

Vom Schem Hamphoras und vom Geschlecht Christi

(Of the Unknowable Name and the Generations of Christ)

by Martin Luther

March, 1543 A.D.

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Part 1 – Of the Unknowable Name

1. The next book I promised, I wanted to expose how the frantic, miserable Jews lie and blaspheme with their Schem Hamphoras, as Porchetus writes in his book called Victoria. This I have done herewith to honor our faith, and opposed the devilish lies of the Jews, that also they who want to become like Jews may see what they must believe and hold for beautiful articles with the damned Jews. Because, as I related in that book, my opinion is not to write against the Jews as I was hoping to convert them. And I have in that book mentioned I did not want to call it "Against The Jews" but rather "On The Jews and Their Lies", so that we Germans know historically what a Jew is and to warn our Christians about them, as of the devil himself, and to strengthen and honor our faith; not to convert the Jews who are as possible to convert as the devil.

*) This document was published some time in March 1543 (on March 7 Luther wrote to Justus Jonas that he had done it) with George Rau (Rhaw) of Wittenberg and was printed again in the same year. Then in 1544 with Nickel Schirlentz of Wittenberg. It can be found in these collections: in Wittenberg (1556), Volume V, pp. 509b, in Jena (1562), Vol. VIII, pp. 108b, in Altenburg, Volume VIII, page 277, in the Leipzig, Volume XXI, page 614 and in Erlanger, Volume 32, page 275. Moreover, it is still printed in Georgii Nigrini "Jewish Enemy", Frankfurt am Main, 1605. The Erlanger is the text after the last original edition of Nickel Schirlentz. We share with him afterwards, under comparison of Wittenberg and Jena editions.

2. Because just as we need to teach and write of the devil, hell, death and sin, what they are and do, not that we wanted to make from the devil an angel, from hell a heaven, from death a life, from sin holiness, which is impossible; but the fact that we watch out for them: so I also write on the Jews. Because a Jew or Jewish heart is so stone hard, hard as iron, devilish hard, it cannot be moved in any way. If Moses and all the prophets came to do all the miracles in front of their eyes that they should leave their hardened mind, as Christ and the apostles before them did, it would be in vain. If they were also punished so cruelly, that the streets ran full of blood, that one would expect to count their dead not by a hundred thousand, but by ten hundred thousand and, as has been done to Jerusalem under Vespasian and bitterly with Hadrian, still they must be right if they also after these 1500 years still another 1500 years should be in misery, yet God must still be a liar, and they are truthful.

In summary, these are the children of the devil, damned to hell; however, if something human is in them, then to such may this writing come to benefit and good: whoever will, may hope for the whole bunch; I have no hope, neither does the **Scripture** know of any. We cannot yet convert the great majority of our Christians, so we must be content with the small handful; how much less is it possible to convert all these children of the devil! Therefore such is a delusion and is nothing that many think that all Jews will be converted at the end of the world coming from the 11th chapter of the Book of Romans for St. Paul means something entirely different.

**From the eleventh chapter in the first part of the book of Porchetus,
translated into German by Dr. M. Luther [now English by BackToLuther]**

1. We want to see henceforth, how the Jews are always so hostile to the miracles of Christ, that they ascribe them to Beelzebub, the prince of devils. Because he performed so many great and wonderful miracles, as no one else has ever done, as he himself says in John 15. It is also never heard that anyone else in his name would have made the blind see, the deaf hear, the lame walk, the dumb speak, as Isaiah prophesied in Isaiah 35:5-6: "God will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing". [KJV version]

2. In addition to these many miraculous signs he did many more besides: raising the dead, cleansing the lepers, and healed many others who were sick. And that such signs, which were possible for no one but God, still have the malice of the Jews, who all the time circumvented them with evil perils. The Jews surrounded these miracles with lies to blaspheme and dishonor them. Now the Jews have forged a book against Christians where they write these lies:[below begins Luther's translation of Porchetus' *Victoria* which recounts the Jewish book]

3. It happened at the time of Helena, the queen who ruled over the whole land of Israel, Jesus HaNozri [of Nazareth?] came to Jerusalem. He found in the temple of the Lord the stone that in previous times the ark of the LORD was set on; on this stone was written Schem Hamphoras; whoever learned and understood the letters of the same name, he could do what he wanted.

4. But it worried our sages that if the children of Israel would learn such names, they would want to overturn the world by this power. So they made two dogs of brass, and put them on two pillars before the door of the sanctuary. Now if someone went in and would have learned the letters of the above name and went out, then the brazen dogs barked at him so dreadfully that he forgot in great terror the name and the letters that he had learned before.

5. So Jesus of Nazareth came and went into the temple, and learned the letters, and wrote them on a parchment. Then he tore the flesh on his leg and laid the slips of paper into it. And because he mentioned the names, nothing harmed him, and the skin united as it was just before; when he went now from the temple, the brass dogs barked at him so that he immediately forgot the name; however when he came home, he tore open the leg with a knife and took out the slips of paper on which the letters stood of Schem Hamphoras, and learned them again.

6. Then he gathered 310 youths to himself from Israel and said unto them, Behold, the sages say, I was a bastard, so that they would rule over Israel, but you know that all the prophets prophesied of the Messiah, and it is he that I am, this is true. And Isaiah prophesied on me, "Behold, the alma [virgin] shall conceive and give birth to a son, and called his name Emmanuel" (Isaiah 7:14). So also my grandfather, David prophesied of me and said: "The Lord said to me: Thou art my Son, today I have begotten thee" (Psalms 2:7). So I was born of my mother without any of help from a man, but the power of God. That's why not I, but they themselves are children of whoredoms, as Hosea says, "I will not have mercy upon her children, because they are the children of whoredoms" (Hosea 2.4).

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There is a glaring error in the translation of the Jewish Dr. Gerhard Falk in paragraph 2 of the introduction above (there are many typo errors also). It is this, that Luther said it was Scripture, the Bible, which does not know of any hope for the Jews as a whole, whereas Dr. Falk translated "any writing". It wasn't just "any writing" but the Holy Scripture itself that does not know of any general conversion of the Jews.

It is readily apparent of the silliness of the Jewish fable (starting at paragraph 3 above) concocted against the Christ by the

Jews. This fable has a name – it is called the Toledot Yeshu, although Dr. Falk makes no attempt to identify it, even though he is quick to offer other historical footnotes on other points in Luther's essay. Why is this? Could it be that he suspects it might cause a softening in the sympathy many Christians have for the Jewish religion?

7. Unto him answered the young men of Israel: If you are the Messiah, then show us a sign. What do you want for a sign from me? They said: make a lame man stand as we are. He said: Bring one unto me. When they brought him to a lame man who had never walked, and he spoke over him Schem Hamphoras; the same hour he went out and was on his feet. There they all bowed before him and said: He is Messiah without a doubt. They also brought to him a leper, of whom he spoke the name and put his hand on him, and he soon was healed. Therefore a lot of loose people fell out of our people to him.

8. But the sages, because they saw that Israel began to believe in him, caught him and brought him to the Queen Helena who held the land of Israel at that time, and said to her: Gracious Madam, this man does magic and entices the world. Jesus of Nazareth replied: Gracious Madam, the prophets have prophesied before times of me, as one speaks thus: "It will grow out a branch of the root of Jesse" (Isaiah. 11:1), the same I am, but about this spoke David: "Blessed is the man that walketh not in the counsel of the wicked" (Ps. 1:1).

9. She said: Are these things in your law that he says? They answered: Yes, it is in our laws, but it is not said by him, but so it is written of him Deuteronomy 13:5:. "The Prophet will be killed, because he has taught wrong against God," but on the Messiah is thus written (Jeremiah 23:6) "In his days Judah shall be saved" Then answered this godless one and said unto the queen: I am the same because I can resurrect the dead.

10. The Queen sent them toward her most trusted servants, and the godless one brought a dead man to life through Schem Hamphoras; the Queen was astonished from that moment on and said: Verily this is a great miraculous sign, and caused the sages great travesty that they had to leave her with shame; and caused great woe to Israel. And Jesus Nozri [of Nazareth] went out into the upper Galilee.

11. And the sages went back to the queen and said to her: Gracious Madam, this man goes around with magic and overturns the creatures. And she sent out her soldiers that they should catch him, but the people in Galilee did not want to suffer, but again they fought. But he said, Ye shall not fight for me, for the power of my father in heaven and the signs that he has given me will defend me well. And the people of Galilee made birds of clay before him and he spoke over them Schem Hamphoras, and the birds flew so quickly; and they fell on their faces and worshiped him.

12. He also the same hour called that a great millstone be brought and thrown into the sea; as this was done, the godless one said the Shem Hamphoras and thus he made that the stone was still at sea, and he sat down on it and said to the soldiers: Go ye to your Madam, and tell her what you saw. Then he stood up in front of their eyes and walked on the sea.

13. The soldiers went and told the queen Helena everything they had seen. She was startled about the very extent of the matter and summoned the sages, and said unto them: Ye say that this man Jesus of Nazareth was a wizard, but you shall know that the signs he does prove that he is the true son of God. And they said: Madam, let him come here so we want to expose his wickedness. However, went the elders of Israel, and let go one called Judas Iscariot into the Holy of Holies in the temple, who learned the letters of Schem Hamphoras, just in the way in which Jesus of Nazareth had learned, and tore the flesh on his leg, and everything that he had done.

14. So Jesus of Nazareth came there with his company, and the queen told the sages to come also. And he stepped before the queen and spoke: David prophesied of me: "Dogs have compassed me: the assembly of the wicked have inclosed me" (Psalms 22:16). But this is said against it also by me, Jeremiah 1:8:. "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." But the sages contradicted him.

15. And he said unto the Queen, I will go to heaven: for so David said of me: "Be exalted, God, above the heavens," (Ps 57:11) and he lifted up his hands like wings, by the name **Schem Hamphoras**, and flew between heaven and earth. As the sages saw this, they said to Judas Iscariot that he should say **Schem Hamphoras**, and go up after him. He went up and wrestled with him that they both fell down together; and the godless one broke an arm: the Christians annually weep over this before their Easter.

16. At the same hour the Israelites attacked him, and covered him with blankets, and beat him with rods of shell trees. And said unto the queen Helena: Is he God's son, then let him say who has beaten him, but he could not say it. The Queen said to the sages: Behold, he is in your hands, does to him what you like.

17. There they took him, and led him to the gallows; but to whatever tree or beam they hung him on, it immediately broke in two; since he had sworn to all trees and to wood by **Schem Hamphoras** that they could not hold him. Therefore they went and got a cabbage stalk which grows not as a tree but as an herb, and they hung him on it. Such is not a miracle. Since that time there grows in the sanctuary all year a stalk, that well a hundred pounds of seed hang on it. *Haec ille*. [These are his words.]

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Luther's scorn is so vehement with his strong words that my translation may not do him justice. Most people will say Luther is too harsh or that he is too much like a "drunken sailor", but they are sadly mistaken for Luther speaks of spiritual matters... what we are to believe.

Sit down and listen to the voice that should make all Christians tremble who want to sympathize with the Jewish religion:

18. Where are these loose Christians now who have been Jews or want to be Jews? To them the Devil has thrown a kiss in the N., that's a pretty shrine that the Jews, and those who will be a Jew, kiss, eat, drink and pray to, and in turn the devil eats and drinks of them and ejects up and down what his disciples spew such. Here the right hosts and guests gather and have it rightly cooked and served. O how surely this has happened to them both! The devil was created a beautiful angel that he should sing together with the other holy angels with his holy angelic mouth the eternal Te Deum Laudamus. He could not suffer this, and has become a devil who now eats with his angelic snout, and consumes with desire what the Jews vomit and spray from their lower and upper mouth; Yes, this has become his jelly, which he reveals like a sow behind the fence around St. Margaret's Day; truly, truly, so he wanted to have it.

19. So it is also with the Jews truly, o truly it has happened. They were appointed and chosen that they should be God's mouth as Jeremiah speaks (Jer. 15:19) and Psalm 81:10: Open thy mouth wide, so I will fill it; however, they firmly held their mouth, eyes, ears, nose, whole heart, and all powers. Then came the devil to those that closed their eyes, throat, ears, heart and all senses, and he threw and sprayed them so completely that they vainly washed and flooded all places of devilish filth; yes, that is what they taste in their heart, there they eat noisily as the sow. Thus they want to have it. Further, they called, Crucify him, crucify him! And shout more: "His blood be on us, and on our children." (Matth. 27:25) I mean, it has come and found you .

20. If anyways one wants to consider the beautiful articles of the Jewish faith given in this text, one after another, so the desire (to become a Jew) is relieved for those who have it. If you want to become now a true Jew, listen here and learn the Catechism of the holy Jewish faith, however not in God's name.

21. First, you have to believe that Helena was queen in the land of Israel or Cannan when our Lord Jesus Christ lived, taught and had done wonders there. Whether here to resist not only the evangelists and apostles, but also the whole Roman Empire, so this time stood; as well also the Jew's testimony and calamity which started at the time of Vespasian which was 250 years before Helen was born – that you will not let yourself waiver, but rather think thus:

The rabbis (such book masters) cannot be wrong, rather heaven and earth would be wrong with many before God and angels and all creatures. You've got to believe this if you want to be a true Jew.

22. So you must also believe everything that is here written of the Queen Helena, as she dealt with Jesus HaNozri [of Nazareth] and let happen up to 250 years before she was born; for this is included in the wise Catechism for those who want to be a Jew. If anyone speaks against this thus: the Jews are scattered at the time of Helen, since 200 years, not scattered in the country but all over the world, and Jerusalem had neither temples nor regiment; but you must smile derisively against the accursed Goyim, and say: Our rabbis's writing must be so, though God himself speaks to the contrary in all scripture and by all creatures; he must accept what the rabbis want.

23. On the other hand you must believe that two brazen dogs could bark at the time also without Schem Hamphoras; a moment ago it can be done and now it can no longer; with their brazen sharp eyes seen who exits and enters of those who copied the letters carved on the stone: they need very sharp eyes to be able to see, particularly because they are brass, and by so thick walls, doors and curtains. Here maybe you want to challenge that all living dogs of the world can bark naturally, but such would not believe that they can hear and understand such, much less even the brazen dogs, etc. But do not challenge yourself on what the Rabbis say, you don't have the right to ask, you want to be a pious Jew.

24. Hereby you have to believe that the sages in Israel are not smarter than if they would have secured the Schem Hamphoras with iron doors, grilles and the like instead of with two brazen barking dogs that the accursed Goyim well otherwise would have found. Whether you could think that the sages of Israel have had much less reason in this than the brazen dogs themselves must have had, you turn down such thoughts, and rather think: Dear, what the rabbis say is right and cannot be fabricated.

25. Third, you have to believe that grown in the sanctuary in Jerusalem annually so great cabbage stalk that no bar on the gallows was stronger, and 100 pounds of seed grew on it. Hereby you must believe, that a sanctuary stood in Jerusalem 200 years after the destruction [of Vespasian], not only so, but that there was also a cabbage garden in the sanctuary. If history says here differently, contrary to all history, Moses and the prophets, the angels and God, so it is a lie, but the Jewish faith must be right; know this well if you want to be a Jew.

26. Finally, you must give yourself to whatever a Rabbi says, however strange it may be, you have to believe it was right, without regard to whether even God would say different. For as Moses commanded them, Deuteronomy 17:8 ff: "If they do not understand one thing, they should go up to the priests and judges, at the place that God has chosen you to etc. (he says) to speak a judgment, according to the law, they shall teach thee, do thou, and under the law, which they tell you, you shall keep thee, that thou deviate not from the same, neither the right nor the left." Here it is resolved (I had almost said, shit upon), because all that the Rabbis say, a Jew is to believe and not depart from it. Therefore, they say now, they must believe their rabbis, even if they said in the same matter that the right hand would be the left and the left would be the right one, as Porchetus writes. Also three Jews acted with myself as they were just with me: where I wanted to penetrate the text with them, they spoke they would have to believe their rabbis and wanted to confess with me of no text; I therefore also herein must believe Porchetus the more by my own experience.

27. If you want to now become a pious faithful Jew, so yield yourself to believe, as I said, what the rabbis say, even though it is against God, reason, angels, or all creatures. Because you hear that a Jew is to believe that it is not the right hand that is the right hand, when a rabbi says it. God has his well said, yes, that he has through his eternal Word created, ordered and called that the right hand should be, and that should mean the right hand, as acknowledged by all the angels and creatures. But such may well be the truth, until a rabbi

comes in and says, no, it was not so, but what I call the right hand right, this is the right hand. What is God's Word and work together with all the angels and creatures as testimony against a rabbi who is so much higher and better than God and all creatures?

28. Just so you have to believe the story here that the Queen Helena has dealt with her sages and Jesus 200 years before she is born; item, that a cabbage stalk grows in the sanctuary annually, as thick as no beam, which carries a hundred pounds of seed; item, bronze dogs that bark; item, that Jesus has done wonders by **Schem Hamphoras**, also Judas Iscariot; as said above and also here. Yes, when a rabbi would put in front of your nose a bowl of thick and thin, and say: There you have a delicious almond mash, then you'd have to say, in all your long life you had no better mash. You would not say otherwise in spite of thy neck. After all, who has the power that he can say that it is left what is right, and right is what left, regardless of God and all his creatures, which can also be said that his back mouth, the front mouth, and his belly a pot of mash, and a pot of mash is his belly.

29. If you have learnt now such and can believe, run swiftly in such a way, and quickly let yourself be circumcised, before the brass dogs see such, and from Jerusalem come that your such high understanding of the holiest Jewish faith again bark out, or before the seducer HaNozri [the Nazarene] with his **Schem Hamphoras** enchants you to the Christian faith. Because you're now an honest, fine, holy and clever Jew, you can now yourself for left mean right, and make your stomach into a pot of mash which you can eat with all the Jews to have enough for your life time, when you ever invite all the devils as guests. Thanks also to such high celestial Rabbis, of which you are so highly taught and deeply sanctified that you have surprised even God and all the angels of your holiness, the accursed Goyim are not worthy to direct something or to hear from.

In the above section, Luther completes his initial scathing summary and sarcastic comments over the Jewish book/fable of the **Schem Hamphoras**/Toledot Yeshu. Beginning with the next paragraph, paragraph 30, he appeals to Christians and lowers his sarcasm a bit, but again hammers home the utter foolishness of this story of the Jews.

30. Well, one of the merciful saints among us Christians would maybe like to think that I made it too coarse and inedible against the poor wretched Jews that I act so mockingly and disdainfully with them. Ah, Lord God, I'm far too low to mock such devils; I would like to do better, but they are far superior to me in derision having a God who is a master in derision, who is called the vexing devil and evil spirit. What I could do to mock him to anger, that I would gladly do as he greatly deserves it. I want to show you a little (who's noticed this otherwise) of what an unspeakable mocker he is here.

31. Three kinds of mockery are brought in this book by the haughty evil spirit. First, he mocks God, the Creator of heaven and earth, and his son Christ Jesus: as you yourself see as a Christian that you believe that Christ is the Son of God. On the other hand, he mocks us, the whole of Christendom, that we believe in such a son of God. Third, he mocks his own Jews and gives them such shameful, foolish, clumsy things, etc., as brazen dogs and cabbage stalks, that even all the dogs would bark to death if they understood such frenzied, raging, senseless, furious, great fools. Is that not a master of mockeries, who can aim such great mockeries with singular ridiculing? The fourth mockery is that he himself is mocked with this, as we, praise God, will see with pleasure on that day.

32. So the Jews herewith also mock themselves to the highest degree that they obey the devil, their God, in such mockery and become such raving fools. Because they do it not in an erring way, but because they know it well, and also because natural reason, given by God, warns, shows, and convinces them that such could not be true; still they tickle themselves thus, doing it gently, and do it with pleasure that they like such shameful, vicious lies and blasphemies against us Christians, and listen, learn and preach that Jesus HaNozri (the Nazarene) is of the devil. Oh truly, truly, masters and students are gathered together in the

right school.

33. Further. Of such mockery they prove truly first their supercelestial mastery since they say that Jesus HaNozri (meaning Jesus of Nazareth) has done miraculous signs with his **Schem Hamphoras**, which means "the revealed name"; more on this later. Here they confess (like they well must) that the miraculous signs of Jesus HaNozri are valid true signs and they condemn themselves herewith, just as their forefathers in the Gospel, that he had resurrected the dead, made the lame walk, cleansed the lepers, etc. ([Matthew 11:5](#)) which are works which belong and are possible only for the one, eternal, divine power; people, even angels, are not able create creatures out of nothing. Such must all reason say.

34. Now look with me at the tender little fruits, the circumcized saints; they ascribe such divine works and miracles to the **Schem Hamphoras**, that is, to the single, dead, wretched letters, in the book thus written with ink, or float on the tongue, or are carried in the heart, also by the godless. For the **Schem Hamphoras** is what he wants; thus these are and can be nothing else than single, dead, unconscious letters if they would be equal to God's Holy Scripture itself (which is the worse), although the Jews act as though they were the same as God's Holy Scriptures of which they chatter a lot, although they don't know what they chatter about. Of what should letters benefit as letters from their own strength where nothing more would come in addition? What help are they for the devil, Turks, Jews and all godless as such letters, also abuse the name of God without ceasing against the other commandment? It is but Satan and together all godless names and works in sacred letters.

35. But the rabid Jews give the **Schem Hamphoras** divine power, as bare single letters without any promise or commandments of God. Where are they now, the circumcised saints who praise themselves against us Christians that they alone honor the one true God, because the damned Nazarenes worship three gods? Here they give the divine power and honor to the bare, single, dead letters in the **Schem Hamphoras** so completely that also the godless one and seducer of divine majesty can resist God's will and prohibition (in the ten commandments), and can do his own works. Oh, they are the Holy God's children that into one God are made so many gods, as many as in the letters of **Schem Hamphoras** which should be 216, as follows afterwards; that is they worship 216 thousand devils and not the right God which they blaspheme so shamefully with Schem Hamphoras and steal his divine honor and dedicate it to these miserable letters.

36. Oh how surely has this happened to the rabid Jews! they did not want to accept Jesus of Nazareth for Messiah and God's son, for with Him they would have remained with the one true God as we believing Christians have. For it is impossible, that there should or could more the one, the one true God, accept, who accepts Jesus Christ as the Messiah with true faith; on the other hand, it is impossible that he should remain by the only true God, that Jesus Christ not for Messiah accepts with true faith, but he must (as the devil wants) accept strange and many other gods, and they should be vain, dead, worthless letters, or Schem Hamphoras, that is great bags fully piled up with devils. Yes, such gods the Jews wanted to have instead of the true God in Jesus of Nazareth.

37. Here they would like to say: nevertheless Christians themselves do the same thing, speaking words over water, so it must be a baptism which washes all sin and makes people newborn. Again, with words you make bread and wine into body and blood; again, with words you lay the hand on the head of the sinner and release him from sins. Thus writes your Luther: Whoever would lift a straw in God's Word, would do a better work than are the works of all monks, nuns, bishops, Pope, etc. Now, yes, the words are nothing other than solitary, mere poor letters: however these words have in themselves the Divine Majesty as sins forgiven, new birth and salvation from death.

38. Of this now, Christians have learned sufficiently well, and here is not a need to go into detail; but briefly an overview: Christians say then that water is indeed nothing but water

and that words are nothing but single, mere letters, and do nothing to help by their nature, much less does it seem God works in us, for water and letters make no baptism. I've often seen a horse or ox drink a bucket full of water, and if you spoke the same words of baptism over it, the horse drank no baptism and would not be born again -- there is more to it. Baptism is however such a thing that all devils may not wrap themselves a drop of it, that it should become a noose to them as it would burn them like hell fire; but if they are able, they flee where they see baptism, and may not remain near to it. Why is this? Water and letters are for them nothing.

39. But because God has commanded and ordained that we should use our hands and tongue in this, and pour the water over the infant with the words or letters that he commanded, and promised and assured us again most certainly that he Himself will be there with his divine grace and power and do such work Himself. Here you attack, that we Christians give no divine power to the water and letters, but we do not say that (it) is our doing, but confess that it is of God alone, and remains, that such is wanted in such a way that it pleased Him, namely through the water and word or letter, and to prove ourselves. That does not mean single letters or just water as the cow drinks, but God himself, connects Himself to us and through us, as if His instrument is being practiced, His grace and power. And thus are both water and letters in baptism (not otherwise) full and rich in God's grace and power, so he has promised and revealed he would do it Himself. "Go, baptize," (he says), not your name, but "in the name of" so that it is the work of the Father, Son and Holy Spirit.

40. Therefore, we also reject the Pope together with all his church, which has filled all the world with the same jugglery, sorcery, idolatry, for he also has to be particularly a "Schem Hamphoras"; as he goes enchanting the water with loose, bare, single letters, pretends it is holy water that washes away the sin, chases away the devil, and has many other virtues; will emulate God, acting like a monkey. Again, he enchants in the same way the dear wax with empty, single letters and sells it to emperors and kings for holy Agnus Dei, that they should have many, many virtues, feeds himself thereby, indeed was rich in the world truly like arch jugglers, magicians and idols. So he charmed also caps and plates and all the world with words or letters that they become a monk, nun, priest, to hold and sell masses, call on and celebrate saints, discharge indulgences, adore the dead, serve the devil, namely the heaven where the devil is priest and Pope.

41. That he needs to use good words of Scripture, and God's name is the worse; God has not commanded him, but rather severely prohibited it. It says: "Thou shalt not abuse God's name"; so it is not his strength, but they are single, mere powerless letters. But sometimes something happens that is not of God but the devil's work, that his lies and sorcery (by imposition of God) to strengthen and to deceive the unbelievers, but to test the faithful and to warn them, as we see that witches and other sorceresses often do great damage. But the Turks also have such foolishness among themselves, leading with wars in the Arabic letters written very beautifully (which I saw many) that by reason of such single, or mere letters, as they call it, good words to holy weapons against peril and to be safe. So the devil fills the world with sorcery, idolatry, foolishness as if he had nothing better to do than to incite special Schem Hamphoras at any place.

42. Here I suppose it would be the time to treat the reader's desire to know but what is the Jewish Schem Hamphoras. I know though, as just said, and am certain that it is nothing other than mere, single, poor letters. But to expose their folly and wickedness of the devil, I will show here as much as I can of it: whoever has not done so, can read Antonium Margaritam [[Antonius Margaritha](#)]. In [Exodus 14:19-21](#) is a text that reads:

43. "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud

and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided."

44. This text in Hebrew has 216 letters which they divide into three lines, or verses, each verse gets seventy-two letters. You could well make six verses out of them but the rabbis do not want to have it so. Here realize now the high art of **Schem Hamphoras**. If you write the three lines in each other that just one letter is under the other, then do this: Take the foremost letter in the first line, and the farthest in the next line, and the foremost in the third line and put them together so that you have a word from three letters; in such a way do this with all the letters in the three rows and lines, so you can find seventy-two words that have three letters each.

45. They can do it well in the Hebrew alphabet because all letters are figures or number letters; since they count with letters like the Greeks. However, we do not have any more than seven number letters, C. D. I. L. M. V. X. However, I want to try a rough example to show my Germans, and put three lines of twelve letters that the text is this:

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. Here I'll take the letter L in front of the first row, and the farthest I in the next the row, and the foremost I in the third row, so is the word LII. Do the same with the next letters too, so afterwards the word VMV; and again with the third letter, then so the word is CVD. Do with the fourth letter also, so you have the word IDI and thus from now on; the Jews do this with the three verses of Moses, and seventy-two words come out of it, each one with three letters. These three letter words, made with such art, mean nothing and should mean nothing, as you see here an example that the four words LII, VMV, CVD, IDI mean nothing to us Germans. However, the text of Moses is for itself in its natural interpretation as it is read.

47. I would have made my example clearer with pleasure, but the number letters cannot give it so purely, but you help him with a little thought, because it should be said so much:
Luci milks the cow,
Luxli come to me,
Jew you chew the bran.

48. But because k. a. e. n. etc. are not numerical letters, I have left them out, or otherwise talk such evil Wendish or Danish German.

49. Now you ask: what is then to be done with the 72 3-letter words from the text of Moses? There one hears the other great piece of art. They should be Ziphra or number letters, not with reading letters; not grammatically as one reads them at school, but arithmetically as one reads them in the school of computing. As in my example one must not read LII like at school, but as in the bank or arithmetic room, there one reads not LII, but fifty-two [52]. The other word reads one not VMV, but a thousand and ten [1010]. One reads the third word not CVD, but 600 and five. One reads the fourth word not IDI, but 500 and two [502], and thus from now on. So all letters must become in the text arithmetic, because grammatically they do not serve for the Schem Hamphoras.

50. Next, thirdly you have to learn that such 72 3-letter words from the text of Moses are made 72 names of angels (as I would almost let slip the word devil), the same as when I have in my example the four words, LII, VMV CVD, IDI, four angels that are so called, that is arithmetically fifty-two [52], the other one thousand and ten [1010], the third six hundred and five [605], the fourth five hundred and two [502]. So there the seventy-two angels are

also known as numerical names, one named seventeen, the other twenty-two; again seventy-nine and so forth.

51. Now what should one understand of the arithmetic names of seventy-two angels? Clearing your throat, here it wants to be, here we come to the right main piece. You have now heard that the entire text of Moses, Exodus 14: 19-21, has become futile arithmetic or number letters, having been put into three times seventy-two names of angels. Now you must learn that the mathematical arithmetic selfsame letters or turn grammatically read letters but nonetheless remain arithmetic, namely thus: is the first angel LII arithmetic fifty-two. Now you must go and look around a different word or two, which also mean fifty-two, but also that it calls God, or says something of God's power or works. As, that I follow my copy: "God's love is done." Here you can hear an understandable question, do it for the love of God and you can do all things, and all the letters are grammatically or read letters; still you can find inside the angel's name LII numerals, that is an L and the two I's are fifty-two. Such examples you may look for yourself more as: "God helps fine," "God gives salvation", etc. There you can hear an understandable speech after the Grammatica or read letters, and nevertheless have at the same time inside the arithmetic or number letters LII which give the name of the first angel. So you have to do with the other names of the seventy-two angels, that is, with the entire text of Moses, Exodus 14, which is divided into these seventy-two names of angels, as you have heard above.

52. Now here you see, how God's name, or what one speaks of his activities, is mixed with in the 72 angels' names. And so a name is composed or laid out through the whole text of Moses, that is, by all 72 angels' names, that is Schem Hamphoras, the name constituted. Such foolishness is easily done in Hebrew, where all letters can be used arithmetically, and so with LII, that is 52, can give one and another words, of which we are not capable in our ABCs, where we have few arithmetic letters, only seven - C D I L M V X. Therefore whether I can well write LII also with these letters xxxxxii, or, xl and xij, but I cannot make grammatical words or speech out of it, as they have done in Hebrew. For x is, especially for us Germans, a letter that could be done away with in the German language. That is why we have to go in this speech: "God's love is done" borrow also more grammatical letters, so that the angel LII name, the 52, can be written arithmetically and, nevertheless, also grammatically.

53. Whether you here wanted to be convinced, one could well make a way of it also by a different number out of the letters, both in Hebrew and Latin or German, namely so: "Satan will help fine," "Satan gives salvation". There the LII is also the name of the first angel, which is fifty-two; or so: "Hans helps fine", etc. Here Schem Hamphoras would be the name understood for also the devil and people and anything I wanted. But dear Goy, you heard above that you must believe and do what the rabbis say and want; and if not, the brazen dogs of Jerusalem would come and bark you to death, and what is more dangerous, the cabbage stalk in the sanctuary with the 100 pounds of seed would fall on you and beat you to death.

54. Finally, so that the Schem Hamphoras becomes quite perfect, they add the benediction or prayer and lay to each name of the 72 angels a verse from the Psalms that there becomes 72 verses. With this high devotion, (there have) they are so careful that in any verse there stands the great name of God Jehovah, called Tetragrammaton; however you should not call the letters that, but for it speak Adonai; since he is inexpressible, more on this later [see paragraph 74]. Now you have the Schem Hamphoras full and complete, now are you not only a circumcised, true Jew, but now you can do all kinds of miraculous signs, like the seducer

Jesus the Nazarene thereby had done. Now swiftly run to Jerusalem, and through the Schem Hamphoras command the brass dogs that they generate a hundred thousand young brass dogs, because any can bark 10 times louder than the two old ones, so that they bark the damned Goyim all over the world deaf, blind, brainless, and straight to death, and so concede the world for the holy children of Israel, even before their Messiah Kochab [[Simon bar Kokhba](#)] comes.

55. How is it, however that they have not used for 1500 years in their misery such art and power of the Schem Hamphoras, particularly because they were destroyed by the Roman [Vespasian](#) (then it was time to do miracles), and afterwards, where they were killed with their Messiah Kokhba under [Hadrian](#) and were scattered? The rabbis answer that they are not now devout enough that they are in misery and disgrace of God, and also it has been forgotten after so long a time the power of the 72 angels. But how is this possible? They are, nevertheless, forever the noble blood and circumcised saints, God's own people before all world, the favorite children of Israel who do not worship any more than one God. Those cannot be in disgrace (the Scripture would then be false) like the damned Goyim, who worship more than one God and hold Jesus of Nazareth for Messiah, who must be in disgrace and that Schem Hamphoras cannot help them.

56. Also, how could the sages have been so foolish that they have forgotten the power of the angels in the [Schem Hamphoras](#), that are so clever that they have kept this treasure with two brazen dogs, even the same so very powerful that they have let Judas Iscariot in? Rather it be that they may even go in when they please and like Judas Iscariot had been with all actions, as they are even now. So the great treasure of such art must surely be even with them, inherited by them from Judas Iscariot and their ancestors, and cannot be lost. How else could they speak and write so sure of it even now?

57. You cursed goyim are a particularly rough society, you will not and cannot learn anything. Have you not heard above, when a Rabbi says the right hand is left, it is left; when he says the left hand is right, then it is right? So also if here a Rabbi says that the art of Schem Hamphoras is lost, it is lost; if he says, however, they still have it, so they still have the same; if he says they are in disgrace, they are in disgrace; if he says they alone are the dear chosen people of God, so that is certain.

58. Here maybe you will ask me: How did the Jews get this high wisdom that they can make of Moses' text from the holy innocent letters be divided into three verses and arithmetic or number letters out of that and also name 72 angels, and in short, the whole Schem Hamphoras put in such a way? There let me alone, but ask around of the Rabbis, they will tell you well. – Yes, I want to hear beforehand of your opinion, before I become a Jew; then afterwards I am aware that I must believe the rabbis but you have promised me the Jewish Catechism, that promise also keep.

59. Well I do not know exactly where they have it close to them but I could well guess. [Carved here in Wittenberg on our parish church is a sow in stone](#), also young piglets with Jews among them who suckle; behind the sow stands a Rabbi who raises the right of the sow leg up, and with his left hand he pulls the tail over himself, stooping forward and looking with great diligence under the tail inside the sow in the [Talmud](#), as he wants to read and see something incisive and peculiar; here they certainly have their [Schem Hamphoras](#). For there were many Jews from ancient times in these lands that show the names of towns, villages, and farmers and citizens that are in Hebrew, even to this day, that such a learned and honest man who is an enemy of the scurrilous lies of the Jews has torn down such a picture. For thus

the Germans talk of one who claims great wisdom without reason: Where did he read it? In the butt of the sow (roughly expressed).

60. Hereto men would easily remove the word **Schem Hamphoras** and make it Peres schama, or, as they could boldly master it and make Scham HaPeres, since it sounds similar. Just as if a German in hearing or reading understood *närren* for *nähren* [fooling for nurture]; again, he has nicely improved [*gebessert*] my property, yes, watered [*gewässert*]. So mocks the evil spirit of his **unfortunate captive Jews** that they can say Schem Hamphoras and believe great things and hope inside; but he thinks Scham Haperes, which means "filth here," not that filth lying in the street, but what comes from the belly. "Scham" means "here or there," "Peres" means what is in the intestines of the sow and all animals, as in the third book of Moses ([Leviticus 8:17](#)) is required as he commanded, to burn the sin offering with skin and hair, and with its Peres – its dung etc.

61. For the devil has possessed and imprisoned the Jews, that it must be his will (as St. Paul speaks) to fool, to lie, slander, also curse God and all that is of God. But he gets them to pay for his ridiculous Scham Hapere, and helps them believe that this and all their lies and foolish work is an exquisite thing. Over such a horrible prison they do not cry and complain, they also do not desire with the slightest sigh to come out of it, but are happy to stay imprisoned especially for its great freedom, and also want us Christians to have a look inside. But they do cry over the Roman prison since they are not imprisoned by us, but we are caught by them in our land, money and goods; for theirs is too good and go right around us, as the devil deals with them, so they mock us to our detriment, as the devil mocks them to their eternal damnation.

62. This is graspable but, as the dealings of great Jewish foolishness, they let stand the previous text where God commanded Moses and promised that he should divide the sea with his staff and lead the children of Israel through, etc. Yes, this is the true chief text and observe how in it God promised and commanded, and it should happen thus. But the senseless Jews ask nothing hereafter and accept the story in front of them, and want it like the monkeys by imitating with mere letters that God has done in those days through his word and commandment; they make no distinction between God's power and Word, and their frivolous, unreasonable foolishness.

63. Also as they say, whoever knows the strength and virtue of the 72 angels, can force them through Scham Haperes to prove their strength. In the first place, where they but speak truly that anyone who knows of such power of the 72 angels, they can certainly do all miracles; as the same is certainly true, whoever has a donkey that ejects gold, may well have guilders: but where is such a donkey? In the land of the cuckoo. Also these 72 angels of the Jews are nowhere in the land of the cuckoo, are never created, never will be created, so they say truly that whoever knows the power of these angels also can do miracles as much and when he wants. We will also see that they by such angelic strength will force their Messiah God without his thanks, and win Jerusalem; how can it fail?

64. On the other hand, we see how much the frenzied, senseless fools wanted to charm the angels and force them with individual mere letters, and put themselves over God so that the angels would have to do what they want. They are the saints of all saints who all worship one God alone. For worshiping a God, they name with the mouth a God, and with kneeling or bowing show themselves as against God, but also with the heart mere letters, that is many thousands of lies and devil worship; since on what a heart counts and trusts, that is his God: as we Christians, the great damned Goyim, say that when the mouth is quiet and the knees

will not bend, yet still because the heart is bowed without ceasing, that is its confidence, comfort and trust that rests on the only God, so it unceasingly right and fine the only God is worshiped.

65. But this is sheer folly in these circumcised saints who can sometimes name with the mouth one God (that's enough), however make letters into angels and gods as much as they want, on what they do not trust alone (that we great goyim call worship), but also charm what they want. Should not a Goy want to become a Jew, because there is found such great power that one can make gods and angels do our bidding, so we accursed Goyim can think nothing more than that the only God has made all of us, and that the angels govern us, we do not govern them. Summarizing, a Jew is stuck as full of idolatry and witchcraft as nine cows have hair, that is, countless and infinite, like the devil, their God, is full of lies.

66. If only they needed such foolishness with letters as one teaches children in school to know the letters, that they must say the ABCs forwards and backwards, move the letters such and such so that they learn to make syllables, and practice reading, or make pictures and figures with the letters, as some boys are skilled and could do in past times; thus it would be suffered as a funny child's play, as one could do such with Hebrew letters better than can be done with other letters; but assign power to the bare, individual, poor letters, and such power that is able to do miracles, also by the godless and enemies of God, that is not only "Fie at you" [or "foeey on you"] and Scham Haperes, but the annoying, blasphemous devil himself with all his malice out of hell. For with this way the Jews pray to the devil so much, yes, so many thousands of devils, as many as they fabricate their angels in Sham Haperes (as I said above). For they build on this and believe it for the truth, but that is pure lies. This is called idolatry by the prophets, *confidere in mendacio*, trust in lies, where honor belongs to God alone.

67. Now see what fine saints the Jews are; they condemn us damned Goyim that we worship more than one God, but they, the blessed fruit of noble blood and circumcised saints, worship only the single God. This is true if the 72 fictitious angels, that is 72,000 devils, is a certain God, then they pray assuredly to one God. There see what you've been for a great new wonder-working saint, if you have denied Christ, and have been a Jew. Because you can make through Scham Haperes that all the devils are a number of God, which God cannot know. So think and be grateful to the rabbis for their almighty filth, Scham Haperes I wanted to say. Yes, so it goes if one does not hear God's Word, but without ceasing wants to blaspheme, then one must hear and worship all devils as our Lord Christ says, John 5: 43: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him you will receive."

68. Also if only their foolishness and fools play could be bad lies, like the floor comedians or jugglers lie, and professed that it would not be true miraculous signs that are done by the Schem Haperes: thus one could still hope that they would become tired of the fool's play and stand away from it. Now however, they hang on it the annoying bad error and trust on it, as on the truth of God, make of it a worship and idolatry, do not want to consider as false the miraculous signs that happen through **Schem Hamphoras**; and there should be serious, and right divine power work within, as above in the text says that Jesus, the godless one, had raised a dead man before the servants of Queen Helena, as their ancestors knew also that JESUS truly cast out the devil which was no trickery but done in the name of Beelzebub (Luke 11:15). For their Schem Hamphoras is for anything and everything the capable,

upright way.

69. Finally, it is a great blasphemy that they give such divine power in the **Schem Hamphoras** to do miraculous signs, that even the godless such as Judas Iscariot and the seducer (as they blaspheme) Jesus the Nazarene portray and teach knowingly. This part moves also Lyra, Burgensis and many others, without them being therefore violently angry enough. I do not know how to talk or write thereof. I say that the Jews are in this mad, blind, insane (like Moses tells them), and full of devils, so it is all too little said about those who want to worship the one God, and must spew such slander, also have a right to teach. Whoever can, understand who is able what would be said that the divine, everlasting majesty, our dear creator, lauded and praised in eternity, should be scolded by these damned young devils, that he by his wonderworks which he alone does and can act, Psalm 72:18, is a witness, confirmer, overseer of all the lies, deception, error, idolatry, blasphemy, and all the abominations which they apply to our Lord Jesus Christ; or cannot and would not defend himself against a false prophet Scham Haperes.

70. I cannot otherwise understand such, because herewith they even make God the devil, yes, to be the servant of all devils who helps all evil what the devil wants, help to strengthen and accomplish the devil's desire and love to entice poor souls, to violate himself with his own miraculous works, and raves against himself, in short, he becomes worse than all the Jews, indeed, than all devils. **Oh my God, my dear Creator and Father, you will mercifully hold me well that I (even reluctantly) of your divine eternal Majesty so shamefully must speak against your cursed enemies, devils and Jews. You know that I do it out of ardor for my faith and honor for thy Divine Majesty, because it goes through my body and soul.**

71. But your judgment is right, *justus es, Domine*. Yes, so should the Jews and no one else be punished, that despised thy Word and miracles for so long without ceasing, mocked, reviled and have condemned, that they do not fall like other children of men, heathens and whoever is in sin and death, not fall above in hell, not fall even in the midst of hell, but fall into the abyss of hell, since one cannot fall deeper. Since this is also their sin which cannot be worse, because they despise you, the just everlasting God, not only with disobedience and sacrilege of your Word, but they want to make you into the devil and servant among all devils that you with your marvelous divine strength should be a witness and serve the devil in his lies, sacrileges, murder, and whatever more of devil's work there is; just, just are thy judgments, heavenly Father, that they would blaspheme, of that they get enough.

72. Moses writes in Deuteronomy 18:20 ff. that God would not let happen miracles or signs on the word of a false prophet, and says: "When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken." But these devils say that Jesus HaNozri [of Nazareth] is a seducer and a false prophet; nonetheless truly miraculous signs, as the dead resurrected, the lame walk, lepers made well (which none but God can do) happened by such a seducer. It would not be a wonder that we Christians, who permit such God accursed, open slanderers to live with us, would have long ago been sunk by hellfire into the abyss of hell with the Jews by God's wrath, except that it helped us that we did not know of it and are therefore innocent of their abominable deeds. But from now on, better watch dear princes and lords, who protect and tolerate Jews among you, 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, but God, the Father himself in himself, that is in his divine majesty vilified even more than Christ, having been made not only into the devil but also made a servant of the devil and all devils. Scream now more, Jew, scream now: Crucify

him, his blood be on us and our children; it is happening what you wanted.

73. There has been said enough on this and a Christian's heart and ears probably must want with pleasure that they hear nothing of it anymore, or have to think on it, because it is too gruesome, awful and immodest.

74. Against this abomination is slightly less what they fool and drivel by the name TETRAGRAMMATON, of which I must speak to reveal their folly to us Germans. In the Scriptures God has many names, but mostly they count ten, one of which is for them the great TETRAGRAMMATON and hold it to be the holiest, so that the other names are sometimes also used for angels and other creatures, but this name is always only of God. Here they are so holy and spiritual that they therefore call this name not with the mouth since he is unspeakable, but in its place another, or the four letters of the same name: Jod, He, Vof, He. Thus speaks St. Jerome that the Greeks, because they are not aware of those letters, read it PJPJ, the He considered for a P.

75. First, I will take the ten names, as this is not new, but also St. Jerome extracts "In Epistola ad Marcellum" [letter to Marcel] where he counts these: El, Elohim, Elohe, Zebaoth, Eljon, Ejhe, Adonai, Jah, Jehovah, Schadai. Others make it different; I think nothing of it. There are well more names of God in the Scriptures, for these, as, Ab, Bore, Or, Chai, etc., Father, Creator, Light, Life, Salvation, and the like. And whatever can be meant or be good, that God must not be given priority since he is good in himself, as Christ says: God alone is good, but we receive from him whatever we are and have. But now we want to deal with the name Jehovah, with which the devils and Jews carry on much magic and all kinds of abuse and idolatry.

76. This name Jehovah, according to grammar comes from the word Haja, or Hava, that is in Latin *fuit, in praeterito, esse*; in German: essential, or to be; and the J can be *nota nominis verbalis*, as Josaphat Jesias, Jeremiah and many other names, and is as much as the Latin *ens*, the Greek *on*. We need to speak German: "he is it"; and thus is in Latin *Trigrammaton*, in Greek *Dygrammaton*, *Hexagrammaton* in German, or if we incorrectly just take "is" so it is also a *Trigrammaton*. That they now claim the name Jehovah was to be inexpressible, they do not know what they babble; if they mean the letters, so it cannot be true since he is called Jehovah. And he that can write with pen and ink, why should he not call with the mouth which is much better than pen and ink? Or why do they not call him unwritable, unreadable, unthinkable? In short, it is a foul thing. If they therefore do it out of honor, they should do it for all other names, and let them also be unspeakable. For he says: "Thou shalt not take God's name in vain", so this is also foul. Nowhere does the Scripture say that any of God's names should be inexpressible [or ineffable], otherwise everyone would be innocently misusing God's name, therefore they would want to say they cannot call on his name, and keep silent rather than misuse it.

77. There they well speak that God's nature, power, wisdom, goodness, and whatever one can say more of God, is inexpressible, measureless, infinite, incomprehensible etc.; that not the letters or syllables, but these are what it means to be inexpressible. Yes, so must one speak of the inexpressible name of God. For he has his essence from no one, also has no beginning or end, but is from all eternity, in and of himself, that his being cannot be said "was" or "will be", because he has never started, is not able also to become, has also never ended, also cannot stop being; but it is said of him always is or "being", that is Jehovah (Exodus 3:14). Because the creature was created, there his being is inherently, and what he is yet to become, there he is ready with his being. In this manner Christ speaks of his divinity, John 8:58: "Before Abraham was, I am"; he does not say: There I was as if he was not anymore afterwards; but: "I am"; that is, my nature is everlasting, not will be, will not become, but is an everlasting "Is".

78. Therefore, as his "Is", Being or nature is incomprehensible, it is also inexpressible since no creature can understand that which is so eternal. Hence, the angels are forever blessed, because they cannot see and be pleased enough of the everlasting being of God, nor understand; and where it could be understood, it could not be eternal, and must also have a beginning or end to itself, and no one could give or preserve such a nature because its nature would be uncertain. Further, his wisdom, power, goodness, etc. is also everlasting and is incomprehensible because it must be nothing other than his divine nature itself. Thirdly, one which is more important, that in the divine nature is God the Father, Son, and Holy Spirit, three persons are in one, everlasting, incomprehensible essence. Yes, such all of this says of God which would make an incomprehensible, inexpressible name. Who wants such a wonderful nature to name, devise, speak of, write about? In that way the ancients perhaps have called inexpressible the name of Jehovah, because they meant God's Nature, according to grammar, (as heard) an always Is, from eternity, and of three persons is named.

79. Herewith one should trouble themselves, and such of Jehovah, to learn to recognize the divine nature, and search the Scriptures as he has revealed himself through his Word in this life, and there will reveal in that life without words. But that is too high for the Jews, yes, absolutely nothing, but so the delicate saints with their lips honor the letters of the name Jehovah that should and must be unspeakable, but the divine nature they understand through the letters, and measure it with cubits, pounds, and bushels, and that it must be so long, broad, deep, heavy and full as they want. Notice this, that God had promised them the Messiah whom also he sent by his divine, wonderful, incomprehensible wisdom; so they go and paint him a picture or form, provide a measure of his wisdom and concept, how he should send the Messiah, namely as a way that the Kokhba undertook, not as Jesus of Nazareth; since their Messiah should not be crucified but slay the heathen, and make the Jews the lords in the world.

80. No other manner should find or meet the everlasting divine nature and his everlasting incomprehensible wisdom, but in this introduced manner of men forcing to let themselves understand and embrace; where not in this manner, so he should not be their God. For it is they who can give aim, measure, weight, manner and form to God, not only in his works, but also in his everlasting divine nature, that he must not be three persons in his own being. Since there they stand with their circle and angles, with cubit and lead rope, they will not suffer it from God that he should thus have an incomprehensible nature, and allow to be not much cleverer, wiser and more sensible than God himself is. Why is it now that the Jews do not call or even pronounce with the mouth the literal names, but with the heart call his divine being, the true Jehovah, not only name, pronounce and judge, but also collect and force into their bushel? So they must act, as it is their manner (as Isaiah 29:13 prophesies) with the mouth to honor the letters, and defile and blaspheme with the heart; God still has to allow himself always to be made a fool that they devour the kernels, and spit the shells out in front of his eyes.

81. They are given up that they nothing upright do, live or speak, but must be lead to be vainly false, blind, demonized, senseless beings as Moses says. It must be a precious thing that they do not mention the name Jehovah, and do not see meanwhile that they lead the same name in the shameful abuse of their Scham Haperes, that they adorn, honour and strengthen with their 72 invented angels, that is 72 lies and devils, with the same holy name of God, and in addition drive with it all kinds of magic, foolishness and idolatry. I would want, and they would be also quite worth it, that they not only do not mention the name Jehovah, but also no letters from the whole Scripture name, read, write, hear, nor must have, for they nevertheless use them to disgrace God, to dishonor the Scriptures, and give themselves over to damnation.

82. And how can it be otherwise, dear brother! if God's Word does not shine and show us the way, Psalms 119:105 and his light to us do not shine in the dark place, 2 Peter 1:19, so

nothing can be other than darkness, error, and lies which we invent for ourselves. Look at our experience, by which we under the Pope had put the heavenly Word out of sight and seized man's teaching for which thick darkness, lies and horrors we have there adored with masses, purgatory, worship of saints, monasticism, and our own works etc. Now the Jews have no Word of God, so always darkness must be for them because circumcision and the law of Moses is no longer applicable, since at the time of the Messiah, he should bring another teaching, Deuteronomy 18:15, as he has done; they did not want to accept this and indeed, must also make it that they not do what they want. At that time, because Moses law was offered them, they did not want to do it and all prophets were beat to death over it; now that it is not offered any more, they want to do it, and struck the Messiah to death over it, and all his Christians; from ancient times with the deed, now with full desire, lust and wish of their heart. It is the wrath of God come upon them as they have deserved.

Part 2 – The Lineage/Genealogy of Christ (first 2 paragraphs only)

83. From the beginning, according to the Gospels of St. Matthew and St. Luke, has the following question been raised: Why are the two evangelists so different (or how much they have interpreted as contradictory to each other) on the persons or members of the lineage of our Lord Jesus Christ, and why especially that they both carry harmoniously the line or ranks of the people in the lineage and ending on Joseph, and not on Mary and Christ; from this the clever ones would like to say that there is no proof that Christ was of the tribe of David, because he came not from Joseph, whom first the evangelists describe of the lineage of David but then they suddenly leave Joseph and put in Mary.

84. Here they all are entangled, especially the Jews, and after that Julian the emperor with his heathen; again, many of the old teachers, and not a few of the new teachers; it is surprising of those who have to cope with this, as if our Christian faith would be false, uncertain, or completely dark. This is why we also want to talk a little bit of it, however with leave for **we gladly allow everyone to make it better than I.**