

## Evidence From The Jewish Talmud

There are many translations of the Jewish *Talmud*, but the indefensibly anti-Black and anti-Christian, anti-Gentile, Jewish supremacist passages are still firmly in place. The Jewish *Talmud* uses many names to identify non-Jews including *minim*, *heathens*, *idolaters*, *gentiles*, *Egyptians*, *Edom*, and *goyim*, among others. Here is an abbreviated collection of some of the vile and repugnant teachings found in the Jewish *Talmud*:

<b>Subject</b>	<b>Talmud Section</b>	<b>Soncino English version</b>
Forbidden to sell specified things to idolators.	Abhodah Zarah (13b)	Pt4[Nezikin]v4p.70, 76n.6
Says idolators have sexual relations with animals.	Abhodah Zarah (14b)	Pt4[Nezikin]v4p.74, 78, 113
Admiration or praise of beauty of heathen/idolatress is forbidden.	Abhodah Zarah (20a)	Pt4[Nezikin]v4p. 104, 105
Do not associate with heathens, they shed blood.	Abhodah Zarah (22a)	Pt4[Nezikin]v4p. 113
Beware of heathens when walking with them.	Abhodah Zarah (25b)	Pt4[Nezikin]v4p. 128
Avoid heathen midwives because heathens are suspected of murder.	Abhodah Zarah (26a)	Pt4[Nezikin]v4p. 129
Milk which a heathen milked without a Jew watching him is prohibited to Jews. So is heathen bread and oil. Other things are permitted to Jews only if the intent is to dispose of them to Gentiles.	Abhodah Zarah (35b)	Pt4[Nezikin]v4p. 171
Permitted to deceive heathens. Is robbery of a heathen permissible?	Baba Kama (113a, b)	Pt4[Nezikin]v1p. 664(13a)-667(13b)
Rabbis right, God wrong: “What did the Holy One, Blessed be He, do in that hour?—He laughed (with joy), he replied, saying, ‘My sons have defeated Me, My sons have defeated Me.’”	Baba Mezia 59b	Pt4[Nezikin]v1, p. 353
Female slave likened to an ass, mere chattel.	Kiddushin (68a)	Pt3[Nashim]v4p. 344
Jews called men, heathens are not.	Kerithoth (6b)	Pt5[Kodashim]v3, 45-46
The Biblical legislation in regard to crime does not apply to heathens.	Baba Kama (7b)	Pt4[Nezikin]v1, p. 253 n. 5
If a heathen smites a Jew, he is worthy of death: “is as though he has thus assaulted the Divine Presence.”	Sanhedrin (58b)	Pt4[Nezikin]v3, p. 398
A heathen who studies the <i>Torah</i> (& <i>Talmud</i> ) deserves death...	Sanhedrin (59a)	Pt4[Nezikin]v3, p. 400
If a Jew is tempted to do evil he should go to a place where he is not known and do the evil there.	Moed Katan 17a; Hagigah 16a; also see Kiddushin 40a	Pt2[Mo’ed]v4, p. 107; Pt2[Mo’ed]v4, p. 103, 103 n. 4; also Pt3[Nashim]v4, p. 199-200, 199 n. 1-13
“For R. Huna said, Once a man does wrong and repeats it, it is permitted him.”	Kiddushin 40a	Pt3[Nashim]v4, p. 199
Permitted to Cheat Non-Jews: A Jew need not pay a “Cuthean” (gentile) the wages owed him for work.	Sanhedrin 57a	Pt4[Nezikin]v3, p. 389
Jews Have Superior Legal Status: “If an ox of an Israelite gores an ox of a Canaanite there is no liability; but if an ox of a Canaanite gores an ox of an Israelite...the payment is to be in full.”	Baba Kamma 37b; see also Baba Kamma 38a	Pt4[Nezikin]v1, p. 211; also Pt4[Nezikin]v1, p. 213

Excommunication if: “If a son of Israel knows some evidence for the benefit of a heathen, and without being called upon (by him) goes into a heathen court of law and bears testimony against a fellow Israelite...”; “A son of Israel who sells to a heathen a field bordering on one of a fellow Israelite deserves to have a Shamta [oral anathema/ban/excommunication] pronounced against him.”	Baba Kamma 113b-114a	Pt4[Nezikin]v1, p. 669
If a Jew finds an object lost by a “heathen” it does not have to be returned. (Affirmed also in Baba Kamma 113b). Sanhedrin 76b: The Lord will not spare a Jew who “marries his daughter to an old man or takes a wife for his infant son, or returns a lost article to a Cuthean...”	Baba Mezia 24a	Pt4[Nezikin]v1, p. 151 (also p. 149 n. 6, 150-151); Pt4[Nezikin]v1 [B.K.], p. 666; Pt4[Nezikin]v3 [Sanh.], p. 517
Jews May Rob and Kill Non-Jews: When a Jew murders a “Cuthean,”* there will be no death penalty. What a Jew steals from a Cuthean he may keep. *Note says “‘Cuthean’ (Samaritan) was here substituted by the censor for the original goy (heathen). [Baba Kamma 37b: The gentiles are outside the protection of the law because they neither recognized nor respected the laws of social justice.]	Sanhedrin 57a	Pt4[Nezikin]v3, p. 388 (also 388 n. 5); Pt4[Nezikin]v1 [B.K.], p. 211 n. 6
Gentile girls are in a state of niddah (menstruation) from birth. Note says, “They would then defile by their touch.”	Abodah Zarah 36b	Pt4[Nezikin]v4p. 176
<b>Teaching on Jesus</b>		
Jesus practiced sorcery and enticed Israel to apostasy, he and his five disciples were to be executed.	Sanhedrin 43a	Pt4[Nezikin]v3, p. 281-282
Jesus expressed sexually immoral thoughts and was excommunicated for being a “wicked person”; he then worshipped a brick and refused to repent.	Sanhedrin (107b); Sotah (47a)	Pt4[Nezikin]v3, p. 735 n. 4, 736 n. 2; Pt3[Nashim]v3, p. 247-248
Jesus is in hell being boiled in “hot excrement,” since “Whoever mocks at the words of the Sages is punished with boiling hot excrement.” Also, Balaam, because he enticed Israel to go astray, is punished with “boiling hot semen.”	Gittin 57a	Pt3[Nashim]v4, p. 261; Pt2[Mo’ed]v2, p. 149
Says Jesus’ mother was a whore: “She who was the descendant of princes and governors, played the harlot with carpenters.” Also in footnote #2 to Shabbath 104b of the Soncino edition, it is stated that in the “uncensored” text of the Talmud it is written that Jesus’ mother, “Miriam the hairdresser,” had adulterous sex.	Sanhedrin 106a	Pt4[Nezikin]v3, p. 725, 725 n. 5; also Pt2[Mo’ed]v1 [Shab.], p.. 504
Gloats over Jesus Dying Young: “Hast thou heard how old Balaam (Jesus) was?—He replied: It is not actually stated, but since it is written, Bloody and deceitful men shall not live out half their days, [it follows that] he was thirty-three or thirty-four years old.” According to Sanh. 69b thirty-five is half the normal span (p. 471).	Sanhedrin 106b	Pt4[Nezikin]v3, p. 725, 725 n. 5: suggests that Balaam is frequently used as a type for Jesus

## Strange and Vile Teachings of the Jewish Talmud

To heal his flesh a Jew should bring “dust from the shadow of a privy” (an outdoor toilet) and knead it with honey and eat it.	Gittin 69a Pt3[Nashim]v4 p. 329
The law regulating the rule for how to urinate in a holy way is given.	Shabbath 41a Pt2[Mo’ed]v1 p. 190
“R. Eleazar further stated: Any man who owns no land is not a proper man; for it is said, The heavens are the heavens of the Lord; but the earth hath he given to the children of men.”	Yebamoth 63a Pt3[Nashim]v1 p. 419
A Jew may marry a girl as long as she is three years “and a day” old.	Sanhedrin 55b Pt4[Nezikin]v3 p. 376; Kethuboth 11b; Pt3[Nashim]v2 p. 57, 58
A Jew may have sex with a child as long as the child is <i>less than</i> 9 years old.	Sanhedrin 54b Pt4[Nezikin]v3 p. 370-371 and notes; Abhodah Zarah (36b-37a); Pt4[Nezikin]v4p. 178-179
Mishna: “A girl of the age of three years and one day may be betrothed by intercourse....If one was younger than this age intercourse with her is like putting a finger in the eye.” The gemara that follows expounds on this mishna.	Niddah 44b Pt6[Tohoroth]v1 p. 308; Niddah 44b-45a Pt6[Tohoroth]v1 p. 308-312
A woman who had intercourse with a beast is eligible to marry a Jewish priest.	Yebamoth 59b Pt3[Nashim]v1 p. 397
States that there is not a harlot in the world that the Talmudic sage Rabbi Eleazar has not had sex with. On one of his whorehouse romps, Rabbi Eleazar learned that there was one particular prostitute residing in a town by the sea who would receive a bag of money for her services. He took a bag of money and went to her, crossing seven rivers to do so. During their intercourse the prostitute “blew forth breath” and said “As this blown breath will not return to its place [anus], so will Rabbi Eleazar never be received in repentance.”	Abodah Zarah 17a Pt4[Nezikin]v4 p. 87
“On coming from a privy (outdoor toilet) a man should not have sexual intercourse till he has waited long enough to walk half a mil, because the demon of the privy is with him for that time; if he does, his children will be epileptic.”	Gittin 70a Pt3[Nashim]v4 p. 333
To heal the disease of pleurisy (“catarrh”) a Jew can also “take the excrement of a white dog and knead it with balsam, but if he can possibly avoid it he should not eat the dog’s excrement as it loosens the limbs.”	Gittin 69b Pt3[Nashim]v4 p. 329
It is forbidden for a dog, a woman or a palm tree to pass between two men. Special dangers are involved if the woman is menstruating. He who walks between two palm trees “forfeits his life”; and when passing between two women sitting at a crossroad, a Jewish man must say an incantation, because the women “are certainly engaged in witchcraft.”	Pesahim 111a Pt2[Mo’ed]v2 p. 32
A Jewish man is obligated to say the following prayer every day: Thank you God for not making me a heathen, a woman or a slave.	Menahoth 43b-44a Pt5[Kodashim]v1 p. 264
The question was asked of the rabbi whether stolen wine might be used, or if it was defiled due to the fact that the thieves were gentiles. The rabbi says not to worry, that the wine is permissible for Jewish use because the majority of the thieves in the place where the wine was stolen, are Jews.	Abodah Zarah 70a Pt4[Nezikin]v4 p. 336 (Also cf. Gemara Rosh Hashanah 25b).
“Rabbi Akiba said to him, ‘Give me some water to wash my hands.’ ‘It will not suffice for drinking,’ the other complained, ‘will it suffice for washing your hands?’ ‘What can I do?’ the former replied, ‘when for neglecting the words of the Rabbis one deserves death? It is better that I myself should die than that I should transgress against the opinion of my colleagues.’” [This is the ritual hand washing condemned by Jesus in Matthew 15:1-9].	Erubin 21b Pt2[Nezikin]v2 p. 150
Only a man, an Israelite, who, as a worshipper of the true God, can be said to have been like Adam created in the image of God.	Tractate Yebamoth 61a Pt3[Nashim]v1 p. 404-405, 405 n.1-13
A Jewish priest was standing in a graveyard. When asked why he was standing there in apparent violation of the Mosaic “laws of purity” (a priest must not defile himself through the dead), he replied that it was permissible, since Jews are prohibited from coming into contact with the graves of humans (Adamites), and he was standing in a gentile graveyard (note says: ritual defilement denotes ‘inhuman’).	Baba Mezia 114b Pt4[Nezikin]v1 p. 651