

Vom Schem Hamphoras (3)

L V C I M I L X D I C V

L V X L I C V M D V M I

I V D I C V D I C L I I

46. Now I take the foremost letter L in the first row and the last one, I in the other row and the foremost letter I in the third row, constituting the word LII. If thereafter you also do the same with the other letters this will produce the word VMV; and if you do the same with the third letters, then the word CVD will occur. Now do the same with the fourth letters then you will have the word IDI and so forth as the Jews do with the three verses of Moses. They make seventy-two words, each of three letters, from this. These words of three letters each, made from this art, have no meaning, are not expected to mean anything just as you can see from the four examples which give us Germans the four words, LII, VMV, CVD, IDI. Instead, the text of Moses remains in its natural meaning as it is read.

47. I would have been glad to make the example more plain, however, the numeral letters cannot be used that easily. However, help them with a bit of contemplation; for it should say about this:

Lucy milks the cow.

Luxli, you come to me.

Jew, chew the swill (23)

48. However, since k.a.e.n.x. are not numerical letters, I had to omit them or speak that awful wendish or danish German.

49. Now you ask: What have the seventy-two three-letter words from the text of Moses done? So, listen to the other piece of great art. They are expected to be only number letters but no longer reading letters; not grammatical as they are read in school, but arithmetic as they are read in an arithmetic school. Now you must not read my example Lli as in school, but as in a financial office where one would not read LII, but fifty two. The other word is not read VMV, but one thousand and ten. The third word is not read CVD, but six hundred arid five. The fourth word is not read IDI, but five hundred and two and so forth. Therefore al! letters in the Mosaic text must become arithmetic, for grammatically, they contribute nothing to the Shem Hamphoras.

50. Furthermore, and in the third place, you must learn that those seventy two three-lettered words, made from the Mosaic text, are the names of seventy-two angels (I almost used the word devils) just as if in my example I had spoken the four words, Lli,

VMV, CVD, IDI, so that four angels have been named. One is called fifty-two, arithmetically; the next one one thousand and ten, the third one six hundred and five: and the fourth one five hundred and two. Therefore, the seventy two angels are called by numerical names, one called seventeen, the other one twenty-two, another seventy-nine and so forth.

51. What good are now those seventy-two names of angels from the arithmetic point of view? Clear your throat, now we get to the target, now we get to the true main issue. You have heard that the entire text Moses 2 Mos. 14, 19, 20, 21 has become numericals divided into 73 names of angels. Now you must recognize that these selfsame numerical letters will again become grammatical or reading letters but remain numerical as well; namely thus: the first angel, LII, is called fifty-two arithmetically. Now you must go and seek one or two other words which also mean fifty-two, but it must be a word that names God or says something about God's power or works. Thus, I follow my example: "God's love is absolute." Here you hear a well understood saying, that God's love can do and accomplish everything. The letters are all grammatical or reading letters. Nevertheless you can find the angel's LII name arithmetically; that is, an L and two I are fifty-two. You can look for more such examples yourself, as in: "God helps a lot" or "God gives salvation" etc. Here you can recognize an understandable sentence following grammar and reading letters, and yet you have here at the same time the arithmetic or numerical letters LII which constitute the name of the first angel. This you must now do with the other names of the seventy-two angels, that is, with the whole text of Moses, 2 Mos. 14 which is divided into these seventy-two names of angels as you have heard earlier.

52. Now here you can see how God's name, or whatever one may say about his deeds, is mixed into the names of the seventy-two angels. And it is thus a name adopted throughout the whole text of Moses, that is, through all of the seventy-two names of angels, that is Shem Hamphoras, the well interpreted name. Such tomfoolery is easily committed in Hebrew because they can convert all letters arithmetically, and LII, that is fifty-two, can be given in other words which we cannot do with our A B C as we have few, that is only seven, arithmetic letters, C D I L M V X. Therefore, although I can write LII as well with these letters xxxxi or xl and xij, I certainly cannot make a grammatical word or speech from that, as they can do in the Hebrew. Surely, "x" is seldom used, particularly among us Germans, so that we would probably not miss it at all in the German language. That is why in the sentence "God's love is absolute" we must borrow additional grammatical letters, so that the angel's LII name can be written grammatically and arithmetically.

53. Now you can object and say that in this fashion one could as well make something else of these numerical letters, in Hebrew in Latin or in German. For example: "Satan helps a lot," "Satan saves." In that case LII is still the name of the first angel, that is, fifty-

two; or "Hans helps a lot," etc. Here, Shem Hamphoras would also become the adopted name of the devil or humans and anything I might want. But, dear Goy, you have heard, before that you must believe and do whatever the Rabbis say and want; otherwise the bronze dogs of Jerusalem will come and bark you to death, and, what is even more dangerous, the cabbage stems from the Sanctuary with the 100 pounds of grain will fall on you and beat you to death.

54. Finally, so that the Shem Hamphoras may be complete, they add a benediction or prayer to it, put alongside each of the names of the seventy-two angels a verse from the psalms so that it becomes seventy-two verses. With this pious devotion, (pay attention to it) the great name of God, Jehovah, called Tetragrammaton, (24) is found in each verse; be sure, however, not to name the letters but say Adonai (the Lord) (25) instead; for he is unpronounceable - more of that later. Now you have the Shem Hamphoras entirely and complete, now you are not merely a circumcised true Jew, but you can also accomplish all kinds of miracles and signs as the deceiver, Jesus the Nazarene had done through it. Now hurry to Jerusalem and order the bronze dogs that they bear 100,000 bronze dogs, since each one barks ten times louder than the old ones so that they bark the world's goyim deaf, blind, stupid, and to death, so that they leave the world to the holy children of Israel even before their Messiah Kochab arrives.(26)

55. How is it possible, that during fifteen hundred years (27) of misery they did not use the art and power of the Shem Hamphoras, but, oddly, as they were destroyed by the Romans through Vespasian (for then it was time to do wonders) and later when they were slaughtered and dispersed with their Messiah Kochab? The answer of the rabbis is that they were not pious enough, that they are homeless and in God's disfavour, and that after such a long time the power of the seventy-two angels has been forgotten. But how is that possible? Are they not forever the noble blood and circumcised saints, God's personal people before all the world, the dearest children of Israel who do not pray to more than one God? Such as these *cannot be in disfavour (unless scripture is wrong) as the damnable goyim who pay to more than one God and consider Jesus the Nazarene as the Messiah. They ought to be in disfavour so that no Shem Hamphoras can help them.*

56. Furthermore, how could the wise men become so foolish that they would forget the power of the angels in the Shem Hamphoras, as they had been so clever that they preserved this treasure with two bronze dogs and were so powerful that they could permit Judas Shariat to enter? They themselves wanted badly to enter there whenever they desired and became like Judas Shariat with all his doing, which they still are now. That is why the great treasures of art must still be with them, inherited from Judas Shariat and his ancestors, and cannot be altogether lost. How could they otherwise write and talk so certainly about them?

57. The damnable Goyim, who are stupid louts, will not and cannot learn anything. Haven't you heard earlier that if a rabbi says the right hand is left, then she is left. If he says the left hand is right, she is right. Therefore, also, when a rabbi says the art of the Shem Hamphoras is lost, then she is lost; but if he says they still have it, then they still have it. If he says they are in disfavour, then they are in disfavour; and if he says they are the only dear chosen people of God then they certainly are that.

58. Here you will probably ask me: whence do the Jews have this high wisdom so that the text of Moses, the holy, innocent letters, divided in three parts be divided into three verses, and make arithmetic or counting letters from them and name 72 angels and at once, the whole Shem Hamphoras becomes restored? You must leave me alone with that but ask the rabbis about it, they will no doubt tell you. Yes, but I want to hear your opinion in advance, before I become a Jew; thereafter I will know that I must believe what the rabbis say; you have promised me the Jewish catechism. Keep that promise.

59. Well, now, I don't know in detail where they got it from, but I can guess approximately. Here at Wittenberg, in our parish church, there is a sow carved into the stone under which lie young pigs and Jews who are sucking; behind the sow stands a rabbi who is lifting up the right leg of the sow, raises the behind of the sow, bows down and looks with great effort into the Talmud under the sow, as if he wanted to read and see something most difficult and exceptional; no doubt they gained their Shem Hamphoras from that place. For in earlier years there were many Jews in this area, as proved by the Hebrew names of country towns, villages, as well as citizens and farmers which exist even today, so that even a learned and honest man who was an enemy of the nasty lies of the Jews would have torn down such a picture. For among the Germans, it is said of someone who pretends to great wisdom without good cause: "Where did he read that? On the behind of the sow [crudely expressed]." (29)

60. One might easily want to use the word "Shem Hamphoras" in this connection; however, it turns out to be Peres Shema or, as they do, have the gall to make it Shem Ha Peres so that it sounds close together. The same as if a German while listening or reading understood narren for nahren [fooling for feeding]; or he has improved [gebessert] my property rather than [gewassert] watered. Thus, the evil spirit ridicules his imprisoned Jews, lets them say Shem Hamphoras while believing and hoping for great things; he however means Sham Haperes which means "here is filth," not the kind that lies in the street but the kind that comes out of the belly. Sham means "here" or "there"; Peres, which is in the intestines of the sow and all animals, as used by Moses in the third book (Chap. 8, 11) as he promised to burn the sin offering with skin and hair and with its Peres, i.e., its filth.^{3°}

61. For the devil has possessed and caught the Jews, so that they must act according to his will, (as St. Paul said) to fool around, to lie, to blaspheme and to curse God and everything that belongs to God. As wages for that he gives them his ridicule, Sham

Haperes, and helps them believe that this and all their lies are a valuable thing. They do not complain or cry out about such a dreadful prison, nor do they seek to get out of there with even the least sight, but instead are glad to be inside, consider it as a particularly great freedom and would love to have us Christians in there too. However, they do scream about the Roman prison, as they are not imprisoned by us, but we, our money and our possession, by them in our country; for they feel too good and therefore deal with us as the devil with them, scorn us to our detriment just as the devil scorns them for their eternal damnation.

62. As a concrete example of how the mad Jews deal with foolishness, they let the above text remain, because God promised and predicted that Moses shall split the sea with his rod in order to lead the children of Israel through it etc. Yes, that is the correct main text which does it, because God promised and predicted that it shall happen. But the senseless Jews don't act accordingly, confront the story, seek like the monkeys to deal only with dead letters, that God added to it at one time through his word and law, make no difference between God's law and word, make no difference between God's power and word, and their void, senseless foolishness.

63. They even say that whoever knows the strength and virtue of the seventy-two angels can force them through Shorn Haperes to prove their power. First, and in that they are right, whoever knows the source of the power of the seventy-two angels can do all miracles through that; true as that maybe, whoever has a jackass which brings forth gold can have Gulden (31), but where is there such a jackass? In cuckoo land. Therefore, the seventy-two angels of the Jews are also in cuckoo land, were never created, will never be created; that is why they rightly say that whoever knows the power of these angels will do miracles, as many and wherever he wants. We will therefore see that by means of such angels' power they will cajole God for their Messiah whether he wants it or not and win Jerusalem; how can it fail?

64. On the other hand, we see how the mad, senseless fools wanted to cast spells on the angels and to enslave them with mere letters, and set themselves above God, so that the angels would have to do what they want. That's them, the holiest of the holy, who pray alone to one God. For praying to one God means among them to name one God with their big mouth, to exhibit oneself before one God by kneeling and bowing down, but to pray with their hearts to thousands of lies and devils for that upon which one's heart can rely and confide, that is, one's God; as we, the Christians, the mad, damnable Goyim say, that when the mouth keeps quiet, and the knees do not bend, nevertheless, because the heart bends without cessation, that is, his trust, comfort and reliance rests on the unified God, that is how truly and justly we pray to the unified God.

65. But that is nothing but foolishness among these circumcised holy ones who can sometimes name one God (that suffices) while at the same time making gods and angels from letters as they please, and in whom they do not trust alone (which we the

mad Goyim call worship) but also bewitch for any purpose they want. A goy ought to want to become a Jew, since they have such power (32) that one can make gods and angels according to our own desires, while we damnable goyim can do nothing more than believe that the only God has made us all, and that the angels govern us, and not we the angels. In sum, a Jew is so full of superstition and magic as nine cows have hair, that is, untold and infinite, like the devil their God, full of lies.

66. If they nevertheless need such witchcraft with letters, just as one teaches children in school to know the letters because they must recite the ABC forward and backward, move the letters here and there, so that they learn to make syllables, and practice reading, or make pictures and forms with the letters, as many boys used to be capable of doing; so it would be tolerable, as an enjoyable child's play, to see how one can do this much better with Hebrew letters than with others; however, to give power to bare, solitary, worthless letters; power that can do miracles, even through the godless and the enemies of God, that is not only shame and Shem Haperes, but the unbearable, slandering devil himself, escaped from hell with all his evil. For in that manner the Jews pray to so many devils, so many thousands of devils as they invent angels with their Shem Haperes as said above. For they build on that and believe it as if the truth although it is a lie. That is what the prophets called idol worship, confidere in mendacio,(33) to rely on lies, to which honour only God is entitled.

67. Now look what fine holy people the Jews are; they damn us cursed Goyim that we pray to more than one God, but they, the blessed fruit of noble blood and circumcised holiness, alone pray to the only God. That is true if the seventy-two invented angels, that is, twenty-seven thousand devils, can be called a sole God, then they do indeed pray to one God. So, you can see what a big, new, miracle-making holy man you become, if you deny Christianity and become a Jew instead. For through Shem Hamperes you can achieve that all devils are a singular God, something that God himself cannot do. Therefore, think and be grateful to the rabbis for their almighty filth, that is, I meant to say Shem Hampheres. Yes, so it goes if one does not want to hear God's word, but wants to slander incessantly, then one must listen to all the devils and pray to them, as our Lord Christ says, Joh. 5, 43: "I came in the name of my father, but you have not accepted me, another will come in his name, and you will accept him."

68. Even if they permitted such foolishness and stupidity to be bad lies, and lie like the tricksters, and admitted that they are not true signs, what should have happened through the Shem Hamphoras: one could still hope they would in time become tired of the tomfoolery and on their own accord desist from it. Now, however, they cling to this bad error and rely on it as if it were the truth of God himself, create a worship service and idol worship from it, refuse to see what happens through Shem Hamphoras as false magic; it is viewed as serious and true divine power is expected to operate in it, as they say above in the text, that Jesus, the godless, has awakened a dead man among the

servants of the queen Helen; just as their ancestors admitted that Jesus could exorcise the devils which was no trick but in the name of Beelzebub (Luc. 11, 15) . For their Shem Hamphoras can do everything and anything in a natural manner.

69. Finally, it is an unheard-of slander, that they attribute such divine power in the Shem Hamphoras, to do miracles, also to the godless, such as Judas Sharioth and the deceiver (as they slander) Jesus the Nazarene and deliberately teach such things. This also moves Lyra and Burgensis (34) and many others although they do not become sufficiently incensed by it. I don't know how I should speak or write about this. If I say that the Jews are mad, blind and crazy (as Moses said of them) and are full of devils, then it would all be too little to say about those who wish to pray to the only God and are permitted to spit out such slander and teach such things as a right. May whoever can understand what may be meant by that, that the divine, eternal majesty our loving creator, may he be praised in eternity, should be scolded by these damned devil's children so that he is a witness, through his miracles which he alone does and can do, Psalm 72,18. (35) A witness, defender, supporter of all lies, seducer, error, idol worship, blasphemy, slander and all abomination which they blame on our Lord Jesus Christ; or it is claimed cannot and will not defend himself against a false prophet Sham Haperes.

70. I cannot understand this in any other manner than that they make God himself into a devil, in fact into a servant of all devils, who helps, strengthens., achieves all the evil which the devil wants and has the wish and the enjoyment to seduce poor souls, to curse himself with his own wondrous works and rage against himself in sum, to be more malicious than all Jews, in fact, than all devils. Oh, my God, my dear creator and father, you will credit me graciously that I must speak of your eternal majesty in so shameful a manner with distaste against your damnable enemies, devils and Jews. You know that I do it from the passion of my belief and in honour of your divine majesty, for it seizes me body and soul.

71. However, your judgment is right, justus es, Dominie. Yes, so shall Jews but no one else be punished, who held your word and miracles in contempt and ridicule, insulted and damned it for such a long time without interruption, so that they will not fall, like other humans, heathens and all the others, into sin and death, not U? in Hell, nor in the middle in Hell but in the pit of Hell, as one cannot fall deeper. For that too is their sin, which cannot be worse, for they do not only have contempt for you, the righteous and eternal God, by insubordination and disdain for your word, but seek to make you into the Devil and servant of all the devils, that you, with your magnificent divine power should be witness and serve the Devil in his lies, insults and murder, and whatever else is the Devil's work; just, just are your courts, heavenly father, they want to blaspheme, and they have done that sufficiently.

72. Moses writes, 5 Mos. 18, 20, ff. (36) that God does not want miracles and signs to occur on the word of a false prophet, and says: "This you shall remember, if that which a

false prophet says does not happen, then it is certain that the Lord did not say that word." But these devils say that Jesus the Nazarene is a deceiver and false prophet; that real miraculous signs, such as wakening the dead, making the lame walk, cleansing the lepers, (which no one other than God is able to do) came about through such a deceiver. It would nor be astonishing, that we Christians who permit such God damned open slanderers to live among us would long ago have been sunk by hellfire into the pit of Hell with the Jews by God's anger, except that it helped us that we did not know it and therefore are innocent of their gruesome conduct. Therefore, better be careful nobles and lords, who protect and tolerate Jews among them, for I want to be excused for what you do. Here it is not only Christ who is our Lord, and the father in Christ, bur God, the father himself in himself, that in his divine majesty is insulted even more than Christ, having been made not only into the Devil bur also made into the servant of the Devil and all devils. Scream more, Jew, scream now: Crucify him, his blood be on us and our children; that which you wanted has happened. (37)

73. Enough has been said of this, a Christian heart and ears no doubt would wish that it had heard nothing of this, nor think of it for it is too horrible, frightful and immoderate.

74. Against the misery it is a bit less as to what they claim foolishly, and their drivell concerning the name Tetragrammaton, thereby exhibiting their stupidity to us Germans. In the holy scriptures, God has many names; however, they amount primarily to ten, among which is one which they call the big one and Tetragrammaton, the most holy. The others are sometimes also attributed to the angels, but this one to God alone. Here they are so holy and spiritual that they will not name that same name, bur rather in its stead place another or the four letters of the same name, Yud, He, Vov, He, (יהוה) for it is reputedly unpronounceable. Therefore Sr. Hieronymous says: The Greeks, because they did not know these letters, read PJPJ, believing the Hay to be a Pay."

75. First of all, I'll let the matter of the ten names go, as it is not new, for it is already mentioned in St. Hieronymus' In epistola ad Mercellam [Letter to Marcel] where he counts them as follows: El, Elohim, Elohe, Zebaoth, Eljon, Ehje, Adonai, Jah, Jehovah, Schadai. Others do it otherwise; I care nothing for that. There are no doubt more names of God in the scriptures than these, such as Ab, Bore, Or, Chai, etc. Father, Creator, Light, Life, Salvation and others similar. And what can be called good or be good that must not be attributed to God before all others as he has it in himself, as Christ says: "God alone is good; we have received from him, everything we are and have." But now we want to deal with the only name, Jehovah, a name with which the Devil and Jews commit all kinds of magic, misuse and idolatry.

76. This name, Jehova, according to grammar, is derived from the word Haja, or Hava, which means in Latin: *fuit in preterito, esse*; in German: *wesen* or *sein*, "to be"; and the "J" could be *nota nominis verbalis*, (39) as in Josaphat, Jesaias, Jeremias and many other names, and amounts to the same as the Latin *ens* or the Greek *on*. We Germans must

pronounce *er ist's* ["he is it"]; and so, it becomes Trigrammaton in Latin, Dygrammaton in Greek, Hexagrammaron in German, or if we simply take *ist* ("is") then it is also Trigrammaton. In chat they now pretend that the name Jehovah is unpronounceable, they don't know what they are babbling; if they mean the letters, then it cannot be true for his name is Jehovah. And so, he can be written with pens and ink so why should he not be called with the mouth which is much better than pen and ink? Then why don't they also call him unwritable, unreadable, unthinkable? In sum, it is a negligible manner. If, however, they do it for the sake of honour, then they should do it also with all the other names, and leave them unspoken as well. For it says: "You shall not misuse the name of God"; therefore, that is rotten. Nowhere in scripture does it say that any one of God's names shall be unpronounceable, for then all those who misuse God's name would be innocent, for they would say, they could not name his name, let alone misuse it.

77. This really means that God's being, power, wisdom, goodness and whatever else one can say about God is unpronounceable, immeasurable, unending, incomprehensible, etc., so that it is not the letters or syllables, but that which is signified by them which is unpronounceable. Yes, that is how one ought to speak of the unpronounceable name of God. For he has his being from nobody, has no beginning and no end, but is eternal, in and of himself, so that his being cannot be called "was" or "will be" for he never began, cannot become, has never ceased, cannot end being; for it is written that with him it is useless "to be" or "to have been" Jehovah (2 Mos. 3, 14). (40) Since creatures are created his being is already there, and what is yet to come is already in his being. In this fashion Christ speaks of his divinity, Joh. 8, 58: "Before Abraham existed, I am"; do not say: There I was, as if he wasn't it later; but "I am" that is, my being is eternal, has not been, will not become, but is an eternal I.

78. Therefore, as his I, Being, or Nature are incomprehensible, so it is also unpronounceable, for no creature can comprehend that which is eternal. Since the angels are eternally blissful, for they cannot satiate their desire to see and enjoy and comprehend the eternal Being; for it could be comprehended it could not be eternal, for then it would itself have a beginning and an end, and could not give anyone a Being nor maintain one, because it would be uncertain of its own existence. Further, his wisdom, power, goodness etc. are also incomprehensible, for it cannot be anything other than his divine Being. Third, and this is higher, that in the divine Being, God is Father, Son, Holy Ghost, three persons in one, eternal, incomprehensible being. Yes, to say all that of God would require an incomprehensible, unpronounceable name. Who will name, think of the ultimate, speak about, write about such a wondrous Being? In this fashion, the ancestors have perhaps pronounced the name Jehovah, because God's being, (although as already mentioned cannot be known), according to grammar means "of eternity" and names three persons.

79. Therefore, one ought to concern oneself with this, and learn to recognize Jehovah—that is, the divine Being—and search the scriptures where he revealed himself through his word in this life and how he will reveal himself in the next life without the Word. But that is too high for the Jews; indeed, it is nothing to them, for this is how the Holy ones behave: with the mouth they honour the letters of the name Jehovah, which shall and must be unpronounceable, but the divine Being which is indicated through the letters they comprehend and measure it with yards, pounds and bushels, how it must be, how big, long, wide, deep, heavy and full as they wish. Remember now, that God had promised them the Messiah, whom he did indeed send according to his divine, wonderful, incomprehensible wisdom; so they come along and paint a picture or form of him, limit his wisdom and understanding, as he is expected to send the Messiah, in the same manner as Kochab did, not as Jesus of Nazareth; for their Messiah shall not allow himself to be crucified, but kill the heathens and make the Jews masters of the world.

80. The eternal, divine Being and his eternal incomprehensible wisdom shall be found or met in this prescribed manner but in this manner imagined by humans who force themselves to limit and compress it; if not, then he shall not be their God. For they are the ones whom God can target, a measure, weight, manner and form, not only in his works but also in his eternal divine being that he must not be three persons in his own being. For there they stand with their compass and angle-iron, with yards and lead weights, they will not tolerate that God, ought to be such an unknowable Being, and they are not much smarter, wiser, and insightful than God is himself. What is it that the Jews will not name nor pronounce the literal name with the mouth, but in their hearts not only name his divine being, the righteous Jehovah, but express it, judge it, and even compel it and force it into their standards. Therefore, they must do, because it is their way (as Isaiah foretold in 29,13") to honour the letters with their mouths while shaming and slandering in their heart,; and still God should always permit himself to be fooled, that they swallow the pics and spit the shells under his eyes.

81. They have devoted themselves not to do, live or say anything righteous but are instead of a nature that must be vain, false, blind, mad, and senseless as Moses says. They believe they are doing something unusual when they do not name the name of Jehovah. Do they not meanwhile see that they carry this same name in the shameful misuse in their Shem Haperes, that their seventy-two invented angels, i.e., seventy-two lies and devils, are enhanced, honoured and strengthened with the same holy name of God adding—all kinds of miracles, illusions and idol worship. I would want, and they are worth it, that they not only do not name the name Jehovah, but: not name, read, write, hear or have one letter in the entire scriptures, for they use it to dishonour God, dishonour the scriptures and bring on their own damnation.

82. And how can it be otherwise, dear brother! If God's word does not illuminate us and shows us the way, Ps. 119,105, (42) and his light does not shine in a dark place, 2 Petr. 1,19, (41) then nothing else but darkness, error, lies can be there all of which we invented for ourselves. Look at our experiences, when we lost His divine word under the Papacy and seized human teachings instead. What kind of thick darkness, lies and misery we adored with masses, hellfire, holy orders, monkishness and our own works etc. Now the Jews have no word from God, therefore only darkness can be there, for circumcision and Moses' law are no longer in force than the Messiah, who should teach them something else, 5 Mos. 18,15 (44) as he has done; they did not want to accept that, but must act in such a way that they do not do what God wants, for God should do what they want. At the time that the law of Moses was incumbent on them, they did not want to do it, killed all prophets because of it; now, that it is not obligatory anymore, they want to do it, and murdered the Messiah and all his Christians because of it (45); in earlier times with the deed, now with full intent, enthusiasm and wish in their hearts. The anger of God has come over them as they deserved it.

Notes

23. Luther uses the antiquated middle-high German word *Klien*, which is *Kleie* in modern German. This word occurs in the popular German proverb, "Who mixes among the pig's swill, will be eaten by the sows. " (*Wer sich mischt in die Kleie, den fressen die Siue. "*)

24. *Tetragrammaum* means "Four letters" in Greek and refers to the four Hebrew letters which traditionally make up the name of God. These are the four letters also known as the "Shem Hamphoras," the "Unpronounced (or Hidden) Name." They are *Yud, Hay, Vov, Hay*. This is of course a transliteration of the Hebrew into the English and hence only approximate.

(25). Since the Jews believed that the Name of God was too sacred to be pronounced, the original pronunciation of *Yud, Hay, Vov, Hay* has been forgotten. Jews have for centuries pronounced *Adonai*, meaning "My Lord," when in fact the scriptures exhibited the tetragrammaton.

(26). Luther refers to *Simeon Bar Kochba* who led the second Judean revolt against the Romans in 130. *Kochab* is the Hebrew word for star. As *Bar Kochba* was initially successful in his fight against the Roman legions, some Jews viewed him as the expected Messiah. However, the revolt was crushed by the Roman forces in the same year in which it began and *Bar Kochba* was killed in the fighting. See *A History of the Jews* by *Solomon Grayzel* or any other of the many volumes on Jewish history.

(27). Luther was evidently of the opinion that Jerusalem was destroyed earlier than was in fact the case. This is not surprising. Many writers, prior to the nineteenth century, were not certain concerning the exact dates of past events. History, before Ranke (1795-1886), was often more conjecture than fact. For example, the great English historian Edward Gibbon (1737- 1794) mixed legend and myth with facts in his famous *Decline and Fall of the Roman Empire*.

28. The word Talmud is Hebrew and means "Instructions." It is derived from the Hebrew word *Limad* to instruct. The Talmud consists of 34 large volumes in its English translation. (*The Babylonian Talmud*, I. Epstein, ed., London, Soncino, 1935-1948.) It took several centuries and numerous authors to write this vast literature which may be compared to the publication of all the lectures ever given at Harvard University on all subjects ever taught there during the 350 years of the existence of that institution. Thus, the Talmud deals with a vast body of knowledge affecting every phase of Jewish life. During the Middle Ages copies of the Talmud were repeatedly burnt by the Christian authorities who believed that the Talmud contained anti-Christian messages or that the Jews would convert to Christianity if only the Talmud were no longer available to them. Today, the Talmud is still studied by a small group of interested scholars. It has now been published in English in several editions and can be seen in most university libraries. *Vomi Schemi Hamphoras* (English translation)

29 Many European churches, built in the Middle Ages, i.e., between the fall of Rome in the third century and the fall of Constantinople in 1453, depicted anti-Jewish stone carvings in their edifices. This can be easily seen in the great cathedrals of Europe and also in many of the lesser church statues such as the statue of the synagogue in the Cathedral at Trier which appears blindfolded and carrying a crown about to fall off its head.

30. *Shom* does indeed mean "there." Thus, *Shom Haperes* ("there is dirt") sounds similar to "*Shem Hamphoras*," the phrase which so excited Luther.

31. A *Gulden* is a medieval German coin. The word is no longer used in German but the Dutch call their money a *Gulden*, pronouncing the G like a German "Ch."

32. The myth of Jewish power was and continues to be widely believed. Such forgeries as *The Protocols of the Elders of Zion*, concocted by Russian monks at the end of the nineteenth century, claimed that an international Jewish world government exists and that this hidden conspiracy controls all finance and all politics on earth. Similar beliefs concerning the power of the pope have been circulated among non-Catholic Christians.

33. To rely on lies.

34. *Nicolaus de Lyra* was the provincial for the Franciscan order in Burgundy beginning in 1325. He studied Hebrew in Paris in the interest of writing polemics against Judaism.

He wrote three books against the Jews and 50 books of commentary on the Bible transcribing the great Jewish scholar "Rashi," whose actual name was Rabbi Shlomo ben Yitzhak (1040-1105). Luther consulted Nicolaus Lyra in his translation of Genesis and owed his knowledge of rabbinics almost entirely to Lyra. Paul of Burgensis was the author of another anti-Jewish text entitled Scrutinium Scripturarum (A Search for the Intended Meaning). See the Bolhaus edition of Luther's Works, vol. 53, pp. 10-11.

35. This verse is translated, "Blessed be the Lord God, God of Yisrael, who does wondrous things alone.

36. The Jerusalem Bible published in 1988 translates this reference as follows: "But the prophet, who shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that prophet shall die. Know that when a prophet speaks in the name of the Lord, if the thing follow not, nor comes to pass, that is the thing which the Lord has not spoken" It is evident that the believer cannot lose here. If the prophecy comes true, the believer is right. If the prophecy does not come true, then the believer is still right since this means that the prophet is a liar.

37. Numerous Christian clergy, both Catholic and Protestant used this phrase for years as an "explanation" for the Nazi persecutions and the Holocaust occurring in Europe between 1933 and 1945. This "explanation" for Jewish misfortunes was used for centuries to blame the victim.

38. Luther means Hieronymus Sophronius Eusibius, also known as St. Jerome (340-420). He is not to be confused with the historian Hieronymus who accompanied Alexander the Great on his campaigns in 323 B. C.E. St. Jerome was a prolific writer who learned Hebrew in order to translate the Pentateuch into Latin. He moved to Bethlehem in Israel in his middle age and founded a monastery there.

39. a. "has been in the past" or "is"; b. "a noteworthy verbal sign."

40. Luther refers here to the famous sentence from Exodus 3:14 in which Moses asks God what his name is and God answers, in Hebrew: Ehey Asher Ehey, "I will ever be what I now am." For the Hebrew original see the Jerusalem Bible, p. 65.

41. The Hebrew prophet Yesha'Yahu is called Isaiah in English. In Isaiah 29:13 he writes, "And the Lord said, since this people draw near and with their mouth and with their lips do honour me, but have removed their hearts from me "

42. "The word is a lamp to my feet and a light to my path."

43. "You should give that word your closest attention, for it shines like a lamp amidst all the dirt and darkness of the world." See The New Testament in Modern English, J.B. Phillips, trans., New York, Macmillan, 1958, p. 512.

44. Here is a good example of the Christian point of view which holds that this sentence predicts the coming of Jesus the Messiah. The sentence is: "The Lord your God will raise up to you a prophet from the midst of you, of your brethren like me; you shall listen to him."

45. For centuries, including our own, "Christ killer" and "Jew" were synonymous in Christian communities. It is hard to estimate how much bloodshed was justified by this analogy. However, there can be no doubt that it contributed greatly to much murder.