



CHRISTIAN CRUSADE FOR TRUTH Intelligence Newsletter

"And ye shall know the truth, and the truth shall make you free." John 8:32.

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A Talmudic Nation?

The form of government of the United States of America is officially classified as a Constitutional Republic. When the Constitution was formed our founding fathers were directed in their thoughts by Christian principles and Christian Law derived from the Laws, Statutes and Judgments of the Old Testament, the Book of old Israel. As hard as peoples of other faiths have tried they cannot justify a multi-cultural, multi-faith background to the Constitution. This was (past tense) a Christian nation, not even a Judeo-Christian nation.

Somewhere in time between 1787 and 1996 our FORM of government has changed. Obviously it didn't change at one specific time, otherwise there would have been a civil war that would have far overshadowed the great Civil War. It would not have been simply the North versus the South. It would have been the entire country with the vast majority of citizens against a 10 mile square piece of property called Washington, D.C.!

The change had to be done gradually, using the [Constitution](#) itself as the tool, in such a way that the Christian citizens themselves acted as the change agents. As Pogo said, "We have found the enemy and he is us!"

If we are not following the Christian principles as provided in the Constitution by our nation's founders, then just what form of government do we have? Perhaps the answer to this complicated and delicate question can be best demonstrated by quoting from a book of another form of government. Please note that the form of government that is described in this quote cannot be found in a formal way in any specific nation on earth today. In other words, it is but it isn't. As you read these quotes think about the United States today and our system of jurisprudence. From his book *The Wisdom of the Talmud*, by Rabbi Ben Zion Bokser, Philosophical Library, 15 E. 40th St. N.Y., copyright 1951:

"The growth of Talmudic Law, in all its aspects, was for the most part, the work of judicial interpretation rather than of formal legislation. The rabbis who were called upon to administer the old law reckoned with the conditions under which it was to be applied. And if they thought the mechanical application of precedent in conflict with the demands of equity, they resorted to reinterpretations, which withdrew the new case from the old category into which it seemed, by the rules of formal logic, to fall. The case so decided then became precedent for parallel situations.

"The judge served in effect as a creator of law and not only as its interpreter, a phenomenon which has been duplicated in every system of jurisprudence.

"The social process frequently brings individuals into a position where they exercise power over the lives of others. In the social theory of Talmudic Judaism, it then becomes the task of the community to develop such instruments of social control as will rationalize that power with moderation and justice. The Talmudists declared individual property rights as subject to their consistency with the public welfare. When it is to serve the public

interest, these rights may be modified or suspended altogether. Basing its action on this principle, Talmudic legislation regulated wages and hours of labor, commodity prices and rates of profit. They held it was similarly the task of the community to provide other facilities for promoting the public welfare, such as public baths, competent medical services, and adequate educational facilities for all, at least on an elementary level.

"Indigent townsmen were given a weekly allowance for food and clothing. Transients received their allowance daily. Ready food was also kept available to cope with immediate needs. For the poor traveler and the homeless, public inns were frequently built on the high roads. All these facilities were maintained from the proceeds of a general tax to which all residents of a community contributed.

"Perhaps the most interesting form of poor relief, from a modern standpoint, is a public works project for the assistance of the unemployed, the details of which have been preserved by Josephus but which was instituted in Talmudic law.

"The Talmud gives evidence of a continuously growing program of welfare legislation, in which ever wider sectors of social life were brought under the control of a law, whose motivating impulse was the welfare of the common man. Thus the law empowered the community to assume responsibility for elementary education and poor relief. It authorized the supervision of weights and measures, and of fair wages and prices to prevent unethical business practices.

"The pressure of a higher moral standard inspired the Talmudic liberalization of the Jewish criminal code. Capital punishment is provided in the Bible for a variety of crimes. But the rabbis found capital punishment reprehensible, and they rendered it almost inoperative by hedging it with conditions that made of the old law a dead letter. Thus they insisted that the commission of the culpable act must be preceded by a warning and by an expression of defiance on the part of the criminal in the face of that warning. And the Mishnah declares explicitly, A Sanhedrin which decides a verdict of death once in seven years is called murderous. Rabbi Tarphon and Rabbi Akiba said: If we were members of the Sanhedrin, there would never be a verdict of death." End of quotes.

The above quotes are only examples from Bokser's book. The entire book is written in the same vainglory. In those few quotes we should readily see that this once Christian nation, with Christian Laws, Statutes and Judgments is now Talmudic. There is no consolation in this but we are not alone. Every Western nation now follows the same principles.

We can see in those few examples such things as modern case law where the results of one case sets the precedent for the next case. We see the type of public works projects as started by Franklin Roosevelt. We see the [Internal Revenue Service](#). We see why the Clintons demand that, "It takes a village" instead of, "It takes a family." We see the nightmare of today as a result of the removal of the death sentence for non-restitutional crimes. We see the communal projects replacing the Biblical restitutional system for crimes other than capital offenses. We see the education system controlled at the highest level instead of at the local level.

We must ask ourselves, are we better off as a people for it? The term "reprehensible" as used by the rabbis is an emotional word. The Biblical Laws, Statutes and Judgments of our forefathers are based on reason. The Talmud is maternalistic. The Bible is paternalistic. The Laws of God are inviolate. The Talmud violates them. The entire [23rd chapter of Matthew](#) shows what Jesus thought about the Talmudic form of government. The Bible uses the term "traditions of men" or "traditions of the elders" but the modern word is "Talmudism." For us to understand what Jesus and the Apostles thought about the Talmud, we must use the

word "heresies." That is exactly what happens when you change from one form of government to another. The Apostle Peter describes this in [II Peter 2:1](#). *"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."*

He said that *"there shall be false teachers among you, who privily shall bring damnable heresies."* In this issue of the Intelligence Newsletter we will show those false teachings and the names of just some of the teachers. He also said *"There were false prophets also among the people."* That means that what we see today started before the time of Christ. We will show how that happened.

Hundreds of years before the time of Christ, the middle East was tiring of the idea of war and bloodshed as if it were a sport. Throughout the civilized world there were men who thought about meanings of life, men such as Plato, Socrates, and Aristotle. Men's minds became confused with contradictions: "All is motion" and another was "all is rest." There were some who upheld the ideas of "Traditional right." This we see as the Laws of God. Others demanded the "Law of nature." They reasoned that law puts restraints on nature, which was prior to law. Then "why should we submit to law?"

There was much discussion on such questions as, "If right is one thing in Athens and another in Sparta, why try to strive for right rather than expediency?"

We already can see the germs of thought that became known to the world as the Talmud. The thoughts of Plato and Socrates had perhaps the most influence on the minds of those who modified Christianity and it can be said that these thoughts have permeated Christianity ever since the first century with continuing change being realized even to this day.

Plato combined the intellectual with the mystical and his influence in this area was a major contributing factor in what we now know as Judeo-Christianity. He developed the idea of pre-existence. He thought of the physical sciences as a form of materialism. He tended toward transcendentalism. And as the famous theologian and writer Jowett said in 1855 in his book *St. Paul*, "The germs of all ideas, even of most Christian ones, are to be found in Plato." Of course Jowett was referring to the term Judeo-Christianity but there was no such term in 1855. This tells us that Christianity was already being modified by Talmudic concepts at that time.

Aristotle brought forward the ideas of the dialectics and of psychology. He also brought forth the concept of metaphysics, which is the speculative philosophy of the nature of being or reality (*ontology*).

It was in this time frame that Alexander the Great conquered all of the known world of the Mideast from Rome and Gaul to Persia and from North Africa through Palestine and the Arabic Peninsula to the edge of India. Alexander was a student of Plato, Aristotle and Xenophanes. When he conquered the known world he naturally brought forward the philosophies of these earlier men. As we know, Alexander made the headquarters of his conquered world in Babylon.

As we know, it was here in Babylon where some of the people of Judah and Benjamin were taken captive by Nebuchadnezzar in 606 B.C. Babylon was conquered in 537 B.C. by Cyrus. That same year he allowed some of the tribe of Judah and Benjamin to return to Jerusalem. But most of Judah and Benjamin stayed in Babylon. When Alexander conquered Babylon it was natural that they would learn of the ways of Alexander and his teachings of Plato and Aristotle.

It was here in Babylon where the Talmud was developed but it wasn't written at one time. It took many centuries to develop the version that is now known to the world as the book of Jewry (not Israel). The philosophies of Plato, Socrates and Aristotle can be read in the Talmud, obviously not in their original form but nevertheless recognizable.

Alexander also built the city of Alexandria in Egypt. It was here in Alexandria where the heresies started. The influence of Hellenic culture that Alexander forced upon the Arab, Jew and Israelite alike was the germ that caused the problem. We are living with that problem to this very day.

The entire Mideast was permeated with Hellenic Greek thought. The two languages were Greek and Aramaic. The Arabs readily took to the teachings of Plato and Aristotle as presented to them by the Emperor Alexander. We must understand that it was not just one man Alexander who caused this situation. In the normal course of travel and trade, many men of Greece would discourse on the subjects of these famed philosophers. The ideas were already there when Alexander arrived. He just made it official.

We must understand that there was much of Plato, Socrates and Aristotle that was excellent. They taught the reasoning of the mind. They taught that good and truth must go together. Plato had a passion for human improvement and the persistent belief in the power and supremacy of the mind. But the danger of this type of thought is that man must have a set of standards that are inviolate. Man must not take it upon himself to modify those standards to suit the passions of his mind. Of course, we know those standards to be the Laws and Judgments of God that were given to Adam.

As years passed, the men of the Middle East did not keep close to the teachings of Plato and Aristotle. Using the system reasoning of Plato, they started teaching the transmigration of the soul after death, which means the moving of the soul from one place to another or from one person to another after death. This is called Reincarnation. They also began teaching pure mysticism and the theory of numbers.

Jesus Christ was born into a time and area where and when the highly modified teachings of these great philosophers was known as the "Traditions of the Elders." He came to ancient Israel at a time when Israel had been engulfed with these concepts through the dictatorial powers of the Pharisees and their Talmud, also known as Jews. The words Israel and Jews do not mean the same thing.

The [first chapter of the book of Luke](#) reads thusly, starting in verse 67, *"And his father (of the baby John the Baptist) Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us;"* ([Luke 1:67-71](#)).

It wasn't the Roman Empire that Zacharias was speaking about. It was these corrupted thoughts of the Pharisees in their "Traditions of Elders" known as the Talmud that made the word of God of none effect. When we as Christians believe the corrupted thoughts of the Talmud and become known as Judeo-Christians we have become *"twofold more the child of hell."* ([Mat 23:15](#))

The book of Acts has story after story about the efforts of the Talmudic Jews in their attempt to destroy what Christ came for. The Talmudic Jews known as Pharisees, now known as Jews, had to determine a better way to destroy Christ's teaching than by direct confrontation. That wasn't working. So what did they do? They simply applied the teachings of Aristotle using the concepts of the dialectics.

They developed a way of teaching the Christians that was completely palatable to the Christian mind. Using the teachings of these philosophers they taught the Christians in a way that the Christians believed it was their own idea.

The famous German Biblical scholar H. Gunkel wrote these words, which sums it pretty well. "Christianity is similar to a stream which flows together from two great sources: the one is specifically Israelitish; it springs from the Old Testament; the other, however, flows through Judaism from foreign oriental religions."

They used two types of influence to penetrate the Christian movement. First, through their literature and, second, through personal contact. Dr. Louis Israel Newman of Columbia University wrote this: "Hellenism had mingled with Hebraism in Palestine from the time of Alexander the great; in Egypt the fusion of Greek Neoplatonism and Judaism had produced a Philo. Jewish Pilgrims from the countries of the dispersion helped introduce into Palestine the Hellenic ideas, which in time were amalgamated with local Judaism, and served to furnish a philosophical substratum for the new religion of Christianity, which was developing."

Notice that Dr. Newman separated the words Hebraism and Judaism. He is showing that when Hellenic Greek first came to the area it was then Israel. Ancient Israel even lost its ability to speak Hebrew. They learned Greek and Aramaic. It was this fact that allowed the Neoplatonism and the Phariseical Talmudism to prosper.

Dr. Newman also shows that the early teacher of Christianity named Philo came out of the amalgamation. Philo was a believing Talmudist and his influence on Christianity was profound. He was the foremost representative of thought of the Alexandrian Christian school. The book *Wisdom of Solomon* was an Alexandrian school production under his direction. The Alexandrian school created the *Sibylline Oracles*, which were a fusion of Jewish Talmudic and Christian thoughts.

The Jewish Apocalypses had great influence on those at the school of Alexandria. The book of *Enoch*, the *Apocalypse of Baruch*, the *Fourth Book of Ezra*, as well as the *Sibylline Oracles* were openly taught to the early Christians. According to Dr. Fisher, the professor of ecclesiastical history at Yale University, who wrote in 1902, it was also Philo, there at the school of Alexandria, who brought to the Christians the Angels of the Talmudic Jews and the demons of Greek mythology.

Philo also developed an idea, which has persisted down through the ages and is still believed by many professing Judeo-Christians of today. He perceived that our God does not rule in the affairs of man here in this world. That directly contradicts the words of [Isaiah in chapter 45](#). "*I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the lord do all these things.*" ([Isa. 45:5-7](#)).

By no means did all of the early church fathers accept this Neoplatonism that the Talmudic community was attempting to teach the Christians. Augustine, for example, accepting Plato's philosophy where it agreed with the Old Testament said this: "God's plan is universal, His purpose and His will are completely carried out. The goal that is aimed at in the creation is attained. The being who has not let even the entrails of the smallest and most insignificant animal, or the feather of a bird, or the little flower of a plant, or the leaf of a tree, without a harmony, and, as it were, a mutual peace among all its parts."

"That God can never be believed to have left the kingdoms of men, their dominations and servitudes, outside of the laws of His providence. Evil exists, but evil, even moral evil, is a negation; it is the absence, or the privation, of good. God accomplishes some of his purposes through the evil desires of wicked men. When evil exists, God permits it and wills to permit it."

There have been many men who were devout and honest Christian men. They have been men of great intelligence and learning. They have attended the best known seminaries. The last thing they had on their minds was to hurt the Christian movement in any way.

But in their zeal to learn the deeper thoughts of Christianity, they received very convincing arguments from the masters of dialectics and intrigue. After all, these heresies were presented in such a way that they appeared to be only little ones of no great importance. But down through the years they added up.

This seemingly benign system of interrelationship between two opposing theologies which have historically been antagonistic toward each other, reached to the very heart of those early theologians.

Origin was one of the early church fathers. He had almost daily study and discussion with Talmudists and made use of their exegetical or expository methods. Justin Martyr engaged in frequent discussion with Jews at Ephesus. Clement of Alexandria learned Hebrew from the Jews and discussed theology with them. Jerome and Eusebius did not disdain from learning from them. Even Augustine had frequent discourses with his Talmudic counterparts but as we pointed out earlier, Augustine did not accept the Talmudic aspects.

On the other hand, Jerome was one of the early church fathers who was very proud of the fact that he studied and learned from the Talmudists. He studied from many Jews who taught the meaning of the various books of the Old Testament. One, named Lyddaeus, was an expert in the Talmudic book Midrash, which he taught Jerome. Jerome has had widespread influence on Christian scholars throughout the years including his commentaries on most of the books of the Old Testament. His chief work was with the Vulgate Bible translation from the Hebrew original. All of his works included Jewish contributions which makes Jerome's works at best Judaized. The Vulgate translation as interpreted by Jerome became the authorized standard for the Roman Catholic Church.

Tetullian, Iraenaues and Aphraates, all of whom were early church fathers received instruction from the Jews on their customs and beliefs from the Talmud. These teachings from the Talmud obviously had great influence on these men in the exegesis or thought processes of their understanding. These thought processes have been taught in seminaries down through the centuries as Gospel fact when in reality much of it has been influenced by Talmudic concepts.

The influence by government. So far we have discussed the influence of the Christian church on the fact that we now have a Talmudic form of government. Has the government itself played a part in this change?

We must remember, government is made up of citizens who have become government. As citizens they attended the same schools and churches. They read many of the same books that any ordinary citizen reads. Most importantly, they have one vote on any issue in any congressional or parliamentary system. That vote, yea or nay, is based on their god. If the God of the Bible is their God, then they vote according to Him. If the Talmud is their god, then they vote in that manner. If man is their god then they vote according to man's dictates. Whatever it is, they are live, breathing people.

Down through the years, governments change with a change in personnel and leadership. The form of government may remain technically the same but as the leaders and other personnel of government change, the form of government undergoes a change, even though in imperceptible increments. Very seldom do macro changes take place such as happened at the time of Franklin Roosevelt.

A similar change to that of Roosevelt took place at the time of Charlemagne's reign from 742 to 814 A.D. Charlemagne was perhaps the greatest political genius of the time when the Christian nations were being formed into the Christian Kingdoms. He returned the Western Roman Empire to its former greatness. He was influential in building up the arts and sciences for his people. But from the Christian perspective, he had one great weakness. He allowed himself to be influenced by the Talmudic Jews and Christians who themselves had been Judaized.

Charlemagne became very interested in the original Hebrew language. He was hungry to read the books of the Old Testament in the original. So thinking that these men had the original language and Old Testament, he hired the services of Talmudic Jews to teach him what the Old Testament really means. Obviously, there was the Talmudic knowledge thrown in to influence Charlemagne in their favor. Even his personal physician was a Jew named Farragut, who taught him from the Talmud.

As a result of this togetherness, Charlemagne extended extensive commercial privileges to these Talmudists. Of course there was the act of usury in these commercial ventures. So even by the time of Charlemagne, Talmudism was deeply infused into the Christian way of life.

They convinced him to extend these commercial privileges to the whole known world. Charlemagne was no protector of the Christian movement. He favored the Jews against all edicts and councils of the Christian Church, which attempted to restrict the Jews in these actions.

The Jewish historian Josef Kastein wrote about Charlemagne: "He knew exactly how to evaluate the Jews as a principal support of international trade. Their connections stretched from France as far as India and China. Their communities in the whole world functioned as agencies. They knew many languages in a admirable way and were astonishingly well suited as linking-parts between East and West."

So it was Charlemagne who started the practice of using Christian nations to support the Jewish money lenders and the multinational trade cartels. Jesus warned us: *"Woe unto you scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."*

Charlemagne created one of the greatest heresies for all of Christianity, that of allowing usury to be committed throughout Christian nations and to make an alliance with those who were intent on destroying Christianity.

Charlemagne's son, Ludwig, followed in his father's footsteps and even carried out this heresy of combining Christianity with Talmudic commercialism using usury. The Jewish historian Heinrich Graetz writes about Ludwig. "He took the Jews under his special protection and defended them against the injustices of the barons and of the clergy. In spite of countless laws, which forbade this, they (the Jews) could not only employ Christian workers, but also import slaves."

"The clergy were forbidden to baptize the slaves of the Jews and to give them the possibility of regaining their freedom. On their (the Jews') account the market was changed

from Saturday to Sunday. The Jews were also tax collectors and had through this privilege a great power over the Christians, even if this was also contrary to the church canons."

The ultimate of insults given to the Christian community was for the government of Ludwig to honor him with the title, "Ludwig the Pious!" Compare that insult with the current "emperor" leaving a Washington church on Sunday morning wearing a virginal white suit while holding hands with his wife who, according to Washington reports, threw the Holy Bible at him while in a temper tantrum!

If we analyze what Charlemagne and his son Ludwig did by giving the Talmudic community special privileges for international trade, we can compare that with the current trend to further expand the grip of the international Rothschild dynasty by such organizations as One World Order, [GATT](#) and [NAFTA](#). In a similar manner of the writings of historians Graetz, Newman, Kastein and others as revealed in this issue, we can more readily understand just what the writer Avinoam Bar-Yosef was saying in the September 2, 1994 edition of the Tel Aviv newspaper *Ma'arw*, reported in the [July-August Intelligence Newsletter](#).

Modern Communists have bragged that the Christian West would sell them the rope that they will use to hang us. We must always remember that Communism is a concept that was developed by Zionist Talmudists. Political Zionism are the key words and, as we have stated many times, there are more Christian Zionists throughout the world than there are Jewish Zionists. The purpose of this issue is to show how Christians could possibly become Zionists.

We will now look at this phenomenon from another point of view. Remember, John the Revelator wrote the book of Revelation from different angles and viewpoints. That is one of the reasons that makes the book of Revelation so difficult to understand.

If we step back and look at this phenomenon in much the same way as looking at a forest from a distance instead of each individual tree, we see it from a different viewpoint. We again see a dialectic. During the early days of Christianity in Europe, the priestcraft of the church was forcing a system of government on the countries, which in itself had many heresies. Their concept of the "Kingdom of God" was a bureaucratic dictatorship (not a Theocracy) with the "Vicar of Christ," or Pope, being the King. The Holy Roman Empire was truly a kingdom built around a theocracy totally different from that which Christ taught. History proves that this empire was vicious, oppressive, self-serving and totalitarian. To summarize that point, if we are (all of us) to be "Kings and Priests of God," we surely can't have the Holy Bible put on the "Index" (list of forbidden books) and that is exactly what happened during the Middle Ages.

Countering that thesis of the dialectic were the kings and emperors of the period (the secular government) such as Charlemagne and Ludwig. These kings and emperors tried to separate the church functions from that of the state. They in turn created another heresy by learning from those who were taught the Babylonian system of commerce. That system, too, was vicious, oppressive, self-serving and totalitarian.

Remember, the dialectics of a thesis and an antithesis which finally results in the synthesis or final result, can take many years to come to fruition. We present the thought that the dialectics of this battle between church and state has not come to its final conclusion.

Neither system, the church nor the state, understood what Christ came for, what the Apostles, including Paul, taught, what the Christian Kingdom of God was nor what the Body of Christ ([I Corinthians, chapter 12](#)) meant. Throughout the history of the Christian experience, there have been periods of brilliance when the genuine concepts of Christianity

were in practice. There have been periods here in the United States when we can see it and these we consider the "Golden Years" of our country when the most progress was made toward the perfected Kingdom of God.

The founding fathers of this nation reflected this thought when they wrote the first Amendment to the [Constitution](#). However, we must remember, the Bill of Rights was demanded by the citizens of this country if the Constitution was even to be the "Form of Government" of this land. That issue was perhaps the most important incident in our history. The Christian citizens of this country in their hearts knew how the Body of Christ was to be used. They knew it wasn't to be another "theocracy" like the Holy Roman Empire. They knew it couldn't be like the system of Charlemagne and Ludwig, which was dictated by Talmudists. They knew that the government couldn't dictate an "approved" church like the Catholic Church of Europe or the Anglican Church of England (which was an extension of the Catholic Church). So they demanded the First Amendment.

However, and this is most important, they exercised their duties as the Body of Christ and placed into position men in Congress who would further the Christian Kingdom of God. They knew that by putting anyone and everybody from every corner of the earth and from every religion under the sun, they would have nothing. The only way that we can have Christian prayers forbidden in school, the Ten Commandments taken from the walls of public buildings, Muslim and Buddhist prayers in Congress, the National Endowment for the Arts permitting a public display of Christ on the cross floating in a bucket of urine, etc. is by having non-Christian Congressmen voting. Yes, there is a separation of church and state just to prevent another Charlemagne and internationalism or another Church of Rome. But our churches must DEMAND ministers who are not wimps and who only speak on "politically correct" issues. What do you think happened during the years of Charlemagne and the Holy Roman Empire?

Let's now look at this "Mystery Babylon" from another view. What are some of the specific examples of heresies that have penetrated the Christian movement (Roman Catholic and Protestant alike)? There are so many of them and volumes have been written on this subject alone. However, there are some, which are of such magnitude that they warrant discussion.

In the [eighth chapter of the book of Acts](#) is perhaps the first great heresy and it was of such significance that it is the perfect example of those terrible years of the early war against the fledgling Christian community. In the eighth chapter of the book of Acts we read of Simon Magus, the magician, with Peter. Starting in verse 9 we read, *"But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to who they all gave heed, from the least to the greatest, saying, this man is the great power of god. And to him they had regard, because that of a long time he had bewitched them with sorceries."*

"But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: And when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done."

"Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost:"

"For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he

offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."

"But Peter said unto him, thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." ([Acts 8;9-20](#)).

On the surface that passage could seem to be not very important. But the theology and subsequent actions of the Christian Church were modified because of the actions and teachings of this man, Simon Magus.

Simon Magus was a converted Talmudist. He was what the Spanish many years later would call a *marrano*, a Christian on the outside and a believing Talmudic Jew on the inside. Simon, along with a group of other Jews, founded a priesthood of what was called "Mysteries." His teacher was another Jew named Dositheus and among his pupils were two more Jews named Menandro and Cerinthus. Between them they founded the Gnostic doctrine.

Gnosticism is that thought where the scriptures have a double meaning. The exoteric is the scriptures as it is read. The esoteric is the hidden meaning in the scripture that only the initiated, or learned ones, understand. It is only available to the high initiates and the Priestcraft.

There were many at that time, who supported the teachings of Simon Magus. Justin Martyr said that Claudius Caesar honored Simon as a god and erected a statue in his honor in the Tibor River in Rome. Simon was buried on Vatican Hill in the old pagan cemetery. Vatican Hill is now the Vatican Hill!

Another great conflict that arose within early Christianity and is still with us is that of Arianism, that of contesting the substance of Jesus Christ being the same as the Father. The man who started this conflict was called Arius. He was born in Libya and of the same background as Simon Magus, a Christian on the outside and a believing Talmudist on the inside. Arius taught, right there at the school of Alexandria, that Jesus was just a man like all the rest of us, born of ordinary parents, etc. That is exactly the same teaching as that of the Talmudists and undoubtedly the teaching that at least was attempted to be inbued into the minds of those early church fathers who were taught by the Talmudists.

Another heresy centers around the act of baptism which is cardinal to the Christian faith. There was a famous Roman historian named Fernando Gregorovius who wrote on the relationships between the nobility of Rome, the Jewish community and the church. Gregorovius is noted for his fondness for the Jews of Rome so he can in no way be called "antisemitic!"

Gregorovius writes of a particular Jewish family who had become extremely wealthy through the loaning of money to the families of nobility as well as the leaders of the church including the Popes. Through the years this family became loved by the Roman nobility for their acts of kindness by helping them in times of financial distress. They became pillars of society. But ordinary Christian citizens hated them because they practiced usury (the loaning of money at interest). In time, this Jewish family further improved their relationship with the nobility and Christians alike by allowing their sons to be baptized by the Christian Church. Their Christian name became Benedictus Christianus.

"It then became the proper thing to allow the sons and daughters of the nobility to marry into this Benedictus Christianus family. One of the sons named Peter Leo was the first to be surnamed Pierleoni. The name Pierleoni then becomes most important in a heresy of massive importance that has penetrated the Christian Body of Christ.

The Pierleoni family became the most respected princely family in Rome. They bore the title "Consul of Rome." The historian Fernando Gregorovius also wrote that the Pierleoni family was also known as "Welfs", which meant that they were on the side of the Popes in their fight against the Emperors.

So this Pierleoni family was playing both ends against the middle, so to speak. They were masters of the dialectics. The Emperors, as has been shown, were supporting the Talmudic Jews and their practice of internationalism and usury. At the same time the Pierleoni were baptized Jews who were also practicing usury and they loaned money to the Popes.

They became Bishops and Cardinals within the church. The first Pierleoni to become a Pope was Anaclet II in 1130 A.D. What makes this Pope so important to Christianity?

The early Christians knew what baptism meant and they baptized by full immersion, just as John the Baptist did. The early churches were most often built like an amphitheater with the pulpit down in the center. The baptistry was built into the floor behind the pulpit. Archeologists find this configuration over and over again.

It was Anaclet II who modified the method used for baptism by pronouncing that sprinkling or pouring of water on the head was sufficient. The significance of this change is obvious. Baptism by immersion signifies the death, burial and resurrection to a new life with all sins washed away of the person who is baptised. One becomes a part of the Body of Christ at this time ([I Cor. 12](#)).

It has been said by many Christian historians that many of the great leaders of the reformation were also Judaized and by the same methods used on the very early church fathers. That phenomenon has continued to this day. In our seminaries the Old Testament is often taught by Rabbis. There is considerable dialogue between the two faiths and forms of government. Of course, church seminaries speak only of the faith aspect. The Talmudists, when they are having dialogue with Christians, speak only of the faith aspects. But as has been shown, you cannot separate the two aspects of civilization. The form of government follows the faith of the people. Thus, if we have a Judeo-Christian faith, we have a quasi-Christian form of government modified with Talmudic thinking. Look around you. What form of government do we have? The battle is over the minds of men. Individuals within both faiths are affected. Repeating the point, there are more Christian Zionists than there are Jewish Zionists.

A personal experience. To exemplify this lesson, I would like to give a personal testimony that perhaps shows the problem. Recently, my wife and I were on a commercial plane traveling to one of our many church camps. The aisle seat next to me was occupied by a middle aged man dressed in ordinary street clothes. He was reading a recently published book written by Marcus Borg, ecclesiastical professor at Oregon University. The book was titled *Meeting Jesus Again for the First Time* (ISBN #006 060 917-6).

I somehow sensed that this man was a Roman Catholic Priest, although there was nothing about his dress or manner that would prove that assessment! I struck up a conversation with him by saying that the title of the book was interesting and then asked him what the book was about. He responded by saying that Marcus Borg was revealing a change in the concepts about Jesus Christ. He revealed that through the years the churches are looking at Jesus in a different way than the historical concept. Many of the passages of the Bible about the work of Jesus are being doubted as being legends and exaggerations.

I immediately realized that the work of many years in the training of our seminary students by Talmudic elements was paying off. In the conversation with this gentleman I

asked if he was a Catholic priest. He said that he was. Then, in his discussion with me he mentioned the word Jews. I asked if he meant by the word "Jew" to be a man of ancient Israel or a Talmudist. He quickly responded by saying, "Talmudist." Then I asked, "Is there a difference in your mind between a Talmudic Jew and Israel." He responded immediately by saying, "Yes."

Because I didn't want the conversation to come to an abrupt halt, I bit my tongue to keep from asking him why he and the church don't teach that fact to the congregations so that everyone knows that! The conversation continued with his relating how many of his colleagues feel that all seems to be lost in Christianity and that so many people are leaving the church.

The conversation ended as we approached for a landing with my assuring him that just because people have left the church doesn't mean that they have left Christ. I showed him the multitude of examples of how these people who have the laws of God in their hearts are working hard in many different efforts to return this country back to a Christian Republic. At the conclusion he seemed sincerely relieved to learn that Christ's name is being used in opening and closing prayers at the grass-roots meetings throughout the country. I thought we would probably never see the man again as we left. But I was wrong!

On the return flight, nearly a week later, there was the same Catholic priest waiting to board the return flight! God works in mysterious ways. I asked if I could peruse the Marcus Borg book. I quickly went through the book and saw that Marcus Borg, a Luthern trained seminary graduate, thought that Jesus was a Jew. Of course, that didn't surprise me but I used that fact about Borg to bring up the point that I bit my tongue on during the earlier flight!

I said this to the priest, "You had stated that you realized the difference between a Talmudist and Israel. This book very clearly reveals that Borg does not know the difference. Jesus' entire ministry, in the historical sense, was dedicated to fighting Talmudism which he called Phariseeism and traditions of the elders." Then I told him that this fact was the major reason people are leaving the churches but that they still have His laws in their hearts and not that of the Talmud. If our churches would again start preaching the way of Jesus instead of Talmudic trash, the pews would again be full. He seemed genuinely astounded and said that he, nor his colleagues, have never considered that. Of course, there was considerable other discussion on this matter. His interest became more intense as the conversation continued. As we parted He thanked me profusely for our meaningful conversation.

In conclusion, this entire issue is dedicated to this most serious problem. Our church leaders are resting and dreaming in their cloistered halls and are trying to rediscover another Jesus that is being taught them by Talmudic Judaizers. As long as they continue in that vain, their pews will continue to become even more empty. Our people hunger for knowledge. They want the truth whether it is politically correct or not. They demand that this nation be brought back to a Christian Republic. The last thing they want is another Charlemagne or Ludwig and their Talmudic commercialism and world-wide trade cartels!