

**The Book of the Law (Law of Moses)
is the Book of Deuteronomy.
The 613 “Mitzvot” is Apostate Judaism**

The Jews have all of their traditions, rituals, ceremonies, holidays, costumes, customs, and so forth; others follow after their way, and mimic or copy their practices and beliefs. They say they “obey all of God’s laws in the Torah,” and it seems reasonable at first (to those who are only casual observers), but the Bible gives specific conditions and instructions for who, what, where, when and why these laws are to be kept. Not all of these laws apply to everyone. Not all of these laws were supposed to be kept forever. Torah people can point to verses here and there that seem necessary to obey everything God commanded, but context creates conflicts in their doctrine. The Christians on the other hand say those laws “are for the Jews” and completely separate themselves from them. However, when one studies the Bible, the book that the Jews and Christians give reverence to we see a different picture of what God paints in his word that no one is actually following. Everyone seems to be doing religion their way and not God’s way! These people hold a high degree of pride in their self-willed beliefs, customs and traditions: few of them are willing to hear and receive correction; as they don’t even obey God, like it says in Ezekiel 2 and 3 and other places. Therefore, God has commanded his Watchmen to rebuke them sharply, especially the fables, so they might be sound in the faith (Titus 1:13).

**It is an absolute disgrace!
The world will soon be facing Great Tribulation for lawlessness!**

The Bible even prophesied that in the last days all the churches will be apostate, and it even tells you what all of them will say to justify themselves, because their standalone form of truth in their minds is absolute! Many people will fall for it! Many already have fallen for it, and they have polluted their temple (in their heart) just as it says in 2 Thessalonians chapter 2, because they have “heaped to themselves teachers having itching ears and turned to fables.” Second Timothy chapter 4 talks about there being a version of God that is appealing to them, but not as “He IS” in scripture. Instead, the culture divides amongst many factions that say “to each his own”, which is nothing more than a doctrine of devils. The culture and the world are not better off with all these competing groups, even 45,000 denominational churches, all who have their own personal Jesus’ instead of Truth! Paul said in 1 Corinthians “have no divisions among you,” yet the Christian churches are all divided heavily, mostly over minor differences that all miss the bullseye of the Torah and Testimony of Christ.

One major difference between the actual Apostolic faith portrayed in the bible from all the Christian Churches is that not only did Rome intentionally institute directives to separate all things “Jewish” from what they call “Christian”, but they don’t understand the relationship between the Law of God (10 Commandments) and the Law of Moses (Book of the Law). We all know what the 10 Commandments are per Exodus chapter 20 and Deuteronomy chapter 5; but what is this Book of the Law? These groups conflate this law with the 10 Commandments, and

they are not the same. Some also say this book of the Law contains all of the Torah, or it is the 613 Mitzvot list. From reading places like Galatians 3:19 and Colossians 2:14, the Law of Moses is a “law added for transgression,” containing “handwritten ordinances and statutes.” This book of the law is not the same as a law spoken “by God’s Voice” and written on “two tables of stone.” These added laws are also not the Jewish “Mitzvot” (613 laws) which appeared only later in the history of Israel. According to history, the Mitzvot’s first draft didn’t happen until after the Jews were released from Babylonian captivity in the 5th century BC. Another revision happened by the 12th century AD (1000 years after Christ and Paul), by Maimonides Rambam. While this list appears to list precepts and biblical verses, when you dig into the precepts and compare it to the what the verses say in context, there are problems. Also, when Paul was saying these laws were “added for transgression” it couldn’t have existed in the form of a list like this since it didn’t occur in the time of Moses. But what can we find in the Greek Septuagint about the Law of Moses? The Law of Moses reference is shown as “δευτερονόμιον” (Deuteronomy), the fifth book of the Pentateuch; Also note, the name of Ἰησοῦς is in the same passage below for what the Christians call “Jesus”, and is actually in English “Joshua.”

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BHS LXX GNT

LXXII - Jos 9:1

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σωτηρίου

σωτήριος

N.GSM

salvation;

saving

[c] και ἔγραψεν Ἰησοῦς ἐπὶ τῶν λίθων τὸ δευτερονόμιον νόμον Μωσῆ ὃν ἔγραψεν ἐνώπιον υἱὸν Ἰσραὴλ

και γραφω ιησους επι ο λιθος ο δευτερονομιον.1 νομος.1 μωσευς ος γραφω ενωπιος υιος ισραηλ.1

C V.AA13S N.NSM P RA.GPM N.GPM RA.ASN N.ASN N.ASM N.GSM RR.ASM V.AA13S P N.GPM N.GSM

and; write Iēsous; in; the stone the repeated Law; law Mōseus; who; write in the face; son Israel

even Iisus on fifth book of the Pentateuch Mosefs what facing

[d] και πᾶς Ἰσραὴλ και οἱ πρεσβύτεροι αὐτῶν και οἱ δικασταὶ και οἱ γραμματεῖς αὐτῶν παρεπορεύοντο ἐνθὲν

και πας ισραηλ.1 και ο πρεσβυτερος αυτος και ο δικαστης και ο γραμματευσ αυτος παραπορευομαι ενθαδε

C A.NSM N.NSM C RA.NPM A.NPMC RD.GPM C RA.NPM N.NPM C RA.NPM N.NPM RD.GPM V.IM13P D

and; all; Israel and; the senior; he; and; the justice and; the scholar he; travel by / around this place;

even every even older him even even him back here

There are many places in the book where the Greek word “nomos” is used, just generically meaning law, and a couple places where the word “Deutero” is used, which means second, but in only a few key places we see this combined word specific to the phrase “Law of Moses.” This same reference occurs in Joshua 8:32 (chapter 9 in Septuagint). A portion of this law was written on the 3 large standing stones (plastered with plaster in Deuteronomy 27) installed at a temple near Schechem; or, in Deuteronomy 17:18 where it talks about the book the Kings copied and read to the congregation every seven years.

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BHS LXX GNT

LXXII - Deu 17:17

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ιερῶν τῶν Λευιτῶν

ιερευς ο λευιτης

N.GPM RA.GPM N.GPM

priest the Leuitēs;

Leitis

18 και ἔσται ὅταν καθίσῃ ἐπὶ τῆς ἀρχῆς αὐτοῦ και γράψῃ ἑαυτοῦ τὸ δευτερονόμιον τοῦτο εἰς βιβλίον παρὰ τῶν

και ειμι οταν καθιζω επι ο αρχη αυτος και γραφω εαυτου ο δευτερονομιον.1 ουτος εις βιβλιον παρα ο

C V.FM13S D V.FM12S P RA.GSF N.GSF RD.GSM C V.FA13S RD.DSM RA.ASN N.ASN RD.ASN P N.ASN P RA.GPM

and; be when; sit down; in; the origin; he; and; write of himself; the repeated Law; this; into; scroll from; the

even once seat on beginning him even his own fifth book of the Pentateuch he for by

19 και ἔσται μετ’ αὐτοῦ και ἀναγνώσεται ἐν αὐτῷ πᾶσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ ἵνα μάθῃ φοβεῖσθαι κύριον

και ειμι μετα αυτος και αναγνωσκω εν αυτος πας ο ημερα ο ζωη αυτος ινα μανθανω φοβεω κυριος

C V.FM13S P RD.GSM C V.FM13S P RD.DSN A.APF RA.APF N.APF RA.GSF N.GSF RD.GSM C V.AA53S V.PWM N.ASM

and; be with; he; and; read in he; all; the day the life; he; so; learn afraid; lord;

even amid him even him every vitality him that fear master

In Deuteronomy chapter 31 verses 24-26, Moses tells Joshua to place this “book of the law on the side of the Ark, as a witness against them (Israel), until it was finished (John 19:30).” The actual laws included in this book, the “added” laws, don’t start until chapter 12 of Deuteronomy and go up through chapter 29, including the mention of blessings for obedience and curses for disobedience. So, when Torah groups or even Jews say they only “obey all of the Torah”: are they obeying the laws that God desired for them to follow? Are they following laws “added for transgression;” which were punishments specific for Israel’s sin? Or, are they including laws mentioned in other books like Genesis (taken way out of context from the Horeb account) and using them to invent their own religion? Here is where we see understanding of structure breaks down because of ignorance; failure to understand a Covenant and a Law, and people doing “works of their own hands”, which is a form of idolatry.

Jeremiah 2:5- 8: “Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? Neither said they, Where *is* the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. The priests said not, Where *is* the LORD? and **they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that do not profit.***”

Colossians 2:8: “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 Christ...”

Colossians 2:20-22: “Wherefore if ye be dead with Christ 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?**”

Learn the difference between a Covenant versus Statutes and Ordinances. A Covenant is a formal agreement by promise that is binding (a blood oath) for a relationship between God and man. A Covenant is established by a vow, where transgression of it can only be satisfied by death of the transgressor and the shedding of his blood to atone for that sin! A Statute is a state law, and an ordinance is a local law, for the purpose of specific regulations of a nation state, dictating acceptable and non-acceptable behaviors, followed by penalties and judgements. The penalties of Statutes and Ordinances don’t always result in death—in the modern-day context it would be like fining people for traffic violations. However, because Israel agreed to a Covenant with God, which they all agreed to, and which they broke, in order for God not to destroy them all for their transgression, Moses pleaded for mercy, God allowed sacrifice for a time by the blood of animals to substitute for the blood of man, until Christ came (Galatians 3). As Paul also discusses in various places, if you are obeying the 10 Commandments, you are not under this book of the law system, which is Freedom from that condemnation; and, the idea from God is that we do not go to the letter of the law, but we are to circumcise our heart to obey His voice, loving him and receiving His Spirit. By doing so, he

abides with you, you bear fruit, and you cannot sin, set in Liberty. Paul also describes this as an allegory, a battle between Flesh and Spirit; between the example of Sarah and Hagar (Galatians chapter 4).

So, what were these laws “added for transgression?”

In Exodus chapters 21 through 23 we see these “laws” relate more specifically to how people operate under civil authority, which don’t necessarily relate to the transgression of the Covenant. The commands also mentioned between chapters 25 and 30 establish a design for the tabernacle and service of the ministers of God. Some of these may have been God preempting Israel by telling Moses about what was needed, knowing full well Israel was going to transgress His Covenant. Here are some of the precepts that we see:

- Laws about Slaves
- Laws about Restitution in a situation of personal loss by another.
- Laws of Social Justice
- Laws prohibiting heathen religion and practices of witches, sorcerers and idolatry.
- Laws about the Sabbath
- Laws about Feasts
- Free Will Offerings
- The design for Seat of God on Earth (Ark of the Covenant), called the “Holy of Holies”, to contain the 10 Commandments, Aaron’s rod, which budded, and the bowl of Manna.
- Making of the instruments of the Tabernacle: Table of Shewbread, Golden Lampstand, Altar of Incense.
- Making of the Tabernacle itself (materials for a Tent), including dimensions and layout.
- The Bronze Altar for Sacrifices
- The Wash Basin
- Regulations on products needed, such as storage of wood or oil.
- The Priestly garments.
- Rules for consecration of Priests and Priestly duties.
- Taxes

These laws in Exodus were written when Moses was in the mountain with God for 40 days and 40 nights after Israel agreed to God’s Covenant, spoken by His voice at Horeb. The retelling of events is found in chapter one of the book of Jubilees. Also make note, the first occurrence of God commanding Moses to write anything in a book is in Exodus chapter 17, regarding the victory over the attack by the Amalekites, as a memorial of battle. Nothing was written by Moses in a book before this point in time. Therefore, all of Genesis is a narration of past history and prophetic teachings that God told to Moses on the mountain, or much later. In Numbers chapter 33, it even tells you, God commanded Moses to include the early parts of Exodus that hadn’t been written yet: this occurred when they were wandering the desert for 40 years, long after Sinai. The book of Leviticus was written after transgression, likely before the second Passover, before they left Sinai. Leviticus covers in detail all the regulations of Levites to the

service the Tabernacle, commanding the House of Aaron to “bear the iniquity of Israel” for leading this transgression of the Golden Calf (Leviticus 10:17 / Numbers 18:1). The book of Numbers is the account of Israel preparing to Leave Sinai, as well as different events that happened when they were wandering the desert for 40 years: the laws added during this time period deal with rebels and malcontents that were either purged or punished in the wilderness.

So, what is the pattern of the Torah as written:

- The beginning of Exodus and Genesis aren’t a book of laws, but a backstory of the Covenants of Promise, as well as prophecy.
- Levitical laws apply to conduct and service of the Priests, mostly for the atonement of sin, by means of sacrifices and oblations. This was after Transgression of the Covenant.
- The laws in Numbers are case specific, such as the wearing of Tzitzits, again added for transgression of what was already established.

What remains in the Torah for a book of the law is the book of Deuteronomy, which as mentioned previously, is called the second instruction—given after transgression! The beginning of Deuteronomy is all about Israel leaving Sinai, and then Moses retells the entire Exodus Covenant backstory before giving added laws and warnings for disobedience to the children of Israel. This book of the law was to be copied by Kings when they took office and it was to be read to the people every seven years, at the beginning of the 7th month, after they gathered in Jerusalem from all corners of the Kingdom. In the book of 1st Esdras chapter 9 it gives an account of the reading of this book, which says it started mid-morning and went until midafternoon the same day. This “Law of Moses,” therefore, cannot be the entirety of the Torah (that is, all five books), seeing how it is physically impossible to read the entire Torah in 6 hours. Go look it up: you could possibly read the entire Torah in 15 or 16 hours, assuming they are continuously reading a pace of upwards of 160 words per minute. Deuteronomy could be read within 3 hours, so it’s possible they read other things besides Deuteronomy. The biblical account does not get super specific on exactly what they read, but Deuteronomy is certainly the most likely contender. This is also why much of the laws in other books are repeated and condensed into this one book. For these evidences, there is a good case that Deuteronomy is that book called “Law of Moses;” that same book that is a “witness against them (Israel), until it is finished” (Deuteronomy 31:24-26, being referenced by Christ on the Cross John 19:30 “it is finished”). This book contained “handwritten ordinances and statutes...that was also nailed to the cross (Ephesians 2:15, Colossians 2:14, Galatians 3:16-19 & 24). The Ten Commandments was not “nailed to the cross”! And this concept of temporary versus eternal commandments sets the basis for much of Paul’s teaching. However, you really have to read all of Paul with a full command of the Torah and Prophets to understand these things from Paul alone. This is why Peter said in 2nd Peter 3, that many who wrestle with the scriptures will misunderstand Paul to their own destruction, which is exactly what the churches have done! So, when Paul goes on long winding rants, choked full of cross references to the Old Testament, making differences between Flesh and Spirit, making differences between God’s Law from the “ordinances and statutes”, which often he simply calls “law”, they are those “sacrificial laws”. And it was these sacrificial laws that was “against Israel” and it was not what God ultimately desired for his people to be his people. What God desired is only what he spoke from his lips at Horeb, which

is His Covenant: Ten Commandments! He did not emphasize Feasts, costumes, ordinances or the works of men's hands! He allowed Feasts after Israel cross over into the land, but as it is stated in Deuteronomy 12 and 16, these could only be done as God prescribed, not anywhere people desired.

Also consider the words God spoke to the Prophets in Hosea 6:6, Jeremiah 7, Ezekiel 20, and many other places, as just mentioned, God did not desire the blood of bulls and goats. This slaughter house condition was to show Israel It was much easier for them to keep 10 Commandments than for them to slaughter animals daily, with the sprinkling of their blood onto the mercy seat annually. Millions of animals were slaughtered for Israel's sin, none of which made for a perfect atonement, nor could it be done by earthly priests under flesh-based ordinances, as explained in the book of Hebrews. The only perfect atonement for sin was by the blood of a perfect Son, the true lamb of God (Yeshua); which also changed the Priestly order from Levites to Melchizedek after his death, burial and resurrection. The timeline for how long this system of punishment of Israel was to last, before Christ made void the system, was given in the book of Daniel chapter 9, which not only tells you these added laws were to be made irrelevant, but the Temple and Priests were no longer needed as well. Even 1 Chronicles 17 and Acts 17 tells you God never desired a Temple, made with human hands, "as if he had need for such a thing!" Nevertheless, Deuteronomy makes a difference between that which God spoke by his voice at Horeb, writing those same words on stone in the mountain, being placed inside the Ark of the Covenant; that same box with a mercy seat that Christ's blood covers, is separate from anything else that was added for transgression!

Regarding the Holy Covenant:

- Deuteronomy 5:22 tells you God "added no more."
- Psalm 19:7 it tells you, His Law (10 Commandments) "is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple."
- Psalm 89:34 He says, "My covenant will I not break, nor alter the thing that is gone out of my lips."
- The Promise God made with His people for their faithfulness, also that which was given to Abraham, Deuteronomy 7:9 says, "Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations".
- Deuteronomy 30 makes a clear prophetic case for the Keeping of the 10 Commandments, with a circumcised heart, that these 10 Commandments lead to life and liberty and the promise of God abiding with them when they keep it, so "choose life" (for he is your life and the length of thy days): receive blessing not cursing, so that you and your seed may live as Promised in the land that God giveth for inheritance.

What is The Mitzvot (Mitsvah) that the Jews wrote up as their "undisputed laws" and principles of Faith? What shall we actually find and how does it follow Torah? Know also, that Jews do not follow the Torah, they follow the Babylonian Talmud, which is a book of opinions and interpretations of the Torah, including many added Oral Laws.

H4687

מִצְוָה

mitsvâh (mentioned 181 times in the Old Testament)

From H6680 (to give a charge, set in order); a *command*, whether →human← ? or divine (collectively the *Law*): - (which was) commanded (-ment), ordinance, precept.

H8451

תּוֹרָה

tôrâh (mentioned 219 times in the Old Testament)

to-raw', *to-raw'*

From H3384 (properly to flow as water); a *precept* or *statute*: - Instruction.

These Hebrew words “torah” and “mitsvah,” are something that was used in the general sense in common conversation that later became capitalized as a title for Law. The Jews and some in the Hebrew Roots movement claim that they obey all the words of the “Torah,” but they seem to overlook parts in Deuteronomy 12 and 16 that tells you that you cannot do the Feasts, except where God puts his name, and not by “whatsoever is right in his own eyes.” They claim to obey all the words of the Torah, but missed the bullseye, which is loving God with all your heart and soul (keep the 10 Commandments) and Loving their neighbor as themselves, meaning teach the 10 Commandments to others and rebuke them for their sin as needed, so that they might be “sound in the faith.” They claim to obey all the words of the Torah as mentioned before, but not recognizing that these 5 books are not for everyone, nor is its purpose to give Israel a religion, but its purpose is to give conditions for what God requires of His people, and warning them not to do things contrary to it by “works of their own hands,” which is idolatry, something God also calls “hating” Him! This is why Messiah rebuked the Pharisees so often, accusing them of transgressing God’s Commandment by keeping of their own tradition” (Mark 7:9)!” The Apostle Paul, who was formerly a Pharisee, knew full well the layered meanings of precepts in the Old Testament as well as the practices of the Jewish Temple and law. He said this:

2 Corinthians 3:6 “Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.”

And How does the Spirit give life? By Keeping God’s 10 Commandments, like it explains in John 14 and Deuteronomy 30, when your heart is circumcised willing to receive that Spirit: God said He will teach you all things when you show that you love and obey him (Acts 5:32); and when you do that you cannot sin because His Spirit abides with you (1 John 3). If you go online and compare various versions of the Mitzvah there is inconsistency in the 613 precepts, as many do not actually match line by line, and they vary based on which Special Interest Group wrote the list. Here are two examples:

Fundamentals of Torah:

- 1 To know there is a Eloah (God) (Shemoth (Exodus) 20:2)
- 2 Not to entertain thoughts of other elohim (gods) besides Him (Shemoth (Exodus) 20:3)
- 3 To know that He is one (Devarim (Deuteronomy) 6:4)
- 4 To love Him (Devarim (Deuteronomy) 6:5)
- 5 To fear Him (Devarim (Deuteronomy) 10:20)
- 6 To sanctify His Name (Wayiqra (Leviticus) 22:32)
- 7 Not to profane His Name (Wayiqra (Leviticus) 22:32)
- 8 Not to destroy objects associated with His Name (Devarim (Deuteronomy) 12:1)
- 9 To listen to the prophet speaking in His Name (Devarim (Deuteronomy) 18:15)
- 10 Not to test the prophet unduly (Devarim (Deuteronomy) 6:16)

Mitzvot of Character

- 11 To emulate His ways (Devarim (Deuteronomy) 28:9)
- 12 To cleave to those who know Him (Devarim (Deuteronomy) 10:20)
- 13 To love Hebrews (Wayiqra (Leviticus) 19:18)
- 14 To love converts (Devarim (Deuteronomy) 10:19)
- 15 Not to hate fellow Hebrews (Wayiqra (Leviticus) 19:17)
- 16 To reprove (Wayiqra (Leviticus) 19:17)
- 17 Not to embarrass others (Wayiqra (Leviticus) 19:17)
- 18 Not to oppress the weak (Shemoth (Exodus) 21:22)
- 19 Not to speak derogatorily of others (Wayiqra (Leviticus) 19:16)
- 20 Not to take revenge (Wayiqra (Leviticus) 19:18)
- 21 Not to bear a grudge (Wayiqra (Leviticus) 19:18)

Mitzvot of Torah Study

- 22 To learn Torah (Devarim (Deuteronomy) 6:7)
- 23 To honour those who teach and know Torah (Wayiqra (Leviticus) 19:32)

Mitzvot of Idolatry and Paganism

- 24 Not to inquire into idolatry (Wayiqra (Leviticus) 19:4)
- 25 Not to follow the whims of your heart or what your eye sees (Shemoth (Exodus) 22:27)
- 26 Not to blaspheme (Shemoth (Exodus) 22:27)
- 27 Not to worship idols in the manner they are worshiped
- 28 Not to worship idols in the four ways we worship YHWH
- 29 Not to make an idol for yourself (Shemoth (Exodus) 20:23)
- 30 Not to make an idol for others (Wayiqra (Leviticus) 19:4)
- 31 Not to make human forms even for decorative purpose
- 32 Not to turn a city to idolatry (Shemoth (Exodus) 23:13)

1. To know that G-d exists (Ex. 20:2; Deut. 5:6) (CCA1). See [What Do Jews Believe?](#)
2. Not to entertain the idea that there is any god but the Eternal (Ex. 20:3) (CCN8). See [What Do Jews Believe?](#)
3. Not to blaspheme (Ex. 22:27; in Christian texts, Ex. 22:28), the penalty for which is death (Lev. 24:16) (negative).
4. To hallow G-d's name (Lev. 22:32) (CCA5). See [The Name of G-d](#).
5. Not to profane G-d's name (Lev. 22:32) (CCN155). See [The Name of G-d](#).
6. To know that G-d is One, a complete Unity (Deut. 6:4) (CCA2). See [What Do Jews Believe?](#)
7. To love G-d (Deut. 6:5) (CCA3). See [What Do Jews Believe?](#)
8. To fear Him reverently (Deut. 6:13; 10:20) (CCA4).
9. Not to put the word of G-d to the test (Deut. 6:16) (negative).
10. To imitate His good and upright ways (Deut. 28:9) (CCA6).

≡ Torah

11. To honor the old and the wise (Lev. 19:32) (CCA17).
12. To learn Torah and to teach it (Deut. 6:7) (CCA14). See [Torah](#).
13. To cleave to those who know Him (Deut. 10:20) (the [Talmud](#) states that cleaving to scholars is equivalent to cleaving to Him) (CCA16).
14. Not to add to the commandments of the Torah, whether in the Written Law or in its interpretation received by tradition (Deut. 13:1) (CCN159). See [Torah](#).
15. Not to take away from the commandments of the Torah (Deut. 13:1) (CCN160).

Do the scripture references match the context and content of the precepts? If you look into this, you'll find they do not all agree. But often each precept short changes the full understanding of what the verse is saying. Or, within a precept they pluck out part of a verse and establish multiple precepts from one verse, adding their own ideas in the process!

Look at the following examples in the Mitzvot:

Precept 10 says, "not to test the prophet unduly", citing verse (Deu 6:16). However, verse Deu 6:16 says, "Ye shall not tempt the LORD your God, as ye tempted *him* in Massah." **This is not talking about a Prophet.**

Precept 11 says, "To emulate His ways", citing (Deu 28:9). Verse Deu 28:9 says, "The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways." **The ending phrase "walk in his ways" is similar to "emulate his ways," but it also gives specific instruction to "Keep the commandments of the Lord thy God", which is omitted.**

Precept 17 says, "Not to embarrass others", citing (Lev 19:17). Levit 19:17 says, "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." **This has nothing to do with not embarrassing anyone, it has to do with rebuking people of their sin so they have a chance to repent. Seems they completely missed the point on this one!**

The egregious ones are those that violate the 10 Commandment precepts, and even lie about what each one means; the agenda possibly involves giving permission to be released from specific commands.

Precept 467 says “Not to steal money stealthily”, citing verse (Lev. 19:11). Yet Lev 19:11 says, “Ye shall not steal, neither deal falsely, neither lie one to another.” **The verse says nothing about “stealth”, but this is also Exo 20:15 “Thou shalt not steal,” commandment 8.**

Precept 473 says, “Not to kidnap”, citing verse (Ex. 20:13) “Thou shalt not kill.” **This is the 6th Commandment, which has to do with kidnapping! This Commandment has to do with not murdering or not murdering people in your heart.**

Precept 584 says, “Respect your father or mother”, citing verse (Ex. 20:12). This is the 5th Commandment, which says “Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.” **This verse says nothing about “respect”, although “honor” might be a close idea; However, the Apostle Paul talks about this in Ephesians 6:1-4 and he tells you this 5th Commandment is the first commandment with Promise and it references Deuteronomy chapter 6, and it has to do with teaching the children the 10 Commandments so it goes well with thee from one generation to the next.**

Precept 476 says, “Not to covet and scheme to acquire another’s possession”, citing verse (Ex. 20:14). Ex 20:14 is the 7th Commandment, which says “Thou shalt not commit adultery.” **This precept says nothing about scheming; and coveting is covered under the 10th Commandment. It is a bit of a stretch to say this concept of possession relates to adultery.** Adultery is defined in the scriptures (even all throughout the Torah and the prophets), by verses like (Lev 18:20) “Moreover **thou shalt not lie carnally with thy neighbor’s wife**, to defile thyself with her.” (Lev 20:10) “And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbor’s wife, the adulterer and the adulteress shall surely be put to death.” **Ezekiel 23:37 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 bare unto me, to pass for them through the fire, to devour them.** Idolatry then is also adultery to God!

Precept 501 says, “Not to insult or harm anybody with words”, citing verse (Lev. 25:17). Yet verse Lev 25:17 says, “Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.” **This precept doesn’t quite match the verse in the idea of oppression, calling it an insult or harming people with words!** What does the Bible describe as oppression? Verses like the following give us a clue: **Micah 2:2 “And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.”** Or, **Malachi 3:5 “And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of**

hosts.” **There are other examples, but those verses don’t define oppression as insults or harming people with words only.** In elementary school, didn’t we teach the kids the saying: “sticks and stones may break my bones, but words will never hurt me?”

The word for oppression in Hebrew:

H3238

יָנָאֵה

yânâh

yaw-naw'

A primitive root; to *rage* or *be violent*; by implication to *suppress*, to *maltreat*

The big problem with this twisting of oppression, calling it out as “not to insult people with words”, is that God calls his servants to rebuke in the gate. Some people might interpret rebuke as “hating” or “insulting”. This corruption of meaning interferes with God’s command to reprove others of their sin, and in the turning them back to righteousness!

This is a common problem amongst the Jews and Torah movement: they are unable to be consistent even within their own doctrines, and they add oral traditions and laws at the whim of their Rabbis and church leaders, and they are unable to properly follow the Bible as it is written without making changes to things they don’t like, unable to do things like agreeing on calendar dates for their Feasts (which according to the book of Jubilees, God took away on purpose because of disobedience)! They spend more time feeding their own belly the fruits of religion rather than serving God from the fruits of good works: not sowing seeds of righteousness, Faith, Judgement, of finding God’s people, and of reproofing the world of sin.

These are disobedient children, “foolish, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another” (Titus 3:3).

They throw “the law behind their backs and slew the prophets” (Nehemia 9:26)!

They “cover with a covering, but not of God’s Spirit” (Isaiah 30:1).

They put on the appearance of holiness, but within they are full of extortion, excess and corruption. What a bunch of wicked hypocrites! And when God did allow for such things “in the land,” he was also very clear His people needed to follow His exact instructions or those things would be considered polluted and He would not accept them (Jeremiah 14:12 / Jeremiah 17:23/ Deuteronomy 12:32); also saying, “he that turns his ear away from hearing the law (10 Commandments) even their prayers shall be an abomination” (Proverbs 28:9)”.

So, the Hard Truth about the Mitzvot is that Jews created 613 precepts from a twisting of the Bible, revising them to fit their interests, which is a work of men’s hands—something that God says is like unto idolatry and rebellion. This sacrificial law system, with the Temple, didn’t properly teach Israel to turn back to God, since their hearts went after their covetousness. The

sad part is there are people who were in the Christian churches and have noticed how apostate they have become; they came out of those places and then went from the left side of the road to the right side, following after the wind and confusion of Judah. Same problem, different side of the road! Out of the frying pan and into the boiling kettle!

Deuteronomy 5:32-33 says “Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be well* with you, and *that* ye may prolong *your* days in the land which ye shall possess.”

This is why God’s watchmen are pastors of God’s own understanding and they rebuke both Christians and Jews with equal opportunity!

What are some of the things that the Jews do under the added laws or by their own traditions (some going to the letter of the law) that expand upon what God actually requires:

- **Jews wear a Kippah, a literal heading covering for men. There are other caps and hats some factions like Hasidic Jews wear. Women wear a scarf or bonnet on their heads, or some shave their head and put on a wig for their head covering. It is accepted that only a husband can see the married wife’s actual hair.**

Few places in the Torah command a literal head covering, except the concept of Christ as the head covering of the man and the man is the head covering of the woman (1 Corinthians 11). This is a spiritual teaching, regarding how men are to lead their houses under God’s authority! The head covering is also supposed to represent how a believer is always mindful of God’s words. In the book of Exodus, part of the Priestly garments, they wore mitres and bonnets (Ex 28:4, 37 & 40). In Numbers 5:18 we see a practice of a head covering used for a pure

woman, but when she is caught in adultery, they uncover her head, symbolically exposing her “nakedness”, which is sin. When in a state of mourning various places show people using a head covering (often a shawl) or throwing ashes upon their head. In the Talmud and their Oral Laws, a literal head covering is observed. An interpretation that adds rules to the vows from Numbers 30, the Talmud has a section called Nedarim, that gives various instructions for men and women covering their head. The problem with this is when you get to the New Testament, Yeshua says things like this:



Matthew 5:33-37: “Again, ye have heard that it hath been said by them of old time, **Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:** But I say unto you, **Swear not at all;** neither by heaven; for it is God’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.”

So, these vows were not intended to be something added by a communal law imposed on all, just because Torah is lacking specifics of what a vow is. Christ here is teaching that God wants people to be honest: and these vows are personal between husbands and wives, and between brothers and brothers and sisters and sisters, and between man and God. There is also the concept of modesty, that believers are supposed to maintain, that might lead a believer to cover up more than others, so as not to draw unnecessary attention to themselves. Man is not to give glory to himself, but to God alone.

- **Jews wear religious shawl that includes something called a tallis, especially men who are teachers in the synagogue, when they are performing their prayers.** In Numbers 15:38-39, it makes mention that there is a garment, but doesn't explain it much. Leviticus 19:19 makes mention of a garment again, and it can't have mixed fabrics (like wool) with linen, but doesn't explain it much either. Deuteronomy 22:11-12 also talks about not having garments of wool mixed with linen, saying: "Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together. Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest *thyself*." The spiritual connotation to this mixing of fabrics has to do with not mixing heathen religious practices with ones God commanded—it is not about literal garments. Again, the Talmud goes into detail about what this garment is, when it is worn and who wears it; but, it's mostly vague in the Torah and Prophets, other than to show they did wear something.



The Jews have added an idiomatic expression called "a completely blue tallit" meaning something which is completely perfect (and with sarcasm) refers to a person who is imperfect and hypocritical. They added a story to the narrative of the rebellion of Korah against Moses, which discusses what was specifically said between the people—this story of course is entirely fiction, but it includes this reference to the blue tallit.

In Matthew 23:5 Christ is criticizing Pharisees for doing things to be seen by men, and having an appearance of being pious and religious, but are spiritually corrupt, saying: **"But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments."** Today, Jews and Torah observers alike wear this shawl as an expression of their faith, yet it is not something actually required. The Christians also have their own forms of costume for the appearance of religion.

- A part of the “garment shawl” on the hem, is a group of fringes called a “Tzitzit.” The Tzitzits are also often worn as its own separate device on the hip of the Jewish men, reminding them to keep the **10 Commandments**. In Numbers 15:37-41 we see the Torah discussing this device on the apparel and how to make it. It was an added commandment in the law: but the purpose of this device is that it was “added for transgression” because of a couple of knuckleheads who were picking up sticks on the Sabbath. This added device is like an ancient ankle monitor. It was supposed to make the believer feel foolish for not being faithful to God--not to be worn as a fashion statement! Had these men been keeping the Commandments in the first place this device would have not been added. Nor is this a requirement that should continue after the death, burial and resurrection of Christ; considering the book of the law was also “nailed to the cross.” It is absurd and superstitious to wear such a thing as a form of obedience to God. It is similar in absurdity to say something like you are friendly because you wear friendship beads; or you are protected from evil because you wear a talisman. What was once an odd thing for people of Israel to see (someone marked for disobedience) somehow because a normal device worn on the garments of all Jews.

