

# THE VALIDITY OF TORAH

## PART ONE

O how love I Thy Torah!  
It is my meditation all the day.  
Thy commandments make me wiser than  
mine enemies:  
For they are ever with me.

*Psalm 119:97,98 (JPS)*





**W**e live in a troubled world. Personal and group behaviors in our society prove that we have lost our moral bearings. In our society, sex, violence and all manner of immorality abound. At the same time – and in direct correlation to our immoral ways – grief, heartache, depression, and unhappiness permeate our culture. Mankind has forfeited any glimmer of happiness and stability in exchange for the “freedom” to live as they wish. Freedom from moral absolutes has led to the most dreadful form of slavery imaginable.

Most regrettably, in many religious circles, there is little difference between the behaviors of the “world out there” and the believing community. Divorce, child abuse, drugs, alcohol, and sexual immorality plague our religious communities.

### *A: THE COMPLETENESS OF THE TORAH*

In stark contrast to our culture’s situational ethics and moral relativity stands one of the greatest moral codes known to mankind. The Torah is one of the greatest and most comprehensive documents about human behavior – moral and ethical issues. Its scope covers every issue of morality, ethics, and religious belief that one could imagine. The Torah leaves nothing out of its catalogue of prescriptions.

It covers issues from property rights to religious service, from sex to sanctity, from authority figures to truthfulness. In its completeness as a moral code, it cannot be surpassed. Moreover, the Torah comes with its own set of “promises” for the obedient. Notice these words of Adonai<sup>4</sup> to Moses regarding human behavior and the Torah:

*“See, I have set before you this day life and good, and death and evil; In that I command you this day to love YHVH your Elohim, to walk in his ways, and to keep his commandments and his statutes and his judgments, that you may live and multiply....I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both you and your seed may live.”*

*Deuteronomy 30:15-19*

These qualities – life, good, blessing, and prosperity -- are the things for which our culture searches so vainly in their moral relativity. These are the qualities that our world so dangerously lacks and so desperately needs.

---

<sup>4</sup> Throughout this document substitutions have been made for the following words in the King James Bible: LORD is replaced with YHVH to indicate places where the sacred Name appears in the text, Lord has been replaced with Adonai (which is the Hebrew word in the text), and Elohim replaces the English word “God.” This has been done to remain more true and accurate with the words in the text itself.

It is my utmost belief that the Torah correctly assesses itself. It does indeed have the ability to deliver life, good, blessing, and prosperity to anyone willing to follow its precepts. This thesis is my "personal quest" to unlock the secrets of the Torah so that anyone who wishes may experience those qualities of life that we all desire so deeply. It is my desire to provide a blueprint for all people to experience what the Psalmist meant when he said:

*Happy are they that are upright in the way,  
Who walk in the Torah of Adonai.  
Happy are they that keep His testimonies,  
That seek Him with the whole heart.*

*Psalm 119:1,2 (JPS)*

Our day of moral chaos is not unique. Throughout history mankind has fallen to the lust of his own flesh, to the lust of his eyes, and to the pride of life. Many times throughout history cultures have fallen prey to evil devices that have eventually lead to the degradation of their culture and the downfall of their society.

The days of Josiah, King of Judah, show us a similar moral decline. But, in his day, we read of a startling discovery:

*"...Hilkiah the kohein found a book of the Torah of YHVH given by Moses. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the Torah in the house of YHVH. And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king....saying, Hilkiah the kohein has given me a book. And Shaphan read it before the king."*

*"And it came to pass, when the king had heard the words of the Torah, that he rent his clothes. And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, Go, inquire of YHVH for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of YHVH that is poured out upon us, because our fathers have not kept the word of YHVH, to do after all that is written in this book."*

*"And Hilkiah...went to Huldah the prophetess...and they spoke to her to that effect. And she answered them, Thus says YHVH Elohim of Israel, Tell the man that sent you to me, Thus says YHVH, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: Because they have forsaken me, and have burned incense to other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out on this place, and shall not be quenched."*

*"And as for the king of Judah, who sent you to inquire of YHVH, so shall you say to him, Thus says YHVH Elohim of Israel concerning the words which you have heard; Because your heart was tender, and you did humble yourself before Elohim, when you heard his words against this place, and against the inhabitants thereof, and humbled yourself before me, and did rend your clothes, and weep before me; I have even heard you also, says YHVH. Behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, neither shall your eyes see all the evil that I will bring on this place, and upon the inhabitants of the same."*

*"So they brought the king word again. Then the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up to the house of YHVH, and all the men of Judah, and the inhabitants of Jerusalem, and the kohanim, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of YHVH. And the king stood in his place, and made a covenant before YHVH, to walk after YHVH, and to keep his commandments, and his testimonies, and his*

*statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.... And the inhabitants of Jerusalem did according to the covenant of Elohim, the Elohim of their fathers. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve YHVH their Elohim. And all his days they departed not from following YHVH, the Elohim of their fathers."*

*2 Chronicles 34:14-33*

In the morally relativistic days of Josiah, King of Judah, the Torah was "rediscovered." It was immediately recognized as a dictate from Adonai Himself concerning human behavior. It was also seen as a harsh judgment against their own moral relativism. Obedience to its precepts was seen as the only way that Israel could be saved from both Divine judgment and self-destruction.

Our day is no different than the days of Josiah. Today, we need nothing less than what they needed. We need to rediscover the Torah. And, to that end, we begin our journey through all of its six hundred and thirteen precepts.

**B**efore we can begin the actual study of the precepts of the Torah, we must lay the groundwork for that study by defining all of the terms that will be used throughout the study.

## A: DEFINITIONS

### 1. DEFINITION OF TORAH

The Torah is technically the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Contained within those books are a series of laws, commandments, precepts, and judgments. The whole body of those judgments combined together is also referred to as the Torah. Thus, the word "Torah" means both the first five books of the Bible and all of the commandments and laws found in those five books. Most generally, however, when we refer to the "Torah" in this study, that reference will be to the commandments and the laws found in the first five books of the Bible – not to the books themselves.

The Hebrew word *Torah* comes from the Hebrew root word *yarah*. *Yarah* means "to throw, to shoot (as an arrow), to aim at."<sup>5</sup> *Yarah* is the directional process taken by an object going from "point A" to "point B." *Yarah* implies a starting point, a traveling process, and an end point. As a derivative of the word *yarah*, *Torah* means much more than a "legal code" – a set of rules. *Torah* implies a starting point, a progression in a specific direction, and a final ending point.

"By association of ideas it [*Torah*] came to mean guidance, instruction (cf. 2 Kings 12:20), must not be interpreted in a solely legalistic sense; it is a way of life derived from the covenant-relationship . . . . That *Torah* is not only law can be seen from the fact that it is equally well prophetic utterance (Isaiah 1:10; 8:16) and the counseling of the wise (Proverbs 3:4).... From Exodus 24:12 it would appear that commandment is supplementary to *Torah* but not identical with it."<sup>6</sup>

The usual English translation of the Hebrew word *Torah* is "law." But, as we can see from the definition above, that translation is much narrower than the meaning of the word itself. Thus, throughout this study the word "Torah" will remain in its Hebrew form and will not be translated into English. A much better English translation of the Hebrew term "Torah" might be "instruction."

<sup>5</sup> *Strong's Exhaustive Concordance of the Bible*. James Strong; Thomas Nelson Publishers, Nashville, 1979. (Hebrew and Chaldee dictionary entry #3384.)

<sup>6</sup> *Torah* in *Zondervan Pictorial Encyclopedia in Five Volumes*. General Editor, Merrill C. Tenney; Zondervan Publishing House, Grand Rapids. 1975 (5:779, 780).

## 2. DEFINITION OF MITZVAH

The Torah consists of many “commandments.” Among the most famous of those are the “Ten Commandments.” But the Ten Commandments comprise only a small portion of the laws contained within the text of the Torah.

The Hebrew word for “commandment” is *mitzvah*. It comes from the Hebrew root word *tzavah*. *Tzavah* means to “constitute, to enjoin: -- appoint, forbid, give a charge, command, send a messenger, put, set in order.”<sup>7</sup>

*Tzavah* is more than a simple “command.” While certain components of *tzavah* do include *forbidding, commanding, and giving a charge*, the term in a broader sense includes *enjoining, appointing, constituting* (i.e. making something whole), *setting in order* – and, even “*sending a messenger*.”

Upon initial examination, the reader might say that a *mitzvah* contains a “do this” or “don’t do that” mandate. While on the surface that may indeed be true, the purpose – the end goal – of the *mitzvah* is much more than communication of a simple moral statement. Each *mitzvah* might be considered as a “revelation” of part of the Divine Will for mankind. It might also be considered as a revelation of part of the Divine Being. As such, each *mitzvah* tells us a little bit about Adonai and His nature.

Since the Hebrew implications of the word *mitzvah* are much broader and much more complex than just simple “do this and don’t do that commandments,” the term *mitzvah* will be used throughout this study, rather than the terms “commandment” or “law.” The plural of the word *mitzvah* is *mitzvot*.

### *B: RAMBAM AND THE 613 MITZVOT*

According to the Talmud,<sup>8</sup> there are 613 mitzvot in the Torah: 248 positive mitzvot, and 365 negative mitzvot. The 613 mitzvot of the Torah are sometimes called the Taryag Mitzvot since numerically the Hebrew letters Tav, Resh, Yod, and Gimmel add up to the number 613.

The first person to officially attempt categorizing the Taryag Mitzvot was rabbi Shimon Kaeira almost 1000 years ago. With his book, *Halochot Gedolot*, he became a pioneer. He was countered on a few points by a rabbi named Rabbi Saadia Gaon, who himself created a listing of the 613 mitzvot. Shortly, thereafter, Maimonides challenged them both – and, then the battle over the categorization of the mitzvot was done.

Maimonides lived from 1135 to 1204 CE. His full name was *Rabbi Moses ben Maimon*. The first initial of each of his names formed the acronym RMBM – which is pronounced as Rambam.

Rambam was a remarkable person. His “official” position in life was as the physician to the sultan of Egypt. He wrote numerous medical volumes. In his Cairo community, he was the

---

<sup>7</sup> *Strong’s*. Hebrew and Chaldee Dictionary entry # 6680.

<sup>8</sup> The Talmud is a large body of writings that are sometimes called the Oral Law or the oral traditions. It was written between 200 CE and 500 CE. The Talmud expounds upon all areas of moral behavior and religious belief encountered in the Torah itself. The Talmud might be considered a large commentary on the Torah. It presents arguments, stories, and illustrations from rabbis in a systematic, topical format. Throughout this study the Talmud will be referenced extensively and connections will be made between the Talmud and the Nazarean Codicil (sometimes called the New Testament scriptures).

Rabbi. Among his greatest achievements, by far, are his writings and commentaries on Jewish Law and Jewish life.

Rambam wrote a comprehensive and systematic codification of Torah Law called the *Mishnah Torah*. It continues to stand today as one of the greatest commentaries of all time on the Torah (especially from a truly Jewish perspective). He also wrote a systematic guide to Jewish life called *The Guide to the Perplexed*.<sup>9</sup> Finally, his book called *Sefer Hamitzvot* organizes all 613 mitzvot in the Torah and categorizes them into various "books."<sup>10</sup> The numerical designations that Rambam placed on the mitzvot remain today and are widely accepted by Torah scholars. It is his system of numbering mitzvot that is used throughout this study.

### C: STRUCTURE OF THE TORAH

Torah teachers throughout the ages have systematically structured the 613 mitzvot of the Torah in meaningful ways. The effort of these teachers usually results in "groupings" of mitzvot to help their students understand the focus of the whole Torah. This study is no different than other studies throughout the years. It, too, categorizes the 613 mitzvot of the Torah into groupings.

The groupings of this study are related to a specific teaching from Yeshua.<sup>11</sup> He was asked by a scribe in His day, which of the mitzvot of the Torah was the greatest.

*"Then one of them [that is, one of the Pharisees], which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Torah? Yeshua said unto him, You shall love YHVH your Elohim with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like it, You shall love your neighbour as yourself. On these two commandments hang all the Torah and the prophets."*

Matthew 22:34-40

The image that Yeshua gave of the Torah might be compared to a tree with an initial "trunk" and two main branches that split off from that trunk. One of the branches might be called the "love YHVH your Elohim" branch. The other, might be called the "love your neighbor" branch. He said that all of the remaining 611 mitzvot of the Torah "hung" from those two branches. Thus, we can easily justify placing each of the 613 mitzvot of the Torah under one of those two headings: Loving Adonai or loving our fellow man.

When we further examine this concept, we can relate His teaching to the Ten Commandments. The Ten Commandments were the first statements of morality given by Adonai to His people at Sinai after their release from the bondage of Egypt. Quite easily we can segregate the Ten Commandments into one of these two "tree branches."

From one of the two main branches, we can place three additional branches. Those three branches relate to the first three commandments. Off of the other main branch, we have seven

---

<sup>9</sup> *The Guide to the Perplexed* will be used and quoted significantly throughout this study.

<sup>10</sup> Throughout this study the *Sefer Hamitzvot* will be quoted extensively. The following is a reference to that work in English: Maimon, Rabbi Moses ben. *The Commandments: Sefer HaMitzvot of Mainmonides in two volumes*, translated by Rabbi Dr. Charles B. Chavel. Soncino Press, New York, NY. 1967.

<sup>11</sup> Yeshua is the Hebrew name for Jesus and will be used throughout this study instead of His Greek name Jesus.

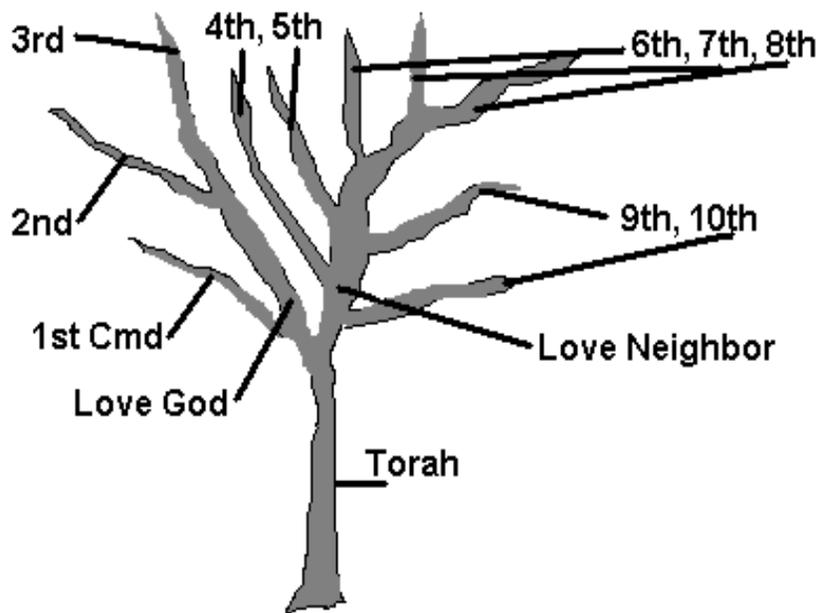
additional branches. Those seven branches correspond to the last seven commandments (commandments four through ten).

When we survey all 613 mitzvot of the Torah we can place each under one of the Ten Commandments. Thus, we end up with ten groups of mitzvot. All of the 613 mitzvot "fit" under one of the Ten Commandments.

Once we find the appropriate location for each of the 613 mitzvot in the structure of the Ten Commandments, we immediately notice that sub-groups of mitzvot appear. Thus, the mitzvot under the First Commandment fall into neat sub-groups of related topics. For example, the sub-group headings for the First Commandment include: Remembering Adonai, Remembering Torah, regulations for prophets, regulations concerning naming other gods, and occult practices.

This same model can be employed for each of the remaining nine Commandments. All of the 613 mitzvot of the Torah will be categorized under one of the Ten Commandments. From there, each of the mitzvot will be placed into a smaller group of related mitzvot. The end result of this categorization process is that the 613 mitzvot of the Torah become very clear and their application becomes very concise.

The illustration below should help the reader understand this concept.



#### *D: THE ORAL TORAH -- THE TALMUD*

There is much confusion about the content of the Talmud from those who have never read it. It is disregarded in the Christian community and is not used (generally) even for its wealth of historical and doctrinal treaties on scripture passages.

#### 1. A BRIEF HISTORY OF THE TALMUD

The Talmud contains material that was generally transmitted orally from one generation to another over the years in Israel. At the time of the destruction of Jerusalem in 70 CE, however, it was thought to be beneficial to write down the oral information so that it would not be lost as Israel was scattered among the nations. The close knit community would no longer exist to preserve the oral traditions.

The original document that was transcribed over the years to delineate doctrine and belief was called the Mishnah. The Mishnah is a volume that contains Jewish thought and doctrine regarding a host of topics contained in six general divisions. Those divisions are agriculture, appointed times, women, order of damages, holy things, and purities. Each of those divisions also contains numerous sub-sections called tractates.

The Mishnah was written during the first and second centuries CE.

In the second through the fifth centuries CE, the writings in the Mishnah were further clarified and expanded. The additions to the Mishnah's original text are called Gemara. The Gemara is a commentary on the Mishnah passages themselves and are used to list opposing views, clarifications, and even nullifications of previous teaching.

When we combine the text of the Mishnah with the writings from the second through fifth centuries, we have the volume that we now call the Talmud. Thus, the Talmud is itself a commentary on the Mishnah.

## 2. THE VALUE OF THE TALMUD

The Talmud in and of itself provides us with historical data that we cannot get anywhere else. Almost as if it were carved in stone, the teachings of the late second Temple Jews come to life in its pages. When we research the Talmud we see clearly what a first century Jew "looked like."

This fact becomes even more important to us since the Talmud was recorded at the same time that the Nazarean Codicil<sup>12</sup> was completed and compiled into a volume that was generally accepted as the "New Testament." Both of these documents of great historical importance came into being at the same time.

Thus, anyone wishing to study the Nazarean Codicil would do well for themselves to also study the Talmud. The Talmud contains hints and clues regarding the practices and beliefs of Jews in the first century that the student of the Nazarean Codicil cannot get anywhere else. If we want to know how the talmidim<sup>13</sup> of Yeshua believed and acted -- what they did and what they practiced -- there is no greater source of information than the Talmud.

Once the student begins to read and understand the pages of the Talmud, it becomes their "friend" to understanding the whole Bible more clearly. It removes myths that have been perpetrated over the centuries -- and continue to be perpetrated today. By understanding the Talmud we can understand the Nazarean Codicil more clearly.

Throughout this study we will use the Talmud on a regular basis. The reader will note that each of the 613 mitzvot of the Torah contains at least one reference to the Talmud where that mitzvah is discussed. Many mitzvot contain numerous Talmud citations.

---

<sup>12</sup> We will use the term "Nazarean Codicil" to denote the writings commonly called the "New Testament" throughout this study.

<sup>13</sup> Talmidim are disciples and the term will be used throughout this study in place of the term disciple.

Furthermore, the student will note that each of the 613 mitzvot also contain at least one connection to the Nazarean Codicil. This process should result in the student understanding that there is no final conflict between the text of the Torah, the text of the Talmud, and the text of the Nazarean Codicil. The three exist harmoniously.

### 3. INFALLIBILITY OF THE TALMUD

There is a mistaken belief among some that Jews accept the Talmud text as inspired scripture. Some would say that Jews find the Talmud to be without error.

It is obvious from those statements that those individuals have never read the Talmud. There are some pages of the Talmud that contain "arguments" between two schools of Rabbis in which the two schools posit opposite opinions on a subject. In the pages of the Talmud, those issues may never be rectified. The passage in the Talmud may end simply discussing the differences of opinion between the two schools of thought.

Obviously, we cannot assume that the teachings from that passage in the Talmud are "infallible." The argument was left wide open! We can learn, however, to think logically and clearly regarding the applications of the Torah passages in our present day by examining the arguments regarding specific passages 2000 years ago.

The Talmud is a valuable resource that should be our guide as we explore the scriptures. It should be our friend as we venture into the Nazarean Codicil -- a document written at the same time by men who were faithful Jews.

## MITZVOT CLASSIFICATIONS

**W**hen we read each of the Torah mitzvot, we immediately recognize that some of them appear to apply more to our current life situations than others. Some of the mitzvot are bluntly moral and immediately applicable to our current day. Commandments such as “*you shall not murder*” or “*you shall not commit adultery*” are easily applied to our modern life.

Yet, there are other mitzvot that do not seem to apply to us today – especially to non-Jews living outside of the Land of Israel. “*You shall not cook a kid in its mother’s milk,*” for example, does not really seem to have an application for non-Jews today. There are many more examples that will become apparent as our study proceeds.

For the purposes of this study, each of the 613 mitzvot have been classified under one of four headings. Those headings are the Noachide Mitzvot, Land of Israel Mitzvot, Jewish Mitzvot, and Kohanim Mitzvot. Each of those classifications will be explained shortly.

### A: KOHANIM MITZVOT

A significant number of the 613 mitzvot are instructions for the Levites and the priests. That group of mitzvot is broken down into three distinct sub-groups: Regulations for the Kohein Gadol, <sup>14</sup> regulations for the common kohanim, and regulations for the Levites.

Although none of these mitzvot can be applied literally today since there is no Temple or Tabernacle in Jerusalem, they are still of considerable value to Jews and non-Jews alike since they have universal spiritual applications. <sup>15</sup>

First, according to Rabban Sha’ul <sup>16</sup> in the Book of Hebrews, Messiah Himself is the eternal Kohein Gadol of which the earthly Kohein Gadol was a mere shadow. Thus, when we understand the role of the Kohein Gadol through the eyes of the Torah, we greatly enhance our understanding of the role of the eternal Kohein Gadol.

---

<sup>14</sup> The term *Kohein Gadol* will be used exclusively in this study for the “*High Priest*.” The term *kohanim* will be used for the common priests.

<sup>15</sup> The Torah is more than a simple set of moral and religious codes. The Torah contains universal spiritual applications for each of the mitzvot. Each mitzvah offers a spiritual understanding that will aid each person -- Jew or non-Jew -- wherever they live in the world in their understanding of how Adonai intends for them to live. Each mitzvah also discloses a piece of the Divine Being to us as humans. “*Rabbi Shim'on said, 'Woe to the human being who says that Torah presents mere stories and ordinary words!'*” *Zohar: The Book of Enlightenment*. Translation by Daniel Chanan Matt. Paulist Press, Mahwah, NJ. 1983.

<sup>16</sup> Sometimes referred to as the Apostle Paul.

Second, we ourselves have been called “kohanim” in Adonai’s Kingdom (Revelation 1:6, 5:10). Much discussion will be engaged regarding this issue, especially under the Second Commandment. The roles and responsibilities of those who minister in the Name of Adonai mirror the roles and responsibilities of the kohanim in the Torah. We can learn much about the way in which our current religious communities should be structured, about proper discipline, and about administration of grace by examining the roles and responsibilities of the kohanim as defined in the Torah.

Finally, there were special officers called to specific functions in Torah. They were the sons of Levi (but not the sons of Aaron). Their function and roles under the Torah also help us to gain understanding about present-day communities.

For these reasons it is wise to carefully examine the roles of each of these groups in Adonai’s Kingdom. Each of the mitzvot associated with them will apply to us in a universal and very meaningful way. Conversely, if we choose to disavow this information, we will structure our religious communities around manmade and fallible standards that are sure to fail.

### *B: LAND OF ISRAEL MITZVOT*

Some of the mitzvot of the Torah can only be fulfilled within the Land of Israel itself. However, as was the case with the Kohanim Mitzvot, these mitzvot are very important to all believers. Each of them has a deep, underlying symbolism that richly enhances a person’s understanding of universal spiritual truths. Thus, even for non-Jews, these mitzvot are important to understand and to apply in their greater universal spiritual sense.

### *C: JEWISH MITZVOT*

There are four mitzvot that are specifically directed toward ethnic Jews or non-Jews who have fully converted to Judaism. Those four mitzvot are designated as signs of the covenant between Adonai and His unique nation of priests. Since they function as “signs” of the covenant, non-Jews are prohibited from fulfilling these four mitzvot and Judaism teaches that any non-Jew who practices these mitzvot are to be cut off from the community of faith. Those four mitzvot are:

- The wearing of tefillin on the head;
- The wearing of tefillin on the hand;
- Circumcision (which is a sign of full conversion to Judaism); and,
- The complete observance of the Sabbath with all of its ethic observances (this does not, however, prohibit non-Jewish believers from rest on Shabbat since even the beast of burden associated with Israel were given the privilege of resting on Shabbat).

There are other mitzvot that the Jew must obey yet the righteous non-Jew may choose to refrain from. All of those mitzvot will be classified as Jewish Mitzvot.

### *D: NOACHIDE MITZVOT*

#### 1. DEFINING THE NOACHIDE REGULATIONS

The last classification of mitzvot is called the Noachide Mitzvot throughout this study. Rabbinical scholars believe that these mandates apply to both Jew and non-Jew alike. No one may call themselves a believer if they choose to disavow any of these mitzvot. Many of these mitzvot contain overt moral commands that are easily justified as applicable for all people in all generations.

There are seven distinct Noachide Regulations. They are not, in themselves, simple commandments, however. For example, we know that Yeshua greatly expanded the interpretation of some of the Noachide Regulations. In his *Midrash on the Mount*,<sup>17</sup> he spoke of the offense of speaking evil against someone as being categorized with murder. Thus, when we speak of "murder," (see Noachide Regulation #3, below) we must put under that Noachide Regulation every Torah mitzvah that is associated with doing harm to our neighbor.

## 2. THE SEVEN NOACHIDE REGULATIONS

As stated above, the Noachide Regulations are not really laws in themselves. They are law categories. There are many Torah mitzvot that fall under each of the Noachide Regulations. Listed here are the seven Noachide Regulations (or categories of law) that are to be universally obeyed by all who would call themselves righteous. There are many mitzvot from the Torah itself that fall under each of these Regulations. The non-Jews are responsible for literally keeping all of the mitzvot found under each of the Noachide Regulations.

1. You shall not deny Adonai by committing idolatry.
2. You shall not blaspheme the Name of Adonai or curse Adonai.
3. You shall not murder.
4. You shall not commit forbidden sexual relationships.
5. You shall not steal.
6. You shall not eat uncooked meat or blood.
7. You shall establish laws to enforce the Noachide regulations.

## 3. BIBLICAL BASIS FOR THE NOACHIDE REGULATIONS

Until after the resurrection of the Messiah, non-Jewish converts to Judaism were easily managed. Any non-Jew wishing to become a Jew had to follow a prescribed path. That path ultimately led the individual to full ceremonial and ritualistic inclusion in Israel. Conversion to Judaism meant the individual was willing to abide by all the precepts of the Torah – including the celebration of the yearly festivals, circumcision, and obedience to the dietary regulations. Converts to Judaism literally transformed their lifestyles into complete Jewish lifestyles.

The Jews, however, did not put all non-Jews into one single group. Non-Jews that chose to live according to the Noachide Regulations were considered *toshav* -- "righteous gentiles." They had some rights among the Jews – although there were still many restrictions. They were not considered part of Israel. As such, they would have had no inheritance rights or marital rights among the Jews. The *ger toshav* were considered least in the Kingdom of Heaven.

Immediately after the resurrection of Messiah, the vast majority of converts to the Messiah were Jews. They continued to live Torah Observant lifestyles – literally obeying the 613 mitzvot of the Torah. There was no question in their minds that as Jews they should live any other way.

---

<sup>17</sup> Often referred to as the *Sermon on the Mount* by Christians. It was not a "sermon" in the traditional sense. It was a Jewish, rabbinical midrash.

But as belief in the Messiah spread throughout the gentile regions, more and more non-Jews began to convert to a belief in the Jewish Messiah. This brought about a serious controversy among the leadership of the community of believers – which was all Jewish.

Judaism had never had to deal with this issue before. Since there was such a large number of converts, and since the conversions were growing in regions far from Israel itself, questions needed to be answered regarding both the status of these new believers and their legal obligations to the Torah.

The Messiah “came from” Judaism. He lived in Israel and died in Jerusalem. He Himself said that He came for the “lost sheep” of Israel. He was a Torah Observant Jew unwilling to violate the least of the mandates of Torah (Matthew 5:17-20). Was it His desire to see non-Jews converted to Judaism and brought completely out of their established cultural situations? Could it be that this Torah Observant Rabbinical leader had wished for non-Jews to stream into Judaism without full conversion to the religious principles that He Himself obeyed? Was it His desire to annul Judaism altogether and establish a new religion that at its foundational levels was opposed to the core principles of Judaism?

#### 4. ACTS 15 AND NON-JEWISH CONVERTS

These were the questions that presented the backdrop for the controversy that we see historically unfold in Acts 15. These leaders of the Nazarean Assembly (all of whom were Jews) were asking themselves similar questions: “*Was this rapidly-expanding body of non-Jewish believers in Yeshua to be included in Israel as Jews – thus, demanding their full conversion in order for them to be included?*” “*Were non-Jews to be considered a sect of Judaism?*” Or, “*was belief in the Messiah to cross over the bounds of Judaism to encompass Jews (in their cultural setting) and non-Jews (in their own cultural setting)?*” The last “option” would allow non-Jewish believers the ability to establish their own “religion” based on some of the teachings of Yeshua without including any of the historical connections and mandates of the Torah and traditional Judaism.

For answers to these questions, we turn our attention to the controversy that matured in Acts 15. We will examine the context of Acts 15 in detail. Note the onset of the debate:

*“And certain men which came down from Judaea taught the brethren, and said, Except you are circumcised after the manner of Moses, you cannot be saved.”*

Acts 15:1

The Jewish eldership of the Nazarean Assembly realized that this was an issue that needed immediate resolution.

*“When therefore Shaul and Barnabas had no small dissension and disputation with them, they determined that Shaul and Barnabas, and certain other of them, should go up to Jerusalem unto the talmidim and elders about this question. And being brought on their way by the assembly, they passed through Phenice and Samaria, declaring the conversion of the gentiles: and they caused great joy unto all the brethren. And when they came to Jerusalem, they were received by the assembly, and by the talmidim and elders, and they declared all things that Adonai had done with them.”*

Acts 15:2-4

Although it appeared to be good news that non-Jews were converting, their conversion resulted in a serious conflict.

*"But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the Torah of Moses."*

Acts 15:5

There was an immediate calling together of the Jewish eldership concerning the issue:

*"And the talmidim and elders came together to consider this matter."*

Acts 15:6

This issue was quite difficult to resolve. From their perspective we understand that it would have been hard to determine if following the Jewish, Torah Observant Messiah made one a convert to Judaism. The argument of the Pharisees<sup>18</sup> is quite understandable. Peter, though, gives striking evidence to the contrary:

*"And when there had been much disputing, Peter rose up, and said to them, Men and brethren, you know how that a good while ago Adonai made a choice among us, that the gentiles by my mouth should hear the word of the gospel, and believe. And Adonai, which knows the hearts, bore them witness, giving them the Ruach HaChodesh, even as he did to us; And put no difference between us and them, purifying their hearts by faith. Now therefore why do you tempt Adonai, to put a yoke upon the neck of the talmidim, which neither our fathers nor we were able to bear? But we believe that through the grace of Adon Yeshua the Messiah we shall be saved, even as they."*

Acts 15:7-11

Peter's argument was that non-Jews had already accepted the Messiah and Adonai had clearly "approved" of them by miraculous display of spiritual gifts – just as he had done to the Jews themselves. Adonai had accepted non-Jews as they were without total conversion to Judaism on their part.

James (ruling elder of the Jewish Jerusalem Congregation and brother of Yeshua himself) responds:

*"And after they had held their peace, James answered, saying, Men and brethren, hear me: Simeon has declared how Adonai at the first did visit the gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after Adonai, and all the gentiles, upon whom my name is called, says Adonai, who does all these things. Known to Adonai are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the gentiles are turned to Adonai: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time has in every city them that preach him, being read in the synagogues every sabbath day."*

Acts 15:13-21

In his dissertation, James references Isaiah 54:1-5. In that passage it was prophesied that non-Jews would seek the Messiah in significant numbers. The passage makes it clear that they would do so as non-Jews and not as full Jewish converts. Thus, James teaches that non-Jews

---

<sup>18</sup> These Pharisees were probably converts to the Messiah from the School of Shammai, which disliked any inclusion or association with non-Jews. Thus, their argumentation would have made it exceedingly difficult for non-Jews to enter the covenant community. They would need to make full conversion first. And, that full conversion had its initiation point as circumcision.

should be accepted as believers without fully converting to Judaism. He does so with some restrictions. James states three criteria that non-Jews must fulfill, if they wish to be included among faithful believers:

1. Abstaining from idolatry;
2. Abstaining from fornication (i.e. all sexual immorality); and,
3. Abstaining from blood and meats that still contain blood because of improper slaughter.

In this context, James specifically mentions three of the seven Noachide Regulations. If the Noachide Regulations are for all people in all ages, then why didn't he mention all of them?

James did not need to restate Noachide Regulations two, three, and five. The behaviors restricted in those Regulations are obvious. No one would say that it is acceptable to blaspheme Adonai (#2), to murder (#3), or to steal (#5). But James did restate the three Noachide Regulations found in his treatise for good reasons. Let's examine the reasons.

Idols. James first mentions abstaining from the pollutions of idols. The gentile religious world has always been obsessed with idols – statues of their gods, festivals to their gods, and superstitions about the powers of their gods. The gentile religions didn't believe in gods they could not touch and see. To non-Jews, idols were a "normal" and accepted expression of religious belief. Thus, James needed to directly prohibit the use of all forms of idolatry among the new gentile converts.

Sexual Practices. The second issue addressed by James was the sexual behavior of non-Jewish converts. In the gentile Roman world, sexual immorality was common. Sexual behaviors explicitly banned by Torah were accepted and practiced openly in their society. Every man who wished took part in orgies, drunkenness, and prostitution without considering that it was wrong. James needed to correct and stop that immoral practice among the new non-Jewish converts.

Food. Finally, James concluded his moral treatise with discussion regarding non-Jews and food consumption. James continued to uphold the Noachide Regulation against raw meat, meat not properly slaughtered, and against the consumption of blood. The Torah considers the consumption of blood in any form as an abomination. It was not uncommon for non-Jews to eat meat not properly slaughtered.

In fact, this prohibition probably resulted in much more of a restriction of the meat that non-Jews could eat than we can imagine. It was not uncommon, for example, for meat to be sold where the animal died from strangulation or from "natural causes," rather than from bleeding. This restriction would have greatly changed the lifestyles of the new non-Jewish converts.

To summarize the teachings of James (and other associated Noachide Regulations), we note that the following Noachide Regulations were reaffirmed:

1. You shall not deny Adonai by committing idolatry (directly prohibited by the Council of Jewish Elders in Acts 15).
2. You shall not blaspheme the Name of Adonai or curse Adonai (an obvious restriction that did not need to be restated).
3. You shall not murder (an obvious restriction that did not need to be restated).
4. You shall not commit forbidden sexual relationships (directly prohibited by the Council of Jewish Elders in Acts 15).
5. You shall not steal (an obvious restriction that did not need to be restated).

6. You shall not eat uncooked meat or blood <sup>19</sup> (directly prohibited by the Council of Jewish Elders in Acts 15).
7. You shall establish laws to enforce the Noachide regulations (not mentioned by the Council but restated and expanded upon in other places throughout the Nazarean Codicil by various authors).

The last Noachide Regulation (#7) concerns establishment of a governing system that will allow the other six Noachide Regulations to be enforced. Since the focus of the Jerusalem Council of Jewish Elders concerned the issue of non-Jewish converts and their conversion to Judaism, the issue of establishing a government (over either a State or a group of believers) was not addressed. Later epistles in the Nazarean Codicil discuss governmental issues extensively.

In essence, therefore, we see that James reinforced the Noachide Regulations as the minimum standard of moral behavior for non-Jews. The ramifications of this decision are very important and we need to address them carefully.

## 5. IMPLICATIONS OF THE JERUSALEM COUNCIL

The implications of the decisions by the Jewish Elders from the Council at Jerusalem raise some interesting questions that need to be addressed. Those issues are raised here and the student is asked to keep these questions in mind while reading the body of this study on the Torah.

1. What obligations does the non-Jew have to the Noachide Mitzvot of the Torah?
2. What instruction can a non-Jew receive from the mitzvot of the Torah that are not Noachide?
3. What was the original relationship between non-Jewish believers and Judaism?
4. How does that relationship affect non-Jewish believers in our present age?
5. Prior to the coming of the Messiah, Judaism developed a significant and authoritative system regarding prayer and worship. These issues are all documented and have their roots in holy men like Ezra and Nehemiah. What should the non-Jewish response be to that previously developed system of prayers and worship?
6. Both before and after the coming of Messiah, Judaism developed a substantial corpus of documentation regarding religious beliefs. Of what benefit is that corpus of documentation especially in light of the fact that Rabban Sha'ul said that the Jews were given the "oracles of Adonai" (Romans 3:2)?
7. What current practices that are routinely accepted and engaged in among the non-Jewish believing population are rooted in Roman paganism?
8. What should our response be to those paganistic practices?
9. What can non-Jews learn from the format of Jewish worship as it existed prior to the coming of Messiah?
10. What can non-Jews learn from the government and practice of Jewish religious communities as they existed prior to the coming of Messiah?

---

<sup>19</sup> This Noachide Regulation continues in effect today for non-Jews. There are serious questions that any non-Jewish believer must ask themselves regarding the consumption of meats that come from "clean" animals that are not properly slaughtered. Those issues are addressed in an Appendix titled *Kosher Food Regulations in the Nazarean Codicil*.

# TORAH AND THE NAZAREAN CODICIL

## A: THREE TORAH SCHOLARS FROM THE NAZAREAN CODICIL

**T**here are many significant statements in the Nazarean Codicil that pertain to the Torah. Some of those statements are very complex and would take a whole volume in themselves to explain. However, there are also some very clear teachings concerning the Torah and its applicability to all believers. In order to gain a basic understanding of what the Nazarean Codicil teaches regarding the Torah we will examine statements from three significant individuals.

We will examine the teachings of Yeshua Himself regarding the Torah. His teaching about the applicability of the Torah throughout all ages is very clear. We will examine some of the key teachings of James, the leading elder of the assembly of believers in Jerusalem. Finally, we will explore the teachings of Rabban Sha'ul regarding the Torah. We will examine his teachings from the first eight chapters of the book of Romans in depth.

## B: YESHUA AND THE TORAH

The teaching of Yeshua concerning the Torah is exceptionally clear. Notice His initial statements about the Torah from the *“Midrash on the Mount:”*

*“Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah, till all is fulfilled.”*

Matthew 5:17,18

The Greek word translated as “fulfill” in Matthew 5:17 means “to make full, to fill to the top, to cause to abound, and to pervade.” Thus, we might take the liberty to retranslate Matthew 5:17 as follows:

*“Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to make it full, to fill it to the top, to cause it to abound, and to make it pervasive.”*

From this statement we can understand that it was His intention to broaden the scope and application of the Torah. He did not in any way wish to diminish it or to relegate it to a bygone era. His intention was to make it more pervasive and more broadly applicable to all mankind.

Yeshua continues:

*“Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say to*

*you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven."*

Matthew 5:19,20

This passage is exceptionally clear in light of the oral traditions of the day. Yeshua was actually quoting two of the oral traditions in Matthew 5:19, 20. There are two components that need to be analyzed regarding his statement.

First, Yeshua refers to the least commandments. We may not assume that he was speaking about something that his listeners would not have understood. Immediately, the question comes to mind: *"What is a least commandment?"* How can we determine which one of the commands was the least of the commandments?

That question is easily answered when we consult the Midrash Rabbah. In Deuteronomy Rabbah we find this statement:

*"...So God did not reveal the reward of the precepts, except of two, the weightiest and the least weighty. The honouring of parents is the very weightiest and its reward is long life, as it is said, Honour thy father and thy mother, that thy days may be long (Ex. XX, 12); and the sending away of the mother bird is the least weighty, and what is its reward? Length of days, as it is said, THOU SHALT IN ANY WISE LET THE DAM GO... THAT THOU MAYEST PROLONG THY DAYS. Hence the force of, IF A BIRD'S NEST CHANCE TO BE."* <sup>20</sup>

This is a very important passage from the Midrash Rabbah. It clearly explains to us in rabbinical terms which of the commandments was the weightiest and which of the commandments was the least weighty. Honor your father and mother was considered the most weighty of the commandments and letting a bird go from its nest prior to taking its young was the least weighty (Deuteronomy 22:6,7 [p148] <sup>21</sup>). Thus, that mitzvah was considered as the least of the commandments of the Torah.

It is interesting that the punishment for violation of both the weightiest and the least weighty mitzvot is the same. This reinforces the validity of the entire Torah as a whole unit since both "ends" of the spectrum result in the same punishment – a shortening of days on the earth.

In his statement, Yeshua is declaring that anyone who says that the mitzvah regarding letting the mother bird go is not still valid will be the least in the kingdom of heaven since he has invalidated the Torah. The one who invalidates the least of the commandments has invalidated the whole Torah.

In the Talmud we find an adjoining statement regarding what it means to be the least in the kingdom of Heaven. There we read:

*"Have we not learnt: The following have no portion in the world to come: He who says that the Torah is not from Heaven, or that the resurrection of the dead is not taught in the Torah."* <sup>22</sup>

Yeshua is affirming the oral tradition of his day by saying that whoever teaches that the least of the commandments was no longer valid (i.e. no longer from Heaven) would not have a share in the world to come. They would be the least – someone not even considered in the world to come.

---

<sup>20</sup> Midrash Rabbah Deuteronomy VI:2.

<sup>21</sup> This mitzvah is discussed in detail in the Eighth Commandment regarding theft.

<sup>22</sup> Avodah Zarah 18a.

Yeshua's entire *Midrash on the Mount* is a rehearsal of Torah teachings.<sup>23</sup> In His *Midrash* it becomes exceedingly clear what He meant by the word "fulfill." Not only did He restate many Torah mitzvot, but also He applied them in a unique and dynamic way – from the heart and not just by the letter.

For example, a well-known Torah mitzvah says, "You shall not kill." In His elaboration concerning this mitzvah, Yeshua taught that hating your brother was akin to killing him (Matthew 5:21-24). Another well-known Torah mitzvah says, "You shall not commit adultery." Yeshua taught that lust after a woman was in itself adultery – not just the physical act of intercourse with another man's wife.<sup>24</sup>

In the *Midrash*, He reinforces Biblical mandates regarding divorce (Matthew 5:31), rehearsing a more conservative approach than the taught by the House of Hillel. Regarding the third commandment, He discussed careless oaths (Matthew 5:33-37). He expounded upon Torah mitzvot concerning charity in terms of inward obedience. Finally, He discussed Torah mandates regarding requirements of worship and prayer (Matthew 6:1-23).

Throughout His ministry, Yeshua confronted certain groups of the Pharisees.<sup>25</sup> Consistently, he opposed their interpretation and application of the Torah – and their many additions to the Torah. But at no place does Yeshua abrogate, diminish, or excuse the Torah itself. He only upholds it and expands upon its real life applicability.

Yeshua's summary of the everlasting nature of the Torah is so very clear: He said: "till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah." The Torah will remain in force until Heaven and earth pass away. Furthermore, Yeshua states that the Torah will not suffer degradation over time. It will remain pure and without corruption in translation. Again, He said: "till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah."

From the clear teaching of Yeshua Himself we understand that the Torah continues to stand undiminished in our day. The coming of Messiah has not diminished or abrogated the Torah in any way. According to the very words of Yeshua, the Torah will remain a viable standard for human behavior and righteousness before Adonai forever. It is, in fact, the only standard of righteousness.

---

<sup>23</sup> It is abundantly clear from this *Midrash* that Yeshua was a master of not only the written Torah but also of the Oral Torah (later called the Talmud). Throughout Matthew 5-7 Yeshua quotes abundantly from the oral teachings.

<sup>24</sup> Yeshua's teachings on the Torah were not unheard of among the Rabbis and Pharisees. Yeshua reinforced moral understandings that were already part of oral Torah. His *Midrash* was a compilation of teachings from a variety of sources, proving Himself to be a master of the Torah. In regard to these two interpretations of Torah mitzvot, note that the Talmud also enforces the same teaching regarding *murder* and *adultery*. "One who shames the face of his fellow, it is as if he has murdered him" *Baba Mezia 58b*. "One who gazes lustfully upon the small finger of a married woman, it is as if he has committed adultery with her" *Kallah, Ch. 1*.

<sup>25</sup> Yeshua's confrontation of the Pharisees is often misunderstood – especially in Christian circles. In Yeshua's day there were seven distinct schools of thought among the Pharisees. The particular group that Yeshua had the greatest conflict with was from the School of Shammai. Shammai's interpretation of the Torah was excessively strict and burdensome. Yeshua did not disagree with all Pharisees altogether. That would be an unreasonable assumption since it appears that He Himself was associated in some way with some School of the Pharisees. This is evident in the words of John the Baptist who said to the Pharisees: "...I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose" (John 1:26,27). The Greek word for *among* is *mesos*. It should be interpreted as *from among you* or *in the midst of you*. It appears that Yeshua was coming out of the midst of the Pharisees themselves.

## C: JAMES AND THE TORAH

James, the brother of Yeshua and the ruling elder of the first Nazarean community of believers in Jerusalem, speaks quite frankly about the Torah and its continuing purpose. He reinforces the teachings of Yeshua regarding the applicability of the Torah. Throughout his epistle, James teaches that works of righteous must always accompany faith. If a person says they have "faith" and their works are corrupt, then their faith is dead. This is a foundational teaching of the Torah itself.

Notice some key points in his epistle:

*"But be doers of the word, and not hearers only, deceiving your own selves. For if any is a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass: For he beholds himself, and goes his way, and straightway forgets what manner of man he was. But whoever looks into the perfect law of liberty, and continues therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."*

James 1:22-25

In this passage, James calls the Torah the "perfect Law of liberty." It is the spiritual application of the Torah and all of its precepts that frees – liberates us – from the constraints of sinful habits and behaviors.

*"If you fulfil the royal law according to the scripture, You shall love your neighbour as yourself, you do well: But if you have respect to persons, you commit sin, and are convinced of the Torah as transgressors. For whoever shall keep the whole Torah, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, you have become a transgressor of the Torah. So speak, and so do, as they that shall be judged by the law of liberty."*

James 2:8-12

James continues by issuing a treatise regarding partiality among believers. As his brother before him, so he again reiterates that hatred is akin to murder. Another mention is made to the "law of liberty," this time directly connecting the phrase "law of liberty" to the Torah itself.

*"What does it profit, my brethren, though a man say he has faith, and has not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say to them, Depart in peace, be warmed and filled; notwithstanding you give them not those things which are needful to the body; what does it profit? Even so faith, if it has not works, is dead, being alone. Yea, a man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works. You believe that there is one Elohim; you do well: the devils also believe, and tremble. But will you know, O vain man, that faith without works is dead?...For as the body without the spirit is dead, so faith without works is dead also."*

James 2:14-20, 26

Now, James directly connects faith and works together. One cannot exist without the other. This would imply that people making a simple "profession of faith" without continuing on to

good works are fooling themselves. Essentially, he is saying that obedience to the moral and ethical components of the Torah is the only valid indication of salvation. Mere confession of religious affiliation by words alone is not sufficient.

Throughout his entire epistle, James reinforces the finest points of the Torah. Among his greatest concerns is the exhibition of love displayed between one person and another. That exhibition is a fulfillment of Leviticus 19:18 which says, "*you shall love your neighbor as yourself.*"

As his brother before him, James unmistakably reinforces the validity of the Torah for all believers. According to his teachings, the Torah and its moral obligations still apply.

#### *D: RABBAN SHA'UL AND THE TORAH*

With the clear teaching of two of our Nazarean Codicil Torah experts behind us, we now turn our attention to the third of those experts – Rabban Sha'ul. Rabban Sha'ul's teachings on the Torah are exceedingly complex. One might assume in one place that he is teaching that the Torah is of little or no use to the believer while in another place he completely reinforces the Torah.

We know from our two previous experts that the Torah still stands as a viable definition of morality in our day for both Jews and gentiles. Thus, we may not assume that Rabban Sha'ul contradicts the clear and undeniable teaching of our previous experts. We must, therefore, sort out his teachings in order to discern exactly what he says.<sup>26</sup>

#### 1. WORKS OF THE LAW AND UNDER THE LAW

There are two phrases used by Rabban Sha'ul in the books of Romans, First Corinthians, and Galatians, which cause serious doctrinal confusion. Those two phrases occur a total of ten times in those three books. The two phrases are: the "*works of the Law*" and "*under the Law.*"

With the recent discovery of the *Dead Sea Scrolls* certain texts of the scrolls shed considerable light on these two phrases. They help us to understand the focus of Rabban Sha'ul when he uses these phrases.

At least one sect of Jews in first-century Israel believed that salvation could be attained simply by doing works of righteous. Adonai's mercy, His grace and compassion, and substitutionary

---

<sup>26</sup> It is common for some individuals to take some of Rabban Sha'ul's teachings out of context and to say that he taught that the Torah was of no lasting value to believers any longer. The logic of such an argument, however, is very easily demolished. If we assume that Rabban Sha'ul was indeed teaching such a doctrine – that the Torah was now invalid -- then he would be in direct opposition to Yeshua's mandate which clearly says: "*Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfil. For truly I say to you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah, till all is fulfilled. Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whoever shall do and teach them, the same shall be called great in the kingdom of heaven*" (Matthew 5:17-19). Thus, if Rabban Sha'ul was indeed teaching that the Torah was now invalid, he himself would be condemned as the "least in the Kingdom of Heaven." Such an assumption would prove disastrous to the continuity of the whole Nazarean Codicil. Half of the document would be invalidated because of Shaul's false teaching (he wrote 14 of the 27 books in the Nazarean Codicil). Such an assumption, therefore, must be dispelled as silliness. Rabban Sha'ul obviously did not contract the teachings of Yeshua on the Torah.

sacrifice for remission of sins, was not part of their doctrine of soteriology. Their concept of salvation was solely works-based.<sup>27</sup>

It is clear from writings found in the *Dead Sea Scrolls* that the Essenes lived strictly according to the Torah and that they believed that their righteous acts would save them. Throughout the *Scrolls* we read both of the terms used by Rabban Sha'ul: "works of the Law" and "under the Law."

Here is an excerpt from the *Dead Sea Scrolls* (from the Essene community):

*"Now we have written to you some of the works of the law, those which we determined would be beneficial for you . . . And it will be reckoned to you as righteousness, in that you have done what is right and good before Him . . ."*<sup>28</sup>

When Rabban Sha'ul uses these two terms in his three epistles he is countering the error of this works-based soteriology. He clearly states that salvation is an act of Adonai's grace through faith, and not from our own works. Since the teachings of this sect gained popularity in Israel, Rabban Sha'ul found it necessary to counter their works-based salvation message. The Essenes in particular had infiltrated the true body of believers to some degree and influenced them with their errors.

In order to understand Rabban Sha'ul's arguments against these groups and to more completely understand his position on the Torah itself, it is best for us to thoroughly examine some of the issues raised in the book of Romans. It will be beneficial for us to start at the very beginning of the book and to work our way through the beginning of chapter eight.

## 2. THE BOOK OF ROMANS

Some of the most complex and confusing of Rabban Sha'ul's statements regarding the Torah are found in Romans chapter seven. We will work our way to that passage by starting in chapter one.

*"For I am not ashamed of the gospel of the Messiah: for it is the power of Adonai to salvation to every one that believes; to the Jew first, and also to the Greek. For therein is the righteousness of Adonai revealed from faith to faith: as it is written, The just shall live by faith."*

*Romans 1:16,17*

Rabban Sha'ul says that salvation is by faith. He elaborates further on the issue of salvation by faith in Hebrews chapter 11. It is suggested that the reader review that chapter to see that Rabban Sha'ul teaches that salvation has always been a result of faith and never a result of works – even prior to the first coming of the Messiah!

---

<sup>27</sup> It is commonly taught in the Christian church that Judaism is a works-based religion. Such a teaching is a grievous error. While Judaism does teach that we must obey Adonai's mandates to us, nowhere in the writings of the mainstream historical rabbinical teachings will an individual find Jewish doctrine that teaches that sinners can "save themselves" simply by performing good works. The author would instruct the student to carefully read through the prayer services for the High Holy Days. Those prayer services reinforce the fact that if we are saved, we are saved solely by the grace of Adonai, and not by our own "good" deeds.

<sup>28</sup> *Dead Sea Scrolls*, Document 4QMMT (4Q394-399) Section C, lines 26b-31.

Rabban Sha'ul concludes chapter one with a dissertation about the universal sinful condition of mankind. Notice that his definition of the sinful condition of mankind is structured around the mitzvot of the Torah: <sup>29</sup>

*“And changed the glory of the uncorruptible Elohim into an image made like corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore Adonai also gave them up to uncleanness <sup>30</sup> through the lusts of their own hearts, to dishonor their own bodies between themselves: Who changed the truth of Adonai into a lie, and worshipped and served the creature <sup>31</sup> more than the Creator, who is blessed forever. Amen. For this cause Adonai gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, <sup>32</sup> and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain Adonai in their knowledge, Adonai gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, <sup>33</sup> wickedness, covetousness, <sup>34</sup> maliciousness; <sup>35</sup> full of envy, <sup>36</sup> murder, <sup>37</sup> debate, deceit, malignity; whisperers, backbiters, <sup>38</sup> haters of Adonai, <sup>39</sup> despiteful, proud, boasters, inventors of evil things, disobedient to parents, <sup>40</sup> Without understanding, covenantbreakers, <sup>41</sup> without natural affection, <sup>42</sup> implacable, unmerciful: Who knowing the judgment of Adonai, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”*

Romans 1:23-32

*“For when the gentiles, which have not the Torah, do by nature the things contained in the Torah, these, having not the Torah, are a Torah to themselves: Which show the work of the Torah written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.”*

Romans 2:14,15

Rabban Sha'ul says that even the gentiles know the Torah because it is written on their conscience.

*“Behold, you are called a Jew, and you rest in the Torah, and make your boast of Adonai, And know his will, and approve the things that are more excellent, being instructed*

---

<sup>29</sup> Only samples of Torah references are noted in the context of this scriptural citation. All of the moral issues presented here by Rabban Sha'ul could be connected to Torah mitzvot.

<sup>30</sup> A reference to sexual issues as defined by mitzvot regulating sexual practices. See discussion related to the *Seventh Commandment* in *Part Two*.

<sup>31</sup> A reference to idolatry, which is a violation of the *Second Commandment*.

<sup>32</sup> A reference to homosexuality, which is prohibited by the Torah.

<sup>33</sup> Another reference to sexual practices forbidden by the Torah.

<sup>34</sup> A violation of the *Tenth Commandment*.

<sup>35</sup> According to the teachings of Yeshua, malice can be classified as murder and is therefore a violation of the *Sixth Commandment*. See Matthew chapter 5.

<sup>36</sup> Envy comes from a covetous heart and is forbidden by the *Tenth Commandment*.

<sup>37</sup> A direct violation of the *Sixth Commandment*.

<sup>38</sup> Both of these infractions are violations of the *Sixth Commandment* since they involve hateful attitudes toward others. See the teachings of Yeshua regarding hatred and its connection to the *Sixth Commandment*.

<sup>39</sup> A violation of a Torah mitzvah falling under the *First Commandment* which says, “You shall love YHVH your Elohim with all your heart, with all your soul, and with all your might.”

<sup>40</sup> A direct violation of the *Fifth Commandment*.

<sup>41</sup> A covenant is a legal document between two parties. Thus, covenant breaking is a violation of the *Ninth Commandment*.

<sup>42</sup> Another reference to homosexuality, which is a violation of the *Seventh Commandment*.

out of the Torah; And you are confident that you yourself are a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, who has the form of knowledge and of the truth in the Torah. You therefore who teaches another, don't you teach yourself? you that preaches a man should not steal, do you steal? You that say a man should not commit adultery, do you commit adultery? you that abhors idols, do you commit sacrilege? <sup>43</sup> You that makes your boast of the Torah, through breaking the Torah do you dishonor Adonai? For the name of Adonai is blasphemed among the gentiles through you, as it is written."

Romans 2:17-24

Rabban Sha'ul addresses Jews in this passage. He says that Jews should be the teachers of righteousness. Yet, it appears that they were teaching one thing and doing another. Simply being a Jew – culturally and religiously – does not save anyone.

"For circumcision truly profits, if you keep the Torah: but if you are a breaker of the Torah, your circumcision is made uncircumcision. Therefore if the uncircumcision keeps the righteousness of the Torah, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfils the Torah, judge you, who by the letter and circumcision transgresses the Torah? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of Adonai."

Romans 2:25-29

Rabban Sha'ul continues his discourse to the Jews. He says that the outward "sign" of the Torah – circumcision – is of use to the Jew only if the finer points of the Torah are not broken. Without justice, love, mercy, and peace, circumcision is just an outward cultural and religious ritual. As our two experts previously explained, Torah obedience is obedience from the heart – not merely outward ritualistic manifestations.

"Now we know that whatever the Torah says, it says to them who are under the law: that every mouth may be stopped, and all the world may become guilty before Adonai. Therefore by the deeds of the law <sup>44</sup> there shall no flesh be justified in his sight: for by the Torah is the knowledge of sin. But now the righteousness of Adonai without the Torah is manifested, being witnessed by the Torah and the prophets; <sup>45</sup> Even the righteousness of Adonai which is by faith of Yeshua the Messiah to all and on all them that believe: for there is no difference: For all have sinned, and come short of the glory of Adonai; Being justified freely by his grace through the redemption that is in Messiah Yeshua: Whom Adonai has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of Adonai; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him who believes in Yeshua."

Romans 3:19-26

Rabban Sha'ul uses one of those two troublesome phrases in this passage. In this passage he puts two opposing belief systems side-by-side.

---

<sup>43</sup> Notice how broadly Rabban Sha'ul applies the Torah mitzvah regarding idolatry. He teaches that sacrilege is an act of idolatry. The application of Torah principles is more far reaching than most modern commentators realize.

<sup>44</sup> i.e. the *works of the law* as previously discussed.

<sup>45</sup> Note that Rabban Sha'ul here says that both the Torah and the Prophets "witness" to the fact that salvation is not by obedience to the Torah's mandates. He is here combating an argument of the sects in his day that taught that salvation was an act of self-righteous obedience to the Torah. He, in fact, says the opposite – that the Torah witnesses to the fact that salvation is by Adonai's grace and not the merits of man.

Those who are “*under the Law*” are outside of the grace of Adonai. The Torah continually judges them and all of their actions. Those who are “*under the Law*” are those who seek justification by their own meritorious actions (namely, in Rabban Sha’ul’s day, a sect of the Essenes). We cannot be justified in the sight of Adonai by our own works (v. 20). Rabban Sha’ul clearly states that the purpose of the Torah is the *knowledge of sin*.

In the remaining verses of this passage, Rabban Sha’ul says that justification before Adonai is accomplished through faith in the Messiah. It is the substitutionary righteousness of the Messiah that justifies us before Adonai – not our own works. This was in direct opposition to those works-based sects teaching in Rabban Sha’ul’s day.

So far in the book of Romans, Rabban Sha’ul has now established the following points:

1. Salvation is completely by faith.
2. Outward observance of the Torah is useless if the heart is not also engaged.
3. The Torah gives us the knowledge of sin. It tells us what sin is.
4. Justification (being made “just” before Adonai) is accomplished by faith in the substitutionary righteousness of the Messiah – not by our own works.

*“Where is boasting then? It is excluded. By what law? of works? No: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the Elohim of the Jews only? is he not also of the non-Jews? Yes, of the non-Jews also: Seeing it is one Adonai, which shall justify the circumcision by faith, and uncircumcision through faith. <sup>46</sup> Do we then make void the Torah through faith? May it not be: yea, we establish the Torah.” <sup>47</sup>*

Romans 3:27-31

Since our righteousness before Adonai – our justification before Him – comes from the substitutionary righteousness of the Messiah and not from our own works, boasting is excluded. This was a serious problem in Rabban Sha’ul’s day. Some of the individuals who lived outwardly “perfect” lives boasted about their righteousness. Since our righteousness is in the substitutionary righteous of the Messiah, all boasting is excluded.

Rabban Sha’ul ends the chapter with the question that must have been racing through every Jew’s mind: “*Do we then make void the Torah through faith? May it not be: yea, we establish the Torah.*”

Faith, therefore, does not void (abrogate or nullify) the Torah. It establishes the reason for it.

*“Because the Torah works wrath: for where no Torah is, there is no transgression.”*

Romans 4:15

---

<sup>46</sup> Rabban Sha’ul further elaborates on this issue in his discourse on faith in Hebrews 11.

<sup>47</sup> It is important to clearly understand what Rabban Sha’ul is saying. He has engaged those who believe they can “save themselves” by obedience to the Torah by clearly denying their assertions. He has said that obedience to the Torah’s principles for the purpose of saving oneself is not a possibility. He states here and in Hebrews chapter 11, that justification before Adonai is by faith alone. Yet, he finishes this portion of his dissertation with a question and its answer. “*Since we cannot save ourselves by works of righteousness from Torah obedience and since salvation is by faith alone, do we make the Torah void? Do these two factors do away with the Torah?*” His answer: “*No. These things establish the Torah.*” Rabban Sha’ul is therefore saying that the Torah is for a totally different purpose than obedience for salvation. *Salvation through faith establishes the need for Torah.*

*“Moreover the Torah entered, that the offence might abound. But where sin abounded, grace did much more abound.”*

Romans 5:20

Rabban Sha’ul rehearses a previous point again in these two verses. He emphasizes that where the Torah does not exist, there is no definition of sin. *The 613 mitzvot of the Torah define sin*. Obedience to the Torah does not and cannot save us.

In chapter 4, Rabban Sha’ul talks about the faith of Abraham outside of the context of the Torah. Abraham was the father of all believers – prior to the “official” giving of the Torah on Sinai. Justification in Adonai’s sight is by faith alone and not by works.

In chapter 5, Rabban Sha’ul addresses the justification that we have in Messiah. Salvation, again, is by faith in Messiah – not by our own works.

*“What shall we say then? Shall we continue in sin, that grace may abound? May it not be. How shall we, that are dead to sin, live any longer therein? Don’t you know, that so many of us as were baptized into Yeshua the Messiah were baptized into his death? Therefore we are buried with him by baptism into death: that like as the Messiah was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”*

*“Likewise reckon you also yourselves to be dead indeed to sin, but alive to Adonai through Yeshua the Messiah Adonai. Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof. Neither yield your members as instruments of unrighteousness to sin: but yield yourselves to Adonai, as those that are alive from the dead, and your members as instruments of righteousness to Adonai.”*

Romans 6:1-6, 11-13

Since we are not “under the Law” as the basis for justification before Adonai, Rabban Sha’ul raises the obvious question: Does this mean that we do not need to live righteous lives? If our righteousness before Adonai is the substitutionary righteousness of the Messiah, then can we just continue on sinning?

Rabban Sha’ul answers by saying, *“Adonai forbid. How shall we, that are dead to sin, live any longer therein?”* Rabban Sha’ul explains that a commitment to a relationship with the Messiah – being “in” Messiah – mandates that we die to sin. If we are willing to accept the substitutionary righteousness of the Messiah, then we must also be willing to become his servants. We cannot have one without the other. We *must* die to ourselves and to our sinful ways and we *must* live for Him.

Sin, as explained above, is only able to be defined by the Torah. The mitzvot of the Torah, therefore, aid us in discovering our sinful ways so that we can die to those sinful ways. The personal and experiential righteousness that we acquire in this process is not for our salvation. It is evidence of our salvation. It is the natural result of our death and resurrection to newness of life in the Messiah. <sup>48</sup>

---

<sup>48</sup> Our lifestyles must become a reflection of the substitutionary righteousness of the Messiah. These issues will be encountered substantially in various places throughout the study. One place of particular note is regarding the discussion about the Festival of Unleavened Bread in the *Fourth Commandment*.

*"What then? shall we sin,<sup>49</sup> because we are not under the law, but under grace?<sup>50</sup> May it not be. Don't you know, that to whom you yield yourselves servants to obey, his servants you are to whom you obey; whether of sin to death, or of obedience to righteousness? But Adonai is thanked, that you were the servants of sin, but you have obeyed from the heart that form of doctrine which was delivered to you. Being then made free from sin, you became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as you have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness."*

Romans 6:15-19

Rabban Sha'ul again emphasizes that if we are under grace we must become the servants of righteousness. *The mandate of salvation by grace is that we must become servants to righteousness and not to our sinful ways.* Since sin is defined by the Torah (as we have seen above), we must use the Torah as our guide to personal righteousness. *The Torah is the only standard by which Adonai has defined sin.* Our compliance with the Torah, however, is not an outward one only, but an inward change from the heart.

Before we move on to chapter seven, let us review what we have learned so far from Rabban Sha'ul.

1. Salvation is completely by faith.
2. Outward observance of the Torah is useless if the heart is not also engaged.
3. The Torah gives us the knowledge of sin. It tells us what sin is.
4. Justification (being made "just" before Adonai) is accomplished by faith in the substitutionary righteousness of the Messiah – not by our own works.
5. Faith does not make the Torah void: *it establishes it.*
6. If we are under grace, then we must live as servants of righteousness. Since sin is defined in the Torah, we must use the Torah as our guide to holy living.

*"Don't you know, brethren, (for I speak to them that know the Torah) how that the Torah has dominion over a man as long as he lives?"*

Romans 7:1

Rabban Sha'ul speaks to those who understand the Torah (*"I speak unto them that know the Torah"*). When an individual is *"under the Law"* the Torah has dominion – or rulership – over that person as long as he lives. If anyone believes that their salvation comes from Torah obedience, they are constantly ruled by the Torah's demands. Each violation of the Torah must make them question their salvation.

*"For the woman who has a husband is bound by the Torah to her husband so long as he lives; but if the husband is dead, she is loosed from the mitzvah of her husband. So then if, while her husband lives, she is married to another man, she shall be called an adulteress: but if her husband is dead, she is free from that mitzvah; so that she is no adulteress, though she is married to another man."*

Romans 7:2,3

Rabban Sha'ul uses the analogy of marriage to help illustrate an important point regarding relationships. He says that it is unlawful for a woman to be married to two men at the same time. In the same manner, a person must choose between being *"under law"* and *"under*

---

<sup>49</sup> A more exact Greek translation might be *"shall we continue on sinning perpetually?"*

<sup>50</sup> The issue of "grace and law" will be covered in the next section.

grace." If a person wants to be justified by the substitutionary righteousness of the Messiah, they must cease from any attempts to save themselves by placing themselves "under the law."

*"Wherefore, my brethren, you also are become dead to the Torah by the body of Messiah; that you should be married to another, even to him who is raised from the dead, that we should bring forth fruit to Adonai. For when we were in the flesh, the motions of sins, which were by the Torah, did work in our members to bring forth fruit to death. But now we are delivered from the Torah, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."*

Romans 7:4-6

We have become "dead to the law." That is, we have become dead to the false system of justification espoused by the heretical sects of Rabban Sha'ul's day.

In verse 5, Rabban Sha'ul shows the harshness of the system of justification by works. Under that religious system, "the motions of sins, which were [dictated to us] by the Torah, did work in our members to bring forth fruit unto death." A person attempting to justify themselves by Torah obedience (or by any religious code, for that matter) will find themselves constantly failing to meet the expectations of their self-made religious ideals.

We have been delivered from attempts to make outward obedience to the mitzvot of the Torah our method of justification (v. 6). We should now serve Adonai willingly (through obeying Him) without fear of condemnation from our own inadequacies.

*"What shall we say then? Is the Torah the missing of the mark? <sup>51</sup> May it not be. No, I had not known the missing of the mark, but by the Torah: for I had not known lust, except the Torah had said, Thou shalt not covet. But the missing of the mark, taking occasion by the mitzvah, wrought in me all manner of desire for that which is forbidden. For without the Torah missing the mark was dead. For I was alive without the Torah once: but when the commandment came, missing the mark revived, and I died. And the mitzvah, which was ordained to life, I found to be to death. For the missing of the mark, taking occasion by the mitzvah, deceived me, and by it slew me. Wherefore the Torah is holy, and the mitzvah holy, and just, and good. Was then that which is good made death unto me? May it not be. But missing the mark, that it might be seen as missing the mark, working death in me by that which is good; that missing the mark by the mitzvah might become exceeding sinful. For we know that the Torah is spiritual: but I am carnal, sold under sin."*

Romans 7:7-14

Rabban Sha'ul explains that the effectiveness of the Torah was to show him his own inability to save himself. He could not live up to the Torah and it continued to point to his sinfulness.

He concludes that the Torah is "holy, just and good." The Torah is not bad or evil. The Torah is not the "missing of the mark." As Rabban Sha'ul has stated numerous times, the Torah points to sin. To the lost, it shows the need for a savior. To the redeemed, it points the way to personal righteous.

*"For that which I do I allow not: for what I would, that do I not; but what I hate, that I do. If then I do that which I would not, I consent unto the Torah that it is good. Now then it is no more I that do it, but sin that dwells in me. For I know that in me (that is, in my flesh) dwells no good thing: for to will is present with me; but how to perform that which is good I*

---

<sup>51</sup> This citation has been translated from the Greek by the author using more literal interpretations of some words so that the focus of the passage might be clearer to the student.

find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

Romans 7:15-20

Rabban Sha'ul reveals the spiritual battle that rages within each true believer. His focus for the definition of sin is the Torah (v. 16). The Torah points to his failings as a servant of Adonai and aids him in his efforts to "die to self."

*"I find then a law, that, when I would do good, evil is present with me. For I delight in the Torah of Adonai after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank Adonai through Yeshua the Messiah Adonai. So then with the mind I myself serve the Torah of Adonai; but with the flesh the law of sin."*

Romans 7:21-25

When Rabban Sha'ul says, "I find then a law. . .", he is speaking of a spiritual "law" or a spiritual principle – not of the Torah. In this section he continues his discussion about the war raging within us between sin and righteousness. His innermost delight is in the Torah (v. 22). But, sinful nature confounds him at times from serving Adonai as he would desire. We might translate this passage as such:

*"I find then a spiritual principle, that, when I would do good, an evil urge is present with me. For I delight in the Torah of Adonai after the inward man: But I see another spiritual principle in my members, warring against the Torah in my mind, and bringing me into captivity to the spiritual principle of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank Adonai through Yeshua the Messiah our Lord. So then with the mind I myself serve the Torah of Adonai; but with the flesh the spiritual principle of sin."*

Notice that his greatest desire is to obey the Torah in response to the justification by substitutionary righteous of the Messiah. This is his constant desire and a battle rages in him always.

*"There is therefore now no condemnation to them which are in Messiah Yeshua, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Messiah Yeshua hath made me free from the law of sin and death. For what the Torah could not do, in that it was weak through the flesh, Adonai sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the Torah might be fulfilled in us, who walk not after the flesh, but after the Spirit."*

Romans 8:1-4

Rabban Sha'ul concludes his discourse on the applicability of the Torah with this passage. His initial comment demolishes the concept of justification by works. "There is therefore now no condemnation..." What a refreshing thought for us to know and understand! We are free from any attempt to save ourselves! There is no condemnation.

He goes on to show that when we have a relationship with the Messiah, by the indwelling of the Holy Spirit, we can obey – not to save ourselves, but to serve him and to set ourselves free to live as Adonai designed us to live. Now, "the righteousness of the Torah might be fulfilled in us who walk not after the flesh, but after the Spirit."

We see that Rabban Sha'ul concurs with our previous two Torah experts. He extols personal righteousness through the power of the Holy Spirit. That personal righteousness must be

patterned after the 613 mitzvot of the Torah. He proclaims that the Torah is *“holy, just, and good.”*

At the same time, Rabban Sha’ul warns those who attempt to “save themselves” by obeying the principles of Torah. Anyone who would try to “save themselves” by obeying Torah will not succeed. All who place themselves “under the law” will find themselves condemned by its principles.

Salvation is by grace through faith alone. Any attempts to save ourselves by Torah observance – or by any other religious system – will be a burdensome stone.

In the last chapter, we discussed the arguments of Rabban Sha'ul regarding the validity of the Torah. We encountered some of his teachings about the issue of the Torah and its associations with grace and faith.<sup>52</sup>

In this section we will revisit the issue of grace as it relates to Torah obedience. We will conclude this chapter with admonitions to encourage all believers to engage in a lifestyle of Torah obedience.

### A: GRACE AND TORAH

Probably the best known and most definitive statement concerning salvation by grace is found in Ephesians. There, Rabban Sha'ul writes:

*"And you has he quickened, who were dead in trespasses and sins; [A] Wherein in time past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience: [A] Among whom also we all had our lifestyle in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; [A] and were by nature the children of wrath, even as others. [B] But Adonai, who is rich in mercy, for his great love wherewith he loved us, [B] Even when we were dead in sins, has quickened us together with the Messiah, (by grace you are saved) And has raised us up together, and made us sit together in heavenly places in Messiah Yeshua: [B] That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Messiah Yeshua. [B] For by grace are you saved through faith; [C] and that not of yourselves: it is the gift of Adonai: [C] Not of works, lest any man should boast. For we are his workmanship, [D] created in Messiah Yeshua unto good works, which Adonai has before ordained that we should walk in them."*

*Ephesians 2:1-10*

The text above has been carefully highlighted to accent four critical points. The text not only contains bolded text, but also contains letters in brackets to accent specific themes of thought. Carefully read through this text in light of the lettered points below.

- A. These points, and others within the text, show us the sinful condition of mankind. He is a sin-filled creature unwilling and unable to walk in Adonai's ways. His desire is not toward Adonai, but his desire is toward the fulfillment of the lusts of his own flesh and the fulfilling of his own desires.

---

<sup>52</sup> It is important for us to carefully examine the relationship between grace and works since a significant amount of our audience is gentile and Christian (or at least from some Christian background). Christianity has long taught that grace and works are mutually exclusive. This is not the case according to the scriptures and that issue must be examined more carefully.

- B. Adonai intervened in the fallen condition of mankind to provide a means by which mankind could be saved. This act of intervention by Adonai is the ultimate definition of *grace*. Grace is the unmerited favor of Adonai on mankind's behalf to provide a means of salvation totally apart from what mankind can do for themselves. Grace teaches us that if Adonai had not intervened in the fallen condition of mankind, there would have been nothing that mankind could have done. Since mankind is unable to "help" himself or to "help" Adonai in his own salvation, mankind must accept the method of salvation devised by Adonai totally by faith.
- C. Salvation is not of any human effort. We are not "partners" in our own salvation with Adonai. Salvation is totally a gift of Adonai.
- D. Finally, when Adonai saved us, He did more than rescue us from eternal perdition. He rescued us from our own self-destructive behaviors as described in *point A* above. His salvation is from a self-destructive lifestyle unto good works. The salvation of Adonai is a complete "package." When Adonai "saves" someone, He saves them *from* evil works that are contrary to the Torah to good works which are defined by the Torah.

Rabban Sha'ul asks a question concerning salvation by faith through grace. He then answers his own question:

*"Do we then make void the Torah through faith? May it not be: yea, we establish the Torah."*

*Romans 3:31*

Grace does not exclude the Torah. It does not dismiss it. Grace rescues us from our own self-destructive behaviors which are contrary to the Torah – and even contrary to human sanity – and sets us on a course of right-living through obedience to the precepts of the Torah.

Rabban Sha'ul further expounds on this issue:

*"What shall we say then? Shall we continue in sin, that grace may abound? May it not be. How shall we, that are dead to sin, live any longer therein? Don't you know, that so many of us as were baptized into Yeshua the Messiah were baptized into his death? Therefore we are buried with him by baptism into death: that like as the Messiah was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we are dead with the Messiah, we believe that we shall also live with him: Knowing that the Messiah being raised from the dead dies no more; death has no more dominion over him. For in that he died, he died to sin once: but in that he lives, he lives to Adonai. Likewise reckon also yourselves to be dead indeed to sin, but alive to Adonai through Yeshua the Messiah our Adon. Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof. Neither yield your members as instruments of unrighteousness unto sin: but yield yourselves to Adonai, as those that are alive from the dead, and your members as instruments of righteousness to Adonai. For sin shall not have dominion over you..."*

*Romans 6:1-16*

It is clear from this passage that Rabban Sha'ul is telling us that those who are saved by faith through Adonai's grace need to learn not to sin. The only definitive measurement that we have of sin is found in the Torah. It is the only moral code that exists in the whole Bible. Therefore, since we are being commanded not to continue on sinning, we must explore the Torah for a definition of sin so that we can die to it.

## *B: THE EXODUS – A MODEL OF ADONAI’S DELIVERANCE*

Some modern heretics have taught that Adonai has dealt with mankind and his sinful condition in different ways in different eras. In Hebrews 11, Rabban Sha’ul stands firmly against such an evil teaching. In that passage, he clearly shows that salvation has always been by faith. No one in any age or “dispensation” has ever been saved by any other means.

Among the most crucial distortions is the teaching that the Torah was given to the people of Israel as a method of salvation. Some have taught that Adonai engineered a salvation built upon the obedience of the people of Israel to the mandates of the Torah. Such an assertion is simply not true. In the teachings of Judaism salvation has always been a work of Adonai alone in which mankind has not played a role. Judaism – in its most fundamental circles – has always taught that salvation is by faith in the works of Adonai, in his goodness, and in His mercy.

The Exodus of the people from their cruel bondage to the Egyptians portrays Adonai’s salvation very clearly. This passage is of great interest to us here, since it also includes the giving of the Torah in the midst of the whole exodus episode. This story, like none other, shows us salvation by unmerited favor and then obedience to Torah out of love after the grace of Adonai is received.

### 1. THE EXODUS

On the 14<sup>th</sup> of Nissan, in the year that Adonai chose to deliver His people from their bondage to the Egyptians, Adonai commanded that the head of every household in Israel sacrifice a lamb. They were further instructed to place the blood of that lamb on their doors. This blood would ensure that their children would not die when Adonai “passed over” the camp.

At midnight, when Adonai passed over Egypt, all of the firstborn males in Egypt died, while the firstborn of Israel survived.<sup>53</sup> They were saved by the blood of the lamb. Then, Adonai delivered Israel from severe bondage in Egypt. He saved them from their oppressors. He did not save them based on their own merits, but by His grace alone. He rescued them from mighty armies of soldiers and destroyed their enemies.

The children of Israel were not saved by their own works. They were saved by faith. It took an act of faith on their part to believe that Adonai would be faithful to them if they put the blood of the lamb on their doorposts.

### 2. SHAVUOT

For many days after the Exodus, the children of Israel traveled in the wilderness under the direction of Adonai. Fifty days after their departure from Egypt, they stood at the foot of Mount Sinai. There, on that day, Adonai began to give them the mandates of the Torah. First, He spoke to the entire assembly of all the people. Then, He spoke to Moses alone (see Exodus 20).

The children of Israel could not have been saved by works of righteousness according to the Torah since they didn’t have the Torah (officially) when they left Egypt. They received the Torah fifty days after their departure from Egypt.

---

<sup>53</sup> Adonai did unto Egypt as the Egyptians had done unto the children of Israel. The Egyptians had been killing the sons of Israel by throwing them into the Nile River. During the Passover, Adonai killed the firstborn sons of Egypt as a recompense for the death the of the firstborn sons of Israel.

The purpose of the Torah is far different than some have taught. The purpose of the Torah was not so that Israel might be saved by it, but so that they might live by it. The Torah was not given to them so they could be saved by it, but the Torah was given to them because they were already saved and Adonai expected His children to live according to a specific moral code.

### C: A CASE FOR RIGHTEOUSNESS

My purpose throughout this study is more than a mere presentation of theological arguments. My ultimate purpose is to call those who live under Adonai's Name to live righteous and holy lives. It is my strongest belief that personal holiness and practical, daily righteousness is a requirement for all of the people of Adonai. Holiness and righteousness are not optional.

A substantial portion of this last section will be scriptural citations. I encourage each person to take the time to read each passage carefully and to meditate on it. The verses below are the mandates of holiness for the people of Adonai.

*"I am the Almighty Adonai; walk before me, and be perfect."*

Genesis 17:1

*"For I am YHVH your Elohim: you shall therefore sanctify yourselves, and you shall be holy; for I am holy."*

Leviticus 11:44

*"And you shall be holy to me: for I YHVH am holy, and have severed you from other people, that you should be mine."*

Leviticus 20:26

*"For you are a holy people to YHVH your Elohim, and YHVH has chosen you to be a peculiar people to himself, above all the nations that are on the earth."*

Deuteronomy 14:2

*"You shall be perfect with YHVH your Elohim."*

Deuteronomy 18:13

*"Who shall ascend into the hill of YHVH? or who shall stand in his holy place? He that has clean hands, and a pure heart; who has not lifted up his soul to vanity, nor sworn deceitfully. He shall receive the blessing from YHVH, and righteousness from the Elohim of his salvation."*

Psalms 24:3-5

*"Depart from evil, and do good; and dwell for evermore."*

Psalms 37:27

*"You that love YHVH, hate evil: he preserves the souls of his saints; he delivers them out of the hand of the wicked."*

Psalms 97:10

*"Blessed are the undefiled in the way, who walk in the Torah of YHVH. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. You have commanded us to keep your precepts diligently. O*

that my ways were directed to keep your statutes! Then shall I not be ashamed, when I have respect to all your commandments."

Psalm 119:1-6

"The highway of the upright is to depart from evil: he that keeps his way preserves his soul."

Proverbs 16:17

"He has shown you, O man, what is good; and what does YHVH require of you, but to do justly, and to love mercy, and to walk humbly with Adonai?"

Micah 6:8

"Awake to righteousness, and sin not; for some have not the knowledge of Adonai: I speak this to your shame."

1 Corinthians 15:34

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of Adonai."

2 Corinthians 7:1

"Pure religion and undefiled before Adonai and Abba is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

James 1:27

"Enter in at the strait gate: for wide is the gate, and broad is the way, that leads to destruction, and many there are who go in thereat: Because strait is the gate, and narrow is the way, which leads unto life, and few there are that find it. Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that brings not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits you shall know them. Not every one that says to me, Adon, Adon, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven. Many will say to me in that day, Adon, Adon, have we not prophesied in your name? and in your name have cast out devils? and in your name done many wonderful works? And then will I profess to them, I never knew you: depart from me, you that work iniquity."

Matthew 7:13-23

"And if thy right eye offends you, pluck it out, and cast it from you: for it is profitable for you that one of your members should perish, and not that your whole body should be cast into hell."

Matthew 5:29

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

Matthew 12:33

"For if the firstfruit is holy, the lump is also holy: and if the root is holy, so are the branches."

Romans 11:16

*"For the kingdom of Adonai is not meat and drink; but righteousness, and peace, and joy in the Ruach HaChodesh."*

Romans 14:17

*"Don't you know that you are the temple of Adonai, and that the Ruach of Adonai dwells in you? If any man defiles the temple of Adonai, him shall Adonai destroy; for the temple of Adonai is holy, which temple you are."*

1 Corinthians 3:16,17

*"But if, while we seek to be justified by the Messiah, we ourselves also are found sinners, is therefore the Messiah the minister of sin? May it not be."*

Galatians 2:17

*"Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But you have not so learned Messiah; If so it is that you have heard him, and have been taught by him, as the truth is in Yeshua: That you put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that you put on the new man, which after Adonai is created in righteousness and true holiness."*

Ephesians 4:19-24

*"That you would walk worthy of Adonai, who has called you to his kingdom and glory."*

1 Thessalonians 2:12

*"To the end that he may establish your hearts unblameable in holiness before Adonai, even our Father, at the coming of our Adon Yeshua the Messiah with all his saints."*

1 Thessalonians 3:13

*"For this is the will of Adonai, even your sanctification, that you should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the gentiles which know not Adonai: That no man go beyond and defraud his brother in any matter: because that Adonai is the avenger of all such, as we also have forewarned you and testified. For Adonai has not called us unto uncleanness, but unto holiness."*

1 Thessalonians 4:3-7

*"Abstain from all appearance of evil."*

1 Thessalonians 5:22

*"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Yeshua the Messiah his Son cleanses us from all sin."*

1 John 1:6,7

## D: MAKING TESHUVAH

It is never too late for any individual to return to Adonai. And, the Hebrew word teshuvah means exactly that – to return. Malachi says,

*"...Return to me, and I will return to you, says YHVH of hosts..."*

Malachi 3:7

Returning to Adonai is more than a simple, intellectual acknowledgement. It is a turning of the whole being to go a different direction. It involves the will of the individual, as well as the heart and the mind. Most importantly, it involves the restructuring of the lifestyle of the individual.

*Teshuvah* demands confession that we have indeed gone in the wrong direction – the direction of our own heart and eyes. It begs forgiveness from Adonai. A person making *teshuvah* vows to change the course of their life and to live in a manner pleasing to Adonai.

It has been debated in the rabbinical community just how long of a period of time must pass before one can say that they have made *teshuvah*. After all, if they have been living a self-centered lifestyle for many years, there might need to be some passage of time to “prove” that their words indicating the desire to return are indeed what they will act out. This would only be reasonable – a probation period, if you will.

Such is not the case. Rabbinical scholars teach that the instant that a person says that they wish to make *teshuvah*, Adonai sees them as already walking in that repentant life. Adonai is so willing to forgive. He is so willing to accept us back into his arms. When a person says that they wish to return, Adonai already sees them as having returned to Him. They are now living in the newness of life.

I encourage each student to contemplate each of these questions. If the answer is “yes” to any question, you need to make *teshuvah*. You need to return to Adonai.

1. Are there sins in your life that have been there for years?
2. Are there “pet sins” that you know should not be in your life but you accept them as “just part of who you are?”
3. Do you live a worldly lifestyle or is your focus on the things of this world?
4. Are you currently engaged in a sinful act that is clearly a violation of the Noachide mitzvot?
5. Have you committed a violation of the Noachide mitzvot in the past for which you have never truly repented? Maybe you stopped the sin, but you have never confessed it and recognized it in its true nature.
6. Do you harbor hatred in your heart toward any individual?
7. Are you presently committing sexual sins – even sins of the heart, such as lust?
8. Do you engage in occult activities – even the casual reading of a horoscope?
9. Do you lack a consistent and vibrant daily prayer life?

If you have answered “yes” to any question, you need to return to Adonai. He is willing and ready to forgive you and to accept you without regard to your past. Do not delay in returning to him.

### *E: FINAL WORDS FROM EZEKIEL*

In closing our introductory discussion concerning the Torah and its applicability to the community of believers, I leave you with the sobering words of Ezekiel 33:1-20. Read carefully. Meditate on this passage. Moreover, heed the words and purify yourself.

*“Again the word of YHVH came to me, saying, Son of man, speak to the children of your people, and say to them, When I bring the sword on a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he sees the sword come on the land, he blows the trumpet, and warns the people; Then whoever hears the sound of the trumpet, and takes not warning; if the sword comes, and takes him away, his blood shall be on his own head. He heard the sound of the trumpet, and took not warning; his blood shall be on*

him. But he that takes warning shall deliver his soul."

"But if the watchman sees the sword come, and blows not the trumpet, and the people are not warned; if the sword comes, and takes any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

"So you, O son of man, I have set you as a watchman to the house of Israel; therefore you shall hear the word at my mouth, and warn them from me. When I say unto the wicked,"

"O wicked man, you shall surely die;"

"if you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at your hand. Nevertheless, if you warn the wicked of his way to turn from it; if he does not turn from his way, he shall die in his iniquity; but you have delivered your soul."

"Therefore, O son of man, speak to the house of Israel; Thus you are to speak, saying,"

"If our transgressions and our sins are on us, and we pine away in them, how should we then live?"

"Say to them,"

"As I live, says Adonai YHWH, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn, turn from your evil ways; for why will you die, O house of Israel?"

"Therefore, son of man, say to the children of your people,"

"The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turns from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sins. When I shall say to the righteous, that he shall surely live; if he trusts in his own righteousness, and commits iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he has committed, he shall die for it."

"Again, when I say to the wicked, You shall surely die; if he turns from his sin, and does that which is lawful and right; If the wicked restores the pledge, givea again that which he had robbed, walks in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he has committed shall be mentioned unto him: he has done that which is lawful and right; he shall surely live."

"Yet the children of your people say, The way of Adonai is not equal: but as for them, their way is not equal. When the righteous turns from his righteousness, and commits iniquity, he shall even die thereby. But if the wicked turns from his wickedness, and does that which is lawful and right, he shall live thereby. Yet you say, The way of Adonai is not equal."

"O house of Israel, I will judge you every one after his ways."

## A GUIDE TO USING THE STUDY

### A: PART TWO – THE TORAH

**P**art Two of this study is a detailed analysis of each of the 613 mitzvot of the Torah. The study is divided into ten separate chapters – one for each of the Ten Commandments. Each of those chapters is further divided into sub-sections that contain specific mitzvot that are related to each other.

The reader will notice the following consistent order for commentary related to each of the sub-sections.

1. First, the student will find the sub-section heading.
2. Next, the student will find scripture quotations that include all pertinent mitzvot that fall under that sub-heading. Each mitzvah will be appropriately labeled for easy reference using the key defined below.
3. Then, the student will find commentary related to each mitzvah. Depending on the classifications of mitzvot present for any given section, the student may find as many as four separate classification headings associated with commentary. Commentary for the *Noachide Mitzvot* will always be presented first, *Land of Israel Mitzvot* commentary will always be presented second, *Jewish Mitzvot* will be presented third, and *Kohanim Mitzvot* commentary will always be presented last. All commentary is marked with a single line down the left-hand side of the commentary to segregate it from the actual scripture passages. Commentary is also italicized.
4. Special notes will also be found on occasion within the context of the text itself. The study contains a significant number of footnotes to reference particular issues and to add material that may be outside of the context of the actual flow of the commentary. The student is strongly encouraged to read all footnotes in their context.
5. Almost every mitzvot is referenced to relevant discussions in the *Babylonian Talmud*. To obtain the most from this study, the student is strongly encouraged to read each of the Talmudic passages in their entire context.<sup>54</sup>
6. Each mitzvah is referenced to relevant citations in the *Nazarean Codicil*. This effort has been undertaken to prove to both Jews and gentiles alike that the 613 principles of the Torah have complete applicability in the *Nazarean Codicil* and that not one of the 613 principles of the Torah has been suspended nor abrogated by the first advent of the Messiah (Matthew 5:17-20). In many cases, the *Nazarean Codicil* connections have a higher and more universal spiritual application than the surface text of the mitzvah they are connected with. The student is encouraged to meditate on each of the *Nazarean Codicil* connections in conjunction with the mitzvah to derive the complete meaning from that connection.

---

<sup>54</sup> The student may also wish to research further into the Talmud since much of the time there is too much Talmudic material to cite. Many of the Talmudic references are examples from the Talmud and not all of the connections to the Talmud.

## 1. KEY TO THE MITZVAH MARKINGS

General Markings. Each Torah mitzvah is encoded so that the reader can immediately understand basic things about the mitzvah.

1. Each mitzvah code is enclosed in brackets that appear *before* the actual mitzvah within the context of a particular scripture citation. When more than one mitzvah occurs in a passage, a mitzvah may be underlined so the reader can easily find the mitzvah.
2. The first encoded marking in the mitzvah code indicates whether the mitzvah is negative or positive – thus, the reader will find an "n" or a "p" as the first marking in the code.
3. The next encoded marking is the Rambam number of the mitzvah. Positive mitzvot range from 1 to 248 while negative mitzvot range from 1 to 365. Thus, the student will find [n123] to indicate negative mitzvah #123 and [p224] to indicate positive mitzvah #224. The numbering system is taken solely from Rambam's *Safer HaMitzvot*.
4. Additional markings appear after these indicators. Those markings are associated with the mitzvah's classification as a *Noachide Mitzvah*, a *Land of Israel Mitzvah*, a *Jewish Mitzvah*, or a *Kohanim Mitzvah*. Those additional markings are explained below.

Noachide Markings. The *Noachide Mitzvot* are mitzvot that are associated with one of the seven broad categories of the *Noachide Regulations*. They all must be obeyed literally by both Jews and gentiles. These are universal moral obligations for all mankind.

The encoded markings for the *Noachide Mitzvot* always include a capital "N" followed by a number ranging from one to seven. The N refers to the word Noachide and the number indicates which of the seven *Noachide Regulations* the mitzvah falls under.

This example [p210N7] is interpreted as *positive mitzvah #210, which is a Noachide mitzvah falling under the seventh Noachide Regulation.*

Ex. 20:12 [p210N7] "Honour your father and your mother: that your days may be long on the land which YHVH your Elohim gives you."

Land of Israel Markings. The *Land of Israel Mitzvot* are regulations that are intended to be fulfilled literally by those living in the Land of Israel. In most cases, it is not possible for those living outside of the Land to fulfill these mitzvot literally. Some of the Land of Israel mitzvot can only be obeyed when there is a standing Sanctuary in the Land.

Nevertheless, that fact does not make those mitzvot of "no effect" to those living outside of the Land. There are broad spiritual applications for each of the *Land of Israel Mitzvot* that apply to the lifestyle of all believers inside and outside of the Land. Thus, while we may not be able to enjoin these mitzvot literally, we can obey the universal spiritual principles that lay behind the literal mitzvot.

The encoded markings for the *Land of Israel Mitzvot* always include a capital "L" after the Rambam designation. The L refers to the phrase "Land of Israel."

The example below contains two mitzvot: negative #49 and positive #187. Both are followed by an "L" indicating that they were given to Israel to be fulfilled literally within the confines of the Land of Israel. While they were to be fulfilled literally in the Land, both of the mitzvot contain universal spiritual principles that are applicable to all believers.

Deut. 20:16-18 [n49L] “But of the cities of these people, which YHVH your Elohim gives you for an inheritance, you shall save alive nothing that breathes. [p187L] But you shall utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as YHVH your Elohim has commanded you. *That they teach you not to do after all their abominations, which they have done unto their gods; so should you sin against YHVH your Elohim.*”

*Jewish Markings.* The *Jewish Mitzvot* are those mitzvot that are compulsory literally for Jews and not for gentiles. Most of the *Jewish Mitzvot*, however, can be obeyed by gentiles, if they wish.

The following are two examples of Jewish mitzvot:

Deut. 6:8-9 “You shall [p13J] bind them as a sign on your hand, and [p12J] they shall be as frontlets between your eyes.” (JPS)

*Kohanim Markings.* The *Kohanim Mitzvot* are regulations associated with the ministering body of Israel: The Kohein Gadol, the common kohanim, and the Levites. These mitzvot can only be fulfilled literally by a select class of individuals in the Land of Israel only when there is a functioning Temple or Tabernacle. Since there is not a Temple today, these mitzvot cannot be literally fulfilled. Nevertheless, as was the case with all of the other mitzvot, there are universal spiritual principles that apply to all mankind. Those universal spiritual principles should be followed and obeyed by all people.

The encoded markings for the *Kohanim Mitzvot* always include a capital “K” after the Rambam number. A number ranging from one to three always follows the “K”. The K refers to the word Kohanim and the number indicates which of the three categories the mitzvah falls under. K1 is the category of the Kohein Gadol, K2 is the category of the common kohanim, and K3 is the category of the Levites.

## *B: PART THREE -- APPLICATIONS*

Part Three of the study contains essays that amplify certain themes that are found in the context of the Torah study. These essays are critical to the reader's complete understanding of specific Torah issues but inclusion of this material in the context of the Torah commentary would have been too cumbersome. Most of these essays are referenced within the context of the Torah study so that the reader knows when they will need this information.

## *C: PART FOUR – MITZVOT CLASSIFICATIONS*

Since the *Noachide Mitzvot* are applicable to all people, it is important for the reader to have ready access to those mitzvot. Thus, Part Four contains a listing of all *Noachide Mitzvot* categorized according to their *Noachide Regulation* category. The reader should develop a system by which they can review these mitzvot on a very regular and systematic basis.

*Part Four* also contains an index of the location for commentary on each of the mitzvot. The student can easily locate significant commentary on each of the 613 mitzvot by using this index.

## *D: PART FIVE -- BIBLIOGRAPHY*

The Bibliography contains a categorized listing of materials that have either been quoted throughout the study, that the author used during research but did not directly quote in the study, or works that the author feels are important as ancillary reading materials for the study.

# *THE 613 MITZVOT*

## PART TWO

So shall I keep Your Torah continually,  
Forever and ever.  
And I will walk at liberty,  
For I seek Your precepts.

*Psalm 119:44,45*



## FIRST COMMANDMENT

[p1N1] I am YHVH your Elohim,  
who brought you out of the land of Egypt,  
out of the house of bondage.  
[n1N1] You shall have no other gods before me (JPS).

Exodus 20:2,3

The First Commandment teaches us that Adonai alone is Sovereign. As such, all mitzvot associated with the First Commandment reveal His Sovereign control over all people. All mitzvot from the 613 in the Torah that relate to Adonai's Sovereignty are cataloged under the First Commandment commentary.

### A: THE TRUE ADONAI

#### 1. REMEMBER ADONAI

Ex. 23:25 [p5N1] "...you shall serve YHVH your Elohim."

Deut. 6:4,5 [p2N1] "Hear, O Israel: YHVH our Elohim, YHVH is echad! [p3N1] You shall love YHVH your Elohim with all your heart, with all your soul, and with all your strength." (JPS)

Deut. 6:13 [p4N1] "You shall fear YHVH your Elohim."

Deut. 8:10 [p19N1] "When you have eaten and you are full, then you shall bless YHVH your Elohim for the good land which he has given you."

Deut. 10:20 [p6N1] "...to him shall you cleave..."

#### Noachide Mitzvot

*Mitzvot n1, p1*<sup>55</sup> – The first negative mitzvah and the first positive mitzvah are both located in the first statement associated with the Ten Commandments. The negative mitzvah is a "response" to the positive one.

*P1 is a declaration by Adonai of His Sovereignty over His people. The statement would indeed*

---

<sup>55</sup> Talmud Connections: Makkos 24; Orach Chaim 61; Kiddushin 31a. Nazarean Codicil Connections: Mathew 22:32; Romans 3:29, 30; 10:12; Ephesians 4:6; 1 Timothy 2:5; 1 John 5:21.

provoke images of the Exodus from Egypt in the minds of the hearers. This would bring to their minds the fact that it was Adonai – and Adonai alone – who rescued them from the tyranny of Egypt. This first positive mitzvah, then, requires the recognition of Adonai's Sovereignty over His people. It would also mandate the recognition of a covenantal relationship between Adonai and His people. Thus, this first positive mitzvah is a command to recognize Adonai's Sovereignty over His people and the covenantal relationship that exists because of His Sovereignty.

The first negative mitzvah is the "other side" of the same issue. If, in fact, Adonai is the Sovereign One, and, if He is indeed the Savior of His people, then the people may not recognize any other source of Sovereignty – "You shall have no other sovereigns."

The concept of having other gods must be separated from the concept of making gods (i.e. idols). A "god" is a source of sovereignty. An image is the visible expression of that "god" for purposes of focus and worship. Though they are closely related, they are not the same. An idol may also be seen as a mediator between the unseen god and his people.

Mitzvot p2, p3 <sup>56 57</sup> – The Hebrew word for "hear" can also be interpreted as "obey." The word for "one" is "echad" – implying oneness, unity, and uniqueness. This mitzvah begins the first of the three passages that faithful believers recite each evening and morning as a confession of their core beliefs. We say (through the Shema) that Adonai is Elohim alone. He is unique. And, He is One – a perfect Unity.

P3 in this passage illicit an antiphonal response to our recognition of Adonai's uniqueness; namely, that since He is the only Elohim, we should love Him with all our heart, with all our soul, and with all our might.

The heart is commonly accepted as the intellect while the soul is seen as the seat of the emotions. <sup>58</sup> The Mishnah says that "might" refers to "all of your money." <sup>59</sup> Some English translators rightly translate the word as "strength." It is from man's strength that he derives his economic well being. The conclusion, then, is that we should love Adonai with all our intellect, with all our emotions, and with all the work of our hands. What we think, what we feel, and what we do must all come under the control of His Torah.

Regarding our love for Adonai, Rambam wrote:

"What is suitable love? To love God with an exceedingly great and very intense love until one's soul is knit with the love of God and one is constantly obsessed by it. As in a state of love-sickness, in which the mind cannot be diverted from the beloved, the lover is constantly obsessed by his love, lying down or rising up, eating or drinking. Even more so will the lovers of God experience this constant obsession in their heart, as we are bidden to love "with all your heart and with all your soul," and as Solomon expressed allegorically "I am love-sick" (Song 5:8); the entire Song of Songs is, in fact, an allegorical expression of this love." <sup>60</sup>

---

<sup>56</sup> Talmud Connections: Brochos 14, 16; Pesachim 36; Orach Chaim 61. Nazarean Codicil Connections: Mark 12:29-30; 1 Corinthians 8:6; 1 Timothy 2:5. (Connections apply for both mitzvot.)

<sup>57</sup> Yeshua cited these two mitzvot combined as the "great commandment" (Matthew 5:19,20 15:6 23:23,24 Mark 12:28-33 Luke 11:42; see also Hosea 8:12ff). Notice that he did not call these mitzvot the "greatest" commandment, but the "great" commandment – the commandment from which obedience to all other mitzvot emanates.

<sup>58</sup> Plaut, W. Gunther *The Torah: A Modern Commentary*. Union of American Hebrew Congregations., New York, NY. 1981 (p. 1366).

<sup>59</sup> *Mishnah Berakhot* 9:5(A)

<sup>60</sup> Maimon, Rabbi Moses ben (also Maimonides and Rambam). *Yesod ha-Torah* (2:1,2).

Mitzvah p4 <sup>61</sup> – “Fear” is from the Hebrew root “yarei.” It implies both the traditional concept of fear combined with the concept of reverence or awe. It is from the same root as the word Torah. It might be interpreted as “fear that causes obedience.” Awe is inspired by the inescapable realization of the ultimacy of Adonai. Fear is generated by the thought of disobeying the mandates of Adonai. The same is true of the Torah – it is life to those who obey it and death to those who disobey it (Deuteronomy 30:15 –20).

Mitzvah p5 <sup>62</sup> – The whole context associated with this mitzvah is from Exodus 23:23 – 26. In it, Adonai declares that He would bring seven nations before Israel and annihilate them. After their annihilation, Israel was to destroy their gods (so as to prevent idolatry). “You shall not bow down...but you shall tear down....”

The text goes on (specifically related to this mitzvah) to exhort Israel to serve Adonai alone – to the exclusion of all others. This is another rehearsal of the covenantal relationship between Adonai, the Sovereign One, and the people whom He has chosen to save by His grace. To all of the chosen people of Adonai the mitzvah says: “You shall serve. . . and I will bless.”

“The Sifre says: ‘to serve Him means Prayer.’ The Sages also say: ‘to serve Him means study of the Law (Torah).’ The Sages also say: ‘Serve Him through His Torah, and serve Him in His Sanctuary,’ which means that we should aspire to pray either in the Temple or towards it, as Solomon clearly said.” <sup>63</sup>

Mitzvah p6 <sup>64</sup> – To cleave to Adonai can also be interpreted as to “follow hard, keep fast, to overtake, catch, or pursue closely.” Following Adonai must be something done in earnest, not half-heartedly. This mitzvah presents a strong case for structured prayer at the commanded times during the day, as well as for systematic reading of the scriptures on a weekly basis.

Rambam further explains that the fulfillment of this mitzvah commands us to join ourselves with wise men who are learned in the Torah. And, this is a command for a man to marry a wise man's daughter so that we might surround ourselves with people who will encourage us to cleave to Adonai. <sup>65</sup>

Mitzvah p19 <sup>66</sup> – In Deuteronomy 8:1-10, we learn that Adonai is the sustainer of all living things. It is He who gives us everything that we need to sustain ourselves physically. Moreover, He provides us with everything that we need for spiritual sustenance (see Deuteronomy 8:3 with Luke 4:1-4). Since Adonai is the giver and we are the receivers, we must thank Adonai for food after we eat.

This mitzvah becomes the foundation for all Blessings in Judaism. Following the logic that Adonai gives us food (as a good thing), we should learn from that fact to bless Adonai for all good things. Those Blessings fall into three distinct groups: 1) Blessings recited before partaking of the good things in life, 2) Blessings recited before fulfilling a positive commandment, and 3) Blessings for whatever befalls a person in life.

---

<sup>61</sup> Talmud Connections: Sanhedrin 56a, Brochos 28. Nazarean Codicil Connections: Matthew 10:28; Acts 9:31, 13:16; Romans 3:18; 2 Corinthians 7:1; Ephesians 5:21; 1 Peter 2:17; Revelation 14:7.

<sup>62</sup> Talmud Connections: Brochos 3-5; Orach Chaim 89. Nazarean Codicil Connections: Matthew 4:10; Hebrews 9:14; 12:28; Revelation 22:3.

<sup>63</sup> Maimon, Rabbi Moses ben. *The Commandments: Sefer HaMitzvot of Maimonides in two volumes*, translated by Rabbi Dr. Charles B. Chavel. Soncino Press, New York, NY. 1967. p. 8-9.

<sup>64</sup> Talmud Connections: Nedarim 8; Sanhedrin 63; Temurah 3; Yoreh Dai'ah 237. Nazarean Codicil Connections: Acts 11:23; Romans 12:9.

<sup>65</sup> Maimon, Rabbi Moses ben. *The Commandments*. p. 9-10.

<sup>66</sup> Talmud Connections: Brochos 7 & 20; Orach Chaim 181-201. Nazarean Codicil Connections: John 6:23; 1 Thessalonians 5:18.

## 2. REMEMBER THE SEVEN EVIL NATIONS

Ex. 23:32 [n48L] "You shall make no covenant with them, nor with their gods."

Deut. 7:21 [n58L] "You shall not be afraid of them: for YHVH your Elohim is among you, a mighty Elohim and terrible."

Deut. 20:16-18 [n49L] "But of the cities of these people, which YHVH your Elohim gives to you for an inheritance, you shall save alive nothing that breathes. [p187L] But you shall utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as YHVH your Elohim has commanded you. *That they do not teach you to do after all their abominations, which they have done unto their gods; so should you sin against YHVH your Elohim.*"

Deut. 23:6 [n56L] [Regarding peace with Ammon and Moab] "You shall not seek their peace nor their prosperity all your days forever."

Deut. 25:17-19 [p189L] "Remember what Amalek did unto you by the way, when you were come forth out of Egypt. How he met you by the way, and smote the hindmost of you, even all that were feeble behind you, when you were faint and weary; and he feared not Elohim. Therefore it shall be, when YHVH your Elohim has given you rest from all your enemies round about, in the land which YHVH your Elohim gives you for an inheritance to possess it, that [p188L] you shall blot out the remembrance of Amalek from under heaven; [n59L] you shall not forget it."

### Land of Israel Mitzvot

Mitzvot n48, n56<sup>67</sup> – Israel was forbidden to make a covenant of peace with the seven ungodly nations (see Deuteronomy 7:1). These mitzvot were (and are still) to be obeyed literally within the Land of Israel.

*Even though those of us outside of the Land of Israel cannot fulfill these mitzvot literally, there is a universal spiritual principle that applies to everyone. The universal principle associated with these mitzvot would prohibit any faithful believer from joining any organization that opposed the nation of Israel (as Adonai's special priest-nation to the world) or that opposed Torah obedience as a valid lifestyle. All such organizations are the enemies of Adonai and faithful believers may not make a covenant with those organizations (n48) or seek peace with them (n56).*

Regarding this issue the Nazarean Codicil says:

*"Be not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? and what communion has light with darkness? And what concord has Messiah with Belial? or what part has he that believes with an infidel? And what agreement hath the temple of Adonai with idols? for you are the temple of the living Adonai; as Adonai has said, I will dwell in them, and walk in them; and I will be their Adonai, and they shall be my people. Therefore come out from among them, and be separate, says Adonai, and touch not the unclean thing; and I will receive you, And will be a Father to you, and you shall be my sons and daughters, says El Shaddai."*

---

<sup>67</sup> Talmud Connections: Gittin 57a. Nazarean Codicil Connections: 2 Peter 2:10-22 esp. v. 15; Jude esp. v. 11 (see also Numbers 22-24).

Mitzvot n49, p187 <sup>68</sup> – These two mitzvot are reciprocals of each other. Adonai commanded Israel to totally annihilate seven nations from off the face of the earth (only six are listed in this passage – see Deuteronomy 7:1 for the complete list). N49 says that the children of Israel may not save anything alive from these seven nations while p187 says that the seven nations shall be totally destroyed. Essentially, you shall not save anything alive but you shall totally destroy everyone. Some would find these mitzvot to be “out of the normal character” of Adonai – commanding that all living things, men, women, and children, be put to death.

That, however, is a matter of viewpoint. Yes, from the viewpoint of the seven nations, this would most certainly have been a barbaric act. But, Adonai did not make an eternal covenant with those seven nations. He made his covenant with Israel. And, since His primary “interests” were to protect the people with whom He had made a covenant, this act was not a barbaric act. It was, in fact, an act of mercy toward His people.

These seven nations were steeped in paganism and idolatry. Adonai had already told His children at Sinai that He was a jealous Elohim. He said that He would visit the iniquity of idolatry to the third and fourth generations of those that committed that act. Thus, this command to destroy everyone from the seven idolatrous nations was actually an act of mercy upon Adonai’s covenant people. The command was designed to prevent their wandering hearts from engaging in idolatry. Unfortunately, Israel did not heed the command of Adonai. They saved alive many individuals from some of these nations. Consequently, as the years went by, Israel fell into the sin of idolatry from some of these very nations.

Rambam comments on this mitzvah. He says,

“You have, no doubt, noticed in the Torah how the commandment to annihilate the seven nations, and ‘to save alive nothing that breatheth’ (Deut. 20:16) is followed immediately by the words, ‘That they teach you not to do after all their abominations, which they have done unto their gods; so should you sin against the Lord your God’ (ib. 18); that is to say, you shall not think that this commandment implies an act of cruelty or of retaliation; it is an act demanded by the tendency of man to remove everything that might turn him away from the right path, and to clear away all obstacles in the road to perfection, that is, to the knowledge of God.”<sup>69</sup>

The universal spiritual principle behind these mitzvot is that we need to remove everything from our lives that may cause us to stray from Adonai – especially those things that will cause us to commit the sin of idolatry. We may save nothing – no matter what it might be – that would cause us to turn away from Adonai. We must remember that the children of Israel eventually fell to idolatry because they did not fulfill these very commands.

Mitzvah n58 <sup>70</sup> – Israel is commanded not to fear the seven nations that Adonai has commanded them to exterminate. Though they were smaller and not organized as well militarily, Adonai promised to be with them in their efforts to exterminate the seven nations.

The universal spiritual principle in this mitzvah is that the people of Adonai should not fear

---

<sup>68</sup> Talmud Connections: Sotah 35b; Kiddushin 67b. Nazarean Codicil Connections: Ephesians 5:11; 6:10-18; Colossians 2:13-15.

<sup>69</sup> Maimon, Rabbi Moses ben, The Guide for the Perplexed. (Translated by M. Friedlander). Dover Publications, New York, NY. 1956. (p. 77)).

<sup>70</sup> Talmud Connections: Sotah 44a, b. Nazarean Codicil Connection: Matthew 10:26-31; Luke 12:5,32; Philipians 1:14.

those that oppose the covenantal community or the Torah itself. In opposing Adonai and his Torah the enemies of Adonai place themselves at a great disadvantage. We must never forget that Adonai Himself is YHVH Tzavaot <sup>71</sup> and we do not wage our battles alone.

Mitzvot n59, p188, <sup>72</sup> p189 <sup>73</sup> – These three mitzvot are all associated with Amalek. Amalek was the first nation to rise up against the people of Adonai with the sword (Exodus 17:8-16). They did so while the people of Israel were in a weakened state, having just departed from Egyptian captivity. The literal fulfillment of these mitzvot is only in the Land of Israel but they contain universal spiritual principles that apply to all people.

P188 refers to the extinction of Amalek. The people of Amalek were to be completely destroyed, including men, women, children, all of their livestock, and any other personal property that they had. This was to be an application of the mitzvah that says:

"an eye for an eye...."

Exodus 21:4; Leviticus 24:20; Deuteronomy 19:21

It was the desire of Amalek to destroy the whole nation of Israel while they were defenseless coming out of Egypt -- all of their men, women, children, and their livestock. Now, reciprocity comes upon them as Adonai declares that none of them should remain alive.

The next two mitzvot are reciprocals of each other. P189 requires Israel to remember the nefarious deeds of Amalek while n59 commands that they do not forget what Amalek did while they were in transit from Egypt of the Desert of Sinai.

The Sifre teaches us that "to remember" means to recall the deeds of Amalek in spoken word while the command "to not forget" means that the people were to remember in their hearts what Amalek did.<sup>74</sup> Thus, the people were to continue to arouse each other against Amalek by spoken word and to retain in their hearts the knowledge of what Amalek did, lest they make peace with Amalek.

The universal spiritual principle that applies for these two mitzvot relates to idolatry. The Mechilta teaches us this:

"When will the name of these [Amalekites] be blotted out? When idolatry is eradicated together with its worshippers, and Adonai is recognized throughout the world as the One, and His kingdom established for all eternity."<sup>75</sup>

Thus, the Alenu that we use in prayer in the morning and evening contains a rehearsal of this concept so that we may remember that idolatry must be completely uprooted.

"We therefore hope in you, Adonai our Elohim that we shall soon behold the triumph of Your might, when idolatry will be uprooted from the earth and falsehood be utterly destroyed. We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind will learn to revere Your Name; when all the wicked of the earth will be drawn in penitence unto You. O may all the inhabitants of the earth recognize that unto You every knee must bend, every tongue pledge loyalty. Before You Adonai our Elohim, may they bow in

<sup>71</sup> i.e. Lord of Hosts or Lord of Armies.

<sup>72</sup> Talmud Connection: Sotah 8; Nazarean Codicil Connection: Ephesians 6:11-18.

<sup>73</sup> Additional Nazarean Codicil Connections: Acts 15:20, 29; 21:25; 2 Corinthians 6:16; 1 Thessalonians 1:9; 1 John 5:21 (These connections apply for n59 and p189, also).

<sup>74</sup> See 1 Samuel 15:1-9 and Sifre on Deuteronomy 25 (17 and 19).

<sup>75</sup> Mechilta Exodus 17 (14).

worship, and give honor to Your glorious Name. May they all acknowledge Your kingdom, and may Your dominion be established over them speedily and forevermore. For sovereignty is Yours and unto all eternity You will reign in glory."

Regarding these issues, the words of John the Levite are most informative:

"Little children, keep yourselves from idols."

1 John 5:21

And, again he says:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that you are not partakers of her sins, and that you receive not of her plagues. For her sins have reached to heaven, and Adonai has remembered her iniquities."

Revelation 18:1-5

### 3. REMEMBER TORAH

Num. 15:37-41 "Again YHVH spoke to Moses, saying, Speak to the children of Israel: Tell them to [p14N1] make fringes on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. And you shall have the fringes, that you may look on it and remember all the commandments of YHVH and do them, and that [n47N1] you may not follow the harlotry to which your own heart and your own eyes are inclined, and that you may remember and do all My commandments, and be holy for your Elohim. I am YHVH your Elohim, who brought you out of the land of Egypt, to be your Elohim: I am YHVH your Elohim." (JPS)

Deut. 6:6-9 "And these words which I command you today shall be in your heart. [p11N1] You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, [p10N1] when you lie down, and when you rise up. You shall [p13J] bind them as a sign on your hand, and [p12J] they shall be as frontlets between your eyes. [p15J] You shall write them on the doorposts of your house and on your gates." (JPS)

Deut. 12:32 "Whatever I command you, observe to do it: [n313N1] you shall not add thereto, [n314N1] nor diminish from it."

Deut. 28:9 [p8N1] " . . . walk in his ways."

Deut. 31:19 [p18N1] "Now therefore write this song for you, and teach it to the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel."

### Noachide Mitzvot

Mitzvah n47 <sup>76</sup> – Our hearts are desperately wicked and deceitful above all things (Jeremiah 17:9). We are commanded not to follow our own hearts or the desire of our eyes. Moreover, the context of the passage tells us that a significant “aid” to help us to refrain from following the evils of our heart and our eyes is wearing tzitzit (the fringe) on the corners of our garments. Notice the context: “And you shall have the fringe, that you may look upon it and remember all the commandments of YHVH and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined, and that you may remember and do all My commandments, and be holy for your Elohim.” The text implies that the tzitzit will cause us to focus on the mitzvot of the Torah, and, thus, to refrain from following the desires of our hearts and our eyes.

It might be surmised by some that the command to wear tzitzit is only a command for Jews and that gentiles are not obliged to wear tzitzit. While this seems reasonable, such a postulation breaks down rather quickly when we reckon that the second mitzvah in this passage (n47) is in fact still applicable to both Jews and gentiles. Both Jews and gentiles must refrain from following the desires of their heart and their eyes. Regarding this issue, John the Levite says:

“I have written to you, fathers, because you have known him that is from the beginning. I have written to you, young men, because you are strong, and the word of Adonai abides in you, and you have overcome the wicked one. Love not the world, neither the things that are in the world. If any man loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”

1 John 2:14-16

John is commanding us to refrain from the same lusts that n47 forbids. In the Numbers 15 passage, the means by which a person fulfills n47 comes in part through the performance of p14, which is the command to wear tzitzit. Thus, anyone who wishes to fulfill n47 should also engage in the fulfillment of p14 by wearing tzitzit. This command, therefore, applies to both Jews and gentiles since p14 and n47 are connected together and cannot reasonably be separated.

Mitzvot n313, n314 <sup>77</sup> – We may not add to the contents of the Torah nor may we diminish anything from it. <sup>78</sup> We must make sure that the communities in which we fellowship fully accept the authority of Torah (all 613 spiritual principles) and that they don't add additional principles that are not contained in Torah. To engage in a community which views Torah as non-applicable for believers is a violation of both of these mitzvot.

---

<sup>76</sup> Talmud Connections: Brochos 12. Nazarean Codicil Connections: Matthew 5:28; 6:21; 12:34,35; 13:15; 15:8; 15:18,19; Mark 7:6; 7:21; Luke 6:45; 12:34; Acts 8:37; Romans 1:21; 10:9,10; Ephesians 6:6; 1 Timothy 1:5; Hebrews 3:12.

<sup>77</sup> Talmud Connections: Sanhedrin 88; Rosh Hashanah 28; Orach Chaim 128. Nazarean Codicil Connections: Revelation 22:18,19.

<sup>78</sup> These two mitzvot might cause some to question the validity of the Talmud, since the Talmud is not the written Torah. The Talmud, however, does not “add” to the Torah in the sense that it creates new ordinances. The Talmud does, in fact, explain and clarify the mitzvot written in the Torah itself. Thus, there is validity to the oral traditions in that they help us to understand portions of the written Torah that may seem vague, contradictory or may be hard to understand. The Talmud can be considered as valid halachah but secondary to the actual texts of the written Torah itself. Where Talmud sages clearly violate or contradict the written Torah, their halachah must not be followed. This would include violation of the precepts and teachings of Yeshua and his Talmidim as codified in the Nazarean Codicil since those codifications might be classified as “oral Torah” also.

Mitzvah p8 <sup>79</sup> -- Living life by the principles of the Torah is a lifestyle. It demands that a person develop a greater and greater consistency doing what the Torah says. It mandates that a person lives out the principles of Adonai from the deepest recesses of their heart. In short, it demands that we learn to act as Adonai Himself acts toward us. This mitzvah commands us to be like Adonai. Regarding this, the Talmud teaches us:

"R. Hama son of R. Hanina further said: What means the text: Ye shall walk after the Lord your God [Deut. 13:5]? Is it, then, possible for a human being to walk after the Shechinah; for has it not been said: For the Lord thy God is a devouring fire? [ibid. IV, 24] But [the meaning is] to walk after the attributes of the Holy One, blessed be He. As He clothes the naked, for it is written: And the Lord God made for Adam and for his wife coats of skin, and clothed them [Gen. 3:21], so do thou also clothe the naked. The Holy One, blessed be He, visited the sick, for it is written: And the Lord appeared unto him by the oaks of Mamre [ibid. 18,1], <sup>80</sup> so do thou also visit the sick. The Holy One, blessed be He, comforted mourners, for it is written: And it came to pass after the death of Abraham, that God blessed Isaac his son [Gen. 25:11], so do thou also comfort mourners. The Holy one, blessed be He, buried the dead, for it is written: And He buried him in the valley [34:6], so do thou also bury the dead." <sup>81</sup>

Mitzvah p10 <sup>82</sup> – Two of the scripture texts under the Remember Torah heading are texts from the Shema (Deuteronomy 6:4-9 and Numbers 15:37-41). Mitzvot p10-p15 and n47 are all found in those two texts. Within each of these mitzvot is a key element of faith that we must meditate on.

P10 is found in the context that says: "You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up." That whole sentence demands a constant effort to teach the Torah precepts to our children and to live out those precepts ourselves. It is from this mitzvah that we receive the mandate to formally come before Adonai in prayer in the evening and in the morning. Historically, that prayer time has been preceded by the reciting of the Shema itself, which contains core religious beliefs and values held by all believers. Thus, this mitzvah is a command to recite the Shema itself twice daily – in the morning and evening -- as well as a time to pray systematically to Adonai.

When asked which mitzvah was the "great command" Yeshua responded by citing the Shema. From the time of the second Temple onward, the Shema was accepted as part of the sacrificial service in the morning and evening. Yeshua, by saying the Shema was the great commandment, was indirectly admonishing believers to use the Shema in its currently accepted (and mandated) format as the beginning format for prayer in the morning and evening.

Regarding this mitzvah, Rambam says:

"The Tosepha says: 'Just as the Torah has ordained an appointed time for the reading of the Shema, even so have the Sages appointed a time for Prayer;' that is to say, the times of

---

<sup>79</sup> Talmud Connections: Sotah 14. Nazarean Codicil Connections: Matthew 5:48; Luke 6:40; Philippians 3:12, 15; 1 Peter 1:15, 16; 2 Peter 3:11.

<sup>80</sup> Since the preceding verses deal with Abraham's circumcision, it is deduced that the occasion was when he was recovering.

<sup>81</sup> Talmud Sotah 14a.

<sup>82</sup> Talmud Connections: Brochos 1-3; Orach Chaim 61. Nazarean Codicil Connections: Mark 1:35 (Yeshua prayed in the early morning); Acts 10:9 (Peter prayed at noon -- the sixth hour -- which was another recognized time of prayer); Acts 3:1; 10:3,30 (Prayer at the ninth hour (3 PM) which is the evening prayer). This should show us that the recognized times of prayer continued to be a mandate in the Nazarean Codicil.

Prayer are not ordained by the Torah, but the duty of Prayer itself is imposed by the Torah, as we have explained, and the Sages [only] appointed the times of Prayer."

"This is what the Sages mean when they say: '[The men of the Great Assembly] appointed Prayers to correspond with the daily Burnt Offerings;' that is to say, they fixed the times of Prayer to correspond with the times at which [the Daily Burnt Offerings] were brought."<sup>83</sup>

The mandated times of prayer are formally structured and discussed in the Mishnah. Although there is substantial debate on the issue, the times of prayer should be before noon in the morning (preferably about 6 am) and at 3 pm. Consult the Mishnah for a complete discussion regarding this issue.<sup>84</sup>

Mitzvah p11<sup>85</sup> – Though belief in the principles of the Torah is a "personal" belief since it effects the heart of the believer, it is not private. We are not to keep it to ourselves. It is our duty and obligation to teach our children the precepts of Torah diligently. We are to speak of the Torah precepts when we are at home and when we go on a journey. The Torah principles should be taught to children as principles that govern the private life of the home and principles that apply to life outside the home – thus, they effect us when we are sitting at home and when we go on a journey.

These principles must be taught to our children primarily at home and secondarily by the religious community itself. In Deuteronomy 6:4-9 – which is the first section of the Shema – the Torah says we are to teach our children diligently. That section of the Shema focuses on the personal relationship with Adonai. In the next section of the Shema, Deuteronomy 11:13-21, the command to teach our children is again restated. This time, however, the word "diligently" is left out for a good reason.

The second section of the Shema focuses on the community's relationship to Adonai. This is evident when it says "if you all (i.e. the whole community) will carefully obey. . ." In that section of the Shema the command to teach children is seen as secondary to the teaching of children in the home since the word "diligently" is excluded from the text.

In this mitzvah we find a command primarily to the father of the home, and, secondarily to the religious community, to teach children Torah from an early age so they will learn to obey Adonai and so they will not stray from the covenantal principles that engender a relationship with Adonai.

Mitzvah p14<sup>86</sup> – According to Adonai's mandate, the tassels (or the fringe) on the corners of the garments were to present the faithful believers with a constant reminder to obey the Torah's precepts. Adonai understands that as humans, we often need an outward "sign" to remind us of "inward" principles. So, He has given us this command to furnish us with a constant reminder of His mitzvot.<sup>87</sup>

---

<sup>83</sup> Maimon, Rabbi Moses ben. *The Commandments: Sefer HaMitzvot of Mainmonides in two volumes*, translated by Rabbi Dr. Charles B. Chavel. Soncino Press, New York, NY. 1967. p. 15-16.

<sup>84</sup> Mishnah Berakhot 1:1; 1:2.

<sup>85</sup> Talmud Connections: Shabbos 119; Yoma 35; Kiddushin 29; Yoreh Dai'ah 246. Nazarean Codicil Connections: Matthew 7:24-27; 28:18-20; Acts 2:42; 20:27; Ephesians 4:14-16; Colossians 1:28; 1 John 2:3,4.

<sup>86</sup> Talmud Connections: Menachos 37-44; Orach Chaim 8. Nazarean Codicil Connections: Matthew 9:20, 14:36; Mark 6:56; Luke 8:44 (See Strong's Greek Word #2899 -- kraspedon which means "a fringe or tassel" -- sometimes translated as "hem of the garment" or "border of the garment").

<sup>87</sup> Some might argue that the tzitzit is only obligatory for Jews. Such argumentation becomes problematic, however, since the very purpose of tzitzit was to prevent believers from following the

This mitzvah is still in effect to all Israel -- including the gentiles who have been grafted into natural Israel -- since it was commanded to all Israel (including the gentile converts). The mitzvah specifically says that this command is for all Israel throughout all their generations -- not just for a specific time period.

Today, we wear tzitzit (fringe) on two garments as a constant reminder that we should always obey Adonai's Torah. First, the fringe is found on the four corners of the tallit – the prayer shawl. During worship, faithful believers are encouraged to remember that they must obey all of Adonai's commands. The other garment that contains tzitzit is a special garment worn at all times during the day under a man's clothing. By these two garments we are constantly reminded that Adonai's Torah is our rule of life and our guide. <sup>88</sup>

Mitzvah p18 <sup>89</sup> – P18 is (in its most literal sense) a command for Moses to write a song and to teach it to the children of Israel. The Song is found in Deuteronomy 32:1-43. The Song strongly resembles Isaiah chapter 1 and is essentially an indictment of those who rebel against Adonai by turning to idolatry. <sup>90</sup>

This mitzvah, however, is much more than a mere command to learn a song. In Deuteronomy 32, we read:

*"And Moses came and spoke all the words of this song in the ears of the people, he, and Hoshea the son of Nun. And Moses made an end of speaking all these words to all Israel: And he said to them, Set your hearts to all the words which I testify among you this day, which you shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing you shall prolong your days in the land, whither you go over Jordan to possess it."*  
Deuteronomy 32:44-47

It is evident that the purpose of the Song was simply to encourage the people to obey all of the Torah. Thus, this mitzvah has always been recognized by Judaism as a command for every person to have their own copy of the whole Torah so that they can learn it and obey it. The application today is that every person should have a copy of the scriptures and should be actively reading and applying the scriptures to their lives.

## Jewish Mitzvot

---

harlotry of their own hearts. That mitzvah (p47), which is connected to the command to wear tzitzit is clearly a Noachide mitzvah. It is illogical to disconnect one mitzvah from the other. Thus, the wearing of tzitzit is the outward "sign" of one's commitment to obey all of the Torah mitzvot. See commentary on n47 above.

<sup>88</sup> This mitzvah is not obligatory upon women since it was commanded to "b'nei Israel" -- the sons of Israel (implying the males). All the provisions for this mitzvah are explained in the Talmud: Menahoth (Kiddushin 34a). We do not typically wear the blue thread commanded by this mitzvah since the actual color of blue has been lost. The blue dye originated from a snail and the exact species of snail is no longer known. This does not negate the wearing of the white strands nor does it invalidate the mitzvah itself.

<sup>89</sup> Talmud Connections: Sanhedrin 21; Bava Basra 13-14; Menachos 30; Yoreh Dai'ah 270. Nazarean Codicil Connections: 2 Timothy 2:16; Hebrews 4:12,13.

<sup>90</sup> The Song of Moses is again sung by the faithful of Israel at the end of the age. We see this expressed by John the Levite in the Book of Revelation (15:1-3). This is an obvious confession of Israel's sins as they make teshuvah and return to Adonai.

Mitzvot p12, p13 <sup>91</sup> – Faithful Jews have always fulfilled these mitzvot by wearing phylacteries on their hand and their forehead. The phylacteries are small boxes that contain specific passages of scripture related to the covenantal agreement that Adonai made with the ethnic Jews. Phylacteries are worn during recitation of the Shema in the morning (but not on the Sabbath).

As is the case with all of the mitzvot, however, there remains a spiritual application to these mitzvot that does apply to both Jews and gentiles. The phylacteries were to be placed on the hand and the forehead. It is interesting that the “mark of the beast,” as it is called, is placed in these same two places (see Revelation 13:16).

These two places on the human body are critically important from a religious perspective. These two places determine if a person is really “serious” about following Adonai. For that reason, Adonai has singled them out for “binding” or symbolic marking. The physical bindings that were created over time served as a reminder to faithful believers that both their actions (the hand) and their thoughts (the forehead) must be completely controlled by the Torah. Only when both of these come under Adonai’s control can we say that we are following him earnestly. Thus, gentiles obey these mitzvot when they earnestly follow Torah and when they submit to all of its mandates both in thought and deed.

Mitzvah p15 <sup>92</sup> – The Mezuzah is a small container that faithful believers affix to their doorposts. The container has within it specific scriptures. When they enter and leave the house they “kiss” the Mezuzah by touching their fingers to their lips, then by touching the Mezuzah. This is a constant reminder that when they leave the house they must take the Torah with them. When they arrive again at home, they follow the same procedure implying that they will obey Torah as they enter the home.

This is primarily a mitzvah to Jews. However, there is no prohibition against gentiles fulfilling it, also. There are specific reasons why Adonai gives us physical “signs.” Those things act as a reminder of spiritual principles when we come in physical contact with them. As humans, we need physical reminders constantly before us directing us to obey Adonai.

The universal principle behind the Mezuzah should teach all believers that we must obey the Torah at home and when we are on a journey. Because of the importance of this mitzvah, all believers are encouraged to literally fulfill it by placing mezuzahs on their doorposts.

#### 4. PROPHETS

Deut. 6:16 [n64N1] “You shall not tempt YHVH your Elohim, as you tempted him in Massah.”

Deut. 13:1-3 [n28N1] “If there arise among you a prophet, or a dreamer of dreams, and gives you a sign or a wonder, And the sign or the wonder come to pass, whereof he spoke to you, saying, Let us go after other gods, which you have not known, and let us serve them; You shall not hearken to the words of that prophet, or that dreamer of dreams: for YHVH your Elohim proves you, to know whether you love YHVH your Elohim with all your heart and with all your

---

<sup>91</sup> Talmud Connections: Merachos 34-37; Orach Chaim 25-45. Nazarean Codicil Connections: Revelation 7:3; 9:4; 14:1; 22:4; [for the antithesis of Adonai’s mandate] Revelation 13:16; 14:9; 20:4.

<sup>92</sup> Talmud Connections: Yoma 11; Menachos 34; Yoreh Dai’ah 285-289. Nazarean Codicil Connections: Acts 2:39; 16:15, 32; 18:8. The mezuzah is applied to the doorposts of a person’s house. All of the scriptures from the Nazarean Codicil apply to the sanctification of the whole house under faith in Messiah. The blessing of the house (according to the Torah) comes from affixing a mezuzah to the doorposts of one’s house.

soul.”

Deut. 18:15 [p172N1] “YHVH your Elohim will raise up to you a Prophet from the midst of you, of your brethren, like to me; to him you shall hearken.”

Deut. 18:22 [n29N1] “When a prophet speaks in the name of YHVH, if the thing follows not, nor comes to pass, that is the thing which YHVH has not spoken, but the prophet has spoken it presumptuously: you shall not be afraid of him.”

### Noachide Mitzvot

*There is a general misconception among believers that a “prophet” is someone who foretells the future. While that is sometimes the case, it is not always true. And, when a prophet does foretell the future there is a higher purpose for doing so. To simply “forecast the future” is purely an occult phenomenon.*

*Thus, the focus of a prophet sent by Adonai is not solely a future-oriented prophetic word that details events that have not yet transpired. Adonai's prophet is primarily a spokesman for Adonai – one who speaks on his behalf in regard to the moral condition of the people of Adonai. Sometimes the moral declarations of a prophet demand foretelling the future as a means of validating the moral demands of a prophet for future generations so that they may engage in teshuvah. Thus, a prophecy may not even disclose any future events, and, if it does, it does so only to validate the moral mandates of the prophet for the benefit of future generations so that they might repent.*

*Thus, the Torah explicitly defines the parameters of a true prophet.* <sup>93</sup>

*Mitzvah n28* <sup>94</sup> – *We must not follow the words of a prophet who performs signs and wonders, if that prophet attempts to lead the people astray from the Torah. These individuals arise to prove that we love Adonai with all our heart and soul. Thus, even when a person prophecies and the prophecy comes true, if the prophet speaks ill of the Torah then they are a false prophet. The ultimate test of a prophet is when the prophet is in accord with the teachings of the Torah. Thus, those who determine the validity of a prophet must be well-versed in the principles of Torah and all of its applications even under the Nazarean Codicil.*

*Therefore, when an individual arises and performs apparent signs and wonders, their message must be analyzed to determine if the prophet is leading the people away from Torah*

---

<sup>93</sup> There are many debates in believing communities regarding the validity of the “gift of prophecy” in our current day. This manuscript cannot completely resolve those issues. However, this manuscript can detail the mandates of Torah upon all who would call themselves “prophets.” If anyone in any believing community does not pass the test of a true prophet, then all of the restrictions and curses associated with the false prophet must fall upon that person. If they do not, then the entire assembly is cursed. And, by implication, anyone associated with that assembly receives the curses associated with false prophecy. Any “prophet” who issues a prophecy that does not come to pass must be totally cut off from the assembly of the righteous. Any prophet who prophecies against Torah is subject to the death penalty (discussed in an appendix and in the Ninth Commandment). It appears in scriptures that the “gift of prophecy” would cease at some time (1 Corinthians 13:8). Yet, it also appears from the scriptures and from rabbinical writings that prophecy would again resume close to the beginning of the Messianic Age (Joel 2:28). In conclusion, any modern day prophecies must be completely subject to the rules of the Torah mandates. Where these constrictions are not obeyed, the prophecy is false. If the community does not reject the false prophet and the false prophecy (and act with the according severe punishment of Torah) the assembly is cursed.

<sup>94</sup> Talmud Connections: Melachim 1:18. Nazarean Codicil Connections: 1 Corinthians 14:37; 1 John 5:21.

obedience. If they are, their message and their miracles must be rejected. We may not accept their message simply based on the performance of signs and wonders.

Mitzvah n29 <sup>95</sup> – When a prophet speaks presumptuously or falsely, we must not fear them. The Sifre further explains that “fearing” the false prophet means that we refrain from declaring him as a false prophet. This is appropriate for some modern assemblies who accept prophecy as a valid “gift of the spirit.” When one speaks a prophecy that does not come true, no matter who the individual is and irregardless of the position of prominence that they may enjoy, they must be judged as a false prophet and they must be totally cut off from the community. Anything else is a violation of this mitzvah.

Mitzvah n64 <sup>96</sup> – The “event” in question in this mitzvah appears in Exodus 17:1-7. It was at Massah that the children of Israel provoked Moses by chiding him to perform a miracle. The general prohibition in this mitzvah is a prohibition against “testing” the general promises and threats of Adonai as found in the Torah itself. The curses and blessings of Torah are absolute and we may not question them by requesting that the prophet “prove” the validity of Adonai’s curses and blessings.

Regarding this mitzvah, Rambam comments:

“This means: Do not test one of God’s prophets by challenging him to perform miracles.” <sup>97</sup>

Mitzvah p172 <sup>98</sup> – In a general sense, this mitzvah commands us to recognize prophets that Adonai raises up in the midst of the people. More specifically, however, this is a command to recognize and listen to the “special” Prophet that Adonai raises up. That Prophet is His Messiah.

## B: FALSE GODS

### 1. NAMING OTHER GODS

Ex 23:13 “And in all that I have said to you, [n15N1] be circumspect and make no mention of the name of other gods, [n14N1] nor let it be heard from your mouth.”

### Noachide Mitzvot

Mitzvah n14 <sup>99</sup> – Judaism teaches that this mitzvah refers to swearing oaths by the names of

---

<sup>95</sup> Talmud Connections: Sanhedrin 18. Nazarean Codicil Connections: Romans 12:6; 1 Corinthians 12:10; 13:2; 14:37; 1 Timothy 4:14; 2 Peter 1:20; Revelation 19:20. In the passages from Revelation regarding the false prophet we find that the whole world is willing to commit idolatry to the beast based on the miracles of the false prophet – just as the Torah mitzvah here prohibits.

<sup>96</sup> Talmud Connections: Sanhedrin 89; Eirachin 15; Taanis 9. Nazarean Codicil Connections: Matthew 4:7; Luke 4:12; Acts 5:9; 15:10; 1 Corinthians 10:9.

<sup>97</sup> Maimon, Rabbi Moses ben. *Yesod ha-Torah* (10:5).

<sup>98</sup> Nazarean Codicil Connections: Acts 3:12-26; 7:37.

<sup>99</sup> Talmud Connections for n14 and n15: Sanhedrin 63b, 67a. Nazarean Codicil Connections: Matthew 5:34-36; 23:16-22; James 5:18 [re. swearing – Yeshua takes the position of the Oral Talmud regarding swearing. That position does not allow swearing for any reason at any time. James reaffirms this prohibition. This, obviously, would disavow swearing to foreign gods.] Acts 17:18; 19:26; 1 Corinthians 8:5ff; Galatians 4:18ff [re. belief in foreign gods – Throughout the Nazarean Codicil we have numerous examples of the Talmidim destroying the belief structures associated with false gods.]

other gods. We may not engage other gods to swear by them or to use their names for any purpose. The Hebrew word for "heard" is "Shema" which means both to "hear" and to "obey." Therefore, we may not speak the names of other gods in a manner that shows obedience or acceptance of their belief systems.

Mitzvah n15 – Judaism teaches that this is a prohibition against diverting others to false gods by speaking their names. Speaking the names of other gods would include discussion related to the characteristics of those gods and teachings or beliefs associated with them. The names, traits and characteristics associated with false gods and false belief systems must not be discussed in such a way that might lead others to follow them.

## 2. OCCULT PRACTICES

Lev. 19:26 [n195N1] "You shall not eat [any thing (not in the Hebrew)] with the blood [ahl ha'dam -- upon, on, above the blood]: neither shall you use enchantment, nor observe times."

Deut. 18:10-11 "There shall not be found among you any one...that [n31N1] uses [qasam] divination [qasam], or an [n32N1] observer of times [onan], or an [n33N1] enchanter [nachash], or a [n34N1] witch [qasaph], Or a [n35N1] charmer [chover chaver], or a [n36N1] consulter [sha'al] with familiar spirits [ghosts] [ov], or a [n37N1] wizard [familiar spirits] [yidani], or a [n38N1] necromancer [drash muut]."

### Noachide Mitzvot

Each of these eight occult practices are forbidden today as practices for both Jews and gentiles. Each mitzvah explanation contains the phrase that lists the prohibition, including Hebrew words, and a brief description of the meaning. Following the definition is a historic Jewish interpretation as well as a more modern application. At the conclusion to the entire section on the occult practices the reader will find a modern application summary of all forbidden practices.

Mitzvah n31 <sup>100</sup> <sup>101</sup> -- useth [qasam] divination [qasam] -- literally divines divination. One who attempts to foretell the future by using omens or talismans. This would include common

---

<sup>100</sup> Talmud Connections: The Babylonian Talmud deals with the entire passage from Deuteronomy 18 regarding occult practices extensively in Sanhedrin 65 and Yoreh Dai'ah 179. The reader is encouraged to read that entire passage for themselves to gain further insights into the prohibitions associated with these scriptures. Nazarean Codicil Connections: Acts 16:16-18; Galatians 5:20 [In the Acts 16 passage, Rabban Sha'ul is confronted by a woman who practices divination (which is the prohibition in n31). It is apparent from that exchange that the woman is possessed by an evil spirit.]

<sup>101</sup> While reading through the Talmud Connections regarding forbidden occult practices the reader will note rather strong condemnations by the rabbis regarding certain practices of one they call "Yeshu." They are indeed referring the Yeshua. The reader will note that the rabbinical authors of the Talmud condemn Yeshua as a magician. The reader must place these allegations and condemnations in their historical context, between the first and fourth centuries CE. A thorough understanding of the history of Christian doctrine will reveal that the Church had ascribed to Yeshua (whom they had renamed as Jesus) many magical powers. For example, there is a Roman folklore that says that Jesus (not the historical Yeshua) spent time in his father's carpenter shop. While there, he would carve birds from wood, throw them up in the air, and they would become real birds and fly away. Based on these teachings of Christianity, Judaism responded by proclaiming that Jesus (whom they call Yeshu) was indeed a magician and thus condemned by Torah. There are many other Talmudic reactions to the witchcraft of early Christianity that are discussed in the Talmud. Readers are advised to read these passages in the Talmud carefully and to take them in their historical context.

modern methods like the use of tarot cards, palm reading, fortune cookie messages, rolling of dice, throwing of "magic" sticks, reading of the "Eight Ball," etc. All methods of attempting to see the future are prohibited by this mitzvah.

Mitzvah n32 <sup>102</sup> -- observer of times [onan] -- observer of clouds (onan). The word for "times" is onah. This would forbid astrology, which is the forecasting of the future by the sky. This is also considered as a prohibition against the use of optical illusion by Rambam. It appears that the original method associated with this form of magic had to do with observing clouds and projecting things because of the shape of clouds. Thus, Rambam says that any "optical illusion" is forbidden by this mitzvah. The most common prohibition is against the use of astrology as a guide to future life events.

We must, at the same time, be cautious in our condemnation of the use of all signs related to the heavens. Genesis 1:14 instructs us that Adonai created the heavenly lights for "signs," among other things. The coming of the Messiah was heralded by a star in the heavens (see Matthew 2:2,7,9). Revelation chapter 12 is also explicit about two separate signs that will appear in the heavens as "signs" to Israel at the end of the age. Also in Revelation we find the Messiah Himself saying that he holds the "seven stars" in His right hand.

Thus, we must distinguish between the worship of the stars and the heavenly lights existing as "signs" designated by Adonai. The determining factor between "right and wrong" regarding this issue is the absolute fatalistic prognostication of future events based on astrological patterns in the heavens so that the free will of individuals is negated. See the footnote associated with this mitzvah and carefully read the entire passage in Acts chapter 7.

Mitzvah n33 <sup>103</sup> -- enchanter [nachash] -- superstitions. Rambam says that this is the art of attempting to determine the future by association with current or common events. It is a form of soothsaying. A modern example might involve any form of established or spontaneous superstitions. "If we cross the path of a black cat, something bad will happen to us." This is a form of soothsaying and it involves the projection of future events based on the present event. "When event X happens, event Y will happen in the future." Also prohibited by this mitzvah is any association with or use of the term "luck." Soothsaying is closely associated with divination and is actually a method used by diviners.

Mitzvah n34 <sup>104</sup> -- witch [qasaph] -- casting spells. The term witch can also be translated as sorcerer. Witchcraft involves the casting of spells -- saying words to make things happen. The focus of witchcraft is to make something happen by the ritualistic reciting of words combined with specific ritualistic practice. Sometimes potions containing some type of drug substances are used.

---

<sup>102</sup> In addition to the Talmud Connections cited in association with mitzvah n31, we also have an appropriate comment from Rambam, who said: "The object of the prohibition against the practice of astrology was thus the safeguarding of the doctrine of Free Will – 'the pillar of the Torah and of the Commandments' – which forms the philosophical basis of one of the thirteen fundamental principles of the Faith, namely, the principle of Reward and Punishment (Mishnah Torah, Mada, Hilchoth Teshubah V). Nazarean Codicil Connection: Acts 7:42, 43ff where worship of the heavens is condemned and listed as one of the reasons for the exile of Israel.

<sup>103</sup> Talmud Connection: Shabbat 7. Nazarean Codicil Connections: Acts 16:16 [In this passage we see the close relationship between divination and soothsaying].

<sup>104</sup> Talmud Connection: Shabbat 104a. Nazarean Codicil Connection: Galatians 5:20. In Judaism (including throughout the Nazarean Codicil) prayer to Adonai is the proper means of "attempting to influence the future." As believers, we make our requests known to Adonai and we allow Him to respond to our needs. Witchcraft attempts to conjure events through ritual, excluding the Sovereignty of Adonai. Mankind, thus, "becomes god" through these attempts.

Mitzvah n35 -- charmer -- One who charms with words for the purpose of altering reality. This practice was sometimes used (and is still used) to charm snakes and scorpions. The words were sometimes also spoken over those who had been bitten by snakes or scorpions. This is an attempt to control natural things with words -- usually those natural events were negative and the attempt was to neutralize their negative effect.<sup>105</sup>

Mitzvah n36 <sup>106</sup> -- consulter [sha'al] with familiar spirits [ov] -- contacting the dead. The prohibition in this mitzvah is against consulting those who are mediums and who communicate with human ghosts. The prohibition against being a medium (as opposed to consulting one) is in mitzvah n8 and discussion regarding that mitzvah will be found under the Second Commandment since there are issues related to idolatry connected with the practice. This prohibition is against consulting a medium for the purpose of contacting a dead person's ghost and not against actually being a medium.

Mitzvah n37 -- wizard [yidani] -- contacting the spirit world. This is a prohibition against consulting those who practice the form of sorcery that contacts spirits in the spirit world that are not departed human spirits. Today, those spirits might be called "angels" or "ascended masters." Discussion regarding a person being a medium for this type spirit is discussed under the Second Commandment for mitzvah n9 since the practice of this form of occultism is idolatry. The spirits that are contacted by this practice are typically called "wise ones" -- thus, the Hebrew word is "yidani," which comes from the root word for "know."

Mitzvah n38 -- necromancer [drash muat] -- Enlightenment from dead humans. This is a prohibition against gaining any knowledge from the dead. The previous two mitzvot (n36 and n37) usually involved the supposed "speaking" of the spirit forms through the sorcerer. Thus, the sorcerer was technically acting as a "voice" for the spirit. In this case, however, we are prohibited from obtaining any type of information from dead humans no matter how that enlightenment is obtained. This prohibits the use of dreams, trances, and any other forms of communication with the dead -- even if the dead are not directly speaking through the voice of the medium.

#### SUMMARY OF MODERN FORBIDDEN PRACTICES

There are three broad categories of occult prohibitions. They are divination, witchcraft, and necromancy. Divination is an attempt to determine the future through various observations of natural physical manifestations. Witchcraft is an attempt to control, change and manipulate the course of history through some means of conjuring powers, usually through the performance of rituals. Necromancy is any attempt to contact dead people or spirits from the world beyond.

1. Divination (Qasam) -- Any attempt to foretell the future by use of omens or talismans. This would include common modern methods like the use of tarot cards, palm reading, fortune cookie messages, rolling of dice, throwing of "magic" sticks, reading of the "Eight Ball," etc.

---

<sup>105</sup> Charming is a practice associated with witchcraft and all Talmud and Nazarean Codicil Connections associated with witchcraft apply. In addition, see *Babylonian Talmud Shabbat 7* for additional details.

<sup>106</sup> The Talmud Connections for mitzvot n36, n37, and n38 are found in the connections associated with n31. Nazarean Codicil Connections: Matthew 7:10; Mark 1:27; 3:11; 5:13; 6:7; Luke 4:36; 6:18; Acts 5:16; 8:7. It is interesting that there appears no literal and simple command in the Nazarean Codicil that restricts communication with the spirit world. In the scriptures cited as Nazarean Codicil connections we see that believers have power over all spirits from the nether world and do not communicate with them for means of obtaining information. The only contact that believers have with those spirits is to undo their evil desires and actions. Thus, by implication, we see that there should be no contact for purpose of informational transfer by believers under the Nazarean Codicil.

This is a form of divination.

2. Astrology (Onan) -- Astrology or the use of illusions as magic (even if the participants know that the "tricks" are illusions). This is a form of divination.

3. Superstitions (Nachash) -- To foretell the future by personal experience or by diligent observance. This includes all superstitions -- both those that are longstanding folklores and personal superstitions that are created either spontaneously or by previous experience. This is a form of divination.

4. Casting Spells (Qasaph) -- The casting of spells. The attempt to "make" things happen by saying words (and, potentially, performing other acts of a religious nature). This is a form of witchcraft.

5. Charming (Chover chaver) -- Charm with words. To quote sayings or phrases that are designed to alter one's mental state regarding some bad or good thing. This is a form of witchcraft.

6. Medium for the Dead (Ov) -- Contacting a medium for the purposes of coming in contact with a dead human ghost. This is a form of necromancy.

7. Medium for Other Spirits (Yidani) -- Contacting a medium for the purposes of consulting beings from the spirit world other than humans. This might be the most logical mitzvah prohibiting the use of the Uija Board. This is a form of necromancy.

8. Enlightenment from the Dead (Drash muut) -- Seeking enlightenment and knowledge from humans who are dead -- even if those human spirits do not directly communicate through methods associated with a medium. This is a form of necromancy.

Mitzvah n195 – This mitzvah might initially appear to be a prohibition against eating or consuming blood. If such were the case, it would be a duplicate of n184. However, the context of the mitzvah gives us a hint that it is related to something else – namely, an occult practice.

This specific occult practice involved pouring the blood of a slain animal into an earthen pit. The people then gathered around the blood and watched it for signs of the spirit of the animal communicating some message to them. This practice always included a ritual meal around the blood pit. Rambam accurately describes this practice and its prohibition:

*"We are not allowed to gather and have a meal round the blood, "You shall not eat round the blood" (Lev. 19:26). As the Israelites were inclined to continue their rebellious conduct, to follow the doctrines in which they had been brought up, and which were then general, and to assemble round the blood in order to eat there and to meet the spirits, God forbade the Israelites to eat ordinary meat during their stay in the wilderness....The reason of this precept is distinctly stated, viz., that the blood shall be poured out upon the altar, and the people do not assemble round about. Comp. "To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord...And the kohein shall sprinkle the blood upon the altar...and they shall no more offer their sacrifices upon the spirits" (Lev. 17:5-7). Now there remained to provide for the slaughtering of the beasts of the field and birds, because those beasts were never sacrificed, and birds did never serve as peace-offerings (Lev. 3). The commandment was therefore given that whenever a beast or a bird that may be eaten is killed, the blood thereof must be covered with earth (Lev. 17:13), in order that the people should not assemble round the blood for the purpose of eating there. The object was thus fully gained to break the connexion between these fools and their spirits."<sup>107</sup>*

This practice can be broadly classified as divination.

---

<sup>107</sup> Maimon, Rabbi Moses ben, *The Guide for the Perplexed*. (pp. 362-363).

## SECOND COMMANDMENT

[n2N1] *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: [n5N1] Thou shalt not bow down thyself to them, [n6N1] nor serve them: for I YHVH thy Elohim am a jealous Elohim, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: And shewing mercy unto thousands of them that love me, and keep my commandments.*

*Exodus 20:4-6*

The Second Commandment teaches us about images. While it directly prohibits the manufacture of graven images, the Second Commandment also reveals the proper “images” which Adonai has ordained for us to “see” Him among us. Thus, under the Second Commandment we will find all mitzvot that relate to the Image of Adonai presented to us. This includes the Image of Adonai’s attributes of mercy as seen through the sacrificial system, Adonai’s authority among the believing community in His leaders (the Levites), as well as His Image revealed through the structure of the Tabernacle.

### *A: IMAGES AND IDOLS*

#### 1. IDOLS

Ex. 20:23 [n4N1] “You shall not make with me gods of silver, neither shall you make to you gods of gold.”

Lev. 19:4 [n10N1] “Turn not to idols, [n3N1] nor make to yourselves molten gods: I am YHVH your Elohim.”

Lev. 26:1 “You shall make no idols nor graven images, neither rear up a standing image, [n12N1] neither shall you set up any image of stone in your land, to bow down to it: for I am YHVH your Elohim.”

Deut. 7:25-26 [n22N1] “The graven images of their gods shall you burn with fire: you shall not desire the silver or gold that is on them, nor take it to you, lest you are snared therein: for it is an abomination to YHVH your Elohim. [n25N1] Neither shall you bring an abomination into your house, lest you be a cursed thing like it: but you shall utterly detest it, and you shall utterly

abhor it; for it is a cursed thing.”

Deut. 12:2-3 [p185N1] “You shall utterly destroy all the places, wherein the nations which you shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree. And you shall overthrow their altars, and break their pillars, and burn their groves with fire; and you shall hew down the graven images of their gods, and destroy the names of them out of that place.”

Deut. 16:22 [n11N1] “Neither shall you set up any image; which YHVH your Elohim hates.”

### Noachide Mitzvot

Mitzvot n2, n3 <sup>108</sup> – These two mitzvot are related closely to each other. N2 forbids the making of a graven image<sup>109</sup> even if it is not for purposes of worship. The phrase “unto thee” forbids us to make these images for ourselves and for our own private use. N3 forbids us to make graven images for others to use. The Sifre<sup>110</sup> interprets the Hebrew “to yourselves” as “even for others.” In improper English we might say “...toward you all...” – thus, implying towards or for the benefit of other people.

Mitzvot n4 <sup>111</sup> – N4 is specific concerning two metals used in the construction of idols. There are deep symbolic meanings behind the use of both gold and silver in the construction of idols.

<sup>112</sup>

Silver was the metal used symbolically as a picture of redemption. <sup>113</sup> The prohibition against making idols of silver is symbolically a prohibition against making graven images for their redemptive powers. Thus, the issue is more than an issue of construction material, it is a matter of the purpose for the graven image. If the image is designed to illustrate or “focus” one’s attention on redemption or redemptive acts, then it is an act of idolatry specifically prohibited by this mitzvah concerning the use of silver -- no matter what actual material the idol or image is really constructed from. This mitzvah teaches us that we may not use graven images to “help” us understand redemption or redemptive acts. Thus, the mitzvah says: “You shall not make with me [i.e. in conjunction with Adonai] gods of silver...”

Gold is symbolic of the sacredness of the god. A graven image made from gold portrays the great “value” of the god. Graven images constructed of gold are made for the “benefit” of the person viewing the object. They are designed to “help” the person recognize the value of the god. Thus, the mitzvah says: “...neither shall you make unto you [i.e. for your benefit] gods of gold.” This prohibits the construction of all graven images for the purpose of “aiding” a person in understanding the “value” (i.e. the holiness, greatness, or awesomeness) of the god --

---

<sup>108</sup> Talmud Connections: Yoreh Dai’ah 141, 143; Adonah Zarah 83. Nazarean Codicil Connections: Acts 15:29; 1 Corinthians 10:7,14; 2 Corinthians 6:15,17; 1 John 5:21; Revelation 9:20; 13:14,15; 14:11.

<sup>109</sup> Graven Image – Hebrew *pecel* – A carved image is a physical representation of a god, an “artistic” rendering of a god’s powers, or the physical representation of spiritual forces including angelic beings. All such renderings whether for purposes of worship or artistic expression are strictly forbidden.

<sup>110</sup> Sifre Lev. XIX.4.

<sup>111</sup> Talmud Connections: Abodah Zarah 3. Nazarean Codicil Connections: Acts 3:6; 17:29; James 5:3; 1 Peter 1:18; Revelation 9:20.

<sup>112</sup> The viewpoint of the author differs from that of Rambam on this point. Rambam would indicate that this is a prohibition against creating human figures. The author, however, sees a great significance in the two specific metals prohibited as materials for the construction of graven images. See Rambam, Sefer HaMitzvot regarding negative mitzvah #4 for Rambam’s viewpoints.

<sup>113</sup> Regarding silver as a metal associated with redemption, see Exodus 30:12-13, Leviticus 5:15 and 27:2-8.

even if the object is not constructed of actual gold metal.<sup>114</sup>

Mitzvot n5 <sup>115</sup> – This mitzvah specifically prohibits us from bowing down before a graven image. In Judaism, however, four acts of service are associated with “bowing down” before Adonai. Thus, it is implied in this mitzvah that all four of those forms of service are forbidden. They are bowing down, burning incense, sacrificing, and pouring out a libation offering. Anyone who performs any of these four acts of service has violated this mitzvah. Violation of this mitzvah carries with it the death penalty (to be discussed at length under the Ninth Commandment).

This prohibition is all-inclusive. Even if “bowing down” before a false god is not the customary means of worshipping that god, one who performs one of these four acts before a graven image is still *korban*. The *Sifre* says that those who violate this mitzvah have sacrificed to demons. <sup>116</sup>

Mitzvot n6 – N5 forbids “bowing down” to a graven image using one or more of the forbidden acts of service assigned to worship of Adonai alone. This current mitzvah, forbids “service” to graven images. Service to a god indicates performing rituals specific to that god. Thus, if a certain practice is the accepted means of serving a foreign god, we may not engage in that practice – even though that service is not included among the four prohibitions contained in the previous mitzvah.

Thus, if ancient lore tells us that throwing pennies into a fountain, which contains a statue of a Roman mythical god, will bring us “luck” we violate this mitzvah if we engage in throwing pennies into the fountain. We have, in essence, accepted the belief system of that god and we are calling on them to aid us or give us something. This mitzvah teaches us that we may not engage in any of the religious practices associated with paganism.

A good example of the application of both n5 and n6 would be for believers who have come out of the Roman Catholic Church. If they have some need to enter a Roman Church again (e.g. compelled by a wedding or funeral) they may not “cross” themselves at the appropriate times in the church building. To do so is a violation of n6 since they are acknowledging the pagan

---

<sup>114</sup> It is the overwhelming propensity of the gentiles to engage in idolatry. The Roman Catholics (and many other “orthodox” Christian churches) have used images and statues since the inception of their religion. Those images and statues are used for religious purposes to help an individual “focus” their religious affections. Thus, all of these practices are idolatrous. Many of these objects are considered sacred. Some people would even assign personality traits and “powers” to these statues. Even the evangelical movement (a movement that claims to be separate from Romanism) uses many objects and images for the purpose of focusing religious affection. Probably the most common of those objects is the cross. Evangelicals believe that the cross symbolizes the redemption of the Messiah in his crucifixion. As such, the cross becomes a symbol of redemption and redemptive acts. Thus, the display of a cross in a house of worship is an act of idolatry and violates the mitzvah against making gods of silver. To understand the depths of idolatry in the evangelical movement, the student is encouraged to carefully examine the words of some of evangelicalism’s most beloved songs. A good place to start would be a careful examination of the words from “The Old Rugged Cross.” In that hymn, the cross itself is adored and idolized. We clearly find idolatrous words, including: “On a hill far away stood an old rugged cross, the emblem [i.e. the image] of suffering and shame. And I love that old cross [expressing love or adoration for an image -- a direct violation of mitzvah p3 (1<sup>st</sup> Cmd, Remembering God)]...So I’ll cherish the old rugged cross [show affection for an image]....I will cling to the old rugged cross [i.e. to cling or cleave -- a direct violation of mitzvah p6 (1<sup>st</sup> Cmd, Remembering Adonai)]. To the old rugged cross I will ever be true [we may only be true to Adonai, and not to images]...” Acts of idolatry are promoted and encouraged in many evangelical hymns.

<sup>115</sup> Talmud Connections: Sanhedrin 7, 63. Nazarean Codicil Connections: Matthew 4:9,10; Luke 4:8. [Connections apply for both n5 and n6.]

<sup>116</sup> *Sifre* Lev. XVII.7.

practices of Rome.

Also, when they enter the Roman Church they may not stop prior to being seated and bend their knee to the crucifix at the front of the building. To do so is a violation of n5.

Mitzvah n10 <sup>117</sup> – The Hebrew word translated as “turn” is “panah” rather than “shuvah.” Thus, the prohibition here is not a prohibition against “turning” in the sense of “converting” to the practice of idolatry. The prohibition is much more restrictive than that. Since the word “panah” is used, we may interpret this mitzvah as saying, “do not face an idol.” By implication this is a prohibition against turning our face (panim) in the direction of an idol. This is a restriction against physically facing an idol as well as turning our affections or thoughts toward an idol. This would include the study of any foreign religious system simply for purposes of proving that system wrong. We cannot engage our emotions or affections in any way toward an idol.

Mitzvah n11 <sup>118</sup> – The Hebrew word translated as “image” is actually “matstsebah” which is better translated as “pillar” rather than image. It might be described as a column. Thus, the “image” has no form, human or otherwise. Any pillar erected for a remembrance of religious ideologies is a violation of this mitzvah. Most directly, this condemns all steeples.

Mitzvah n12 <sup>119</sup> – This is a prohibition against erecting stone statues or monuments for the purpose of worship.

Mitzvah n22, n25 <sup>120</sup> -- N25 prohibits us from profiting in any way from idols. “Bringing an abomination into our house” implies profiting from it. Thus, if a house of idols is destroyed, we may not recover its valuables and convert those valuables into something that we profit from. Rambam even forbids the use of wood idols for firewood in the homes of believers. <sup>121</sup> We may not profit personally from the destruction of idols.

N22 is a further restriction regarding the value of material substances from which idols were constructed. We may not turn our desire to focus on the value of the material from which idols were constructed. While n25 prohibits us from personal gain from the destruction of idols, n22 even prohibits any affectual connection to those materials.

Mitzvot p185 <sup>122</sup> -- The Torah is specific about the means of destroying graven images. If the images are of materials that can be burned, they must be burned to ashes. If the images are of a non-burnable material, then they must be ground into dust. We may not retain anything associated with the idols. Once any substance has been used in the formation of an idol, that substance is korban and must be completely destroyed.

In regard to “sacred places” or shrines, they also must be totally destroyed. Five actions must

---

<sup>117</sup> Talmud Connections: Abodah Zarah 46a; Shabbos 149. Nazarean Codicil Connections: 1 Corinthians 10:7,14; 2 Corinthians 6:16,17; 1 John 5:21.

<sup>118</sup> Talmud Connections: Avodah Zarah 48; Yoreh Dai’ah 145. Nazarean Codicil Connections: Acts 17:22-31 [In this Connection we find Rabban Sha’ul condemning the Greeks for having a bomos – a stand – for an unknown god, in case their religion had excluded some god-force]. A bomos would have been some standing object of adoration.

<sup>119</sup> Talmud Connections: Various places throughout Megillah. Nazarean Codicil Connections: 1 John 5:21.

<sup>120</sup> Talmud Connections: Abodah Zarah 3. Nazarean Codicil Connections: 1 Corinthians 6:16,17.

<sup>121</sup> Maimon, Rabbi Moses ben. *The Commandments: Sefer HaMitzvot of Mainmonides in two volumes*, translated by Rabbi Dr. Charles B. Chavel. Soncino Press, New York, NY. 1967. p. 23.

<sup>122</sup> Talmud Connections: Avodah Zarah 45; Yoreh 146. Nazarean Codicil Connections: 1 Corinthians 6:16,17.

be taken to comply with this mitzvah (p185).<sup>123</sup>

First, altars associated with pagan rituals must be destroyed. Altars constitute anything that relates to consecration to a god or to redemptive acts of that god. When a Christian church converts to follow Torah, this would mandate the destruction of all crucifixes and crosses, altars upon which a eucharistic sacrifice was placed, as well as all chalices and other objects associated with acts of redemption. These items may not be sold or given away. Retaining or profiting from these items is a form of idolatry.

Second, pillars (or monuments) must be smashed. Pillars are usually stone or wood monuments that depict the permanence of the god. Thus, every remembrance of the permanence of the god must be totally destroyed. In the case where a Christian church had converted to follow Torah, this would mandate the destruction of all spires and steeples from buildings of worship. Maintaining a steeple or spire on a building of worship is a practice of idolatry.

Third, groves must be destroyed. The groves were used as sites to worship fertility associated with a god. In many instances, these groves contained totem-type poles fashioned from living trees segregated in a sacred area of the grove. The branches would be cut from the trees leaving only the trunk of the living tree. In many pagan cultures the faces or whole bodies of the gods would be carved in these "living poles." It is thus forbidden for believers to associate trees with the living and true One.

Fourth, all idols or images of the gods must be destroyed and "hewn down."

Fifth, all names of foreign gods must be destroyed.<sup>124</sup>

## 2. IDOLATERS

Ex. 23:33 [n51N1] "They [the idolatrous nations] shall not dwell in your land, lest they make you sin against me: for if you serve their gods, it will surely be a snare to you."

Deut. 7:2 [n50N1] "And when YHVH your Elohim shall deliver them before you; you shall smite them, and utterly destroy them; you shall make no covenant with them, nor show mercy to them."

Deut. 13:8,9 [n17N1] "You shall not consent to him [the idolater], [n18N1] nor hearken to him; [n20N1] neither shall your eye pity him, [n19N1] neither shall you spare, [n21N1] neither shall you conceal him: But you shall surely kill him; your hand shall be first on him to put him to death, and afterwards the hand of all the people."

Deut. 13:11-17 "And all Israel shall hear, and fear, and [n16N1] shall do no more any such wickedness as this is among you. If you shall hear say in one of your cities, which YHVH your

---

<sup>123</sup> The author disagrees with Rambam at this point. Rambam specifically states that this mitzvah applies only to the Land of Israel. While there is an absolute mandate for Jews to comply wholly with this mitzvah in their own Land universally, the mitzvah continues to apply to all believers. This is especially true when a christian converts to faith in the Living Adonai and makes a covenantal decision to follow Torah. Applications for each of these actions will be explained below. Rabbi Kahan says, "There is, however, a difference between Eretz Israel and elsewhere. In Eretz Israel, we are commanded to search out traces of idol-worship and destroy them, while elsewhere we are obliged to annihilate idols only when confronted by them" (*The Taryag Mitzvos*, Keser Torah Publications, Brooklyn, NY. p. 266).

<sup>124</sup> This portion of the mitzvah should encourage believers to use the proper Name Yeshua for the Messiah, rather than the name ascribed to Him by Roman and Greek Gnostics.

Elohim has given you to dwell there, saying, Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which you have not known; Then you shall inquire, and make search, and ask diligently; and, behold, if it is the truth, and the thing is certain, that such abomination is wrought among you; you shall surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. And [p186L] you shall gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for YHVH your Elohim: and [n23N1] it shall be a heap forever; it shall not be built again. [n24N1] And there shall cleave nothing of the cursed thing to your hand: that YHVH may turn from the fierceness of his anger, and shew you mercy, and have compassion upon you, and multiply you, as he has sworn to your fathers."

Deut. 32:38 "For YHVH shall judge his people, and repent himself for his servants, when he sees that their power is gone, and there is none shut up, or left. And he shall say, Where are their gods, their rock in whom they trusted, Which did eat the fat of their sacrifices, and [n194N1] drank the wine of their drink offerings? let them rise up and help you, and be your protection."

### Noachide Mitzvot

Mitzvah n16 <sup>125</sup> – *This is a prohibition against one attempting to lead another astray to idolatry. We may not persuade others to believe in idols or follow the ways of other gods.*

Mitzvot n17, n18, n19, n20, n21 <sup>126</sup> – *These mitzvot all prohibit us from "covering up" idolaters. All idolaters must be exposed. This includes the following prohibitions: consenting to them, listening to them, pitying them, concealing them, or sparing them. It is critically important that idolaters be eliminated from the assembly of believers.<sup>127</sup>*

Mitzvot n23 <sup>128</sup> – *This mitzvah in its most literal application forbids the rebuilding of an apostate city, once that city has been destroyed. As such, it applies only to the Land of Israel. However, this mitzvah more broadly applies to all believers and forbids anyone from rebuilding or restoring idolatrous images and practices once they have been abolished. For that reason, this mitzvah has been placed as a Noachide mitzvah.*

Mitzvah n24 <sup>129</sup> – *This mitzvah in its most literal application forbids retaining anything from a city that is accursed because of idolatry. This differs from previous mitzvot regarding retaining materials used from the construction of idols in that the materials from an accursed city does not necessarily need to be associated directly with idolatry. Anything associated with a city that has been destroyed may not be retained – not just materials associated with the idols themselves. More generally, this mitzvah prohibits both Jews and gentiles from profiting at all from the destruction of idolatrous practices, not just from the materials associated with them.*

<sup>125</sup> Talmud Connections: Sanhedrin 7. Nazarean Codicil Connections: 1 John 5:21.

<sup>126</sup> Talmud Connections: Sanhedrin 29, 33, 43, 67, 85. Nazarean Codicil Connections: 1 Corinthians 5:10,11; 6:9; Ephesians 5:5; Revelation 21:8; 22:15.

<sup>127</sup> Idolatry is a "sin unto death," and therefore requires the death penalty upon the hearing of two or three witnesses. The death penalty for idolatry, however, only applies in the Land of Israel and, then, only under the condition that a Temple exists. The spiritual application of the death penalty, however, would mandate the permanent removal of an idolater from the community of believers. See *Part Three: Spiritual Applications of Capital Punishment*.

<sup>128</sup> Talmud Connections: Sanhedrin 111. Nazarean Codicil Connections: 1 John 5:21.

<sup>129</sup> Talmud Connections: Sanhedrin 111. Nazarean Codicil Connections: 2 Corinthians 6:16,17.

Mitzvot n50<sup>130</sup> – This mitzvah prohibits us from showing any mercy or favor to those who actively promote idolatry. We are to totally cut ourselves off from them. This would include lending them any type of assistance or aid, including prayer.

We must, however, be careful how we apply this mitzvah. The foundation of the Torah is to love one's neighbor as one's self (Leviticus 19:18; Matthew 5:43; 19:19; 22:39). Thus, it would seem that this command to love our neighbor would also apply if our neighbor was an idolater.

Thus, Rambam says,

*"In the interests of peace' (mipnei darchei shalom) the Sages decreed that even idolaters who conform to none of the laws known to civilized humanity are to be treated in all respects with kindness and consideration: we are to visit their sick, bury their dead as we bury the dead of Israel, and support their poor as we support the poor of Israel – 'for, behold, it is said, The Lord is good to all; and His tender mercies are over all His works (Psm. CXLV, 8), even as it is said of the Torah Her ways are ways of pleasantness, and all her path are peace' (Prov. III, 17)."*<sup>131</sup>

It has been further said:

*"As to those modern nations whose religion is derived from the Torah, and who believe in the Creator, in the Divine Revelation of the Law and in the sacredness of the Scriptures, we are enjoined to promote their welfare to the utmost of our ability to intercede on their behalf in our prayers, and to behave towards them in all secular relations as if they were linked to our faith. Judaism regards them as ultimately destined to embrace fully the "Yoke of the Kingdom of Heaven and of the Commandments."*<sup>132</sup>

Thus, the fulfilling of this mitzvah is only to be applied against those who are adamantly and aggressively persuading people against the whole concept of the foundations of righteousness as found in the Torah. To those there is to be no mercy or favor. To those who, among their own communities – and, in ignorance of the facts – teach principles that are idolatrous, we may not apply this mitzvah.

Mitzvot n51<sup>133</sup> – This mitzvah forbids us to allow idolaters to dwell in our midst. While some might classify this as solely for the Land of Israel (and, its most literal sense that is how it applies) this mitzvah applies to all believing communities in which an idolater might dwell. We are completely forbidden from enjoining any form of community with idolaters.

Mitzvah n194<sup>134</sup> – This is a prohibition against drinking the libation wine of idolaters. This prohibition was explicitly restated by the Jerusalem Council (see Acts 15). That Council reinforced the Torah mandate that we may not use any food associated with idols or with idolatrous worship. This would prohibit any believer from drinking the wine associated with the rites of the Roman and Orthodox Churches (since their wine is associated with idolatrous

---

<sup>130</sup> Talmud Connections: Avodah Zorah 20; Yoreh Dai'ah 151; Choshen Mishot 249. Nazarean Codicil Connections: 1 Corinthians 5:11 (see also Matthew 5:43; 19:19; 22:39).

<sup>131</sup> Rambam, *Mishnah Torah*, Shoftim, Hilchoth Melachim X, 12.

<sup>132</sup> Responsa of Maimonides, Peor ha-Dor, No. 50; Shulchan Aruch, Orach Chaim, 156:1; Choshen Mishpat, 266:1, Be'er ha-Golah; *ibid.* 425:5, Be'er ha-Golah.

<sup>133</sup> Talmud Connections: Avodah Zoreh 20,21; Yoreh Dai'ah 151. Nazarean Codicil Connections: 2 Corinthians 6:16,17.

<sup>134</sup> Talmud Connections: Avodah Zoreh (last chapters). Nazarean Codicil Connections: Acts 15.

worship) or with any other Christian organization that associates magical powers to their communal elements.<sup>135</sup>

### Land of Israel Mitzvot

Mitzvot p186<sup>136</sup> – This mitzvah specifically demands the complete destruction of all idolatrous cities within the Land of Israel. The Jews are not to allow cities that specifically promote idolatry to remain in existence. The Land was holy and specifically designated as the inheritance of the descendants of Abraham, Isaac, and Jacob. This mitzvah, however, was only applicable once the Jews had totally taken the Land after the conquest. Thus, the mitzvah was associated with an “idolatrous” city being discovered among the Jews. The tractate Sanhedrin explains that there had to be two witnesses regarding the idolatry of the city. The Great Court had to allow a period of time for the population of the city to repent. If a majority of the city refused to repent, then the city was destroyed.

In summary, this mitzvah relates to the willful and blatant disregard of Jews for the mitzvot of Torah relating to idolatry. According to Rambam, Jerusalem and the Cities of Refuge were exempt from this judgment. Jerusalem was exempt since it was Adonai’s city and He Himself would deal with the idolatry of Jerusalem Himself (e.g. in 70 CE). The Cities of Refuge were designed as places of mercy, and as such, one could not destroy a place of mercy and refuge.

In the Nazarean Codicil (Revelation 21:8, et. al.) we learn that at the end of the Age, Adonai will banish idolatry forever. All who are idolatrous will be burned with fire, which is the exact punishment assigned to this mitzvah. This is the ultimate fulfillment of this mitzvah and all should be encouraged to flee from idolatry in light of the punishment that will be put upon idolatry by Adonai at the end of the Age.

### 3. IDOLATROUS OCCULT PRACTICES

Lev. 18:21 [n7N1] “And you shall not let any of your seed pass through the fire to Molech, neither shall you profane the name of Elohim; I am YHVH.”

Lev. 19:19 [n215L] “. . . you shall not sow your field with mingled seed. . . .”

Lev. 19:31 [n8N1] “Regard [turn your face] not [to] them that have familiar spirits [ov -- ghosts], [n9N1] neither seek out [seek after] wizards [yidani -- spirits], to be defiled [made unclean] by them: I am YHVH your Elohim.”

Deut. 22:9 [n216L] “You shall not sow your vineyard with divers seeds: [n193L] lest the fruit of your seed which you have sown, and the fruit of your vineyard, be defiled.”

Deut. 23:17 [n355N1] “There shall be no ritual harlot of the daughters of Israel, or a perverted one of the sons of Israel.”

### Noachide Mitzvot

---

<sup>135</sup> This would also include the wine associated with Lutheran worship since the Lutherans teach that the wine transforms into some form of mystical element during the whole worship ritual. Believers should remove themselves from any associations with Christian organizations that engage in idolatrous practices.

<sup>136</sup> Talmud Connections: Sanhedrin 111b. Nazarean Codicil Connections: Revelation 21:8.

Mitzvah n7<sup>137</sup> – This mitzvah appears in a three other places in the Torah: Leviticus 20:2; Deuteronomy 12:31 and 18:10. It is interesting that this mitzvah appears once in the middle of Leviticus 18 – a chapter completely “dedicated” to discussion of forbidden sexual practices. It is also interesting that this mitzvah appears in the middle of Deuteronomy 18 -- a chapter that deals with occult practices. It must be assumed, therefore, that Molech worship had both sexual aspects and occult aspects associated with it.

The Hebrew word for “pass” is used in a wide variety of contexts all denoting a transition of some type.<sup>138</sup> It may have been a dedication of some type to the god by the name of Molech. Dedicating one’s child to Molech in such a manner probably involved some rite of passage that mandated that the child walk between two “walls” of fire, or to actually walk through some type of wall of fire as a form of initiation into an idolatrous religious cult.<sup>139</sup>

Since the two major commands against this practice are found in the context of sexual perversions (in Leviticus 18) and occult practices (in Deuteronomy 18) it must be assumed that this cultic initiation involved both some sexual immorality and some occult manifestations.<sup>140</sup>

This is most evident from the discussion of this issue in Ezekiel:

*“That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bore unto me, to pass for them through the fire, to devour them.”*

Ezekiel 23:37

From the illicit association of the kings of Israel with this practice (viz. 2 Kings 16:3; 21:6; 23:10) and with the root of the word “Molech” being derived from the Hebrew word “Melek,” we might assume that this idolatrous practice was in some way associated with the worship of the king as a god. This was, in some way, associated with fertility cults.

This mitzvah has been located under the Second Commandment since it applies most literally as an act of idolatry – doing specific service to an idol – even though there appears to have been some sexual aspects associated with the act.

---

<sup>137</sup> Talmud Connections for n7, n8 and n9: Sanhedrin 7. Nazarean Codicil Connections: Matthew 4:9.10; Luke 4:8 [These Nazarean Codicil Connections apply since this procedure is serving another god by performing the works required by that religious system.]

<sup>138</sup> Talmud Sanhedrin 7 details this practice and tells us that a fire was kindled, and the father handed some of his children over to an idolatrous priest who then caused the children to pass through the fire from one side to another. Rambam also explains that the child was not burned in this ritual (*Mishnah Torah, Mada, Hilchoth, Abodah Kochabim VI, 3*).

<sup>139</sup> See these important additional references: Historical references: 2 Kings 16:3; 21:6; 23:10. References from the prophets: Psalm 106:37; 106:38; Jeremiah 7:31; 19:5; Ezekiel 20:31; 23:37.

<sup>140</sup> The context of Deuteronomy 18:10,11 seems to verify the occult connections regarding Molech (see context above). The context of Leviticus 18:19-21 is critically important regarding sexual perversions and Molech worship. Notice the conjunctive words used in this context that appear to connect all of these issues together: *“Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. Moreover thou shalt not lie carnally with thy neighbour’s wife, to defile thyself with her. And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of Elohim: I am YHVH.”* The three statements surrounding the Molech issue in this passage focus on some form of defilement. Scholars have said that Molech worship involved some type of worship of the god-king. This was common among the pagan nations that surrounded Israel. The rite associated with Molech worship may have been a combination of acceptance of the occultic principles of the god-king and initiation of a male child into manhood by allowing access to the ritual prostitutes. This may have all taken place after the child walked through some sort of “wall of fire” as a symbol of purification. Whatever the act involved, it appeared to be both occultic and sexual in nature.

Mitzvah n8 -- This is a prohibition of the practice of the sorcerer who uses the *ov* (or *ob*), which is the departed spirit of a dead human being. The practice involved a certain ritual that allowed the spirit to speak through the sorcerer. Rambam considers this to be an act of idolatry since incense was involved in the ritual.<sup>141</sup> As discussed previously, incense is forbidden in all religious practice other than those specified in Torah. To use incense in a religious exercise is a violation of "bowing down" to another god. This mitzvah prohibits the practice of contacting the spirits of departed persons using incense (or any other form of worship prohibited under the Second Commandment).

Mitzvah n9 -- This practice is a prohibition of the practice of gaining knowledge (*yadah*) from familiar spirits. This is different from n8 since the point of contact is not with a departed human spirit but with a spirit being from another world. As was the case with n8, this ritual involved the use of incense, which makes it an act of idolatry.

Mitzvah n355<sup>142</sup> – This is a prohibition against ritual or "cultic" prostitution.<sup>143</sup> This practice was common among the pagans and was always associated with fertility cults. Ritual prostitution was engaged in as an effort to ensure that the "gods" would look favorably upon both human and animal reproduction, as well as for an abundant harvest.

#### Land of Israel Mitzvot

Mitzvot n193, n215, n216<sup>144</sup> – These mitzvot prohibit those living in the Land of Israel from intermixing different kinds of seeds in their fields (n215) and from intermixing grain seeds in the vineyards. N193 prohibits eating any such produce. This was a pagan occult practice designed to cause both crops to grow.

The universal application is that we may not be unequally yoked with unbelievers.

### B: DAILY SACRIFICES

*"Part Three: Eternal Principles of the Sacrificial System" contains a thorough examination of the entire sacrificial system. The reader is encouraged to read that Appendix at this time. We will only make brief comments here regarding the actual sacrifices since they are discussed in great detail in Part Three. The sacrifices have been placed under the Second Commandment since they show us the image of Adonai in the Messiah, who is our sacrifice for sin and our only means of redemption.*

<sup>141</sup> Rambam, *Mishnah Torah*, Mada, Hilchoth Abodath Kochabim VI, 1.

<sup>142</sup> Talmud Connections: Sanhedrin 76a. Nazarean Codicil Connections: Revelation 22:15 (where a dog is traditionally interpreted as a ritual prostitute).

<sup>143</sup> Rambam would say that this mitzvah prohibits the "sale" of a man's daughter to another man for money and simply for sexual pleasure. He views this command as "simple prostitution" and not ritual or cultic prostitution. The Hebrew passage, however, reveals something other than "simple prostitution." It says: "There shall be no QADASHAH [which literally means "set apart female" -- translated as "whore" -- a female prostitute] of the daughters of Israel, nor a QADASH [which literally means "set apart male" -- translated as "sodomite" -- a male prostitute] of the sons of Israel." Since the word "QADASH" is used it is apparent that these individuals are "set apart" for religious service in a fertility cult. See also the Hebrew for Leviticus 19:29 for an example of a prohibition against "simple prostitution." See Rambam, *The Commandments*, vol. 2, p. 322, 323.

<sup>144</sup> Talmud Connections: Berachoth 22a; 35a; Shabbath 139a; 144b; Yoma 69a; Beitzah 3b; 14b. Nazarean Codicil Connections: 2 Corinthians 6:14.

Special Note: When considering the sacrificial system, we must keep the entire concept of animal sacrifice in perspective. Regarding that issue, Rambam writes:

"As the sacrificial service is not the primary object ...whilst supplications, prayers, and similar kinds of worship are nearer to the primary object, and indispensable for obtaining it, a great difference was made in the Torah between these two kinds of service. The one kind, which consists in offering sacrifices, although the sacrifices are offered to the name of God, has not been made obligatory for us to the same extent as it had been before. We were not commanded to sacrifice in every place, and in every time, or to build a temple in every place, or to permit any one who desires to become a kohein and to sacrifice. On the contrary, all this is prohibited unto us. Only one temple has been appointed, 'in the place which the Lord shall choose' (Deut. xii.26); in no other place is it allowed to sacrifice; comp. 'Take heed to thyself, that thou offer not thy burnt-offerings in every place that thou seest' (ibid. v.13); and only the members of a particular family were allowed to officiate as kohanim. All these restrictions served to limit this kind of worship, and keep it within those bounds....But prayer and supplication can be offered everywhere and by every person...."

"Because of this principle which I explained to you, the Prophets in their books are frequently found to rebuke their fellow-men for being over-zealous and exerting themselves too much in bringing sacrifices; the prophets thus distinctly declared that the object of the sacrifices is not very essential.... Samuel therefore said, 'Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord' (1 Sam. xv.22)? Isaiah exclaimed, 'To what purpose is the multitude of your sacrifices unto me? Saith the Lord' (Is. i.11); Jeremiah declared: 'For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices. But this I commanded them, saying, Obey my voice, and I will be your God, and ye shall be my people' (Jer. vii.22, 23)."<sup>145</sup>

All of the regulations concerning sacrifices are directed toward the kohanim and their proper implementation of the sacrifices. Thus, in the Nazarean Codicil these mitzvot all apply to the way in which rabbis and elders – the leaders of the believing community -- apply and "activate" the sacrifice of Yeshua in the congregation. Secondly, these mitzvot all apply to each individual also since we are all priests and kings to Adonai (Revelation 1:6; 5:10).

### 1. OLAH<sup>146</sup>

Lev. 1:2 [p63K2] "Speak to the children of Israel, and say to them, If any man of you brings an offering to YHVH, you shall bring your offering of the cattle, even of the herd, and of the flock. If his offering is a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before YHVH."

Num. 28:3 [p39K2] "And you shall say to them, This is the offering made by fire which you shall offer to YHVH; two lambs of the first year without spot day by day, for a continual burnt offering."

### Kohanim Mitzvot

Mitzvah p39<sup>147</sup> – The daily Olah consisted of two male lambs – one offered in the morning

---

<sup>145</sup> Maimon, Rabbi Moses ben, *The Guide for the Perplexed*. (Translated by M. Friedlander). Dover Publications, New York, NY. 1956. (pp. 325, 326)).

<sup>146</sup> The Olah is also called the Burnt Offering.

and one offered in the evening. The male lambs were purchased by the priesthood solely from a fund that was comprised of money collected from the half-shekel collected yearly from each Jew (Numbers 29:13-14).

The procedure for the sacrifice was as follows. The priesthood of Israel was divided into 24 courses. Each course would minister at the Temple in one-week cycles. The entire Land of Israel was also divided into 24 regions. Each week at least one delegate from the Priesthood would be present at the Temple from each of the 24 regions. Thus, all of Israel was represented at the daily sacrifice. This delegation of priests was called the ma'amad, which means the standing.

At the close of the twice-daily service, the shofar was blown calling all Israel to repent of their sins. After the shofar, the libation offering was poured out and cymbals were struck. The Levites chanted a Psalm. During the Psalm the shofar was blown again. At every time during the blowing of the shofar the people prostrated themselves during the teki'ah phase of the blowing.

In the Revelation of John the Levite we read the following:

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders said to me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the book, and to loose the seven seals thereof."

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, a standing Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of Adonai sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sang a new song, saying, You are worthy to take the book, and to open the seals thereof: for you were slain, and has redeemed us to Adonai by your blood out of every kindred, and tongue, and people, and nation; And has made us to our Elohim kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be to him that sits on the throne, and to the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that lives forever and ever."

Revelation 5:1-14

The universal spiritual principle taught by this twice-daily sacrifice should be evident from the passage in Revelation. This mitzvah should encourage us to engage in proper prayers in the morning and evening. Those prayers were instituted at the time of the Second Temple. Yeshua Himself said that the Shema was the "Great Commandment" – the Commandment that governed all others. As the children of Israel in ancient times sought forgiveness for their sins

---

<sup>147</sup> Talmud Connections: Tamid 33b. Nazarean Codicil Connections: Revelation 5:1-14.

in the morning and evening through sacrifices, so we too should seek forgiveness through the Blood of Yeshua's sacrifice at those times. At those times we should account for our sins and endeavor to repent of them.

Mitzvah p63 <sup>148</sup> – This mitzvah contains regulations concerning the personal Olah. P39 teaches us that forgiveness is corporately available to all. P63 teaches us that we must apply that sacrifice to ourselves personally. We might see the corporate Olah (p39) as the mandate by Adonai to turn back to Him wholly each morning and evening, while we might recognize the personal Olah (p63) as our response to that demand.

The fulfillment of this mitzvah in the Nazarean Codicil is found in Romans 12:1:

*"I beseech you therefore, brethren, by the mercies of Adonai, that you present your bodies a living sacrifice, holy, acceptable unto Adonai, which is your reasonable service."*

## 2. MINCHAH <sup>149</sup>

Lev. 2:1 [p67K2] "And when any person will offer a grain offering to YHVH, his offering shall be of fine flour; and he shall pour oil on it, and put frankincense thereon."

### Kohanim Mitzvot

Mitzvah p67 <sup>150</sup> – This mitzvah contains regulations concerning the Minchah. Grain is symbolic of a person's righteous actions. The rabbis and elders must accurately show the people the righteousness of Yeshua and encourage the people to live righteous lifestyles in response.

Regarding bread, Yeshua said:

*"Man shall not live by bread alone, but by every word that proceeds out of the mouth of Adonai."*

Matthew 4:4

And, again He said:

*"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Yeshua said unto them, Truly, truly, I say to you, Moses gave you not that bread from heaven; but my Father gives you the true bread from heaven. For the bread of Adonai is he who comes down from heaven, and gives life to the world. Then said they to him, Adon, evermore give us this bread. And Yeshua said unto them, I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst."*

John 6:31-35

## 3. ZEVACH SHELAMIM <sup>151</sup>

---

<sup>148</sup> Talmud Connections: Zevachim 53; Yoma 25. Nazarean Codicil Connections: Romans 12:1.

<sup>149</sup> The Minchah is also called the Grain Offering or the Meal Offering. The King James Bible refers to it as the Meat Offering even though there was no animal flesh involved in the Offering.

<sup>150</sup> Talmud Connections: Menachos 5,6,9. Nazarean Codicil Connections: Matthew 4:4; John 6:31-35.

<sup>151</sup> The Zevach Shelamim is also called the Peace Offering or the Fellowship Offering.

Lev. 3:1 [p66K2] "And if his oblation is a sacrifice of peace offering, if he offers it of the herd; whether it is a male or female, he shall offer it without blemish before YHVH."

### Kohanim Mitzvot

*Mitzvah p66*<sup>152</sup> – This mitzvah contains regulations concerning the Zevach Shelamim. Through its principles the rabbis and elders should accurately teach the people concerning the means by which we may have fellowship with Adonai through the sacrifice of Yeshua. This mitzvah also teaches us to be thankful together before Adonai for all of His goodness to us.

### 4. CHATAT<sup>153</sup>

Lev. 4:13-21 [p68K2] "And if the whole congregation of Israel sin through ignorance, and the thing is hid from the eyes of the assembly, and they have done somewhat against any of the commandments of YHVH concerning things which should not be done, and are guilty. When the sin, which they have sinned against it, is known, then the congregation shall offer a young bull for the sin, and bring him before the tabernacle of the congregation...."

Lev. 4:27 [p69K2] "And if any one of the common people sin through ignorance, while he does somewhat against any of the commandments of YHVH concerning things which ought not to be done, and is guilty; or if his sin, which he has sinned, comes to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he has sinned."

Lev. 6:25 [p64K2] [See also Lev. 4:1, 2] "Speak to Aaron and to his sons, saying, This is the mitzvah of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before YHVH: it is most holy."

### Kohanim Mitzvot

*Mitzvah p64*<sup>154</sup> – This mitzvah contains general regulations concerning the Chatat. This mitzvah lays the foundation for forgiveness of sins.

*Mitzvah p68*<sup>155</sup> – This mitzvah is the Chatat for a Great Court (the Sanhedrin) when it has sinned unintentionally against one (i.e. any in the context) of the mitzvot. This mitzvah does not apply if the Great Court has sinned against all of the mitzvot (e.g. by voiding all of Torah).

*Implications of this mitzvah under the Nazarean Codicil are complex and will take a substantial portion of an upcoming volume to explain. In summary (and, without explicit defensive argumentation), the following points will be presented with regard to the Great Court under the Nazarean Codicil:*

1. The Great Court of Israel was divinely suspended just prior to 70 CE when their authority

---

<sup>152</sup> Talmud Connections: Zebachim. Nazarean Codicil Connections: Colossians 1:20.

<sup>153</sup> Chatat is also called the Sin Offering.

<sup>154</sup> Talmud Connections: See Connections for n68 and n69. Nazarean Codicil Connections: Ephesians 1:7; Colossians 1:14.

<sup>155</sup> Talmud Connections: Tractate Horayot (see also *Mishnah*, Horayot for a shorter and more concise version of the same). Nazarean Codicil Connections: Matthew 18:15-20; 28:16-20). The Nazarean Codicil is filled with moral rulings by the same individuals to whom Yeshua gave the authority to make those moral decisions regarding Torah issues in the Nazarean Assembly.

was taken from them. It is the opinion of the author that this Divine action was taken because of gross misuse of power on the part of the Great Court.

2. Yeshua (as the Messiah of Israel) claimed authority to establish the High Court on at least two occasions.
3. First, Yeshua (again, as the Messiah of Israel) gave ruling authority to His talmidim:

“Moreover if your brother shall trespass against you, go and tell him his fault between you and him alone: if he shall hear you, you have gained your brother. But if he will not hear you, then take with you one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the assembly: <sup>156</sup> but if he neglects to hear the assembly, let him be to you as a heathen man and a publican. Truly I say to you, Whatever you shall bind on earth shall be bound in heaven: and whatever you shall loose on earth shall be loosed in heaven. Again I say to you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.”

Matthew 18:15-20

4. Second, after His resurrection, Yeshua again reinforced that He had been given all authority:

“Then the eleven talmidim went away into Galilee, into a mountain where Yeshua had appointed them. And when they saw him, they worshipped him: but some doubted. And Yeshua came and spoke to them, saying, All power is given to me in heaven and in earth. Go you therefore....”

Matthew 28:16-19

In this passage, Yeshua reinforces that He was giving His authority to act to His eleven remaining talmidim. Thus, their authority (exclusively the authority of the talmidim), as recorded for us in the scriptures of the Nazarean Codicil, become equal to the authority of the Great Court.

5. The final and complete re-establishment of the Great Court awaits two things: The return of Yeshua to earth as Messiah ben David and the re-establishment of the Temple.<sup>157</sup>
6. Since authority of the Great Court mandates that the 71 members of the Court be Jews ruling in Jerusalem from the Temple compound, authority in our present age is restricted and more localized. The local synagogue may make decisions regarding moral issues but those moral judgments are restricted in their scope. There can be no “worldwide” application of authority.

In summary, we may say that this mitzvah applies (in spirit only) to the local assembly of elders who make moral judgments and err while doing so. We may make this assumption based on the fact that the rulings of the local assembly are the highest form of judgment that

---

<sup>156</sup> Note that the King James Bible (and most others) contain the word *church* here. The word in Greek, however, is *ecclesia*, which is almost universally interpreted in Greek literature – including in the LXX – as *assembly*. The Church as a gentile organization did not exist in the day of Yeshua, so He could not have been referring to it in this passage. The organized church as an exclusive and separate gentile body of believers did not come into existence until at least a hundred years after Yeshua ministered. Early history is clear that early gentile believers were always assimilated into the Synagogue structure (see Acts 15 for rulings on this issue). The word *ecclesia* must continue to be translated as *assembly* here (and elsewhere). The assembly to which Yeshua give authority in this passage is the same assembly as discussed in the mitzvah – the Great Court, which was also called *The Assembly*. It is the right and the obligation of the Messiah to establish this Great Court under the renewed covenant.

<sup>157</sup> See Ezekiel 40ff regarding the rebuilding of the Great Temple in the Messianic Age.

can be made under our current situation.

Thus, we conclude that there is forgiveness for misjudgments of a local synagogue that inadvertently makes a ruling that is later discovered to be against the mandates of Torah. This mitzvah, however, does not afford such forgiveness for the ruling body of a synagogue that either negates Torah and teaches others to do so, or willfully teaches others to violate the principles of Torah. When a ruling body of elders makes either of these errors, they are to be disbanded and considered apostate.

The universal spiritual principle that must be learned from this mitzvah is that any ruling body of elders that makes moral judgments must do so with the greatest care. They must search the precepts of the Torah to ensure that they are not teaching others to negate the Torah or to willfully violate its principles.

Mitzvah p69 <sup>158</sup> – This mitzvah contains the Chatat for the common people when they sin unintentionally against one (i.e. any, in the text) of the Torah mitzvot. The sin offering is not designed to expiate for willful sins, nor is it designed to expiate for total negation of the Torah. There are no provisions for forgiveness in the Torah for willful sins, which are often called “sins of the high hand.” Repentance is also a prerequisite for forgiveness.<sup>159</sup>

## 5. ASHAM <sup>160</sup>

Lev. 5:1-11 [p72K2] "And if a soul sins, and hears the voice of swearing, and is a witness, whether he has seen or known of it; if he does not utter it, then he shall bear his iniquity. Or if a soul touches any unclean thing, whether it is a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it is hidden from him; he also shall be unclean, and guilty. Or if he touches the uncleanness of man, whatever uncleanness it is that a man shall be defiled withal, and it is hidden from him; when he knows of it, then he shall be guilty. Or if a soul swears, pronouncing with his lips to do evil, or to do good, whatever it is that a man shall pronounce with an oath, and it is hid from him; when he knows of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he has sinned in that thing: And he shall bring his trespass offering to YHVH for his sin which he has sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the kohein shall make an atonement for him concerning his sin. And if he is not able to bring a lamb, then he shall bring for his trespass, which he has committed, two turtledoves, or two young pigeons, to YHVH; one for a sin offering, and the other for a burnt offering. And he shall bring them to the priest, who shall offer that which is for the sin offering first, [n112K2] and wring off his head from his neck, but shall not divide it asunder. But if he is not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering."

---

<sup>158</sup> Talmud Connections: K'reesos (beginning paragraphs); Shabbos 68. Nazarean Codicil Connections: 1 John 5:16-17. [In this passage a *sin unto death* is any sin which mandated the death penalty under the Torah.]

<sup>159</sup> Some Christian theologians teach a doctrine which states that an individual may accept the forgiveness through the sacrifice of Yeshua without making a covenantal agreement to follow the ways of Adonai as spelled out in Torah. The Torah does not teach such a concept. Repentance from sins and acceptance of the ways of Adonai – making a covenant to follow His ways – is the only means by which a person may be afforded forgiveness. In Judaism, forgiveness without repentance is seen as a blasphemous teaching.

<sup>160</sup> The Asham Offering is also called the Guilt Offering. It is associated with the Chatat offering and is actually a sub-form of the Chatat offering. It is for more serious forms of Torah violations that usually demand restitution in some form prior to the sacrifice.

Lev. 5:15; 6:2-7; 19:20-21 [p71K2] "If a soul commits a trespass, and sins through ignorance, in the holy things of YHVH; then he shall bring for his trespass to YHVH a ram without blemish out of the flocks, with your estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering...If a soul sins, and commits a trespass against YHVH, and lies to his neighbor in that which was delivered to him to keep, or in fellowship, or in a thing taken away by violence, or has deceived his neighbor; or has found that which was lost, and lies concerning it, and swears falsely; in any of all these that a man does, sinning therein: Then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he has deceitfully gotten, or that which was delivered to him to keep, or the lost thing which he found, or all that about which he has sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it to him to whom it appertains, in the day of his trespass offering. And he shall bring his trespass offering to YHVH, a ram without blemish out of the flock, with your estimation, for a trespass offering, to the priest: and the priest shall make an atonement for him before YHVH: and it shall be forgiven him for anything of all that he has done in trespassing therein....And whoever lies carnally with a woman, that is a bondmaid, betrothed to a husband, and not at all redeemed, nor freedom given to her; she shall be scourged; they shall not be put to death, because she was not free. And he shall bring his trespass offering to YHVH, to the door of the tabernacle of the congregation, even a ram for a trespass offering."

Lev. 5:17-18 [p70K2] "And if a soul sins, and commits any of these things which are forbidden to be done by the commandments of YHVH; though he knew it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with your estimation, for a trespass offering, to the kohein: and the kohein shall make atonement for him concerning his ignorance wherein he erred and knew it not, and it shall be forgiven him."

Lev. 7:1-5 [p65K2] "Likewise this is the law of the trespass offering: it is most holy. In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: and the priest shall burn them upon the altar for an offering made by fire to YHVH: it is a trespass offering."

### Kohanim Mitzvot

*Mitzvah n112<sup>161</sup> – The general Olah for birds involved the total severing of the head of the bird from the body. The Olah for birds that accompanied the Chatat offering, however, forbids the severing of the bird's head from the body. The Chatat offering was a call to repentance. In the scriptures, however, the severing of a person's head was always a sign of complete rejection.<sup>162</sup> Thus, the head of the Chatat bird was not allowed to be severed since this offering was a sign that mercy was being dispensed.<sup>163</sup>*

The Sefer ha-Chinuch teaches us that:

*"The operation of the melikah [that is, not severing the head from the bird], performed*

<sup>161</sup> Talmud Connections: Zevachim 64, 65; Chulin 21. Nazarean Codicil Connections: Acts 7:51ff; Hebrews 3 and 4 (especially vss. 3:8,15 and 4:7).

<sup>162</sup> Concerning decapitation, see Judges 5:26, 1 Samuel 5:4; 17:51 and 31:9, 2 Samuel 16:9; 20:22, and Isaiah 9:14.

<sup>163</sup> Also see Part Three: Eternal Principles of the Sacrificial System regarding the issue of the head and the body.

on the back of the neck, served the purpose of reminding the sinner that he must destroy his stiff-neckedness before his sin could be remitted.”<sup>164</sup>

The Torah further enlightens us regarding this issue in Deuteronomy 10:16, which says:

“Circumcise therefore the foreskin of your heart, and be no more stiffnecked.”

In the Nazarean Codicil we are encouraged to repent from our hard hearts while there is still time.

“Harden not your hearts, as in the provocation, in the day of temptation in the wilderness.”

Hebrews 3:8

“While it is said, Today if you will hear his voice, harden not your hearts, as in the provocation.”

Hebrews 3:15

“Again, he limits a certain day, saying in David, Today, after so long a time; as it is said, Today if you will hear his voice, harden not your hearts.”

Hebrews 4:7

Mitzvah p65<sup>165</sup> – The Asham must be offered for three classes of sins: 1) denying testimony in a court case (vs. 1), contaminating the holy things (vss. 2-3), and false or unkept oaths (vs. 4). A general principle that follows throughout the Asham is the additional demand for restitution prior to the sacrifice of the offering. All of the offences associated with the Asham are offences that demanded restitution.

Offences that demanded the Asham offering were more serious in nature than those that demanded the Chatat offering. The Stone Chumash teaches us the following:

“R. Hirsch comments on why this sin-offering has the additional name of Asham, guilt offering, which implies a further degree of guilt than the normal sin offering. As Rambam (vs. 15) explains, the name Asham derives from desolation, for the sinner has endangered his future existence by what he has done. The three sins in this passage are especially serious because all were committed either intentionally or with a degree of prior knowledge.”<sup>166</sup>

The Nazarean Codicil is clear in that the sacrifice of Yeshua offers atonement for not only our sins (those offences that would demand a Chatat offering), but also our trespasses (those offences that would demand an Asham offering). Rabban Sha'ul teaches us:

“And you has he quickened, who were dead in trespasses and sins; Wherein in time past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience: Among whom also we all had our lifestyle in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.”

Ephesians 2:1-3

---

<sup>164</sup> Sefer ha-Chinuch, Comm. 124.

<sup>165</sup> Talmud Connections: Shabbath 68b, 69a; Yoma 74a; Kiddushin 14a. Nazarean Codicil Connections: Matthew 6:14,15; 18:35; Mark 11:25-26; 2 Corinthians 5:19; Ephesians 2:1-3; Colossians 2:13.

<sup>166</sup> *The Chumash: The Stone Edition*. Rabbi Nosson Scherman and Rabbi Meir Zlotowitz General Editors. Mesorah Publications, Brooklyn, NY. 1998, 2000 (p. 563, note 5).

Mitzvah p70 <sup>167</sup> – *The Suspensive Offering is a form of the Asham Offering. This form of the Asham was offered when an individual did not know if they had committed an offence that demanded an Asham or not.*

*For example, if an individual ate some fat from meat and then realized that he did not know if the fat was forbidden fat or not (he did not intentionally violate fat regulations), he was to bring this offering in case he had violated fat regulations.*

*The sacrifice of Yeshua – as mentioned in the quote from Ephesians above – atones for all of our trespasses.*

Mitzvah p71 <sup>168</sup> – *This form of the Asham offering is called the Unconditional Asham Offering. It atoned for the following violations: 1) sacrilege (profaning holy things by using them for common use); 2) robbery; 3) some connection with a betrothed woman; and 4) swearing falsely regarding a monetary deposit.*

*In one way or another, all of these violations were violations that demanded some form of restitution prior to the offering of the Asham sacrifice.*

Mitzvah p72 <sup>169</sup> – *This form of the Asham offering is called the Offering of Higher or Lower Value. It is designed to offer forgiveness to violators who are poor or even destitute and cannot afford a more valuable sacrifice. There are three economic classes of individuals stated in this mitzvah: the regular person, the poor, and the destitute.*

*This mitzvah teaches us that the sacrifice of Yeshua is for all people – not just a certain class of individuals. The rich and the poor have access to his forgiveness.*

## C: SACRIFICIAL RITUAL

### 1. LIMITS FOR ACCEPTANCE OF SACRIFICES

Lev. 7:17-19 [p91K2] “But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. [n132K2] And if any of the flesh of the sacrifice of his peace offerings is eaten at all on the third day, it shall not be accepted, neither shall it be imputed to him that offers it: it shall be an abomination, and the soul that eats it shall bear his iniquity. [n130K2] And the flesh that touches any unclean thing shall not be eaten; [p90K2] it shall be burnt with fire: and as for the flesh, all that is clean shall eat thereof.”

Lev. 19:5-7 [n131K2] “And if you offer a sacrifice of peace offerings to YHVH, you shall offer it at your own will. It shall be eaten the same day you offer it, and on the morrow: and if anything remains until the third day, it shall be burnt in the fire. And if it is eaten *at all* on the third day, it is abominable; it shall not be accepted. Therefore everyone that eats it shall bear his iniquity, because he has profaned the hallowed thing of YHVH: and that soul shall be cut off from among his people.”

Lev. 22:30 [n120K2] “On the same day it shall be eaten up; you shall leave none of it until the

---

<sup>167</sup> Talmud Connections: Pesachim 32b, 33a. Nazarean Codicil Connections: Matthew 6:14,15; 18:35; Mark 11:25-26; 2 Corinthians 5:19; Ephesians 2:1-3; Colossians 2:13.

<sup>168</sup> Talmud Connections: Shabbath 71b, Yoma 85b; Kiddushin 54b. Nazarean Codicil Connections: Matthew 6:14,15; 18:35; Mark 11:25-26; 2 Corinthians 5:19; Ephesians 2:1-3; Colossians 2:13.

<sup>169</sup> Talmud Connections: Shabbath 2a,b. Nazarean Codicil Connections: Matthew 6:14,15; 18:35; Mark 11:25-26; 2 Corinthians 5:19; Ephesians 2:1-3; Colossians 2:13.

morrow: I am YHVH."

### Kohanim Mitzvot

Mitzvah n120<sup>170</sup> -- There were a few different reasons that an individual would offer a Zevach Shelamim offering. One of those reasons was if they were thankful for something that Adonai had given them or had done for them. In the case of the Thank Offering (a component of the Zevach Shelamim) the offering had to be eaten on the same day that it was offered. This is made clear in Midrash Rabbah Leviticus IX:8.

Mitzvot n130,<sup>171</sup> p90<sup>172</sup> – Any sacrifice that may be eaten (or a part thereof may be eaten) symbolizes communion with Adonai through the sacrifice of Yeshua. It is through his sacrifice that we may have fellowship with Adonai himself and with other believers. Therefore, when the sacrifice becomes unclean for some reason, it no longer portrays the pure relationship between Adonai and his people. Thus, n130 commands that if the sacrificial meat has become unclean it may not be eaten. P90 commands that the consecrated meat that has become unclean must be burned.

Mitzvot n131, n132,<sup>173</sup> p91<sup>174</sup> – These three mitzvot all concern the third day and the sacrificial meat. N132 commands that consecrated meat that may be eaten may not be eaten on the third day. P91 instructs us that any meat that does continue to exist from a sacrifice onto the third day must be burned on the altar.

It would appear that n131 is commanding the same thing as n132. According to rabbinical teaching, however, there is a significant difference between them. N131 contains the words at all in the context of the mitzvah. The rabbis have taught that this particular mitzvah forbids the consumption of any sacrificial meat on any day (including days one and two) if there was an intent in words or thoughts to preserve the meat for consumption on the third day. Thus, this mitzvah has to do with intent to consume the sacrifice and not the actual consumption of the sacrifice. Such intention all by itself rendered the sacrifice as off limits for consumption. P91 would then come into effect and the sacrifice would have to be burned as if it had already expired to the third day.

The concept of the third day is very important in relation to sacrificial meats that can be consumed. The term "third day" appears significantly throughout the Tanakh and the Nazarean Codicil. The "core" of its significance seems to be connected with Hosea 6:1-3, which says:

"Come, and let us return unto YHVH: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know YHVH: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

---

<sup>170</sup> Midrash Rabbah Leviticus IX:1-9; XXVII:12. [There is an extensive discussion regarding the Thank-Offering in the Midrash Rabbah indicating that the Thank-Offering was actually a part of the Zevach Shelamim.] Nazarean Codicil Connection: 1 Corinthians 11:24.

<sup>171</sup> Talmud Connections: Zebachim 13; Nazarean Codicil Connections: 1 John 1:7.

<sup>172</sup> Talmud Connections: Pesachim and end of Temurah; Nazarean Codicil Connections: 1 John 1:7.

<sup>173</sup> Talmud Connections: Various places in Kiddushin (both n131, n132); Nazarean Codicil Connections: Matthew 16:21, 17:23; 20:19; 1 Corinthians 15:3,4.

<sup>174</sup> Talmud Connections: Pesachim and end of Temurah; Nazarean Codicil Connections: Matthew 16:21, 17:23; 20:19; 1 Corinthians 15:3,4,12-20.

The concept of the third day is also extremely important regarding the giving of the Torah. In Exodus 19:9-16, we read:

*"And YHVH said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever....And YHVH said unto Moses, Go unto the people, and sanctify them to day and to morrow...And be ready against the third day: for the third day YHVH will come down in the sight of all the people upon mount Sinai. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day....."*

*"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled."*

The Nazarean Codicil also discusses the third day. In fact, after the first coming of the Messiah, the concept of the third day takes on its complete meaning. In 1 Corinthians 15:3,4<sup>175</sup> we read:

*"For I delivered unto you first of all that which I also received, how that Messiah died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."*

The resurrection of Yeshua was on the third day. It was on that day that Adonai "revived" Him (see the Hosea citation above). It was also on the third day that Adonai gave His Torah to all of Israel. Thus, the third day has significance symbolically as a day when Adonai's power is demonstrated to His people -- moreover, it appears that the power that He demonstrates is not ordinary power, but power over life and death itself. Thus, since the concept of the third day is associated with the consumption of sacrificial meats, we must assume that part of its symbolism is in its anticipation of Adonai's mighty works among us, which are a sign of the communion (the fellowship or peace) between Adonai and His children brought about by the sacrifice itself.

The universal truth taught by these mitzvot and the concept of the third day,<sup>176</sup> is that all of our peace with Adonai -- our fellowship with Him -- is intimately connected to Adonai's resurrection power (which is demonstrated on the third day). Rabban Sha'ul rehearsed this very concept when he said:

*"Now if Messiah be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Messiah not risen: And if Messiah be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of Adonai; because we have testified of Adonai that he raised up Messiah: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Messiah raised: And if Messiah be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Messiah are perished. If in this life only we have hope in Messiah, we are of all men most miserable."*

---

<sup>175</sup> See also Matthew 16:21, 17:23, and 20:19 regarding the term *third day*.

<sup>176</sup> There is a close association between the text of mitzvah n131 and the resurrection text of Hosea. Leviticus 19:5-7 says: "It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day." The Hosea passage says: "After two days will he revive us: in the third day he will raise us up..." Not only is there an association in the two texts between the third day, but there is also an association between the other two days prior to the third day. This even more significantly associates the consumption of sacrificial meats with the concept of peace with Adonai through resurrection.

But now is Messiah risen from the dead...."

1 Corinthians 15:12-20

## 2. CONFESSION

Num. 5:6-7 [p73K2] "Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against YHVH, and that person be guilty; Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed."

### Kohanim Mitzvot

Mitzvah p73<sup>177</sup> – This mitzvah is a command to confess our sin before Adonai.<sup>178</sup> Additionally, however, this passage demands that a person pay the recompense for their sin as an essential part of confession -- if, indeed, they have committed a sin that demands repayment according to the mandates of the Torah.

Regarding this passage, Rambam says:

"By this injunction we are commanded to make oral confession of the sins we have committed against the Lord (exalted is He) after we have repented of them....One must elaborate and ask forgiveness with all the eloquence at his command."<sup>179</sup>

Rambam elaborates further teaching us that if the sacrifice is offered without full confession, the individual who has brought the sacrifice has sinned again the holy things by misusing the purpose of the sacrifice itself. Only with proper confession is the sacrifice validated.

John the Levite tells us:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

1 John 1:9

Likewise, in applying this very same mitzvah, Yeshua said:

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer,

<sup>177</sup> Talmud Connections: Yoma (last chapter); Nazarean Codicil Connections: Matthew 5:21-26; 1 John 1:9.

<sup>178</sup> The context of Numbers 5 is extremely complex. We will discuss that entire passage (and, thus, this mitzvah) under the Third Commandment.

<sup>179</sup> Maimon, Rabbi Moses ben. *The Commandments: Sefer HaMitzvot of Mainmonides in two volumes*, translated by Rabbi Dr. Charles B. Chavel. Soncino Press, New York, NY. 1967. Vol. 1, p. 83.

and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

Matthew 5:21-26

### 3. ALTAR REGULATIONS

Ex. 20:25, 26 [n79K2] "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. [n80K2] Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon."

#### Kohanim Mitzvot

Mitzvah n79<sup>180</sup> – Concerning the use of an iron tool to cut stones for an altar, the Mishnah teaches us:

"...iron is created to shorten man's days [in the form of iron weapons], and the altar is created to lengthen man's days. It is not fitting that that which shortens man's days should be waved over that which lengthens man's days."<sup>181</sup>

The "altar" was the place of sacrifice -- the place where sins were forgiven and people were reconciled to Adonai. It was the place of peace between Adonai and mankind. We must present the good news of redemption through Yeshua's sacrifice as a gospel of peace or wholeness.

Mitzvah n80<sup>182</sup> – This mitzvah prohibits an ascent to the altar that would "disclose" the nakedness of the kohanim. The Hebrew term for "disclose" is "galah" -- which actually means "exile." It was common for exiles to be stripped when they were taken into captivity for purposes of humiliation and shame.

John the Levite helps us understand the application of this principle:

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Revelation 3:17, 18

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Revelation 16:15

In this context, "nakedness" refers to a state of moral decline wherein a person has lost their moral covering. We must be very careful in our lifestyle so that we are never uncovered as we minister before the "altar" of Adonai. We must make sure that we are morally pure.

### 4. PERPETUAL FIRE

---

<sup>180</sup> Talmud Connection: Middot 3; Nazarean Codicil Connections: Colossians 1:20.

<sup>181</sup> Middot 3:4 (K, L).

<sup>182</sup> Talmud Connections: Middot 3; Nazarean Codicil Connections: Revelation 3:17, 18; 16:15.

Lev. 6:9 [n81K2] "Command Aaron and his sons, saying, This is the mitzvah of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it."

Lev. 6:13 [p29K2] "The fire shall ever be burning upon the altar; it shall never go out."

### Kohanim Mitzvot

*Mitzvot n81, p29<sup>183</sup> – These are reciprocal mitzvot. These mitzvot demand that the fire always be kept burning on the altar of sacrifice and that it not be extinguished. The fire is the symbol of Adonai's atonement of sin.*

*In the Nazarean Codicil, Yeshua's sacrifice is perpetual -- its effectual nature is always available. He is our "standing Lamb" sacrifice.*

*"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, a standing Lamb<sup>184</sup> as it had been slain, having seven horns and seven eyes, which are the seven Spirits of Adonai sent forth into all the earth."*

Revelation 5:6

### 5. THE PLACE OF SACRIFICE

Ex. 30:9 [n82K2] [regarding the golden incense altar] "Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat [grain] offering; neither shall ye pour drink offering thereon."

Lev. 17:3-4 [n90K2] "What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto YHVH before the tabernacle of YHVH; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people."

Deut. 12:13-14 [n89K2] "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest. [p84K2] But in the place which YHVH shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee."

Deut. 12:17-18 "Thou mayest not eat within thy gates [n141K2] the tithe of thy corn, [n142K2] or of thy wine, [n143K2] or of thy oil, or the [n144K2] firstlings of thy [n145K2] herds or of thy flock, [n146K2] nor any of thy vows which thou vowest, [n147K2] nor thy freewill offerings, [n148K2] or terumah offering of thine hand: But thou must eat them before YHVH thy Elohim in the place which YHVH thy Elohim shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before YHVH thy Elohim in all that thou puttest thine hands unto."

Deut. 12:26 [p85K2] "Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which YHVH shall choose."

---

<sup>183</sup> Talmud Connections: Zevahim 10; Yoma 4; Nazarean Connection: Revelation 5:6.

<sup>184</sup> The bolded text is the author's own interpretation of the Greek text. The "standing Lamb" is the perpetual sacrifice on the altar offered each morning and evening.

## Kohanim Mitzvot

Mitzvah n82<sup>185</sup> – This mitzvah prohibits unauthorized offerings from being offered on the incense altar. The prohibition is against all blood sacrifices, grain offerings, libations, and other unauthorized incense being offered on the golden incense altar.

The golden altar was within the Holy Place, directly in front of the curtain that separated the Holy Place from the Holy of Holies. The incense on the altar is symbolic of prayer. John the Levite tells us:

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints."

Revelation 5:8

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before Adonai out of the angel's hand."

Revelation 8:3-4

During the sacrificial rite on Yom Kippur, the "incensing event" -- the offering of the incense -- occurred after the Olah. In fact, coals from the altar of sacrifice were used to light the incense on the golden altar of incense (see Leviticus 16:13,14). There are two "connections" between the burning of the incense and the Olah. The first connection is that the incense -- the prayers of the holy ones -- could not rise until after the Olah had been committed. The second connection is that the incensing event was "ignited" by coals from the Olah. Thus, the rising of the incense -- which is the prayers of the "holy ones" -- is wholly dependent on the sacrifice of the Olah.

This teaches us two things about the prayers of the holy ones. First, the sacrifice of Messiah provides the holy ones with the "rights" to come before Adonai's Throne with prayers. Without the Olah, there is no right to ignite the incense.

Second, the sacrifice of Messiah actually "empowers" our prayers. It is His sacrifice that provides the "fire" to ignite our incense.<sup>186</sup>

"Seeing then that we have a great Kohein Gadol, that is passed into the heavens, Yeshua the Son of Adonai, let us hold fast our profession. For we have not a Kohein Gadol which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Hebrews 4:14-16

Mitzvot n89, n90,<sup>187</sup> p84, p85<sup>188</sup> – N89 and n90 are similar mitzvot. P84 is the reciprocal

<sup>185</sup> Talmud Connections: Menachot 50a,b; Nazarean Codicil Connections: Hebrews 4:14-16; Revelation 5:8; 8:3-4.

<sup>186</sup> One final note is in order regarding the incense offered on the golden altar. Exodus 30:34-38 provides a precise formula for the creation of the incense. No other incense using any other formula is allowed on the altar. This should demonstrate to us that Adonai has given us a "formula" by which to pray and we should not violate that formula. To violate that formula is the same as offering strange incense. This "formula" for prayer is laid out explicitly for us in the Siddur.

<sup>187</sup> This mitzvah says that a person who sacrifices outside of the appointed place is guilty of shedding blood. While some have thought that this bloodguilt was associated with the death of the animal, such an

of them. P85 says that obligatory sacrifices<sup>189</sup> must be brought to the altar, even if the need for the sacrifice was incurred outside of the Land. N89 is a mandate that the sacrifices be offered at the appropriate place while n90 says that all other offerings (e.g. free will offerings, etc) must be offered at the appropriate place.<sup>190</sup>

The emphasis in all five of these mitzvot centers around blood and its power as an agent of propitiation only when offered in the proper place. There is only one place wherein Adonai allows for propitiatory sacrifices. Any attempts to set up an alternate site for propitiatory sacrifice is an attempt to alter Adonai's designed methods for forgiveness.

The Nazarean Codicil has much to say about this:

*"Be it known unto you all, and to all the people of Israel, that by the name of Yeshua the Messiah of Nazareth, whom ye crucified, whom Adonai raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."*

Acts 4:10-12

*"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."*

1 John 2:2

*"Herein is love, not that we loved Adonai, but that he loved us, and sent his Son to be the propitiation for our sins."*

1 John 4:10

*"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Messiah, as of a lamb without blemish and without spot."*

1 Peter 1:18-19

*"Whom Adonai hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of Adonai."*

Romans 3:25

*"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Messiah, who through the eternal Spirit offered himself without spot to Adonai, purge your conscience from dead works to serve the living Adonai?"*

Hebrews 9:13-14

---

application does not fit within the context. The more probable implication of bloodguilt is because the sacrifice of the animal was to be an atonement. The blood of the animal replaced the life (i.e. blood) of the guilty person. The sacrifice of the animal anywhere other than the appointed place would ritually be the shedding of "human" blood inappropriately since the sacrificial blood was attached to the person by the ritual of confession and sacrifice.

<sup>188</sup> Talmud Connections: Zebahim 13; Nazarean Codicil Connections: Acts 4:10-12; Romans 3:25; Hebrews 8:13-14; 1 John 2:2; 4:10; 1 Peter 1:18-19.

<sup>189</sup> This includes only the Olah, Chatat, Asham or an obligatory Shelamim offering.

<sup>190</sup> Some teachers say that this mitzvah relates to non-sacrificial meats that were only for food consumption. The animals mentioned in the passage, however, indicate otherwise. Notice that Leviticus 17:3 indicates that the animals in question were the ox, the lamb, or the goat. All of these are sacrificial animals, thus, reinforcing the fact that this passage refers to sacrifices.

Yeshua -- who is the Messiah -- is our only sacrifice. There is no other blood sacrifice. Any other attempt to "invent" another method of propitiation for sin will result in blood guiltiness. The place of sacrifice has become synonymous with the person of the Messiah. Faith in his atoning sacrifice is the only place of forgiveness.

Mitzvot n141, n142, n143, n144, n145, n146, n147, n148<sup>191</sup> – These eight mitzvot regulate offerings that had to be brought to Jerusalem. They include the unredeemed second tithe of grains, wines, and oils; the offering of the firstling; Chatat and Asham offerings (the herd and flock offerings); Olah offerings (none of which could be eaten by anyone); and the Terumah offering from another sacrifice offered in Jerusalem.

The universal application of these mitzvot relates generally to the fact that we must meet Adonai on his terms and at his "place." He has established the conditions for the renewal of a relationship with him since we are sinners and have strayed far from him. We may not attempt to reestablish that relationship in any way other than the way in which he has established.

## 6. CONDITIONS OF ACCEPTANCE

Lev. 22:20-27 [n91K2] "But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. [p61K2] And whosoever offereth a sacrifice of peace offerings unto YHVH to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; [n97K2] there shall be no blemish therein. [n92K2] Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto YHVH, [n94K2] nor make an offering by fire of them upon the altar unto YHVH...[n361K2] [regarding castration] Ye shall not offer unto YHVH that which is bruised, or crushed, or broken, or cut; [n93K2] neither shall ye make any offering thereof in your land. [n96K2] Neither from a stranger's hand shall ye offer the bread of your Elohim of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you...[p60K2] When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto YHVH."

Deut. 17:1 [n95K2] "Thou shalt not sacrifice unto YHVH thy Elohim any bullock, or sheep, wherein is blemish, or any evilfavouredness: for that is an abomination unto YHVH thy Elohim."

### Kohanim Mitzvot

Mitzvot n91, n92, n93, n94, n96, n97, n361, p61<sup>192</sup> – All of these regulations relate to permanent blemishes in sacrificial offerings. P61 is the general mitzvah that all sacrifices must be without blemish. The other mitzvot cite specific regulations regarding blemished animals. Those regulations are: Blemished animals may not be dedicated or set apart for sacrifice (n91), blemished animals may not actually be sacrificed (n92), the blood of a blemished animal may not be offered (n93), portions of the sacrifice to be wholly consumed by fire may not be offered (n94), the blemished offering of a stranger may not be offered (n96), blemishes may not be caused in an unblemished animal so that a person may derive benefit from the animal

<sup>191</sup> Talmud Connections: Pesachim 24a; 36b; Moed Katan 15b; Yevamoth 86a; Baba Kama 110b; Baba Metzia 56a; Makkoth 12a. Nazarean Codicil Connections: John 14:6; Acts 4:12; Romans 12:1.

<sup>192</sup> Talmud Connections: Pesachim 42a; Beitzah 27b; Sotah 46a; Nazarean Codicil Connections: Luke 23:4, 14; John 18:38; 19:4,6; I Peter 1:18-21.

personally (n97), and castrated animals are considered blemished.<sup>193</sup>

All of these mitzvot together help us understand that the sacrifice that Adonai expects must be perfect. Thus, it is evident that we ourselves cannot provide that sacrifice through our own motivations or our own good works. Since we are unable to provide ourselves as an acceptable sacrifice for sin, we must seek a substitutionary sacrifice. Yeshua is that pure and unblemished sacrifice for sin.

Peter tells us:

*"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Messiah, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in Adonai, that raised him up from the dead, and gave him glory; that your faith and hope might be in Adonai."*

I Peter 1:18-21

Mitzvah n95<sup>194</sup> – This mitzvah relates to an animal that has a temporary blemish. Even an animal with a temporary blemish could not be sacrificed. Only a totally pure sacrifice was acceptable.

Mitzvah p60<sup>195</sup> – The minimum age of animals to be sacrificed is eight days. The eighth day is associated with circumcision. Thus, the eighth day is also associated with recreation. The first seven days were the days of Adonai's original creation. The eighth day is actually the first day of the second week. Since the sacrifices are associated with sin, forgiveness, and recommitment, an animal becomes eligible for sacrifice after the end of the first week of the animal's life.

The sages have taught that an animal is not completely "viable" until it reaches this day. Thus, the eighth day is really the first day that the animal becomes viable as far as it is standing alone by itself.

This mitzvah should encourage us to make peace with Adonai through His Messiah's propitiation for sin. Our time to make peace with Adonai is limited to this life and if we do not make peace with Adonai in this life, we cannot do so in the next. The universal application found in this mitzvah is that we should all commit ourselves to Adonai immediately. We should not wait.

In Hebrews we read:

*"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living Adonai. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Messiah, if we hold the beginning of our confidence steadfast unto the end; While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved*

---

<sup>193</sup> It would be a good exercise of believers to meditate on the ordinances regarding blemished sacrifices and to determine the deeper meaning behind each of these prohibitions.

<sup>194</sup> Talmud Connections: Zevachim 36a; Bechorot 14b; Nazarean Codicil Connections: Luke 23:4, 14; John 18:38; 19:4,6; I Peter 1:18-21.

<sup>195</sup> Talmud Connections: Rosh Hashanah 6a,b; Yoma 63b; Baba Kama 65b; Avodah Zarah 8a, 23b; Zevachim 12a; Nazarean Connection: Hebrews 3:12-19.

forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief."

Hebrews 3:12-19

#### 7. SALT, LEAVEN, AND FRANKINCENSE AND OIL

Lev. 2:11 [n98K2] "No meat [grain] offering, which ye shall bring unto YHVH, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of YHVH made by fire."

Lev. 2:13 [p62K2] "And every oblation of thy meat [grain] offering shalt thou season with salt; [n99K2] neither shalt thou suffer the salt of the covenant of thy Elohim to be lacking from thy meat [grain] offering: with all thine offerings thou shalt offer salt."

Lev. 5:11 [n102K2] he shall put no oil upon it, [n103K2] neither shall he put any frankincense thereon: for it is a sin offering."

Lev. 6:17 [n124K2] "It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering."

Num. 5:15 "Then shall the man bring his wife unto the kohein, and he shall bring her offering for her, the tenth part of an ephah of barley meal; [n104K2] he shall pour no oil upon it, [n105K2] nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance."

#### Kohanim Mitzvot

Mitzvot n102, n103<sup>196</sup> – Neither olive oil nor incense could be offered with the Minchah associated with a Chatat. Olive oil is symbolic of the Holy Spirit, thus, the offering is prohibited from containing the oil because a person who has been living in sin has obstructed the working of the Holy Spirit. The scriptures plainly tell us:

"Quench not the Spirit."

1 Thessalonians 5:19

"Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O Elohim; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me."

Psalms 51:9-11

Incense is symbolic of prayer. The prayer of a wicked person is sinful in Adonai's sight – thus, the symbol for prayer may not be included with the Chatat.

"The sacrifice [i.e. the prayer] of the wicked is an abomination to YHVH: but the prayer of the upright is his delight."

Proverbs 15:8

"YHVH is far from the wicked: but he heareth the prayer of the righteous."

<sup>196</sup> Talmud Connections: Zevachim 63b; Nazarean Codicil Connections: 1 Thessalonians 5:19.

Mitzvot n98, n124<sup>197</sup> – These two mitzvot are concerning the Minchah -- the grain offering. Both prohibit the use of leaven and honey with the Minchah. N98 forbids the use of leaven for the sacrificial portion of the Minchah while n124 prohibits the use of leaven for the portion given to the kohanim for their personal consumption.

Leaven and honey are prohibited from the Minchah because “[l]eaven and honey are mentioned together as things which produce fermentation.”<sup>198</sup> Fermentation is a biological process, which causes the rotting, or corrupting of a substance. In order for fermentation to occur, there must be an “agent” to begin the biological breakdown. Both leaven (yeast) and honey are very capable substances to initiate the fermentation process.

The Minchah symbolizes righteousness. Particularly, it symbolized the righteousness of the Messiah in His substitutionary offering of His own righteousness before Adonai in Heaven. Thus, leaven and honey -- both agents of fermentation and degradation -- cannot be associated with this offering. Moreover, the Minchah also serves a dual symbolism in that it pictures not only the offering of the Messiah's righteousness, but our own in response to the working of the Holy Spirit. We may not offer to Adonai that which is degenerating and corrupted.

Leaven is symbolic of sinful behaviors and habits. We may not offer our sinfulness to Adonai, as if that is acceptable to him. Furthermore, we might not “privately” maintain a sinful lifestyle away from the view of others. This is symbolized in n124 wherein the kohanim were not allowed to privately put yeast in their own portions after the sacrifice. This should teach us that our holiness must far exceed what others see in public and what we portray to them in our religious communities. We may not be double-minded.

Mitzvot n99, p62<sup>199</sup> – These are reciprocal mitzvot. They command that salt is to be offered with every sacrifice (p62) and that it is never to be omitted (n99). “The meaning which the salt, with its power to strengthen food and preserve it from putrefaction and corruption, imparted to the sacrifice, was the unbending truthfulness of that self-surrender to the Lord embodied in the sacrifice, by which all impurity and hypocrisy were repelled.”<sup>200</sup> Regarding salt and sacrifice, Yeshua said:

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.”

Matthew 5:13

Followers of Yeshua are to be the salt of the earth. By their practical righteousness -- a reflection of Messiah within them -- they should be a preserving force in the world to prevent putrefaction and corruption. But, if they themselves become corrupt, they become good for nothing. Thus, this is an exhortation to good works on the part of those who believe in Yeshua.

“And there went great multitudes with him... and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea,

<sup>197</sup> Talmud Connections: Menachot 5; Nazarean Codicil Connections: 1 Corinthians 5:6-8.

<sup>198</sup> Commentary on the Old Testament in Ten Volumes. C.F. Keil and F. Delitzsch. William Eerdmans Publishing Company. Grand Rapids, MI. Reprinted 1985. (vol. 1, p. 294).

<sup>199</sup> Talmud Connections: Zevachim 7; Nazarean Codicil Connections: Matthew 5:13; Luke 14:25-35; Mark 9:41-50.

<sup>200</sup> Commentary on the Old Testament in Ten Volumes, p. 295.

and his own life also, he cannot be my talmid. And whosoever doth not bear his cross, and come after me, cannot be my talmid. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?... So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my talmid. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear."

Luke 14:25-35

Yeshua here calls believers to a total commitment to follow Him. Without doing so, a person will not be effectual and their sacrifice will not be accepted.

"For whosoever shall give you a cup of water to drink in my name, because ye belong to Messiah... he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off.... And if thy foot offend thee, cut it off.... And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of Adonai with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."

Mark 9:41-50

Yeshua contrasts good works and evil works in this midrash. He says that one who does good in His Name will not lose their reward, yet, those who do evil -- especially causing the offence of a child -- are in danger of the fires of Hinnom. The valley of Hinnom was the place where the children of Israel fell into the sin of Molech worship. That sin involved the sacrifice of children to the god Molech.

In Jeremiah 19, Adonai condemns them for their sin and promises that they would be judged. That prophetic judgment is very similar to the one repeated by Yeshua:

"Thus saith YHVH, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee, And say, Hear ye the word of YHVH, O kings of Judah, and inhabitants of Jerusalem; Thus saith YHVH of hosts, the Elohim of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind: Therefore, behold, the days come, saith YHVH, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them."

Jeremiah 19:1-9

Yeshua is saying that every person will be "salted" with a purging fire that will test their works. The person who is righteous before Adonai will withstand that judgment since their "sacrifice" to Adonai will be "offered with salt." The whole purpose of these mitzvot is to exhort elders to be ever-mindful that the primary objective in all their ministry is to move believers toward righteousness -- to make sure that they "salt their sacrifice" to Adonai.

Mitzvot n104, n105<sup>201</sup> – These mitzvot are concerning the Rite of Jealousy. The whole Rite is found in Numbers 5:11-31. As part of that ritual a Minchah was presented. Since the Rite of Jealousy concerned potential sin, no oil or incense was added to the Minchah. See Mitzvot n102 and n103 above regarding the symbolism of the oil and incense. The whole issue of the Rite of Jealousy will be discussed under the Third Commandment.

## D: THE TABERNACLE

Special Note: The Nazarean Codicil says that Yeshua "dwelt [tabernacled] among us" (John 1:14). Rabban Sha'ul continues by telling us that the Temple under the renewed covenant is the people of Adonai themselves: "Know ye not that ye are the temple of Adonai, and that the Spirit of Adonai dwelleth in you" (1 Corinthians 3:16)? Thus, all references to the Tabernacle in the Torah are ultimately and finally references to the Body of Messiah, which is the image of Adonai to the world.

Ex. 25:8 [p20K2] "And let them make me a sanctuary; that I may dwell among them."

Ex. 25:15 [n86K2] "The staves shall be in the rings of the ark: they shall not be taken from it."

Ex. 25:30 [p27K2] "And thou shalt set upon the table shewbread before me alway."

Ex. 30:7, 8 [p28K2] "And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before YHVH throughout your generations.

Ex. 30:31-32 "And thou shalt speak unto the children of Israel, saying, [p35K2] This shall be an holy anointing oil unto me throughout your generations. [n84K2] Upon man's flesh shall it not be poured, [n83K2] neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you."

Ex. 30:37 [n85K2] "And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for YHVH."

Deut. 16:21 [n13K2] "Thou shalt not plant thee an *asherah*<sup>202</sup> [grove] of any trees near unto the altar of YHVH thy Elohim, which thou shalt make thee."

### Kohanim Mitzvot

<sup>201</sup> Talmud Connections: Menachot 2a; Nazarean Codicil Connections: 1 Thessalonians 5:19.

<sup>202</sup> This is the literal Hebrew word that has been translated as *grove*.

Mitzvah n13<sup>203</sup> – Groves of trees were often used for idolatrous purposes. That is the standard logic for not allowing trees in the area of the Sanctuary. This is the plain meaning of the text. That is apparent when we look at the Hebrew text itself for the passage. The Hebrew word *etz* (translated tree in English) is accompanied by the word *asherah*<sup>204</sup>. Israel was forbidden to construct *asherah* poles anywhere since this was a form of idolatry.

However, there is a broader application to this mitzvah. When we search the scriptures regarding the general issue of trees (of which the *asherah* was a tree), we find more interesting facts about trees. In the scriptures, trees are associated with men – especially men of power, might, and beauty. Note these references:

*“And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.”*

Exodus 15:27

The twelve wells of water symbolize the twelve patriarchs. The seventy date palms symbolize the Great Court of Israel.

*“The trees [i.e. the ruling council of Israel] went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said.... And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said.... Then said the trees unto the vine, Come thou, and reign over us. And the vine said.... Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said....”*

Judges 9:8-15

The trees in this passage are obviously the leaders of Israel looking for a king to reign over them.

*“As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.”*

Song of Songs 2:3

*“And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.”*

Isaiah 7:2

*“And he looked up, and said, I see men as trees, walking.”*

Mark 8:24

*“Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your*

---

<sup>203</sup> Talmud Connections: Tamid 28b. Nazarean Codicil Connections: Hebrews 1:8,9; 7:2 [regarding the Messiah's fruits of righteousness].

<sup>204</sup> *Asherah* was the Babylonian female goddess of fortune, love and happiness. She is also called *Astarte*. The Egyptians and Syrians celebrated the rebirth of the sun through *Astarte* on December 25<sup>th</sup>. The male counterpart to *Asherah* is *Baal* (the sun god). *Asherah* is the counterpart to the Phoenician/Canaanite goddess *Ishtar*. She is also referred to by the name *queen of Heaven*. The Teutonic tribes called her *Eostre* or *Eastre*, from which we derive the pagan term *Easter*. The Teutonics celebrated the rebirth of the earth through *Eostre* on the first day of the sun following the first full moon after the spring equinox. This is the same day that the Christian Church continues to celebrate their festival of *Easter* (named after the Teutonic goddess). Thus, the celebration of *Easter* is purely and completely pagan and is an indirect violation of this mitzvah since they are bringing *Asherah* into their sanctuary.

*feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."*

Jude 11, 12

*It is evident from this short survey of trees in the scripture that trees are often associated symbolically with men – especially with men of prominence and power. Trees offer fruit and beauty.*

*Trees were not to compete with Adonai in His Sanctuary Court. The Tabernacle grounds were a symbol of the reconstruction of the Garden of Eden – the original place where Adonai met with the first man. There was only one Tree of Life in that Garden. The Torah symbolizes the Tree of Life because Moses tells us that the Torah represents life and good and health and peace (Deuteronomy 30:11-16). Yeshua – who is our righteousness – is the Living Torah, the One who fulfilled all of the Torah's demands before Adonai.*

*The Body of Messiah is the new Sanctuary of Adonai – the place where the Spirit of Adonai resides on earth. We may not "plant trees" in that Sanctuary to compete with Yeshua who is the Tree of Life. This mitzvah teaches us that the Messiah alone must be our Tree – our Living Righteousness.<sup>205</sup> We may not replace that Tree with the fruit of our own righteous acts, as if they might be accepted by Adonai for our salvation.*

*Mitzvot n83, n84, p35<sup>206</sup> – The symbolism of the anointing oil of the Tabernacle is complex. While the anointing oil is usually considered as a symbol of the Holy Spirit, there are also indications from the oil composition itself that the oil is symbolic of the Messiah himself. Thus, the oil is symbolic of a combination of the Messiah and his anointing upon his people through the Holy Spirit.*

*The Anointing Oil consisted of four spices and olive oil. Actually, the text says that it only consists of three spices -- then, it goes on to list four of them. When we examine them, however, it appears that the middle two -- cinnamon and calamus -- are to be considered as one spice.<sup>207</sup> The Anointing Oil consisted of:*

- Myrrh<sup>208</sup> (500 shekels - 250 ounces)
- Cinnamon<sup>209</sup> (250 shekels - 125 ounces)

---

<sup>205</sup> Much more could be said about the association of Yeshua as the only "tree" in the Sanctuary. According to Hebrews 7, Yeshua is the Kohein Gadol after the order of Melchisedec. Trees have a certain beauty both in their appearance and in their ability to produce fruit. Only the Kohein Gadol was to be adorned in splendor and beauty. Thus, there is an association between the Kohein Gadol and his splendor and beauty as the only mediator. This should also explain why Rabban Sha'ul commanded women to veil themselves when in worship (1 Corinthians 11) so that they did not display their own glory (i.e. their hair). There is an indirect connection in this mitzvah between women displaying their own glory before Adonai and the prohibition against setting up a female goddess associated with love, fortune and happiness.

<sup>206</sup> Talmud Connections: Kerithoth 1. Nazarean Codicil Connections: Matthew 3:16; Acts 4:10-12; 2 Corinthians 2:15; Hebrews 9:14; Revelation 10:10.

<sup>207</sup> This has been assumed since the other two spices are in measurements of 500 shekels and cinnamon and calamus are measured in 250 shekels. Thus, cinnamon and calamus combined would equal the 500 shekel weight of the other two spices.

<sup>208</sup> It is not clear from the text exactly what state the myrrh was to be in. Myrrh could have been completely purified and liquefied, or it could have been in a resin form. It might be assumed that it was in the more purified form, since more liquid is needed in this perfume. Myrrh symbolizes bitterness, in fact, the Hebrew word comes from the root *mar*, which means "bitter." This shows us that the Messiah was a "man of sorrows" (Is. 53).

- Calamus<sup>210</sup> (250 shekels - 125 ounces)
- Cassia<sup>211</sup> (500 shekels - 250 ounces)
- Olive oil<sup>212</sup> (A Hin - 5 to 7 pints)

Since the shekel was about a half-ounce in weight, the dry measure of the anointing oil was about 1500 shekels -- about 47 pounds of dry weight. This dry measure was combined with one hin of olive oil. An expert apothecary -- one who created perfumes -- prepared the whole mixture.<sup>213</sup> The Anointing Oil was often referred to as an "ointment" (see Exodus 30:25). This may indicate that there was some "consistency" to it. It may have had the consistency of syrup.

The word for "ointment" in the Hebrew is mishchah (ointment). It comes from the root word mashach, which means, "to rub with oil." Another word that comes from this same root is mashi'ach, which means the "anointed one" -- interpreted in English as Messiah. Thus, the very word used to name this compound is a word associated with its ultimate symbolism -- the word from which we derive our term Messiah.

P35 establishes that this oil is to be used throughout all generations.<sup>214</sup> Symbolically, therefore, we can see that the only means of anointing conferred upon Adonai's ministers is through the Messiah.

N 83 forbids the replication of the anointing oil for common or profane use. Included in this mitzvah is the prohibition of creating anything like it. Thus, something that smelled similar would be a violation of this mitzvah. The universal principle of this mitzvah teaches us that we cannot substitute another in the place of Adonai's salvation through the Messiah and His continued presence in us through the Holy Spirit.

---

<sup>209</sup> Cinnamon comes from the outer bark of a plant. It is used primarily for flavoring and for aroma. It would have been the primary smell of this compound. The Anointing Oil is symbolic of the Holy Spirit, which is the internalization of the Messiah. The Oil, however, was put on the kohanim. Thus, they would have emitted this smell. Notice the words of Rabban Sha'ul: "For we are unto Adonai a sweet savour of Messiah, in them that are saved, and in them that perish" (2 Corinthians 2:15).

<sup>210</sup> Calamus is sugar cane. The cinnamon would have offered an "outward" sweetness to the mixture while the sugar cane would have created an "inner" sweetness. See Cassia below.

<sup>211</sup> Cassia is also a form of cinnamon. It, however, comes from the inner bark of the plant and has medical uses. Cassia acts as a purging agent for the stomach. When we "take on" the Messiah, we must purge ourselves of dead works to serve the living Adonai. "How much more shall the blood of Messiah, who through the eternal Spirit offered himself without spot to Adonai, purge your conscience from dead works to serve the living Adonai?" (Hebrews 9:14). In combination with calamus (above), which was a sweetening agent, we read this statement: "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter" (Revelation 10:10).

<sup>212</sup> Olive oil is a symbol of the Holy Spirit. Scripture is plain that the Spirit of Adonai rested on Yeshua: "And Yeshua, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of Adonai descending like a dove, and lighting upon him" (Matthew 3:16).

<sup>213</sup> Since an apothecary prepared the Anointing Oil, it must be assumed that the creation of it was a complicated process that probably involved boiling the mixture, extracting oils from the dry mixtures, straining the solids out of the mixture, and so on.

<sup>214</sup> There is some question about the exact application of this mitzvah. Some say that it means that no other formula could be used for anointing oil. Others, however, indicate that this original creation of the anointing oil was to be the only creation of it. Thus, when it was gone they could not make any more. It is interesting that there is no reference to anointing the second Temple after the Babylonian captivity. Was that because the oil had been used up and they could not make any more? Or, was it because the Ark had not been returned to the Temple....

Rabban Sha'ul said:

"Be it known unto you all, and to all the people of Israel, that by the name of Yeshua Messiah of Nazareth, whom ye crucified, whom Adonai raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Acts 4:10-12

N84 forbids the common "pouring out" of the anointing oil upon human flesh. This prohibition is not against all pouring out of the anointing oil on humans -- that, in fact, was one of the reasons for its creation -- but it is against the use of the anointing oil for common or profane purposes (e.g. daily perfume). The oil was to be used for anointing the items in the Tabernacle and for the anointing of the priests themselves.<sup>215</sup> The universal principle of this mitzvah is that being "anointed" with the Messiah involves a special commitment on the part of the one being covered by Him. Being "in the Messiah" is not common or a profane adventure and demands much more than mere "lip service."

Mitzvot n85, p28<sup>216</sup> – Following the commission of the morning and evening sacrifice each day, the officiating kohein would enter the Holy Place. While there, he would trim the lamps on the menorah. After the light of the Sanctuary had been maintained, he would light incense on the incense altar. Thus, there is a direct correlation between the morning and evening sacrifices and the lighting of the incense.

Incense is symbolic of the prayers of the saints: "And the smoke of the incense, which came with the prayers of the saints, ascended up before Adonai out of the angel's hand" (Revelation 8:4). Thus, the composition of the incense is important for us so that we might understand the relationship of our prayers to Adonai.

There were three spices used along with frankincense.<sup>217</sup> Those spices were stacte,<sup>218</sup> onycha<sup>219</sup> and galbanum.<sup>220</sup> From the definitions of these words, we understand that our prayers before Adonai should be inspired, bold, and rich. They must be offered from a person who is pure.

P28 commands that the incense be lit every morning and every evening. This is an instruction for us to pray at those times. This was a mitzvah given to the kohanim. In the Nazarean Codicil each believer is called to be a king and a kohein (Revelation 1:6; 5:10). Thus, each believer must pray at the prescribed times of the lighting of the incense (in the morning and the evening).

N85 prohibits us from replicating the incense. The incense could not be reproduced for common use. The universal application of these mitzvot teach us that we cannot use an inappropriate format to replace proper, structured prayer. Prayer must be done at the appropriate time, using the appropriate format.<sup>221</sup> That format was initiated back in the second Temple era under the direction of Ezra. This prayer format fulfills the mandates that

<sup>215</sup> Later, the anointing oil was also used to anoint kings over Israel (at least through Solomon).

<sup>216</sup> Talmud Connections: Kerithoth 1. Nazarean Codicil Connections: Hebrews 4:14-16; Revelation 1:6; 5:10; 8:4.

<sup>217</sup> From the Hebrew: *laban* -- "white."

<sup>218</sup> From the Hebrew: *nataph* -- "to distil gradually; figuratively, to speak by inspiration."

<sup>219</sup> From the Hebrew: *shachal* -- "to roar; a lion."

<sup>220</sup> From the Hebrew: *cheleb* -- "to be fat; hence, the richest or choice part."

<sup>221</sup> This does not preclude spontaneous prayer at times other than the prescribed times of prayer in the morning and evening. Rabban Sha'ul taught us to "pray always..."

the incense contain both stacte (inspiration) and galbanum (richness).

Furthermore, this mitzvah should encourage us to pray from our hearts. Prayer should never be a mechanical operation that is done simply because it is specified by Torah mitzvah. This entire mitzvah is reflected in the following scripture:

"Seeing then that we have a great Kohein Gadol, that is passed into the heavens, Yeshua the Son of Adonai, let us hold fast our profession. For we have not an Kohein Gadol which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Hebrews 4:14-16

Mitzvah n86<sup>222</sup> – The staves of the Ark were used to carry the Ark when the nation of Israel moved in the wilderness. No man could touch the Ark.

The Ark of the Covenant contained the Testimony of Adonai's covenantal agreement with the people. There were three items in the Ark: the manna collected in the wilderness, Aaron's rod that budded, and the two tables of the Torah. These three items symbolize the sum total of the covenantal agreement between Adonai and His people. They declare the obligations of both parties to the covenantal agreement.

The manna is symbolic of Adonai's sustenance of His people both spiritually and physically. Aaron's rod is symbolic of the authority structure of the covenant – the authority of the family, the kohein, and the Kohein Gadol. The Torah copies contain the moral and ethical demands of Adonai upon His people and His promises to them for obedience and His curses for disobedience.

Why must the staves remain in the Ark? There are two reasons: First, the covenant is holy. It cannot be "touched." Thus, the staves were used to move the Ark to show that the covenant between Adonai and His people was untouchable.

Second, the Ark was not a stationary object. The Ark moved with the people. The covenantal agreement of Adonai to His people always goes with them.

The staves remaining in the Ark symbolize to us that the covenant that Adonai has made with us is holy and cannot be altered or touched. It also symbolizes that the agreement of Adonai is always with us. As we move through life and as the community of believers moves throughout history, Adonai's covenantal agreement is always with us. The book of Hebrews reinforces this to us, telling us that the renewed covenant is even firmer than the old.

Mitzvah p20<sup>223</sup> – It was forbidden for the people of Adonai to erect a Sanctuary wherever they chose. There was to be one central place that would be called the Sanctuary of Adonai. In the renewed covenant, the corporate body of believers is Adonai's Sanctuary. Rabban Sha'ul said "Know ye not that ye are the temple of Adonai, and that the Spirit of Adonai dwelleth in you" (1 Corinthians 3:16)? If we are the Temple of Adonai then Adonai's Spirit dwells in us. If that is the case, then we must be holy because Adonai cannot dwell in an unholy place.

Yeshua said:

---

<sup>222</sup> Talmud Connections: Makkoth 22a. Nazarean Codicil Connections: Matthew 28:18-20; Hebrews 8:8-13.

<sup>223</sup> Talmud Connections: Eirubin 2b; Kethuboth 62b; Shevuoth 16b. Nazarean Codicil Connections: Matthew 16:18; 1 Corinthians 3:16.

"And I say also unto thee,... I will build my assembly; and the gates of hell shall not prevail against it."

Matthew 16:18

Mitzvah p27<sup>224</sup> – Yeshua said, "I am the bread of life: he that cometh to me shall never hunger" (John 6:35). We may not set up another source of spiritual sustenance in the community of believers, which is the renewed covenant Sanctuary. This mitzvah should encourage us to present the Messiah as the only source of spiritual life to those outside of the Kingdom.

## E: THE KOHEIN GADOL<sup>225</sup>

### 1. ENTERING THE SANCTUARY

Lev. 16:2 [n68K1] "And YHVH said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat."

#### Kohanim Mitzvah

Mitzvah n68<sup>226</sup> – The Kohein Gadol was prohibited from entering the Holy of Holies except once a year – on Yom Kippur. The yearly cycle of time is symbolic of Adonai's complete redemptive efforts (see related issues under the Fourth Commandment and in Part Three: Eternal Principles of Shabbat). The Messiah only entered the Holy of Holies in Heaven once on our behalf with His Blood. If the Kohein Gadol was allowed to enter at any time (or more than once per year) that would symbolize that there were many ways to salvation.

### 2. MARRIAGE

Lev. 21:13 [p38K1] "And he shall take a wife in her virginity."

Lev. 21:14 [n161K1] "A widow...shall he not take...."

Lev. 21:15 [n162K1] "Neither shall he profane his seed among his people: for I YHVH do sanctify him."

#### Kohanim Mitzvot

Mitzvot p38, n161, n162<sup>227</sup> – All kohanim were prohibited from marrying prostitutes and divorced women. In addition, the Kohein Gadol could not marry a widow<sup>228</sup> (n161). He was restricted to marrying a virgin (p38). He could not have sexual relations with a widow (n162). Messiah is our Kohein Gadol. We, as the community of believers, must be a spotless virgin bride to him (2 Corinthians 11:2).

<sup>224</sup> Talmud Connections: Menahoth 11. Nazarean Connection: John 6:35.

<sup>225</sup> The Hebrew "Kohein Gadol" will be used instead of the English "High Priest."

<sup>226</sup> Talmud Connections: Sanhedrin 6. Nazarean Codicil Connections: Hebrews 9:19-28.

<sup>227</sup> Talmud Connections: Yebamoth 6; Kiddushin 78a. Nazarean Codicil Connections: 2 Corinthians 11:2; Revelation 21:2,9; 22:17.

<sup>228</sup> This prohibition excludes the Kohein Gadol from participating in the Levirate Law (Mishnah Yebamot 2:4B)

*Until the bride is purified, Messiah will not establish the Messianic Age.<sup>229</sup> Those who long for the Messianic Age should take careful heed to the words of Isaiah who said:*

*"The voice of him that crieth in the wilderness, Prepare ye the way of YHVH, make straight in the desert a highway for our Elohim."*

*Isaiah 40:3*

### 3. DEFILEMENT

Lev. 21:11 [n167K1] "Neither shall he go in to any dead body, [n168K1] nor defile himself for his father, or for his mother."

#### Kohanim Mitzvot

Mitzvot n167, n168<sup>230</sup> – The kohanim were to only become unclean for the dead in cases of nearest kin. The Kohein Gadol, however, was unable to associate with death at all -- even for the nearest of kin (n168). He could not go into a building containing a dead body – even for his mother or father (n167).

The Kohein Gadol could not defile himself for even a close relative since he was in the Sanctuary every day. There were duties that only he could perform. And, he was the only head of the rest of the kohein. He constantly wore the title "Holiness To YHVH" on his head (Exodus 28:38). Thus, it was not possible for him to suspend his ministry (as it was for the other kohanim since they were greater in number).

Shortly, we will discuss the red heifer sacrifice. From that discussion we will understand that "death" related to the red heifer is symbolic of "dead works." There is a direct connection between the red heifer sacrifice and dead works in the scriptures (Hebrews 9:8ff).

The universal application of this mitzvah regards the sanctity of Messiah. He does not allow himself to be polluted with the trappings of death associated with this world. Regarding Yeshua the Messiah, Hebrews 7:26 says:

*"For such an Kohein Gadol became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."*

*Hebrews 7:26*

*He was totally free from all contact with "death" as symbolized in "dead works."*

### 4. DRESS

Ex. 28:28 [n87K1] "And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod."

Ex. 28:32 [n88K1] "And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be

---

<sup>229</sup> The Messianic Age is sometimes called the Millennium.

<sup>230</sup> Talmud Connections: Yoma 13b; 73a. Nazarean Codicil Connections: Hebrews 7:26; 9:8ff.

not rent."

### Kohanim Mitzvot

Mitzvah n87<sup>231</sup> –This mitzvah mandates that the Breastplate and the Ephod worn by the Kohein Gadol remain attached to each other. They were tied together with a blue thread (or cord). There is significant symbolism related to this mitzvah and the Messiah. First, the Messiah is often associated with the color blue, since He comes down from Heaven. The cord that connected the Breastplate to the Ephod was a blue cord.

The most significant aspect of the Breastplate was that it held the Urim and Thumim -- the instruments that the Kohein Gadol used to "determine" answers to queries presented to him. In fact, the Hebrew word used for "Breastplate" is only used in regard to this garment.<sup>232</sup> The Hebrew word seems to focus on the "pocket" of the Breastplate, which contained the Urim and Thumim.

The Breastplate was constructed of a long piece of material, which was folded in half. The two "loose" ends would be draped down the Kohein Gadol's back while the other end formed a "pocket" in the front. The Urim and Thumim were kept in that pocket. In Exodus 28:29, 30 the Breastplate is called the "Breastplate of Judgment."<sup>233</sup> This further accents the fact that its greatest purpose was to contain the Urim and Thumim.<sup>234</sup>

The Urim and Thumim were used to determine the "will of Adonai" in situations where there was no clear indication of what Israel should do. For example, if Israel was at war with one of her enemies and the military leadership did not know if they should attack at a specific point or not, they could confront the Kohein Gadol near the altar. The Kohein Gadol would face the Holy of Holies, the military leaders would inquire regarding the issue, and the Kohein Gadol would reach into the Breastplate's pocket and pull out one of the two stones in the pocket.<sup>235</sup> If the Urim was pulled, the answer was "yes." If the black stone was pulled the answer was "no." Thus, the Urim and Thumim were a picture of the Sovereignty of Adonai.

The Ephod contained twelve stones in four rows -- one for each of the twelve tribes of Israel. This mitzvah mandates that the Ephod be attached to the Breastplate with a blue cord. It could never be detached. This indicates that Adonai's direction and leadership (as seen in the Urim and Thumim) for Israel (as seen in the Ephod) could not be separated from the Kohein Gadol -- who is a picture of the Messiah. And, thus we read the universal application of this mitzvah in the Nazarean Codicil regarding Yeshua Himself:

"And Yeshua came and spake unto them, saying, All power [or authority] is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of

---

<sup>231</sup> Talmud Connections: Chullin 7a. Nazarean Codicil Connections: Matthew 28:18-20; Hebrews 5:12; Revelation 2:17.

<sup>232</sup> "...from an unused root probably meaning to contain or sparkle; perhaps a pocket (as holding the Urim and Thummim), or rich (as containing gems), used only of the...breastplate." Strong's Hebrew word 2833.

<sup>233</sup> The Hebrew for judgment is "mishpat; properly, a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or [participant's] divine law, individual or collective)...abstractly, justice, including a participant's right or privilege (statutory or customary)...." Strong's Hebrew word 4941.

<sup>234</sup> Thus, the "Breastplate of Judgment" might also be called the "pocket of the verdict."

<sup>235</sup> The Urim was apparently a white stone while the Thumim was apparently a black stone.

the world. Amen."

Matthew 28:18-20

As our Kohein Gadol, Yeshua continues to maintain complete control, complete authority, and complete power over the direction of His people.<sup>236</sup>

Mitzvah n88<sup>237</sup> – This mitzvah relates to the hole for the Kohein's head in the top of the Breastplate. Measures had to be taken in the construction of the Breastplate so that it would not be torn at the "head hole" while it was being worn. The head hole had to be surrounded with a "binding of woven work," or a cording. This was to reinforce the strength of the Breastplate and to prevent the hole for the head from tearing.

We have already seen that the Breastplate is actually the "pocket of the verdict" from the Hebrew. If the Breastplate were to be torn from the Kohein Gadol, it would be symbolic of the authority of Adonai being torn from him.

The universal application here applies again to the universal authority of Yeshua. More specifically, however, it teaches us that Yeshua cannot lose His authority. By what means has Yeshua secured power and authority eternally? By His righteousness and His resurrection from the dead, which are woven together:

"Concerning his Son Yeshua the Messiah our Adon, which was made of the seed of David according to the flesh; And declared to be the Son of Adonai with power, according to the spirit of holiness, by the resurrection from the dead."

Romans 1:3,4

"But now is the Messiah risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in the Messiah shall all be made alive. But every man in his own order: Messiah the firstfruits; afterward they that are Messiah's at his coming. Then cometh the end, when he shall have delivered up the kingdom to Adonai, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he [that is, Adonai] hath put all things under his feet....And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that Adonai may be all in all."

1 Corinthians 15:20-28

Because of His death and resurrection, Adonai assures Yeshua that He will continue to maintain authority until He has subdued all earthly authorities. Thus, His "breastplate" will never be torn from Him.

## 7. MEAL OFFERING

---

<sup>236</sup> In regard to Yeshua holding the Urim and Thumim, we read this interesting comment in the Book of Revelation: "He that hath an ear, let him hear what the Spirit saith unto the assemblies; To him that overcometh will I give to eat of the hidden manna [i.e. the manna that was hidden in the Ark of the Covenant], and will give him a white stone [a possible reference to the white stone of the Urim]. The Greek word here is *psephos* "...a pebble (as worn smooth by handling), i.e. (by implication of use as a counter or ballot) a verdict (of acquittal)...." (Strong's Greek Word 5586) -- seeming to match the definition of the Urim...." (Revelation 2:17).

<sup>237</sup> Talmud Connections: Yoma 72b; Zevachim 88a; 95a. Nazarean Codicil Connections: Romans 1:3,4; 1 Corinthians 15:20-28.

Lev. 6:20 [p40K1] "This is the offering of Aaron and of his sons, which they shall offer unto YHVH in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night."

### Kohanim Mitzvot

Mitzvah p40<sup>238</sup> – This mitzvah instructs the Kohein Gadol to offer a Minchah every morning and every evening. The Minchah associated with the Kohein Gadol was to be completely consumed by fire. This mitzvah places a distinction between the regular Minchah offerings and the one associated with the Kohein Gadol.

As we learned in "Part Three: Eternal Principles of the Sacrificial System" the Minchah is a symbol of righteousness. This mitzvah teaches us that there is a difference between the righteousness of the common people and the righteousness of the Messiah, who is symbolized by the Kohein Gadol. His righteousness is part of His very nature while ours is incomplete and experiential. We are prone to sin while He was sinless. Thus, the Minchah offering of the Kohein Gadol is set apart and wholly consumed in both the morning and evening sacrifices as a continual reminder that his righteous is different than ours.

Peter summarizes the relationship between the morning and evening blood sacrifice, the righteousness of the Messiah, and our own personal righteousness, which is symbolized in the Minchah offering.

*"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Yeshua the Messiah; As obedient children [our personal Minchah], not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy [the Minchah of the Kohein Gadol], so be ye holy in all manner of conversation [personal Minchah]; Because it is written, Be ye holy; for I am holy.... Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Messiah, as of a lamb without blemish and without spot [the morning and evening blood sacrifice].... Seeing ye have purified your souls in obeying the truth through the Spirit [personal Minchah] unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of Adonai, which liveth and abideth for ever."*

1 Peter 1:13-23

## F: THE KOHANIM

*Special Note: The kohanim were mediators for the people before Adonai. They interceded before the Throne by providing sacrifices, by performing religious rituals, and by judging between good and evil. As such, they are the image of Adonai to the people. In the Nazarean Assembly, all believers are considered as kohanim, since all believers are able to minister. Yet, in the Nazarean Assembly, there remains an order to the structured community wherein certain individuals still occupy special offices of administration. Thus, while the mitzvot for the kohanim apply indirectly to all believers, they apply most directly to the elders of the assembly. Those elders should display the image of Adonai to the people through their works*

<sup>238</sup> Talmud Connections: Menahoth 9. Nazarean Codicil Connections: 1 Peter 1:13-23.

and their words.

## 1. APPEARANCE OF THE KOHANIM

Ex. 28:2; 29:8 [p33K2] "And thou shalt make holy garments for Aaron thy brother for glory and for beauty....And thou shalt bring his sons, and put coats upon them."

Lev. 10:6 "And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, [n163K2] Uncover not your heads, [n164K2] neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which YHVH hath kindled."

Lev. 21:17,18 "Speak unto Aaron, saying, [n70K2] Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his Elohim. For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, [n71K2] or any thing superfluous."

Lev. 21:23 [n69K2] "Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I YHVH do sanctify them."

### Kohanim Mitzvot

Mitzvot n69, n70, n71<sup>239</sup> – N69 prohibits any of the kohanim having a blemish from entering the Sanctuary. They were not to go past the Altar of Sacrifice in the Courtyard. N70 prohibits a blemished priest from actually ministering (e.g. ministering before the bread). N71 even states that kohanim with a temporary blemish could not engage in ministry (e.g. anything superfluous).

This should reinforce to us that those who minister to the body of believers should be above reproach. Any elder who ministers to the people of Adonai and is living in sin should refrain from ministry until he has fully repented of his sin. Rabban Sha'ul said:

*"This is a true saying, If a man desire the office of an overseer, he desireth a good work. An overseer then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the assembly of Adonai?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."*

1 Timothy 3:1-7

Mitzvot n163<sup>240</sup> – n163 is a prohibition against disheveled hair – thus, the command for the kohanim to keep their head covered. Our hair acts as a natural covering and as such is a symbol of atonement. The universal principle here teaches us that we cannot appear before Adonai without His covering -- His atonement. Only by the Atonement for our sins found in the

<sup>239</sup> Talmud Connections: Eiruvin 72b, Bechoroth 43b; Zevachim 13a, 15a; Chullin 24a,b. Nazarean Codicil Connections: 1 Timothy 3:1-7.

<sup>240</sup> Talmud Connections: Taanith 15b; Moed Katan 15a; 24a; 28b. Nazarean Codicil Connections: Romans 5:11.

blood of the Messiah can we enter into Adonai's presence.<sup>241</sup>

Mitzvah n164<sup>242</sup> -- Kohanim were to dress in white linen robes. Symbolically, "fine linen is the righteousness of saints" (Revelation 19:8). Thus, one who is to take a position of leadership in the assembly of the just "must be blameless..." (Titus 1:7). The universal application of this mitzvah prohibits elders from "tearing" their robes of righteousness by living unrighteous lives.

Mitzvah p33<sup>243</sup> – Rambam combines Exodus 28:2 and 29:8 to create one mitzvah from the two passages regarding the dress of both the Kohein Gadol and the common kohanim.

This is actually a command for the kohanim regarding the dress of the Kohein Gadol. They were commanded to dress the Kohein Gadol in his garments. They, too, were commanded to put on their special garments for ministry.

The garments of the Kohein Gadol were to display both splendor and beauty. This is a reflection of the splendor and beauty of the Messiah. The tunics of the common kohanim show forth their purity since those garments were white linen.

Regarding the Messiah, Rabban Sha'ul said:

"Let this mind be in you, which was also in Messiah Yeshua: Who, being in the form of Adonai, thought it not robbery to be equal with Adonai."

Philippians 2:6

Regarding white linen garments, the Nazarean Codicil teaches us:

"And hath made us kings and priests unto Adonai and his Father; to him be glory and dominion for ever and ever."

Revelation 1:6

"And to her [the bride of the Messiah] was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

Revelation 19:8

## 2. CONDUCT OF THE KOHANIM

Ex. 30:19,21 [p24K2] "For Aaron and his sons shall wash their hands and their feet...So they shall wash their hands and their feet, *that they die not*."

Lev. 10:9-11 [n73K2] "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which YHVH hath spoken unto them by the hand of Moses."

---

<sup>241</sup> Rabban Sha'ul discusses the mandates for headcoverings in Nazarean Assemblies in 1 Corinthians 11:1-16.

<sup>242</sup> Talmud Connections: Taanith 15b; Moed Katan 15a; 24a; 28b. Nazarean Codicil Connections: Titus 1:7; Revelation 19:8.

<sup>243</sup> Talmud Connections: Megilah 12a. Nazarean Codicil Connections: Philippians 2:6; Revelation 1:6; 19:18.

Lev. 21:1-3 [n166K2] "And YHVH said unto Moses, Speak unto the kohanim the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: [p37K2] But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother, And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled."

Lev. 21:6-8 "They shall be holy unto their Elohim, [n76K2] and not profane the name of their Elohim: for the offerings of YHVH made by fire, and the bread of their Elohim, they do offer: therefore they shall be holy. [n158K2] They shall not take a wife that is a whore, [n159K2] or profane, [n160K2] a woman put away from her husband: for he is holy unto his Elohim. [p32K2] Thou shalt sanctify him therefore; for he offereth the bread of thy Elohim: he shall be holy unto thee: for I YHVH, which sanctify you, am holy."

Lev. 22:2 [regarding the unclean kohein] "Speak unto Aaron and to his sons, [n75K2] that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am YHVH."

Num. 18:4 [n74K2] "...a stranger shall not come nigh unto you."

### Kohanim Mitzvot

*Mitzvah n73<sup>244</sup> – Rabban Sha'ul repeats this mitzvah and applies it to the Nazarean Assembly: "... be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18). This mitzvah prohibits the kohein from being intoxicated before Adonai. This mitzvah continues to apply in the same manner for each believer today.*

*Mitzvah n74<sup>245</sup> – One not of the seed of Aaron was not allowed to minister in the Tabernacle. The Nazarean Assembly should never permit unbelievers (the equivalent of the stranger in the Assembly) to minister to the people.*

*Mitzvah n75, n76<sup>246</sup> – Both of these mitzvot pertain to priests who are unclean for some reason. They may not minister (n75) since ministering would profane (or make common) the ministry (n76).*

*The universal spiritual application of these mitzvot is that those who minister must be above reproach.*

*Mitzvot n158, n159, n160<sup>247</sup> – Kohanim were prohibited from marrying prostitutes, profaned women<sup>248</sup> or divorced women. This is symbolic of the purity of relationship that must be maintained between the community of believers and the outside world.*

*Mitzvot n166, p37<sup>249</sup> – These are reciprocal mitzvot. The kohanim could only come in contact with the dead in cases of near relations. They were not to associate with death. We, too, should be separate from sinners (Hebrews 7:26). Our associations should be with other*

<sup>244</sup> Talmud Connections: Kerithoth 4. Nazarean Codicil Connections: Ephesians 5:18.

<sup>245</sup> Talmud Connections: Yoma 24a; last chapter of Zebahim. Nazarean Codicil Connections: John 10:11-13; Acts 19:13-16.

<sup>246</sup> Talmud Connections: Eiruvim 72b; Bechoroth 43b. Nazarean Codicil Connections: 1 Timothy 3:7.

<sup>247</sup> Talmud Connections: Moed Katan 28b; Yevamoth 20a; 37a; 44a; 52a. Nazarean Codicil Connections: 1 Timothy 3:2; Titus 1:6.

<sup>248</sup> A profaned woman was any woman who had engaged in a sexual relationship that was prohibited for marriage (e.g. incest).

<sup>249</sup> Talmud Connections: Moed Katan 14b. Nazarean Codicil Connections: Hebrews 7:26.

believers, not with the world. The exception would be for immediate family associations.

Mitzvah p24<sup>250</sup> -- Before entering the service of Adonai, the kohanim had to cleanse their hands and their feet. Rabban Sha'ul tells us that the evil man's feet are swift to shed blood (Romans 3:10-18). James also says, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8). The elders of the Nazarean Assembly (especially) must ensure that they are pure and blameless before the people, lest the people mock Adonai or learn the evil ways of their leaders. This mitzvah also applies to all believers since we are all kings and priests in the Kingdom.

So important is this practice that verse 21 indicates that there would be divine retribution (that they would die) for violation of this mitzvah. That should reinforce to us the importance of cleansing our hands and feet.

Mitzvah p32<sup>251</sup> – The kohanim were to be held in great honor by the people. This continues to apply to the community of believers today. They should honor those who minister over them.

### 3. DUTIES OF THE KOHANIM

Ex. 27:20,21 [p25K2] "And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before YHVH: it shall be a statute for ever unto their generations on the behalf of the children of Israel."

Lev. 6:10 [p30K2] "And the kohein shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar."

Lev. 10:7 [n165K2] "And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of YHVH is upon you. And they did according to the word of Moses."

Num. 10:9-10 [p59K2] "And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before YHVH your Elohim, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your Adonai: I am YHVH your Elohim."

Num. 6:23-26 [p26K2] "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, YHVH bless thee, and keep thee: YHVH make his face shine upon thee, and be gracious unto thee: YHVH lift up his countenance upon thee, and give thee peace."

Deut. 18:6-8 [p36K2] "And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which YHVH shall choose; Then he shall minister in the name of YHVH his Elohim, as all his brethren the Levites do,

---

<sup>250</sup> Talmud Connections: Zebahim 2. Nazarean Codicil Connections: Romans 3:10-18; James 4:8; Revelation 1:6; 5:10.

<sup>251</sup> Talmud Connections: Nedarim 62a. Nazarean Codicil Connections: Hebrews 13:7.

which stand there before YHVH. They shall have like portions to eat, beside that which cometh of the sale of his patrimony.”

Deut. 20:2 (see vss. 3-9) [p191K2] “And it shall be, when ye are come nigh unto the battle, that the kohein shall approach and speak unto the people. . . .”

### Kohanim Mitzvot

Mitzvot n165, p36 – *The Sanctuary may not be devoid of ministering kohanim. And, when the kohanim were ministering during their course, they were not to leave the Sanctuary (n165). Twenty-four courses of priests were established to continually minister before Adonai (p36).*

*The universal application of these mitzvot teach us that we should always be about the ministry of Adonai.*

Mitzvah p25<sup>252</sup> – *The kohanim were responsible for lighting the lamps in the Sanctuary and keeping the lamps burning continually.*

*The universal application of this mitzvah is clear. Yeshua said that we “are the light of the world” (Matthew 5:14). Each person who ministers should be a light to the world.*

Mitzvah p59<sup>253</sup> – *The kohanim were responsible for blowing the shofar. The shofar was to be blown during a time of war and also at every special Festival.*

*The universal application of this mitzvah should cause every elder to preach the word constantly and consistently. The elders should lead the people into battle and they should announce the special seasons of celebration.*

Mitzvah p191<sup>254</sup> – *When Israel was going out to war, they were to appoint a Kohein Anointed for Battle. This special kohein was to determine if there were individuals who should not be going to battle. He was also assigned the task of enforcing all Torah mandates during the battle.*

*The universal application of this mitzvah teaches us that the elders should prepare the people to fight the spiritual war in which we are engaged. Yeshua himself is the Kohein Anointed for Battle.*

*“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of Adonai. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of El Shaddai. And he hath on his vesture and on his*

---

<sup>252</sup> Talmud Connections: Baba Kama 109b; Arachin 11a. Nazarean Codicil Connections: Romans 10:15; Colossians 1:28, 29; 2 Timothy 4:2.

<sup>253</sup> Talmud Connections: Eirubin 40a; Rosh Hashanah 32a; Sukkah 54a; 55a; Zevachim 55a; Arachin 11b. Nazarean Codicil Connections: 2 Timothy 4:2; Hebrews 10:25.

<sup>254</sup> Talmud Connections: Sotah 42a; Makkoth 11a; Horayoth 12a. Nazarean Codicil Connections: 1 Timothy 6:12; Ephesians 6.

thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Revelation 19:11-16

Mitzvah p26<sup>255</sup> – This mitzvah commands the kohanim to bless the people during worship. This blessing continues today and can be seen at the end of many of the writings of the Nazarean Codicil.

Mitzvah p30<sup>256</sup> – The kohanim were commanded to remove the ashes from the altar to the east side of the altar. The ashes are symbolic of the remnants of our sin. The ashes were to be placed on the east side of the altar – the place of refuse. The east side of the altar is "hidden" from Adonai in the sense that the altar stands between Adonai (in the Holy of Holies) and the ashes.

It is the obligation of elders to help people accept the forgiveness of Adonai and to let go of their sins. David exclaims:

"YHVH executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. YHVH is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us."

Psalms 103:6-12

#### 4. TERUMAH OF THE KOHANIM<sup>257</sup>

Ex. 29:33 [p89K2] [regarding offerings of meat] "And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them, [n149K2] but a stranger shall not eat thereof, because they are holy."

Lev. 6:16 [p88K2] [regarding meal or grain offerings] "And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it."

Lev. 6:23 [n138K2] "For every meat [meal or grain] offering for the kohein shall be wholly burnt: it shall not be eaten."

Lev. 6:30 [n139K2] "And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire."

Lev. 22:4 [n136K2] "What man soever of the seed of Aaron is [unclean] . . . he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him."

<sup>255</sup> Talmud Connections: Sukkah 42a; Megilah 23a, b; 25a; Chagigah 16a. Nazarean Codicil Connections: 1 Corinthians 16:23, 24; Galatians 6:18; Ephesians 6:24; Jude 24, 25.

<sup>256</sup> Talmud Connections: Pesachim 26a; 27b; 65b; Yoma 24a; 59b. Nazarean Codicil Connections: 2 Corinthians 5:21.

<sup>257</sup> The Terumah is sometimes called the Heave Offering. The Heave Offering was that portion set aside for the kohanim only.

Lev. 22:10 "There shall [n135K2] no stranger eat of the holy thing: [n133K2] a sojourner of the kohein, [n134K2] or an hired servant, shall not eat of the holy thing."

Lev. 22:12 [n137K2] "If the kohein's daughter also be married unto a stranger, she may not eat of an offering of the holy things."

Lev. 22:15 [n153K2] "And they shall not profane the holy things of the children of Israel, which they offer [set apart] unto YHVH."

Deut. 18:3-4 [p143K2] "And this shall be the kohein's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the kohein the shoulder, and the two cheeks, and the maw. [p126K2] The firstfruit also of thy corn, of thy wine, and of thine oil, [p144K2] and the first of the fleece of thy sheep, shalt thou give him."

*Special Note:* All of these mitzvot regulate those things which were to be given to the kohanim for their sustenance. As such, all of these things are holy and separated for the purposes of use before Adonai. Therefore, any Nazarean Codicil Connection that relates to the holiness of the sacrifice of the Messiah or any Connections that relate to the holiness of Adonai's people would fall under these mitzvot generally. Nazarean Codicil Connections will not be cited directly. The student is encouraged to review those Connections that have been cited previously regarding the sacrifice of Yeshua and the holiness of Adonai's people.

### Kohanim Mitzvot

Mitzvot p126, p143, p144<sup>258</sup> – These mitzvot relate to those items which were to be declared as terumah – dedicated to the kohanim. Those items include the Great Terumah of grain, wine and oil (which was usually about 1/40<sup>th</sup> of the harvest – p126), the first of the fleece (p144), and specified portions of all animals sacrificed except for the Olah (which was completely consumed – p143).

Mitzvot p88, p89 – These two mitzvot declare that the kohanim may eat of the meat set apart for them as well as that portion of the Minchah which was not offered during the sacrifice.

Mitzvot n136, n138, n139 – These three mitzvot specify when a kohein may not eat of the offerings. Any Minchah of a kohein (or the Kohein Gadol) may not be eaten (n138). An unclean kohein may not eat (n136). Meat of a Chatat offering or an Asham offering may not be eaten if the blood needed to be brought into the Sanctuary (n139).

Mitzvot n133, n134, n135, n137, n149, n153 – These six mitzvot regulate others that may not eat of the holy things. There are three prohibitions against strangers eating of the holy things – a stranger may not eat of the most holy things (n149), or even of the holy things (n135). Even a stranger that is residing with a kohein may not eat of the holy things (n133). Likewise, a hired servant of the kohein may not eat of the holy things (n134). Women who would normally be able to eat of the holy things (because of their status) may not eat of them if their status has changed (n137).

---

<sup>258</sup> Talmud Connections: Bikkurim 2; Yevamoth 68a,b; 70a, 72a. Nazarean Codicil Connections: See Special Note above.

Finally, no person may eat of the common meat or produce if they have not separated either the terumah portion or the tithe (n153).

## G: THE LEVITES

*Special Note: The Levites were the sons of Levi. The Tribe of Levi was special to Adonai since they quickly repented after the golden calf incident at Sinai. All Levites were included in service to the Tabernacle in some way. Not all Levites, however, were kohanim. Only those individuals born into the House of Aaron were kohanim. The remainder of the Levites were involved in other aspects related to the Tabernacle ranging from carrying components of the Tabernacle when the people moved, to guarding the Tabernacle complex. 2 Chronicles 34:13 says: "Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters." Since everyone in the Nazarean Community is a priest, those who are not elders in the community (i.e. likened to the kohanim) are to assume the duties and functions of the Levites.*

### 1. SERVICE

Num. 5:2,3 "Command the children of Israel, that [p31K3] they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead. [n77K3] Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell."

Num. 7:9 [p34K3] "But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders."

Num. 18:3-5 [n72K3] [regarding the Levites] "And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. [p22K3] And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. [n67K2] And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel."

Num. 18:23 [p23K3] "But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance."

Deut. 12:19 [n229K3] "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth."

Deut. 23:10 [n78K3] "If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp."

### Kohanim Mitzvot

Mitzvot n67, p22<sup>259</sup> – The Levites were commanded to guard the Tabernacle grounds (p22). N67 is a prohibition against relaxing that guard.

The universal application of these mitzvot command us to guard ourselves from evil since the Nazarean Community is now the Temple of Adonai.

Mitzvah n72<sup>260</sup> – The Levites and kohanim (the sons of Aaron) must not confuse each other's duties. Each member of the Nazarean Community has specific spiritual gifts. Each person must use their spiritual gifts to their fullest potential. An individual should not function in an area that they are not gifted.

Mitzvot n77, n78 p31<sup>261</sup> – This is a command to put everyone out of the camp who is unclean (p31) and to forbid them from entering the Sanctuary area (n77). This includes someone who is unclean because of an overnight emission (n78). The Sanctuary was a sacred place and those who were ritualistically impure could not enter.

The universal application of these mitzvot command us to remain pure from all evil and to live separate and holy lives.

Mitzvot n229<sup>262</sup> – This mitzvah commands Israel not to forsake the Levites since they don't have inheritance in the Land and since they minister continually for the people.

The universal application of this mitzvah should encourage us not to forsake other believers in their need. We are all citizens of Heaven and we should seek to support everyone in the Kingdom who is needy.

Mitzvah p23, p34<sup>263</sup> – The Levites were commanded to remain in the service of the Sanctuary (p23). That was their occupation forever. Each of the sub-families of the Tribe of Levi were given special responsibilities. The sons of Kohath were given the responsibility of carrying the Ark of the Covenant (p34). Since the Ark was the most important item associated with the whole Tabernacle, a special mitzvah is given to declare that the Kohathites were to carry the Ark.<sup>264</sup>

The Ark contained three items: The rod of Aaron that budded, a pot of manna from the wilderness, and the two copies of the Torah. These three items symbolized the entire covenant

---

<sup>259</sup> Talmud Connections: Moed Katan 5a; Zevachim 16a. Nazarean Codicil Connections: 1 Corinthians 3:16; 2 Corinthians 6:16; 1 John 5:21; Jude 21.

<sup>260</sup> Talmud Connections: Moed Katan 5a; Zevachim 16a. Nazarean Codicil Connections: 1 Corinthians 12.

<sup>261</sup> Talmud Connections: Eiruvim 104b; Pesachim 67a; 95b. Nazarean Codicil Connections: 2 Corinthians 6:17.

<sup>262</sup> Talmud Connections: Berachoth 45a. Nazarean Codicil Connections: John 13:34; 15:12, 15; 1 Corinthians 16:1; 2 Corinthians 8:4; 9:1, 12.

<sup>263</sup> Talmud Connections: Shabbath 92a; Sotah 35a; Arachin 11a. Nazarean Codicil Connections: Matthew 28:18-20; John 6:35, 48; Revelation 1:6; 5:10.

<sup>264</sup> There is significant rabbinical discussion regarding this command. Some would say that this command was only given to Kohath at this point in Israel's history since there were not enough kohanim to manage the carrying of the Ark. Others say that this mitzvah implies that Kohath and the kohanim were both given the responsibility to carry the Ark. Still others say that this was a special provision just for Kohath primarily (with some other exceptions). It is that viewpoint that the author has taken in this text. We only find the kohanim carrying the Ark on special occasions and those seem to be prophetically-mandated. Also, this command clearly shows that David was in error when he placed the Ark on an ox cart. The Ark was always to be carried by those assigned to its ministry (See 2 Samuel 6:3-7).

between Adonai and Israel.<sup>265</sup>

*In the Nazarean Assembly, each member of the community is a kohein. It is the responsibility of each member of the community to speak the message of salvation to the world. We do not proceed in our own authority. We move in the authority of the Messiah himself. We bring a message to the world that the Messiah is the Bread of Life (i.e. the manna from Heaven). And, we speak the righteousness of Torah to the world.*

## 2. LAND

Lev. 25:33 [n228K3] “And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel.”

Num. 35:2 [p183K3] “Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.”

Deut. 18:1 “The kohanim the Levites, and all the tribe of Levi, shall have [n170K3] no part [n169K3] nor inheritance with Israel. . .”

### Kohanim Mitzvot

*Mitzvot n169, n170<sup>266</sup> – The Levites could not gain spoils from war (n170) nor inherit land (n169). Adonai was their inheritance.*

*The universal application of these mitzvot teach us that we should lay up for ourselves treasures in Heaven and not on this earth. We fight a spiritual battle and we do not glean spoils in this life from that battle. Our inheritance is in the World to Come.*

*Mitzvah n228<sup>267</sup> – Property assigned to the Levites was to be permanently theirs. If it was sold, it was to be returned in the Yovel year. The universal application of this mitzvah teaches us that our inheritance in Heaven is incorruptible and does not fade away. It cannot be taken away from us.*

*Mitzvah p183<sup>268</sup> – The Levites were given 42 cities scattered throughout Israel. They had no other permanent land of inheritance. They also maintained the six cities of refuge.*

*The universal application of this mitzvah teaches us that our inheritance is in Heaven and not on this earth. Rambam states this most clearly:*

*“It is for this reason that [the Levites] were set aside from the affairs of the world,*

---

<sup>265</sup> The rod of Aaron symbolizes the authority structure of the covenant community generally and the authority of Adonai specifically. The manna symbolized Adonai’s eternal provisions for the people both spiritually and physically. The Torah symbolized Adonai’s moral and ethical demands for all who claimed to be in covenant with him.

<sup>266</sup> Talmud Connections: Rosh Hashanah 12b; Bechoroth 47a. Nazarean Codicil Connections: Matthew 6:19,20; Ephesians 1:11-18; Colossians 1:12; Hebrews 9:15; 1 Peter 1:4.

<sup>267</sup> Talmud Connections: Arachin 28a; 34a. Nazarean Codicil Connections: Matthew 6:19,20; Ephesians 1:11-18; Colossians 1:12; Hebrews 9:15; 1 Peter 1:4.

<sup>268</sup> Talmud Connections: Sotah 48b. Nazarean Codicil Connections: Matthew 6:19,20; Ephesians 1:11-18; Colossians 1:12; Hebrews 9:15; 1 Peter 1:4.

engaging in no war as the rest of Israel might do, inheriting no [portion of the Land], gathering for themselves no acquisitions by their physical efforts. Instead, they are the host of the Lord, as it is said, Bless Lord, his substance...; and He claims title for them, as it is said, I am thy portion and thine inheritance (Num. XVIII,20)."

"And [this is true] not only of the tribe of Levi, but of every man throughout the world whose spirit has made him willing, and whose intellect has guided him, to set himself apart to stand before the Lord, to minister unto Him and to serve Him with a view to knowing the Lord, following the right [path] according to the Lord's design, and casting off his shoulders the yoke of the many [worldly] affairs sought after by man [He who has thus dedicated himself] is sanctified in the highest degree, and the Lord becomes his portion and his inheritance for all eternity, and will grant him in this world whatever will suffice for his needs, even as He has done to the Priests and the Levites. Thus David, peace be upon him, said, O Lord, the portion of mine inheritance and of my cup, Thou maintainest my lot (Ps. XVI, 15; Mishnah Torah, Zeraim Hilchoth Shemitah Ve-Yobel XIII, 12-13)."<sup>269</sup>

### 3. TERUMAH OF THE TITHE<sup>270</sup>

Num. 18:26 [p129K3] "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for YHVH, even a tenth part of the tithe."

#### Kohanim Mitzvot

Mitzvot p129<sup>271</sup> – The Levites collected and distributed the tithes. Ten percent of all tithes collected were given to the sons of Aaron – the kohanim. The rest was distributed according to the mitzvah of the tithe. The division of the tithe in the Nazarean Community will be discussed in the Tenth Commandment.

---

<sup>269</sup> Quoted in Maimon, Rabbi Moses ben. *The Commandments: Sefer HaMitzvot of Mainmonides in two volumes*, translated by Rabbi Dr. Charles B. Chavel. Soncino Press, New York, NY. 1967. Vol. 1,p. 196.

<sup>270</sup> The Terumah offering in Hebrew is sometimes translated as the Heave offering. The Terumah was usually the portion of an offering that was given to the kohanim (thus, in this case, this refers to the tenth of the tithe that is given to the kohanim).

<sup>271</sup> Talmud Connections: Berachoth 47a; Shabbath 127b; Eiruvim 31b; Rosh Hashanah 12b. Nazarean Codicil Connections: 1 Corinthians 16:2.

## THIRD COMMANDMENT

[n62N2] *Thou shalt not take the name of YHVH your Elohim in vain; for YHVH will not hold him guiltless that taketh his name in vain.*

Exodus 20:7

The Third Commandment relates to using the Name of Adonai. In the most basic application, the Third Commandment prohibits the misuse of that Name. In a broader sense, however, the Commandment concerns the lifestyle of each individual who wears the Name of Adonai as a public witness. Thus, if our lifestyle is not holy, we will defame the Name of Adonai before others. All of the mitzvot listed under the Third Commandment pertain to holiness and using or wearing the Name of Adonai before others.

### A: HOLINESS

#### 1. HOLINESS OF ADONAI

Lev. 19:12 [n61N2] *“And ye shall not swear by my name falsely, neither shalt thou profane the name of thy Elohim: I am YHVH.”*

Lev. 22:32 [n63N2] *“Neither shall ye profane my holy name, [p9N2] I will be hallowed among the children of Israel: I am YHVH which hallow you”*

#### Noachide Mitzvot

*Mitzvah n61<sup>272</sup> – This mitzvah commands that we do not swear an oath falsely using Adonai’s sacred Name. The rabbis say that there are two oaths that are considered as vain oaths. First, the oath that is sworn regarding something that someone knows is already true is considered a vain oath. Second, the oath that is sworn concerning something that someone knows is not possibly true.<sup>273</sup>*

*Regarding the searing of oaths, Yeshua said:*

---

<sup>272</sup> Talmud Connections: Shevuoth 20b, 21a. Nazarean Codicil Connections: Matthew 5:33-37.

<sup>273</sup> An example of the first violation would be “I swear that the sky is blue” – everyone already knows that it is. An example of the second violation would be “I swear that the sky is green” – everyone knows that it is not green.

*"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto Adonai thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is Adonai's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."*

Matthew 5:33-37

Mitzvah n62<sup>274</sup> – The Hebrew word translated as take is *nasah*. That word can be translated as to lift up, bear, carry or take. The Hebrew word translated as in vain is *shav*. It can be translated as empty, vain, worthless or false.

Therefore, the mitzvah might be expanded to say:

*"You shall not lift up, bear, carry or take the name of YHVH your Elohim in vanity, emptiness, worthlessness, or falseness; for YHVH will not hold him guiltless that lifts up, bears, carries, or takes his name in vanity, emptiness, worthlessness or falseness."*

Taking Adonai's Name in vain concerns the manner in which we lift up his Name, carry forth his Name to others, and bear his Name on ourselves.

When we claim to be Adonai's children, we are wearing his Name before the whole world. Everything that we do reflects upon what others may think and believe about him. Thus, our lifestyle before others indirectly reflects his Name to those people. When we live a lifestyle that is not holy, we are lifting up and bearing his Name vainly and falsely before others.

Thus, Rabban Sha'ul instructs us:

*"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."*

Ephesians 1:4

And, again he says:

*"Nevertheless the foundation of Adonai standeth sure, having this seal, Adonai knoweth them that are his. And, Let every one that nameth the name of Messiah depart from iniquity."*

2 Timothy 2:19

*"Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of Adonai and his doctrine be not blasphemed."*

1 Timothy 6:1

Mitzvah n63, p9<sup>275</sup> – Profaning the Name is slightly different than taking the Name in vain. The Hebrew word for "vain" might be translated as "useless" or "fruitless." The term "profane," however, might be translated as "common." Usually, when we think of "profane" we think of something that is bad. Actually, profane simply means "common." This mitzvah prohibits us from making Adonai's sacred Name "common" – just another Name. For that

---

<sup>274</sup> Talmud Connections: Shebuoth 29a. Nazarean Codicil Connections: Romans 11:16; Ephesians 1:4; 5:27; 1 Timothy 6:1; 2 Timothy 2:19; 1 Thessalonians 3:13; 4:7; Hebrews 12:14.

<sup>275</sup> Talmud Connections: Last chapters of Yoma. Nazarean Codicil Connections: Romans 11:16; Ephesians 1:4; 5:27; 1 Timothy 6:1; 2 Timothy 2:19; 1 Thessalonians 3:13; 4:7; Hebrews 12:14.

reason the Name was spoken only on the Day of Atonement, and then, only by the Kohein Gadol. In the translation of the Old Testament, the sacred Name is usually left untranslated using YHWH as His Name, or it is translated as "Lord God." This mitzvah prohibits us from making the sacred Name common.<sup>276</sup> This is the reciprocal of n63 and commands us to hallow Adonai's sacred Name.

## 2. HOLINESS OF ADONAI'S PEOPLE<sup>277</sup>

Gen. 17:10 [p215J] "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised."

Lev. 20:23 [n30N2] "And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them."

Num. 5:11-31 [p223J] "And YHVH spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner; And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: Then shall the man bring his wife unto the kohein, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. And the kohein shall bring her near, and set her before YHVH: And the kohein shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the kohein shall take, and put it into the water; And the kohein shall set the woman before YHVH, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the kohein shall have in his hand the bitter water that causeth the curse: And the kohein shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse: But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: Then the kohein shall charge the woman with an oath of cursing, and the kohein shall say unto the woman, YHVH make thee a curse and an oath among thy people, when YHVH doth make thy thigh to rot, and thy belly to swell; And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen. And the kohein shall write these curses in a book, and he shall blot them out with the bitter water: And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter. Then the kohein shall take the jealousy offering out of the woman's hand, and shall wave the offering before YHVH, and offer it upon the altar: And the kohein shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water. And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a

---

<sup>276</sup> There is a debate in the Messianic community about the use of the sacred Name in worship. Discussion of that issue is beyond the scope of this document. The student is encouraged to study that issue on their own realizing that this mitzvah still stands as a Noachide mitzvah prohibiting the common use of the sacred Name. Those who choose to use the sacred Name in worship and prayer must take measures to make sure that the name is not made common or in any way abused.

<sup>277</sup> Many of the mitzvot that have been placed under this sub-heading are very symbolic. Each of them, however, shows a significant point about the fact that Adonai's people must be separate and holy.

curse among her people. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. This is the mitzvah of jealousies, when a wife goeth aside to another instead of her husband, and is defiled; Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before YHVH, and the kohein shall execute upon her all this mitzvah. Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

Deut. 12:4 "Ye shall utterly *destroy all the places*, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. [n65N2] Ye shall not do so unto YHVH your Elohim."

Deut. 23:1 [n360J] "He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of YHVH. [n354J] A *mamzer*<sup>278</sup> shall not enter into the congregation of YHVH; even to his tenth generation shall he not enter into the congregation of YHVH. [n53J] An Ammonite or Moabite shall not enter into the congregation of YHVH; even to their tenth generation shall they not enter into the congregation of YHVH for ever."

Deut. 23:7,8 [n54J] "Thou shalt not abhor an Edomite; for he is thy brother: [n55J] thou shalt not abhor an Egyptian; because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of YHVH in their third generation."

### Noachide Mitzvot

Mitzvah n30<sup>279</sup> – This mitzvah commands that we may not walk in the ways of the ungodly people around us. We must be separate from them in our moral and ethical lifestyles. The Torah itself teaches us: "And you shall be holy to Me, for I YHVH am holy, and have separated you from the peoples, that you should be Mine" (Leviticus 20:26). The Psalmist said: "Happy are the upright in the way, who walk in the Torah of YHVH" (Psm 119:1 JPS). And again David tells us: "Happy is the man that hath not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of the scornful. But his delight is in the Torah of YHVH; and in His Torah doth he meditate day and night" (Psalm 1:1,2 JPS).

Mitzvah n65<sup>280</sup> – This mitzvah prohibits the destruction of holy articles, practices, religious materials and holy sites. They must be preserved and considered sacred.

### Jewish Mitzvot

Mitzvah n53<sup>281</sup> – This is a prohibition against marrying a male Ammonite or Moabite.

---

<sup>278</sup> The Hebrew word has been left in the text. The King James Bible says *bastard*, which is a very poor translation of *mamzer*. A *bastard* is one born out of wedlock. A *mamzer* is one born of a sexual union between a man and a woman that could never legally result in marriage (e.g. a sexual relationship between brother and sister (or some other form of incest) or a married woman bearing the child of a man who was not her husband).

<sup>279</sup> Talmud Connections: Yebamoth 78b; Kiddushin 67b, 68b. Nazarean Codicil Connections: Mathew 4:19; 8:22; 16:24; 19:21; John 14:6,15,23; 15:10.

<sup>280</sup> Talmud Connections: Shebuoth 4. Nazarean Codicil Connections: Matthew 16:18; 1 Corinthians 14:4, 5, 12; Ephesians 5:23-32 [regarding the building up of the assembly].

<sup>281</sup> Talmud Connections: Yebamoth 8, Last chapters of Kiddushin. Nazarean Codicil Connections: 2 Corinthians 6:14.

Female Ammonites or Moabites were allowed after conversion.<sup>282</sup> The prohibition is against the male seed of Ammon or Moab intermixing with that of Israel.<sup>283</sup>

The universal spiritual application teaches us that we should not intermarry with those who are unbelievers since there will not be a common faith and the lack of faith on the part of the unbeliever will hinder the spiritual progress of the believer.

Mitzvot n54, n55<sup>284</sup> – These mitzvot command the children of Israel from refusing to marry both the Edomite and the Egyptian. Once those individuals have converted to Judaism, they must be allowed to intermarry with the children of Israel after the second generation. The reason that the children of Israel had to accept the Edomites was because they were brothers – from Esau. The reason that they had to accept the Egyptians was because the Egyptians showed them favor when they were strangers in their land.

The universal spiritual application of these mitzvot is that we must accept those back into the faith that have strayed and are now returning. We may not continue to reject them.

Mitzvah n354<sup>285</sup> – It is forbidden to allow a mamzer to marry in Israel. A mamzer is from a sexual union between two people that cannot result in marriage. Thus, this mitzvah is related primarily to an illegitimate relationship between the man and woman.

There is a universal spiritual application to this mitzvah that is important. Yeshua said:

“Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Yeshua unto them: but they understood not what things they were which he spake unto them. Then said Yeshua unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

John 10:1-16

Since he is the only Mediator between heaven and earth, all other methods of attempted

<sup>282</sup> See Ruth 1:22; 2:2, 21; 4:5, 10; 1 Kings 13:21; 2 Chronicles 24:26.

<sup>283</sup> It is important for the serious student to take time to meditate on the following mitzvot: n53, n54, n55, n354, and n360. Those mitzvot together tell a story about good seed, bad seed, and the fruit that Adonai expects us to bear as his children.

<sup>284</sup> Talmud Connections: Yebamoth 8, Last chapters of Kiddushin. Nazarean Codicil Connections: Acts 15 [regarding accepting those who were formerly outside of the community of faith but have now converted to the one true faith].

<sup>285</sup> Talmud Connections: Yebamoth 8; Last chapters of Kiddushin. Nazarean Codicil Connections: John 10:1-16.

mediation between heaven and earth are illegitimate relationships.

Mitzvah n360<sup>286</sup> – An individual incapable of producing seed cannot enter into the congregation of Israel. This circumstance would prohibit a man from fulfilling the cultural mandate (see the Seventh Commandment). This is to be literally fulfilled among the Jews since it is their obligation to populate their promised Land.

The universal spiritual application has much to say to all believers, however. Each believer must produce fruit spiritually. Yeshua said:

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

Matthew 7:15-20

Rabban Sha’ul said:

*“But now being made free from sin, and become servants to Adonai, ye have your fruit unto holiness, and the end everlasting life”.*

Romans 6:22

Mitzvah p215<sup>287</sup> – Circumcision is the outward sign initiating Jewish men into covenant with Adonai. Circumcision became a significant issue in the early days of the Nazarean Assembly (see Acts 15). It was the belief of some Pharisees that the gentiles who were coming into the greater body of Israel needed to be circumcised to be included in Israel. The Council of Jerusalem flatly denied that assertion of the Pharisees. It is clear from the teachings of the Talmidim that circumcision is not a mandatory obligation on the part of the gentile believers for inclusion in the body of Messiah.

What was the meaning of this most important ritual of initiation? After all, this rite of male initiation was not a visible outward sign – but a hidden one. That makes it a very personal act, one that is not readily apparent to everyone else.

Circumcision of the male sexual organ was symbolic of “cutting off” of the potential for him to reproduce himself physically – a cutting off of his future. It was the removal of his potential to create a viable and lasting “seed” on the earth.

However, circumcision was not the actual and real dismemberment of that organ of reproduction. It was only symbolic. The act caused bleeding. The blood would have covered the sexual organ. Shedding of blood is always symbolic of redemption. In a very symbolic manner, circumcision symbolized the cutting off of the male’s seed and his ability to reproduce. The blood symbolized the redemption of that seed and the man’s restored ability to reproduce. Thus, we find the fallen and sinful condition of mankind in the rite of circumcision and the redemption of his seed through blood sacrifice.

Therefore, circumcision teaches us that the only way into covenant with Adonai is through blood redemption. In the Nazarean Assembly, all people must seek to circumcise their hearts –

---

<sup>286</sup> Talmud Connections: Yebamoth 9. Nazarean Codicil Connections: Matthew 7:15-20; Romans 6:22.

<sup>287</sup> Talmud Connections: Shabbath 19; Yebamoth 4. Nazarean Codicil Connections: Acts 15; Romans 8:28,29.

not the flesh.<sup>288</sup>

*“For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of Adonai.”*

Romans 8:28,29

Mitzvah p223<sup>289</sup> – This passage contains the whole mitzvah called The Ordeal of Jealousy. It was performed when a man had reason to believe his wife had been unfaithful sexually. This mitzvah is full of symbolism – especially related to the relationship between Adonai and his people.

While this mitzvah might be fulfilled literally by a man who suspected his wife of adultery, there is a much deeper application. That application relates to idolatry and the judgment for such behavior. When we use scripture to interpret scripture, we find answers to these hard questions. We find this same type of judgment occurring in the book of Exodus related to the judgment associated with the golden calf:

*“And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides;..... And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses’ anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.... blot me, I pray thee, out of thy book which thou hast written....And YHVH plagued the people, because they made the calf, which Aaron made.”*

Exodus 32:15-20, 32, 35

Thus, this mitzvah has its universal application in judgment for committing spiritual adultery – which is idolatry. The husband in this symbolism is Adonai himself through the eldership of the congregation. The wife is the people of Adonai. The student is encouraged to meditate on this whole mitzvah to derive all of its deep symbolism and applications.<sup>290</sup>

## B: FOOD REGULATIONS

Ex. 22:31 [n181N6] *“And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.”*

Lev. 7:23 [n185N6] *“Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.”*

Lev. 7:26 [n184N6] *“Moreover ye shall eat no manner of blood, whether it be of fowl or of*

---

<sup>288</sup> This mitzvah literally applies for all ethnic Jews since the covenant was directly given to them.

<sup>289</sup> Talmud Connections: Sanhedrin 45a; Shevuoth 33b. Nazarean Codicil Connections: Matthew 18:15-20; 1 Corinthians 11:23-29; 1 John 5::21.

<sup>290</sup> The student should carefully examine the 1 Corinthians 11 passage regarding this issue. The “dust” in that passage is the bread and the water is the wine – both of which combined form a rite of jealousy regarding the moral and ethical behavior of Adonai’s people. The student is also encouraged to examine the pervious passage in 1 Corinthians 11 wherein Rabban Sha’ul states that a woman who does not cover her head in worship is better to be shorn – which was the exact same thing that occurred in the Numbers 5 passage to the woman brought before the priests for assessment.

beast, in any of your dwellings.”

Lev. 11:34 [p98L] “Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean.”

Lev. 12:4 [n129K2] [regarding the uncleanness of a woman after childbirth of a female child] “And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.”

Deut. 12:15 [p86N6] “Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of YHVH thy Elohim which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.”

Deut. 12:21 [p146N6] “If the place which YHVH thy Elohim hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which YHVH hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.”

Deut. 12:23 [n182N6] “. . . thou mayest not eat the life with the flesh.”

Deut. 14:3 [n140K2] [regarding the meat of an invalidated offering] “Thou shalt not eat any abominable thing.”

Deut. 14:21 [n180N6] “Ye shall not eat of any thing that dieth of itself. . . .”

### Noachide Mitzvot

*Mitzvah n180<sup>291</sup> – This is a prohibition against eating any animal that dies of its own. We may not eat animals that die without proper slaughter since they still contain their blood (see n184).*

*Mitzvah n181<sup>292</sup> – This prohibition is against eating the meat of any animal that has been killed by tearing of the animal to death. This is improper slaughter and falls also under the general mandates against eating blood (see n184).*

*Mitzvah n182<sup>293</sup> – We are prohibited from eating the flesh of any animal wherein part of the animal was torn off and the animal is not yet dead. This is improper slaughter and falls also under the general mandates against eating blood (see n184).*

*Mitzvah n184<sup>294</sup> – This mitzvah prohibits the consumption of blood. It is explicitly restated in Acts 15 for all believers – Jews and gentiles alike.*

---

<sup>291</sup> Talmud Connections: Shabbath 130a; Nazir 50a; Kiddushin 56b. Nazarean Codicil Connections: Acts 15:20,29; 21:25 [these verses apply since proper slaughter has not been conducted and the blood would still remain in the flesh of the animal].

<sup>292</sup> Talmud Connections: Last chapter of Makkoth, Bekoroth 1. Nazarean Codicil Connections: Acts 15:20,29; 21:25 [these verses apply since proper slaughter has not been conducted and the blood would still remain in the flesh of the animal].

<sup>293</sup> Talmud Connections: Hullin 102b. Nazarean Codicil Connections: Acts 15:20,29; 21:25 [these verses apply since proper slaughter has not been conducted and the blood would still remain in the flesh of the animal.].

<sup>294</sup> Talmud Connections: Kerithoth 5. Nazarean Codicil Connections: Acts 15:20,29; 21:25.

Mitzvah n185<sup>295</sup> – We are prohibited from eating the fat of any animal. Regarding this issue, Moses Luzzatto said violation of this mitzvah stupefies a man's heart causing him to become “coarse and beastlike, steeped in the grossness of this world....” This is even more true of “one who partakes of forbidden food than of one who commits any other transgression, because food enters the body and becomes part of its very substance.”<sup>296</sup> This would forbid believers from eating meats such as hamburger that are not kosher since hamburger that is not 100% ground beef contains fat.

Mitzvah p86<sup>297</sup> – The rabbis take this as a redeemed animal – the passage, however, seems to be more for ordinary animals – thus, not all animals must be sacrificial animals. It is permissible for us to eat all clean meats, provided that mitzvah p146 is obeyed. Rabban Sha'ul reinforces this mitzvah when he tells that we should not listen to the vain philosophies of those who would forbid the consumption of meats that are clean.

“Wherefore if ye be dead with Messiah from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?”

Colossians 2:20-22

We understand that Rabban Sha'ul is not referring to unclean meats in this passage since he refers to the “doctrines of men.” Those commandments that forbid the consumption of unclean meats are not the commandments of men. They are, in fact, the commandments of Adonai himself in his Torah.<sup>298</sup>

Mitzvah p146<sup>299</sup> – This has to do with killing animals in the prescribed manner when we are killing them for food consumption. This is evident from the phrase, “thou shalt kill of thy herd and of thy flock.... as I have commanded thee”. We may not eat meat that contains blood. The Torah and Acts 15 are explicit regarding that issue. Therefore, the only way to know that we are not consuming blood is to ensure that the animal was properly slaughtered – as we have been commanded.

### Land of Israel Mitzvot

Mitzvah p98<sup>300</sup> – Specifically, this mitzvah relates to uncleanness caused by a variety of unclean creatures coming in contact with containers. If clean meat came in contact with a container that was unclean because it had come in contact with an unclean thing, then the meat is also unclean. Since these are laws related to contamination, they apply literally to the Land of Israel.

Shabbath 63b and 64a elaborate significantly on the symbolism of this mitzvah. We find that the uncleanness of the container makes anything in the container unclean. The container, in

---

<sup>295</sup> Talmud Connections: Hullin 7. Nazarean Codicil Connections: Acts 15:20, 29; 21:25 relating to improper slaughter.

<sup>296</sup> Messilat Yesharim, ch. XI, p. 85.

<sup>297</sup> Talmud Connections: Chullin 130a; Bechoroth 6b; 15a, 32a. Nazarean Codicil Connections: Colossians 2:20-22.

<sup>298</sup> For a complete analysis of the issues of kosher foods, see the *Applications* essay titled *Kosher Food Regulations in the Nazarean Codicil*.

<sup>299</sup> Talmud Connections: Chullin 17a; 31a; 78a; 85b; 102a; Bechoroth 15b; Terumah 12a. Nazarean Codicil Connections: Acts 15:20,29; 21:25 [these verses apply since proper slaughter has not been conducted and the blood would still remain in the flesh of the animal].

<sup>300</sup> Talmud Connections: Shabbath 63b, 64a [which contains a very detailed explanation of the symbolism behind this mitzvah]. Nazarean Codicil Connections: Matthew 15:11, 18-19.; 2 Corinthians 6:17.

the rabbinical symbolism, is the human body. These words of Yeshua teach us that if a person's "container" is unclean, that which comes out of him is also unclean.

*"But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man."*

Matthew 15:18-20

We must live holy lives internally. If we are not holy from the inside out, all that comes out of us will be unclean and sinful.

### Kohanim Mitzvot

Mitzvah n129<sup>301</sup> – An unclean person may not touch the holy food. Although this mitzvah specifically says that the unclean woman after childbirth may not touch it, the rabbis have concluded that this applies to all who are unclean. This mitzvah has been placed under the food regulations. It could have also been placed under the Second Commandment regulations regarding sacrifices. Since it is primarily a duty of the kohanim to prevent unclean individuals from gaining access to the holy food it has been listed as a Kohanim mitzvah.

The universal principle associated with this mitzvah should teach us that only those who are living holy lives should approach the food of Adonai. That food is for those who have separated themselves and it is not for common use. Rabban Sha'ul says:

*"For I have received of Adonai that which also I delivered unto you, That Adonai Yeshua the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew Yeshua's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of Yeshua, unworthily, shall be guilty of the body and blood of Yeshua. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Yeshua's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged."*

1 Corinthians 11:23-31

Mitzvah n140<sup>302</sup> – This mitzvah commands us not to eat the meat of any offering that has become invalidated. The mitzvah could have been placed under the Second Commandment regarding the sacrificial system. It was placed here, however, since it is a command for all people regarding the consumption of invalidated offerings. While it would have been the oversight of the priests that largely determined when an offering was invalidated, it was the responsibility of everyone that would have consumed the offering not to eat of it (e.g. the Zevach Shelamim for common people).

The universal spiritual application of this mitzvah teaches us that we cannot have another invalid sacrifice in the place of the sacrifice of the Messiah.

---

<sup>301</sup> Talmud Connections: Shabbath 64a; Chagigah 4b; Yevamoth 70a; 71a; 72b; 74a; 75a; Baba Kama 25b; Shevuoth 6b. Nazarean Codicil Connections: 1 Corinthians 11:23-31.

<sup>302</sup> Talmud Connections: Avodah Zarah 66a. Nazarean Codicil Connections: Acts 4:12.

## C: UNCLEAN ANIMALS

*Special note: The Torah contains details about which animals may be eaten by believers and which animals may not be eaten. The animals are designated as "clean" and "unclean." All of the animals in this section are pictures of holy lifestyles or unholy lifestyles. The clean animals symbolize traits that we should possess. Unclean animals symbolize traits that we should avoid. The kosher mitzvot continue to be in effect in the Nazarean Codicil. See the Applications essay titled Kosher Food Regulations in the Nazarean Codicil for detailed information about that topic.*

### 1. LAND ANIMALS

Lev. 11:2 [p149N6] "Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat."

Deut. 14:7 [n172N6] "Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you. And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase."

#### Noachide Mitzvot

Mitzvot n172, p149<sup>303</sup> – P149 lists the stipulations for clean land animals. The animals had to have cloven hooves and they had to chew their cud. We see two things symbolically in these regulations.

*First, the ground was cursed in the fall of man into sin. Animals with hooves symbolically "wear shoes." Their hooves protect them from directly touching the cursed ground. We have been released from the curse and must refrain from contact with cursed things.*

*Second, chewing the cud was symbolic of the animal contemplating what he had eaten. A cow, for example, eats grass once. A while later, that same grass is "brought up" again to be rechewed. This should teach us that we should meditate on everything that we take into ourselves. We should not accept anything without proving it first.*

### 2. FISH

Lev. 11:9 [p152N6] "These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat."

---

<sup>303</sup> Talmud Connections: Shabbath 64a; Pesachim 16a, 24b; Kethuboth 60a; Baba Kama 25b; Chullin 59a, 63a. Nazarean Codicil Connections: Acts 15:20-29; 1 Corinthians 2:14,15; 2 Corinthians 6:17; Philippians 1:10; 4:8; 1 Thessalonians 5:21; 2 Thessalonians 2:15; 1 John 4:1 [Acts 15 applies throughout this entire discussion since it is not possible to ensure that any unclean food is slaughtered properly since no one would attempt to use the halachah to slaughter an unclean animal].

Lev. 11:11 [n173N6] “And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you: They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.”

### Noachide Mitzvot

*Mitzvot n173, p152<sup>304</sup> – Fish must have both fins and scales to be clean. Following the same themes as we see above, the unclean fish are bottom-dwellers (they don't have fins, and thus, don't swim through the water) and they come directly in contact with the water itself (they don't “wear armor” – scales).*

*Unclean fish should again teach us that we must be holy. We may not “dwell” on the bottom, live in darkness, and eat garbage. The scales should teach us that we must put on the whole armor of Adonai and “shield” ourselves from the ill effects of the world.*

### 3. BIRDS

Deut. 14:11 [p150N6] “Of all clean birds ye shall eat.”

Lev. 11:13 [n174N6] “And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospry, And the vulture, and the kite after his kind; Every raven after his kind; And the owl, and the night hawk, and the cuckow, and the hawk after his kind, And the little owl, and the cormorant, and the great owl, And the swan, and the pelican, and the gier eagle, And the stork, the heron after her kind, and the lapwing, and the bat. All fowls that creep, going upon all four, shall be an abomination unto you.”

### Noachide Mitzvot

*Mitzvot n174, p150<sup>305</sup> – Unlike the other regulations, the one for birds does not list any specific traits to look for in the creatures. There is only a list of birds that are unclean. Upon examining that list, however, the traits of the unclean birds become very obvious. Unclean birds are any birds that are scavengers or birds of prey. They eat garbage, they eat dead animals, and they kill.*

*We must refrain from being like those unclean birds – always looking for prey. Think about the behavior of the crow on the side of the road as he finds a poor dead rabbit. Better yet, the next time you see a bird of prey attacking a dead carcass stop and watch. Then, think about how we should be unlike that creature.*

### 4. INSECTS

---

<sup>304</sup> Talmud Connections: Shabbath 64a; Pesachim 16a, 24b; Kethuboth 60a; Baba Kama 25b; Chullin 59a, 63a. Nazarean Codicil Connections: Acts 15:20-29; 2 Corinthians 6:17; 8:21; 1 Thessalonians 4:12.

<sup>305</sup> Talmud Connections: Shabbath 64a; Pesachim 16a, 24b; Kethuboth 60a; Baba Kama 25b; Chullin 59a, 63a. Nazarean Codicil Connections: Acts 15:20-29; 1 Corinthians 3:3; 2 Corinthians 6:17; 11:20; 12:20; Galatians 5:15.

Lev. 11:21 [p151N6] "Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. But all other flying creeping things, which have four feet, shall be an abomination unto you."

Deut. 14:19 [n175N6] "And every creeping thing that flieth is unclean unto you: they shall not be eaten."

### Noachide Mitzvot

*Mitzvot n175, p151<sup>306</sup> – A few insects were considered as clean creatures. The stipulations that allowed a person to eat insects were that they had to fly and they had to be "jumper." No creeping or crawling insects were allowed.*

*The insects listed in the positive mitzvah are all vegetation-eaters. They fly (mainly) and they do very little "walking" on the cursed earth. When they do land on the earth they usually move about by jumping and not crawling.*

## 5. Swarming and Creeping Animals

Lev. 11:29-31 [p97N6] "These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, And the ferret, and the chameleon, and the lizard, and the snail, and the mole. These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even."

Lev. 11:41-44 [n176N6] "And every swarming breeder<sup>307</sup> that swarms upon the earth shall be an abomination; it shall not be eaten. [n178N6] Whatsoever goes upon the belly, and whatsoever goes upon all fours, or whatsoever has more feet among all swarming breeders that swarm upon the earth, them shall you not eat; for they are an abomination. [n179N6] You shall not make yourselves abominable with any swarming breeder that swarms, neither shall you make yourselves unclean with them, that you should be defiled thereby. For I am YHVH your Elohim: You shall therefore sanctify yourselves, and you shall be holy; for I am holy: [n177N6] neither shall you defile yourselves with any crawling runner<sup>308</sup> that swarms on the earth" [as translated from the BHS].

### Noachide Mitzvot

*Mitzvah n176, p97<sup>309</sup> – From the definition provided by Strong's Concordance we can see the basic characteristics of a swarming breeder. The difficulty in understanding the meaning usually comes from too narrowly identifying these creatures. These creatures consist of any*

<sup>306</sup> Talmud Connections: Shabbath 64a; Pesachim 16a, 24b; Kethuboth 60a; Baba Kama 25b; Chullin 59a, 63a. Nazarean Codicil Connections: Acts 15:20-29; 2 Corinthians 6:17

<sup>307</sup> "a prim. root; to wriggle i.e. (by impl.) swarm or abound—breed (bring forth, increase) abundantly..." as found in *Strong's Exhaustive Concordance of the Bible*. James Strong; Thomas Nelson Publishers, Nashville, 1979. (Hebrew and Chaldee dictionary entry #8317.)

<sup>308</sup> "a prim. root; prop. To glide swiftly, i.e. to crawl or move with short steps; by analogy to swarm:—creep, move." *ibid*, Hebrew Dictionary entry #7430.

<sup>309</sup> Talmud Connections: Shabbath 64a; Pesachim 16a, 24b; Kethuboth 60a; Baba Kama 25b; Chullin 59a, 63a. Nazarean Codicil Connections: Acts 15:20-29; 2 Corinthians 6:17. [These Connections apply for n177, n178, and n179 also.]

that run on the ground swiftly using short steps. They also bred abundantly. From the positive mitzvah we see a very broad range of examples: the weasel, mouse, tortoise, ferret, chameleon, lizard, snail, and the mole. Rats, spiders and snakes could also be included in this list. The negative mitzvah (n176) is specifically against any swarming breeder on the ground.

Mitzvah n177 – The Sages say that this is a prohibition against any creature that swarms but does not reproduce. The distinction is made between this and n176 in that n176 says any swarming creature that swarms on the earth, while this mitzvah says any swarming creature that moves upon the earth. The Sages list this as a prohibition against any creature that lives in decaying matter (e.g. maggots).

Mitzvah n178 – The Sages say that this is a command against eating anything that resides in fruit or in fruit seeds.

Mitzvah n179 – This is a prohibition against all swarming breeders – even those that are not found on the ground (see n176). This would include those in the air, those above the ground in trees, and those in the water.

## D: LIFE AND DEATH ISSUES

*Special note: Life and Death issues are mitzvot that intermingle or confuse the issues of life and death. Carefully analyze each of these mitzvot below and notice the conflict between life and death. Symbolically, they confuse issues of holiness (life) and unholiness (death).*

### 1. DEAD BODIES

Num. 19:9 “And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, [p108J] and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.”

Num. 19:14 [p107J] “This is the mitzvah, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.”

### Jewish Mitzvot

Mitzvah p107<sup>310</sup> – Physical contact with the dead makes a person unclean whether the dead body is touched or whether a person comes under the same roof as the dead body. Death is symbolic of sin and we must do all possible to separate ourselves from the ways of sinfulness and death. We must live in newness of life.

Rabban Sha’ul tells us:

“How much more shall the blood of Messiah, who through the eternal Spirit offered himself without spot to Adonai, purge your conscience from dead works to serve the living One?”

Hebrews 9:14

---

<sup>310</sup> Talmud Connections: Berachoth 63b; Shabbath 28a; 83b; Moed Katan 5b. Nazarean Codicil Connections: Hebrews 6:1; 9:14.

Mitzvah p108<sup>311</sup> – This is the law of the water for sprinkling. The water was made from the ashes of the red heifer and was used for 19 forms of cleansing.

In the Nazarean Codicil, the Word of Adonai is the water by which we need to cleanse ourselves.

*“That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious assembly, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”*

*Ephesians 5:26, 27*

## 2. ANIMALS

Ex. 23:19<sup>312</sup> [n186J, n187J] “...Thou shalt not seethe a kid in his mother's milk.”

Lev 11:8 [regarding the carcass of a dead animal] “Of their flesh shall ye not eat, and [p96L] their carcase shall ye not touch; they are unclean to you.”

### Land of Israel Mitzvot

Mitzvah p96<sup>313</sup> – This mitzvah occurs in the midst of the regulations for kosher foods. It is not, however, a prohibition against eating unclean meat. It is a prohibition against touching the dead body of an unclean animal. Rambam explains that a person who violated this mitzvah became unclean themselves. That uncleanness would have resulted in them being prohibited from being able to approach the Tabernacle or to eat the Holy things. Thus, this mitzvah has been classified as a Land of Israel mitzvah since it relates primarily to uncleanness.

The universal principle of this mitzvot teaches us that we should refrain from all uncleanness. Rabban Sha'ul said:

*“Wherefore come out from among them, and be ye separate, saith Adonai, and touch not the unclean thing; and I will receive you.”*

*2 Corinthians 6:17*

### Jewish Mitzvot

Mitzvot n186, n187<sup>314</sup> – Any time something is repeated in the Torah that concept is very important. It is being restated for a reason. This statement – “thou shalt not seethe a kid in his mother's milk” -- is stated three times in the Torah. The student is strongly encouraged to

---

<sup>311</sup> Talmud Connections: The Talmud references to this mitzvah are numerous and are scattered throughout many tractates. Those include: Tohoroth, which relates to uncleanness. The student is encouraged to search the Talmud for themselves regarding this mitzvah. Nazarean Codicil Connections: Ephesians 5:26,27; Revelation 22:1.

<sup>312</sup> This same mitzvah is repeated in two other places: Exodus 34:26 and Deuteronomy 14:21. The context of each occurrence is important to the student and they should be studied there in light of the universal applications.

<sup>313</sup> Talmud Connections: Shevuoth 14b; 18b; Nidah 28b. Nazarean Codicil Connections: 2 Corinthians 6:17.

<sup>314</sup> Talmud Connections: Chullin 113b; 114a; 115b; Makkoth 22a. Nazarean Codicil Connections: Matthew 23:23-33; James 1:27; 2:5,6.

examine each context for the occurrence of this statement and to apply the universal application within that context.

Rambam has divided this statement into two separate mitzvot; namely, the cooking of a kid in its own mother's milk (n186) and the eating of a kid that was cooked in its own mother's milk (n187).

Some have said that this prohibition exists because this practice was of pagan origin. Although this may indeed have been a pagan practice, the reasons for its prohibition so strongly in the Torah is greater than simply a prohibition against the pagan practices of surrounding nations.

At each citation, the mitzvot are prefaced by the phrase: "The first of the firstfruits of thy land thou shalt bring into the house of YHVH thy Elohim."

This should give us a clue that this prohibition is not just a prohibition against some remote pagan practice. Firstfruits were all of the first produce of the land and every firstborn creature. All of them belonged to Adonai. Symbolically, bringing Adonai the firstfruits was a declaration that all things belonged to him.

The universal spiritual principle concerning these mitzvot relates to mixing life and death. A kid is a young goat that has not yet been removed from its mother's milk. It is still nursing, and thus, it is deriving all of its life sustenance from its mother's milk. The mother's milk is life to the kid.

To kill the nursing kid and then to cook the kid in its own mother's milk is to turn the only symbol of life that the animal knows (i.e. the mother's milk) into the mechanism of death for the animal. Life, therefore, becomes synonymous with death. By cooking a kid in its own mother's milk one would be "mixing" life and death. Generally, therefore, that would be the application of these mitzvot – that we may not mix life and death.

There is, however, a more specific application of these mitzvot. That application is hinted at in the Torah and haftorah portions in which this phrase first occurs. The Torah portion is Mishpatim (Exodus 21:1 – 24:18). The haftorah is in Jeremiah 34:8-22 and 33:25-26.

The Torah portion is often called The Book of the Covenant. There are numerous judgments in the Torah portion related to fair treatment of the poor, the destitute, the widow and the orphan. Those regulations include a significant number of references related to the oppressing of the poor financially. And, the Shemitah year is specifically instituted as a means of giving the poor food.

Near the end of the Torah portion, the three mandated yearly Festivals are discussed – directly connecting ascending up to Adonai with compassion for the poor and the destitute. This seems to teach us that we cannot properly ascend up to Adonai at the appointed times if we oppress those who are disadvantaged.

The haftorah portion connected with Mishpatim continues that same theme. In the haftorah we find references to the injustices that richer individuals have committed against the poor – specifically the negation of the Shemitah Year.

Thus, when we apply this whole concept to the phrase in question – "thou shalt not seethe a kid in his mother's milk" – we can determine its universal application. The kid can be likened to the poor and the disadvantaged. They are wholly dependent on the support given to them by their "mother." The "mother" in this case would be greater Israel. Therefore, the universal

application of these mitzvot would command us to support the poor and the needy. Disobedience to these mitzvot would be the neglect of those who are needy and would be synonymous with cooking a kid in its mother's milk.

Immediately before the recitation of these mitzvot we always find the phrase, "The first of the firstfruits of thy land thou shalt bring into the house of YHVH thy Elohim." The poor are the firstfruits of the Land. We must bring them into the Kingdom with us. We may not neglect bringing them in by cutting them off.<sup>315</sup>

### 3. COVERING DEATH

Lev. 17:13 "And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; [p147J] he shall even pour out the blood thereof, and cover it with dust."

#### Jewish Mitzvot

Mitzvah p147<sup>316</sup> –This mitzvah commands that when an animal is killed for food, the blood is to be poured out on the ground and covered with dust. Since the life of the flesh is in the blood, the blood itself is the essence of the life of the animal. Rambam explains that this is to be done out of respect for the life of the animal.

The universal principle associated with this mitzvah should teach us to stay far from the things of death. When we make teshuvah, we must forget those things that are in our past and move forward. Rabban Sha'ul said:

*"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of Adonai in Messiah Yeshua."*

*Philippians 3:12-14*

### 4. WARFARE

Deut. 23:13,14 [p193J] "And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and [p192J] shalt turn back and cover that which cometh from thee: For YHVH thy Elohim walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee."

---

<sup>315</sup> In Orthodox Judaism, these mitzvot have been taken to an extreme that – in my opinion – is illogical and does not seem to fit with the context of these mitzvot. In Orthodox Judaism, individuals will not even put dairy products and meat in the same refrigerator. That seems excessive and does not fit with the force of these mitzvot that forbid either cooking or eating a kid in the milk of its mother. One could go so far (using the rules of Hillel) to say that no meat from any animal should be cooked in milk from that animal. This would be a logical use of Hermeneutics (e.g. not mixing cow's milk and hamburger meat to create a meatloaf). Orthodox Judaism will also refrain from putting cheese on meat for the same reason. Again, the meat at that point has not been cooked in the dairy product and this rabbinical halachah goes far beyond the text in its application. These Orthodox prohibitions would seem to be negated by the clear meaning of the text both at the peshat level and at the remez level of interpretation. The warnings of the Messiah in Matthew 23:23-33 may indeed apply to these halachic practices that miss the true mark of the mitzvot in this passage.

<sup>316</sup> Talmud Connections: Shabbath 22a; Sukkah 33a; Beitzah 2a, 8a; Sotah 16a, 17a. Nazarean Codicil Connections: Philippians 3:12-14.

## Jewish Mitzvot

Mitzvah p192, p193<sup>317</sup> – Both of these mitzvot concern proper disposal of human waste. P192 states that a proper place outside the camp should be found for human waste. P193 says that soldiers should have a special tool for covering human waste.

Rambam correctly assesses these as mitzvot that promote cleanliness. Moreover, this proscribed behavior separates man from animal behavior. Animals sometimes make no distinction regarding their waste. The mitzvot themselves give us a clear reason for this: Adonai himself is in the midst of the warriors and the camp should be kept clean.

The universal spiritual application of these two mitzvot tell us that we must separate ourselves from the base behaviors of those around us. We must take them far from us and get them out of our lives. We may not be like brute beasts in our behavior. We are all soldiers in the Army of Adonai, spiritually. We must realize that Adonai is in the midst of our assemblies while we are at war against heavenly enemies. Thus, we must keep ourselves clean.

## E: UNEQUAL YOKES

### 1. ANIMALS

Lev. 19:19 [n217N1] “Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind.”

Deut. 22:10 [n218N3] “Thou shalt not plow with an ox and an ass together.”

### Noachide Mitzvah

Mitzvah n217<sup>318</sup> – This mitzvah prohibits breeding of different kinds of animals together. The prohibition is stricter than simply interbreeding two totally separate types of animals. It prohibits the interbreeding of two distinctly different cattle. It does not, however, discuss the issue of the animals themselves interbreeding in this manner. The prohibition is against anyone who would forcefully intermix breeds.

Since this practice alters the genetic structure of creation itself, the mitzvah has been categorized as Noachide. We, as creatures, are not allowed to tamper with the genetic structure of our universe. The genetic code belongs to Adonai alone. Any attempt to alter it is an attempt by mankind to “become as Adonai, which is idolatry.”

This is an important concept to understand in our day since genetic engineering has become common place. This mitzvah would prohibit all interbreeding and intermixing of the seed of a species by mankind. Thus, the broader application of this principle forbids genetic engineering.

Mitzvah n218<sup>319</sup> – Not only does the Torah prohibit genetic alteration of species, it even

---

<sup>317</sup> Talmud Connections: Berachoth 25a; Shabbath 23a; 150a; Sotah 21a. Nazarean Codicil Connections: Ephesians 6:11-18; James 1:27; 4:8.

<sup>318</sup> Talmud Connections: Kilayim 8. Nazarean Codicil Connections: Romans 1:23; 1 John 5:21.

<sup>319</sup> Talmud Connections: Kilayim 8. Nazarean Codicil Connections: 2 Corinthians 6:14.

prohibits the use of two beasts of burden together. The Sages teach that this prohibition is to show mercy to animals since yoking two different types of animals will cause undue stress on one (e.g. yoking a donkey and an ox). It is for this reason that the mitzvah has been classified as Noachide broadly under the third Noachide Regulation against killing.<sup>320</sup> Rambam says, on the other hand, that this prohibition exists to prevent the animals from mating.

There is a broad universal application to this mitzvah, also. We may not be unequally yoked with unbelievers. This would apply not only in marriage but in any work efforts for the Kingdom of Adonai. Thus, we may not join forces with unbelievers to accomplish the work of Adonai.

## 2. CLOTHING

Deut. 22:5 [n39N4] "The woman shall not wear that which pertaineth unto a man, [n40N4] neither shall a man put on a woman's garment; for all that do so are abomination unto YHVH thy Elohim."

Deut. 22:11 [n42J] "Thou shalt not wear a garment of divers sorts, as of woollen and linen together."

### Noachide Mitzvot

Mitzvot n39, n40<sup>321</sup> – These mitzvot prohibit men and women from wearing clothing and other adornments specific to each other's gender. The first chapter of Romans condemns gender confusion in every form – not just in the practice of homosexuality. These mitzvot do not only condemn and prohibit men and women from wearing clothing specific to each others' gender, but they also condemn all efforts to neutralize gender. This would even prohibit such common practices in our day of men wearing earrings. Any confusion of gender is an abomination before Adonai and must be strictly enforced.

### Jewish Mitzvah

Mitzvah n42<sup>322</sup> – Wool and linen could not be mixed within the same garment. The universal application of this mitzvah is significant symbolically.

Wool is an animal product and causes sweat. Sweat is symbolic of the curse placed on the earth after the fall. Linen, on the other hand, comes from vegetation. It does not cause sweat. Therefore, it is symbolic of the curse not being present. The garments of the kohanim were linen.

When we intermingle wool and linen, symbolically we intermingle the curse and the blessing. In our lives we must be careful not to mix the curse and the blessing. Note these words from

---

<sup>320</sup> The student will recall that "killing" is a much broader concept than actually taking life. It also has to do with disregard for life. Not only does it concern humans, but it would stretch all the way to the animal kingdom. A farmer who disregarded the physical welfare of his animals' health might indeed disregard the physical welfare of his workers and others.

<sup>321</sup> Talmud Connections: Shabbath 50b; Nazir 59a. Nazarean Codicil Connections: Romans 1:26, 27, 31; 2 Timothy 3:3.

<sup>322</sup> Talmud Connections: Sanhedrin 56b; 59b; Chullin 78b; 115a; Kirithoth 21b. Nazarean Codicil Connections: Romans 11:16; Ephesians 1:4; 5:27; James 3:6-13; Revelation 19:8, 14.

James:

*“And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we Adonai, even the Father; and therewith curse we men, which are made after the similitude of Adonai. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.”*

James 3:6-13

### 3. INTERMARRIAGE

Deut. 7:3 [n52N4] *“Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.”*

#### Noachide Mitzvah

Mitzvah n52<sup>323</sup> – *We may not intermarry with unbelievers. This prohibition is repeated in the Nazarean Codicil and is still in effect for believers today.*

*“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?”*

2 Corinthians 6:14

## F: HUMAN BODY ISSUES

### 1. MEN

Lev. 15:2 [p104L] *“Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.”*

Lev. 15:13-16 *“And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. [p74L] And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before YHVH unto the door of the tabernacle of the congregation, and give them unto the kohein: And the kohein shall offer them, the one for a sin offering, and the other for a burnt offering; and the kohein shall make an atonement for him before YHVH for his issue. [p105L] And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.”*

Lev. 19:27 [n43L] *“Ye shall not round the corners of your heads, [n44L] neither shalt thou mar the corners of thy beard.”*

---

<sup>323</sup> Talmud Connections: Yevamoth 76a; Kiddushin 68b; Avodah Zarah 36b. Nazarean Codicil Connections: 2 Corinthians 6:14.

## Noachide Mitzvot

Mitzvot n43, n44<sup>324</sup> – N43 is a prohibition against shaving the temple area of the head and leaving the rest of the hair on the head. N44 is a prohibition against shaving any of the five parts of the beard. Both of these were pagan practices so that individuals could be identified with pagan cults. In the Nazarean Community we must continue to honor this regulation. This regulation does not prohibit the complete shaving of the head (as long as that practice is not done for idolatrous purposes). It also does not forbid the complete shaving of the beard – only shaving off part of the beard. This would prohibit a man from having a goatee (which was the shaving of the beard to resemble the beard of the goat god Azazel).

## Land of Israel Mitzvot

Mitzvot p74, p104, p105<sup>325</sup> -- P104 and p105 relate to issues that make a man unclean. P104 relates to general issues that make a man unclean while p105 specifically relates to issues related to semen. P74 is concerning the sacrifices associated with the end of a period of uncleanness. The sacrifices included an Olah offering and a Chatat offering. Semen is specifically mentioned as making a man unclean since it is a blood serum substance.

Regarding the issue of uncleanness and impurities in general, we understand that these issues related only to the Land of Israel since the focus is on keeping an unclean person away from the Sanctuary.

The universal application of these mitzvot teach us that sin keeps us from communing with Adonai. Since we are now the Temple of Adonai we should strive to keep ourselves holy constantly. For regulations concerning the mikvah, see the section on Both Genders.

## 2. WOMEN

Lev. 12:2-8 [p100L] “Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days. [p76L] And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the kohein: Who shall offer it before YHVH, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the mitzvah for her that hath born a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the kohein shall make an atonement for her, and she shall be clean.”

Lev. 15:19 “And if a woman have an issue, and her issue in her flesh be blood, [p99L] she shall

<sup>324</sup> Talmud Connections: Nazir 41a; 57b; 58b; Kiddushin 29a. Nazarean Codicil Connections: 1 John 5:21.

<sup>325</sup> Talmud Connections: Shabbath 64a; 83a; Eiruvim 4b. Nazarean Codicil Connections: 1 Corinthians 3:16, 17; 5:19; Ephesians 1:4; 5:27.

be put apart seven days: and [p106L] whosoever toucheth her shall be unclean until the even."

Lev. 15:28-29 [p75L] "But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the kohein, to the door of the tabernacle of the congregation."

### Land of Israel Mitzvot

Mitzvot p75, p76, p99, p106<sup>326</sup> – These mitzvot relate to issues that make a woman unclean (p99 and p106). P75 and p76 discuss the sacrifices that were part of the cleansing process.

Regarding the issue of uncleanness and impurities in general, we understand that these issues related only to the Land of Israel since the focus is on keeping an unclean person away from the Sanctuary.

The universal application of these mitzvot teach us that sin keeps us from communing with Adonai. Since we are now the Temple of Adonai we should strive to keep ourselves holy constantly. For regulations concerning the mikvah, see the section on Both Genders.

Mitzvot p100<sup>327</sup> – P100 discuss regulations regarding childbirth. The student will notice the difference between both the time of uncleanness and the time of purification based on whether a woman has given birth to a male child or a female child.

Each "person" in the birth process is unclean for seven days. Thus, the mother who has given birth is unclean for seven days and the child who has been born is unclean for seven days. In the case, of the male child, however, his circumcision terminates his uncleanness before it actually starts. He himself has entered into covenant with Adonai. Thus, the mother is no longer responsible for his uncleanness.

Therefore, in the case of a female child being born, the mother is unclean for seven days for herself. She is also unclean for seven days for her child. That is a total of 14 days of uncleanness. The male, however, is circumcised on the eighth day. Thus, the woman is only unclean for seven days for herself and no days for her male child.

The total time for purification was forty days – seven of uncleanness and thirty-three more after that. Forty days is symbolic of trial.

### 3. BOTH GENDERS

Lev. 15:16 "And if any man's seed of copulation go out from him, then [p109L] he shall wash all his flesh in water, and be unclean until the even."

Lev. 19:28 [n41N1] ". . . nor print any marks upon you: I am YHVH."

Deut. 14:1 "Ye are the children of YHVH your Elohim: [n45N1] ye shall not cut yourselves, [n171N1] nor make any baldness between your eyes for the dead."

---

<sup>326</sup> Talmud Connections: Kethuboth 61b; Shevuoth 11a; 18a. Nazarean Codicil Connections: 1 Corinthians 3:16, 17; 5:19; Ephesians 1:4; 5:27.

<sup>327</sup> Talmud Connections: Berachoth 4a; Shabbath 55b; 132a, b; 135a. Nazarean Codicil Connections: 2 Corinthians 8:2; Hebrews 11:36; 1 Peter 1:7; 4:12.

### Noachide Mitzvot

Mitzvot n41, n45, n171<sup>328</sup> –The prohibitions in these mitzvot are against marring the human body in any way. This practice was usually done for purposes of idolatry. Today, people mark their bodies with tattoos for purposes of identifying with causes or beliefs.

The human body is the handiwork of Adonai and should not be marked permanently for any purpose and in any way. All of these symbolically point to the body of Messiah and in a symbolic way. The Bride of Messiah must be a pure Bride not having any “markings” from sinful attitudes and behaviors.

### Land of Israel Mitzvah

Mitzvah p109<sup>329</sup> – This is the general regulation concerning the washing of water following a period of uncleanness (described above under both Men and Women). That washing is done in a mikvah. A mikvah should contain water that has come from a spring or some other form of living waters. The individual would immerse themselves totally naked. They would typically immerse themselves under the water three times reciting blessings each time they went under the water. There were always witnesses to the ritual washing.

The universal application of this practice is associated with the Nazarean Community's baptism of individuals after they make a covenant to follow Torah. Once an individual confesses that Yeshua is indeed the Messiah, they need to immerse themselves in water (which is the application of this mitzvah). These issues are clearly explained in the Nazarean Codicil. We must assume since there are no new regulations in the Nazarean Codicil that all of the other applications of the mikvah from the Torah still apply. That would include all of the rabbinical stipulations for the practice. Thus, baptism (in the Nazarean Community) would be done naked, the individual would immerse themselves three times, and there would be witnesses to the event. Since an individual would be naked that fact would make baptism a non-public event and the witnesses would be of the same gender as the individual who was engaging in the mikvah.

## G: THE NAZARITE VOW

*Special Note: Much like the symbolism of the animal sacrifices, the Nazarite Vow also contains a spiritual meaning. In the Nazarite Vow we have a picture of the holiness and the separation of the Messiah. At the same time, we have a picture of the holiness and separation we should exhibit since we are “in” Him. The Nazarite Vow was usually no shorter than 30 days. Sometimes the Vow was of a much longer duration – even a whole lifetime. Since the Vow symbolically depicts a holy and separate lifestyle<sup>330</sup> it is included here under the Third Commandment.*

<sup>328</sup> Talmud Connections: Beitzah 28b; Shabbath 94b; Kiddushin 35b; Baba Bathra 10a. Nazarean Codicil Connections: 1 Timothy 6:14; Hebrews 9:14; 2 Peter 3:14; 1 John 5:21 [re: marking the body for purposes of allegiance or idolatry].

<sup>329</sup> Talmud Connections: Shabbath 14b; Moed Katan 7b. Nazarean Codicil Connections: Matthew 28:18-20; Acts 2:38; Romans 6:3,4.

<sup>330</sup> Mishnah Nazir 6:5.

## 1. THE NAZARITE'S USE OF WINE AND GRAPES<sup>331</sup>

Num. 6:2-4 "Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto YHVH: He shall separate himself from wine and strong drink, and [n202J] shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, [n203J] nor eat moist grapes, [n204J] or dried. All the days of his separation shall he eat nothing that is made of the vine tree, [n205J] from the kernels [n206J] even to the husk."

### Jewish Mitzvot

Mitzvot n202, n203, n204, n205, n206<sup>332</sup> – The Nazarite had to abstain from all associations with grapes – including wine, fresh or dried grapes, and even the kernels and husks.

Wine has three essential characteristics that are important for us to understand from a biblical perspective. It is bitter to the taste, it warms the belly, and it brings joy to the user.

Four cups of wine are drunk during Passover. The Passover cups have many symbols – each glass of wine having its own unique symbol. During the last Passover seder that Yeshua celebrated, just before His Death, He raised the fourth glass of wine associated with Passover and proclaimed that the Passover wine symbolized His shed blood for the salvation of mankind. The Passover wine, therefore, becomes an eternal symbol associated with His Passover sacrifice for our sins. As such, His blood takes on the same three "qualities" of wine that we see throughout the scriptures.

First, the shedding of his Blood was a bitter experience for Him. We note the experience in the Garden just prior to His arrest. This event should also be bitter for us since our sins brought about the need for His Death.

Second, wine "warms" the inner man – it causes warmth in a person's belly. Although the sacrifice of Yeshua was indeed a bitter experience, it was not an event without profit. The horrible Death that He suffered brought about salvation. Thus, there is comfort in His Death both for Him and for all of those that He redeemed.

Third, the salvation that ensues from the Death of Yeshua brings joy to both Him and us.

These three "facts" regarding the symbolism associated with wine that contains alcohol prohibit the use of grape juice in any religious rites in which wine is part of the ritual. This would include the Passover wine and the wine used on a weekly basis for the remembrance of the Death of Yeshua.

The consecrated Nazarite had to refrain from using any grape products to disassociate himself from the joy of this world. His focus and consecration was to Adonai alone during the period of his vow. By disavowing the joy of this world he could then focus on the joy of Adonai (Nehemiah 8:10).

Yeshua fulfilled this part of the Nazarite Vow when He disavowed His heavenly status to be clothed in flesh for us. We, likewise, should find our ultimate joy in following His Torah

<sup>331</sup> The entire Tractate of Nazir relates to the Nazarite. Interested students should read the entire Tractate.

<sup>332</sup> Talmud Connections: Nazir 35b. Nazarean Codicil Connections: Ephesians 5:18.

principles. We should not be "...drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18). The wine that we consume should not be for partying or for revelry, but for remembrance of His ultimate sacrifice for us so that we can experience the joy of His salvation (Psalm 51:12; 132:16; Isaiah 12:3; Habakkuk 3:18).

## 2. THE NAZARITE'S HAIR

Num. 6:5 "All the days of the vow of his separation [n209J] there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto YHVH, he shall be holy, [p92J] and shall let the locks of the hair of his head grow."

### Jewish Mitzvot

Mitzvot n209, p92<sup>333</sup> – The Hebrew word for Nazarite is Nazir. It implies one who is separated or consecrated. It also refers to an unpruned vine.<sup>334</sup> This last definition is most interesting since throughout the Nazarite Vow, the individual would neither shave any part of his body nor cut his hair.

Aryeh Kaplan in his commentary on the Bahir<sup>335</sup> discusses the meaning and purpose of human hair. His conclusions are quite applicable to the Nazarite Vow:

"Hair is something that comes from a living creature, but in itself, is not alive. It thus represents an extreme lowering of status, non-life emanating from life. It is a self-made garment that conceals the living creature."

"God's primary purpose in creation was that He should be able to reveal Himself to His handiwork, this being the greatest possible good that He can bestow...It is impossible to accomplish this, however, without constriction, lowering and concealment, since no created thing could tolerate God's unrestricted Light. Therefore, as a secondary concept, God must constrict His essence, and lower and conceal His light. This is alluded to by 'hair.'"<sup>336</sup>

Yeshua humbled himself when he was born in human flesh. John the Levite calls Him "the Word":

"In the beginning was the Word, and the Word was with Adonai, and the Word was Adonai. The same was in the beginning with Adonai. All things were made by him; and without him was not any thing made that was made."

John 1:1-3

The One who was "in the beginning," who was with Adonai, and who was Adonai Himself – the One who fashioned all things "was made flesh, and dwelt among us" (John 1:14). What an incredible act of humility!! Not only did He take on human flesh to reveal Himself to us (see

<sup>333</sup> Talmud Connections: Nazir 44a. Nazarean Codicil Connections: John 1:1-3; Romans 6:3-7; 2 Corinthians 5:21.

<sup>334</sup> "separate, i.e. consecrated . . . hence . . . an unpruned vine (like an unshorn Nazarite) . . . separate(-d), vine undressed." as found in Strong's Exhaustive Concordance of the Bible. James Strong; Thomas Nelson Publishers, Nashville, 1979. (Hebrew and Chaldee dictionary entry #5139.)

<sup>335</sup> The Bahir is a first-century Hebrew document attributed to Rabbi Nehunai ben haKana. The document is among the oldest of the Jewish mystical texts.

<sup>336</sup> Kaplan, Aryeh. *The Bahir Illumination: Translation, Introduction, and Commentary*. Samuel Weiser, Inc. York Beach, Maine, 1979. p. 116 (This is Kaplan's commentary on Section #44 of the Bahir).

Kaplan) but He clothed Himself with our death as He took upon Himself our sin:

*"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of Adonai in him."*

2 Corinthians 5:21

*Hair is a robe – it "is a self-made garment." It is made from dead cells. It is a robe symbolizing decay and death. Yeshua clothed Himself with that robe that we might experience the righteousness of Adonai. We, therefore, must take on a symbolic figure of His Death – being dead with Him – and rise to newness of life:*

*"Know ye not, that so many of us as were baptized into Yeshua the Messiah were baptized into his death? Therefore we are buried with him by baptism into death: that like as the Messiah was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."*

Romans 6:3-7

### 3. THE NAZARITE'S ASSOCIATIONS WITH THE DEAD

Num. 6:6-12 [n208J] "All the days that he separateth himself unto YHVH he shall come at no dead body. [n207J] He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his Elohim is upon his head. All the days of his separation he is holy unto YHVH. And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two turtles, or two young pigeons, to the kohein, to the door of the tabernacle of the congregation: And the kohein shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. And he shall consecrate unto YHVH the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled."

#### Jewish Mitzvot

Mitzvot n207, n208<sup>337</sup> – *The Nazarite may not make himself unclean by contact with any dead body (n207), He may not make himself unclean by entering into a house that contains a dead body(n208).*<sup>338</sup> Thus, the Nazarite had to be totally separate from death.<sup>339</sup>

*Again, we see the "dual" application of these mitzvot. First, they show us that the Messiah was separate from the death and was Himself the only true "life." He was separate from sinners (Hebrews 7:26). He was holy. He himself said, "...I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). There was no sign of the death from Adam's sin present in Him.*

*At the same time, the Nazarite's prohibition against contact with death shows us how we*

<sup>337</sup> Talmud Connections: Nazir 42b, 49b. Nazarean Codicil Connections: John 14:6; Hebrews 7:2.

<sup>338</sup> See Nazir 42b for a complete discussion about the phrase "come at no dead body."

<sup>339</sup> Mishnah Nazir 7:1.

should live. As Yeshua was pure and undefiled, so we should strive to be the same. We should consciously abstain from the "ways of sin and death," just as the Nazarite had to abstain from all contact with the dead for the duration of his Vow.

This included "accidental" contact with death. If someone died suddenly in the presence of the Nazarite, that event disrupted his vow. Although verses 9-12 are not part of n207 and n208, they explain what happens in the event that the Nazarite accidentally comes in contact with a dead body.

The incidence of sudden death in the presence of one who has taken a Nazarite Vow defiles the head (see n209 and p92 above). Consequently, the Vow was disrupted. The Nazarite would wait seven days (v. 9) and then shave his head.<sup>340</sup> On the eighth day, he would bring birds as a Chatat Offering and an Olah Offering. He would also bring an Asham Offering, since the Vow had been broken (see commentary on the Asham Offering in the Second Commandment). This action would "hallow" his head on the same day.<sup>341</sup>

From verse 12, we see that he would consecrate himself again on that day to fulfill the Vow that he had made. All of the previous days that he had spent fulfilling the Vow were lost. Essentially, he started the Vow over on that day. He was not allowed to suspend the Vow or to decide not to complete the Vow.

#### 4. COMPLETION OF THE NAZARITE VOW

Num. 6:13-21 [p93J] "And this is the mitzvah of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: And he shall offer his offering unto YHVH, one he lamb of the first year without blemish for an Olah offering, and one ewe lamb of the first year without blemish for a Chatat offering, and one ram without blemish for Zevach Shelamim offerings, And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their Minchah offering, and their drink offerings. And the kohein shall bring them before YHVH, and shall offer his Chatat offering, and his Olah offering: And he shall offer the ram for a sacrifice of Zevach Shelamim offerings unto YHVH, with the basket of unleavened bread: the kohein shall offer also his Minchah offering, and his drink offering. And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the Zevach Shelamim offerings. And the kohein shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven: And the kohein shall wave them for a wave offering before YHVH: this is holy for the kohein, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. This is the mitzvah of the Nazarite who hath vowed, and of his offering unto YHVH for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the mitzvah of his separation."

#### Jewish Mitzvot

Mitzvah p93<sup>342</sup> -- At the completion of the Nazarite vow, the Nazarite would perform a ritual

---

<sup>340</sup> Mishnah Nazir 6:6.

<sup>341</sup> Mishnah Temurah 7:4 states that in the case of accidental breach of the vow due to contact with the dead, the Nazarite's hair would be buried, rather than burned.

<sup>342</sup> Talmud Connections: Nazir 45a, b. Nazarean Codicil Connections: Acts 3:13; Romans 8:17, 30; 12:1,2; Hebrews 9:22-26; I John 1:7.

for the completion of the Vow.<sup>343</sup>

First, the Nazarite would present himself to the kohanim at the door of the Tabernacle (v. 13). The door of the Tabernacle symbolizes the entrance into the presence of Adonai Himself.

Yeshua fulfilled this action symbolically when he presented Himself to Adonai on our behalf following His sacrifice for our sins:

*"And almost all things are by the Torah purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For the Messiah is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of Adonai for us: Nor yet that he should offer himself often, as the Kohein Gadol entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."*

Hebrews 9:22-26

In turn, we need to present ourselves to Adonai in the same manner:

*"I beseech you therefore, brethren, by the mercies of Adonai, that ye present your bodies a living sacrifice, holy, acceptable unto Adonai, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of Adonai."*

Romans 12:1,2

Second, the Nazarite would present three offerings at the door of the Tabernacle (v. 14-17). He would bring a lamb for an Olah Offering, a ewe lamb for a Chatat Offering, and a ram for a Zevach Shelamim Offering. These three offerings would be accompanied by the usual grain and wine offerings.

The Messiah presented Himself before Adonai as an Olah Offering, completely dedicated to Adonai. He presented Himself as a Chatat Offering to cleanse us from our sin. Finally, He presented Himself as a Zevach Shelamim Offering. The Zevach Shelamim Offering was an offering that symbolized communion. Thus, on our behalf He restored us to communion with Adonai by taking away our sins. As we enter into a covenantal relationship with Him, these three Offerings of the Messiah become effectual on our behalf before Adonai. When we enter into a covenantal relationship with Him, we can dedicate ourselves wholly to Adonai (as symbolized in the Olah Offering), we are forgiven of our sins (as symbolized in the Chatat

---

<sup>343</sup> Regarding the taking of a Nazarite Vow under the renewed covenant, one might assume that such is relegated to the sacrificial system; and, thus, is not permitted under the renewed covenant. Upon examination of the Nazarean Codicil, however, we clearly see that Rabban Sha'ul took a Nazarite Vow on at least two occasions. The first of those is found in Acts 18:18 and the other in Acts 21. The Acts 21 passage is quite detailed and is quite important regarding this Vow. In that passage, there is a dispute about the gentiles obeying the ceremonial portions of the Torah. Rabban Sha'ul restates the earlier decision of the elders in Jerusalem wherein the gentiles were only mandated to obey the Noachide Mitzvot. It is implied, also, that the performance of a Nazarite Vow can only be done by someone who is Jewish – an not by a gentile. Obviously, this act is appropriate even under the renewed covenant since Rabban Sha'ul would not have taken the Vow as a "show" for the Jews. The only prohibition against any Jew under the renewed covenant taking a Nazarite Vow would be the non-existence of the Temple. If there is no Temple, then there can be no sacrifices at the end of the Vow. If there is a Temple, then a Jew under the renewed covenant may partake in a Nazarite Vow. It is clear, also, that Rabban Sha'ul engaged in prescribed animal sacrifices at the completion of his Nazarite Vow (see Acts 21:26).

Offering), and we enjoy communion with both Adonai and His people (as symbolized in the Zevach Shelamim Offering).

Third, the Nazarite would shave his head. The hair was then burned in the fire on the altar<sup>344</sup> under the Zevach Shelamim Offering.<sup>345</sup> This might appear as a contradiction of two previous mitzvot (n76 and n163). Those mitzvot prohibited the kohanim from appearing before Adonai with either their heads uncovered or bald. Now this mitzvah commands that the Nazarite shave his head in the presence of Adonai at the completion of the Vow. Regarding baldness, Kaplan says,

“Baldness, the removal of hair, alludes to the Ultimate Future, when no concealment will be necessary and man will experience God to the greatest degree possible....The words ‘and cleanses’ is the last of the Thirteen Attributes of Mercy....[and] alludes to God’s ultimate cleansing of all evil.”<sup>346</sup>

Thus, the Nazarite appears before Adonai with his head shaven as a sign of the final state of mankind when there will be no need for concealment anymore. This reveals to us both the glorification of Yeshua and the glorification of His covenant children. Note these important scriptures:

“The Elohim of Abraham, and of Isaac, and of Jacob, the Elohim of our fathers, hath glorified his Son Yeshua; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.”

Acts 3:13

“And if children, then heirs; heirs of Adonai, and joint-heirs with Messiah; if so be that we suffer with him, that we may be also glorified together.”

Romans 8:17

“Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”

Romans 8:30

After the burning of the hair under the Zevach Shelamim Offering, the kohein would place the Wave Offering in the hands of the Nazarite. The Wave Offering was that portion of the Zevach Shelamim Offering that belonged to the kohanim. Thus, there was a “connection” between the completed Vow of the Nazarite and the kohanim. It is as if the blessings associated with the Nazarite’s commitment to Adonai are being “shared” by the kohanim.

From previous discussions about the Zevach Shelamim Offering, we understand that the vast majority of the Offering belonged to the one who brought it. They would typically have a family gathering around the cooked sacrifice. The blessings of the Nazarite’s Vow were also shared directly by the kohanim. Such is the case among faithful believers, also. We all share each others’ blessings as we completely dedicate ourselves to Adonai – just as the Nazarite wholly dedicated himself to Adonai. John the Levite says:

---

<sup>344</sup> Mishnah Middot 2:5(H) states that the “office of the Nazarites” was located in the southeast corner of the Women’s Courtyard in Temple times. It was there that they cooked their Zevach Shelamim Offerings and shaved their hair.

<sup>345</sup> Regarding the burning of the Nazarite’s hair, it was “. . . burned not as a sacrifice but to prevent an object of consecration from being profaned.” Plaut, W. Gunther (editor), *The Torah: A Modern Commentary*. Union of American Hebrew Congregations, New York, NY. 1981. (p. 1059).

<sup>346</sup> Kaplan, Aryeh. *The Bahir Illumination: Translation, Introduction, and Commentary* (p. 116).

*"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Yeshua the Messiah his Son cleanseth us from all sin."*

1 John 1:7

The symbolic meaning of the Nazarite Vow is complex and can be separated into two distinct components.

The first component symbolizes the two distinct aspects of our covenantal relationship to Adonai. First, it shows us that the Messiah was willing to leave Heaven – the place of His abode (as symbolized in the disassociation with wine and grapes). It shows that He took on a fleshly body on our behalf (as symbolized in the hair). It shows that He remained untainted by sin His whole life (as symbolized in the separation from death).

The second aspect reveals our "duty" as a partner in this covenantal relationship. We are to disassociate ourselves with this world (as symbolized in the wine and grapes). We are to be clothed in humility with His newness of life (as symbolized in the hair). Finally, we must be holy, setting ourselves apart from sin (as symbolized in associations with death).

The second component of the Nazarite Vow concerns the completion of the Vow. Symbolized in the completion of the Vow we have the sacrifice of the Messiah on our behalf as He approached the Tabernacle of Adonai on our behalf. His offerings before Adonai allowed for us to consecrate ourselves totally to Adonai (in the Olah Offering), to receive forgiveness for our sins (in the Chatat Offering), and to commune with Adonai (in the Zevach Shelamim Offering).

Thus, the Nazarite Vow is a symbolic representation of the entire covenantal relationship between Adonai and faithful believers through the sacrifice of the Messiah.

#### H: DEFILEMENT FROM TZARA'AT <sup>347</sup>

*Special Note: Tzara'at was a skin disease that was diagnosed in one of four different categories. The common factor appears to be that the disease was "more than skin deep" – it affected the flesh under the skin. Since the individual affected by it was quarantined, it is fair to assume that the disease was considered contagious.*

*Tzara'at is symbolic of sin. But the type of sin symbolized by tzara'at is more than just simple, personal behaviors. Tzara'at symbolizes "sins of duplicity." Sins of duplicity are sinful behaviors that are dangerous to the whole community of believers. Discussion related to these mitzvot will focus on judgment for sins of duplicity and "cures" related to sins of duplicity.<sup>348</sup>*

*Sins that are able to duplicate themselves throughout the community of believers are very serious indeed. Those sins would include such infractions as gossip, malice, and other forms of lashon hara.*

<sup>347</sup> Most modern English translations of the Bible translate the Hebrew word *tzara'at* as *leprosy*. That translation, however, is very misleading since an examination of the characteristics of the disease as found in Leviticus 13 do not seem to match the characteristics of modern leprosy. Thus, since this disease does not appear to be modern leprosy, the Hebrew term found in the Hebrew text will be used throughout this discussion, instead of the usual English term.

<sup>348</sup> An example of a sin of duplicity is discussed in detail under the Sixth Commandment (see VI:A:2) in connection with mitzvot n303, p205.

## 1. MITZVAH CONCERNING TZARA'AT

Deut. 24:8 [n308J] "Take heed in the plague of tzara'at, that thou observe diligently, and do according to all that the kohanim the Levites shall teach you: as I commanded them, so ye shall observe to do. Remember what YHVH thy Elohim did unto Miriam by the way, after that ye were come forth out of Egypt."

### Jewish Mitzvot

Mitzvah n308<sup>349</sup> – This mitzvah is a general statement that we must both take heed to tzara'at and that we must observe all of the mitzvot concerning it diligently. This forbids us from ignoring tzara'at or masking it as something else. We must observe it diligently since it will contaminate the entire congregation of the people of Adonai.

Sins of duplicity correlate to tzara'at.<sup>350</sup> Sins of duplicity are sins that duplicate themselves beyond the control of the individual who initially sins. Thus, when someone slanders another person – or speaks evil in some other way – the individual whom they slander may sin also. If that individual continues to sin, the original sin has now been duplicated and cannot be easily stopped by the one who started it. The sin may continue to spread, just like this plague of tzara'at.

Everything must be done as prescribed by the Torah to diligently prevent the spread of sins that can multiply themselves. These sins cannot be ignored, excused for a certain class of people, or minimized. No matter what the "status" of any individual is, sins that fall in this group must be dealt with as prescribed by Torah.

The connection between slander (and other sins of duplicity) and tzara'at is more than just symbolic. It appears that tzara'at was actually a judgment for slander. We see evidence of that here in this text. Note that Deuteronomy 24:8 commands the kohanim to pay attention to tzara'at. But Deuteronomy 24:9 continues by saying: "Remember what YHVH thy Elohim did unto Miriam by the way..." That story is found in Numbers 12:1-10. In the story, Miriam slanders Moses, speaking ill of him because he has taken an Ethiopian wife. Because of her sin of slander, she is afflicted with tzara'at. Thus, the scriptures actually connect slander with tzara'at.

Regarding sins that can duplicate themselves and spread throughout the congregation, Rabban Sha'ul tells us:

"Looking diligently lest any man fail of the grace of Adonai; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Hebrews 12:15

## 2. DIAGNOSIS OF TZARA'AT IN HUMAN SKIN

<sup>349</sup> Talmud Connections: Shabbath 132b, 133a; Yoma 81a. Nazarean Codicil Connections: Galatians 5:15; Hebrews 12:15.

<sup>350</sup> One of the most significant sins of duplicity is slander of another person. Rabbis have often found the similarity between two Hebrew words to be curious: *metzora*, interpreted as *leper*, and *motzi ra*, which is interpreted as *slanderer*.

[In the following discussion concerning the four conditions of tzara'at, the reader will note these textual highlights: bolded text is basic diagnostics for tzara'at, underlined text notes a positive diagnosis of tzara'at, while *italics indicates a negative diagnosis of tzara'at.*]

(First Condition of Tzara'at - Diagnosis of New Tzara'at)

Lev. 13:2-8 "When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of tzara'at; then he shall be brought unto Aaron the kohein, or unto one of his sons the kohanim: [p101L] And the kohein shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of tzara'at: and the kohein shall look on him, and pronounce him unclean. If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the kohein shall shut up him that hath the plague seven days: And the kohein shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the kohein shall shut him up seven days more: And the kohein shall look on him again the seventh day: and, behold, *if the plague be somewhat dark, and the plague spread not in the skin, the kohein shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.* But if the scab spread much abroad in the skin, after that he hath been seen of the kohein for his cleansing, he shall be seen of the kohein again: And if the kohein see that, behold, the scab spreadeth in the skin, then the kohein shall pronounce him unclean: it is a tzara'at."

(Second Condition of Tzara'at – Diagnosis of a Previous Tzara'at)

Lev. 13:9-17 "When the plague of tzara'at is in a man,<sup>351</sup> then he shall be brought unto the kohein; And the kohein shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising; It is an old tzara'at in the skin of his flesh, and the kohein shall pronounce him unclean, and shall not shut him up: for he is unclean. *And if a tzara'at break out abroad in the skin, and the tzara'at cover all the skin of him that hath the plague from his head even to his foot, wheresoever the kohein looketh; Then the kohein shall consider: and, behold, if the tzara'at have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.* But when raw flesh appeareth in him, he shall be unclean. And the kohein shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a tzara'at. *Or if the raw flesh turn again, and be changed unto white, he shall come unto the kohein; And the kohein shall see him: and, behold, if the plague be turned into white; then the kohein shall pronounce him clean that hath the plague: he is clean.*"

(Third Condition of Tzara'at – Tzara'at Associated with a Previous Skin Ailment)

Lev. 13:18-28 "The flesh also, in which, even in the skin thereof, was a boil, and is healed, And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the kohein; And if, when the kohein seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the kohein shall pronounce him unclean: it is a plague of tzara'at broken out of the boil. But if the kohein look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the kohein shall shut him up seven days: And if it spread much abroad in the skin, then the kohein shall pronounce him unclean: it is a plague. *But if the*

---

<sup>351</sup> That is, the plague of tzara'at has already been in him in the past.

*bright spot stay in his place, and spread not, it is a burning boil; and the kohein shall pronounce him clean."*

*"Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white; Then the kohein shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a tzara'at broken out of the burning: wherefore the kohein shall pronounce him unclean: it is the plague of tzara'at. But if the kohein look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the kohein shall shut him up seven days: And the kohein shall look upon him the seventh day: and if it be spread much abroad in the skin, then the kohein shall pronounce him unclean: it is the plague of tzara'at. *And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the kohein shall pronounce him clean:* for it is an inflammation of the burning."*

(Fourth Condition of Tzara'at – Tzara'at and the Head)

Lev. 13:29-44 *"If a man or woman have a plague upon the head or the beard; Then the kohein shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the kohein shall pronounce him unclean: it is a dry scall, even a tzara'at upon the head or beard. And if the kohein look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the kohein shall shut up him that hath the plague of the scall seven days: And in the seventh day the kohein shall look on the plague: and, behold, *if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin;* [n307L] *He shall be shaven, but the scall shall he not shave; and the kohein shall shut up him that hath the scall seven days more: And in the seventh day the kohein shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the kohein shall pronounce him clean: and he shall wash his clothes, and be clean. But if the scall spread much in the skin after his cleansing; Then the kohein shall look on him: and, behold, if the scall be spread in the skin, the kohein shall not seek for yellow hair; he is unclean. But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the kohein shall pronounce him clean. If a man also or a woman have in the skin of their flesh bright spots, even white bright spots; Then the kohein shall look: and, behold, *if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean."***

*"And the man whose hair is fallen off his head, he is bald; yet is he clean. And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean. And if there be in the bald head, or bald forehead, a white reddish sore; it is a tzara'at sprung up in his bald head, or his bald forehead. Then the kohein shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the tzara'at appeareth in the skin of the flesh; He is a metzora man, he is unclean: the kohein shall pronounce him utterly unclean; his plague is in his head."*

Land of Israel Mitzvot<sup>352</sup>

Mitzvah p101<sup>353</sup> – *This mitzvah relates to all criteria of tzara'at throughout this whole*

---

<sup>352</sup> All of the mitzvot related to tzara'at are categorized as Land of Israel mitzvot since they are associated with sacrifices that would have only occurred at the Temple or the Tabernacle.

passage. Thus, p101 is a positive command to declare the metzora<sup>354</sup> unclean.

There are significant universal principles related to each of these four conditions of tzara'at. Prior to assessing each condition, however, we must discuss the issue of uncleanness in this context.

The unclean metzora had to be totally segregated from the general public. They were cut off from the community. The same is true when we apply the universal principles found under these four conditions. This judgment needs to be made in an effort to protect the community of believers from engagement in a sin of duplicity and to encourage repentance on the part of the person who has committed the sin. The guidelines specified by Yeshua in Matthew 18 must be strictly followed in all cases.

Each of these four conditions relates symbolically to the manifestation of some sin of duplicity – a sin that can infect the whole community of believers.

*First Condition: A New Sin of Duplicity* – The first condition relates to a skin infection that has not existed previously. Essentially, if the condition is more than skin deep and appears infectious, the individual is unclean. If the kohein was not sure, the individual was reexamined in seven days and even again in fourteen days.

The universal principle found here teaches us that great care must be taken whenever elders judge someone for serious offences in the case where the sin is not characteristic of the person. Nevertheless, if the person has indeed committed a sin of duplicity, they must be judged for it by being removed from active influence in the community of believers.

*Second Condition: A Person Who Repeats A Sin of Duplicity* – The second condition relates to one who has manifested tzara'at in the past. This is a reoccurrence of the disease. Assessment of this condition is much shorter and does not allow for the seven or fourteen day reexamination.

The universal principle that is found under this second condition teaches us that a person who has been judged for sins of duplicity previously should be judged much faster the second time around. When it is clear that they are again sinning in the same fashion, they must be removed from active influence in the community of believers.

*Third Condition: A Personal Sin that Grows* – The third condition has two related issues, both involving previous physical problems that did not involve tzara'at, but that did involve physical problems of another type. Those two previous issues are a person who had a skin boil or a person that had an inflammation of the skin. Both of these are assessed in roughly the same manner.

Although this individual has had previous issues, those issues have not been related to sins of duplicity. Therefore, the assessment and judgment done by the elders is conducted in the same manner as the first condition above wherein there was no prior sins of duplicity.

---

<sup>353</sup> Talmud Connections: Shabbath 2a; O4b; Yoma 42a; Pesachim 75a; Megilah 8b; Nazair 17b; 43a; 54b; Sanhedrin 87b [There are many references to Leviticus 13:2-44 in the Talmud of which these are only a sampling]. Nazarean Codicil Connections: Matthew 18:15-20.

<sup>354</sup> A metzora is one who has been declared as having tzara'at. Thus, metzora is the person and tzara'at is the disease.

*Fourth Condition: A Sin of the Head – The fourth condition is the longest of the four. It, too, contains two separate issues. These two issues are not as easily connected to each other as was the case in the third condition. Thus, they will be discussed separately.*

*The first issue relates to a scale (scall in the KJV) that appears on a person's head under either their hair or their beard. If it is more than skin deep, it is tzara'at and the person is unclean. If the kohein is not sure, however, he can apply the seven or fourteen day reexamination method for making a more accurate assessment. Different from all of the other three conditions, this condition contains additional provisions. Those provisions are the subject of mitzvah n307 (discussed below).*

*The second issue relates to a "white reddish sore" that appears on the person's head. In this case, the person is judged as a metzora if the sore appears to be in the skin of the flesh (i.e. more than on the surface). This would be indicative of some sort of infection (due to the redness of the sore). There is no seven or fourteen day period of retesting. This is seen as a more serious issue and is judged more aggressively.*

*The universal principle contained in this condition is very similar to those we have already discussed. The only difference is the issue of the hair. For that discussion, we must look at the implications of n307.*

*Mitzvah n307<sup>355</sup> – The purpose for shaving the whole head except for the area in which the scale exists is not explained in the text. It can be easily surmised, however, that the purpose was one of exposure. If the whole head was shaved – except for the area of the scale – the kohein would be able to see easily if the scale had spread outside of the area in which it was first discovered. Thus, n307 forbids the shaving of the area where the scale exists when the remainder of the head is shaved.*

*We have already discussed the issue of hair at great length under the heading of the Nazarite Vow. According to Kaplan,*

*"Hair is a self-made garment that conceals the living creature."<sup>356</sup>*

*This mitzvah would teach us that we must seek to uncover areas in a person's life that may be hard for us to comprehend before a judgment is made. If it appears that something may be "in the way" of a just judgment being made, the elders would have to seek to uncover that issue first. If, for example, it appears that a person may have serious personality disorders, the elders should seek to counsel that individual (to uncover them) prior to making a judgment against them. Only after the issues that might be in the way are uncovered can a just judgment be made.*

### 3. CONFESSION OF THE METZORA

Lev. 13:45-46 [p112L] "And the metzora in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All

---

<sup>355</sup> Talmud Connections: See references and note for p101. Nazarean Codicil Connections: Matthew 18:15-20.

<sup>356</sup> Kaplan, Aryeh. *The Bahir Illumination: Translation, Introduction, and Commentary*. Samuel Weiser, Inc. York Beach, Maine, 1979. p. 116 (This is Kaplan's commentary on Section #44 of the *Bahir*).

the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.”

### Land of Israel Mitzvot

*Mitzvah p112<sup>357</sup> – Once the kohanim made a judgment of tzara'at, the metzora had to announce their condition each time they were in public. Rending their clothes and shaving their head were both actions designed to humble the person. Covering their lip was a signal to their infectious condition.*

*The universal principle taught by this mitzvah is that anyone judged for having committed a sin of duplicity must humble themselves. They must confess their sin and seek repentance. They may not refuse to confess their sinfulness without complicating the issue.*

### 4. PURIFICATION FROM TZARA'AT

Lev. 14:1-32 “And YHVH spake unto Moses, saying, [p110L] This shall be the mitzvah of the metzora in the day of his cleansing: He shall be brought unto the kohein: And the kohein shall go forth out of the camp; and the kohein shall look, and, behold, if the plague of tzara'at be healed in the metzora; Then shall the kohein command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: And the kohein shall command that one of the birds be killed in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: And he shall sprinkle upon him that is to be cleansed from the tzara'at seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. [p111L] But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. [p77L] And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil. And the kohein that maketh him clean shall present the man that is to be made clean, and those things, before YHVH, at the door of the tabernacle of the congregation:”

“And the kohein shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before YHVH: And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the kohein's, so is the trespass offering: it is most holy: And the kohein shall take some of the blood of the trespass offering, and the kohein shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: And the kohein shall take some of the log of oil, and pour it into the palm of his own left hand: And the kohein shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before YHVH: And of the rest of the oil that is in his hand shall the kohein put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: And the remnant of the oil that is in the kohein's hand he shall pour upon the head of him that is to be cleansed: and the kohein shall make an atonement for him before YHVH. And the kohein

---

<sup>357</sup> Talmud Connections: Baba Kama 92a; Sotah 23a; 32b; Sanhedrin 26a; Zevachin 117a; Arachin 3a. Nazarean Codicil Connections: Matthew 18:15-20.

shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: And the kohein shall offer the burnt offering and the meat offering upon the altar: and the kohein shall make an atonement for him, and he shall be clean.”

“And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. And he shall bring them on the eighth day for his cleansing unto the kohein, unto the door of the tabernacle of the congregation, before YHVH. And the kohein shall take the lamb of the trespass offering, and the log of oil, and the kohein shall wave them for a wave offering before YHVH: And he shall kill the lamb of the trespass offering, and the kohein shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: And the kohein shall pour of the oil into the palm of his own left hand: And the kohein shall sprinkle with his right finger some of the oil that is in his left hand seven times before YHVH: And the kohein shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: And the rest of the oil that is in the kohein's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before YHVH. And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the kohein shall make an atonement for him that is to be cleansed before YHVH. This is the mitzvah of him in whom is the plague of tzara'at, whose hand is not able to get that which pertaineth to his cleansing.”

### Land of Israel Mitzvot

*Mitzvah p77<sup>358</sup> – On the eighth day after the metzora showed no continuing symptoms of tzara'at, they were to be fully restored to the community by sacrifice. All three forms of sacrifice were to be presented – an Olah Offering (showing their willingness to wholly commit themselves to Adonai), a Chatat Offering (for forgiveness of sin), and an Asham Offering (because of the violation of holy things<sup>359</sup>). This teaches us that once a person has repented of a sin of duplicity they are to be fully restored to the community of believers.*

*Mitzvah p110 – This mitzvah assures us that there can be healing from tzara'at. In the day that it appears that a person has recovered, he is to be brought before the kohein.*

*The same applies to sins of duplicity. One can be recovered from such sins and restored to the community of believers.<sup>360</sup> In the day that it appears that they have indeed gained victory over those sins, they must appear before the elders.*

*Mitzvah p111 – When it was evident that the individual had recovered from tzara'at, they*

---

<sup>358</sup> Talmud Connections: Eirubin 4a; Yoma 12a; 30b; 61a; Moed Katan 7b; Yevamoth 5a; 7a; 104a; Nazir 60a,b; Sotah 16a,b; Kiddushin 57a,b; Zevachim 44a,b [There are many references to Leviticus 14 in the Talmud. The student should research Leviticus 14 for themselves]. Nazarean Codicil Connections: Matthew 18:15-20. Talmud and Nazarean Codicil Connections apply also for p110 and p111.

<sup>359</sup> See commentary under the *Second Commandment* regarding the *Asham Offering* to review its purposes.

<sup>360</sup> This is unlike “sins unto death” for which there is no recovery. See commentary in the *Ninth Commandment* regarding “*The Death Penalty*.” See also *Part Three: Universal Applications of the Death Penalty*.

presented themselves to the kohanim (p110). P111 tells us that seven days after they showed no signs of tzara'at, they were to shave themselves.

We have already discussed the issue of shaving oneself. This is symbolic of the person who has committed a sin of duplicity showing a complete willingness to open themselves to examination by the elders. The seven days would indicate that there should be some "waiting period" between the time that they had repented of their sin and the time that they were fully restored to the community.

## 5. TZARA'AT OF GARMENTS

Lev. 13:47-59 "The garment also that the plague of tzara'at is in, whether it be a woollen garment, or a linen garment; Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of tzara'at, and shall be shewed unto the kohein: And the kohein shall look upon the plague, and shut up it that hath the plague seven days: [p102L] And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting tzara'at; it is unclean. He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting tzara'at; it shall be burnt in the fire. And if the kohein shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; Then the kohein shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more: And the kohein shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without. And if the kohein look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire. And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. This is the mitzvah of the plague of tzara'at in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean."

### Land of Israel Mitzvot

Mitzvah p102<sup>361</sup> – The same system of analysis was employed regarding contaminated garments. The garment underwent an examination period to determine if spots found on the garment were tzara'at. If they met any of the conditions of tzara'at, the garment was burned.

Regarding garments we read:

*"And the kohein shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar."*

Leviticus 6:10

*"And to her was granted that she should be arrayed in fine linen, clean and white: for*

---

<sup>361</sup> Talmud Connections: Menachoth 39b; Chullin 31b; 78a; Berachoth 17a. Nazarean Codicil Connections: Matthew 18:15-20; Jude 23; Revelation 19:8.

*the fine linen is the righteousness of saints."*

Revelation 19:8

*Garments throughout the scriptures symbolize the whole "code of ethics" or "code of morality" of a person. The universal principle concerning the tzara'at of garments teaches us that there may be times in which the elders need to examine the whole moral or ethical structure of a person who has engaged in sins of duplicity. Is that person basing their moral understandings on Torah, or are they rooted in some other system of moral understanding? Note Jude's words regarding moral issues and their association with garments:*

*"And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."*

Jude 23

## 6. TZARA'AT OF HOUSES

Lev. 14:33-53 "And YHVH spake unto Moses and unto Aaron, saying, When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of tzara'at in a house of the land of your possession; And he that owneth the house shall come and tell the kohein, saying, It seemeth to me there is as it were a plague in the house: Then the kohein shall command that they empty the house, before the kohein go into it to see the plague, that all that is in the house be not made unclean: and afterward the kohein shall go in to see the house: And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall; Then the kohein shall go out of the house to the door of the house, and shut up the house seven days: And the kohein shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house; Then the kohein shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city: And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place: And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaister the house."

"And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered; [p103L] Then the kohein shall come and look, and, behold, if the plague be spread in the house, it is a fretting tzara'at in the house: it is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place."

"Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes."

"And if the kohein shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plaistered: then the kohein shall pronounce the house clean, because the plague is healed. And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: And he shall kill the one of the birds in an earthen vessel over running water: And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean."

## Land of Israel Mitzvot

Mitzvah p103<sup>362</sup> – The same examination process ensues regarding the issue of tzara'at in a house. If the house is contaminated, it must be destroyed.

In regard to the universal principle associated with this mitzvah, we note the words of Yeshua who said:

*"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."*

Matthew 7:24-27

The concept of a "house" and its foundations are symbolical of the very foundations of a person's salvation. If the foundation is faulty, the person can suffer eternal loss.

Thus, to conclude our whole study of the issue of tzara'at, we note that a person may simply exhibit patterns of sinfulness that are personally and communally destructive and need to be addressed by putting them "outside of the camp" (as in the case of tzara'at in the skin). The sins, however, may be of a more extensive nature and may be indicative of a breakdown of their whole moral structure (as in the case of tzara'at in the garment). Finally, the tzara'at may have infected the whole "house" of the individual and may be indicative of a false foundation for their salvation itself (as in the case of tzara'at in the house).

Thus, it is important for elders to thoroughly examine a person who is infected with tzara'at – which is symbolic of sins of duplicity (which can infect the whole community). It is imperative that we as faithful believers refrain from any sins of such a nature.

## I: THE RED HEIFER<sup>363</sup>

Num. 19:1-10 [p113K2] "And YHVH spake unto Moses and unto Aaron, saying, This is the ordinance of the Torah which YHVH hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: And ye shall give her unto Eleazar the kohein, that he may bring her forth without the camp, and one shall slay her before his face: And Eleazar the kohein shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: And the kohein shall take cedar wood, and hyssop,

---

<sup>362</sup> Talmud Connections: Eirubin 4a; 82b; Yevamoth 103b; Kethuboth 64b; Kiddushin 33b. Nazarean Codicil Connections: Matthew 7:24-27.

<sup>363</sup> Rambam, in a *Guide to the Perplexed*, says that the mitzvah regarding the red heifer is one of the four mysteries of the Torah that is too complex to figure out. While his assessment of the complexities of this mitzvah are indeed correct, the Nazarean Codicil may aid us in understanding the concepts of the red heifer sacrifice a little more completely than Rambam was willing to admit. Even after the inclusion of that information, however, there are many mysteries that remain unsolved and the student is encouraged to meditate deeply upon this mitzvah.

and scarlet, and cast it into the midst of the burning of the heifer. Then the kohein shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the kohein shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever."

### Kohanim Mitzvot

Mitzvah p113<sup>364</sup> – An entire volume could be written on the red heifer.<sup>365</sup> As usual, the sacrifice had to be without spot or blemish. This is the standard for all animal sacrifices and we have discussed that symbolism fully elsewhere.

Concerning the red heifer, we will evaluate four of the unique aspects of the sacrifice (in bold above). We will briefly discuss each of these aspects individually. Then, we will tie all four of the aspects together to help us gain an understanding about the unique and powerful eternal principles taught by the red heifer sacrifice.

First, the heifer had to be red in color. Some might be confused by the term "red." A "red" heifer is actually a reddish-brown color. While the scripture is "silent" about the exact number of non-red hairs that the heifer might have and still constitute it as a "red" heifer, the rabbinical literature does indeed address that issue.<sup>366</sup>

The color "red" in Hebrew is *adumah*, which is from the same root as the Hebrew word for mankind, which is *adamah*. Thus, there is a connection between the *parah adumah* (red cow) and the *adamah* (red man). The Hebrew word for blood -- *dam* -- is also associated with this Hebrew root.

The original man -- *adam* -- was named after the red clay from which he was taken. And, after his sin, he was conscribed to return to the red clay again. Therefore, there is a "connection" between the reddish-brown (dirt-colored) heifer and "adamah" -- the reddish-brown man created from the red clay. Moreover, as we shall see, there is an even stronger connection between the *parah adumah* (red heifer) and the death of the *adamah* (mankind).<sup>367</sup>

---

<sup>364</sup> Talmud Connections: Tractate Parah (the entire Tractate concerns the red heifer). Nazarean Codicil Connections: Romans 12:1; Ephesians 2:8,9; 5:26,27; Hebrews 7:11-28; 9:8-28; 13:11-13; James 2:8-26.

<sup>365</sup> The more serious student will read the Mishnah regarding the *parah adumah*. The Mishnah contains an entire section on the red heifer titled: *Parah*. The student is also encouraged to meditate more intensely on the mitzvah regarding the red heifer -- especially those issues that are underlined above.

<sup>366</sup> Mishnah Parah 2:5 gives 11 regulations regarding the number of non-red hairs allowed. Additionally, the scriptures do not list age restrictions regarding the red heifer. The Mishnah, however, mandates that the red heifer be at least one year of age and not more than five years of age (Parah 1:1).

<sup>367</sup> The community at Qumran apparently understood the symbolism associated with the color red: "The first male sinner, Adam, is a man of red earth or red clay....Adama ("earth") means red clay; it is red because the clay has been infused with blood. The blood of the womb that nurtures the father's son in his fleshly life versus the spirit's...godly life." "Qumran remembers the significance of blood absorbed by the earth for fertility, life, and regeneration in the color red....The sectarians threw into the grave with its carefully preserved air space above the corpse some broken red bricks, Adam's red clay, not just 'from dust to dust' but, more precisely, from clay to clay." "As the Dead Sea Scrolls tell us, even purification by water (baptism) was not enough for severe sins. Instead, there was to be a sprinkling of the ashes of the

The second unique aspect of the red heifer was that it had to be an animal that had never been yoked. Thus, the red heifer could not have been used for any type of work. Most commonly, a cow (the female of the species) would not have been prescribed to heavy manual labor. That was the job of the bull and the ox. The female, however, would have had another type of labor especially associated with the female of a species. That form of labor was in giving birth. Thus, this is a prohibition against any type of labor on the part of this cow, including giving birth.<sup>368</sup> Thus, the red heifer symbolically was an animal associated with rest and not with works.<sup>369</sup>

Thirdly, the red heifer was slain outside the camp.<sup>370</sup> This is unusual since all other blood sacrifices were slaughtered by the side of the altar of sacrifice inside the Tabernacle compound (or, later, the Temple Complex). After the animal was slain, its blood was carried into the Tabernacle compound and sprinkled before the Tent seven times. It appears from this incident that the red heifer's blood sanctifies the Sanctuary itself (Hebrews 13:11-13).

Once the blood was offered before the curtain, the animal was completely committed to ashes. "... though the animal is burnt, the Hebrew word used -- "sarap" -- denotes a non-sacrificial burning."<sup>371</sup> The ashes were stored outside the camp<sup>372</sup> (at the same site at which they were created). These ashes "acted as an instant sin offering."<sup>373</sup>

Fourthly, three other items were added to the burning carcass of parah adumah -- cedar wood, hyssop, and scarlet.<sup>374</sup> To understand the meaning of these three components being added to the red heifer, we will look at each of them individually and then look at them collectively.

Cedar was the wood used in the construction of the House of Solomon and the Temple (1 Kings 4:1 - 7:12). Thus, cedar symbolizes the dwelling place of King David and the dwelling place of Adonai Himself as He resides among His people.

The first occurrence of hyssop was for the sprinkling of blood at the Passover (Exodus 12:22). It became the instrument by which the blood of forgiveness was applied for the people of Adonai. This theme continues throughout scripture as we read David speaking of hyssop

---

red heifer, a sacred cow, added to the holy water...." Sheres, Ita and Blau, Anne Kohn. *The Truth About the Virgin: Sex and Ritual in the Dead Sea Scrolls*. The Continuum Publishing Company. New York, NY. 1995 (pp.162-164).

<sup>368</sup> "We must remember that even though the 'heifer' is a cow (para), the ceremony always involved a 'whole' -- that is, 'pure' and untouched' both in terms of work and sex -- perfect, virginal cow." Ibid., p. 164.

<sup>369</sup> This reinforces the precept that mankind is not saved by works, but only by grace through faith (Ephesians 2:8-10). From the inception of salvation with Adam and Eve in the Garden, salvation has always been by grace through faith and never by human efforts (Hebrews 11).

<sup>370</sup> After the establishment of the Temple Complex in Jerusalem, the place that was designated for the sacrifice of the red heifer was the Mount of Olives -- directly across from the Temple itself. Also, the text might be somewhat confusing in Numbers 19 and we might assume that the one who slew the red heifer was not a priest since the text says, "one shall slay her..." Yet, it is apparent from the Mishnah, that all who were involved were kohanim (the student is best served by reading the entire Mishnah section entitled *Parah*).

<sup>371</sup> Wenham, Gordon J. *Numbers. An Introduction and Commentary*. Intervarsity Press. Downers Grove, IL. 1981. (p. 146).

<sup>372</sup> It is interesting to note that there is a gender "shift" in the process of transforming the feminine *parah adumah* (red heifer) into the masculine *efer* (ashes).

<sup>373</sup> Wenham, Gordon J. p 147.

<sup>374</sup> This same combination of elements -- cedar, hyssop, and scarlet -- is used in the purification ritual for the metzora. That is the only other time in any purification ritual that this combination is used.

being used in association with forgiveness (Psalm 51:7). Hyssop was also used at the crucifixion of Yeshua (see John 19:29).

Scarlet is more accurately defined as scarlet wool (see Hebrews 9:19). A piece of scarlet wool or thread was tied to the Temple door when the scapegoat was sent into the wilderness (Isaiah 1:18). "Crimson yarn called 'tola'at shani,' literally 'red dyed wool,' refers to the dye extracted from a 'crimson worm,' the kermes bilicus, and used in the weaving of the sacred garments of the Kohein Gadol and the inner curtains of the Tabernacle (Exodus 36:8, 35, 37; 39:1,2)."<sup>375</sup>

These three items -- cedar wood, hyssop, and scarlet -- are also used in the purification ritual for the disease of tzara'at. There is a significant "connection" between both forms of purification -- purification administered through the ashes of the red heifer and purification from tzara'at. Thus, it stands to reason that there is also some connection between the infractions that bring about the need for purification under both.

Hyssop was included in the red heifer sacrifice to symbolize the act of purification through the blood sacrifice. The red wool symbolized the intercession of the Kohein Gadol (who had red wool in his garment) before Adonai in the Tabernacle. The curtain that separated the Holy Place from the Holy of Holies contained red wool. Thus, the red wool is symbolic of intercession. Finally, the cedar wood was a major component in the Temple structure and symbolizes rulership in Adonai's House.

To summarize these three items we note the following: through the purging of blood (hyssop) and the intercession of the Kohein Gadol (red wool), the ability to rule and reign in Adonai's House is established (cedar wood). These attributes were fulfilled ultimately in the sacrifice of Yeshua.

These three components, however, are only one of the aspects associated with the red heifer sacrifice. Prior to combining these three components with the burning red heifer, the red heifer itself needed to be chosen. That choice demanded that the animal be reddish brown in color and that it had never been yoked.

The criteria of the red color and the unyoked animal relate to the nature of Yeshua Himself prior to His death. He had to be a human -- one of Adam's red men. The Hebrew word for "yoke" is *awlal* which means "to be effected thoroughly."<sup>376</sup> Although Yeshua was born as one of Adam's red men, he was also never "yoked" with Adam's sin. He was, throughout His entire life, sinless.

Thus, our symbolic assessment of the red heifer continues. Yeshua was the sinless "red man." This allowed Him to be sacrificed symbolically as the fulfillment of the spiritual principles of the red heifer. Unlike all other sacrifices, however, he was not sacrificed inside the gates of the Temple Complex. He was sacrificed outside of the gate -- just as it was specified for the red heifer.

Notice the clear teaching of Rabban Sha'ul:

*"Wherefore Yeshua also, that he might sanctify the people with his own blood, suffered*

---

<sup>375</sup> Milgrom J. *The JPS Torah Commentary. Numbers.* The Jewish Publication Society. New York, NY. 1990. (p. 159)

<sup>376</sup> *aw-lal'*; a primitive root; to effect thoroughly; specifically, to glean (also figuratively); by implication (in a bad sense) to overdo, i.e. maltreat, be saucy to, pain, impose (also literal):—abuse, affect, X child, defile, do, glean, mock, practise, thoroughly, work (wonderfully) (Strong's Hebrew Dictionary).

without the gate."

Hebrews 13:12

Yeshua was sacrificed outside the camp since He was the Kohein Gadol after the order of Melchisedec. Since He died outside of the Temple Complex, He became Lord over both the Jew and the gentile.

"If therefore perfection were by the Levitical kohanim, (for under it the people received the Torah,) what further need was there that another kohein should rise after the order of Melchisedec, and not be called after the order of Aaron...And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another kohein, Who is made, not after the mitzvah of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a kohein for ever after the order of Melchisedec.... And they truly were many kohanim, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable kohanim. Wherefore he is able also to save them to the uttermost that come unto Adonai by him, seeing he ever liveth to make intercession for them. For such an Kohein Gadol became us [the red men], who is holy, harmless, undefiled, separate from sinners [not yoked], and made higher than the heavens [cedar wood]; Who needeth not daily, as those Kohein Gadolim, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once [scarlet wool], when he offered up himself [hyssop]. For the Torah maketh men Kohein Gadolim which have infirmity; but the word of the oath [water], which was since the Torah, maketh the Son, who is consecrated for evermore."

Hebrews 7:11-28

After the red heifer was sacrificed, the other three items were mixed together with the burning carcase of the animal. Finally, the ashes of this mixture of the red heifer and the other three components were mixed in water. That entire mixture was used for very specific instances. It is this combination of items in the red heifer that made the water effectual, as Rabban Sha'ul explains:

"That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious assembly, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Ephesians 5:26,27

Finally, to conclude this whole matter we turn again to the book of Hebrews. Note especially the bolded text:

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Messiah being come an Kohein Gadol of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Messiah, who through the eternal Spirit offered himself without spot to Adonai, **purge your conscience from dead works** to serve the living One?"

"And for this cause he is the mediator of the renewed covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are

called might receive the promise of eternal inheritance. For where a covenant is, there must also of necessity be the death of the testator. For a covenant is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first covenant was dedicated without blood. For when Moses had spoken every precept to all the people according to the Torah, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the covenant which Adonai hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the Torah purged with blood; and without shedding of blood is no remission."

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Messiah is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of Adonai for us: Nor yet that he should offer himself often, as the Kohein Gadol entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Messiah was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Hebrews 9:8-28

Now, we will finalize our discussion regarding the red heifer. Immediately following the mitzvah regarding the sacrifice of the red heifer, we find its application. The primary purpose for the ashes of the red heifer was to cleanse a person who had come in contact with a dead body. The ashes of the red heifer were to be used to cleanse a person from contact with death. Likewise, the eternal principles of the red heifer teach us that Yeshua's sacrifice purges conscience of dead works (Hebrews 9:8ff).

Salvation is much more than a simple "rescue" from eternal destruction. The Hebrew word for salvation is "yesha." That term means "to heal" and to "make whole." Salvation is a healing process designed to purge us from dead works and to develop in us good works (Ephesians 2:8,9). We have been rescued from dead works to serve the living One. James teaches us that faith without works is dead, being alone (James 2:8-26).

It is through Yeshua's eternal offering as the red heifer that we can be purged of dead works. We are now free to serve Adonai and to obey His Torah with our whole heart. We have been set free to enjoy communion with Him as we purify ourselves from unrighteousness.



## FOURTH COMMANDMENT

[p155N1] Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of YHVH thy Elohim: [n320N1] in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days YHVH made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore YHVH blessed the Sabbath day, and hallowed it.

Exodus 20:8-11

The Fourth Commandment relates primarily to the Sabbath. Secondly, it relates to the Holy Days and to the topic of rest in general. Furthermore, the Fourth Commandment deals with issues related to and governing work.

### A: SABBATH DAY REGULATIONS<sup>377</sup>

#### 1. THE SABBATH DAY<sup>378</sup>

Ex. 16:29 [n321N1] “. . . abide ye every man in his place, let no man go out of his place on the seventh day.”

Ex. 23:12 [p154N1] “Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.”

Ex. 35:3 [n322N1] “Ye shall kindle no fire throughout your habitations upon the sabbath day.”

Lev. 19:30 “Ye shall keep my sabbaths, [p21N1] and reverence my sanctuary: I am YHVH.”

#### Noachide Mitzvot

---

<sup>377</sup> Part Three contains a detailed analysis of Torah concepts concerning Sabbath cycles. The issue of Sabbaths in the Torah is rather complex and the student is encouraged to study the essay entitled *The Eternal Principles of Shabbat* (found in Part Three) before continuing with study concerning the Fourth Commandment. That essay contains information that is essential to understanding issues related to the Sabbath.

<sup>378</sup> See *Mishnah Shabbat* for a summary of halachah regarding the Sabbath Day.

Mitzvot n320, p154, p155<sup>379</sup> – Two of these mitzvot – p154 and n320 -- are reciprocals of each other. P155 is a command to remember the sanctity of the Sabbath. To keep the Sabbath holy means to keep it separate from the other six days. We are also commanded to do no work on the Sabbath (n320) and to rest on it (p154). This is Adonai's Day and we should spend the Day in study of His Torah. Regarding rest on the Sabbath, Rambam tells us:

"Therefore we are told in the Law to honour this day; in order to confirm thereby the Principle of Creation which will spread in the world, when all peoples keep the Sabbath on the same day. For when the question is asked, why this is done, the answer is given: "For in six days the Lord hath made," etc. (Ex. 20:11). Two different reasons are given for this commandment, because of two different objects. In the Decalogue in Exodus, the following reason is given for distinguishing the Sabbath: "For in six days," etc. But in Deuteronomy (chap. 5:15) the reason is given: "And thou shalt remember that thou hast been a slave in the land of Egypt, etc. therefore the Lord thy God commanded thee," etc. This difference can easily be explained. In the former, the cause of the honour and distinction of the day is given; comp. "Therefore the Lord hath blessed the day of the Sabbath and sanctified it" (Ex. 20:10), and the cause for this is, "For in six days," etc. But the fact that God has given us the mitzvah of the Sabbath and commanded us to keep it, is the consequence of our having been slaves; for then our work did not depend on our will, nor could we choose the time for it; and we could not rest. Thus God commanded us to abstain from work on the Sabbath, and to rest, for two purposes; namely, (1) That we might confirm the true theory, that of the Creation, which at once and clearly leads to the theory of the existence of God. (2) That we might remember how kind God has been in freeing us from the burden of the Egyptians."<sup>380</sup>

Mitzvah n321<sup>381</sup> – This mitzvah prohibits us from "going out of our place" on Shabbat. The rabbinic interpretation in the Talmud and other rabbinical writings sets a limit of 2000 cubits as the maximum that a person may travel outside of their town on Shabbat. That would be about two thirds of a mile. This is purely rabbinical in focus and there is no indication in scripture that the mandate not to go out of our place is set at this arbitrary limit.

The text, however, is related to the gathering of manna on Shabbat. The encamped children of Israel were told not to go out of their places in order to collect manna – to gather for the purposes of physical sustenance. Thus, there is a connection between going out of one's place and the accumulation of sustenance on Shabbat.

A more universal application of this mitzvah would instruct us that we should not go out of our place for purposes of working or gathering for ourselves. In other words, "going out of our place" might be interpreted as "going out of ourselves" and our focus on Torah and worship of Adonai on Shabbat. Thus, the rabbinical mandate against a certain amount of travel – even if it was obeyed – might still result in a violation of the spirit of the mitzvah, if our focus is not on Torah and worship of Adonai. Yet, if we travel beyond the 2000 cubits for purpose of Torah study and worship we will be more in line with the mandate than if we don't.

In summary, this is a mandate to study Torah and worship on Shabbat and not to go outside of those limitations.

<sup>379</sup> Talmud Connections: Berachoth 20b; Shabbath 86b; 153a, b; Pesachim 5b; 47b; 48a; 106a; 117b. Nazarean Codicil Connections: Hebrews 3:18; 4:1-11; 10:25.

<sup>380</sup> Maimon, Rabbi Moses ben, *The Guide for the Perplexed*. (Translated by M. Friedlander). Dover Publications, New York, NY. 1956. (p. 219)). Even the gentiles should observe the Sabbath on these same two accounts. (1) To confirm the existence of Adonai as seen in the creation account, and, (2) to acknowledge the fact that Adonai has freed us from the bondage of sin symbolized through the story of the Exodus and the sacrifice of the Passover Lamb, who is indeed the Messiah.

<sup>381</sup> Talmud Connections: Shabbath 2a; Eiruvin 17b; 48a; 51a; Pesachim 85b. Nazarean Codicil Connections: Hebrews 3:18; 4:1-11; 10:25.

Mitzvah n322<sup>382</sup> – This is a prohibition against starting a fire on the Sabbath. There are a few reasons for this mandate. As was the case with n321, this mitzvah is interpreted rabbinically and traditionally in a manner that adds to the mitzvah. Modern Orthodox Jews will not turn on their stove or even turn on their lights since they see this as “starting a fire.” These behaviors stretch the real focus of the mitzvah on lesser issues and at the same time ignore more important issues that are more essential.

Regarding these types of stringent applications of Torah, Yeshua said to the Pharisees:

“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the Torah, judgment, mercy, and faith: ....Ye blind guides, which strain at a gnat, and swallow a camel.”

Matthew 23:23,24

Rambam is clear regarding the proper application of this mitzvah. He states that it prohibits the starting of fire for the purpose of judgment. Thus, he says that no person may be found guilty on any Sabbath and judgment for crimes may not be carried out on Sabbath.

There is another application of this mitzvah that has a universal application. This application forbids us to start a fire for purposes of rivaling the fire on the altar. Thus, this prohibits the creation of any other means of salvation through sacrifice other than that that has already been established by Adonai.

Mitzvah p21<sup>383</sup> – This mitzvah commands us to show reverence to the Sanctuary. This is especially true on Sabbath when we gather together to hear Torah.<sup>384</sup>

## 2. THE SHEMITAH YEAR

Ex. 23:10-11 “And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh year thou shalt let it rest and lie still; [p134L] that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.”

Lev. 25:4-7 [p135L] “But in the seventh year shall be a sabbath of rest unto the land, a sabbath for YHVH: [n220L] thou shalt neither sow thy field, [n221L] nor prune thy vineyard. [n222L] That which groweth of its own accord of thy harvest thou shalt not reap, [n223L] neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.”

Deut. 15:2-3 “And this is the manner of the release: [p141L] Every creditor that lendeth ought unto his neighbour shall release it; [n230L] he shall not exact it of his neighbour, or of his

---

<sup>382</sup> Talmud Connections: Shabbath 20a; 70a; Beitzah 4b; Yevamoth 6b; 7a; 33b; Kiddushin 37a, b; Sanhedrin 35b. Nazarean Codicil Connections: Hebrews 3:18; 4:1-11; 10:25.

<sup>383</sup> Talmud Connections: Yevamoth 6a b. Nazarean Codicil Connections: Hebrews 3:18; 4:1-11; 10:25.

<sup>384</sup> From these five mitzvot we can see the clear mandates of Adonai for the regulation of behavior on Shabbat. We are to rest and not to work. We are to set apart the Sabbath as a unique day. We are to reverence the Sanctuary and its purpose. We should not make any judgments or carry out any judgments on that day. We should not go “out of our place” to do work, even though we may travel to study Torah, to worship, and to rest. This is the spirit of the mitzvot concerning Shabbat.

brother; because it is called YHVH's release. [p142L] Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release."

Deut. 15:7-8 "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which YHVH thy Elohim giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. [n231L] "Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto YHVH against thee, and it be sin unto thee."

Deut. 31:12 [p16L] "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear YHVH your Elohim, and observe to do all the words of this Torah."

### Land of Israel Mitzvot

Mitzvot n220, n221, n222, n223, p134, p135<sup>385</sup> – These mitzvot all relate to the land and its produce during the Shemithah year.<sup>386</sup> P134 commands the children of Israel to renounce all produce that grows of itself during the year. P135 is the general declaration of the Shemithah year. N220 and n221 prohibit the cultivating of the soil and the pruning of the vineyards. N222 and n223 forbid reaping either the land or the vineyards.

*It must be understood that the farmer would need to plan for this year. If he did not plan well enough he could take of the voluntary produce of his land and his vineyard for himself. He could not, however, harvest for the purpose of storing up food. He had to count himself as one of the poor in that year. If he already had food reserves, he could not eat the voluntary produce of his own land.*

There are two universal principles that are taught by these mitzvot. The first universal principle is that Adonai himself is the one who provides for us. Our sustenance – ultimately – does not come from our own efforts.

The Stone Chumash has this valuable comment regarding the Shemithah year:

*"The commandment of the Sabbatical Year has a special relationship to Mount Sinai.... At Mount Sinai, God's majesty and power were so manifest that it was clear that the determining factors in human material success are God's will and man's worthiness. The land's rest in the seventh year, too, teaches that the primary force in the universe is God, not the law of nature. By leaving his fields untended and unguarded for a year, the Jew demonstrates that this world is but a corridor leading to the ultimate world, that true life comes when man stops striving for material gain in favor of dedication to spiritual growth. But man cannot abstain totally from the world he lives in. Shemithah is only once in seven years; that is why the Torah states clearly that man must sow and harvest for six year, just as it states that man works for six days and rests on the Sabbath. This recognition infuses holiness and purpose into our work years and our workdays...."<sup>387</sup>*

<sup>385</sup> Talmud Connections: Rosh Hashanah 2a; 8b; 9a; Beitzah 34b; Taarith 6b; 19b; Moed Katan 2b; 3a; Nedarim 42a. Nazarean Codicil Connections: Matthew 6:19-34; Ephesians 2:8-10.

<sup>386</sup> The Shemithah Year occurred once every seven years. It is sometimes called the Sabbatical Year.

<sup>387</sup> *The Chumash: Stone Edition*. General Editors: Rabbi Nosson Scherman and Rabbi Meir Zlotowitz. Mesorah Publications. Brooklyn, NY. 1998, 2000, p. 696.

Yeshua also commented about people worrying about their own sustenance. He said:

*“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve Adonai and mammon.”*

*“Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if Adonai so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of Adonai, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”*

Matthew 6:19-34

The second universal application of the Shemitah prohibitions against planting and harvesting is spiritual. It teaches us that we cannot save ourselves. Just as our physical sustenance is ultimately something that Adonai gives us, so it is with our spiritual life. It is not from our own efforts. It is a gift from Adonai. Rabban Sha'ul said:

*“For by grace are ye saved through faith; and that not of yourselves: it is the gift of Adonai: Not of works, lest any man should boast. For we are his workmanship, created in Messiah Yeshua unto good works, which Adonai hath before ordained that we should walk in them.”*

Ephesians 2:8-10

Mitzvot n230, n231, p141<sup>388</sup> – These three mitzvot concern loans and their connection to the Shemitah year. Specifically, they relate to loans made to Israelites within the Land. N230 prohibits the children of Israel from demanding payment for debts beyond the Shemitah. N231 forbids withholding a loan to a person based on the fact that the Shemitah year is approaching. P141 mandates that all debts must be cancelled at the beginning of the Shemitah year.

The universal application of these mitzvot teach us that the debts that were against us because of our sins were cancelled by the sacrifice of Messiah.

---

<sup>388</sup> Talmud Connections: Moed Katan 2b; 3a; 18b; Kethuboth 67b, 89a; Gittin 36a, 37a; Kiddushin 38b. Nazarean Codicil Connections: Colossians 2:14.

Mitzvah p16<sup>389</sup> – During the Shemithah year, at the Festival of Succot, the children of Israel were all commanded to gather together for the purposes of hearing specific passages of scripture. Those passages were Deuteronomy 1:1-6:9; 11:13-21; and 14:22-28:69.

Those three passages clearly recount specific things that the community of believers needs to hear on a regular basis. It is interesting that these passages were read to the people on Succot and only in the Shemithah year. The passages generally cover the following topics:

- The forty-year history of the wilderness wanderings (Deuteronomy 1-6)
- The Sinai experience, their idolatry, and their future idolatry once they are in the Land (Deuteronomy 1-6)
- The promised exile for idolatry and the return from exile (Deuteronomy 1-6)
- The rehearsal of the complete Decalogue (Deuteronomy 1-6)
- The promises attached to obedience (Deuteronomy 11)
- The moral, ethical, and cultural mandates of the mitzvot (Deuteronomy 14-28)
- The blessings for obedience (Deuteronomy 14-28)
- The curses for disobedience (Deuteronomy 14-28)

It is most interesting that these passages were read at Succot – and, then, only in the Shemithah year. The Shemithah year was the year that debts were released. It is apparent that the passages were read in order to cause the people to rehearse their practices and to release themselves from the burdens (i.e. the debts) of sin that they had accumulated during the past seven years. It was hoped that they would quickly repent of sins – especially idolatry – that they had begun to accumulate in their lives.

The universal application of this mitzvot should encourage us during the Festival of Succot to carefully examine ourselves – maybe even to read through these entire sections of scripture as a community or by ourselves to repent of sins.

Mitzvah p142<sup>390</sup> – This mitzvah allows for loans to be made to unbelievers inside of the Land. Those loans do not have to be cancelled during the Shemithah year. The reason that loans to unbelievers are not cancelled is because they are outside of the covenant which affords them the protection against oppression found in the Shemithah regulations.

The universal application of this shows us that those who are outside of the covenant may not have the eternal debt of their sin cancelled by the offering of Messiah.

### 3. THE YOVEL<sup>391</sup>

Special Note: In Part Three: Eternal Principles of Shabbat, we discussed the fact that the Yovel related to the inheritance of Land that Adonai promised to the children of Israel. The Yovel ensures the rightful redistribution of that Land to its original inheritants. Review the Eternal Principles of Shabbat for a complete discussion of the symbolism of the number 50 and the Yovel.

<sup>389</sup> Talmud Connections: Eirubin 27a; Megilah 5a; Chagigah 3a; Moed Katan 2b; Baba Bathra 14b. Nazarean Codicil Connections: Romans 10:17; Hebrews 4:2; 5:11.

<sup>390</sup> Talmud Connections: Makkoth 3b. Nazarean Codicil Connections: Acts 26:18; Ephesians 1:7; Colossians 1:14; 2:14; 1 Peter 4:8. [Each of these scriptures teaches us that our debt for sin was cancelled.]

<sup>391</sup> This is sometimes called the Year of Jubilee.

Lev. 25:8-11 [p140L] “And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. [p136L] Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. [p137L] And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: [n224L] ye shall not sow, [n225L] neither reap that which groweth of itself in it, [n226L] nor gather the grapes in it of thy vine undressed.”

Lev. 25:23-28 [n227L] “The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. [p138L] And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.”

Lev. 25:29-30 [p139L] “And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.”

### Land of Israel Mitzvot

*Mitzvot n224, n225, n226<sup>392</sup> – During the Yovel<sup>393</sup> all agricultural activity ceased. This included both sowing (n224) and harvesting (n225) of the grain crops associated with the spring harvest, and the gathering of grapes from the fall harvest of the vineyard (n226). Crops are symbolic of righteousness.*

*The universal principle of mitzvot n224 and n225 is that we cannot attain eternal rest (as symbolized in the Jubilee) through our own works. We must “cease” from our own works. Our righteous is found in the substitutionary righteousness of Yeshua. The harvest of the vineyard symbolizes joy, as grapes are always associated with wine. Our eternal joy is not a product of our own efforts, but, again, through the substitutionary work of the Messiah.*

*The universal application of the whole Yovel cycle is discussed at great length in the Appendix titled *Eternal Principles of Shabbat*. For a complete analysis of the universal application of the concept of the Yovel the student is encouraged to consult that Appendix. Applications will not be repeated here in context.*

*Mitzvot n227, p138, p139<sup>394</sup> – N227 forbids the perpetual sale of unwalled property in*

<sup>392</sup> Talmud Connections: Rosh Hashanah 8b. Nazarean Codicil Connections: Ephesians chapters 1 and 2.

<sup>393</sup> The Yovel Year happens once every seven Shemitah cycles – every 50 years. It is sometimes called the “Year of Jubilee.”

<sup>394</sup> Talmud Connections: Rosh Hashanah 6b; Yoma 65b; Sukkah 3a; Megilah 3b; 5b; Nazir 5a; Kiddushin 21a; Baba Metzia 79a. Nazarean Codicil Connections: Ephesians chapters 1 and 2.

Israel. When Adonai made His covenant with Abraham, He promised to give Abraham the Land. That promise, according to the second passage of the Shema (Deuteronomy 11:13-21), says that Adonai promised them the Land as long as the sky remains over the earth. Moreover, the promise was not to a specific family, but to all of Israel. Thus, during the Yovel year the Land reverts back to its original family units so that no one from among the children of Israel can be disinherited.

P138 allows for the redemption of agricultural lands that had been leased. If the owner of the land wished to “buy back” the land prior to the Yovel, he could do so. This mitzvah also provides for the redemption of the land by a person often called the “kinsman-redeemer.” If there was no kinsman-redeemer, then the land remained in the possession of the one who leased it until the Yovel.<sup>395</sup>

The universal principle that applies to these mitzvot relates to our eternal and perpetual inheritance. The most important fact about our inheritance is that it is secure in that it is not based on our own efforts.

P139 provides special considerations for property that is within a walled city. Only agricultural lands were included in the return of property in the Yovel. Property within walled cities was excluded from the return policy. If an individual wished to recover property that they had sold within a walled city, that person had to redeem it within one year of its sale. If they did not, the property transferred permanently to the person who purchased it.

The universal principle in this mitzvah associates the Yovel with agricultural lands primarily. Thus, there is a symbolism between the produce of the Land and our righteousness. Walled cities symbolize the “fortresses” that men build to protect themselves. Those “secure areas” built from man’s own hands are outside of Adonai’s inheritance and are not associated with our eternal inheritance as symbolized in the Yovel. When we attempt to create our own security we are doing so outside of Adonai’s covenantal provisions.<sup>396</sup>

Mitzvot p136, p137, p140<sup>397</sup> – The fiftieth year is hallowed as the Year of the Yovel (p136). Although the shofar was to be blown each Yom Kippur, on the Yovel, a special shofar was blown to signal the beginning of the Yovel (p137).

The universal application of this mitzvah (i.e. p137) relates to the “last trump.” The shofar signals the beginning of our eternal rest symbolized in the Yovel itself. The significance of this shofar is seen in the teachings of Rabban Sha’ul:

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the Torah. But

---

<sup>395</sup> See Ruth 3:12-4:6 for a Biblical narrative regarding the kinsman-redeemer. There is also significance to the kinsman-redeemer and the return of the Messiah at the end of the age. That discussion, however, is far beyond the scope of this manuscript.

<sup>396</sup> This is even more profound when we consider that the Sifre teaches that: “This law applies only to cities which were in existence and had walls when Joshua conquered the country...” Weiss, I.H. (ed.), *Sifre* (Reprinted). New York, NY Om Publishing Co., 1946.

<sup>397</sup> Talmud Connections: Shabbath 96b; 131b; Rosh Hashanah 8b; 24a; 26a; 27b; 30a; 33b; 34a; Nedarim 61a; Kiddushin 15a. Nazarean Codicil Connections: Ephesians chapters 1 and 2; 1 Corinthians 15:51-58.

thanks be to Adonai, which giveth us the victory through Adonai Yeshua the Messiah. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of Adonai, forasmuch as ye know that your labour is not in vain in Adonai.”

1 Corinthians 15:51-58

Regarding p140, the essay titled *Eternal Principles of Shabbat* contains a lengthy discussion of numerical associations in the Sabbath cycles. The number seven is central throughout all Sabbath considerations. This mitzvah commands the counting of seven sets of Shemitah cycles – a total of 49 years.

The universal principle teaches us that the inheritance that we have under the renewed covenant offers us perfect eternal rest – both physical and spiritual.

## B: HOLY DAY REGULATIONS

### 1. THE APPOINTED TIMES

Ex. 23:14 [p52N1] “Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread:…[n156N1] and none shall appear before me empty…the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.”

Ex. 34:23 [p53N1] “Three times in the year shall all thy males appear before YHVH Elohim, the Elohim of Israel” (JPS).

Deut. 16:14 [p54N1] “And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.”

### Noachide Mitzvot

Mitzvot n156, p52, p53, p54<sup>398</sup> – These four mitzvot all relate to the three mandatory Festivals. N52 commands us to “go up” during the Festivals – to gather together. N53 commands us to appear before Adonai. In the Nazarean Communities this is a command to worship during those three Festivals. N53 commands us to rejoice before Adonai at the Festivals. N156 commands that no one should appear empty-handed when they come to the Festivals. In Israel of old, this meant that they should bring a sacrifice. In the Nazarean Communities, this implies that they should bring something to fellowship with (i.e. the equivalent of a Zevach Shelamim).

In the Nazarean Communities, the three Festivals remain times of mandatory celebration. This is clear to us in Hebrews 10:25 which says:

“Not forsaking the assembling [eipsynagogue] of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”

Hebrews 10:25

---

<sup>398</sup> Talmud Connections: Yoma 50a; Chagigah 2a; 3a; 6a; 7a; Moed Katan 8a; Yevamoth 103a; Kiddushin 17a; Eiruvim 27a. Nazarean Codicil Connections: Hebrews 10:25.

The Greek word *episynagogue* is a unique word. It is not used often. And, usually the word translated as “assembly” is *ekklesia*. In this passage, however, it is different. In the Septuagint, the Greek word *episynagogue* is used only when it is related to the Festivals of Israel. It is never used as a reference to the common assembly of believers. Thus, we can connect that word --*episynagogue* – with the Festivals. In Hebrews 10:25, therefore, Rabban Sha’ul is commanding us to continue the celebration of the three mandatory Festivals.

## 2. ROSH CHODESH

Ex. 12:2 [p153J] “This month shall be unto you the beginning of months: it shall be the first month of the year to you.”

### Jewish Mitzvot

*Mitzvah p153*<sup>399</sup> – This mitzvah declares that the first day of Nissan (the month in which Passover falls) should be the first month of the year. Indirectly, this mitzvah also establishes that the cycle of months according to the Jewish calendar is to begin with the New Moon.<sup>400</sup>

The universal application of Rosh Chodesh (i.e. the New Moon) is related to teshuvah. Rosh Chodesh calls us to purify ourselves from darkness each and every month – when the moon is at its darkest point.

## 3. PASSOVER

Gen. 32:32 [n183J] “Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob’s thigh in the sinew that shrank.”

Ex. 12:8-10 “And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. [n125J] Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. [n117J] And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.”

Ex. 12:43-48 “And YHVH said unto Moses and Aaron, This is the ordinance of the passover: [n128J] There shall no stranger [i.e. apostate] eat thereof: But every man’s servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. [n126J] A foreigner and an hired servant shall not eat thereof. [p56N1] In one house shall it be eaten; [n123J] thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to YHVH, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: [n127J] for no uncircumcised person shall eat thereof.”

---

<sup>399</sup> Talmud Connections: Berachoth 10b; Shabbath 147b; Pesachim 117b; Rosh Hashanah 7a; 8b; 20a; 22a; 25b. Nazarean Codicil Connections: Romans 11:16; 1 Corinthians 7:34; Ephesians 1:4; 5:27.

<sup>400</sup> See *Part Three: Eternal Principles of Shabbat* for a complete discussion of Rosh Chodesh and the proper establishment of the month of Nissan (or Aviv) as the first month. This month was not “fixed” on the calendar but it was wholly dependent on the ripening of the grain (barley). Today, since the Temple is not standing in Jerusalem, the Jews have set a fixed calendar.

Ex. 13:3 "And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand YHVH brought you out from this place: [n197J] there shall no leavened bread be eaten."

Ex. 13:8,9 [p157N1] "And thou shalt shew thy son in that day, saying, This is done because of that which YHVH did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that YHVH's Torah may be in thy mouth: for with a strong hand hath YHVH brought thee out of Egypt."

Num. 9:11,12 [p58N1] "The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. [n119J] They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it."

Deut. 16:3,4 [n199J] "Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; [n118K2] neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning."

### Noachide Mitzvot

Mitzvot p56, p58, p157<sup>401</sup> – These three mitzvot mandate the celebration of the passover. P56 mandates the first celebration in the first month and p58 mandates the celebration in the second month.

Rabban Sha'ul speaking to the gentiles in Corinth, clearly commands the gentiles there to keep the Passover Feast:

*"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Messiah our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."*

1 Corinthians 5:7

*In addition to the literal celebration of the Passover, the Nazarean Codicil appears to institute a special celebration that is often called the "Lord's Table" (1 Corinthians 11). This practice may coincide with the normal practice of breaking bread in Jewish assemblies each week.*

*Mitzvah p157 mandates that we must recount our Exodus from Egypt during the Passover seder. The Nazarean Communities should continue this practice to verbally recount that Adonai is faithful to his people. Furthermore, the Nazarean Communities should add additional blessings for the eternal salvation that we have through the redemption of Messiah.*

### Jewish Mitzvot

Mitzvot n117, n119<sup>402</sup> – Both of these mitzvot forbid any of the passover festival lamb to

---

<sup>401</sup> Talmud Connections: Yevamoth 70a,b. Nazarean Codicil Connections: 1 Corinthians 5:6-8.

<sup>402</sup> Talmud Connections: Shabbath 133a; Pesachim 28a; 84a; 95a; Yoma 51a; Sanhedrin 63a. Nazarean Codicil Connections: Acts 4:12.

remain until morning. All of it must be consumed on the night it was sacrificed. N117 is for the first passover while n119 is for the second passover in the second month.

The universal application of these mitzvot teach us about the uniqueness of the sacrifice of Yeshua for our sins.

*Mitzvot n123, n125, n197, n199<sup>403</sup> – These mitzvot regulate the eating of the passover sacrifice. It may not be eaten raw or boiled. It may not be eaten with leaven – including any leaven past the middle of the day of the 14<sup>th</sup>.*

The universal application of these mitzvot teach us of the perfect condition of the sacrifice of Yeshua.

*Mitzvot n126, n127, n128<sup>404</sup> – These three mitzvot determine who may not eat of the Passover lamb. Those who are uncircumcised may not eat (n127) as well as the hired servant and the apostate (n126 and n128).*

*The universal application of these mitzvot teach us that only believers may partake of the passover festive meal. Unbelievers may not partake of it. Regarding uncircumcision, however, Acts 15 is clear that gentiles may be allowed into greater Israel without the mandate of circumcision. Thus, it is assumed that gentiles who are part of the kingdom of Adonai but are not circumcised may also participate in the festive meal since the regulation regarding circumcision has been altered in the Nazarean Community.*

*Mitzvah n183<sup>405</sup> – N183 forbids Jews from eating of the sinew of the thigh. This prohibition is in remembrance of the encounter between Jacob and the Angel of Adonai. It is interesting that this “event” in the life of Jacob would connect symbolically with the Passover event.*

*We find proof of that connection in the prophetic dream of Abram – before his name was even changed:*

*“And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.”*

*Genesis 15:12-14*

*There are similarities between Jacob’s homecoming to the Land of Promise and the Exodus from Egypt. When Jacob encountered the “man” (ish in Hebrew) in Genesis 32, he was on his way back to the Promised Land. He had just “escaped” from a long bondage to Laban. This parallels to the bondage of the children of Israel in Egypt.*

*In Genesis 32, we also find Jacob “crossing over” a body of water. Crossing over a body of water in scripture is almost always symbolic of a “rescue” by Adonai. This same type of event occurred when the children of Israel were rescued from Egypt. They crossed over the Red Sea.*

---

<sup>403</sup> Talmud Connections: Berachoth 21a; 49b; Pesachim 28b; 35a; 38a; 43b. Nazarean Codicil Connections: 1 Corinthians 5:6-8; Galatians 5:9.

<sup>404</sup> Talmud Connections: Shabbath 87a; Pesachim 3b; 28b; 61b; 70a; 85b. Nazarean Codicil Connections: 1 Corinthians 5:6-8 and Acts 15.

<sup>405</sup> Talmud Connections: Chullin 69a; 89b; 91a,b; 92a; 96a; 101a,b. Nazarean Codicil Connections: Luke 14:25-35.

After Jacob crossed over the Jordan his troubles were not over. He knew that there was a potential for trouble on the "other side", as he had to face his brother Esau. The same was true of the children of Israel after they crossed the Red Sea. Shortly thereafter, they encountered the army of Amalek.

In was during this whole "transition process" that Jacob encountered the "man" with whom he fought all night. Jacob struggled with this being and would not let him go until this being blessed him. The "person" did indeed bless him. In fact, it was during this physical altercation that Jacob's name was changed from Jacob to Israel. Name changes are significant in the scriptures and usually indicate some sort of spiritual transition or conversion.

At the conclusion of this struggle Jacob realized that the "ish" (man in Hebrew) with whom he wrestled was indeed more than a man. This is evident in that he named the place of this encounter Peniel:

*"And Jacob called the name of the place Peniel: for I have seen Adonai face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh."*

Genesis 32:30-31

After Jacob's encounter with this "person," the sun rose upon him. At the same time, he halted upon his thigh. Jacob was wounded in his encounter with this "angel" of Adonai just prior to his "pass over" into the Promised Land. This "pass over" was symbolic of the coming Passover during the Exodus of Moses. It was also symbolic of each person who "passes over" from spiritual death to spiritual life as they enter into covenant with Adonai through Yeshua.

The wound that Jacob received should teach us that entering into covenant with Adonai comes with a cost. It was not "free" for Adonai to provide, nor is it "free" for us to accept. Yeshua warned us about the cost of following Him:

*"And there went great multitudes with him: and he turned, and said unto them. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my talmid. And whosoever doth not bear his cross, and come after me, cannot be my talmid. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my talmid Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear."*

Luke 14:25-35

The wounded leg of Jacob should remind us all that there is a cost associated with following Adonai. We must all be willing to accept that cost.

Kohanim Mitzvah

Mitzvah n118<sup>406</sup> – This is a prohibition against any Zevach Shelamim sacrifice remaining while the passover is being conducted. All other offerings wherein the giver may have participated in the eating of the meat had to cease from the altar. Only the passover should be recognized and celebrated at this time.

The universal application of this mitzvah should teach us that there is only one means of salvation and that is through the sacrifice of the Messiah, who is the Lamb of Adonai.

#### 4. FESTIVAL OF UNLEAVENED BREAD

Ex. 12:15-16 “Seven days shall ye eat unleavened bread; [p156L] even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. [p159N1] “And in the first day there shall be an holy convocation, [p160N1] and in the seventh day there shall be an holy convocation to you; [n323N1, n324N1] no manner of work shall be done in them, save that which every man must eat, that only may be done of you.”

Ex. 12:18 “In the first month, on the fourteenth day of the month at even, [p158L] ye shall eat unleavened bread, until the one and twentieth day of the month at even.”

Ex. 12:19 “Seven days shall there be no leaven found in your houses: for [n201L] whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.”

Ex. 13:7 “Unleavened bread shall be eaten seven days; [n198L] and there shall no leavened bread be seen with thee, [n200L] neither shall there be leaven seen with thee in all thy quarters.”

#### Noachide Mitzvot<sup>407</sup>

Mitzvot n323, n324, p159, p160<sup>408</sup> – These four mitzvot command rest and prohibit work on the first and the last days of the Festival of Unleavened Bread.

#### Land of Israel Mitzvot

Mitzvot n198, n200, n201, p156, p158<sup>409</sup> – These mitzvot all relate to leaven and the Festival of Unleavened Bread. P158 says unleavened bread is to be eaten on the 15<sup>th</sup> of the month. P156 commands that leaven should be removed before the Passover in anticipation of the Festival of Unleavened Bread. N198 prohibits anything being eaten with leaven. N201 forbids leaven for the seven days of the Festival. N200 forbids leaven being found anywhere within a person's property.

---

<sup>406</sup> Talmud Connections: Pesachim 5b; 23a; 35b; 71a; 95a. Nazarean Codicil Connections: John 1:29, 36; Acts 4:12.

<sup>407</sup> These four mitzvot have been classified as Noachide since we are commanded to keep the three Festivals. For complete assessment of this topic see IV:B:1 and comments on Mitzvot n156, et. al.

<sup>408</sup> Talmud Connections: Shabbath 60b; Pesachim 47a; Beitzah 2b; 12b; 20b; 21a; 22a; Megilah 7b. Nazarean Codicil Connections: Hebrews 10:25.

<sup>409</sup> Talmud Connections: Eirubin 27a; Pesachim 5a; 27b; 35a; 43a; 99b; 120a; Rosh Hashanah 20b. Nazarean Codicil Connections: Romans 3:25, 26; 1 Corinthians 5:6-8; Galatians 5:9.

The universal application of these mitzvot relate to purging a person's life of sin. Leaven is symbolic of sin. Regarding this Festival, Rabban Sha'ul says:

*"Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."*

1 Corinthians 5:6-8

These mitzvot also symbolize the righteousness of Messiah on our behalf. Rabban Sha'ul again says:

*"Whom Adonai hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of Adonai; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua."*

Romans 3:25,26

## 5. FESTIVAL OF THE FIRSTFRUITS

Lev. 23:10-15 "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the kohein: And he shall wave the sheaf before YHVH, to be accepted for you: on the morrow after the sabbath the kohein shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto YHVH. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto YHVH for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your Elohim: it shall be a statute for ever throughout your generations in all your dwellings. [p161L] "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto YHVH."

### Land of Israel Mitzvot

*Special Note – Leviticus 23:10-15 details all of the events that were to transpire on the Festival of FirstFruits. This Festival commands the children of Israel to bring the sheaf of the firstfruits of the harvest on the "morrow after the Sabbath." The Sabbath spoken of here is the first day of the Festival of Unleavened Bread.<sup>410</sup> Thus, this Holy Day was to be celebrated on*

---

<sup>410</sup> There is a dispute over the timing of the Festival of the Firstfruits. The term "the morrow after the Sabbath" is the phrase that brings the dispute. Some have thought that the phrase refers to the day after the Sabbath that follows the Passover festival. Thus, this would always place the Festival of Firstfruits on a Sunday every year. The other viewpoint states that the "Sabbath" that is referred to is the special Sabbath related to the Holy Day. There are two Sabbaths in a row in Passover week (biblically). They are Passover and the first day of the Festival of Unleavened Bread. Thus, the alternate viewpoint is that the Festival of Firstfruits should fall on the day after the beginning of Unleavened Bread. That would mean that the Festival of Firstfruits would always begin on the evening of Nissan 16. This seems to be most logical since the Festival of Firstfruits relates to the resurrection of Messiah, who was the firstfruits from the dead.

the third day following the Day of the Passover celebration. Since the Passover was celebrated on the 14<sup>th</sup> of Nissan, the Festival of the Firstfruits would have fallen on the 16<sup>th</sup> of Nissan. This Festival compels us to recognize the resurrection of Yeshua on the appropriate day.<sup>411</sup>

Mitzvah p161<sup>412</sup> – Mitzvah p161 commands the children of Israel to count off fifty days<sup>413</sup> starting with the Festival of Firstfruits. This process is often called the “counting of the omer” in Judaism. The counting ends on Shavuot – the next Holy Day.

It is significant that they brought an omer of barley as a sacrifice on the Festival of Firstfruits. Throughout the wilderness journey, the children of Israel collected an omer of manna each morning as long as they were in the wilderness. When they crossed over Jordan, the manna stopped. Thus, the omer is symbolic of Adonai’s miraculous provisions throughout the whole wilderness journey. He continued that miracle until He brought them into the Land that He promised they would inherit.

The omer, therefore, is symbolic of Adonai’s promised inheritance. Since the omer is attached to the promised inheritance, there is some relationship between the Yovel and the yearly celebration of Shavuot. Notice that both run in cycles of 7 times 7 plus 1.

The fifty days from the Festival of Firstfruits to Shavuot lead us from the Passover event to the giving of the Torah on Sinai. Israel’s first inheritance is the Torah itself. As they obey the mandates of the Torah, it leads them to the ultimate and final inheritance in the Jubilee.

The universal principle of the “counting of the omer” should teach us that our most immediate inheritance is the relationship that we enjoy with Adonai when we obey his mitzvot.

## 6. SHAVUOT

Lev. 23:21 “And ye shall proclaim on the selfsame day, [p162N1] that it may be an holy convocation unto you; [n325N1] ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.”

### Noachide Mitzvot<sup>414</sup>

Mitzvah p162, n325<sup>415</sup> – These mitzvot establish that Shavuot (Pentecost) is a Sabbath day in which there must be a holy gathering (a convocation) and that no work should be done on the day. This day falls on the 7<sup>th</sup> of Sivan each year – exactly 50 days after the Festival of Firstfruits. It is a commemoration of the giving of the first tables of the Torah at Sinai. This is the fourth special Sabbath in the Holy Day cycle.

The universal principles taught by these mitzvot relate to resting from our own works. It was

---

Since Messiah was raised from the dead on the third day after His Death, this would correlate directly with Nissan 16.

<sup>411</sup> It is so important for faithful believers to celebrate properly and to refrain from all appearances of idolatry. This would strictly prohibit any believer from celebrating the pagan Festival of Easter. John the Levite tells us: “Little children, keep yourselves from idols” (1 Jn. 5:21).

<sup>412</sup> Talmud Connections: Shabbath 131a; Eiruvin 32a; Pesachim 55a, b; Yoma 2b. Nazarean Codicil Connections: Acts 3:15; Romans 6:9; 1 Thessalonians 1:10; 2 Timothy 2:8.

<sup>413</sup> See Part Three: *Eternal Principles of Shabbat* for commentary regarding the number fifty.

<sup>414</sup> These two mitzvot have been classified as Noachide since we are commanded to keep the three Festivals. For complete assessment of this topic see IV:B:1 and comments on Mitzvot n156, et. al.

<sup>415</sup> Talmud Connections: Beitzah 8b; Chagigah 17b. Nazarean Codicil Connections: Acts 2.

on Shavuot that Adonai first gave Torah to Israel. Torah, which is Adonai's universal mitzvot for righteousness, should be a cause for us to rest and rejoice. When we attempt to create our own system of righteousness, we fail to enter into His rest.

Thus, as rest is seen in the sacrifice of the Passover Lamb that brought our rescue from spiritual Egypt, and as rest is pictured in the righteousness of Messiah at the Festival of Unleavened Bread, so in this Festival the symbolism continues to develop. Here we see that obedience to the principles of the Torah brings us rest.

## 7. ROSH HASHANAH

Lev. 23:24,25 "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, [p163N1] a memorial of blowing of trumpets, an holy convocation. [n326N1] Ye shall do no servile work therein: but ye shall offer an offering made by fire unto YHVH."

Num. 29:1 "And in the seventh month, on the first day of the month, [p170N1] ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you."

### Noachide Mitzvot<sup>416</sup>

Mitzvot n326, p163<sup>417</sup> – P163 establishes the first day of the seventh month as a special Sabbath and a day of gathering – a Holy convocation. N326 declares that no work shall be done on that day. This special Sabbath is the fifth in the cycle of the Holy Days.

The universal principle of rest found in this mitzvah teaches us that there is rest in repentance from sin.

Mitzvah p170<sup>418</sup> – This day is now called Rosh Hashanah. Its original name, however, was Yom Teruah – the day of the trumpet blast. The trumpet (i.e. shofar) of this day warns everyone that the Day of Atonement is approaching when Adonai judges all people. We should continue to hear the shofar on this day at the holy convocation.

## 8. YOM KIPPUR

Lev. 16:2-30 "And YHVH said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. [p49K1] Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.<sup>419</sup> He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be

---

<sup>416</sup> These two mitzvot have been classified as Noachide since we are commanded to keep the three Festivals. For complete assessment of this topic see IV:B:1 and comments on Mitzvot n156, et. al.

<sup>417</sup> Talmud Connections: Rosh Hashanah 11a; 16a; 28b; 29b; 32a. Nazarean Codicil Connections: Hebrews 10:25.

<sup>418</sup> Talmud Connections: Shabbath 36a; Rosh Hashanah 29a-34a. Nazarean Codicil Connections: 1 Corinthians 15:52; 1 Thessalonians 4:16.

<sup>419</sup> Aaron here brings a young bull as a Chatat offering for the kohanim. He also brings a ram for an Olah. The bull was a more expensive animal. He is also symbolic of power and authority. The student will recall that there are special sacrifices for elders when they sin, since their sin is of greater consequence in the community of believers. Aaron here is commanded to bring animals to purify the eldership in Israel first.

*girded with a linen girdle, and with the linen mitre shall he be attired:*<sup>420</sup> these are holy garments; therefore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Israel *two kids of the goats for a sin offering,*<sup>421</sup> and one ram for a burnt offering. And Aaron shall offer *his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.*<sup>422</sup> And he shall take the two goats, and present them before YHVH at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; *one lot for YHVH, and the other lot for the scapegoat.*<sup>423</sup> And Aaron shall bring the goat upon which YHVH's lot fell, and *offer him for a sin offering.*<sup>424</sup> But the goat, on which the lot fell to be the scapegoat, shall be presented alive before YHVH, *to make an atonement with him, and to let him go for a scapegoat into the wilderness.*<sup>425</sup> And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: And he shall take a *censer full of burning coals of fire from off the altar before YHVH, and his hands full of sweet incense beaten small, and bring it within the veil:*<sup>426</sup> And he shall put the incense upon the fire before YHVH, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: *And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat*<sup>427</sup> eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he *kill the goat of the sin offering, that is for the people, and bring his blood within the veil,*<sup>428</sup> and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: *And he shall make an atonement for the holy place,*<sup>429</sup> because of the uncleanness of the children of Israel, and

---

<sup>420</sup> Absent from the Kohein Gadol's attire is the ephod and the breastplate. Only on this day did he dress without them – and, only for this part of the ceremony. Linen is symbolic of righteousness (Rev. 19:8). We see this same picture of Messiah in Revelation 1 where he appears in the Heavenly Tabernacle dressed in a white linen garment. Since He is the Kohein Gadol, we must assume that Revelation 1 shows Him as *the Kohein Gadol on Yom Kippur* – which is the Day in which all judgments are sealed in Heaven.

<sup>421</sup> Notice that both goats are for a sin offering. That fact is important later.

<sup>422</sup> Notice that Aaron makes atonement for himself (and all of the kohanim) first of all. If the kohanim are not living holy lives, they cannot administer cleansing to the congregation.

<sup>423</sup> The scapegoat is not an escape goat. The scapegoat is the goat upon which the sins of the people are placed symbolically when it is taken to the wilderness. Again, both goats are a sin offering.

<sup>424</sup> One goat is offered as a blood sacrifice – the one upon which Adonai's lot fell.

<sup>425</sup> The second goat is the goat that actually makes atonement. That goat is brought to the wilderness and pushed off a cliff.

<sup>426</sup> After Aaron killed the bull, he entered the Holy Place. He would proceed to the Incense Altar, which was positioned directly before the veil. He would put coals from the Incense Alter into his incense censor and enter the Holy of Holies. He could not enter into the Holy of Holies without incense, or he would die. Incense from the Altar is symbolic of the prayers of the saints (See Revelation 5:8; 8:3,4 where this very act of offering incense before Adonai's Throne on Yom Kippur is pictured). Interestingly, after the prayers of the saints rise before Adonai on Yom Kippur (in Revelation), the angel of Adonai fills his censor with incense (again the prayers of the saints) and casts it upon the earth – thus teaching us that our prayers have a direct impact on Adonai's judgment on the earth. Notice again the connection between events in Revelation and Yom Kippur.

<sup>427</sup> Only with a blood sacrifice can the Kohein Gadol present himself to Adonai. Hebrews tells us that Messiah performed these very acts in the Heavenly Tabernacle once and for all on our behalf (Hebrews 9:12, 23-28).

<sup>428</sup> Aaron would offer the goat for the sins of the people after he had offered the sacrifice of the elders of Israel. He would also present that sacrifice before Adonai in the Holy of Holies.

<sup>429</sup> Aaron would make an atonement for the Holy Place, also – in addition to the Holy of Holies. It was in the Holy Place that the kohanim ministered on behalf of the people. In Revelation 1 we see a picture of the Messiah as Kohein Gadol on Yom Kippur. He is walking among the candlesticks (which are symbolic in Revelation of the 7 assemblies). He examines the "candlesticks" in Revelation 2,3 *where He speaks directly to the moral behavior of each of the 7 assemblies*. As the Kohein Gadol offered the sacrifice on behalf of the people it was expected that they would purify themselves and repent of their sins. We see this same command in Hebrews 9:14: "How much more shall the blood of Messiah, who through

because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before YHVH, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.<sup>430</sup> And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel."

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:<sup>431</sup> And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: And he shall wash his flesh with water in the holy place, and put on his garments,<sup>432</sup> and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. And the fat of the sin offering shall he burn upon the altar. And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp;<sup>433</sup> and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp."

---

the eternal Spirit offered himself without spot to Adonai, *purge your conscience from dead works to serve the living One?*"

<sup>430</sup> Not only did the Kohein Gadol purge the Holy of Holies and the Holy Place, but he also purged the altar itself. This is symbolic of the Messiah making a "new" way of redemption through His Blood. The "old system" was purged.

<sup>431</sup> All of the sins of the people were transferred to the scapegoat. The goat, after being laden with the sins of the people, was taken out into the dessert. Rabbinical literature tells us that the person who took him into the wilderness would take him to a specific place and let him go. After he had let him go, he would drive him off a cliff wherein he would die "bearing the sins of the children of Israel." This is symbolic of the fact that when Adonai forgives us He removes our sins as far as east is from west (Psalm 103:12).

<sup>432</sup> In order for the Kohein Gadol to make atonement for the people, he had to take off his usual garments (namely, the ephod and breastplate). He had to become like one of the kohanim. After the sins of the people are "paid for" through the blood of the goat and after their sins have been driven out into the wilderness, the Kohein Gadol enters the Holy Place again and changes back into his regular garments for the remainder of the service. At the beginning, therefore, he would have entered the Holy Place dressed as the Kohein Gadol, changed into "regular" priestly linen, performed the atonement ritual, then he would have re-entered the Holy Place to "transform" back into the Kohein Gadol. This is symbolic of the Messiah who is called the Word by whom all things were created (John 1), whom clothed Himself in human flesh for our atonement, but then who ascended on High to sit at the right hand of the Father to be the eternal judge (as the Kohein Gadol).

<sup>433</sup> Regarding the issue of the animals being taken outside the gate, we read the following in Hebrews 13:11-16: "For the bodies of those beasts, whose blood is brought into the sanctuary by the Kohein Gadol for sin, are burned without the camp. Wherefore Yeshua also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to Adonai continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices Adonai is well pleased."

Lev. 16:29 "And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, [p164N1] ye shall afflict your souls, [p165N1] and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the kohein make an atonement for you, to cleanse you, that ye may be clean from all your sins before YHVH."

Lev. 23:27-29 "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto YHVH. [n329N1] And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before YHVH your Elohim. [n196N1] For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."

### Noachide Mitzvot<sup>434</sup>

Mitzvot n196, p164<sup>435</sup> – These two mitzvot are reciprocal mitzvot. P164 is a positive command to fast on Yom Kippur. N196 says that whoever does not fast on Yom Kippur should be cut off from the congregation. Since Yom Kippur was a day set aside for the atonement of all people, the fact symbolizes that Adonai's people cannot save themselves by their own works. Without Adonai's sacrifice, mankind is without hope and without strength.

Mitzvot p165, n329<sup>436</sup> – These two mitzvot are reciprocal mitzvot. These mitzvot establish that a person must rest on Yom Kippur and may not work at all. This is the sixth special Sabbath Day in the Holy Day cycle. The universal principle here teaches us that we can rest in the atonement, which Adonai has provided for us.

### Kohanim Mitzvot

Mitzvah p49<sup>437</sup> – This mitzvah establishes the time and manner in which the Kohein Gadol is to enter the Holy of Holies. Only on Yom Kippur could he enter into the Holy of Holies. The whole process is symbolic of the Atonement of Messiah as our Kohein Gadol and the redemption that He brought by His sacrifice. Footnotes are provided within the context of the scripture text above at important points. This information is a summary only. The interested student will completely research the connection between the Yom Kippur procedures and our atonement through the Messiah.

## 9. SUCCOT

Lev. 23:34-43 "Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto YHVH. [p166N1] On the first day shall be an holy convocation: [n327N1] ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto YHVH: [p167N1] on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto YHVH: it is a solemn

---

<sup>434</sup> These four mitzvot have been classified as Noachide since we are commanded to keep the three Festivals. For complete assessment of this topic see IV:B:1 and comments on Mitzvot n156, et. al.

<sup>435</sup> Talmud Connections: Yoma 74b; 81a; Sukkah 28a. Nazarean Codicil Connections: Acts 27:9; Hebrews 9:8-22; 10:25. [In the Acts passage, we see specific mention by Rabban Sha'ul to the Fast, which refers to Yom Kippur.]

<sup>436</sup> Talmud Connections: Yoma 68b; 73b; 80a, b. Nazarean Codicil Connections: Hebrews 9:8-22; 10:25.

<sup>437</sup> Talmud Connections: Yoma 2a-5a; 18a,b; 23b-25a; 31b-74b. Nazarean Codicil Connections: Hebrews 9:8-22.

assembly; and [n328N1] ye shall do no servile work therein. These are the feasts of YHVH, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto YHVH, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the sabbaths of YHVH, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto YHVH. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto YHVH seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. [p169L] And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before YHVH your Elohim seven days. And ye shall keep it a feast unto YHVH seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. [p168L] Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am YHVH your Elohim.”

### Noachide Mitzvot <sup>438</sup>

*Mitzvot n327, n328, p166, p167* <sup>439</sup> – All four of these mitzvot regulate rest on the first and the eighth days of the Festival of Succot. The positives command rest on the first day (p166) and the eighth day (p167). The negatives forbid work on the first day (n327) and the eighth day (n328).

### Land of Israel Mitzvot

*Mitzvah p168* <sup>440</sup> – This mitzvah commands the children of Israel to live in booths or tabernacles for the first seven days of the Festival. This is to remind them that Adonai “tabernacled” with them in the wilderness and that he will again tabernacle with them in the Messianic Age. During this Festival each year we should all bring to mind that Adonai never leaves us nor forsakes us.

*Mitzvah p169* <sup>441</sup> – This mitzvah commands the people to take four branches in their hands and rejoice before Adonai with those branches. The four branches were the citron branch, the palm branch, the myrtle branch, and the willow. There is no explanation for the purpose behind this practice given in the scripture passage. Adonai, however, never commands people to do vain and useless things. Therefore, there is significance found in the symbolism of these four branches.

*Throughout scripture, plants are employed as symbols of people. These four plants possess characteristics of all four types of people that Adonai calls to “tabernacle” with him. There are two specific characteristics of these plants that are important to this symbolism. The first of those is smell, and the second is taste.*

---

<sup>438</sup> These four mitzvot have been classified as Noachide since we are commanded to keep the three Festivals. For complete assessment of this topic see IV:B:1 and comments on Mitzvot n156, et. al.

<sup>439</sup> Talmud Connections: Yoma 10a; Chagigah 9a. Nazarean Codicil Connections: Hebrews 10:25.

<sup>440</sup> Talmud Connections: Shabbath 22a; 26a; 97a; Sukkah 9b; 26a-27b. Nazarean Codicil Connections: John 1:14; Hebrews 13:5.

<sup>441</sup> Talmud Connections: Sukkah 11b; 12a; 27b; 29b; 31a-37b. [There are numerous other places referenced throughout the Talmud.] Nazarean Codicil Connections: Philippians 3:1; 4:4, 18 – all of which command rejoicing. [There is also a very lengthy discussion of the lulav in Midrash Rabbah Leviticus (XXX:1-16). The student is encouraged to read through that entire passage. It contains many references to the symbolism associated with the four species that are included in the lulav. They include concepts of rejoicing, rulership of Adonai over the whole world, and the Messianic Age in the World to Come.]

Regarding these two symbols we must survey the scriptures to determine what each of them means. First, we note these verses regarding taste:

*"Is there iniquity in my tongue? cannot my taste discern perverse things?"*  
Job 7:30

*"O taste and see that YHVH is good: blessed is the man that trusteth in him."*  
Psalm 34:8

Taste is symbolized in these two verses as the ability to discern perverse things. It is also compared to a person who has communed with Adonai to the degree that they know that Adonai is good and they have learned to trust in Him. Taste has been compared to knowledge of the Torah so that a person can discern between right and wrong.

Regarding smell we note these verses.

*"Thou lovest righteousness, and hatest wickedness: therefore Adonai, thy Adonai, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."*  
Psalm 45:7,8

*"But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to Adonai."*  
Philippians 4:18

We note in these verses that "smell" is related to self-sacrifice and righteous acts toward others.

Regarding the four plants that were to be carried during Succot we note the following characteristics about each. First, the citrus tree yields fruit from year to year. It has both taste and smell. This is symbolic of the most mature believer who possesses both a knowledge of the Torah and righteous acts of self-sacrifice.

The palm produces fruit (and, thus, has taste) but yet it does not have any smell. This is symbolic of believers who have knowledge of what is right and wrong from the Torah yet have not engaged in righteous acts of self-sacrifice. These would be less mature than those compared to the citrus tree.

The myrtle produces very broad leaves and has a strong sweet smell. Yet it produces no fruit and has no taste. The myrtle is symbolic of those that engage in righteous acts of self-sacrifice but have not engaged in Torah study to fully discover the obligations that Adonai has placed on them.

The willow branch has neither smell nor taste. It is not much more than a twig. This branch is symbolic of the newest of all believers who neither understand Torah nor have yet engaged in righteous acts of self-sacrifice.

During the Festival of Tabernacles the children of Israel carried all four types of branches around. This teaches us that Adonai understands and accepts all four types of believers.

## 1. THE SABBATH

Num. 28:9 [p41K2] “And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

### Kohanim Mitzvot

*Mitzvah p41<sup>443</sup> – These are the sacrifices mandated for the Sabbath. The Sabbath sacrifices are the same as the daily Olah offerings except that there are two lambs offered instead of one – two lambs in the morning, and two in the evening.*

*The universal application of this mitzvah shows us that Adonai is doubly interested in our recommitment to Him on the Sabbath. As we come before him to worship, we should examine our lives over the previous week and determine to follow Him completely during the next week.*

## 2. ROSH CHODESH

Num. 28:11 [p42K2] “And in the beginnings of your months ye shall offer a burnt offering unto YHVH; two young bullocks, and one ram, seven lambs of the first year without spot; And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto YHVH. And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year. And one kid of the goats for a sin offering unto YHVH shall be offered, beside the continual burnt offering, and his drink offering.”

### Kohanim Mitzvot

*Mitzvah p42<sup>444</sup> – The Rosh Chodesh sacrifices have a Yom Kippur formula. In the Yom Kippur formula three animals were employed as an Olah offering: the bull, the ram, and the lamb. The New Moon Olah sacrifices consisted of two bulls, one ram, and seven lambs. Rosh Chodesh calls believers to recommit themselves to being the light of the world.*

## 3. PASSOVER

Ex. 12:6-7 “And ye shall keep it up until the fourteenth day of the same month: [p55K2] and the

---

<sup>442</sup> Prior to reading the material on the sacrifices related to the Holy Days the student should review *Part Three: Eternal Principles of the Sacrificial System*. Only brief commentary will be made regarding the Holy Day sacrifices in this context since the issue of the sacrificial system is so extensively discussed in the context of the *Part Three* essay.

<sup>443</sup> Talmud Connections: Yoma 2. Nazarean Codicil Connections: Romans 12:1.

<sup>444</sup> Talmud Connections: Shabbath 24a; Megilah 30b; Chagigah 17b. Nazarean Codicil Connections: Matthew 5:14; John 8:12; 9:5.

whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.”

Ex. 12:43-46 [n121K2] “neither shall ye break a bone thereof.”

Ex. 23:18 [n116K2] “...neither shall the fat of my sacrifice remain until the morning.”

Ex. 34:25 [n115K2] “Thou shalt not offer the blood of my sacrifice with leaven.”

Num. 9:11,12 [p57K2] [regarding the second passover during the second month] “The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. They shall leave none of it unto the morning, [n122K2] nor break any bone of it; according to all the ordinances of the passover they shall keep it.”

### Kohanim Mitzvot

Mitzvot n115<sup>445</sup> – This is a prohibition against any leaven being associated with the sacrifice of the Passover Lamb. The universal principle taught by this mitzvah is that the sacrifice of Messiah was pure and without any corruption, which is symbolized by the leaven.

Mitzvah n116<sup>446</sup> – This mitzvot prohibits the kohanim from leaving any of the sacrificial fats of the Passover Lamb until morning. The Passover Lamb had to be sacrificed at once and not delayed until later. This would have invalidated the sacrifice. The universal application of this mitzvah is that the sacrifice of Yeshua was completely effectual.

Mitzvot n121, n122<sup>447</sup> – These two mitzvot prohibit any bones from the Passover lamb from being broken. P121 relates to the first Passover and p122 relates to the second Passover celebrated in the second month. This is a direct prophecy concerning the Messiah from Psalm 34:20, which says:

“He keepeth all his bones: not one of them is broken.”

Psalm 34:20

Mitzvot p55, p57<sup>448</sup> – These two mitzvot command the Passover Lamb to be sacrificed. P55 is for the regular Passover and p57 is for the secondary passover in the second month (on the 14<sup>th</sup> of the month).

The universal principle of this mitzvah teaches us that the only means of entering into a covenantal relationship with Adonai is through the Blood of the Lamb.

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

Acts 4:12

<sup>445</sup> Talmud Connections: Pesachim 64a; Chagigah 7a. Nazarean Codicil Connections: 2 Corinthians 5:21.

<sup>446</sup> Talmud Connections: Pesachim 64a; 71a; Chagigah 7a. Nazarean Codicil Connections: Romans 3:25; 1 John 2:2; 4:10.

<sup>447</sup> Talmud Connections: Pesachim 70a; 83a; 85b; 95a; 96a; Shevuoth 3b; Makkoth 17a; Zevachim 36a; Chullin 11a; 17b. Nazarean Codicil Connections: John 19:36

<sup>448</sup> Talmud Connections: Pesachim 28b; 36a; 59a; 61a; 64a. Nazarean Codicil Connections: John 1:29, 36; Romans 3:25; 1 John 2:2; 4:10.

#### 4. FESTIVAL OF UNLEAVENED BREAD

Num. 28:17-24 "And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein: [p43K2] But ye shall offer a sacrifice made by fire for a burnt offering unto YHVH; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish: And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: And one goat for a sin offering, to make an atonement for you. Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto YHVH: it shall be offered beside the continual burnt offering, and his drink offering.

#### Kohanim Mitzvot

*Mitzvah p43<sup>449</sup> – This mitzvah establishes the Olah sacrifices for the seven days of the Festival of Unleavened Bread. The sacrifices mirror the sacrifices of the New Moon Festival for each day of the Festival (two bulls, one ram, and seven lambs). When we include the lamb sacrificed on the Festival of the Firstfruits, the entire seven-day Festival of Unleavened Bread involved a total of 50 sacrificial lambs. This number is significant and is discussed at length in two essays in Part Three – Eternal Principles of the Sacrificial System and Eternal Principles of Shabbat.*

#### 5. FESTIVAL OF FIRSTFRUITS

Lev. 23:10-14 "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, [p44K2] then ye shall bring a sheaf of the firstfruits of your harvest unto the kohein: And he shall wave the sheaf before YHVH, to be accepted for you: on the morrow after the sabbath the kohein shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto YHVH. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto YHVH for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your Elohim: it shall be a statute for ever throughout your generations in all your dwellings.

#### Kohanim Mitzvot

*Mitzvah p44<sup>450</sup> – This mitzvah commands that the sheaf of the firstfruits of the harvest be brought unto the kohein. The sheaf, however, was not brought alone – it was brought with a lamb as a sacrifice. The whole Festival of Unleavened Bread is a picture of the righteousness of Messiah – and, our righteousness in Him (both imputed and practical). It was on the third day (17<sup>th</sup> of Nissan) that the Festival of Firstfruits was celebrated – the very day that Yeshua was raised from the dead.*

---

<sup>449</sup> Talmud Connections: Arachim 10a. Nazarean Codicil Connections: John 1:29, 36.

<sup>450</sup> Talmud Connections: Shabbath 105a; Eiruvin 32a; Pesachim 55a, b. Nazarean Codicil Connections: John 1:29, 36; Acts 10:40; Romans 8:34; 1 Corinthians 15:4.

*It was also on that day that He ascended to His Father's Throne and presented Himself before His Father as our substitutionary righteousness (as the sheaf of the firstfruits from the dead) and as the perfect Lamb of Adonai. Thus, we see in this Festival's sacrifices not only a picture of the resurrection of Yeshua (in the firstfruits) but of His ascending before the Throne of Adonai on our behalf.<sup>451</sup>*

## 6. SHAVUOT

Lev. 23:17-20 [p46K2] *"Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto YHVH. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto YHVH, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto YHVH. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the kohein shall wave them with the bread of the firstfruits for a wave offering before YHVH, with the two lambs: they shall be holy to YHVH for the kohein."*

Num. 28:26-31 [p45K2] *"Also in the day of the firstfruits, when ye bring a new meat offering unto YHVH, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work: But ye shall offer the burnt offering for a sweet savour unto YHVH; two young bullocks, one ram, seven lambs of the first year; And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, A several tenth deal unto one lamb, throughout the seven lambs; And one kid of the goats, to make an atonement for you. Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings."*

### Kohanim Mitzvot

*Mitzvah p45<sup>452</sup> – The Shavuot Olah sacrifices are the same as the Rosh Chodesh sacrifices – two bulls, a ram, and seven lambs.<sup>453</sup> Thus, in the month in which Shavuot falls, there are two sets of Rosh Chodesh sacrifices. In fact, Shavuot falls on the 7<sup>th</sup> of Sivan – just one week after the Rosh Chodesh Festival. There would be two sets of Rosh Chodesh sacrifices separated by only seven days in the month of Sivan! This sacrifice occurs on the same day in which both the Torah was given to Moses and the people of Israel and the Holy Spirit was given to the Nazarean Assembly. This sacrifice should encourage us to commit ourselves to live righteously before Adonai.*

*Mitzvah p46<sup>454</sup> – This is a distinct and different sacrifice from the one found in p45. It is the only communal sacrifice that involves a Shelamim offering (two lambs). Two leavened loaves of wheat bread were also central in the sacrifice. This sacrifice differs from the usual*

---

<sup>451</sup> See *Part Three: Eternal Principles of the Sacrificial System* for complete discussion on this issue.

<sup>452</sup> Talmud Connections: Baba Metzia 52b; Sanhedrin 11b; Menachoth 45b; 46b; 84b. Nazarean Codicil Connections: Acts 2.

<sup>453</sup> Some have supposed that there is an error in the text of either the Leviticus passage or the Numbers passage. They believe that these two offerings are actually the same offering and there is a scribal error in the recording of the proper number of *Olah* animals. They do not believe that these are two distinct offerings. The Mishnah, however, clearly states that these were two distinct offerings – one for the conclusion of the omer (from the Festival of Firstfruits) and the other as the Festival of Shavoat offering (see *Mishnah Menahot* 4:2(A)).

<sup>454</sup> Talmud Connections: Shabbath 91a; Pesachim 78a; Yoma 17b; Sukkah 56a. Nazarean Codicil Connections: John 1:29, 36; 6:35, 48.

Yom Kippur pattern in that there are two rams offered, rather than the usual single ram. The symbolism behind this event is completely discussed in Part Three: *Eternal Principles of the Sacrificial System*. This sacrifice is the “conclusion” of the Festival of Firstfruits and reveals to us that we can have communion with Adonai through the Blood of the Lamb (as symbolized in the Shelamim offering). It is through His sacrifice that we can be brought to maturity of faith and practice.

## 7. ROSH HASHANAH

Num. 29:1-2 [p47K2] “And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto YHVH; one young bullock, one ram, and seven lambs of the first year without blemish: And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, And one tenth deal for one lamb, throughout the seven lambs: And one kid of the goats for a sin offering, to make an atonement for you: Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto YHVH.”

### Kohanim Mitzvot

Mitzvah p47<sup>455</sup> – The Olah offerings for Rosh Hashanah employ the Yom Kippur formula of one bull, one ram, and seven lambs. Rosh Hashanah is a call to repent of sins prior to the Day of Adonai’s final judgment. According to the scriptural text these special Holy Day offerings would have been in addition to both the Rosh Chodesh offerings and the daily sacrificial offerings. Thus, the complete offerings of Rosh Hashanah would have been three bulls, two rams, fourteen lambs for the Holy Day portions and one lamb in the morning and another in the evening as the usual daily sacrifice. Rosh Hashanah is the only Holy Day on which a Rosh Chodesh Festival occurs also on that Day. The symbolism associated with the double Holy Day reinforces the mandate to repent on this Day.

## 8. YOM KIPPUR

Num. 29:7-11 “And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: [p48K2] But ye shall offer a burnt offering unto YHVH for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, A several tenth deal for one lamb, throughout the seven lambs: One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.”

### Kohanim Mitzvot

Mitzvah p48<sup>456</sup> – The Olah offerings for Yom Kippur are the same as for the Yom Teruah – one bull, one ram, and seven lambs. There was also an additional offering for Atonement in

---

<sup>455</sup> Talmud Connections: Megilah 31a; Kiddushin 33b; Arachin 3b. Nazarean Codicil Connections: Matthew 24:31; 1 Corinthians 15:52; 1 Thessalonians 4:16.

<sup>456</sup> Talmud Connections: Yoma 68b. Nazarean Codicil Connections: Romans 5:11.

*the form of a goat involved with the ritual detailed in Leviticus 16. That issue is discussed above in the essay regarding Holy Day Regulations.*

## 9. SUCCOT

Num. 29:12-34 "And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto YHVH seven days: [p50K2] And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto YHVH; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish: And their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, And a several tenth deal to each lamb of the fourteen lambs: And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: And one kid of the goats for a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings. And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish; And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish: Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: And one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish: And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering."

Num. 29:36 "On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein: [p51K2] But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto YHVH: one bullock, one ram, seven lambs of the first year without blemish: Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner: And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. These things ye shall do unto YHVH in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. And Moses told the children of Israel according to all that YHVH commanded Moses."

## Kohanim Mitzvot

Mitzvah p50<sup>457</sup> – Succot symbolizes the final ingathering of all Adonai's people – both Jew and gentile. The Festival begins and ends with Holy gatherings of Adonai's people. The first day of Succot (a Holy convocation) involved the sacrifice of thirteen bulls, two rams, and fourteen lambs. Throughout the entire Succot Festival there were sacrifices each day (not just on the days of convocation). The sacrifice of each of the seven days of the Festival included the same three Olah animals – the bull, the ram, and the lamb. The numbers of bulls sacrificed each day diminished by one. The numbers of sacrifices for the other two animal groups remained the same throughout the seven days. Thus, on the second day of the Festival, there were twelve bulls, two rams, and fourteen lambs sacrificed. The third day there were eleven bulls, two rams, and fourteen lambs. This continued until the seventh day when there were seven bulls, two rams, and fourteen lambs. Over the whole course of the seven-day Festival there would be seventy bulls sacrificed. The seventy bulls symbolize both the seventy nations of the world and the seventy sons of Jacob. Thus, salvation for the whole world -- both for the Jew and the gentile -- is pictured in this Festival's sacrifices.

In the Nazarean Codicil we are reminded of the universal application of this mitzvah:

“For Adonai so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For Adonai sent not his Son into the world to condemn the world; but that the world through him might be saved.”

John 3:16, 17

Mitzvah p51 – The Olah offerings for the eighth day of the Festival are the same as the sacrifices for Yom Kippur: one bull, one ram, and seven lambs.<sup>458</sup>

## D: SLAVERY<sup>459</sup>

### 1. SLAVE WIVES<sup>460</sup>

Ex. 21:7-10 “And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. [p233N3] If she please not her master, who hath betrothed her to himself, [p234N3] then shall he let her be redeemed: [n261N3] to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. [n262N3] If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. And if he do not these three unto her, then shall she go out free without money.”

---

<sup>457</sup> Talmud Connections: Sukkah 53a, 55b. Nazarean Codicil Connections: John 3:16. [Connections also apply for p51.]

<sup>458</sup> See the Appendix essay titled *Eternal Principles of the Sacrificial System* for elaboration on this sacrifice.

<sup>459</sup> It is important that the reader first study *Part Three: The Concept of Slavery in the Torah* before reading this section. The issue of slavery has been placed under the Fourth Commandment since it concerns issues of work and rest.

<sup>460</sup> There are two classes of slave wives recognized by the Torah: Domestic slave wives and foreign slave wives. Technically, a slave wife is any married woman that does not have a dowry. While other cultures had no restrictions against a man abusing his wife, the Torah prohibited the practice very strictly. Even the “lowest” form of marriage that existed in that day – namely, the foreign slave wife who was captured in warfare – had severe restrictions on the abusive behavior of a husband. Although the practice of slave wives is not practiced in Western cultures, these mitzvot are still Noachide in nature and must be taken literally. In that regard, it is best to look at the spirit of the mitzvot and discover Adonai's desires for the proper treatment of all women in all marriages.

Deut. 21:11-15 [p221N3] "When thou goest forth to war against thine enemies, and YHVH thy Elohim hath delivered them into thine hands, and thou hast taken them captive, And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife....And it shall be, if thou have no delight in her, then [n264N3] thou shalt let her go whither she will; [n263N3] but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her."

### Noachide Mitzvot

Mitzvot n261, n262, p233, p234<sup>461</sup> – These mitzvot regulate the female bondmaid. If a Hebrew man paid the indebtedness of a Hebrew woman who was not married, she could be a bondmaid for either him or his son (p233). In other words, a man could have paid a debt that she owed (or that her father had incurred that also enslaved her as a minor). That amount would have constituted a dowry or bride price. The man who paid the price, however, was not allowed to resell the unmarried woman (n261). He could not mistreat her by depriving her of the essentials of marriage (n262). If he did oppress her, she could be redeemed by her family (p234).<sup>462</sup>

The universal application to these mitzvot relate to the Messiah and his Bride. He has purchased us from the slavery of sin and has elevated us to be his Bride.

Mitzvot n263, n264, p221<sup>463</sup> – These mitzvot regulate the conduct of a soldier who captures a foreign woman during a battle. In the cultures that surrounded Israel, it was not uncommon for women to be abused and raped when they were captured in warfare. Sexual abuse of foreign nationals is a common problem even in our day.

Since the Torah is most concerned with the welfare of the weakest members of society, it contains provisions that strictly govern how a woman captured in warfare is treated. In all cases of gentile slavery, there is no provision for the release of the gentile slave except in this one case. If a man took a gentile slave wife captured in warfare and he was displeased with her, she had to be freed.

Any Jewish soldier could take a foreign captive as a wife but only under the conditions listed in this passage:

"Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife."

After a 30-day period of time, if he still wished to have her as a wife, he could marry her. If he was displeased after the marriage, he had to let her go freely among the children of Israel (n264). This was the only instance wherein a gentile slave was granted freedom in Israel. It

---

<sup>461</sup> Talmud Connections: Moed Katan 23b; Kethuboth 29a; 40b; 46b-48a; 56a; 61b. Nazarean Codicil Connections: Ephesians 1:7-11; Colossians 1:14; Revelation 21:2.

<sup>462</sup> These mitzvot have all been listed as Noachide Mitzvot since they are technical regulations for marriage that could still be employed in some non-Western cultures.

<sup>463</sup> Talmud Connections: Yevamoth 48a; Kiddushin 76b; Sanhedrin 21a; 57a. Nazarean Codicil Connections: 2 Corinthians 6:14; Ephesians 5:25; Colossians 3:19.

shows Adonai's compassion on women and His unwillingness for them to be in situations that will cause them harm. Under no circumstances could he sell her (n263).

It is assumed that after a 30-day waiting period, the Jewish man might "come to his senses" and change his mind about marrying the foreign wife. It is also assumed that he would not be able to marry her if she continued to worship her pagan gods. At the same time, there would be a chance that the woman would see the benefits of following Adonai and would convert to following Torah.

## 2. HEBREW BONDMEN

Ex. 21:2 [p232N3] "If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing."

Lev. 25:39 [n257N3] "And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:"

Lev. 25:42-43 [n258N3] "For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. [n259N3] Thou shalt not rule over him with rigour; but shalt fear Elohim."

Lev. 25:53 "And as a yearly hired servant shall he be with him: [n260N3] and the other shall not rule with rigour over him in thy sight."

Deut. 15:13-14 "And when thou sendest him out free from thee, [n233N3] thou shalt not let him go away empty. [p196N3] Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith YHVH thy Elohim hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and YHVH thy Elohim redeemed thee: therefore I command thee this thing to day."

### Noachide Mitzvot

Mitzvot n233, p196<sup>464</sup> – When a Hebrew debt servant completed their service, they were not to be set free empty-handed (n233). P196 is a reciprocal mitzvah commanding the master to lavish gifts upon the servant when he was released. The master must give to his servant liberally from his grain stores, his flocks, and his vineyard. The principle that governs the giving of the master to his servant must be the redemption from Egypt.

This reinforces the fact that debt servitude among Adonai's people was not solely for the repayment of debt. It was designed to foster a relationship between the master and the servant. The master needed to give back some of the increase that the servant had brought to him during his service.

The universal application of this can be seen in the things that Adonai has given us. Though he purchased us from the slavery of sin, he has lavished upon all manner of gifts.

Mitzvot n257, n258, n259, n260<sup>465</sup> – All of these mitzvot regulate the treatment of the

---

<sup>464</sup> Talmud Connections: Kiddushin 14b; 17a. Nazarean Codicil Connections: 1 Corinthians 12; Ephesians 1:7-11, 14; Colossians 1:14; Revelation 21:2.

<sup>465</sup> Talmud Connections: Baba Metzia 65a; Arachin 30b. Nazarean Codicil Connections: John 15:15; Ephesians 1:14; 6:9; Colossians 4:1; 1 Timothy 6:2; Titus 2:9; 1 Peter 2:18.

Hebrew bond servant. N257 prohibits degrading work. N258 prohibits the selling of the servant. N259 forbids unnecessary work being put upon the servant (e.g. useless tasks – moving rocks from one place to another with no purpose). N260 forbids the maltreatment of the servant.

All of these mitzvot apply literally in cultures where slavery is permissible. However, the universal application for all believers tells us that though we were purchased from bondage by the Messiah, he treats us as members of his family and not as common slaves.

Mitzvah p232<sup>466</sup> – This is the entire mitzvah regarding bond service between one believer and another. There are two reasons for Jews being servants to their fellow Jews. The first reason was for simple debt and the other reason was because of judgments against them for which they could not pay.

If, for example, an individual was convicted of the theft of a \$10,000 item, the amount they would need to repay the individual from whom they took the item would be \$20,000 – two times the amount of the item that was stolen. If they were unable to pay the judgment, they would become the debt servant of the individual to whom they owed the \$20,000. That debt was to be structured in a way that could be “worked off” in debt servitude before the beginning of the Shemithah Year. Even if the whole debt was not worked off prior to the Shemithah Year, the debt was released in the Shemithah Year.

There are two universal applications for this mitzvah. First, this mitzvah should be applied whenever one believer owes something to another believer. Although there may not be actual debt servitude in the strictest of applications, the spirit of the method and amount of repayment should follow these guidelines and those guidelines should be applied and enforced by the elders of the Nazarean Community of believers.

The second application is the spiritual one. We were slaves to sin. We have now been released from slavery by the purchase of our debt by the Messiah. We should endeavor to gratefully repay him for the sacrifice that he paid for our freedom.

### 3. GENTILE BONDMEN<sup>467</sup>

Lev. 25:46-47 [p235N3] “Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever.”

Deut. 23:15-16 [n254L] “Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. [n255L] He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.”

### Noachide Mitzvot

<sup>466</sup> Talmud Connections: Yevamoth 70a; Kiddushin 14b; 16a; 17b; Arachin 18b; Nidah 48a. Nazarean Codicil Connections: Matthew 5:40; Ephesians 1:14; 6:9; Colossians 4:1; 1 Timothy 6:2; Titus 2:9; 1 Peter 2:18.

<sup>467</sup> While the practice of slavery is foreign to Western cultures, all of these mitzvot remain Noachide commands since slavery is still possible in some nations around the world.

Mitzvah p235<sup>468</sup> – The Torah allows Jews to own gentile slaves under some conditions. Those individuals were to be possessed as slaves forever. They were never to be returned to society. They were even to be “willed” to the owner’s next generation.

The gentile slave had to be purchased. There were two ways in which a gentile slave could be purchased. First, they could be purchased through the open slave trade market. Second, they could be purchased from the gentiles living among the Jewish people who wished to sell one of their own for one reason or another. It was not lawful for a Jew to simply go out and “capture” a gentile living as a stranger inside or outside the Land of Israel. That would have been kidnapping and is prohibited by another mitzvah.

Any Jewish man who purchased a gentile slave understood his obligations as a slave owner. He could not resell or release the slave forever. Purchasing a slave was a commitment. There are other mandates within the Torah that prohibit abuse of slaves. If, for example, the slaveholder murdered his slave, the owner would suffer the death penalty. If the master permanently harmed his slave, he had to free the slave (Exodus 21:26).

While the nations around Israel allowed for maltreatment of slaves, the Torah strictly forbid the practice. The Jewish master needed to give the gentile slave many benefits. He needed to allow the slave to rest on the Sabbath. He would have also taught him the ways of Torah. A person who was already in the slave system would find that enslavement to a Jewish master would be the best possible situation for his life.<sup>469</sup>

Mitzvot n254, n255<sup>470</sup> – Both of these mitzvot relate to the slave that belongs to someone outside of the nation of Israel. It is assumed that the fugitive escaped from his master and has fled to Israel for safety. N254 forbids anyone in Israel returning the escapee to his master. N255 prohibits the wronging of the fugitive either in word or deed. He must be given safety in the Land. The escapee may not be taken as a slave in Israel.

These mitzvot apply literally to any nation that wishes to call itself a godly nation.

---

<sup>468</sup> Talmud Connections: Baba Kama 112a; Baba Metzia 60b; 61b; 88b. Nazarean Codicil Connections: Ephesians 1:14; 6:9; Colossians 4:1; 1 Timothy 6:2; Titus 2:9; 1 Peter 2:18.

<sup>469</sup> It is unclear what would happen if the gentile slave became a full convert. Would the convert need to be released? Could the convert request to become a homeborn slave and have an inheritance in his master’s house? These are issues which it is very difficult to find answers to.

<sup>470</sup> Talmud Connections: Megilah 6b; 7a. Nazarean Codicil Connections: Philemon (wherein Shaul speaks to believers about a slave that has escaped and admonishes them to receive him as a free man – not as a slave. Shaul also says that if the slave owes anyone anything that he will pay that amount).



## FIFTH COMMANDMENT

[p210N7] Honour thy father and thy mother: that thy days may be long upon the land which YHVH thy Elohim giveth thee.

Exodus 20:12

The Fifth Commandment relates to honoring one's father and mother. A broader application of the Fifth Commandment concerns all authority figures since all authority ultimately comes from the authority structure of the home environment.

### A: AUTHORITY AND THE FAMILY

#### 1. PARENTAL AUTHORITY

Ex. 21:15,17 [n319N3] "And he that smiteth his father, or his mother, shall be surely put to death....[n318N3] And he that curseth his father, or his mother, shall surely be put to death."

Lev. 19:3 [p211N7] "Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am YHVH your Elohim."<sup>471</sup>

#### Noachide Mitzvot

Mitzvot n318, n319<sup>472</sup> – In these two instances, a child has shown complete disrespect for parental figures. The Sages have taught that the child must be of significant age that the act of smiting could have been lethal. Thus, a young child slapping his parent out of frustration would not fall under this mitzvah. This prohibition is against any attempted physical harm to the parents.

Also, in regards to the curse, the Sages have taught that the child must use the Sacred Name to curse his parents. Thus, this is not a simple act of lashing out in disrespect. It is, on the other hand, again an attempt to destroy the parents.

---

<sup>471</sup> It is interesting that the command to honor father and mother (in Exodus 20) lists the parental order as "father and mother." In Leviticus 19:3, however, the command to fear one's parents is listed in the reverse order: mother and father. The Mishnah states that this teaches us "that the two are deemed equivalent" (Keritot 6:9 K,L).

<sup>472</sup> Talmud Connections: Yevamoth 100b, 101a. Nazarean Codicil Connections: Ephesians 6:1; Colossians 3:20.

Mitzvah p210<sup>473</sup> – Honor implies physical and financial support as well as the usual meaning associated with the word honor. Children must continue to support and uphold their parents even after the children have left the home.

“Parents are God’s representatives and partners in the rearing of their children, and children who fail to respect this special position are offending against God as well. Even as the penalty of death is prescribed for blasphemy (Lev. 24:15,16), so it is also for striking, cursing – some say even insulting – one’s parents (Ex. 21:15,17; Lev. 20:9). No difference is made between father and mother. The order of naming one before the other is of no consequence, as Lev. 19:3 makes amply clear, where the mother is named first.”<sup>474</sup>

Mitzvah p211<sup>475</sup> – Fear means to revere. In Leviticus 19, each of the Ten Commandments is again restated. However, they are not restated in the same order in which they are found in Exodus 20.<sup>476</sup> Leviticus 19:3 seems to “connect” the concept of rest (as found in the Sabbath) with the commandment to revere one’s father and mother, thus implying that one who does not obey the precepts of the Fifth Commandment cannot have rest.

Regarding this mitzvah, the Midrash says:

“In Leviticus 19:3 the mother is mentioned before the father: “You shall revere (literally ‘fear’) your mother and your father.” Children generally fear a father more, hence the mother is listed first. In the fifth commandment the order is reversed, for children tend to honor mothers more than fathers. Where something is incomplete, Scripture attempts to right it.”<sup>477</sup>

## 2. MARRIAGE

Deut. 22:13-19 “If any man take a wife, and go in unto her, and hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel’s virginity unto the elders of the city in the gate: And the damsel’s father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter’s virginity. And they shall spread the cloth before the elders of the city. [p219N7] And the elders of that city shall take that man and chastise him; And they shall amerce him in an hundred shekels of silver,<sup>478</sup> and give them

<sup>473</sup> Talmud Connections: Kethuboth 103b; Kiddushin 30b; 31b; 32a; Baba Kama 54b. Nazarean Codicil Connections: Matthew 15:4ff; Luke 18:20; Ephesians 6:2.

<sup>474</sup> Plaut, W. Gunther (editor), *The Torah: A Modern Commentary* (p. 556).

<sup>475</sup> Talmud Connections: Yevamoth 5b, 6a. Nazarean Codicil Connections: Matthew 15:4ff; Luke 18:20; Ephesians 6:2.

<sup>476</sup> The order of the commandments in Leviticus 19 is as follows: First Commandment (end of vs. 4), Second Commandment (beginning of vs. 4), Third Commandment (vs. 12), Fourth Commandment (end of vs. 3), Fifth Commandment (beginning of vs. 3), Sixth Commandment (end of vs. 16), Seventh Commandment (vs. 29), Eighth Commandment (vs. 11), Ninth Commandment (beginning of vs. 16), Tenth Commandment (vs. 18). Thus, the order of the Commandments in Leviticus 19 is: 5<sup>th</sup>, 4<sup>th</sup>, 2<sup>nd</sup>, 1<sup>st</sup>, 8<sup>th</sup>, 3<sup>rd</sup>, 9<sup>th</sup>, 6<sup>th</sup>, 10<sup>th</sup> and 7<sup>th</sup>. This order has far-reaching symbolic meaning about practical holiness and it would be good for the student to consider those symbolism.

<sup>477</sup> Midrash Mechilta Bachodesh 8.

<sup>478</sup> The amount of 100 shekels is twice the amount stipulated in the case of a man who seduced a virgin (vs. 29). Slander is considered a most serious offence. The *Mishnah* later applied this 100 shekel fine against all who commit gossip and slander (*Bekhorot* 8:7(B)). The *Mishnah*’s judgment was based on this Torah text from Deuteronomy 22:13-19. Although the text specifically applies to gossip related to one’s spouse, the Rabbis have extended the applicable punishment to all cases of gossip. See the *Sixth*

unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; [n359N7] and she shall be his wife; he may not put her away all his days."

Deut. 24:1-4 [p213N7] "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then [p222N7] let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. [n356N7] And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before YHVH: and thou shalt not cause the land to sin, which YHVH thy Elohim giveth thee for an inheritance."

Deut. 24:5 [n311N7] "When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business but [p214N7] he shall be free at home one year, and shall cheer up his wife which he hath taken."

### Noachide Mitzvot

Mitzvot n311, p214<sup>479</sup> – *These two mitzvot prohibit a man from being called to war or business travel for one year following his marriage. The second of the two mitzvot commands him to spend time with his wife and to establish the home.<sup>480</sup> This teaches us about the importance of a properly established home. A properly established home is more important than a person serving to defend their nation or even to advance (or secure) one's business. Without a proper foundation in the home, all of society crumbles.*

Mitzvah n356<sup>481</sup> – *This mitzvah prohibits a man from remarrying a former wife whom he has divorced after she has married another man and then divorced that man.*

Mitzvot n359, p219<sup>482</sup> – *These judgments are against the husband who defames or slanders his wife, especially accusing her of sexual impropriety. He is fined 100 shekels of silver. The fine is turned over to the wife's father, thus, adding to her dowry – which is out of the control of the husband. She gains further security since the husband is forbidden from divorcing her forever.<sup>483</sup>*

Mitzvah p213, p222<sup>484</sup> – *P213 is the general regulation concerning marriage. The Sages teach that this passage commands a binding ceremony and a marriage contract. Although*

---

*Commandment for more commentary on this issue. One hundred shekels of silver is twice the valuation of a man between the ages of 20 and 60 years of age. This indicates that the man was required to give twice of his own value before Adonai to his wife for his evil speaking.*

<sup>479</sup> Talmud Connections: Sotah 8. Nazarean Codicil Connections: Ephesians 5:25-27 [especially note the phrase "...and gave himself for it"].

<sup>480</sup> Mishnah Sotah 8:4.

<sup>481</sup> Talmud Connections: Various places throughout Yevamoth. Nazarean Codicil Connections: Matthew 5:32 (this is probably what Yeshua was referring to since there was an exact prohibition against marrying a former wife who was now divorced).

<sup>482</sup> Talmud Connections: Kethuboth 3, 4. Nazarean Codicil Connections: Ephesians 5:25; Colossians 3:19.

<sup>483</sup> This is one of only two instances where a man is forced to remain married to a woman forever. The other instance is when the man takes advantage of a virgin by having sex with her (and he is not betrothed to her). It is interesting that both instances relate to sexual issues between the man and the woman – the previous one deals with undue sexual liberties and this mitzvah deals with sexual slander.

<sup>484</sup> Talmud Connections: Kiddushin 4a; 9b [and, many other places throughout Kiddushin]. Nazarean Codicil Connections: Ephesians 5:21-31; Colossians 3:18,19.

*intercourse is a legal means of bringing marriage into existence that union must be secured by a binding ceremony and a contract.*

*P222 stipulates the conditions of divorce and states that a man cannot put away his wife without a formal written document detailing the divorce.*

*Regarding the issue of divorce, Yeshua made it abundantly clear that the Torah issued a mitzvah governing divorce because of the hardness of man's heart – not because it was an acceptable practice (see Matthew 5:31,32). Thus, this mitzvah is to protect people rather than to present an opportunity to dissolve marriage. It is assumed that the divorce bill would make reference to stipulations already in the marriage contract.<sup>485</sup>*

### 3. LEVIRATE LAW

Deut. 25:5-9 *"If brethren dwell together, and one of them die, and have no child, [n357L] the wife of the dead shall not marry without unto a stranger: [p216L] her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. [p217L] Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed."*

#### Land of Israel Mitzvot

*Mitzvot n357, p216<sup>486</sup> – This mitzvah is called the Mitzvah of the Levirate. In its "surface" interpretation, it prohibited a widow from marrying outside of her husband's family if her husband died and she was childless (n357). Furthermore, it commanded the eldest brother of the deceased man to marry his brother's wife (p216). This is a Land of Israel mitzvah since its purpose is to ensure that no one will be disinherited of their property in the Land.*

*There is a deeper, universal spiritual application, however, to the Mitzvah of the Levirate.*

---

<sup>485</sup> By the time of Yeshua, the practice of divorce had become common and acceptable. It was "lawful" for a man to put away his wife for any reason (this was their application of Deuteronomy 24:1). The male-dominated society of Yeshua's time even considered such trivial things as a woman not cooking well as grounds for divorce. This clearly was not the intent of the Torah, nor was it the interpretation of the rabbinical leaders who wrote the Mishnah. In the Mishnah it is clearly stated that in order for a man to divorce his wife he needed two witnesses to her "uncleanness" (*Mishnah Sotah 6:3 (F)*). This teaching appears to say that the husband needed to find some significant deviation from Torah that could be judged against the woman. Yeshua said that adultery was the only grounds for divorce (and, then, assumedly with two witnesses). Although divorce had become somewhat acceptable in Yeshua's day, that was outside of the long-term practice of Judaism. Shulchan Aruch says, "Unchastity is the only absolute ground for divorce..." (*Even Ha-Ezer 119:3*).

<sup>486</sup> Talmud Connections: The entire Mas. of Yebamoth concerns the sister-in-law (that is what yebamoth means). The mitzvah of the Levirate is discussed thoroughly beginning with 2a and continuing on for many sections. Nazarean Codicil Connections: Luke 3:23, 38; John 1:1-4, 14; 3:16; 8:56-58; Romans 5:12-19; 1 Corinthians 15:22.

There are also some complexities with this passage that need to be addressed.

For example, the text begins with the phrase, "If brethren dwell together..." This phrase seems to imply that this mitzvah is only applicable when the two brothers and their families were living under the same roof almost in some communal situation. Thus, it is not even clear in the Jewish Torah commentaries if these mitzvot apply in all cases where a man's brother dies childless or only in those cases where the two were living together communally.

This mitzvah becomes even more complex when we realize that the application of it is an apparent contradiction of mitzvah n344 (Leviticus 18:16) which says:

"Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness."

Why would Adonai say that a sexual relationship with one's sister-in-law was an abomination in one mitzvah, yet in another mitzvah require that same practice in order to fulfill his righteous mandates?<sup>487</sup>

The Mitzvah of the Levirate was literally practiced among Jews until at least the second century CE. After that time, its literal practice diminished in favor of a man "formally" refusing to marry his sister-in-law and suffering the punishments mandated for one who refused to fulfill his obligation (as stipulated in Deuteronomy 25:5-9, mitzvah p217).

In the rabbinical application of this mitzvah, if a brother did not marry his sister-in-law yet he did not formally say that he was refusing to fulfill that mandate, then legally she remained bound to him and could not marry another man. However, if the brother formally stated that he would not marry her, then she was free to marry another. This mitzvah ensures and continues the dead brother's seed so that even in his death he is not childless.<sup>488</sup>

This would seem to indicate that there are far-reaching universal spiritual applications behind this mitzvah. Therefore, any attempt to fully understand this mitzvah and to universally apply it must come from a spiritual understanding of its universal principles – and not from its temporal, physical and earthly applications. Those applications are a mere shadow of the real universal principles of this mitzvah. In order to understand the universal principles of the Mitzvah of the Levirate we must establish a few facts. Once those facts are established we can make conclusions about the universal applications of this mitzvah.

---

<sup>487</sup> This question is easily resolved. In "normal" situations (where there are no complicating factors) each of the Torah mitzvot should be obeyed as simply as they are stated. However, sometimes life's situations are more complex and present a person with a crisis wherein there is no choice but for an individual to choose between obeying one mitzvah and disobeying another. Thus, in those situations, a person must literally "weigh" the precepts of the mitzvot and determine which mitzvah is of "greater value." A classic example of this type of life situation that brought about a Torah mitzvot conflict is the story of Rahab in Jericho. Rahab had encountered the spies of Israel and hidden them. Government officials confronted her and asked if she knew where the Israeli men were. At that point, she had two choices: Violate the 9<sup>th</sup> Commandment by lying, or disclose the whereabouts of the men, which would have resulted in their death. This last choice would have resulted in the death of innocent men, and as such would have violated mitzvah n297 (Leviticus 19:16), which prohibits us from "standing by" and watching our neighbor being harmed. Rahab had no choice but to violate one mitzvah in order to obey the other. She made the wise choice and defended the life of the Israeli spies. In the case of the Levirate Law, the same applies: the mitzvah to be fruitful and multiply supercedes the mitzvah not to engage in a sexual relationship with one's sister-in-law.

<sup>488</sup> Again, the primary purpose for this mitzvah is to fulfill Adonai's promise to the children of Israel regarding inheritance in the Land.

First, John the Levite tells us that Yeshua was the only begotten Son of Adonai (John 3:16). Since He is the only "begotten" Son of Adonai, then His existence predates creation itself. John makes this evident earlier in his teaching as he says,

*"In the beginning was the Word, and the Word was with YHVH, and the Word was YHVH. The same was in the beginning with YHVH. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."*

John 1:1-4, 14

Yeshua Himself confessed His own preexistence when He said:

*"Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Yeshua said unto them, Verily, verily, I say unto you, Before Abraham was, I am."*

John 8:56-58

Second, Adam was directly related to Yeshua. In fact, Adam, like Yeshua, is called a "son of Adonai."

*"And Yeshua ... son of Joseph... son of Adam, son of Adonai."*

Luke 3:23 and 38

Thus, at least in some figurative sense, Adam and Yeshua are "brothers." This is evident since both are called "sons of Adonai."

Third, In the opening chapters of the Torah, we read the story of Adam and Eve in the Garden. We learn in those first few chapters that Adam made a choice against the clear mandates of Adonai. That choice resulted in the physical and spiritual death of not only Adam himself, but of all humanity. Spiritually, the seed of Adam was cut off by his spiritual death in the Garden.

*"For as in Adam all die..."*

1 Corinthians 15:22

Finally, Yeshua the "brother" of Adam was born into this world to restore the "spiritual seed" of Adam and to give spiritual life. Though Adam had died before he could pass on a living spiritual seed, Yeshua came to do what his dead "brother" could not do. Thus, we read:

*"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the Torah sin was in the world: but sin is not imputed when there is no Torah. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of Adonai, and the gift by grace, which is by one man, Yeshua the Messiah, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Yeshua the Messiah) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."*

Mitzvah p217<sup>489</sup> – If a man refused to marry his brother's widow, then he was brought to the elders. Before the elders he would confess that he refused to marry her. The widow was then brought in. She took his shoe off and spit in his face. These two actions are obviously very symbolic and their meanings have been debated. We will deal with each separately.

First, when the widow appeared before the elders she removed the shoe of her brother-in-law. Shoes are important throughout scripture. As we discussed previously only those animals which have cloven hooves (of the land animals) may be eaten. Their cloven hooves are similar to shoes and keep them from touching the cursed ground.<sup>490</sup> When men encountered Adonai in holy places on the earth, Adonai routinely told them to remove their shoes because the ground upon which they were walking was holy. Thus, they did not need the "protection" of shoes from unholy ground.<sup>491</sup>

Shoes also have another significant and more complex symbolism. We wear shoes to "protect" us from the cursed ground upon which we walk. Moreover, shoes are the "point of contact" between the ground and us. In a way, they "connect" our whole person to the ground. Thus, shoes can be seen as the "vehicles" of dominion over the earth.

Adonai said to Abraham:

"Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

Genesis 13:17

And, again in the same manner, to Joshua:

"And the men arose, and went away; and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before YHVH in Shiloh."

Joshua 18:8

Adonai promised to give them the land upon which they walked. Their shoes contacting the ground became the "vehicles" of Adonai's dominion over the ground upon which they walked.

Moreover, when we consider the broader scope of the issue of "walking," we note these significant verses:

"My son, walk not thou in the way with them [evil men]; refrain thy foot from their path."

Proverbs 1:15

"He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; Discretion shall preserve thee, understanding shall keep thee: To deliver thee from the way of the

---

<sup>489</sup> Talmud Connections: The entire Mas. of Yebamoth concerns the sister-in-law (that is what yebamoth means). The mitzvah of the Levirate is discussed thoroughly beginning with 2a and continuing on for many sections. Nazarean Codicil Connections: Matthew 3:11; Acts 13:17-25.

<sup>490</sup> See the previous discussion in the *Third Commandment: Unclean Animals: Land Animals*.

<sup>491</sup> See Exodus 3:5; 2 Samuel 15:30; Acts 7:33.

evil man, from the man that speaketh froward things; Who leave the paths of uprightness, to walk in the ways of darkness."

Proverbs 2:7-13

"And many people shall go and say, Come ye, and let us go up to the mountain of YHVH, to the house of the Adonai of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Torah, and the word of YHVH from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of YHVH."

Isaiah 2:3-5

So, we can see that shoes are the "vehicles" of dominion over this earth. As we are faithful to Adonai and as we obey Him and walk in His ways, we gain righteous dominion in the places where He causes us to go. Thus:

"None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broke."

Isaiah 5:27

The "shoes" of Yeshua symbolized His righteous "walk" of dominion upon this earth. John the Baptist said:

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

Matthew 3:11

To conclude our discussion concerning shoes, we note that shoes were worn to "protect" a person from coming in contact with the cursed earth. Shoes were also symbolic of a person's lifestyle and they marked out the territory of his dominion. Thus, the removal of the brother-in-law's shoe could symbolize a number of very significant and very negative things.

Removal of his shoe would symbolically cause him to walk on the cursed ground. He lost his protection against the curse of Eden. It also symbolized a loss of his dominion. Adonai had mandated that he should provide a child for his dead brother (so that his seed did not end). This was his "duty" in life so that his family would not be disinherited in the promised Land. Yet, because he refused to fulfill this mandate, he was essentially ending the dominion that Adonai had given him on this earth.

Second, after the widow removed her brother-in-law's shoe, she spit in his face. There have been many debates about this action. The most obvious symbolic meaning to this action would have been one of humiliation. However, this concept does not really fit well within the rest of the context of the Torah teachings. It is not the usual behavior of Adonai to humiliate people just because they did something wrong. Thus, there may be a deeper symbolism behind the widow spitting in her brother-in-law's face.

Regarding this issue we read:

"...the act of spitting may originally not have been designed to humiliate the brother, but rather to have evoked an image of the semen he had withheld..."<sup>492</sup>

---

<sup>492</sup> The Torah: A Modern Commentary (p. 1511).

Since the judgments of Adonai are always equal to the violation of the mitzvah, this explanation would make much more sense. The brother-in-law had withheld his semen from his brother's widow. So, symbolically, she returns it to him again.

To conclude this whole issue of the judgment against a levir who will not fulfill his obligation, we look at three significant passages. In each of these passages, the student should take careful note of the connection between the "seed" and dominion. Adonai said to Abraham:

*"For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."*

Genesis 13:15-17

Rabban Sha'ul in Antioch spoke these words in a midrash concerning Yeshua:

*"The Elohim of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and Adonai gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man's seed hath Adonai according to his promise raised unto Israel a Savior, Yeshua: When John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose."*

Acts 13:17-25

Isaiah the Prophet spoke also of Yeshua, His "seed" and His righteous dominion:

*"Yet it pleased YHVH to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of YHVH shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."*

Isaiah 53:10-12

The "seed" of the levir who violated this mitzvah was "returned" to him by his brother's widow. Symbolically, his dominion was removed from him when his shoe was taken off. The universal principle taught to us by this mitzvah is that Yeshua was faithful to Adonai when He provided a "seed" for fallen mankind. Thus:

*"...behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."*

## B: AUTHORITY AND THE COMMUNITY

1. OBLIGATIONS OF RULERS

Deut. 17:15-20 [p173L] "Thou shalt in any wise set him king over thee, whom YHVH thy Elohim shall choose: one from among thy brethren shalt thou set king over thee: [n362L] thou mayest not set a stranger over thee, which is not thy brother. [n363L] But he shall not multiply horses to himself, [n46L] nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as YHVH hath said unto you, Ye shall henceforth return no more that way. [n364L] Neither shall he multiply wives to himself, that his heart turn not away: [n365L] neither shall he greatly multiply to himself silver and gold. [p17L] And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this Torah in a book out of that which is before the kohanim the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear YHVH his Elohim, to keep all the words of this Torah and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel."

Land of Israel Mitzvot

*Mitzvah n46<sup>493</sup> – This mitzvah is imbedded in the three commands that prohibit a ruler from multiplying horses, wives and financial wealth to himself. Most literally, therefore, it should be interpreted within that same context. A ruler may not seek to profit from his office and incur captivity upon the nation in the process of him fulfilling his own lusts.*

*The broader scope of the mitzvah, however, focuses on "returning to Egypt." The universal spiritual principle taught here is that the people in leadership should ensure that the people of Adonai are not brought into captivity.*

*Mitzvah n362, p173<sup>494</sup> – These are reciprocal mitzvot. These mitzvot prohibit a foreigner from ruling over the people (n362) and mandate that the one who rules over the people must be "one of your brethren." This civil regulation protects the people from one whose interests may not protect the people or the nation. The Land promised to Israel was theirs and a rightful King had to rule over it.*

*The universal spiritual application of these mitzvot is that we must acknowledge the Messiah as the only true and rightful King over Adonai's people. We may not accept another to rule and reign over us.*

*Mitzvot n363, n364, n365<sup>495</sup> – These mitzvot prohibit a ruler from profiting personally while ruling. Specifically, the ruler is prohibited from multiplying horses (material goods), wives (social prestige and power), and silver and gold (financial gain). A person who rules in*

<sup>493</sup> Talmud Connections: Sukkoth 51 (Jerusalem Talmud). Nazarean Codicil Connections: Romans 8:15,21; Galatians 4:3,9; 5:1; Hebrews 2:15; 2 Peter 2:19.

<sup>494</sup> Talmud Connections: Sanhedrin 2; Sotah 7. Nazarean Codicil Connections: Matthew 25:31-46; Revelation 17:14; 19:16.

<sup>495</sup> Talmud Connections: Sanhedrin 2. Nazarean Codicil Connections: Acts 28:10; Romans 15:27; 1 Corinthians 9:5-14; 1 Timothy 5:17.

office and does not profit in any of these three ways is a godly ruler.

Mitzvah p17<sup>496</sup> – This mitzvah demands that the King of Israel hand write his own copy of the whole Torah.<sup>497</sup> The purposes for this exercise are found within the context of the mitzvah itself:

*“...it shall be with him, and he shall read therein all the days of his life: that he may learn to fear YHVH his Elohim, to keep all the words of this Torah and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.”*

While this mitzvah specifically applies to the King of Israel, the universal spiritual application of it is far reaching. The purpose of the exercise is to know the Torah comprehensively, to enforce it, and to remain faithful to its precepts as long as a person rules over others. Anyone who has authority over other people should comprehensively understand all of the principles of Torah.

## 2. RESPONSE TO RULERS

Ex. 22:28 “Thou shalt not revile the gods, [n316N7] nor curse the ruler of thy people.”

### Noachide Mitzvah

Mitzvah n316<sup>498</sup> – People are prohibited from cursing their rulers. Such a practice brings about confusion. Even when authorities are wrong or grossly immoral they may not be cursed.

## 3. WARFARE

Deut. 20:11-12 [p190L] “And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.”

### Land of Israel Mitzvah

Mitzvah p190<sup>499</sup> – This mitzvah is regarding non-obligatory warfare. That is warfare that is engaged against any nation that is not one of the seven nations which Israel was commanded to totally destroy.

---

<sup>496</sup> Talmud Connections: Sanhedrin 2. Nazarean Codicil Connections: John 7:24.

<sup>497</sup> Regarding the hand written Torah scroll of the ruler, the *Mishnah* (*Sanhedrin* 2:4 (M,N)) tells us: “When he goes to war, he takes it out with him; when he comes back, he brings it back with him; when he is in session in court, it is with him; when he is reclining, it is before him, as it is said, *And it shall be with him, and he shall read in it all the days of his life* (Dt. 7:19).”

<sup>498</sup> Talmud Connections: Sanhedrin 19b. Nazarean Codicil Connections: Matthew 22:21; Romans 13:1; Titus 3:1.

<sup>499</sup> Talmud Connections: Sotah 8; Sanhedrin 2. Nazarean Codicil Connections: Ephesians 6:10-18.

*There are two principles in this mitzvah that apply to warfare in Israel specifically. Those principles, however, are wisely applied by any nation that does not wish to mire itself in international politics.*

*Israel was commanded to offer peace prior to warfare. That peace would include the nation that they were confronting becoming subject to them. Thus, their territory would fall under the governmental control of the nation of Israel. The second feature of this peace is that the nation would have to pay a tributary – a tax – to the nation of Israel on a yearly basis.*

*Israel was not allowed to make war under any other circumstances. Therefore, the act of warfare on their part demanded that they be willing to take on rulership of additional lands. It also demanded that they be willing to administrate justice in those lands. These two principles would prevent the nation from being weighted down with a long, burdensome war that was neither profitable nor manageable.*

*Spiritually, there are very significant applications to our own spiritual warfare. This mitzvah teaches us that we may not give in to the enemy against whom we struggle. We must completely take his territory.*

*“God delivers not only from human enemies...but also helps us to victory in the battle against the evil impulse.”<sup>500</sup>*

---

<sup>500</sup> *The Hasidic Anthology*. Editor R. Newman, Bloch Publishing. New York, NY. 1944 (p. 133).

## SIXTH COMMANDMENT

[n289N3] *Thou shalt not kill.*

Exodus 20:13

The Sixth Commandment is related to murder – the taking of another person’s life. Thus, any mitzvot that concern promoting or protecting the life of another person is found classified under the Sixth Commandment.

### A: LOVING YOUR NEIGHBOR AS YOURSELF

#### 1. ACTS OF VIOLENCE

Ex. 21:16 [n243N3] “And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.”

Lev. 25:17 [n251N3] “Ye shall not therefore oppress one another; but thou shalt fear Elohim: for I am YHVH your Elohim.”

#### Noachide Mitzvot

Mitzvah n243<sup>501</sup> – *This is a prohibition against kidnapping for ransom or kidnapping for sale of the individual into slavery. Any time that any individual has been taken captive against their will and any demands are made by the kidnapers, this mitzvah has been violated.*

*The mitzvah enforces the death penalty for this offence if money is demanded for the release of the captives or if the kidnapers are captured while the hostages are still in their custody.*<sup>502</sup>

Mitzvah n251<sup>503</sup> – *The Sages teach that this mitzvah prohibits publicly shaming another person. In Baba Metzia there is a lengthy discussion regarding this passage. It is critically important for us to examine that passage from the Talmud in its context and carefully hear what it says.*

*“Our Rabbis taught: Ye shall not therefore wrong one another; Scripture refers to*

<sup>501</sup> Mishnah Connection: Sanhedrin 11:1. Talmud Connection: Sanhedrin 86a,b. Nazarean Codicil Connections: 1 Timothy 1:9-11; Revelation 18:13 [wherein the practice of “menstealing” i.e. kidnapping is depicted as a most heinous crime].

<sup>502</sup> See commentary on the Ninth Commandment: Death Penalty.

<sup>503</sup> Talmud Connections: Baba Metzia 58b-59b. Nazarean Codicil Connections: Matthew 5:21,22.

verbal wrongs. You say, 'verbal wrongs'; but perhaps that is not so, monetary wrongs being meant? When it is said, And if thou sell aught unto thy neighbour, or acquirest aught of thy neighbour [ye shall not wrong one another], monetary wrongs are already dealt with. Then to what can I refer, ye shall not therefore wrong each other? To verbal wrongs. E.g., If a man is a penitent, one must not say to him, 'Remember your former deeds.' If he is the son of proselytes he must not be taunted with, 'Remember the deeds of your ancestors. If he is a proselyte and comes to study the Torah, one must not say to him, 'Shall the mouth that ate unclean and forbidden food, abominable and creeping things, come to study the Torah which was uttered by the mouth of Omnipotence!' If he is visited by suffering, afflicted with disease, or has buried his children, one must not speak to him as his companions spoke to Job, is not thy fear [of God] thy confidence, And thy hope the integrity of thy ways? Remember, I pray thee, who ever perished, being innocent? If asdrivers sought grain from a person, he must not say to them, 'Go to so and so who sells grain,' whilst knowing that he has never sold any. R. Judah said: One may also not feign interest in a purchase when he has no money, since this is known to the heart only, and of everything known only to the heart it is written, and thou shalt fear thy God."

"R. Johanan said on the authority of R. Simeon b. Yohai: Verbal wrong is more heinous than monetary wrong, because of the first it is written, 'and thou shalt fear thy God,' but not of the second. R. Eleazar said: The one affects his [the victim's] person, the other [only] his money. R. Samuel b. Nahmani said: For the former restoration is possible, but not for the latter."

"A tanna recited before R. Nahman b. Isaac: He who publicly shames his neighbour is as though he shed blood. Whereupon he remarked to him, 'You say well, because I have seen it [sc. such shaming], the ruddiness departing and paleness supervening.'"

"Abaye asked R. Dimi: What do people [most] carefully avoid in the West [sc. palestine]? — He replied: putting others to shame. For R. Hanina said: All descend into Gehenna, excepting three. 'All' — can you really think so! But say thus: All who descend into Gehenna [subsequently] rescind, excepting three, who descend but do not rescind, viz., He who commits adultery with a married woman, publicly shames his neighbour, or fastens an evil epithet [nickname] upon his neighbour. 'Fastens an epithet' — but that is putting to shame! — [It means], Even when he is accustomed to the name."

"Rabbah b. Bar Hanah said in R. Johanan's name:"

"Better it is for man to cohabit with a doubtful married woman rather than that he should publicly shame his neighbour. Whence do we know this? — From what Raba expounded, viz., What is meant by the verse, But in mine adversity they rejoiced and gathered themselves together... they did tear me, and ceased not? David exclaimed before the Holy One, blessed be He, 'Sovereign of the Universe! Thou knowest full well that had they torn my flesh, my blood would not have poured forth to the earth. Moreover, when they are engaged in studying "Leptosies" and "Tents" they jeer at me, saying, "David! what is the death penalty of him who seduces a married woman?" I reply to them, "He is executed by strangulation, yet has he a portion in the world to come. But he who publicly puts his neighbour to shame has no portion in the world to come.'"<sup>504</sup>

Yeshua was well aware of these oral traditions (which would have been taught before his time. He echoed very similar words regarding the issue of shaming another person when he said:

---

<sup>504</sup> Baba Metzia 58b, 59a.

*"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."*

Matthew 5:21,22

Mitzvah n289<sup>505</sup> – This mitzvah commands us not to commit an act of murder or intentional homicide. Within the constraints of Torah, this mitzvah does not prohibit nor condemn certain acts of justifiable warfare and taking of life after due process of law for purposes of capital punishment.<sup>506</sup>

Yeshua expounded upon this mitzvah during His Midrash on the Mount.<sup>507</sup> During that discourse he explained that an act of murder was more than just the outward act of taking someone's life.

In His Midrash He taught that "murder" was the act of hating someone from the heart. Thus, the teachings of Yeshua regarding the definition of the act of murder would encompass a violation of each of the Torah mitzvot found under the Sixth Commandment wherein hatred toward another person is engaged.

Following the same moral framework, Rabban Sha'ul goes to great lengths to show the severe magnitude of one person violating another through evil speaking. According to both Yeshua and Rabban Sha'ul these issues are of primary importance in the life of all faithful believers. The teachings of the Nazarean Codicil seem to indicate that the intentional harming of another individual is to be likened to murder.

## 2. RESPECTING YOUR NEIGHBOR

Ex. 22:21-22 [n252N3] "Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. [n256N3] Ye shall not afflict any widow, or fatherless child."

Lev. 19:14 [n317N3] "Thou shalt not curse the deaf [n299N3] nor put a stumblingblock before the blind."

Lev. 19:16-17 [n301N3] "Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am YHVH. (KJV) [n302N3] You shall not hate your kinsfolk in your heart. [p205N3] Reprove your kinsman, [n303N3] but incur no guilt because of him. [n304N3] You shall not take vengeance or [n305N3] bear a grudge against your countryman. [p206N3] Love your fellow as yourself." (JPS)

Lev. 19:32 [p209N3] "Thou shalt rise up before the hoary head, and honour the face of the old

---

<sup>505</sup> Talmud Connections: Sanhedrin 35b; 40a,b; 41a [These references from the Talmud are a small sampling of references regarding the topic of "murder" in the Talmud. There are 222 separate passages in the Talmud regarding the definitions of murder and its penalties.] Nazarean Codicil Connections: Matthew 5:21-26; Romans 13:9; Ephesians 4:26; James 2:11; 4:2.

<sup>506</sup> Various Hebrew words are used throughout the Torah for the act of killing both man and beast. The word used in Exodus 20:13 is *ratsach*, which means to murder or to slay – an intentional act of homicide usually for self gain, self profit or self gratification (including attempts to resolve one's own anger). Other Hebrew words used for killing would include *tabach* (to slaughter something), *shachat* (to offer something up as food or sacrifice), *horag* (to destroy something by taking away its life), and *moot* (to make something die).

<sup>507</sup> The reader should consult Matthew 5-7 to read the entire Midrash of Yeshua.

man.”

Deut. 10:19 [p207N3] “Love ye therefore the stranger: for ye were strangers in the land of Egypt.”

Deut. 20:19 “When thou shalt besiege a city a long time, in making war against it to take it, [n57N3] thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege.”

### Noachide Mitzvot

Mitzvah n57 <sup>508</sup> -- This is a commandment not to destroy the fruit trees in a besieged area. The Talmud and the Sages make it clear that this mitzvah also prohibits any type of destruction that would be simply for the devastation of the people and their economy. Such an action would be malicious and is not necessary to the siege of the city. Only measures that are needed to complete the siege would be permitted. The army would not be allowed to destroy the potential of the people to survive – especially to eat – once the siege was over.

Yeshua reinforced this behavior when he said:

*“Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.”*

Matthew 5:43-48

Mitzvah n252 <sup>509</sup> – We may not take advantage of the “stranger.” The stranger in Israel was someone who was not included as an official member of the covenantal body. They were usually foreigners. This mitzvah commands us not to take advantage of the stranger. We may not vex them or oppress them. The general “theme” of these mitzvot is that the “stronger” may not oppress or take advantage of the “weaker.” It should always be the duty of those who are stronger to bless those that are weaker. This fulfills the letter and the spirit of the Torah.

The Talmud frankly discusses the issue of verbal abuse in Baba Metzia 58b. This entire passage from the Talmud is cited under the discussion associated with n251 above.

Mitzvah n256 <sup>510</sup> – This mitzvah forbids us from afflicting the fatherless and the widow. Regarding this issue, Gunther says:

*“Widows and orphans were prototypes of the native-born with whom fate had dealt harshly and who were likely to need particular protection in order to survive. Both appear in the same combination in Near Eastern languages and laws...What was new, and unique to the Torah, was the addition of the stranger to the list of the protected. All Israel had suffered the fate of strangers in Egypt, and thereafter ‘stranger, widow, and orphan’ together became a*

---

<sup>508</sup> Talmud Connections: Baba Bathra 2. Nazarean Codicil Connections: Matthew 5:43-48.

<sup>509</sup> Talmud Connections: Baba Metzia 58b. Nazarean Codicil Connection: Matthew. 5:21-26.

<sup>510</sup> Talmud Connections: Shabbath 33a; Megilah 31a. Nazarean Connections: James 1:27.

touchstone of biblical justice....The Torah and subsequent Jewish tradition are insistent on the scrupulous observance of the principle, and Jews considered themselves above all as merciful children of a merciful God. The stranger...is mentioned thirty-three times in the Torah, and the rest of the Bible further supports the need for treating him kindly. Ger was the term applied to the resident non-Israelite who could no longer count on the protection of his erstwhile tribe or society. The ger was to be given every consideration, and care must be taken that not only his rights but his feelings as well were safeguarded. He must never be shamed.... The Midrash used the text's caution about the stranger for an extensive exploration of the subject. Again and again the Israelites were reminded that they themselves had been strangers in Egypt. Even as God had then heard the cry of the oppressed, so would He hear the cry of the weak at any time."<sup>511</sup>

Mitzvot n299,<sup>512</sup> n317<sup>513</sup> – These two mitzvot are merely examples of a host of evil things that can be done against disabled or disadvantaged people. It is against Torah to take advantage of anyone because of their disabilities or to trick individuals having disabilities. The curse against causing the blind to go astray is repeated in Deuteronomy:

“Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.”

Deuteronomy 27:18

While these two mitzvot apply literally, they also have much broader applications. Mo'ed Katan 17a says that the mitzvah applies to the man who beats his grown son. The Nazarean Codicil also broadens this mitzvah when it says:

“Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.”

Romans 14:13

The universal spiritual application of this mitzvah would prohibit any believer from causing anyone else from stumbling or falling. This mitzvah prevents us from causing those who are spiritually blind or spiritually deaf from falling. The following two quotes best describe the broader prohibitions of these mitzvot:

“Do not treat another person contemptuously even if you can do it with impunity.”

“Do not give self-serving advice to one who is ignorant and inexperienced.”<sup>514</sup>

Mitzvah n301<sup>515</sup> –The Torah and the Prophets both warn us consistently against the evils of gossip, talebearing, and other types of speech that are damaging to the name and reputation of others. We may not speak about others in a way that will destroy or defame them.

---

<sup>511</sup> Plaut, W. Gunther (editor), *The Torah: A Modern Commentary*. Union of American Hebrew Congregations, New York, NY. 1981. (p. 582).

<sup>512</sup> Talmud Connections: Avodah Zarah 6a,b; Mo'ed Katan 17a. Nazarean Codicil Connections: Romans 12:14; 14:13; 1 Corinthians 8:9; Revelation 2:14.

<sup>513</sup> Talmud Connections: T'murah 4a. Nazarean Codicil Connections: Romans 12:14; 14:13; 1 Corinthians 8:9; Revelation 2:14.

<sup>514</sup> Both of these quotes appear in Plaut, W. Gunther (editor), *The Torah: A Modern Commentary* (p. 895).

<sup>515</sup> Talmud Connections: Ketubah 46a; Sanhedrin 29a; 30a; 31a. Nazarean Codicil Connections: Ephesians 4:31; Colossians 3:8; 2 Thessalonians 3:11; 1 Timothy 3:11; 5:13; 2 Timothy 3:3; Titus 2:3; 3:3; James 1:26; 3:5-8; 1 Peter 2:1; 3:10.

Defamation of an individual is a very serious offense.<sup>516</sup>

So serious is the offence of violating another person with our words that the mitzvah in Leviticus 19:16 actually connects the shedding of blood with the practice of talebearing. Notice the conjunctive statement “neither:”

“Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am YHVH.”

Peter, in the Nazarean Codicil, commands us to lay aside “all malice, and all guile, and hypocrisies, and envies, and all evil speakings.” Lashon haRa – the practice of evil speaking – should not be found among believers.

Mitzvah n302<sup>517</sup> – This mitzvah addresses the heart of the believer. More than directing outward behavior, this mitzvah mandates that the believer does not hate his neighbor in his heart. This is more than outward dictation of behavior. It directs the inward thoughts and intents of the individual. Our love for all mankind must be from our inner being – not just from our surface behaviors.

Mitzvah n303, p205<sup>518</sup> – This verse in its Hebrew form is quite different than that usually found translated in the English. Notice the difference between the King James translation (the first one) and the JPS:

“thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him”

“Reprove your kinsman, but incur no guilt because of him”

P205 tells us to reprove our brother. N303, however, tells us not to incur guilt in the process. This is sometimes a delicate process – to rebuke someone without incurring guilt at the same time. To obey these two mitzvot, we must learn to rebuke or correct our neighbor in such a manner that we do not also cause them to sin (or that we do not sin ourselves in the process).

First, this teaches us that we may not bring shame upon anyone in the process of rebuking them or correcting them – even in situations that could indeed be shameful. All correction of individuals must be done in love and undertaken with the utmost of care.

We must avoid committing sins of duplicity in the process of correcting someone else. Sins of duplicity (so titled by the author) are sins in which the “original sin” causes another sin to

---

<sup>516</sup> Again, the reader is encouraged to read *Defilement from Tzara'at* in the *Third Commandment* regarding the issue of sins of duplicity. Regarding the sin of gossip, the *Mishnah* mandates a fine of 100 shekels to be paid by the gossiper (*Bekhorot* 8:7(B)). This judgment is based on the Torah text from Deuteronomy 22:13-19. Although the text specifically applies to gossip related to one's spouse, the Rabbis have extended the applicable punishment to all cases of gossip. This fine is greater than the fine for violation of a virgin by having premarital sex with her (twice the amount). It is also twice the amount of the valuation of a male between 20 and 60 years old when he takes a vow before Adonai. Thus, the offence of gossip essentially mandates the payment of twice the amount of a person's “value.” This, by implication seems to say that gossip is the same as taking someone's life and taking our own life at the same time.

<sup>517</sup> Talmud Connection: Pesachim 113b. Nazarean Codicil Connections: Matt. 5:44; Luke 6:28 [See also Hebrews 4:12.]

<sup>518</sup> Talmud Connections: Arachin 16b; Baba Metzia 31a. Nazarean Codicil Connections: Matthew 7:1-5; James 3:2-6.

occur. Thus, the sin has a duplicating effect.<sup>519</sup>

An example of a sin of duplicity will help the reader to understand the serious nature of such a sin.

We will include three hypothetical people in our example: Joe, Frank and Bill. Joe has a real concern for Bill. From some indications that he has seen, it appears to him that Bill may be having an affair with a common friend.

At this point, Joe may potentially have an obligation to discuss this issue with Bill, since mitzvah p205 does command us to correct or reprove our neighbor. If Joe believes that his information is correct, then he must confront Bill in order to properly fulfill the mitzvah.

Joe, however, decides to seek the advice of Frank prior to confronting Bill. In confidence, he tells Frank what he knows about Bill's situation. At this point, Joe has sinned. He has committed an act of gossip – even if Bill is involved in an affair. He had no right to tell Frank about it.

We know that Joe has sinned at this point. There is a good possibility, however, that Frank will also sin because of the information that he has received from Joe. Frank can sin in two ways: He can tell someone else (out of concern, of course), or he can think evil thoughts about Bill. Either way, Joe's sin has now caused Frank to sin. This is a sin of duplicity – a sin that has duplicated itself.

Now, Joe decides that he needs to confront Bill about the issue. When he does so, Bill finds out that Joe has told Frank. This, in turn, causes shame on the part of Bill and adds to the sin "account" of Joe. Joe has now brought sin against someone else – another sin on his part. Bill also has bad feelings about Frank that arise from this whole situation. This sin will be held against both the account of Joe (something he did caused it) and Bill (he shouldn't have the bad feelings).

In short, we have a lot of sin that has already piled up, and the real issue has not yet been dealt with. When Joe does talk to Bill, however, he comes to the conclusion that he was wrong about his thinking that Bill was having an affair. He realizes that Bill is not. Unfortunately, this causes a feeling of self-righteousness on the part of Bill who is "vindicated" in the whole thing for not having an affair. That self-righteousness again is a sin that will be charged to both Joe and Bill.

These bad feelings might continue on for the remainder of their lifetimes. Each time they recall the issue, new sins will pile up – all over a perceived sin that didn't even exist. For this reason, James the Just tells us that:

*"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."*

James 3:2-6

---

<sup>519</sup> This issue is discussed in great detail under *Defilement from Tzaraat* in the *Third Commandment*.

Regarding this issue the Talmud tells us:

*“Our Rabbis taught: Thou shalt not hate thy brother in thy heart. One might have believed one may only not smite him, slap him, curse him, therefore the text states: ‘In thy heart’; Scripture speaks of ‘hatred in the heart’. Whence do we know that if a man sees something unseemly in his neighbour, he is obliged to reprove him? Because it is said: Thou shalt surely rebuke. If he rebuked him and he did not accept it, whence do we know that he must rebuke him again? The text states: ‘surely rebuke’ all ways. One might assume [this to be obligatory] even though his face blanched, therefore the text states: ‘Thou shalt not bear sin because of him’.”*

*“It was taught [in a Baraita]: R. Tarfon said, I wonder whether there is any one in this generation who accepts reproof, for if one says to him: Remove the mote from between your eyes, he would answer: Remove the beam from between your eyes! R. Eleazar b. Azariah said: I wonder if there is one in this generation who knows how to reprove! R. Johanan b. Nuri said: I call heaven and earth to witness for myself that often was Akiba punished through me because I used to complain against him before our Rabban, Gamaliel Beribbi, and all the more he showered love upon me, to make true what has been said: Reprove not a scorner, lest he hate thee; reprove a wise man and he will love thee”<sup>520</sup>*

Regarding these same issues, Yeshua said:

*“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.”*  
Matthew 7:1-5

The conclusion is found in obeying the two mitzvot: *“Reprove your kinsman, but incur no guilt because of him.”*

Mitzvot n304, n305<sup>521</sup> – These two mitzvot are related to taking vengeance against another person and holding a grudge against them. The same issues of duplicity might easily apply regarding these sins, also. Another example will best show the difference between taking vengeance and holding a grudge.

Joe is still upset because of the incident that happened in our last example. Bill (who lives right down the street) comes to Joe’s house and asks if he can borrow Joe’s spade. Joe refuses to lend him the tool. Later on that week, Joe asks Bill if he can borrow his ax. Bill refuses to lend Joe the ax – after all, Joe wouldn’t lend him his spade! This is vengeance and it is a violation of n304.

Now, let’s say that when Joe came to Bill asking to use his ax, Bill let him use the ax. But, when Bill gave him the ax he said: *“See, I let you use my ax even though you wouldn’t let me use your spade earlier in the week!”* That is bearing a grudge and is a violation of n305.<sup>522</sup>

---

<sup>520</sup> Arachin 16b.

<sup>521</sup> Talmud Connections: Yoma 23a; Ketubah 96a; Nedarim 65b. Nazarean Codicil Connections: Romans 12:19; Hebrews 10:30; James 5:9.

<sup>522</sup> This example was modified from argumentation in Yoma 23a.

Mitzvot p206<sup>523</sup> – We are commanded in p206 to love our neighbor as we love ourselves. When a person is able to fulfill the letter and the spirit of this mitzvah they have fulfilled the whole Torah.<sup>524</sup>

Mitzvah p207<sup>525</sup> – As believers, we must not only love those who are in the community of faith. We must go out of our way to love the stranger -- the one who is outside of the community of faith. The Talmud teaches:

“What about this Ketiah b. Shalom? — There was once a Caesar who hated the Jews. One day he said to the prominent members of the government. ‘If one has a wart<sup>526</sup> on his foot, shall he cut it away and live [in comfort] or leave it on and suffer discomfort?’ To which they replied: ‘He should cut it away and live in comfort’. Then Ketiah b. Shalom addressed them thus: ‘In the first place, you cannot do away with all of them, for it is written, For I have spread you abroad as the four winds of the heaven. Now, what does this verse indicate? Were it to mean that [Israel] was to be scattered to the four corners of the world, then instead of saying, as the four winds, the verse would have said, to the four winds? It can only mean that just as the world cannot exist without winds, so the world cannot exist without Israel. And what is more, your kingdom will be called a crippled kingdom.’ To this the king replied: ‘You have spoken very well; however, he who contradicts the king is to be cast into a circular furnace’. On his being held and led away, a Roman matron said of him: ‘Pity the ship that sails [towards the harbour] without paying the tax’. Then, throwing himself on his foreskin he cut it away exclaiming: ‘Thou hast paid the tax thou wilt pass and enter [paradise]’. As he was being cast [into the furnace] he said: ‘All my possessions [are to go to] R. Akiba and his friends’. This, R. Akiba interpreted according to the verse, And it shall be unto Aaron and his sons [which is taken to mean that] one half is Aaron’s and one half his sons’. A bath-kol then exclaimed: ‘Ketiah b. Shalom is destined for [eternal] life in the world to come!’ Rabbi [on hearing of it] wept saying: ‘One may acquire eternity in a single hour, another may acquire it after many years!’”<sup>527</sup>

Mitzvah p209<sup>528</sup> – Great respect must be shown to the elderly. The rabbis taught (Kiddushin 32b, 33a) that this mitzvah implies that the elderly must be supported financially.

### 3. PROTECTING YOUR NEIGHBOR

Ex. 23:5 “If you see the donkey of one who hates you lying under its burden, [n270N3] and you would refrain from helping it, [p202N3] you shall surely help him with it (NKJV).”

<sup>523</sup> Talmud Connection: Shabbath 31a. Nazarean Codicil Connections: Matthew 5:43ff; 19:19; 22:38-40; Mark 12:30,31; Luke 10:27-37; Romans 13:9; Galatians 5:14; James 2:8.

<sup>524</sup> Various passages in the Talmud explain that the fulfillment of this mitzvah even extends to the means by which an individual is capitally punished. They state that the most painless method of execution should be used so as to exhibit love even to those who deserve death. See Pesachim 75a; Ketubba 37b; et. al.

<sup>525</sup> Talmud Connection: Avodah Zarah 10b. Nazarean Codicil Connections: Luke 6:35; 10:28-35; Galatians 6:10; James 2:15,16; 1 John 3:17,18.

<sup>526</sup> Some editions have *nimah* but Mss give *nome*, a sore, wart, v. ‘Aruch s.v. *nom*. To regard the Jewish subjects of the State as an irritating appendage of the body politic is characteristic of the Roman attitude to alien races who were unwilling to merge their identity. In complete contrast to this is the emphatic and repeated scriptural injunction to love the stranger and to accord him equal rights and treatment (v. Leviticus XIX, 33 etc.). [Quote in footnotes of the Talmud selection.]

<sup>527</sup> Avodah Zarah 10b.

<sup>528</sup> Talmud Connections: Kiddushin 32, 33a; Baba Metzia 30b. Nazarean Codicil Connection: 1 Timothy 5:1.

Lev. 19:16 [n297N3] “Neither shalt thou stand against the blood of thy neighbour.”

Deut. 22:4 [p203N3] “Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.”

Deut. 22:8 “When thou buildest a new house, [p184N3] then thou shalt make a battlement for thy roof, that [n298N3] thou bring not blood upon thine house, if any man fall from thence.”

### Noachide Mitzvot

Mitzvot n270, p202, p203<sup>529</sup> –The Talmud contains a lengthy discourse regarding this issue (Baba Metzia 31a-33a). These three mitzvot tell us when and to what extent we must aid our neighbor – even a neighbor that we dislike – when that neighbor needs our help.

The negative mitzvah addresses the innermost desire of a depraved heart to see one's enemies suffer calamity. Even though we may have an impure heart attitude toward our neighbor and we may wish to refrain from helping them, that heart attitude may not be expressed in outward behaviors.

The two positive mitzvot discuss the extent to which help must be given to one's neighbor who needs assistance. From the extensive Talmud discussion we learn that we must help our neighbor unload the burden from a fallen animal. That is implied in p202 since the animal is fallen under the burden and the most immediate assistance that the neighbor needs is the removal of the burden from the animal.

Furthermore, p203 continues by telling us that we need to help our neighbor lift it again. Thus, not only do we need to help our neighbor out of the most dire situation of an animal fallen under its load, but we need to help him put the load back on the animal.<sup>530</sup>

The universal principle of these mitzvot is that our prejudices and dislikes may not interfere with our obligation to our fellow man.

Mitzvah n297<sup>531</sup> – We may not stand by and watch our neighbor suffer harm from others. We must defend and support them against all manner of attacks.

John the Levite teaches us:

“Hereby perceive we the love of Adonai, because he laid down his life for us: and we ought to lay down our lives for the brethren.”

1 John 3:16

---

<sup>529</sup> Talmud Connections: Baba Metzia 31a-33a. Nazarean Codicil Connections: Matthew 7:12; Luke 6:31; Romans 13:8-10.

<sup>530</sup> The Talmud gives explicit details about aiding other individuals. For example, the text in Deuteronomy 22:4 tells us to help him, implying that if he is not willing to help in his own rescue efforts – if he arrogantly commands us to do it without aiding us himself – then we do not need to help him. There are many other stipulations in the text regarding aiding others and the student would be best advised to read the whole Talmud passage carefully.

<sup>531</sup> Talmud Connection: Sanhedrin 73a. Nazarean Codicil Connections: John 15:12,13; Romans 16:4; Philippians 2:30; 1 John 3:16 [See also John 3:16]

Mitzvot n298, p184<sup>532</sup> –The literal application of these two mitzvot teach us that we must do everything possible to protect visitors to our property (whether those “visitors” are invited guests or unannounced visitors). By building a “battlement” we protect our guests. In so doing, we prevent blood from being shed accidentally on our property.

The universal spiritual application of these mitzvot, however, teach us that we must do everything in our power to prevent others from stumbling or falling because of our speech or behaviors. Our “spiritual house” should not be one that causes injury to others.

---

<sup>532</sup> Talmud Connections: Ketubbah 41b; Baba Kama 15b; 46a. Nazarean Codicil Connections: Romans 13:9 (universal spiritual applications in Matthew 18:7 and Romans 14:13; 1 Peter 2:15).

## SEVENTH COMMANDMENT

*Thou shalt not commit adultery.*

Exodus 20:14

The Seventh Commandment directly deals with adultery. All mitzvot regulating human sexuality are therefore classified under this Commandment.

### A. MALE/FEMALE SEXUAL RELATIONSHIPS

#### 1. ADULTERY

Ex. 22:15,16 [p220N4] “And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.”

Lev. 18:20 [n347N4] “Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.”

Deut. 22:28,29 “Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, [p218N4] and she shall be his wife; because he hath humbled her, [n358N4] he may not put her away all his days.”

#### Noachide Mitzvot

Mitzvah n347<sup>533</sup> – *The Seventh Commandment text from Exodus 20 is not the text used for the prohibition against adultery. Rambam has chosen the text from Leviticus 18 instead probably because it is more descriptive of the sin of adultery. The phrase “to defile thyself with her” is an important inclusion not found in the Exodus 20 passage. It seems to realistically show both the reason for the prohibition against this relationship and it reveals its logical outcome.*

*The context in which this mitzvah occurs is quite interesting and very revealing about the true nature of adultery. Nine times in the paragraph that contains the prohibition against adultery*

---

<sup>533</sup> Talmud Connections: Shabbath 89a; Yevamoth 31b, et. al.; Ketubbah 46a; Sanhedrin 38a; 81a. Nazarean Codicil Connections: Matthew 5:27, 28; 1 Corinthians 6:9; Galatians 5:19; Hebrews 13:4. [The Talmud Connections are only a sampling of discussions related to adultery in the Talmud. The Talmud discusses this violation extensively.]

the Hebrew word *tumah* is used. That word is usually interpreted as uncleanness or defilement. Read the passage carefully:

*"Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy Elohim: I am YHVH. Thou shalt not lie with mankind, as with womankind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: (For all these abominations have the men of the land done, which were before you, and the land is defiled;) That the land spew not you out also, when ye defile it, as it spued out the nations that were before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am YHVH your Elohim."*

Leviticus 18:19-30

*This paragraph contains prohibitions against four separate sexual practices: Intercourse with a menstruating woman, intercourse with another man's wife, sacrifice of children to Molech, and acts of bestiality.*

*More importantly, the word moreover seems to connect the practice of intercourse with a menstruating woman and intercourse with a neighbor's wife. Not only does the word moreover make this connection, but the connection is further enhanced by the Hebrew word *tumah* (uncleanness/defilement), which is used in both prohibitions.*

*This adds a complexity to the interpretation of this passage. Nowhere else in the Torah is adultery considered *tumah* – uncleanness or defilement. Although adultery is consistently condemned and prohibited in the Torah, it is not called *tumah*.*

*Essentially, we learn from this connection that a man's sexual relationship with his own wife is limited to the time when she is not menstruating. The relationship between a man and his neighbor's wife, however, is as if she is always menstruating. The act is always an act of defilement.*

*The passage ends with a warning. It says that for this reason Adonai will cast the Jews from the Land in which He is giving them. It further states that this is the reason that He is casting the gentiles from the Land and giving it to the children of Israel.*

*These four prohibitions can be generalized into four sexual categories: Improper sexual relations with one's own wife, improper sexual relations with another man's wife, improper sexual relations with children,<sup>534</sup> and improper sexual relations with animals. There is, therefore, a progression in perversion in this passage and adultery is included in that*

---

<sup>534</sup> It is apparent from examination of all passages related to Molech worship that the practice involved some sort of sexual relations during the ritual. See commentary on n7 under the Second Commandment for complete discussion regarding Molech worship.

progression.<sup>535</sup>

Mitzvot n358, p218<sup>536</sup> – These two mitzvot address the issue of premarital sex.<sup>537</sup> There are two penalties against the man who engages in premarital sex with a woman. First, the man was forced to marry the woman (p218). Second, he was not allowed to divorce her at any time in the future (n358).

A dowry of 50 shekels is specified.<sup>538</sup> This amount was equal to the valuation of a male between 20 and 60 years of age.<sup>539</sup> It is interesting that a dowry equal to the valuation of a male adult is specified. This would indicate that the man who violated the woman by committing an act of premarital sex with her had to pay the “ransom” for his own life, which would have been a valuation of 50 shekels.

Mitzvah p220<sup>540</sup> – This mitzvah is related to the issue of premarital sex covered by mitzvot n358 and p218. The “forced” marriage due to premarital sex remained conditional based on the acceptance of the father (or eldest brother) of the woman. If the woman’s family denied the right of the man to marry her, then the offending man would still need to pay the dowry for violating the virginity of the woman.

This is an important issue since a man did not pay the dowry to a woman if she was not a virgin. Thus, if this woman wished to marry in the future, she would be without a dowry, if the man with whom she had premarital sex did not pay it.

Since the man was mandated to pay the dowry under this circumstance, the Torah implies guilt on the part of the man for violation of the woman and seems to “excuse” the woman from responsibility. If such was not the case (if she also was guilty in the account of premarital sex), then she should not be compensated for the loss of her virginity.

## 2. THE CULTURAL MANDATE

Gen. 1:28 [p212N4] “And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

### Noachide Mitzvah

Mitzvah p212<sup>541</sup> – This mitzvah has often been called the Cultural Mandate. In its broader sense, this Mandate applies both physically and spiritually. Judaism considers this as a command for each Jew to “make” another Jew – primarily through procreation.<sup>542</sup>

---

<sup>535</sup> The student should note that the progression into sexual immorality begins with prohibited practices even with one’s own wife. That is the first step in sexual perversion.

<sup>536</sup> Talmud Connections: Kethuoth 11a; 29a; 35 a, b; 36a,b. Nazarean Codicil Connections: 1 Corinthians 7:36,37.

<sup>537</sup> Some commentators have wrongfully stated that these mitzvot relate to rape. That assumption is illogical since marriage is mandated. Since rape is an act of violence, it does not make sense that God would force a woman into a relationship with a man that had committed an act of violence against her.

<sup>538</sup> Mishnah Bekhorot 8:7(B).

<sup>539</sup> See commentary on the *Tenth Commandment: Valuation of Persons* (see also Lev. 27:2-8).

<sup>540</sup> Talmud Connections: Kethuoth 11a; 29a; 35 a,b; 36a,b. Nazarean Codicil Connections: 1 Corinthians 7:36,37.

<sup>541</sup> Talmud Connection: Yevamoth 65b. Nazarean Codicil Connections: 1 Timothy 4:3; Hebrews 13:4.

<sup>542</sup> Mishnah Yevamoth 6:6.

### 3. IMPURITY

Lev. 18:19 [n346N6] "Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness."

#### Noachide Mitzvah

*Mitzvah n346<sup>543</sup> – This mitzvah prohibits sexual intercourse during a woman's monthly period.<sup>544</sup>*

## B: SEXUAL PERVERSIONS

### 1. INCEST

Lev. 18:6-18 [n353N4] "None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am YHVH. [n351N4] The nakedness of thy father, or [n330N4] the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. [n331N4] The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. [n332N4] The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover. The nakedness of [n334N4] thy son's daughter, or of [n335N4] thy daughter's [n336N4] daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. [n333N4] The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. [n340N4] Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. [n341N4] Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. [n342N4] Thou shalt not uncover the nakedness of thy father's brother, [n352N4] thou shalt not approach to his wife: she is thine aunt. [n343N4] Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. [n344N4] Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. [n337N4] Thou shalt not uncover the nakedness of a woman and her daughter, [n338N4] neither shalt thou take her son's daughter, [n339N4] or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness. [n345N4] Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time."

#### Noachide Mitzvot

*These 19 mitzvot are all prohibitions against incest and various other forms of sexual contact between close relatives. By implication, therefore, they are also prohibitions against marital*

---

<sup>543</sup> Talmud Connections: Berachoth 13a; Shab. 82b; 83a; 83b; Sanh. 55a; 55b; 87a; 87b. Nazarean Codicil Connections: Galatians 5:19; Ephesians 5:3; Jude 8.

<sup>544</sup> This mitzvah could also be placed under the Third Commandment since it prohibits mixing live sperm with the blood associated with a dead ovum. It has been placed under the Seventh Commandment because of its placement in Leviticus 18 – a chapter dealing with sexual issues.

relationships.<sup>545</sup>

Mitzvah n330 – Prohibition against sexual relations with your mother.

Mitzvah n331 – Prohibition against sexual relations with your father's wife (stepmother).

Mitzvah n332 – Prohibition against sexual relations with your sister.

Mitzvah n333 – Prohibition against sexual relations with your father's wife's daughter (your stepsister).

Mitzvah n334 – Prohibition against sexual relations with your son's daughter – your granddaughter.

Mitzvah n335 – Prohibition against sexual relations with your daughter's daughter – your granddaughter.

Mitzvah n336 – Prohibition against sexual relations with your own daughter (by implication of not being allowed to have sexual relations with granddaughters).

Mitzvah n337 – Prohibition against sexual relations (and marriage) to any woman and her daughter (i.e. your stepdaughter).

Mitzvah n338 – Prohibition against sexual relations (and marriage) to any woman and her son's daughter (your step granddaughter).

Mitzvah n339 – Prohibition against sexual relations (and marriage) to any woman and her daughter's daughter (your step granddaughter).

Mitzvah n340 – Prohibition against sexual relations with your father's sister (your aunt).

Mitzvah n341 – Prohibition against sexual relations with your mother's sister (your aunt).

Mitzvah n342 – Prohibition against sexual relations with your father's brother (your uncle).

Mitzvah n343 – Prohibition against sexual relations with your daughter-in-law.

Mitzvah n344 – Prohibition against sexual relations with your brother's wife (your sister-in-law).

Mitzvah n345 – Prohibition against sexual relations (and marriage) to a woman and her sister.

Mitzvah n351 – Prohibition against sexual relations with your father.

Mitzvah n352 – Prohibition against sexual relations with your father's brother's wife (your aunt).

Mitzvah n353 – This is a general prohibition against sexual relations with anyone who is a near kinsman.

---

<sup>545</sup> Talmud Connections: Yevamoth 54a,b; Sanhedrin 58a,b; K'rithath 2a,b; 3a; 15a; Makkoth 13a; 14a. Nazarean Codicil Connections: Acts 15:20, 29; 1 Corinthians 5:1,11; 6:9, 18; 2 Corinthians 12:21; Galatians 5:19; Ephesians 5:3; Colossians 3:5. [Each of these connections applied to all of these mitzvot.]

## 2. HOMOSEXUALITY

Lev. 18:22 [n350N4] "Thou shalt not lie with mankind, as with womankind: it is abomination."

### Noachide Mitzvah

*Mitzvah n350<sup>546</sup> – This is a prohibition specifically against male homosexuality.*

## 3. BESTIALITY

Lev.18:23 [n348N4] "Neither shalt thou lie with any beast to defile thyself therewith: [n349N4] neither shall any woman stand before a beast to lie down thereto: it is confusion."<sup>547</sup>

### Noachide Mitzvot

*Mitzvot n348, n349<sup>548</sup> – These two mitzvot prohibit any type of sexual contact between an animal and either a male (n348) or a female (n349).*

---

<sup>546</sup> Talmud Connections: Sanhedrin 54a; 54b; 55a. Nazarean Codicil Connections: Romans 1:26; 1 Corinthians 6:9; 1 Timothy 1:10; Colossians 3:5; Jude 7.

<sup>547</sup> This prohibition is repeated in Exodus 22:19, Leviticus 20:15,16 and Deuteronomy 27:21.

<sup>548</sup> Talmud Connections: Sanhedrin 54a; 54b; 55a; 55b. Nazarean Codicil Connections: Galatians 5:19-21; Ephesians 5:5; Revelation 21:8.

## EIGHTH COMMANDMENT

[n244N5] *Thou shalt not steal.*

*Leviticus 19:11*

The Eighth Commandment deals with theft. Therefore, all regulations that pertain to property rights are classified under this Commandment. Also, regulations for employers and employees are found here. Finally, issues related to borrowing and lending are placed under this Commandment.

### *A: PROPERTY RIGHTS AND THEFT*

Lev. 19:13 "... [n245N5] neither rob him.

Lev. 22:28 [n101N5] "And whether it be cow or ewe, ye shall not kill it and her young both in one day."

Deut. 19:14 [n246N5] "Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that YHVH thy Elohim giveth thee to possess it."

Deut. 22:1-3 "Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: [p204N5] thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: [n269N5] thou mayest not hide thyself."

Deut. 22:6 "If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, [n306N5] thou shalt not take the dam with the young: [p148N5] But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days."

| Noachide Mitzvot

Mitzvot n101, n306, p148<sup>549</sup> – At first glance, it would appear that these mitzvot should not be Noachide. The Talmud, however, is specific that these mitzvot all relate inside the Land and outside the Land. They are also in effect both when the Temple is standing and when it is not. They have been classified under the Eighth Commandment since Baba Metzia clearly calls the violation of these mitzvot an act of robbery.

N101 and n306 forbid us from killing both the mother and the young on the same day – whether they are land animals or birds. P148 requires us to let the mother bird go.<sup>550</sup>

Mitzvah n244<sup>551</sup> – This is a general prohibition against theft. The Eighth Commandment is taken from this text rather than from the Exodus 20 passage for a good reason. In this context there are many other mitzvot regarding property issues.

Mitzvah n245<sup>552</sup> – This mitzvah prohibits robbery. Robbery is different than theft since it involves taking something by force.

Mitzvah n246<sup>553</sup> – We may not move physical landmarks that are set in place as boundaries for property in an effort to steal our neighbor's real estate.

Mitzvot n269, p204<sup>554</sup> – These two mitzvot concern the issue of lost property. P204 is a complete explanation of what must be done with property that is lost and found. In the first case, the finder knows the owner. He must immediately return the lost property. The Torah knows nothing of the old tale, "Finder's keepers, loser's weepers." In the second case, the finder is either too far away from the owner of the property or the finder doesn't even know who the owner is. In such a case, the finder may retain the property until the owner comes looking for it.

The spirit of this mitzvah would seem to say that the finder must do all in their power to find the owner of the property. They may not assume the property as their own property at any time. There is no time limit on this mitzvah.

N269 goes on to say that the finder may not "hide" themselves, or as the JPS says, "you must not remain indifferent." The finder must seek out the owner of the property and do everything possible to restore the property to the rightful owner. Some rabbis have taught that if the owner cannot be found after a lengthy time, that the item must be sold and the money must be given to charity.

## B: CHARITY

Lev. 19:9, 10 "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, [n211L] neither shalt thou gather the gleanings of thy harvest. [n212L] And thou shalt not glean thy vineyard, [n213L] neither shalt thou gather every grape of thy vineyard;

<sup>549</sup> Talmud Connections: Chullin 138b; Baba Metzia 102a. Nazarean Codicil Connections: Luke 18:20; Romans 2:21; 13:9; Ephesians 4:28.

<sup>550</sup> According to Deuteronomy Rabbah VI:2, this is the least weighty of all commands (Matthew 5:17-20).

<sup>551</sup> Talmud Connections: Baba Metzia 61b. Nazarean Codicil Connections: Matthew 19:18; Romans 2:21; 13:9; Ephesians 4:28.

<sup>552</sup> Talmud Connections: Baba Kamma 9,10. Nazarean Codicil Connections: Luke 18:20; Romans 2:21; 13:9; Ephesians 4:28.

<sup>553</sup> Talmud Connections: Shabbath 85a; Nidah 57a. Nazarean Codicil Connections: Matthew 19:18; Romans 2:21; 13:9; Ephesians 4:28.

<sup>554</sup> Talmud Connections: Baba Metzia 61b. Nazarean Codicil Connections: Matthew 19:18; Romans 2:21; 13:9; Ephesians 4:28.

[p121L, p123L, p124L] thou shalt leave them for the poor and stranger: I am YHVH your Elohim."

Lev. 23:22 [n210L] "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: [p120L] thou shalt leave them unto the poor, and to the stranger: I am YHVH your Elohim."

Deut. 15:7,8 "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which YHVH thy Elohim giveth thee, [n232N5] thou shalt not harden thine heart, nor shut thine hand from thy poor brother: [p195N5] But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth."

Deut. 24:19 [n214L] "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: [p122L] it shall be for the stranger, for the fatherless, and for the widow: that YHVH thy Elohim may bless thee in all the work of thine hands.

### Noachide Mitzvah

Mitzvah n232, p195<sup>555</sup> – These two mitzvot are considered by the rabbis as two of the most important mitzvot in the entire Torah. N232 forbids us to shut our hand against a poor person. P195 commands us to give charity to the poor.

Rambam tells us:

*"We are under obligation to be more heedful in the fulfillment of the Commandment to distribute charity than in that of any other Positive Commandment, since charity is the distinguishing mark of righteousness in the seed of Abraham, our father, as it is said, For I have known him, to the end that he may command his children [and his household after him, that they may keep the way of the Lord], to do righteousness and justice (Gen. XVIII, 19). The position of Israel will not become established, nor will the true faith prove enduring, save through charity, as it is said, In righteousness shalt thou be established (Isa. LIV, 14). Further, Israel will not be redeemed save only through charity, as it is said, Zion shall be redeemed with justice, and they that return of her with righteousness (ibid., I, 27)."*<sup>556</sup>

### Land of Israel Mitzvot

All of these mitzvot concern the reaping of the harvest. According to Rambam, they most strictly apply to the Land of Israel only.<sup>557</sup> The reason that these mitzvot must be applied strictly in the Land of Israel (and not strictly outside of the Land) is because all of these mitzvot enforce the fact that the Land of Israel was to be a Land of prosperity for all of its inhabitants. Thus, every person who lived in the Land had to be allowed to obtain food from the Land.

<sup>555</sup> Talmud Connections: Kethuboth 67b; Gittin 37a; Sanhedrin 87a. Nazarean Codicil Connections: Romans 15:26; 2 Corinthians 9:9; Galatians 2:10; James 2:6.

<sup>556</sup> Mishnah Torah, Zeraim, Hilchoth Matnoth Anim, X, 1.

<sup>557</sup> Maimon, Rabbi Moses ben. *The Commandments: Sefer HaMitzvot of Maimonides in two volumes*, translated by Rabbi Dr. Charles B. Chavel. Soncino Press, New York, NY. 1967. Vol. 2, p. 205. [Since Rambam indicated that the peah of the fields only applies to the Land of Israel, it is assumed that the other mitzvot that apply to the gleanings also apply strictly to the Land of Israel. The reasoning behind these mitzvot being exclusively enforceable in the Land of Israel is because Adonai promised them prosperity in the Land. That promise applied to all people in the Land including the poor.]

All of these mitzvot, however, have two universal spiritual applications. The first application is most practical in nature. It teaches us that we must give to the poor and provide some sustenance for their existence. While these mitzvot may not be strictly enforced outside of the Land of Israel, they may indeed be a good general guideline for every farmer who wishes to live righteously before Adonai regarding support of the poor.

Even more, there are two specific categories associated with these regulations concerning the harvest. Those categories are regulations concerning the grain harvest and regulations concerning the harvest of the vineyard. This is significant for our understanding of the support that we need to render to the poor. The grain harvest would have provided bread for the poor. The harvest of the vineyard, however, would have provided them with wine – which is symbolic of joy. This indicates that the poor should be blessed by us to a degree that allows them to enjoy life – rather than just to survive.

The second universal spiritual application is associated with the fact that both bread and wine were to be provided for the poor. Bread and wine were associated with worship. The fact that bread (in the form of grain) and wine (in the form of grapes) needed to be given to the poor teaches us that we must not exclude the poor in worship. They must be included with equal status.<sup>558</sup>

Comments regarding these mitzvot will be brief and the Talmud and Nazarean Codicil Connections apply for all of the mitzvot in this category. Those Connections are attached to the first mitzvah in this category.<sup>559</sup>

Mitzvot n210, p120 – This mitzvah prohibits the harvesting of the corners of the field. The harvesters must round the corners of the square field so that the poor can harvest the corners. The corners consisted of about 1/60<sup>th</sup> of the harvest.

Mitzvot n211, p121 – These are reciprocal mitzvot. They command that the inhabitants of Israel may not glean the entire harvest of the field (n211). They must leave the gleanings for the poor and the stranger (p121). According to the Sages, gleanings are any crops of the harvest that fall or are dropped during the harvesting process. Thus, even the mistakes of the harvesters results in benefit to someone.

Mitzvot n212, p123<sup>560</sup> – These are reciprocal mitzvot. They command that the inhabitants of the Land of Israel may not entirely harvest the vineyard. Specifically, the harvesters may not gather defective grape clusters. A defective grape cluster is one that is not fully developed. Thus, that which is not fully developed must be left to fully develop so that they can be harvested by the poor.

Mitzvot n213, p124 – These are reciprocal mitzvot. They command that fallen grapes may not be gathered by the harvesters. This is similar to n211 and p121.

Mitzvot n214, p122 –When the farmer harvests his field, he may not return to a sheaf that

---

<sup>558</sup> See Genesis 14:18 where bread and wine are associated with worship. Also, reference can be made to James 2 where James says that the assemblies must respect the place of the poor in the congregations.

<sup>559</sup> Talmud Connections: Yevamoth 47a,b; Entire Tractate of Peah. Nazarean Codicil Connections: Romans 15:26; 2 Corinthians 9:9; Galatians 2:10; James 2:6. [These Connections apply for the following mitzvot: n210, n211, n212, n213, n214, p120, p121, p122, p123, and p124.]

<sup>560</sup> The student will note that the phrase "thou shalt leave them for the poor and stranger" in Leviticus 19:10 has multiple applications since the phrase is attached to a compound sentence that contains multiple negative commands. This single positive phrase applies to each of the negative mitzvot as a specific positive mitzvah for each negative.

has been left behind in the field. The sheaf becomes the “property” of the stranger, the fatherless, and the widow. This further accents Adonai’s care for the poor and stranger.

## C: BUSINESS ETHICS

Ex. 22:21 [n253N5] “Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.”

Lev. 19:35-36 [n271N5] “Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. [p208N5] Just balances, just weights, a just ephah, and a just hin, shall ye have: I am YHVH your Elohim, which brought you out of the land of Egypt.”

Lev. 25:14-16 [p245N5] “And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour’s hand, [n250N5] ye shall not oppress one another.

Deut. 25:13 [n272N5] “Thou shalt not have in thy bag divers weights, a great and a small.”

### Noachide Mitzvot

Mitzvot n250, p245<sup>561</sup> – These mitzvot establish just business dealings regarding the sale of property.

P245 is the whole general command regarding buying and selling. The rabbis have stipulated conditions regarding the fair transfer of property and payment for the sale. N250 prohibits oppression of one’s neighbor in business dealings related to the buying and selling.<sup>562</sup>

*“Hearken, my beloved brethren, Hath not Adonai chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the Torah as transgressors.”*

James 2:5-9

Mitzvah n253<sup>563</sup> – We have noticed throughout the Torah that Adonai is concerned with proper treatment of widows, orphans, the poor, and even the stranger. This mitzvah teaches us that we may not oppress the stranger in business dealings. We may not take advantage of them because they are an “outsider.”

Mitzvot n271, n272, p208<sup>564</sup> – These three mitzvot establish the law of weights and measures. N271 and p208 are reciprocal mitzvot. We must only employ just weights and

---

<sup>561</sup> Talmud Connections: Sukkah 40b; Makkoth 3b; Bechoroth 13a,b. Nazarean Codicil Connections: 1 Thessalonians 4:6; James 2:6.

<sup>562</sup> The Mishnah (Baba Mezia 4:3(B)) states that oppression is technically an overcharge in price of 1/6<sup>th</sup> of the cost of the land (about 16%). If such oppression occurred in a business deal, the one who was oppressed could cancel the deal without penalty.

<sup>563</sup> Talmud Connections: Baba Metzia 58b. Nazarean Codicil Connections: 1 Thessalonians 4:6; James 2:1-7.

<sup>564</sup> Talmud Connections: Baba Metzia 61b. Nazarean Codicil Connections: Mark 10:19; 1 Corinthians 6:8; 7:5; 1 Thessalonians 4:6.

measures in business (p208). We may not use unjust weights (n271). We may not even keep unjust weights in our possession. (n272). These mitzvot reinforce the fact that we must be totally honest in all of our business dealings.

#### D: EMPLOYEE RELATIONS

Lev. 19:13 [n247N5] "Thou shalt not defraud thy neighbour, neither rob him: [n238N5] the wages of him that is hired shall not abide with thee all night until the morning."

Deut. 23:24-25 "When thou comest into thy neighbour's vineyard, [p201N5] then thou mayest eat grapes thy fill at thine own pleasure; [n268N5] but thou shalt not put any in thy vessel. When thou comest into the standing corn of thy neighbour, [p201N5, cont.] then thou mayest pluck the ears with thine hand; [n267N5] but thou shalt not move a sickle unto thy neighbour's standing corn."

Deut. 24:15 [p200N5] "At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto YHVH, and it be sin unto thee."

Deut. 25:4 [n219N5] "Thou shalt not muzzle the ox when he treadeth out the corn."

#### Noachide Mitzvot

Mitzvah n219<sup>565</sup> – This mitzvah technically states that a beast (specifically an ox) may not be prevented from eating while it is working. Rabban Sha'ul used n219 when referring to payment of those who minister. Forcing a worker to work without paying them is a form of theft.

Mitzvot n238, p200<sup>566</sup> –. These are reciprocal mitzvot. They instruct an employer to pay an employee on time (p200) and not to delay that payment (n238). The payment does not have to be daily (as was the custom then) but must be according to the schedule agreed upon by the employer and the employee.

Mitzvot n247<sup>567</sup> –To defraud someone (by interpretation of the Hebrew word) is to take advantage of them. Defrauding one primarily relates to withholding something due to them – especially wages and benefits due to employees. This word Hebrew, seems to imply that the employer may not use their superior "power" as an employer to refrain from paying an employee.

Mitzvah n267<sup>568</sup> – This mitzvah prohibits any person from harvesting the crops of another person. The Sages, however, specify that this mitzvah applies to a hired worker who would "move a sickle" against the crop of the one who hired him. This teaches us that employees may not unjustly reap the profits of their employer.

<sup>565</sup> Talmud Connections: Baba Mezia 7. Nazarean Codicil Connections: 1 Timothy 5:18.

<sup>566</sup> Talmud Connections: Baba Mezia 9. Nazarean Codicil Connections: Mark 10:10; 1 Corinthians 6:8; 7:5; 1 Thessalonians 4:6.

<sup>567</sup> Talmud Connections: Yoma 85b; Baba Kama 99a; Baba Metzia 26b, 61b, 110b, 111b. Nazarean Codicil Connections: Mark 10:10; 1 Corinthians 6:8; 7:5; 1 Thessalonians 4:6.

<sup>568</sup> Talmud Connections: Baba Mezia 7. Nazarean Codicil Connections: Mark 10:10; 1 Corinthians 6:8; 7:5; 1 Thessalonians 4:6.

Mitzvah n268<sup>569</sup> – This mitzvah is also related to employees. The Sages teach us that this prohibition prevents employees from consuming of their employers produce excessively (i.e. taking produce home with them in their vessel).

Mitzvah p201<sup>570</sup> – This mitzvah allows employees to “consume” what they need to consume while they are working for their employer.

## E: BORROWING AND LENDING

Ex. 22:25 [p197N5] “If thou lend money to any of my people that is poor by thee, [n234N5] thou shalt not be to him as an usurer, [n237N5] neither shalt thou lay upon him usury.”

Lev. 19:11 “Ye shall not steal, [n248N5] neither deal falsely, [n249N5] neither lie one to another.”

Lev. 25:35-37 “And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, *though he be a stranger, or a sojourner*; that he may live with thee. Take thou no usury of him, or increase: but fear thy Elohim; that thy brother may live with thee. [n235N5] Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.”

Deut. 23:19-20 [n236N5] “Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: [p198N5] Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that YHVH thy Elohim may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.”

### Noachide Mitzvot

Mitzvah n234<sup>571</sup> – The phrase “you shall not be to him as a usurer” concerns the behavior of the lender. The lender may not continue demanding repayment of funds that they have loaned to someone who now is not able to repay those funds. Sometimes people who need to borrow fall on even worse times and become absolutely unable to repay what they have been loaned. It is a violation of this mitzvah for the lender to continue attempting to get repayment when he is sure that the individual is no longer able to repay.

Mitzvah n235<sup>572</sup> – This mitzvah prohibits us from taking advantage of another person because that other person has fallen into financial distress. Nothing may be lent to a fellow Israelite, a widow, an orphan, or even a stranger if interest is being attached to repayment. The Torah forbids heaping more distress upon people who are already in distress. This mitzvah also serves as a warning to the person who would take advantage of the misfortunes of others.

---

<sup>569</sup> Talmud Connections: Baba Mezia 7. Nazarean Codicil Connections: Mark 10:10; 1 Corinthians 6:8; 7:5; 1 Thessalonians 4:6.

<sup>570</sup> Talmud Connections: Baba Mezia 7. Nazarean Codicil Connections: Mark 10:10; 1 Corinthians 6:8; 7:5; 1 Thessalonians 4:6.

<sup>571</sup> Talmud Connections: Baba Metzia 75b. Nazarean Codicil Connections: Matthew 18:21-35; Luke 12:54-59.

<sup>572</sup> Talmud Connections: Baba Mezia 5. Nazarean Codicil Connections: Nazarean Codicil Connections: Luke 12:15; Romans 12:3; 1 Corinthians 5:11; Ephesians 5:5; Colossians 3:5; 1 Timothy 6:10; Hebrews 13:5; 2 Peter 2:3.

Mitzvah n236<sup>573</sup> -- Mitzvah n235 forbids a believer from lending to another believer for interest. This mitzvah forbids a believer from borrowing from another believer at interest. The Hebrew phrase in question is *lo tashich le'achicha*.<sup>574</sup>

Mitzvah n237<sup>575</sup> – This mitzvah prohibits us from laying on a fellow believer any form of interest. This goes further than being the one who is lending the money (e.g. n235). It forbids any participation in the lending process including being a surety, witness, or notary drawing up the contract. The Sages say that the one who violates this mitzvah also violates six other commands related to usury.<sup>576</sup>

Mitzvah n248<sup>577</sup> – This mitzvah forbids us to lie about possessing property that belongs to someone else – especially property that has been entrusted to us in business dealings.

Mitzvah n249<sup>578</sup> – This mitzvah forbids us to swear a false oath about possessing property that belongs to someone else. This is a continuation of n248.

Mitzvot p197<sup>579</sup> – This mitzvah commands us to lend money to the poor. The mitzvah assumes we will be charitable when we see another believer in need. When that person does decide to lend to the poor, however, they may not do so in a formal agreement that demands payment of interest. Interest is forbidden in all cases where money (or things) are loaned to the poor.

Mitzvot p198<sup>580</sup> – This mitzvah allows us to lend money at interest to unbelievers. We must still refrain from coveting in these situations. And, we must refrain from behaviors that would cause our unbelieving neighbor from hating Adonai because of our actions.

## F: COLLATERAL FOR LOANS

Deut. 24:6 [n242N5] “No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.”

Deut. 24:10 [n239N5] “When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.”

Deut. 24:12 “And if the man be poor, [n240N5] thou shalt not sleep with his pledge: In any case [p199N5] thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before YHVH thy Elohim.”

Deut. 24:17 [n241N5] “Thou shalt not . . . take a widow's raiment to pledge:”

---

<sup>573</sup> Talmud Connections: Baba Mezia 5. Nazarean Codicil Connections: Romans 12:3; 1 Thessalonians 4:6, James 2:6.

<sup>574</sup> *Tashich* is in the Hiphil form and makes the word causative. Thus, it is best interpreted as “you shall not cause your brother to take interest.”

<sup>575</sup> Talmud Connections: Baba Metzia 75b. Nazarean Codicil Connections: Romans 12:3; 1 Thessalonians 4:6; James 2:6.

<sup>576</sup> This is fully discussed in the Talmud Connection of Baba Metzia 75b.

<sup>577</sup> Talmud Connections: Shebuoth 5. Nazarean Codicil Connections: 1 Thessalonians 4:6; James 2:6.

<sup>578</sup> Talmud Connections: Shebuoth 5. Nazarean Codicil Connections: 1 Thessalonians 4:6; James 2:6.

<sup>579</sup> Talmud Connections: Several places in Kethuboth and Baba Bathra. Nazarean Codicil Connections: 1 Thessalonians 4:6; James 2:6.

<sup>580</sup> Talmud Connections: Baba Mezia 5. Nazarean Codicil Connections: Romans 12:3; 1 Thessalonians 4:6, James 2:6.

### Noachide Mitzvot

Mitzvah n239<sup>581</sup> – We may not take collateral for a loan by force. The person to whom we lend must give it to us willingly.

Mitzvot n240, p199<sup>582</sup> – These two mitzvot are reciprocals. We may not keep the collateral of any person at such a time that they need the item (n240). We must return it when they need it (p199).<sup>583</sup> Thus, collateral from a poor person becomes simply a “token” of the fact that they will repay. Again, we see the focus of the Torah on not oppressing the poor by coveting those things that belong to them.

Mitzvah n241<sup>584</sup> – We may not take items as collateral from a widow whether she is rich or poor. Some of the scholars say that this prohibits taking a pledge from any woman.

Mitzvah n242<sup>585</sup> – The upper and lower millstones were used for producing ground flour to make bread. When we take collateral from someone to whom we have loaned something, we may not take items that are essential to their survival. This would include anything that would interfere with them being able to support themselves and make an income.

## G: INHERITANCE RIGHTS

Num. 27:8 [p248N5] “And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.”

### Noachide Mitzvot

Mitzvah p248<sup>586</sup> – This mitzvah ensures that the family inheritance will stay within the family. If a man does not have a son to inherit his property after his death, the inheritance must pass to the daughter. This ensures that the prosperity that Adonai has given to a man will bless his subsequent generations. This fulfills many promises of the Torah wherein Adonai has promised to not only bless a person, but to bless their children (and their children's children), also.

More importantly, however, this is an illusion to our Heavenly inheritance. Rabban Sha'ul tells us:

---

<sup>581</sup> Talmud Connections: Baba Metzia 9. Nazarean Codicil Connections: Luke 12:15; 1 Corinthians 5:11; Ephesians 5:5; Colossians 3:5; 1 Timothy 6:10; Hebrews 13:5; 2 Peter 2:3.

<sup>582</sup> Talmud Connections: Baba Metzia 9. Nazarean Codicil Connections: Luke 12:15; 1 Corinthians 5:11; Ephesians 5:5; Colossians 3:5; 1 Timothy 6:10; Hebrews 13:5; 2 Peter 2:3.

<sup>583</sup> Although the Torah mitzvah technically says that we should return the pledge at night, the implication of the mitzvah is that the item should be returned when the person needs it. The Sages agree on this issue. Thus, if the item is a plow, it should be returned during the daytime. If the pledged item is a pillow, however, the item should be returned at night.

<sup>584</sup> Talmud Connections: Baba Mezia 9. Nazarean Codicil Connections: Acts 6:1; 1 Timothy 5:3; James 1:27.

<sup>585</sup> Talmud Connections: Baba Metzia 9. Nazarean Codicil Connections: Luke 12:15; 1 Corinthians 5:11; Ephesians 5:5; Colossians 3:5; 1 Timothy 6:10; Hebrews 13:5; 2 Peter 2:3.

<sup>586</sup> Talmud Connections: Baba Bathra 109a,b; 110a,b; 111a,b; 113b; 115a; 116a. Nazarean Codicil Connections: Ephesians 1:3-14

*"Blessed be the Adonai and Abba of our Adon Yeshua the Messiah, who hath blessed us with all spiritual blessings in heavenly places in Messiah: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua the Messiah to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Messiah, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Messiah. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."*

*Ephesians 1:3-14*

## NINTH COMMANDMENT

[n285N7] *Thou shalt not bear false witness against thy neighbour.*

Exodus 20:16

The Ninth Commandment regulates truthfulness in Court situations. As such, all mitzvot relating to truthfulness – whether in or out of the Courtroom – have been placed under this Commandment. Furthermore, judgments for violation of various mitzvot have been placed here. Finally, all mitzvot that regulate those appointed to make decisions have been placed under the Ninth Commandment.

### A: FALSE WITNESS

Lev. 5:1 [p178N7] *“And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.”*

Deut. 10:20 [p7N1] *“...and swear by his name.”*

#### Noachide Mitzvot

*Mitzvah n285<sup>587</sup> – Most specifically, this mitzvah prohibits bearing false witness in court. The “spirit” of the mitzvah, however, would indicate that all falsehood is prohibited – not just falsehood in a court of law.<sup>588</sup>*

*Mitzvah p7<sup>589</sup> – The mitzvah to swear by Adonai's Name means that we may not swear an oath by any other god's name. The Sages, however, have always warned about using Adonai's Name in order to swear an oath since there is a possibility of using Adonai's Name in vain, which would be a violation of a negative mitzvah.*

*Thus, regarding this mitzvah, the Talmud explains:*

*“The Geonim instituted a new procedure in the Jewish courts: They forbade the taking*

<sup>587</sup> Talmud Connections: Baba Kama 74b; Sanhedrin 86b. Nazarean Codicil Connections: Colossians 3:9, 1 Timothy 4:2; and Revelation 22:15.

<sup>588</sup> Regarding lies and truthfulness, see Proverbs 19:9, Isaiah 59:4, Jeremiah 23:14, Colossians 3:9, 1 Timothy 4:2; and Revelation 22:15.

<sup>589</sup> Talmud Connections: Nedarim 8; Sanhedrin 63; Temurah 3; Yoreh Dai'ah 237. Nazarean Codicil Connections: Matthew 5:34-37; James 5:12.

of oaths with *HASHEM'S* name, lest the entire world be brought to destruction by the sinners who swear falsely.<sup>590</sup>

Yeshua reaffirmed this ruling of the oral tradition when he said:

*"But I say unto you, Swear not at all; neither by heaven; for it is Adonai's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."*

Matthew 5:34-37

And, James again says:

*"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."*

James 5:12

Mitzvah p178<sup>591</sup> – This mitzvah commands us to give whatever information we have to the courts when we are called to testify.

## B: COURTS AND JUDGES

### 1. JUDICIAL APPOINTMENTS

Ex. 22:27 [n315N7] "Thou shalt not revile the elohim."

Deut. 16:18 [p176L] "Judges and officers shalt thou make thee in all thy gates, which YHVH thy Elohim giveth thee, throughout thy tribes: and they shall judge the people with just judgment."

### Noachide Mitzvot

Mitzvah n315<sup>592</sup> – This mitzvah prohibits anyone from reviling the judges. All judges must be respected as lesser elohim.

### Land of Israel Mitzvot

Mitzvah p176<sup>593</sup> – This mitzvah requires Israel to appoint judges and officers of the court who will judge righteously.

The universal application of this mitzvah requires that the Nazarean Assembly do the same –

---

<sup>590</sup> *Hilchos Shavuot* 11:13.

<sup>591</sup> Talmud Connections: Shabbath 68b; Yoma 74a; Sotah 32a. Nazarean Codicil Connections: Matthew 15:19; Romans 13:19.

<sup>592</sup> Talmud Connections: Barachoth 21b; Yevamoth 22b; Baba Metzia 62a, Baba Bathra 4a. Nazarean Codicil Connections: Hebrews 13:7, 17, 24.

<sup>593</sup> Talmud Connections: Sanhedrin 7b; 16b. Nazarean Codicil Connections: Matthew 18:15-20; Ephesians 6:9; Colossians 3:25; James 2:1.

appoint just and upright rulers over their assemblies. This mitzvah will be key in the fulfillment of most of the mitzvot in the next section.

## 2. ADMINISTRATION OF JUSTICE

Ex. 23:1-2 [n281N7] "Thou shalt not raise a false report: [n286N7] put not thine hand with the wicked to be an unrighteous witness. [n282N7, p175N7] Thou shalt not follow a multitude to do evil; [n283N7] neither shalt thou speak in a cause to decline after many to wrest judgment."

Ex. 23:7 [n290N7] "Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked."

Lev. 19:15 [n273N7] "Ye shall do no unrighteousness in judgment: [n277N7] thou shalt not respect the person of the poor, [n275N7] nor honour the person of the mighty: [p177N7] but in righteousness shalt thou judge thy neighbour."

Num. 35:12 "And they shall be unto you cities for refuge from the avenger; [n292N7] that the manslayer die not, until he stand before the congregation in judgment."

Num. 35:30 "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: [n291N7] but one witness shall not testify against any person to cause him to die."

Deut. 1:17 [n284N7] "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; [n276N7] ye shall not be afraid of the face of man; for the judgment is Elohim's: and the cause that is too hard for you, bring it unto me, and I will hear it."

Deut. 13:15 [p179N7] "Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth ...."

Deut. 19:2,3,9 [p182L] "Thou shalt separate three cities for thee in the midst of thy land, which YHVH thy Elohim giveth thee to possess it. Thou shalt prepare thee a way, and divide the coasts of thy land, which YHVH thy Elohim giveth thee to inherit, into three parts, that every slayer may flee thither.... If thou shalt keep all these commandments to do them, which I command thee this day, to love YHVH thy Elohim, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three."

Deut. 19:15 [n288N7] "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."

Deut. 24:17 [n280N7] "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge."

### Noachide Mitzvot

Mitzvot n273, p177<sup>594</sup> – This mitzvah (n273) prohibits judges from making unjust

---

<sup>594</sup> Talmud Connections: Sanhedrin 3a; Shevuoth 30a. Nazarean Codicil Connections: Matthew 18:15-20; Ephesians 6:9; Colossians 3:25; James 2:1. [These same Connections apply for mitzvot n275 and n277.][The student will also note that the same Nazarean Codicil Connections follow through most of these mitzvot. All of the Nazarean Codicil Connections relate to making judgments and doing so in a fair way.]

judgments. Judges are to rule only by applying Torah to each case. P177 commands that judges treat all litigants equally.

Mitzvot n275, n277 – N277 forbids judges from showing pity on any litigant due to their condition. The case of the poor is specifically mentioned but any person who might draw pity to themselves is implied. N275 forbids judges from honoring any litigant who may be of significant social status. A rich man, for example, or a politician cannot be treated differently because of their status.

Mitzvah n276<sup>595</sup> – Judges must not allow fear to be a determiner in their judgments.

Mitzvah n280<sup>596</sup> – Judges may not take advantage of the stranger, the fatherless or the widow in their judgments.

Mitzvot n281<sup>597</sup> – This mitzvah forbids us from hearing one witness while not in the presence of other witnesses. This is considered false witness.

Mitzvah n282, p175<sup>598</sup> – The Sages teach that this mitzvah relates to a capital case involving the death penalty. The Sages say that this is a prohibition against a majority of one being used to condemn the individual. There must be at least two judges above the majority to convict. The reasoning for such is that the phrase, “you shall not follow a multitude...” refers to one individual following the majority – thus, one individual being swayed to vote in favor of conviction because of the large number in favor of conviction. P175 commands that we do follow the majority ruling, if that ruling is a valid ruling and not a majority of one.

Mitzvah n283<sup>599</sup> – Judges may not rely on the word of other judges to make decisions. They must hear the testimony themselves.

Mitzvah n284<sup>600</sup> – According to the Sifre (for Deuteronomy 1:17), this mitzvah relates to the appointment of judges themselves (primarily) and to the actions of judges. We may not appoint a judge who will make biased decisions. We may not respect the status of a person for the position of being a judge (i.e. pick a rich man to be a judge as opposed to a poor man). The individual's understanding of Torah should be the only guide that we use in choosing them as a judge.

Mitzvah n286<sup>601</sup> – This is a prohibition against a judge receiving or entertaining a witness who is known to be unrighteous.

---

<sup>595</sup> Talmud Connections: Sanhedrin 6b-8a. Nazarean Codicil Connections: Matthew 18:15-20; Ephesians 6:9; Colossians 3:25; James 2:1.

<sup>596</sup> Talmud Connections: Sanhedrin 21a. Nazarean Codicil Connections: Matthew 18:15-20; Ephesians 6:9; Colossians 3:25; James 2:1.

<sup>597</sup> Talmud Connections: Pesachim 118a; Baba Kama 88a; Metzia 5b; Sanhedrin 7b; 9b; 24b; 25a; 25b; 27a. Nazarean Codicil Connections: Matthew 18:15-20; Ephesians 6:9; Colossians 3:25; James 2:1.

<sup>598</sup> Talmud Connections: Baba Kama 10b; Baba Metzia 59b; Baba Bathra 107a; Sanhedrin 2a; 3b. Nazarean Codicil Connections: Matthew 18:15-20; Hebrews 13:17.

<sup>599</sup> Talmud Connections: Sanhedrin 3b; 18b; 32a. Nazarean Codicil Connections: Matthew 18:15-20; Ephesians 6:9; Colossians 3:25; James 2:1.

<sup>600</sup> Talmud Connections: Sanhedrin 6b-8a. Nazarean Codicil Connections: Matthew 18:15-20; Ephesians 6:9; Colossians 3:25; James 2:1.

<sup>601</sup> Talmud Connections: Pesachim 118a; Baba Kama 88a; Metzia 5b; Sanhedrin 7b; 9b; 24b; 25a; 25b; 27a. Nazarean Codicil Connections: Matthew 18:15-20; Ephesians 6:9; Colossians 3:25; James 2:1.

Mitzvah n288<sup>602</sup> – One witness is not good enough for conviction in any capital crime. There must be at least two witnesses.

Mitzvah n290<sup>603</sup> – This mitzvah forbids the conviction of an individual in capital cases by use of circumstantial evidence. There must be two witnesses to the crime. This would forbid the use of DNA as a viable witness since there is always a possibility that the tests could be faulty. Circumstantial evidence may be used to build a case but not to convict.

Mitzvah n291<sup>604</sup> – This mitzvah prohibits a witness from acting as an advocate in a court case. The phrase says that the witness shall not testify to “cause him to die.” That would imply that the witness is acting both as a witness and as some sort of advocate in the case.

Mitzvah n292<sup>605</sup> – All people accused of crimes must be given a fair trial – even in the most extreme and obvious cases. Under no circumstances can a person be punished without due process of law.

Mitzvah p179<sup>606</sup> – Judges are to make a complete examination of all witnesses prior to making judgments.

### Land of Israel Mitzvah

Mitzvah p182<sup>607</sup> – There were six cities of refuge set apart in Israel (see verse 9). Anyone who killed another person could flee to one of those cities and be safe until their trial. If convicted of murder, they were put to death. If it was determined that they were directly responsible for the death of another but the act was not murder (i.e. manslaughter), they could stay in the city of refuge until the Kohein Gadol died. If they were acquitted, they were released back into society.

The universal principle associated with the cities of refuge teaches us that even in the most severe cases, a person must receive a fair and unbiased trial. They may not be killed or judged without due process of law.

### 3. SENTENCING

Ex. 23:6 [n278N7] “Thou shalt not wrest [i.e. pervert] the judgment of thy poor in his cause.”

Ex. 23:8 [n274N7] “And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.”

Num. 35:32 [n296N7] “Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. [n295N7] And ye shall take no satisfaction

---

<sup>602</sup> Talmud Connections: Yevamoth 117a; Kethuboth 87b; Gittin 71a; 90a; Baba Kama 74b; 105b; 11a; Baba Bathra 56b. Nazarean Codicil Connections: Matthew 18:15-20; Ephesians 6:9; Colossians 3:25; James 2:1.

<sup>603</sup> Talmud Connections: Kethuboth 17a; Sanhedrin 33b; 43a. Nazarean Codicil Connections: Matthew 18:15-20; Ephesians 6:9; Colossians 3:25; James 2:1.

<sup>604</sup> Talmud Connections: Sanhedrin 33b, 34a.

<sup>605</sup> Talmud Connections: Baba Kama 32b; Makkoth 9a; 12a. Nazarean Codicil Connections: Matthew 18:15-20; Ephesians 6:9; Colossians 3:25; James 2:1.

<sup>606</sup> Talmud Connections: Baba Metzia 27b; Sanhedrin 30b. Nazarean Codicil Connections: Matthew 18:15-20; Ephesians 6:9; Colossians 3:25; James 2:1.

<sup>607</sup> Talmud Connections: Yevamoth 120b; Sanhedrin 18b; Makkoth 9b; 10b. Nazarean Codicil Connections: Matthew 18:15-20; Ephesians 6:9; Colossians 3:25; James 2:1.

for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the kohein.

Deut. 17:11 [p174N7] “According to the sentence of the Torah which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: [n312N7] thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.”

Deut. 19:13 [n279N7] “Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.”

Deut. 21:22-23 “And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree. [n66N7] His body shall not remain all night upon the tree, [p231N7] but thou shalt in any wise bury him that day; (for he that is hanged is accursed of Elohim;) that thy land be not defiled, which YHVH thy Elohim giveth thee for an inheritance.”

Deut. 22:25,26 “But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: [n294N7] But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter.”

Deut. 24:16 [n287N7] “The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.”

### Noachide Mitzvot

*Mitzvot n66, p231<sup>608</sup> – The body of anyone executed should not remain on public display. It must be buried on the same day of execution. We may not make a public display of capital punishment, turning it into a “show.”*

*Mitzvah n274<sup>609</sup> – Judges may not accept bribes.*

*Mitzvah n278<sup>610</sup> – Judges may not void out a judgment against a poor person simply because the person is poor.*

*Mitzvah n279<sup>611</sup> – Judges may not pity those that are to receive capital punishment.*

*Mitzvah n287<sup>612</sup> – Judges may not hear the testimony of a relative in any capital case. The witnesses may not be family members.*

*Mitzvah n294<sup>613</sup> – This mitzvah prohibits the courts from judging someone who committed a sin under duress.*

*Mitzvot n295, n296<sup>614</sup> – Ransom (or bail) should not be given to release a person who caused the death of another, whether the death was an act of murder or manslaughter. A*

---

<sup>608</sup> Talmud Connections: Sanhedrin 6. Nazarean Codicil Connections: Matthew 18:15-20; Ephesians 6:9; Colossians 3:25; James 2:1. [Unless indicated otherwise, all of the Nazarean Codicil Connections cited here apply generally throughout this whole section. They are each about administering justice fairly.]

<sup>609</sup> Talmud Connection: Kethuboth 105a,b.

<sup>610</sup> Talmud Connections: Sanhedrin 36b.

<sup>611</sup> Talmud Connections: Baba Kama 32b.

<sup>612</sup> Talmud Connections: Berachoth 7a; Yevamoth 79a.

<sup>613</sup> Talmud Connections: Kethuboth 9a.

<sup>614</sup> Talmud Connections: Kethuboth 35a; 37b; Baba Kama 4a; 26a; 83b; 86b; Sanhedrin 10a; 15b.

ransom may not be paid for their release either in the case of the one who has committed manslaughter.

Mitzvot n312, p174<sup>615</sup> – These mitzvot establish the veracity of rulings from the courts. P174 mandates that the courts (all the way up to the Great Court) make rulings that are based on Torah alone. N312 establishes that those rules should not be deviated from at all. This establishes the validity of case law application of the Torah in our Nazarean Communities. It also establishes the need and validity of the establishment of higher levels of justice as time goes on.

## C: JUDGMENTS

### 1. FOR CRIMES AGAINST PEOPLE

*Special Note: All of the mitzvot in this sub-section and in the next are specific "case laws." Case law is application by example. Thus, we can apply these "cases" to a very broad scope of situations.*

Ex. 21:18 [p236N7] "And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed."

Ex. 21:28 [p237N7] "If an ox gore a man or a woman, that they die: [n188N7] then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death."

Ex. 21:33-34 [p238N7] "And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his."

Num. 35:25 [p225L] "And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the Kohein Gadol, which was anointed with the holy oil."

Deut. 19:16 – 21 [p180N7] "If a false witness rise up against any man to testify against him that which is wrong; Then both the men, between whom the controversy is, shall stand before YHVH, before the kohanim and the judges, which shall be in those days; And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot."<sup>616</sup>

<sup>615</sup> Talmud Connections: Berachoth 23a; Eiruvin 41b; Yoma 74a; Sukkah 46a; Sotah 7b; Menachoth 38a.

<sup>616</sup> This prescription appears three times in the Torah; namely, "life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." The first is in Exodus 21:24 in regard to abortion of an unborn child.

Deut. 21:1-9 [p181L] “If one be found slain in the land which YHVH thy Elohim giveth thee to possess it, lying in the field, and it be not known who hath slain him: Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain: And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke; And the elders of that city shall bring down the heifer unto a rough valley, [n309L] which is neither eared nor sown, and shall strike off the heifer's neck there in the valley: And the kohanim the sons of Levi shall come near; for them YHVH thy Elohim hath chosen to minister unto him, and to bless in the name of YHVH; and by their word shall every controversy and every stroke be tried: And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley: And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, YHVH, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of YHVH.”

Deut. 25:11-12 “When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: [p247N7] Then thou shalt cut off her hand, [n293N7] thine eye shall not pity her.”

### Noachide Mitzvot

Mitzvot n188, p237<sup>617</sup> – P237 contains regulations concerning an ox that gores. This mitzvah covers all of the regulations generally. N188 specifically deals with the case of an ox that needs to be stoned because it has killed someone.

These mitzvot can be applied generally regarding any property that an individual owns that might harm someone else. In this case, some property of the owner has harmed another person. Since we don't use oxen anymore, it might seem hard to apply these mitzvot. However, the universal principle is quite clear.

The ox was a work “implement.” We might equate the ox to some form of work equipment. In the case where someone gets hurt using our equipment, and it can be proven that the equipment was faulty, the equipment must be disposed of. Furthermore, the equipment may not be sold – the owner may not profit in any way from the faulty equipment. Moreover, if the owner knew that the equipment was faulty because of previous injury caused by its use, then the owner is totally responsible for the outcome – even to the point of being tried and convicted for murder, if death resulted.<sup>618</sup>

---

The second is in Leviticus 24:20 in relation to one who causes a blemish in their neighbor (literally, a “stain”). The third is in this passage concerning false witness. Yeshua discusses the application of this prescription in His day. All three of the prescriptions of *lex talionis* (as it is called in Latin) refer to some permanent or non-permanent physical injury caused by another person directly through their actions. Yeshua discussed the issue of *lex talionis* in Matthew 5:38 where he condemns His religious contemporaries for applying the principle of *lex talionis* too strictly. It appears that the religious leadership employed the prescription of *lex talionis* as a means of recovering even the slightest loss from other people. That, however, is clearly not the intent of the passages using *lex talionis* as a prescription. The prescription is designed to protect and compensate people for serious damages caused by others.

<sup>617</sup> Talmud Connections: Berachoth 56b. Nazarean Codicil Connections: Matthew 5:38; 7:1,2; 2 Corinthians 7:2.

<sup>618</sup> Some have thought wrongly that this was a punishment for the ox that gored. It was not a punishment for the ox but it was an economic punishment for the owner of the ox.

Mitzvah p180<sup>619</sup> – This is a mitzvah against false witnesses. If a person intentionally bears false witness in an effort to harm another person by having them falsely convicted, the same punishment that would have been given to the convicted person should be administered to the false witness. Therefore, if the false witness lies in order to get a person convicted of murder, the false witness should suffer the penalty for murder, which is capital punishment.<sup>620</sup>

Mitzvah p236<sup>621</sup> – This is the case of combatants. Physical fighting is a violation of other Torah mitzvot, including those mitzvot that command us to love our neighbor. Nevertheless, people do engage in physical altercations. This mitzvah regulates the outcome of physical fighting when injuries are involved.

When there is a physical altercation and an individual is injured badly enough to need medical attention, then the individual who inflicted the injury becomes responsible for any lost time and income and all of his medical expenses. This would apply to both individuals equally. Thus, if two men were fighting, the more intelligent person would refrain from actually injuring his opponent since he will have to pay for the injuries that he inflicts.

Mitzvah p238<sup>622</sup> – This is the case of the open pit. Two other Torah mitzvot (p184, n298) command us to take precautions against dangers that exist on our property. In this mitzvah (p238), an open pit has been left unfenced. If property belonging to a neighbor falls into the pit, the owner of the pit is responsible for repayment – even though the pit is on his private property and his neighbor's animals wandered onto that property. If the victim falling into the pit was a person, then mitzvot related to injury and/or death of a person would apply.

Mitzvot p247, n293<sup>623</sup> – This is the case of the pursuer. This passage is a case law, and as such can be applied in a much broader sense. The pursuer is the woman and the action against the pursuer is commensurate with her pursuit. She attacks with her hand and her hand is cut off.

Using the first principle of Hillel – the least to the greatest – we can surmise that this can be applied to a greater degree. For example, if the woman attacked more aggressively and intended to do more harm, then the penalty against her would have been greater. These mitzvot enforce protection for the one being pursued against their attacker.

According to Rambam,

*“By this injunction we are commanded to save a person from a pursuer who intends to kill him by taking the life of the pursuer; that is to say, we must kill the pursuer if we can in no other way save the pursued....On this the Sifre says: ‘[And taketh him] by the secrets: just as the action here specified, because it involves danger to life, justifies cutting off the woman's hand, so wherever life is endangered the same principle is to be applied. This verse, however, tells us only that the man is to be saved by cutting off her hand. How do we know that in a case where the man [in danger] cannot be saved by cutting off a hand, we must save him by taking*

---

<sup>619</sup> Talmud Connections: Chagigah 16b; Kethuboth 19b; 32b; Kiddushin 18a. Nazarean Codicil Connections: Matthew 15:19; Romans 13:9.

<sup>620</sup> The Mishnah also says that the false witness should receive a punishment of 40 lashes (Mishnah Makkoth 1:3). This (apparently) is in response to Proverbs 19:29, which says, “Judgments are prepared for scorners, and stripes for the back of fools.”

<sup>621</sup> Talmud Connections: Baba Kama 85a. Nazarean Codicil Connections: Matthew 5:40; Luke 6:29.

<sup>622</sup> Talmud Connections: Baba Kama 49b-54b. Nazarean Codicil Connections: Matthew 5:40.

<sup>623</sup> Talmud Connections: Baba Kama 27a; 28a; 86b. Nazarean Codicil Connections: Romans 13:9 [i.e. living your neighbor extends to his defense].

a life? From the words *Thine eye shall have no pity.*"<sup>624</sup>

### Land of Israel Mitzvot

Mitzvot n309, p181<sup>625</sup> – These mitzvot concern the discovery of a dead person in a field and the slaying of a heifer to atone for the death. This only applies when the murderer has not been found.

*In summary, if a dead person was found in a field or outside of a city and it was apparent that the person had been murdered, an investigation would ensue. If the murderer was not located after a reasonable period of time, the city that was closest to the dead person would need to locate a field in which to slay a heifer of the first year. That field would not be able to be used again (at least until the murderer had been located).*

*Since a heifer is used in the process of atonement, there are hints that cause us to immediately recall the red heifer sacrifice. Since the land on which the heifer is killed will be unusable forever, there is economic loss. The seriousness of this episode is apparent since members of the Great Court were called to witness this event. A kohein prayed a specific prayer before the slaughter of the heifer confessing that they did not participate in the death of the individual.*

*Why would one assume that someone from the city's eldership had something to do with the death? The Sages have commented on this very completely. While the eldership (or the city itself) may not have directly participated in the person's homicide, did they indirectly participate? How could they have done so? By neglecting the person who was murdered.*

*Did they provide him with ample protection while he was in the city? Did they warn him of the dangers outside of the city? Did they show him hospitality? Did the stranger leave the city because he could not find food and meet an untimely death because of it? Did they ignore the visitor? Did they make him feel unwelcome so that he would engage on a perilous journey to depart from the city to find a more friendly place? All of these might indicate implicit acts that could have brought about the untimely death of the visitor who left the city without an escort to safety.*

*The prayer used by the kohein would have evoked guilt in the hearts of those who might have neglected the dead stranger. That guilt, hopefully, would have resulted in a new commitment on the part of individuals in the city to protect strangers and visitors.*

*The text explicitly tells us that after the death of the heifer atone was granted. For whom was the atonement granted? For the murderer? No. The murder case would have remained open and it was still the responsibility of all people to locate the murderer. Then, for whom was atonement made? For those who may have been remiss in their hospitality toward strangers.*

*The field would lie unplanted forever as a constant reminder for all to entertain strangers and to find protection for them. The universal application of these mitzvot is clear and is explained to us in many places throughout the Nazarean Codicil.*

---

<sup>624</sup> Maimon, Rabbi Moses ben. *The Commandments: Sefer HaMitzvot of Maimonides in two volumes*, translated by Rabbi Dr. Charles B. Chavel. Soncino Press, New York, NY. 1967. Vol. 1, p. 252.

<sup>625</sup> Talmud Connections: Shabbath 56b; Pesachim 26a; Sotah 45b. Nazarean Codicil Connections: Romans 12:13; 1 Timothy 3:2; Titus 1:8; Hebrews 13:2; 1 Peter 4:9.

Mitzvah p225<sup>626</sup> – When someone committed a homicide, they fled to a city of refuge. The Court would bring the individual from the city of refuge for trial. If they were found not guilty of intentional homicide, they were returned to the city of refuge and had to reside there for as long as the Kohein Gadol lived. Upon his death, they were free to leave the city of refuge.

The universal principle associated with this mitzvah is that the death of Yeshua – our Kohein Gadol – has atoned for all of our sins, including those things that are severe. His death frees us from lifelong punishments for these types of offenses.

## 2. FOR CRIMES AGAINST PROPERTY

Ex. 22:1-15 [p239N7] “If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double. [p240N7] If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. [p241N7] If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution. [p242N7] If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods. [p246N7] For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. [p243N7] If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: Then shall an oath of YHVH be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good. And if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn. [p244N7] And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good. But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.”

Lev. 5:16 [p118L] “And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the kohein: and the kohein shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.”

Lev. 6:2-5 [p194N7] “If a soul sin, and commit a trespass against YHVH, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.”

---

<sup>626</sup> Talmud Connections: Sanhedrin 32a; 69a; Makkoth 6a; 10b; 11a,b. Nazarean Codicil Connections: Hebrews 2:17; 3:1; 4:14,15; 5:1,5,10; 6:20; 7:26; 8:3; 9:7,11,25.

## Noachide Mitzvot

Mitzvah p194<sup>627</sup> – This mitzvah relates to items retained in the possession of a person that belong to someone else. The items could be borrowed items, items entrusted to them, stolen items, or “lost and found” items. If the person lies about possessing the item and later repents of their lie, they must restore the item to its owner and add 25% to the value of the item. This mitzvah only applies in the case where the thief repents of his theft prior to being caught.

If the thief is caught with the item in their possession, it becomes a matter of theft. The thief would then owe two times the value of the item (or more depending on the purpose of the stolen item). Thus, this mitzvah encourages thieves to confess and repent quickly – before being caught.

Mitzvah p239<sup>628</sup> – This is the whole mitzvah concerning theft and repayment. There are a number of important principles that must be understood:

1. If a person steals an ox rather than a sheep and disposes of the property, there is greater penalty. A destroyed ox was to be repaid five times its value, rather than four times the value of a sheep. The ox, in the Torah, is seen as an animal directly involved in the production of food – it was used to plow and cultivate the field. Thus, the thief who steals an item that is used directly for the production of income would be assessed five times the value of that item as a judgment. This would include items like a car that was used to get to work, and other items directly related to income. Other items that were stolen and destroyed would be assessed at four times their value.
2. A thief caught in the act of home invasion could be killed in the act by the property owner without repercussion on the property owner.
3. A thief caught “after the fact” could not be killed by the property owner. The issue became a matter for the courts to judge restitution.
4. If the thief was unable to pay a judgment against him, he was to become a bondservant of the property owner. He would work for the owner until the debt had been repaid.
5. If the item stolen was not disposed of or destroyed, the thief would owe twice the value of the item. The item would be returned to the owner.

[See p194 regarding voluntary return of stolen property prior to being caught with the property.]

Mitzvot p240, p241 – Both of these mitzvot relate to damages to another man's property. If the produce from a field is “stolen” by another man's animals, restitution has to be made (p240). Since no other schedule of repayment is indicated, the regular mitzvot concerning theft would apply. Thus, if the owner of the animals came forward and confessed the problem he would owe the value of the lost crops plus 25%. If he denied that his animals ate the crops and the issue became a matter of the courts, then he would probably be assessed five times the amount (or at least two times the amount). The same applies for destruction of property through fire or other means of reckless conduct (p241).

Mitzvot p242, p243 – These mitzvot relate to items placed in the security of another person

---

<sup>627</sup> Talmud Connections: Baba Kama 63b; 65a,b; 105b. Nazarean Codicil Connections: Ephesians 4:28 [note that Shaul is here requiring restitution].

<sup>628</sup> Talmud Connections: Kethuboth 34b; 41a; 42b; Baba Kama 62b; 63b; Baba Metziah 56b. Nazarean Codicil Connections: Ephesians 4:28 [this passage applies throughout since Shaul reinforces the mandates of Torah through structured restitution]. [Connections apply to the following mitzvot: p239, p240, p241, p242, p243, p244, p246.]

for safekeeping. P242 concerns a bailee who has been entrusted with something that belongs to another person but is not paying the person to safeguard the item. In the case of lost or stolen items that were given to the care of the bailee who is not paid, an oath must be taken before a judge that the bailee does not have the item in their possession. They do not pay for the loss of the item.

In p243, however, the bailee is paid. In the case of stolen items that were entrusted to a paid bailee the bailee may be liable for payment for the item. This would likely be a determination of the courts.

Mitzvah p244 – This is the mitzvah regarding borrowed property. There are three principles to understand:

1. If the borrowed item is used without the owner present and something happens to it, the borrower must replace it.
2. If the owner is present and something happens to it, the item does not need to be replaced.
3. If the item was rented or used with a monetary deposit (or both) then the money paid (including the deposit money) was sufficient for repayment.

Mitzvah p246 – This is the law of the litigants. It requires both the plaintiff and defendant appear before the judges in court. The courts make all final decisions regarding property issues and both parties must abide by the judgments of the courts.

### Land of Israel Mitzvot

Mitzvah p118<sup>629</sup> – This mitzvah is similar to p194. Rather than this theft being against a person, however, it is against the “holy things.” The same fine is assessed at 25% of the value of the item. This is the “voluntary confession” amount for theft. This should reinforce the importance of maintaining the things that we owe to Adonai.

### 3. FOR CAPITAL CRIMES

Special Note: Capital punishment was allowed and employed for a number of offenses in the Torah. Some of the offenses are listed among the 613 mitzvot of Rambam, while others are not. A majority of the offenses in the Torah that carry the death penalty are listed here. If they are among the 613 mitzvot of Rambam, the mitzvah number is included. If they are not, the passage is cited without a Rambam number. The offenses are listed in order of the Ten Commandments. See Part Three: Spiritual Applications of Capital Punishment for an explanation of the obligations of the Nazarean Assembly regarding judgments related to these offenses.

#### FIRST COMMANDMENT OFFENSES

Ex. 22:17 [n310N7] “Thou shalt not suffer a witch to live.”

Lev 20:27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put

---

<sup>629</sup> Talmud Connections: Yoma 58b; 59b; Chagigah 10a; Baba Kama 20b. Nazarean Codicil Connections: 1 Corinthians 16:2; Hebrews 7:4-10.

to death: they shall stone them with stones: their blood shall be upon them.

Deut. 18:20 [n27N7] "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, [n26N7] or that shall speak in the name of other gods, even that prophet shall die."

#### SECOND COMMANDMENT OFFENSES

Lev. 20:2-5 "Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones."<sup>630</sup>

Deut. 13:8,9 "Thou shalt not consent unto him [the idolater], nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people."<sup>631</sup>

#### THIRD COMMANDMENT OFFENSES

Lev. 24:16 [n60N7] "And he that blasphemeth the name of YHVH, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of YHVH, shall be put to death."

#### FOURTH COMMANDMENT OFFENSES

Ex 31:14 "Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people."

#### FIFTH COMMANDMENT OFFENSES

Ex. 21:15 [n319N7] "And he that smiteth his father, or his mother, shall be surely put to death."

Ex. 21:17 [n318N7] "And he that curseth his father, or his mother, shall surely be put to death."<sup>632</sup>

Deut 21:18-22 "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear."

---

<sup>630</sup> See commentary for n7 at II:A:3.

<sup>631</sup> The mitzvot in these verses are discussed under the *Second Commandment* (II:A:2 for mitzvot n17, n18, n19, n20, n21)

<sup>632</sup> See commentary for n318 and n319 in the *Fifth Commandment* at V:A:1.

## SIXTH COMMANDMENT OFFENSES

Ex. 21:16 "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."

Ex. 21:20 "And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished."<sup>633</sup>

Ex 21:29 "But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death."

Num. 35:30 "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die."

## SEVENTH COMMANDMENT OFFENSES

Ex 22:19 "Whosoever lieth with a beast shall surely be put to death."

Lev 20:10-14 "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them. If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them. And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you."

Deut. 22:24-25 "Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die."

### Noachide Mitzvot

*All of these offenses are grounds for capital punishment in the Torah. More importantly, they are all mandatory reasons for a person being cut off from the Nazarean Assembly.*<sup>634</sup>

---

<sup>633</sup> The rabbis have always taught that the form of punishment demanded here is the same punishment appropriate for any other murder.

<sup>634</sup> These issues are discussed in detail in *Part Three: Spiritual Applications of Capital Punishment*. The greater application of capital punishment is for the purity of the body of the Messiah. John the Levite clearly tells us that sins that mandated capital punishment were very serious offenses. He goes so far as to say that we should not even pray for individuals who have committed such things. *"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death"* (1 John 5:16,17). "Sins unto death" were sins that demanded the death penalty in the Torah. When a person has been judged as having committed a sin unto death, then they should be cut off from the assembly of all believers (not just from one group).

Special Note: The Mishnah and the Talmud define four separate means of delivering the death penalty. Those are stoning, burning, hanging, and slaying (with a sharp object like a sword). Those punishments were delivered from most severe offences to least severe offences. The Sanhedrin (the High Court) created these four methods of punishment over their years of existence. It was their responsibility to do so. The particular verses listed in this section that contain specific punishments were all indicated as such from the Sanhedrin. The student will not find the actual method of punishment in the text itself. The methods of punishment are all oral tradition and were determined by the Sanhedrin.

Lev. 20:10 [p227N7] "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death."

Lev. 20:14 [p228N7] "And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you."

Deut. 21:22-23 [p230N7] "And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree...."

Deut. 22:24 [p229N7] "Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you."

Deut. 25:3 [p224N7] "And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. [n300N7] Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee."



### Noachide Mitzvot

Mitzvah n300, p224<sup>635</sup> – The Sages teach that this mitzvah implements whipping as a form of punishment for some mitzvot violations. The number of lashes could not exceed 40 (n300). To avoid going over the limit of forty lashes, the Courts would usually only administer a maximum of 39 lashes

The Sages teach that this mitzvah also prohibits excessive self-punishment even when no Court punishment has been mandated. This mitzvah would prohibit suicide.

Mitzvah p226 – Rambam chose this passage as the one that mandated beheading as a form of execution. Beheading was the established means of executing individuals for killing a slave. This was the lowest (least severe) method of execution. Other offences also included beheading as the form of execution.

<sup>635</sup> Talmud Connections: Sanhedrin 49bff. Nazarean Codicil Connections: Matthew 18:15-20; 1 John 5:16. [All connections apply for mitzvot n300, p224, p226, p227, p228, p229, and p230.]

Mitzvah p227 – Rambam chose to list this passage as the one indicating hanging as a method of execution. Hanging was the preferred method of executing adulterers. Other offences also included hanging as the form of execution.

Mitzvah p228 – Rambam chose to list this passage as the one indicating burning as a method of execution. Burning was used as a method of execution for a man who married both a woman and her daughter. Other offences also included burning as the form of execution.

Mitzvah p229 – Rambam chose to list this passage as the one indicating that stoning was a viable method of execution. Other offences demanded stoning as the means of execution.

Mitzvah p230<sup>636</sup> – Some offences resulted in the body of the punished individual to be hung on a tree after they were executed. This provision only allowed for the body to hang on the tree for a short time and then it had to be taken down.

---

<sup>636</sup> Talmud Connection: Sanhedrin 6.



## TENTH COMMANDMENT

[n265N1] *Thou shalt not covet thy neighbour's house,  
thou shalt not covet thy neighbour's wife,  
nor his manservant, nor his maidservant,  
nor his ox, nor his ass,  
nor any thing that is thy neighbour's.*

Exodus 20:17

The Tenth Commandment concerns coveting. All mitzvot that relate to a person holding on to that which is not theirs fall under this Commandment. This includes payment of tithes and special vows, the rite of the firstborn, and dedicated things. It also regulates the valuation of individuals.

### A: COVETING

Deut. 5:21 [n266N5] *“Neither shalt thou desire thy neighbour’s wife, neither shalt thou covet thy neighbour’s house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour’s.”*

#### Noachide Mitzvot

*Mitzvot n265, n266* <sup>637</sup> -- *N265 forbids coveting any of the possessions of our “neighbor.” Coveting includes not only the desire to have what someone else has, but some plan to take what someone else has. This may also include the desire to destroy something so that no one will have it. N266 relates to the desire alone – not the desire and plan to take it.*<sup>638</sup>

*Rabban Sha’ul said:*

*“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.”*

Hebrews 13:5

<sup>637</sup> Talmud Connections: Baba Metzia 5b. Nazarean Codicil Connections: Luke 12:15-21; 16:13; Romans 1:29; Ephesians 5:5; Hebrews 13:5.

<sup>638</sup> See discussion under the Fourth Commandment regarding the Shimitah and Yovel Year cycles for an understanding of the concept of prosperity in Torah.

## B: Vows<sup>639</sup>

Num. 30:2-8 [n157N2] "If a man vow a vow unto YHVH, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth. [p95N2] If a woman also vow a vow unto YHVH, and bind herself by a bond, being in her father's house in her youth; And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and YHVH shall forgive her, because her father disallowed her. And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and YHVH shall forgive her."

Deut. 23:18 [n100N2] "You shall not bring the wages of a harlot or the price of a dog to the house of YHVH your Elohim for any vowed offering, for both of these are an abomination to YHVH your Elohim."

Deut. 23:23 [p94N2] "That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto YHVH thy Elohim, which thou hast promised with thy mouth."

Deut. 23:21 [n155N2] "When thou shalt vow a vow unto YHVH thy Elohim, thou shalt not slack to pay it: for YHVH thy Elohim will surely require it of thee; and it would be sin in thee."

### Noachide Mitzvot

*Mitzvah n100<sup>640</sup> – This mitzvah prohibits the use of funds for payment of vows when the funds are derived from ritual male or female prostitution (e.g. fertility rites). No funds derived from such practices may be used in any way for the service and support of the cause of Adonai.*

*Mitzvah n155<sup>641</sup> – This mitzvah says that we may not delay payment of the vows that we have made. The Sages have determined that a person has violated this mitzvah after the passing of the three festivals. In other words, any person who makes a vow must pay that vow before a whole cycle of festivals occurs.*

*Mitzvot n157, p94<sup>642</sup> – A vow is a voluntary offering that a person decides to contribute to Adonai. It is not mandatory. When a male vows something to Adonai they cannot revoke their vow. They are required to pay it (p94). N157 says that a person may not break the vow*

---

<sup>639</sup> All vows have been classified as under the second Noachide Regulation (i.e. not misusing the Name) since a vow entails some form of swearing.

<sup>640</sup> Talmud Connections: Temurah 6; Zevachim 27b. Nazarean Codicil Connections: Matthew 5:37; 22:21; Mark 12:17; Luke 20:25.

<sup>641</sup> Talmud Connections: Nedarim 77b. Nazarean Codicil Connections: Matthew 5:37; 22:21; Mark 12:17; Luke 20:25.

<sup>642</sup> Talmud Connections: Netdarim 77b. Nazarean Codicil Connections: Matthew 5:37; 22:21; Mark 12:17; Luke 20:25.

that he makes. The text seems to say that vowing something to Adonai is “binding one’s soul.” Making a vow is a serious thing and should not be done lightly.

Mitzvah p95<sup>643</sup> – This mitzvah relates to revocation of vows committed by women. Women who live under their father’s jurisdiction or women who are married are “covered” by the male authority figure. Thus, any vows that they make are conditional, based on the acceptance of the male authority figure. The male authority figure may choose to revoke the vow upon hearing it without penalty. If they do not revoke the vow upon hearing it, it is in effect.

## C: TITHES<sup>644</sup>

### 1. PLACE OF THE TITHE

Deut. 12:5-6 [p83N5] “But unto the place which YHVH your Elohim shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks.”

### Noachide Mitzvot

Mitzvah p83<sup>645</sup> – This mitzvah instructs us to bring all of our offerings to the place that Adonai designates. While the Temple was standing in Jerusalem, the Temple itself would have been the place to which tithes and offerings should have been brought by those who lived within the borders of the Land of Israel.

The rabbinical teaching regarding the performance of this mitzvot is complex. Since a person only had to come to Jerusalem three times per year, it was only at those times that they would bring their tithes. P83 is a positive command instructing us to bring our tithes at the next mandatory Festival in sequence. A negative mitzvah was violated if an individual let three mandatory Festivals pass without bringing all that they owed in tithes and offerings (see n155).

The application of this mitzvah in the Nazarean Codicil is essential to understand. There are some who would deny that tithes and offerings still need to be brought – at least that a tithe of ten percent is not indicated in the Nazarean Codicil. We will only briefly dispel that doctrine

---

<sup>643</sup> Talmud Connections: Nedarim 77b. Nazarean Codicil Connections: Matthew 5:37; 22:21; Mark 12:17; Luke 20:25.

<sup>644</sup> Discussion regarding the Tithe is extremely important. Some people would say that the tithe is no longer in effect since the inception of Nazarean Communities. Their reasoning centers around the fact that the tithe appears to have been solely Levitical in nature, and, since there is no more Temple, the tithe has been suspended. Although a comprehensive discussion of this issue is far beyond the scope of this manuscript, we will discuss some of those issues at appropriate places throughout our analysis of the tithe. Issues related to the tithe could have been placed under the Eighth Commandment regarding theft. However, they have been placed here since violation of these principles is more directly related to coveting that which does not belong to a person. Discussion regarding ways in which the tithe and its distribution can effectively be divided and distributed in the Nazarean Community will conclude the mitzvot regarding the tithe.

<sup>645</sup> Talmud Connections: Yoma 9a contains extensive discussion of all three tithes. Nazarean Codicil Connections: 1 Corinthians 3:16, 17; 16:1, 2. [All Connections apply generally for the entire section on the Tithe.]

here. The student is encouraged to research these issues extensively on their own.

The concept of a ten percent tithe is first encountered in the scriptures in Genesis 14:18-20:

*“And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high El. And he blessed him, and said, Blessed be Abram of the most high El, possessor of heaven and earth: And blessed be the most high El, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”*

Genesis 14:18-20

There are a few important points to note in this passage. First, this event happened prior to any Temple or Tabernacle existing among the people of Adonai. Second, this event occurred prior to Abraham's circumcision – thus, indicating that the concept of the tithe was established even for gentiles (the uncircumcised) with the absence of a physical House of Adonai. Therefore, the ten percent tithe is not connected to the Levitical system at its earliest inception. This would seem to indicate that it applies to all people everywhere.

P83 indicates specifically that tithes and offerings should be brought to the place designated by Adonai. In the Torah, that place was the Tabernacle. Afterward, when Israel inhabited the Land, that place eventually became the Temple. The specific mitzvah, however, does not designate either the Tabernacle or the Temple as the place to which the offerings are to be brought – but, simply to the place that Adonai designates. This is an important fact for us in light of the words of Rabban Sha'ul who said:

*“Know ye not that you all<sup>646</sup> are the temple of Adonai, and that the Spirit of Adonai dwelleth in you all?<sup>647</sup> If any man defile the temple of Adonai, him shall Adonai destroy; for the temple of Adonai is holy, which temple you all are.”*

1 Corinthians 3:16, 17

Thus, in the Nazarean Codicil there is a “Temple” to which we can continue to bring our tithes and offerings. Although the Temple in Jerusalem is not standing, Rabban Sha'ul makes it abundantly clear that the abode of Adonai has now shifted from the physical Temple in Jerusalem to the individual Nazarean Communities themselves.

Concerning the collection of tithes and offerings, Rabban Sha'ul clearly said:

*“Now concerning the collection for the saints, as I have given order to the assemblies of Galatia, even so do ye. Upon the first of the Sabbath let every one of you lay by him in store, as Adonai hath prospered him, that there be no gatherings when I come.”<sup>648</sup>*

1 Corinthians 16:1, 2

Rabban Sha'ul commands believers to lay aside the collection as Adonai had prospered them. Although the text does not indicate that the amount must be ten percent, we can make that assumption since that which Adonai has demanded has always been ten percent. This fact is seen not only in the Torah mitzvot that follow in our discussion, but also in the case of Abram before his circumcision and before the Sinai Covenant. There is no reason to assume that the amount is altered. If it had been, Rabban Sha'ul would have specified the alteration in this statement.

---

<sup>646</sup> The word you is second person plural present indicative in the Greek text indicating the whole congregation and not one single individual.

<sup>647</sup> This is an illusion to the Shekinah dwelling in the Holy of Holies in the physical Temple in Jerusalem.

<sup>648</sup> This is the author's translation from the Greek text.

P83 commands that offerings should be brought at the next available appearance at the Abode of Adonai. Rabban Sha'ul is reinforcing this very same principle. He says that the collection should be brought on the first of the Sabbath – meaning that there should be no delay in bringing their offerings. Since believers now meet on a weekly basis at the Temple of Adonai (1 Corinthians 3:16, 17) that is when their offerings are due. This is reinforced in the statement, “that there be no gatherings when I come.”

There is another indication that Rabban Sha'ul is speaking clearly of the tithe in this passage. He says, “let every one of you lay by him in store. By the phrase “in store” he is referring to the storehouse in which tithes and offerings were held. This is the same storehouse that Malachi spoke of:

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith YHVH Tzavaot, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

Malachi 3:10

We see Rabban Sha'ul forthrightly reinforcing the concept of the ten percent tithe being brought to the Temple of Adonai at the first available appearing of an individual before Adonai in his House. This is an reaffirmation of mitzvah p83.

## 2. THE FIRST TITHE

Lev. 27:30-33 [p127N5] “And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the YHVH's: it is holy unto YHVH. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. [p78N5] And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto YHVH. [n109N5] He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.”

### Noachide Mitzvot

Mitzvot p78, p127, n109<sup>649</sup> -- This tithe is called the “first tithe.” It includes ten percent of the produce of the ground (p127) and ten percent of the livestock (p78). Thus, it includes all of an individual's increase. N109 forbids an individual from assessing whether or not the “product” to be tithed is good or bad – ten percent of all must go to Adonai. This mitzvah establishes the base amount that must be brought before Adonai. The first tithe was given during the first, the second, the fourth and the fifth years of the Shemitah cycle of years.

From this ten percent amount, ten percent of that was to be given directly to the kohanim for their support. That is the mitzvah of terumah. See II:F:4 for discussion concerning the terumah of the kohanim.

## 3. THE SECOND TITHE

Deut. 14:22-27 [p128N5] “Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before YHVH thy Elohim, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear YHVH thy Elohim always.”

---

<sup>649</sup> See p83 for all Connections.

And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which YHVH thy Elohim shall choose to set his name there, when YHVH thy Elohim hath blessed thee: Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which YHVH thy Elohim shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before YHVH thy Elohim, and thou shalt rejoice, thou, and thine household."

Deut. 26:14-15 [n151N5] "I have not eaten thereof in my mourning, [n150N5] neither have I taken away ought thereof for any unclean use, [n152N5] nor given ought thereof for the dead: but I have hearkened to the voice of YHVH my Elohim, and have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey."

### Noachide Mitzvah

Mitzvot n150, n151, n152 – These three mitzvot add stipulations regarding the second tithe. These three mitzvot prohibit the use of unclean meats for rejoicing (n150), prohibit eating the meats while mourning (n151), and prohibit any conversion money<sup>650</sup> from being used for things other than the designed purpose of the tithe (n152). The tithe must be used for rejoicing with food and drink.

Mitzvah p128 – This tithe is called the "second tithe." It was only taken from the grain (corn in the King James text), the wine, the oil, and the firstborn. This tithe was brought to Jerusalem during the three mandatory Festivals. It was retained by the giver so that they could rejoice before Adonai at the Festivals. Thus, this tithe (minus the terumah) was consumed by the individual who brought it. It was to be shared with the kohanim, the Levites, and the poor.

The increase of grain, wine, oil, and the firstborn is directly connected to the obedience of believers to the Torah. In Deuteronomy we read these important passages:

*"Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them."*

*"Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that YHVH thy Elohim shall keep unto thee the covenant and the mercy which he sware unto thy fathers: And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee."*

Deuteronomy 7:11-13

*"And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love YHVH your Elohim, and to serve him with all your heart and with all your soul, That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that*

---

<sup>650</sup> An individual who lived far from Jerusalem was allowed to sell their second tithe animals and produce, converting them to money. When they arrived in Jerusalem for the Festival, however, they had to use the conversion money only for the purposes of rejoicing with food and drink.

thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; And then YHVH's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which YHVH giveth you."

Deuteronomy 11:13-17

Thus, a tenth of these things was brought to the three Festivals so that the believers could rejoice in the blessings of Adonai.

The universal application of this mitzvah is very similar to its original intent. We are still commanded to celebrate the three yearly Festivals. At that time, we should rejoice before Adonai in his blessings. This should include a festive meal with those in our assembly. That meal should be as elaborate and as expensive as we choose. This is indicated in the phrase, "...for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before YHVH thy Elohim, and thou shalt rejoice, thou, and thine household" (Deuteronomy 14:27).

#### 4. THE TITHE OF THE THIRD AND SIXTH YEARS

Deut. 14:28,29 [p130N5] "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that YHVH thy Elohim may bless thee in all the work of thine hand which thou doest."

#### Noachide Mitzvot

Mitzvot p130 – The tithe that was collected in the third and sixth years of the Shemidah cycle was dispersed differently than in the remaining four years. After the terumah was removed (the tithe of the tithe) and given to the kohanim, the remainder of the tithe was dispersed to the poor. Thus, approximately 1/3 of the tithe that was collected during any Shemidah cycle of years was given to the less fortunate. This is very significant for our Nazarean Communities. Those issues will be discussed shortly.

The tithe is the mandated and structured method by which Adonai has ordained that the poor should be supported. Regarding giving to the poor, Rambam tells us:

"We are under obligation to be more heedful in the fulfillment of the Commandment to distribute charity than in that of any other Positive Commandment, since charity is the distinguishing mark of righteousness in the seed of Abraham, our father, as it is said, For I have known him, to the end that he may command his children [and his household after him, that they may keep the way of the Lord], to do righteousness and justice (Gen. XVIII, 19). The position of Israel will not become established, nor will the true faith prove enduring, save through charity, as it is said, In righteousness shalt thou be established (Isa. LIV, 14). Further, Israel will not be redeemed save only through charity, as it is said, Zion shall be redeemed with justice, and they that return of her with righteousness (ibid., I, 27)." <sup>651</sup>

#### 5. CONFESSIONS AND THE TITHER

---

<sup>651</sup> Mishnah Torah, Zeraim, Hilchoth Matnoth Anaim, X, 1.

Deut. 26:5 [p132N1] "And the kohein shall take the basket out of thine hand, and set it down before the altar of YHVH thy Elohim. And thou shalt speak and say before YHVH thy Elohim, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: And when we cried unto YHVH Elohim of our fathers, YHVH heard our voice, and looked on our affliction, and our labour, and our oppression: And YHVH brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which thou, O YHVH, hast given me. And thou shalt set it before YHVH thy Elohim, and worship before YHVH thy Elohim: And thou shalt rejoice in every good thing which YHVH thy Elohim hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you."

Deut. 26:12-13 "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; [p131N5] Then thou shalt say before YHVH thy Elohim, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them

### Noachide Mitzvot

*Mitzvah p131 – This mitzvah commands us to confess when we bring our tithes that we have indeed brought all that has been prescribed for us to bring. This is an affirmation that we are not withholding anything that belongs to Adonai.*

*Mitzvah p132 – This is technically called the Recital. It was spoken when the one tithing of firstfruits brought his offering. This Recital was designed to arouse a certain humility in the giver recounting the facts of his past – that his father Abraham was a wanderer and that the people of Israel had been in bondage to the Egyptians. The Recital ends with the affirmation that any increase that a person has is a result of the blessings of Adonai and not from the efforts of the individual.*

## APPLICATION OF THE TITHE TO THE NAZAREAN COMMUNITY

### SUMMARY OF THE TITHE

1. The first tithe was presented in the first, the second, the fourth and the fifth years of the Shemittah cycle. It was ten percent of a person's income for a designated period of time.
2. The first tithe had to be brought to Jerusalem at the next Festival of the three mandatory Festivals.
3. The second tithe was on the grain, the wine, the oil, and the firstborn animals. It was to be brought to Jerusalem and used for rejoicing by the giver. They would share it with the kohanim, the Levites, the poor, and other family members.
4. The tithe of the third year (and, also the sixth year) was designated for the poor.
5. All tithes given had a terumah portion removed from it. The terumah was ten percent of the tithe. The terumah (also called a Heave Offering) was the property solely of the kohanim.

## VALIDITY OF THE TITHE FOR THE NAZAREAN COMMUNITY

The tithe was instituted long before the Tabernacle or the Temple existed. The mandates of the Torah regarding the tithe and its association with the kohanim and the Tabernacle simply regulate the existing tithe for the currently existing community which was collecting the tithe. The tithe, however, has existed since Abraham – and, then, before the instituting of the Covenant. Thus, the concept of the tithe reaches back to Melchizedek.

We have already seen how Rabban Sha'ul reinforced the collection of the tithes. There is no indication in his midrash that the amount of the tithe has been altered from ten percent. He is simply organizing the tithe to accommodate the Nazarean Community since the Temple was in the process of passing away. Shaul was, in essence, ensuring the lasting validity of the tithe throughout the Nazarean Community.

This is even more apparent since the first mention of the tithe was to Abram prior to the institution of the Covenant. That tithe was mandated through Melchizedek, Kohein Gadol and King of Peace.

The book of Hebrews engages significant discussion about Yeshua being the Kohein Gadol. However, Yeshua is not the Kohein Gadol over the Temple in Jerusalem. He is called the Kohein Gadol after the order of Melchizedek. Thus, the same principles of the priesthood of Melchizedek apply to him – including the tithe of ten percent that Abram gave to him from his increase.

This should reinforce to us that the tithe continues in effect in our Nazarean Communities. In fact, those who do not tithe are effectually denying (in practice) the Melchizedekian Priesthood of Yeshua. They may not partake of the bread or the wine, which is the communion of the saints. Having denied the Priesthood of Yeshua, they may not be included formally in the membership of the community. Furthermore, they have cut off the poor (since they have neglected the tithe of the third years). The scriptures and the Sages are clear regarding the spiritual state of those who neglect the poor.

## DISTRIBUTION OF FUNDS IN NAZAREAN COMMUNITIES

How do we logically distribute the tithe in our Nazarean Communities so that the tithe is appropriately distributed according to the spirit of the Torah mandates? The various mitzvot regarding the distribution of funds is somewhat confusing and can be somewhat complex. We should make distribution of those funds as easy as possible. But, at the same time, we should make sure that mandated portions of the tithe go to appropriate individuals. The following are some suggestions regarding the distribution of funds.

The Second Tithe: The second tithe was designated for rejoicing. A family should put aside enough funds to be able to afford a lavish meal and other luxuries at each of the three Festivals. That amount should include enough to share with others during a festive meal – including the poor.

The Terumah: The terumah was ten percent of the total tithe (which equals one percent of an individual's total income). The terumah was designated only for the kohanim. In our discussion regarding the kohanim, we came to conclusions that the ruling elders of the Nazarean Community serve roughly the same function as the kohanim in the Temple. They officiated prayers, ministered before the curtain, and managed the sacrificial system. Therefore, ten percent of the complete amount of income that comes into any Nazarean Community should be designated only for the support of the ruling elders. It is against the spirit of the Torah mitzvot

that we have already investigated to do anything else with this portion of the tithe. Even if the elders are all employed in other secular jobs and don't need the income, the terumah must be given to them.

The First and Third Tithes: In the Shemith cycle, the tithes of the third and sixth years were designated for the poor (once the terumah was removed). The remainder of the years constituted the "first tithe." Generally, therefore, 1/3 of the tithe above the terumah was given to the poor. That amount – 1/3 of the Community's income – *must be designated for the poor*. The Torah and the Talmud are very clear about the fact that the blessings of Adonai can only come on a community that remembers the poor.

That leaves two thirds of the general income left over. That income should be used for the needs of the Nazarean Community. It should be used for a building to house the Community, for payment of staff that is needed, for promotion of the Community, and for outreach – both locally and through missions. A portion must be designated for Jerusalem and the believing communities that reside there.

The Nazarean Community should organize itself in such a way so that there is accountability for all funds that are collected. Any of the first tithe funds that are left over may be used to pay for additional ministry staff. They may also be used to supplement the amount of the terumah since the terumah alone will probably not be enough to support fulltime ruling elders.

#### ALLOCATION OF FUNDS BY THE GIVER

It is the responsibility of each individual to give the terumah amount to those who teach them Torah and those who officially rule the community. It does not matter how small the Community is – the giver must support the Torah teachers or they are committing an act of theft. Thus, each person in the assembly is mandated to give ten percent of their tithe to the Torah teachers. They may not distribute it to someone else or to some other ministry.

It is also the responsibility of the giver to ensure that one third of their tithe (after the removal of the terumah) goes to the poor. In the best situation, the assembly will recognize their responsibility to the poor and the assembly itself will have a fund designated only for the poor. In the best of situations, the assembly should convert the poor tithe into food items and the assembly should maintain a food pantry.

The advantage to this method is that those to whom the food is dispersed must come to the assembly itself for the food. If the poor are given money instead of food they may misuse it. The poor tithe should – as much as possible – be for food for the poor. When the poor come to the assembly for food relief, it is advantageous for those distributing the funds to give the good news of the gospel to the poor. They should be encouraged to attend prayers. Thus, the poor tithe itself becomes an occasion to not only help the poor physically, but to also help them spiritually.

When the giver is aware that their Community has no means nor plan for supporting the poor it is the responsibility of the giver to remove that portion of their tithe from the Community and give it to the poor as directly as possible. One third of the tithe after the terumah must go to the poor and it is the responsibility of the giver to make sure that happens. It is also the responsibility of the giver to encourage the elders to establish a means by which individuals in the community can give to the poor directly through the established community. There is no excuse for the local assembly remaining in sin by not supporting the poor.

The remainder of the tithe (the first tithe portion) should be given to the local assembly. The giver, however, is still responsible for the tithe. If the assembly is grossly irresponsible with their

funds the giver should determine how much of the first tithe needs to be removed from the assembly. This should only be done in extreme cases. The giver should endeavor to support their local assembly as much as possible. Without an income a community simply cannot function appropriately.<sup>652</sup>

### A FUNCTIONAL EXAMPLE

Let's assume that a Community has 25 families (about 100 people). Let's also assume that the average income for each family is \$40,000 yearly. The following schedule would be in order for the distribution of funds from the tithe.

1. The total income for the assembly would be 1,000,000.
2. The total tithe would be \$100,000.
3. The terumah (which goes directly to teachers) is \$10,000.
4. That leaves \$90,000 left over.
5. One third of the amount left after the terumah is separated must go to the poor. That amount would be \$30,000. This amount alone will result in significant ministry efforts. The assembly will need to do outreach in order to distribute this amount of funds. In turn, this will allow for the community to grow – and, that growth will be directly connected to the community's ministry efforts. This amount would allow the ministry to fully feed eight families of four people each month. Imagine how many of those families will become members of the assembly. The assembly of Adonai is built on charity.
6. That will leave \$60,000 left over as a first tithe. Those funds can be designated as seen fit by the leaders of the assembly. The assembly, for example, may choose to add \$30,000 to the ruling elder's income so that he is making the average income of his own assembly. That would still leave \$30,000 left over. That money might be used for bills and a building.

### *D: FIRSTBORN AND FIRSTFRUITS*

#### 1. GRAINS

Ex. 22:29 [n154L] "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me."

Ex. 23:19 [p125L] "The first of the firstfruits of thy land thou shalt bring into the house of YHVH thy Elohim."

Lev. 23:14 [n189L] "And ye shall eat neither bread, [n190L] nor parched corn, [n191L] nor green ears, until the selfsame day that ye have brought an offering unto your Elohim: it shall be a statute for ever throughout your generations in all your dwellings."

Num. 15:20 [p133L] "Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it."

#### Land of Israel Mitzvot

---

<sup>652</sup> It would be acceptable, for example, for an individual to separate out part of the first tithe (a smaller amount) for support of a larger mission that evangelizes to a significant degree, if the giver was convicted to do so. The primary focus, however, should be on the local assembly.

Mitzvot p125, n154<sup>653</sup> – These mitzvot command that the firstfruits of the Land of Israel be brought into the Sanctuary (p125) and that no other offerings be brought before the firstfruits (n154). These mitzvot apply only in the Land of Israel and only when there is a Temple. The firstfruits are mandated for wheat, grapes, barley, figs, pomegranates, olives, and dates.

Mitzvah p133<sup>654</sup> – This is an offering of the dough. This is for the Land of Israel only and only when there is a Sanctuary standing. The dough offering is mandated for wheat, barley, spelt, oats, and rye.

Mitzvot n189, n190, n191<sup>655</sup> – These three mitzvot relate to the harvest of the first grain during the month of Nissan. They forbid the baking of bread (n189), the eating of roasted grain (n190), and the eating of fresh grain (n191) prior to the 16<sup>th</sup> of Nissan when the omer was presented. The omer was the firstfruits of the grain harvest.

All of the mitzvot associated with the firstfruits point toward the fact that Adonai has promised to eternally bless us. The universal application of these mitzvot in the Nazarean Community relate to that fact. The firstfruits are an anticipation of the completion of the harvest at the end of the age.

## 2. ANIMALS

Ex. 34:20 [p81L] “But the firstling of an ass thou shalt redeem with a lamb: [p82L] and if thou redeem him not, then shalt thou break his neck.”

Lev. 27:26 [n107L] “Only the firstling of the beasts, which should be YHVH’s firstling, no man shall sanctify it; whether it be ox, or sheep: it is YHVH’s.”

Num. 18:17 [n108L] “But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto YHVH.”

### Land of Israel Mitzvot

Mitzvot p81, p82<sup>656</sup> – These two mitzvot relate to the firstling of a donkey. If the firstling is not redeemed, its neck must be broken. Unless we contemplate these mitzvot for their higher spiritual value, they make little practical sense.

The donkey is an unclean animal. It is also a beast of burden. The Sages have taught that the donkey is symbolic of the stiffnecked sinner in rebellion against Adonai. His burden is his attempt to save himself. Unless the firstling of the donkey is redeemed by the blood of a lamb, its neck must be broken. It is only the blood of Messiah – the Lamb of Adonai – that redeems the sinner from his sin.

---

<sup>653</sup> Talmud Connections: Beitzah 6b; 12a; Kethuboth 105b; Nazir 37a; Kiddushin 56b; 57b; Baba Kama 82a; Bechoroth 2b. Nazarean Codicil Connections: Romans 8:23; 16:5; 1 Corinthians 15:20, 23; 16:15; James 1:18; Revelation 14:4. [All of the Nazarean Codicil Connections apply for this whole section.]

<sup>654</sup> Talmud Connections: Shabbath 32a; Eiruvin 83a; Pesachim 38a; Sukkah 35b.

<sup>655</sup> Talmud Connections: Shabbath 105a; Pesachim 23a; Rosh Hashanah 30a, b; Sukkah 41a, b; Kiddushin 37b.

<sup>656</sup> Talmud Connections: Kiddushin 17a; 29a, b; Menachoth 101b; Becharoth 6a; 51b. Nazarean Codicil Connections: John 1:29, 36.

Mitzvot n107, n108<sup>657</sup> – These two mitzvot relate to substitution of offerings. N107 relates to substitution of any consecrated animal and n108 refers specifically to the firstborn.

These mitzvot again reinforce to us that we should honor Adonai with all that we have. It is from his hand that we receive blessings.

### 3. HUMANS

Ex. 13:2 [p79L] “Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.”

Num. 18:15 “Every thing that openeth the matrix in all flesh, which they bring unto YHVH, whether it be of men or beasts, shall be thine: [p80L] nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.”

#### Land of Israel Mitzvot

Mitzvot p79, p80<sup>658</sup> – The firstborn had to be sanctified to Adonai – including the firstborn among men (p79). The firstborn among men had to be redeemed (p80). The valuation price would have to be paid in order to redeem the firstborn – else, the firstborn would have to remain in Adonai's service for their entire life. Traditionally, the firstborn was redeemed on or before the 31<sup>st</sup> day of their life.

Yeshua was the firstborn from the dead. Since we belong to him, we have all of the blessings of being firstborn.

## E: VALUATION

*Special Note: Along with any vow there was also a value placed upon the object that was the subject of the vow. The vow had to be accompanied by the valuation payment, which acted as redemption of the vowed object. This monetary payment established a sense of worth for the object of the vow. It also would have caused an individual to “think twice” before making a vow. Vows always carry a price and we should consider their cost intently prior to making them.*

### 1. OF PERSONS

Ex. 30:12-13 [p171L] “When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto YHVH, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of YHVH.”

<sup>657</sup> Talmud Connections: Temurah 5. Nazarean Codicil Connections: Romans 8:23; 16:5; 1 Corinthians 15:20, 23; 16:15; James 1:18; Revelation 14:4.

<sup>658</sup> Talmud Connections: Kiddushin 29a. Nazarean Codicil Connections: Romans 8:29; Colossians 1:15, 18; Hebrews 12:23.

Lev. 27:2-8 [p114L] "Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for YHVH by thy estimation. And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. And if it be a female, then thy estimation shall be thirty shekels. And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver. And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. But if he be poorer than thy estimation, then he shall present himself before the kohein, and the kohein shall value him; according to his ability that vowed shall the kohein value him."

### Land of Israel Mitzvot

*Mitzvah p171<sup>659</sup> – Each year each male had to give ½ shekel to Adonai. This was for a "ransom" for their soul. Silver is used throughout scripture as the medium of redemption. With each yearly cycle of time, a person was forced to realize their need for redemption. The ½ shekel paid by all males would establish that all people were of equal worth to Adonai. The ½ shekel redemption price was used for the purchase of the morning and evening sacrificial animals.*

*Mitzvah p114<sup>660</sup> – This mitzvah establishes the value of individuals based on their potential productivity in society. It would have also established a fair market price for them to repay – based on their ability to obtain capital. These different values do not teach us that Adonai values some people of greater worth than others. These values establish fair amounts for repayment based on the economic "class" of an individual.*

*If a "flat rate" was established for valuation (e.g. 50 shekels) then some people would not be able to make vows since they could not reasonably afford to repay them. If the "flat rate" was smaller (e.g. 10 shekels) then making a vow to some people would be trivial and meaningless. Thus, the graduated scale allows each person the opportunity to equally make vows.*

*These mitzvot related to vows should all teach us that making vows is serious. There was a cost to making vows.*

## 2. OF BEASTS

Lev. 27:11-12 [p115L] "And if it be a beast, whereof men bring an offering unto YHVH, all that any man giveth of such unto YHVH shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. And if it be any unclean beast, of which they do not offer a sacrifice unto YHVH, then he shall present the beast before the kohein: And the kohein shall value it, whether it be good or bad: as thou valuest it, who art the kohein, so shall it be. But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation."

---

<sup>659</sup> Talmud Connections: Megilah 29b; Baba Bathra 10b; bechoroth 50a. Nazarean Codicil Connections: Matthew 5:37; 22:21; Mark 12:17; Luke 20:25.

<sup>660</sup> Talmud Connections: Pesachim 66b; Kethuboth 37b; Baba Kama 40a; Baba metzia 113b. Nazarean Codicil Connections: Matthew 5:37; 22:21; Mark 12:17; Luke 20:25.

### Land of Israel Mitzvah

Mitzvah p115<sup>661</sup> – If the animal associated with the vow was a sacrificial animal, it could not be redeemed. It had to be sacrificed. If the animal was unclean, it had to be redeemed – adding 25% to the price.

### 3. OF HOUSES

Lev. 27:14 [p116L] “And when a man shall sanctify his house to be holy unto YHVH, then the kohein shall estimate it, whether it be good or bad: as the kohein shall estimate it, so shall it stand. And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.”

### Land of Israel Mitzvah

Mitzvah p116<sup>662</sup> – This mitzvah relates to a person giving over his house for the work of Adonai. If he later decided he wanted it back, he could redeem it, adding 25% of the valuation price.

### 4. OF FIELDS

Lev. 27:16 [p117L] “And if a man shall sanctify unto YHVH some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver. If he sanctify his field from the year of jubile, according to thy estimation it shall stand. But if he sanctify his field after the jubile, then the kohein shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation. And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. But the field, when it goeth out in the jubile, shall be holy unto YHVH, as a field devoted; the possession thereof shall be the kohein's. And if a man sanctify unto YHVH a field which he hath bought, which is not of the fields of his possession; Then the kohein shall reckon unto him the worth of thy estimation, even unto the year of the jubile: and he shall give thine estimation in that day, as a holy thing unto YHVH. In the year of the jubile the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.”

### Land of Israel Mitzvah

Mitzvah p117<sup>663</sup> – This mitzvah is similar to that relating to houses, except the method of determining valuation is different.

---

<sup>661</sup> Talmud Connections: Baba Kama 10a; Shevuoth 11b; Chullin 135a. Nazarean Codicil Connections: Matthew 5:37; 22:21; Mark 12:17; Luke 20:25.

<sup>662</sup> Talmud Connections: Baba Metzia 6a; Avodah Zarah 63a; Bechoroth 50b. Nazarean Codicil Connections: Matthew 5:37; 22:21; Mark 12:17; Luke 20:25.

<sup>663</sup> Talmud Connections: Gittin 48a; Kiddushin 61a; Baba Kama 110b. Nazarean Codicil Connections: Matthew 5:37; 22:21; Mark 12:17; Luke 20:25.

## F: DEDICATED THINGS

### 1. ANIMALS

Lev. 27:10 [n106L] “He shall not alter it, nor change it, a good for a bad, or a bad for a good, [p87L] and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.”

Deut. 15:19 “All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto YHVH thy Elohim: [n113L] thou shalt do no work with the firstling of thy bullock, [n114L] nor shear the firstling of thy sheep.”

#### Land of Israel Mitzvot

Mitzvot n106, p87<sup>664</sup> – These mitzvot prohibit substituting a new and different animal in place of the one that has been dedicated (n106) – even if the animal substituted is of better quality. In the case where a person attempted to substitute one for the other, both the original animal and the substituted animal belonged to Adonai (p87). These mitzvot are only valid for the Land of Israel and only when there is a standing Sanctuary.

In our discussions in the Second and Fourth Commandments, we saw a complete picture of the whole sacrificial system. The Tenth Commandment discusses the attitude of the giver. When we offer something to Adonai, we must give him all that we agreed to give him. This should encourage us to wholly commit ourselves to Adonai.

Mitzvot n113, n114<sup>665</sup> – The whole beast dedicated to Adonai had to be consecrated to Adonai – even the work effort of the animal and its potential produce. These mitzvot are only valid in the Land of Israel and only when there is a standing Sanctuary.

The universal application of these mitzvot is that we must give ourselves completely to him when we make a covenant to follow him.

### 2. PROPERTY

Lev. 19:23,24 “And when ye shall come into the land, and shall have planted all manner of trees for food, [n192L] then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. [p119L] But in the fourth year all the fruit thereof shall be holy to praise YHVH withal.”

Lev. 27:21,28 [p145L] “But the field, when it goeth out in the jubile, shall be holy unto YHVH, as a field devoted; the possession thereof shall be the kohein's.... Notwithstanding no devoted thing, that a man shall devote unto YHVH of all that he hath, both of man and beast, and of the field of his possession, [n110L] shall be sold or [n111L] redeemed: every devoted thing is most holy unto YHVH.”

#### Land of Israel Mitzvot

<sup>664</sup> Talmud Connections: Yoma 50b; Baba Kama 73b; Shevuoth 21a. Nazarean Codicil Connections: Luke 14:25-35; Romans 12:1.

<sup>665</sup> Talmud Connections: Pesachim 66b; Beitzah 26b; Megilah 31a; Chagigah 16b; Moed Katan 12a, 13a. Nazarean Codicil Connections: Luke 14:25-35; Romans 12:1.

Mitzvot p119, n192<sup>666</sup> – The fruit of the newly planted fruit trees could not be eaten for the first three years (n192). The fruit of the fourth year belonged to Adonai. This is symbolic of the burial and resurrection of Messiah. He was in the grave for three days. The fourth year is symbolic of his offering being consecrated to Adonai after his resurrection. After he consecrated his offering to Adonai, we enjoy the benefits of his death, his descent into the grave, and his ascension to the right hand of the Father.

Mitzvot p145, n110, n111<sup>667</sup> – P145 is the general command stating that every devoted thing belongs to Adonai. It could not be sold (n110) or redeemed (n111). When we give things to Adonai we may not gain from those things at all.

---

<sup>666</sup> Talmud Connections: Berachoth 35a; 36b; Shabbath 108a; Pesachim 22b; Rosh Hashanah 2a; 9b; Yoma 81b. Nazarean Codicil Connections: Matthew 12:40; 27:63; John 20:17; Acts 7:55; Romans 8:34; Ephesians 1:20; Colossians 3:1.

<sup>667</sup> Talmud Connections: Beitzah 36b; Nedarim 18b; Gittin 38b; Sanhedrin 87a. Nazarean Codicil Connections: Luke 14:25-35; Romans 12:1.



# APPLICATIONS

## PART THREE

Blessed is the man  
that walketh not in the counsel of the ungodly,  
nor standeth in the way of sinners,  
nor sitteth in the seat of the scornful.  
But his delight is in the Torah of the YHWH;  
and in his Torah doth he meditate day and night.  
And he shall be like a tree  
planted by the rivers of water,  
that bringeth forth his fruit in his season;  
his leaf also shall not wither;  
and whatsoever he doeth shall prosper.

*Psalm 1:1-3*

## ETERNAL PRINCIPLES OF THE SACRIFICIAL SYSTEM

The sacrificial system is one of the most important aspects of the Torah. It symbolizes both commitment and forgiveness. Without those two aspects, there cannot be a covenantal relationship between Adonai and man. The sacrificial system is, therefore, the core of Adonai's covenantal relationship with His people.

This essay on the sacrificial system contains two parts. The first part discusses sacrifices for the individual. The second part deals with sacrifices for the community.

### A: SUMMARY OF THE INDIVIDUAL SACRIFICES

#### 1. OLAH<sup>668</sup>

There were two types of *Olah* sacrifices – one offered on behalf of individuals and one offered on behalf of the community. A community *Olah* was offered every morning and every evening at about sunrise and sunset.

The animal used for the daily community *Olah* was the lamb. The kohanim conducted the morning and evening *Olah* service on behalf of the whole congregation. Structured liturgical recitation of psalms and prayers were part of the whole sacrificial rite. After the destruction of the Temple and with the onset of the rabbinical period of Judaism, the morning and evening prayers were modeled after the morning and evening *Olah* prayers and psalms. They are to be recited at about the same time as the sacrifice even in our day by faithful believers.

Three classes of animals were used for the personal *Olah*: Herding animals, flocking animals, and birds. Leviticus chapter 1 seems to say that the person bringing the sacrifice experienced different levels of interaction with the sacrificial rite depending on the type of animal that was offered.<sup>669</sup>

If, for example, a person's offering was from the herding animals (e.g. an ox), then they gained full access to the sacrificial rite and were allowed to approach the door of the Tabernacle with their offering. However, if their offering was from the flocking animals (e.g. sheep or goats), then they could only approach the altar with the offering. Finally, if their offering was a bird, they could only approach the kohein. Thus, the greater the value of the offering (implying a

---

<sup>668</sup> Regulations concerning the personal *Olah* are found in Leviticus 1. *Olah* in Hebrew means "that which goes up" and refers to the smoke of the offering as it rises toward Heaven. The *Olah* is usually translated into English as the *Burnt Offering*. Throughout this essay on the sacrifices, the original Hebrew terms will be retained for all offerings since they are more exactly descriptive of the sacrifice and the English is only an approximation.

<sup>669</sup> The *Sifre* disputes this claim and states that all interactions on the part of those who sacrificed were always the same. Since the text clearly records a difference, this commentary will correlate to the scriptural text and not to rabbinical teachings found in the *Sifre*.

greater commitment on the part of the giver) the closer they could get to the Tabernacle (which was where Adonai “lived”).

The *Olah* was not directly an offering for sin.<sup>670</sup> It was completely consumed on the altar and neither the kohanim nor the giver was allowed to eat any part of it. The *Olah* was a symbol of absolute commitment and consecration to Adonai.

When an individual brought an *Olah*, they would lay their hands on the sacrifice prior to the death of the animal. This symbolically “transferred” the person to the sacrifice signifying their desire to completely consecrate themselves to Adonai and to give themselves up to Him.

This should remind us of the words of Rabban Sha’ul, who said:

*“Know ye not, that so many of us as were baptized into Yeshua the Messiah were baptized into his death? Therefore we are buried with him by baptism into death: that like as the Messiah was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with the Messiah, we believe that we shall also live with him.”*

Romans 6:3-8

After the *Olah* was slain, the head was burned immediately by the kohein. The legs and the entrails were washed before burning. This practice is rich in symbolism. Rabban Sha’ul, again, illustrated truths behind this sacrificial practice:

*“But speaking the truth in love, may grow up into him in all things, which is the head, even Messiah: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in Adonai, that ye henceforth walk not as other the gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of Adonai through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Messiah; If so be that ye have heard him, and have been taught by him, as the truth is in Yeshua: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after Adonai is created in righteousness and true holiness.”*

Ephesians 4:15-24

When something needs to be washed, it is because it needs to be cleansed. In the passage above we see that Messiah is the Head. The head of the *Olah* was not washed prior to being burned. Messiah was pure and sinless and did not need cleansing. Thus, in the head of the *Olah* we see a symbol of Messiah.

---

<sup>670</sup> While Leviticus 1:4 says that the *Olah* offered “expiation,” it was not to be used as an offering to cover specific sins. There are two other offerings that are designated for that purpose. The term “expiation” here probably refers to the recommitment that the individual is making to Adonai through the *Olah*. Generally, therefore, the concept of recommitment to Adonai as seen in the *Olah* is an expiation in itself and covers all the inadequacies of the individual.

His corporate body of believers, however, does need to be cleansed. Note in the passage above that Rabban Sha'ul encourages these believers to put off their former lifestyles and live holy and righteous lives. A little later in the same Epistle, Rabban Sha'ul tells us how we can be washed:

*"Husbands, love your wives, even as the Messiah also loved the assembly, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious assembly, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."*

*Ephesians 5:25-27*

It is through the consistent study of His Word that we are cleansed of our old ways. It is through the Word that we learn to do what is right.

In summary, we see that the head of the *Olah* is a symbol of the Messiah, while the body and the "entrails" are his body of believers on the earth. He is pure and does not need to be cleansed; but we, who are sinners, need to be washed in His Word.

The *Olah* is a symbol of an individual's commitment to follow Adonai completely. The *Olah* was totally consumed by the fire. It is interesting that the Messiah is pictured in this commitment. For without Him as our Head, we could not commit ourselves at all – not even if we wanted to. If He was not our perfect Head, the body could not be committed to Adonai. Rabban Sha'ul was referring to the *Olah* when he said:

*"I beseech you therefore, brethren, by the mercies of Adonai, that ye present your bodies a living sacrifice, holy, acceptable unto Adonai, which is your reasonable [i.e. expected] service."*

*Romans 12:1*

The *Olah* was offered on behalf of the whole community of believers every morning and evening. It is at that same time today that faithful believers pray and recite the Shema. The wise person will use these times each day to make a personal recommitment to Adonai.

## 2. MINCHAH<sup>671</sup>

The *Minchah* was an offering of "fine" flour.<sup>672</sup> It could be a voluntary offering, but was also mandatory with some offerings. It was offered in a number of ways: uncooked, prepared in an oven, cooked on a griddle, or cooked in a pan. Frankincense, oil, and salt usually accompanied the *Minchah* (unless it was part of a special offering for atonement).

When the giver brought the gift to the kohein, oil was poured on it and mixed into it. Frankincense was put on top of the grain. The kohein would scoop out a handful of the grain and oil mixture and all of the frankincense (which was laying on top of the grain). That handful

---

<sup>671</sup> The *Minchah* is typically called the *Meal Offering* in the King James Bible and consisted of flour and various other components. It is found in Leviticus 2. In post-Biblical times the Hebrew word *Minchah* came to be associated with the afternoon prayer service.

<sup>672</sup> The King James translation of the Bible says that the *Minchah* should be of "fine flour." The Hebrew word *solet* is the word translated as "fine." This, however, is very misleading and a better translation is found in the JPS, which uses the word "choice" instead of "fine." The Talmud discusses the translation of the word *solet* in a number of places. *Avot 5:15* says: "a sieve lets through the *kemach* (ordinary flour) but retains the *solet* (the hard kernels)." Also, *Yerushalmi (Sabbath 7, 10b)* says: "When you sift, the *kemach* is underneath, the *solet* is above." Thus, the "fine" flour would have been the courser of the grains.

of grain was completely burned on the altar. The remainder of the *Minchah* was to be used as bread for the kohanim (see Leviticus 2:1-3).

The handful of grain that was burned on the altar was called the *azkarah*, which is the "remembrance." This should remind us of the words of Yeshua, who said:

*"And when he had given thanks, he brake it [that is, the Passover matzah], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."*  
1 Corinthians 11:24

And, again, He said:

*"...I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."*  
John 6:35

Every time the *Minchah* was required as part of another sacrifice, a "libation"<sup>673</sup> was offered with it. The libation was always wine. Yeshua said:

*"After the same manner also he took the cup [the Passover wine], when he had supped, saying, This cup is the renewed covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew Yeshua's death till he come."*  
1 Corinthians 11:25-26

The *Minchah* with its associated libation is a symbol of the Passover Table with its unleavened bread and its four glasses of wine. The Passover celebration is also the foundation for the communal meal of the Nazarean Assembly.

The sacrifice of Messiah is pictured in the *Minchah*. Since the *Minchah* is part of nearly every sacrifice we see the centrality of the sacrifice of Messiah. Most exactly, however, the *Minchah* brought by the Kohein Gadol on the day of his anointing symbolizes the righteousness of Yeshua.

This *Minchah* is one brought by any person. Thus, it is symbolic of the experiential righteousness of the believer. As the believer enters into covenant with Adonai through faith in the Messiah, they will learn to obey Adonai's Torah. This *Minchah* is a demonstration of the righteousness gained by the believer through learned obedience. It is their own personal offering of righteousness.

### 3. ZEVACH SHELAMIM<sup>674</sup>

Like the two offerings before it, the *Zevach Shelamim* was not an offering of expiation for a specific sin that a person had committed. It did not take away sins. The *Zevach Shelamim* was offered for one of two reasons:

---

<sup>673</sup> The libation is often called a "drink offering."

<sup>674</sup> This offering is sometimes called the peace offering. That interpretation, however, leaves some people feeling that this offering relates to "making peace" after a disagreement. That is not the case. A better interpretation might be to call it the "sacrifice of well-being." Its context is found in Leviticus 3.

1. To recognize the general or special blessings of Adonai given to a specific individual. A person could offer a *Zevach Shelamim* without some specific “blessing” having occurred simply because they recognized the general goodness of Adonai in their life. A person could offer a *Zevach Shelamim* at times in their life when they saw a specific blessing from Adonai. That blessing might have been something like recovery from illness, victory over one’s enemies, or some other transition in life. A *Zevach Shelamim* might even be offered after the death of a significant person to recount the blessings that Adonai gave through that person.
2. To focus on a person’s need for Adonai’s blessing in a time when Adonai’s blessing appears to be lacking in their life. Job, for example, in his time of trouble, offered a *Zevach Shelamim* to Adonai in anticipation of Adonai’s blessing. This was not an attempt to “bribe” Adonai through sacrifice, but it was a recognition that Adonai is merciful and that he will always bless His children.

When a person offered a *Zevach Shelamim*, it had to be a herding animal (male or female) or a flocking animal (male or female). Birds were not allowed since the purpose of the *Zevach Shelamim* was to provide a festive meal for friends and family. Two turtledoves would not have been sufficient. The person offering the sacrifice received a great portion of the meat of the animal. They usually invited friends and family to share in a festive meal. The purpose of the *Zevach Shelamim* was to allow the individual offering the sacrifice to testify about the greatness of Adonai to his friends and family.

#### 4. CHATAT<sup>675</sup>

Up to this point, we have not seen a sacrifice for sin designed to “atone” for the wrong things that a person has done. But, this sacrifice and the next are both expiatory in nature.<sup>676</sup>

When a student of the scriptures carefully reads the context of each of these sacrifices, it becomes apparent that the Torah has a totally different outlook about sin and forgiveness than we would like to admit. The shocking truth is that all of the sacrifices for sins relate to sins of ignorance and weakness. There is no sacrifice for a person who willfully rebels against Adonai.

There are a few references to sin in the Leviticus 4 passage. Each is similar to this verse:

*“If a soul shall sin through ignorance [shagah] against any of the commandments of YHVH concerning things which ought not to be done, and shall do against any of them.”*

*Leviticus 4:2*

The Hebrew word *shagah* means *to commit sin of ignorance or inadvertence*.<sup>677</sup> As we survey the chapters in Leviticus regarding expiation of sin, we will not find any passage that deals with

---

<sup>675</sup> The most familiar name for this offering is the “sin offering.” But, there are actually two offerings related to acts of sinfulness, so it gets confusing when one is called a sin offering and the other is not. *Chatat* means “to miss the mark.” The text that discusses the *Chatat* is found in Leviticus 4:1-5:13.

<sup>676</sup> There is disagreement among scholars exactly where in the Levitical text the details concerning the *Chatat* stop and the *Asham* (*Trespass Offering*) details start. Some would say that all of Leviticus 5 is about the *Asham*, while others would say that only Leviticus 5:14-19 is about the *Asham*. In this essay, the later viewpoint is accepted. Leviticus 5:1-13 will be considered as part of the *Chatat*. Leviticus chapter 4 details *Chatat* for various groups of people while chapter 5:1-13 details a differential valuation of the sacrifice in the case where individuals could not afford the standard offering. The Table titled *Sin Offering – By Valuation* details that differential valuation.

<sup>677</sup> See Strong’s Hebrew definition #7686.

sins that are sins of defiance – but only sins associated with weakness, oversight, ignorance, or inadvertence.

Regarding the Torah sections concerning the *Chatat* offering, the *New Bible Commentary* says,

*"These [sins associated with the Chatat] may be sins of infirmity or weakness, without being sins of defiance (the 'high hand') for which there is no remission [emphasis added]."*<sup>678</sup>

Regarding willful sins of defiance note these important words from the Book of Hebrews:

*"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of Adonai, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of Adonai afresh, and put him to an open shame."*

Hebrews 6:4

We must not fool ourselves into believing that a simple "profession of faith" is evidence of salvation. Where the Spirit of Adonai has begun a work in a person's life, there will also be fruit. A life without "good fruit" is evidence of a lack of Adonai's working. Yeshua said,

*"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."*

Matthew 7:13-23

Adonai is willing to forgive those who are willing to follow Him and occasionally – out of weakness and ignorance – fail to do what is right. The regulations concerning the *Chatat*, however, should cause us to realize that Adonai will not forgive those who willingly walk away from Him. Nor will He forgive the one who continues in his sin because that person thinks that Adonai always forgives.

## 5. ASHAM<sup>679</sup>

---

<sup>678</sup> *New Bible Commentary: Revised*. Guthrie, D; and Motyer, J.A. Editors. William B. Eerdmans Publishing Co. Grand Rapids, MI. 1970. (p. 145).

<sup>679</sup> The *Asham* was an offering for sin, just as the *Chatat* was. The difference between them is that *Asham* was offered when restitution was involved after repentance from sin. This offering is sometimes called the *trespass offering* or the *guilt offering*. Leviticus 5:14-19 and 6:1-7 are about the *Asham*.

Like the *Chatat*, the *Asham* was an offering of expiation. The *Asham* related to violation of property rights. Restoration of property to its rightful owner and payment of restitution money always preceded the *Asham*. Only after restitution was made could the kohein accept the *Asham*.

There are two main categories of sins that demand the *Asham*:

1. Sins that were against the property of Adonai (Leviticus 5:14-19). This would have included the tithe, special offerings, the firstborn, and all voluntary dedications to Adonai.
2. Sins that were against the property of others (Leviticus 6:1-7). This would have included theft, illegal possession of items borrowed or delivered for safekeeping, and possession of lost and found property.

Yeshua restated the need for people to engage in acts of restitution. When we violate another person's property, we must make things right by repaying the appropriate fines. Otherwise, our confession of sin and pleas to Adonai for forgiveness are useless. Yeshua specifically restates this Torah principle:

*"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."*

Matthew 5:23,24

We should do everything possible to make issues right with our fellow man – including paying appropriate restitution as outlined in the Torah itself.<sup>680</sup>

## 6. SUMMARY

The sacrificial system is the core of Adonai's covenantal relationship with His people. It illustrates many factors of our relationship with Adonai and seems to prioritize those factors.

The sacrificial system is much more than animal sacrifices being offered to appease the anger of a god against whom one has sinned. That philosophy about animal sacrifices is quite immature and probably rooted in a pagan god concept

The reader will notice that it is not until the fourth chapter of Leviticus that we encounter a sacrifice of expiation. Even then, the context reveals that there is only expiation for a select group of sins – only for sins committed in ignorance and "by mistake." The context explicitly leaves out sins of defiance, implying that there is no forgiveness for such sins.

The universal principles taught by the sacrificial system are not about how Adonai always forgives us because we always "run off" and disobey Him. In fact, the exact opposite is implied. The first two sacrifices seem to call us to make an unshakable commitment to Him. The third sacrifice tells us to rejoice in all the blessings that He gives us – because of the covenantal relationship that we have with Him. Then, the fourth and fifth sacrifices tell us how to receive forgiveness, if we do sin. The greatest focus of the sacrificial system, therefore, is on obedience and commitment to Adonai – not forgiveness for sins.

---

<sup>680</sup> See the *Ninth Commandment* discussion regarding restitution.

It was, after all, an *Olah* that was offered every morning and every evening on behalf of the whole congregation of the people – not a *Chatat*.

This is a reflection both the teachings of Rabban Sha'ul and John who said:

*"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But Adonai be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."*

Romans 6:16-18

*"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Yeshua Messiah the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. "*

*"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of Adonai perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked."*

1 John 2:1-6

*"Therefore leaving the principles of the doctrine of the Messiah, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward Adonai."*

Hebrews 6:1

## SACRIFICIAL ANIMALS

Animal Name	Associated Offerings	Relationship to Man	Demeanor	Uses	Symbolism
<u>Bull</u>	Olah, <sup>681</sup> Shelamim, Chatat	Domestic	Strongest – Aggressive	Beast of Burden, Meat	Strong individuals who carry the burden – symbolic of elders and political leaders
<u>Male Sheep</u> (ram or a he-goat)	Olah, Shelamim, Chatat, Asham	Domestic	Stronger – Non- aggressive	Meat, wool, reproducti on	Strong individuals – Male family leaders, the whole family as a unit.
<u>Goat</u>	Olah, Shelamim, Chatat	Domestic	Strong – self-willed	Milk, meat	Rebellious, stubborn – reciprocal of the sheep
<u>Sheep</u>	Olah, Shelamim, Chatat	Domestic	Weak	Wool, meat	Submissive, subservient – family, non- leadership
<u>Pigeon</u>	Olah, Chatat	Domestic	Weaker	Meat	Mourner – Symbolic of the poor, needy, and oppressed
<u>Turtledov e</u>	Olah, Chatat	Migratory	Weakest	Meat	Mourner – symbolic of the nomad and destitute

<sup>681</sup> Olah – Burnt Offering; Shelamim – Peace Offering; Chatat – Sin Offering; Asham – Trespass Offering.

## THE BLOOD SACRIFICES

Name of Offering	Animals	Obligation	Purpose
Olah Offering	Bull, ram, goat, sheep, turtledove, pigeon	Compulsory as the morning and evening sacrifices – freewill from the common person.	The <i>Olah</i> recognized the covenantal relationship between Adonai and man. The offering expresses an individual's desire to follow completely in Adonai's ways.
Shelamim Offering	Bull, goat, sheep	A freewill offering only.	Any individual who wished to do so could give a <i>Shelamim</i> offering in thanksgiving to Adonai. The family and friends of the giver ate the offering. This was not an offering of atonement – but a celebration of Adonai's goodness.
Chatat Offering	Bull, goat, sheep, turtledove, pigeon	Compulsory for one who sinned by going astray.	The <i>Chatat</i> was offered for expiation of sins of weakness and sins associated with straying from Adonai. If the sin was determined to be a sin of “defiance” and not a sin associated with a person's weakness, then there was no expiation for it.
Asham Offering	Ram	Compulsory for those who committed a sin that required restitution.	The <i>Asham</i> was offered when an individual committed any offence where restitution was involved – whether regarding the “holy things” of Adonai, or the property of other people. Restitution had to be performed prior to the kohein accepting the <i>Asham</i> offering.

## THE OLAH OFFERING – DETAILS

Animal	Details	Symbolism
<u>Bull</u> (male, son of an ox)	<ol style="list-style-type: none"> <li>1. Giver brought animal to the door of the Tabernacle.</li> <li>2. Giver pressed his hands on the animal's head.</li> <li>3. Giver killed the animal (on the north side of the altar).</li> <li>4. Kohein sprinkled the blood on the four sides of the altar.</li> <li>5. Giver skinned the animal and cut it to pieces (on the west side of the altar).</li> <li>6. Kohein placed the head and fat on the altar (from south side).</li> <li>7. Giver washed the entrails and legs.</li> <li>8. Kohein placed the entrails and the legs on the altar (south side).</li> </ol>	<p>The door of the Tabernacle is the closest approach that anyone can make to the Holy of Holies. The giver transferred himself to the animal by laying hands on it. The giver killed and dressed the animal, associating himself with it. The kohein offered the head and fat immediately upon the altar. The Head is symbolic of the Messiah. The remainder of the body had to be cleansed by water. The Body is symbolic of the community of believers who are washed in the water of the Word.</p>
<u>Sheep, goat</u> (both males)	<ol style="list-style-type: none"> <li>1. Giver killed animal (on north side).</li> <li>2. Kohein sprinkled blood.</li> <li>3. Giver skinned/cut animal (west).</li> <li>4. Kohein offered the head/fat (south).</li> <li>5. Giver washed entrails/legs.</li> <li>6. Kohein placed entrails/legs on the altar (south).</li> </ol>	<p>Since this offering is of lesser value, the text states that giver did not approach the door of the Tabernacle. The offering was brought directly to the altar.</p>
<u>Birds</u>	<ol style="list-style-type: none"> <li>1. Kohein brought it to the altar.</li> <li>2. Kohein wrung off the head (north).</li> <li>3. Blood drained against the altar.</li> <li>4. Feathers and internal organs removed and discarded (on east side of the altar).</li> <li>5. Kohein burned the remainder (south).</li> </ol>	<p>Since this offering is of lesser value than the previous, it is simply given to the kohein who brings it to the altar. The head and body are separated for the same reasons as above – the Head symbolizes Messiah and the Body symbolizes his people. This time, only the meat is offered while everything else is discarded.</p>

THE SHELAMIM OFFERING – DETAILS

Animal	Details	Symbolism
All	<ol style="list-style-type: none"> <li>1. Giver brought animal to the door of the Tabernacle.</li> <li>2. Giver laid his hands on the animal's head.</li> <li>3. Giver killed the animal at the door of the Tabernacle (probably on the north side of the altar).</li> <li>4. Kohanim sprinkled blood on the four sides of the altar.</li> <li>5. The Shelamim was burned on top of the existing Olah.</li> </ol>	<p>The type of animal did not alter the sacrificial sequence or approach. The <i>Shelamim</i> was an offering in response to Adonai's blessings, unlike the <i>Olah</i>, which displayed the perceived "value" that an individual placed on relationship with Adonai. The <i>Shelamim</i> was always burned on top of an existing <i>Olah</i> (i.e. the standing lamb) symbolizing that all blessings flow through our relationship with Adonai.</p>
Herding Animals (except for the lamb)	<p>The following was offered: All fat, the kidneys, the caul.</p>	<p>Only these items were taken from the animal and burned. All others became the property of the giver for a festive meal.</p>
Lamb Only	<p>In addition to the things offered above, the "whole rump" was taken off from the backbone.<sup>682</sup> Most commentaries indicate that this was the lamb's tail section (which was considered a delicacy).</p>	<p>The tail was not allowed because it was a delicacy. Since this was to be an offering focusing on the blessing of Adonai, the tail would have been eaten by one at the table who was being honored – thus, it was omitted and given to Adonai, the "honoree."</p>

---

<sup>682</sup> The tail often weighed as much as ten pounds. Some shepherds invented "carts" that supported the tail so that it would not break. Such a cart is mentioned in *Mishnah Sabbath 5:4(E)*, which prohibits the use of such carts on the Sabbath.

## THE CHATAT OFFERING – BY OFFENDER STATUS

Offender	Animal of Sacrifice	Procedure	Symbolism
<p>Kohein (Lev. 4:3-12)</p>	<p>Bull</p>	<ol style="list-style-type: none"> <li>1. Offender brought the sacrifice to the door of the Tabernacle.</li> <li>2. He laid his hands on the animal.</li> <li>3. He killed the sacrifice “before YHVH.”</li> <li>4. The Kohein Gadol brought the blood into the Holy Place and sprinkled the curtain of the Holy of Holies 7 times.</li> <li>5. Blood is placed on the horns of the Altar of Incense.</li> <li>6. The remainder of the blood is poured out at the Altar of Burnt Offering.</li> <li>7. The fat, kidneys, and the caul are placed on the Altar of Burnt Offering.</li> <li>8. The remainder of the animal was taken outside of the Tabernacle grounds and burned.</li> </ol>	<p>The sin of a kohein – an intercessor before Adonai – is a serious issue. He must bring his sacrifice to the door of the Tabernacle (confronting his sin before Adonai) and must transfer his guilt to the animal (by the laying on of hands). He must kill the animal (to see the effects of his sin). The Kohein Gadol (a symbol of Messiah) brings the blood to the closest place possible before Adonai – the curtain that separated the Holy Place from the Holy of Holies. Blood is also placed on the horns of the Altar of Incense to purify the prayers of the sinning kohein. The remainder of the blood is committed to the usual place of sacrifice, as well as the fat, the kidneys, and the caul. The sacrifice is burned outside the Tabernacle grounds in a designated clean place.<sup>683</sup></p>

<sup>683</sup> In the Temple era, this “clean place” was the site used for the red heifer sacrifice. It was most likely on the Mount of Olives to the east of the Temple compound. This is also the most scriptural location for the site of the crucifixion. From this point, those involved in the crucifixion would have been able to see the Temple grounds and would have been looking directly toward the door of the Temple. They would have been able to see directly into the Holy of Holies when the curtain rent. Thus, Yeshua exactly and completely fulfilled the mandates of the Torah as a *Chatat* for all mankind.

THE CHATAT OFFERING -- BY OFFENDER STATUS (CON'T)

Offender	Animal of Sacrifice	Procedure	Symbolism
Congregation (vss. 13-21)	Bull	Same as above.	Same as above. Judaism typically includes the High Court in this group.
Ruler of the People (vss. 22-26)	Male goat (a kid).	<ol style="list-style-type: none"> <li>1. Offender brought the sacrifice of a male kid goat.</li> <li>2. He laid his hands on the animal.</li> <li>3. He killed the sacrifice at the place of the <i>Olah</i> Offering.</li> <li>4. Kohein places blood on the horns of the Altar of <i>Olah</i> Offering.</li> <li>5. Remainder of blood poured out.</li> <li>6. Fat burned.</li> <li>7. No further mention of the remains of the sacrifice – apparently, not taken outside the gate (as in the two cases above.)</li> </ol>	The sacrifice for the ruler and the common person is different from the sacrifice for the kohein and the whole congregation in that the blood is not brought into the Holy Place, blood is not sprinkled on the curtain, nor is it put on the Altar of Incense inside the Holy Place. This should teach us that the sins of elders and leaders is more severe in the eyes of Adonai.
Common Person (vss. 27ff)	Female of the flock.	Same as a ruler except the animal was designated as a female flocking animal rather than a male.	

CHATAT OFFERING – BY VALUATION

Animal	Method	Notes
Flocking Animal	Offered as noted above.	This was the normal <i>Chatat</i> offering for individuals.
Birds	One bird was used as a <i>Olah</i> and the other as the <i>Chatat</i> .	This offering was allowed in cases where the individual could not afford a flocking animal. This shows that forgiveness is available to everyone.
Flour (1/10 of an ephah)	Brought to the kohein without oil or incense. Offered only on top of the existing communal <i>Olah</i> .	This differential offering presents a problem to some since it is not a blood sacrifice. The scripture clearly states that without the shedding of blood there is no remission of sin (Heb. 9:22). How then could one bring flour as a <i>Chatat</i> offering? The offering of grain was only accepted since it was placed on top of the existing <i>Olah</i> . Thus, the blood of the communal <i>Olah</i> would have been the blood sacrifice.

THE ASHAM OFFERING -- DETAILS

Sin	Property Issues	Sacrifice
Against Adonai – sins of omission and sins of commission related to the Holy Things (Lev. 5:14-19)	Tithes, pledged offerings, dedicated or vowed animals, violations related to consecration of the firstborn	Repayment of the value of the property belonging to Adonai in sanctuary shekels with a restitution of 25%. <sup>684</sup> Sacrifice of a ram (i.e. a male sheep)
Against Man – Personal property violations (Lev. 6:1-7)	Theft of personal property, issues related to violation of property held in safekeeping, issues related to borrowed items, and to lost or found property	Restoration of the item in question with restitution according to Torah mandates (see 9 <sup>th</sup> Commandment for details). Sacrifice of a ram.

---

<sup>684</sup> Restitution is technically the adding of a fifth. That would seem to say that the total amount to be restored is 125% of the original value, not 125% of the original value. That, however, is not the case. The term “add a fifth” means to create a fifth part from the original amount. Thus, you would divide the original by four to create four equal parts. You would then add one of those parts on to the original to get the total. Therefore, you would actually add 25% from the original amount to create five equal parts.

## B: SACRIFICES FOR THE COMMUNITY

Sacrifices for the whole community usually consisted of at least one animal group for an *Olah* offering and a goat for a *Chatat* offering. In most cases, more than one animal group was represented for the *Olah*. There is only one instance of a *Shelamim* offering (Shavuot) and there is never an *Asham* offering associated with the community offerings.

C: TABLE OF COMMUNAL SACRIFICES

Name of Day	Bulls ( <i>Olah</i> )	Rams ( <i>Olah</i> )	Lambs ( <i>Olah</i> )	Goats ( <i>Chatat</i> )
Daily	--	--	2	--
Shabbat	--	--	4	--
New Moon	2	1	7	1
Passover <sup>685</sup>	--	--	1	--
Unleavened Bread (1 <sup>st</sup> day)	2	1	7	1
Firstfruits (2 <sup>nd</sup> day of U.B.)	--	--	1	--
Unleavened Bread (2 <sup>nd</sup> day)	2	1	7	1
Unleavened Bread (3 <sup>rd</sup> day)	2	1	7	1
Unleavened Bread (4 <sup>th</sup> day)	2	1	7	1
Unleavened Bread (5 <sup>th</sup> day)	2	1	7	1
Unleavened Bread (6 <sup>th</sup> day)	2	1	7	1
Unleavened Bread (7 <sup>th</sup> day)	2	1	7 (50)	1
Shavuot (wave loaves) <sup>686</sup>	1	2	7	1
Shavuot (Holy Day)	2	1	7	1
Yom Teruah <sup>687</sup>	1	1	7	1
Yom Kippur	1	1	7	1
Tabernacles (1 <sup>st</sup> day)	13	2	14	1
Tabernacles (2 <sup>nd</sup> day)	12	2	14	1
Tabernacles (3 <sup>rd</sup> day)	11	2	14	1
Tabernacles (4 <sup>th</sup> day)	10	2	14	1
Tabernacles (5 <sup>th</sup> day)	9	2	14	1
Tabernacles (6 <sup>th</sup> day)	8	2	14	1
Tabernacles (7 <sup>th</sup> day)	7 (70)	2	14	1
Tabernacles (8 <sup>th</sup> day)	1	1	7	1
Associated Minchah	3/10 deal ea.	2/10 deal ea.	1/10 deal ea.	none
Associated Libation	1/2 hin ea.	1/3 hin ea.	1/4 hin ea.	none

<sup>685</sup> The Passover sacrifice did not include the *Minchah* or the *Libation* and it was originally not a communal offering.

<sup>686</sup> The offering of the two wave loaves is unique in that it contains two lambs as *Shelamim* offerings. It is the only communal offering that does contain a *Shelamim* offering.

<sup>687</sup> The sacrifices for Rosh Hashanah would have been in addition to the usual New Moon sacrifices, which would have occurred on the same day.

The communal sacrifices center largely on Holy Day celebrations. Both the classes of animals and the numbers of animals offered are significant symbolically. In fact, neither makes much sense without considering them symbolically.

## 1. THE ANIMAL CLASSIFICATIONS

There are four classes of animals involved in the communal offerings: The Bull, the Ram, the Lamb, and the Goat. To understand the communal offerings, we must understand the symbolism behind each of these animal classes.

**The Bull.** The Bull is a strong and self-determined animal. It was among the most expensive of the sacrificial animals. It symbolizes the eldership of Adonai's people or leaders in general. This is apparent since it was the animal required when either the Kohein Gadol or one of the kohanim sinned. It was also the required sacrifice when the High Court sinned.

**The Ram.** The Ram is often a misunderstood animal. In our Western culture we probably get a picture of a ram climbing on top of a mountain. The term translated as "ram," however, is probably better interpreted as a "male sheep" – the male counterpart of the lamb. The ram, therefore, is the symbol of the leadership of the home. It would be too simplistic to say that the ram is a picture of the "man of the house." The symbol is a bit more complex than that.

Although the male leadership is essential in the philosophy being discussed here, the symbol is broader and more comprehensive. The ram is a symbol of the "combined" or the "corporate" direction of the whole home. That has a significant amount to do with the male leadership – but is not entirely dependent on it. The male leader, for example, can desire to go in the "right direction" as a family and the wife can rebel against it. Or, the opposite might be true – the wife may desire to go in the right direction and the male leader may rebel against it.

The ram is a picture of the corporate direction of the whole home. The male leader of the home (if he is godly), should make every effort to move the family in the right direction. However, it is the responsibility of the rest of the members of the household to follow his leadership. Joshua was speaking as the "ram" of his home when he said:

*"And if it seem evil unto you to serve YHVH, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve YHVH."*

*Joshua 24:15*

**The Lamb.** The Lamb has long been the symbol for the individual. That is clear from its association with the Passover.<sup>688</sup> The Passover Lamb sacrifice was to be a sacrifice for each person within the family. The lamb is symbolic of the family, but only as individuals are combined together in family units. The symbol of the lamb is not concerned with the authority structure of the family (as the ram was). The lamb is not symbolic of the "power" of the home and the "corporate" messages that the family communicates as it interfaces with the outside world. The lamb is symbolic of each individual member of each family unit. In the communal sacrifices there are no sacrifices for individuals who are not in a family structure.

This should stress two things to us. First, the family structure is the most elemental structure that exists. Adonai never intended individuals to be individuals – but only individuals within family structures. This should reinforce to us the absolute importance of family.

---

<sup>688</sup> The association of lambs with the "common people" is also apparent in the symbolism of the religious eldership being symbolized as "shepherds" and the common people being symbolized as "sheep."

Second, as compassionate believers, this understanding should cause us to reach out to individuals in society who have been disassociated from family units (for whatever reason they have been cut off from families). Everyone needs to be included in some way in a family structure. The community of believers must reach out and include those individuals who do not have a family structure in which they can be included.

The Goat. Finally, the *Chatat* offering was always a goat. The very nature of the goat is one of defiance and rebellion. This animal strongly portrays rebellion and becomes a good symbol for rebellion and sin.

## 2. TWO CLASSIFICATIONS OF SACRIFICES

There are two distinct classifications of sacrifices. It is apparent when we look at the chart above that four of the communal sacrifices are lamb-based. The rest of them are a combination of all four animal types. The two different classifications might be called the *Passover Class* and the *Yom Kippur Class*.

## 3. THE PASSOVER CLASS OF SACRIFICES

The Passover Class of communal sacrifices includes Passover itself, the Festival of Firstfruits, as well as the daily sacrifice and the Sabbath sacrifice. Each of these communal sacrifices includes only a lamb as the sacrifice – but, yet, the sacrifice is on behalf of the whole community. This should teach us that each of these communal events has its focus on the family unit or individuals within the family unit.

Passover. The Passover calls each male leader of a household to retell the Passover story to each of his sons as vividly as if he were actually involved.<sup>689</sup> Passover is a family event. It's about each family deciding to obey Adonai as a family. And the lamb becomes the core of that event.

The universal principle of this celebration teaches us that Adonai frees His people from bondage by the blood of the Lamb. Yeshua's offering of Himself as our Lamb should be commemorated on this day.<sup>690</sup>

---

<sup>689</sup> Exodus 13:8-9 (p157) commands every man to teach his children about the Passover event by saying: "This is done because of that *which YHVH did unto me when I came forth out of Egypt...*" Notice the emphasis on the first person, singular.

<sup>690</sup> This is the only day on which the sacrifice of Messiah may be celebrated (see 1 Corinthians 5:7,8). Gentile believers may not recognize the pagan Roman holidays of "good Friday" or the Festival of Easter. Both of these are pagan Roman holidays and those who celebrate on those days are committing an act of idolatry. Throughout the history of the nation of Israel, the most constant sin that the people committed was an attempt to "mix" Judaism with paganism. Nothing has changed today – some believers continue to desire to serve Adonai and to celebrate pagan days at the same time. It is blasphemy to associate the sacrifice of Yeshua with the pagan symbolism of the goddess of the earth. Adonai strictly prohibits all of the symbols associated with the pagan Roman festival. These include colored eggs, any associations with rabbits, hot cross buns, new clothing, and the celebration on the pagan day of the Sun which coincides with the first Sunday after the full moon after the spring equinox. John the Levite speaks of this issue when he says, "Little children, keep yourselves from idols" (1 John 5:21). John understood that throughout the history of Adonai's people, idolatry was the most tempting sin in Israel. He also understood that the sin would continue to tempt Adonai's people even in our day. Worshipping in pagan ways on pagan days with pagan symbols and associations is idolatry.

Firstfruits. On the third day after the Passover Lamb sacrifice, the children of Israel were to present the firstfruits of the grain harvest to the kohanim. This event begins on the evening of the 16<sup>th</sup> of Nissan and lasts for one day. The symbolism of the Festival of Firstfruits is complex. This offering on the day of the Festival of Firstfruits is one of two offerings associated with the grain harvest. The other one takes place on the Festival of Shavuot. The offering on the Festival of Firstfruits is a barley sheaf. The one on Shavuot is two baked loaves of wheat bread.

The sheaf that was to be offered was the “firstfruit” of the barley harvest (after a cold, dead winter). When the sheaf was brought before the kohein, it was also presented with a lamb for an *Olah* offering. The sheaf is symbolic of the resurrection of Yeshua who is the firstfruits from the dead (1 Corinthians 15:20). But there is more to the symbolism of the grain offering than just the resurrection of Messiah.

Grain is symbolic of human morals. The Festival of Unleavened Bread is symbolic of a righteousness lifestyle. It is bread without leaven. Leaven is a symbol of sin. Thus, the unleavened bread of the Festival first of all symbolizes the righteous life of Yeshua. But, at the same time, it symbolizes the practical righteousness that we should experience because we have a covenant relationship with Him. Since we do not eat leavened bread for the whole Festival, it is a symbol that we are willing to “take on” His righteousness.

The barley sheaf offered on the Festival of Firstfruits symbolizes the resurrection of Yeshua from the dead. More than just symbolizing the resurrection of Messiah, though, it symbolizes the presentation of His righteousness before the Father after his resurrection so that we might be justified by His righteousness. The barley harvest is associated with the resurrection because it symbolizes the presentation of Messiah’s righteousness to the Father after He was offered as the Passover Lamb. Thus, in order for Him to offer up His perfect righteousness to Adonai on our behalf, He had to be raised from the dead.<sup>691</sup>

When the temporal, earthly sacrifices were offered, they were presented to the kohanim. The kohanim checked the animals to make sure that they met the minimal standards for an acceptable sacrifice. Messiah did the same in regard to His eternal and heavenly sacrifice. Notice this event after His resurrection:

*“Yeshua saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Yeshua saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Yeshua saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my Adonai, and your Adonai.”*

*John 20:15-17*

Mary was not allowed to touch Yeshua because He had not yet ascended to His Father. The book of Hebrews teaches us that Yeshua did indeed present Himself as the sacrifice for mankind before His Father’s Throne in Heaven:

*“But Messiah being come an Kohein Gadol of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How*

---

<sup>691</sup> See Romans 4:20-25.

*much more shall the blood of Messiah, who through the eternal Spirit offered himself without spot to Adonai, purge your conscience from dead works to serve the living Adonai?"*

*Hebrews 9:11-14*

*"Then said he, Lo, I come to do thy will, O Adonai. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Yeshua the Messiah once for all. And every kohein standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of Adonai; From henceforth expecting till his enemies be made his footstool."*

*Hebrews 10:9-13*

The barley sheaf with the lamb offered as an *Olah* symbolizes two things: First, the lamb symbolizes Yeshua presenting His blood before the Father as an expiation of our sins. Second, the barley symbolizes His perfect righteousness, which is imputed to us. It was only after His resurrection from the dead that He could offer up the sacrifices of the Firstfruits.

The Daily *Olah* and the Shabbat *Olah*. The daily sacrifice is a lamb again – a lamb for the whole community. But, as we have seen, the lamb is symbolic of the family (or even an individual). Thus, the daily sacrifices in the morning and the evening again call this most basic group back to Adonai. The sacrifice of the lamb each morning and evening shows us that Adonai is most interested in the family – or even the single individual. That is his concern as the sun goes down and as the sun comes back up again.

As individuals, we need to commit ourselves to meet Him at those times – every morning and every evening – without fail. The best way that we can do so is by reciting the Shema and praying through the Amidah. The same is true of the Sabbath (and, even more so) since on that day there were two lambs sacrificed in the morning and two more in the evening.

Each of these days continues to call each person in each family to focus anew on the Messiah:

*"Behold the Lamb of Adonai, which taketh away the sin of the world."*

*John 1:29*

#### 4. THE YOM KIPPUR CLASS OF SACRIFICES

The Yom Kippur sacrifice has four animals included in the sacrifice. They are one bull, one ram, seven lambs (all of which are *Olahs*), and one goat for a *Chatat* offering. This same set of animals is included in all sacrifices that fall in this classification. There is, however, variation with some of the numbers of animals in each of the groups except for the *Chatat*, which always includes only one goat.

This is the most complex portion of the sacrificial system. There are three groups of sacrifices within this class. First, there are sacrifices that occur because of a one-day Holy Day (e.g. Yom Kippur itself); second, there are offerings associated with the Festival of Unleavened Bread; and, third, there are offerings associated with the Festival of Tabernacles.

#### 5. OFFERINGS FOR INDIVIDUAL DAYS

There are five days that are single-day celebrations. Each of these days contains the Yom Kippur formula of sacrifices. Those days are the Festival of the New Moon, Shavuot (two separate sacrifices that use the Yom Kippur formula), Rosh Hashanah, Yom Kippur, and the eighth day of Tabernacles.

Three of these – the three Fall Festivals – use the Yom Kippur formula without alteration: one bull, one ram, and seven lambs for an *Olah* offering, and one goat for a *Chatat* offering. The other two days add an additional bull to the formula – thus, they contain two bulls, one ram, seven lambs for an *Olah* offering, and one goat for a *Chatat* offering.

The Yom Kippur formula of sacrifices symbolizes sacrifices for the whole community – or, better said – for the whole religious society. The Yom Kippur formula contains a bull as a sacrifice for the kohanim leaders and the elders. The ram is a sacrifice for the heads of all of Israel's households. Finally, the seven lambs are a sacrifice for all of the family units in the religious society. This lamb sacrifice is noticeably different from the one in the Passover class, however.

In the Passover class, there was only a single lamb sacrificed. That sacrifice symbolized individuals and individual family units. But, in the Yom Kippur class we always find groups of seven lambs sacrificed. This sacrifice does not symbolize the individual family. It symbolizes the corporate family – or all families in the religious society grouped together as one.

We must remember that all three of these animals are *Olah* sacrifices and not sacrifices for expiation. *Olah* sacrifices have as their specific purpose the calling of a particular group of people to complete commitment – the *Olah* was completely burned up on the altar. Thus, each of these sacrifices calls a particular group within the religious society to a complete commitment to Adonai.<sup>692</sup> The bull calls the eldership of the religious society to recommitment. The ram speaks to the heads of the households. The lamb speaks to the common people in the religious society.

New Moon. On the New Moon and on Shavuot there is an additional bull added to the sacrifices. This should show us that Adonai expects leaders and elders to recommit themselves with the greatest intensity of heart on those days. Although both the New Moon and Shavuot are days of recommitment for everyone – they are especially so for the religious and moral leaders of the people.

The logic behind this symbolism needs to be discussed more extensively. At the time of the New Moon, light is totally gone from the face of the earth. All of Adonai's people combined together are a symbol of light to the whole world. Yeshua said:

*"Ye are the light of the world. A city that is set on an hill cannot be hid."*

*Matthew 5:14*

When a social or cultural situation arises in society wherein it appears that the "light of goodness" has gone out of society, then it is apparent that Adonai's people corporately – all together – have stopped showing their light to the world.

---

<sup>692</sup> There was one "general" *Chatat* sacrifice for the whole community – the goat. That sacrifice implies that in making a commitment to follow Adonai the people in each social group within the religious community would realize that they had sinned and that repentance would be part of the whole recommitment process. However, one must also realize that these sacrifices teach us that without recommitment and turning from sin to do what is right, there is no forgiveness. One could not "take" the forgiveness and expiation offered in the sacrifice of the goat and forget about the mandated recommitment symbolized in the three *Olah* offerings. Thus, forgiveness and expiation from sin is intimately tied together with a person's willingness to forsake their sinful patterns and to return wholly to Adonai.

When all social, cultural and moral good leaves a society one must look to the leaders as the people significantly responsible. Although all of the people combined reveal Adonai's light to the world, it is the responsibility of the religious elders to teach the people what is right and wrong. It is their duty to be the "watchers" in society – to see the moral direction in which society is moving. It is their duty to warn the people about moral issues and cultural issues that are dangerous and misleading. When the shepherds fail to lead the sheep properly, the common people will submit to the moral and ethical ills of corruption.

Thus, at the time of the New Moon each month, it is imperative for religious elders to examine themselves personally. Moreover, they must examine the religious community for which they have taken responsibility. They must ask themselves whether or not their work and teaching among the people is bringing light to the people or darkness. They must make a conscious recommitment to teach the people in a manner that will cause the people to be the light of the world that they were intended to be.

Shavuot. Shavuot contains two separate sacrifices that use the Yom Kippur formula. The first one employs the same significant combination of sacrifices as seen on the New Moon.

It was on Shavuot that the Torah was given to the whole congregation of the people. It was the responsibility of all the people standing at the foot of Sinai to obey the mandates of the Torah – the "bulls," the "rams," and the "lambs" of that religious society. Yet, again, there were two bulls sacrificed on that day. That signifies that there was an "extra measure" of commitment demanded of the religious eldership. It was their responsibility not only to obey for themselves, but to teach the words that they had heard effectively to the people so that the people would willingly obey Adonai's Torah.

The second Yom Kippur class sacrifice is modified in a way that is only found on Shavuot. Usually, the modification of the Yom Kippur class sacrifice results in the addition of a bull – changing the formula from one bull to two. This additional sacrifice, however, adds a ram to the Yom Kippur formula, rather than a bull. It appears that this sacrifice is a conclusion to the Festival of Firstfruits. Thus, it appears that there are two distinctly different messages appearing on the Festival of Shavuot.

There is even a greater difference with this second Yom Kippur model sacrifice. This sacrifice is the only communal sacrifice that contains a *Shelamim* offering (in the form of two lambs). There is also an offering of baked, leavened wheat bread. It is because of the bread offering that we must assume that this offering is a conclusion to the Festival of Firstfruits.

In the sacrifices of the Festivals of Passover and Firstfruits we see a focus on the lamb as the central sacrificial animal. This symbolized Adonai's focus on the individual and the individual family unit as most important. This sacrifice is a conclusion of that same thought. While at Firstfruits the focus was on the lamb, now it is on the ram (which is symbolic of family leadership and the whole family as a "unit").

The conclusion of the Festival of Firstfruits as seen at the time of Shavuot is the "final maturing" of the symbolism of all of the spring Festivals. It symbolizes the maturing of the family from each individual making a commitment to Adonai (in the symbol of the lamb) to the family functioning as a whole and complete unit before Adonai (as symbolized in the ram).

It is over the fifty days from the Festival of Firstfruits to the Festival of Shavuot that this maturing process takes place as we "count" the omer. The fifty days from Firstfruits to Shavuot should encourage us to "number our days" and to prepare our hearts to fully accept all that Adonai has in store for us – not just as individuals, but corporately as a family unit. This

ultimate maturing of the family unit from a group of individuals to a unified single entity should have as its focus the acceptance and willingness to obey all of the precepts of Adonai.

This is evident since the Festival of Firstfruits concludes on the day that Adonai gave the Torah to His people on Sinai. In our current age, the commitment becomes even more impacting since it was on that same day (Shavuot) that Adonai gave the Holy Spirit to the faithful believers. Under the renewed covenant, the Torah is no longer written on external stones but it is written on our very hearts (Jeremiah 31:31). This compels us to obey from the heart – to obey in spirit and in truth. Thus, under the renewed covenant there is an additional measure of commitment to the principles of the Torah by faithful believers as Adonai now lives within them and not just in a tabernacle “made with hands.”

The sacrifices associated with the wheat offering on Shavuot are complex. Their complexity offers a rich symbolism to us regarding our communion with Adonai. The fact that there were two “wave loaves” of wheat bread offered is significant. There are additional symbols associated with the “number two” in this sacrifice. There were two rams offered in the *Olah* offering. There were two lambs offered as a *Shelamim* offering (the only *Shelamim* in all of the communal sacrifices).

The symbolism associated with the “number two” in this offering is related to the two types of people for which Messiah offered Himself as a sacrifice. He did not just come for the lost children of Israel, but He also came for the gentiles (John 3:16). These two groups are symbolized in the two separate rams. Messiah came for both the “house” of Israel and for the gentiles. He came to bring both groups to maturity in Him.

Both are to become baked loaves of wheat bread. Notice that in the sacrifice of the Festival of Firstfruits, the offering that was brought was a barley sheaf. The barley is brought as a sheaf, not being prepared as it is brought. But, in this offering, two baked loaves are brought from the wheat harvest (which was a little later than the barley harvest). This shows a maturing of the grain over the fifty days.

Although the wheat has matured, it is not yet wholly refined. This is the only offering brought to Adonai that contains leaven. This is a confusing prospect since leaven is symbolic of sin. Why would Adonai command that these two loaves be presented to Him with leaven in them?

The loaves symbolize both the body of Jewish believers and the body of gentile believers. The leaven symbolizes the fact that in this world neither of those two bodies of believers will ever be without sin. Yet, even as they still sin, they are to present themselves before Adonai in this world as a united (symbolized in the baking) body.

Finally, there were two lambs brought as a *Shelamim* offering. The *Shelamim* offering was an offering that was largely eaten by the one who offered it. It was used as the focus of a communal meal and the one who offered it would typically invite many friends and family members to share in the meal.

The symbolism behind the *Shelamim* offering at the time of Shavuot teaches us that both Jews and gentiles can have fellowship with the lamb (this lamb having a direct connection to the Passover Lamb that began the whole springtime Festival cycle). That fellowship is conditional and proportional – based on our commitment to the principles of the Torah (which was given on Shavuot) and applied by the power of the Holy Spirit (which was also given on Shavuot).

## 6. THE UNLEAVENED BREAD OFFERINGS<sup>693</sup>

The same Yom Kippur combination of animals occurs during the seven days of Unleavened Bread – two bulls, one ram, and seven lambs. The same message also applies to each of the three groups in the religious society.

An additional symbol is present in the sacrifices of the Festival of Unleavened Bread. This is the first of two groups of sacrifices that last for more than a single day. The celebration of the Festival of Unleavened Bread goes on for seven days.

There is a different philosophy in the multiple-day celebrations than the philosophy seen in the single-day celebrations. The single-day celebrations have a “punctuated” message that says “do this on this day.” The philosophy of the multiple-day celebrations, however, symbolizes something that must be done over a period of time. Thus, the message might be, “remember this over this period of time.”

The New Moon Festival, for example, tells us to remember *on that day* that we are to be the light of the world.<sup>694</sup> The Festival of Shavuot tells us to remember the giving of the Torah *on that day*.<sup>695</sup> The blowing of the shofar on Rosh Hashanah tells us to remember all of our sins and to repent of them *on that day*.<sup>696</sup> Yom Kippur teaches us to remember *on that day* that there will be a final day in which Adonai judges every man.<sup>697</sup> Finally, the eighth day of the Festival teaches us to remember *on that day* that there will be a day in which Adonai gathers together all of the faithful believers.<sup>698</sup> These are each single-day celebrations.

The Festival of Unleavened Bread, however, is seven days in duration. Its focus is not on a single day. Its focus is over a period of time. The two Festivals that are multi-day in length teach us about “habits” that should be on-going in our life – not things that we must do at specific times throughout the year.

The Festival of Unleavened Bread is interesting in that it contains the sacrifice of two bulls, one ram, and seven lambs for seven days. There was also a lamb sacrificed on the Festival of Firstfruits (within the timeframe of the Festival of Unleavened Bread). Thus, over the seven days of Unleavened Bread there would be 50 lambs sacrificed.

---

<sup>693</sup> The combination of animals offered for both Unleavened Bread and the Festival of Tabernacles changes drastically during the Messianic Age (the Millennial Kingdom). Those sacrifices are detailed in Ezekiel 45-46. It is beyond the scope of this essay on the sacrifices to discuss the differences. The reader is encouraged to diligently study the principles outlined here, then, to read through those two chapters in Ezekiel’s vision and apply the symbols found here to that passage. The sacrifices found in the Messianic Age seem to move away from the lamb-based Passover class to the Yom Kippur class. In fact, it appears that all single-day celebrations dissolve in favor of two major celebrations: The springtime celebration of the Festival of Unleavened Bread and the autumn celebration of the Festival of Tabernacles. Both of these Festivals have everlasting symbolisms that transcend the temporal history of national Israel. The symbolic ramifications of these changes are very significant and it would benefit the student to diligently study all of Ezekiel regarding not only the sacrificial changes found in chapters 45-46, but the changes in the Temple construction. It might be insightful, therefore, for the serious student to study and compare differences from chapter 40 onward in the book of Ezekiel.

<sup>694</sup> See Matthew 5:14 regarding the “light of the world.”

<sup>695</sup> See John 14:15,21 and 15:10 regarding the need to obey Adonai’s Torah.

<sup>696</sup> See Hebrews 3:1-19 and 12:14,15 regarding the need for Adonai’s people to repent of their sins and to be holy.

<sup>697</sup> See Revelation 20:11-15 regarding the final Day of Judgment for the whole world.

<sup>698</sup> See Luke 14:7-15 regarding the final ingathering of the faithful believers.

Fifty is a significant number in that it is  $7 \times 7 + 1$ .<sup>699</sup> It symbolizes the completion of both spiritual and physical rest. The Festival of Unleavened Bread is a continuation of the Passover and teaches us that true rest comes only through the removal of leaven from our lives. The focus on the lamb is unmistakable and should teach us that true rest is accomplished only when we submit ourselves to the Lamb of Adonai.

The communal nature of this multiple-day celebration should encourage us that the whole religious society must recommit itself to the Lamb throughout these days. The religious community must realize that the only hope and salvation for the whole world is in the Lamb of Adonai.

Summary. The springtime Festival cycle presents a graphic picture of our covenantal relationship to Adonai. It is important before moving on to summarize the symbolism contained in this whole period.

The whole springtime Festival cycle teaches us about the covenantal relationship that Adonai manifested for us. It reveals to us His commitments to us. At the same time, it shows us the commitments that He expects of us. Remember that a covenantal relationship is a “two-way street.”

The period of the springtime Festivals actually begin thirty days prior to the Passover with the one-day Festival called Purim. Purim is a celebration of the victory of Adonai over His enemies. Though evil men intended to destroy Adonai's people, Adonai preserved His people and protected them. Moreover, it was the evil man who perished on the Day of Judgment – not the righteous. Purim provides us with a remembrance that Adonai will win the ultimate victory over evil.<sup>700</sup>

Passover should cause us to remember that Adonai is our deliverer – both from our temporal oppressions and from our sins. The focus of Passover is salvation from evil by the Blood of the Lamb. This deliverance has been secured for us by Yeshua who offered Himself as a Lamb without spot or blemish (1 Peter 1:19).

The day after Passover begins the seven-day Festival of Unleavened Bread. Bread without leaven is symbolic of a purified life – a life without sin. Yeshua lived His life without sin and He is symbolized in the unleavened bread that is eaten throughout the Festival. Moreover, the Festival of Unleavened Bread encourages us to “take on” His righteousness and live practical, holy lives free from “leaven.” The sacrifices of the Festival compel all of Adonai's people corporately to seek Him in holiness.

On the second day of the Festival of Unleavened Bread we celebrate the Festival of the Firstfruits. It was on that day that Yeshua was resurrected. Moreover, it was on that day that He presented Himself before His Father in Heaven so that His righteousness and His Blood sacrifice might be accepted in Heaven as an eternal sacrifice on our behalf. This Festival symbolizes the security of our status before the Father in Heaven.

The springtime Festival cycle ends fifty days later on Shavuot with two separate sacrificial rites. One of those sacrifices actually concludes and “seals” the symbolism of the Festival of Firstfruits.

---

<sup>699</sup> See *Part Three: Eternal Principles of Shabbat* for complete analysis of the significance of numbers in the Festivals.

<sup>700</sup> This same thirty-day “warning” occurs at the time of the autumn Festivals. Those Festivals actually begin with the first day of Elul, which is 30 days prior to Rosh Hashanah. It is on the first day of Elul that we begin a period of self-examination in anticipation of the Shofar of Rosh Hashanah. Thus, both the early and latter Festival cycles begin with a thirty-day period of self-examination.

That sacrifice involves offering two loaves of leavened wheat bread. That sacrifice includes the only *Shelamim* offering in the communal sacrifices. The two lambs offered as a *Shelamim* offering show that Yeshua has opened up Heavenly communion for both the Jew and the gentile.

The second sacrifice of Shavuot compels both Jew and gentile to commit themselves to following the mandates of Adonai delivered to His people through the Torah, which was delivered to the people on that day. Although this Festival is the conclusion of the springtime cycle, in a way it is the precursor to the autumn Festivals and actually becomes the “doorway” to the latter Festivals. The latter Festivals are Festivals of ingathering. If we apply the principles of Torah in our lives between the time of Shavuot and the autumn Festivals we will be able to rejoice in those Festivals (which are all pictures of the final Judgment of Adonai upon mankind).

## 7. THE FESTIVAL OF TABERNACLES OFFERINGS

The Festival of Tabernacles is the second of the two groups of multiple-day celebrations. The focus of the seven days of the Festival of Tabernacles is quite different than that of the Festival of Unleavened Bread. The focus of this Festival is on the bull. Over the period of the seven-day celebration, 70 bulls were sacrificed beginning with 13 bulls on the first day and diminishing the number of bulls by one during each day of the Festival.

Furthermore, the number of rams sacrificed was increased from one to two. And, the number of lambs sacrificed was increased from seven to fourteen. Thus, there was a doubling of the number of rams and lambs from the usual Yom Kippur formula.

This doubling of the number of rams and lambs symbolizes that both the Jews and the gentiles are included in the focus of this Festival. It is clear from scripture that the gentiles will celebrate the Festival of Tabernacles in the Messianic Age.<sup>701</sup> Thus, there is one set of rams and lambs for the Jews during this Festival, and there is one set of rams and lambs for the gentiles during this Festival.

The number 70 is significant for two reasons. First, Judaism recognizes that there are seventy nations named in the Bible (see Genesis 10). It has long been taught that the 70 bulls of the Festival of Tabernacles are for each of the seventy nations. Moreover, there were seventy sons of Jacob that left Egypt during the Exodus.

*"Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Rueben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already."*

Exodus 1:1-5

Thus, again, we have the connection with both the nation of Israel and the gentile nations in the seventy bulls.

The Festival of Tabernacles first of all recognizes that Adonai “tabernacled” – or lived – among His people during their sojourn in the wilderness when they lived in “tents.” The Festival, however, has ramifications far beyond the fact that Adonai was with His people in the wilderness. The Festival focuses on the final ingathering of Adonai's people when all of His enemies will be defeated and His people will dwell with Him in complete safety forever. Thus,

---

<sup>701</sup> See *Part Three: Eternal Principles of Shabbat* for complete details regarding the future celebration of this Festival by all peoples.

the sacrifices of the Festival of Tabernacles show us that Adonai will ultimately redeem His people from all oppressors.

## ETERNAL PRINCIPLES OF SHABBAT

**T**he Torah commands Adonai's people to rest on the Sabbath. Rambam has pointed out that there are two reasons for this command: First, to confirm that Adonai is indeed the Creator of all, and, thus, to acknowledge Him as the King of the Universe. And, second, to celebrate our freedom from bondage.<sup>702</sup>

The concept of the Sabbath, however, is much more complex than a person simply refraining from work on a specific day of the week. The Torah contains cycles of Sabbath days that occur throughout the year, over periods of years, and even over periods of decades. We will see that some of these "cycles of sevens" are even nested within each other during the yearly celebration of Sabbaths. All of these combined together give us a "bigger picture" of the philosophical intent of the concept of the Sabbath. And, that is the purpose of this essay.

In our analysis of Shabbat, we will begin our commentary with discussion about the weekly Sabbath. Next, we will examine the various other Sabbath days that occur throughout the year. Then, we will look at Shemitah and the Yovel.<sup>703</sup>

### A: SHABBAT CYCLES OF REST AND THE NUMBER SEVEN

The Hebrew word for *Sabbath* is *Shabbat*. It means "to cease, desist, or rest."<sup>704</sup> The word *Shabbat*, however, is a "relative" of the word *shevah*, which is the number seven. The entire philosophy of *Shabbat* revolves around the number seven. Thus, the number seven becomes a symbolic figure of rest itself.

Understanding the relationship between the number seven and the Sabbath is important. There is also a relationship between seven and the Festivals. In many places where there is an association with the number seven there is also an association with the number seven, but with factors of seven plus 1. The author has chosen to call it the *Plus One Factor*.

The number "eight" is a good example of the *Plus One Factor*. We know that "seven" is an important number. It is the number associated with the Sabbath, and, thus, with the concept of both rest and Adonai's completed works.

The number "eight" is "seven plus one." Many times, we will find that a significant number "plus one more" also has significance. In the case of eight, we know that seven was the complete "cycle of Creation," including the day of rest. It is the culmination and completion of the whole cycle of work and rest.

---

<sup>702</sup> Maimon, Rabbi Moses ben, *The Guide for the Perplexed*. (Translated by M. Friedlander). Dover Publications, New York, NY. 1956. (p.219)). See commentary on the Fourth Commandment to read this very important quote.

<sup>703</sup> The Shemitah occurs once every seven years. The Yovel occurs once every seven Shemitah cycles.

<sup>704</sup> See *Strong's Exhaustive Concordance*. Hebrew word #7673.

The number eight (one more than seven) begins the cycle again. This time, however, the focus is not on the initial act of Creation (since seven signifies completion of the initial Creation), but on re-creation – the beginning of a new creation.

The number fifteen is also very important in this same regard. The number 15 is  $(7+7)+1$ . Again, we see the *Plus One Factor*. This time, though, we have a doubling of the number seven. Whenever a number is doubled, it has a dual significance. Thus, the doubling of the number seven symbolizes both physical and spiritual rest. The *Plus One Factor* signifies the perpetual nature of this physical and spiritual rest as symbolized in the particular Holy Day to which it pertains.

The number fifty is the same as 15. Rather than  $7+7$ , it is created using the multiplication of 7 (i.e.  $7 \times 7$ ). This method even further accents the duality of the symbolism.

There are many numerical associations with the number seven found in the Holy Days that use the *Plus One Factor*.

Event	Description	Plus 1 #	Calculation
Holy Day Cycle	Includes 8 special Sabbaths	8	$8=7+1$
Passover	Begins on Nissan 15	15	$15=(7+7)+1$
New Moon	Occurs every 29 days	29	$29=(7+7)+(7+7)+$
Shavuot	50 <sup>th</sup> day from Firstfruits	50	1
Tabernacles	Begins 15 <sup>th</sup> Tishri (7 <sup>th</sup> month)	15	$50=(7 \times 7)+1$
Tabernacles	70 Bulls sacrificed over 7 days	70	$15=(7+7)+1$
Atzarat	Last day of yearly Holy Day cycle – 22 <sup>nd</sup> of Tishri (7 <sup>th</sup> month)	22	$70=(7 \times 10) \times 1$ $22=(7 \times 3)+1$
Shemitah Year	Every 7 years	7	
Yovel Year	50 <sup>th</sup> Year – 7 Sabbatical cycles	50	$7=7 \times 1$ $50=(7 \times 7)+1$

## B: SHABBAT AND THE SEVENTH DAY

### 1. REST AND THE WEEKLY SABBATH

The Sabbath exists for two reasons: first, for us to recognize Adonai as the Creator and King over all things; and, second, for us to rest in Him. As we survey the greater scope of the Sabbath as it is found in the Holy Days, we will see that the rest to which we are called is more than just a physical cessation of labor. It is both physical and spiritual.

The spiritual significance of the Sabbath can be seen symbolically in the daily Shabbat sacrifice. The daily sacrifice consisted of a daily lamb sacrificed as an Olah Offering each morning and another lamb sacrificed as an Olah Offering in the evening. An Olah Offering is always symbolic of complete consecration to Adonai.<sup>705</sup>

On Shabbat, the daily sacrifices were doubled (Numbers 28:9). Thus, rather than one lamb in the morning and one in the evening, there were two at each of the appointed times. The universal principle that we learn from this practice is that Shabbat is a day in which we should “double” our efforts to commit ourselves to Adonai. Shabbat should be set aside for Torah

<sup>705</sup> See Romans 12:1,2.

meditation and recommitment of ourselves to Adonai. As such, Shabbat becomes a day of “returning” unto Adonai. It provides us with rest from our own labors physically; and, even more, spiritually.

## C: THE SHABBAT OF ROSH CHODESH<sup>706</sup>

### 1. REST AND ROSH CHODESH

The Biblical calendar is based on the appearance of both sun and the moon in the sky as well as seasonal reoccurrences of celestial events. All of these are used as signs and seasons (Genesis 1:14; Psalm 104:19). The Hebrew word for “seasons” is very interesting in Genesis 1:14. It is *moadim* – the same word that is used for the Holy Days later on! Thus, Adonai had the Holy Day cycle in mind from the very creation of the earth.

The waxing moon should encourage us in our quest to become more and more upright each day – exhibiting more and more of Adonai’s light to this dark world. The waning moon, as it loses light daily, should cause us to reflect on our engrained sinful patterns and the effect they have on diminishing Adonai’s light in the world.<sup>707</sup>

Rosh Chodesh occurs once each month. It is “declared” when the first sliver of the New Moon appears in the sky after the moon has been totally darkened. There are a number of practices that are associated with Rosh Chodesh. All of these indicate that it was a special Sabbath.

There was a festive meal associated with the Rosh Chodesh celebration (1 Samuel 20:5,18). The shofar was blown at the beginning of the Festival (Psalm 81:3). Rosh Chodesh involved a cessation of business and monetary transactions (Amos 8:5). There were also special sacrifices that occurred on Rosh Chodesh (Numbers 28;11ff, p24). The sacrifices associated with the New Moon become the basis for many of the sacrifices of special Holy Days.<sup>708</sup>

It is interesting that the sacrifices of Rosh Chodesh were closely related to the sacrifices of Yom Kippur.<sup>709</sup> In fact, Rosh Chodesh is sometimes called *Yom Kippur Katan*.<sup>710</sup> As such, we must understand that the universal principle associated with Rosh Chodesh is one of recommitment to Adonai through self-renewal.

When the moon is darkened in the sky, the wise man looks upon it and asks himself what part of his soul is darkened. As the sliver of the New Moon appears in the sky, that same man sets aside that day as a day of reflection to determine the best personal course to ensure that his heart and soul follows the Torah completely. This is the purpose of Rosh Chodesh.

In Rosh Chodesh we see the *Plus One Factor*. We know that there is a New Moon every 29 days (plus a few hours). But, we round that event to the nearest day – thus, we say that Rosh Chodesh happens every 29 days.

The *Plus One Factor* associated with the number 29 is mathematically expressed as:

---

<sup>706</sup> Rosh Chodesh is also called the Festival of the New Moon.

<sup>707</sup> See Matthew 5:13-16.

<sup>708</sup> See *Part Three: Eternal Principles of the Sacrificial System*.

<sup>709</sup> Sometimes called the Day of Atonement.

<sup>710</sup> The meaning of the Hebrew word *Katan* is small or little. Thus implying that Rosh Chodesh was a small (or minor) Yom Kippur.

$$29 = (7+7)+(7+7)+1$$

Thus, 29 is four Sabbath cycles *Plus One* day. The universal principle associated with Rosh Chodesh, therefore, teaches us the following about the monthly cycle of the moon through our sky.

Rosh Chodesh is symbolic of the renewal (the *Plus One Factor*) of rest (the number seven) for the whole earth (the number four<sup>711</sup>). Thus, we can understand that the observance of Rosh Chodesh is a means by which the whole earth (and its peoples) can be renewed – and, consequently, receive rest. The New Moon is a rehearsal of the ultimate and final rest that Adonai will give to the whole world. That is the reason that in the Messianic Age Rosh Chodesh will be celebrated:

*“And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith YHVH.”*

*Isaiah 66:23*

## *D: SHABBAT AND THE THREE YEARLY FESTIVALS*

### 1. REST AND THE FESTIVALS

It is apparent that the three mandated Festivals<sup>712</sup> are associated with the concept of rest – both physical and spiritual. There are eight days declared as non-work Sabbaths in the Torah associated with those three Holy Days. They are: Passover, the first and last days of Unleavened Bread, Shavuot, Rosh Hashanah, Yom Kippur, and the first and last days of Succot.<sup>713</sup> Combined with Rosh Chodesh and the weekly Sabbath, that means that there are 10 Sabbath days that are the focus of Adonai’s entire system of rest.

### 2. SEVEN MONTHS AND THREE FESTIVALS

The Torah lists three yearly festivals wherein attendance is mandatory for all males. These festivals are Passover, Shavuot, and Succot. One occurred in the spring, another in the summer and the last in the fall of the year. These three Festivals were considered as “moadim,” which in the Hebrew means appointments.<sup>714</sup>

The three festivals take place over a seven-month period of time beginning in the month of Nissan (which is the first month) and ending in Tishri (the seventh month). These three festivals form a complete symbolic picture of the covenantal relationship that exists between Adonai and His people. That covenantal relationship affords faithful believers with eternal rest – thus, the three mandatory Sabbaths are spread over a seven-month period of time.

### 3. DETERMINING WHEN NISSAN STARTS

---

<sup>711</sup> The number four is associated with the earth since the earth has four corners (North, South, East, West).

<sup>712</sup> The three mandated Festivals are Passover, Shavuot, and Succot.

<sup>713</sup> Which is sometimes called the Festival of Tabernacles or the Festival of Booths.

<sup>714</sup> See commentary on *Fourth Commandment: Holy Day Regulations: Appointed Times* for a complete discussion of this Hebrew term.

The modern Jewish calendar is fixed using a 19-year cycle. Originally, however, that was not the case. There was a lot more flexibility when the month of Nissan started each year. In fact, the beginning of the month of Nissan (which is the first month of the year) was completely dependent upon the barley harvest.<sup>715</sup>

The reason that the initiation of Nissan was dependent upon the barley harvest was because the Festival of Firstfruits began at sundown on Nissan 16. On that day barley sheaves were offered up as a “firstfruits” offering.

In order to have an offering of barley on the 16<sup>th</sup> of Nissan, there would have to be some assurance that the barley would be ripe. Thus, in the middle of the month of Adar (which is the last month before Nissan) the kohanim would check a special field of barley that had been planted on the Mount of Olives. If it did not appear that the barley harvest would be ripe in time for the 16<sup>th</sup> of Nissan they declared that the month of Nissan would be postponed for one month. They would substitute another month in place of Nissan (also called Adar – Adar II). Therefore, the entire Jewish calendar centered on the ripening of the barley harvest.

Barley was a winter crop, planted in the fall of the previous year. It symbolized “life from the dead” as the barley grew up from the dormant winter earth. It was literally the “firstfruits from the dead.” This compares with Rabban Sha’ul, who said:

“But now is Messiah risen from the dead, and become the firstfruits of them that slept.”  
1 Corinthians 15:20

The central theme of the message of the renewed covenant is the resurrection of Yeshua from the dead. It is the foundation for absolutely everything. Without it, our faith is vain. Rabban Sha’ul said just prior to the quote above:

“And if Messiah be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of Adonai; because we have testified of Adonai that he raised up Messiah: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Messiah raised: And if Messiah be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Messiah are perished. *If in this life only we have hope in Messiah, we are of all men most miserable.*”  
1 Corinthians 15:14-19

Thus, the barley harvest is central in the establishment of the yearly cycle of Holy Days – all of which tied together forms a most perfect picture of the covenantal relationship that Adonai has given to Jew and gentile alike.

#### 4. SYMBOLISM OF THE PASSOVER

---

<sup>715</sup> The Jews have used three different ways to title the months of the year. First, they may title any given month using its number – thus, the first month of the year might be called “echad.” The second method (and, currently the accepted method) is to use the name assigned to the month while the Jews were captive in Babylon. Therefore, the first month of the year would be called *Nissan*. Finally, there was also a Biblical Hebrew name attached to the month. Sometimes in scripture we find that name used for a month. Thus, we would find the first month of the year called *Aviv*. Interestingly, in relation to the ripening of the barley harvest, the Hebrew word *Aviv* means *green* (which is the color of the ripened barley field). Thus, the Hebrew name for the first month of the year is directly associated with the ripening of the barley.

Passover – After the proper establishment of the date of Nissan, Passover begins the cycle of the three mandatory Festivals. It begins at sundown on the 14<sup>th</sup> of Nissan and lasts for 24 hours.<sup>716</sup> It is a full Sabbath.

Passover is a recognition of and celebration of the day in which Adonai “passed over” the firstborn children of Israel when He killed all the firstborn children of Egypt. This began their miraculous release from the cruel bondage to Egyptian slavery. The core of the celebration centers on redemption through the Blood of the Lamb.

As we celebrate this Holy Day we recognize our redemption from the cruel bondage of sin through the Blood of Yeshua, the Messiah. He is called the “Lamb of Adonai.”<sup>717</sup>

The universal principle that Passover teaches us is that we have been rescued from our cruel bondage to sin. We have been released from servitude to sinful behaviors and patterns. Through the sacrifice of the Lamb of Adonai, Adonai “passes over” our sins and we are released from sinful behaviors. By this action of Adonai we are “justified” before Him.

This should be the focus of our celebration of Passover.

Unleavened Bread – The Festival of Unleavened Bread is connected to the Passover. It begins the day after Passover and continues for seven days. The Festival of Unleavened Bread symbolizes two things: First, it symbolizes the purity of the Messiah. He is without spot or blemish. Not only is he our perfect Passover Lamb, but he is also our perfect righteousness.

The Festival of Unleavened Bread symbolically teaches us how we should respond to the sacrifice of Passover. Since the Lamb of Adonai has paid the price for our sin (through the Passover Lamb), we need to purify ourselves from all unrighteousness (leaven being a symbol of sin).

Festival of Firstfruits – Messiah was raised from the dead on this very day – the third day after Passover (Nissan 16). It is on this day that we should celebrate his resurrection.<sup>718</sup>

## 5. SYMBOLISM OF SHAVUOT

For 50 days following the bringing of the first sheaf to Adonai on the Festival of Firstfruits, the Jews “count the omer” each day. The Festival of Shavuot was the end of that counting process.

Shavuot is the day that Adonai delivered his Torah to the people on Mount Sinai. Fifty is a number significant from the perspective of the *Plus One Factor*. Fifty equals:

$$50 = 7 \times 7 + 1$$

---

<sup>716</sup> In modern times, Passover is eight days long and actually encompasses both Passover and the Festival of Unleavened Bread, both of which are put together under the name of Passover.

<sup>717</sup> See John 1:29, 36; Revelation 5:6; 7:10; 7:17; 14:4, 10; 15:3; 19:9; 21:23; 22:1,3.

<sup>718</sup> Since we are prohibited from worshipping idols, faithful believers may not celebrate or in any way recognize the pagan Roman Festival of Easter (which is associated with the worship of the false god Astarte). Yeshua did not rise from the dead on their pagan day and to associate His resurrection with a pagan day is heresy. Until the Romans gained influence over religious affairs, early gentile believers celebrated Passover along with the Jews. It was only after Constantine's interference in religious affairs at Nicea that gentile believers were prohibited from worshipping on Adonai's mandated Holy Days.

The counting of the omer begins on the day that the Messiah was raised from the dead (the Festival of Firstfruits). The counting continues until the very day that the Holy Spirit was given to the Nazarean Assembly. That was also the same day that the Torah was given on Sinai.

The counting of the omer is associated with the harvest of grain. Grain is always symbolic of human works. The counting of the omer should exhort us that all of our works will some day be held accountable before Adonai. Notice that they counted the omer (symbolic of their works) until they stood before Adonai at the foot of Sinai to receive the Torah.

Since Messiah has been raised from the dead as the firstfruits of the dead, there will come a time in the fullness of time, when we will stand before Adonai (as the children of Israel stood before Adonai at Sinai). The counting of the omer should encourage us to live holy lives looking toward that day when we will all stand before Adonai and all of our deeds will be reckoned with the Torah.

It was on this same day that Adonai delivered the Holy Spirit to the early believers in Acts chapter 2. Adonai promised to bring about a renewed covenant to the children of Israel (Jeremiah 31:31). Under that covenant, He also promised to “write” the Torah on the hearts of believers. It was most appropriate, therefore, that Adonai gave the Holy Spirit to believers on the very day that he gave them the Torah.

#### SYMBOLISM OF THE FESTIVAL OF SUCCOT

The fall Festival of Succot is also called the Festival of the Ingathering or the Festival of Tabernacles. It is a celebration centered around the final harvest of the year – the harvest of the vineyards (this includes both grapes and olives). This harvest is the subject of two of the three blessings on crops found in the second section of the Shema:

“And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love YHVH your Elohim, and to serve him with all your heart and with all your soul, That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn [grain, the spring harvest], and thy wine, and thine oil.”

*Deuteronomy 11:13,14*

The crop associated with the spring harvest is grain. Grain is an “essential” crop since it is used to make bread. The fall crops include both grapes and olives, which are less essential. These two crops might be considered crops of luxury while the spring crop is a crop of necessity. The Shema teaches us that when we obey Adonai He not only gives us what we need (grain), but He also gives us what we desire (wine and oil). This Festival, therefore, becomes a Festival associated with the abundant blessing of Adonai – the blessing that is far above our needs.

During our examination of the spring harvest festival of Passover, we recognized that there were actually three Holy Days that were associated with the one mandatory day of observance. The same is true of the fall festival of Succot. The day is preceded by two other very significant days: Rosh Hashanah and Yom Kippur.

Rosh Hashanah – Only recently has the first day of the seventh month been called “Rosh Hashanah” (which mean *head of the year* in Hebrew). Jews today recognize it as “New Year’s Day.” Biblically, however, the 1<sup>st</sup> day of Nissan was to be New Year’s Day.

The Biblical name of the Holy Day was originally “Yom Teruah” – which means *day of the blast* most likely referring to the blast of the shofar commanded to be blown on that day. The Scriptures mandate that it is to be celebrated for one day, while most modern Jews celebrate it for two days outside of the land of Israel.<sup>719</sup>

This blast signaled the beginning of the High Holy Days of the fall. The symbolism associated with each of these days individually, and with the composite of all of them together, is essential for our understanding of what Adonai intends for His covenant people at the end of the age.

Rosh Hashanah is a day calling Adonai’s people to repentance. It comes before the “final day” – which is the final ingathering at Succot. It warns us to repent of our sins while there is still time. This day should be a solemn day in which we bring to mind what we need to do to make teshuvah.

Yom Kippur -- The full name for Yom Kippur is actually Yom Hakippurim, which means a Day that is like Purim. Purim, if you will recall, was the day in which Adonai brought the same judgment upon Haman that he had intended to administer to Mordakai. Purim, therefore, is seen as a day in which Adonai avenges Himself of all His enemies.

Yom Kippur comes ten days after Yom Teruah (Rosh Hashanah). The blast on Yom Teruah should function as a warning to us that the Day of Adonai’s reckoning is approaching – like the blast of a train whistle before it crosses a roadway. The wise man takes heed to the shofar blast on Yom Teruah and purifies Himself before the Final Day.

Festival of Succot – The ten-day period of cleansing from Rosh Hashanah to Yom Kippur comes just 5 days before the beginning of Succot. Succot is the final mandated celebration of the seven-month festival cycle. It is the most “mystical” of all the Holy Days.

It begins on the 15<sup>th</sup> day of Tishri. During this Festival the Jews were commanded to live in “huts” (or tabernacles) as a sign that Adonai dwelt among them when they lived in the wilderness.

Succot teaches us two things. First, it teaches us that Adonai continually dwells in the midst of His people – even when they are in the “wilderness.” He will never leave us or forsake us.

Second, it teaches that at the end of time we will forever “tabernacle” (or live) with Adonai. The end of history will result in Adonai’s faithful people living with him forever.

The prerequisite for this eternal celebration, however, is found in the observance of Rosh Hashanah and Yom Kippur. Only as we purify ourselves will we be allowed to “tabernacle” with Him forever. Only those who have prepared themselves will be admitted to His eternal kingdom. Notice the essential nature of holiness:

*“Follow peace with all men, and holiness, without which no man shall see Adonai: Looking diligently lest any man fail of the grace of Adonai; lest any root of bitterness springing up trouble you, and thereby many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that*

---

<sup>719</sup> The reason for the two day celebration of Rosh Hashanah is connected to Rosh Chodesh. Rosh Hashanah falls on Rosh Chodesh – the new moon. Since the Talmudic stipulations for the proper and accurate establishment of the new moon cannot be determined, the day is celebrated on both days on which it might fall. Thus, this is the day in which no man knows the day nor the hour (Matthew 25:13).

afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

Hebrew 12:14-17

The importance of this Holy Day is evident since all people will celebrate this Holy Day in the future age. This is not a Jewish cultural celebration.

"And *many nations* shall be joined to YHVH in that day, and shall be my people: and I will *dwell in the midst of thee*, and thou shalt know that YHVH of hosts hath sent me unto thee."

Zechariah 2:11

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, YHVH of hosts, and to keep the feast of tabernacles."

Zechariah 14:16

### E: SHABBAT AND THE SHEMITAH YEAR

The Torah commands that one out of every seven years be declared a Shemitah Year. In the Shemitah Year the Jews could not plant crops nor harvest crops in the Land of Israel. They had to release fellow Hebrew bondservants. Individual debts between individuals had to be released.

The Hebrew word for the remission of debts in this Sabbatical Year is *Shemitah*, which means to "let something go." During the Shemitah debts had to be released. Agricultural activity was also suspended for the year so that man might "let go" of the land for a year to allow it to regain its natural resources.

All of these measures would prevent greed from arising in the heart of man. He could not hold debt against his brother forever. Nor could he abuse the land year by year, continually working it.

For Jews living within the Land of Israel, mitzvot concerning the observance of the Shemitah Year are still literally in effect and must still be obeyed. For Jews outside of the Land of Israel and for gentile believers, the mitzvot about the Shemitah Year become much broader as we consider their universal applications. And, the performance of these mitzvot become perpetual – they must be obeyed constantly – not once every seven years.

The symbolic use of seven years (or even every fifty years, in the case of the Yovel) shows us that these two issues must be held in perpetuity under the renewed covenant. They are not confined to the yearly cycle of events, but to the greater cycle, which is outside of the yearly (and more local) observances. Rabban Sha'ul implies this "obedience in perpetuity" when he says:

"Let us therefore fear, lest, a promise being left us of *entering into his rest*, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we *which have believed do enter into rest*, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And Adonai did rest the seventh day from all his works. And in this place again, If they shall enter into my rest...*There remaineth therefore a rest to the people of Adonai. For he that is entered into his rest, he also hath ceased from his own works, as Adonai did from his.*"

*"Let us labour therefore to enter into that rest....Seeing then that we have a great Kohein Gadol, that is passed into the heavens, Yeshua the Son of Adonai, let us hold fast our profession...."*

*Hebrews 3:1 – 4:16*

Since the Kohein Gadol of the renewed covenant has entered Heaven (and not an earthly tabernacle made with human hands), all of the multi-year Sabbatical ordinances lose their time value. The Kohein Gadol has left the confines of time. Thus, those who serve as kohanim under him must serve in a "timeless" fashion. The time restraints placed on the Shemitah Year and the Yovel fade as the Kohein Gadol appears before Adonai in Heaven. In conclusion, the universal principles of the Shemitah Year and the Yovel must be applied constantly – in perpetuity outside of the Land.

The universal principle taught by the Shemitah Year is that man should not allow greed and the "lust" for wealth to become the driving force in his life. The Torah commands that we think of others in their need and that we care for one another.

Rabban Sha'ul tells us:

*"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the Torah."*

*Romans 13:8*

Charity must always take precedence over wealth. James and Yeshua speak of this same issue:

*"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one Adonai; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed Adonai, and it was imputed unto him for righteousness: and he was called the Friend of Adonai. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."*

*James 2:14-26*

*"Save not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve Adonai and mammon."*

“Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if Adonai so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of Adonai, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

*Matthew 6:19-34*

### F: SHABBAT AND THE YOVEL

The Yovel occurred the year after the seventh Shemitah cycle.<sup>720</sup> Thus, the Yovel was the fiftieth (and the last) year in the whole cycle of years related to the Land.

The primary event associated with the Yovel was the return of agricultural lands to the landholders assigned to those lands during the conquest.<sup>721</sup> When Joshua initially divided the land, each Tribe was given specific territory to defend, to cultivate, to occupy, and to enjoy. Contrary to what some have assumed, this was not a redistribution of wealth. Rather, it was the reestablishment of the rightful and mandated territorial boundaries established by Adonai through Joshua.

This principle ensured that none of the 12 Tribes that inherited land would ever be disinherited by any of the other Tribes. It established that each of the 12 Tribes occupied a specific and essential role in the establishment and maintenance of Adonai’s Land.

Since the Jews were allowed to lease their lands for a period of time, this ordinance reestablished Adonai’s original intent for both the Land and the children of Israel in that Land. The Land was intimately tied to the Covenant that Adonai established with Abraham. The reestablishment of that Covenant with Isaac and Jacob enhanced the central role of the Land in the special covenantal relationship that Adonai established between the children of Israel and Himself.

Each time that a Jewish man would have leased his agricultural property, he would have to take into consideration the timing of the next Jubilee Year. Thus, built into each business agreement concerning agricultural lands, was a focus on the return of that Land in the Yovel. There would have been no consideration that the agricultural land being transferred was being “sold” forever. This consideration would have reinforced to each Jewish man transferring rights to agricultural land that Adonai Himself was the rightful owner of all of the Land and that each Jewish man was only a steward of it.

The Torah prohibits the Jews from selling any agricultural property “in perpetuity” – that is, selling it forever. Adonai was the One who held the Land in perpetuity and allowed His children

---

<sup>720</sup> See *Shabbat Cycles of Rest and the Number Seven* above regarding the *Plus One Factor*.

<sup>721</sup> The historical account of the conquest can be found in Joshua chapters 13-19.

to occupy the Land and enjoy its benefits and blessings provided that they obeyed His Torah. Thus, the occupation of the Land was solely based on the obedience of the children of Israel to the principles of the Torah, which they had been given. Adonai had promised them that they would continue to enjoy the Land if they were faithful to Him. At the same time, Adonai warned the children of Israel that disobedience to Torah principles would result in them being “spit out” of the Land.

The purpose of the Yovel was to return each Tribe in Israel – and each family within each Tribe – to its rightful inheritance in the Land. This prohibited “landlords” from gaining control of massive amounts of land and disenfranchising the owners to whom the land was given during the assigning of the Land by Joshua. Again, as in the case of the Shemithah Year, greed is excluded as a way of life among Adonai’s people.

More is implied, however, in the restoration of the Land. This was the Land that Adonai promised to Abraham, Isaac, and Jacob. By restoring it to the rightful stewards once every generation the Covenant that Adonai made between Abraham and the children of Israel would come directly into focus. During the Yovel they would come face to face with the fulfillment of Adonai’s promised inheritance. The Yovel would cause them to recognize that Adonai does indeed keep His promises to His people.

Since the Yovel release of property deals directly with the rightful inheritance of the land, we can understand and apply the universal principles found in these mitzvot in perpetuity (as discussed above) under the renewed covenant. Rabban Sha’ul carefully details the gentile’s inheritance and shows that it is now a perpetual inheritance in Heaven tied to the initial covenant that Adonai made with Israel.

“Blessed be the Elohim and Father of our Adon Yeshua the Messiah, who hath blessed us with all spiritual blessings in heavenly places in the Messiah: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having *predestinated us unto the adoption of children*<sup>722</sup> by Yeshua the Messiah to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That *in the dispensation of the fullness of times he might gather together in one* all things in the Messiah, both which are in heaven, and which are on earth; even in him: In whom also we have *obtained an inheritance*,<sup>723</sup> being predestinated according to the purpose of him who worketh all things

---

<sup>722</sup> It is essential that the student remember that Rabban Sha’ul is here addressing *the gentiles*. Note that he says that the *gentile believers* in Ephesus are included among Adonai’s people *by adoption*. In Exodus 4:22-23, Israel is called Adonai’s firstborn son. That’s why the firstborn children of Israel were killed when they would not let Israel go. As a son of Adonai, Israel is included in the covenant directly, and not by adoption. But gentiles need to be adopted into Adonai’s family. This should begin to show the student that the inclusion of the gentiles in Adonai’s family does not allow for the creation of a separate entity called “the church.” The gentiles are to exist only under the “House of Adonai,” and, thus, must be included among the children of Israel. The concept of a separate body of gentile believers called the “Church” is a creation of Rome and is not Biblical.

<sup>723</sup> The Jews have the Land as an inheritance. Now, the gentiles also receive an inheritance. Their inheritance, however, is not Land upon the earth. That privilege only belongs to Adonai’s special priest-nation. Our inheritance is in Heaven. Interestingly, the Levites under the Torah did not inherit Land either. Deuteronomy 18:1-2 (n169, n170) teaches us that Adonai Himself is their inheritance. Thus, the inheritance of gentile believers is very similar to that of the Levite. Some rabbis have said that the gentile who chooses to follow Adonai is given a far superior place in the kingdom than even the Jew. The Jew is mandated by his birth to follow Adonai. But the gentile by nature does not follow Adonai. Thus, when a

after the counsel of his own will: That we should be to the praise of his glory, who first trusted in the Messiah. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

"Wherefore I also, after I heard of your faith in Adon Yeshua, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the Adonai of our Adon Yeshua the Messiah, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened;<sup>724</sup> that ye may know what is the hope of his calling, and what *the riches of the glory of his inheritance in the saints*, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Messiah, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the assembly, Which is his body, the fullness of him that filleth all in all."

"And you hath he quickened, who were dead in trespasses and sins; *Wherein in time past ye walked according to the course of this world*, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

"But Adonai, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with the Messiah, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Messiah Yeshua: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Messiah Yeshua. For by grace are ye saved through faith; and that not of yourselves: it is the gift of Adonai: Not of works, lest any man should boast. For we are his workmanship, created in Messiah Yeshua *unto good works, which Adonai hath before ordained that we should walk in them.*"

"Wherefore remember, that ye *being in time past gentiles* in the flesh,<sup>725</sup> who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without the Messiah, *being aliens from the commonwealth of Israel, and strangers from the covenants of promise*, having no hope, and without Adonai in the world: *But now in Messiah Yeshua ye who sometimes were far off are made nigh* by the blood of Messiah.

---

gentile desires to conform to Adonai's standards he is elevated in his inheritance. This teaching of the rabbis seems to be what Rabban Sha'ul is explaining in Ephesians 1 and 2.

<sup>724</sup> This phrase concerning knowledge, wisdom and understanding is no doubt a reflection of Rabban Sha'ul's knowledge (and probable use) of the *Genizah Amidah*, the fourth section of which says: "Favor us, O Adonai, with your knowledge, and with your Torah's wisdom and understanding. Blessed are you, Adonai, who favors people with knowledge." This should encourage the gentiles to use a standard Amidah as a format for prayer.

<sup>725</sup> Note that Rabban Sha'ul says these believers were *in time past gentiles* implying that they are no longer in that state.

For he is our peace, *who hath made both one,*<sup>726</sup> and hath broken down the middle wall of partition between us;....Now therefore *ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of Adonai...."*

*Ephesians 1 and 2*

---

<sup>726</sup> The Roman Church initiated the heresy that gentile believers were a separate entity from Israel and that Adonai had "cast off" Israel in favor of the gentiles. It is most apparent from the words of Rabban Sha'ul here that the gentiles are included in the household of Adonai (i.e. Israel). In time past, the gentiles were considered as strangers and foreigners – but now, they are included (through adoption) in the family of Adonai. This is our inheritance in the Messiah and the constant and perpetual fulfillment of the Yovel for the gentiles. For us to say that the gentiles are not included among the children of Israel by adoption is a forfeiture of their inheritance.

# THE CONCEPT OF SLAVERY IN THE TORAH

## A: THE ISSUE OF SLAVERY

The practice of an individual being enslaved to another person is foreign to our Western culture. Nevertheless, even in our day, some third world countries still allow enslavement of people. Moreover, throughout history slavery has been a common practice among many nations. Thus, it stands to reason that the Torah would address the practice of slavery and the treatment of slaves.

In any cultural, political, or social situation where slavery is practiced, oppression of enslaved individuals is a real possibility. The Torah regulations concerning slavery specifically institute standards, which prohibit oppression and mistreatment of any person by another even while those individuals are enslaved.

Adonai could have easily prohibited his people from owning slaves. That, in fact, would seem to be the reasonable expectation from Him. But, when one contemplates the whole social and cultural situation in Biblical times, that option actually becomes less gracious, less merciful, and less loving – even to the slave. Moreover, it even becomes potentially damaging to lower classes of individuals scattered throughout the Middle Eastern regions.

If the Torah mandated that Jews could not own slaves, that mandate would not have eliminated slavery throughout the cultures and societies surrounding Israel. They would have continued selling human beings. If such a Torah mandate existed against slavery, that mandate would have eliminated any godly influence in the lives of slaves. They would have been left to the devices of evil and idolatrous nations wherein there were no regulations governing the fair treatment of slaves. Most pagan nations had no punishments for masters who mistreated their slaves – including those who murdered their slaves.

Thus, Adonai placed standards within the Torah regulating the “ownership” of other human beings. This allowed Jews to purchase slaves that were available on the open market. Yet, at the same time, it mandated that they treat those slaves in a righteous manner. The Torah standards regarding slavery actually benefit slaves since they would have been taken from the hands of wicked and abusive men and put into the hands of men who were commanded to treat them with justice and compassion. The Torah, for example, commands that both male and female slaves were to be allowed to rest on the Sabbath. Such regulations were unheard of in surrounding cultures.

There are some basic principles that must be understood about the Torah mitzvot regarding purchase and ownership of slaves. When we examine all of the principles contained within the Torah, we will see that slavery under the Torah's control might have been the most benevolent situation that an individual could have excepted in life.

Although slavery is foreign to our Western culture, these mitzvot are all classified as Noachide mitzvot. The Torah mitzvot regarding ownership of slaves are the only standards by which we can judge any nation or cultural group that maintains slavery as a social or economic option.

Even more important are the Torah mitzvot regarding debt servitude among Jews. These principles might indeed be applied in the Nazarean Assembly regarding debt between believers.

### *B: TWO KINDS OF SLAVERY IN THE TORAH*

There are two different types of slavery discussed in the Torah. The first type of slavery was debt servitude of a fellow Israelite. A Jewish man was allowed to enslave another Jew but only because of debts owed. The Torah forbids any Jew from purchasing any other Jew as a lifelong slave. If one Jew was subject to another as a slave because of debts, that enslavement had to end at the inception of the Shemithah Year whether the debts had been totally paid off or not.

The second form of slavery in the Torah was the ownership of a gentile by a Jew. That form of slavery was lifelong and could not be terminated. The gentile slave was to remain in the service of the master for the servant's entire lifetime. The Torah allowed a Jewish man to purchase a gentile, but only under certain conditions. The Jewish man could only purchase slaves that were already the subjects of the slave trade. He could not capture and enslave any person who was not already a subject of slavery. Thus, the Jewish man could not enslave a gentile that was living freely within the borders of Israel. That individual was classified as a "stranger" and there are specific mitzvot that govern the behavior of Torah observant people toward the stranger.

### *C: BOND SERVICE OF A JEW TO HIS FELLOW JEW*

Jews could only hold other Jews as bondservants under two conditions. Both of those conditions were related to debt. The first condition related to simple debt. If one Jew owed another Jew money and could not repay according to their agreed schedule, the indebted Jew could be held as a bondservant by the one to whom he owed the money. That servitude would have lasted either until the debt was paid or until the Shemithah Year when all debts were released.

The second condition was very similar. It, too, related to debt. This case, however, was related to a monetary court judgment that an individual could not repay. The individual owing the money could be subjected to debt servitude for the repayment of the debt. Again, this servitude would only continue until the debt was repaid or until the Shemithah Year – which ever came first.

There were many stipulations that governed debt servitude. When one thoroughly examines the mitzvot concerning the practice, it becomes apparent that the purpose of debt servitude was more than the simple repayment of debt. The structure of the debt servitude would have fostered a relationship between the bondservant and the master. It would have given them an opportunity to work out any differences that existed between them – including feelings of hatred and mistrust.

The ultimate goal of debt servitude was therefore redemptive in nature. It would have forced enough of a relationship between the two individuals so that hatred and strife could be diminished or even eliminated. It would have restored some amount of trust. The master might

have even gained some understanding of the plight of the servant and his social misfortunes. As the servant “worked off” his debt, his own sense of self worth would have been restored. Finally, the servant would have learned the value of work.

## *D: THE JEWISH MAN AS A GENTILE SLAVE HOLDER*

### 1. APPLICATION OF TORAH PRINCIPLES

There are many Torah mitzvot regarding proper treatment of “strangers.” A stranger is anyone who is not included in the nation of Israel but is living within its boundaries. That would have included those that were purchased as slaves. Jews were forbidden to “vex” or in any way oppress strangers. They were commanded to show them love.

“Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt” [n252N3].

*Exodus 22:21*

“Love ye therefore the stranger: for ye were strangers in the land of Egypt” [p207N3].

*Deuteronomy 10:19*

These mitzvot (and others related to the stranger) would have been the governing principles for the master/slave relationship. Simply because a “stranger” was a slave would not disavow any of the mitzvot related to strangers. Therefore, if a Jewish man could not obey the Torah and refrain from mistreating slaves, then he could not own them. He had to love all strangers. Considering the plight of slaves in the world at that time, slavery to a Torah-observant Jewish man would have been a much better situation than slavery to any other cultural or social group.

### 2. THE CONCEPT OF RELEASE

While the Jewish bondservant had to be released at the beginning of the Shemithah Year, the gentile could never be released. When the master purchased the slave, he made a lifelong commitment to him. There are several reasons for the prohibition against releasing a gentile slave purchased by a Jewish man.

**Culture Shock.** Most slaves in Biblical times were from a slave class. They either belonged to a cultural group, an ethnic group, or a nation that was considered a slave class. Their cultural understandings were from a slave mentality. Culturally, they would not have adjusted well to freedom. Release, therefore, would not have been in their best interest.

**Renewed Enslavement.** Since most slaves were from social groups that were considered as a “slave class,” even if the Jewish master released the servant, the servant would probably be enslaved again by a pagan nation. Releasing the slave would not have been in their best long-term interest.

**Social Instability.** Another reason that slaves were not allowed to be released was because of the potential social instability that their release might cause. If a large number of individuals from a specific nation were taken as war captives and if those individuals were all released back into society, they could bring about an insurrection or revolution against the nation to whom they had been enslaved. If they were repatriated, they could bring a renewed war effort from their own nation.

Commitment. There is a more important reason that the Jewish man was never to release his gentile slaves. The Jewish man who acquired gentile slaves was making a lifetime commitment to the slave. He had to show him love. He had to care for him and give him rest on the Sabbath – something the slave would not receive from any other master.

Most importantly, the master would teach the man the ways of the Torah. Over time, hopefully, the man would forsake idolatry and turn his heart toward Adonai.

As time passed, the hope would be that the servant would not want to leave Israel or his master's house. The goal of slavery under the Torah was to rescue slaves from evil nations and to show them the love and mercy of Adonai.

### 3. THE INCIDENCE OF ESCAPE

Other Jews could not return a gentile slave that had escaped from his master. The Jewish community had to protect the escaped slave and allow him to live among them.

[n254N3] "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: [n255N3] thou shalt not oppress him."

*Deuteronomy 23:15,16*

This reinforces that the Jewish enslavement of a gentile should be benevolent. If the relationship between slave and master was conducted according to the principles of the Torah, the slave would not want to escape. If he was oppressed and abused, however, by a Jewish man who didn't obey the Torah precepts, the slave would have a desire to escape. In the case where his escape was successful, he was to be counted as a free man among in Israel.

### *E: SUMMARY*

As we can see, the concept of slavery in the Torah is dissimilar to that of the heathen nations that surrounded Israel. They were allowed to abuse their slaves – even to kill them – without any punishment. That was not the case according to the Torah mitzvot. The Torah-observant man had to obey the Torah while holding gentiles as slaves. He had to love them as strangers and uphold their dignity.

The goal would have been to show the gentile the mercy of Adonai and to instruct him in the ways of the Torah so that the gentile man might enjoy some amount of peace and security in his life. Even more importantly would be his instruction in the Torah so that he might find eternal life.

### *F: A SPECIAL NOTE ABOUT SLAVERY IN AMERICA*

This whole topic of slavery brings up the subject of the enslavement of Africans in America during its earlier years. This episode in American history is a dark one. We may not associate what was done in America as just and upright in any way. The principles and practices associated with slavery in America were unjust and ungodly. They were not conducted according to the mandates of Torah.

The Africans who were enslaved in America were enslaved diametrically against the standards of Torah. Those who were enslaved were stolen from their homelands and brought to America for purposes of cheap labor. They were not treated consistently according to the mandates of Torah. Moreover, their capture in itself was against the Torah principles since they were stolen from their homelands and forced into servitude.

The practices of America regarding the enslavement of Africans from their homelands would fall under Torah regulations regarding kidnapping and not under the Torah regulations regarding slavery.



# UNIVERSAL APPLICATIONS OF CAPITAL PUNISHMENT

## A: JUDGMENT AND THE NAZAREAN ASSEMBLY

In this essay, we will discuss the Nazarean Assembly and their response to sins that bear the death penalty in the Torah. Before beginning our discussion, however, we will generally examine the whole issue of judgment in the Nazarean Assembly.

The Torah is very specific about judgments handed down to individuals who violate its principles. There are at least five classes of judgments that we find in the Torah:

1. Capital punishment for specific violations of mitzvot.
2. "Cutting off" of an individual who commits certain violations of mitzvot. "Cutting off" an individual might be carried out outwardly by the Courts by exiling an individual or casting them out of the Land. The ultimate enforcement of the judgment, however, is from Adonai himself by bringing about premature death upon the individual.
3. Monetary judgments for property violations and incidents that result in permanent or temporary physical disabilities to individuals.
4. Various physical punishments for violations that do not result in death.
5. Violations for which there are no punishments.

### 1. NON-PUNISHABLE VIOLATIONS

There are some Torah violations that do not result in any form of punishment at all that is able to be administered by the Courts. For example, the vast majority of Positive Mitzvot do not incur punishment for their violation. An individual suspected of committing a Torah violation that demands the death penalty but for which two witnesses do not exist would be another example.

When an individual violates a mitzvot for which there is no mandated punishment in the Torah, an assembly of believers may not impose any form of judgment. That act would be an unrighteous judgment. It is the obligation of the community of believers to make righteous judgments (John 7:24). Righteous judgments are judgments that have their basis and foundation in previously defined Torah mandates. All other judgments are strictly prohibited.

To a very large degree, the Torah philosophy is to allow people to live their lives without undue influence and "pressure" from others. We are all ultimately responsible before Adonai for our actions. At times, however, people will commit Torah violations that do need to be judged by the rulers of the community of believers. There are two potential pitfalls when these occasions arise:

1. Erring on the side of leniency by not making any judgment at all or by making a judgment that is too lenient (this is actually a promotion of the violation of the mitzvah); or,
2. Erring on the side of strictness by imposing penalties greater than those mandated by the Torah (this becomes a new violation on the part of the judges).

We will now discuss righteous imposition of judgment in the assembly, including enforcement of “capital punishment” in the community.

## 2. DISCOVERY OF A VIOLATION

The methods that a Court uses in the investigation of a Torah violation that is punishable presents a significant occasion for the commission of a new sin in itself. Even at this early stage of investigation those attempting to investigate punishable acts may themselves commit sins that are far worse than the ones that they are investigating. Thus, the early investigation phase of a Torah violation is critical. No matter what the alleged sin is, those investigating it must do so in a manner that does not shame the individual who has allegedly sinned.

## 3. THE MATTHEW 18 PRINCIPLE

Yeshua presented a clear standard by which judgment should always be made. His principles safeguard personal privacy and integrity to the highest degree possible. These standards should always be our guide through this whole process.

Let's follow the course of proper judgment from beginning to end looking at both the right way and the wrong way to do it.

This issue of a violation of a mitzvah always starts when one person believes that another person has done something that is wrong. When the thought first crosses that person's mind, they must do a few things to ensure that what they do afterward does not result in sin.

1. When a person believes that another person is sinning, they must examine themselves to make sure that their own heart is without sin in the matter. They should also pray for the person that they believe is sinning.
2. Next, the person should resort to the scriptures to study the particular mitzvah that they believe is being violated. They must determine that there is a violation of a specific mitzvah in the Torah.
3. It is important for the person not to discuss the potential violation with anyone else. There is no reason for them to spread the issue. Even if the person is committing a sin that can be judged, it is wrong for anyone to pass around information about the offense. If the person needs additional information about applicability of a specific mitzvah and its judgments, they need to contact someone who does not know the individual.

Once the individual has established that there is a potential violation that is punishable, then the person needs to confront the sinning individual gently and carefully in the manner that Yeshua taught:

*“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. if he shall hear thee, thou hast gained thy brother.”*

*Matthew 18:15*

This meeting must be totally private. The person is not allowed to disclose any information about this meeting to any other person. If the sinning individual decides to repent, the issue is over and settled.<sup>727</sup> If the individual decides not to repent, the next step in the process must be employed carefully.

---

<sup>727</sup> Repentance must include restitution in financial and property cases, where applicable.

*“But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.”*

Matthew 18:16

This phase of the process involves bringing two witnesses into the situation.<sup>728</sup> The individual who started the process should do everything possible to persuade the sinning person to listen and change their ways prior to taking this action. They should make multiple contacts and go as long as they can before proceeding to the next step. Only after it is apparent that the person has no intention of changing should they ever engage in this second step.

As was the case in the first step, the second step should continue to reinforce the “personhood” of the sinning individual. It is always wrong to shame an individual. Now that others must be involved in the process, the person who started the whole investigation will need to disclose some information. That information should be disclosed in the most positive way possible. It must only be disclosed to absolutely trustworthy individuals and only for the purpose of encouraging the repentance of the sinning person.<sup>729</sup>

It would be wise for the person to give the two or three witnesses a summation of the mitzvah violations prior to disclosing the name of the individual who is sinning. It might be that one or more of the witnesses would be unwilling or disqualified in dealing with the particular issue. Then, if the sinning person’s name has not been given to the individual, there would be no potential breach of confidentiality.

If the individual refuses to heed the efforts of the person and the witnesses, then they are to be brought before the entire assembly.<sup>730</sup> All matters are to be told to the assembly. The individual must be given another opportunity to repent. If, after some time they continue to sin, they are to be excluded from the assembly.<sup>731</sup>

*“And if he shall neglect to hear them, tell it unto the assembly: but if he neglect to hear the assembly, let him be unto thee as an heathen man and a publican.”*

Matthew 18:17

## B: CAPITAL PUNISHMENT

Under the Ninth Commandment we discussed the issue of capital punishment. The Torah mitzvot regarding capital punishment may not be applied to the gentile nation-states and their administration of justice through this practice. Since those nation-states are wholly

---

<sup>728</sup> See Deuteronomy 19:15. See also the discussion regarding administration of justice found under the *Ninth Commandment: Courts and Judges*. It is imperative that anyone involved in any form of administration of justice understands each of these principles completely.

<sup>729</sup> Although the text in Matthew 18 does not specify who is an eligible witness, it might be reasonable for the individual to recruit elders or Torah teachers as witnesses since they are bound to confidentiality and would eventually become part of the judgment process anyway, if it proceeds to the next level of judgment.

<sup>730</sup> Bringing an individual before the entire assembly does not mean that their matter should be heard by everyone in the whole assembly. The “whole assembly” refers to the court of elders as a representative of the whole assembly. Thus, bringing a person before the whole assembly would mean bringing them before the court of the assembly.

<sup>731</sup> This procedure is the same as a person being “cut off” in the Torah. Although many assemblies who currently practice discipline in their communities would say that this type of judgment excludes an individual from the assembly forever, Yeshua did not necessarily indicate such here. That issue is open for debate and would probably be determined by the severity of the violation.

disconnected from the Temple and the Altar, the Torah mitzvot regarding capital punishment do not apply to them.

There may be no physical form of capital punishment extracted in Israel or in believing nations today. The reason for the prohibition against execution is found in Exodus, which says:

*“But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.”*

Exodus 21:14

This indicates that there must be an altar in Jerusalem unto which a person can appeal for eternal mercy.<sup>732</sup> Today, there is no Altar of sacrifice, thus, disavowing the practice of physical capital punishment. All forms of capital punishment today are only spiritual in nature and Adonai must be the one who excises physical death.

In the Torah, the two primary methods by which capital punishment is administered are stoning and hanging.<sup>733</sup> Both of these methods cause emotional and physical pain and suffering for the one being executed. There are many reasons why capital punishment should not be a painless and benevolent act.<sup>734</sup> Those reasons fall under two different categories:

1. Bringing pain and distress upon an individual should cause the executioners to make sure that they are just in their judgment.
2. The prospect of a painful death may deter some individuals from committing crimes that would be punished by the death penalty.<sup>735</sup>

The weight of administering capital punishment falls solely on the civil government. It is their responsibility to set the boundaries for administration of this most serious form of punishment. That punishment, however, is not Torah-based and capital punishment administered by a state government on behalf of the state is not a Torah-based action.

The community of believers, however, has some significant responsibility when individuals in the community commit an offense that bears a sentence of death in the Torah. While it is the sole responsibility of the civil authorities to issue a physical sentence of death to a person, it is the sole responsibility of the community of believers to judge that individual spiritually.

---

<sup>732</sup> Along with the Altar, there would also need to be a High Court in the Land of Israel called the Beit Din (the Sanhedrin). This is another reason why there should be no physical capital punishment in our day. There is no ultimate and final Court connected to the Torah to which offenders can appeal.

<sup>733</sup> Hanging throughout the Talmud is more generally called “strangulation.” Burning is also mentioned as a possible method of capital punishment. Some scholars, however, believe that the Torah references in regard to burning are considered as post-mortem events.

<sup>734</sup> The trend in the United States regarding the method of capital punishment has moved away from forms of execution that involve any type of suffering. This is not scriptural and diminishes the effects of capital punishment. In 1 Corinthians 5:5 Rabban Sha’ul concurs with Talmudic Sages saying that the destruction of the flesh might indeed result in the salvation of the soul. This implies that the threat of physical punishment may cause one ultimately to abhor their actions that brought about the need for capital punishment in the first place.

<sup>735</sup> Note that it is not the purpose of capital punishment to torture an individual for what they have done. Although pain and suffering are mandated in the process of capital punishment, the attitude of the executioners should not be one of vengeance. Such an attitude is again murderous in the heart of the executioners. Whenever there is a need to execute an individual the execution should bring remorse and grief upon the community.

It is to that end that we now turn our attention.

### C: STONES IN THE SCRIPTURES

Stoning, as a method of capital punishment, is rich in symbolism. The scriptures have much to say about rocks and stones. From those scriptures, we can determine the role of the assembly of believers in judging individuals spiritually when they have committed a violation of the Torah that prescribes capital punishment.

1. The commandments were written on stones (Exodus 24:12; 31:18; 34:1-4; Deuteronomy 4:13; 5:22; 9:9-11; 10:1-3).
2. Houses were built of stones (Isaiah 9:10; Amos 5:11).
3. The Temple was built of stone (1 Kings 5:17,18; 7:9-12; Matthew 24:2; Luke 19:44; 21:5,6).
4. City walls were built of stones (Nehemiah 4:3).
5. Stones were piled up as memorials (Genesis 28:18-22; 31:45-52; Joshua 4:2-9, 20-24; 24:25; 1 Samuel 7:12).
6. Stones were used for building altars (Joshua 8:31).
7. Stones were used for weights and measures (Leviticus 19:36).
8. Sepulchers were sealed with stones (Matthew 27:60; Mark 15:46; 16:3).
9. Sepulchers were hewn from stones (Matthew 27:60; Mark 15:46; 16:3).

Stones symbolize permanence. They indicate things that cannot or should not be moved. Significant religious places are associated with stones and their permanence can be easily understood – the commandments, the Temple, holy memorials, and altars.

### D: ADONAI AS ROCK

The scriptures characterize Adonai as a Rock:

*"YHVH is my rock, and my fortress, and my deliverer; my Adonai, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."*  
Psalm 18:2

*"For who is Adonai save YHVH? or who is a rock save our Adonai?"*  
Psalm 18:31

*"YHVH liveth; and blessed be my rock; and let the Adonai of my salvation be exalted."*  
Psalm 18:46

*"Unto thee will I cry, YHVH my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit."*  
Psalm 28:1

*"For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me."*  
Psalm 31:3

*"And they remembered that Adonai was their rock, and the high Adonai their redeemer."*

Psalm 78:35

### E: MESSIAH AS THE CORNERSTONE

Likewise, the Messiah is called a Rock. He is also called a rock of offense and a stone of stumbling to those who reject him (Romans 9:33; 1 Peter 2:8).

*"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was the Messiah."*

1 Corinthians 10:1-4

Rabban Sha'ul is referring to the events in Exodus 17:6. His meditations on the Torah reveal that the Messiah is seen as the Rock.

In detail, Peter tells us that the Messiah is the chief cornerstone:

*"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of Adonai, and precious, Ye also, as lively stones, are built up a spiritual house, an holy kohanim, to offer up spiritual sacrifices, acceptable to Adonai by Yeshua the Messiah. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."*

1 Peter 2:4-8

### F: BELIEVERS AS STONES

In the passage above, Peter equates all believers as *"living stones"* (1 Peter 2:5). We see a progression of thought regarding rocks and stones in the passages that we have examined. Adonai is the Rock, the Messiah is the chief cornerstone, and, we are all *"living stones."*

As we have already discussed, individuals who violated some specific Torah mitzvah that carried the death penalty might be stoned to death. The symbolism of this method of execution becomes important when we recognize that Adonai is a Rock. His Anointed One is the chief cornerstone. His people are all living stones. Thus, a grievous violation of a specific Torah mitzvah brought the *"living stones"* of Adonai down in judgment upon the one who broke the teachings found on the stone tablets of the Torah.<sup>736</sup>

Moses, after communing with Adonai on Sinai, came down from the mountain to find the people engaged in idolatrous revelry. He cast down the stone tablets on which the Torah mitzvot were carved. The Tablets were shattered into smaller stones. Symbolically, it is the stones of the

---

<sup>736</sup> It is important for us to recall that the Commandments themselves were written on stone tablets.

broken Torah tablets that are cast upon those who violate its principles by committing offenses that demand the penalty of death.

## G: THE DEATH PENALTY AND THE NAZAREAN ASSEMBLY

If an individual commits a “sin unto death” – a sin which mandates the death penalty – then the process detailed in Matthew 18 changes somewhat. The process outlined in Matthew 18 presumes that the individual is able to repent and be restored. In the case of the commission of a “sin unto death” there is no possibility of repentance.

It is a very serious matter to accuse anyone of committing a “sin unto death.” This assertion should only be made when an individual believes that there is no doubt that a “sin unto death” has been committed.<sup>737</sup> Because of the serious nature of this issue, it is best to allow “sins unto death” to manifest themselves.

### 1. REVISTING JOE

In our discussion concerning the issue of sins of duplicity<sup>738</sup> and in our discussions of the Sixth Commandment, we gave an example about a man named Joe. If you will recall, Joe believed that Frank was having an affair with someone. Joe did the wrong thing – he conferred with someone else over the issue and defamed Frank in the process. Under the Torah stipulations Joe might be able to be judged under the precepts of *lex talionis* and banned from the assembly.

So how could Joe have handled the issue properly? One of two principles should apply.

1. First, Joe should try to keep the issue to himself. It is really none of his business – unless he has absolutely verifiable facts that Frank is indeed committing adultery. This would include two viable witnesses that have caught Frank in the act.
2. If Joe feels that he does need to confront what he believes he sees – though he does not have absolutely verifiable information – then he may go to Frank alone (without telling anyone else) and discuss the issue with Frank. If Frank does not admit to the affair (and it really is happening) then Joe has no further recourse until the issue comes out in the open.

Once there is verifiable information that follows scriptural mandates, then the issue becomes a matter for the whole assembly of elders to confront. The accused person would be summoned to appear before the whole assembly of elders in regard to the issue. *This meeting cannot be called, however, unless there are at least two direct witnesses to the sin.* The individual will not be offered an opportunity to repent in the case that they are found guilty since this is beyond the bounds established by both the Torah and John the Levite.

If the accused does not appear (even though summoned) the case cannot continue without them. Mitzvah n281 says that judges cannot hear a case when all witnesses are not present. That would include the accused individual.

---

<sup>737</sup> The individual making the assertion must understand that if they are wrong, then the principles of *lex talionis* apply. The penalty for committing a “sin unto death” is permanent banishment from the assembly. If the individual asserting that the sin has been committed is proven wrong, then they themselves would be banned in that same manner.

<sup>738</sup> See *Defilement from Tzara’at* under the Third Commandment and the extensive commentary regarding Joe under the Sixth Commandment (mitzvot n303, p205).

If the accused chooses not to appear before the elders, then they are in violation of mitzvah p178, which commands us to appear before the elders when we are asked to do so. In such a case, the elders will need to confer and to study Torah principles to determine how they wish to proceed. It would be logical for the elders to conclude that the accused individual has voluntarily excluded themselves from the community. As such, they have given up all of their rights and access to the community. The elders might rule that the individual is excluded from the assembly until they repent of their violation of p178.

The elders must be very careful, however, in any public declarations regarding the accused individual. They may not say or even hint at the fact that there is a serious sin that may have been committed. Such an action would be the same as making a judgment without due process of law.

If the accused individual went to another assembly and sought fellowship there, the elders of that community might contact the community in which the accused continues to have an issue. If there was discussion regarding that individual between the elders of both communities, the community with the pending issue could not indicate that there was pending judgment for sin. The sin has not yet been judged. They could only disclose that the individual is not a member in good standing and that there are issues that need to be resolved. The elders could state that the person has been excluded from fellowship due to reasons that cannot be disclosed.<sup>739</sup>

Now, let's turn our attention back to Joe.

Joe really believes that Frank is having an affair. But, Joe wishes to live by the mandates of Torah. He does not have verifiable information to prove what he "feels." Joe does the right thing. He remains silent and prays about the situation.

Joe and Frank work at the same place of employment. About six months after Joe begins to think that Frank is having an affair, he returns to work late at night to pick up some papers that he accidentally left behind. When he enters the office, he finds Frank and his secretary in the office involved in a sexual relationship. He has confirmed his suspicions.

Even though Joe now has verifiable information, he still may not have a "case" before the assembly. Remember, in all capital cases the accuser must have two of three witnesses. Joe must now think of all of the potential witnesses that can confirm this issue. Only when he has two witnesses can he proceed. When he has the witnesses he must meet with the witnesses and the elders of the assembly together to disclose the issue. The elders will strictly warn the witnesses of the principles of *lex talionis* and proceed to call Frank before the whole assembly.<sup>740</sup>

## 2. ADMINISTRATION OF THE DEATH PENALTY FROM A SPIRITUAL PERSPECTIVE

While the obligation to execute an individual physically lies only with the civil government, the eldership of the community has significant spiritual responsibilities. It is the obligation of the eldership of the community to pass appropriate spiritual judgment upon those in their

---

<sup>739</sup> The spiritual condition of an individual that will not submit to the elders in a judgment process must be brought into question. While it is true that a judgment for a "sin unto death" might exclude the individual from fellowship (and, that judgment may be permanent), the fact that the individual will not face the judgment -- and, hence, will not face the sin -- is indicative of a hardened heart. Until the sin is faced and judged, there is little possibility of the individual receiving any lasting spiritual healing.

<sup>740</sup> It will be impossible for elders to rule effectively in these matters if they have not mastered an understanding of the principles associated with the administration of justice as found under the *Ninth Commandment*. All elders should read those mandates until they completely understand them.

community that violate Torah. This applies, however, only in cases where the Torah has a specific judgment for the sin. If there is no judgment found in the Torah, the eldership does not have the ability to make a righteous judgment.

Judgment must begin at the house of Adonai (1 Peter 4:17). And, if we judge ourselves, we would not be judged at the end of the age (1 Corinthians 11:31). The community of believers has two simple choices:

1. Keep the Body of Messiah pure from grievous sinners and see the blessing of Adonai abound in their midst, or;
2. Allow the grievous sinners to remain in the Body of Messiah and eventually see morality degraded to the point where society will lose all sense of right and wrong.

We must decide whether we will be zealous for Adonai and his Torah, or if we will compromise to pacify sinners. It is our obligation to purify our community of grievous sinners that commit "sins unto death."

### 3. RESTORATION FROM SINS UNTO DEATH

There is some confusion regarding whether or not an individual who has committed a sin unto death can be fully restored to the assembly of believers. The scriptures and the Talmud are both in agreement that an individual who commits one of these sins can indeed be part of the world to come.

But, does that mean that the individual should be returned to an accepted status in the assembly? That is a hard question – and, a question that each Beit Din will have to answer for themselves. Two passages of scripture may shed light on the issue.

Regarding those that commit sins unto death, John the Levite says:

*"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death."*

1 John 5:16,17

Rabban Sha'ul dealt with a real life "sin unto death" issue in Corinth. The text related to that issues says:

*"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.<sup>741</sup> And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Adon Yeshua Messiah, when ye are gathered together, and my spirit, with the power of our Adon Yeshua Messiah, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of Adonai Yeshua."*

1 Corinthians 5:1-5

---

<sup>741</sup> Incest is a sin that demands the death penalty. See VII:B:!, mitzvah n331.

Rabban Sha'ul does not discuss restoration of this individual. In fact, his language is indicative of Talmudic literature which simply says that the individual having committed these types of sins should be given over totally to Adonai for judgment. It was taught by the Sages that if Adonai wished to show mercy to these individuals that he would do so by the slow destruction of their flesh through sickness. It was hoped that the sickness would cause the sinner to turn his heart toward Adonai and plead for forgiveness.

It appears that Rabban Sha'ul is saying that this is exactly what should be done with this individual – turn him wholly over to Adonai so that Adonai might destroy his flesh, which hopefully might result in his salvation. Rabban Sha'ul, however, does not speak of any form of restoration in this situation. The destruction of the flesh appears to be the end of the discussion about his physicality on this earth.

Such an argument would seem to indicate that such individuals should not be readmitted to the assembly.

# KOSHER FOOD REGULATIONS IN THE NAZAREAN CODICIL

There is some dispute whether or not the kosher regulations regarding food still apply in the Nazarean Codicil. This study will detail nearly every passage and every argument used by those who would say that the kosher mitzvot are no longer applicable in the Nazarean Codicil.

## A: THE DISTINCTION BETWEEN CLEAN AND UNCLEAN

People who are somewhat familiar with the Bible know that in the Torah Adonai placed a distinction between "clean" animals and "unclean" animals. Many, however, do not understand the reasons behind such distinctions. In fact, it is commonly taught that the reason Adonai placed distinctions between clean and unclean animals was for health purposes.

As we progress through this study the distinctions that Adonai has made between clean and unclean animals will become apparent. Please understand for now that the distinction is not related to health issues. It is associated with far deeper and more spiritually significant concepts.

It is important for us initially to examine the most complete scriptural context defining the differences between clean and unclean animals. Regarding clean and unclean beasts of the field, Adonai said in Leviticus 11:1-8:

*"And YHVH spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you."*

The distinction between clean and unclean beasts of the field relates to two physical characteristics of the animal:

1. The animal must have a cloven hoof; and,
2. The animal must chew its cud (i.e., it had to have a double stomach).

Leviticus 11 continues with distinctions between other classes of animals. Those classes include fish, fowl, and insects and creeping things. We will not examine the distinctions between those animal classes now since that is secondary to our purpose.<sup>742</sup>

While Leviticus 11 is the most complete passage of scripture that examines clean and unclean animals, it is not the first passage in the Bible that discusses clean and unclean animals. Some people are misguided and believe that the concept of "clean and unclean animals" was something new at the giving of Torah from Sinai. That is entirely untrue.

In Genesis 7:1-4 we read:

*"And YHVH said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth."*

It is evident from this scripture that even prior to the flood, mankind had an understanding about the differences between clean animals and unclean animals. It is apparent that this distinction was not "new knowledge" to Noah since Adonai does not define clean and unclean animals to Noah. Noah (apparently) already understood the difference between them.

This information heightens our need to have a clearer understanding of the scriptural teaching about clean and unclean animals. If the definitions of clean and unclean animals came about first at Sinai it would be much easier for some to dismiss those precepts as merely cultural principles related exclusively to Judaica. However, since the gentiles prior to the flood clearly understood the difference between clean and unclean animals, we must assume that there was some reason for them having that knowledge.

It is essential when we interpret scripture that we interpret it using the scriptures themselves as a basis for our interpretation. While this seems most logical, this is not always the case at certain times when individuals bring their own agendas to the scriptures. In those cases, scripture is usually interpreted by imposing one's beliefs upon a passage and forcing the passage to say something that it does not say.

It is our goal in the analysis of Acts 10<sup>743</sup> to discover from the scriptures themselves what is occurring in this passage. The naïve belief that this passage is included in the scriptures to annul previous Torah stipulations regarding kosher food regulations presents many problems. Those conclusions are illogical and cannot be supported when we analyze the scriptures using the scriptures as the sole device of interpretation.

We begin our analysis by quoting the applicable part of the text from Acts 10. Then, we will briefly summarize the errant viewpoint taught by those who would say the primary focus of this passage is to allow the consumption of previously forbidden foods.

---

<sup>742</sup> A complete analysis of the differences between each of the classes of clean and unclean animals is the subject of the Third Commandment.

<sup>743</sup> The passage of Acts 10 will be discussed in great detail. Other passages that also are used by those who would say that the kosher laws are no longer in effect in the Nazarean Codicil will also be examined.

## B: THE ACTS 10 PASSAGE AND ERRANT REASONING

*"On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were (1) all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, (2) Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for (3) I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, (4) What Adonai hath cleansed, that call not thou common."*

Acts 10:9-15

The text of the passage has been numbered so that the phrases associated with the errant reasoning can be easily defined.

The errant conclusion regarding this passage follows this logic. The knit sheet contained unclean animals (point #1 in the text). Peter was told to kill and eat animals contained in the sheet (point #2 in the text). Peter objected by saying that he had never eaten anything that was either unclean or common (point #3 in the text). Adonai rebuked Peter by telling him that he should not call anything common that Adonai himself had cleansed (point #4).

This logic, on the surface, seems to fit locally within the context of the passage. However, there are some major flaws in this reasoning process. The most significant of those flaws is that the passage is being interpreted without using scripture to interpret the passage. Thus, one is able to easily impose their own understandings, beliefs, and desires upon the passage.

Second, the passage is being interpreted without consideration of the whole context of the passage. There are details in the verses that follow the cited portion that further explain the meaning of the quoted text. In order to fully understand the impact of this passage we must read all the way through the eleventh chapter.

Furthermore, the passage is being interpreted from an English translation of the scriptures that is less than adequate for a full understanding of the intended meaning of the passage itself. In order to rectify this issue we must resort to analysis of the Greek text.

## C: INTERPRETING ACTS 10 WITH THE SCRIPTURES THEMSELVES

In order to understand the Vision of Peter properly, we must relate the passage to the scriptures themselves. We must analyze the whole context of the passage. Finally, we must resort to an analysis of the Greek text to help us understand the meaning of some of the verses.

## D: THE KNIT SHEET

To begin our understanding of this passage, we must first analyze the container in which these apparently unclean animals descended from above. The scripture says:

"And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners...."

Acts 10:11

A vessel is a container. Throughout the Nazarean Codicil, this word is often used as a reference to the physical human body as a container for the soul.<sup>744</sup> Thus, the vessel that Peter sees is a container of some sort.

He further describes the vessel in enough detail that we can – using the scriptures – reasonably determine what the vessel was. Peter says that the vessel was like a *great sheet knit at the four corners*. Before we research the scriptures to identify the great sheet knit at the four corners, we should retranslate some of the words in the passage from the Greek. This will help clarify what Peter saw. The Greek of the passage calls this vessel,

*mega (large) othonai (linen garment) deo (tied) at the four corners....*

Using the scriptures to discover the identity of this garment, we note the following verse from the Torah:

*"Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of YHVH, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring."*

Numbers 15:38-39

This passage describes the ritual prayer garment used by believers. That garment – called a tallit – is tied with fringed strings at the four corners. Thus, we understand that the vessel that Peter saw tied at the four corners was a ritual Jewish prayer garment called a tallit. Within this garment (or, more exactly, wrapped in this garment) he saw three classes of animals.

### *E: THE ANIMALS IN THE TALLIT*

The Acts 10 passage describes the animals wrapped in the tallit as:

*"...all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air."*

Acts 10:12

It is important for us to determine the meaning of these three classes of animals in the scriptures. The most essential nature of understanding any passage of scripture is understanding the scripture interpreted through the scriptures themselves. Even more importantly, we need to find these three classes of animals all mentioned together in the scriptures. This will help us accurately define their spiritual meaning. If we cannot find all three of these classes mentioned together, our establishment of the meaning of this passage may be flawed.

---

<sup>744</sup> See 1 Thessalonians 4:4; 2 Timothy 2:21 and 1 Peter 3:7 for examples.

Fortunately, we find two passages in the scriptures that contain these three classes – one in the Prophets and another passage in the Nazarean Codicil. Both of those passages explicitly teach us the spiritual meaning of the three classes of animals when they appear together as used in the passage in Acts 10.

First, we examine the second chapter of the Prophet Hosea's writing:

*"Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they be the children of whoredoms. For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink."*

*"Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness. And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith YHVH."*

*"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith YHVH, that thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know YHVH."*

Hosea 2:1-20

It is evident from the first two paragraphs in this passage that Adonai is equating harlotry with Israel's worship of false gods. Israel committed acts of idolatry with the false gods of Baal in the days of Hosea.

In the third paragraph, however, we see that Adonai promises he will take Baalim from the mouths of Ephraim and return Ephraim to himself. In that paragraph the idolatrous people of

Ephraim are called *beasts of the field, fowls of the heavens, and creeping things*. This is a most significant discovery in the scriptures since this passage contains all three of the animal classes that are in the Acts 10 passage. Thus, we can directly equate the animals in Peter's tallit vision with individuals who would be considered idolaters. Idolaters are *beasts of the field, fowls of the heavens, and creeping things* collectively.

This assertion is reinforced for us in the writings of Rabban Sha'ul, who said:

*"Because that which may be known of Adonai is manifest in them; for Adonai hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew Adonai, they glorified him not as Adonai, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible Adonai into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore Adonai also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of Adonai into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."*

Romans 1:19-25

Thus, we see a direct correlation between the three classes of animals when mentioned together with idolatrous individuals – whether those idolatrous individuals are straying members of the House of Israel or the gentile nations.

In summary, when we interpret scripture using the scriptures themselves, we can determine that what Peter would have surmised from this vision is that *idolaters were descending dressed in tallits*. This would have been a most strange sight to him.

#### F: KILL AND EAT

The next section of scripture to be analyzed is the passage that is interpreted in such a manner that it posits a reversal of Torah kosher regulations. The assumption by some is that Peter is being told to kill the contents of the tallit (i.e. the unclean animals within the tallit) and eat the unclean animals. This is a juvenile interpretation and is based on a complete lack of understanding regarding the Torah regulations concerning the sacrificial system.

The passage in question says:

*"And [Peter] saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat."*

Acts 10:11-13

It is not possible to understand this passage without referring to the Greek text again. The use of the English word *kill* in the King James Bible is most unfortunate. Other English translations are just as unclear regarding the exact meaning of this word – especially in its context here.

The Greek word that is interpreted as *kill* in the King James is *thusia*. That word appears repeatedly translated in the Nazarean Codicil as *sacrifice* or *offering*.<sup>745</sup>

Thus, we can more accurately translate this passage by retranslating it to say:

*“And [Peter] saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; sacrifice, and eat.”*

Acts 10:11-13

Are we to assume that Peter was being commanded not only to violate the kosher prohibitions against eating unclean meats but now to offer those unclean meats as sacrifices to Adonai? This would have been a complete sacrilege and a total disavowal of the mandates of the scriptures regarding proper animal sacrifices.

There is another more probable explanation of the command given to Peter. We may not interject things into the text that are not there. It has been assumed by some that Peter is being commanded to sacrifice and eat that which was contained in the tallit. The text, however, does not specifically say that he was told to sacrifice and eat that which was in the tallit. He was simply told to sacrifice and eat. The text does not say that he was to sacrifice and eat that which was in the tallit. And, therefore, we may not make that assumption without bringing something into the text that simply is not there.

But, what else could the text be implying? In order to answer that question, we must summarize what we know thus far. We know that Peter has seen a vision of a large linen garment that is tied at the four corners. From our analysis of scripture, we can understand that garment to be the Jewish prayer garment called the tallit.

Wrapped in that tallit we find three classes of animals – fourfooted beasts, birds of the air, and creeping things. From our analysis of scripture, we understand that this threefold classification of animals is collectively the representation of individuals who have committed idolatry. Thus, Peter sees in his vision idolaters dressed in tallits.

It is at this point that he is told to *sacrifice* and eat. There is only one sacrifice in the scriptures wherein an individual (who was not a priest) was allowed to both sacrifice and eat of the meat from that sacrifice. That sacrifice is called the Zevach Shelamim.

The Zevach Shelamim is also called the Peace Offering or the Fellowship Offering. It was intended to be sacrificed and eaten by the individual who offered it and by others from the believing community. It could not be shared, however, with those who were either unclean or outside of the believing community. In such a case where the Zevach Shelamim was indeed shared with banned individuals, *the offering became unclean meat*.

## G: UNCLEAN AND COMMON MEATS IN CONTEXT

In the context of this passage, Peter has seen idolaters dressed in tallits. He has been told to commit a Zevach Shelamim – an offering intended to promote community among Adonai's

---

<sup>745</sup> See Luke 22:7; Acts 14:13,18; 1 Corinthians 5:7; 10:20. Also, see the Greek Septuagint for Leviticus chapters 1 through 7 wherein all of the offerings in that context are called by the Greek word *thusia*.

people. He objects to this command since he believes that offering the sacrificial meat to those idolaters dressed in tallits will render the sacrificial offering as unclean or common. It would profane the offering.

That fact is clearly stated in the sacrificial regulations in Leviticus:

*"And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto YHVH, having his uncleanness upon him, even that soul shall be cut off from his people. Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto YHVH, even that soul shall be cut off from his people."*

Leviticus 7:19-21

A gentile eating of the Zevach Shelamim would contaminate the offering. Peter was stating that he had never violated this sacrificial principle and didn't intend to at this time.

Adonai explains to Peter, however, that he may not call that which Adonai himself has cleansed unclean. This assertion by Adonai cannot refer to the offering itself, since the offering would not have been unclean or common. Adonai was referring to the animals – the idolaters – in the tallit as having been cleansed. Thus, if Peter were to follow the instructions of Adonai and sacrifice the Zevach Shelamim and share it with the idolaters who were now dressed in tallits the offering would not be invalidated.

This implies that those who were formerly off limits for communion among Adonai's people were now being accepted into fellowship. This, in fact, was directly stated in the passage cited earlier from Hosea.

## *H: CONCLUSION OF ACTS 10*

Nowhere in this entire passage (including its elaboration in chapter 11) do we see that Peter ate meat that is prohibited by Torah regulations (e.g. Leviticus 11). If, indeed, the lesson of this passage was that Adonai had reversed previous Torah regulations regarding unclean meats, we certainly would have seen Peter living out that reversal to Torah mandates by eating meats that were formerly unclean. We simply do not see that in the entire scope of the passage.

What we do see, however, is Peter communing with individuals who were formerly outside of the scope of the kingdom of Israel. We see him accepting gentiles into the kingdom. We see him entering the house of that gentile man and fellowshiping with him. Furthermore, we see the acceptance of those gentile believers as the Holy Spirit falls upon them and elevates them to the same status (spiritually) as the Jewish believers.

Nowhere in this passage do we see the violation of Torah mitzvot regarding dietary regulations. It simply doesn't exist in the passage. The passage does, however, break down the artificial wall between Jew and gentile and include both in the same kingdom.

Peter forthrightly declared the meaning of the Vision that was delivered to him. That meaning does not include any reversal of kosher mandates. Instead, it reveals the echad nature of Adonai's people.

Peter said:

*"...Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but Adonai hath shewed me that I should not call any man common or unclean."*

Acts 10:28

## I: THE GOSPEL OF MARK

We now turn our attention to the Gospel of Mark, chapter 7. This passage is often used to defend the doctrinal position that Yeshua Himself was opposed to the written Torah mitzvot regarding clean and unclean meat. It is taught by some that this passage definitively proves that Yeshua was allowing the followers of Adonai to partake of meats that Adonai had previously called an abomination.

This doctrine immediately presents us with a contradiction in the halachah of Yeshua that -- if substantiated -- would prove that He was not the Messiah. It is of the highest importance for us to investigate this passage of scripture to ascertain exactly what is transpiring in the narrative. If Yeshua is negating any part of the written Torah, then He is cannot be the Messiah, since it was prophesied that the Messiah would uphold the Torah.

Furthermore, if Yeshua is reversing the mitzvot of the written Torah, then He is not only betraying Adonai and His written Torah, but He is contradicting His own assertions. In Matthew 5, we find Yeshua saying:

*"Think not that I am come to destroy Torah, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from Torah, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."*

Matthew 5:17-20

Yeshua stated plainly that He had not come to destroy the Torah. He goes on to say that until Heaven and earth pass away, not one *yod* (the smallest Hebrew letter) or one crowning ornament on the top of a Hebrew letter in the Torah would pass away.

Yeshua continues with His midrash<sup>746</sup> regarding Torah by saying that anyone who breaks one of the least of the mitzvot<sup>747</sup> of the Torah and teaches men to do so, will be called the least in the Kingdom of Heaven.<sup>748</sup>

---

<sup>746</sup> The term *midrash* means a specific teaching that is designed to be taken as a "standing doctrine" or an explanation of existing doctrine. A *midrash* is different than a *sermon*. A *sermon* is a specific message for a specific group of people for a specific time. A *midrash*, on the other hand is something that is designed to be a lasting ordinance. Therefore, the *Sermon on the Mount* should really be called the *Midrash on the Mount* since its principles are timeless.

<sup>747</sup> See *Part 1: Torah and the Nazarean Codicil, Section B*. The least weightiest mitzvot is p148 (Deuteronomy 22:6,7). See also commentary on the Eighth Commandment (re: p248), *Midrash Rabbah Deuteronomy VI:2, Avodah Zarah 18a*.

There is simply no other conclusion that can be made other than this: If Yeshua (in Mark 7) is reversing all the mitzvot regarding *kosherut* (clean and unclean animals) then He Himself is breaking many (not just one) of the mitzvot of the Torah and He is condemned by His own words (as found in Mathew 5). This makes Him a heretic and a false prophet. He, therefore, is disqualified from being the true Messiah of Israel.

However, with Yeshua's own assertions concerning Torah and its complete and unabrogated validity in mind, we must turn our attention to a matter of historical significance to help us understand the events of Mark 7. That historical issue revolved around the Pharisaical "climate" in the day of Yeshua. Unless we understand the ongoing disputes regarding the oral Torah in the days of Yeshua, we will not be able to understand the conflict that was engaged in this important passage.

In the days of Yeshua there were seven distinct groups of Pharisees. Not all Pharisees believed alike. Furthermore, there were two main groups of Pharisees: One from the School of Shammai, and one from the School of Hillel.

These Schools of the Pharisees grew out of the second Temple period under the direction of Ezra (the author of the book of Ezra). The School of Shammai held to very strict and legalistic rulings regarding Torah interpretation. The School of Hillel, however, was a more lenient School.

Throughout the ministry of Yeshua, we consistently read of His encounters and conflicts with "the Pharisees." However, in many passages, the Gospels are clear that Yeshua's conflict was not with all of the Pharisees.<sup>749</sup> Many times we read the phrase "some of the Pharisees..." (See Luke 19:39; John 9:16, 40; 11:46).

The group of Pharisees that Yeshua conflicted with regularly was from the School of Shammai. That is evident when we read some of the conflicts in the Gospels and when we correlate those conflicts with the known teachings of the School of Shammai. The issue in Mark 7 is one of those conflicts and the conflict that Yeshua has in this passage is not with all of the Pharisees, but it is with a particular teaching from the School of Shammai.

With these facts as a backdrop, we turn our attention to the scripture in question.

---

<sup>748</sup> Some would say that when Yeshua refers to "the Torah" He is actually only referring to the Ten Commandments and not to all of the other mitzvot in the Torah. This is easily dispelled, however. Even in the *Midrash on the Mount* Yeshua quotes many mitzvot of the Torah that are not part of the Ten Commandments. Some of the "commands" that He discusses in that *Midrash* are not even in the written Torah, but they are part of the oral Torah. Furthermore, when Yeshua was asked which of the commandments was the Great Commandment He replied by saying: "*Love Adonai your Elohim with all your heart, with all your soul, and with all your substance*" (Deuteronomy 6:5; Matthew 22:37; Mark 12:30; Luke 10:27). He continued by saying that the second greatest commandment was to "*love your neighbor as yourself*" (Leviticus 19:18; Matthew 22:39; Mark 12:31; Luke 10:27). Thus, Yeshua declares that two commandments that were not part of the Ten Commandments are actually the greatest commandments. This leads us to believe that Yeshua accepted all of the mitzvot of the Torah and not just the Ten Commandments. Finally, Yeshua on three occasions reinforces the validity of at least some of the oral Torah (which later came to be known as the Talmud).

<sup>749</sup> When one studies the Talmud, it becomes readily apparent that Yeshua's teachings are largely (but not exclusively) a part of the corpus of thought associated with the School of Hillel. Yeshua had strong leanings toward the teachings of Hillel the Great. Yeshua also exhibited a significant affiliation with some of the major teachings of the Essenes. His affinity with those two groups was not complete, however, since He rejected some principles taught by each of those groups. (Yeshua rejected the lenient stance of Hillel on the issue of divorce. He also rejected the asceticism of the Essenes and their concept of the "works of the Law" as a means of being justified before Adonai).

*"Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?"*

Mark 7:1-5

It is clear that the dispute in this passage revolves around the "traditions of the elders." The tradition of the elders is also called the oral Torah.<sup>750</sup> The dispute in this passage revolves around ritual hand washing, which was a debated issue in the days of Yeshua. There were two radically different opinions about the washing of hands (known as the Law of Purities). About fifty years after Yeshua, the dispute among these two groups of Pharisees was recorded in the Mishnah.

In *Purities: Yadayim (hands) 2:4* we see a summary of the debate:

*E. For they have said:*

*A matter of doubt concerning the hands, whether [they are] unclean, or whether [they are deemed] to have imparted uncleanness, or whether [they are deemed] to have been made clean, is resolved clean.*

*F. R. Yose says, "[A matter of doubt concerning whether the hands have] been made clean is resolved as unclean."*

Rabbi Yose often disputes the teachings of the School of Hillel. He debated vigorously with Rabbi Meir in his day, who was trained by Gamaliel -- the same one who taught Rabban Sha'ul. Rabbi Meir was from the School of Hillel. Rabbi Yose stood against the more lenient rulings of Beit Hillel in favor of more stringent and more legalistic rulings.

In the debate above, we see (point E) that the majority ruling was that if a person did not know if their hands were clean or unclean, they were to be accepted as clean. Yet, Rabbi Yose disagreed, saying that if one did not know if their hands were clean or unclean must assume that their hands were unclean.

This is the same debate that raged in the days of Yeshua regarding ritual uncleanness of a person's hands. Furthermore, in the days of Yeshua the School of Shammai had the "upper hand" in the rulings of the elders. Thus, in His day, the "accepted" position was that a person must always assume that their hands were unclean -- therefore, they could not eat without washing them. Yeshua opposed this ruling in favor of the more lenient position taught by the School of Hillel. But, there was a larger issue in this debate.

*"He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of Adonai, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto*

---

<sup>750</sup> Later in history those oral traditions were written down and now incorporate what is known as the Talmud. Although the Talmud was not officially completed until about 500 CE, the vast majority of the opinions and teachings found in it were longstanding.

them, Full well ye reject the commandment of Adonai, that ye may keep your own tradition."

Mark 7:6-9

At first glance, it would be reasonable to assume that Yeshua is condemning all use of the "traditions of men." Using this passage alone, we could easily make such an assumption. There are numerous other passages, however, where such an assertion is not reasonable. One of those passages is the *Midrash on the Mount* where some of the teaching of Yeshua is directly from the oral traditions of the elders and not from the written Torah. There are two other clear passages where Yeshua speaks of the oral Torah and admonishes people to follow it.

Armed with that knowledge, we must technically analyze this passage to determine exactly what Yeshua is saying. He is no *per se* condemning the "commandments of men" or the "traditions of the elders." What He is condemning is the "putting aside" of the written Torah mitzvot in favor of the commandments of men when the commandments of men directly violate the written mitzvot of the Torah. That is clear in the bolded and underlined passages above.<sup>751</sup>

Yeshua specifically notes one of the serious breaches of this particular Pharisaic community:

*"For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of Adonai of none effect through your tradition, which ye have delivered: and many such like things do ye."*

Mark 7:10-13

As we can clearly see, the issue of using oral tradition was not the issue at all. The issue was that this group was using their halachah as an excuse not to obey Adonai! Now, looking at it from that perspective, we can say that Yeshua is condemning any teaching from any group that negates any precept or judgment taught in the written Torah.<sup>752</sup>

---

<sup>751</sup> It has never been the intention of any Jewish halachah found in the oral Torah (the traditions of the elders) to lay aside the mitzvot of Adonai. That is not the purpose of the oral Torah. The oral Torah should enhance one's understanding of the written Torah and lead one to obey the written Torah more fully. Thus, any passages found within the Mishnah, the Talmud, the Midrash Rabbah, or any other "official" oral traditions that leads one away from obedience to Adonai's written Torah should be rejected. The Pharisees in this story were doing just that: using the oral traditions of their sub-sect of Pharisaical teaching to excuse the written Torah. Yeshua strongly condemns their halachah.

<sup>752</sup> It is important to understand what is happening here. Yeshua is condemning any halachah -- any established teaching from a religious group -- that says that the teachings of their group supercede and/or negate the clear precepts of the written Torah. These Pharisees said that they did not need to obey the mitzvah to "honor their father and mother" by financially taking care of them since they had "dedicated" all of their material wealth to the School of Shammai. *Their tradition negated the mitzvah of Adonai.* We might compare this to the *oral tradition* of some modern teachers who say that the written Torah is invalid regarding its authority concerning eating unclean meats (see Matthew 5:17-20). The mitzvot prohibiting consumption of unclean meats are clearly and plainly stated in the Torah (Leviticus 11, et. al.). These modern teachers declare that their oral tradition -- their halachah -- supercedes the clear written Torah mitzvot. They are committing the very same breach that Yeshua is condemning in these Pharisees from the School of Shammai. *Their tradition (oral teaching) negates the mitzvah of Adonai* and directly places them under condemnation from Yeshua who said that the Torah would never pass away and that anyone who taught others to violate its principles would be least in the Kingdom of Heaven (Matthew 5:17-20).

Notice the core of Yeshua's condemnation of these Pharisees. His condemnation is not that they had traditions -- all religious groups have traditions. He was condemning them because their traditions had superseded and negated the written Torah. They were using their traditions to say that they didn't need to obey Adonai's commandments! The Fifth Commandment clearly says that a person should "*honor their father and mother.*" In Judaism, that means more than being nice to them. It includes financial support in their old age. These Pharisees from the School of Shammai had a clever means of getting around that commandment. They simply dedicated all of their material wealth to the School. Thus, their material wealth no longer belonged to them and they disavowed the Fifth Commandment by saying that they didn't have any material wealth of their own. It was all "Corban" -- dedicated to Adonai.

In His argumentation, Yeshua is reinforcing the primacy of the written Torah and saying that any halachah (oral tradition) that is generated must reinforce the written Torah. If it does not, it is not valid halachah. His ruling not only applied in His day, but continues to apply in ours. Any teaching of men that causes others to violate the clear written Torah falls under this condemnation of Yeshua!<sup>753</sup>

*"And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear. And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."*

Mark 7:15-23

The concept of ritual impurities may indeed be of importance to believers (the Messianic community has not yet dealt with these issues conclusively). But, Yeshua is enforcing the fact that what really makes a person defiled comes from their heart.

The Pharisees of Shammai's School taught that to eat with unwashed hands caused a person to be unclean. Yeshua said that which caused a person to be unclean was the filth that emanated from the heart -- not from dirty hands. Remember that this was completely an oral tradition issue. There is no written Torah on this issue. Oral tradition is not bad, and every religious sect creates halachah naturally. But oral tradition must be completely subject to written Torah or it is invalid. The oral tradition of this group of Pharisees directly violated Torah. That is the main point of Yeshua in this discussion.

---

<sup>753</sup> An interesting side note is in order regarding the passage from Mark 7:10-13. Reread that passage again. We note that Yeshua quotes two mitzvot in that verse. One is the Fifth Commandment -- "*Honor your father and mother.*" The other is, *Whoso curseth father or mother, let him die the death.*" This presents a problem for those who teach that "the Law" only applies to the Ten Commandments since Yeshua is here quoting and reinforcing a mitzvah that is not one of the Ten Commandments (as He does many times over throughout His ministry).

Regarding the issue of impurities and yadayim (hands), Yeshua says that unwashed hands cannot defile a person -- or make them a "sinner." These things (laws concerning ritual purities) are a picture of truths that are much deeper than whether or not a person has clean hands. These things point to acts of righteous -- the "cleans hands" referred to by King David in Psalm 24. Mere observance of rituals while one negates the clear mandates of the written Torah is unrighteousness. Notice David's words:

*"Who shall ascend into the hill of YHVH? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from YHVH, and righteousness from the Elohim of his salvation."*

*Psalm 24:3-5*

Lastly, we examine the text that many use to "prove" that Yeshua violated the clear Torah precepts of Leviticus 11 in saying that everything was permissible as food. Yeshua said:

*"...it [food eaten from unwashed hands] cannot defile him [make him sinful]; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats..."*

First of all, the use of the word "meats" in the King James is most unfortunate. It is a clear mistranslation of the Greek word *bromata*, which appears in the text in the accusative plural. The Greek word does not mean "meat," as in the flesh of an animal. It means, rather, *eating*. The most literal translation of the word would be *eatings*.

We might interpret the passage most literally by saying:

*"...it [food eaten from unwashed hands] cannot defile him [make him sinful]; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all eatings..."*

Yeshua is not saying that all *meats* are now clean, in contradistinction to the mandates of the Torah, which specified that all meat was not clean. He is saying that if we eat grain (that is what he was eating in this passage) without washing our hands according to the ritual understandings of a sub-sect of Judaism, it doesn't matter. There is no clear written Torah on the issue and whatever we eat will be eliminated through bodily waste purging our bodies of "eatings." What we eat does not enter into our hearts.

There are some translations of the scriptures that are wholly corrupt. Among those "translations" would be the *New International Version* of the Bible. Regarding this passage, that corrupt translation says:

*"...For it doesn't go into his heart but into his stomach, and then out of his body." (In saying this, Jesus declared all foods 'clean.')"*

*Mark 7:19 NIV*

The last phrase (highlighted and underlined above) does not appear in the Greek manuscripts and was added without any justification by the translators of the *New International Version* of the Bible. It is not a viable translation of the original Greek manuscripts.

I strongly encourage you to read the Greek text in its original form to see for yourself what the scriptures say and not to accept the English translations -- especially those translations that have a hidden and godless agenda.

## J: MEATS SACRIFICED TO IDOLS

Now, we will turn our attention to a number of scriptural passages that engage the issue of meats offered to idols. Rabban Sha'ul clearly creates new halachah regarding this important issue. We will deal with each of the scriptures as thoroughly as needed to derive the complete meaning from them.

The issue of meats sacrificed to idols was of great importance -- and a great controversy -- to the believers in the first century. Unlike our day, meats from the open markets came from merchants who may have been idolaters. As such, those merchants may have covertly killed their animals in the name of a false god.

In Acts 15, the Bet Din of Jerusalem created halachah (oral tradition) regarding the inclusion of gentiles into the fellowship of Israel. A conflict arose in that early community of believers regarding the status of gentiles in the community of Israel.<sup>754</sup> Some of the believing Pharisees taught that gentiles had to immediately accept circumcision as a means of entering the assembly of believers. Their assertion was a valid one, since Abraham entered the covenant through circumcision.

The Bet Din (House of Judgment) gathered together to determine what rules governed the inclusion of gentiles in the community of believers. Those rules, when finally ratified, became the minimum standard by which gentiles had to obey to be considered part of Israel.

The final ruling included these stipulations (see Acts 15<sup>755</sup>):

- Gentiles had to agree to abstain from sexual immorality;
- Gentiles could not eat blood, including any meat that might contain blood;
- Gentiles could not eat meat that had been killed without bleeding to death;
- Gentiles had to abstain from the pollutions of idols; and,
- Gentiles must attend the Jewish synagogues where they will more fully learn to obey Adonai.

These rulings caused a bit of conflict in the Roman world of Shaul's day. Since meats could have been covertly -- secretly -- offered to idols, the question remained whether believers could purchase common meats on the open markets without knowing if the meat had been sacrificed to idols. This conflict was a direct result of the findings of the Bet Din of Jerusalem.

A number of questions arise. How was the believing gentile to apply those rulings properly before Adonai? Did they have to abstain from all *common* meats,<sup>756</sup> as was generally the practice of the more Orthodox of the Jewish community? Did they need to make an inquiry of

---

<sup>754</sup> It was never Adonai's intention that the gentiles should start their own religion centered around the Messiah. It is apparent from the entire corpus of Nazarean scriptures that Adonai intended for the gentiles to be assimilated into the body of Israel. All of the blessings of Adonai come through Israel and those outside of Israel are outside of the blessings of Adonai.

<sup>755</sup> For complete discussion regarding this issue see *Part 1:D, Noachide Regulations*.

<sup>756</sup> Common meat was meat that had not been authorized by Jewish oversight and usually the more Orthodox Jews would not partake of it. However, there is no actual written Torah command prohibiting it. Such prohibition was from the oral Torah only. The question here is really one of application of the oral Torah to the gentile's lifestyle. Essentially, did the gentile need to obey the oral Torah on grounds found in Acts 15 and the ruling of the Jerusalem Bet Din?

the merchant to determine if his meat was sacrificed to an idol? What was the proper way to apply the rulings of the Bet Din?

With this information in mind, we turn our attention to a few passages of scripture that are concerned largely with meat sacrificed to idols.

## 1. 1 CORINTHIANS 8

Rabban Sha'ul begins this chapter clearly stating the purpose behind his midrash.

*"Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love Adonai, the same is known of him."*

1 Corinthians 8:1-3

We see clearly that the subject of Shaul's midrash is *things offered to idols*.

*"As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other Elohim but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one Elohim, the Father, of whom are all things, and we in him; and one Adon Yeshua Messiah, by whom are all things, and we by him."*

1 Corinthians 8:4-6

Rabban Sha'ul begins by saying that an idol is nothing. In other words, an idol is not a "real god." They have eyes, but cannot see. They have mouths and cannot talk. There is only one true Elohim.

*"Howbeit there is not in every man that knowledge: [A] for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to Adonai: for [B] neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means [C] this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Messiah died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Messiah. [D] Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."*

1 Corinthians 8:7-13

This is a very complex passage. Rabban Sha'ul is speaking to a group of people who were clearly in the middle of a significant debate. Those individuals would have understood his arguments much more clearly than we do. Consequently, we need to look at the whole issue. For sake of discussion, I have lettered each of the parts of the passage above that we need to examine.

Prior to explaining this passage, however, we will turn our attention of another passage in 1 Corinthians 10 that will give us the clear halachah of Rabban Sha'ul regarding meats offered to idols. Shaul's halachah says:

*"Whatsoever is sold in the shambles,<sup>757</sup> that eat, asking no question for conscience sake: For the earth is Adonai's, and the fulness thereof. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is Adonai's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?"*

1 Corinthians 10:25-29

Rabban Sha'ul is issuing halachah to further explain the ruling of the Jerusalem Bet Din, which forbade the pollutions of idols.

He says that if anyone among the believers purchased meat in the open market, they should ask no questions about the meat, that is, they should refrain from asking whether or not the meat was sacrificed to idols.

He further explains that if a believer is invited to a meal at an unbeliever's house, that the believer should ask no questions about the origins of the meat. However, Rabban Sha'ul concludes by saying that if the unbeliever makes it plain that the meat was indeed sacrificed to an idol that believers may not eat of it. The conclusion is plain: If we do not know if the meat is sacrificed to idols, we may eat it. If we do know that it was sacrificed to idols, we may not eat of it.

Now, we return to the passage in question from 1 Corinthians chapter 8. We will examine the passage using the letters that I have placed in the text.

## 2. SECTION A

Rabban Sha'ul explains that some people who eat meat that they know was sacrificed to an idol cannot separate the fact that the meat was sacrificed to an idol, and, thus, they eat it honoring the idol. He explains that their conscience is weak, since they cannot realize that an idol is nothing.

## 3. SECTION B

Shaul continues by saying that one who eats meat that might have been sacrificed to idols is not better or worse off than the person who doesn't. Adonai created all food and the fact that meat was sacrificed to an idol doesn't have "power" over us since the idol does not have power in itself. It only has the "power" that we give it.

## 4. SECTION C

---

<sup>757</sup> That is, in the open street markets.

Rabban Sha'ul continues his midrash concerning meats offered to idols by saying that believers are not permitted to eat meats sacrificed to idols since it might become a stumblingblock to those who are weaker and cannot separate meat from the fact that it was sacrificed to idols.

He gives an example. He says that if a believer sits at meat in the temple of an idol and another weaker believer sees the stronger believer there, such behavior may cause the weaker believer to "perish." What does he mean by perish? We do not know exactly, but we might surmise that he is referring to a number of potential problems. Those problems might include the fact that such behavior might lead the weaker believer to worship idols or that the behavior of the stronger believer might cause the weaker to leave the faith, believing that the faith was now being associated with idolatry.

## 5. SECTION D

Shaul's final conclusion is this: If you might offend someone by eating meats that could have been sacrificed to idols, don't do it. Take into consideration that your actions might cause someone else to go astray. You might cause them to either leave the faith or worship idols.

Nowhere in this passage does the issue of clean and unclean animals (mandated by the written Torah in Leviticus 11) ever arise. Rabban Sha'ul does not even raise the issue about clean and unclean meats. The issue is only related to meats offered to idols and the responsibility of believers to refrain from consuming such meats.

Some who wish to deny the clear mandates of written Torah might assume that meats offered to idols were largely unclean animals. Such an assertion is unjustified since the issue of clean and unclean animals is not raised here. We must assume that Rabban Sha'ul -- a devote Pharisee -- would never consume or even touch meats that were directly prohibited by Adonai in his written Torah.

In fact, it is interesting that the only reference in the Nazarean Codicil that we have to the sacrifice of an animal to an idol is in Act 14:13. That passage says:

*"Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people..."*

Notice that the sacrificed animals were oxen. Oxen are clean animals according to Leviticus 11.

## 6. ROMANS 14

Another major passage among Rabban Sha'ul's teachings about meat sacrificed to idols occurs in Romans 14. Since we have already surveyed 1 Corinthians 8, this passage should be much easier to understand. Therefore, we will not need to examine each verse in the passage.

*"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for Adonai hath received him."*

Romans 14:1-3

Since this passage is concerned with the same issue as in 1 Corinthians 8, we find reoccurring themes. Using the Rules of scriptural interpretation handed down to us by Hillel, we can easily

understand the focus of Rabban Sha'ul's continuing midrash on the issue of believers eating things that might have been sacrificed to idols.

Shaul opens this passage with the theme of *weak believers*. This was a dominant theme in 1 Corinthians 8, which clearly admonishes believers concerning meats offered to idols. Shaul reinforces to the Roman community of believers the same concepts that he taught in Corinth -- namely, that if one is "strong" concerning the eating of things that might have been offered to idols, they may not offend those who are weaker.

Shaul states that there are some believers who ate meats, while others consumed a vegetarian diet. Those who were consuming only vegetables would have been "safe" from consuming anything that had been covertly offered to idols since the pagans in Roman society only offered meats and wine to their gods.

*"...He that eateth, eateth to Adonai, for he giveth Adonai thanks; and he that eateth not, to Adonai he eateth not, and giveth Adonai thanks...."*

Romans 14:6

Shaul continues by saying that both parties eat what they eat, giving thanks to Adonai for the food. That "sanctifies" the food in the eyes of Adonai.

*"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the bema of Messiah. For it is written, As I live, saith Adonai, every knee shall bow to me, and every tongue shall confess to Adonai. So then every one of us shall give account of himself to Adonai."*

Romans 14:10-12

There were obviously those in the Roman community, however, that did not see things the way that Rabban Sha'ul saw them. There was apparently some amount of condemnation between the "meat eaters" and the "non-meat eaters." Shaul is encouraging them to cease from their condemnation of each other. He plainly states that each person will appear before the bema of Yeshua and be judged himself for his actions regarding the written Torah.<sup>758</sup> In other words, Shaul is instructing them to let Yeshua be the ultimate judge as to whether a person is complying with the Torah in their eating of meats that were potentially sacrificed to idols.

*"Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. I know, and am persuaded by the Adon Yeshua, that there is nothing unclean [common] of itself: but to him that esteemeth any thing to be unclean [common], to him it is unclean [common]. But if thy brother be grieved with thy meat [literally, eating], now walkest thou not charitably. Destroy not him with thy meat [literally, eating], for whom Messiah died. Let not then your good be evil spoken of."*

Romans 14:13-16

---

<sup>758</sup> It is important to understand that the Greek word for "judgment seat" is *bema*. In the synagogue, the *bema* (or judgment seat) is the place from which the Torah scroll is opened and read. Each of us will appear before the *bema* of Yeshua. The "books" (i.e. the Torah scroll and the record of our life's behaviors) will be opened and our lives will be compared to the written Torah to reveal our obedience and disobedience to the written Torah.

Rabban Sha'ul continues along the same theme as found in 1 Corinthians 8. Ultimately, he says that we should consider other believers over our own desires. If one is weak and cannot eat meat that could have been sacrificed to idols, then we must not put a stumblingblock in front of the weaker believers. This is the same language that Shaul used in 1 Corinthians 8 and he presents the very same arguments here reinforcing the fact that he is again discussing meats (and, later wines) that could have been sacrificed to idols.

Another note is of great importance in this passage. The King James translation for this verse is very inconsistent. Two Greek words are illogically translated. That translation might indeed lead to confusion about the meaning of the passage.

In this passage, the Greek word *koinos* is used but it is translated in the King James as *unclean*. The Greek word for *unclean* (when referring to the unclean animals of Leviticus 11) is *akathartos*, not *koinos*. *Koinos* means *common*.

Another mistranslation by the writers of the King James Bible concerns the word translated as *meat*. Frequently, the King James uses the word *meat* when in fact animal flesh is not implied. This is readily understood in Leviticus 2:1, which says:

*"And when any will offer a meat offering unto YHVH, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon."*

It is obvious from this context that the offering is of *fine flour*, not *meat at all*. Yet, the King James writers use the word *meat*, leading some to believe that some *flesh* was involved in the offering.

The same is the case in this passage from Romans 14. The Greek word *bromata* means *eating* (or eatings) and not *flesh*. A more logical translation of these verses would say:

*"Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. I know, and am persuaded by the Adon Yeshua, that there is nothing common of itself: but to him that esteemeth any thing to be common, to him it is common. But if thy brother be grieved with thy eatings, now walkest thou not charitably. Destroy not him with thy eatings, for whom Messiah died. Let not then your good be evil spoken of."*

Shaul was not giving the Romans "permission" to begin consuming meats that were prohibited by Adonai's written Torah. The issue continues to be one of eating things that some thought to be "off limits." Because of the association of this passage and it's "key words" with the clearer passage in 1 Corinthians 8, we know that the discussion in Romans 14 is regarding foods potentially offered to idols and not whether or not we can now freely violate the written Torah.

*"For the kingdom of Adonai is not meat [literally, eating] and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Messiah is acceptable to Adonai, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat [literally, By eating] destroy not the work of Adonai. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."*

Romans 14:17-21

Shaul's ultimate concern is that some who can eat meats from the open market are doing so at the risk of destroying weaker believers. The force of his arguments indicate that each person must make sure that they do not do things that will destroy someone else. The kingdom of Adonai should focus on righteousness, and peace and joy -- not disputes over meats sacrificed to idols. Great consideration must be given to other believers and what they can tolerate.

Shaul's stern warning must be understood and applied:

*"By eating, destroy not the work of Adonai."*

*"Hast thou faith? have it to thyself before Adonai. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."*

*Romans 14:22-23*

Shaul's final statement regards eating meat and drinking wine that has been potentially sacrificed to idols. He states that if a person cannot do so in faith, that they are condemned for eating and drinking -- essentially, they become idolaters. Whatsoever is not of faith is sin. In other words, don't do it yourself if you don't think it's right and don't force someone else to do it if they don't think it's right.

As was the case in our discussion of 1 Corinthians 8, we do not find evidence here that Rabban Sha'ul is telling the believers in Rome that they may violate the clear mandates of written Torah. Nowhere does Shaul say that meats formerly prohibited by Adonai are now acceptable. This discussion, like the last, refers to the inability of some weaker believers to accept and consume foods that might have been sacrificed to foreign gods.

## *K: ASCETIC PHILOSOPHIES*

Lastly, we will deal with the issue of ascetic philosophies and the consumption of meats. There were both Jewish sects (like the Essenes) and gentile sects (associated with the philosophies of Platonism) that rejected all forms of human pleasure. Over time, some of the philosophies of both of those sects crept into the some of the Nazarean communities.

Asceticism teaches that all human forms of entertainment and pleasure are corrupt. It teaches that anyone who engages in anything that results in physical and temporal pleasures is violating the real purpose of human existence. As Greek influence crept into the assemblies of believers and as the influences of the Essenes existed in believing communities from their very inception, we must realize that some individuals fell prey to these worldly philosophies -- philosophies deemed to be "the doctrine of devils" by Rabban Sha'ul.

Our analysis of the scriptures now turns to those passages wherein Rabban Sha'ul confronts the ascetic influences that had crept into the community of believers.

### 1. COLOSSIANS

*"For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; That their hearts might be*

*comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of Adonai, and of the Father, and of Messiah; In whom are hid all the treasures of wisdom and knowledge."*

Colossians 2:1-3

The focus of the highlighted words above will only become evident as we continue in our discussion of this passage. Rabban Sha'ul is immediately confronting the issue of asceticism when he talks about riches and treasures -- things that ascetics despise. Shaul also states that he has a conflict with them and with believers in Laodicea concerning certain issues.

*"And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Messiah. As ye have therefore received Messiah Yeshua Adon, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Messiah. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Messiah: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of Adonai, who hath raised him from the dead."*

Colossians 2:4-12

As it has already been stated, there was a doctrine creeping into some assemblies that promoted asceticism. One group that was promoting such doctrines came from the Essenes who had accepted the Messiah. Among them was a group that continued to believe that a person had to be circumcised in the flesh in order to be part of community of Israel. This doctrine was clearly against the rulings of the Jerusalem Bet Din in Acts 15. Nevertheless, there were those that continued to force the issue. Shaul explains that circumcision of the heart is more imminently important than the circumcision of the flesh.

It is apparent from his teaching that the doctrines of these individuals is compelling -- he says that the Colossians should beware lest they be beguiled -- tricked -- into believing something that was not true.

The verse quoted below is unfortunately torn from its context on a regular basis by individuals who wish to promote any doctrine -- but, especially by those who wish to say that unclean meats designated by the written Torah are now permissible. Let's examine the verse, which says:

*"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Messiah."*

Some would say that the written Torah of Adonai is equivalent to the traditions of men. That is simply not the case. The written Torah is the Word of Adonai -- not the traditions of men. Refraining from eating meats that Adonai designated as unclean is a matter of obedience to and faith in Adonai, not to the philosophies of men.

In this passage, Shaul is talking about the philosophies of men and the rudiments of the world -- not about Adonai's written precepts. He is striking out against the philosophies of both Essene Jews and Platonic Greeks who say that any worldly pleasure is off limits to the community believers. We will understand his arguments shortly.

*"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."*

Colossians 2:13-15

There is Christian halachah that openly says that the highlighted passage above "proves" that the written Torah is now null and void. To promote such halachah negates the very words of Yeshua Himself. Thus, we know that cannot be what Rabban Sha'ul is saying.

The phrase "*the handwriting of ordinances, which are against us,*" does not refer the mandates of the written Torah! The Torah, according to Deuteronomy 30-32 is life and health and peace. The written Torah is not against us: it is for us!

In the book of the Prophet Jeremiah, Adonai says that he is going to issue a Bill of Divorce against His people Israel for their involvement in idolatrous practices (Jeremiah 3:1,8). At the time of Yeshua, that get -- the Bill of Divorce -- from Adonai continued to hang over the heads of Israel. Yeshua, by His death and propitiation for sins took away the writ of divorce that Adonai had issued against His people, thus, allowing fellowship again under the renewed covenant (i.e. the renewed marriage contract). Yeshua took away the condemnation that was justly issued by Adonai against His people. Yeshua took our punishment for our sins and nailed it to His cross!

*"Let no man therefore judge you in meat [literally, eatings], or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Messiah. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of Adonai. Wherefore if ye be dead with Messiah from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh."*

Colossians 2:16-23

After this lengthy discussion, Shaul gets to his point. He says:

*"Let no man therefore judge you in meat [literally, eatings], or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days."*

Jewish festivals are exactly that -- festivals. It is not uncommon for each of the festive Jewish Holy Days to include much food and much drink. In some assemblies those Days are accompanied with song and dance and great jubilation. Apparently, this was the case in Colosse. Yet, there were ascetic influences that tried to damper the festivities with their ascetic philosophies. They refused to believe that life in the Messiah could include such joviality and

celebration. To them, denial of the flesh was akin to true spirituality. Shaul's response to such ascetic philosophies was that believers should be allowed to celebrate Adonai's redemption!

He refers to them as vainly puffed up and having a voluntary "humility" -- a humility that is not mandated in the written Torah (and, is contrary to human desires and needs). He says that we are dead to such rudiments of the world -- the vain and useless philosophies of the ascetics.

The ascetics would have plainly said: *Taste not, touch not, handle not!* If you intend to derive pleasure from any earthly thing, don't do it. Shaul says that we are freed from such nonsense. We are free to enjoy the emotional stimulation afforded to us through such a great salvation! These were indeed the doctrines and commandments of men, and not of Adonai.

Shaul concludes this issue with the following phrase:

"[they have a]...*show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.*"

The vain philosophers in Colosse had only a "show" of wisdom and humility by their neglecting of the body and their lack of satisfying the needs and desires of the flesh. To Shaul, this was truly a vain way to worship.

## 2. GALATIANS

The book of Galatians is a complex teaching from Rabban Sha'ul. On the surface it might appear that Shaul is teaching that the entire written Torah is good for nothing. If this is indeed the truth regarding the book of Galatians, then there is a serious problem with the entire Nazarean Codicil.

Yeshua, the leader of the Nazarean believers taught that not one small component of the Torah could ever pass away while Heaven and earth continued to exist. He said also that anyone who taught that the least of the commandments of the Torah was invalid, would be the least in the Kingdom of Heaven (see Matthew 5:17-20).

Now, supposedly, Rabban Sha'ul is teaching that the Torah is worthless and we need to run from it as fast as we can. If that is the case, then who is correct? Is Yeshua correct? Is Shaul correct? Obviously, they cannot both be correct!

Consequently, we must either eliminate all of the teachings of Yeshua (now, that's a problem!) or, we must toss out all of the teachings of Shaul (over half of the Nazarean Codicil). What do we do?

The only reasonable solution is that there is no conflict at all between their halachah. The writings of Shaul to the Galatians, however, cannot be understood outside of the historical context in which they were written. If we interpret them without understanding the background of the letter, we can make his words say a whole multitude of things that he never intended.

We have already hinted at some problems in the early community of believers. We have noted the ascetic philosophies of some that were influenced by pagan Platonism and the philosophy of self-neglect from the Jewish Essenes. We have also encountered the teachings of some believing Pharisees who said that if gentile believers were not circumcised they could not be accepted into the fellowship of Israel. We have dealt with all of these issues previously.

And, it is that last group of erring individuals that we need to discuss just a little more. Influenced again by the teachings of the Essenes, there were some Pharisees who reverted to a false Jewish teaching regarding the Torah. Those false teachers said that all one needed to do to gain Adonai's favor was to obey His Torah without faltering. In the writings of Qumran (the Dead Sea Scrolls) we find some of their heretical teachings. Consistently in the Scrolls we find the phrases "*works of the Law*" and "*under of the Law.*"

Those erring Pharisees had disregarded grace all together. They believed and taught that grace did not matter -- only obedience to the Torah precepts mattered. That, however, has never been the teaching of mainline Judaism, nor was it the teaching of Yeshua and Shaul.

While the children of Israel were captive to Egypt, they had no ability in themselves to save themselves. They were helpless. Adonai is completely faithful to His people. He decided Himself to rescue His people in spite of all their sins. He dealt with them according to grace and not according to their observance of Torah.

Consequently, Adonai delivered the children of Israel with a mighty and powerful deliverance from the strongest and the mightiest army in the whole world. Though they were entirely helpless to save themselves, through the grace and the mercy of Adonai they were saved!

The same has always been the case regarding the salvation of any group of people -- or any individual for that matter -- throughout the history of the whole world from Adam in Gan Eden to us today. We cannot save ourselves. Unless Adonai saves us, we will be lost!<sup>759</sup>

As is the case with any religion, there are always those corrupting influences that negate the original intent of the religion. Such was the case in Israel 2000 years ago. There was a certain sect of the Essenes who believed that simply by living up to the Law -- by being *under the Law* (in their own words) -- one could achieve salvation by their own merits.

This is the sole focus of the book of Galatians. The believing community of Galatia had been inundated with these false prophets from the Essene community. They were leading many believers back to a doctrinal understanding that said that simply obeying the Torah was good enough to get one into the Kingdom of Adonai. Shaul vehemently combats this false teaching, which was a violation of both Torah and historical Judaism.

The Torah, according to Shaul in numerous other places, has great value in telling us what sin is. Since we must strive to be holy and separate after Adonai has given us salvation through His grace, the Torah's written precepts are invaluable tools for our practical holiness. We are commanded to be separate and to be holy. Without a rulebook to define holiness, we only have humanism to instruct us. The Torah is that rulebook to lead us into all righteousness. But, at the same time, if we accept Torah obedience as our means of salvation, we will surely perish because no man is without sin.

### 3. 1 TIMOTHY

---

<sup>759</sup> Anyone wishing to understand the true teachings from Judaism regarding mercy, grace, and self-righteousness should consult the section of the *Siddur* called *Vidui* (confession). Once that section is read and comprehended there will be no doubt that Judaism does not teach salvation by works of the Law. That section of daily prayer is explicit: Unless Adonai chooses to save us through his unmerited favor, we will indeed be lost! Anyone in Judaism that is teaching salvation by works of the Law is teaching in opposition to longstanding doctrines regarding the grace of Adonai.

We have already discussed in great detail the teachings of Rabban Sha'ul regarding the issue of ascetic philosophies. Again, in 1 Timothy 4, we encounter a brief comment about these vain philosophies. Shaul says:

*"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats [literally, eating], which Adonai hath created to be received with thanksgiving of them which believe and know the truth. For every creature of Adonai is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of Adonai and prayer."*

1 Timothy 4:1-5

Shaul again rehearses the fact that there were some among the community of believers that taught that believers must abstain from anything pleasurable. His phrase, "commanding to abstain from eating," refers to eating for the pleasure of eating. He is not in any way teaching that we can now betray the written mandates of Torah and eat whatever we wish. He is simply saying, as we have seen in Colossians 2, that some things are pleasurable and that Adonai has given us those things to enjoy. We need to reject any and all influences and teachings that would tell us that we need to live a lifestyle of denial of pleasurable experiences. Such a teaching is the doctrine of devils and seducing spirits.

#### L: CONCLUSION

So what do we make of these commands in Leviticus 11? As believers (especially gentile believers), do we need to concern ourselves with clean and unclean animals? Do we need to take special note of the methods in which meat is prepared -- even when that meat is "clean?" Or, as some would say, "*It doesn't matter to Adonai what we eat. He just doesn't care...*"

First of all, if Adonai didn't care, He wouldn't have instituted the moral command in the first place. Furthermore, as we saw in the first few paragraphs of this dissertation, He would have not bothered to tell the gentile Noah the difference between clean and unclean animals. Obviously, however, there was to be a distinction between clean and unclean animals even back in the days of gentile Noah.

We have spent many pages surveying scriptures rather extensively in the Nazarean Codicil. We have failed to locate a specific moral statement that says that the commands regarding clean and unclean meats from Leviticus 11 are no longer valid. In fact, if we were to find such a command, a whole host of other problematic issues would arise -- issues that could in fact invalidate the Messiahship of Yeshua, or negate over half the Nazarean Codicil.

It is a silly and dangerous proposition for anyone to say simply because of their desires that Adonai has changed His mind about any part of His Torah. We have no clear (or even unclear) negation of part of the Torah. Facts are facts. The mitzvot regarding unclean meat were there, they is still there, and nothing in the Nazarean Codicil takes them away.

The bottom line question is this:

Must all believers today refrain from eating meats that Adonai previously (and ever so clearly) prohibited in Leviticus 11?

To answer this question, I simply refer to the scriptures. Rabban Sha'ul taught us this:

*"Wherefore come out from among them, and be ye separate, saith Adonai, and touch not that which is unclean; and I will receive you..."*

2 Corinthians 6:17

In this passage, we are clearly told not to touch that which is unclean just as we were instructed in the Torah.

*"Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you."*

Leviticus 11:8

As was the case in the written Torah of old, so is the case mandated in the Nazarean Codicil. Nothing has changed.

We conclude this issue with one final scripture. I will remind you that this is the Word of Adonai, and not my own words and opinions. Read these words carefully. Every Bible commentator will agree that these verses refer to the end of the Age -- the time when Messiah will return to the earth -- a time yet in the future. There is no designation in these verses separating the practices of Jews and gentiles. These verses apply to all men everywhere.

*"For, behold, YHVH will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will YHVH plead with all flesh: and the slain of YHVH shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith YHVH. For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them...and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto YHVH out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith YHVH, as the children of Israel bring an offering in a clean vessel into the house of YHVH. And I will also take of them for priests and for Levites, saith YHVH. For as the new heavens and the new earth, which I will make, shall remain before me, saith YHVH, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith YHVH. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."*

Isaiah 66:15-24

# MITZVOT CLASSIFICATIONS

## PART FOUR

Thy word is a lamp unto my feet,  
and a light unto my path.

*Psalm 119:105*



# THE NOACHIDE MITZVOT

## A: ORDERED BY COMMANDMENT NUMBER

### 1. FIRST COMMANDMENT – 31 NOACHIDE MITZVOT

Ex. 20:2,3 [p1N1] I am YHVH your Elohim, who brought you out of the land of Egypt, out of the house of bondage. [n1N1] You shall have no other gods before me (JPS).

Ex 23:13 “And in all that I have said to you, [n15N1] be circumspect and make no mention of the name of other gods, [n14N1] nor let it be heard from your mouth.”

Ex. 23:25 [p5N1] “. . . ye shall serve YHVH your Elohim.”

Lev. 19:26 [n195N1] “Ye shall not eat [any thing (not in the Hebrew)] with the blood [ahl ha'dam -- upon, on, above the blood]: neither shall ye use enchantment, nor observe times.”

Num. 15:37-41 “Again YHVH spoke to Moses, saying, Speak to the children of Israel: Tell them to [p14N1] make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. And you shall have the tassel, that you may look upon it and remember all the commandments of YHVH and do them, and that [n47N1] you may not follow the harlotry to which your own heart and your own eyes are inclined, and that you may remember and do all My commandments, and be holy for your Elohim. I am YHVH your Elohim, who brought you out of the land of Egypt, to be your Elohim: I am YHVH your Elohim.” (JPS)

Deut. 6:4-9 [p2N1] “Hear, O Israel: YHVH our Elohim, YHVH is echad! [p3N1] You shall love YHVH your Elohim with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. [p11N1] You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, [p10N1] when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.” (JPS)

Deut. 6:13 [p4N1] “You shall fear YHVH your Elohim.”

Deut. 6:16 [n64N1] “Ye shall not tempt YHVH your Elohim, as ye tempted him in Massah.”

Deut. 8:10 [p19N1] “When thou hast eaten and art full, then thou shalt bless YHVH thy Elohim for the good land which he hath given thee.”

Deut. 10:20 [p6N1] “. . . to him shalt thou cleave...”

Deut. 12:32 “What thing soever I command you, observe to do it: [n313N1] thou shalt not add thereto, [n314N1] nor diminish from it.”

Deut. 13:1-3 [n28N1] "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for YHVH your Elohim proveth you, to know whether ye love YHVH your Elohim with all your heart and with all your soul."

Deut. 18:10-11 "There shall not be found among you any one...that [n31N1] useth [qasam] divination [qasam], or an [n32N1] observer of times [onan], or an [n33N1] enchanter [nachash], or a [n34N1] witch [qasaph], Or a [n35N1] charmer [chover chaver], or a [n36N1] consulter [sha'al] with familiar spirits [ghosts] [ov], or a [n37N1] wizard [familiar spirits] [yidani], or a [n38N1] necromancer [drash muut]."

Deut. 18:15 [p172N1] "YHVH thy Elohim will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

Deut. 18:22 [n29N1] "When a prophet speaketh in the name of YHVH, if the thing follow not, nor come to pass, that is the thing which YHVH hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

Deut. 28:9 [p8N1] " . . . walk in his ways."

Deut. 31:19 [p18N1] "Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel."

## 2. SECOND COMMANDMENT – 26 NOACHIDE MITZVOT

Ex. 20:4-6[n2N1] "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: [n5N1] Thou shalt not bow down thyself to them, [n6N1] nor serve them: for I YHVH thy Elohim am a jealous Elohim, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: And shewing mercy unto thousands of them that love me, and keep my commandments."

Ex. 20:23 [n4N1] "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold."

Ex. 23:33 [n51N1] "They [the idolatrous nations] shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee."

Lev. 18:21 [n7N1] "And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of Elohim; I am YHVH."

Lev. 19:4 [n10N1] "Turn ye not unto idols, [n3N1] nor make to yourselves molten gods: I am YHVH your Elohim."

Lev. 19:31 [n8N1] "Regard [turn your face] not [to] them that have familiar spirits [ov -- ghosts], [n9N1] neither seek out [seek after] wizards [yidani -- spirits], to be defiled [made unclean] by them: I am YHVH your Elohim."

Lev. 26:1 "Ye shall make you no idols nor graven image, neither rear you up a standing image,

[n12N1] neither shall ye set up any image of stone in your land, to bow down unto it: for I am YHVH your Elohim."

Deut. 7:2 [n50N1] "And when YHVH thy Elohim shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them."

Deut. 7:25-26 [n22N1] "The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to YHVH thy Elohim. [n25N1] Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing."

Deut. 12:2-3 [p185N1] "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree. And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place."

Deut. 13:8,9 [n17N1] "Thou shalt not consent unto him [the idolater], [n18N1] nor hearken unto him; [n20N1] neither shall thine eye pity him, [n19N1] neither shalt thou spare, [n21N1] neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people."

Deut. 13:11-17 "And all Israel shall hear, and fear, and [n16N1] shall do no more any such wickedness as this is among you. If thou shalt hear say in one of thy cities, which YHVH thy Elohim hath given thee to dwell there, saying, Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for YHVH thy Elohim: and [n23N1] it shall be an heap for ever; it shall not be built again. [n24N1] And there shall cleave nought of the cursed thing to thine hand: that YHVH may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers."

Deut. 16:22 [n11N1] "Neither shalt thou set thee up any image; which YHVH thy Elohim hateth."

Deut. 23:17 [n355N1] "There shall be no ritual harlot of the daughters of Israel, or a perverted one of the sons of Israel."

Deut. 32:38 "For YHVH shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. And he shall say, Where are their gods, their rock in whom they trusted, Which did eat the fat of their sacrifices, and [n194N1] drank the wine of their drink offerings? let them rise up and help you, and be your protection."

### 3. THIRD COMMANDMENT – 33 NOACHIDE MITZVOT

Ex. 20:7 [n62N2] "Thou shalt not take the name of YHVH your Elohim in vain; for YHVH will

not hold him guiltless that taketh his name in vain."

Lev. 19:12 [n61N2] "And ye shall not swear by my name falsely, neither shalt thou profane the name of thy Elohim: I am YHVH."

Lev. 22:32 [n63N2] "Neither shall ye profane my holy name, [p9N2] I will be hallowed among the children of Israel: I am YHVH which hallow you"

Lev. 20:23 [n30N2] "And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them."

Deut. 12:4 "Ye shall utterly *destroy all the places*, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. [n65N2] Ye shall not do so unto YHVH your Elohim."

Ex. 22:31 [n181N6] "And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs."

Lev. 7:23 [n185N6] "Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat."

Lev. 7:26 [n184N6] "Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings."

Deut. 12:15 [p86N6] "Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of YHVH thy Elohim which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart."

Deut. 12:21 [p146N6] "If the place which YHVH thy Elohim hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which YHVH hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after."

Deut. 12:23 [n182N6] ". . . thou mayest not eat the life with the flesh."

Deut. 14:21 [n180N6] "Ye shall not eat of any thing that dieth of itself. . . "

Lev. 11:2 [p149N6] "Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat."

Deut. 14:7 [n172N6] "Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you. And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase."

Lev. 11:9 [p152N6] "These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat."

Lev. 11:11 [n173N6] "And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an

abomination unto you: They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination."

Deut. 14:11 [p150N6] "Of all clean birds ye shall eat."

Lev. 11:13 [n174N6] "And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray, And the vulture, and the kite after his kind; Every raven after his kind; And the owl, and the night hawk, and the cuckow, and the hawk after his kind, And the little owl, and the cormorant, and the great owl, And the swan, and the pelican, and the gier eagle, And the stork, the heron after her kind, and the lapwing, and the bat. All fowls that creep, going upon all four, shall be an abomination unto you.

Lev. 11:21 [p151N6] "Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. But all other flying creeping things, which have four feet, shall be an abomination unto you."

Deut. 14:19 [n175N6] "And every creeping thing that flieth is unclean unto you: they shall not be eaten."

Lev. 11:41-44 [n176N6] "And every swarming breeder that swarms upon the earth shall be an abomination; it shall not be eaten. [n178N6] Whatsoever goes upon the belly, and whatsoever goes upon all fours, or whatsoever has more feet among all swarming breeders that swarm upon the earth, them shall you not eat; for they are an abomination. [n179N6] You shall not make yourselves abominable with any swarming breeder that swarms, neither shall you make yourselves unclean with them, that you should be defiled thereby. For I am YHVH your Elohim: You shall therefore sanctify yourselves, and you shall be holy; for I am holy: [n177N6] neither shall you defile yourselves with any crawling runner that swarms on the earth" [as translated from the BHS].

Lev. 11:29-31 [p97N6] "These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, And the ferret, and the chameleon, and the lizard, and the snail, and the mole. These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even."

Lev. 19:19 [n217N1] "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind."

Deut. 22:10 [n218N3] "Thou shalt not plow with an ox and an ass together."

Deut. 22:5 [n39N4] "The woman shall not wear that which pertaineth unto a man, [n40N4] neither shall a man put on a woman's garment: for all that do so are abomination unto YHVH thy Elohim."

Deut. 7:3 [n52N4] "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son."

Lev. 19:28 [n41N1] ". . . nor print any marks upon you: I am YHVH."

Deut. 14:1 "Ye are the children of YHVH your Elohim: [n45N1] ye shall not cut yourselves, [n171N1] nor make any baldness between your eyes for the dead."

#### 4. Fourth Commandment – 45 Noachide Mitzvot

Ex. 12:15-16 “Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. [p159N1] And in the first day there shall be an holy convocation, [p160N1] and in the seventh day there shall be an holy convocation to you; [n323N1, n324N1] no manner of work shall be done in them, save that which every man must eat, that only may be done of you.”

Ex. 12:43-48 “And YHVH said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger [i.e. apostate] eat thereof: But every man’s servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. [p56N1] In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to YHVH, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.”

Ex. 13:8,9 [p157N1] “And thou shalt shew thy son in that day, saying, This is done because of that which YHVH did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that YHVH’s Torah may be in thy mouth: for with a strong hand hath YHVH brought thee out of Egypt.”

Ex. 16:29 [n321N1] “. . . abide ye every man in his place, let no man go out of his place on the seventh day.”

Ex. 20:8-11 [p155N1] Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of YHVH thy Elohim: [n320N1] in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days YHVH made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore YHVH blessed the Sabbath day, and hallowed it.

Ex. 21:2 [p232N3] “If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.”

Ex. 21:7-10 “And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. [p233N3] If she please not her master, who hath betrothed her to himself, [p234N3] then shall he let her be redeemed: [n261N3] to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. [n262N3] If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. And if he do not these three unto her, then shall she go out free without money.”

Ex. 23:12 [p154N1] “Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.”

Ex. 23:14 [p52N1] “Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread:...[n156N1] and none shall appear before me empty...the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.”

Ex. 34:23 [p53N1] "Three times in the year shall all thy males appear before YHVH Elohim, the Elohim of Israel" (JPS).

Ex. 35:3 [n322N1] "Ye shall kindle no fire throughout your habitations upon the sabbath day."

Lev. 16:29 "And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, [p164N1] ye shall afflict your souls, [p165N1] and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the kohein make an atonement for you, to cleanse you, that ye may be clean from all your sins before YHVH."

Lev. 19:30 "Ye shall keep my sabbaths, [p21N1] and reverence my sanctuary: I am YHVH."

Lev. 23:21 "And ye shall proclaim on the selfsame day, [p162N1] that it may be an holy convocation unto you: [n325N1] ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations."

Lev. 23:24,25 "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, [p163N1] a memorial of blowing of trumpets, an holy convocation. [n326N1] Ye shall do no servile work therein: but ye shall offer an offering made by fire unto YHVH."

Lev. 23:27-29 "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto YHVH. [n329N1] And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before YHVH your Elohim. [n196N1] For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."

Lev. 23:34-43 "Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto YHVH. [p166N1] On the first day shall be an holy convocation: [n327N1] ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto YHVH: [p167N1] on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto YHVH: it is a solemn assembly; and [n328N1] ye shall do no servile work therein. These are the feasts of YHVH, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto YHVH, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the sabbaths of YHVH, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto YHVH. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto YHVH seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before YHVH your Elohim seven days. And ye shall keep it a feast unto YHVH seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am YHVH your Elohim."

Lev. 25:39 [n257N3] "And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:"

Lev. 25:42-43 [n258N3] "For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. [n259N3] Thou shalt not rule over him with rigour;

but shalt fear Elohim.”

Lev. 25:46-47 [p235N3] “Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever.”

Lev. 25:53 “And as a yearly hired servant shall he be with him: [n260N3] and the other shall not rule with rigour over him in thy sight.”

Num. 9:11,12 [p58N1] “The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.”

Num. 29:1 “And in the seventh month, on the first day of the month, [p170N1] ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.”

Deut. 15:13-14 “And when thou sendest him out free from thee, [n233N3] thou shalt not let him go away empty. [p196N3] Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith YHVH thy Elohim hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and YHVH thy Elohim redeemed thee: therefore I command thee this thing to day.”

Deut. 16:14 [p54N1] “And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.”

Deut. 21:11-15 [p221N3] “When thou goest forth to war against thine enemies, and YHVH thy Elohim hath delivered them into thine hands, and thou hast taken them captive, And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife....And it shall be, if thou have no delight in her, then [n264N3] thou shalt let her go whither she will; [n263N3] but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.”

## 5. FIFTH COMMANDMENT – 12 NOACHIDE MITZVOT

Ex. 20:12 [p210N7] Honour thy father and thy mother: that thy days may be long upon the land which YHVH thy Elohim giveth thee.

Ex. 21:15,17 [n319N3] “And he that smiteth his father, or his mother, shall be surely put to death....[n318N3] And he that curseth his father, or his mother, shall surely be put to death.”

Ex. 22:28 “Thou shalt not revile the gods, [n316N7] nor curse the ruler of thy people.”

Lev. 19:3 [p211N7] “Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am YHVH your Elohim.”

Deut. 22:13-19 “If any man take a wife, and go in unto her, and hate her, And give occasions of

speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. [p219N7] And the elders of that city shall take that man and chastise him; And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; [n359N7] and she shall be his wife: he may not put her away all his days."

Deut. 24:1-5 [p213N7] "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then [p222N7] let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. [n356N7] And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before YHVH: and thou shalt not cause the land to sin, which YHVH thy Elohim giveth thee for an inheritance. [n311N7] When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business but [p214N7] he shall be free at home one year, and shall cheer up his wife which he hath taken."

## 6. SIXTH COMMANDMENT – 22 NOACHIDE MITZVOT

Ex. 20:13 [n289N3] Thou shalt not kill.

Ex. 21:16 [n243N3] "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."

Ex. 22:21-22 [n252N3] "Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. [n256N3] Ye shall not afflict any widow, or fatherless child."

Ex. 23:5 "If you see the donkey of one who hates you lying under its burden, [n270N3] and you would refrain from helping it, [p202N3] you shall surely help him with it (NKJV)."

Lev. 19:14 [n317N3] "Thou shalt not curse the deaf [n299N3] nor put a stumblingblock before the blind."

Lev. 19:16-17 [n301N3] "Thou shalt not go up and down as a talebearer among thy people: [n297N3] neither shalt thou stand against the blood of thy neighbour: I am YHVH. (KJV) [n302N3] You shall not hate your kinfolk in your heart. [p205N3] Reprove your kinsman, [n303N3] but incur no guilt because of him. [n304N3] You shall not take vengeance or [n305N3] bear a grudge against your countryman. [p206N3] Love your fellow as yourself." (JPS)

Lev. 19:32 [p209N3] "Thou shalt rise up before the hoary head, and honour the face of the old man."

Lev. 25:17 [n251N3] "Ye shall not therefore oppress one another; but thou shalt fear Elohim: for I am YHVH your Elohim."

Deut. 10:19 [p207N3] "Love ye therefore the stranger: for ye were strangers in the land of

Egypt.”

Deut. 22:4 [p203N3] “Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.”

Deut. 22:8 “When thou buildest a new house, [p184N3] then thou shalt make a battlement for thy roof, that [n298N3] thou bring not blood upon thine house, if any man fall from thence.”

## 7. SEVENTH COMMANDMENT – 28 NOACHIDE MITZVOT

Gen. 1:28 [p212N4] “And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

Ex. 22:15,16 [p220N4] “And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.”

Lev. 18:6-18 [n353N4] “None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am YHVH. [n351N4] The nakedness of thy father, or [n330N4] the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. [n331N4] The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. [n332N4] The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover. The nakedness of [n334N4] thy son's daughter, or of [n335N4] thy daughter's [n336N4] daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. [n333N4] The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. [n340N4] Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. [n341N4] Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. [n342N4] Thou shalt not uncover the nakedness of thy father's brother, [n352N4] thou shalt not approach to his wife: she is thine aunt. [n343N4] Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. [n344N4] Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. [n337N4] Thou shalt not uncover the nakedness of a woman and her daughter, [n338N4] neither shalt thou take her son's daughter, [n339N4] or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness. [n345N4] Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.”

Lev. 18:19 [n346N6] “Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.”

Lev. 18:20 [n347N4] “Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.”

Lev. 18:22 [n350N4] “Thou shalt not lie with mankind, as with womankind: it is abomination.”

Lev.18:23 [n348N4] “Neither shalt thou lie with any beast to defile thyself therewith: [n349N4] neither shall any woman stand before a beast to lie down thereto: it is confusion.”

Deut. 22:28,29 “Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, [p218N4] and she shall be his wife; because he hath humbled her, [n358N4] he may

not put her away all his days."

## 8. EIGHTH COMMANDMENT – 29 NOACHIDE MITZVOT

Ex. 22:21 [n253N5] "Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt."

Ex. 22:25 [p197N5] "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, [n237N5] neither shalt thou lay upon him usury."

Lev. 19:11 [n244N5] "Ye shall not steal, [n248N5] neither deal falsely, [n249N5] neither lie one to another."

Lev. 19:13 [n247N5] "Thou shalt not defraud thy neighbour, [N245N5] neither rob him: [n238N5] the wages of him that is hired shall not abide with thee all night until the morning."

Lev. 19:35-36 [n271N5] "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. [p208N5] Just balances, just weights, a just ephah, and a just hin, shall ye have: I am YHVH your Elohim, which brought you out of the land of Egypt."

Lev. 25:14-16 [p245N5] "And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, [n250N5] ye shall not oppress one another."

Lev. 25:35-37 "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy Elohim; that thy brother may live with thee. [n235N5] Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."

Num. 27:8 [p248N5] "And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter."

Deut. 15:7,8 "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which YHVH thy Elohim giveth thee, [n232N5] thou shalt not harden thine heart, nor shut thine hand from thy poor brother: [p195N5] But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth."

Deut. 19:14 [n246N5] "Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that YHVH thy Elohim giveth thee to possess it."

Deut. 22:1-3 "Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: [p204N5] thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: [n269N5] thou mayest not hide thyself."

Deut. 23:19-20 [n236N5] "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: [p198N5] Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that YHVH thy Elohim may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it."

Deut. 23:24-25 "When thou comest into thy neighbour's vineyard, [p201N5] then thou mayest eat grapes thy fill at thine own pleasure; [n268N5] but thou shalt not put any in thy vessel. When thou comest into the standing corn of thy neighbour, [p201N5, cont.] then thou mayest pluck the ears with thine hand; [n267N5] but thou shalt not move a sickle unto thy neighbour's standing corn."

Deut. 24:6 [n242N5] "No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge."

Deut. 24:10 [n239N5] "When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge."

Deut. 24:12 "And if the man be poor, [n240N5] thou shalt not sleep with his pledge: In any case [p199N5] thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before YHVH thy Elohim."

Deut. 24:15 [p200N5] "At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto YHVH, and it be sin unto thee."

Deut. 24:17 [n241N5] "Thou shalt not . . . take a widow's raiment to pledge:"

Deut. 25:4 [n219N5] "Thou shalt not muzzle the ox when he treadeth out the corn."

Deut. 25:13 [n272N5] "Thou shalt not have in thy bag divers weights, a great and a small."

## 9. NINTH COMMANDMENT – 60 NOACHIDE MITZVOT

Ex. 21:15-20 [n319N7] "And he that smiteth his father, or his mother, shall be surely put to death. [n285N7] Thou shalt not bear false witness against thy neighbour. [n318N7] And he that curseth his father, or his mother, shall surely be put to death. [p236N7] And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed..... [p226N7] And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished."

Ex. 21:28 [p237N7] "If an ox gore a man or a woman, that they die: [n188N7] then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death."

Ex. 21:33-34 [p238N7] "And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his."

Ex. 22:1-17 [p239N7] "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall

be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double. [p240N7] If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. [p241N7] If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution. [p242N7] If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods. [p246N7] For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. [p243N7] If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: Then shall an oath of YHVH be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good. And if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn. [p244N7] And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good. But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire... [n310N1] Thou shalt not suffer a witch to live."

Ex. 22:27 [n315N7] "Thou shalt not revile the Elohim."

Ex. 23:1-2 [n281N7] "Thou shalt not raise a false report: [n286N7] put not thine hand with the wicked to be an unrighteous witness. [n282N7, p175N7] Thou shalt not follow a multitude to do evil; [n283N7] neither shalt thou speak in a cause to decline after many to wrest judgment."

Ex. 23:6-8 [n278N7] "Thou shalt not wrest [i.e. pervert] the judgment of thy poor in his cause. [n290N7] Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. [n274N7] And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous."

Lev. 5:1 [p178N7] "And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity."

Lev. 6:2-5 [p194N7] "If a soul sin, and commit a trespass against YHVH, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering."

Lev. 19:15 [n273N7] "Ye shall do no unrighteousness in judgment: [n277N7] thou shalt not respect the person of the poor, [n275N7] nor honour the person of the mighty: [p177N7] but in righteousness shalt thou judge thy neighbour."

Lev. 20:10 [p227N7] "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death."

Lev. 20:14 [p228N7] "And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you."

Lev. 24:16 [n60N2] "And he that blasphemeth the name of YHVH, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of YHVH, shall be put to death."

Num. 35:12 "And they shall be unto you cities for refuge from the avenger; [n292N7] that the manslayer die not, until he stand before the congregation in judgment."

Num. 35:30-32 "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: [n291N7] but one witness shall not testify against any person to cause him to die. [n296N7] Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. [n295N7] And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the kohein."

Deut. 1:17 [n284N7] "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; [n276N7] ye shall not be afraid of the face of man; for the judgment is Elohim's: and the cause that is too hard for you, bring it unto me, and I will hear it."

Deut. 10:20 [p7N1] "...and swear by his name."

Deut. 13:15 [p179N7] "Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth ...."

Deut. 17:11 [p174N7] "According to the sentence of the Torah which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: [n312N7] thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left."

Deut. 18:20 [n27N7] "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, [n26N7] or that shall speak in the name of other gods, even that prophet shall die."

Deut. 19:13-15 [n279N7] "Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.... [n288N7] One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. [p180N7] If a false witness rise up against any man to testify against him that which is wrong; Then both the men, between whom the controversy is, shall stand before YHVH, before the kohanim and the judges, which shall be in those days; And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot."

Deut. 21:22-26 [p230N7] "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree. [n66N7] His body shall not remain all night upon the tree, [p231N7] but thou shalt in any wise bury him that day; (for he that is hanged is accursed of Elohim;) that thy land be not defiled, which YHVH thy Elohim giveth thee for an inheritance. [p229N7] Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and

the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: [n294N7] But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter."

Deut. 24:16-17 [n287N7] "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. [n280N7] Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge."

Deut. 25:3 [p224N7] "And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. [n300N7] Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee."

Deut. 25:11-12 "When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: [p247N7] Then thou shalt cut off her hand, [n293N7] thine eye shall not pity her."

#### 10. TENTH COMMANDMENT – 17 NOACHIDE MITZVOT

Ex. 20:17 [n265N1] "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

Deut. 5:21 [n266N5] "*Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.*"

Num. 30:2-8 [n157N2] "If a man vow a vow unto YHVH, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth. [p95N2] If a woman also vow a vow unto YHVH, and bind herself by a bond, being in her father's house in her youth; And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and YHVH shall forgive her, because her father disallowed her. And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and YHVH shall forgive her."

Deut. 23:18 [n100N2] "You shall not bring the wages of a harlot or the price of a dog to the house of YHVH your Elohim for any vowed offering, for both of these are an abomination to YHVH your Elohim."

Deut. 23:23 [p94N2] "That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto YHVH thy Elohim, which thou hast promised with thy mouth."

Deut. 23:21 [n155N2] "When thou shalt vow a vow unto YHVH thy Elohim, thou shalt not slack to pay it: for YHVH thy Elohim will surely require it of thee; and it would be sin in thee."

Deut. 12:5-6 [p83N5] "But unto the place which YHVH your Elohim shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks."

Lev. 27:30-33 [p127N5] "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the YHVH's: it is holy unto YHVH. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. [p78N5] And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto YHVH. [n109N5] He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

Deut. 14:22-27 [p128N5] "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before YHVH thy Elohim, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear YHVH thy Elohim always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which YHVH thy Elohim shall choose to set his name there, when YHVH thy Elohim hath blessed thee: Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which YHVH thy Elohim shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before YHVH thy Elohim, and thou shalt rejoice, thou, and thine household."

Deut. 26:14-15 [n151N5] "I have not eaten thereof in my mourning, [n150N5] neither have I taken away ought thereof for any unclean use, [n152N5] nor given ought thereof for the dead: but I have hearkened to the voice of YHVH my Elohim, and have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey."

Deut. 14:28,29 [p130N5] "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that YHVH thy Elohim may bless thee in all the work of thine hand which thou doest."

Deut. 26:5 [p132N1] "And the kohein shall take the basket out of thine hand, and set it down before the altar of YHVH thy Elohim. And thou shalt speak and say before YHVH thy Elohim, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: And when we cried unto YHVH Elohim of our fathers, YHVH heard our voice, and looked on our affliction, and our labour, and our oppression: And YHVH brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which thou, O YHVH, hast given me. And thou shalt set it before YHVH thy Elohim, and worship before YHVH thy Elohim:

And thou shalt rejoice in every good thing which YHVH thy Elohim hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you."

Deut. 26:12-13 "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; [p131N5] Then thou shalt say before YHVH thy Elohim, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them.

## MITZVOT COMMENTARY LOCATION

The following table lists the location for commentary on each of the 613 mitzvot. The mitzvah number appears first. Then, the commandment location appears. For example, n1, I:A:1 indicates that negative mitzvah #1 appears in the First Commandment (I) in Section A and sub-section 1 (under section A).

N1, I:A:1	N40, III:E:2	N79, II:C:3	N118, IV:B:3	N157, X:B
N2, II:A:1	N41, III:F:3	N80, II:C:3	N119, IV:B:3	N158, II:F:2
N3, II:A:1	N42, III:E:2	N81, II:C:4	N120, II:C:1	N159, II:F:2
N4, II:A:1	N43, III:F:1	N82, II:C:5	N121, IV:C:3	N160, II:F:2
N5, II:A:1	N44, III:F:1	N83, II:D	N122, IV:C:3	N161, II:E:2
N6, II:A:1	N45, III:F:3	N84, II:D	N123, IV:B:3	N162, II:E:2
N7, II:A:3	N46, V:B:1	N85, II:D	N124, II:C:7	N163, II:F:1
N8, II:A:3	N47, I:A:3	N86, II:D	N125, IV:B:3	N164, II:F:1
N9, II:A:3	N48, I:A:2	N87, II:E:4	N126, IV:B:3	N165, II:F:3
N10, II:A:1	N49, I:A:2	N88, II:E:4	N127, IV:B:3	N166, II:F:2
N11, II:A:1	N50, II:A:2	N89, II:C:5	N128, IV:B:3	N167, II:E:3
N12, II:A:1	N51, II:A:2	N90, II:C:5	N129, III:B	N168, II:E:3
N13, II:D	N52, III:E:3	N91, II:C:6	N130, II:C:1	N169, II:G:2
N14, I:B:1	N53, III:A:2	N92, II:C:6	N131, II:C:1	N170, II:G:2
N15, I:B:1	N54, III:A:2	N93, II:C:6	N132, II:C:1	N171, III:F:3
N16, II:A:2	N55, III:A:2	N94, II:C:6	N133, II:F:4	N172, III:C:1
N17, II:A:2	N56, I:A:2	N95, II:C:6	N134, II:F:4	N173, III:C:2
N18, II:A:2	N57, VI:A:2	N96, II:C:6	N135, II:F:4	N174, III:C:3
N19, II:A:2	N58, I:A:2	N97, II:C:6	N136, II:F:4	N175, III:C:4
N20, II:A:2	N59, I:A:2	N98, II:C:7	N137, II:F:4	N176, III:C:5
N21, II:A:2	N60, IX:C:3	N99, II:C:7	N138, II:F:4	N177, III:C:5
N22, II:A:1	N61, III:A:1	N100, X:B	N139, II:F:4	N178, III:C:5
N23, II:A:2	N62, III:A:1	N101, VIII:A	N140, III:B	N179, III:C:5
N24, II:A:2	N63, III:A:1	N102, II:C:7	N141, II:C:5	N180, III:B
N25, II:A:1	N64, I:A:4	N103, II:C:7	N142, II:C:5	N181, III:B
N26, IX:C:3	N65, III:A:2	N104, II:C:7	N143, II:C:5	N182, III:B
N27, IX:C:3	N66, IX:B:3	N105, II:C:7	N144, II:C:5	N183, IV:B:3
N28, I:A:4	N67, II:G:1	N106, X:F:1	N145, II:C:5	N184, III:B
N29, I:A:4	N68, II:E:1	N107, X:D:2	N146, II:C:5	N185, III:B
N30, III:A:2	N69, II:F:1	N108, X:D:2	N147, II:C:5	N186, III:D:2
N31, I:B:2	N70, II:F:1	N109, X:C:2	N148, II:C:5	N187, III:D:2
N32, I:B:2	N71, II:F:1	N110, X:F:2	N149, II:F:4	N188, IX:C:1
N33, I:B:2	N72, II:G:1	N111, X:F:2	N150, X:C:3	N189, X:D
N34, I:B:2	N73, II:F:2	N112, II:B:5	N151, X:C:3	N190, X:D
N35, I:B:2	N74, II:F:2	N113, X:F:1	N152, X:C:3	N191, X:D
N36, I:B:2	N75, II:F:2	N114, X:F:1	N153, II:F:4	N192, X:F:2
N37, I:B:2	N76, II:F:2	N115, IV:C:3	N154, X:D	N193, II:A:3
N38, I:B:2	N77, II:G:1	N116, IV:C:3	N155, X:B	N194, II:A:2
N39, III:E:2	N78, II:G:1	N117, IV:B:3	N156, IV:B:1	N195, I:B:2

N196, IV:B:8	N245, VIII:A	N294, IX:B:3	N343, VII:B:1	P27, II:D
N197, IV:B:3	N246, VIII:A	N295, IX:B:3	N344, VII:B:1	P28, II:D
N198, IV:B:4	N247, VIII:D	N296, IX:B:3	N345, VII:B:1	P29, II:C:4
N199, IV:B:3	N248, VIII:E	N297, VI:A:3	N346, VII:A:3	P30, II:F:3
N200, IV:B:4	N249, VIII:E	N298, VI:A:3	N347, VII:A:1	P31, II:G:1
N201, IV:B:4	N250, VIII:C	N299, VI:A:2	N348, VII:B:3	P32, II:F:2
N202, III:G:1	N251, VI:A:1	N300, IX:D	N349, VII:B:3	P33, II:F:1
N203, III:G:1	N252, VI:A:2	N301, VI:A:2	N350, VII:B:2	P34, II:G:1
N204, III:G:1	N253, VIII:C	N302, VI:A:2	N351, VII:B:1	P35, II:D
N205, III:G:1	N254, IV:D:3	N303, VI:A:2	N352, VII:B:1	P36, II:F:3
N206, III:G:1	N255, IV:D:3	N304, VI:A:2	N353, VII:B:1	P37, II:F:2
N207, III:G:3	N256, VI:A:2	N305, VI:A:2	N354, III:A:2	P38, II:E:2
N208, III:G:3	N257, IV:D:2	N306, VIII:A	N355, II:A:3	P39, II:B:1
N209, III:G:2	N258, IV:D:2	N307, III:H:2	N356, V:A:2	P40, II:E:5
N210, VIII:B	N259, IV:D:2	N308, III:H:1	N357, V:A:3	P41, IV:C:1
N211, VIII:B	N260, IV:D:2	N309, IX:C:1	N358, VII:A:1	P42, IV:C:2
N212, VIII:B	N261, IV:D:1	N310, IX:C:3	N359, V:A:2	P43, IV:C:4
N213, VIII:B	N262, IV:D:1	N311, V:A:2	N360, III:A:2	P44, IV:C:5
N214, VIII:B	N263, IV:D:1	N312, IX:B:3	N361, II:C:6	P45, IV:C:6
N215, II:A:3	N264, IV:D:1	N313, I:A:3	N362, V:B:1	P46, IV:C:6
N216, II:A:3	N265, X:A	N314, I:A:3	N363, V:B:1	P47, IV:C:7
N217, III:E:1	N266, X:A	N315, IX:B:1	N364, V:B:1	P48, IV:C:8
N218, III:E:1	N267, VIII:D	N316, V:B:2	N365, V:B:1	P49, IV:B:8
N219, VIII:D	N268, VIII:D	N317, VI:A:2	P1, I:A:1	P50, IV:C:9
N220, IV:A:2	N269, VIII:A	N318, V:A:1	P2, I:A:1	P51, IV:C:9
N221, IV:A:2	N270, VI:A:3	N319, V:A:1	P3, I:A:1	P52, IV:B:1
N222, IV:A:2	N271, VIII:C	N320, IV:A:1	P4, I:A:1	P53, IV:B:1
N223, IV:A:2	N272, VIII:C	N321, IV:A:1	P5, I:A:1	P54, IV:B:1
N224, IV:A:3	N273, IX:B:2	N322, IV:A:1	P6, I:A:1	P55, IV:C:3
N225, IV:A:3	N274, IX:B:3	N323, IV:B:4	P7, IX:A	P56, IV:B:3
N226, IV:A:3	N275, IX:B:2	N324, IV:B:4	P8, I:A:3	P57, IV:C:3
N227, IV:A:3	N276, IX:B:2	N325, IV:B:6	P9, III:A:1	P58, IV:B:3
N228, II:G:2	N277, IX:B:2	N326, IV:B:7	P10, I:A:3	P59, II:F:2
N229, II:G:1	N278, IX:B:3	N327, IV:B:9	P11, I:A:3	P60, II:C:6
N230, IV:A:2	N279, IX:B:3	N328, IV:B:9	P12, I:A:3	P61, II:C:6
N231, IV:A:2	N280, IX:B:2	N329, IV:B:8	P13, I:A:3	P62, II:C:7
N232, VIII:B	N281, IX:B:2	N330, VII:B:1	P14, I:A:3	P63, II:B:1
N233, IV:D:2	N282, IX:B:2	N331, VII:B:1	P15, I:A:3	P64, II:B:4
N234, VIII:E	N283, IX:B:2	N332, VII:B:1	P16, IV:A:2	P65, II:B:5
N235, VIII:E	N284, IX:B:2	N333, VII:B:1	P17, V:B:1	P66, II:B:3
N236, VIII:E	N285, IX:A	N334, VII:B:1	P18, I:A:3	P67, II:B:2
N237, VIII:E	N286, IX:B:2	N335, VII:B:1	P19, I:A:1	P68, II:B:4
N238, VIII:D	N287, IX:B:3	N336, VII:B:1	P20, II:D	P69, II:B:4
N239, VIII:F	N288, IX:B:2	N337, VII:B:1	P21, IV:A:1	P70, II:B:5
N240, VIII:F	N289, VI:A:1	N338, VII:B:1	P22, II:G:1	P71, II:B:5
N241, VIII:F	N290, IX:B:2	N339, VII:B:1	P23, II:G:1	P72, II:B:5
N242, VIII:F	N291, IX:B:2	N340, VII:B:1	P24, II:F:2	P73, II:C:2
N243, VI:A:1	N292, IX:B:2	N341, VII:B:1	P25, II:F:3	P74, III:F:1
N244, VIII:A	N293, IX:C:1	N342, VII:B:1	P26, II:F:3	P75, III:F:2

P76, III:F:2	P111, III:H:4	P146, III:B	P181, IX:C:1	P216, V:A:3
P77, III:H:3	P112, III:H:3	P147, III:D:3	P182, IX:B:2	P217, V:A:3
P78, X:C:2	P113, III:I	P148, VIII:A	P183, II:G:2	P218, VII:A:1
P79, X:D:3	P114, X:E:1	P149, III:C:1	P184, VI:A:3	P219, V:A:2
P80, X:D:3	P115, X:E:2	P150, III:C:3	P185, II:A:1	P220, VII:A:1
P81, X:D:2	P116, X:E:3	P151, III:C:4	P186, II:A:2	P221, IV:D:1
P82, X:D:2	P117, X:E:4	P152, III:C:2	P187, I:A:2	P222, V:A:2
P83, X:C:1	P118, IX:C:2	P153, IV:B:2	P188, I:A:2	P223, III:A:2
P84, II:C:5	P119, X:F:2	P154, IV:A:1	P189, I:A:2	P224, IX:D
P85, II:C:5	P120, VIII:B	P155, IV:A:1	P190, V:B:3	P225, IX:C:1
P86, III:B	P121, VIII:B	P156, IV:B:4	P191, II:F:3	P226, IX:D
P87, X:F:1	P122, VIII:B	P157, IV:B:3	P192, III:D:4	P227, IX:D
P88, II:F:4	P123, VIII:B	P158, IV:B:4	P193, III:D:4	P228, IX:D
P89, II:F:4	P124, VIII:B	P159, IV:B:4	P194, IX:C:2	P229, IX:D
P90, II:C:1	P125, X:D	P160, IV:B:4	P195, VIII:B	P230, IX:D
P91, II:C:1	P126, II:F:4	P161, IV:B:5	P196, IV:D:2	P231, IX:B:3
P92, III:G:2	P127, X:C:2	P162, IV:B:6	P197, VIII:E	P232, IV:D:2
P93, III:G:4	P128, X:C:3	P163, IV:B:7	P198, VIII:E	P233, IV:D:1
P94, X:B	P129, II:G:3	P164, IV:B:8	P199, VIII:F	P234, IV:D:1
P95, X:B	P130, X:C:4	P165, IV:B:8	P200, VIII:D	P235, IV:D:3
P96, III:D:2	P131, X:C:5	P166, IV:B:9	P201, VIII:D	P236, IX:C:1
P97, III:C:5	P132, X:C:5	P167, IV:B:9	P202, VI:A:3	P237, IX:C:1
P98, III:B	P133, X:D	P168, IV:B:9	P203, VI:A:3	P238, IX:C:1
P99, III:F:2	P134, IV:A:2	P169, IV:B:9	P204, VIII:A	P239, IX:C:2
P100, III:F:2	P135, IV:A:2	P170, IV:B:7	P205, VI:A:2	P240, IX:C:2
P101, III:H:2	P136, IV:A:3	P171, X:E:1	P206, VI:A:2	P241, IX:C:2
P102, III:H:5	P137, IV:A:3	P172, I:A:4	P207, VI:A:2	P242, IX:C:2
P103, III:H:6	P138, IV:A:3	P173, V:B:1	P208, VIII:C	P243, IX:C:2
P104, III:F:1	P139, IV:A:3	P174, IX:B:3	P209, VI:A:2	P244, IX:C:2
P105, III:F:1	P140, IV:A:3	P175, IX:B:2	P210, V:A:1	P245, VIII:C
P106, III:F:2	P141, IV:A:2	P176, IX:B:1	P211, V:A:1	P246, IX:C:2
P107, III:D:1	P142, IV:A:2	P177, IX:B:2	P212, VII:A:2	P247, IX:C:1
P108, III:D:1	P143, II:F:4	P178, IX:A	P213, V:A:2	P248, VIII:G
P109, III:F:3	P144, II:F:4	P179, IX:B:2	P214, V:A:2	
P110, III:H:4	P145, X:F:2	P180, IX:C:1	P215, III:A:2	



# *BIBLIOGRAPHY*

## PART FIVE

And further, by these, my son, be admonished:  
of making many books there is no end;  
and much study is a weariness of the flesh.

Ecclesiastes 12:12



## A: BIBLES

*Biblia Hebraica Stuttgartensia (The complete Hebrew Old Testament)*. Notes by Kittel, R. Deutsche Bibelgesellschaft, Stuttgart, Germany. 1967.

*The Chumash: Stone Edition*. General Editors: Rabbi Nosson Scherman and Rabbi Meir Zlotowitz. Mesorah Publications. Brooklyn, NY. 1998, 2000.

*The NIV Triglot Old Testament*. Adapted from the Triglot Bible published by Richard Dickinson in 1890. Zondervan Corporation, Grand Rapids, MI. 1981.

*The Septuagint*. Brenton, Sir Lancelot C.L., (Editor). Zondervan Publishing Company, Grand Rapids, MI. 1970.

*The Greek New Testament*. Aland, Kurk; Black, Matthew, Martini, Carlo; Metzger, Bruce, and Wikgren, Allen. United Bible Societies (printed in West Germany). 1966.

*The Holy Scriptures According to the Masoretic Text*. The Jewish Publication Society. Philadelphia, PA., 1917.

*The Online Bible Millennium Edition (version 1.00.01)*. Timnathserah, Inc. Winterbourne, Ontario, Canada. 1987-2001. <http://www.onlinebible.org>. [Note: This Bible/Reference tool is an invaluable resource for all who are serious about studying the scriptures. It is strongly recommended that readers purchase the complete Online Bible, including its entire reference works. The Online Bible was used extensively throughout this study for searching purposes and for Greek and Hebrew word references. All scripture quotes from the King James Version of the Bible were electronically extracted from this resource. Many thanks to the creator of this work for his tireless efforts in providing this study system.]

*Thompson's New Chain Reference Bible (Fourth Improved Edition, King James Version)*. B.B. Kirkbride Bible Company, Indianapolis, IN. 1964.

*The Spirit Filled Life Bible (New King James Version)*. General Editor: Hayward, Jack. Thomas Nelson Publishers, Nashville TN. 1991.

*The New American Standard Bible*. Moody Press, Chicago, IL., 1960

## B: TALMUD AND ASSOCIATED WORKS

*The Babylonian Talmud (on CD)*. Print Version, Judaica Press. Brooklyn, NY. 1973; Electronic Version, Soncino Press, Ltd. Brooklyn, NY. 1990.

*The Mishnah*. Translated by Jacob Neusner. Yale University Press, London, England. 1988.

*The Midrash Rabbah (on CD)*. Print Version, Judaica Press. Brooklyn, NY. 1983; Electronic Version, Soncino Press, Ltd. Brooklyn, NY. 1983.

*The Zohar (on CD)*. Print Version, Judaica Press. Brooklyn, NY. 1984; Electronic Version, Soncino Press, Ltd. Brooklyn, NY. 1984.

### C: PRAYER BOOKS AND PRAYER AIDS

*The Prayer Book: Weekday, Sabbath, and Festival*. Translated by Bokser, ben Zion. Behrman House Publishers, Inc. New York, NY. 1983.

*The High Holy Day Prayer Book*. Birnbaum, Philip. Hebrew Publishing Company, New York, NY. 1951.

*First Steps in Jewish Prayer*. Ben-Gigi, Daniel. Living Israeli Hebrew, Scottsdale, AZ. 1998.

*The Prayer Book*. Bokser, ben Zion. Behrman House Publishers, Inc. New York, NY. 1983.

*My People's Prayer Book: Volume 1 -- The Sh'ma and Its Blessings*. Hoffman, Rabbi Lawrence A., editor. Jewish Lights Publishing. Woodstock, Vermont. 1997.

*My People's Prayer Book: Volume 2 -- The Amidah*. Hoffman, Rabbi Lawrence A., editor. Jewish Lights Publishing. Woodstock, Vermont. 1998.

*My People's Prayer Book: Volume 3 -- P'sukei D'zimrah (Morning Blessings)*. Hoffman, Rabbi Lawrence A., editor. Jewish Lights Publishing. Woodstock, Vermont. 1999.

*My People's Prayer Book: Volume 4 -- Seder K'riat HaTorah (The Torah Service)*. Hoffman, Rabbi Lawrence A., editor. Jewish Lights Publishing. Woodstock, Vermont. 2000.

### D: FESTIVAL CELEBRATION

*Celebration: The Book of Jewish Festivals*. Black, Naomi, Jonathan David Publishers, Inc. Middle Village, New York. 1987.

*The Feasts of the Lord – God's Prophetic Calendar from Calvary to the Kingdom*. Howard, Kevin, and Rosenthal, Marvin. Zion's Hope, Orlando, FL. 1997.

*The Jewish Festivals – History and Observance*. Schauss, Hayim. Schocken Books, New York, NY. 1938.

### E: KABBALAH

*Zohar – The Book of Splendor. Basic Readings from the Kabbalah*. Scholem, Gershom. Schocken Books, New York, NY. 1977 (reprint).

*The Bahir Illumination*. Kaplan, Aryeh. Samuel Weiser, Inc. York Beach, ME. 1979.

*Living the Kabbalah: A Guide to the Sabbath and Festivals in the Teachings of Rabbi Rafael Moshe Luria.* Benyosef, Simcha H. Continuum Publishing. New York, NY. 1999.

*The Way of God.* Luzzatto, Moshe Chaim. Translated by Aryeh Kaplan. Feldheim Publishers. Jerusalem and New York, NY. 1997.

## F: LANGUAGE REFERENCES

*Strong's Exhaustive Concordance (Hebrew/Chaldee Dictionary).* Strong, James. Thomas Nelson Publishers, Nashville, TN. 1979.

*Expository Dictionary of Old Testament Words.* Vine, W.E. Fleming H. Revell Company, Old Tappan, NJ. 1978 (reprint).

*Expository Dictionary of New Testament Words.* Vine, W.E. Fleming H. Revell Company, Old Tappan, NJ. 1966 (reprint).

*A Grammar for Biblical Hebrew.* Seow, C.L. Abingdon Press, Nashville, TN. 1995.

## G: REFERENCE WORKS

*Nave's Topical Bible.* Nave, Orville J. Moody Press, Chicago, IL. 1974.

*Strong's Exhaustive Concordance of the Bible.* Strong, James, S.T.D., L.L.D. Thomas Nelson Publishers, Nashville, TN. 1979.

*Unger's Bible Dictionary.* Unger, Merrill F. Moody Press, Chicago, IL. 1957.

*Zondervan Pictorial Encyclopedia of the Bible (in 5 Volumes).* Tenney, Merrill C. (Gen. Ed.). Zondervan Publishing House, Grand Rapids, MI. 1975.

## H: TORAH COMMENTARIES

*The Torah: A Modern Commentary.* Edited by Plaut, W. Gunther. Union of American Hebrew Congregations, New York, NY. 1981.

*The Commandments: Sefer Ha-Mitzvoth of Mainmonides in two volumes.* Chavel, Rabbi Dr. Charles B, translator from Hebrew. Soncino Press. New York, NY. 1967 (sixth printing 1996).

*Taryag Mitzvos. A New Concise Compilation of all 613 Commandments Culled from Talmudic, Midrashic and Rabbinic Sources.* Keser Torah Publications. Brooklyn, NY. 1987.

*The Guide for the Perplexed (Dalalat al-Hairin).* Mainmonides, Moses. Translated from the original Arabic Text by M. Friedlander, Ph.D. Dover Publications, New York, NY. 1956.

*The Believer's Delight.* Lauxsternann, E.M. Presbyterian and Reformed Publishing Company, 1975.

*Institutes of Biblical Law.* Rushdoony, Rousas John. Presbyterian and Reformed Publishing Company, Philadelphia, PA. 1973.

*Law and Society.* . Rushdoony, Rousas John. Ross House Books, Vallecito, CA. 1982.

*The Law of the Covenant – An Exposition of Exodus 21-23.* Jordan, James B. Institute for Christian Economics, Tyler, TX. 1984.

*The Ten Commandments.* Watson, Thomas. The Banner of Truth Trust, London, England. 1970 (first printed in 1692).

*Salvation and Godly Rule.* Rushdoony, Rousas John. Ross House Books, Vallecito, CA. 1983.

*Law and Liberty.* Rushdoony, Rousas John. Thoburn Press, Fairfax, VA. 1977.

*An Eye for an Eye – The Place of Old Testament Ethics Today.* Wright, Christopher J.H. InterVarsity Press, Downers Grove, IL. 1983.

*Slavery in Biblical Perspective.* A thesis submitted to the Faculty of the Division of Theological Studies in Candidacy for the Degree of Master of Theology. Jordan, Rev. James B., Philadelphia, PA. 1980

## I: BIBLE COMMENTARIES

*The New Bible Commentary: Revised.* Guthrie, D. (Gen. Ed.). William B. Eerdmans Publishing Company, Grand Rapids, MI. 1970.

*Commentary on the Whole Bible.* Jamison, Robert; Fausset, A.R. and Brown, David. Zondervan Publishing Company, Grand Rapids, MI. 1961.

*Matthew Henry's Commentary (6 Volumes).* Henry, Matthew. Fleming H Revell Company, Old Tappan, NJ. (no date).

*Calvin's New Testament Commentary (12 Volumes).* Calvin, John. William B. Eerdmans Publishing Company, Grand Rapids, MI. 1961.

*Romans (5 Volumes).* Lloyd-Jones, D.M. Zondervan Publishing House, Grand Rapids, MI. 1971.

*Commentary on the Old Testament in 10 Volumes.* Keil, C.F., and Delitzsch, F. William B. Eerdmans Publishing Company, Grand Rapids, MI. reprinted 1985

## J: HISTORICAL REFERENCES

*The Complete Works of Flavius Josephus.* Josephus, Flavius. Kregel Publications, Philadelphia, PA. 1963.

*The Works of Philo.* Yonge, C. D. Hendrickson Publishers. New York, NY. 1983.