

Notes: July 15, 2017

Start: 10 AM

**Order of service:**

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Our Borders

A country without borders is not a sovereign country, it is “the wild west” A place where law and order are subordinated.

Likewise a congregation without borders is not a congregation, but rather like a commune of the 60's.

There is a reason we have a statement of beliefs and a vision for the congregation. They are to establish a foundation whereby, those who become part of this congregation, understand what this congregation believes as being its authority.

1. The Scriptures (Tanakh and Brit haChadasha writings) are authoritative for us.

**Heb 8:6** But now the work Yeshua has been given to do is far superior to theirs, just as the covenant he mediates is better. For this covenant has been given as Torah on the basis of better promises.

What does it mean when Stern translates Hebrews 8:6, conveying that the New Covenant has been given as Torah?

Stern points out three reasons for stipulating in his translation for the New Covenant being given as Torah...

*First, although there are many, both Jews and Christians, who suppose that the New Testament abrogated the Torah, the New Testament here explicitly states that it has itself been given as Torah. Obviously, if the New Testament is Torah, then the Torah has not been abrogated. Instead, the New Testament has been given the same status as the Torah of Moses; that is, it has come to have the highest authority there is, the authority that accompanies promulgation by God himself. One might say that Torah has been expanded-or, better, that Torah has been made more explicit.*

*Second, the fact that the New Covenant has been given as Torah means that a Jew is not Torah-true, he is not a*

*Torah-observant Jew, unless he accepts the New Testament as Torah. A Jew who considers himself shomer-mitzvot, "an observer of [the] commandments," is deluding himself if he does not obey the New Covenant. Unless he trusts in Yeshua as Messiah and as his atonement for sin, he is disobeying Torah.*

*And third, it means that a Gentile grafted into Israel by his faith in Yeshua the Messiah ([Rom 11:17-24](#), [Eph 2:8-16](#)) has himself come into the framework of Israel's Torah. Although what this Torah demands of him differs from what it demands of a Jew (see [Act 15:20](#)), a Gentile Christian should never think of himself as "free from the Law," as many do.*

*That the New Covenant has become Torah is absolutely crucial for understanding the New Testament. Yet, so far as I know, not one existing translation brings out this truth; nor, to my knowledge, does any commentary so much as mention it. In fact, the issue is avoided altogether. To give a typical example, the Revised Standard Version in this verse says merely that the New Covenant "is enacted" on better promises.*

2. The Body of Messiah has been granted authority and responsibility to teach and interpret Scriptures and practice.

Responding to Pilate, Yeshua conveys His authority is not derived from man but from above...

**Joh 18:36** Yeshua answered, "My kingship does not derive its authority from this world's order of things. If it did, my men would have fought to keep me from being arrested by the Judeans. But my kingship does not come from here."

And this authority that Yeshua has received, He has given to us...

**Mat 28:18** Yeshua came and talked with them. He said, "All authority in heaven and on earth has been given to me.

Yeshua's statement was in essence prophesied by Daniel...

**Dan 7:13** "I kept watching the night visions, when I saw, coming with the clouds of heaven, someone like a son of man. He approached the Ancient One and was led into his presence.

**Dan 7:14** To him was given rulership, glory and a kingdom, so that all peoples, nations and languages should serve him. His rulership is an eternal rulership that will not pass away; and his kingdom is one that will never be destroyed.

In establishing that the New Covenant is given as Torah, not to replace Torah, but to in essence expand upon it and the authority given by Yeshua as the one who received His authority, not from man but from Adonai, provides us with a foundational position.

By establishing these two very important and foundational points, we can state with confidence the following...

3. Oral Torah, The Talmud, Kabbalah and Zohar, and related texts such as the **Apocrypha**, and **Pseudepigrapha** are not authoritative for us.
4. Halacha, the existing Rabbinic system of religious jurisprudence and law, is not authoritative for us, nor is it a model for us.
5. Oral Jewish traditions may be useful, without necessarily becoming authoritative for us.
6. Orthodox Judaism and Hasidic Judaism are not authoritative or ideal models for us.
7. Rituals, ceremonies, clothing, objects, and religious practices are useful as forms, but should not be the center of our focus or teaching; no religious form should be made equal or superior to our trust and faith relationship with God, or to our loyalty and love of God and God's people which are the foundation of our obedience to him.

When Y'hoshua lead Israel into the Promised land, after the battle of Ai,

**Jos 8:30** Then Y'hoshua built an altar to Adonai, the God of Isra'el, on Mount `Eival,

**Jos 8:31** as Moshe the servant of Adonai had ordered the people of Isra'el to do (this is written in the book of the Torah of Moshe), an altar of uncut stones that no one had touched with an iron tool. On it they offered burnt offerings to Adonai and sacrificed peace offerings.

**Jos 8:32** He wrote there on the stones a copy of the Torah of Moshe, inscribing it in the presence of the people of Isra'el.

**Jos 8:33** Then all Isra'el, including their leaders, officials and judges, stood on either side of the ark in front of the cohanim, who were L'vi'im and who carried the ark for the covenant of Adonai. The foreigners were there along with the citizens. Half of the people were in front of Mount G'rizim and half of them in front of Mount `Eival, as Moshe the servant of Adonai had ordered them earlier in connection with blessing the people of Isra'el.

**Jos 8:34** After this, he read all the words of the Torah, the blessing and the curse, according to everything written in the book of the Torah.

**Jos 8:35** There was not a word of everything Moshe had ordered that Y'hoshua did not read before all Isra'el assembled, including the women, the little ones and the foreigners living with them.

Y'hoshua, read to all Israel, what was written.

I have conveyed previously that within Rabbinic Judaism, there is this belief that the oral law was also given at Sinai for which I am including an article written as part of my Yeshiva courses "Silence of the Scriptures", which conveys the following:

"If there is validity regarding the Oral Law, the Hebrew Scriptures would have documented something about it."

Further, if the Hebrew Scriptures were to validate the Oral Law, then Yeshua would validate it as well, correct?

Yet, Yeshua provides this warning...

**Mat 23:1** Then Yeshua addressed the crowds and his talmidim:

**Mat 23:2** "The Torah-teachers and the P'rushim," he said, "sit in the seat of Moshe.

**Mat 23:3** So whatever they tell you, take care to do it. But don't do what they do, because they talk but don't act!

Yeshua is in essence conveying what is written in Torah – Deuteronomy 17:8 – 13,

**Deu 17:8** "If a case comes before you at your city gate which is too difficult for you to judge, concerning bloodshed, civil suit, personal injury or any other controversial issue; you are to get up, go to the place which Adonai your God will choose,

**Deu 17:9** and appear before the cohanim, who are L'vi'im, and the judge in office at the time. Seek their opinion, and they will render a verdict for you.

**Deu 17:10** You will then act according to what they have told you there in that place which Adonai will choose; you are to take care to act according to all their instructions.

**Deu 17:11** In accordance with the Torah they teach you, you are to carry out the judgment they render, not turning aside to the right or the left from the verdict they declare to you.

**Deu 17:12** Anyone presumptuous enough not to pay attention to the cohen appointed there to serve Adonai your God or to the judge - that person must die. Thus you will exterminate such wickedness from Isra'el –

**Deu 17:13** all the people will hear about it and be afraid to continue acting presumptuously.

Whereby they are still in this place of authority, yet further conveying "don't do what they do" Yet, Yeshua is telling them not to violate Torah, that has placed them in this position of authority. Do what they tell you, in that they, **The Torah-teachers and the P'rushim... sit in the seat of Moshe**, exercising the power of "the *cohen* or judge in office at that time", officially interpreting the *Torah*.

So, now that I have established for you our borders as a congregation, what are our challenges in maintaining these borders?

## **Our Challenges:**

We as a congregation that is part of a larger movement have many challenges to deal with. Just because we are small relative to Rabbinic Judaism and Christianity, does not negate the size or number of challenges we will face. In some cases they will be extremely challenging because we are going against the norm.

We are part of the body of Messiah, yet we don't look or function like any church denomination

We are part of Israel and the Jewish people, yet are not accepted because of who we believe to be our Jewish Messiah.

Yet, we are called to embrace both communities, even though we are not accepted, not understood, not embraced.

- As part of the greater Jewish world, we find value in many Jewish practices, customs and traditions which other Jewish groups assert are based in Oral Torah and other texts.
- Though the texts are not authoritative to us, Talmudic and Rabbinic literature contain some useful ideas, concepts, insights, thoughts, history, and practice for us as Messianic Jews.
- By identifying ourselves as Messianic Judaism, we may think that we are subordinate to a modern Orthodox, Ultra-Orthodox or Hasidic Judaism and that we should follow one of their models for faith, practice, theology, teaching, etc.
- As part of the Body of Messiah, we face the challenge of developing our own distinctive Messianic Jewish theological frameworks and self-understandings and should not limit ourselves to conform to inherited frameworks and understandings from the Gentile Church.
- Our congregants are exposed to many different viewpoints, some of which are incompatible with our own; it may be difficult to compete with or counterbalance those sources. Some of our own sources may lead people to connect to other incompatible viewpoints.
- The Messianic movement includes not only many different perspectives and viewpoints, but regarding many significant issues, we reflect diverse positions along a spectrum of thought and practice. Some of this diversity is outside of our own borders.
- People without a strong identity may search for a new identity in our movement, and embrace confusing or conflicted forms of Jewishness.
- As we develop our own congregational borders, we find that not all of our own congregants and not all congregations in our movement share the same perspective.
- Our view of the Body of Messiah comprising Jews and Gentiles does not, and perhaps cannot, include a clearly defined conversion process that could become normative.
- Our use of borrowed or shared terms and terminology can create confusion and unclear boundaries. (ie. Trinity)
- In pursuit of more Jewishness, some of our congregants may become part of Talmudic Judaism, and leave Yeshua and the Messianic movement all together.
- We are challenged by other groups who identify as being Messianic but are not really part of the Messianic Jewish Movement that this congregation promotes.
  - It may look like us
  - It may sound like us

Whatever the “it” is, you must closely examine every aspect to know the difference

Many challenges, none of them too hard to overcome or conquer, especially when Adonai goes ahead of us and we follow Him.

**Eph 4:11** Furthermore, he gave some people as emissaries, some as prophets, some as proclaimers of the Good News, and some as shepherds and teachers.

**Eph 4:12** Their task is to equip God's people for the work of service that builds the body of the Messiah,

**Eph 4:13** until we all arrive at the unity implied by trusting and knowing the Son of God, at full manhood, at the standard of maturity set by the Messiah's perfection.

**Eph 4:14** We will then no longer be infants tossed about by the waves and blown along by every wind of teaching, at the mercy of people clever in devising ways to deceive.

**Eph 4:15** Instead, speaking the truth in love, we will in every respect grow up into him who is the head, the Messiah.

**Eph 4:16** Under his control, the whole body is being fitted and held together by the support of every joint, with each part working to fulfill its function; this is how the body grows and builds itself up in love.

**Eph 4:17** Therefore I say this — indeed, in union with the Lord I insist on it: do not live any longer as the pagans live, with their sterile ways of thinking.

**Eph 4:18** Their intelligence has been shrouded in darkness, and they are estranged from the life of God, because of the ignorance in them, which in turn comes from resisting God's will.

**Eph 4:19** They have lost all feeling, so they have abandoned themselves to sensuality, practicing any kind of impurity and always greedy for more.

**Eph 4:20** But this is not the lesson you learned from the Messiah!

**Eph 4:21** If you really listened to him and were instructed about him, then you learned that since what is in Yeshua is truth,

**Eph 4:22** then, so far as your former way of life is concerned, you must strip off your old nature, because your old nature is thoroughly rotted by its deceptive desires;

**Eph 4:23** and you must let your spirits and minds keep being renewed,

**Eph 4:24** and clothe yourselves with the new nature created to be godly, which expresses itself in the righteousness and holiness that flow from the truth.

**Eph 4:25** Therefore, stripping off falsehood, let everyone speak truth with his neighbor, because we are intimately related to each other as parts of a body.

Our authority comes from Yeshua, whose authority comes from Adonai.

Those whom Yeshua sent forth were all Jewish, including Sha'ul.

Course: Traditional Jewish Objections

Instructor: Dr. Michael Brown

By: Stephen Luft

### Silence Of The Scriptures

In a previous paper, responding to the subject matter based on the course by Dr. Michael Brown regarding Messianic Prophecy Objections, I focused on the “Silence from the Sages” in respect to certain Scriptures that are identified as being Messianic, yet the vast amount of writings based on the Hebrew Scriptures generated by the Sages produced silence in relation to correctly identifying these Scriptures to Messiah in general and Yeshua specifically.

This paper, focusing on traditional Jewish objections will look at Silence from another perspective. Silence in relation to the Sages and Messianic prophecy conveyed to the Jewish community the illegitimacy of Yeshua being Messiah based on Messianic Prophecy. The premise being, “if the Sages were silent, it wasn't relevant”. Conveying this same premise by the Rabbis regarding silence and applying it to traditional Jewish objections should produce the same conclusion, that being the illegitimacy of the oral law. Further presentation of material provided by Dr. Brown and other information will substantiate a much different conclusion than one would expect, based on the conclusions reached in a different matter relating to Messiah.

If there is validity regarding the Oral Law, the Hebrew Scriptures would have documented something about it.

Using this premise, I will focus on what Scripture says in relation to the Oral Law.

There are vast amounts of material generated by the Sages over the centuries substantiating the Oral Law, yet what do the Hebrew Scriptures say about it? Adonai Himself states that for anything to be truly valid, there must be two or three witnesses.

**Deu 19:15** "One witness alone will not be sufficient to convict a person of any offense or sin of any kind; the matter will be established only if there are two or three witnesses testifying against him.

Over the centuries, many Sages have conveyed the validity of the Oral Law, that it was given to Moshe at Sinai, whom was instructed not to write it down. The Sages further convey there is an “unbroken chain” connecting us back to Sinai when it was supposed given. The unbroken chain is transmitted as follows:

- Moshe to Joshua
- Joshua to the Elders
- The Elders to Prophets
- The Prophets to men of the great Synagogue (Ezra / Nehemiah)
- The Prophets to the Zugot (pairs) – two key people as transmitters (Hillel and Shammai). Up until the time of Yeshua.

After the destruction of the Temple and the establishment of Rabbinic Judaism transmission would be as follows:

- Tannaim (up to 200 CE) = “teachers” (Mishnah – first written compilation of the oral law)
- Amoraim (until 500 CE) = “to say” (relate oral traditions back to the Bible)
- Saboraim (until 600 CE = “the reasoners” (editors of the material from the amoraim) Babylonian Talmud the product of this time. Explanations of traditions
- Gaonim (until 1000 CE) = “genius” (Babylonian Yeshiva leaders scholars) No major new work but answering of additional unanswered questions.
- Rishonim (until 1500 CE) = “the former ones” - Rashi, law codes Maimonides, major commentaries – in writing but each generation is being developed and clarified
- Achronim (current) = “later ones”, new commentaries, law codes

This is the “unbroken chain” as conveyed by the Rabbis that they believe substantiates the validity of the Oral Law. But, does it hold up to the Hebrew Scriptures? Certainly there must be something in the Tanakh that will substantiate this enormous effort to protect something that has come to establish Jewish identity today, more so, than

Torah itself. Would so many people for so long a period of time convey such a position without substantiation of Torah?

Today, 10% of the Jewish community comprises those who identify themselves as being Orthodox. These are the people who strongly teach and defend the validity of the Oral Law. Yet 90% of the community does not follow these teachings, yet are strongly influenced by them, in having adopted the Jewish identity produced by it. One need look no further than the Rabbi's teaching in relation to Kashrut or the wearing of kippahs. The majority of the Jewish community is either secular or Reform, meaning that there is limited knowledge of the Hebrew Scriptures. As a result, more is taught about "our traditions" that identify us as Jewish, than Torah itself.

In searching the Hebrew Scriptures and listening to Dr. Brown's lectures there is no substantial Scriptural support towards the validity of the Oral Law. The best the Rabbi's can do is teach that Torah hints towards an Oral Law. In all, the Rabbi's have produced a total of 5 Scriptures from Torah that hint towards the Oral Law being given at Sinai to Moshe:

- Exodus 24:12
- Exodus 34:27
- Numbers 31:21
- Deuteronomy 12:21
- Deuteronomy 30:11 – 14

These are all the Scriptures the Rabbi's can produce that may speak towards the Oral Law being given at Sinai. Yet, the material produced over the centuries is many times greater than Torah, yet only 5 passages of Scripture that only "hint" towards its validity. Given the restrictions of this paper, I will only look at one of the above references in greater detail.

Deuteronomy 30:11 – 14:

[Deu 30:11](#) For this mitzvah which I am giving you today is not too hard for you, it is not beyond your reach.

[Deu 30:12](#) It isn't in the sky, so that you need to ask, 'Who will go up into the sky for us, bring it to us and make us



hear it, so that we can obey it?'

**Deu 30:13** Likewise, it isn't beyond the sea, so that you need to ask, 'Who will cross the sea for us, bring it to us and make us hear it, so that we can obey it?'

**Deu 30:14** On the contrary, the word is very close to you - in your mouth, even in your heart; therefore, you can do it!

How is this passage of Torah understood by the Rabbis?

According to traditional Jewish interpretation, these verses are understood as follows:

- 1) The Torah is no longer in heaven, meaning that it is wrong to seek divine revelation for matters relating to Torah observance
- 2) The Torah is now in our mouths and hearts , meaning, it is to be passed on orally.

The “hint” regarding the Oral Law is emphasized in verse 14, whereby the word being in your mouth conveys oral transmission. Dr. Brown provided a well known Talmudic passage – Bava Mesia 59b that conveys...

*“...where a legal ruling through a heavenly voice is rejected because “the Torah is no longer in heaven” and, instead, the voice of the majority of rabbis is to be followed.”*

Is this really what Moshe is telling Israel?

The book of Deuteronomy itself rules out the possibility of these verses in 30: 11– 14 speaking of the Oral Torah, since in the very next chapter, Deuteronomy 31:9 – 13, Moshe reiterates the fact that God’s commandments were to be passed on in written form and that it was the Written Torah that was to be read and followed:

**Deu 31:9** Then Moshe wrote down this Torah and gave it to the cohanim, the descendants of Levi who carried the ark with the covenant of Adonai, and to all the leaders of Isra'el.

**Deu 31:10** Moshe gave them these orders: "At the end of every seven years, during the festival of Sukkot in the year of sh'mittah,

**Deu 31:11** when all Isra'el have come to appear in the presence of Adonai at the place he will choose, you are to read this Torah before all Isra'el, so that they can hear it.

**Deu 31:12** Assemble the people — the men, the women, the little ones and the foreigners you have in your towns — so that they can hear, learn, fear Adonai your God and take care to obey all the words of this Torah;

**Deu 31:13** and so that their children, who have not known, can hear and learn to fear Adonai your God, for as long as you live in the land you are crossing the Yarden to possess."

When we read this Scripture (30:11 - 14), it is clear. However, when we support these verses with 31:9 – 13, the meaning becomes extremely clear, yet it is the subjective interpretation in order to support a position that is most certainly biased, that being the notion of Torah on our lips, in essence attempts to support the Oral Law, when in reality we are instructed to speak of Torah. Furthermore, we are not to offer “lip service” but as 30:14 conveys, it is on our hearts as well. These passages are consistent with other passages such as Deuteronomy 6:4 – 9, the Sh'ma and Vahaftah, regarding instruction and that our following of them should be from the heart.

Another premise used to substantiate the validity of the Oral Law has to do with the term torot.

Based on the previous Scriptures referenced that are used and can only convey a “hint” as to the validity for the Oral Law, another premise used to convey two laws (Written and Oral) stems from the term torot, plural for torahs.

The noun torah , which means “teaching, instruction, law,” occurs roughly 220 times in the Tanakh, including eleven times in the plural form torot. The plural form has often been pointed to as evidence that the Tanakh spoke of two torahs, one written and one oral.

One such passage where we find this term is Genesis 26:5:

**Gen 26:5** All this is because Avraham heeded what I said and did what I told him to do — he followed my mitzvot,

my regulations and my teachings."

My teachings = torot

This verse is used to further convey that even before Moshe, Avraham was keeping both the Written Torah and Oral Law as well, which is even a further stretch than what I am currently addressing. Other verses where torot is used:

- Exodus 18:16
- Exodus 18:20
- Leviticus 26:46
- Isaiah 24:5
- Ezekiel 43:11
- Ezekiel 44:5
- Psalm 105:45
- Nehemiah 9:13

The context of these verses are dealing with various commandments, laws and teachings (torot). In no way do any of these verses support the notion for an Oral Law when the intended context is applied. Therefore, the evidence from the entire Hebrew Scriptures is against the existence of a binding, authoritative Oral Law.

Further we find the influence of the Oral Law during the time of Yeshua to be fully immersed in the culture of Judea. In many instances, Yeshua is addressing the Oral Law as identified as "Traditions of the Elders", whether it be in relation to Shabbat (Matthew 12 & 13) or in relation to His direct and condemning correction of the Pharisees in Matthew 23. The influence of the Oral Law was quite prevalent at the time of Yeshua but doesn't mean that there was an unbroken chain, thus substantiating it. If anything, Yeshua's responses would indicate the contrary. In looking at one specific example from Mark 7:

**Mar 7:1** The P'rushim and some of the Torah-teachers who had come from Yerushalayim gathered together with Yeshua

**Mar 7:2** and saw that some of his talmidim ate with ritually unclean hands, that is, without doing n'tilat-yadayim.

**Mar 7:3** (For the P'rushim, and indeed all the Judeans, holding fast to the Tradition of the Elders, do not eat unless they have given their hands a ceremonial washing.

The Pharisees (P'rushim) noticed that Yeshua's talmidim did not wash their hands before they ate, in essence, based on Oral Law were ritually unclean. Verse 3 conveys that this ritual is from the Tradition of the Elders, and not Torah.

On a side note, it is sad when you ask a believer about this verse and what it means, more times than not, they convey that this verse is showing us that Yeshua has freed us from Torah. Yet when you challenge people as to identifying where this ordinance is from, they will say the Law but can't find it there. We see a similar lack of understanding when we look at Galatians 5:1 – 3:

**Gal 5:1** What the Messiah has freed us for is freedom! Therefore, stand firm, and don't let yourselves be tied up again to a yoke of slavery.

**Gal 5:2** Mark my words — I, Sha'ul, tell you that if you undergo b'rit-milah the Messiah will be of no advantage to you at all!

**Gal 5:3** Again, I warn you: any man who undergoes b'rit-milah is obligated to observe the entire Torah!

Where in verse 3, Sha'ul uses the Greek term “holos nomos” and translated by David Stern as entire Torah. Other translations will translate it as “whole law”. Interestingly, this is the only place where Sha'ul uses these two words together. It is further interesting that Sha'ul relates the entire Torah to b'rit-milah, circumcision, a sign of the Covenant. Thus, the issue pertaining to Gentile believers in Galatia was being circumcised, to which Sha'ul is conveying the significance and connection between the two. According to traditional Jewish thought, circumcision as a sign of Covenant, makes you accountable to the entire Torah. Seeing as we are viewing this from the position of tradition, from a Jewish perspective, the entire Torah is not just the 5 books of Moshe, but is also the Oral Law.

So, in many ways, the impact of the Oral Law at the time of Yeshua was significant. Getting back to the passage in Mark, Yeshua's response to the Pharisees is equally significant:

[Mar 7:6](#) Yeshua answered them, "Yesha`yahu was right when he prophesied about you hypocrites — as it is written, 'These people honor me with their lips, but their hearts are far away from me.

[Mar 7:7](#) Their worship of me is useless, because they teach man-made rules as if they were doctrines.'

[Mar 7:8](#) "You depart from God's command and hold onto human tradition.

[Mar 7:9](#) Indeed," he said to them, "you have made a fine art of departing from God's command in order to keep your tradition!

Yeshua identifies, what traditional Judaism recognizes as being from God, departing from God's command in verses 8 and 9 with the intention of keeping human tradition. Although prevalent at the time of Yeshua, He in no way supports the premise of an Oral Law given at Sinai.

However, we must also keep in mind that not all traditions are condoned. We look no further than Hanukkah for which Yeshua did not condemn anyone, yet was present, as conveyed by John 10:22:

[Joh 10:22](#) Then came Hanukkah in Yerushalayim. It was winter,

[Joh 10:23](#) and Yeshua was walking around inside the Temple area, in Shlomo's Colonnade.

The issue is when human tradition is elevated over and above the commandments of God. Human tradition as if it were from God is the legalistic observance of Torah that Yeshua ultimately delivered us from.

Based on the evidence presented, there is no support or validation for the Oral Law, being an unbroken chain from Sinai until the present.

Another example to further convey the lack of support for the Oral Law can be found in the recent discovery of Beta Israel, the Ethiopian Jews. When their existence was made known, an interesting observation was made. It was noticed that as Jews, long since removed from the land, likely prior to the Babylonian exile, they were Torah

observant. Yet as Jews, what was absent from their lifestyle was anything that could be related to oral tradition.

One could make the case if the Oral Law were truly part of God's transmission to Moshe, then it would have been part of Beta Israel's lifestyle. Strangely enough, the Oral Law and the traditions that have developed as a result of it are strikingly absent. We could even use the word SILENT.

Based on the manner by which the Sages have written about Messianic Prophecy and to the many aspects in which they were actually silent, either towards the outcome that had already occurred or the aspect regarding future fulfillment in relation to Yeshua, should we not draw the same conclusion based on the matter of silence in relation to the Oral Law?

We have seen that at best the Rabbis/Sages can only provide hints that the Oral Law is identified in Torah. The verses used to support this position are taken out of the context for which they were written, in order to support the premise of an Oral Law. Additional, other verses have been used to convey two Torahs when in reality the context was not speaking of two Torahs but rather teachings in the plural sense.

It appears that their conclusions are subjective and influenced by bias. We certainly saw this in Yeshua's time and as presented with the example of Mark 7. There was most certainly a bias then, and it has most certainly exists now.

In looking at today's legal system regarding the validity of evidence and the chain of custody for that evidence, can we state that the burden of proof has been met? For evidence to be valid for presentation, the chain of custody must be substantiated, so as to not contaminate it. For the Rabbis to convey that there is an unbroken chain, based on the Scriptural evidence utilized does not meet the minimum requirements to support such a position. In essence, the Hebrew Scriptures are silent to the Oral Law.