

# Israel: The Synagogue of Satan

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The Excelsior Springs Church

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1. The modern day nation of Israel is a satanic counterfeit of God's Old Testament nation of Israel.
2. Satan has always wanted to be like the Most High (**Isa 14:14**).
  - A. God made a nation called Israel and gave them the land of Palestine (**Jos 21:43**).
  - B. Therefore, it follows that Satan would make a nation called Israel and give them the land of Palestine.
3. God's true Israel are His elect, both Jew and Gentile (**Gal 6:15-16**).
  - A. The true Israel are those who worship God in the Spirit and have no confidence in the flesh (**Php 3:3**).
  - B. Those who are *only* Jews outwardly through blood, circumcision, religion, or ethnicity are not true Jews (**Rom 2:28-29**).
  - C. Whether or not a man can prove he is Jew by blood is immaterial because Jewishness means nothing to God on this side of the cross (**1Co 7:19; Gal 5:6**).
4. God's promises to Israel of being His nation and dwelling in the land of Canaan were conditioned on their obedience (**Exo 19:5-6; Deu 11:8-9; Deu 30:15-20; Psa 37:3, 29; Pro 2:21-22**).
  - A. They did not keep their end of the covenant (**2Ch 36:14-16**).
  - B. Therefore, God was not obliged to keep His end of it, and He dispossessed them of their land and carried them off to Babylon for 70 years (**2Ch 36:17-21**).
  - C. After seventy years of captivity, the LORD allowed them to return to their land (**Jer 29:10**).
  - D. It didn't take long after they returned to the land for them to go back to their old ways.
  - E. For the next four hundred years, Israel continued in their rebellion against God which culminated in the rejection and murder of their Messiah, the Lord Jesus Christ (**Joh 1:11; Act 3:14-15; Act 7:52; 1Th 2:14-15**).
  - F. The Jews have continued in disobedience to God by rejecting the Lord Jesus Christ until this day.
5. God destroyed the nation of Israel in 70AD and was forever finished with them as a nation from that point forward.
  - A. The culmination of God's judgment on Israel for their sin was poured out upon the generation of Jews living in the first century (**Mat 23:29-36**).

- B. In 70AD, Israel's space of repentance was up and the LORD sent in the Roman armies which completely destroyed Jerusalem and either killed or carried away captive all of the Jews who remained in the city (**Luk 21:20-24**).
- C. God's wrath came upon them to the uttermost (**1Th 2:15-16**).
- D. Their house was *left* unto them *desolate* (**Mat 23:38**).
- i. Left *ppl.* - 1. In senses of the vb. Now rare exc. in *left-luggage* (*office, etc.*).  
2. a. With advs. or advb. phrase; see LEAVE v.1 14.
  - ii. Leave *v.* - 14. Combined with advs. (For unspecialized combs. see the various senses.) a. leave behind. (Also, to leave behind one.) trans. †(a) To neglect, leave undone (obs.) (b) Not to take with one at one's departure, to go away without. (c) To have remaining after departure or removal, as a trace or consequence. (d) To outstrip.
  - iii. Desolate *adj.* - A. as *pa. pple.* Brought to desolation, laid waste: see DESOLATE *v.*
  - iv. Desolate *v.* - 1. *trans.* To deprive of inhabitants, depopulate. (This sense and 2 are often combined in use.) 2. To devastate, lay waste; to make bare, barren, or unfit for habitation. 3. To leave alone, forsake, abandon; to make desolate, deprive of companions or friends.
  - v. *Is left desolate* implies that God laid waste, forsook, and abandoned Jerusalem and the house (nation - **Num 20:29**) of Israel in perpetuity.
- E. Jerusalem was trodden down by the Gentiles until the times of the Gentiles are fulfilled (**Luk 21:24**).
- F. Time is divided into three sections in the scripture which accord with God's covenants.
- i. 1st time period: Adam to Moses - the time preceding the law of Moses, the old covenant (**Rom 5:14**).
  - ii. 2nd time period: Moses to John the Baptist - the time of Israel being God's nation and kingdom which was governed by the law and the prophets, the old covenant (**Luk 16:16**).
  - iii. 3rd and final time period: John the Baptist to the end of time - the time in which the kingdom of God was preached and setup and was given to the Gentiles who are governed by the new covenant (**Luk 16:16 c/w Mat 21:43**).
    - a. This period is the *last* time (**1Jo 2:18; 1Pe 1:20**).
    - b. These are the *last* days (**Heb 1:2**).
    - c. This period is the "end of the world" (**Heb 9:26**).
    - d. Last *adj.* - Following all others; coming at the end. 1. a. Following all the others in a series, succession, order, or enumeration; subsequent to all others in occurrence, existence, etc.
    - e. There is no time after the *last* time, which is why it's called the LAST time.
- G. The times of the Gentiles began when God opened the door of faith to the Gentiles when Peter preached the gospel to Cornelius (**Act 15:7; Act 14:27**).
- i. From this point and forward, the church began the transition from a predominantly Jewish church to a predominantly Gentile church.

- ii. For about 1500 years, it had been the times of the Jews, but beginning in the days of the apostles the times of the Gentiles began.
  - iii. Therefore, since the times of the Gentiles began in the last time (**1Jo 2:18**), *the times of the Gentiles is the last time.*
  - iv. Therefore, there is no time after the times of the Gentiles.
  - v. Therefore, the times of the Gentiles will last until the last day of time.
- H. Since we are still in the times of the Gentiles, Jerusalem is still therefore being trodden down of the Gentiles.
- i. There is strong evidence that the "Jews" in the modern-day nation of Israel are, for the most part, Gentiles (Khazars) whose ancestors converted to Judaism in the 8th century (740AD) as a political move in order to not be brought into subjection by the Muslim Caliphate to the south and the Catholic Roman Empire to the east.
    - a. "The country of the Khazars, a people of Turkish stock, occupied a strategic key position at the vital gateway between the Black Sea and the Caspian, where the great eastern powers of the period confronted each other." (Arthur Koestler, *The Thirteenth Tribe*, p. 13)
    - b. "A few years later, probably AD 740, the King, his court and the military ruling class embraced the Jewish faith, and Judaism became the state religion of the Khazars." (Arthur Koestler, *The Thirteenth Tribe*, p. 15)
    - c. "At the beginning of the eighth century the world was polarized between the two super-powers representing Christianity [Catholicism] and Islam. Their ideological doctrines were welded to power-politics pursued by the classical methods of propaganda, subversion and military conquest. The Khazar Empire represented a Third Force, which had proved equal to either of them, both as an adversary and an ally. But it could only maintain its independence by accepting neither Christianity nor Islam - for either choice would have automatically subordinated it to the authority of the Roman Emperor or the Caliph of Baghdad." (Arthur Koestler, *The Thirteenth Tribe*, p. 58)
    - d. "At the same time, their intimate contacts with Byzantium and the Caliphate had taught the Khazars that their primitive shamanism was not only barbaric and outdated compared to the great monotheistic creeds, but also unable to confer on the leaders the spiritual and legal authority which the rulers of the two theocratic world powers, the Caliph and the Emperor, enjoyed. Yet the conversion to either creed would have meant submission, the end of independence, and thus would have defeated its purpose. What could have been more logical than to embrace a third creed, which was uncommitted towards either of the two, yet represented the venerable foundation of both?" (Arthur Koestler, *The Thirteenth Tribe*, p. 59)
    - e. "There can be no question that the ruler was actuated by political motives in adopting Judaism. To embrace Mohammadanism would have made him the spiritual dependent of the Caliphs, who attempted

to press their faith on the Khazars, and in Christianity [Catholicism] lay the danger of his becoming an ecclesiastical vassal of the Roman Empire. Judaism was a reputable religion with sacred books which both Christian and Mohammadan respected; it elevated him above the heathen barbarians, and secured him against the interference of Caliph and Emperor. But he did not adopt, along with circumcision, the intolerance of the Jewish cult. He allowed the mass of his people to abide in their heathendom and worship their idols." (Arthur Koestler (quoting Bury), *The Thirteenth Tribe*, p. 59)

- f. "After long and futile discussions, the King adjourns the meeting for three days, during which the discutants (sic) are left to cool their heels in their respective tents; then he reverts to a stratagem. He convokes the discutants (sic) separately. He asks the Christian which of the other religions is nearer the truth, and the Christian answers, 'the Jews'. He confronts the Muslim with the same question and gets the same reply. Neutralism has once more carried the day." (Arthur Koestler (quoting Bury), *The Thirteenth Tribe*, p. 68-69)
- ii. When the Khazarian Empire was defeated by the Mongol invasion by Jenghiz Khan in the 13th century, the Khazarian "Jews" were dispersed into eastern Europe.
  - a. "In general, the reduced Khazar kingdom persevered. It waged a more or less effective defence against all foes until the middle of the thirteenth century, when it fell victim to the great Mongol invasion set in motion by Jenghiz Khan. Even then it resisted stubbornly until the surrender of all its neighbors. Its population was largely absorbed by the Golden Horde which had established the centre of its empire in Khazar territory. But before and after the Mongol upheaval the Khazars sent many offshoots into the unsubdued Slavonic lands, helping ultimately to build up the great Jewish centres of eastern Europe." (Arthur Koestler (quoting Baron), *The Thirteenth Tribe*, p. 141)
  - b. "We remember that long before the destruction of their state, several Khazar tribes, known as the Kabars, joined the Magyars and migrated to Hungary. Moreover, in the tenth century, the Hungarian Duke Taksony invited a second wave of Khazar emigrants to settle in his domains (see above, III,9). Two centuries later John Cinnamus, the Byzantine chronicler, mentions troops observing the Jewish law, fighting with the Hungarian army in Dalmatia, AD 1154. There may have been small numbers of 'real Jews' living in Hungary from Roman days, but there can be little doubt that the majority of this important portion of modern Jewry originated in the migratory waves of Kabar-Khazars who play such a dominant part in early Hungarian history." (Arthur Koestler, *The Thirteenth Tribe*, p. 142)
  - c. "The Khazar origin of the numerically and socially dominant element in the Jewish population of Hungary during the Middle Ages is thus relatively well documented. It might seem that Hungary constitutes a

special case, in view of the early Magyar-Khazar connection; but in fact the Khazar influx into Hungary was merely a part of the general mass-immigration from the Eurasian steppes toward the West, i.e., towards Central and Eastern Europe." (Arthur Koestler, *The Thirteenth Tribe*, p. 144)

- d. "While the main route of the Khazar exodus led to the west, some groups of people were left behind, mainly in the Crimea and the Caucasus, where they formed Jewish enclaves surviving into modern times." (Arthur Koestler, *The Thirteenth Tribe*, p. 146)
  - e. "Other Khazar enclaves have survived in the Crimea, and no doubt elsewhere too in localities which once belonged to their empire. But these are now no more than historic curios compared to the mainstream of the Khazar migration into the Polish-Lithuanian regions - and the formidable problems it poses to historians and anthropologists." (Arthur Koestler, *The Thirteenth Tribe*, p. 146-147)
- iii. The majority of Jews today are Khazars.
- a. "What is in dispute is the fate of the Jewish Khazars after the destruction of their empire, in the twelfth or thirteenth century. On this problem the sources are scant, but various late mediaeval Khazar settlements are mentioned in the Crimea, in the Ukraine, in Hungary, Poland and Lithuania. The general picture that emerges from these fragmentary pieces of information is that of a migration of Khazar tribes and communities into those regions of Eastern Europe - mainly Russia and Poland - where, at the dawn of the Modern age, the greatest concentrations of Jews were found. This has led several historians to conjecture that a substantial part, and perhaps the majority of eastern Jews - and hence of world Jewry - might be of Khazar, and not of Semitic origin." (Arthur Koestler, *The Thirteenth Tribe*, p. 15-16)
  - b. "The Turkish-speaking Karaites [a fundamentalist Jewish sect] of the Crimea, Poland, and elsewhere have affirmed a connection with the Khazars, which is perhaps confirmed by evidence from folklore and anthropology as well as language. There seems to be a considerable amount of evidence attesting to the continued presence in Europe of descendants of the Khazars." (Arthur Koestler (quoting the Encyclopedia Judaica article 'Khazars'), *The Thirteenth Tribe*, p. 16)
  - c. "How important, in quantitative terms, is that 'presence' of the Caucasian sons of Japheth in the tents of Shem? One of the most radical propounders of the hypothesis concerning the Khazar origins of Jewry is the Professor of Mediaeval Jewish History at Tel Aviv University, A. N. Poliak. His book *Khazaria* (in Hebrew) was published in 1944 in Tel Aviv, and a second edition in 1951. In his introduction he writes that the facts demand -  
a new approach, both to the problem of the relations between the Khazar Jewry and other Jewish communities, and to the question of how far we can go in regarding this [Khazar]

Jewry as the nucleus of the large Jewish settlement in Eastern Europe....The descendants of this settlement - those who stayed where they were, those who emigrated to the United States and to other countries, and those who went to Israel - constitute now the large majority of world Jewry.

"This was written before the full extent of the holocaust was known, but that does not alter the fact that the large majority of surviving Jews in the world is of Eastern European - and thus perhaps mainly Khazar - origin. If so, this would mean that their ancestors came not from the Jordan but from the Volga, not from Canaan but from the Caucasus, once believed to be the cradle of the Aryan race; and that genetically they are more closely related to the Hun, Uigur and Magyar tribes than to the seed of Abraham, Isaac, and Jacob. Should this turn out to be the case, then the term 'anti-Semitism' would become void of meaning, based on a misapprehension shared by both the killers and their victims. The story of the Khazar Empire, as it slowly emerges from the past, begins to look like the most cruel hoax which history has ever perpetrated." (Arthur Koestler, *The Thirteenth Tribe*, p. 16-17)

- d. "There is irony hidden in these numbers. According to the article 'Statistics' in the *Jewish Encyclopedia*, in the sixteenth century the total Jewish population of the world amounted to about one million. This seems to indicate, as Poliak, Kutschera and others have pointed out, that during the Middle Ages the majority of those who professed the Judaic faith were Khazars. A substantial part of this majority went to Poland, Lithuania, Hungary and the Balkans, where they founded that Eastern Jewish community which in its turn became the dominant majority of world Jewry. Even if the original core of that community was diluted and augmented by immigrants from other regions (see below), its predominantly Khazar-Turkish derivation appears to be supported by strong evidence, and should at least be regarded as a theory worth serious discussion." (Arthur Koestler, *The Thirteenth Tribe*, p. 151)
- e. "On the evidence quoted in previous chapters, one can easily understand why Polish historians - who are, after all, closest to the sources - are in agreement that 'in earlier times, the main bulk of the Jewish population originated from the Khazar country'." (Arthur Koestler, *The Thirteenth Tribe*, p. 169)
- f. "The numerical ratio of the Khazar to the Semitic and other contributions is impossible to establish. But the cumulative evidence makes one inclined to agree with the concensus (sic) of Polish historians that "in earlier times, the main bulk originated from the Khazar country'; and that, accordingly, the Khazar contribution to the genetic make-up of the Jews must be substantial, and in all likelihood dominant." (Arthur Koestler, *The Thirteenth Tribe*, p. 180)

- g. "The Jews of our times fall into two main divisions: Sephardim and Ashkenazim.

"The Sephardim are descendants of the Jews who since antiquity had lived in Spain (in Hebrew *Sepharad*) until they were expelled at the end of the fifteenth century and settled in the countries bordering on the Mediterranean, the Balkans, and to a lesser extent in Western Europe. They spoke a Spanish-Hebrew dialect, Ladino (see VII, 3), and preserved their own traditions and religious rites. In the 1960s, the number of Sephardim was estimated at 500000.

"The Ashkenazim, at the same period, numbered about eleven million. Thus, in common parlance, Jew is practically synonymous with Ashkenazi Jew. But the term is misleading, for the Hebrew word *Ashkenaz* was, in medieval rabbinical literature, applied to Germany - thus contributing to the legend that modern Jewry originated on the Rhine. There is, however, no other term to refer to the non-Sephardic majority of contemporary Jewry.

"For the sake of piquantry it should be mentioned that the *Ashkenaz* of the Bible refers to a people living somewhere in the vicinity of Mount Ararat and Armenia. The name occurs in Genesis 10,3 and I Chronicles 1,6, as one of the sons of Gomer, who was a son of Japheth. Ashkenaz is also a brother of Togarmah (and a nephew of Magog) whom the Khazars, according to King Joseph, claimed as their ancestor (see above II,5)." (Arthur Koestler, *The Thirteenth Tribe*, p. 181)

- iv. The majority of the "Jews" today are not Jews by blood, nor are they even Semites (descendants of Shem), but are Japhethites (Gentiles).
- a. "Joseph (king of the Khazars) then proceeds to provide a genealogy of his people. Though a fierce Jewish nationalist, proud of wielding the 'Sceptre of Judah', he cannot, and does not, claim for them Semitic descent; he traces their ancestry not to Shem, but to Noah's third son, Japheth; or more precisely to Japheth's grandson, Togarma, the ancestor of all Turkish tribes. 'We have found in the family registers of our fathers,' Joseph asserts boldly, 'that Togarma had ten sons, and the names of their offspring are as follows: Uigur, Dursu, Avars, Huns, Basili, Tarniakh, Khazars, Zagora, Bulgars, Sabir. We are the sons of Khazar, the seventh...' (Arthur Koestler, *The Thirteenth Tribe*, p. 72)
- b. "...the bulk of Eastern Jewry - and hence world Jewry - is of Khazar-Turkish, rather than Semitic, origin." (Arthur Koestler, *The Thirteenth Tribe*, p. 199)
- v. There is no identifiable Jewish race today based on bodily characteristics.

- a. Race *n.* - I. A group of persons, animals, or plants, connected by common descent or origin. 1. a. The offspring or posterity of a person; a set of children or descendants.
- (i) By definition, most of the "Jews" today are not Jews by race because they are descendents of Japheth, not of Abraham through Shem.
  - (ii) There are still Jews living today that are descendents of Abraham, Isaac, and Jacob, but since there are no genealogical records, and it is not possible to identify them through bodily characteristics (see below), I have to conclude that only God knows who they are.
  - (iii) The Sephardic Jews (which are a small minority of Jews today) which came from Spain and are said to have gone there after the dispersion of the Jews in 70AD could be of the Jewish race.
- b. "Summing up a very old and bitter controversy in a laconic paragraph, Raphael Patai wrote:

The findings of physical anthropology show that, contrary to popular view, there is no Jewish race. Anthropometric measurements of Jewish groups in many parts of the world indicate that they differ greatly from one another with respect to all the important physical characteristics - stature, weight, skin colour, cephalic index, facial index, blood groups, etc.

"This indeed is the accepted view today among anthropologists and historians. Moreover, there is general agreement that comparisons of cranial indices, blood types, etc., show a greater similarity between Jews and their Gentile host-nation than between Jews living in different countries." (Arthur Koestler, *The Thirteenth Tribe*, p. 182)

- c. "With regard to blood type, Jewish groups show considerable differences among themselves and marked similarities to the Gentile environment." (Arthur Koestler, *The Thirteenth Tribe*, p. 185)
- d. "That is to say that, broadly speaking, the difference in respect of anthropological criteria between Gentiles (G?) and Jews (J?) in a given country (a) is smaller than the difference between Jews in different countries (a and b); and the difference between Gentiles in countries a and b is similar to the difference between Jews in a and b." (Arthur Koestler, *The Thirteenth Tribe*, p. 185)
- e. "In this last chapter I have tried to show that the evidence from anthropology concurs with history in refuting the popular belief in a Jewish race descended from the biblical tribe.

"From the anthropologist's point of view, two groups of facts militate against this belief: the wide *diversity* of Jews with regard to physical



characteristics, and their *similarity* to the Gentile population amidst whom they live. Both are reflected in the statistics about bodily height, cranial index, blood-groups, hair and eye colour, etc.

Whichever of these anthropological criteria is taken as an indicator, it shows a greater similarity between Jews and their Gentile host-nation than between Jews living in different countries." (Arthur Koestler, *The Thirteenth Tribe*, p. 199)

- vi. Today's "Jews" are not Jews religiously either since the Old Testament religion was completely done away with by God at 70AD and rendered impracticable after the temple was destroyed.
  - a. Today's "Jews" don't practice the religion of the Old Testament (**Joh 5:46-47; Luk 16:31**).
    - (i) They adhere to Judaism which is the religion of the Talmud that is taught and enforced by the rabbis (**Mar 7:6-13**).
      1. The Talmud is comprised of two parts: the Mishnah and the Gemara.
      2. Talmud: "The written expression and extension of the oral law of the ancient Pharisees as compiled in the *Mishnah* and its successor, the *Gemara*. Two versions were circulated: the Jerusalem and the Babylonian. Of the two, the Babylonian exerts the greater authority." (Michael Hoffman, *Judaism's Strange Gods*, p. 372)
      3. Mishnah: "The first written document of the formerly oral laws and traditions of the Pharisees. The *Mishnah* comprises the first part of the Talmud." (Michael Hoffman, *Judaism's Strange Gods*, p. 368)
      4. Gemara: "The authoritative supplement to the Mishnah; the Gemara alone is sometimes referred to in Judaism as the Talmud, even though "The Mishnah and Gemara...fuse into one work - the Talmud." (Rabbi Avraham Yaakov Finkel). The text of the Gemara is approximately 30 times longer than the Mishnah." (Michael Hoffman, *Judaism's Strange Gods*, p. 366)
    - (ii) "Orthodox Judaism" is the religion of the Talmud, not the religion of the Old Testament.
      1. "According to Robert Goldenberg, Professor of Judaic Studies at the State University of New York: "The Talmud was Torah. In a paradox that determined the history of Judaism, the Talmud was Oral Torah in written form, and as such it became the clearest statement the Jew could hear of God's very word....The Talmud provided the means of determining how God wanted all Jews to

live, in all places, at all times. Even if the details of the law had to be altered to suit newly arisen conditions, the proper way to perform such adaptation could itself be learned from the Talmud and its commentaries...The Talmud revealed God speaking to Israel, and so the Talmud became Israel's way to God.'" (Michael Hoffman, *Judaism's Strange Gods*, p. 88)

2. "*The Concise Oxford Dictionary of World Religions* (2000) defines "Orthodox Judaism" as "Traditional Judaism." It goes on to state, "The term 'Orthodoxy' was first applied in Judaism in 1795 as a distinction between those who accepted the written and oral law as divinely inspired and those who identified with the Reform movement...Orthodoxy involves submission to the demands of *halakhah* as enshrined in the written and oral law and in the subsequent codes and *responsa*." This is the definition of Judaism." (Michael Hoffman, *Judaism's Strange Gods*, p. 89)

(iii)The rabbis teach that studying the Talmud is far greater than studying the Bible.

1. "Study of Bible is an accomplishment, yet not an accomplishment; but the study of the Oral Law, there is no greater accomplishment than this." (Babylonian Talmud, Baba Metzia 33a)
2. "Studying the Bible is a matter of indifference to God; studying the Talmud is meritorious. (BT Baba Mezia, 33a).

"Studying the Bible after studying the Talmud produces trouble. (BT Hagigah, 10a).

"The Rabbis ("wise men") are greater than the prophets. (BT Baba Bathra 12a).

"God intervenes in a Rabbinic dispute and is logically defeated by a Rabbi. The commands of the Rabbis are more important than the commands of the Bible. Whoever disobeys the Rabbis deserves death, and will be punished in Hell with boiling excrement. (BT Erubin 21b)."

(Michael Hoffman, *Judaism's Strange Gods*, p. 83)

3. "No matter what the contingencies, the Word of God always takes a back seat to the word of men in Judaism. By definition a Judaic scholar of the highest level of religious erudition, *gedol*, is always a master of the Talmud. His scholarship is determined by the extent of his grasp of the Talmud and cognate rabbinic texts: "The 'yeshiva' approach had one solitary purpose. *Yesivot* were geared towards developing '*gedoli Yisrael*' (supreme rabbis of Israel). For this reason, other studies were forbidden. Without total concentration on Talmudic studies, students could not become '*gedolim*.'" (Michael Hoffman, *Judaism's Strange Gods*, p. 83)

(iv) The "Torah" that the Judaics claim to study and follow is not the Old Testament, but the Talmud.

1. "**TORAH:** This word is Orthodox Judaism's premier badge of authority. The rabbis proclaim that they have the Torah, have mastered the Torah, base their laws on the Torah and that they are Torah-true. Yet these rabbinic claims are a deceptive play on words, for the "Torah" which they base their laws upon is not the Old Testament, but the formerly Oral Tradition of the Pharisees known as the *Torah SheBeal Peh*, consisting of the Mishnah and Gemara, as well as the subsequent enactments, traditions and laws by esteemed rabbinic legal authorities. Consequently, when the rabbis are boasting about their relationship with the "Torah," Christians are deceived into imagining that the rabbis are harkening to the Old Testament, known as the *Torah SheBichtav*. Actually, Orthodox Judaism's law has no basis in the divine Old Testament. Instead, Judaism's laws emanate from the man-made Talmud (*Torah SheBeal Peh*)." (Michael Hoffman, *Judaism's Strange Gods*, p. 92)
2. "'Rabbi Steinsaltz said that Kabbalah, despite a mystical and esoteric nature that's shrouded in mystery, is 'part of the Torah in the same way Talmud is part of the Torah.'" (Michael Hoffman (quoting David Lazarus in the *Canadian Jewish*

- News* - Nov 7, 2007), *Judaism's Strange Gods*, p. 116)
3. "Judaism is not just Talmud, it is Talmud *and* Kabbalah, as well as a mountain of successive texts." (Michael Hoffman, *Judaism's Strange Gods*, p. 117)
- (v) The existence of the sect of the Karaites proves that Judaism is not the religion of the Jews in the Old Testament.
1. "The Karaites are a tiny Judaic sect which attempts to understand and follow the Old Testament without either the Talmud or Jesus: "...as early as the eighth century of our era the authority of the Talmud was denied in favor of Biblical supremacy by the sect of the Karaites."" (Michael Hoffman (quoting *The Catholic Encyclopedia*), *Judaism's Strange Gods*, p. 167)
  2. "If Judaism were simply -- having rejected Christ - - a corrupted variant of the ancient religion of the Israelites, then Judaism would not have, over the centuries, despised, reviled, denounced, persecuted, beaten and murdered the Karaites (*Kara'im*, *Bne Mikra*: "People of the Scriptures")." (Michael Hoffman, *Judaism's Strange Gods*, p. 166)
- b. The majority of "Jews" in the nation of Israel today do not even believe in nor practice *Judaism* (which is the religion of the Talmud, not the Bible).
- (i) "The main, *specifically* Jewish literary activity of the Diaspora was theological. Yet Talmud, Kabbala, and the bulky tomes of biblical exegesis are practically unknown to the contemporary Jewish public, although they are, to repeat it once more, the only relics of a specifically Jewish tradition - if that term is to have a concrete meaning - during the last two millennia. In other words, whatever came out of the Diaspora is either not specifically Jewish, or not part of a living tradition. The philosophical, scientific and artistic achievements of individual Jews consist in contributions to the culture of their host nations; they do not represent a common cultural inheritance or autonomous body of traditions.

"To sum up, the Jews of our day have no cultural tradition in common, merely certain habits and behaviour-patterns, derived by social inheritance from the traumatic experience of the ghetto, and from a religion which the majority does not practice or believe in, but which nevertheless confers on them

a pseudo-national status." (Arthur Koestler, *The Thirteenth Tribe*, p. 225-226)

- (ii) "Without divine permission, the rebuilding of a hypothetical Israelite commonwealth would be, as Baruch Spinoza had the prescience to foresee as far back as the seventeenth century, dependent on *the prior secularization of the Judaic people*. This is what occurred when the supposed "state of Israel" was created by the United Nations and the Communist Party of the U.S.S.R., with the crucial assistance from their American *particeps criminis*, the 33rd degree Freemason, President Harry S. Truman. These three were the "angelic benefactors" of the alleged godly "state of Israel," without whom Palestine would still be Palestinian today. Meanwhile the actual pioneers of this "Israel" consisted mostly of *secularized Judaics* as Spinoza predicted: atheists, communists, labor-socialists and *kibbutzniks*." (Michael Hoffman, *Judaism's Strange Gods*, p. 35)

vii. "Jews" today are "of the synagogue of Satan, which say they are Jews, and are not, but do lie" (**Rev 3:9**).

6. God's kingdom was taken from the Jews and was given to the Gentiles.

A. The nation of Israel was God's kingdom (**1Ch 17:14; 2Ch 13:8**).

B. Israel's rejection of Jesus Christ filled the cup of their iniquity, and therefore God took the kingdom from them and gave it to the believing Gentiles (**Mat 21:42-43**).

C. Israel was ground to powder (**Mat 21:44**).

D. God's churches, comprised of His elect from every nation, are now His holy nation (**1Pe 1:1-2 c/w 1Pe 2:9-10**).

E. The promises to Israel of being a holy nation and a peculiar people are fulfilled in the new testament church (**Exo 19:5-6 c/w Deu 14:2 c/w 1Pe 2:9 c/w Eph 2:11-22**).

F. The Jews were the natural branches of the olive tree (the church) which were broken off because of their unbelief (**Rom 11:15-22**).

i. (For sermons on National Israel vs. Spiritual Israel, see parts 1-2 of the US Foreign Policy in the Middle East sermon series:

<https://www.excelsiorspringschurch.com/foreign-policy>.)

ii. (For a sermon on the olive tree of Romans 11, see part 31 of the Problem Texts for Sovereign Grace series:

<https://www.excelsiorspringschurch.com/problem-texts-for-sovereign-grace-31>.)

iii. If the Jews continue not in unbelief they can be grafted back into the olive tree (**Rom 11:23-24**).

iv. Some of elect Jews were blinded because of their unbelief and will remain that way until the fullness of the Gentiles come into the church (**Rom 11:25**).

a. This will happen at or near the end of time when the last Gentile is converted.

- b. Fulness - 1. a. The condition of being filled so as to include no vacant space.
    - v. The Jews who are converted will be added to the NT church and become Christians.
    - vi. *Romans 11 is not a promise of the national restoration of Israel, but of the spiritual restoration of some of the elect Jews into the NT church.*
    - vii. All of the elect Jews will be saved eternally, even though many of them are enemies of the gospel (**Rom 11:26-29**).
- 7. All of the promises to Israel of returning to the land were made before the Babylonian captivity (**2Ch 30:9; Jer 12:14-15; Jer 30:1-11 c/w Neh 1:8-9; Jer 32:36-44; Jer 33:11; Jer 42:12; Jer 46:27, et al**).
  - A. The promises of an everlasting covenant that God would make with Israel after they returned to the land were fulfilled when Jesus Christ instituted the New Covenant and sat upon David's throne after His resurrection (**Jer 32:36-42 c/w Jer 33:11-21 c/w Act 2:29-33 c/w Jer 31:31-34 c/w Heb 8:6-13**).
  - B. Hosea prophesied of Israel's return in the "latter days" (**Hos 3:5**).
    - i. Hosea was written between 753-617 BC in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and Jeroboam the son of Joash, king of Israel (**Hos 1:1**) which was at least 100 years prior to the beginning of the Babylonian Captivity.
      - a. Hosea's prophecy was given at least 170 years prior to the return to the land after the Babylonian Captivity.
      - b. See *The Wonders of Bible Chronology* by Philip Mauro, pages 70-71, 85-89.
    - ii. 170+ years later would certainly be considered the "latter days."
    - iii. The "latter days" refer to the days after the Babylonian captivity (**Jer 23:19-20; Jer 30:23-24**).
    - iv. Every usage of the "latter days" or "latter years" in the prophets is found in the prophets that prophesied prior to the return to the land after the Babylonian captivity. Here they all are: (**Jer 23:20; Jer 30:24; Jer 48:47; Jer 49:39; Eze 38:8,16; Dan 2:28; Dan 10:14; Hos 3:5**).
      - a. The "latter days" and "latter years" are contrasted with the "former days" and "former years" before the time of the return from the Babylonian Captivity.
      - b. The "latter days" refer to the second period of Israel's national existence after the Babylonian Captivity.
    - v. The only usage in the prophets of the "former days" and the "former years" is found in Zechariah and Malachi who prophesied after the return to the land (**Zec 8:11; Mal 3:4**).
    - vi. Zechariah, who prophesied after the return to the land, spoke of the "former prophets" who prophesied before the return to the land (**Zec 1:4; Zec 7:7; Zec 7:12**).
    - vii. The "former prophets" who prophesied before or during the Babylonian Captivity in the "former days" are the only prophets who prophesied of Israel returning to the land.

- viii. The prophets who prophesied in the "later days" after the Babylonian Captivity never prophesied of Israel returning to the land.
- C. There were no promises made to Israel of returning to the land in the prophets that prophesied *after* the return from the Babylonian captivity.
  - i. Search the books of Haggai, Zechariah, and Malachi which were written after the return from the Babylonian captivity and see for yourself that there is no prophecy in them of Israel returning to the land.
  - ii. **Luk 21:24** says nothing about Israel returning to the land after the times of the Gentiles.
  - iii. Therefore, there is no prophecy that states that Israel would return to the land of Palestine after the destruction of Jerusalem in 70AD.
- 8. Satan is the god of the unbelieving Jews (**Joh 8:41, 44**).
  - A. They made a deal with the devil (**Isa 28:14-15**).
  - B. The generation of the Jews in Jesus' day were full of devils (**Mat 12:43-45**).
  - C. They worship in his synagogues (**Rev 2:9; Rev 3:9**).
  - D. Modern Judaism is the religion of the ancient Pharisees.
    - i. "In King Agrippa (41-44) the Pharisees had a supporter and friend, and with the destruction of the Temple the Sadducees disappeared altogether, leaving the regulation of all Jewish affairs in the hands of the Pharisees. Henceforth Jewish life was regulated by the teachings of the Pharisees; the whole history of Judaism was reconstructed from the Pharisaic point of view, and a new aspect was given to the Sanhedrin of the past. A new chain of tradition supplanted the older, priestly tradition (Abot i. 1). Pharisaism shaped the character of Judaism and the life and thought of the Jew for all the future. True, it gave the Jewish religion a legalistic tendency and made "separatism" its chief characteristic; yet only thus were the pure monotheistic faith, the ethical ideal, and the intellectual and spiritual character of the Jew preserved in the midst of the downfall of the old world and the deluge of barbarism which swept over the medieval world." ([Jewish Encyclopedia, Pharisees](#), 1906)
    - ii. "*Orthodox Judaism is the direct descendant of the religion of the Pharisees: "The active period of Pharisaism extended well into the second century C.E. and was most influential in the development of Orthodox Judaism...After the destruction of Jerusalem in 70 C.E., it was the synagogues and schools of the Pharisees that continued to function and promote Judaism...The Pharisees generated a ramified system of hermeneutics and found no great difficulty in harmonizing Torah teachings with their advanced ideas, or in finding their ideas implied or hinted at in the words of the Torah. It was due to this progressive tendency, therefore, that the Pharisaic interpretation of Judaism continued to develop...In general, the Pharisees admitted the validity of an evolutionary and non-literal approach toward the legal decisions and regarded the legal framework of the Oral Law as equally valid as the Written Law." (Michael Hoffman (quoting the *Encyclopedia Judaica*, 2007 ed., vol. 16, pp.30-31), *Judaism's Strange Gods*, pp. 45-46)*
    - iii. "The Mishnah, the initial section of the Talmud, is based on the Oral traditions of the first century Pharisees, which Jesus confronted during His

lifetime. Hence, Judaism is the religion of the Pharisees, not of God or His Holy Word." (Michael Hoffman, *Judaism's Strange Gods*, pp. 84)

- E. Given these facts, I have a couple of questions.
  - i. Could someone please explain to me why we should be supporting the people who are the spiritual children of those who bitterly hated our Lord and whom He denounced with the strongest language (**Mat 23:13-33**)?
  - ii. And next, can they explain to me why I am to believe that such people are the people of God to whom He has given the land of Palestine?
- F. Given that Satan is the god of the unbelieving Jews, who do you suppose then is behind the creation of the modern nation of Israel?
  - i. The modern nation of Israel was built by the Rothschilds, not by God.
  - ii. It was chartered by the declaration of the United Nations, not by the declaration of God's word.
- 9. The scripture does not prophesy of a time when Israel would be gathered into the land of Palestine as a nation again after the Romans destroyed Jerusalem in 70AD.
  - A. But it does prophesy of a time when Edom would try to be rebuilt, but God would destroy it (**Mal 1:4**).
    - i. The unelect, unbelieving Jews are spiritually the Edomites, whom God has indignation against forever (**Mal 1:1-4 c/w Rom 9:6-13 c/w Rom 11:7-10**).
    - ii. They don't believe their own scriptures (**Luk 16:31; Joh 5:46-47**).
    - iii. They deny that Jesus is the Christ and are therefore antichrists (**1Jo 2:22-23; 2Jo 1:7,9**).
    - iv. They hate Jesus Christ, which their writings in the Talmud show, and therefore they hate God the Father (**Luk 10:16; Joh 15:23-24**).
      - a. "Did Jesus of Nazareth deserve that a search be made for an argument in his favor? Surely he incited others to idol worship, and regarding such a person the Torah says (Deuteronomy 13:9): "You shall not spare, nor shall you conceal him," teaching that no efforts should be made to find arguments that might lead to his acquittal! Rather, it must be that the case of Jesus was different, because he had close connections with the non-Jewish authorities, and those authorities were interested in his acquittal. Thus it was necessary to give him all the opportunity to clear himself, so that the justice of his conviction not be challenged." (Babylonian Talmud, Sanhedrin 43a)
      - b. "He then went and raised by incantations the sinners of Israel. He asked them: Who is in repute in the other world? They replied: Israel. What about joining them? They replied: Seek their welfare, seek not their harm. Whoever touches them touches the apple of his eye. He said: What is your punishment? They replied: With boiling hot excrement, since a Master has said: Whoever mocks at the words of the Sages is punished with boiling hot excrement." (Babylonian Talmud, Gittin 57a)
        - (i) "The partly censored Soncino Talmud refers to Jesus in this passage [Gittin 57a] as "sinners of Israel." However, the early Babylonian Talmud manuscript preserved in the Vatican library (generally referred to as Vatican 130), as well



as the fourteenth century Babylonian Talmud - Munich Codex Hebraicus 95 (generally referred to as Munich 95) - have the name of Jesus in place of the code-phrase "sinners of Israel," which was inserted in later, redacted editions, such as the Vilna. The Soncino restores Jesus' name to this passage in a footnote (footnote no. 4 to Gittin 57a in the 1990 edition)." (Michael Hoffman, *Judaism's Strange Gods*, p. 242)

- (ii) Therefore, the Talmud states that Jesus is in hell being boiled in hot excrement.
  - c. "Jesus...stood up a brick to symbolize an idol and bowed down to it. Jesus performed magic and incited the people of Israel and led them astray." (Babylonian Talmud, Sanhedrin 107b)
  - d. "The Talmud (Babylonian edition) records other sins of "Jesus the Nazarene": 1. He and his disciples practiced sorcery and black magic, led Jews astray into idolatry, and were sponsored by foreign, gentile powers for the purpose of subverting Jewish worship (Sanhedrin 43a). 2. He was sexually immoral, worshipped statues of stone (a brick is mentioned), was cut off from the Jewish people for his wickedness, and refused to repent (Sanhedrin 107b; Sotah 47a). 3. He learned witchcraft in Egypt and, to perform miracles, used procedures that involved cutting his flesh—which is also explicitly banned in the Bible (Shabbos 104b)." (Jews & Hasidic Gentiles - United to Save America, *Who Was Jesus?*, <http://www.noahide.com/yeshu.htm>)
  - v. Therefore, if the rebuilt nation of Israel is a fulfillment of prophecy, it is a fulfillment of the prophecy of the rebuilt nation of Edom which God hates and will destroy.
10. "Judeo-Christian" values are a sham.
- A. Judaism does not share Christian values. Consider what Judaism has to say about the following.
    - i. Abortion
      - a. "Rashi, the venerated twelfth century Judaic interpreter of the Bible and Talmud, says of the fetus: "*lav nefesh hu* - it is not a person." Rabbi Meir Abulafia decreed, "So long as the fetus is inside the womb, it is not a *nefesh*, and the Torah has no pity on it." The noted Judaic legal scholar Rabbi Isaac Schorr stated: "The sense of the Talmud is that a fetus is not a person" (*Responsa Koah Schorr*, no. 20). The Talmud contains the expression "*ubar yerech imo*" - the fetus is as the thigh of its mother, i.e., the fetus is deemed to be part of the pregnant woman's body. The Greek philosopher Aristotle regarded the unborn child in its first seven days as a "secretion" (*ekrysis*). In rabbinic law the status of "secretion" lasts for the first forty days of gestation. In Judaism the woman is not regarded as pregnant until the baby in her womb is more than forty days old." (Michael Hoffman, *Judaism's Strange Gods*, pp. 312-313)

- b. "...polls have shown that more Jews support abortion rights and Roe v. Wade than any other religious or ethnic community in the United States, according to the Union for Reform Judaism." (Jewish Telegraphic Agency, *Jewish Women Blast Bush Policies at Huge Abortion-rights Rally in D.C.*, [www.jta.org](http://www.jta.org))
  - c. "'It's so important that we do this under Jewish auspices,'" said Roni Berkowitz, president of the Chesapeake Jewish Reconstructionist Federation, which represents the Washington area. "It's not just a matter of choice. The Talmud teaches us there are times that it is incumbent on women to have an abortion," she said, referring to instances where abortion is allowed if the mother's life is in jeopardy." (Jewish Telegraphic Agency, *Jewish Women Blast Bush Policies at Huge Abortion-rights Rally in D.C.*, [www.jta.org](http://www.jta.org))
  - d. "According to Isser Unterman, Chief Rabbi of the Israeli state (1964), *with regard to the fetus designated a rodef* [pursuer]: "The fetus before birth need not be protected and his status renders abortion not murder.'" (Michael Hoffman, *Judaism's Strange Gods*, p. 315)
  - e. The Bible teaches that a child is created at conception (**Isa 7:14 c/w Mat 1:23**) and murder is always wrong (**Mat 19:18**).
- ii. Fornication
- a. "Here is what Judaism actually teaches about pre-marital sex: "*Akdamot*, an academic journal on Jewish thought published by Beit Morasha, analyzed the opinions of leading *halachic* authorities from the Middle Ages, such as Nachmanides, and those of the modern era, such as Rabbi Ya'acov Emden, and showed that many permitted sexual relations without marriage. In an arrangement sanctioned by Jewish law, according to these opinions, the woman becomes a *pilegish*, or concubine. Neither the man nor the woman has any obligations or rights, but both must adhere to family purity (*Niddah*/menstruation) laws in accordance with *Halacha*.'" (Michael Hoffman, *Judaism's Strange Gods*, p. 55)
  - b. The Bible on the other hand completely forbids fornication (**1Co 6:18; 1Th 4:3**).
- iii. Pedophilia
- a. "...intercourse with a boy under nine years old is not considered a significant sexual act..." (Babylonian Talmud, Ketubot 11b)
  - b. "If a boy under the age of nine perpetrated sodomy upon an adult, the adult is not liable for punishment, for the intercourse of a boy under nine years of age is not legally an act of intercourse. Since a child less than nine years old cannot commit sodomy, he can also not be the object of sodomy." (Babylonian Talmud, Sanhedrin 54b)
  - c. "Our Rabbis taught the following Baraita: "If a woman acted lewdly with her minor son, in the course of which he engaged with her in the first stage of sexual intercourse, the School of Shammai say: He disqualified her from marrying into the priesthood. And the School

- of Hillel disagree and say that she remains fit to marry into the priesthood.'" (Babylonian Talmud, Sanhedrin 69b)
- d. "In the particular circumcision rite (*bris milah*) mandated in many Hasidic sects, the *mohel* (rabbinic circumciser) performs fellatio on the infant (*metzitzah b' peh*). Hence, every Judaic boy in various Hasidic sects has been homosexually molested since birth. In June, 2006 the New York State Department of Health renewed its permission for *metzitzah b' peh*. In the Kabbalah, ritual fellatio of Judaic baby boys is of considerable significance." (Michael Hoffman, *Judaism's Strange Gods*, p. 361)
  - e. "'If a girl is less than three years old, it is permitted to be secluded with her. Likewise, if a boy is less than nine years old a woman is permitted to be alone with him.'" (*Kitzur Shulchan Aruch: Classic guide to Jewish Law* (Metsudah Publications, 1996), v.2, p. 1023)" (Michael Hoffman, *Judaism's Strange Gods*, p. 362)
  - f. "If a grown-up man has intercourse with a little girl, it is nothing, for having intercourse with a girl less than three years old is like putting a finger in the eye." (Babylonian Talmud, Ketubot 11b)
  - g. "Though the Talmud's permission for the heinous crime of child molestation is virtually unknown among the public and is never mentioned in the establishment media, among Talmud researchers it is notorious. This portion of tractate Ketubot concerns Halakhic definitions of sexual intercourse. In this particular ruling it is stated that copulation with girls below the age of three cannot be considered sexual activity because, although penetration ruptures her hymen, such intercourse is merely "like putting a finger in the eye," since the hymen at this age will eventually regenerate ("just as a finger stuck in an eye will cause the eye to water, yet the eye will heal and return to its former state, so the hymen of a girl under three will rupture during intercourse but will heal later"). Once her hymen grows back, the little girl is regarded as lawfully still a virgin. Hence the Talmud recognizes no sexual intercourse as having occurred and therefore exacts no penalty for coitus with a female child of less than three years of age." (Michael Hoffman, *Judaism's Strange Gods*, p. 362)
  - h. The condemns fornication (**1Co 6:18; 1Th 4:3**).
  - i. Incest is especially condemned (**1Co 5:1**).
  - j. How much more so is pedophilia a heinous sin!
  - k. These quotes from the Talmud prove that Judaism is a desperately wicked, evil religion.
- iv. Lying/breaking oaths
    - a. "The rabbis rule that "if the teacher is telling stories which are not true, but is doing so *leshem shamyim* (for the sake of heaven), so long as he doesn't make a habit out of it, there is a place to be lenient in this matter, however, one should try to minimize this.'" (Michael Hoffman (quoting Rabbi H. Oberlander), *Judaism's Strange Gods*, p. 146)

- b. "Rabbi Samuel Strashun: "...if no practical benefit is gained by telling the truth, and some form of emotional gain is attained with a lie, then the lie is permitted."" (Michael Hoffman, *Judaism's Strange Gods*, p. 160)
    - c. The Bible condemns lying (**Eph 4:25; Col 3:9**).
  - v. Bribery and judicial activism
    - a. "The rabbis put a high value on manipulation of gentile judges and courts. In America we have seen the extent to which the law has been made by judges rather than legislatures representing the will of the people. This usurpation is Talmudic. Rabbi Ben Zion Bokser: "The growth of Talmudic Law, in all its aspects, was for the most part, the work of judicial interpretation rather than of formal legislation...The judge served in effect as a creator of law and not only as its interpreter..." (Michael Hoffman, *Judaism's Strange Gods*, p. 164)
    - b. Maybe it is not just a coincidence that judicial activism has increased in America during the same time that Zionism has grown.
- B. Judaism is no friend of Gentiles.
  - i. "A non-Jew who engages in the study of the Torah is liable for execution." (Babylonian Talmud, Sanhedrin 59a)
  - ii. "Even the kindness of gentiles toward Jews is a sin." (Babylonian Talmud, Bava Batra 10b)
  - iii. "Rabbi Shimon bar Yohai who said: "Even the best of the gentiles should be killed."" (Michael Hoffman, *Judaism's Strange Gods*, p. 140)
  - iv. "[Rabbi Shimon bar Yohai] is revered as the architect of the Kabbalah." (Michael Hoffman, *Judaism's Strange Gods*, p. 141)
  - v. "If a gentile kills a Jew, the gentile is to be killed. But if a Jew kills a gentile, the Jew is to go free. (BT Sanhedrin 57a)." (Michael Hoffman, *Judaism's Strange Gods*, p. 192)
  - vi. "Yitzhak Ginsburg is "one of the Lubavitcher sect's leading authorities on Jewish mysticism, the St. Louis born rabbi, who also has a degree in mathematics, speaks freely of Jews' genetic-based, spiritual superiority over non-Jews." Ginsburg told *Jewish Week*, "If a Jew needs a liver, can you take the liver of an innocent non-Jew passing by to save him? The Torah would probably permit that. Jewish life has an infinite value. There is something infinitely more holy and unique about Jewish life than non-Jewish life."" (Michael Hoffman (quoting *Jewish Week*, April 26, 1996), *Judaism's Strange Gods*, p. 192)
  - vii. "All gentile children are animals" (Babylonian Talmud, Yebamoth 98a)
  - viii. "*Goyim* were born only to serve us. Without that, they have no place in the world - only to serve the People of Israel...With gentiles, it will be like any person - they need to die, but [God] will give them longevity. Why? Imagine that one's donkey would die, they'd lose their money. This is his servant... That's why he gets a long life, to work well for his Jew. Why are gentiles needed? They will work, they will plow, they will reap. We will sit like an effendi and eat. That is why gentiles were created." (Michael

Hoffman (quoting the article: "Yosef: Gentiles exist only to serve Jews" in the *Jerusalem Post*, October 18, 2010), *Judaism's Strange Gods*, p. 206)

- ix. ""The founder of Lubavitcher Hasidism taught that there is a difference of essence between the souls of Jews and the souls of gentiles, that only in the Jewish soul does there reside a spark of divine vitality...Moreover, this characterization of gentiles as being inherently evil, as being spiritually as well as biologically inferior to Jews, has not in any way been revised in later Habad writing."" (Michael Hoffman (quoting *The New Republic*, May 4, 1992), *Judaism's Strange Gods*, p. 218)

C. Judaism has the utmost disdain for Christians.

- i. "*Christianity is judged to be idol worship by every major halachic authority from Maimonides to the Chafetz Chaim. Idol worship is a death penalty offense under the "Noahide" laws. Jesus himself is frequently referred to as an "idol" in popular Orthodox Judaic literature.*" (Michael Hoffman, *Judaism's Strange Gods*, pp. 199-200)
- ii. The following are paraphrases by Michael Hoffman of the teaching of the Talmud concerning Christians and Christianity.
- a. "Christians are allied with hell, and Christianity is worse than incest. (BT Avodah Zarah 17a).

"Going to prostitutes is the same as becoming a Christian. (BT Avodah Zarah 17a).

"Those who read the Gospels are doomed to hell. (BT Sanhedrin 90a).

"When the Messiah comes, he will destroy the Christians. (BT Sanhedrin 99a).

"Christians ("*min*" or "*minim*") and others who reject the Talmud will go to hell and be punished there for all generations. Sanhedrin 90a. Those who read the New Testament ("*uncanonical books*") will have no portion in the world to come. (BT Rosh Hashanah 17a).

"Jews must destroy the books of the Christians, i.e. the New Testament: "The Books of the *Minim* (Christians) may not be saved from fire, but they must be burnt in their place." (BT Shabbat 116a)."

(Michael Hoffman, *Judaism's Strange Gods*, pp. 238-239)

D. Judaics have included decoy texts in the Talmud to keep Gentiles from finding out what they really think of them.

- i. "Judaism has decoy statements threaded within its sacred texts intended primarily for gentile consumption." (Michael Hoffman, *Judaism's Strange Gods*, p. 122)

- ii. "Rabbis resort to *decoy texts* to deceive Christians and gentiles. Apologists for Judaism allude to the saying of R. Meir in BT Abodah Zara 3a: "A gentile who studies God's law is equal to a high priest." They do so in the expectation that their gentile audience has never heard of another text, BT Sanhedrin 59a: "A non-Jew who engages in the study of the Torah is liable for execution." (Michael Hoffman, *Judaism's Strange Gods*, p. 60)
  - iii. These texts make it easy for the Rabbis to conceal their true feelings toward Christians and Gentiles.
- 11. The modern nation of Israel is a Satanic counterfeit of God's ancient nation of Israel.
  - A. It has been used by Satan to deceive millions of professing Christians into supporting his agenda.
  - B. Because of dispensationalism, most so-called Christians today support the nation of Israel spiritually, politically, and financially (through the government, and some personally).
  - C. The support of the nation of Israel has bankrupted the US through all of its wars in the Middle East and has left millions dead, maimed, and displaced from their homes.
  - D. Because of Zionist, dispensational teaching, most Christians are expecting Jesus to return and reign on his throne in Israel on this earth for 1000 years.
    - i. This heresy has prepared millions of Christians to accept a false Christ.
    - ii. This false Christ could be the messiah that the Jews are waiting for who they believe will come and exalt the nation of Israel and give them world dominion.
  - E. Many Christians are deceived into believing that they must support the nation of Israel or they will be cursed by God.
    - i. This is due to a faulty understanding of **Gen 12:3, Gen 27:29, and Num 24:9**.
    - ii. This promise was made to Abraham and *his seed* (**Gen 12:3 c/w Gen 22:17-18 c/w Gen 26:4 c/w Gen 28:14**).
    - iii. Jesus Christ was the seed to whom the promise was made (**Gal 3:16**).
    - iv. All that are in Christ, both Jews and Gentiles, are Abraham's seed and heirs of that promise (**Gal 3:29**).
    - v. Therefore, those who bless the Israel of God (**Gal 6:16**) (God's elect Jews and Gentiles - **Gal 6:15**) will be blessed and those who curse them will be cursed.
  - F. We should not be helping the ungodly nation of Israel because they hate the LORD (**2Ch 19:2 c/w Luk 10:16 c/w Joh 15:23-24**).
  - G. This is one reason that the wrath of God is upon our nation (**2Ch 19:2**).