

Day of Atonement—Yom Kippur And the "Kol Nidre" (All Vows) prayer

Ignatius warns, "Do Not Accept Judaism: But if any one preach the Jewish law¹ unto you, listen not to him. For it is better to hearken to Christian doctrine from a man who has been circumcised, than to Judaism from one uncircumcised. But if either of such persons do not speak concerning Jesus Christ, they are in my judgment but as monuments and sepulchres of the dead, upon which are written only the names of men. Flee therefore the wicked devices and **snare of the prince of this world**, lest at any time being conquered² by his artifices,³ ye grow weak in your love. ..."⁴

Introduction:

The *Day of Atonement* is one of the better known Jewish Holy Days. It is revered as something special in the religion of **Talmudic Judaism, i.e., Talmudism**, by both the Jewish community and Judaized Christians. How many self-defined Jews, or Christians for that matter, realize what is represented or what is being celebrated in that Holy Day celebration?⁵

We will open with this statement: Yom Kippur best represents the all-out war by Orthodox Talmudic Judaism against the Kingdom of the Lord and his Christ.

Psalms two tells us that the wicked continually conspire to overthrow the Lord and his Christ. The goal of that conspiracy is to replace God's law-word with man's law-word. One of the more effective weapons of that conspiracy is changing the meanings of words; that is, **giving Christian words Talmudic meanings** in order to deceive the victim.

Weapons of War – Deceitful Words

Let us remember that those who deny Christ have no fear of God, and have been delivered to the reprobate mind. Therefore, whether in the religious or secular communities, they see deceitful and lying words as no more than weapons to use as needed in their effort to control history for their own evil purposes. The law-word of God accurately describes the motives of the Jews before 70 AD. The Word also describes the goal of the Zionists, *i.e.*, they have no conscience as they use words in whatever way is needed to deceive, and to accomplish their goal of superiority over everything.

By Way of Deception, Thou Shall do War.

The actual motto was from Proverbs 24:6; the KJV translates it as 'by wise counsel thou shalt make thy war'.⁶

The motto of Israel's spy agency, Mossad, is, according to recently defected Mossad agent Victor Ostrovsky: "By way of deception thou shalt do war." That motto describes more than the *modus operandi* of

¹ Literally, "Judaism."

² Literally, "oppressed."

³ Or, "will."

⁴ Ignatius, *Do not accept Judaism. The Ante-Nicene Fathers*, Volume I, p. 82. Emp. added. The seat of Talmudic Judaism was in Babylon, so it continued after 70 AD. (Ignatius, Bishop of Antioch, successor to St. Peter. C. 35. In 108, he was thrown to the lions. His warning has been removed from Christianity.)

⁵ Talmudism: The observance of and adherence to the teachings of the Talmud. Talmudist: one versed in the Talmud; one who adheres to the teachings of the Talmud. Orthodox Judaism. Not all self-proclaimed Jews identify with Orthodox Judaism, nor do they have any idea of what the Talmud might be.

⁶ <https://english.stackexchange.com/questions/285883/meaning-of-by-way-of-deception-thou-shalt-do-war>. <https://www.quora.com/Why-is-the-official-motto-of-Israeli-Mossad-By-way-of-deception-thou-shalt-do-war>

the world's most ruthless and feared organization of professional assassins and espionage agents; it really describes the *modus vivendi* of an entire race. It is necessary to understand that fact before one can hope to understand fully the role of the Jews in national and world affairs.... The deception is masterfully done. It suffices to keep most of the people fooled most of the time. Only a careful study of the details of a number of different social phenomena in which Jews are involved parts the veil of lies and trickery sufficiently for us to see a clear pattern.⁷

The weapon of deceit is justified with Deuteronomy 7:16 and 20:16, as the Talmudic Jews seek to destroy all opposition to world-wide Zionism. Their major weapon is deceit.⁸

The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords. (Ps 55:21) And they bend their tongues like their bow for lies, they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD. They will deceive, and will not speak the truth. (Jer 9:3-5)

That is, lies and deceits are the way of life in Talmudist Judaism:

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. (John 8:44)

It is impossible for even the most knowledgeable Christian to grasp the depths of Satan; nor can he count Satan's many deceitful tactics used to snare the unaware. (Rev 2:24)

Lest Satan should get an advantage of us: for we are not ignorant of his devices. (2 Cor 2:11.)

The reader will probably find the facts below so contrary to what has been taught in Christianity since the early 19th century that he may respond with "This cannot be true!" Therefore, we strongly urge that, as one studies through the New Testament, he pay particular attention to the many words of condemnation of the Jews, the false prophets and the lying spirits with their doctrines of devils. The various New Testament authors had many words against those Jews who were undermining the Truth with Jewish fables.⁹

Day of Atonement—Yom Kippur

With Words Wage War Against Christ

Talmudists commonly use Christian words to attract Christian approval and support. Our present concern is the word ***Atonement***, which is also known as ***Yom Kippur***. Talmudic Judaism's use of *Atonement* is as far from any possible Christian meaning as is the East from the West: it is anti-Christ to the highest degree.

When Christians hear the word *Atonement*, they immediately hear it in their context of Biblical *Atonement* of repentance and sorrow over past sins. However, failing to hear the word in its Talmudic or Rabbinic Jewish context, many are willing to commend and even support Judaism's *Day of Atonement*, and maybe even try join in the celebration, or at least mimic it.

⁷ <https://chechar.wordpress.com/2015/05/17/by-way-of-deception/>

⁸ *Ibid.* See also, https://www.conspiracyarchive.com/Articles/By_Way_of_Deception.htm, <https://www.quora.com/Why-is-the-official-motto-of-Israeli-Mossad-By-way-of-deception-thou-shalt-do-war>. By Way of Deception: The Making of a Mossad officer. <https://www.amazon.com/Way-Deception-Making-Mossad-officer/dp/0971759502>

⁹ Paul gives Titus strict instructions to rebuke sharply those who give heed to Jewish fables, commandments of men, *i.e.*, Talmud which was and is the binding law of Judaism. Paul called especially those of the circumcision unruly, vain talkers, deceivers, liars and evil beasts. He called the followers of Jewish fables abominable, disobedient reprobates, who must be confronted with sound doctrine. Titus 1. The harsh prophecies of the Old Testament were not directed to the surrounding pagans, but to the Jewish elders, Ezekiel chaps. 8, 12.

There are two parts to the Jewish practice of the Day of Atonement, or Yom Kippur.

Part I. A public expression of sorrow for or repentance over past sins against God and fellow community members. However, the community members are restricted to the Jewish community, not to a community at large.

Part II. Fasting and intensive prayer. In the Christian idea of *Atonement*, fasting and intensive prayer implies seeking forgiveness, and praying for the grace to be more Godly. But that is not the case in Judaism: Intensive prayer means praying, or reciting, the “**Kol Nidre**” (**All Vows**) prayer.

Part I, *Day of Atonement*–Yom Kipper

Yom Kippur is the holiest day of the year, when we are closest to G-d and to the essence of our souls. Yom Kippur means “Day of Atonement,” as the verse states, “For on this day He will forgive you, to purify you, that you be cleansed from all your sins before G-d”.... Just months after the people of Israel left Egypt in the year 2448 from creation (1313 BCE), they sinned by worshipping a golden calf. Moses ascended Mount Sinai and prayed to G-d to forgive them. After two 40-day stints on the mountain, full divine favor was obtained. The day Moses came down the mountain (the 10th of Tishrei) was to be known forevermore as the Day of Atonement—Yom Kippur.¹⁰

The term, “Yom Kippur,” is late rabbinic. The Biblical laws relating to it are found in Lev. xvi. (ceremonies); ib. xxiii. 26-32 (list of holidays); ib. xxv. 9 (ushering in the jubilee); Num. xxix. 7-11 (sacrifices).¹¹

The use of the word *Atonement* in the *Day of Atonement* builds on the Christian idea of *Atonement* by giving a deceitful impression of a genuine spirit of individual repentance for past sins. The Jewish Encyclopedia article builds on the Christian assumption by opening with the Biblical description of the *Day of Atonement* as it existed under the Old Covenant made at the Mount with those who came out of Egypt. Then the article goes on to discuss the Mishnah requirement.¹²

The Importance of Talmudism’s Day of Atonement

Because of the importance of the word, *Atonement*, to both Christianity and Talmudic Judaism, its misunderstanding by Christians, its influence within the church, its support by Christians, as well as the lack of time or interest to research the meaning by Christians, we will quote some of the more important parts of the Jewish Encyclopedia article: ATONEMENT, DAY OF (... , Yom ha-Kippurim). In addition, Talmudic Judaism’s teaching on the *Day of Atonement* is so brazenly corrupt that an outline would not be sufficient. We will mark some of the important points, and will summarize them at the end.

The Day of Atonement is the **keystone of the sacrificial system** of post-exilic Judaism. In the belief that the great national misfortunes of the past were due to the people's sins, the Jews of post-exilic times strove to **bring on the Messianic period** of redemption by strictly and minutely guarding against all manner of sin. ... (The article continues to explain the literal shedding of blood in their past, and the priest sprinkling the blood according to their tradition, ed.) In rabbinic Judaism the Day of Atonement completes the penitential period of ten days ... that begins with New-Year's Day, the **season of repentance and prayer**; for though prayerful humiliation be acceptable at all times, it is peculiarly potent at that time (R. H. 18a; Maimonides, ‘Yad,’ Teshubah, ii. 6). ... Accordingly, the divine Judge receives on that day **the report of Satan**, arch-fiend and

¹⁰ https://www.chabad.org/library/article_cdo/aid/177886/jewish/What-Is-Yom-Kippur.htm. The letter “o” is left out of the word God. Quotes containing dates are based on fake history created by the fake Jews to avoid the implication of Daniel's 70 weeks. e.g., 1313 BCE = 1491 BC or 2531 years after creation. See Ussher's Annals appendix G.

¹¹ *Atonement, Day of*. 1909 Jewish Encyclopedia. <http://www.jewishencyclopedia.com/articles/15117-yom-kippur> Emp. added.

¹² Ibid.

accuser in heaven; the other angels, it is presumed, are friendly to the accused, and plead their cause before the august tribunal. **The sounds of the “shofar” are intended to confuse Satan** (R. H. 16b). There is, indeed, in heaven a book wherein the deeds of every human being are minutely entered (Abot ii. 1, iii. 16; a book of record, “book of remembrance,” is alluded to, Mal. iii. 16). **Three books are opened** on the first day of the year, says the Talmud (R. H. 16b); one for the thoroughly wicked, another for the thoroughly pious, and the third for the large intermediate class. The fate of the thoroughly wicked and the thoroughly pious is determined on the spot; the destiny of the intermediate class is suspended until the Day of Atonement, when the fate of every man is sealed (R. H. 16a). In the liturgical piece ‘Unetanneh Tokef,’ ascribed to R. Amnon Of Mayence (Zunz, “Literaturgesch.” p. 107), a still weirder scene is unfolded:...

All depends on whether a man's merits outweigh the demerits put to his account (Maimonides, “Yad,” Teshubah, iii. 3). It is therefore desirable to multiply good deeds before the final account on the Day of Atonement (ib. iii. 4). Those that are found worthy are entered in the Book of Life (Ex. xxxii. 32; Isa. iv. 3; Ps. lxix. 29 [A. V. 28]; Dan. xii. 1; see Charles, “Book of Enoch,” pp. 131-133). Hence the prayer: "Enter us in the Book of Life" (... "inscribe us"; but , "seal us," that is, "seal our fate"—in the closing prayer on the Day of Atonement). ... Thus, in late Judaism, features that were originally peculiar to New-Year's Day were transferred to the Day of Atonement. The belief that on the first day of the year the destiny of all human beings was fixed was also that of the Assyrians. Marduk is said to come at the beginning of the year (“rish shatti”) and decide the fate of one's life (Schrader, ‘K. B.’ iii., second div., 14 et seq.). ...

The Day of Atonement survived the **cessation of the sacrificial cult (in the year 70)**. “Though no sacrifices be offered, the day in itself effects atonement” (Sifra, Emor, xiv.). ... “The Day of Atonement absolves from sins against God, but not from sins against a fellow man unless the pardon of the offended person be secured” (Yoma viii. 9). Hence the custom of terminating on the eve of the fast day all feuds and disputes (Yoma 87a; Maimonides, ib.ii.9 et seq.). Even the souls of the dead are included in the community of those pardoned on the Day of Atonement. It is customary for children to have public mention made in the synagogue of their departed parents, and to make charitable gifts on behalf of their souls (Shulhan 'Aruk, Oraḥ Ḥayyim, 621, 6). But no amount of charity will avail the soul of a wicked man (Sure Zahab to Shulhan 'Aruk, Yoreh De'ah, 249, note 5). ...¹³

The rest of the article uses various Old Testament passages to justify the Talmudic *Day of Atonement*.

The Day of Atonement ; the Satanic Shofar ; Christian Eschatology ; Dispensationalism ; Apostasy ; Israel

Now let us review a few points from the above 1906 *Jewish Encyclopedia* explanation of the Jewish *Day of Atonement*:

- 1) Its purpose is to repent of past sins in order to bring on the Messianic period of redemption when all Israel shall be saved according to their Jewish faith. (All of the elect of natural Israel were saved before the destruction of the Israelite Nation in 70 AD.)
- 2) It is a season of repentance and prayer: We will examine that prayer in Part II.
- 3) It requires the **blowing of the shofar**, the ram’s horn; the purpose of which is to confuse Satan. Clearly, Christians do not realize the agreement they are making with Satan with the Shofar.¹⁴

The Shofar and Christians

¹³ Ibid. Emp. added. There are several contradictions in the article, but we cannot think that any unregenerate, depraved mind, Jewish or otherwise, can think logically.

¹⁴ “A shofar (pron. /ʃouˈfa:r/, from Hebrew: About this sound שׁוֹפָר (help·info), pronounced [ʃoˈfɑɾ]) is an ancient musical horn typically made of a ram's horn, used for Jewish religious purposes. *Shofar*, Wikipedia. “Thus, alike by Ashkenazim and by Sephardim, the ancient melody for this hymn is regarded as one of the most important associated with the Ten Days of Repentance.” *SHOFET KOL HA-AREZ* (“Judge of all the earth”). *Jewish Encyclopedia*.

An article in *Christianity Today*, “Why So Many Christians Sound the Jewish Shofar in Israel. Huckabee is far from the only Christian Zionist to appropriate the ancient ritual horn,” opens with this statement:

Crowds of evangelicals at pro-Israel parades, conferences, and worship services turn up with Israeli flags, prayer shawls, and their own shofars. More than a dozen options for the spiraled instrument are for sale at online Christian bookstores.

Sounding the shofar often accompanies the opening prayer or worship set at events held by groups like Christians United for Israel (CUFI), the Christian Zionist organization founded by John Hagee (who also attended the embassy opening last week). ...

Christian use of the shofar has grown in certain traditions over the past 25 years, along with interest in the Holy Land and **dispensationalist understanding** of the end times. Believers who incorporate the shofar often echo biblical references to sounding a trumpet, such as its use in warfare by Gideon’s army (Judg. 7:15–22) or the battle of Jericho (Josh. 6), as a call for repentance (Is. 58:1, Hos. 8:1), as a way to gather an assembly (Num. 10:3, Joel 2:15), or for other occasions of praise and proclamation (Psalms and Revelation). For Christians, blowing the shofar “seems to have an **eschatological aspect**,” said messianic Jewish theologian Daniel Juster, founder and president of Tikkun International. “As Israel is fulfilling prophecy, **the shofar announces God’s intervention and fulfillment**; so the shofar shows support for Israel with the idea that God is fulfilling prophetic events,” he said. “The shofar announces those events. The move of the embassy on the 70th anniversary would be seen as a prophetic event.” ...

Christians “might keep a shofar to indicate a **connection with Jewish roots of their Christian faith**, with the Bible, or as a memento from a trip to Israel,” he said, warning about the possible commodification of the instrument or any implication that owning one would bring God’s favor.”¹⁵

Hence, we see that the supposed Christian Dispensational Eschatology is no more than Talmudic Dispensationalism presented in a deceitful Christian context.

How many Christians are captivated by the *seducing spirits, and doctrines of devils* of Talmudism, even to the point of participating in its many antichrist rituals? The warnings of the New Testament against the many false teachers, demonic spirits, fake angels, &c., take on a much broader and more serious meaning when we understand that the authors of the Epistles were dealing with the same doctrines of devils (Babylonian Talmudic Judaism) that we face today. We repeat Paul’s words to those Christians who are infatuated with the Jew’s religion, *I am afraid of you, lest I have bestowed upon you labour in vain.* (Gal 4:11) Has the gospel of the completed, finished work of Christ on the cross been preached in vain to those deceived by Jewish fables?¹⁶

Continuing the summation of the 1906 Jewish Encyclopedia article on the Jewish *Day of Atonement*:

4) It tells of three books in heaven which are opened on the first day of the year, and men are judged according to their works. They are divided into three classes based upon their merits and demerits. The three-part division can be compared to heaven, purgatory and hell as taught by the Church of Rome.

5) It uses the Book of Enoch, one of the “lost books of the Bible,” as a supporting document.

6) It clearly says that Judaism is a religion of good deeds. As we will see elsewhere, Jewish good deeds as defined by the Talmud are far different from scriptural Christian good deeds. Paul calls them abominable, and Christians who might participate in them, reprobate. Christ’s many confrontations with the Pharisees reveals God’s opinion of the Judaism’s good deeds. They tithe on the smallest things, and forget the weightier matters of the law as they repossess widows’ homes.

¹⁵ <https://www.christianitytoday.com/ct/2018/may-web-only/christians-jewish-shofar-israel-huckabee.html>. Emp. added. For those interested in the distressing movement of the church into Talmudic Zionism, the entire article is worth the time to read.

¹⁶ *Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:* (Rom 3:13)

7) It survived the cessation of the sacrificial cult in 70 AD. The blood sacrifice of the Temple became an antichrist activity after the sacrifice of Christ in 33 AD, yet it continued for a generation until God brought it to its end in 70 AD. The antichrist continues to live in Talmudic Judaism's *Day of Atonement*.

When the second Temple was destroyed in the year 3830 from creation (70 CE), the Yom Kippur service continued. Instead of a High Priest bringing the sacrifices in Jerusalem, every single Jew performs the Yom Kippur service in the temple of his or her heart.¹⁷

The epistles, especially the book of Hebrews, not only established the New Israel of God, but they distinctly tell us of the passing away of the Temple atonement rituals, and their replacement by the True Atonement of the Blood of the Lamb of God.

8) It absolves from sins against God.

9) It customarily dismisses all feuds and disputes against a fellow man, and includes making peace with the dead. "A fellow man" has a caveat: The Talmud makes it clear that "a fellow man" includes only those within the Jewish community. All who are outside are considered no more than beasts to be treated and used in whatever way that might be advantageous to the Talmudists.

10) The Day ends with the prayer "Enter us in the Book of Life."

Part II — Day of Atonement—Yom Kippur

"Kol Nidre" (All Vows) prayer. Fasting and Intensive Prayer



Yom Kippur marks the yearly first day of "Open Season" on non-Jews

The Christian idea of Atonement might be fasting and intensive prayer to seek forgiveness, and to pray for the grace to be more like Christ, but such is not the case in Talmudism, or Orthodox Judaism. In the context of Talmudism, intensive prayer means praying, or reciting, the "Kol Nidre" (All Vows) prayer.

Yom Kippur (/jɔːm, joʊm, jɒm 'kɪpər, ɑ'kɪpər/; Hebrew: יוֹם כִּיפּוּרִים, IPA: [ˈjom kiˈkɪpʊr], or הכיפורים), also known as the Day of Atonement, is the holiest day of the year in Judaism. Its central themes are atonement and repentance. Jewish people traditionally observe this holy day with an approximate 25-hour period of fasting and intensive prayer, often spending most of the day in synagogue services.¹⁸

Talmudism's idea of the *Day of Atonement*—the religious observation of the high holy days of the so-called or self-styled Jews as celebrated throughout the world— is a mockery of all that is holy. Their "intensive prayer" is

¹⁷ https://www.chabad.org/library/article_cdo/aid/177886/jewish/What-Is-Yom-Kippur.htm

¹⁸ https://en.wikipedia.org/wiki/Yom_Kippur

the Kol Nidre prayer.¹⁹ For the followers of Talmudism, the *Day of Atonement* means praying, or reciting, the “Kol Nidre” (All Vows) prayer. Non-Jews hear the word *atonement* in a Christian context of sins past, which leaves them very easy prey for the supposed Jews during the next year.

The “Kol Nidre” Nullification of Vows, and its modern implications

With a complete and accurate knowledge of the origin and history of the so-called or self-styled ‘Jews’ in eastern Europe, my dear Dr. Goldstein, it is quite impossible for yourself or for anybody to intelligently understand the harmful influence the Talmud has exerted for ten centuries, and the “Kol Nidre” (All Vows) prayer for seven centuries upon the course of world history.²⁰

One of the most sensitive portions of Jewish ritual which has been the object of a certain amount of informed protest and exposure by Gentiles over the centuries is the Kol Nidrei rite of Yom Kippur, (Day of Atonement, *ed.*) which entails the nullification of all vows made in the coming year. ...the Kol Nidrei is without doubt one of the three most hateful and, for non-Jews, fateful elements of Jewish law and practice (along with the imputations to us of inherent moral turpitude and illegitimacy, and thinly veiled sanctions of murder)... This (fearful element, *ed.*) is so not only because it declares open season upon unsuspecting non-Jews for officially sanctioned yet covert deceptive practice, but worse, for the combined attitude of personal contempt for us gullible “marks,” and inevitable moral abasement that this sort of treachery fosters in its practitioners. ... The popularity of Kol Nidrei is no wonder since it allows Jewish participants to be absolved, in advance, of all contracts, vows and oaths they make and then break in the coming new year. This corresponds to the Talmudic lesson that God rewards clever liars (Kallah 51a), and it testifies to the fact that Judaism would seem to be more of a crime syndicate than a religion.²¹

A short history²²

After 70 AD, the Pharisaism of Christ’s day continued on to this day in the form of Talmudic Judaism. “Christianity was a small comparatively unimportant religious belief practiced principally in the eastern Mediterranean area until the conversion to the Christian faith of the large populations of the western European pagan nations after the conversion of Constantine.” (313 AD) Then a large portion of the European nations of Europe became professors of the Christian faith of Jesus Christ.

Pharisaism, Talmudism or Judaism was on its way to complete oblivion, as were other pagan cults of the day. It was the 7th century conversion of the pagan Khazar tribe to Talmudism that gave it new life.

Then in the year 986, the ruler of Russia, Valdimir III wanted to marry a Catholic Slavonic princess of a neighboring sovereign state. The only way he could do that was by converting to Christianity. Upon his conversion, he made his newly-acquired Christian faith the state religion, which replaced the pagan religion that had been practiced in Russia since its founding in 820. Valdimir III and his successors tried in vain to convert his so-called or self-styled "Jews," who were now Russian subjects, to adopt Russia's Christian state religion and the customs and culture of the now Christian Russia. These self-identified "Jews" in Russia refused and resisted the plan vigorously. They refused to adopt the Russian alphabet in place of the Hebrew characters they used in writing their "Yiddish" language. They resisted every attempt to bring about assimilation of the former sovereign Khazar nation into the Russian nation.

¹⁹ Kol Nidre, (also known as Kol Nidrey or Kol Nidrei) (Aramaic: כּוֹל נִדְרֵי) is an Aramaic declaration recited in the synagogue before the beginning of the evening service on every Yom Kippur. Strictly speaking, it is not a prayer, although commonly spoken of as if it were. This dry legal formula and its ceremonial accompaniment have been charged with emotional undertones since the medieval period, creating a dramatic introduction to Yom Kippur on what is often dubbed "Kol Nidrei night". It is written in Aramaic, not Hebrew. Its name is taken from the opening words, meaning all vows. The formula proactively annuls any personal or religious oaths or prohibitions made upon oneself to God for the next year, so as to preemptively avoid the sin of breaking vows made to God which cannot be or are not upheld. https://en.wikipedia.org/wiki/Kol_Nidre

²⁰ Freedman, *The Truth about Khazars*, no page numbers. <http://www.hugequestions.com/Eric/TFC/FreedmanFactsAreFacts.html>

²¹ Hoffman *Judaism’s Strange Gods*, pp. 60-62. “The Talmud admits there is no Biblical warrant for the Kol Nidrei.”

²² Taken from Freedman’s *The Truth About Khazars*.

Hence, the Necessity of the “Kol Nidre” prayer.

In Russia at that period of history it was the custom as in other Christian countries in Europe at that time to take an oath, vow or pledge of loyalty to the rulers, the nobles, the feudal landholders and others in the name of Jesus Christ. It was after the conquest of the Khazars by the Russians that the wording of the "Kol Nidre" (All Vows) prayer was altered. The new altered version of the "Kol Nidre" (All Vows) prayer is referred to in the Talmud as "the law of revocation in advance". The "Kol Nidre" (All Vows) prayer was regarded as a "law". The effect of this "LAW OF REVOCATION IN ADVANCE" obtained for all who recited it each year on the eve of the Day of Atonement divine dispensation from all obligations acquired under "oaths, vows and pledges" to be made or taken in the COMING YEAR. The recital of the "Kol Nidre" (All Vows) prayer on the eve of the Day of Atonement released those so-called or self-styled "Jews" from any obligation under "oaths, vows or pledges" entered into during the NEXT TWELVE MONTHS. The "oaths, vows and pledges" made or taken by so-called or self-styled "Jews" were made or taken "with tongue in cheek" for twelve months.

The altered version of the "Kol Nidre" (All Vows) prayer soon became known as the "Jews Vow" and cast serious doubt upon "oaths, vows or pledges" given to Christians by so-called or self-styled "Jews". Christians soon believed that "oaths, vows or pledges" were quite worthless when given by so-called or self-styled "Jews". This was the basis for so-called "discrimination" by governments, nobles, feudal landholders, and others who required oaths of allegiance and loyalty from those who entered their service.

An intelligent attempt was made to correct this situation by a group of German rabbis in 1844. In that year they called an international conference of rabbis in Brunswick, Germany. They attempted to have the "Kol Nidre" (All Vows) prayer completely eliminated from the Day of Atonement ceremonies, and entirely abolish from any religious service of their faith. They felt that this secular prologue to the Day of Atonement ceremonies was void of any spiritual implication and did not belong in any synagogue ritual. However the preponderant majority of the rabbis attending that conference in Brunswick came from eastern Europe. They represented congregations of Yiddish-speaking so-called or self-styled "Jews" of converted Khazar origin in eastern Europe. They insisted that the altered version of the "Kol Nidre" (All Vows) prayer be retained exactly as it was then recited on the Day of Atonement. They demanded that it be allowed to remain as it had been recited in eastern Europe since the change by Meir ben Samuel six centuries earlier. It is today recited in exactly that form throughout the world by so-called or self-styled "Jews". Will the 150,000,000 Christians in the United States react any differently when they become more aware of its insidious implications?²³

In other words, before the 11th century, reciting the “Kol Nidre” (All Vows) prayer sought forgiveness of sins past. Since the 11th century and into our modern time, reciting that prayer seeks a one-year license of immunity from all obligations to observe the terms of those vows and pledges that will be made to the public in the next year. The prayer must be recited yearly in order to renew their license for another year – a license to lie and deceive the public, particularly Christians and those nations with a Christian foundation. That license to deceive, &c. must be renewed very much like a yearly hunting license renewal – it is a license to hunt and trap anyone possible, particularly professors of Jesus Christ.

Serious Implications

Whether the *Ashkenazi Jews* who participate in the Day of Atonement realize it or not, when they recite the "Kol Nidre" (All Vows) prayer, they are denying any responsibility to keep their word for the next year. The context of the prayer is particularly to void any responsibility to Christians.

Consider the implications of the “Kol Nidre” (All Vows) prayer that will be prayed on the next Jewish Day of Atonement by the Talmudic Children of Ashkenaz, the present self-proclaimed Jews world-wide, particularly

²³ Freedman, op. cited. See the *Talmud - Mas. Nedarim 23b*

those in Palestine. Consider the many promises made and broken by the self-identified Talmudist State in Palestine. Consider the many positions of power held by Talmudists world-wide, and how they got there!²⁴

The Official English Translation of the "Kol Nidre" (All Vows)

"All vows, obligations, oaths, and anathemas, whether called 'kōnam,' 'kōnas,' or by any other name, which we may vow, or swear, or pledge, or whereby we may be bound, **from this Day of Atonement until the next** (whose happy coming we await), we do repent. May they be deemed absolved, forgiven, annulled, and void, and made of no effect; they shall not bind us nor have power over us. The vows shall not be reckoned vows; the obligations shall not be obligatory; nor the oaths be oaths.

“The leader and the congregation then say together: (Num. xv. 26).

"And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them, seeing all the people were in ignorance”²⁵

Talmud - Mas. Nedarim 23b: “And he who desires that none of his vows made during the year shall be valid, let him stand at the beginning of the year and declare, ‘Every vow which I may make in the future shall be null.’”²⁶

How genuine can the implications, inferences and innuendoes of the so-called "brotherhood" and "interfaith" movements be under these circumstances? These so-called movements are sweeping the nations like prairie fires. If the Talmud is the axis of the political, economic, cultural and social attitudes and activities of so-called or self-styled "Jews" participating in these two so-called movements, how genuine are the "oaths, vows or pledges" taken or given in connection with these two so-called movements by so-called or self-styled "Jews"?²⁷

The implications of the *Day of Atonement* "Kol Nidre" prayer are astounding. According to the Talmudic faith, the prayer allows those Jews who participate in the prayer to do anything and say whatever is necessary in order to plunder, or gain legal, political or financial superiority over the “goyim,” *i.e.*, non-Jews.

Judaism created a fake history to convince the public, especially Christians, that they are the legitimate Children of Israel, rather than the *Children of Ashkenaz*. Using their manufactured, deceitful history, they claim the promised forgiveness of Numbers 15:25 (KJV) for their next year’s worth of deceptions. They have recited the "Kol Nidre" (All Vows) prayer, so atonement has already been obtained for the deceptions, thefts, wars and even unlimited murders which might be needed to further the Zionist agenda. Obviously, the *Day of Atonement* celebration with the "Kol Nidre" (All Vows) prayer, is very well attended even by those who do not otherwise attend the synagogue.

How can Christians think anything good about Judaism and its *Day of Atonement*, or join in sounding the shofar in its celebration? It is rather a **Day of Abomination**, as it is a publicly declaration of open season upon unsuspecting non-Jews—it officially sanctions any covert deceptive practice to gain superiority in every area of the world.

²⁴ Adam Schiff of Trump Impeachment fame is a Talmudic Jew who probably had taken part in the previous *Day of Atonement*.

²⁵ "KOL NIDRE (= "all vows"): Jewish Encyclopedia.com. The doleful chant from the 1950s can be heard at https://en.wikipedia.org/wiki/Kol_Nidre

²⁶ *Talmud, Soncino translation*. “Talmud – Mas. Nedarim 23a & b. Emp. added. FN 1 in text. “This may have provided a support for the custom of reciting Kol Nidre (a formula for dispensation of vows) prior to the Evening Service of the Day of Atonement (Ran.). The context makes it perfectly obvious that only vows, where the maker abjures benefit from aught. or imposes an interdict of his own property upon his neighbour, are referred to. V. J.E. s.v. Kol Nidre. Though the beginning of the year (New Year) is mentioned here, the Day of Atonement was probably chosen on account of its great solemnity. But Kol Nidre as part of the ritual is later than the Talmud, and, as seen from the following statement about R. Huna h. Hinena, the law of revocation in advance was not made public.”

²⁷ Freedman, *op. cit.*

We must look on in amazement at the ignorance, indifference and stupidity of the Christian clergy as they actually support the Jewish celebration of the *Day of Atonement*.²⁸

License to Kill

In Alicena, a city mostly inhabited by Jews in the mid-eleventh century, Rabbi Yosef Halevi Ibn Ha'migash, a famous scholar, according to Asaf on page 63 of *The Punishments*, ordered Jews to stone an informer during the Ne'yila prayer on Yom Kippur, which that year fell on the Sabbath. Stoning is usually considered to be a severe violation of both Yom Kippur and the Sabbath. The Ne'yila prayer, moreover, said only once a year at the close of Yom Kippur, is probably the most holy prayer in the Jewish calendar. The choice of that particular time must have been dictated by the need to explain to all Jews that the duty of killing a Jewish informer is more important than other religious considerations. Indeed, Maimonides wrote in his authoritative commentary to the Mishnah, as quoted by Asaf in *The Punishments* on page 63: "It happens every day in the west [Spain and North Africa] that informers who allegedly informed about money of the Jews are killed or are [themselves] informed against to non-Jews so that they [the Jewish informers] would be either killed or beaten by them [the non-Jews] or given to the wicked." This rule, widely quoted by later authorities, established an important precedent: informing is permitted, even enjoyed, when done by communal Jewish authorities in cases that they consider essential. Only individual Jews should be killed if they inform.

In another part of his commentary Maimonides said that the obligation to kill both informers and heretics (Christians, ed.) is a tradition that is applied in all cities of the west. After the reconquest of most of Spain by the Christians, except for the kingdom of Granada, killings of informers continued and actually intensified in the kingdoms of Granada, Castile and Aragon. The number of cases recorded in the Spanish responsa is very large. The following few examples are representative: Rabenu Asher, as quoted by Asaf in *The Punishments* on page 73, answered a question about a Jew who was a notorious informer; the rabbinical court investigated the case. Rabenu Asher answered that the killing of informers does not need witnesses but only the expression of opinion by other Jews that a given person is indeed an informer. "Had we needed to take testimony of witnesses before the accused," Rabenu Asher opined, "we would never be able to convict them [the informers]." This same reasoning was employed by the Inquisition, by modern totalitarian states and by the Israeli conquest regime in the territories occupied since 1967.) Rabenu Asher immigrated to Spain from northern France when already a famous rabbi; he was probably familiar with Ashkenazi customs as well as with those of Spanish Jews. Hence, he could probably comment with knowledge and sophistication that common practice in the diaspora was to punish with death an informer who informed three times on the Jews or their money. This was necessary, Rabenu Asher maintained, so that the number of informers among Jews would not increase. After reflecting upon all of this a bit more, he concluded that killing the informer as a punishment was a good deed. It would emphasize that all the Lord's enemies should perish.²⁹

Mezvisky goes on to tell of the early Talmudic sacred duty to kill or maim those in the Ashkenazi communities who were identified as informers. The new Israeli historians have presented evidence showing that until the 1880s the killings of Jewish informers by Jews in the Tsarist Empire were numerous.³⁰ Not only were Jews killed for informing on other Jews ("informing" is not defined, other than informing about Jewish money) worthy of death, but also those who violated the *Day of Atonement*.

²⁸ Freedman, *Facts are Fact II*, p. 47.

²⁹ Mezvisky, *Jewish Fundamentalism in Israel*, p. 126. Emp. added. "In case of anybody who informs, even about Jewish money, and certainly in cases of bodily harm, every Jew knows the law and therefore there is no need to make any rules. We only are warning, we order every Jew who sees or hears such action, whether it concerns him or not, within three days to tell it to two notables of the town who are not connected to the informer. Otherwise he [that Jew who sees or hears such action] will be excommunicated himself, and the punishment of the informer will be applied to him. *Ibid.* p.129. "Informer" is not defined. He is defined as one who informs about Jewish wealth. This is why we never hear of the wealth of the Rothschilds, and other extremely wealthy Jews."

³⁰ Mezvisky, *op. cit.*, p. 131. "Jewish informer was condemned to death in secret without being able to say anything in his own defense. This mode of execution was employed for hundreds of years until the recent time." P. 132.

... In fourteenth-century Germany, for example, the famous rabbi, Yosef Weil, according to Asaf on page 102, recorded in his book of responsa that Rabbi Shimon from Braunschweig asked him whether it was permitted to put out the eyes of a Jew who violated the Sabbath and Yom Kippur (the Day of Atonement). Rabbi Weil answered that it was permitted and referred to talmudic evidence for his permission.³¹

In other words, reciting “the Ne'yila (Kol Nidre, ed.) prayer on Yom Kippur” gained atonement for legal, as well as financial and political vows they will make to gain the advantage over the goyim.

The “Kol Nidre” (All Vows) prayer will be prayed by the *Children of Ashkenaz* Orthodox Jewish communities world-wide, including the Ashkenazi Israeli people and leaders. What are the implications for our foreign policies, particularly toward the *Ashkenazi Jews* in Palestine, who have already prayed for atonement for the sins they are going to commit against non-Jews, particularly against the Palestinians and the Christian nations? If they truly are the Jews as they claim to be, where does that leave the nations who have joined in covenant with the *Children of Ashkenazi Jews*? According to their prayer, those covenants are non-binding.

Consider the overwhelming implications for our day as the self-defined Talmudic Jews make legal agreements, vows and oaths with Christians and with nations. We should assume the Ashkenazi Talmudist will follow the Talmudic laws of their religion, which includes the Kol Nidrei rite that takes place with the *Day of Atonement*, especially when their laws work in their favor. The Talmudists Zionists are spending vast sums of money to convince political and religious leaders to agree with them on the validity of Talmudic law in “political, economic, cultural and social attitudes and activities of so-called or self-styled “Jews” today...”³²

Who will sound the alarm, as former Talmudic Jews such as Mr. Freedman have done, and are doing today?

Questions

- 1) What are the implications of the efforts to unite Christians and Rabbinic, Talmudic Judaism?
- 2) Why do Christians want to join with Talmudists?
- 3) What makes Talmudism so appealing to Christians?
- 4) Why do Christians desire to be identified, even united with the synagogue of Satan? (Rev. 2:9)
- 5) Why do Christians desire to honor, finance and protect the corrupt tree?

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. (Matt 7)

What does Christ say about professed Christians who expect to gather good fruit from the corrupt tree of Talmudism?

When Christians desire to honor and protect the corrupt tree that openly and violently rejects the Word of God, they identify themselves as joint heirs with that corrupt tree, which shall be *cast into the fire*.

³¹ Mezvisky, op. cit., p. 116. Violation of the *Day of Atonement* is not identified

³² Freedman, *Introduction to Facts are Facts II*. Also,