

The R.U.S.H. Bible Study

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THE R.U.S.H. BIBLE STUDY JEWISH HOLY BOOKS

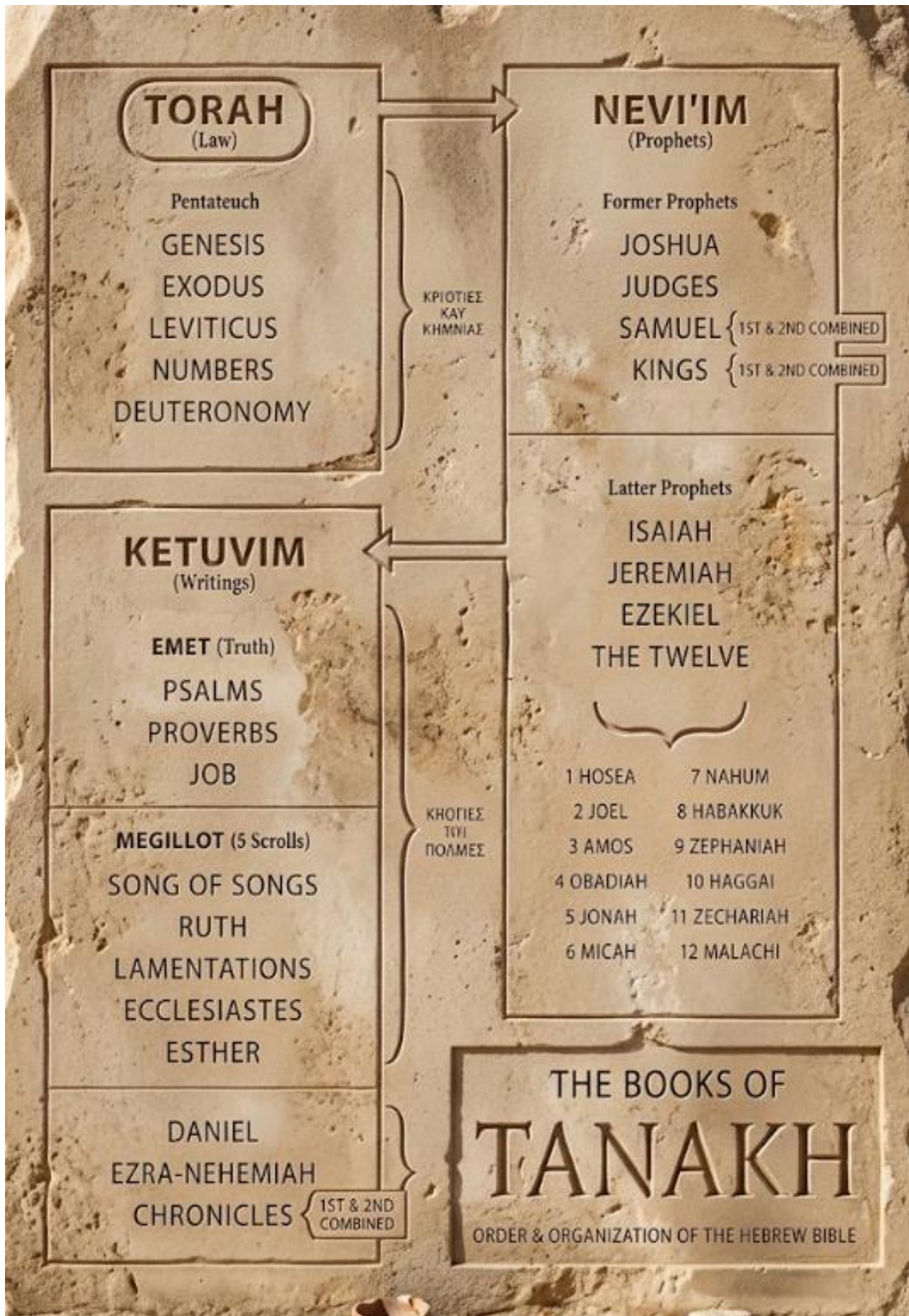


KNOW WHAT YOU'RE TALKING ABOUT FAST

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“If the truth offends you, I’m not being mean, you just a sissy.” DH



The central sacred texts of Jewish tradition developed in distinct layers over hundreds of years, evolving from foundational divine revelation to oral traditions, legal commentary, and mysticism. They are as follows.....

1. The Hebrew Bible (*Tanakh*)

The *Tanakh* forms the written foundation of Judaism and is divided into three major sections compiled over roughly a thousand-year span (c. 1200 BCE – 200 BCE):

- **Torah (The Law / Pentateuch):** Comprising:

Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Scripture teaches us that God revealed the Torah directly to Moses at Mount Sinai. Historical scholarship traces its oral origins and written codification to the 1st millennium BC, fully assembled and canonized around the 5th century BC during the Persian era by the prophet Ezra.

- **Nevi'im (Prophets):** Contains historical narratives and prophetic books as follows:

Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and “The Twelve.”

These books recorded national history, ethical exhortations, and divine revelations, achieving canonical status around the 2nd century BC.

The Twelve are the Minor Prophets, and they are:

Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

- **Ketuvim (Writings):** Includes poetic, wisdom, and later historical works:

Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah and Chronicles.

This section was finalized as sacred scripture following discussions among Jewish sages by the late 1st century AD. Jesus quotes all three divisions as authoritative.

So far so good. This is our Old Testament. It is, as you may have noticed, structured and ordered differently than we do, but it is intact. Also, we have divided several titles into separate sections such as Samuel into 1st and 2nd Samuel, Kings into 1st and 2nd Kings, and the same with Chronicles. Ezra and Nehemiah are 1 book in the original Hebrew. As well. All in all we are on the same page up to this point in history. That's when things got a little hairy. Jesus is a game changer. When the Jews rejected Jesus as the Messiah It created quite the dilemma. And so, they had to manufacture a response. Hence the Rabbinic library.

2. The Rabbinic Literature

Alongside the Written Torah, Jewish tradition holds that an Oral Torah (*Torah she-be-'al peh*) was given at Sinai to explain and apply the written law. We of course know this to be in error because there is no biblical evidence for such a claim, and the oral tradition that follows contradicts the written revelation of TaNaKh. As historical circumstances threatened this oral transmission, rabbinic authorities codified these traditions in writing around 1700 years after the fact. They are:

- **The Mishnah:** Codified around 200 AD in the Land of Israel under the leadership of Rabbi Judah the Prince. The Mishnah organizes Jewish law into six thematic orders (*Sederim*), covering agriculture, festivals, civil law, family law, and temple rituals.
- **The Talmud:** Comprises the Mishnah alongside the *Gemara*—extensive commentary, debate, and analysis by generation of sages (*Amoraim*). Two main versions exist:
 - **Jerusalem Talmud (*Talmud Yerushalmi*):** Compiled in the academies of Galilee and completed around 400 CE.
 - **Babylonian Talmud (*Talmud Bavli*):** Developed in the Babylonian academies (e.g., Sura, Pumbedita) and finalized around 500–600 CE. Due to its thorough legal analysis, the Babylonian Talmud became the primary authority for Jewish jurisprudence (*Halakha*).

3. Exegesis, Code & Mysticism

Following the Talmudic era, Jewish religious literature continued to expand to meet the needs of the diaspora communities all over the world:

- **Midrash (c. 400–1200 AD):** Rabbinic compilations dedicated to biblical exegesis, storytelling (*Agaddah*), and moral instruction, filling in gaps within the biblical narrative.
- **Legal Codes (12th–16th Century AD):** Systematized legal reference works designed to distill practical law from the vast debates of the Talmud. Major codifications include **Maimonides' *Mishneh Torah* (1180 AD)** and **Rabbi Joseph Karo's *Shulchan Aruch* (1563 AD)**.
- **Kabbalah (12th–13th Century AD):** Mystical literature seeking to understand the inner nature of the Divine and creation. The primary text, the *Zohar* (Book of Splendor), emerged in late 13th-century Spain, attributed traditionally to Rabbi Shimon bar Yochai and brought to light by Moses de León.

ERRORS IN THE VERSES OF THE TALMUD

“If a ‘goy’ (Gentile) hits a Jew he must be killed.” (Sanhedrin 58b)

No mention on why the gentile struck the Jewish person, just execute him?

“If a Jew finds an object lost by a ‘goy’ it does not have to be returned.” (Baba Mezia 24a)

This is a violation of Deuteronomy 22:1-3. Not only must you return it to him, but if he has left, you must hold it until he returns.

“If a Jew murders a ‘goy’ there will be no death penalty.” (Sanhedrin 57a)

This is a violation of Genesis 9:6. "Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind."

What a Jew steals from a ‘goy’ he may keep.” (Sanhedrin 57a)

This violates the 8th commandment “Thou shalt not steal.”

“Jews may use subterfuges to circumvent a ‘goy.’” (Baba Kamma 113a)

This is condemned throughout scripture. Proverbs 12:22: States that "lying lips are an abomination to the Lord, but those who act faithfully are his delight."

“All children of the ‘goyim’ (Gentiles) are animals.” (Yebamoth 98a)

Who believes this stuff?

“Girls born of the ‘goyim’ are in a state of ‘niddah’ (menstrual uncleanness!) from birth.”

(Abodah Zarah 36b)

Where is the scripture for this?

“The ‘goyim’ are not humans. They are beasts.” (Baba Mezia 114b)

The Bible teaches we are created in God’s image and similarity over 2000 years before the Jews existed. Is God an animal, if we are all created in God’s image?

“If you eat with a ‘goy’ it is the same as eating with a dog.” (Tosapoth, Jebamoth 94b)

Now according to the Rabbi that wrote this we are dogs.

“Even the best of the ‘goyim’ should all be killed.” (Soferim 15)

No mention of a crime deserving the death penalty, just not being Jewish.

“Sexual intercourse between the ‘goyim’ is like intercourse between animals.” (Sanhedrin 74b)

Applying sub human characteristics to humans created in God’s image.

“When it comes to a Gentile in peace times, one may harm him indirectly, for instance, by removing a ladder after he had fallen into a crevice.”

(Shulkan Arukh, Yoreh De ‘ah, 158, Hebrew Edition only)

It is OK to assist an animal on the Sabbath day, and to harm a non-Jew any day?

‘Yashu’ (derogatory for ‘Jesus’) is in Hell being boiled in hot excrement.” (Gittin 57a)

Jesus is today in Hell burning in hot poop? How would this rabbi know?

[‘Yashu’ is an acronym for the Jewish curse, ‘May his (Jesus) name be wiped out forevermore.’]

Despite this prayer, Jesus is the most popular and revered person in history.

Yashu (Jesus) was sexually immoral and worshipped a brick.” (Sanhedrin 107b)

How does a Rabbi living a few hundred years after Jesus know what He did with His Weenie? And where is the evidence of His idolatry?

“Yashu (Jesus) was cut off from the Jewish people for his wickedness and refused to repent.” (Sotah 47a)

Jesus is perfect and doesn't need me to defend Him.

“Miriam the hairdresser had sex with many men.” (Shabbath 104b, Hebrew Edition only)

Leviticus 19:16 — “You shall not go around as a slanderer among your people, and you shall not stand up against the life of your neighbor: I am the LORD.”

“She who was the descendant of princes and governors (Mary) played the harlot with carpenters.” (Sanhedrin 106a)

See above scripture.

“Christians who reject the Talmud will go to hell and be punished there for all generations.” (Rosh Hashanah 17a)

I reject the Talmud as trash and do not care who likes it.

Virgin brides get a 300 dinar bride price, and a non virgin bride gets a 100 dinar price tag.

But....

A woman who has sex with a 9 year old boy, still gets the 300 dinar price tag because the boys weenie is tiny and wont break the hymen. Also, if you have sex with a 3 year old girl, her hymen will grow back, so the 300 price tag remains in her case as well.

No mention of pedophilia, just the cash?

A pharisee has the right to kill anyone, if he does so indirectly.

Here are some examples:

The Talmud tells us that if one binds his neighbor and he dies of starvation he is not liable because the starvation killed him not the binding. They even mention Christ as an example of this evil principle because it was actually the Romans who killed him, the Jews merely asked them too.

The Italians really got the short end of the stick on that one.

The Talmud provides generous rules for adultery as well. The penalty does not include:

Sex with a minor, the wife of a minor, the wife of a heathen, and encourages the seduction of adolescents, bond maids etc.

Before you say I'm quoting out of context, read it yourself. Yevamot 12b states,

1. Babylonian Talmud, Tractate Yevamot 12b and Ketubot 39a

"Three (*types of*) women may engage in relations with a contraceptive resorbent, a soft fabric placed at the entrance to their wombs to prevent conception, despite the fact that this practice is generally prohibited. They are as follows: **A minor, a woman who is already pregnant, and a nursing woman.**"

It goes on to say that the reason a minor is allowed to use contraceptive is because they may become pregnant and die. But the definition of a minor that follows is telling.

"Who is considered a minor? It is a girl from the age of eleven years and one day until the age of twelve years and one day. If she was younger than this or older than this, she may go ahead and engage in relations in her usual manner. This is the statement of Rabbi Meir. Since it is assumed that a minor who is less than eleven years old cannot become pregnant, she is considered to be in no danger."

So the rabbis somehow came to the conclusion that a 10-year-old girl was unlikely to become pregnant, an 11-year-old could become pregnant but would likely die, and a 12-year-old could become pregnant and would likely survive. How could they know this? The most likely answer is that they had plenty of contemporary data on what happens when you have sex with 10-, 11-, and 12-year-old girls. At least enough to start to recognize trends.

It also shows that they went out of their way to explain how you're supposed to have intercourse with girls who are 10 and younger, which would be a weird thing to specify if no one was actually doing it.

2. Niddah 45a - Justinia

This story describes an interaction with a rabbi and a woman named Justinia. When presented with the argument that girls under 11 cannot become pregnant, she responds with this:

"I", she said to him, 'married at the age of six and bore a child at the age of seven; alas for the three years that I have lost at my father's house'."

So this is potentially a real-world example of a child being married off at 6 and pregnant by 7. If we take this as allegory, it doesn't look much better, because the author is showing that he knows that girls under 11 can become pregnant in rare circumstances. It would also mean that the author is pushing the idea that a girl who got married at 6 rather than at age 3 has wasted 3 years of their life. This would imply that marriage was not just allowed after 3 in few circumstances, but rather, was encouraged to happen at 3.

3. Niddah 45a - A "certain woman."

This is another "conversation" that may be literal or allegory. It is established earlier that if a girl has sex after the age of 3, she is disqualified from marrying into the priesthood. However, if she has sex before the age of 3, she is not disqualified. Certain woman chimes in with:

"Master, intercourse has been forced upon me when I was under three years of age; what is my position towards the priesthood?' 'You are fit for the priesthood', he replied. 'Master', she continued, 'I will give you a comparison; to what may the incident be compared? To a babe whose finger was submerged in honey. The first time and the second time he cries about it, but the third time he sucks it'."

In short, she is saying that she was repeatedly raped when she was 2 years old, which would mean she is eligible to marry into the priesthood. But she clarifies that she actually began to enjoy this, and consent to it. As a two-year-old. And she wants to know if this makes her ineligible. If this is a literal example, then this points to a deeply, deeply sick culture in ancient Israel that poisoned this poor girl's mind. And as allegory, it is still not much better, as it would mean the author thought a 2-year-old consenting to sex was a valid thought exercise. This would suggest a very normalized attitude towards having sex with young children, as the authors clearly don't understand the concept of a child being "too young."

So why bring all this stuff up? No Jew I have ever met would condone this today. Israel condemns the practice as a nation and to a person. My problem is when you defend the Talmud. This literature needs to be condemned, not praised. The Talmudic Jew needs to disavow the literature, all of it, and start from scratch. They borrow a lot of very good teaching from scripture true. Most of rat poison is sunflower seeds. It's the 2% arsenic that kills you. The good stuff in Talmud is in TaNaKh.

In closing..... trade the Talmud for the Bible. DH

