam Eliyahu Berkowitz July 3, 2015 , 7:40 am

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*“I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand and an outstretched arm, and with wrath poured out.” (Ezekiel 20:34 )*



Rabbi Chaim Kanievsky (C) has issued a call for Jews to move to Israel in preparation for the imminent arrival of the Messiah. (Photo: Dudi Friedman/ Wiki Commons)

Rabbi Chaim Kanievsky, a leading authority in mainstream Ultra-Orthodox Judaism, has been giving clear and unequivocal [messages](#) recently that the coming of the Messiah is imminent. He is urging Jews to make Aliyah as soon as possible. Aliyah, the Hebrew verb for "going up", refers to immigrating to Israel, which is seen as higher spiritual action that can help herald in the coming of the Messiah.

It was [reported](#) that the Rabbi Kanievsky was presented with a pamphlet, written by Rabbi Yitzchak Ben Tzvi from the city of Bnei Brak, dealing with the End of Days and many other related prophecies. Rabbi Kanievsky, who is a pillar of the Jewish community and known for his authoritative books on Torah law, read the pamphlet carefully. After a short consideration, he told those around him that the pamphlet needed to be distributed and that Jews living outside Israel should return to their ancestral land.

In yet another instance of Rabbi Kanievsky's call for aliyah, author Rabbi Yekutiel Fisch [revealed advice](#) that was given to his cousin, a teacher at a prominent Lakewood Yeshiva who visited Israel recently and went to Rabbi Kanievsky to receive a blessing at the end of his visit.

The Rabbi told him that he should not leave Israel because the Messiah would be arriving very soon. The teacher responded that he had 700 students waiting for him in Lakewood. Rabbi Kanievsky told him that he must bring all of the students to Israel. Upon his arrival in Lakewood, the story spread quickly, creating quite an impression on the students who all revere Rabbi Kanievsky.

After a lifetime of immersing himself in classical Jewish texts, Rabbi Kanievsky's study partner informed various media [sites](#) that the Rabbi is talking about the messiah "all the time." Since last summer's war in Gaza, the Rabbi has been spreading this message of imminent return. In one instance, Rabbi Kanievsky instructed a Jew from Argentina who asked for a blessing that he should "gather your family and come to Israel. Otherwise, there won't be enough room for you on the airplanes."

When asked about the timing of the Messiah's arrival, Rabbi Kanievsky answered, "At the end of the Sabbatical year." Several people have asked the Rabbi to verify this and he has given the same answer each time. This year is the Sabbatical year and it will be ending on the 29th day of Elul, which, by the Gregorian calendar falls on Saturday, September 12, 2015.

In answer to Rabbi Kanievsky's call, the Jews of France have begun to arrive in Israel in blessed droves. The impetus is certainly a reaction to increasing anti-Semitic and Islamic fueled violence across Europe.

After the horrific terror attack at a Kosher market in Paris six months ago, Israeli Prime Minister Netanyahu urged French Jews to come home to Israel. His remarks drew criticism from some, however last week, in the wake of Ramadan violence in several countries including France, Zeev Elkin, the Israeli Minister of Immigration and Absorption, called on French Jews to make Aliyah, echoing his leader's words.

"Come home! Anti-Semitism is growing, terrorism is on the rise and the sickly ISIS activists carry out murders in the light of day. We are prepared to accept the Jews of France with open arms," he said.

Last year, 7,000 French Jews made aliyah to Israel, making it the number one country of origin for new immigrants. The Jewish Agency and the Ministry for Aliyah and Immigrant Absorption are expecting more than 3,000 French Jews to immigrate to Israel this summer alone, many of them families with children who want to arrive and integrate before the beginning of the school year.

It should be noted that it is considered a positive trait to always be anticipating the Messiah. The Chofetz Chaim, Rabbi Yisrael Meir Kagan, a great Torah sage, is told to have said that any time he heard a loud noise, he would say, "Perhaps the Messiah has arrived?" Similar stories have also been told of the leading Moroccan Kabbalist, the Baba Sali, Rabbi Israel Abuhaseira.

## BIN EXCLUSIVE: TEMPLE MOUNT ACTIVIST YEHUDAH GLICK TRAVELS TO TURKEY TO MEET WITH PROMINENT MUSLIM RELIGIOUS LEADERS

By Abra Forman July 2, 2015 , 11:30 am

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*“Hatred stirs up strife, but love covers all transgressions.” (Proverbs 10:12)*



Yehuda Glick inside the Dulmabache Mosque in Istanbul. (Photo: Courtesy)

Temple Mount activist and head of the *Temple Mount Heritage Foundation* Rabbi [Yehudah Glick](#) is currently in Istanbul, Turkey, meeting with Muslim religious leaders and joining as an honored guest in celebration of the month-long holiday of Ramadan.

Considering the current political and religious tensions in Israel, Glick explained that he felt that taking this trip could promote dialogue and peace. “This time, I felt I couldn’t say no. While these days Muslims are disgracing God’s name and conducting terror attacks around Israel, I was invited by Muslim leaders to celebrate as a guest of honor during the special month of [Ramadan](#). I was invited to come to their mosques and to hear them preaching publicly to condemn any kind of terror and violence.

Steven Ben-DeNoon just uploaded a video

## Steven Ben-DeNoon has uploaded Vatican Conquers Jerusalem - Rome Is Again In Control



### Vatican Conquers Jerusalem - Rome Is Again In Control



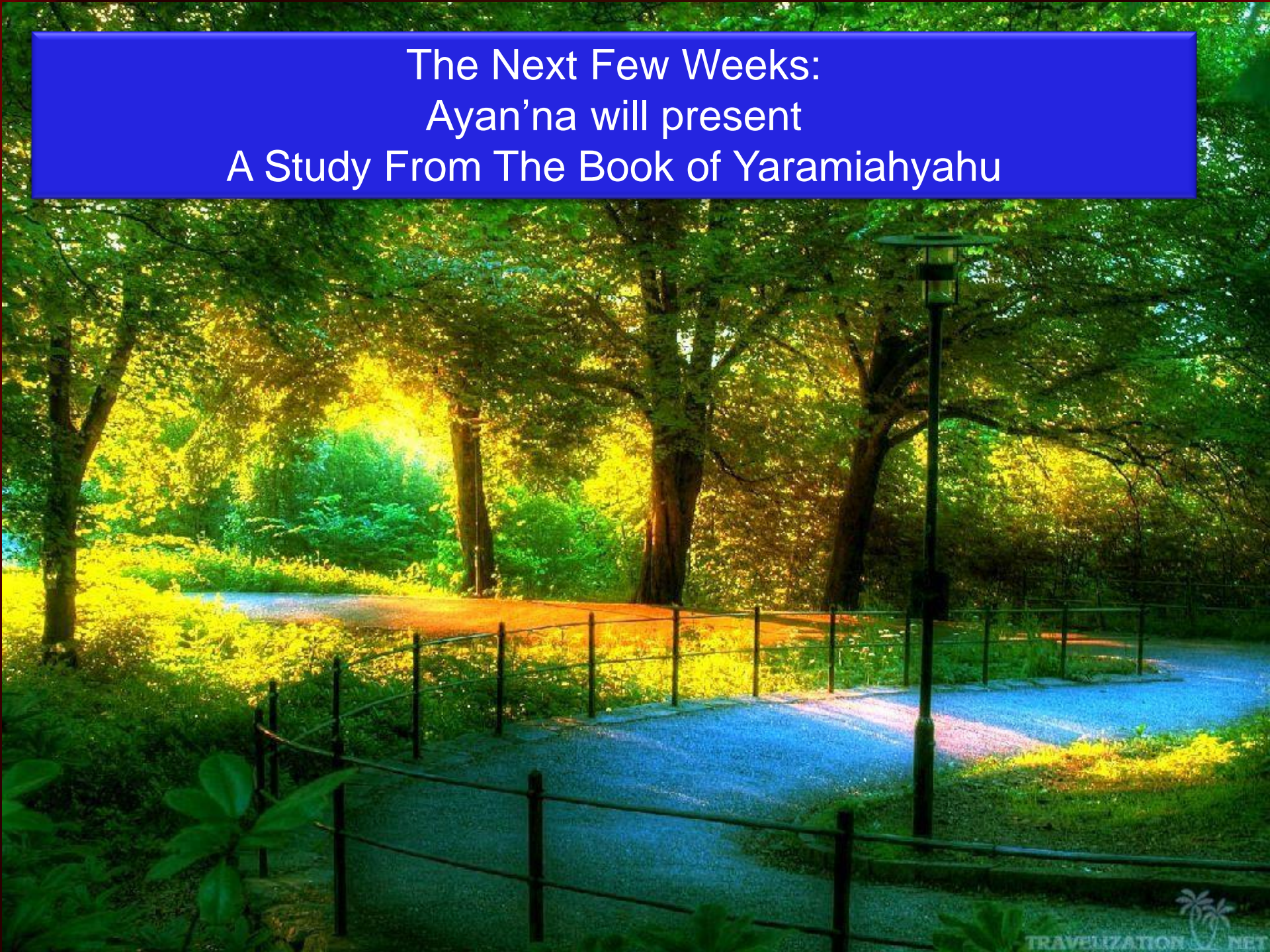
Steven Ben-DeNoon

CNN and FOX News are sleeping or just down right out fearful to report that Jerusalem has been sold out to Rome! The Vatican has become successful in turning Jerusalem into an international City, and the World seems oblivious to the facts. Paul Begley Joins up with Israeli News Live as a second witness to the facts.

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The Next Few Weeks:  
Ayan'na will present  
A Study From The Book of Yaramiahyahu





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