

## Chapter 1 : Firstborn and the Law of Primogeniture (Birthright)

*Excerpt from On the Giving of the Hebrew Law This book upon the giving of the Hebrew Law is the continuation of another called Lectures on Early Scripture,' and is intended, like that, to point out the unity of design which pervades the plan and incidents of the Bible, and so to suggest and assist towards a way of looking at the System of the Holy Scriptures which may, by the Divine Blessing.*

The Giving of the Law Shavuot: Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD. You shall bring from your dwellings two wave loaves of two-tenths of an ephah. It is also celebrated as the day upon which God gave His covenant people the Torah, their rules for living. It was the Torah which completed the transformation from a multitude of slaves in Egypt to one nation under God. After God entered into covenant with Israel, the Bible separated the world into two groups: The two leavened loaves offered during this feast can therefore be seen, in a prophetic sense, to represent these two groups- Israel and the nations of the world. What is The Law? The Torah also includes the history of the world, at least as much as God thought we needed to know. The Torah also includes the rules to live by that God gave His covenant people, the descendants of Abraham. The emphasis of these rules is summed up when God tells Moses: In essence, God tells them, that they are to be different from all the other people on the earth, just as He is different from all the other gods that those people worship. The balance of what is usually called the Old Testament is composed of the Prophets Neviim , and the Writings Ketuvim. It is an acronym created from the first letters of each of the three parts. It is much more than the laws that Israel was to follow as a covenant partner with God. What Kinds of Laws Are There? The Torah does contain many rules and regulations, and for that part of it, the term Law is appropriate. These have to do with oxen that gore people, boundary markers, inheritance and rules concerning items that are lost. This particular group of laws was for a specific people, at a specific time, in a specific location. They are the foundation upon which the Civil Laws in our country were built. Our civil laws have to do with stop signs, rules for owning property, IRS codes, and the other rules that bring order to our society. They regulate the way people live within a community. As culture and times have changed, these laws have been modified to reflect those changes, while maintaining the underlying principles. The first part of the Moral laws regulates how people are to live with God. Remember what God has done for us. When questioned about which was the greatest commandment, Yeshua summarized these by saying: The second part of the Moral Laws regulates how people are to live with each other. The Moral laws have been with us since the beginning of creation when God punished Cain for murdering Abel, and they will be here with us at the end of creation when murderers, liars, and the sexually immoral will be prohibited from entering heaven Rev. Each of these was given as an everlasting or eternal ordinance to Israel. It is still a great curriculum, and we are happy to be using it in our homes and congregation today. It is a teaching structure, not a way to righteousness. They were a way to temporary righteousness with God. All who accept His death as the price for their right standing with God have obtained His righteousness. Over and over God told Israel: Part of that holiness, or difference from all other people, was to be made apparent by what Israel ate, wore, and how they worshipped. We too are called to be a holy nation 1 Peter 2: Could Israel Keep the Law? God in His mercy offered Israel an alternative to the Law written on tablets of stone. Through the prophet Jeremiah he said: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. God was offering a solution to our inability to keep His Law. He was going to write it on our hearts, instead of on tablets of stone. Not Under the Law Paul did indeed write that we are not under the law. In fact that phrase occurs in at least two of his letters. In chapter six of the letter to the Romans, Paul writes: His meaning is clear: Here he is writing to a congregation which has become embroiled in the question of circumcising Gentile believers in Yeshua, the Jewish Messiah. Peter is saying that since Yeshua is their sacrifice, and God has circumcised their hearts, how can any more than water immersion be required for their conversion? Clearly, God was no longer requiring that Gentiles, who decided to join the Jewish people in worshipping the God of Abraham, Isaac, and Jacob, be circumcised in their flesh. Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit

against the flesh; and these are contrary to one another, so that you do not do the things that you wish. Against such there is no law. He took two teachers – one male, one female; one Jewish, one non-Jewish – gave them a common vision, and called them as a couple to teach the Word and minister the love of God in a Jewish way. What you can read next.

## Chapter 2 : The Jewish World | Shavuot, celebrating the giving of the law and the mother-in-law?

*Beginning on the evening of June 3, we will celebrate Shavuot, The Feast of Weeks, which is also known as Pentecost. We will be commemorating the "giving of the Law" at Mt. Sinai, and the "giving of the Spirit" on Mt. Zion.*

Significance[ edit ] Agricultural wheat harvest [ edit ] Shavuot is not explicitly named as the day on which the Torah was revealed by God to the Israelite nation at Mount Sinai in the Bible, although this is commonly quoted to be its main significance. In ancient times, the grain harvest lasted seven weeks and was a season of gladness Jer. It began with the harvesting of the barley during Passover and ended with the harvesting of the wheat at Shavuot. Shavuot was thus the concluding festival of the grain harvest, just as the eighth day of Sukkot Tabernacles was the concluding festival of the fruit harvest. During the existence of the Temple in Jerusalem , an offering of two loaves of bread from the wheat harvest was made on Shavuot. Biblical observances[ edit ] Ceremony of First Fruits, Bikkurim[ edit ] Shavuot was also the first day on which individuals could bring the Bikkurim first fruits to the Temple in Jerusalem Mishnah Bikkurim 1: In the largely agrarian society of ancient Israel, Jewish farmers would tie a reed around the first ripening fruits from each of these species in their fields. The baskets would then be loaded on oxen whose horns were gilded and laced with garlands of flowers, and who were led in a grand procession to Jerusalem. As the farmer and his entourage passed through cities and towns, they would be accompanied by music and parades. This text begins by stating: The text proceeds to retell the history of the Jewish people as they went into exile in Ancient Egypt and were enslaved and oppressed; following which God redeemed them and brought them to the land of Israel. The ceremony of Bikkurim conveys gratitude to God both for the first fruits of the field and for His guidance throughout Jewish history Scherman, p. Modern observances[ edit ] A synagogue sanctuary adorned in greenery in honor of Shavuot Shavuot is unlike other Jewish holidays in that it has no prescribed mitzvot Torah commandments other than traditional festival observances of meals and merriment; and the traditional holiday observances of special prayer services and the required abstention from work. However, it is also characterized by many minhagim customs. These customs, largely observed in Ashkenazic communities, are: Akdamut The Akdamut Aramaic: Afterwards he wrote Akdamut , a line poem in the Aramaic language that stresses these themes. The poem is written in a double acrostic pattern according to the order of the Hebrew alphabet. The traditional melody that accompanies this poem also conveys a sense of grandeur and triumph. The positive commandments are recited on the first day and the negative commandments on the second day. The liturgical poem Yatziv Pitgam Aramaic: Dairy foods such as cheesecake , cheese blintzes , [19] and cheese kreplach among Ashkenazi Jews ; [20] cheese sambusak , [21] kelsonnes cheese ravioli , [22] and atayef a cheese-filled pancake [23] among Syrian Jews ; kahee a dough that is buttered and sugared among Iraqi Jews ; [23] and a seven-layer cake called siete cielos seven heavens among Tunisian and Moroccan Jews [23] [24] are traditionally consumed on the Shavuot holiday. Yemenite Jews do not eat dairy foods on Shavuot. Meat is usually served at night and dairy is served either for the day meal [20] or for a morning kiddush. Since all their meat pots and dishes now had to be made kosher before use, they opted to eat dairy foods. The Torah is compared to milk by King Solomon , who wrote: Since the first day to bring Bikkurim the first fruits is Shavuot, the second half of the verse refers to the custom to eat two separate meals " one milk, one meat " on Shavuot. This theme accordingly resonates with other themes of the day; 5 Another central theme of the book is hesed loving-kindness , a major theme of the Torah. Greenery also figures in the story of the baby Moses being found among the bulrushes in a watertight cradle Ex. Some Eastern Sephardi communities actually read out a ketubah between God and Israel, composed by Rabbi Israel Najara as part of the service. This custom was also adopted by some Hasidic communities, particularly from Hungary. They overslept and Moses had to wake them up because God was already waiting on the mountaintop. During one of those study sessions, an angel appeared and taught them Jewish law. People may learn alone or with a chavruta study partner , or attend late-night shiurim lectures and study groups. Over , Jews came to see and pray at the site that had been off-limits to them since The custom of walking to the Western Wall on Shavuot has continued every year since. The Tikkun Leil Shavuot "Rectification for Shavuot Night" consists of

excerpts from the beginning and end of each of the 24 books of Tanakh including the reading in full of several key sections such as the account of the days of creation , The Exodus , the giving of the Ten Commandments and the Shema and the 63 books of Mishnah, [44] [45] followed by the reading of Sefer Yetzirah , the commandments as enumerated by Maimonides , and excerpts from the Zohar , with opening and concluding prayers. The whole reading is divided into thirteen parts, after each of which a Kaddish di-Rabbanan is recited when the Tikkun is studied with a minyan. This service is held in most communities, with the notable exception of Spanish and Portuguese Jews. The service is printed in a special book, itself also called Tikkun Leil Shavuot. Confirmation ceremonies[ edit ] In the 19th century, several Orthodox synagogues in Britain and Australia held confirmation ceremonies for year-old girls on Shavuot, a precursor to the modern Bat Mitzvah. The graduating class stands in front of an open ark , recalling the standing of the Israelites at Mount Sinai for the giving of the Torah. These discussions center around two ways of looking at Shavuot: Jose holds that it was given on the seventh of that month. According to the classical timeline, the Israelites arrived at the wilderness of Sinai on the new moon Ex. The question of whether the new moon fell on Sunday or Monday is undecided Talmud, tractate Shabbat 86b. In practice, Shavuot is observed on the sixth day of Sivan in Israel [50] and a second day is added in the Jewish diaspora in keeping with a separate rabbinical ruling that applies to all biblical holidays, called Yom tov sheni shel galuyot , Second-Day Yom Tov in the Diaspora. It should begin "on the morrow after the Shabbat ", and continue to be counted for seven Sabbaths. The Talmudic Sages determined that "Shabbat" here means a day of rest and refers to the first day of Passover. Thus, the counting of the Omer begins on the second day of Passover and continues for the next 49 days, or seven complete weeks, ending on the day before Shavuot. According to this calculation, Shavuot will fall on the day of the week after that of the first day of Passover e. Karaites differ in their understanding of "morrow after the Sabbath". Karaites interpret the Sabbath to be the first weekly Sabbath that falls during Passover. This is supported by Leviticus This seventh Sabbath can only be a weekly Sabbath, and thus the day after is automatically a Sunday. As a result, the Karaite Shavuot is always on a Sunday, although the actual Hebrew date varies which compliments the fact that a specific date is never given for Shavuot in the Torah, the only holiday for which this is the case. They infer the "Shabbat" referenced is the weekly Shabbat. Accordingly, the counting of the Omer always begins on the Sunday of Passover, and continues for 49 days, so that Shavuot would always fall on a Sunday as well. The date was reckoned fifty days from the first Sabbath after Passover i. The Qumran community, commonly associated with the Essenes , held in its library several texts mentioning Shavuot, most notably a Hebrew original of the Book of Jubilees , which sought to fix the celebration of this Feast of Weeks on 15 of Sivan, following their interpretation of Exodus

*The Torah, or Jewish Written Law, consists of the five books of the Hebrew Bible - known more commonly to non-Jews as the "Old Testament" - that were given by G-d to Moses on Mount Sinai and include within them all of the biblical laws of Judaism.*

The Tradition Of all of the traditions that have been handed down about Pentecost Shavuot , perhaps none is more universally accepted than that of its being the anniversary of the day that the Eternal came down upon Mount Sinai and spoke the Ten Commandments or Words to the assembled Israelites. It is a very ancient tradition in rabbinic Judaism and has been transferred intact to holy day observant individuals and groups who are disciples of Yeshua in our own day, as well as, very probably, those in past centuries. The modern followers of Yeshua the Messiah, in accepting this tradition, have sought to link the "giving of the Law Torah " with "the giving of the Holy Spirit Ruach haKodesh ", which the book of Acts 2: The question remains, however, as to whether the original tradition can be reconciled with the scriptural accounts. Although most popular Jewish sources tout the traditional point of view, leading Jewish scholars are clear about the origins of this "Shavuot is the anniversary of the giving of the Law" tradition. Hayyim Schauss says, "Shovous played a minor role in comparison with the other two harvest festivals; it was considered no more than a continuation of and an epilogue to the Festival of Unleavened Bread. There was no effort made, even in later biblical times, to tie up the festival with a historic event; it remained through all that time, an agricultural holiday, the festival of the completion of the grain harvest. In none of the books of the Bible is there any trace or mention of Shavuos in connection with the giving of the Torah. It was obviously a festival observed only in the Temple, and not to any noticeable extent outside of Jerusalem. The holiday first attained importance when it became the festival of the giving of the Torah, of God revealing Himself on Mount Sinai. Because of their tradition that the giving of the Law occurred at Shavuot, rabbinical authorities have to interpret this verse to mean that the people arrived at Sinai on the first day of the third month, since Shavuot could have been on the fifth, sixth or seventh of the same month and there was at least a three day period of ceremonial cleansing in the interval. The text itself, however, does not support this interpretation. It uses the phrase "on or in the same day". The same day as what? The Hebrew is as unambiguous as the English translation: To what day does this phrase refer? Clearly, the reference is to the first day of Unleavened Bread, Aviv Notice in Exodus Repeatedly in the account of the exodus, the day yom the Israelites went out of Egypt is used with the demonstrative adjective. Remember this day [ is just the untranslatable accusative marker] in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this place. No leavened bread shall be eaten. Since this is after Shavuot, the giving of the Law could not have occurred on that day. The question then becomes how long a period of time elapsed between their arrival and that momentous day when the Law was thundered from the top of the mount. There are indeterminate time periods in the account in chapter 19, such as between v. In verse 10 the Eternal begins to tell Moses Moshe to prepare the people for His meeting with them. Among other things, He says, " The passage continues, " Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled " v. After these dramatic events, the Eternal gave the people the Ten Commandments and then it is related, " Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet shofar , and the mountain smoking; and when the people saw it, they trembled and stood afar off " How hard can it be to understand what day this is when Leviticus In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, Teruah, blast , a holy convocation "? Notice what Ezra did upon the return of the people from the Babylonian captivity almost a thousand years later: Then all the people answered, "Amen, Amen! And they bowed their heads and worshiped the LORD with their faces to the ground. Was it just happenstance that Ezra read the Torah and the people reacted in this manner on Yom Teruah? We are persuaded otherwise. Ezra acted with knowledge and, with the shofars which were surely blown on this day, it was truly "a memorial of blowing of trumpets. A Second Temple Witness The reader might wonder if any

extra-biblical evidence exists which would confirm that the above interpretation was extant in the second Temple era. Indeed, there is a witness who will show that this was understood all the way down to the very time of the Messiah. From which practice this is called the true feast of trumpets, and there are two reasons for it, one peculiar to the nation, and the other common to all mankind. Peculiar to the nation, as being a commemoration of that most marvellous, wonderful, and miraculous event that took place when the holy oracles of the law were given; for then the voice of a trumpet sounded from heaven, which it is natural to suppose reached to the very extremities of the universe, so that so wondrous a sound attracted all who were present, making them consider, as it is probable, that such mighty events were signs betokening some great things to be accomplished. Are they also embedded in the Exodus account? Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. In some of the intervening verses in chapter 9, however, Exodus Likewise, a close comparison of the texts of Ex. But what about Shavuot? It seems reasonable to propose, by use of this terminology, and by what the elders of Israel together with Moses, Aaron and Jethro did that day, that this is the account of Shavuot that first year. The Second Year The brief account in Exodus 18 which we have proposed to be Shavuot does not seem to offer any linkage to the dynamic events recorded in Acts 2 which transpired also on Pentecost Shavuot. Perhaps not, but there is an interesting parallel in Numbers 11 to the Acts account. Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you. I will take of the Spirit that is upon you and will put the same upon them; and they shall bear the burden of the people with you, that you may not bear it yourself alone. And the Spirit rested upon them. Now they were among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp. The similarity to Acts 2 is obvious: The Hebrew verb here is from the verbal root naba, to prophesy. Notice what the Theological Word Dictionary of the O. The derivation of nabi is a matter of controversy. The old Gesenius Lexicon ed. Tregelles, for example, derives this noun from the verb naba, "the ayin being softened into aleph, " and meaning to bubble up, "boil forth," hence, "to pour forth words, like those who speak with fervour of mind or under divine inspiration, as prophets and poets. It would seem that the elders in Numbers 11 were doing something very similar to what the disciples in Acts 2 were doing. Perhaps they were also each speaking a tongue of the seventy nations. But what day was this? The text does not specifically say but it does tell us very nearly. Earlier, in chapter 10 we read, Numbers As we continue reading the narrative, we find, in v. This means that, at this point, the Israelites would be only about 11 days from Shavuot in that second year. The events of Numbers Nevertheless, when we continue to v. While we certainly have no definitive proof, it seems plausible, given the strong correlation in wording between chapter

**Chapter 4 : Judaism A List of the Mitzvot (Commandments)**

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Legend holds that the taciturn President Calvin Coolidge once returned from a church service: After all, once one says that giving tzedaka is a good thing, what more remains to be said? Jewish sources reveal that there is a great deal more. The word tzedaka derives from the Hebrew word tzedek, "justice. Hundreds of years later, the Talmud taught: The Torah legislated that Jews give 10 percent of their earnings to the poor every third year Deuteronomy Hundreds of years later, after the Temple was destroyed and the annual tithe levied upon each Jew for the support of the priests and Levites was suspended, the Talmud ordered that Jews were to give at least 10 percent of their annual net earnings to tzedaka Maimonides , Mishneh Torah, "Laws Concerning Gifts for the Poor," 7: Suppose two people who have the exact same earnings and expenses are approached by a poor man in desperate need of food and money for his family. The second person, although concerned, does not cry, and in fact has to rush away. But because his religion commands him to give 10 percent of his income to charity, he gives the poor person a hundred dollars. We discovered that 70 percent to 90 percent of the teenagers we questioned asserted that the person who gave the five dollars from his heart did the better deed. This response suggests that in secular society, even charity is becoming a somewhat selfish act. Many people care less about the good their money is doing than about how they feel giving it. When we asked these same students who they would think had done the better deed if they were the ones who needed the money, many of them were brought up short. I think Dennis Prager has expressed the issue very well: Ergo, Judaism says, Give ten percent-and if your heart catches up, terrific. In the meantime, good has been done. In both cases, public scrutiny causes people to act more justly. Characteristic Jewish Teachings on Tzedakah A. The Highest Level of Tzedaka: When a child is born, the father pledges a certain amount of money for distribution to the poor. If something good or bad happens, one puts a coin into a box. Before lighting the Sabbath candles, the housewife drops a coin into one of the boxes Children are trained to the habit of giving. A father will have his son give alms to the beggar instead of handing them over directly. A child is very often put in charge of the weekly dole at home, when beggars make their customary rounds. William Morrow and Co. Reprinted by permission of the author.

**Chapter 5 : Chapter 2: The Law Was Given By Angels**

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

A List of the Mitzvot Commandments Level: Advanced Jewish tradition teaches that there are commandments This is the list of identified by Rambam The order and organization is my own Below is a list of the mitzvot commandments. It is based primarily on the list compiled by Rambam in the Mishneh Torah, but I have consulted other sources as well. The order is my own, as are the explanations of how some rules are derived from some biblical passages. For each mitzvah, I have provided a citation to the biblical passage or passages from which it is derived, based primarily on Rambam. Commandments that cannot be observed today primarily relate to the Temple , its sacrifices and services because the Temple does not exist and criminal procedures because the theocratic state of Israel does not exist. G-d To know that G-d exists Ex. See What Do Jews Believe? Not to entertain the idea that there is any god but the Eternal Ex. Not to blaspheme Ex. See The Name of G-d. To know that G-d is One, a complete Unity Deut. To love G-d Deut. To fear Him reverently Deut. Not to put the word of G-d to the test Deut. To imitate His good and upright ways Deut. Torah To honor the old and the wise Lev. To learn Torah and to teach it Deut. To cleave to those who know Him Deut. Not to add to the commandments of the Torah, whether in the Written Law or in its interpretation received by tradition Deut. Not to take away from the commandments of the Torah Deut. That every person shall write a scroll of the Torah for himself Deut. Signs and Symbols To circumcise the male offspring Gen. To put tzitzit on the corners of clothing Num. See Tzitzit and Tallit. To bind tefillin on the head Deut. To bind tefillin on the arm Deut. To affix the mezuzah to the doorposts and gates of your house Deut. Prayer and Blessings To pray to G-d Ex. See Prayers and Blessings ; Jewish Liturgy. To read the Shema in the morning and at night Deut. To recite grace after meals Deut. Grace After Meals Not to lay down a stone for worship Lev. Love and Brotherhood To love all human beings who are of the covenant Lev. See Love and Brotherhood. Not to stand by idly when a human life is in danger Lev. Not to wrong any one in speech Lev. See Speech and Lashon Ha-Ra. Not to carry tales Lev. Not to take revenge Lev. Not to bear a grudge Lev. Not to put any Jew to shame Lev. Not to curse any other Israelite Lev. Not to give occasion to the simple-minded to stumble on the road Lev. To rebuke the sinner Lev. To relieve a neighbor of his burden and help to unload his beast Ex. Not to leave a beast, that has fallen down beneath its burden, unaided Deut. The Poor and Unfortunate Not to afflict an orphan or a widow Ex. Not to reap the entire field Lev. To leave the unreaped corner of the field or orchard for the poor Lev. Not to gather gleanings the ears that have fallen to the ground while reaping Lev. To leave the gleanings for the poor Lev. Not to gather the peret grapes that have fallen to the ground Lev. To leave peret the single grapes of the vineyard for the poor Lev. Not to return to take a forgotten sheaf Deut. To leave the forgotten sheaves for the poor Deut. Not to refrain from maintaining a poor man and giving him what he needs Deut. Treatment of Gentiles To love the stranger Deut. Not to wrong the stranger in speech Ex. Not to wrong the stranger in buying or selling Ex. Not to intermarry with gentiles Deut. To exact the debt of an alien Deut. To lend to an alien at interest Deut. Marriage, Divorce and Family To honor father and mother Ex. Not to smite a father or a mother Ex. Not to curse a father or mother Ex. To reverently fear father and mother Lev. To be fruitful and multiply Gen. That a eunuch shall not marry a daughter of Israel Deut. That a mamzer shall not marry the daughter of a Jew Deut. See Prohibited Marriages and Illegitimate Children. That an Ammonite or Moabite shall never marry the daughter of an Israelite Deut. Not to exclude a descendant of Esau from the community of Israel for three generations Deut. Not to exclude an Egyptian from the community of Israel for three generations Deut. That there shall be no harlot in Israel ; that is, that there shall be no intercourse with a woman, without previous marriage with a deed of marriage and formal declaration of marriage Deut. To take a wife by kiddushin, the sacrament of marriage Deut. See The Process of Marriage: That the newly married husband shall be free for one year to rejoice with his wife Deut. That a bridegroom shall be exempt for a whole year from taking part in any public labor, such as military service, guarding the wall and similar duties

Deut. Not to withhold food, clothing or conjugal rights from a wife Ex. See The Marital Relationship. That the woman suspected of adultery shall be dealt with as prescribed in the Torah Num. That a man may not divorce his wife concerning whom he has published an evil report about her unchastity before marriage Deut. To divorce by a formal written document Deut. See The Process of Obtaining a Divorce. That one who divorced his wife shall not remarry her, if after the divorce she had been married to another man Deut. To marry the widow of a brother who has died childless Deut. That the widow formally release the brother-in-law if he refuses to marry her Deut. Forbidden Sexual Relations Not to indulge in familiarities with relatives, such as kissing, embracing, winking, skipping, which may lead to incest Lev. CC treats this and the next as one commandment; however, Rambam treats them as two. CC treats this and the previous as one commandment; however, Rambam treats them as two. Not to have intercourse with a woman, in her menstrual period Lev. Not to commit sodomy with a male Lev. Not to have intercourse with a beast Lev. That a woman shall not have intercourse with a beast Lev. Not to castrate the male of any species; neither a man, nor a domestic or wild beast, nor a fowl Lev. Times and Seasons That the new month shall be solemnly proclaimed as holy, and the months and years shall be calculated by the Supreme Court only Ex. To sanctify Shabbat Ex. Not to do work on Shabbat Ex.

## Chapter 6 : The Giving of the Law

*'The Giving of the Law' hen the Israelites arrived at Mount Sinai, they encamped on the plain that stretches before it. Sinai must have been a tremendous sight.*

Because of the Jewish tradition that the giving of the Law occurred at Shavuot Pentecost , the rabbinic authorities have been forced to interpret Exodus Sinai on the first day of the third month of Sivan -- since their traditional Shavuot can fall on the 5th, 6th or 7th of that month. The Bible, however, does NOT support this erroneous interpretation. So what does Exodus It is a very ancient tradition in rabbinic Judaism and has been transferred intact to holy day observant individuals and groups who are disciples of Yeshua in our own day, as well as, very probably, those in past centuries. The modern followers of Yeshua the Messiah, in accepting this tradition, have sought to link the "giving of the Law Torah " with "the giving of the holy spirit Ruach haKodesh ", which the book of Acts 2: The question remains, however, as to whether the original tradition can be reconciled with the scriptural accounts. Although most popular Jewish sources tout the traditional point of view, leading Jewish scholars are clear about the origins of this "Shavuot is the anniversary of the giving of the Law" tradition. Hayyim Schauss says, "Shavuot played a minor role in comparison with the other two harvest festivals; it was considered no more than a continuation of and an epilogue to the Festival of Unleavened Bread. There was no effort made, even in later biblical times, to tie up the festival with a historic event; it remained through all that time, an agricultural holiday, the festival of the completion of the [summer] grain harvest. In none of the books of the Bible is there any trace or mention of Shavuot in connection with the giving of the Torah. It was obviously a festival observed only in the Temple, and not to any noticeable extent outside of Jerusalem. Because of their tradition that the giving of the Law occurred at Shavuot, rabbinical authorities have to interpret this verse to mean that the Israelites arrived at Sinai on the first day of the third month, since Shavuot could have been on the fifth, sixth or seventh of the same month and there was at least a three day period of ceremonial cleansing in the interval. The text itself, however, does not support this interpretation. It uses the phrase "on or in the same day". The same day as what? The Hebrew is as unambiguous as the English translation: To what day does this phrase refer? Clearly, the reference is to the first day of Unleavened Bread, Nisan Notice in Exodus Repeatedly in the account of the exodus, the day yom the Israelites went out of Egypt is used with the demonstrative adjective. Remember this day [ is just the untranslatable accusative marker] in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this place. No leavened bread shall be eaten. The question then becomes -- how long a period of time elapsed between their arrival and that momentous day when the Law was thundered from the top of the mount? They must be complete. You shall bring from your dwellings, two wave cakes of two tenths of fine [wheat] flour. This will always bring us to the 8th day of the third month Sivan. If the month of Sivan has 30 days, then the 50th day will fall on the 28th day of the fourth month Tammuz. If Sivan has 29 days, then the 50th day will fall on the 29th day of Tammuz the fourth month. Moses then ascends the mountain, where he remains for "forty days and forty nights" Exodus It is simply NOT reasonable to dismiss all of these things as coincidence -- as some will try to do! It seems apparent that the children of Israel had been anticipating a feast on this very day, because on the preceding day we see that it was when they saw that Moses "delayed" that they went to Aaron and began to pressure him in going along with their own idolatrous preparations for a feast the following day. Count 50 to the Feast of Weeks or Shavuot in the fourth month of Tammuz! Incidentally, this is one of the most remarkable proofs for the lunar Sabbath! For only by counting "seven complete Sabbaths" on a lunisolar calendar -- and then counting 50 days -- can we locate the Biblical Feast of Weeks or Shavuot! What About Acts 2? And the Spirit rested upon them. The similarity to Acts 2 is obvious: The Hebrew verb here is from the verbal root naba, to prophesy. Notice what the Theological Word Dictionary of the O. The old Gesenius Lexicon ed. Perhaps they were also each speaking a tongue of the seventy nations. But what day was this? The text does not specifically say but it does tell us very nearly. As we continue reading the narrative, we find, in verse 33, that the Israelites leave Mount Sinai for a three day journey, which would have ended on the 23rd of Iyar second month. There seems to be a

lengthy period of indeterminate time implied between when they left the camp in verse 34 of Numbers 10 to when the people complain in Numbers 14. The events of Numbers 15-16. Nevertheless, when we continue to verse 16, at which point the Eternal tells Moses to gather the seventy elders, several days must have passed. From verse 17 to verse 24, at least one more day and possibly more transpire before the elders are gathered and the spirit comes down and rests upon them. While we certainly have no definitive proof, it seems plausible, given the strong correlation in wording between Numbers chapter 16 and Exodus 24. Other Parallels In Exodus Now, if we go to Acts 2 we read: Another interesting parallel can be found in Exodus 31. The tablets were written on both sides; on the one side and on the other they were written. At Sinai the law was written in stone due to the stiff-necked and rebellious people of Israel; but at Jerusalem in 31 A. Hope of Israel Ministries.

**Chapter 7 : Judaism Tzedakah: Charity**

*Because of the Jewish tradition that the giving of the Law occurred at Shavuot (Pentecost), the rabbinic authorities have been forced to interpret Exodus to mean that the Israelites arrived at Mt. Sinai on the first day of the third month of Sivan -- since their traditional Shavuot can fall on the 5th, 6th or 7th of that month.*

While this short study cannot begin to cover all the issues involved, it is my hope that it will shed some light and remove some of the confusion. One of the profound emphases of the New Testament, especially the epistles of Paul, is that Christians are no longer under the rule of the Mosaic law. This truth is stated in no uncertain terms and in various ways see Rom. In regard to the relation of Christian ethics to the Mosaic Law, Luck writes: There are Christian teachers of repute who consider the Mosaic law to be the present-day rule of life for the Christian. Those holding such a view generally make a sharp division of the Mosaic law into two parts, which they distinguish as the moral and the ceremonial. The ceremonial portion they consider as having found its fulfillment in Christ at His first advent, and thus as having now passed away. The treatment given to Christian ethics by some highly respected authors is indeed but little more than an exposition of the Decalogue. Long before the law was given through Moses, it was utterly wrong to do such evil things. For the grace of God has appeared, bringing salvation to all people. In the coming of Christ and His death on the cross, the Mosaic Law as a rule of life was terminated. This new liberty must never be used as an occasion to indulge the flesh or sinful appetites Gal. For the law of the life-giving Spirit in Christ Jesus has set you free from the law of sin and death. By sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh, 4 so that the righteous requirement of the law may be fulfilled in us, who do not walk according to the flesh but according to the Spirit. There have always been those who have sought to put the Christian back under the Law or make the Law necessary for both salvation and sanctification. As a result large sections of the New Testament are written directly to this issue see Acts 15 and the council at Jerusalem; Romans 5: These passages were written against a legalistic use of the Law, one which promotes works to gain points with either God or people; works of self-effort rather than a life lived by the power and personal leading of the Holy Spirit. Of course, other parts of the New Testament are written against license and the misuse of liberty Gal. Christian liberty is not the right to do as one pleases, but the power, desire, and will to do as one ought in and by the power of God and a regenerated life. This is ultimately the focus of Titus 2: The verb teaching encompasses the whole concept of growthâ€”discipline, maturing, obedience, progress, and the like. This involves denial of improper things and direction into proper channels. These five termsâ€”godliness, worldly lusts, soberly, righteously, godlyâ€”do not describe the content of grace teaching so much as they indicate the object and purposeful goal of that teaching. And this intent is, according to this passage, the ultimate purpose of the Incarnation of Christ. He came to display the grace of God in the changed lives of his people. The final cause of the revelation of the grace of God in Christ is not creed but character. In this regard, under grace is never to be taken as an excuse to sin as one pleases since he is under grace 6: Two things are prominent here: This is not to say that the Mosaic Law is not good and holy and does not have a function, but this too will be set forth below. So just what is the meaning, nature, and place or function of the law in the New Testament? In the New Testament, the Greek word used for law is nomos. Obviously the definition allows for and even implies that there might be differing systems of rules at various times, depending on what particular aspects or how much of His will God wishes to show at a given time. Those who do not receive this natural revelation through nature demonstrate they are unable to receive the additional light special revelation of Scripture needed for salvation. This is illustrated in Genesis This consisted of negative commands and positive for a total of commands. These may also be divided into three parts or sections see below â€”the moral, the social, and the ceremonial. As such, it covered every possible area of the life of Israel. For more on this aspect, see below. Human Law as Prescribed by Man There are obviously various forms of human laws, those prescribed by man through human government or custom see Luke The Law of Christ, the Law of the Spirit of Life The fact that the Mosaic law has been terminated does not mean that there is no law in this age of grace even though the nature of this law is quite different from the standpoint of incentive, motivation, and

means. This consists of the many imperatives found throughout the epistles which comprise this law. This will naturally mean many laws that will govern the life of citizens of the Kingdom. One only needs to consider Isaiah 2: In the progress of His revelation and the development of His plan, there have been various economies dispensations administered by God with different regulations or laws giving precise instruction for each administration. The way God has run each economy or dispensation has varied, however, in each case, different people were addressed with the commands differing in quantity and character, but always with specific instruction. A few of the uses are as follows. This term is used of the entire Old Testament John It is used with such terms as the prophets, and writings, again as a title for the entire Old Testament Scripture, but in this way it looks at them in their division Luke The term is used of the entire specific Mosaic code given to the nation Israel to govern and guide their moral, religious and secular life, and covers parts of Exodus, Leviticus, Numbers and Deuteronomy Deut. The term is used of the Ten Commandments Exodus Law is used of a principle, force or influence that impels one to action or behavior Rom. It is used of law in general Rom 3: The Origin and Source of the Mosaic Law Though part of the Law was mediated by angels, God is the origin and source of the Mosaic Law, which stems from the eternal and holy character of God. This is true even of the natural law written in the heart or conscience of man Exodus The Nature and Content of the Mosaic Law It is common to divide the Mosaic Law into three parts as illustrated below, but though this is helpful for analysis and the study of the Mosaic Law and the way it functions, such a division is never stated as such in Scripture. Rather it is seen as a unit. Arguments for this will be given below. The Moral Law or the Ten Commandments. This part of the Law governed the moral life giving guidance to Israel in principles of right and wrong in relation to God and man Exodus The Judgments, or the Social Law. This part of the Law governed Israel in her secular, social, political, and economic life Exodus The Ordinances or the Ceremonial Law. This was the religious portion of Law which guided and provided for Israel in her worship and spiritual relationship and fellowship with God. It included the priesthood, tabernacle and sacrifices Exodus The Recipients of the Mosaic Law The Mosaic Law was a bilateral covenant made specifically for Israel alone to govern her life in the promised land. From the Abrahamic Covenant Gen. Yahweh was her Theocratic King who was to rule and guide the nation in her destiny that she might not become polluted or contaminated by other nations and could thus fulfill her purpose. For this the Mosaic Law was instituted to direct Israel as a nation in all spheres of her life—morally, socially, politically, economically and religiously. By its very nature, the Mosaic Law was not to be, and could not be, obeyed to the letter by any other people in any other place as a rule of life. However, in the spirit of the Law it did set forth moral principles which were applicable and would bring blessing to all people anywhere and at any time when applied and used as a standard of right and wrong. There were certain economic provisions in the Law to govern and protect the economic life of Israel in their promised land. For example there was the right of property ownership, free enterprise, protection of the poor which guarded against the evils of great concentrations of wealth in the hands of a few with the consequent impoverishment of others. However, the strict application of these laws to our world is impossible since the original conditions in which God directly intervened cannot be reproduced, at least not until the millennium. Yet, economists could study and learn much from these laws and principles. God had promised to bless the descendants of Abraham and through them, the world. This was a promise reiterated and expanded to Abraham and to Isaac and Jacob. God would bless Israel and through them, bring blessing to the world Gen. The Abrahamic covenant is a unilateral covenant. The Mosaic Covenant, however, was a bilateral covenant. Though its ultimate fulfillment is dependent on God, for any generation to experience the blessings of the Abrahamic Covenant, there had to be faithfulness to God. Thus, enters the Law, a bilateral covenant given to Moses for the nation of Israel after their redemption out of the land of Egypt. It was through obedience to the Mosaic Covenant the Law that Israel would be able to experience the blessings of the Abrahamic covenant in the promised land. For obedience there would be blessings; for disobedience, cursing cf. It was, however, only temporary as the book of Hebrews so clearly teaches. As such, the Mosaic Law was designed to maintain a proper relationship between God and His people Israel blessing versus cursing, but only until the coming of Messiah and the establishment of a New Covenant. The Law was never designed to be a permanent rule of life. It was merely a tutor or guardian to guide Israel in all areas of her life until Christ 2 Cor. It is especially

weak when adopted as a system of merit Rom. Though the Law is usually divided into three parts, as described above, it is important to see that it was an indivisible unit. Thus, when Paul stated that we are not under the Law, this included all three parts, including the Ten Commandments. Some will agree that parts of the Old Testament Law have been done away, but assert the Ten Commandments are supposedly still in force today. But all three parts of the Law were designed to function as a unit to guide Israel in all of its life. The Ten Commandments cannot be separated from the rest. Further, even though most recognize this three-fold division, the Jews so numbered all the commands that they approached the Law as a unit. Rather they divided the commandments of the Law into twelve families of commandments which were then subdivided into twelve additional families of positive and twelve additional families of negative commands. Further evidence that the Law is a unit is the penalty of death for disobedience is attached to all three parts of the Law. Noticing the penalties attached to certain commands further emphasizes the unitized character of the Law. Clearly these commands from various parts of the Law were equally binding and the punishment equally severe. The Law was a unit.

## Chapter 8 : Jewish Law: A Very Brief Account

*The Hebrews and the Foundation of Western Law The Ten Commandments and many other elements of Hebrew law provided a major source for the development of western legal systems and democracy. Three thousand years ago, the ancient Hebrew people lived in the Near East in an area called Canaan.*

A Very Brief Account There is an enormous volume of surviving information on Jewish law—hundreds of thousand, perhaps millions, of pages of primary sources covering about twenty-five hundred years. This is a very brief summary account, based mainly on the first three volumes of Jewish Law: History, Sources, Principles, by Menachem Elon. History The dynasty of kings of Israel of whom Solomon and David are the most famous was ended, and the first Temple destroyed, by the Babylonians in B. After the end of the Babylonian captivity, Israel was under Persian and then Greek Seleucid rule, with local power in the hands of successive pairs of religious authorities. The Maccabean revolt against the Seleucids reestablished Israel as an independent kingdom with its own king. As a result of the Roman conquest, the kingdom of Israel ceased to exist as an independent state in 63 B. The second Temple, which played an important role in legal and religious matters, was destroyed by the Romans in 70 A. The Bar Kochba revolt of A. Thereafter, until the reestablishment of the State of Israel in the 20th century, the Jewish population consisted for the most part of dispersed communities living under the authority of non-Jewish rulers. Such communities were subject from time to time to persecution or even expulsion. But for the most part, they enjoyed judicial autonomy. Gentile rulers chose to subcontract the job of ruling—and taxing—their Jewish subjects to the local Jewish authorities. The ruler set the total tax burden to be imposed on the community, the local authorities were responsible for allocating it among the residents. Thus Jews in the diaspora lived largely under Jewish law. Increasingly, Jewish inhabitants of European states were treated as ordinary citizens, subject to the same laws as everyone else. Law Jewish law, as viewed by its practitioners, was initially based on two sources: The written Torah and the oral Torah. The written Torah, aka the Pentateuch, consists of the first five books of the Old Testament; it contains both a considerable number of legal rules and many accounts of events from which legal rules can, sometimes directly and sometimes only with the use of considerable ingenuity and imagination, be deduced. The oral Torah consists of legal traditions of the Jewish people, believed to have been transmitted to Moses on Mount Sinai and from him through a chain of oral transmitters. It too contains legal rules, although the fact that it existed only in oral form made possible disagreements among the legal authorities as to what those rules were. Further disagreements occurred over the rules found in or deduced from the written Torah. This led to a problem that runs through the history of Jewish law and other legal systems as well—ambiguity as to what the law actually was. It is a particularly serious problem when there exists no authoritative legislature or legal code to resolve disagreements. For part of the early history of the Jewish legal system, there was a solution to this problem: The Sanhedrin, established in B. Functioning as a court, it could and did resolve disagreements among legal authorities by majority vote. While a legal authority was permitted to continue to argue for the minority view, he was not permitted to apply it in his decisions as judge. In addition to the written and oral Torah, there were at least two other sources from which Jewish law derived legal rules. One was legislation by the legal authorities themselves, authoritatively by the Sanhedrin while it existed but also by individual scholars adding rules that they viewed as consistent with but not directly implied by Torah. There was also much that might be viewed as legislation by legal authorities in the form of interpretation, sometimes inconsistent with the apparent meaning of the text being interpreted. The other source of legislation was the King and, later, communal authorities seen as substitutes for a king who no longer existed. Their authority to legislate was justified by interpretations of passages in the Torah. The role of court of last resort, de facto if not de jure, passed to the Babylonian academies, where law was taught and debated; their rulings on disputed issues generally were accepted throughout the diaspora. For reasons not entirely clear, they eventually lost that authority. While law existed in the written Torah and the teaching and writing of legal scholars, there was no written law code, or at least none that we know of, until the production of the Mishnah in about A. It provided what was intended to be a complete collection of halakha, legal rules,

along with associated materials. Unlike a modern law code, the Mishnah did not state what the law actually was. Instead, it offered arguments attributed to sages of the past for alternative interpretations of the law. The result was several centuries of scholarship and debate, mostly in the Babylonian academies but also in centers of Jewish learning elsewhere, especially in Israel, over the meaning and implications of the Mishnah. The record of those debates, along with the Mishnah itself, made up the two Talmuds—the Babylonian Talmud, produced in the Babylonian academies, and the shorter, less complete, and less authoritative Jerusalem Talmud. Once the Talmud was complete, Jewish legal scholarship was built on three layers. The first was the Torah. That was followed by commentary on the Torah, culminating in the Mishnah. That was followed by commentary on the Mishnah, culminating in the Talmud. Scholarship thereafter consisted largely of commentary on the Talmud—which had, in effect, the previous two layers embedded in it. Further layers were added as one or another work based on those sources—the Mishneh Torah of Maimonides is one example—itsself became the subject of further commentary. Throughout the history, there was tension between the restrictions imposed by the Torah, Mishnah, and Talmud and the perceived requirement of current circumstances. Some conflicts were resolved by creative interpretation of the original sources, others by the creation of legal fictions designed to evade constraints from the Torah or Talmud. For example — The Torah prescribes death by stoning for a child who defies his parents. Some legal authorities chose to read into the detailed wording of the biblical verse requirements that could not in practice be satisfied—for instance, that the mother and father bringing the accusation must have identical voices and be identical in appearance. The Torah provides that, every seven years, debts are cancelled. This meant that lenders were increasingly unwilling to make loans as the seventh year approached, a problem recognized and warned against in the original text. To solve that problem a legal form, Prosbul, was designed with the specific purpose of making it possible to create a form of debt that would survive past the cancellation of ordinary debts. Many other examples can be found of ways in which the legal authorities succeeded in working around legal rules that they did not, in theory, have the power to change. The Torah forbids Jews from lending to other Jews at interest. A variety of contractual forms were designed to make it possible to evade that restriction in effect while obeying it in form, and rules about the sharing of profit between partners one of whom contributed capital and one labor were developed, in part in an attempt to prevent such evasions. Another way around inconvenient restrictions of Torah was the holding that communal authorities were, to some degree, free to permit what the Torah forbade or forbid what it permitted. According to one view, such communal legislation was legitimate if there was no legal authority in the community to be consulted, it was legitimate if there was such an authority and he was consulted and approved of the legislation, but it was not legitimate if an authority was available and was not consulted or did not approve. Thus the legislation was ideally the joint product of communal authority and legal expertise—but communal authority alone was better than nothing if the legal expertise was not available. According to another widely accepted view, communal authorities had a free hand to legislate with regard to mammon—secular matters such as most civil and criminal law—but were sharply restricted with regard to issur, religious law, including issues of family law such as marriage and divorce. This raised a problem for communal authorities that wished to impose constraints on marriage beyond the very limited requirements of the religious law—for instance, to require ten witnesses to make a marriage valid. On the face of it, if a court ruled invalid a marriage that satisfied the requirements of religious law but not requirements imposed by the communal authorities, it was permitting a woman who was married to one man to marry another without having been first divorced, a clear violation of religious law. One solution was to transform a decision in religious law into a decision in secular law. The court held that if a man married without satisfying the requirements of communal law it was entitled to punish him by confiscating—retroactively—the wedding ring or other object of value which was used in the ceremony. Since the groom did not own the ring which he used in the ceremony the wedding was invalid under religious law, hence the couple were not married. Perhaps because of the degree to which that stretched the distinction between mammon and issur, courts were often reluctant to enforce such rules, and chose instead to use their powers to force the groom to execute a legally valid divorce, thus making the bride unambiguously free to marry someone else. Some legal authorities held that the communal authorities could forbid what religious law

permitted, but could not permit what it forbade or forbid what it required. In practice, at least in matters of mammon, that restriction was frequently violated. Thus, for instance, courts enforcing secular rules were able to accept witnesses unacceptable under religious law, such as those related to a judge or one of the parties—arguably necessary in a small community where practically everyone was related to everyone else. Courts were permitted to impose the death penalty without satisfying the extremely restrictive conditions of religious law, such as the requirement that in order for the defendant to be liable to capital punishment he must be shown to have been told, independently by two different people, that what he was about to do was a capital offense. Courts were permitted to imprison debtors for failure to pay their debts, something explicitly forbidden under religious law. One justification for such results was the doctrine that courts enforcing communal regulations were not functioning as religious courts under religious law, hence not bound by its restrictions; they were the successors to the king who was, judging by descriptions in later books of the Old Testament, free to execute people without first convicting them in a religious court. A second, and perhaps more telling, justification was that the communal regulations being accepted were in practice necessary for the survival, or at least the functioning, of the Jewish community in an environment very different from that in which the religious law had originally come into existence.

The Form of the Law Another issue faced by the Jewish legal authorities was the form in which the law was to be transmitted. Ideally, a judge ought to know everything—including all of the arguments made over the centuries for alternative interpretations of the legal rules that might apply to a particular case. By or A. One solution was to produce, for the use of judges, a law code, a simple statement of legal rules, giving only the interpretation that the author of the code considered correct and leaving out the arguments, biblical or otherwise, for and against the preferred interpretation. That was what Maimonides did in the twelfth century. His work, while widely accepted and used, was also widely criticized, on the grounds that a judge had to know not only what Maimonides thought the legal rule was but the entire background needed both to evaluate his view and to fully understand it. A later scholar, Rashba, writing about a century later, followed Maimonides in compiling a statement of the legal rules but supplemented it with another volume, organized in parallel, offering the sources for those rules. Over a period of many centuries, Jewish legal scholarship shows an alternation between attempts to write law codes summing up the rules and attempts to describe the law in its full historical complexity.

The Problem of Disagreement In any legal system, authorities will sometimes disagree about what the law is or how it applies to new circumstances. In a system which views law as the creation of some authority, such as a legislature, king or court of last resort, the same authority that made the law can settle any disagreement about it. That does not work for a legal system, such as Jewish law or Shariah, viewed not as created but as discovered, deduced from divinely inspired sources, documentary or oral. No scientist believes that whether or not a scientific theory is true can be determined by majority vote—that if enough scientists had disagreed with Newton, stones would have fallen up instead of down. No more can a scholar of Sharia believe that whether a hadith, a tradition of the prophet, is true or spurious is determined by majority vote of the scholars of tradition, or a Jewish sage hold a corresponding belief with regard to an interpretation of the Torah. Yet, in order for a legal system to function, there must be some way of determining what the law is. In the Jewish case, the problem became particularly clear with the extended disagreement between two groups of scholars that formed in the first century B. For several generations, scholars of each school accepted the other as legitimate, while disagreeing on particular points of the law, rather as the four schools of Sunni law later regarded each other. This raised practical as well as theoretical problems. If an adherent of the school of Hillel ate at the house of an adherent of the school of Shammai, or vice versa, the guest might be eating food that, in his view, was for one reason or another not ritually pure, hence not permitted. Similarly with other actions that impinged on religious law. The solution to the problem, as viewed in later tradition, is summed up in the story of the debate between Rabbi Eliezer and Rabbi Joshua over the oven of Akhnai, which the former held to be ritually pure, the latter ritually impure. Eliezer had brought out every possible argument for his position without persuading his opponent, he finally put the question to God. Eliezer produced two more miracles in support of his position; R. Finally, he called out for more direct support, and a heavenly voice responded: Joshua replied, "It is not in heaven. My children have bested me.

**Chapter 9 : What is Tzedakah?**

*A Law given to Moses at Sinai (Hebrew Halakhah le-Moshe mi-Sinai חֲכָוֶה־לְמֹשֶׁה מִסִּינַי חֲכָוֶה־לְמֹשֶׁה מִסִּינַי) refers to a halakhic law that is neither explicitly stated in the biblical laws nor derived from it by Talmudical hermeneutics but known from the Jewish tradition.*

Though God allowed the earlier Law to be given to Israel directly, according to Paul and 1st century Jews, it was given through a mediator who was a powerful angel with the help of many other angels. This prompted Paul to classify the earlier Law itself as inferior when compared to the direct teachings of the Father given by His firstborn Son Jesus Christ. The apostle Paul was clear on this matter and it is essential we recognize his teachings in precise detail. Angels and the Law Paul taught more on the role of angels in the giving of the Law of Moses than has been imagined by many students of the Bible. This included angelic roles in future events destined to affect the lives of people at the end of the age. This subject is most important for biblical students to understand, and attention should be directed to these essential teachings of Paul. Yes, angels gave the earlier Law for Israel at Mount Sinai. It was common knowledge among the Jewish people in the 1st century that the Law of God was presented to Moses by angels and not directly by God himself. Later we will discover from the Scripture just who this powerful angel really was. It will surprise many students of the Bible. Some people mistakenly think there is a great difference between the two. The Bible, however, has teaching contrary to this false assumption. If one does not recognize what Paul was teaching regarding angelic powers giving the Law to Moses, then one remains ignorant of some of the most sublime teachings on the role of Christ in obtaining a salvation for Christians. Christ released all Christians from the bondage required by this angelic Law. Paul stated that a very sophisticated philosophical teaching was being taught to the Colossian Gentile Christians. This teaching was trying to lead them astray from the doctrines of Christ Jesus. In no way is this what Paul meant. Such were the doctrines that Paul was talking about in Colossians. Granted, these advanced teachings were based on the Law of God given to Moses, but they were far and away more sophisticated in the 1st century than what Moses gave to Israel through the mediatorial agency of the angels. They were a class of angels that God placed in charge of multitudes of natural and spiritual facilities, with various functions on earth and throughout the universe. The apostle mentioned them within several contexts of his writings. Indeed, these principalities and powers were created by Christ Colossians 1: These are spiritual powers who govern many of the affairs on earth, and sometimes Christians trying to follow God find themselves at odds with them Ephesians 6: They are powerful beings, and God allows them to exercise their authority for the time being. But in spite of their glorious existence, Paul showed that they were not omnipotent or omniscient. He remarked that they are deficient in knowledge in some of the higher purposes of God Ephesians 3: Christ himself echoed the same theme. He said that the angels were kept from knowing the exact periods of time associated with the Second Advent. These scriptures show the real inferiority of angels compared to Christ. With these matters in mind, we can realize what Paul was talking about in Colossians. These angels actually based their false teachings on many basic principles found in the earlier Law of Moses. Paul selected as an example some of the principal teachings of these angels that were now redundant to Christians. These ritualistic regulations and dogmas King James: And that is exactly what Paul accounted the ritualistic system of festivals, new moons and sabbaths to be along with circumcision, animal sacrifices, Temple worship, etc. Paul was upset with them for beginning to give heed again to religious beliefs engendered by angels, which some with Jewish leanings were attaching to sophisticated principles based on the Mosaic Law. Let no man beguile you of your reward in a voluntary humility and religion of the angels. Wherefore if you be dead with Christ from the elements of the world, why, as though living in the world, are you subject to dogmas touch not; taste not; handle not after the commandments and doctrines of men. Paul would have none of it. Christ came to earth and kept the Law perfectly. He fulfilled it as He said He would. Christians are now reckoned to have kept the Law perfectly in Christ. They have died with Christ Colossians 3: So, why were Christians going back to the practice of the Law of Moses even in a sophisticated way by returning to the Law intended for Israel when they were spiritual infants? To Paul, it was an inferior law compared to that of Christ. The

teachings of Christ needed no mediators. This is what Paul meant. It was the commandments and doctrines of men inspired by angels that demanded such subjection, and Paul was vehemently against this erroneous teaching. The Angels Are Spirits Let us look closer at the role of these angels, these principalities and powers, as revealed in the Holy Scriptures. We are told in the Book of Hebrews: To understand more about the many tasks carried out by these angelic spirits, we need to examine the word that the apostle Paul used to designate them. This was also the 1st century Jewish way of reckoning those laws in their highly developed traditional teachings. Christ called this the commandments of men Matthew They were spirit beings called the principalities and powers. Modern scholars and translators of the New Testament realize this. Here is how the Revised Standard Version translates Colossians 2: Why do you submit to regulations? Adult Christians are no longer subject to such angelic laws. Paul then discussed certain aspects of the Law given to ancient Israel by the angels. He said the Law of God given to Moses was like a schoolmaster to lead people to Christ, but once individuals recognize what Christ did for them, they are no longer under that Law as a legal means to obtain salvation Galatians 3: But, before the time of Christ, Paul said that the Jews were under the Law of Moses and under bondage to it. This was the Law given by angels even before the Jewish authorities elaborated on it with their own teachings in the 1st century. Now note how modern translations render Galatians 4: The Revised Standard Version says, again: Let me now clear up a point that has confused many interpreters of the Bible. In no way is this true. This is certainly the case because in Galatians 4: Plainly, the Law, which the Galatians wanted to be under, was the Mosaic Law, of which the first book of Genesis was a part. So, what we find the apostle Paul teaching was that the Law of God given to Moses was delivered by angels. It was not given directly by God. When it says that God that is, an Elohim was the one who presented the Law to Moses, the term in this case refers to a powerful angel who could legitimately be called an Elohim in the Bible. This angel and the other angels associated with him in the giving of the Law are identified even in the Old Testament. The Angel of the Lord We now enter a most interesting part of this study. Many modern students of the Bible have not observed this plain teaching of the Old Testament. We find that it was, as Paul, Stephen, and the Jewish historian Josephus attest, an angel with multitudes of other angels who gave the Ten Commandments and the other subsidiary laws to Moses in their period of spiritual infancy. In fact, Paul showed that the Law of Moses and Christianity were not compatible to one another regarding salvation. While faith was important even within the Old Testament period, there were numerous laws and regulations that were necessary to be observed in Old Testament times before one could be considered a righteous person. But something more than rituals was essential to attain salvation from God. That necessary ingredient upon which faith could flourish was Jesus Christ and His substitutionary role in matters of keeping the Law. Something else had to be given for salvation. And that was the Gospel of Christ. That Gospel proves to be as different from the earlier Law of God as a butterfly is from a caterpillar larva. Who Revealed the Law to Israel? This makes it certain that the angelic personality was not Jesus Christ before His incarnation. The apostle Paul in the Book of Hebrews took the first two chapters to show that Christ Jesus was not an angel, but was far higher in station and authority. Christ was not an angel because He was far higher in power and esteem than any angel, no matter how exalted in rank the angel might be. It is time to identify that particular angel as revealed in the Old Testament by giving a compendium of scriptural texts about the role of this angel in various historical contexts of the Old Testament. We find that this Elohim this single angel was very active in human affairs from the time of Abraham to the period of the Judges especially with righteous people. Wilson in The International Standard Bible Encyclopedia New Edition admirably presents this historical survey on page under the article titled: