PART TWO

PRECEPTS OF THE TALMUD

CONCERNING CHRISTIANS
From what has been shown thus far, it is clear that, according to the teaching of the Talmud, Christians are idolaters and
hateful to Jews. As a consequence, every Jew who wishes to please God has a duty to observe all the precepts which were
given to the Fathers of their race when they lived in the Holy Land concerning the idolatrous gentiles, both those who lived
amongst them and those in nearby countries.

A Jew is therefore required to (1) To avoid Christians; (2) To do all he can to exterminate them.

CHAPTER I

CHRISTIANS MUST BE AVOIDED

Jews are required to avoid all contact with Christians for four reasons: (1) Because they are not worthy to share in the Jewish
way of life; (2) Because they are unclean; (3) Because they are idolaters; (4) Because they are murderers.

Article I - Christians Must Be Avoided - Because They Are Unworthy to Share Jewish Customs

A Jew, by the fact that he belongs to the chosen people and is circumcized, possesses so great a dignity that no one, not
even an angel, can share equality with him. In fact, he is considered almost the equal of God. "He who strikes an Israelite"
says Rabbi Chama "acts as if he slaps the face of God's Divine Majesty."

A Jew is always considered good, in spite of certain sins which he may commit; nor can his sins contaminate him, any more
than dirt contaminates the kernel in a nut, but only soils its shell. A Jew alone is looked upon as a man; the whole world is his
and all things should serve him, especially "animals which have the form of men."

Thus it is plain that they regard all contact with Christians as contaminating and as detracting from their dignity. They are
therefore required to keep as far away as possible from all who live and act as Christians do.

1. A JEW MUST NOT SALUTE A CHRISTIAN
In Gitrin (62a) it says:
"A Jew must not enter the home of a Nokhri on a feast day to offer him greetings. However, if he meets him on the street, he
may offer him a greeting, but curtly and with head bowed."

2. A JEW MUST NOT RETURN THE GREETINGS OF A CHRISTIAN
In Jerome (148, 10) it says:
"A Jew must not return the greeting of a Christian by bowing before him. It is good, therefore, to salute him first and so avoid
having to answer him back if the Akum salutes him first."

Rabbi Kohana says that when a Jew salutes a Christian he should say "Peace to my Lord," but intend this for his own Rabbi.
For the Tosepthotho says: "For his heart was turned towards his own Rabbi."

3. A JEW MUST NOT GO BEFORE A CHRISTIAN JUDGE
In Choschen Hammischpot (26,1) it says:
"A Jew is not permitted to bring his case before Akum judges, even if the matter is judged by the decisions of Jewish law, and
even if both parties agree to abide by such decisions. He who does so is impious and similar to one who calumnitates and
blasphemes, and who raises his hand against the Law given us by Moses, our great law-giver. Hagah says "The Bethin has the
er power to excommunicate such a one until he releases his Jewish brother from the hands of the Gemil."

4. A CHRISTIAN CANNOT BE USED AS A WITNESS
In Choschen Ham. (34, 19) it says:
"A Goi or a servant is not capable of acting as a witness."

5. A JEW CANNOT EAT CHRISTIAN FOOD
In Jerome (112, 3) it says:
"The Elders forbid the eating of the bread of the Akum, lest we would seem to be familiar with them."

And in Aboshodah arah (35b) it says:
"The following things belonging to the Goim are forbidden: Milk which a Goi takes from a cow, in the absence of a Jew; also
their bread, etc."

6. A JEW MUST NEVER ACT IN ANY WAY LIKE A CHRISTIAN
In Jerome (178, 1) it says:
"It is not permitted to imitate the customs of the Akum, nor to act like them. Nor is it permitted to wear clothes like the
Akum, not to comb the hair as they do... neither must Jews build houses that look like temples of the Akum."

Since, however, it is not possible to observe all these rules in every place, the Tosephtotho says that they can be overlooked to
a certain extent when, for instance, it is to the advantage of the Jew to do so; for example, if a Jew would profit by a trade
which requires a certain kind of dress.

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Article II - Christians Are to Be Avoided - Because They Are Unclean

It is not known how often Jews must wash and purify themselves, nor how much they must study to avoid everything which
might render them unclean. The Talmud teaches, however, that Christians are people whose touch alone makes things
unclean. In Aboshodah Zarah (72b) it says:
"A certain man was pouring wine from one jar into another by means of a tube, when a Goi came along and touched the tube
with his hand. As a result all the wine (in both jars) had to be thrown away."

Every vessel, therefore, must be washed which comes into the possession of a Jew from a Christian, although it has never
been in use. In Jerome (120, 1) it says:
"If a Jew buys a vessel for use at table from an Akum, whether it is made of metal, glass or lead, even if it is new, he must
wash it in a Mikvah [a large basin], or in a cistern which holds forty quarts of water.

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Article III - Christians Are to Be Avoided - Because They Are Idolaters

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Article III. - Christians Are to Be Avoided - Because They Are Idolaters

1. Lest a Jew be the occasion of sin to the idolatrous Christian, according to the precept in Levit. XIX, 14: "Do not put a stumbling-block before the blind - he must avoid all contact with them on the days when they worship their gods." In the Abodah Zarah (2a) it says:

   "For three days before their idolatrous festivals it is not permitted to buy or sell them anything. It is also forbidden to give or take any help from them, to change any money with them, to pay them back any debts or allow them to pay back debts."

   In the Abodah Zarah, 70c (the Pirush of Maimonides, fol. 8) it says:

   "All the followers of these are forbidden, and we must conduct ourselves towards them as we would towards idolaters. The first day of the week is their principal feast, and it is therefore forbidden to do any business whatever with those who believe in Jesus on their Sabbath. We must observe the same rules on their Sabbath as we do on the feast days of idolaters, as the Talmud teaches."

2. A JEW MUST NOT USE ANYTHING WHICH PERTAINS TO THE WORSHIP OF CHRISTIANS

   In Tore Dea (139, 1) it says:

   "It is forbidden to have anything to do with idols and everything that is used in their form of worship, whether they are made by the Akum or by Jews."

3. IT IS FORBIDDEN TO SELL TO CHRISTIANS ANYTHING CONNECTED WITH THEIR IDOLATROUS WORSHIP

   The Abodah Zarah (14b, Toseph) says:

   "It is always forbidden to sell incense to an idolatrous priest; for it is evident that when he asks for it he wants it for no other purpose but to offer it before his idol. Anyone, therefore, who would sell it to him sins again the precept which forbids us to place a stumbling-block before the blind. It is also forbidden to sell candles to gentiles for their Feast of Candles. Candles however may be sold to them on other days. Neither is it permitted to sell a chalice to a gentile which a Jew has bought after a Goi has broken it and thrown it away. It may only be sold again to a gentile after it has been completely made over. For after it has been broken just once it can be used still to hold the wine which is offered in honor of their idol."

   Then follows the prohibition as to the selling of books to Christian priests, as we have seen above. Even the work of binding such books is forbidden to a Jew. In Tore Dea (139, 15) it says:

   "It is forbidden to bind the books of the Akum, with the exception of law books. It may be done, however, if refusal to do so should cause eminence, but only after every effort has been made to refuse such work."

   Likewise in Tore Dea (151, 1, Haggah):

   "It is not permitted to sell water to an Akum if it is known that it will be made into Baptismal water."

   Most of the laws of sale of other things which it is forbidden to sell Christians, such as cloth from which priest vestments and banners may be made, are not applicable to Christians, paper and ink which may be used for writing books pertaining to their divine worship. It is forbidden to sell, or even to rent, houses to Christians which will be used by them as a place of worship. Nowadays, however, Jews trade with Christians, especially on Christian feast days, and also sell them houses knowing well that certain ceremonies will be administered therein, such as Baptism, Holy Communion and Extreme Unction. The Talmud can give no reason for this, and in the Abodah Zarah (2a, Toseph) it says:

   "It is difficult to say by what right Jews nowadays trade with the Goi on their [evil] feast days. For although many of them commit all kinds of licentious acts and perversions on their feast days in honor of saints which they do not look upon as gods, yet every week they celebrate the Day of the Nazarene [Sunday] which has always been forbidden to us."

   Barteneh, however, in his commentary on Abodah Zarah (1, 2, fol. 7b) it says:

   "Since, while we are in captivity, we cannot live without trading with them, and we depend upon them for our food and we must not let them fear us, it is only forbidden that they trade with us on their actual day of their feasts, because the Rabbis are convinced that they do not worship their idols just because they trade with us. And what is forbidden in this book must be taken as applying directly to idolatry."

   Rabbi Tam, however, contends that the Mishnah only forbids the selling of things to idolaters which will be used by them in the worship of their idols, since they rejoice and worship their idols because they obtain the things necessary for that worship. He explains it thus (in Abodah Zarah, 2a, Toseph):

   "No one should wonder at this custom of ours. For, although we look upon them as idolaters, they can only offer up what they buy for money. Hence, our gain and their joy is not the reason for this prohibition, for they have enough money for these things, even if we did not trade with them."

4. THIS PROHIBITION DOES NOT APPLY TO ATHETISTS

   In Tore Dea (140, 5) it says:

   "It is only permitted to send a gift to an Akum on one of their feast days if it is known that he does not believe in idols and does not worship them."

   Maimonides has the same in Hilkhoth Akum (IX, 2):

   "It is also wrong to send a gift to a Goi on their feast days unless it is certain that he does not believe in the worship of Christian idols, and does not serve them."

Article IV. - Christians Are to Be Avoided - Because They Are Evil

There is nothing that Jews are more convinced of than the harm which Christians can do to the children of Israel. Because of this, the rulers of the Chosen People have always instructed them not to accept any help from Christians who will always resort to murder, and to other crimes, whenever they cannot obtain their evil ends. Thus a Jew must not employ a Christian as a nurse, or as a teacher for his children, or as a doctor, a barber or an obstetrician.

1. NOT AS A NURSE

   In Tore Dea (81, 7, Haggah) it says:

   "A child must not be nursed by a Nokhri, if an Israelite can be had; for the milk of the Nokhrit hardens the heart of a child and builds up an evil nature in him."

2. NOT AS A TEACHER

   In Tore Dea (153, 1, Haggah) it says:

   "A child must not be given to the Akum to learn manners, literature or the arts, for they will lead him to heresy."

3. NOT AS A DOCTOR

   In Tore Dea (155, 1) it says:

   "When a Jew is wounded in any way, even so gravely that he would have to violate the Sabbath in having a doctor, he must not employ the services of a Christian (Akum) doctor who is not known to everyone in the neighborhood; for we must guard against the spilling of blood. Even when it is not known if the patient will live or die, such a doctor must not be allowed to attend him. If, however, he is sure to do him good, the doctor may attend him, since an extra hour of life is not much to lose. If the Akum insists that a certain medicine is good, you may believe him, but be sure not to buy it from him. There are some who say that this holds only when the Akum offer help free, and that it can be accepted every time it is paid for. But it can be taken for granted that they would not harm a Jew just for the sake of a matter of money."

   In Pesachim (25a) it says:

   "Rabbi Jochanan says: medical help can be accepted from all except idolaters, fornicators and murderers."
4. NOT AS A BARBER
In Iore Dea (156, 1) it says:
"You must not be shaven by an Akum unless your Jewish friends are with you. There are some who say that it is not permitted to be shaven by an Akum even when others are present, unless you can see yourself in a mirror."

5. NOT AS AN OBSTETRICIAN
In Ahhodah Zarah (26a) it says:
"Our Rabbis have passed it down for us, that a foreign woman must never be allowed to act as midwife at the birth of a child of Israel, because they are given to the shedding of blood. The Elders say, however, that a foreign woman may perform this task provided there are other Jewish women present, but never alone. Rabbi Meir, however, says that it is not allowed even others are present. For they often crush the soft head of the child with their hands and kill it; and they can do this without being noticed by those who are present."

CHAPTER II
CHRISTIANS MUST BE EXTERMINATED

The followers of "that man," whose name is taken by the Jews to mean "May his name and memory be blotted out," are not otherwise to be regarded than as beings whom it would be good to get rid of. They are called Romans and tyrants who hold captive the children of Israel, and by their destruction the Jews would be freed from this Fourth Captivity. Every Jew is therefore bound to do all he can to destroy that impious kingdom of the Edomites (Rome) which rules the whole world. Since, however, it is not always and everywhere possible to effect this extermination of Christians, the Talmud orders that they should be attacked at least indirectly, namely, by injuring them in every possible way, and by thus lessening their power, help towards their ultimate destruction. Wherever it is possible a Jew should kill Christians, and do so without mercy.

Article I - Harm must be done to Christians

A Jew is commanded to harm Christians wherever he can, both indirectly by not helping them in any way, and also directly by wrecking their plans and projects; neither must he save a Christian who is in danger of death.

1. Good must not be done to Christians
In Zohar (1, 25b) it says:
"Those who do good to the Akum ... will not rise from the dead."
At times it is permitted to do good to Christians, but only in order to help Israel, namely, for the sake of peace and to hide hatred of them. Maimonides in Hilkoth Akum (X, 6) says:
"Needy Gentiles may be helped as well as needy Jews, for the sake of peace..."
In Iore Dea (148, 12 Hagah) it says:
"Therefore if you enter a town and find them celebrating a feast, you may pretend to rejoice with them in order to hide your hatred. Those, however, who care about the salvation of their souls should keep away from such celebrations. You should make it known that it is a hateful thing to rejoice with them, if you can do so without incurring enmity."

1. IT IS NOT PERMITTED TO PRAISE A CHRISTIAN
In Ahhodah Zarah (20, a, Joseph) it says:
"Do not say anything in praise of them, lest it be said: How good that Goi is!"
In this way they explain the words of Deuteronomy (VII, 2) ... and thou shalt show no mercy unto them [Goim], as cited in the Gemara. Rabbi S. Iarchi explains this Bible passage as follows:
"Do not pay them any compliments; for it is forbidden to say: how good that Goi is."
In Iore Dea (151, 34) it says:
"No one is allowed to praise them or to say how good an Akum is. How much less to praise what they do or to recount anything about them which would redound to their glory. If, however, while praising them you intend to give glory to God, namely, because he has created comely creatures, then it is allowed to do so."

2. A JEW NOT ALLOWED TO MENTION THE THINGS WHICH CHRISTIANS USE FOR THEIR IDOLATROUS WORSHIP
In Hilkoth Akum (V, 12) it says:
"It is also forbidden to make mention of the Akum; for it is written (Exodus XXIII, 13): ... and make no mention of other gods."

3. THEIR IDOLS MUST BE SPOKEN OF WITH CONTEMPT
In Iore Dea (146, 15) it says:
"Their idols must be destroyed, or called by contemptuous names."
Ibidem. (147, 5):
"It is permitted to deride idols, and it is forbidden to say to a Goi: May your God help you, or I hope you will succeed."
Rabbi Bechah, explaining the text of Deuteronomy about hating idolatry, says:
"The Scripture taught us to hate idols and to call them by ignominious names. Thus, if the name of a church is Bethgala - 'House of magnificence,' it should be called Bethgala - an insignificant house, a pigs' house, a latrine. For this word, gala, denotes a low-down, alim place."
In numerous places ignominious names are given by the Jews to Christian things. It will not be out of place to list a few of these names which they give to things and persons which are held holy and dear by Christians, as follows:
JESUS is ignominiously called Jeschu - which means, May his name and memory be blotted out. His proper name in Hebrew is Jeschua, which means Salvation.
MARY, THE MOTHER OF JESUS, is called Charia - dung, excrement (German Dreck). In Hebrew her proper name is Miriam.
CHRISTIAN SAINTS, the word for which in Hebrew kedoshim, are called kedochem (chatedo) - feminine men (Fanes). Women saints are called kedoshchoth, whores.
SUNDAY is called the day of calamity.
FEAST OF CHRISTMAS is called Natai, denoting extermination.
EASTER is not called by the proper name Pesach (Passover), but Ketsach, meaning a cutting down; or Keshach, a Gallows.
A CHRISTIAN CHURCH is not called Beth Hatsofeiah, House of Prayer, but Beth Katselah, a House of Vanity, a House of Evil.
The GOSPEL BOOKS are called Aaron Gilao, Books of Iniquity.
CHRISTIAN SACRIFICES are called Bund Offering. In the Jerusalem Talmud (fol. 13b) the following occurs:
"He who sees them mezzabbelin (excrementing - sacrificing) before their idol, let him say (Exod. XXII, 20): He that sacrificeth unto an idol shall be utterly destroyed."
Rabbi Iarchi (referring to Num. XXVI, 3) teaches that the Gentiles actually honor their god by excrementing before him.
A CHRISTIAN GIRL who works for Jews on their sabbath is called a Schaw-wesschickel, Sabbath Dirt.

4. A JEW IS NOT ALLOWED TO GIVE GIFTS TO CHRISTIANS
In Hilkoth Akum (X, 5) it says:
"It is forbidden to give gifts to the Goim. But it is permitted to give them to a convert who lives among the Jews; for it is said: To the traveller who stops in your cities, give it to him to eat, or sell it to a Gentile, that is sell it, not give it."
In Jore Dea (151, 11) it says:
"It is forbidden to give free gifts to the Akum with whom a Jew may not treat familiarly."
The Talmud, however, allows a Jew to give gifts to Gentiles who are known to him and from whom he has hope of getting something in return.

5. A JEW IS FORBIDDEN TO SELL HIS FARM TO CHRISTIANS
In Jore Dea (134, 43) it says:
"In 24 cases a Jew must be repudiated, namely... Anyone who sells his farm to the Akum must be sent into exile - unless he undertakes to make up for all the harm that follows as a consequence of having the Akum live near the Jews."

6. IT IS FORBIDDEN TO TEACH A TRADE TO CHRISTIANS
In Jore Dea (154, 2) it says:
"It is not permitted to teach any trade to the Akum."

II. Harm must be done to the Work of Christians

Since the Goim minister to Jews like beasts of burden, belong to a Jew together with his life and all his faculties:
"The life of a Goi and all his physical powers belong to a Jew."
(A. Rohn. Die Polem. p. 20)
It is an axiom of the Rabbis that a Jew may take anything that belongs to Christians for any reason whatsoever, even by fraud; nor can such be called robbery since it is merely taking what belongs to him.

In Babba Bathra (54 b) it says:
"All things pertaining to the Goim are like a desert: the first person to come along and take them can claim them for his own."

1. CHRISTIANS MUST NOT BE TOLD IF THEY PAY TOO MUCH TO A JEW
In Choschen Hammishpat (183, 7) it says:
"If you send a messenger to collect money from an Akum and the Akum pays too much, the messenger may keep the difference. But if the messenger does not know about it, then you may keep it all yourself."

2. LOST PROPERTY OF CHRISTIANS MUST NOT BE RETURNED TO THEM
In Choschen Hamm. (266, 1) it says:
"A Jew may keep anything he finds which belongs to the Akum, for it is written: Return to thy brethren what is lost (Deuter. XXII, 3). For he who returns lost property to Christians 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."

3. CHRISTIANS MAY BE DEFRAUDED
In Babba Kama (113 b) it says:
"It is permitted to deceive a Goi.
And in Choschen Hamm. (156, 5 Hagah) it says:
"If a Jew is doing good business with an Akum it is not allowed to other Jews, in certain places, to come and do business with the same Akum. In other places, however, it is different, where another Jew is allowed to go to the same Akum, lead him on, do business with him and to deceive him and take his money. For the wealth of the Akum is to be regarded as common property and belongs to the first who can get it. There are some, however, who say that this should not be done."
In Choschen Hamm. (183, 7 Hagah) it says:
"If a Jew is doing business with an Akum and a fellow Israelite comes along and defrauds the Akum, either by false measure, weight or number, he must divide his profit with his fellow Israelite, since both had a part in the deal, and also in order to help him along."

4. A JEW MAY PRETEND HE IS A CHRISTIAN TO DECEIVE CHRISTIANS
In Jore Dea (157, 2 Hagah) it says:
"If a Jew is able to deceive them [idolaters] by pretending he is a worshipper of the stars, he may do so."

5. A JEW IS ALLOWED TO PRACTICE USURY ON CHRISTIANS
In Ahodah Zarah (54 a) it says:
"It is allowed to take usury from Apostates who fall into idolatry."
And in Jore Dea (159, 1) it says:
"It is permitted, according to the Torah, to lend money to an Akum with usury. Some of the Elders, however, deny this except in a case of life and death. Nowadays it is permitted for any reason."

III. Christians may be harmed in Legal Matters

1. A JEW MAY LIE AND PERJURE HIMSELF TO CONDEMN A CHRISTIAN
In Babba Kama (113 a) it says:
"Our teaching is as follows: When a Jew and a Goi come into court, absolve the Jew, if you can, according to the laws of Israel. If the Goi wins, tell him that is what our laws require. If however, the Jew can be absolved according to the gentile law, absolve him and say it is due to our laws. If this cannot be done proceed callously against the Goi, as Rabbi Beshmuel advises. Rabbi Akiba, however, holds that you cannot act fraudulently lest you profane the Name of God, and have a Jew committed for perjury.
A marginal note, however, explains this qualification of Rabbi Akiba as follows:
"The name of God is not profaned when it is not known by the Goi that the Jew has lied."
And further on, the Babba Kama (113 b) says:
"The name of God is not profaned when, for example, a Jew lies to a Goi by saying: 'I gave something to your father, but he is dead; you must return it to me,' as long as the Goi does not know that you are lying."

2. A JEW MAY PERJURE HIMSELF WITH A CLEAR CONSCIENCE
In Kallah (1 b, 18) it says:
"She (the mother of the murderer) said to him, 'Swear to me.' And Rabbi Akiba swore with his lips, but in his heart he invalidated his oath."
A similar text is found in Schabbath Hagahoth of Rabbi Ascher (6 d):
"If the magistrate of a city compels Jews to swear that they will not escape from the city nor take anything out of it, they may swear falsely by saying to themselves that they will not escape today, nor take anything out of the city today only."

IV. Christians must be harmed in Things Necessary for Life


Jews must spare no means in fighting the tyrants who hold them in this Fourth Captivity in order to set themselves free. They must fight Christians with astuteness and do nothing to prevent evil from happening to them: their sick must not be cared for, Christian women in childbirth must not be helped, nor must they be saved when in danger of death.

1. A JEW MUST ALWAYS TRY TO DECEIVE CHRISTIANS
   In Zohar (1, 160a) it says:
   "Rabbi Jehuda said to him [Rabbi Chedda]: He is to be praised who is able to free himself from the enemies of Israel, and the just are much to be praised who get free from them and fight against them. Rabbi Chedda asked, 'How must we fight against them?' Rabbi Jehuda said, 'by wise counsel thou shalt war against them' (Proverbs, ch. 24, 6). by what kind of war? The kind of war that every son of man must fight against his enemies, which Jacob used against Esau - by deceit and trickery whenever possible. They must be fought against without ceasing, until proper order be restored. Thus it is with satisfaction that I say we should free ourselves from them and rule over them.'

2. A SICK CHRISTIAN MUST NOT BE AIDED
   In Tosef. (158, 1) it says:
   "The Akum are not to be cured, even for money, unless it would incur their enmity."

3. A CHRISTIAN WOMAN IN CHILDBIRTH MUST NOT BE HELPED
   In Orach Chaïn (330, 2) it says:
   "No help is to be given to an Akum woman in labor on the Sabbath, even in a small way, for the Sabbath must not be violated."

4. A CHRISTIAN IN DANGER OF DEATH MUST NOT BE HELPED
   In Chosen Hamm. (425, 5) it says:
   "If you see a heretic, who does not believe in the Torah, fall into a well in which there is a ladder, hurry at once and take it away and say to him: Have you to go and take my son down from a roof; I will bring the ladder back to you at once or something else. The Kuchaei, however, who are not our enemies, who take care of the sheep of the Israelites, are not to be killed directly, but they must not be saved from death."
   And in Tosef. (158, 1) it says:
   "The Akum who are not enemies of ours must not be killed directly, nevertheless they must not be saved from danger of death. For example, if you see one of them fall into the sea, do not pull him out unless he promises to give you money."
   Maimonides, in Hilchot Akum (X, 1) says:
   "Do not have pity for them, for it is said (Deuter. VII, 2): Show no mercy unto them. Therefore, if you see an Akum in difficulty or drowning, do not go to his help. And if he is in danger of death, do not save him from death. But it is not right to kill him by your own hand by throwing them into a well or in some other way, since they are not at war with us."

Article II. - Christians are to be Killed

Lastly, the Talmud commands that Christians are to be killed without mercy. In the Abhadah Zarah (26b) it says:
   "Heretics, traitors and apostates are to be thrown into a well and not rescued."
   And in Chosen Hamm. (388, 10) it says:
   "A spy is to be killed, even in our days, wherever he is found. He may be killed even before he confesses. And even if he admits that he only intended to do harm to somebody, and if the harm which he intended is not very great, it is sufficient to have him condemned to death. He must be warned, however, not to confess to this. But if he impudently says 'No, I will confess it!' then he must be killed, and the sooner the better. If there is no time to warn him, it is not necessary to do so."
   There are some who say that a traitor is to be put to death only when it is impossible to get rid of him by mutilating him, that is, by cutting out his tongue or his eyes, but if this can be done he must not be killed, since he is not any worse than others who persecute us.
   And in Chosen Hamm. again (388, 15) it says:
   "If it can be proved that someone has betrayed Israel three times, or has given the money of Israelites to the Akum, a way must be found after prudent consideration to wipe him off the face of the earth."

I. Renegades to be Killed

Even a Christian who is found studying the Law of Israel merits death. In Sanhedrin (59a) it says:
   "Rabbi Jochnan says: A Goi who prises into the Law is guilty to death."

II. Baptized Jews are to be Put to Death

In Hilchot Akum (X, 2) it says:
   "These things [supra] are intended for idolaters. But Israelites also, who lapse from their religion and become epicureans, are to be killed, and we must persecute them to the end. For they afflict Israel and turn the people from God."
   And in Tosef. (158, 2 Hagadah) it says:
   "Renegades who turn to the pleasures of the Akum, and who become contaminated with them by worshipping stars and planets as they do, are to be killed."
   Likewise in Chosen Hamm. (425, 5) it says:
   "Epicureans, who take to the worship of stars and planets and sin maliciously; also those who eat the flesh of wounded animals, or who dress in vain clothes, deserve the name of Epicureans; likewise those who deny the Torah and the Prophecies of Israel - the law that all those should be killed; and those who have the power of life and death should have them killed; and if this cannot be done, they should be led to their death by deceptive methods."

Rabbi Maimonides, in Hilchot Teschedubhah (111, 8) gives the list of those who are considered as denying the Law:
   "There are three classes of people who deny the Law of the Torah: (1) Those who say that the Torah was not given by God, at least these verses or one word of it, and who say that it was all the work of Moses; (2) Those who reject the explanation of the Torah, namely, the Oral Law of the Michnah, and do not recognize the authority of the Doctors of the Law, like the followers of Tsadok (Sadducees) and Balaĥîs; (3) Those who say that God changed the Law for another New Law, and that the Torah no longer has any value, although they do not deny that it was given by God, as the Christians and the Turks believe. All of these deny the Law of the Torah."

III. Christians are to be Killed because They are Tyrants

In Zohar (1, 25a) it says:
   "The People of the Earth are idolaters, and it has been written about them: Let them be wiped off the face of the earth. Destroy the memory of the Amalekites. They are with us still in this Fourth Captivity, namely, the Princes [of Rome]... who
1. These princes are to be killed first
For if they are allowed to live, the hope of the liberation of the Jews is in vain, and their prayers for release from this Fourth Captivity are of no avail. In Zohar (I, 219b) it says:
"It is certain that our captivity will last until the princes of the gentiles who worship idols are destroyed."
And again in Zohar (II, 19a) it says:
"Rabbi Judah said: Come and see how it is: how the princes have assumed power over Israel and the Israelites make no outcry. But their rejoicing is heard when the prince falls. It is written that: the king of the Egyptians died and soon the children of Israel were released from captivity; they cried out and their voice ascended to God."

2. The principedom whose chief city is Rome is the one to be hated most of all by the Jews
They call it the Kingdom of Esau, and of the Edomites, the Kingdom of Pride, the Wicked Kingdom, Impious Rome. The Turkish Empire is called the Kingdom of the Israelites because they do not wish to destroy. The Kingdom of Rome, however, must be exterminated, because when corrupt Rome is destroyed, salvation and freedom will come to God's Chosen People.
Rabbi David Kimchi writes as follows in Obsadim:
"What the Prophets foretold about the destruction of Edom in the last days was intended for Rome, as Isaiah explains (ch. 34, 1): Come near, ye nations, to hear . . . For when Rome is destroyed, Israel shall be redeemed."
Rabbi Abraham also, in his book Tosefta Hammor, section Schoffim, says the same:
"Immediately after Rome is destroyed we shall be redeemed."

IV. Lastly, all Christians, including the Best of Them, are to be killed
In Abodah Zarah (25b, Tosephoth) it says:
"Even the best of the Goim should be killed."
The Schulchan Arukh, after the words of Iore Dea (158, 1) that those of the Akum who do no harm to Jews are not to be killed, namely those who do not wage war against Israel, thus explains the word Mielchamah - war:
"But in time of war the Akum are to be killed, for it is written: 'The good among the Akum deserve to be killed, etc."

V. A Jew who kills a Christian commits no sin, but offers an acceptable sacrifice to God
In Sefer Or Israel (177b) it says:
"Take the life of the Kliphoth and kill them, and you will please God the same as one who offers incense to him."
And in Talmud Simron (245c. n. 772) it says:
"Everyone who sheds the blood of the impious as is acceptable to God as he who offers a sacrifice to God."

VI. After the Destruction of the Temple at Jerusalem, the only sacrifice necessary is the extermination of Christians
In Zohar (III, 227b) the Good Pastor says:
"The only sacrifice required is that we remove the unclean from amongst us."
Zohar (II, 43a), explaining the precept of Moses about the redemption of the first born of an ass by offering a lamb, says:
"The ass means the non-Jew, who is to be redeemed by the offering of a lamb, which is the dispersed sheep of Israel. But if he refuses to be redeemed, then break his skull. They should be taken out of the book of the living, for it is said about them: He who sins against me, I shall take out of the book of life."

VII. Those who kill Christians shall have a high place in heaven
In Zohar (I, 28b, and 39a) it says:
"In the palaces of the fourth heaven are those who lamented over Sion and Jerusalem, and all those who destroyed idolatrous nations... and those who killed off people who worship idols are clothed in purple garments so that they may be recognized and honored."

VIII. Jews must never cease to exterminate the Goim; they must never leave them in peace and never submit to them
In Hilloth Akum (X, 1) it says:
"Do not eat with idolaters, nor permit them to worship their idols; for it is written: Make no covenant with them, nor show mercy unto them (Deuter. ch. 7, 2). Either turn away from their idols or kill them."
Ibidem (X, 7):
"In places where Jews are strong, no idolater must be allowed to remain."

IX. All Jews are obliged to unite together to destroy traitors among them
In Choschen Hamn. (336, 16) it says:
"All the inhabitants of a city are obliged to contribute to the expense of killing a traitor, even those who have to pay other taxes."

X. No festival, no matter how solemn, must prevent the beheading of a Christian
In Pesachim (49b) it says:
"Rabbi Eleazer said: It is permitted to cut off the head of an idot [one of the people of the Earth] on the feast of the Atonement when it falls on the Sabbath. His disciples said to him: Rabbi, you should rather say to sacrifice. But he replied: By no means, for it is necessary to pray while sacrificing, and there is no need of prayers when you behead someone."

XI. The one object of all the actions and prayers of the Jews should be to destroy the Christian religion
Thus the Jews picture their Messiah and Liberator whom they expect, as a persecutor who will inflict great calamities upon non-Jews. The Talmud lists three great evils which will come upon the world when the Messiah comes. In Schabbath (118a) it says:
"Whoever eats three meals on the Sabbath shall be saved from the three evils: from the punishments of the Messiah, from the pain of hell and from the war of Magog; for it is written: Behold, I shall send you Elias the Prophet before the coming of the 'Day of the Lord, etc."

XII. In their prayers the Jews sigh for the coming of the revengeful Messiah, especially on the eve of the Passover:
"Pour out thy anger upon nations that know thee not, and upon the kingdoms which do not invoke thy name; Pour out thy indignation upon them, and let thy wrathful anger take hold of them; Persecute and destroy them in anger from under the heavens of the Lord."

They also pray as follows:
"How long will thy strength remain captive and thy beauty lie under the hand of the oppressor? O God! Show forth thy strength and thy zeal against our enemies; break their strength and let them be confounded."

And again:
"Cut off the hope of the unjust; let all heretics perish at once; root out, break up and destroy the Proud Kingdom; hasten to make all peoples subject in our days."

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At that very same time, on Good Friday, that "Prince of the Proud Empire" of Rome, the Pope, prays, and orders everyone in the world to pray for all "heretics" and those who are "lost", as follows:
"Let us pray for the perfidious Jews; that the Lord our God may take away the veil from their hearts, that they may acknowledge Jesus Christ our Lord.
"Omnipotent and Eternal God, who does not even exclude Jewish perfidy from thy mercy; hear our prayers which we offer for the blindness of that people, that, having recognized the light of thy truth, which is Christ, they may come out of their darkness, Through Jesus Christ our Lord..."

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