# Resurrection Life of Jesus Church

## ZURÜCK ZUR APOSTELGESCHICHTE

**RLJ-1106-DE JOHN S. TORELL 4. NOVEMBER 2007**

**TEIL 4: LOSLÖSUNG VOM JUDENTUM**

## ABLEGEN DER JÜDISCHEN TRADITION

Als Jesus auf der Erde lebte, waren die zeitlosen Anweisungen, die Adam, Mose, den Richtern und den Propheten gegeben worden waren, von den Schriftgelehrten, Rabbis, Pharisäern und Sadduzäern korrumpiert worden. Das jüdische Volk war in den 400 Jahren vor der Geburt Jesu dahin geführt worden, an den Talmud (Traditionen der Ältesten) und die Kabbala zu glauben. **Matthäus 15:1-9**

Jesus wusste, dass es übernatürliche Kraft brauchen würde, um die Menschen von den Ritualen und Festtagen loszubrechen, die nach 400 Jahren tief verwurzelt waren. Während seiner dreieinhalbjährigen Zeit des Lehrens legte er das Fundament für die Loslösung vom Judentum, wobei die Apostel diese Veränderungen umsetzten. Jesus wusste, dass es nicht leicht sein würde und machte das seinen Nachfolgern auch deutlich. **Matthäus 10:21-39**

## DER MENSCH KANN SICH NICHT SELBST ERLÖSEN

Als Jesus seinen Nachfolgern sagte *"wenn eure Gerechtigkeit die der Schriftgelehrten und Pharisäer nicht weit übertrifft, so werdet ihr gar nicht in das Reich der Himmel eingehen"* verstand keiner unter ihnen, was er meinte. (**Matthäus 5:20**) Diese Männer waren beschnitten, opferten regelmäßig im Tempel in Jerusalem, gaben ihren Zehnten, hielten Gebets-Nachtwachen und ehrten alle Festtage. Doch Jesus sagte, dass all dies nicht genug sei, sie müssten etwas Besseres tun. Doch ganz offensichtlich konnte kein Mensch im Fleisch es besser machen. Was war also die Lösung?

## RITUALE MUSSTEN WEICHEN – BESCHNEIDUNG UND OPFER

1. Es war der Apostel Paulus, ermächtigt durch den Heiligen Geist, der niederschrieb, was die apostolische Gemeinde von Jesus gelernt hatte. Der Mensch kann aus sich selbst heraus keine Gerechtigkeit erlangen, sondern dem wiedergeborenen Menschen wird die Gerechtigkeit Christi zugerechnet! **Römer 3:1-31**

2. Als Jesus am Kreuz starb wurde er des Weiteren das ultimative Opfer. Er bezahlte ein für allemal für alle Sünden der Menschheit von Adam bis zur letzten Person, die jemals auf der Erde leben wird, egal wo wir auf dieser Erde leben.

   Folgendermaßen hat es der Apostel Petrus ausgedrückt: **Apostelgeschichte 2:21-24, 4:8-12, 10:34-48**

8341 Fair Oaks Blvd, Suite B, Carmichael, CA 95608
Mailing Address: P.O. Box 166 Sheridan, CA 95681
Phone: (916) 944-3724 • Toll Free: (888) 708-3232 • Fax: (530) 633-2918 • www.eaec.org

Und der Apostel Paulus hat es so ausgedrückt: **Hebräer 9:1-26**

3. Die Beschneidung von Männern wurde abgeschafft weil sie keine Bedeutung mehr hatte nachdem der zweite Bund in Kraft getreten war. **Galater 2:1-21**
4. ***Der Neue Bund hat den ersten Bund annulliert!*** **Hebräer 8:1-13**

This is a book from my personal library which covers the Talmud and modern Judaism. I included this foreword on Elizabeth Dilling Stokes so that you would know her background and also included chapter five so you can see what the Talmud teaches with references cited to back up her claims.

~ John S. Torell

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**The Jewish Religion: Its Influence Today** by Elizabeth Dilling

Formerly titled **The Plot Against Christianity**

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PO Box 1248, Torrance, CA 90505

Elizabeth Dilling Stokes was born, raised and educated in Chicago. After attending the University of Chicago she married, and for many years devoted her life to her children, social activities on the North Shore of Chicago, and being a concert harpist. After hearing of the great “humanitarian experiment” in Soviet Russia, she traveled there in 1931, and was able to go behind the scenes. She was shocked at the forced labor, the squalid living quarters and deplorable living conditions, and the atmosphere of fear created by the Soviet dictatorship.

She was most shocked by the virulent anti-Christianity of the atheist Communist regime.

Following her return to the United States she lectured and wrote about what she had seen, realizing from the opposition which immediately arose that a substantial Marxist movement was active in the United States. In 1934 her first book The Red Network was published, an expose of persons and organizations furthering Red causes in the United States. In 1936, her second book, *The Roosevelt Red Record and Its Background*, was published.

Almost immediately after these books were published, she was attacked as “anti-semitic,” although she had actually offered her anti-Communist services to Jewish organizations, and knew nothing of organized Jewish involvement in the Marxist movement. After researching and studying, however, in 1940 she published her third book *The Octopus*, which dealt with these subjects.

After World War II commenced, Mrs. Dilling became convinced that, despite President Roosevelt's protestations that not one American boy would ever again fight on foreign soil, there was a movement afoot to involve the United States, with the result that a substantial part of the world would be communized later. In 1941 she led a Mother's March on Washington to oppose the “Lend Lease” bill, proclaimed to help keep us out of war by its sponsors, but proving the last step for our involvement. The bill passed by only one vote. A few months later, the United States went to war.

In 1944, Mrs. Dilling's views involved her in the now infamous mass “sedition” trial. The case was ultimately dismissed by a Federal Court as a “travesty on justice.”

She was later remarried to Jeremiah Stokes, a Christian anti-Communist writer, and she continued to write and lecture in behalf of Christianity and Constitutional Americanism., first publishing this book in 1964.

Mrs. Dilling Stokes died in 1966 at the age of 72.

# V.
# TALMUDIC IMMORALITY, ASININITY AND PORNOGRAPHY: THE REPROBATE MIND

St. Paul, who had been a Pharisee, often bores Christians who do not know what he was arguing about, in his discourses haranguing Pharisees. But one familiar with the Talmud can appreciate his diatribe against the "uncleanness" of those, "Who changed the truth of God into a lie" and: "Professing themselves to be wise, they became fools," until "God gave them over to a reprobate mind. . . . Being filled with all unrighteousness, fornication, wickedness . . . ." (Romans 1:22, 25, 28).

Of the "sacred" Talmudic teachings of the "Sages," preserved since 500 A.D. and taught more widely today than ever before in Talmud-Torah schools in the U.S.A., perhaps nothing better illustrates "fools" with "reprobate minds" than the teaching in the Talmud book of Yebamoth (Exhibit 155) that spittle on the top of the bed curtain proves that a wife has been guilty of adultery, as only lying down face upwards could she have spit up on it. Spitting several feet straight up! The Talmud states: "When a peddler leaves a house and the woman within is fastening her sinnar [breechcloth] . . . . If spittle is found on the upper part of the curtained bed . . . she must, said Rabbi, go." Footnote: "Even if there were no witnesses that misconduct took place." Further footnote: "Only the woman lying face upwards could have spat on the spot. Intercourse may, therefore, be suspected."

### From a Roof

The Talmud book of Yebamoth also concerns the duty to marry a brother's widow who is childless. Two volumes of junk and obscenity for its own sake carry the title, Yebamoth. Another illustration of the "reprobate mind" is the teaching that if a man falls from a roof "and his fall resulted in accidental insertion," as "When in a state of erection the levir fell from a raised bench upon his sister-in-law who happened to be below." Here the great Talmudic "saint" Rashi is cited as authority. "His commentary on the Talmud is a consummate masterpiece, a remarkable and gigantic work," says the 1943 Universal Jewish Encyclopedia. Rashi was born in Troyes, France, 1040, and died there in 1105.

The above Talmud passage is not reproduced here. It is in Yebamoth 53b-54a (page 356 of the Soncino edition) and continues the above with the responsibility of a "levir" or brother-in-law "when, for instance, his intention was intercourse with his wife and his sister-in-law seized him and he cohabited with her." The passage is merely an excuse to indulge the "reprobate mind" in uncleanness. (Romans 1:28) Is it any wonder that Christ likened Pharisees to "unseen graves" (Luke 11) and "whited sepulchres" (Matt. 23)?

### Bestiality

Although Moses commanded that if a woman have intercourse with a beast, both should be killed (Leviticus 20:16), and that a priest must not marry a harlot or woman who is profane (Lev. 21:7), the Talmud teaches that "unnatural intercourse does not cause a woman to be forbidden to marry a High Priest," since then "you will find no woman eligible . . . ." (See Exhibit 157, from the Talmud book of Yebamoth, Folios 59a-59b)

Rulings of the "sages" follow: "A woman who had intercourse with a beast is eligible to marry a priest -- even a High Priest." Unless specifically warned in advance and the act seen by two witnesses, she is acceptable also. If she had intercourse with a dog while sweeping the floor, she is likewise reckoned to be pure, and suitable. For, "The result of such intercourse being regarded as a mere wound, and the opinion that does not regard an accidentally injured hymen as a disqualification does not regard such as intercourse either." (See Exhibit 158)

This alone gives a fair idea of the systematic deformation of Scripture by the Pharisees and the truthfulness of Christ's denunciations about their making God's commandments of none effect by their Tradition. (Matthew 15:6)

### Babies

Baby boys may always be used as subjects for sodomy by grown men, according to the Talmud. (See Exhibit 54) The Pharisaic subterfuge here is that until a child reaches sexual maturity, capable of sexual intercourse, he or she does not rank as a person, hence Biblical laws against sodomy (pederasty) do not apply. Throughout the Talmud "nine years and one day" is the fictitious age of male maturity.

Likewise, under "nine years and one day," the "first stage of intercourse" of a boy with the mother, or any grown woman, is harmless, Talmudically. Shammai, to seem more "strict," lowers the age to eight years in some cases. (See Exhibit 82 from Sanhedrin 69b of the Talmud)

A long harangue about the amount of the Kethubah (payment if divorced) a woman gets if her virginity was removed by a young boy, fills Kethuboth 11b of the Talmud. (See Exhibits 136-7) And here, the foul mother may be reckoned "pure," depending on the age of the child. Such degrading use of children was typical of paganism throughout the ancient world.

"When a grown up man has intercourse with a little girl it is nothing, for when the girl is less than this -- that is, less than three years old -- it is as if one puts the finger into the eye -- tears come to the eye again and again, so does virginity come back to the little girl under three years." (See Exhibit

136, Kethuboth 11b of the Talmud)

This is the standard doctrine of the whole Talmud on baby girls. Sodomy and intercourse with babies is the prerogative of the adult Talmudic man, in contrast to Christ's beautiful teachings concerning little children.

The following is also typical concerning the fictitious age of sexual maturity of baby girls set by the Pharisee "sages:" "A maiden aged three years and one day may be acquired in marriage by coition . . . ." (See Exhibits 81, 155, 156, 159; the Talmud, Sanhedrin 55b, 69a-69b, and Yebamoth 57b, 58a, 60b)

Baby girls of three can invoke sadistic punishments on those who have intercourse with them when they are "Niddahs' (menstruating), a physical impossibility, of course. (Talmud, Sanhedrin 55b - Exhibit 55; Sanhedrin 69a - Exhibit 81)

And, at three, a baby girl is always rated as "one who is fit for cohabitation -- that is one who has attained the age of three years and one day." (Talmud, Yebamoth 60b, Exhibit 159) But, in the case of a baby girl who is not Jewish-born, or a so-called "proselyte," she may be "married" thus by a grown priest: "A proselyte who is under the age of three years and one day is permitted to marry a priest;" although "one who is fit for cohabitation," as stated on the same page, is "one who has attained the age of three years and one day." (See Exhibit 159)

This Talmud Yebamoth passage continues with the ruling in the case of a baby under three married to a grown man priest, and declared eligible to continue as his wife. (See Exhibit 160) The baby girl was a "proselyte," of course, so age did not matter. But "under eleven years and one day" a little girl "carries on her marital intercourse in the usual manner." (See Exhibit 152, Yebamoth 12b of the Talmud)

Adultery is permitted with the wife of a minor, and wife of a non-Jew. (See Exhibit 53) The pretense is that a minor not being a "man" yet, and the non-Jew having non-human status, Talmudically, the Biblical law does not apply.

Thus, once again do the Pharisees make the commandments of God of "none effect" as Christ said. (Matthew 15-6; Mark 7:13)

### Incest

Moses ordered the priests that: "They shall not take a wife that is a whore, or profane . . . for he is holy unto his God." (Leviticus 21:7) The laws against incest are most vehement: "The nakedness of thy mother, shalt thou not uncover: she is thy mother . . . ." (Leviticus 18:7) And in the Talmud the Pharisee "sages" reverse these Biblical injunctions:

"If a woman sported lewdly with her young son, a minor and he committed the first stage of cohabitation with her -- Beth Sahmmai say, he thereby renders her unfit to the Priesthood." Here a footnote explains that she could not marry a priest, if this made her profane and the above Leviticus 21:7 is cited precisely. (See Exhibit 82)

We then learn that the dispute concerns only the age of the son, not the lewdness of the foul mother: "All agree that the connection of a boy aged nine years and one day is a real connection whilst that of one less than eight years is not (2) So that if he was nine years and a day or more, Beth Hillel agree that she is invalidated from the priesthood, whilst if he was less than eight, Beth Shammai agree that she is not." Here silliness reigns supreme, and one understands why Christ called the Pharisees "fools and blind:" "Beth Shammai maintaining, we must base our ruling on the earlier generations" [Footnote states: "When a boy of that age could cause conception."] "but Hillel holds that we do not."

The supposition that boys became fathers at eight is the silly excuse for the Shammai school to argue that the boy must be under eight to leave the mother pure. The standard throughout the Jewish Talmud is that a little boy becomes a person, "sexually mature," at nine years and one day, -- another asininity. The whole argument strains at the "gnat" of age and "swallows the camel" of incest between mother and son. (Matthew 23:24)

### Incest with Lot

The Bible tells us that after the destruction of Sodom with all of its inhabitants, except Lot and his two daughters who took refuge in a cave: "The firstborn said unto the younger, our father is old, and there is not a man in the earth to come in unto us . . . . Come, let us make our father drink wine, and we will lie with him, that we may preserve the seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose." The next night the same events took place for the younger: "Thus were both the daughters of Lot with child by their father." (Genesis 19:31-8) The abominating tribes of Moabites and Ammonites were the products of these two sons, at first spared, then demolished by the fourth king of Judah, Jehosaphat. (II Chron. 20)

But the Talmudic "Sages" take anything but a critical view of this incest:

"A man should always be as alert as possible to perform a precept, for as a reward for anticipating the younger by one night, the elder daughter of Lot was privileged to appear in the genealogical record of the royal household of Israel four generations earlier." (See Exhibit 166, Nazir 23b-24a of the Talmud)

### Nieces

The Jewish press in 1954 reported attempts to alter state laws so as to legalize marriages between uncle and niece, which is common in rabbinical circles. The Bible prohibits marriages between uncles and aunts, and with nieces and nephews, as incest. (Lev. 18:13,14).

Under "Talmudic Eugenics" in Baron's *A Social and Religious History of the Jews* (Jewish Publication Society, 1952), is this on incest: "In Egypt the Ptolemaic rulers themselves, for the most part, married their own sisters. In Parthia-Persia, marriages between parents and children were valid, and those among brothers and sisters were quite custo-

mary. The Parsee religion . . . encouraged such marriages as the fittest means of preserving family purity [cf. 'Yasna' 12, 9] . . . . Artaxerxes II had married his two daughters, and . . . Mithraidates I had married his mother. Ardea Viraz is said to have married his seven sisters." (page 229, Volume II) This was not harmful, we are told!

"On one point, particularly, Roman law differed from Jewish: marriages between an uncle and a niece . . . . We recall that both Rabbi Eliezer and Abba married nieces, as did Rabbi Jose the Galilean . . . Rabbi Ishmael made a special effort to overrule his vow [not to marry his own niece] and to make the niece more attractive to him by improving her teeth . . . ." (page 230, same)

Moses commanded in God's name, that a woman should not marry her uncle, or a man his aunt. (Lev. 18:14) Nevertheless, today these "People of the Book" are striving to modify American state laws against such marriages, and have actually been successful in some states, on the ground that their "religion" requires such latitude.

### Harlots and Dogs

The creative powers were worshipped in all ancient pagan countries as the procreative powers of male and female, with sex rites to match. Men who became priests to the female goddess Venus, Mylitta, Astarte, or by whatever name, in a wild orgy of drugged frenzy would castrate themselves with "sacred swords" and then contribute part of their earnings as sodomists to the upkeep of the pagan cult and temple, and would train, sell and rent dogs for immoral purposes. Girls who became priestesses to the pagan temples earned their keep and contributed to a cult's upkeep through their earnings as "sacred prostitutes."

But Moses taught that the worship of God was not to be maintained on such earnings. "Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both of these are abomination unto the Lord thy God." (Deuteronomy 23:18)

The Talmud, citing Deuteronomy 23:19, makes this out of the ruling: "There is not adultery in connection with an animal, because it is written, 'Thou shalt not bring the hire of a harlot or the wages of a dog,' etc., and it has been taught: 'The hire of a dog and the wages of a harlot' are permissible, as it is said, 'Even both of these are an abomination unto the Lord' -- the two specified in the text are abominations but not four." Then the permission is given to use for the temple: "Money given by a man to a harlot to associate with his dog. Such an association is not legal adultery. If a man had a female slave who was a harlot and he exchanged her for an animal, it could be offered." (Sotah 26b Talmud, Exhibit 168)

Abodah Zarah of the Talmud takes up this same "matter of a harlot's hire which is permitted -- To be devoted to the Temple, in spite of the Law of Deut. XXIII, 19." (actually, verse 18) The man is permitted to do this: "If he gave her it [the money] and subsequently had intercourse with her, or had intercourse with her and subsequently gave it to her, the hire is permitted. The two matters are regarded as separate and what she received is legally a gift." This argument goes on for two pages. (See Exhibits 190 and 191)

No wonder that Christ charged that the Pharisees nullified the commandments of God by their Tradition, which now, in written form, has become the Talmud.

### Permissible Adultery and Intercourse with the Dead

"None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord," says the Book (Lev. 18:6). Scripture references are also cited which denounce a married woman who lies "carnally" with a man not her husband. But say the sages: "That in connection with a married woman excludes intercourse with a relaxed membrum since no fertilization can possibly result. This is a satisfactory interpretation in accordance with the view of him who maintains that if one cohabited with forbidden relatives with relaxed membrum he is exonerated." And other Talmud sources are cited. "The exclusion is rather that of intercourse with a dead woman [Footnote 15] even though she died as a married woman." Thus one is "exonerated" for, or permitted, intercourse with dead relatives or with relatives, married or single, "with a relaxed membrum," because "no fertilization can possibly result." (Talmud, Yebamoth 55b, See Exhibit 163)

Intercourse with dead bodies was an old pagan practice. The above is echoed with some variation in "the chief repository of the criminal law of the Talmud," the book of Sanhedrin. (See Exhibit 89)

There the act of sodomy with one suffering with an incurable disease, hence regarded as already dead, or a "terefah," is held to be merely "as one who abuses a dead person, and hence exempt." The explanation, which continues on the next page (not reproduced) is: "Punishment is generally imposed because of the forbidden pleasure derived -- Whereas there is no sexual gratification in abusing the dead."

How apt it was when Christ called the Talmudic Pharisees "whited sepulchres . . . full of all uncleanness." (Matt. 23) Yet some of His followers call these abominators of every decency "God's Chosen People" and "People of the Book!"

### Polygamy

There is nothing now, as formerly, in Talmudic doctrine, against polygamy. It is practiced by Jews in countries where it is allowed.

A 1952 book by Salo Wittmayer Baron, Professor of Jewish History, Literature and Institutions of the Miller Foundation, Columbia University, is entitled, *A Social and Religious History of the Jews* and is published by the American Jewish Committee's Jewish Publication Society of America. The chapter, "The World of the Talmud," cites the harem of King Solomon (which finished him morally and otherwise), saying its "memory kindled the imagination of polygamous Jews in subsequent ages." Although we are told

that there was no real difference between Palestinian and Babylonian Jewries fundamentally, the book states "there are indications that Babylonian Jewish society had more polygamous features than did that of Palestine."

And: "Anecdotes like those current in regard to Rab and Rabbi Nahman [who] after arriving in a foreign city they used to advertise for women ready to marry them for the time of their sojourn ('man havya le-yoma') . . . . In law, too, the Babylonian emphasis lay upon the Jew's right to 'marry as many wives as he is able to support.'"

It was Rabbi Gershom Ben Judah (born Metz, 960; died Mayence, France 1040), whose edicts were accepted by European Jewry as final for all time, who commanded Jews in Christian countries to stop getting into trouble with the law by polygamy.

Israel first proposed extra allowances for plural wives but now seems to be screening polygamy from Christian eyes.

After the period of the patriarchs, Abraham, Isaac and Jacob, and before this, in the case of Adam and Noah, monogamy ruled. The Prophets were monogamists. Moses commanded regarding a man of God that: "Neither shall he multiply wives to himself, that his heart turn not away. . . ." (Deuteronomy 17:17) And, admittedly, the polygamy of David and his son Solomon ended the Israel twelve-tribe united Kingdom. Their hordes of pagan wives, and foul, pagan altars broke down any Godly spirit which had formerly united them. However, reversing the Bible once again, Pharisee "Sages" embroider upon the above words of Moses against polygamy, their permission to have 18, 24, or 48 wives. (Talmud, Sanhedrin 29b-21a) The Mishna asks: "Why then is it written, neither shall he multiply wives to himself . . . Rabbi Simeon said: He must not marry even one who may turn away his heart -- From which it might be inferred that he may marry a lesser number even if they should corrupt him."

### The Jewish Talmud and Legally Murdering Your Neighbor

As noted elsewhere, regarding murder of the non-Jew, it is good and meritorious, providing you do not get caught and thus get the Talmudic religion exposed for what it is.

However, permissible murder in Judaism embraces more than just killing Gentiles. Murder by suffocation is permissible. Here shyster hairsplitting is inserted in the Talmud, it being permissible to seal up a neighbor in an airtight "alabaster chamber," providing one does not put in a lighted candle to help eat up the oxygen, but merely allowing the victim to expire by breathing the oxygen up himself unaided, this is acceptable. (See Exhibit 86 from Sanhedrin 77a-77b of the Talmud)

Under Talmudic "law" other forms of murder are also permissible:

- Binding up your neighbor so that he dies of starvation. Just bind up the neighbor before it is hot or cold enough to kill him and all is well -- you are guiltless of what follows. (See Exhibit 85)
- Binding up your neighbor so that he dies of sunstroke. (See Exhibit 85)
- Binding up your neighbor so that he dies of cold. (See Exhibit 85)
- Binding up your neighbor so that a lion may kill him. (See Exhibit 85) He could not have fought the lion anyway, so, it is acceptable, says the Talmud.
- Letting mosquitoes bite your neighbor to death. As for the mosquitoes, they come and go, so, since the ones which bit him when you tied the victim go away and others end his life, you are pure and blameless. (See Exhibit 85)
- Throwing your neighbor into a pit and leaving him to die there. (See Exhibit 86)
- Killing your neighbor with arrow wounds. (See Exhibit 86) Shooting the neighbor with an arrow is acceptable, since if there is balsam for sale somewhere, he presumably could have sent for some and thus have been cured instead of dying. (See Exhibit 86)

You can also drown your neighbor and yet be "guiltless" of his death! Remember to follow Talmudic law, however, and cause the water to travel a little distance before it drowns the neighbor -- then you are guiltless of his death! (See Exhibit 87)

### Ten "Innocent" Murderers

It is granted in the Talmud that the Bible forbids taking a man's life -- but that merely means taking his life all by yourself. In other words, you must not take the whole of his life all alone, which permits you, nevertheless, to help nine other men to take a life.

Thus, it is stated in the Talmud: "If ten men smote a man with ten staves whether simultaneously or successively, and he died, they are exempt." Answering the Rabbi who suggests that killing whatever is left of a man's life might be wrong, we are also told: "If ten men assailed him successively, he was already nearly dead when the last smote him: therefore the last, too, is exempt." (See Exhibit 88)

### "Mercy" Killings Approved

Elaborate pains were taken, rather recently, by Rabbis to deny that "mercy" killings are permitted in Judaism -- because they are. The public discussion was on whether or not a hopelessly sick person should be put out of his misery. The Rabbis denied that would be proper, necessarily knowing that the Talmud states otherwise. The Talmud, Sanhedrin 77b-78a, contains these rabbinical edicts:

"Both agree that if he killed a Terefah [explained in a footnote as 'a person . . . suffering from some fatal organic disease, recovery from which is impossible'] -- he is exempt." And: "If one kills a Terefah, he is exempt; whilst if a Terefah committed murder: if in the presence of a Beth Din [i.e. a Talmudic law court] he is liable; otherwise he is exempt." (See Exhibits 88 and 89)

### Cursing and Striking Parents

"Honor thy Father and thy Mother." So states the Com-

mandment.

The Bible, through Moses, teaches that anyone who strikes or curses his parents is worthy of death.

But the Pharisee "Sages" have nullified that. One may strike parents without wounding them, while they are alive, but there are no limitations upon striking them after death! (See Exhibit 94)

Jews may curse their parents providing they use any term meaning God. (See Exhibit 74) Excepted are the Y-H-W-H consonants of the word Jehovah, called the Tetragrammaton, and which is reserved for use in summoning demons.

As for the "sacredness" of the Tetragammaton word for Jehovah, the word God is frequently written "G-d." The Tetragrammaton written in full is reserved for the use of Rabbinical potentates, the Hassidist Baal (Master) Shem (of the Name of God), who by using 14, 42, 72 letter combinations of the name is supposedly able to invoke spirits. At the beginning of the century, according to authorities, about half of Jewry was Hassidist.

The word "God" is not supposed to be written or spoken even today, and the *California Jewish Voice,* for example, carries articles in which the word is spelled "G-D" throughout. Not piety but sheer superstition governs this.

One of Christ's major "crimes" was that He pronounced the Name as spelled. (See Exhibit 56, from Sanhedrin 55b-56a of the Talmud) It is there explained in a footnote that "Bless" is used in the text instead of the right term "Curse," typifying Talmudic double-talk.

Moses said that anyone who cursed or struck mother or father should be put to death. (Exodus 21:15,17; Leviticus 20:9; Deuteronomy 27:16)

"But ye say, If a man shall say to his father or mother, It is Corban, that is to say a gift (Or I have dedicated to God that which would relieve your need) . . . ye suffer him no more to do ought for his father or his mother: making the word of God of none effect through your tradition, which ye have delivered, and many such like things ye do." (Mark 7:1-13) Matthew 15 contains like denunciations.

In Matthew 13 and Mark 7, Christ asked the Pharisees: "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and thy mother and, He that curseth father or mother, let him die the death."

Then Christ reminded them of the Pharisee custom of dedicating their goods to the Temple, then telling their needy parents that what they might have given them is now the property of God and they must do without, although they themselves went on using the proceeds of their wealth for themselves.

Christ was hated by the pagan Pharisees for such teachings as: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill . . . . Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven . . . except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matthew 5:17-20)

### The Talmud Book of Gittin And Some Health Remedies

This Talmud book is about divorce. Reproduced herein are the title page (Exhibit 199) and part of the introduction (Exhibit 200). The book also deals with the fate of Christians in Hell. (See, for example, Exhibits 201 and 202.) Following are also various dog and dung health remedies. Exhibits 205-209 are reproductions from Gittin, Folios 69a-70b, devoted to these dung and dog remedies almost too fantastic to believe. The privy, demons and privates are mingled in insane array.

The funny thing about the horrendous and silly "remedies" of the Talmud book of Gittin, is not the asininity of the remedies themselves so much as the commentary, in English, by a British doctor with a string of alleged degrees, which appears in the Appendix to the Soncino edition of this Talmud book. He actually attempts to justify and praise these nutty things! The wrong people, it is often said, are in asylums.

The "Appendix" (not reproduced) is entitled: "Notes On The Various Remedies Recommended in Folios 68b-70b," by W.M. Feldman, MD, FRCP, Lond., FRAS, FRS."

For the "Charms, Amulets, Incantations, Astrological associations," he finds the benefits of "suggestion" with "profound effect," and for whatever he cannot evolve a "rational physical basis," he invents imagined benefits. He points out that "animal excrements as remedial agents" are ancient and we "shall not lightly dismiss the ancient folk-remedies -- however absurd they may appear." He extolls the incantations and lauds these Rabbis' "knowledge of all parts of theoretical and practical medicine, in which they . . . surpassed their contemporaries . . . ." He refers to several works to study the glories of "Talmudic Medicine" in five pages of whitewash, professing to look down upon "the probable sneers of the sophisticated, but untutored reader," which should include just about everyone except a Talmudist zealot.

### Use of the Bible for Asininity and Obscenity

One is enlightened as to Christ's denunciations of the Pharisees as "fools and blind" (Matthew 23, etc.) by the following so-called "wisdom of the sages:"

Adam's words about Eve are cited in the Bible: "And Adam said, This is now bone of my bones and flesh of my flesh . . . ," a statement Christ used in His teachings about marriage. (Matthew 19:3-6)

But the Jewish Talmud teaches:

"What is meant by the Scriptural text, 'This is now bone of my bones, and flesh of my flesh?' (Genesis 2:23) This teaches that Adam had intercourse with every beast and animal but found no satisfaction until he cohabited with

Eve." (See Exhibit 161, Yebamoth 63a, of the Talmud)

David's 6th psalm is a plea by David for forgiveness: "Return, O, Lord, deliver my soul: oh save me for thy mercies sake . . . in the grave who shall give thee thanks?"

"I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears." Citing the above verse, Psalm 6:7, the Talmud "sages" make this to be the meaning: "Even during David's illness he fulfilled the conjugal rights of his eighteen wives, as it is written, 'I am weary with my groaning: all the night make I my bed to swim; I water my couch with my tears.' " (See Exhibit 116, from Sanhedrin 107a of the Talmud)

Women who are "unclean" (menstruating) are to remain separate, said Moses, "all the days of her issue," and this verse (Leviticus 15:26) is cited in the Jewish Talmud, which states, "that a woman is not regarded as a 'zabah' [one with a discharge] except during the daytime because it is written, 'all the days of her issue.' " (See Exhibit 194, from Horayoth 4a of the Talmud)

Typical of the Talmud misuse of the Bible for purposes of inventing obscenity and then giving it a Biblical coating, is the Biblical account about Sisera, head of the Canaanite army, who fights all day and is the only man left alive. He flees to the tent of a supposed friend of the Canaanites, Heber the Kenite. Jael, Heber's wife, welcomes him in but as soon as he falls into exhausted sleep drives a tent nail through his temple and he dies. She boasts of this to his pursuing captors. Next, Deborah makes up a song of rejoicing in which she embroiders on Sisera's actual death in his sleep (Judges 4:21) and with poetic license sings: "When she had stricken through his temples -- at her feet he bowed, he fell, he lay down: at her feet he bowed, he fell, where he bowed, there he fell down dead." (Judges 5:27) The verbs "bowed" and "fell" are used three times each, and "lay" is used once. This makes seven verbs used in this verse.

The standard Talmud use of this verse is to indicate it as meaning "seven sexual connections." The same Biblical verse is used thus about Christ. The words: "at he feet he bowed, he fell" are explained as: "Judges 5:27. This is taken to refer to sexual intercourse . . . ." (See Exhibit 108, Sanhedrin 105a-b of the Talmud)

This is rehashed in Yebamoth 103a-103b of the Jewish Talmud: "That profligate -- Sisera -- had seven sexual connections on that day for it is said, 'Between her feet he sunk, he fell, he lay: at her feet he sunk, he fell; where he sunk, there he fell down dead," with the footnote giving the Talmudic reasoning: "Each of the expressions 'he sunk,' and 'he fell,' occurs three times, and 'he lay' occurs once." (See Exhibit 162)

The Talmud book of Nazir reiterates the same Biblical misuse for no reason whatever: "That wicked wretch, Sisera, had sevenfold intercourse with Jael at that time, as it says, 'At her feet he sunk, he fell, he lay,' etc. -- The words 'he sunk,' 'he fell' occur three times, and the words 'he lay,' once. Judges V,27." (Exhibit 165, from Nazir 23b, of the Talmud)

The Talmud book of Horayoth repeats the same obscenity. (See Exhibit 195)

### Farming Inferior for Jews

In the course of a terrible prophecy against Tyre, the New York of the ancient world, and reprobate with sodomy, lesbianism, child-burning, and other abominations, is a Bible verse foretelling that "all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships; they shall stand upon the land." (Ezekiel 27:29) The prophecy, including all the details of the preceding chapter were literally fulfilled by Nebuchadnezzar and Alexander the Great. Nebuchadnezzar pounded down the walls of Tyre and Alexander made a causeway of the rocks, killing or selling into slavery the inhabitants, who had taken refuge on an island off shore.

However, the Talmud nullifies and twists these Biblical words, and out of the words foretelling the end of the seagoing trading power, coming "down from their ships . . . they shall stand upon the land," the Pharisee Talmud "sages" state: "No occupation is inferior to that of agricultural labor, for it is said, 'they shall come down.' " (From Yebamoth 63a of the Talmud - See Exhibit 161)

### Talmud Instructions for the Sabbath

No Talmud book illustrates Christ's depictions of Pharisaism better than the book of Sabbath. He said: "Ye blind guides, which strain at a gnat and swallow a camel." (Matthew 23:24)

One way to go raving crazy is to study the Talmud book of Sabbath with its rules on what is or what is not permissible on the Sabbath.

Concerning the Sabbath, even the digested laws, or Talmud Mishna in the Schulhan Aruch, take up 82 pages of Volume 2 (pages 63-145). The sum and substance of all of them is a game of subversion. A rule is set up. "How many ways are there to get around it and nullify it?" That is the problem, leading to almost endless trivia and discussion.

### Moving a Door Key

One gem concerns the weighty problem of the door key which the "shabbos goy," or a Sabbath gentile, is carrying home for you so that the Jew is spared that "labor."

The Talmud rule is that you cannot move goods from one category of property to another; from private to public property or from what is neither public or private, on the Sabbath. Your doorstep is neither public nor private. The street or sidewalk outside the doorstep is public; your house inside is private. Therefore, says the Talmud, you must have the "goy" not only insert your key in the lock, but push the door in as, otherwise, if you pushed the door in with the key in it, you would be moving the key from property neither public nor private (the sill) to the inside of the house (private property).

### The Sabbath Louse-Hunt

"One who searches his garments and finds a louse shall not crack it, but simply rub it with his fingers and throw it away on the Sabbath." (See Exhibit 6) Throwing away lice is not "labor." Cracking a louse is to be avoided at all costs, however.

### Sabbath Intercourse

The bloody, the sadistic, and the obscene are the darlings of the Talmudic "synagogue of Satan" mentality, the appetite for which is seemingly never sated. To illustrate, eight running pages have been reproduced here on the popular Talmud subjects of blood and intercourse. This discourse concerns whether or not the first intercourse on the Sabbath would constitute Sabbath "labor." "Is it performed to see if she was a virgin?", is discussed at length, for example. But the rule which governs is the dominant Talmud rule of the Sabbath on the subject of labor, namely that an act of injury never ranks as "labor." So, if the intent is to injure the wife the act is permissible. (See Exhibit 122, Talmud book of Kethuboth 5b-6a)

The eighth page ends with the thought that intercourse is permitted anyway. Then a new line of needless, senseless "religious" discussions about women and blood starts in. These longwinded, silly pages of Pharisee "wisdom" are but a sample of the bent of the whole Talmud. (See Exhibits 121-141)

### Vows

In Matthew 5:34-6, and in Matthew 23:16-22 are recorded the lambastings Christ gave the Pharisees for vowings: "ye blind guides which say, whosoever shall swear by the temple, it is nothing; but whosoever sweareth by the gift that is upon it he is guilty. Ye fools and blind: for which is greater the gift or the altar that sanctified the gift?" Christ goes on to illustrate Pharisee silliness. Do not swear by anything, is the gist of the Matthew 5:34 passage, not by your head for you cannot "make one hair white or black."

One can only appreciate His words after reading hundreds of pages of drivel about vows in the Talmud books of Nazir and Nedarim. (Title pages, Exhibit 164 and 170)

The Talmud Mishna on the Heifer and the Door is illustrative (not reproduced). The Mishna opens with the Door saying if the man doesn't open it, and the heifer saying if the man does not make it stand up, he must be a "Nazir." (A Nazirite [to vow] was one who had vowed not to cut his hair or drink or eat any product of the grape for a certain time.) Three pages of haranguing "Gemara" following the Talmud "Mishna" discuss the fact that the heifer then got up of its own volition. The door is quiet, apparently, for nothing more is said by it. The Jewish school of Shammai holds that since the man did not of his own power force the heifer up, he must be a "Nazir," but the Hillel Jews say that the essence of the vow is the upping of the heifer which was "recumbent" and is now standing up, so the man does not have to be a "Nazir." The schools of the Hillel and Shammai were in full flower in the Holy Land when Christ lived and, no doubt, this and other nonsense presently preserved for the Jewish religion, existed then.

### Talmud -- Juvenile Birth Control and the "Two Hairs" Test for Puberty

The Talmud, Yebamoth 12b, harangues about the ages when female birth control may be exercised, namely from "the age of eleven years and one day until the age of twelve years and one day," with a child "under or over" these ages to "carry on her marital intercourse in the usual manner." The recommended birth control is to be followed because otherwise the pregnant female might have a "second conception" which would make her fetus a "sandal" or "flat fish." Read the nonsense, followed by the "two hairs" test. (See Exhibit 152)

Read the asinine harangue in the Talmud, Yebamoth 12b-13a (See Exhibit 153), about two hairs proving puberty, or not proving it, as the child may have lost the two hairs through childbirth, also, the calling for an examination by the Rabbis. In the Soncino edition of the Talmud, reference is made to three similar messes of muck in Kethuboth 36a, Baba Bathra 156a and Niddah 52a of the Talmud.

To be unable to tell whether a little girl is as yet adolescent, or has borne a child or not, by counting two pubic hairs, is too idiotic to credit to anything except the Talmudic love of sub-sewer subjects -- "the reprobate mind," as Paul called it, "Who changed the truth of God into a lie." (Romans 1:25, 28)

To deal in unnatural filth and sex matters is the core of Talmudic "scholarship."

### More Talmudic "Wisdom"

Pretensions of "wisdom" by Talmudic Pharisee "sages" are perhaps the most incredible. No pompous dissertation seems complete without mention of a privy. Sons of "sages" and scholars, we read may "enter and sit down before their father, with their backs to the people."

When, however, they do not possess the capability of understanding the discourses, "they enter and sit down before their father with their faces toward the public . . . if he went out to ease himself he may re-enter and sit down in this place . . . . This applies only to the minor functions of the body but not to the major functions since he should have examined himself before . . . .A man should always make a habit of easing himself early in the morning and late in the evening in order that there be no need for him to go far . . . ." (See Exhibits 197 and 198)

Jewish Talmud "remedies" are foolish to say the least. The above passage from Horayoth 13a-b of the Talmud is replete with learning such as: "As the olive causes one to forget seventy years of study, so does olive oil restore seventy years of study . . . .Wine and spices have made me wise." (Exhibit 96)

The Talmud "sages" then dispute whether dipping one or two fingers in salt makes one wise; whether passing under the

bit of a camel, or under the camel itself, interferes most with mentality. The text then returns to the required protocol for the "Nasi," head of the Sanhedrin, and the head of a Talmud school, the "Ab-Beth Din," and how many rows have to rise in honor when each one enters. (Exhibit 197)

The Talmud also has "wisdom about eating dates." "They remove three things: evil thoughts, stress of the bowels, and abdominal trouble." This leads to a play on words, door, ladder and bed, where "one is fruitful and multiplies on it" -- back to the old subjects. This is from Kethuboth 10b-11a of the Talmud.

On this same page is the Mishnah (law) that a baby girl under three years and one day old is always reckoned as a virgin: "If they had intercourse before they were three years and one day old the hymen would grow."

Do not just the few illustrations above from the Pharisee Talmud show the justness of Christ's excoriations of the Pharisees as: "Full of all uncleanness;" their love of the "uppermost rooms at feasts. . . all their works they do for to be seen of men" -- "full of hypocrisy and iniquity?" (Matthew 23:5-6, 27-8, etc.)

And, illustrating their hairsplitting paraded as "wisdom," He called them "fools and blind." (Matthew 23:17-19)

### Virginity on a Monetary Scale

The Kethuboth book of the Babylonian Talmud (See Exhibit 119 for title page) is supposed to set down rules relating to married life.

The Kethubah is a contract promising to pay a wife a certain sum of money if the husband divorces her, which he can do at will, according to Talmudic doctrine. Perhaps urged on by the growing Christian propaganda against divorce, the Hillelite Jewish school stressed the husband's freedom to divorce his wife even for some culinary deficiency, or, as Rabbi Aquiba taught, because he had found a better looking woman.

The Kethubah need not be paid if the wife can be proven not to have been a virgin when married. Hence the Jewish custom of the groomsmen waiting outside the bridal chamber door for the bloody sheet to be witnessed, proving the wife's virginity. Elaborate cuts of these Kethuboth appear in the 1943 Universal Jewish Encyclopedia.

Chicago physician and hospital owner, Dr. A.A. Whamond, used to relate to a member of my family about the money he made by putting in false cat-gut hymens for Jewish girls who were not virgins before they were to be married.

The Talmud price for getting rid of a wife who had been a virgin, is "200 zuz," given by the Universal Jewish Encyclopedia as being 200 denarii or about $30.00.

"If the wife refuses sexual intercourse, she can be threatened with a reduction of her claims in the Kethubah, and this threat can be carried out." (Same Encyclopedia) If the husband can contend that the wife had not been a virgin, she gets only "a maneh," or the smallest coin, says the Talmud.

All of this talk about blood and virginity is a favorite Talmudic subject, and seemingly endless. Note, for example, Exhibits 121 to 145 herein, all from the book of Kethuboth.

And, as always in the Talmud, in the book of Kethuboth, asininity is combined with filth. For example, the controlling "Mishnah" or overall rule in Folio 61b (See Exhibit 145) doles out by trades the proper number of relations between husband and wife as: "men of independence, every day; for laborers, twice a week; for ass-drivers, once a week; for camel-drivers, once in thirty days; for sailors, once in six months."

### Sodomy Approved

Despite the thunderings and prohibitions of the Bible, sodomy in general, and specifically with little children, dead bodies, neighbors' wives and one's own wife is permitted by the Talmud.

The argument for this last is in Nedarim 20b of the Talmud (page 58 of Soncino translation): "Our Sages said . . . a man may do whatever he pleases with his wife at intercourse: Meat which comes from the abbatoir [stockyards] may be eaten salted, roasted, cooked or seethed; so with fish from the fishmonger . . . .A woman came before Rab and complained [of her husband's sodomy with her], "Rabi replied: 'Wherein does it differ from fish?' "

All of this is made Jewish religious doctrine with full Luciferian knowledge of the Bible's laws against it.

"Thou shalt not lie with mankind" and the Biblical verse, Leviticus 18:22, is actually cited in the same Talmud section where sodomy with boys under nine or baby girls under three is permitted. (See Exhibit 54) The full text of this verse states: "Thou shalt not lie with mankind as with womankind: it is abomination."

Small wonder that Christ denounced the Pharisees as nullifying the word of God and violating every concept of human decency.

### The Talmud Today

After reciting the denunciations and condemnation of the Talmud down throught the centuries, Rodkinson, in his introduction to the Talmud, states:

"Such was the past of the Talmud which we hope will never be repeated. Now a glance at the end of the last century and the beginning of this one.

"The colleges for the study of the Talmud are increasing almost in every place where Israel dwells, especially in this country where millions are gathered for the funds of the two great colleges, the Hebrew Union College of Cincinnati and the Jewish Theological Seminary of America in New York, in which the chief study is the Talmud and its post-Talmudical literature."

This was written early in the present century. Is what Rodkinson wrote true today?

The answer is "yes." Not only are Hebrew Union College of Cincinnati and the Jewish Theological Seminary of America more active than ever, but a network of schools to teach the Talmud to young Jews now exists from coast to coast.

For example, in the Chicago area, the Associated Talmud Torahs of Chicago oversees some 57 schools where the Talmud is taught to young Jews, commencing with their tender years.

If you are told by anyone that the Jewish Talmud is merely ancient history concerning Judaism, don't be fooled. The Talmud is present-day Judaism and without it so-called Judaism would not exist.

# THE SECRET RELIGION OF ANTICHRIST IS NOW BEING REVEALED

By John S. Torell

The road to deception has been well greased by Satan and his teachers over the years. With the church of Jesus Christ now in a weakened condition, the Devil has gone one step further by introducing the ultimate religion of the end time, *Noahidism*. Believers in Christ are now being taught that God has a special plan for the Jews and the Gentiles are inferior to the Jewish people. Also, the New Testament might not be the Word of God and after all, Jesus did not pay for our sins on the cross because he did that in hell.

The religion of Noahidism is doing away totally with Jesus and the New Testament and is bringing the Gentile nations back to the bondage of Judaism and the rabbis. Some of the people reading this will think that I am out in left field and chasing shadows. I wish that were so. In order to document what I am telling you, we will reproduce some of the writings by leaders in the Noahide movement on the following pages. As you read this information from the enemy please note several things:

1. On the front page of their magazine you will find the name Tammuz. This was the so-called god offspring from Semiramis, wife and queen of Nimrod, the founder of the old Babylonian religion. God forbids worship of this religion. Semiramis was also known as the Queen of Heaven. (Jeremiah 7:1-24; Ezekiel 8:9-18)

2. Please notice the article written by Dr. Ernest Easterly III. Here is a so-called scholar being used to brainwash people into accepting Noahidism as an International law that is good and will bring peace to mankind.

3. The visible leader of the Noahide movement in the United States is the former Baptist Pastor, J. David Davis from Athens, Tennessee. Davis is leading several rabbis who are doing the main teaching in this new religion but is actually old Baal worship in new clothing. Why are the Jews so interested and excited about this new move among the Gentiles? I believe the reason is that the World Jewish leadership is under the guidance and control of the Antichrist forces and now the opportunity is available for them to bring all Gentiles under a One World Religion. When the New Testament and Jesus Christ are done away with altogether, the religions of man (i.e. Roman Catholic, Russian and Greek Orthodox, Protestant, Muslim, Buddhist, Hindu and others) can all be brought under one roof, The Great Whore. In the Summer issue of *The Dove*, I outlined how the Pope has laid the mechanical foundation for a One World Religion. Now you can read for yourself just what this Noahide theology is all about.

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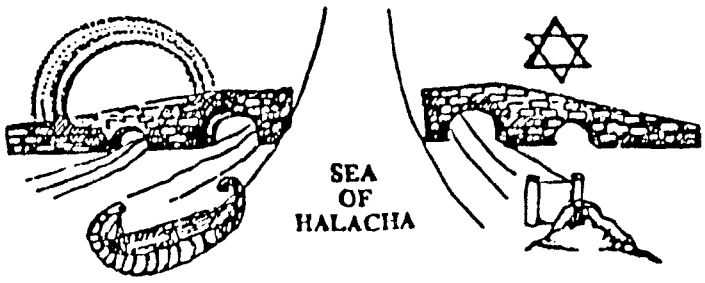
The information about the seven Noahide laws was taken from *The Dove*, Autumn 1991. Please contact us if you wish to receive a complete copy of the magazine.

The Gap

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# THE SEVEN NOAHIDE LAWS AND INTERNATIONAL LAW

*by Dr. Ernest Easterly III*

The first rays of dawn evidence the rising of a still unseen sun. So, too, the "Seven Noahide Laws" provisions of Public Law 102-14 (102 P.L. 14; 1991 H.J. Res. 104; 105 Stat. 44; establishing March 26, 1991 as "Education Day, U.S.A.") suggest a greater significance emerging in the realms of international law and comparative jurisprudence. The "Seven Noahide Laws" now may receive a recognition as a source of international law, heretofore unexpected by secular legal authorities.

An authoritative enumeration of the sources of international law is embraced by the Statute of the International Court of Justice, article 38 (as annexed to the Charter of the United Nations). That Statute itemizes (a) international conventions, or treaties, establishing contractual rules expressly binding on signatory nations, (b) international custom (i.e., a general practice among nations accepted as law), and (c) "the general principles of law recognized by civilized nations" (emphasis added).

A general principle of international law reflects a concept so fundamental that it inheres in virtually every legal system. The most usual approach to identification of such principles relies upon techniques of comparative law (i.e., a search to discover if national legal systems employ a common principle). Apart from comparative law surveys and selected court decisions, the evidences used to determine general principles of law prove exceedingly various. The U.S. Department of State lists its "sources of international law making" as including "treaties, executive agreements, legislation..." (Digest of United States Practice in International Law 1973 v). Public Law 102-14 certainly falls within the ambit of that itemization.

This approach to determining general principles of international law, however, lacks either theoretical foundation or justification for their use as a source of international law. By stating that the "ethical values and principles" which have been "the bedrock of society from the dawn of civilization" are the "Seven Noahide Laws," Public Law 102-14 provides national recognition to both a theoretical foundation and the justification for general principles of law as sources of international law rules. Additionally, a recognition of the Seven Noahide Laws as the foundation of general principles of law recognized by civilized nations, permits more effective (e.g., less subjective) and just (e.g., not arbitrary or capricious) application of comparative law analysis.

This theoretical foundation anticipates further international recognition by its incorporation in an "international scroll of honor signed by the president of the Unites States and other heads of state" and essaying to "return the world to...the Seven Noahide Laws." This act will further advance the importance of the Seven Noahide Laws for international law on two additional levels. First, such a document constitutes an international convention binding on the signatory nations. Second, such an act evidences an emerging principle of customary international law applicable to all nations.

The practical, as well as theoretical, implications of the Seven Noahide Laws provisions of Public Law 102-14 in terms of both international law and domestic U.S. law require a treatise for adequate introduction. Nonetheless, this Congressional joint resolution provides the first national articulation of a likely incredible advance in international law, with the identification of the general principles of law with the Seven Noahide Laws. With further recognition by other nations and international courts, the Seven Noahide Laws should become the cornerstone of a truly "civilized" international legal order.

*Ernest Easterly III (J.D.,Ph.D.,D.E.S.), Professor of International Law and Director of the Institute for Comparative Legal Studies, Southern University Law Center. (Also, Adjunct Professor of Geography and Anthropology, Louisiana State University).*

## IMPRESSIONS

### *AFTER A (TIRING AND EXCITING) WEEK WITH THE DAVISES*

by Rabbi Saul Zucker

After ongoing contact with David Davis, it was a pleasure for me to invite David to speak on May 21, 1991 at The Frisch School, a Yeshiva high school in Paramus, New Jersey. David and Sandra were greeted enthusiastically by our student body, after the audience watched the CNN video piece. David's speaking style in presenting the core of the Bnai Noah movement and then answering questions and engaging in dialogue was refreshing and well appreciated by the audience of over five hundred students, faculty, and parents. In fact, David received two standing ovations, and approximately thirty students forfeited their lunch period to discuss Bnai Noah and its relationship to Judaism. Perhaps the most significant points about David's presentation were "that there is a movement that is ready to stand up to opposition and adversity in order to pursue Truth and perfection, and that they are unafraid to talk about it openly," commented Avraham Kassenoff, a senior at Frisch.

On Shabbat, May 25, 1991, David spoke to the members of Congregation Bnai Yeshurun of Teaneck, New Jersey. Rabbi Aryeh Weil, introduced David by mentioning a Talmudic dictum regarding Jewish responsibility to all people. Again, the audience of approximately four hundred and twenty five people enjoyed both the substance and style of David's presentation, and again, David received a warm round of applause, and welcomed people who stayed late to engage in dialogue. The following day, David, Sandra, and Alice and Jerry Klapper came to Yeshiva Bnei Torah, a post-secondary Yeshiva in Far Rockaway, New York. Rabbi Israel Chait, the dean of the Yeshiva, introduced David by speaking about the relationship between Bnai Noah and Bnai Yisrael. David spoke to and with approximately sixty Yeshiva students and community members about the development of the recent Bnai Noah phenomenon. As in his other presentations, David was warmly greeted and enthusiastically applauded. Indeed, after the Davises' visit to New York, Susan Rosenbluth, editor of The Jewish Voice and Opinion, wrote a front page article on one of David's presentations. I continue to hear enthusiastic comments and conversation about the visit weeks after David and Sandra returned to Tennessee.

My impressions after an exhausting week - whether regarding the above presentations, or meeting with quite a few Jewish community leaders along with David, or speaking with David on "Religion on the Line" (a WABC radio program), or studying together with the Davises - remain that I have nothing but admiration for David and for the people of the Bnai Noah movement. I sense a great deal of courage, intellectual integrity, energy, and desire to learn. I sense a strong desire on the part of the Bnai Noah to understand the Seven Mitzvot wholly within the framework of Torah from Sinai as it is traditionally understood in Orthodox Rabbinic Judaism. I also felt a desire on the part of the Jewish leaders and teachers to help Bnai Noah in this understanding. I consider it a privilege that I was, in some small way, able to join in this noble phenomenon, and I greatly look forward to being in contact in the future as well. To David and Sandra - Yasher Koah (May your strength be fortified along the Straight Path)!!

*Rabbi Saul Zucker is the Assistant Principal of The Frisch School. He has written articles in various Torah journals, and is currently writing his doctoral dissertation in medieval Jewish philosophy and education at Yeshiva University.*

I want to thank everyone in the New Jersey and New York area for the warm reception and tremendous respect shown toward me. J. David Davis

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## NOAHIDISM: A SIGN OF THE TIMES?

*by Rabbi Michael Katz*

Over the past few years we have seen the resurrection of the Noahide communities striving to abide by the Noahide Covenant--an obscure and poorly defined concept in Jewish theology.

As Jews, we understand that G-d has entered into a unique and eternal covenant with Israel. At the same time we accept that G-d has not discarded gentiles as irrelevant in His creation. If G-d has a program for gentiles, what is its nature? What does G-d expect of gentiles?

The *Talmud* in *Sanhedrin* tells us of the seven laws of B'nai Noah. These may be summarized as prohibitions against idolatry, blasphemy, murder, theft, the eating of parts of an animal while it is still alive, incest and adultery, and the requirement to establish a system of justice. As Rambam[1] indicates in *Hilchos Melachim*[2], these laws must be accepted as a Divine contract.

These seven laws should really be understood as seven categories for they encompass many details. There are halachic opinions, for example, that maintain that the requirements of justice necessitates a legal code that mirrors all of the Jewish civil law.

Additional laws such as charity, tithing, and levirate marriages have been added by the *Gaonim*[3] and *Rishonim*[4]. Shmuel ben Chofni Gaon enumerated 30 commandments that are binding on B'nai Noah. All would agree, however, that only the seven are derived from the *Torah* (either in the commandments to Adam or those to Noah) are capital sins the trans-

gression of which is punishable by execution.

Jews are bound to enforce the Noahide Code to the extent that is possible given their own circumstances of exile.

Were the Noahide Code to have remained as it has for millennia, an esoteric tangential area of study, we could be satisfied with what we have. This is no longer possible. Noahide communities are springing up all over the world, and they need practical guidance.

Noahide communities have, in fact, come and gone throughout our history. We know of Noahide communities from *Tanach*[1]. The descendants of Yisro were the Kenites who studied Torah with Osniel ben Kenaz when there were not too many Jews clamoring for *shiurim*[7]. Yael was the defender of Jews as she slew Sisera. Saul asks them to leave the battleground and be spared harm in the battle-against Amalek. Later they surface as the Rachibites in Jeremiah's days.

In modern times communities have existed in European countries but did not survive for very long or leave much impact on history. Aime Palliere, the disciple of Rabbi Eliyahu Benamozegh, contributed his autobiography, *The Unknown Sanctuary*, a work that until recent years lived in obscurity.

Are the Noahides of today destined for the same fate?

This brings us to the amazing happenings in Athens, Tennessee.

When you are the only Orthodox rabbi within a radius of over 100 miles in the Christian Bible-belt you expect some strange calls for information from gentiles of every description. For me the one call that catapulted me into unexplored territory came in August of 1989.

J. David Davis, a former Baptist pastor of a church in Athens was calling for information on the Noahide Covenant. He, together with Jack E. Saunders, formerly the pastor of a Baptist congregation in North Georgia, met with me and described their odyssey from fundamentalist Christianity to their recognition of the choosiness of the Jews and to their desire to discover what plan the Jewish G-d had for gentiles.

(I deliberately used the terminology "Jewish G-d" and not the more familiar "G-d of Israel" because of Christian belief that Christians are the "new Israel.")

We began studying the seven commandments of B'nai Noah.

I soon discovered two things I had not expected. First, I was amazed at the dedication of these two men and their communities. Both communities had stripped themselves of all Baptist trappings including the removal of the steeple on their building. Both communities watched as half their numbers resigned in disgust to seek out the "true Christian churches." They withstood enormous pressures from their families and friends who were convinced they had cast their fate with the devil and would lose their eternal reward. And they all displayed incredible love and respect for the *Torah* and for all Jews although they disdainfully reject those Jewish philosophies such as non-Orthodox Judaism that are not obedient to the *Torah* and *Talmud*. Indeed, it is rabbinic Judaism that these Noahides embrace.

Secondly, I was dismayed to find that there did not exist a *Shulchan Aruch*[8] for B'ani Noah. Many Jews are surprised by this. They think that seven laws should be easy to follow. Yet each one of these commandments has many details.

For example, does the prohibition against theft include a fruit-picker eating the fruit as he gathers it (permitted for a Jewish laborer in a Jewish owned orchard)? Does the prohibition on murder include abortion? Does the prohibition on sexual sins include homosexuality? And most important, does the prohibition on idolatry include some or all of Christian practice?

How do Noahides marry? Can they divorce? May they celebrate Jewish holidays? May they rest on Sundays?

There is no single answer to these and many other problems Noahides need resolved. On practically every issue there is a dispute among Achronim[9], Rishionim[4] and even Amoraim[10] and Tannaim[11]. Whether or not the prohibition against eating the limb of a living animal (not far-fetched when you consider that the liver is removed from slaughtered animals before they are halachically dead) applies to chicken depends on a Tannaitic dispute as to whether or not chicken is meat.

(By the way, this prohibition is not so far-fetched; in non-kosher slaughtering the liver is sometimes removed before the animal is halachically dead. Even though the animal is dead by the time the liver is actually consumed, it is still considered a "limb of a living animal," forbidden to Noahides.)

Who, indeed, is prepared to do today for B'nai Noah what Rabbi Yosef Karo[12] and Rabbi Moshe Isserless[13] did for Jews? Who is capable of doing so?

Some 250 people from all over the USA attend the annual conferences usually held in Tennessee. In April of 1990 a conference was held in Ft. Worth, Texas, organized by the Institiute of Judaic-Christian Research. Aside from Davis and Saunders, the conference heard from Dr, James Tabor, a Noahide who is professor of ancient religion at the University of North Carolina (Charlotte). The conference heard from a number of rabbis including myself and Rabbi

Menachem Burstin who was sent to the conference by Rabbi Mordechai Elihu, the sephardic Chief Rabbi of Israel.

An accord was reached whereby the Chief Rabbinate of Israel would recognize the fledgling Noahide movement in the United States and develop a *Shulchan Aruch* for them. Rabbi Yoel Schwartz, well-known author of halachic and philosophical works in Jerusalem, would undertake the editing of such a code in consultation with leading authorities in Israel.

In the meantime contact has been established with small groups of Noahides in other countries. There is no doubt the concept is spreading and gaining respectability. The revival of this concept at this time may well be one of the indications that we are living *be'ikvesa de'mashicha*--in the footsteps of the Messiah.

Indeed, Noahides tell me that their desire is to fulfill Zechariah's prophecy (8:23) and clutch on to my tzitzis[14] as I go to meet the Messiah and study *Torah* in Zion.

## NOTES:

1. Maimonides
2. Laws of Kings (8:11)
3. Spiritual leaders of the Jews in Babylonia, Approx. 600-1000 C.E.
4. The "Early Ones", i.e., the rabbinic sages and leaders from the tenth to fifteenth centuries of the Common Era.
5. *The Jewish Bible*
6. Jethro
7. Study classes. See Rashi on Judges 1:16
8. *Code of Jewish Law* -- a book which systematically lays out the obligations of a practicing Jew.
9. The "Later Ones", i.e., the rabbinic sages and leaders from the fifteenth to nineteenth centuries of the Common Era.
10. The rabbis and sages who codified the *Gemara* (commentary on the Mishna), approx. 200-500 C.E.
11. The rabbis and sages who codified the *Mishna* (Oral Law), first two centuries of the Common Era.
12. Rabbi Karo (1488-1575) wrote the *Shulchan Aruch* (Code of Jewish Law) collecting and clarifying the obligations of Jews. A Sephardic Jew (of Spanish descent) he used Sephardic sources which maintained some different customs and interpretations to Ashkenazic Jews.
13. Rabbi Isserles (1530-1572) made the *Shulchan Aruch* accessible to Ashkenazic Jews (of German descent) with the addition of Ashkenazic sources where these differed from Sephardic custom.
14. Fringes a Jewish male wears on the corners of his garment (see Numbers 15:37-41).

## MAY TRAVELS AND FUTURE PLANS

*by Dr. James D. Tabor*

Rather than my regular article I wanted to fill you in on various travels and activities I have been engaged in of late. I thought most of them would be of interest to GAP readers. 1991 has been a year flooded with activities related to our common interests, too much to keep up with.

Dr. James Tabor

During May, literally the day after my final grades were turned in for the Spring semester, I embarked on three weeks of travel, crisscrossing the country.

The first leg of my travels took me to Connecticut, Boston, and New York City. On May 6th I gave a lecture to a group of students and faculty in the Department of Religious Studies at Connecticut College on the topic, "B'nai Noach Past and Present: the Return of the Godfearers." This is probably one of the first times our movement was dealt with in such an academic setting at a top quality place like Connecticut College. In Boston I visited friends, went to book stores, and walked around Harvard for a shot of academic inspiration. I was in New York for just one day. I first went to the United Nations to visit my friend David Horowitz, correspondent, and friend and supporter of B'nai Noach. Many of you read his column weekly in the *Jewish Press*. David is 88 years old and truly a saint before HaShem. He has been at the UN since its founding, always speaking out for Israel. That evening, in the Horowitz home, I met with a fascinating group of Jewish leaders from the Torah community--all interested in talking about B'nai Noach. Among those present were Dr. Louis Feldman of Yeshiva University; Rabbi Saul Zucker of the Frisch School in Teaneck, N.J.; Dr. Saul Berman, also of Yeshiva University; Rabbi Berl Haskelevich and Mordechai Staiman, of Lubavitch; Aryeh Gallin, the head of the Root and Branch Association which publishes the Noachide Guide; and Rabbi Mordechai Fisch, of Sheved Achim. It was truly a wonderful meeting, with lots of good conversation and sharing until late hours. Dr. Berman is the author of the article on the Noachide Laws in the *Encyclopedia Judaica*. Dr. Feldman is perhaps the world's authority on the ancient "God-fearers," who were associated with synagogues in the Roman period. Rabbi Haskelevich broadcasts on radio to the Soviet

Union, reaching literally thousands of Gentiles with the Noahide message. I could say much more about each of these men--and our gracious host, David Horowitz, but space does not permit. It was truly a wonderful meeting. I was also able to speak with Aaron Lichtenstein and Isaac Mozeson on the phone while in New York.

Next, I flew to Portland and then to Los Angeles. I met with Dr. Ernest Martin of the Academy of Scriptural Knowledge. We have in mind a project that I know will absolutely thrill most of you to hear about. We call it "The Original Bible." It will be a completely new and scrupulously *accurate* version of the Holy Scriptures, with full historical and textual notes. Even the books of the Bible will be placed in their proper order. Dr. Martin and others interested in the project have asked me to become Chief Editor. I have agreed, with great enthusiasm. This will be a Bible like no others, a dream come true for millions who are really thirsting for the plain words of Scriptures, "what the Bible really says," free from 3500 years of translation and interpretive errors. Obviously, this project is going to take several years. But plans are immediately beginning. See the next issue of *Biblical Archaeology Review* for a full page ad announcing the project. I am very excited about this, for me it is a life-long dream. I will keep you informed on the plans, some of which might involve our own people and their participation. In Los Angeles I met with others interested in this project.

Finally, I went to Texas. I gave two lectures at Reunion Institute, near the campus of Rice University. Reunion is a wonderful organization that sponsors lectures and projects related to Biblical studies. I spoke first on Jewish attitudes toward the rebuilding of the Temple; then on the recent developments regarding the Dead Sea Scrolls. Among others things I passed out copies of MMT, the *unpublished* Scroll, so important to understanding the identity of the Qumran community. We had fine and enthusiastic groups at both talks. Some of our B'nai Noach people came, including Rabbi Howard Trusch who teaches the group in Houston led by Howard Shelton. I also met with Vendyl Jones, Howard Shelton, Dr. Carlton Hazelwood, and Dell Griffin. We formed a little delegation and visited with Rabbi Joseph Radinsky at the United Orthodox Synagogue in Houston. We asked him about the B'nai Noach group beginning meetings this Fall at the Synagogue, as well as his willingness to teach the group, assisted by his student, Rabbi Trusch. He agreed to both requests! On June 14th I spoke at the evening Shabbat service of Temple Israel, Charlotte, North Carolina, on B'nai Noah. There was a large crowd with great interest.

I leave for a month in Israel on July 4th. Jack Saunders and David Davis will fly with me and stay for two weeks. We will have meetings with the Torah community in New York the day or two before we leave the country. These are being set up by Aryeh Gallin and Rabbi Zucker. They promise to be most fruitful. Our movement is causing a great deal of stir in the New York area. I am in touch with literally dozens of rabbis and Torah scholars who view our work most positively and want to know more and do more.

In Israel we will mostly meet with interested parties. We are scheduled to give a public lecture, in Jerusalem, on the B'nai Noach movement on July 7th. Surely this is a first. I have a number of meetings with academics arranged as well. On Tisha B'Av we plan to go up to the Temple Mount and read the special reading for that day--Isaiah 55:6-56:8. Look it up! We feel this scripture is being fulfilled in our day. Pray for our safety.

J. David Davis

## IS IT WORTH IT?

How much would you be willing to pay someone to teach you the most important issues of your spiritual life? What kind of price does one put on spiritual things? Two years ago, after several years of searching, we located a rabbi that was willing to share his knowledge with B'nai Noah [children of Noah]. This man has put his life and career into teaching the non-jew his place in the eternal plan of haShem alone with his duties to the Jewish community.

To the point of this article. Because of financial pressures, Rabbi Katz is considering employment that will take him away from our area. It is crucial to our development that we retain the services of Rabbi Katz as we have up to this point. We need your help in keeping this rabbi available to teach and make tapes. Rabbi Michael Katz has dedicated himself to fulfilling the command of being "a light to the nations." If you can help with a one time donation for the rabbi or perhaps you would like to make a monthly donation. All donations to the rabbi go toward his support.

If you have been blessed by the teaching of Rabbi Katz help us keep him in this place of service. Many have helped in the past others need to help now. Is it worth it? You will answer

this for yourself.

CONFERENCE TIME NOVEMBER 3-6:

Don't wait till the last minute to make your plans. Start making your plans now. This conference has the making of the greatest yet. At the present time it appears as if we have at least eight, perhaps ten rabbis with us in the meeting. Many of you will have the opportunity for the first time to speak with these men about things which concern you.

THE MINISTRY MONSTER

The television is playing one of those children's programs. The characters are all dressed in their costumes running around playing their parts. All of a sudden this creature comes on the scene crying, "COOKIES, COOKIES, COOKIES." It seems that regardless of how many cookies are given this monster, there is never enough. The Cookie Monster can never be satisfied. A cute show with profound implications.

Webster's New Collegiate Dictionary gives the following primary meaning for the word "ministry: the office, duties, or functions of a minister." The MINISTER is the officer in charge of the MINISTRY.

This article is not intended to take "cheap" shots at anyone. I merely want you to see what has happened to those who say they are ministering to the people. What are we to minister? How are we to minister?

An article recently appeared in the Wall Street Journal by Gustav Niebhr. The head line reads: MIGHTY FORTRESSES - Megachurches Strive To Be All Things To All Parishioners - Second Baptist in Houston Uses Billboards, Basketball To Woo the Unchurched - Corporate Campus for 12,000. Following are quotes from this article:

". . . an insurance salesman . . . hurries off to hear some religious rock music . . . 'They've got more things to do here than just go to church'."

"a million-square-foot complex . . . offers the faithful not just space in which to pray, but to play, lift weights, shoot pool, eat lunch or catch a Broadway-style show with a religious message."

"Second Baptist Church . . . calls itself the "Fellowship of Excitement."

"Every week . . . his staff review and critique 'game films' of Sunday's service for pacing and liveliness. An associate pastor recalls being chided once for exhorting his audience to 'raise your hand up' - the redundant 'up' slowed the service by a vital second."

". . . to perk up attendance at Sunday evening services. Second Baptist staged a wrestling match, featuring church employees."

"People think because we're a church maybe we shouldn't market . . . but any organization, secular or otherwise, if you're going to grow you've got to get people to buy into the product."

Baton Rouge, Louisiana's State-Times recently headlined: Mainline churches try to stem losses. The article by Michael Hirsley states: "If mainline Protestants can't beat the competition, they should join in the successful growth strategies of those Catholic, evangelical Protestant, Muslim, and Mormon faiths, experts say: 'Bring people into church, excite them about its gospel, involve them in its mission. Otherwise, members will simply keep dribbling away."

What we have listed above is but a sample of what goes on in the name of MINISTRY. We have groups who are trying everything in this world to satisfy the needs of the people. In many of the rural areas they have substituted Bible sermons for billowing songs. They have exchanged study for supper. They have replaced repentance with recreation. What has gone wrong?

The answer is simple, COOKIES, COOKIES, COOKIES! We have a monster that must be fed. The spiritual leaders did not experience the growth they thought was needed. They tried other methods to get people involved. Rather than allowing people to grow at their own pace, everything was prepackaged for them. The numbers came, but alas there was no real growth. When someone came along with a better packaged product the people left for greener pastures. Are we more concerned with the image of the SHEPHERD than with the growth of the SHEEP?

If one watches television, goes to a church, or as in many cases, is part of a mail order religion, there never seems to be enough COOKIES.

What is the answer? WE NEED TO GET OUT OF THE MINISTRY BUSINESS and get back to the Bible! I am not speaking of the Bible principles that many think of. I am talking about the principles that existed prior to the time of Constantine theology [325 c.e.]. I am speaking of the principles that were practiced by the saints of the days of Second Temple Period and prior.

If you are sick of COOKIES, let us get back into the BOOKIE! I hope the cookie monster starves to death. I hope he dies from his own greed. There are principles of conduct set forth in the pages of the Bible. These principles are ageless and timeless.

I am more convinced today than ever that haShem has two ways by which man can relate to Him in a proper manner. The non-jew is to order his life by the covenant that was made with all of the descendants of Noah. The Jew is to relate to haShem by the revelation given at Sinai. Each of us should encourage the other to the principles of *Torah* faith!

Here at Emmanuel we have tried to keep things simple. I related this to people many years ago, "this people and what happens here will be an experiment in truth." We will not promote, perform, or proselyte. As a service we will offer people the fruit of our study. We will make available to those that request any material which we possess. If a person enjoys the fruit of our labor then they should take part in the research. It costs to research and produce material. There are no few lunches, each person pays his or her own way.

What kind of people do you attract? Those who have seen through the corruption of the Cookie Monster. Those who are seeking satisfaction in HISTORICAL FACTS not in HERETICAL FICTION! We may appear abrasive and rude sometimes, but this is not the intent. We want people to learn the facts. We want them to make decisions based on the spiritual ramifications rather than the social reaction.

If the Ministry Monster is to survive people must feed him. What will be your attitude toward the monster?

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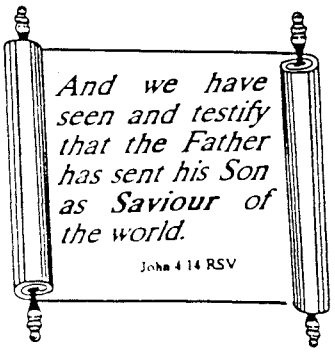
## B'nai Noah turns Jews back to Torah faith

In the last three months we have seen three Jewish people return to the Torah faith as revealed from Sinai. Jerry and Alyce Klapper, after exposure to B'nai Noah, made their way to the Mikvah and back to G-d from Messianic Judaism. We have an audio tape where Jerry and Alyce tell their story of "Turning to Torah."

Jeanne Rees, a Jewish lady heavily involved in the Messianic Jewish movement, has also returned to Torah. Jeanne states, "she owes her turning back to Torah to the B'nai Noah movement."



**FALSE TEACHING**



**This was a resolution from the 102nd Congress urging President George H.W. Bush to recognize the Noahide laws by proclaiming March 26th as "Education Day."**

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H.J.Res.104

***One Hundred Second Congress of the United States of America***

*AT THE FIRST SESSION*

Begun and held at the City of Washington on Thursday, the third day of January,

one thousand nine hundred and ninety-one

Joint Resolution

To designate March 26, 1991, as `Education Day, U.S.A.'.

Whereas Congress recognizes the historical tradition of ethical values and principles which are the basis of civilized society and upon which our great Nation was founded;

Whereas these ethical values and principles have been the bedrock of society from the dawn of civilization, when they were known as the Seven Noahide Laws;

Whereas without these ethical values and principles the edifice of civilization stands in serious peril of returning to chaos;

Whereas society is profoundly concerned with the recent weakening of these principles that has resulted in crises that beleaguer and threaten the fabric of civilized society;

Whereas the justified preoccupation with these crises must not let the citizens of this Nation lose sight of their responsibility to transmit these historical ethical values from our distinguished past to the generations of the future;

Whereas the Lubavitch movement has fostered and promoted these ethical values and principles throughout the world;

Whereas Rabbi Menachem Mendel Schneerson, leader of the Lubavitch movement, is universally respected and revered and his eighty-ninth birthday falls on March 26, 1991;

Whereas in tribute to this great spiritual leader, `the rebbe', this, his ninetieth year will be seen as one of `education and giving', the year in which we turn to education and charity to return the world to the moral and ethical values contained in the Seven Noahide Laws; and

Whereas this will be reflected in an international scroll of honor signed by the President of the United States and other heads of state: Now, therefore, be it

> *Resolved by the Senate and House of Representatives of the United States of America in Congress assembled,* That March 26, 1991, the start of the ninetieth year of Rabbi Menachem Schneerson, leader of the worldwide Lubavitch movement, is designated as 'Education Day, U.S.A.'. The President is requested to issue a proclamation calling upon the people of the United States to observe such day with appropriate ceremonies and activities.

Speaker of the House of Representatives.

Vice President of the United States and

President of the Senate.

*END*

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**Source:** http://thomas.loc.gov/cgi-bin/query/D?c102:4:./temp/~c102aY2bXj::

**This was the proclamation by George H.W. Bush in response to Resolution 104 in which he endorsed the Noahide laws.**

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GEORGE BUSH

XLI *President of the United States: 1989-1993*

**Proclamation 6262 - Education Day, U.S.A., 1991**

*March 20th, 1991*

By the President of the United States of America
A Proclamation

Today our Nation is engaged in a campaign that must not and, I believe, will not fail -- a concerted, State-by-State effort to revitalize our schools and to reach our six National Education Goals by the year 2000. These goals include: ensuring that every child starts school ready to learn; raising the graduation rate to at least 90 percent; ensuring that American students are competent in five critical subjects with their progress assessed in grades 4, 8, and 12; ranking first in the world in science and mathematics achievement; ensuring that every American adult is literate and possesses the knowledge and skills -- including the technical skills -- necessary to compete in the global economy; and making all our schools safe, disciplined, and drug free.

Achieving these goals is essential if our children are to acquire the knowledge and skills needed to enjoy rich, full lives and to become productive, successful participants in our society. However, if the application of one's knowledge and skills is to be truly fruitful and rewarding, it cannot be divorced from high moral purpose. In the hands of those who lack fundamental moral direction, these powerful tools can readily become useless -- or even destructive. Therefore, we must continue to recognize the importance of moral instruction as we seek excellence in American education.

Public as well as private institutions of learning have both an obligation and a proper interest in advancing principles of ethical conduct and moral virtue. Teachers who demonstrate, by word and example, the importance of such qualities as truthfulness, fair play, tolerance, and respect for human life are among the best role models a child can have.

However, moral education begins at home, in the guidance parents provide for their children, and in religious institutions, where we learn of God's law and God's love. The worldwide Lubavitch movement, under the leadership of Rabbi Menachem Schneerson, has underscored the importance of moral education, as well as the primary role of parents and religious institutions in promoting high standards of personal character and conduct in our society.

By equipping our children with the light of moral instruction and the strong staff of traditional family values, we help to guarantee them safe passage on their life's journey.

As Scripture says, "Train up a child in the way he should go, and, when he is old, he will not depart from it."

Moral education is vital, not only to the personal well-being of our children, but also to the preservation of civil order and justice. Our Nation's Judeo-Christian heritage, affirmed in its founding documents and in the traditional values that remain the heart of America, goes hand in hand with the success of this great yet precious experiment in self-government. Thus, moral education in keeping with that heritage is one of the most important and enduring investments we can make in the future of our children and the Nation. As Daniel Webster once noted:

> If we work upon marble, it will perish; if on brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, and imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something that will brighten to all eternity.

The Congress, by House Joint Resolution 104, has designated March 26, 1991, as "Education Day, U.S.A." and has authorized and requested the President to issue a proclamation in observance of this day.

NOW, THEREFORE, I, GEORGE BUSH, President of the United States of America, do hereby proclaim March 26, 1991, as Education Day, U.S.A. I call upon all Americans to observe this day with appropriate ceremonies and activities.

IN WITNESS WHEREOF, I have hereunto set my hand this twentieth day of March, in the year of our Lord nineteen hundred and ninety-one, and of the Independence of the Untied States of America the two hundred and fifteenth.

GEORGE BUSH

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**Citation:** John T. Woolley and Gerhard Peters, *The American Presidency Project* [online]. Santa Barbara, CA: University of California (hosted), Gerhard Peters (database). Available from World Wide Web: http://www.presidency.ucsb.edu/ws/?pid=47276.