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Chapter 1 : The Talmud on the death of Jesus | The Shalom Center

*Jesus Christ in the Talmud and Commentary on the Gospels from the Talmud and the Hebraica: Abridged, and Rewritten in Modern language, and with Additional Notes [Randolph Parrish] on blog.quintoapp.com *FREE* shipping on qualifying offers.*

Or, as Chrysostom c. No serious student of history can deny this reality. For nearly two millennia Jewish writers have been attempting to revise history in an effort to rationalize their role in the death of Jesus of Nazareth. In each attempt, they pitifully ensnare themselves. Better it would have been had they treated the awful history factually and simply moved on. In this brief article we take note of a passage in the Jewish Talmud that speaks of the death of Jesus. The result, however, is a remarkable confirmation of the details of the biblical narratives. The Tractate Sanhedrin 43a contains this passage: Jesus was hanged on Passover Eve. Whosoever has anything to say in his defense, let him come and declare it. An analysis of this paragraph is extremely rewarding. First, one must observe that the document is written from the Jewish viewpoint; thus, as expected, is hostile to Jesus, and is defensive of Jewish jurisprudence. This makes it all the more valuable as a document for the support of Christianity. Jesus â€” A Real Person of History The first fact readily apparent is that the Jews responsible for the Babylonian Talmud, who had every motive for wanting to eradicate Christ from history, did not. The historicity of Jesus is conceded. This is powerful testimony since a few modern skeptics very much a minority within their ranks deny that Jesus ever lived. See also Acts As Paul would later explain: More on this momentarily. Christ was not even in Jerusalem until five days before his crucifixion! Accusation of Collusion with Satan Christ was accused of practicing sorcery, which, in effect, was a charge that he was in league with the devil. As support for the Lord mounted, the Hebrew leaders were frantic. For this man is doing many signs. If we let him alone, all men will believe on him: Their ploy, therefore, was this: After the Savior had healed a man who was both blind and mute as a consequence of being demon possessed, the Pharisees charged: Christ exploded the argument by demonstrating that if their theory was true, Satan would be divided against himself! Stoning or Crucifixion â€” Which? Stoning was a Hebrew method of execution. This, of course, ultimately was of divine planning. The Savior had to die in some fashion involving the profuse loss of blood. Crucifixion accommodated that requirement much more effectively than stoning cf. It is incredible that the Talmud should provide such an unintended confirmation of the biblical record. Reflect upon the testimony of the Gospel records: It has been estimated that by the time Stephen was martyred Acts 7: This represented more than one-third of the estimated 55, citizens in Jerusalem at that time Jeremias, Call for information.

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Chapter 2 : Commentary-of-the-new-testament-from-the-talmud-and-hebraica-by-john-lightfoot - E-Sword L

Gustav Dalman is the author of Jesus Christ in the Talmud and Commentary on the Gospels from the Talmud and the Hebraica (avg rating, 1 rating, 0 re.

Greenberg - Staff Writer The controversy over Mel Gibson upcoming film about the death of Jesus has spurred painful exchanges between Jews and Christians and progressive and traditional Catholics in recent days. To date, the debates have centered on the roperinterpretation of the role of Jews in JesusCrucifixion, as presented in the four New Testament Gospels. The texts in question are not New Testament but rather passages long censored by Christian authorities about Jesus from the Talmud, the encyclopedia of Jewish law and tradition considered sacred by traditional Jews. Raising the issue is an article by Steven Bayme, the American Jewish Committee national director of Contemporary Jewish Life, which declares that Jews must face up to the fact that the Talmudic narrative oes clearly demonstrate He contends that Jewish interfaith representatives are not being honest in dialogue if they ignore the explicit Talmudic references to Jesus. Ken Bandler, a spokesman for the AJCommittee, said the article was taken down to void confusionover whether it represented the organization official position. AJCommittee officials now refer to the article as n internal document. Some Jewish scholars and interfaith officials were upset with the article, either questioning Bayme scholarship or his timing saying this was a particularly delicate time to call attention to Jewsrole in Jesusdeath or both. But Bayme was unswayed. Citing the continuing controversy over Gibson he Passion,which has reignited concern over Christianity ancient charge against Jews as hrist killers,he wrote that it is also important hat Jews confront their own tradition and ask how Jewish sources treated the Jesus narrative. Bayme cites a passage from the Talmud, Sanhedrin 43a, which relates the fate of a man called Jesus who is hanged on the eve of Passover for practicing sorcery and leading the people of Israel astray. When no one comes forward to defend the accused sorcerer during a day reprieve, Jewish authorities put him to death, despite Jesusonnections with the government. The Talmud cites this incident during a discussion of due process and capital punishment in Jewish law. Bayme acknowledges that that the passage was written by Talmudic scholars in Babylon, who lived about years after Jesus. But he says the passage is significant because the Talmudic text ndicates rabbinic willingness to acknowledge, at least in principle, that in a Jewish court and in a Jewish land, a real-life Jesus would indeed have been executed. Bayme told The Jewish Week he wrote the piece for two reasons: He cited the Catholic Church statement that Jesusdeath annot be blamed upon all Jews then living, without distinction, nor upon the Jews of today. Bayme said Gibson movie as alienated many Jewish leaders who correctly worry whether the movie graphic description of the Crucifixion and its alleged overtones of a Jewish conspiracy to kill Jesus may ignite long-dormant Christian hostilities to Jews. That why the Gospel and its association with anti-Semitism need to be confronted as well as Jewish sources, he said. But Bayme stressed that he is not suggesting a moral equivalency between problematic anti-Semitic Gospel passages hich have caused the death of Jewsand the Talmudic Jesus references. Indeed, the Catholic Church, which burned copies of the Talmud in the Middle Ages, officially censored the Talmud Jesus references in the 13th century. Even today the standard Vilna edition of the Talmud omits any discussion about eshu,Jesus in Hebrew. The Jesus omissions began to be restored in the last century, Bayme said. And the passages re now included in most of the new printings of the Talmud,said Yisrael Shaw of Daf Yomi Discussions, an on-line Talmud service. But Bayme is concerned that Jews know nothing about the censored texts. Bayme contends the Talmudic text resonates with the Gospel accounts for several reasons. He said the Talmudic charge of practicing sorcery and seducing Israel into apostasy, a biblical capital crime, matches recently discovered idden Gospelsthat historical Jesus was indeed a first century sorcerer. But some disagreed with Bayme analysis and policy suggestion. His own organization pulled the piece only a couple of days after it was posted. Rabbi David Rosen, the group director of interreligious affairs, said Bayme views were not the ffficial AJC positionconcerning the trial of Jesus. He called the Talmudic text historically ubiousand questioned

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Bayme connecting the text with the Gospel stories, noting the actual charge against Jesus and the nature of the courts in conflict. Some outside specialists also refuted Bayme article. Brooklyn College History Professor Rabbi David Berger, a specialist in Christian-Jewish issues, said it would be a mistake and diversion to bring the Talmudic texts into the interfaith dialogue. He noted that in the Middle Ages, most Jews assumed that Jews executed Jesus of Nazareth based on these Talmudic passages, though some asserted that the Jesus of Talmud is not the same as the Jesus of Christianity. Rabbi Steinsaltz noted that the Hebrew name Yeshu was popular back then and that stories about the resurrection of dead leaders are a dime a dozen, before Jesus and after him. This is not a historical issue. In any case, Rabbi Steinsaltz said Christians would do best to avoid these texts because there is nothing politically or theologically significant to them in Jewish tradition. Ellis Rivkin, professor emeritus of Jewish history at Hebrew Union College and author of the seminal book *Crucified Jesus*, said dragging in the Talmud text is angerous, utterly meaningless and irrelevant. Kraemer believes the text was written at a time of fierce competition between the early rabbis and Christian leaders in the early centuries of the Common Era. Just because you can equate them doesn't mean you can raise the issues. Jewish and Interfaith Topics:

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Chapter 3 : Jesus in the Talmud - Wikipedia

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Or, as Chrysostom c. No serious student of history can deny this reality. For nearly two millennia Jewish writers have been attempting to revise history in an effort to rationalize their role in the death of Jesus of Nazareth. In each attempt, they pitifully ensnare themselves. Better it would have been had they treated the awful history factually and simply moved on. In this brief article we take note of a passage in the Jewish Talmud that speaks of the death of Jesus. The result, however, is a remarkable confirmation of the details of the biblical narratives. The Tractate Sanhedrin 43a contains this passage: Jesus was hanged on Passover Eve. Whosoever has anything to say in his defense, let him come and declare it. An analysis of this paragraph is extremely rewarding. First, one must observe that the document is written from the Jewish viewpoint; thus, as expected, is hostile to Jesus, and is defensive of Jewish jurisprudence. This makes it all the more valuable as a document for the support of Christianity. Jesus – A Real Person of History The first fact readily apparent is that the Jews responsible for the Babylonian Talmud, who had every motive for wanting to eradicate Christ from history, did not. The historicity of Jesus is conceded. This is powerful testimony since a few modern skeptics very much a minority within their ranks deny that Jesus ever lived. See also Acts As Paul would later explain: More on this momentarily. Christ was not even in Jerusalem until five days before his crucifixion! Accusation of Collusion with Satan Christ was accused of practicing sorcery, which, in effect, was a charge that he was in league with the devil. As support for the Lord mounted, the Hebrew leaders were frantic. For this man is doing many signs. If we let him alone, all men will believe on him: Their ploy, therefore, was this: After the Savior had healed a man who was both blind and mute as a consequence of being demon possessed, the Pharisees charged: Christ exploded the argument by demonstrating that if their theory was true, Satan would be divided against himself! Stoning or Crucifixion – Which? Stoning was a Hebrew method of execution. This, of course, ultimately was of divine planning. The Savior had to die in some fashion involving the profuse loss of blood. Crucifixion accommodated that requirement much more effectively than stoning cf. It is incredible that the Talmud should provide such an unintended confirmation of the biblical record. Reflect upon the testimony of the Gospel records: It has been estimated that by the time Stephen was martyred Acts 7: This represented more than one-third of the estimated 55, citizens in Jerusalem at that time Jeremias, Call for information. Scripture References 1 Corinthians 3:

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Chapter 4 : The Jewish Talmud and the Death of Christ : Christian Courier

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Ehrman clarifies that the name "Son of Panthera" Roman who allegedly was the seducer of Mary was a tradition, as scholars have long recognized, that represented an attack on the Christian view, that he was the son of a virgin. In Greek, the term for virgin is parthenos, which is similar to panthera, implying that "son of panthera" is a pun on "son of a virgin". In other words, his mother Miriam was also called "Stada" because she was a sotah, a woman suspected, or rather convicted, of adultery. Van Voorst describes this as a spectrum of opinion: On one side stand Johann Maier and those broadly sympathetic to his conclusions such as John P. Meier and Jacob Neusner. Maier discounts accounts with no mention of the name Jesus, and further discounts those that do mention Jesus by name, such as Sanh. Maier also views that the tradition first seen in the writings of Celsus can not be regarded as a reliable reference to the historical Jesus. On the other side stand scholars such as Joseph Klausner, following R. Travers Herford and Bernhard Pick, who believed that the Talmud gives some insight into Jesus as a historical individual. An Introduction to the Ancient Evidence, Wm. The following are among those considered the most controversial, contested, and possibly the most notable. Matthai, Naqqai, Netzer, Buni, and Todah. Jesus the Nazarene practiced magic and deceived and led Israel astray. Pumbedita says about her: Whoever knows anything in defense may come and state it. He was a mesit someone who instigated Israel to idolatry, concerning whom the Merciful [God] says: Show him no compassion and do not shield him Deut. With Jesus the Nazarene it was different. For he was close to the government. Specific references[edit] Sanhedrin 43a [77] relates the trial and execution of a sorcerer named Jesus Yeshu in Hebrew and his five disciples. The sorcerer is stoned and hanged on the Eve of Passover. Jesus wished to be forgiven, but [his rabbi] was too slow to forgive him, and Jesus in despair went away and put up a brick [idol] and worshipped it. He describes his punishment in the afterlife as boiling in excrement. A herald is sent to call for witnesses in his favour for forty days before his execution. No one comes forth and in the end he is stoned and hanged on the Eve of Passover. Word play is made on each of their names, and they are executed. He said to him: Venice Jerusalem Shabboth Venice Qohelet Rabbah 1: Venice Torah teacher[edit] Scholars have identified passages that mention Jesus, as the messiah of Christianity, in the context of a Torah teacher: Munich 95, Paris The son or disciple who turned out badly[edit] Sanhedrin a and Berachot 17b talk about a Yeshu ha-Nosri Jesus of Nazareth who "burns his food in public", possibly a reference to pagan sacrifices or a metaphor for apostasy. It is part of a larger discussion about three kings and four commoners excluded from paradise. These are also discussed in the Shulkhan Arukh where the son who burns his food is explicitly stated to be Manasseh. The passages identified by scholars in this context are: Oxford 23 As a sinful student who practiced magic and turned to idolatry[edit] Passages in Sanhedrin b and Sotah 47a refer to an individual Yeshu that some scholars conclude is a reference to Jesus, regarded as the messiah of Christianity. Is this what you are occupied in? Some passages that have been identified by scholars as mentioning Jesus, as the messiah of Christianity, in this context include: Barco, Vilna Babylonian Sotah 47a "not as Yehoshua b. Rabbi, her eyes are narrow" Editions or MSs: Herzog 1 Babylonian Sotah 47a "Jesus the Nazarene said to him: Rabbi, her eyes are narrow" Editions or MS: Oxford 20 Babylonian Sanhedrin b "The master said: Jesus the Nazarene practiced magic Editions or MSs: Jesus the Nazarene because he practiced magic" Editions or MS: Munich 95 The full passage is: In all circumstances one should exercise use the left hand to push away and the right to bring closeward When there was came and an era of peace, Shimon ben Shatach sent to him a letter: As he Rabbi Yehoshua ben Perachya came they went up to a lodge, they -at the lodge stood for him with exemplary honor and did for him extended goodness. He said to him "Evil one! Every day he would come before him intent on being readmitted, and he did not accept him. This quote is seen by some as an explanation in general for the designation Yeshu. Rubenstein, the account in Sanhedrin b recognizes the

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kinship between Christians and Jews, since Jesus is presented as a disciple of a prominent Rabbi. But it also reflects and speaks to an anxiety fundamental to Rabbinic Judaism. Prior to the destruction of the Temple in 70, Jews were divided into different sects, each promoting different interpretations of the law. Rabbinic Judaism domesticated and internalized conflicts over the law, while vigorously condemning any sectarianism. In other words, rabbis are encouraged to disagree and argue with one another, but these activities must be carefully contained, or else they could lead to a schism. Moreover, Rubenstein sees this story as a rebuke to overly harsh Rabbis. Boyarin suggests that the Rabbis were well aware of Christian views of the Pharisees and that this story acknowledges the Christian belief that Jesus was forgiving and the Pharisees were not see Mark 2: Each describes his punishment in the afterlife. The complete passage from the Soncino edition is: Onkelos son of Kolonikos What then, he said, about joining them? Their observances are burdensome and you will not be able to carry them out. Go and attack them in that world and you will be at the top as it is written, Her adversaries are become the head etc. What is your punishment [in the other world]? What I decreed for myself. Every day my ashes are collected and sentence is passed on me and I am burnt and my ashes are scattered over the seven seas. He then went and raised Balaam by incantations. Who is in repute in the other world? Thou shalt not seek their peace nor their prosperity all thy days for ever. What is your punishment? With boiling hot semen. He then went and raised by incantations Jesus [in Vilna edition: What about joining them? Seek their welfare, seek not their harm. Whoever touches them touches the apple of his eye. With boiling hot excrement, since a Master has said: Whoever mocks at the words of the Sages is punished with boiling hot excrement. Observe the difference between the sinners of Israel and the prophets of the other nations who worship idols. It has been taught: Note from this incident how serious a thing it is to put a man to shame, for God espoused the cause of Bar Kamza and destroyed His House and burnt His Temple. Herzog 1, Firenze II. Do you suppose that Jesus the Nazarene was one for whom a defense could be made? He was a mesit someone who instigated Israel to idolatry , concerning whom the Merciful [God]says: Some Talmudic sources include passages which identify a "son of Pandera" ben Pandera in Hebrew , and some scholars conclude that these are references to the messiah of Christianity. The account portrays Jesus as an impostor. The Talmud, and other talmudic texts, contain several references to the "son of Pandera". A few of the references explicitly name Jesus "Yeshu" as the "son of Pandera": Several of the texts indicate that the mother was not married to Pandera, and was committing adultery and "â€" by implication "â€" Jesus was a bastard child. Some Talmudic sources include passages which identify a "son of Stada" or "son of Stara" ben Stada or ben Stara in Hebrew , and some scholars conclude that these are references to the messiah of Christianity. The parallel passages in the Babylonian Talmud do not contain the name Jesus. Babylonian Abodah Zarah 17a "One of the disciples of Jesus the Nazarene found me" Babylonian Abodah Zarah 17a "Thus I was taught by Jesus the Nazarene" Pandera and alleged adultery by Mary[edit] The Babylonian talmud contains narratives that discuss an anonymous person who brought witchcraft out of Egypt, and the person is identified as "son of Pandera" or "son of Stada". The Talmud discusses whether the individual the name Jesus is not present in these passages is the son of Stada, or Pandera, and a suggestion is made that the mother Mary committed adultery. Herzog 1, Karlsruhe 2, Karlsruhe 2, Munich 95 Mary as the mother[edit] There is no Talmudic text that directly associates Jesus with Mary Miriam , instead the association is indirect: Jesus is associated with a father "son of Pandera" , and in other passages, Pandera is associated with Mary as her lover. Aside from mentions of the five disciples of "Yeshu ha Notzri," the plural Notzrim, "Christians," are only clearly mentioned once in the Babylonian Talmud, where it is amended to Netzarim, people of the watch in B.

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Chapter 5 : A Commentary on the New Testament from the Talmud and Hebraica - John Lightfoot - Google

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Single Hiya Metacrock Hey I like you too man. But you have to take the sources, one at a time, and explore them in full detail. Thats the only way I do things. Because the nature of the passages is so derogatory, they clearly in every case see anyone named yeshua as a bad guy. All these Jesus figures, Pantera or whoever, such a one and so forth they are all bad. Not to mention, Yeshu ben Parada pops up again, when then, the Pagan Onkleous raises his spirit and asks him questions about Israel, whom he speaks highly of. So it could be that they mixed up, composit figures, different mixtures of two or three figures. But these tell tale evidence is there that they must be some kind of reflections of a record of Jesus of nazerath left in the text. There was a Jewish litterary convention to think of and write about Jesus in a certina way. But the overall effect is that you have a recognizeable carrier, but nothing very histoical is there on the surface. Of the vast amounts of Jewish Polemical works from 3rd centaury and on, many of them do not dance around the bush, so to speak, and get very agressive twoards the Jesus of the Gospels. Why then, would then try to veil their attacks against Jesus in other Rabbinical works? Just like always think of Santa Cluase as having a red suit. We see a fat guy with a red suit white beard we think its santa clause. Not linear at all. Describing one, describes 4 others. These scoreful figures, Panteria, such a one, and so forth and anyone named Yeshua, all deveop into a character, they all have the same charactoristics and share many common traits because they are the result of a litterary convention to protray J of N in a certin way. Out of about Yeshuas, 4 are portrayed in a negative light for various tranrgressions. Thats not a pattern. Let me ask you something I hope you answer. What would it mean to you to learn that there really are afew references to Jesus in the Talmud? What would that do to your world view? However, I see not one figure in the entire Talmud Corpus that is clearly a refrence to the Jesus of the Gospels. This whole debate is about whats in the Talmud, so, I stick with whats being discussed. Suppose I wote a play about a guy named John K who became president and was shot in Dallas? Would that really fool you? Lots of good plausible deniability there Click to expand Lets take a look, again, at one of your statements Word play works two ways. You cited Chagigah 2: This one proves it According to the Jewish Tractate of Talmud, the Chagigah a certain person had a dream in which he saw the punishment of the damned. In the dream, "He saw Mary the daughter of Heli amongst the shades He came generations before Mary mother of Jesus. The Mariam of the passage, dies before she reaches maturity. The entire tractate is about festivals, why in the world, would they stop, in the middle of a teaching, to all of sudden refrence, Mary mother of Jesus? Metacrock, the adding of "h" to "Eli" in Aramiac, is adding a prepostion, that makes the word, indential to a spiced meat dish. And the story is about a Eli, who was stingy when it came to offerings involving meat. See the play on words?

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Chapter 6 : jesus in the talmud | Download eBook pdf, epub, tuebl, mobi

The Babylonian Talmud is a commentary on Jewish laws composed between A.D. (Neusner/Green, 69) Therein is a text about Jesus' death. The Tractate Sanhedrin (43a) contains this passage: Jesus was hanged on Passover Eve.

The Talmud is a collection of Jewish interpretations of law after the close of the Old Testament. As the world changed, the Jews began applying the law to new situations. This heritage was kept orally through the time of Christ and was written down starting around AD in the form of the Mishnah. Commentaries on the Mishnah eventually formed the Talmud. The Talmudic writings, then, are a written witness to Second Temple and early medieval Jewish traditions. John Lightfoot drew from these texts to help modern readers understand Jewish thought on the same themes that appear in the New Testament. What is the Talmud useful for? The Talmud is a helpful source of background material for the New Testament. Would you like to see what a bill of divorce looks like in Matthew 5: Lightfoot has you covered. Would you like to read how the Jews swore the oaths on Jerusalem, which Jesus condemned in Matthew 5: Almost everywhere the New Testament addresses a Jewish custom between Matthew and 1 Corinthians, this commentary opens a window and shows you what it looked like. But if the Talmud was completed in the s, how do we know that this background material pertains to the time of Jesus and the writing of the New Testament? Doubtless a part of this tradition is valid. The question is, Which part? The short answer is that, since the Talmud is a compilation of oral history, and the development of later interpretations was influenced by earlier ones, most of the Talmud points to early Jewish tradition. Any time a Jewish interpreter makes a theological conclusion, I can know two things about it: It is incomplete, lacking the revelation of Jesus Christ. How is that helpful? First, we have a common foundation with our Jewish brothersâ€™the God of Abraham. Regardless of our differences, we know that the Jewish interpreters come to Scripture with Yahweh in mind. There is a degree of cobelligerence here. Where Jewish commentators discuss the same themes we see in the New Testament, we should listen. No Jewish teacher is teaching in light of the gospel. This means that, as a teacher of the gospel, I know that wherever the Jewish commentators concluded, I need to shine further light on the issue, recognizing that Christ is risen. Knowing that the Talmud does not interpret in light of the gospel, I have a reference point from which I know I must go further. Will it be helpful to me? This resource is useful to students of the New Testament, its background, and interpretation. Knowing the cultural context the original audience of the New Testament events is invaluable for communicating the Bible. Written by David Moser. He is a graduate student at Westminster Theological Seminary in Philadelphia.

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Chapter 7 : A commentary on the New Testament from what? “ Logos Reformed

First written in Latin, A Commentary on the New Testament from the Talmud and Hebraica was first published between and , and reprinted as a whole in , , and The first English translation was published anonymously in

Compiled and edited by David J. Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house? God has cut Israel off and cast the temple out of His sight, just as He warned. Israel today is a barren land of misery and tumbleweeds. Tourists to Israel wag their heads in disbelief. The Jews know it, which is why Jewish rabbis spit on Christians. Anyone who openly rejects Jesus Christ has also rejected the Father the Bible says. The Mishna was at once received with great veneration and many wise men among the Jews devoted themselves to its study. Toward the end of the fourth century, these opinions were collected into a book of commentaries, called the Gemara, by the school at Tiberias. This work has been falsely attributed to Rabbi Jochanan; but he died in , a hundred years before its composition. The Mishna and its Commentary, the Gemara, are, in their collected form, called the Talmud. The Jews in Chaldea, not being satisfied with the interpretations in this work composed others, which were collected together by Rabbi Ashe into another Gemara. The former work has since been known as the Jerusalem Talmud, and that of Rabbi Ashe as the Babylonian Talmud, from the places in which they were respectively compiled. In both works the Mishna or law is the same; it is only the Gemara or Commentary that is different. The Jewish scholars place so high a value on the Talmud as to compare the Bible to water, the Mishna to wine, and the Gemara to spiced wine; or the first to salt, the second to pepper, and the third to spices. For a long time after its composition it seemed to absorb all the powers of the Jewish intellect, and the labors of Hebrew writers were confined to treatises and speculations on Talmudical opinions. The Mishna is divided into six divisions called Sederim, whose subjects are: The productions of the earth; Festivals; The rights and duties of women; Damages and injuries; Sacrifices; Purification. Each of these Sederim is again divided into Massicth, or treatises, of which there are altogether sixty-three. The Gemara, which differs in the Jerusalem and Babylonian redactions, consists of commentaries on these Massicth, or treatises. Of the Talmud, Lightfoot has said that the matters it contains "do everywhere abound with trifles in that manner, as though they had no mind to be read; with obscurities and difficulties, as though they had no mind to be understood; so that the reader has need of patience all along to enable him to bear both trifling in sense and roughness in expression. Although the Talmud does indeed contain many passages whose peculiarities found little favor with Doctor Mackey, he deemed it, nevertheless, extremely serviceable as an elaborate compendium of Jewish customs, and it has therefore been much used in the cretinism of the Old and New Testaments. It furnishes also many curious illustrations of the Masonic system; and several of the traditions and legends, especially of the higher Degrees, are either found in or corroborated by the Talmud. The treatise entitled Middoth, for instance, gives us the best description extant of the Temple of Solomon. Stewart God warned that He would take away the Jewish house of Jeroboam as a farmer takes away crap Unbelieving Jews today are spitting on Christians in Jerusalem. Judaism and the Talmud reject Jesus as the Messiah. Israel as a nation pisses on Jesus Christ. The Talmud teaches that Jesus is boiling in piss and crap in hell. Yet they want the world to help restore them to Israel. God warned that He would take away the house of Israel as crap in the streets if they worshipped false gods. The main religion in Israel is Judaism with The average woefully ignorant Christian thinks God will bless them for giving money to Israel; but God the Father considers their house crap ready to be shoveled away for rejecting Jesus Christ. God is kind to the thankless and evil Luke 6: God is slow to anger and long-suffering, but His patience does wear out eventually. God is justified in all that He doeth. Just as God warned in 1st Kings 9: And so it has been for thousands of years. People today wag their head in disbelief, marveling over what happened to Israel, a once truly great

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people and nation. Christians in Israel are locking themselves indoors because of Jewish hatred against them in public. When he returned to his car, an elderly man wearing a skullcap came and knocked on the window. When the clergyman let the window down, the passerby spat in his face. The clergyman preferred not to lodge a complaint with the police and told an acquaintance that he was used to being spat at by Jews. Many Jerusalem clergy have been subjected to abuse of this kind. For the most part, they ignore it but sometimes they cannot. According to Daniel Rossing, former adviser to the Religious Affairs Ministry on Christian affairs and director of a Jerusalem center for Christian-Jewish dialogue, there has been an increase in the number of such incidents recently, "as part of a general atmosphere of lack of tolerance in the country. He points to the fact that there are more incidents in areas where Jews and Christians mingle, such as the Jewish and Armenian quarters of the Old City and the Jaffa Gate. There are an increased number at certain times of year, such as during the Purim holiday. The idea that Moses was given some verbal message, susceptible to human error, carried on from generation to generation by biased and sinful Jews, is preposterous and wicked! How about Jesus punished in Hell for eternity by being made to sit in a cauldron of boiling excrement? It concerns a new book, *Jesus in the Talmud*, that exposes the shocking truth about the position of Judaism toward Jesus Christ. It was written by none other than Dr. Once again my research and writings have been verified by the most respected of academics. The facts are clear. The Talmud, which is the highest authority of Judaism, not only makes hateful and pornographic attacks against Jesus Christ, it even boasts that the Jewish community, not the Romans, arrested, tried and executed Jesus. In fact, the Talmud exudes so much hatred against Jesus that it claims the Jewish priests subjected his body to a series of four different torturous executions. It is not anti-Semitic to state these facts, it is simply the truth. It is not anti-Semitic to expose Jewish extremism and hatred, again, it is simply the truth. Why is it that radical Christians or Muslims are freely exposed in the mass media, but Jewish extremism is a forbidden subject? The fact is that there is no greater enemy of Jesus Christ and Christianity than Judaism and the Jewish extremists who run Israel and have so much influence over the American media and American politics. The Washington Post admits that percent of political contributions for President come from Jewish sources. Some so-called Christian evangelists are now raising money among Christians to support these anti-Christian, extremist Jews! In his book he argues "against other scholars" that the scandalous passages indeed refer not to some other figure of ancient times but to the famous Jesus of Nazareth. What exactly is so scandalous? The Jewish community, to the extent Jews were even aware of these excised texts, has been content to let them remain obscure and unknown. It seems fair to say now, however, that the Talmud is every bit as offensive to Christians as the Gospels are to Jews. Rather, in the classic Talmudic style, they encode legal and theological argumentation in the form of sometimes-imaginative storytelling. One naturally wonders, when *Jesus in the Talmud* is published, what the results will be for Jewish-Christian relations. Interestingly, the professor argues that there is a distinction between Balaam and Jesus. He maintains that the Talmud says that Balaam was boiled in Semen and Jesus in excrement. Of course, in *Jewish Supremacism* I quote major Jewish sources that say that Balaam was a pseudonym used for Jesus and cites the passage where Balaam is boiled in semen. Apparently, in at least some Talmudic passages Balaam did denote Jesus as part of their deceptive camouflage against non-Jewish prying into their texts. But, to me, it is no matter. Eternally being boiled in Semen or excrement offers not much qualitative difference. So the only real rabbinic debate on Jesus is whether he is being boiled for eternity in semen or excrement. It must be the height of insanity to think that probably millions of Christians at the behest of their sold-out leaders have sent money to these vile Antichrist Jewish extremists who boast of boiling Jesus in semen or excrement -- take your pick! Under the name of "Balaam" the most lewd passages concerning Jesus appear. Proof that Jesus is called "Balaam" is found in the Jewish Encyclopedia "Balaam" which, after enumerating loathsome qualities, states: Turning to Sanhedrin ab we see the likening of Jesus to the supposed act of Balaam in causing 24, Israelites to go whoring and die of plague some years before Christ was born. He is due for his "reward" for this infamy. His mother, Mary, is "She who They subjected him to four deaths, stoning, burning, decapitation and strangulation Balaam being used as an

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alias for Jesus, Phineas the Robber is thus taken to represent Pontius Pilate, and the Chronicle of Balaam probably to denote a Gospel. Stewart I love Jewish people, as I love all people. As a born again Christian, it is my Biblical duty to contend for the faith. The Talmud was written by sickos. I do not, and never will, attack the Jewish people. Jesus Christ loves humanity, and died for all people John 3: My argument is against the false religion of Judaism, and the vile Talmud, which both dishonor my Savior. The Talmud is some really tasteless and nasty writings. That is a lie of the Devil. Esther was a virgin as the Bible says, otherwise she would have been killed on the spot for fraud. The Talmud is infamous for attempting to justify sexual immorality and pedophilia, which is why Mormons revere the Talmud in their evil false religion. Freemasonry also holds the Talmud in high regard, as do of course, Judaizers. The Talmud teaches that Jesus was the bastard son of a Roman soldier, and that Jesus was boiled in urine and dung, being sent to burn in hell forever. Clearly Jews hate Jesus Christ as much today as they did when their ancestors had Him crucified by the Romans. Not all Jews hate Jesus, but most of them do. God will not be mocked.

Chapter 8 : Does the Talmud speak of the Christian Jesus? | Page 2 | Christian Forums

*The first book devoted solely to the topic of Jesus in the Talmud was the Latin work *Jesus in Talmude* published in by Rudolf Martin MeelfÄ¼hrer, a student of Wagenseil at Altdorf.*

Chapter 9 : The Talmud EXPOSED!

In a verse by verse format, Lightfoot relates medieval rabbinic traditions, the writings of Josephus, and other Jewish materials to the New Testament. This edition is reprinted from the English edition, with a more recent introduction by R. Laird Harris, Professor of Old Testament at Covenant Theological Seminary.