

**Mishna HaMashiach
2010 Edition**

“Mishna HaMashiach”

The Halacahic Rulings of
The International Nazarene Beit Din

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Prayer for Wisdom

The following is a prayer for wisdom. It is the opening prayer for meetings of the International Nazarene Beit Din and is placed here as a reminder to us to seek YHWH's wisdom. It is taken by a prayer of Solomon for Wisdom given in the Wisdom of Solomon:

- 1: O Elohim of my fathers, and YHWH of mercy, who has made all things with Your Word,
- 2: And ordained man through Your wisdom, that he should have dominion over the creatures which You have made,
- 3: And order the world according to equity and righteousness, and execute judgment with an upright heart:
- 4: Give me wisdom, that sits by your throne; and reject me not from among thy children:
- 5: For I Your servant and son of Your handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws.
- 6: For though a man be never so perfect among the children of men, yet if Your wisdom be not with him, he shall be nothing regarded.
- 7: You have chosen me to be ... a judge of Your sons and daughters....
- 9: And wisdom was with You: which knows Your works, and was present when You made the world, and knew what was acceptable in Your sight, and right in Your commandments.
- 10: O send her out of Your set-apart heavens, and from the throne of Your glory, that being present she may labor with me, that I may know what is pleasing unto you.
- 11: For she knows and understands all things, and she shall lead me soberly in my doings, and preserve me in her power.
- 12: So shall my works be acceptable, and then shall I judge Your people righteously, ...
- 13: For what man is he that can know the counsel of Elohim? or who can think what the will of YHWH is?
- 14: For the thoughts of mortal men are miserable, and our devices are but uncertain.
- 15: For the corruptible body presses down the soul, and the earthy tabernacle weighs down the mind that muses upon many things.

16: And hardly do we guess aright at things that are upon earth, and with labor do we find the things that are before us: but the things that are in heaven who has searched out?

17: And Your counsel who has known, except You give wisdom, and send Your Ruach HaKodesh from above?

18: For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto You, and were saved through wisdom.

(Wisdom 9:1-18)

Introduction

The Position of Nazarene Judaism

There is a lot of talk these days about getting back to the "New Testament Church." But the real truth is, there are two things the "New Testament Church" did not have: A "New Testament" and a "Church". The believers of the "New Testament Church" met in synagogues (Acts 15:21; James 1:1; 2:2) and had no book known as the "New Testament" because it had not been written and compiled yet. Thus when a believer from the "New Testament Church" referred to "The Scriptures" he was speaking of the Tanak ("Old Testament") for they were the only Scriptures he had. Thus when Paul wrote to Timothy:

All *Scripture* is given by inspiration of God,
and is *profitable for doctrine*, for reproof,
for *correction*, for instruction in righteousness:
That the man of God may be perfect,
thoroughly furnished to all good works.
(2Tim. 3:16-17)

Paul was referring to the Tanak, the only Scriptures they had. Moreover when Paul spoke to the Bereans in Acts 17:11 we are told of them:

These were more *noble* than those at Thessalonica,
in that they received the word with all readiness of mind,
and searched *the Scriptures* daily,
whether those things were so.

Paul was saying that the Bereans were noble because they did not believe what Paul said simply on the authority of Paul. They were looking to see if what Paul was teaching could be found in the Scriptures. Remember, they were looking in the Tanak, the only Scriptures they had at the time. Paul said that it was noble of them to only accept his teaching if it lined up with the Tanak. That means that whenever we study the New Testament we should ask ourselves this question: "Can you get here from there?" (There being the Tanak). If you think you understand something in the New Testament in such a

way that it contradicts the Tanak, then you need to realize that you are misunderstanding it.

Yeshua (Jesus) came to be the Jewish Messiah of Judaism and not to create a new religion. Now I know that within many Christian circles there is a teaching that says that originally Judaism was the true faith but that it has now been replaced by a new faith "Christianity" which is now the true faith. This theology is totally counter to the teachings of the "New Testament". The "New Testament" is plain in telling us that there is one true faith (Eph. 4:5) which was given once and for all time (Jude 1:3). This means that the theology that claims that Christianity is a true faith which has replaced Judaism which had been the previous true faith is absolutely false! There is, according to the "New Testament" itself ONE TRUE FAITH and it was ONLY GIVEN ONCE. Christianity is too young to be that ONE true faith that was ONCE given, that ONE true faith that was ONCE given therefore MUST be Judaism!

The original believers in Yeshua were a Jewish sect known as "Nazarenes" or in Hebrew "Netzarim" (Acts 24:5). The "church father" Jerome (4th Cent.) described these Nazarenes as those "...who accept Messiah in such a way that they do not cease to observe the old Law." (Jerome; On. Is. 8:14).

Elsewhere he writes:

Today there still exists among the Jews in all the synagogues of the East a heresy which is called that of the Minæans, and which is still condemned by the Pharisees; [its followers] are ordinarily called 'Nazarenes'; they believe that Messiah, the son of God, was born of the Virgin Miriam, and they hold him to be the one who suffered under Pontius Pilate and ascended to heaven, and in whom we also believe."
(Jerome; Letter 75 Jerome to Augustine)

The fourth century "church father" Epiphanius gives a more detailed description:

But these sectarians... did not call themselves Christians--but "Nazarenes," ... However they are simply complete Jews. They

use not only the New Testament but the Old Testament as well, as the Jews do... They have no different ideas, but confess everything exactly as the Law proclaims it and in the Jewish fashion-- except for their belief in Messiah, if you please! For they acknowledge both the resurrection of the dead and the divine creation of all things, and declare that Elohim is one, and that his son is Yeshua the Messiah. They are trained to a nicety in Hebrew. For among them the entire Law, the Prophets, and the... Writings... are read in Hebrew, as they surely are by the Jews. They are different from the Jews, and different from Christians, only in the following. They disagree with Jews because they have come to faith in Messiah; but since they are still fettered by the Law--circumcision, the Sabbath, and the rest-- they are not in accord with Christians.... they are nothing but Jews.... They have the Goodnews according to Matthew in its entirety in Hebrew. For it is clear that they still preserve this, in the Hebrew alphabet, as it was originally written.

(Epiphanius; Panarion 29)

There has been a great deal of confusion over the years over what the "church" is. Some have taught that the Church is a new entity which replaces Israel. Others have taught that the Church is a new body which is totally independent of Israel. Still others have taught that the Church and Israel are two different but overlapping entities. With all of the misconceptions about the identity of the "Church" the time has come to set the story straight and reveal what the "Church" really is.

The English word "Church" comes originally from the Old English word KIRKE. The Old English word KIRKE was the word the Anglo-Saxons used to refer to their pagan places of worship. When they became Christianized the Anglo-Saxons continued to call their places of worship KIRKES and as the language evolved "Churches". You may have heard that the word "Church" originally referred to the people and later came to refer to the building. This is not true. The word "Church" originally referred to the building and later came to refer to the people. Moreover the word "church" is of pagan origin

Now if you look up the English word "Church" in Webster's dictionary you will find the following meanings:

1. a building set apart or consecrated for public worship, esp. one for Christian worship.
2. All Christians as a whole.
3. A denomination of Christians.

In short a "church" is either a building or a group of Christians.

Now wherever we see the English word "church" in an English Bible we would expect the underlying Greek word would be a Greek word that also means "a group of Christians". Since the English uses such a technical theological term one would expect that the Greek has also used a technical theological term. But the reality is that the Greek word that appears wherever the English has "church" is not a technical theological term and DOES NOT mean "a group of Christians" at all. That's right, a technical theological term of pagan origin meaning "a group of Christians" has been inserted in your English Bible despite the fact that the corresponding Greek word is not a technical theological term and does not mean the same thing as the word "Church".

The Greek word that appears where our English Bible's have "church" is EKKLESIA. EKKLESIA is just the Greek word for "assembly". Although it comes from a root meaning "to call out" there is no special theological significance to this word. In fact this is the same Greek word which was used for "assembly" by the classical Pagan Greek writers. Inscriptions in ancient Greek auditoriums where pagan ritual dramas were performed by the Bacchus cult have the audience section inscribed with the sign "EKKLESIA". This same Greek word EKKLESIA is used throughout the Greek Septuagint translation of the Tanak as the word for "assembly". There are also many places where the Greek word EKKLESIA appears in the NT but which the KJV and other translators did NOT translate the word as "church". This same Greek word is even used in Acts 19:32-41 to describe an unruly mob, yet here the translators suddenly translate the word as "assembly" rather than "church".

There is therefore no such thing as the "church" because the Greek word translated "church" does not mean "church" at all but "assembly".

There are some who claim that the "Church" was a new entity born in Acts 2 at Pentecost of 32 C.E. . However if we examine the events of Acts 2 we find that at that event persons were "added to" the "church" (Acts 2:47) which means that the "church" had to have already existed at that time. If we turn to Acts 7:38 we see that it speaks of Moses as "he that was in the church in the wilderness". Certainly this "church" could not have been a new "New Testament" entity.

While the term "church" is a mistranslation for a word simply meaning "assembly", there is an entity which is commonly referred to as "The Assembly" in the New Testament. Let us examine the Scriptures and determine what the true identity of this "Assembly" is.

To begin with we must understand that this Assembly is also known as the "Body of Messiah" as we read:

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."
(Col. 1:18 - KJV)

"And hath put all things under his feet, and gave him to be the head over all things to the church,
Which is his body, the fulness of him that filleth all in all."
(Eph. 1:22-23 - KJV)

Now one may ask what "Assembly" is the allegorical Messiah? To find the answer to that question lets look at Matthew 2:14-15:

"When he arose, he took the young child and his mother by night, and departed into Egypt:
And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord
by the prophet, saying, Out of Egypt have I called my son. "
(Matthew 2:14-15 - KJV)

Now here Matthew is citing a prophecy in Hosea 11:1 and applying it to Messiah. Now let us go back and look at this prophecy in Hosea 11:1 in context:

"When Israel was a child, then I loved him,
and called my son out of Egypt."
(Hosea 11:1 - KJV)

Here Hosea is referring to Israel as the son who is called out of Egypt. This points us back to a passage in the Torah:

"And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:
And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go,
behold, I will slay thy son, even thy firstborn."
(Ex. 4:22-23 - KJV)

From these two passages we learn that Israel is the firstborn son of Elohim who is called out of Egypt. However in Matthew it is Yeshua the Messiah who is called up out of Egypt and in Col. 1:18 Messiah is the "firstborn". Moreover Hebrews speaks of the "church of the firstborn" (Heb. 12:23 - KJV).

Thus Israel is allegorically equivalent to the Messiah. There are some very important reasons for this allegorical relationship:

- * Both are the "firstborn Son of Elohim".
- * Both made a major impact on the world.
- * Both were born through a biological miracle on their mother's womb.
- * Both were taken into Egypt to save their lives.
- * Both were called up out of Egypt.
- * Both were despised and rejected by men.

* Rome attempted to destroy them both.

* Both are resurrected.

Thus Israel is the allegorical "Body of Messiah". Moreover in the Tanak, Israel is commonly called "The Assembly of Israel" and wherever the phrase "The Assembly of Israel" appears in the Tanak the Greek LXX has "EKKLESIA of Israel".

The so-called "church" which is the "Body of Messiah" is in reality "the Assembly of Israel". Yeshua did not come to create a new religion, but to be Messiah of the old one. Wherever your English New Testament refers to a "church" (i.e. a group of Christians) the Greek has "EKKLESIA a term which commonly refers to the "Assembly of Israel". The "Church" as most Christians have understood it never existed. All of the passage people have thought were talking about the "Church" were actually talking about the Assembly of Israel, not Christianity, but the Nazarene sect of Judaism.

False Doctrines and Universal Apostasy

- 1 Now the Spirit plainly says that in the last times some men shall depart from the faith and shall go after deceiving spirits and after teachings of shadim,
 - 2 those who deceive by false appearance and are speaking a lie, and are seared in their conscience,
- (1Timothy 4:1-2)

What does it mean "depart from the faith"? There is only one true faith (Eph. 4:5) which was once and for all delivered (Jude 1:3). In fact that faith is inseparable from Torah:

Remove the false way from me,
and graciously grant me your Torah.
I have chosen the way of faith;
I have placed your ordinances before me.
(Psalm 119:29-30)

Now when he was on trial before Pilate Yeshua said:

37 Pilate said to him, Then are you a king? Yeshua said to him, You have said that I am a king. I was born for this, and for this I came into the world that I might testify concerning the truth . Every man who is of the truth hears my voice.

38 Pilate said to him, What is truth? And after he had said this he went out again to the Judeans and said to them, I do not find even one fault in him.

(John 18:37-38)

To this Pilate asked the all important question:

What is truth?

(John. 18:38)

Let us look back to the Tanak to find the answer to Pilate's question:

Your righteousness is an everlasting righteousness,
and your Torah is truth.

(Psalm 119:142)

You are near, O YHWH,
and all your commandments are truth.

(Psalm 119:151)

This definition explains many phrases in the New Testament:

"Obey the truth" (Gal. 3:1)

"But he that does truth..." (Jn. 3:20)

4 I rejoice greatly that I found some of your sons walking in truth, as we have received commandment from the Father.

(2Jn. 1:4)

Yeshua came to bear witness of the Torah, those who hear the Torah hear his voice. This leads us to another important saying from Yeshua:

31 And Yeshua said to those Judeans who trusted in him, If you will remain in my word, you are truly my talmidim.
32 And you will know the truth, and the truth will set you free.
(John 8:31-32)

Paul, however, speaks of those "who changed the truth of God into a lie" (Rom. 1:25) Now if Messiah came to bear witness of the truth then what has HaSatan to bear witness to? The scriptures tell us:

44 You are from your father, the 'Akel Kartza. And you want to do the lust of your father, who from the beginning killed men and did not stand in the truth because the truth was not in him. When he speaks a lie, he speaks from himself because he is a liar, even its father.
(John 8:44)

...HaSatan, who deceives the whole world...
(Rev. 12:9)

When HaSatan speaks a lie, he is merely speaking his native language.

Now if the Torah is truth, then what is HaSatan's lie? His lie is that there is not a Torah, that the Torah has been done away with.

Now that we know what these terms "the faith" as opposed to "a lie" mean lets look again at 1Tim. 4:1-2:

1 Now the Spirit plainly says that in the last times some men shall depart from the faith and shall go after deceiving spirits and after teachings of shadim,
2 those who deceive by false appearance and are speaking a lie, and are seared in their conscience,
3 and forbid to marry, and require abstinence from foods which Eloah created for use and for thanksgiving for those who believe and know the truth;
4 because everything which was created by Eloah is good, and there is not a thing which should be rejected, if it is received with thanksgiving,
(1Timothy 4:1-2)

Now we can see that 1Timothy 4:1-2 refers to a departure from the Nazaerene faith of Torah to a new faith which is without the Torah.

Now lets look at 2Timothy 3:1-7:

- 1 But this know, that in the last days, difficult times will come.
- 2 And sons of men will be lovers of their nefeshot, and lovers of money, boasters, proud, blasphemers, those who are not obedient to their parents, ungrateful, wicked,
- 3 slanderers, slaves to lust, cruel, haters of good,
- 4 betrayers, unrestrained, proud, lovers of lusts more than the love of Eloah,
- 5 those who have the form of the awe of Eloah, but are far removed from his power. Those who are thus thrust them out from you.
- 6 For from them are those who creep from house to house and captivate women who are loaded down with sins and are led away by various lusts,
- 7 who always are learning and are not ever able to come to the knowledge of the truth.

Once again Paul writes to Timothy about a great apostasy, which he associates with a lack of Torah observance by those "Who always are learning and are not ever able to come to the knowledge of the truth". Remember, the Torah is truth (Ps. 119:142, 151).

A few verses down Paul writes:

- 3 For the time will come when they will not hear sound teaching, but according to their lusts, they will multiply teachers to their nefeshot with the itching of their hearing,
 - 4 And they will turn their ear from the truth, and they will turn aside to myths.
- (2Tim. 4:3-4)

Once again he associates this great apostasy with a rejection of the Torah.

Kefa also speaks of this last days apostasy as follows:

1 But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive sects, even denying the Adon who redeemed them, and bring on themselves swift destruction.

2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed.

(2Kefa 2:1-2)

Then a little further down he writes:

19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

(2Kefa 2:19)

Remember we learned that the Torah is Truth (Ps. 119:142) and that Yeshua said:

31 And Yeshua said to those Judeans who trusted in him, If you will remain in my word, you are truly my talmidim.

32 And you will know the truth, and the truth will set you free.

(John 8:31-32)

Therefore the Torah brings freedom. This is completely contrary to what most people have been taught. The common wisdom is that the Torah is bondage and that "freedom in Christ" means freedom from Torah. However as we shall see the scriptures teach that exactly the opposite is true.

The central story of Judaism is that of the Exodus from Egypt. The children of Israel were in bondage in Egypt. Elohim promised to bring them out of bondage and give them freedom. Upon leading the children of Israel out of Egypt, YHWH led them to Mt. Sinai where he delivered the Torah to them. Note that the theme of this central story is that God promised freedom from bondage and gave the children of Israel Torah. Now why would YHWH lead the people out of bondage in Egypt, lead them to Mt. Sinai, and deliver them right back into bondage again? And why would he at the same time promise them

freedom. God is no liar. He promised the people freedom and he gave them Torah because the Torah is freedom from bondage. The Torah is truth (Ps. 119:142) and the truth will make you free (John 8:31-32).

This truth is proclaimed by the Psalmist:

So shall I keep your Torah continually forever and ever,
And I will walk in freedom: for I seek your precepts.
(Psalm 119:44-45)

As well as by Ya'akov HaTzadik (James the Just) who called the Torah "the Torah of freedom" (James 1:25; 2:12).

So as we look once again at 2Kefa:

19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.
(2Kefa 2:19)

Two entire books of the New Scriptures, 2Peter and Jude, are dedicated to combating this apostate teaching. These books warn us of men who will promise "freedom" but turn from the "holy commandment" (the Law) (2Pt. 2:18-21) turning "the grace of our God" into a license to sin (Jude 1:4, 14-18).

Now you may be saying to yourself: "Ok, so Christendom teaches lawlessness, but don't the lawless teachers of 2Peter & Jude go so far as to teach sexual immorality? Surely the lawless teachers of Christendom would never use their "the Law is not for today" teaching to promote sexual immorality." Wrong! Some of Christendom's teachers have already carried the "the Law is not for today" reasoning to its fullest and logical conclusion. A sect of Christendom known as "The Universal Fellowship of Metropolitan Community Churches" has published a tract which does just that. The nameless author of the tract writes:

Another Scripture verse that is used
to show that the Bible condemns the gay lifestyle
is found in the Old Testament Book of Leviticus, 18:22,

"Thou shalt not lie with a man as thou would with a woman." Anyone who is concerned about this prohibition should read the whole chapter or the whole Book of Leviticus: No pork, no lobster, no shrimp, no oysters, no intercourse during the menstrual period, no rare meats, no eating blood, no inter-breeding of cattle, and a whole host of other laws, including the law to kill all divorced people who remarry.

As Christians, our law is from Christ. St. Paul clearly taught that Christians are no longer under the Old Law (for example in Galatians 3:23-24); that the Old Law is brought to an end in Christ (Romans 10:4); and its fulfillment is in love (Romans 13:8-10, Galatians 5:14). The New Law of Christ is the Law of Love. Neither Jesus, nor Paul, nor any of the New Testament Scriptures implies that Christians are held to the cultic or ethical laws of the Mosaic Law.
(Homosexuality; What the Bible Does and Does not Say; Universal Fellowship press, 1984, p. 3)

Thus Christendom's teaching that "the Law is not for today" is already being used to "turn the grace of our God into perversion." (Jude 1:4; see also 2Pt. 2:18-21)

The Scriptures forewarn us about a coming "apostasy":

3 Do not let anyone deceive you in any way, because [it will not come] except an apostasy should come first and the son of man of sin be revealed, the son of destruction,
(2Thes. 2:3)

The scriptures abound with prophecies about this great apostasy. We read in the Tanak:

11 Behold, the days come, says the Adonai YHWH, that I will send a famy in the land, not a famy of bread, nor a thirst for water, but of hearing the words of YHWH.

12 And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of YHWH, and shall not find it.
(Amos 8:11-12)

Now just what is "The Word of YHWH"? In Isaiah we read:

...For the Torah will go out from Zion;
and the word of YHWH from Jerusalem.
(Isaiah 2:3)

Thus the "Word of YHWH" would seem to be the Torah.

Micah writes:

5 Thus says YHWH concerning the prophets that make my people to err; that cry: 'Peace', when their teeth have any thing to bite; and whoso puts not into their mouths, they even prepare war against him:

6 Therefore it shall be night unto you, that you shall have no vision; and it shall be dark unto you, that you shall not divine; and the sun shall go down upon the prophets, and the day shall be black over them.

7 And the seers shall be put to shame, and the diviners confounded; yes, they shall all cover their upper lips; for there shall be no answer of Elohim.

11 The heads thereof judge for reward, and the cohanim thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon YHWH, and say: 'Is not YHWH in the midst of us? No evil shall come upon us?'
(Micah 3:5-7, 11)

And Isaiah says:

1 Behold, YHWH makes the earth empty and makes it waste, and turns it upside down, and scatters abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the cohen; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the

lender, so with the borrower; as with the creditor, so with the debtor.

3 The earth shall be utterly emptied, and clean despoiled; for YHWH has spoken this word.

4 The earth faints and fades away, the world fails and fades away, the lofty people of the earth do fail.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, violated the statute, broken the everlasting covenant.

6 Therefore has a curse devoured the earth, and they that dwell therein are found guilty; therefore the inhabitants of the earth waste away, and men are left few.

(Is. 24:1-6)

The authors of the "New Testament" also refer to this great apostasy:

11 And many false prophets will arise,
and will lead many astray.

12 And because apostasy will abound,
the love of many will wax cold.

(Mt. 24:11-12 DuTillet Hebrew text)

Do not let anyone deceive you in any way,
because [it will not come] except
an apostasy should come first
and the son of man of Torah-less-ness be revealed,
the son of destruction ,
(2Thes. 2:3)

Now the spirit plainly says that in the last times
some men shall depart from the faith
and shall go after deceiving spirits
and after teachings of shadim,
Those who deceive by false appearance
and are speaking a lie,
and are seared in their conscience,
(1Timothy 4:1-2)

Paul also said to the Ephesians on his last visit to them:

I know that after I am gone fierce wolves will enter in among you without mercy upon the flock.

And also from among you there will rise up men speaking perverse things, so that they might turn away the talmidim to follow after them.

(Acts 20:29-30)

Paul seems to indicate that after his death leaders would begin to rise up from the overseers [Bishops] in his stead that would draw people to follow themselves and draw them away from Torah. In fact Paul died in 66 C.E. and the first overseer (Bishop) of Antioch to take office after his death was Ignatius in 98 C.E.. Ignatius fulfilled Paul's words precisely. After taking the office of Bishop over Antioch Ignatius sent out a series of epistles to other assemblies. His letters to the Ephesians, Magnesians, Trallianns, Romans, Philadelphians and Smyrnaeans as well as a personal letter to Polycarp overseer of Smyrnaea have survived to us.

The Ancient Nazarene Historian and commentator Hegesippus (c. 180 CE) writes of the time immediately following the death of Shim'on, who succeeded Ya'akov HaTzadik as Nasi of the Nazarene Sanhedrin and who died in 98 CE:

Up to that period (98 CE) the Assembly had remained like a virgin pure and uncorrupted: for, if there were any persons who were disposed to tamper with the wholesome rule of the proclaiming of salvation, they still lurked in some dark place of concealment or other. But, when the sacred band of Emissaries had in various ways closed their lives, and that generation of men to whom it had been vouchsafed to listen to the inspired Wisdom with their own ears had passed away, then did the confederacy of godless error take its rise through the treachery of false teachers, who, seeing that none of the emissaries any longer survived, at length attempted with bare and uplifted head to oppose the proclaiming of the truth by proclaiming "knowledge falsely so called."

(Hegesippus the Nazarene; c. 185 CE; quoted by Eusebius in Eccl. Hist. 3:32)

Hegisippus indicates the apostasy began the very same year that Ignatius became bishop of Antioch!

Up until the time of Ignatius, matters of dispute that arose at Antioch were ultimately referred to the Jerusalem Council (as in Acts 14:26-15:2). Ignatius usurped the authority of the Jerusalem council, declaring himself as the local bishop as the ultimate authority over the assembly of which he was bishop, and likewise declaring the same as true of all other bishops and their local assemblies. Ignatius writes:

...being subject to your bishop...
...run together according to the will of God.
Jesus... is sent by the will of the Father;
As the bishops... are by the will of Jesus Christ.
(Eph. 1:9, 11)

...your bishop...I think you happy who are so joined to him,
as the church is to Jesus Christ and Jesus Christ is to the
Father... Let us take heed therefore, that we not set ourselves
against the bishop, that we may be subject to God....
We ought to look upon the bishop, even as we would
upon the Lord himself.
(Eph. 2:1-4)

...obey your bishop...
(Mag. 1:7)

Your bishop presiding in the place of God...
...be you united to your bishop...
(Mag. 2:5, 7)

...he... that does anything without the bishop...
is not pure in his conscience...
(Tral. 2:5)

...Do nothing without the bishop. (Phil. 2:14)

See that you all follow your bishop,
As Jesus Christ, the Father...
(Smy. 3:1)

By exalting the power of the office of bishop (overseer) and demanding the absolute authority of the bishop over the assembly, Ignatius was actually making a power grab by thus taking absolute authority over the assembly at Antioch and encouraging other Gentile overseers to follow suite.

Moreover Ignatius drew men away from Torah and declared the Torah to have been abolished, not only at Antioch but at other Gentile assemblies to which he wrote:

Be not deceived with strange doctrines;
nor with old fables which are unprofitable.
For if we still continue to live according to the Jewish Law,
we do confess ourselves not to have received grace...
(Mag. 3:1)

But if any one shall preach the Jewish law unto you,
hearken not unto him...
(Phil. 2:6)

It is also Ignatius who first replaces the Seventh Day Sabbath with Sunday worship, writing:

...no longer observing sabbaths, but keeping the Lord's day
in which also our life is sprung up by him, and through
his death...
(Magnesians 3:3)

Having seceded from the authority of Jerusalem, declared the Torah abolished and replacing the Sabbath with Sunday, Ignatius had created a new religion. Ignatius coins a new term, never before used, for this new religion which he calls "Christianity" and which he makes clear is new and distinct religion from Judaism. He writes:

let us learn to live according to the rules of Christianity, for
whosoever is called by any other name besides this, he is not of
God....

It is absurd to name Jesus Christ, and to Judaize.

For the Christian religion did not embrace the Jewish.
But the Jewish the Christian...
(Mag. 3:8, 11)

By the end of the first century Ignatius of Antioch had fulfilled Paul's warning. He seceded from Judaism and founded a new religion which he called "Christianity". A religion which rejected the Torah, and replaced the Seventh Day Sabbath with Sunday Worship.

Now Paul's prophecy was being fulfilled. Gentile leaders were causing men to follow after themselves and drawing people away from Torah, and it was springing forth from the first Gentile assembly. The result was the birth of a new Gentile religion that had effectively rebelled against Torah based Judaism, a religion known as "Christianity".

Thus the Ancient Nazarene Historian and commentator Gish'fa (Hegesippus) (c. 180 CE) writes of the time immediately following the death of Shim'on, who succeeded Ya'akov HaTzadik (James the Just) as Nasi of the Nazarene Sanhedrin and who died in 98 CE:

Up to that period (98 CE) the Assembly had remained like a virgin pure and uncorrupted: for, if there were any persons who were disposed to tamper with the wholesome rule of the preaching of salvation, they still lurked in some dark place of concealment or other. But, when the sacred band of Emissaries had in various ways closed their lives, and that generation of men to whom it had been vouchsafed to listen to the Godlike Wisdom with their own ears had passed away, then did the confederacy of godless error take its rise through the treachery of false teachers, who, seeing that none of the apostles any longer survived, at length attempted with bare and uplifted head to oppose the preaching of the truth by preaching "knowledge falsely so called."

(Hegesippus the Nazarene; c. 185 CE Eusebius; Eccl. Hist.3:32)

Gish'fa indicates the apostasy began the very same year that Ignatius became bishop of Antioch!

CHRISTMAS

Following the great flood mankind attempted to centralize on the plains of Shinar and built a city called Babel (Babylon and Babel are the same word in Hebrew: Bavel). HaSatan immediately sought to turn mankind away from the true Messiah by introducing a false Messiah. HaSatan found the perfect tool, an ambitious woman named Semeramis. She was the widow of Nimrod, "the mighty hunter before YHWH" (Gen. 10:9) who had met with a violent death. Nimrod had been deified as being a deliverer from the menace of wild animals. Semeramis, seeking to perpetuate his worship and also to retain her throne, deceived them into joyfully believing that by way of a miraculous conception she had given birth to a son called Tammuz, who was claimed to be Nimrod reincarnated. This woman with her mamzer (illegitimate) child was thenceforth worshipped as "mother of ELOHIM" (Madonna)-- "the queen of heaven."

This was the birth of the ancient Babylonian-Akkadian religion, the fountainhead of all idolatry. Every form of paganism, can be traced to this source.

Alexander Hislop, in his book. THE TWO BABYLONS, has clearly documented that Christian worship is none other than the worship of Nimrod and his wife, disguised Concerning the Christmas festival Hislop writes:

The Christmas was originally a pagan festival is beyond all doubt. The time of the year, the ceremonies with which it is celebrated, prove its origin. In Egypt, the son of Isis, the Egyptian title for the queen of heaven, was born at this very time, about the time of the winter solstice. The very name by which Christmas is popularly known among ourselves-- Yule day-- proves at once its pagan and Babylonian origin. "Yule" is the Chaldee name for "infant," or "little child"; and as the 25th of December was called by our pagan Anglo-Saxon ancestors "Yule-day" or "the child's day", and the night that preceded it, "Mother night", long before they came in contact with Christianity, that sufficiently proves its real character. Far and wide in the realms of

paganism was this birthday observed
(THE TWO BABYLONS; Alexander Hislop; p. 93)

It may be demonstrated that Yeshua was not born in the winter at all, but during the Fall Feasts. Since YHWH has not in his Torah authorized the celebration of Christmas, then where did it come from? As early as the first century Paul was condemning those from the Gentiles who were attempting to incorporate their old pagan "days, and months and seasons and years" into their new faith (Gal. 4:8-11). About the year 230 the Gentile Christian "Church Father" Tertullian wrote:

By us [Gentile Christians] who are strangers to (Jewish) Sabbaths, and new moons, and festivals, ... the Saturnalia, the feasts of January, the Brumalia, and Matronalia are now frequented, with gifts being carried to and fro.

Since Tammuz was identified with Ba'al, the sun god, and since the sun noticeably began to grow stronger at about the 25th of December, at the winter solstice this season came to be celebrated as the rebirth of Nimrod. The feast of Saturnalia, lasting about a week, was held at this time.

Now it was the policy of Roman Catholicism to incorporate pagan festivals into Christianity so as to bring in more converts. Pope Gregory wrote to Augustine the first missionary to the British Isles (C.E. 597):

Do not destroy the temples of the English gods; change them to Christian churches. Do not forbid the "harmless" customs which have been associated with the old religions; consecrate them to Christian use.

Thus Rome retained a pagan form for "Xmas" but could not restrain its pagan spirit-- existing to this day.

Sir James Fraser in "The Golden Bough" writes:

Thus it appears that the Christian Church chose to celebrate

the birthday of its founder on the 25th of December in order to transfer the devotion of the heathen from the sun to him who was called the Sun of Righteousness. If that was so, there can be no intrinsic improbability in the conjecture that motives of the same sort may have led the ecclesiastical authorities to assimilate the Easter festival of the death and resurrection of their Lord to the festival of the death and resurrection of another Asiatic God which fell in the same season.

The name "Christmas" appeared around 450 C.E. when Pope Julius decreed that all Christians must observe the birth of Jesus at the same time that the pagans were observing the Saturnalia, etc. It was then called "Christe-masse", or Christ's mass.

The so-called "Christmas tree" had its origin in Babylonian religion, The tree was used to represent Tammuz (a name meaning "branch" or "sprout") HaSatan's counterfeit of "The Branch" (Hebrew: NETZER; branch; shoot; sprout)-- Messiah, who was also prophetically called "The Root out of dry ground" (Is. 11:1; 53:2; Jer. 23:5; Zech. 6:12-- "Behold the man whose name is The Branch"). Ancient coins have been found picturing a tree stump (representing dead Nimrod) and a small tree growing nearby (Tammuz).

EASTER

The present variable time was appointed by early Romanism in amalgamation with the very ancient pagan spring festival to the goddess of the spring. It was fixed on the Sunday immediately following the 14th day of the paschal moon which happened on or first after the vernal equinox.

(Schaff-Herzog Ency. Of Religious Knowledge, Vol. 2, p. 682)

Eostre was the Anglo-Saxon name for the Babylonian goddess Ishtar . The celebration of the Christian holiday "Easter" goes back to the Pagan Babylonian spring festival also known as the Roman

Pagan festival Veneralia held on April 1st in honor of Venus , the Roman equivalent of the Greek Aphrodite who was the same as the Babylonian Ishtar.

So-called "Lent" is of purely Babylonian origin. The word "Lent" actually came from the Saxon word "Lenct", meaning "spring." Lent began as the forty days of "weeping for Tammuz" (see Ezek. 8:13-14) leading up to the spring equinox and the festival of Ishtar.

Tammuz was the supposed reincarnation of Ishtar's (i.e. Semeramis') husband (Nimrod). In the spring, his death and reappearance was celebrated. A season of lamentation was followed by one day of joy at the rising of the sun at the spring equinox (as in Ezek. 8:15-18) with the Ishtar sunrise service:

15 Then said He unto me: 'Have you seen this, O son of man? you shall again see yet greater abominations than these.'

16 And He brought me into the inner court of YHWH's house, and, behold, at the door of the temple of YHWH, between the porch and the altar, were about five and twenty men, with their backs toward the temple of YHWH, and their faces toward the east; and they worshipped the sun toward the east.

17 Then He said unto me: 'Have you seen this, O son of man? Is it a light thing to the House of Y'udah that they commit the abominations which they commit here in that they fill the land with violence, and provoke Me still more, and, behold, they have put the branch to their nose.'

18 Therefore will I also deal in fury; My eye shall not spare, neither will I have pity; and though they cry in My ears with a loud voice, yet will I not hear them.'

Ishtar (the queen of heaven) was worshipped with nice fluffy cakes (Jer. 7:18; 44:17-19) today's hot-cross buns. By contrast Passover which occurs at about the same time is observed with unleavened bread. In fact Easter eggs and Easter bunnies are both fertility symbols associated with the fertility goddess Ishtar.

Notice that Ishtar worship was a big family event for the children:

The children gather wood

and the fathers kindle the fire
and the women knead their dough,
to make cakes to the queen of heaven
and to pour out drink offerings to other gods, that
they may provoke me to anger,
(Jer. 7:18; 44:17-19)

The custom of wearing new clothes at Easter also seems to be the antipathy of Passover during which traveling clothes are to be worn (Ex. 12:11).

STEEPLES

The steeple originates from the vile phallic worship referred to in Isa. 57:5-8 and Ezek. 16:17. The "groves" connected with "high places" that Israel so frequently "went whoring with" (Ps. 106:28-39) were the images and places where these "queen of heaven" festivals were carried on. The word "groves," found forty times in the KJV English, comes from the Hebrew word asherah and is always associated with the worship of Ashtoreth, alias Ishtar, Eostre, the goddess of spring, Easter. This phallic worship often involved the use of phallic symbols (see Ezek. 16:17). Egyptian obelisks are just such phallic symbols. Today many churches are also topped with these Babylonian phallic symbols known today as "steeple".

CROSSES, DOVES AND FISHES

Tammuz (Ezek. 8:14) also called Dumuzi was the Sumerian and Babylonian Akkadian name for the Phoenician god Ba'al Shamin . Ba'al Shamin (the Lord of Heaven) originated in Canaanite culture as Ba'al (Lord) so often mentioned in the Bible. Ba'al also appears in the Babylonian pantheon as Bel . Which was also a title of the Babylonian god Marduk called in Hebrew Merodach . One of the Biblical titles of Ba'al was "Ba'al Gad" (pronounced Ba'al Gawd or Ba'al God) (Josh. 11:17; 12:7; 13:5). Ba'al Gad (the Lord God) is also listed in the Encyclopedia of Gods as a Western Semetic god.

According to the Encyclopedia of Gods:

He is the first "dying-and-rising" god to be historically recorded by name... He is commanded by Inana [Ishtar] to enter the underworld for a period each year, which accounts for the seasonal demise of the green world to drought. ... as late as biblical times there are references to women "weeping for Tammuz".

Ba'al also is said to have died, descended into the underworld and been restored

The Greek version of the Babylonian god Tammuz was Adonis. Adonis was synonymous with the Phoenician deity Adon (lord) . Regarding Adonis the Encyclopedia of Gods say:

Adonis is modeled on the Mesopotamian dying vegetarian god Dumuzi (Hebrew: Tammuz)... Tradition has it that he was killed... and is condemned to the underworld for six months of each year, during which the earth's vegetation parches and dies under the Summer sun and drought. He was honored in a spring festival...

The first letter in Tammuz is the Semitic letter TAW which appeared in Canaanite script as a cross. As a result Tammuz was often worshiped with the symbol of the cross.

Thus Tammuz was also known as Adon (Lord); Ba'al (Lord); "Ba'al Shamin" (The Lord of Heaven) and Ba'al Gad (The Lord God). He died, descended into the underworld and was resurrected. His resurrection was celebrated with a spring festival and he was worshiped with the symbol of the cross.

Dagon is mentioned as the god of the Philistines in Judges 16:23; 1Sam. 5:2-7 and 1Chron. 10:10. Dagon (Strong's # 1712) means "fish-god" and is taken from DAG (Strong's # 1709 "fish"). According to the Encyclopedia of Gods Dagan (Dagon) was a grain and fertility god and the father of Ba'al. His attributes included a fish tail. Thus the father of Ba'al was worshiped with the symbol of the fish.

Ishtar was the Babylonian equivalent of the Sumarian goddess Inan who was the consort of Tammuz . She was known to the Greeks as Aphrodite and to the Romans as Venus and worshipped her with the symbol of the dove. She was known to the Amorites, Canaanites and Phoenicians as Asherah . The Phoenicians also called her Astarte the consort of Ba'al Shamin . Her festival was the Roman feast of Veneralia on April 1st . This corresponded to the Babylonian Spring Equinox festival of Ishtar also called "Easter" still observed today.

Prophecy of Restoration

Despite all of these prophecies of a universal apostasy and their fulfillment, there are also prophecies of a great restoration in the last days. An amazing time is at hand! Biblical prophecy is being fulfilled. A major prophetic event that the Scriptures state will occur before the return of Messiah, is just about ready to occur, in fact it is happening right now! We read in the Book of Baruch (in the Apocrypha):

... but in the land of their captivities they shall remember themselves. And shall know that I am YHWH their Elohim: for I will give them a heart, and ears to hear: And they shall praise me in the land of their captivity, and think upon my name, And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before YHWH. And I will bring them again into the land which I promised with an oath unto their fathers, Avraham, Yitzchak, and Ya'akov, and they shall be masters of it: and I will increase them, and they shall not be diminished. And I will make an everlasting covenant with them to be their Elohim, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.
(Barukh (Baruch) 2:30-35)

Baruch tells us that while still in the land of our captivity Elohim's people will have a great awakening. Notice this happens shortly before YHWH brings them back into the Land, shortly before they are gathered together on the four winds and return to the Land (Is. 11:12;

Deut. 30:4; Zech. 2:6) at the return of Messiah (Mt. 24:27-31). This Last Days restoration of truth is also mentioned in the Book of Enoch:

And thereafter, in the Seventh Week, a perverse generation shall arise. And many shall be its misdeeds and all its doings shall be apostate. And at its close the elect shall be chosen, as witnesses to righteousness, from the eternal plant of righteousness, to whom shall be given seven-fold wisdom and knowledge. And they will uproot the foundations of oppression, And the structure of falsehood therein to destroy it utterly.

(Enoch 93:9-11)

Yes, after the apostasy takes hold, then a restoration will take place. This restoration will derive from the “plant of righteousness”, YHWH’s cultivated olive tree (see Romans 11) and have seven-fold wisdom and knowledge, a profound enlightenment in understanding the Word of Elohim and tear down the false doctrines and customs of the apostasy.

Restoration of Semikhah

Semikhah is derived from a Hebrew word which means to is a Hebrew word referring to the laying on of hands and which is commonly used to refer to “authority” or “ordination”. This word commonly refers to the ordination of a rabbi within Judaism. Smikhah is the transmission of rabbinic authority to give advice or judgment concerning the Torah and only someone who had semikhah was authorized to give religious and legal decisions (b.San. 5b). Semikhah is a system of ordination that according to tradition, traces its line of authority back to Moses and the seventy elders.

According to the Torah, Moses ordained Joshua through semikhah:

15 And Moshe spoke unto YHWH, saying,
16 Let YHWH, the Elohim of the spirits of all flesh, set a man over the assembly,
17 Who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in:

that the assembly of YHWH be not as sheep which have no shepherd.

18 And YHWH said unto Moshe: Take you Yahushua the son of Nun, a man in whom is spirit, and lay your hand upon him.

19 And set him before El'azar the cohen and before all the assembly, and give him a charge in their sight.

20 And you shall put of your honor upon him, that all the assembly of the children of Yisra'el may hearken.

21 And he shall stand before El'azar the cohen, who shall inquire for him by the judgment of the Urim before YHWH. At his word shall they go out, and at his word they shall come in: both he, and all the children of Yisra'el with him, even all the assembly.

22 And Moshe did as YHWH commanded him. And he took Yahushua and set him before El'azar the cohen, and before all the assembly.

23 And he laid his hands upon him, and gave him a charge, as YHWH spoke by the hand of Moshe.

(Num 27:15-23 HRV)

And Yahushua, the son of Nun was full of the spirit of wisdom, for Moshe had laid his hands upon him. And the children of Yisra'el hearkened unto him, and did as YHWH commanded Moshe.

(Deuteronomy 34:9 HRV)

Moses also ordained the 70 elders (Num 11:16-25) And the elders later ordained their successors in the same way. Their successors in turn gave semikhah others. The chain of semikhah thru laying on of hands continued and at least until the time of Hillel II.

After the Bar Kokhba revolution was put down by Rome in 132–135 CE, and the emperor Hadrian sought to end to the Sanhedrin. According to the Talmud, Hadrian decreed that anyone giving or accepting semikhah was to be killed and the city in which the it took place would be destroyed, and all crops within a mile of the event were to be destroyed. The line of succession was saved by Rabbi Yehuda ben Bava's martyrdom: he took no other rabbis with him, and five students of the recently martyred Rabbi Akiva, to a mountain pass

far from any settlement or farm, and this one Rabbi ordained all five students.

R. Aha the son of Raba, asked R. Ashi: Is ordination effected by the literal laying on of hands? — [No,] he answered; it is by the conferring of the degree: He is designated by the title of Rabbi and granted the authority to adjudicate cases of *kenas*.³¹

Cannot one man alone ordain? Did not Rab Judah say in Rab's name: 'May this man indeed be remembered for blessing — his name is R. Judah b. Baba; were it not for him, the laws of *kenas* would have been forgotten in Israel.' Forgotten? Then they could have been learned. But (13b) these laws might have been abolished; because once the wicked Government [Hadrian], decreed that whoever performed an ordination should be put to death, and whoever received ordination should he put to death, the city in which the ordination took place demolished, and the boundaries wherein it had been performed, uprooted. What did R. Judah b. Baba do? He went and sat between two great mountains, [that lay] between two large cities; between the Sabbath boundaries of the cities of Usha and Shefaram and there ordained five elders: viz., R. Meir, R. Judah, R. Simeon, R. Jose and R. Eliezer b. Shamua'. R. Awia adds also R. Nehemia in the list. As soon as their enemies discovered them he [R.J.b.B.] urged them: 'My children, flee.' They said to him, 'What will become of thee, Rabbi?' 'I lie before them like a stone which none [is concerned to] overturn,' he replied. It was said that the enemy did not stir from the spot until they had driven three hundred iron spear-heads into his body, making it like a sieve. — With R. Judah b. Baba were in fact some others, but in honour to him, they were not mentioned.

(b.San. 13b)

We do in fact see this doctrine represented among the ancient Nazarenes. Paul advises Timothy "Do not quickly lay a hand upon a man" (1Tim. 5:22).

This discussion is not complete without mentioning an incident in which Yeshua was questioned about His authority. This was his reply:

23 And when He had come to the Temple, the Chief Cohenim and the elders of the people approached Him as He was teaching, saying, By what authority do you these things? And who gave you this authority?

24 And Yeshua answered and said to them: I also will ask you this thing, which if you tell me, I in like wise will tell you, by what means I do what I am doing.

25 The immersion of Yochanan--of where was it: of Heaven, or of men? And they reasoned with themselves and said, If we shall say, Of Heaven, He will say to us, Why did you not believe him?

26 But if we shall say, Of men, we fear the crowd: for Yochanan was in the eyes of all as a prophet.

27 And they answered and said to Yeshua, We know not. And He also said to them: And neither tell I you, by what means I do these things.

(Matt. 21:23-27 HRV)

The Pharisees challenge Yeshua as to where his *semikhah*, or authority comes from. Yeshua responds by asking them about where Yochanan's authority came from. Yeshua was not evading their question. Yeshua was raising this point because Yeshua's earthly authority (*semikhah*) came from Yochanan (Jn. 1:6-8, 15, 26-27, 29-37) and Yochanan's authority was from an Essene rather than a Pharisaic source. Thus Yeshua's *semikhah* traced back through Yochanan to the Essene line of *semikhah*. Yeshua was putting the Pharisees in the position of either acknowledging Essene Halachic authority or declaring it to be false. It would appear that the Pharisees were hesitant to question the *semikhah* of a sect that was known for being even stricter on observance than they were.

This doctrine parallels the Catholic doctrine of "Apostolic Succession" which teaches that they have a succession of authority from the first century to the present day. This Apostolic Authority was the spiritual, ecclesiastical and sacramental authority, power, and responsibility that was supposedly passed by succession and conferred upon them through the Apostles, who in turn received their spiritual authority from Messiah. The Catholic and Apostolic Churches are the

predominant proponents of this doctrine, claiming to have an unbroken chain of ordinations stemming from the Apostles.

Protestants take a very different approach to the “authority of the Church”, generally taking the view that their authority is derived not by succession from Moses of the Apostles, but from the Bible. The Reformer Calvin expresses this view plainly:

"This, then, is the difference. Our opponents (speaking of the Roman Catholic Church) locate the authority of the Church outside God's Word, that is, outside of Scripture and Scripture alone. But we insist that it be attached to the Word and to not allow it to be separated from it. And what wonder if Christ's bride and pupil be subject to her spouse and teacher so that she pays constant and careful attention to His words. For this is the arrangement of a well-governed house. The wife obeys the husband's authority. This is the plan of a well-ordered school, that there the teaching of the schoolmaster alone should be heard. For this reason the Church should not be wise of itself, should not devise anything of itself but should set the limit of its own wisdom where Christ has made an end of speaking. In this way the Church will distrust all the devisings of its own reason. But in those things where it rests upon God's Word the Church will not waiver with any distrust or doubting but will repose in great assurance and firm constancy."

(Calvin: Institutes of the Christian Religion, Volume 1, Chapter VIII)

The problem with Protestantism is that they cannot quite point to where the Bible actually gives them “the authority of the Church”, they simply point to the Scriptures in general and not to a specific passage that gave them authority.

Now the original authority of Nazarene Judaism was the Assembly of Elders and Emissaries (Acts 15) which had received its authority from Yeshua (Matt. 16:17-19; 18:15-20). However this Assembly disappeared around the fourth century with the passing of organized Nazarene Judaism.

If prophecy is fulfilled and there is to be a restoration from the great apostasy, there must of necessity be a restoration of semikhah as well. Elohim's Assembly cannot be in chaos. YHWH is not an author of confusion (1Cor. 14:33) that He desires that everything be done on a decent and orderly manner (1Cor. 14:40). How then, in the restoration, is the authority to govern the Assembly of Yahweh restored? How is SEMIKHAH restored to the earth?

The answer is to be found in the Torah itself. As Nazarene Judaism was reorganized and restored, and non-selective Torah Observance implemented among the restored Nazarene Community, the International Nazarene Beit Din was established in obedience to the Torah:

Judges and officers shall you make you in all your gates, which YHWH your Elohim gives you, tribe by tribe. And they shall judge the people with righteous judgment.
(Deut. 16:18)

In 1996 prophecy was fulfilled and SEMIKHAH was restored with the re-establishment of the International Nazarene Beit Din. It is important to note that establishing the International Nazarene Beit Din was not optional, it was in obedience to the Torah. Nazarene Judaism did not choose to establish an International Nazarene Beit Din, Nazarene Judaism was required by Torah, in the absence of such a governing body, to re-establish it to the earth. The Scripture was the authority, and specifically Deut. 16:18 was the authority and according to the Mishna and Talmud, SEMIKAH can be given by a Beit Din of a minimum of three Elders (m.Sanhedrin 1:3; b.San. 13b).

The fact that SEMIKHAH was to be taken from the earth as the apostasy progressed and that of necessity it would have to be restored so that the Assembly could be restored can be clearly shown from the Scriptures.

The authority to administer the Assembly in the Name of Yahweh is operative today in the International Nazarene Beit Din today and this authority or SEMIKHAH was conferred upon the first officers of the International Nazarene Beit Din by the Torah itself.

The restoration of this authority is essential to restoring the Assembly. As Paul writes:

3 And be diligent to keep the unity of the Spirit in the bond of shalom:

4 That you be one body and one spirit, even as you are called in one hope of your calling...

11 And He gave some: emissaries, and some prophets, and some proclaimers, and some pastors, and some teachers,

12 For the perfecting of the Set-Apart-Ones: for the work of the service; for the edification of the body of the Messiah,

13 Until all of us become one and the same, in the Trust and in the knowledge of the Son of Eloah: and one complete man, according to the measure of the stature of the fullness of the Messiah.

14 And we should not be infants, who are shaken and turned about by every wind of the deceitful teachings of the sons of men, who by their craftiness are plotting to deceive:

(Eph. 4:3-4, 11-14 HRV)

The world as been "shaken and turned about by every wind of the deceitful teachings of the sons of men, who by their craftiness are plotting to deceive" (Eph. 4:14). This was the result of the apostasy.

The officers of YHWH's Assembly were called by YHWH to maintain the Unity of the Body so that it should not be "shaken and turned about by every wind of the deceitful teachings." (Eph. 4:14). In fact we are specifically told to disfellowship those who "cause divisions" from the Assembly:

Now I beseech you, brothers, mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them.

(Rom. 16:17 HRV)

But Matthew 18:15-20 makes it clear that disfellowshipment can only occur after a process which involves bringing witnesses before the Beit Din. The logic is inescapable. Endeavoring to the unity of the Assembly sometimes requires the unpleasant task of disfellowshipping

those who engage in the sin of sectarianism. Disfellowshipping such persons requires a Matthew 18:15-20 process. And a Matthew 18:15-20 process requires leadership structure, an Assembly of Elders with the power to bind and loose.

The Body and its Plan of Organization

Many proclaim that they are uncomfortable with “organized religion”. Yet Scripturally we all know that YHWH is not an author of confusion (1Cor. 14:33) that He desires that everything be done on a decent and orderly manner (1Cor. 14:40).

We know that built into the Torah was a structure of order. Moses “sat and judged” (Ex. 18:13), established lower Assemblies of Elders on the tribal levels (Ex. 18:13-27) and a Great Assembly of 70 Elders (Num. 11:16f). The Torah lays out a whole system for the functioning of these bodies (Deut. 16:18-17:13; 19:15-21).

The early Nazarenes likewise were structured with an “Assembly” of “Emissaries and Elders” (Acts 15:4) and a structure of leadership:

Listen to the voice of your teachers and submit your neshomot like they must give an account to Him for you, that they may do this with joy and not in grief for this is not profitable to you.
(Heb. 13:17 HRV)- See also 1Thes. 5:12-13

In fact the Matthew 18:15-20 process which is key to guaranteeing Nazarenes due process and protecting us from religious Overlords, is founded on, and requires the existence of this structure with an Assembly with the power to “bind and loose”.

As much as some are distrustful of organized religion, our Nazarene forefathers did *not* live in a sort of religious anarchy. A restoration of the ancient sect of the Nazarenes ultimately must include a restoration of the ancient Nazarene governing structures.

There is only one Body of Messiah (1Cor. 12:12-13; Rom. 12:5) and we are obligated to endeavor to keep the unity of the Body in the bond

of peace (Eph. 4:4). The unity of the Assembly of Elohim is absolutely a priority to YHWH (Rom. 12:5; 1Cor. 1:10; 12:12-13; Eph. 4:1-6 & 1Jn. 1:7).

In fact the Scriptures tell us that dividing the Assembly of Elohim into sects and factions is a “work of the flesh” comparable to murder and idolatry (Gal. 5:20; 1Cor. 1:10-13; 3:3; 11:7-18 and 2Pt. 2:1)

In fact we are specifically told to disfellowship those who “cause divisions” from the Assembly:

Now I beseech you, brothers, mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them.
(Rom. 16:17)

But Matthew 18:15-20 makes it clear that disfellowshipment can only occur after a process which involves bringing witnesses before the Beit Din.

The logic is inescapable. Endeavoring to the unity of the Assembly of Elohim sometimes requires the unpleasant task of disfellowshipping those who engage in the sin of sectarianism. Disfellowshipping such persons requires a Matthew 18:15-20 process. And a Matthew 18:15-20 process requires leadership structure, an Assembly of Elders with the power to bind and loose.

Many leadership structures have been proposed by Christian Churches over the centuries but few if any of them truly reflect the leadership structure of the ancient sect of the Nazarenes.

After years of research and study I am now ready to lay out the following reconstruction of the ancient Nazaerene leadership structure. This reconstruction is based on studying the Scriptures in their original language and interpreting them in light of what we know of Second Temple Era Judaism from the Dead Sea Scrolls, Mishna, Talmud etc.

Of course the head of the Body is the Messiah (Col. 1:18; 2:10-19) but under his headship we have earthly leaders to help maintain the unity of the Body:

11 And He gave some: emissaries, and some prophets, and some proclaimers, and some pastors, and some teachers,
12 For the perfecting of the Set-Apart-Ones: for the work of the service; for the edification of the body of the Messiah,
13 Until all of us become one and the same, in the trust and in the knowledge of the Son of Eloah: and one complete man, according to the measure of the stature of the fullness of the Messiah.

14 And we should not be infants, who are shaken and turned about by every wind of the deceitful teachings of the sons of men, who by their craftiness are plotting to deceive:

15 But we should be steadfast in our love, that [in] everything we may grow up in the Messiah, who is the head.

16 And from Him the whole body is fit together, and is tied together in all the joints, according to the gift that is given by measure to each member, for the growth of the body, that its edification might be accomplished in love.

(Eph. 4:11-16)

Note that the leadership structure is key to the unity of the Body. How did this leadership structure work?

The leadership structure under the headship of Messiah was lead by a pair of men. In the Mishna this pair was called a ZUG (“pair”). In the Torah the pair were Moses and Aharon. In the Mishna the pair occupy two offices: NASI and AV BEIT-DIN. The pair give testimony to the headship of Messiah following the Torah principle of a matter being established by two or more witnesses (Deut. 19:15).

The Nasi (“president”) occupied the "seat of Moses" (“Moses sat and judged” (Ex. 18:13), he served as Overseer General or Pastor General of the Worldwide Nazarene Assembly of Elohim. In fact the ancient Nazarenes may simply have referred to this office as MEVAKAR “Overseer”). The Nasi shall guide the community. The Nasi would feed (teach) and protect the sheep, however he did not have the power to disfellowship individuals from the community (that power shall rest solely with the Great Nazarene Sanhedrin). He was the highest-ranking member and president of the Great Nazarene Sanhedrin He would preside over meetings of the Great Nazarene Sanhedrin and

have the tie breaking vote in that body. Among the original Nazarenes Ya'akov HaTzadik seems to have first occupied this office. After the death of Yeshua, the Nazarenes recognized his brother James the Just as legal heir to the throne of David. For this reason the Nazarenes recognized James the Just as the Nasi of their Nazarene Sanhedrin (Acts 15). This is evident because there is scarcely any mention of James the Just prior to Yeshua's death, however very early on he became leader of the Nazarene movement (Acts 12:17; 15:13-29; 21:18-26 & Gal. 1:19; Eusebius Eccl. Hist. 2:23). According to the Apocryphal Goodnews of Thomas, it was Yeshua himself who named James the Just as their new leader:

The students said to Yeshua: "We know you will leave us. Who is going to be our leader then?" Yeshua said to them: "No matter where you reside, you are to go to James the Just, for whose sake heaven and earth came into being."
(Goodnews of Thomas saying 12)

AV BEIT-DIN (Father of the Beit Din) – The Av Beit-Din jointly guided the Assembly under the Nasi. The Av Beit-Din also fed (teach) and protected the sheep, he also did not have the power to disfellowship individuals from the community (that power rests solely with the Great Nazarene Sanhedrin). He was the second-highest ranking member of the Great Nazarene. He would preside over the Sanhedrin in the absence of the Nasi, and was the chief justice of the Sanhedrin when it sits as a criminal court. He also served as the Sergeant of Arms of the Great Nazarene Sanhedrin. Since he controlled who came and went from the meeting chamber, he was said to hold the “keys”. Because of this, and the major role he plays in the meeting in Acts 15, it is apparent that Kefa (Peter) was the first Av Beit-Din of the Nazarene Sanhedrin (Mt. 16:18-19; Acts 15:7). Notice in Acts 15:7 Kefa brings the room to order “when there had been much disputing” and presents the case (the traditional role of the Av Beit Din) while Ya'akov HaTzadik delivers the verdict (Acts 15:13-21).

THE GREAT NAZARENE SANHEDRIN

This was made of a council of seventy elders plus the Nasi. This council is parallel to that of the seventy elders plus Moses described in

the Torah (Num. 11:16f). The Pharisaic version of this body is described in the Talmud as follows:

It has been taught; R. Jose said; Originally there were not many disputes in Israel, but one Beth din of seventy-one members sat in the Hall of Hewn Stones, and two courts of twenty-three sat, one at the entrance of the Temple Mount and one at the door of the [Temple] Court, and other courts of twenty-three sat in all Jewish cities. If a matter of inquiry arose, the local Beth din was consulted. If they had a tradition [thereon] they stated it; if not, they went to the nearest Beth din. If they had a tradition thereon, they stated it, if not, they went to the Beth din situated at the entrance to the Temple Mount; if they had a tradition, they stated it; if not, they went to the one situated at the entrance of the Court, and he [who differed from his colleagues] declared, 'Thus have I expounded, and thus have my colleagues expounded; thus have I taught, and thus have they taught.' If they had a tradition thereon, they stated it, and if not, they all proceeded to the Hall of Hewn Stones, where they [i.e., the Great Sanhedrin] sat from the morning tamid until the evening talmid; on Sabbaths and festivals they sat within the hel. The question was then put before them: if they had a tradition thereon, they stated it; if not, they took a vote: if the majority voted 'unclean' they declared it so; if 'clean' they ruled even so. But when the disciples of Shammai and Hillel, who [sc. the disciples] had insufficiently studied, increased [in number], disputes multiplied in Israel, and the Torah became as two Torah. From there [the Hall of Hewn Stones] documents were written and sent to all Israel, appointing men of wisdom and humility and who were esteemed by their fellowmen as local judges. From there [sc. the local Beth din] they were promoted to [the Beth din of] the Temple Mount, thence to the Court, and thence to the Hall of Hewn Stones.
(b.Sanhedrin 88b)

Now you will note that the so-called "Jerusalem Council" in Acts 15 consisted of a joint meeting of two councils, "the emissaries and the elders". So next we will discuss the Assembly of Emissaries.

THE ASSEMBLY OF EMISSARIES

Twelve Emissaries corresponding intentionally with the twelve tribes (Rev. 21:12-14) often known simply as "The Twelve" (1Cor. 15:5).

The office of Emissary is in Hebrew SHALIACH, meaning: Envoy, Legate, Emissary, Deputy, or Agent (it is commonly translated "Apostle"). The office of SHALIACH in Judaism refers to one who is empowered to act legally on behalf of the person or body which dispatched him. A SHALIACH acts with a sort of "power of attorney" for whom he represents. The Twelve would have been an administrative body which was empowered to act on behalf of YHWH and His Assembly in logistical matters. Not only might they deal in practical matters such as buying and selling property, but they also acted as traveling representatives of the Assembly acting as prophets, teachers, proclaimers, and shepherds. As such they also oversee matters of doctrine in the community, just as the Assembly of Elders oversees matters of halacha.

The Twelve were a trim streamlined administrative body. They were appointing Overseers to establish local Assemblies is implied by the fact that they often traveled and planted new Congregations in various parts of the world.

This body had a parallel in the Essene community in the body known as the ETZAT HA-YACHAD (Assembly of the Union/Community):

In the Assembly of the Union there shall be twelve men and three priests who are blameless in the light of all that has been revealed from the whole Law, so as to work truth, righteousness, justice, loving-kindness, and humility, one with another. They are to preserve faith in the land with self-control and a broken spirit ... when such men as these come to be in Israel, then shall the Assembly of the Union truly be established, an "eternal planting" ...
(Manual of Discipline; 1QS 8:1f)

The process for replacing members of this Assembly is recorded in Acts chapter one. The remaining Emissaries nominate two candidates and a final decision is determined by casting lots.

Note that the Essene ETZAT HA-YACHAD was made up of "twelve men and three priests" and it is unclear whether these were twelve men plus three priests, or twelve men, three of whom were priests.

This does have an amazing parallel with the Nazarene Assembly of Emissaries. Three of the Emissaries: Kefa, Ya'akov and Yochanan were often singled out by Yeshua for special attention, taken aside by Yeshua for special instruction (for example Mt. 17:1; 26:37; Mk. 5:37 etc.) these three are called by Paul "three pillars" (Gal. 2:9). Thus three of the Assembly of Twelve served as the "Three Pillars".

THE THREE PILLARS

Clearly "Kefa, Ya'akov and Yochanan" of old (Mt. 17:1; 26:37; Mk. 5:37; Gal. 2:9) had a special role in leading the community. They were often singled out by Messiah as a sort of special inner circle (Mt. 17:1; 26:37; Mk. 5:37) and formed "the Pillars". According to the Mishna (m.San. 1:3) and Talmud (b.San. 13b) the laying on of hands to give S'MIKHA ("authority") to teach, was given by a court of three judges. It is no accident that Paul went to these three pillars to receive "the right hand of fellowship... that we proclaim among the goyim" (Gal. 2:9). These three pillars seemed to have the function of S'MIKHA and the power to approve appointments made by the Nasi.

LOCAL LEADERSHIP

On the local level there was a similar leadership structure.

MEVAKAR (Overseer) or "Pastor/Shepherd" he would lead the local congregation, feed the sheep and protect them from wolves. The Mevakar did not have the power to disfellowship.

COUNCIL OF ELDERS – The local council ideally had twenty-three seats including the Overseer who would preside over its meetings. The

council had to have at least three seats filled in order to function. Any decision of this council may be appealed to the Great Nazarene Sanhedrin, however the Av Beit Din would determine which cases would be heard by that body.

SHAMISH – This office was held by any volunteer appointed by the Overseer to assist in the logistics of running the local congregation (as depicted in Acts 6:1-5). Ideally each congregation would have seven.

The Sin of Sectarianism

Now I beseech you, brothers, mark them which cause divisions and offenses contrary to the doctrine which you have learned; and avoid them.

(Rom. 16:17)

One of the most under recognized and most serious sins is the sin of division of the Assembly.

In Galatians 5:19-21 Paul gives a list of the "works of the flesh":

19 For the works of the flesh are known, which are:
fornication, uncleanness, perversion,

20 worship of idols, magic, animosity, contention, over
zealousness, anger, insolence, **FACTIONALISM**,
SECTARIANISM,

21 envy, murder, drunkenness and reveling, and all that are
similar to these.

(Gal. 5:19-21)

Notice the last two items in verse 20: "factionalism" and "sectarianism". We will discuss exactly what these two words mean in a moment, but notice that Paul lists them on a par with such sins as "fornication", "worship of idols" and "murder".

In the Greek text these two words are "hairesis" (Strong's Gk 139) and "dichostasia" (Strong's 1370).

The Greek word "haireisis" means "a party or disunion". The NAS and NIV versions translate this word to mean "factions" the RSV has "party spirit" the NEB has "party intrigues", Beck has "divisions". The TEV has "They Separate into parties and groups." The Complete Jewish Bible has "factionalism" while ISR has "dissensions."

The word that appears in the Original Aramaic here is SEDAKA. Jastro defines this word as "split, slit, rent" The Syriac Dictionary (Lewis) has "a rent, tear, division, schism, sect" while the Lexicon to the Syriac New Testament (Jennings) has "a rent, tear, rupture, schism" from the root meaning "rived, split asunder, tore". Murdock and the Way version have "discord"

The Greek word "dichostasia" means "disunion, dissention, division, sedition". The NIV, NAS and RSV translate the word "dissention(s)" the Complete Jewish Bible has "intrigue". ISR has "factions".

The word that appears here in the original Aramaic is P'LUGGOTA (Aramaic cognate of Strong's Heb. 6392) meaning "divisions" as Murdock translates the word "divisions". The Way version has "divisions"

These last two words in Gal. 5:20 each refer to those who split congregations and divide them! And Paul counts this as a "work of the flesh" along with fornication, idol worship and murder!

Paul writes to the Corinthians:

"for you are in the flesh. For there are among you, envy and contention and FACTIONS, (P'LUGGOTA) are you not carnal and walking in the flesh? For when each man of you says, I am of Paul and another says, I am of Apollos, are you not carnal?" (1Cor. 3:3-4)

Kefa writes:

"But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive sects (Gk: haireisis = Aramaic sedaka)..." (2Kefa 2:1)

This could also be translated "bring in destructive DIVISIONS".

And Paul warns the Romans to "beware of those who cause DIVISIONS (P'LUGGOTA)" (Rom. 16:17)

Dividing up the Assembly of Elohim into factions is a very serious sin.

It is Elohim's desire that his people be at unity. When Yeshua was speaking to his talmidim over his last earthly Passover sader, he took the time to specifically pray for the unity of the believers

17 Father, sanctify them by your truth, for your word is truth.

18 As you sent me into the world also I send them into the world.

19 And for their sakes, I sanctify my nefesh that they also might be sanctified in truth.

20 And I do not ask for the sake of these alone, but also for the

sake of those who will have faith in me through their word,

21 That ALL MIGHT BE ONE as you are, my Father, in me, and I am in you that they also might BE ONE in us, that the world might believe that you sent me.

22 And the glory that you gave me I gave to them, that they might BE ONE as we are one.

23 I am in them and you are in me, that they be perfected into one, and that the world might know that you sent me, and that you have loved them as also you loved me.

24 Father, I want that those whom you gave me might also be with me wherever I am so that they might see my glory, which you gave me because you loved me from before the foundations of the world.

25 My righteous Father, the world has not known you but I know you and they know that you sent me.

26 And I have made known to them your name and will make known so that the love with which you loved me might be in them and I might be in them.:

(John 17:17-26)

Three times in this short prayer, Yeshua faced with his eminent death, concerns himself, not with his own welfare, but with our unity as believers.

Many times the Scriptures emphasize the importance of being unified as believers:

" and be diligent to keep the UNITY of the Spirit in the bond of shalom, that you be ONE body and one spirit, even as you are called in ONE hope of your calling. For YHWH is one and the faith is one and the immersion is one, And one Eloah is the Father of all, and above all, and through all, and in us all."
(Eph. 4:3-6)

"So also we who are many are ONE body in the Messiah and each of us are MEMBERS OF ONE ANOTHER."
(Rom. 12:5)

"Now I urge you, my brothers, in the name of our Adon Yeshua the Messiah, that you have ONE word to all and [that] there be no FACTIONS (PLUGGOTA) among you, but [that] you be whole hearted in ONE purpose and in ONE mind."
(1Cor. 1:10)

"For as the body is ONE, and there are in it many members, and all the members of the body, though they are many, are ONE body, so also the Messiah. For all of us also are immersed by ONE spirit into ONE body, whether Jew or Aramaean, whether slave or son of freedom. And all of us drank of ONE spirit."
(1Cor. 12:12-13)

"Nevertheless, this that we have attained, let us follow in one path and with ONE ACCORD."
(Phil. 3:16)

"But if we walk in the light as he is in the light, we have FELLOWSHIP ONE WITH ANOTHER..."
(1Jn. 1:7)

Beware of those who cause divisions in the Assembly. Creating such divisions is a "work of the flesh" comparable to fornication, idolatry and murder. Elohim's will is for believers is that we be in fellowship with one another, in one accord, and endeavoring for the unity of the spirit in the bond of Shalom.

Halachic Authority

Halachic authority is the authority to make halachic determinations interpreting the Torah forbidding and permitting activities based on these interpretations, and resolving matters between fellow believers. The word "halacha" means "the way to walk." Torah observance requires halachic authority for three reasons. First there are matters about which the Torah is ambiguous and must be clarified. For example the matter of what a "bill of divorcement" must actually say is not clarified. Secondly is the matter of conflicting Torah commands. For example the Torah requires the priests to circumcise on the eighth day after a birth, but also requires rest from work on the Sabbath. Which commandment holds priority? Finally the Torah requires us to establish courts (see Deut. 16:18).

In the Torah the Halachic authority was originally held by Moses himself (Ex. 18:13) but later a council of Elders were appointed (Ex. 18:13-26; Dt. 1:9-18) These Elders showed men "the way wherein they must walk" (i.e. Halacha) (Ex. 18:20) Their judgements were regarded as the judgement of G-d himself (Dt. 1:17) and were even called "Torah" (Dt. 17:11) At first these men had authority only in small matters (Ex. 18:22, 26; Dt. 1:17) but later their authority was expanded (Dt. 17:8). This council was later defined as seventy Elders whom G-d placed his Spirit upon (Num. 11:16-17; 24-25).

The Torah also allowed for the Halachic authority to be held by a King (Dt. 17:8-12; 14-20). Eventually the Elders decided to establish such a monarchy (1Sam. 8:1-7). The throne of these Kings was seen as being "the throne of G-d" (1Chron. 29:23) Their Halachic authority became termed "the key of the House of David" (Is. 22:21-22).

Upon the invasion of Jerusalem and the Babylonian captivity the monarchy was brought to an end. When the captivity ended and exiles

returned, Ezra reestablished the council of Elders (Ezra 7:25; 10:14, 16) which immediately began making halachic decisions (Ezra 10:10-19). According to tradition this council was called the Great Assembly and consisted of 120 Elders.

As time went on Judaism became fragmented into various sects. These included the Pharisees, Sadducees and Essenes. As time continued the Sadducees gained more and more control of the Great Assembly. By the first century the centrality of the Halachic authority had fragmented. Each of the various sects had their own Halachic councils with their own Halachic authority.

Now great confusion has been created by the fact that there were at least two Sanhedrins (Great Assemblies) in the first century. One of these was a political body which had become an instrument of Rome. This body is that often mentioned by Josephus and in the New Testament. It was headed by the High Priest (a Sadducee) (Josephus Ant. 20:9:1; Mt. 26:57-27:1; Mk. 14:53-15:1; Lk. 22:66-23:1; Jn. 18:12-28; Acts 4:5-23; 5:22-42; 23:6) and was made up of both Pharisees and Sadducees (Acts 5:22-42; 23:6) . (This may have been the remnants of the original "Great Assembly"). By contrast the Pharisee Sanhedrin was made up of Pharisee scholars only. It had seventy Elders plus the Nasi (m.San. 1:6). This is the body spoken of in the Mishna, Tosefta and Talmuds in tractate Sanhedrin. It was headed by Zuggot (pairs) made up of a Nasi and an Av Beit Din (m.Hag. 2:2). Hillel and his descendants served as Nasi of this Sanhedrin (m.Hag. 2:2; b.Pes. 66a; b.Shab. 15a; t.San. 2:6; b.San. 11b) who were descendants of King David (b.Ket. 62b; Gen. Rabba 98). Whereas Gamliel was Nasi of the Pharisee Sanhedrin (t.San. 2:6; b.San. 11b) he was only a member of the Political Sanhedrin (Acts 5:22-42).

The Qumran community, who are believed to be Essenes, also held their own Halachic authority. They saw themselves as the "sons of light" and all outsiders as "sons of darkness" (Man. of Disc. I,9; II, 24). The "sons of light" did not go to the "sons of darkness" to tell them how to walk in true Halacha. Their Halachic rule was headed by the Mevakker (Overseer) (Dam. Doc. xii, 7-9). The community also had panels of Judges as described in the Manual of Discipline:

In the deliberative council of the community there shall be twelve laymen and three priests schooled to perfection in all that has been revealed of the entire Law. Their duty shall be to set the standard for the practice of truth, ... and how one can walk with all men with the quality of truth and in conduct appropriate to every occasion.

(Man. of Disc. viii 1ff)

Thus the Qumran community had its own Halachic authority apart from the rest of Judaism.

Now we must address the issue of Halachic authority among the ancient sect of the Nazarenes. As I have shown in the article "What is Nazarene Judaism?" the Nazarenes were a coalition of Essenes and Pharisees.

It is apparent that the Nazarenes also had their own Halachic authority.

Like the Qumran community the Nazarenes also saw themselves as the "sons of light" (Lk. 16:8; Jn. 12:36; 1Thes. 5:5). Now in 2Cor. 6:11-18 Paul gives us a Midrash (in the form of a poem) on Dt. 22:10 which ties the passage to Is. 52:11/Ezkl 20:34, 41/Zech. 2:11) The midrash is as follows:

Do not be unequally yoked with unbelievers.
For what fellowship has righteousness with lawlessness?
And what communion has light with darkness?
And what accord has the Messiah with B'liya'al?
Or what part has he who believes with an unbeliever?
And what agreement has the Temple of G-d with idols?
For you are the Temple of the living G-d.

As Elohim has said:

I will dwell in them
And walk among them.
I will be their G-d,
And they shall be My people.
(Lev. 26:12; Jer. 32:38; Ezkl. 37:27; Ex. 6:7)

Therefore come out from among them

And be separate, says YHWH.
Do not touch what is unclean,
(Is. 52:11; Zech. 2:11, note 2:7)

And I will receive you.
(Ezkl. 20:41, 34)

I will be a Father to you,
And you shall be My sons and daughters,
Says YHWH Almighty.
(2Sam. 7:14, 8; Is. 43:6)

Paul here tells us that just as the Torah forbids us to yoke different kinds of animals together (Dt. 22:10) the sons of light should not be yoked to sons of darkness and believers should not be yoked to unbelievers. "Halacha" means "the way to walk." Like different animals yoked together, believers and unbelievers cannot be halachically yoked together. This is because they do not walk the same way. As a result the Nazarenes had to have their own Halachic authority.

The Nazarene Halachic authority, that is the Nazarene Sanhedrin, is documented in Acts 15. Here we are shown a Halachic court which has worldwide authority and which seems to be led by Ya'akov HaTzadik (James the Just) as Nasi and Kefa (Peter) as Av Beit Din. But how did this body get the Halachic authority? For the answer we must turn to the teachings of the Messiah himself.

In Mt. 23:2-3 Yeshua makes a surprising statement, he says:

The Scribes and Pharisees sit in Moses' seat.
Therefore whatever they tell you to observe,
That observe and keep.
but do not according to their works;
for they say, and do not.

This passage is often used to show that Yeshua endorsed the Pharisaic halachic authority. However there is serious question as to what this passage actually say or means. For example the Hebrew of the Shem Tob Hebrew version of Matthew reads:

Upon the seat of Moses the Pharisees and sages sit.
Now all which he says to you keep and do;
but their ordinances and deeds do not do
because they say, and do not.

(The "he" in line two reads "they" in Howard's English translation,
however
the literal Hebrew has "he.")

At any rate Yeshua cannot be giving a blanket endorsement of
Pharisaic halacha here because in verses 16-22 he specifically differs
with a point of Pharisaic halacha.

Mt. 23:13 is key to understanding Yeshua's attitude to the Halachic
authority of the Pharisees. Here Yeshua says:

But woe to you scribes and Pharisees, hypocrites!
For you shut up the Kingdom of Heaven against men;
for you neither go in,
nor do you allow those who are entering to go in.

A parallel passage appears in Lk. 11:52:

Woe to you lawyers!
For you have taken away the key of knowledge.
you did not enter in yourselves,
and those who were entering in you hindered.

Now when we look at these two passages together it becomes clear
that the "key" in Luke 11:52 had the potential to open up or shut up the
Kingdom of Heaven. This "key" is clearly then "the key of the house
of David" in Is. 22:22:

The key of the House of David I will lay on his shoulder;
so he shall open, and no one shall shut;
and he shall shut and no one shall open.

This key is the halachic authority. Yeshua recognized that the
Pharisees held that halachic authority but he also tells us that they had
squandered it by rejecting the Kingdom offer (see article "The

Kingdom Offer") and refusing to use the key to help Messiah open up the Messianic Kingdom.

The Messiah himself also had the Key of David (Rev. 3:7). In Mt. 16:18-19 Yeshua says he would give "the keys of the Kingdom" to Kefa and his students:

And I also say to you that you are Kefa,
And upon this rock I will build my assembly,
and the gates of Sheol shall not prevail against it.
And I will give you the keys of the Kingdom of Heaven,
and whatever you bind on earth will be bound in Heaven
and whatever you loose on earth will be loosed in heaven.

This passage is best understood when compared to Mt. 18:15-20. This passage deals with the law of witnesses (Mt. 18:16 = Dt. 19:15) and refers to an "assembly" (Mt. 18:17) which has the power to "bind" and "loose" (Mt. 18:18) just as does Mt. 16:18-19. Since Mt. 18:16 quotes Dt. 19:15 it is clear that the "assembly" in Mt. 18:17 (and also Mt. 16:18) is the "priests and judges who serve in those days" in Dt. 19:17. This is also clear because this "assembly" has the power to "bind" and "loose." These are two Semitic idioms used in Rabbinic literature as technical terms referring to Halachic authority. To "bind" means to "forbid" an activity and to "loose" means to permit an activity (as in j.Ber. 5b; 6c; j.San. 28a; b.Ab. Zar. 37a; b.Ned. 62a; b.Yeb. 106a; b.Bets. 2b; 22a; b.Ber. 35a; b.Hag. 3b). Thus in Mt. 16:18-19 & 18:18 Yeshua gave his students the Halachic authority which we see them using in Acts 15.

Today we as restored Nazarenes must also have our own unique halachic authority apart from that of Rabbinic Judaism. As "sons of light" we cannot be halachically yoked with unbelievers. While we cannot be halachically yoked with unbelievers (Rabbinic Judaism) we must "come out from among them and be separate" (2Cor. 6:14-18 & Is. 52:11) for we must ourselves establish courts (Dt. 16:18) so that we may "walk by the same rule and be of the same mind" (Phil. 3:16) and have "no factions among" us "but be perfectly joined together in the same mind and in the same judgement" (1 Cor. 1:10) so that we might endeavor "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

We cannot turn to the "wisdom" of the "Pharisaic Rabbinical" Rabbis and sages of the last two thousand years and simply "accept all the Rabbinical Halakhah, except where Mashiach and His Talmidim clearly and definitely offer another position of Halakhah" for the Tenach warns us:

How can you say, "We are wise, and the Torah of YHWH is with us"?
Look, the false pen of the scribe certainly works falsehood.
The wise men are ashamed, they are dismayed and taken.
Behold they have rejected the Word of YHWH;
So what wisdom do they have?
(Jer. 8:8-9)

The unbelieving sages and Rabbis of "Pharisaic Rabbinical" Judaism claim they "are wise" and that "the Torah of the LORD is with us." But they have "rejected the Word of YHWH" (i.e. Yeshua the Messiah; see Jn. 1:1, 14; Rev. 19:13) "So what wisdom do they have?"

There are preserved for us five fragments from an ancient Nazarene Commentary on Isaiah in which the fourth century Nazarene writer makes it clear that Nazarenes of the fourth century were not "following Pharisaic Rabbinical Halakhah." The following is taken from the Nazarene commentary on Isaiah 8:14:

"And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel. The Nazarenes explain the two houses as the two houses of Shammai and Hillel, from whom originated the Scribes and Phariseesâ€¦ [they Pharisees] scattered and defiled the precepts of the Torah by traditions and mishna. And these two houses did not accept the Savior.

The Nazarene commentary on Isaiah 8:20-21 has:

The Scribes and the Pharisees tell you to listen to themâ€¦ answer them like this: "It is not strange if you follow your traditions since every tribe consults its own idols. We must not, therefore, consult your dead [sages] about the living ones.

So it is clear that the original Nazarenes were not "following Pharisaic Rabbinical Halakhah."

To those who would teach that Nazareans should "accept all the Rabbinical Halakhah, except where Mashiach and His Talmidim clearly and definitely offer another position of Halakhah" and "practice and behave alike Orthodox Jews, following Pharisaic Rabbinical Halakhah" I must cite the following from The Dead Sea Scrolls an New Translation by Wise; Abeg and Cook (p. 34):

For Jews, the Qumran texts say, "Our family was larger than you knew." The watchword is diversity. Modern Judaism comes from Pharisaism, but in the first centuries B.C.E. and C.E. there were also other kinds of Judaism, and it was not obvious that the Pharisees would be the ones still standing at the end of the day. Understanding the world of the first century C.E. now means understanding the fact of diversity, and the scrolls have helped cultivate a sense of the historical complexity of the matrix of Judaism and of early Christianity. The scrolls teach, indirectly, a message the scroll writers themselves would have repudiated; that is, that there are different ways of being authentically Jewish. Any effort to "reclaim the scrolls for Judaism" must acknowledge that truth.

In reconstructing the ancient sect of Nazarene Judaism we must recognize that Rabbinic/Pharisaic Halacha is not the only "authentic" Judaism. We must not Halachicly yoke ourselves with unbelievers. We must not blindly turn to the "wisdom" of Rabbinic sages that rejected the Word of YHWH (the Messiah). Although we must examine what these sages, as well as the Qumran writers, have written. We must examine their conclusions in light of ancient Jewish methods of interpreting the Scriptures to determine if their rulings constitute a valid Nazarene position on any given issue.

A Marvelous Work and a Wonder

The Prophet Isaiah foretells of a marvelous work and a wonder that YHWH will do in among His people:

Therefore behold, I will again do
a marvelous work among this people,
even a marvelous work and a wonder.
And the wisdom of their wise men shall perish,
and the prudence of their prudent men shall be hid.
(Is. 29:14 HRV)

But what is this “marvelous work and a wonder”?

Notice that Isaiah says that because of this “marvelous work and a wonder” “the wisdom of their wise shall perish, and the prudence of their prudent men shall be hid.” (Is. 22:14)

18 For the word of the gallows is foolishness to the perishing,
but to us who are living, it is the power of Eloah.

19 For it is written, I will destroy the wisdom of the wise,
and I will take away the understanding of the intelligent. (Is.
29:14)

20 Where is the wise? Or where is the scribe? Or where is the
commentator of this world? Behold, has not Eloah made
foolish, the wisdom of this world?

21 For in the wisdom of Eloah, because the world by wisdom
knew not Eloah, Eloah decided that by the foolishness of
proclaiming, He would give Life to those who believe:
(1Cor. 1:18-21 HRV)

Note that in 1Cor. 2:7-9 we are told of this same “wisdom of Eloah:
“...in the mystery that was hidden ... before separates from before the
ages... which Eloah had prepared for those who love him.” (1Cor. 2:7-
9)

As his first letter to the Corinthians continues Paul also quotes, or
perhaps we should better say paraphrases Is. 64:3(4) as follows:

But as it is written:

The eye has not seen, and the ear has not heard,
and into the heart of a son of man has not entered
that which Eloah had prepared for those who love Him.
(1Cor. 2:9 HRV)

The Prophet Isaiah writes:

And whereof from of old men have not heard,
nor perceived by the ear, neither has the eye seen
an Elohim beside You, who works for him that
waits for Him.
(Is. 64:3(4))

There is a Baraita on this verse that appears twice in the Talmud once in the Midrash Rabbah and four times in the Zohar.

The following is the Baraita as it appears in the Talmud:

What is the meaning of “Eye has not seen” (Is. 64:3)
Rabbi Joshua ben Levi said:
This is the wine that has been kept
in its grapes from the six days in the beginning.
(b.Berakot 34b; b.Sanhedrin 99a)

The phrase “wine that has been kept” in the Hebrew is Yayin HaMeshumar “wine of keeping”. The tradition of the Yayin HaMeshumar runs deep in traditional Judaism. It is the wine that will be served at the Messianic Feast when the Messiah re-establishes the Kingdom of Israel on earth.

Note that Paul’s citation is influenced by the Baraita as the actual text of Isaiah says that “eye has not seen... an Elohim beside you” but Paul says “Eye has not seen... that which Eloah has prepared for those who love Him.” And the Baraita has “Eye has not seen... the wine which has been kept...”.

Now lets look at Paul’s quote in context:

But we speak the wisdom of Eloah
in a mystery that was hidden
And [that] Eloah had before separated
from before the ages for our glory.
That not one of the authorities of this world knew,
for if they had known it,

they would not have crucified the Adon of glory.
But as it is written:
The eye has not seen, and the ear has not heard,
and into the heart of a son of man has not entered
that which Eloah had prepared for those who love Him.
(1Cor. 2:7-9 HRV)

When we look at Paul's context we see an even greater influence from the Baraita of the Yayin HaMeshumar "...a mystery that was hidden and that Eloah had before separated from before the ages... eye has not seen... that which Eloah has prepared for those who love Him."

It is clear that Paul here must be referring to the Yayin HaMeshumar as his audience is, no doubt, familiar with this Baraita to Is. 64:3.

It is the Yayin HaMeshumar that Yeshua refers to when we read:

And afterwards he took the cup, and blessed,
and gave to them, saying,
"Drink you all of it,
for this is my blood of the New Covenant,
which is shed for many to atone for sinners,
And I tell you, hereafter I will not drink of the fruit of the vine,
until that day when I drink it new with you in the kingdom
of my Father which is in heaven."
(Mt. 26:27-29)

The Yayin HaMeshumar is the blood of the New Covenant. At the Passover Seder the wine represents the blood of the lamb. Note that we read in Revelation that Messiah is the lamb slain "before the foundation of the world." (Rev. 13:8) his blood is the wine kept in its grapes from the six days in the beginning.

In the Apocryphal Gospel of Thomas Yeshua is quoted as saying:

Yeshua said, "I shall give you what no eye has seen
and what no ear has heard and what no hand has touched
and what has never occurred to the mind of man.
(Gospel of Thomas 17)

This Yayin HaMeshumar is the wine that will be served at the “marriage supper of the lamb” (Rev. 19:7) the great Messianic Banquet and Passover Sader.

In 1Corinthians, Paul has brought up the Yayin HaMeshumar at the beginning of his letter because he will be addressing this wine throughout his letter. In 1Cor. 5 he will discuss the recent Passover Sader at Corinth. In 1Cor. 11:23-34 he addresses the significance of the Passover and especially being worthy to drink the wine which is the Yayin Hameshumar.

In 1Cor. 15:54 he cites Isaiah 25:8 a passage of Isaiah which immediately follows the description of the Messianic Banquet in Isaiah 25:6-7:

6 And in this mountain shall YHWH of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8: He will swallow up death in victory; and the Adonai YHWH will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for YHWH has spoken it.

Notice that the Yayin HaMeshumar is something which “from of old men have not heard, nor perceived by the ear, neither has the eye seen” (Is. 64:3) elsewhere Isaiah writes:

So shall he sprinkle many nations, kings shall shut their mouths because of him, for that which had not been told them shall they see and that which they have not heard shall they perceive. (Is. 52:15)

Thus the “suffering servant” song of Isaiah 53 is the message that “eye has not seen”, it is the Yayin HaMeshumar.

The Midrash Rabbah to Num. 13:2 (500) says:

Because he bared his soul unto death (Is. 53:12)

and bruised themselves with the Torah which is sweeter than honey, the Holy One, blessed be He, will hereafter give them to drink of the wine kept in its grapes since the six days in the beginning....

(Midrash Rabbah to Numbers 13:2 (500))

Thus Paul writes:

But we speak the wisdom of Eloah
in a mystery that was hidden
And [that] Eloah had before separated
from before the ages for our glory.
That not one of the authorities of this world knew,
for if they had known it,
they would not have crucified the Adon of glory.
But as it is written:
The eye has not seen, and the ear has not heard,
and into the heart of a son of man has not entered
that which Eloah had prepared for those who love Him.
(1Cor. 2:7-9 HRV)

Not only is the Yayin HaMeshumar the blood of the Messiah, but it is more. It is the “mystery” of which the blood of Messiah is only part:

The Zohar says:

The Tzadik (The Righteous) is the Yesod (foundation) in Yah, the mystery (SOD) which is the wine which has been kept in its grapes from the six days in the beginning.
(Zohar; Roeh M’haimna on Pinchas)

There is a clear connection here because SOD (“mystery”) has a gematria (numerical value) of 70 which is also the gematria of YAYIN (“wine”). Just as the Zohar identifies the “mystery” with the Yayin HaMeshumar, so does Paul in 1Corinthians.

For Paul goes on to further identify the Yayin HaMeshumar as follows:

10 But Eloah has revealed [it] to us by his spirit, for the spirit searches into everything, even the deep things of Eloah.

11 For who is the son of man who knows what is in a son of man except the spirit of the son of man that [is] in him? So also, that which is in Eloah, no man knows except the Spirit of Eloah.

12 Now we have not received the spirit of the world, but the spirit that is from Eloah, so that we might know the gifts that were given to us from Eloah;

13 Which also we speak, not in the teaching of words of the wisdom of sons of men, but in the teaching of the spirit, and to spiritual men we compare spiritual things.

14 For the son of man who is in the nefesh does not receive spiritual things, for they are foolishness to him, and he is not able to know that which is judged spiritually.

15 Now the spiritual man judges all things, and is not judged from man.

16 For who knows the mind of YHWH that he might instruct him? (Is. 40:13) But we have the mind of the Messiah. (1Cor. 2:10-16)

Paul identifies the Yayin HaMeshumar with the “words of wisdom” (2:13) as well as the “mind of YHWH” or the “mind of Messiah” (1Cor. 2:16) and with the spiritual “gifts” (1Cor. 2:10-16) which he will elaborate upon later in the letter (1Cor. 12-14).

THE OLIVE TREE

This Marvelous Work and a Wonder, which YHWH mentions in Isaiah 29:13 is part of a restoration from a great apostasy spoken of in the previous verses:

10 For YHWH has poured out upon you the spirit of deep sleep, and has closed your eyes: the prophets and your heads, the seers, has He covered.
(Is. 29:10 HRV)

This very verse is site by Paul in his Olive Tree Parable in Romans 11:

7 What therefore? Yisra'el did not find that which it was seeking, but the chosen found it: and the rest of them were blinded in their heart.

8 Thus it is written: Eloah gave them a blinding spirit, and eyes that they might not examine, and ears that they might not hear, until this very day. (Deut. 29:4; Isaiah 29:10)

9 And David again said, Let their table be a snare before them, and their reward a stumbling stone.

10 Let their eyes be darkened that they not see, and their back always be bowed. (Psalm 69:23-24 (22-23))

11 Now I say, Have they stumbled so as to fall? Absolutely not! But in their stumbling, life has come to the Goyim; for their jealousy. (Deut. 32:21)

12 And if their stumbling became riches for the world, and their loss, riches to the Goyim: how much more therefore, their fullness?

13 But I speak to you Goyim--I, who am the emissary of the Goyim. I am glorifying my service,

14 That perhaps I might provoke my kinsmen to jealousy, (Deut. 32:21) and give life [to] some of them.

15 For if their reprobation was reconciliation to the world, how much more therefore, their return, but life that is from among the dead?

This apostasy causes the message to go out to Ephraim, but the restoration of the apostasy will bring something even better!

16 And if the first is Set-Apart, the lump of dough is also: and if the root is Set-Apart, the branches [are] also.

17 And if some branches were broken off, and you who are a wild olive [tree], were grafted into their place and became partakers of the root and of the oil of the olive [tree],

18 Do not boast against the [natural] branches. But if you boast, you are not bearing the root, but the root bears you!

19 And perhaps you should say of the branches that were broken off, I will be grafted in their place.

20 These [matters] are beautiful. They were broken off because they did not have trust, but you stand, by trust. Do not be exalted in your mind, but fear:

21 For if Eloah did not spare the natural branches, perhaps He will also not spare you.

22 See then the gentleness and the harshness of Eloah: upon those who fell, harshness, but upon you, gentleness, if, you remain in the gentleness. And if not, you will also be broken off.

23 And those, if they do not remain in their lack of trust, also will be grafted in: for Eloah is able to graft them in again.

24 For if you, who are from the olive [tree] that was wild by your nature, were cut off and were grafted--contrary to your nature--into the good olive [tree], how much more then, those, if they be grafted in their natural olive [tree]?

25 For I want you to know this mystery, my brothers, so that you will not be wise in the thought of your nefesh: that blindness of the heart, in part, has happened to Yisra'el until the fullness of the Goyim (or "a multitude of nations" Gen. 48:19) should come,

26 And then all Yisra'el will have Life. Thus it is written, From Tziyon a Deliverer will come, and turn iniquity from Ya'akov.

27 And then they will have the covenant that is from Me, when I forgive them their sins. (Isaiah 59:20-21; 27:9)

(Rom. 11:7-27 HRV)

This restoration will be characterized by "wild branches" being grafted into the cultivated olive tree (Judah) while being fed by the oil and the root of that tree and by "natural branches" (Jews) being grafted back into their natural olive tree. And this will happen at the time of the "fullness of the goyim" (compare Gen. 48:19).

THE SEALED BOOK REVEALED

Isaiah also tells us this restoration will occur with the revealing of a sealed book:

11 And the vision of all this is become unto you as the words of a writing that is sealed, which men deliver to one that is learned, saying, Read this, I pray you. And he says, I cannot, for it is sealed.

12 And the writing is delivered to him that is not learned, saying, Read this, I pray you. And he says, I am not learned. (Is. 29:11-12 HRV)

And then in verse 18 we read:

18 And in that day shall the deaf hear the words of a book, and the eyes of the blind shall see out of obscurity and out of darkness. (Is. 29:18 HRV)

A sealed book is a book, the contents of which, Elohim will not reveal until the time Elohim appoints for it to be unsealed (see Dan. 12:4, 9 & Rev. 22:10). This sealed book is also mentioned elsewhere in the Scriptures, in the Book of Revelation (Rev. 5:1-5; 6; 10:1-11). Due to various correlations we may also identify the sealed book as the book in Ezekiel 2:8-3:6 which is, like the sealed book, written on front and back (See Ezkl. 2:10 & Rev. 5:1) and eaten by the prophet writing (Ezkl. 3:1-3 & Rev. 10:9-10). Likewise the "flying scroll" in Zechariah 5:1-4, which is also written on both sides, may also be identified as the sealed book.

Paul quotes Isaiah 29:14 in 1st Corinthians 1:19 referring to the restoration resulting from the sealed book and describes the book's contents as "the words of the gallows" (i.e. an account of the Crucifixion) (1Cor. 1:18-19). Another important fact is that the sealed book is written in Hebrew. In Ezekiel 3:4-6 Ezekiel is told to go teach the words of the book, and that the language of the book is the language of Israel.

The sealed book opens the eyes of the blind and helps facilitate the restoration. It is (in part) an account of the crucifixion in Hebrew and Aramaic. It is the original Hebrew and Aramaic of the so-called "New Testament". It is the revelation of the original Hebrew and Aramaic "New Testament" which leads to the Marvelous Work and a Wonder.

ERRANT HALACHA PASSES AWAY

Isaiah goes on to describe this apostasy further, saying:

13 And YHWH said: Forasmuch as this people draw near, and with their mouth and with their lips do honor Me, but have removed their heart far from Me, and their fear of Me, is a commandment of men learned by rote, (Mt. 15:8-9) (Isaiah 29:13 HRV)

Yeshua quoted this verse as speaking of “Decrees of the Elders” in Rabbinic (Pharisaic) Judaism which violate the precepts of Torah. Matthew records the exchange as follows:

1 Then came near to Him scribes and P'rushim from Yerushalayim, saying,
2 Why do your talmidim transgress the decrees of the elders? For they clean not their hands when they eat bread.
3 But He answered them and said: And why do you transgress the commandments of Elohim--by means of your decrees?
4 Is it not written in your Torah from the mouth of Elohim, Honor your father and your mother? (Ex. 20:12; Deut. 5:16) And moreover written, And he that curses his father and his mother will surely die? (Ex. 21:17; Lev. 20:9)
5 But you say, Whoever says to father and mother, It is all an offering-- whatever of mine might profit you,
6 And he honors not his father and his mother. Thus have you made void the commandments of Elohim, on account of your judgments.
7 You hypocrites! Yesha'yahu did well indeed to prophesy concerning you, saying,
8 This people honors Me with their mouth and with their lips, but have removed their heart far from Me.
9 And their fear of Me, is a commandment learned of men. (Isa. 29:13) (Matt. 15:1-9 HRV)

This means that the Marvelous Work and a Wonder prophesied of in the very next verse (Isa. 29:14) would cause the bad halachic rulings of Pharisaic Judaism to perish in favor of halacha inspired by the Wisdom of YHWH. Thus “the wisdom of their wise men” and the

“prudence of their prudent men” (Is. 29:14) refers to bad halachic rulings of the Pharisees like that depicted in Matthew 15:1-9. The Marvelous Work and a Wonder will cause these false halachot to perish.

Then in verses 20 and 21 Isaiah goes on to say:

20 For the terrible one is brought to nought, and the scorner ceases, and all they that watch for iniquity are cut off:

21 That make a man an offender by words, and lay a snare for him that reproves in the gate, and turn aside the just with a thing of nought.

(Is. 29:20-21)

The ancient Nazarene Commentator is quoted by Jerome as saying of this passage:

What we have understood to have been written about the devil and his angels, the Nazarenes believe to have been said against the Scribes and the Pharisees, because the deutrotai passed away, who earlier deceived the people with very vicious traditions (And they watch day and night to deceive the simple ones), who made men sin against the Word of Elohim in order that they should deny that Messiah was the Son of Elohim. (On Is. 29:20-21)

The word DEUTROTAI is a Greek word which appears in Jerome’s quote. Deutrotai is a Greek word which refers to something that is repeated, it is an exact Greek equivalent for the Hebrew word “Mishna”. The Nazarene Commentator confirms our understanding and tells us that the Marvelous Work and a Wonder will bring about the passing away of the Mishna by restoring true Halacha to the YHWH’s people.

Finally Isaiah concludes:

22 Therefore thus says YHWH, who redeemed Avraham, concerning the house of

Ya’akov: Ya’akov shall not now be ashamed, neither shall his face now wax pale.

23 When he sees his children, the work of My hands, in the midst of him, that they sanctify My Name--yes, they shall sanctify HaKadesh of Ya'akov, and shall stand in awe of the Elohim of Yisra'el.

24 They also that err in spirit shall come to understanding, and they that murmur shall learn instruction.

(Is. 29:22-24 HRV)

Israel shall be restored to sanctify the Name of YHWH and a Marvelous Word and a Wonder shall be worked by YHWH among His people.

The Sealed Book has been opened and the errant Decrees of the Elders of the Pharisees recorded in the Mishna are being replaced by true halachot by a restored International Nazarene Beit Din. If you thought the apostasy of Judah brought a blessing to Israel, wait until you see what the Restoration of Judah brings!

The Marvelous Work and a Wonder is a restoration work of YHWH. The words of the Sealed Book (the Original Hebrew and Aramaic "New Testament") are being heard (Through the Hebraic Roots Version Scriptures), and the halachot of the Mishna are passing away as the International Nazarene Beit Din correct its errant decrees with true halachot from the Wisdom of YHWH!

HALACHOT

BERAKHOT (Prayer and Fasting)

A:1 Prayer: With few words or many?

Messiah said: "And you, when you pray, multiply not words like the Goyim do, who think that in an abundance of words they will be heard. But you do not be like them: for your Father knows what is needed for you before you ask Him. (Matt. 6:7-8)

A: 2 Prayer: Which is preferred, public or private?

The Pharisees say: "One who says the Tefillah so that it can be heard is of the small of faith, he who raises his voice in praying is of the false prophets."

(b.Ber. 24b)

R. Huna said: "This was meant to apply only if he is able to concentrate his attention when speaking in a whisper, but if he cannot concentrate his attention when speaking in a whisper, it is allowed. And this is the case only when he is praying alone, but if he is with the congregation [he must not do so because] he may disturb the congregation." (b.Ber.24b)

Messiah said: "And be not like the hypocrites when you pray, for they delight to stand in the assemblies and at the corners of the streets to pray, that men may see them. Truly I tell you, that they already have received their reward. But you, when you pray, enter into your chamber, and shut the door, and pray to your Father, which is in secret: and your Father, which sees in secret, will recompense you publicly." (Matt. 6:5-6)

How are we to understand "enter into your chamber and shut the door?"

It is as we read concerning Chanoch (Enoch) in the Book of Jasher:

"And the soul of Chanoch was wrapped up in the instruction of YHWH, in knowledge and in understanding; and he knew the ways of YHWH, and he wisely retired from the sons of men, and secreted himself from them for many days. And it was at the end of many days and years, while he was serving before YHWH, and praying before YHWH in [his] house and in [his] chamber, that an angel of YHWH called to him from Heaven saying: Chanoch, Chanoch, and he said, Here am I." (Jasher 3:2-3)

By this we understand that when we are in our "chamber" we are "wrapped up" creating a private "chamber" in our Tallit in which to pray.

B:1 Fasting: Public or private?

It is said of the Essenes:

"They think oil is defilement; and if one of them is anointed without his own approbation, it is wiped off his body; for they think to be sweaty is a good thing." (Josephus; Wars 2:8:3)

But Messiah said:

"And you, when you fast, do not be like the hypocrites: for they begrime and disfigure their faces, that they may appear in the sight of men to fast. Amen, I tell you that they already have their reward. But you, when you fast, anoint your head and wash your face, That you appear not to men to fast, but to your Father which is in secret, who will recompense you publicly. (Matt. 6:16-18)

MA'ASEROT (Tithes)

A:1 The Tithe, is it paid on agricultural produce only, or on all things?

On all things, for the Scriptures teach that EVERYTHING belongs to YHWH (Ex. 9:29; 2Kn. 19:15; Is. 66:1-2; Jer. 27:5; Job 12:9-10; Ps. 89:11; 95:3-5; Dan. 4:7; Neh. 9:16; 1Chron. 29:13-14). He owns this

universe, all of its resources, all of its energy. Moreover the Torah says when Avraham paid the tithe to Melchizadek, "...he gave him a tenth (tithe) of all." (Gen. 14:20) and this was specifically in this case the "spoils of his enemies" (Jasher 16:12; also Hebrews 7:4) not simply agricultural produce. And what if one shall say "Avraham's Tithe was different from the Tithe of the Mosaic Torah." Absolutely not! For Avraham's Tithe was the same later paid to the Aaronic Priests as Paul argues:

4 Consider and see his greatness, which also Avraham our father, gave to him a tenth from the spoil.

5 And also the sons of L'vi collect for the priesthood, having received a commandment to collect the tithe from the people, according to the decree of the Torah. And this is of their brothers, although having come from the loins of Avraham.

6 Truly he who is not from their tribe, has received the tithe from Avraham, and blessed those, who are blessed, to him.

7 And behold, this no one disputes: that the lesser is blessed by the greater.

8 Behold here, sons of man which die, receive tithes: but sleep received he of whom it is said that He lives.

9 For so to say, that to he who was accustomed to take the tithe, he also tithes through Avraham.

10 For He was yet in the loins of the Father, when He met, he who was called Malki-Tzedek.

(Heb. 7:4-10 HRV)

The main point of Paul's argument is based in the fact that the tithe that Avram paid to Melchizadek was EXACTLY the same tithe that the Levites were later paid from.

A:2 The Tithe, is it paid on the net or the gross?

The Torah tells us concerning the Second Tithe: "You shall truly tithe all the increase of your seed, that the field brings forth year by year." (Deut. 14:22) The "seed" or investment is deductible, and the Tithe is only in the "increase" or "net".

The International Nazarene Beit Din Says: In this way the Second Tithe is like the First.

A:3 How are we to understand "Increase"?

"Increase" is what we receive (dollars or some other form of payment) as a result of our productive effort. It may be generally defined as adjusted gross income after production costs are deducted. And how are we to understand "productive effort?"

This should be understood in its broadest meaning and may include capital gains from property, dividends from stock, interest from bank accounts etc.

A:4 To whom is the Tithe Paid?

The Tithe belongs to YHWH for the Torah says: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is YHWH's: it is Set-Apart unto YHWH." (Lev. 27:30). The authority to administer the Assembly in the Name of Yahweh is operative today in the International Nazarene Beit Din and this authority or SEMIKHAH was conferred upon the first officers of the International Nazarene Beit Din by the Torah itself.

A:5 Who may be paid from the Tithe?

It is they who labor in the Word, as Paul writes:

Who is this who labors in the service (ministry) by the expense of his nefesh?

Or who is he who plants a vineyard and from its fruit does not eat?

Or who is he who tends the flock and from the milk of his flock does not eat?

Do I say these [things] as a son of man?

Behold, the Torah also said these [things]. For it is written in the Torah of Moshe,

'You shall not muzzle the ox that threshes.' (Deut. 25:4)

It is a concern to Eloah about oxen? But, it is known that because of us he said [it] and because of us it was written, because it is a need [that] the plowman plow unto hope and he who threshes, unto the hope of the harvest. If we have sown spiritual [things] among you, is it a great [thing] if we reap [things] of the flesh from you? ... those who labor

[in] the Beit Kodesh [the Temple] are sustained from the Beit Kodesh and those who labor for the alter have a portion with the alter?

So also, our Adon commanded that those who are proclaiming his goodnews should live from his goodnews." (1Cor. 9:6-14)

Just as they who labored in the Beit Kodesh and those who labored at the Alter were paid from YHWH's tithe, so are they who labor in the Word. And how do we know this? Because Avraham paid the tithe to Melchizadek (Gen. 14:18-20) as we also read in the Book of Jasher: "And Adonizedek [Melchizadek] king of Jerusalem, the same was Shem, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech. And Adonizedek blessed Abram, and Abram gave him a tenth from all that he had brought from the spoil of his enemies, for Adonizedek was a priest before Elohim."

(Jasher 16:11-12)

And why did Avraham pay him the Tithe? Because Shem had been his Torah instructor, as the Book of Jasher also says:

"And when Avram came out from the cave, he went to Noach and his son Shem, and he remained with them to learn the instruction of YHWH and his ways, and no man knew where Avram was, and Avram served Noach and Shem his son for a long time.

And Avram was in Noach's house thirty-nine years, and Abram knew YHWH from three years old, and he went in the ways of YHWH until the day of his death, as Noach and his son Shem had taught him;"

(Jasher 9:5-6)

A:6 Does one Tithe on the produce of a garden?

Messiah referred to those "who tithe mint, and rue, and cumin" and said "those things ought you to have done" (Matt. 23:23). So even the product of a garden is subject to the Tithe.

SHABBAT

A:1

I. Establishment

A. Sabbath is "Saturday." - The Sabbath is as old as the creation of the world. Bereshiyt [Genesis] 2:2 establishes that the Sabbath as ordained by ELOHIM is on the seventh day of the week, the one which is called in the Gregorian (Roman) calendar "Saturday." (Gen. 2:2)

B. Sabbath is Holy.- Bereshiyt 2 Verse 3 Shows ELOHIM's attitude about the Sabbath -- He blessed it, and made it "holy" - vay'qaddeish -- separated for Him. (Gen. 2:3)

C. Sabbath is one of ELOHIM's Moedim (appointed times/feats) (Lev. 23:1-3)

II. Requirements & Prohibitions (justice)

A. Sabbath is for rest.
(Lev. 23:3; Ex. 34:21; Ex. 16:21-30)

B. Remember the Sabbath and Keep it Holy
(Ex. 20:8)

1. A Sacred Assembly is Required. A sacred Assembly is defined as a coming together of people for sacred purposes - i.e., worship of Elohim. (Lev. 23:3)

a. The Nazarenes fulfilled this mitzvot by meeting in synagogues and reading the Torah on Shabbat.
(Acts 15:21)

C. No work is to be done on the Sabbath. The word used here which is translated into English as "work" is the Hebrew word m'lavkhaw meaning "all and any kind of creative 'generative' endeavor, changes to the environment or any object." (Lev. 23:3; Ex. 34:21; Ex. 16:21-30). How do we define "work"? ELOHIM rested from creative activity on Shabbat (Gen. 2:1-3). In Is. 58:13-14 "work" on the Sabbath seems to mean "doing your will" or "doing your own ways" or "wording words." Thus resting from "work" on the Shabbat means to rest from creative activities and to rest from inflicting our own will on the universe. The word m'lavkhaw (work) appears in Ex. 31:3 referring to the work of the artizans in building the tabernacle. This section is immediately followed by a reminder of the Shabbat (Ex. 31:12-17). It

seems then that m'lawkhaw in Ex. 31:12-17 must include the meaning of m'lawkhaw in Ex. 31:3. Thus the activities involved in making the Tabernacle are among those not normally permitted on Shabbat. These include:

1. Preparation and cooking of food prohibited.

(Lev. 23:3; Ex. 34:21; Ex. 16:21-30)

2. Kindling a fire on the Sabbath is not permitted.

(Ex. 35:3)

3. Carrying anything out of a "domain" is prohibited. "Domain" means your home/property, building/campus, etc. A walled city is considered a single domain.

(Jer. 17:21-22)

D. Do Not Make (or allow) Others Work. Besides your not being allowed to work, you are prohibited from doing anything that will make the following people work. You are not to allow any of these to work:

* Your children

* Any employee or person who would serve you
(this includes any stranger who would serve you)

* Any animal you own.

* Any non-Jewish person in your home.

(Ex. 20:8-10; 23:12; Dt. 5:12-15)

B:1 Is it permitted to heal or perform other acts of CHESED (loving kindness) on the Sabbath?

The Essenes Say:

“And if any person falls into a place of water or a cistren he shall be helped by a ladder or a cord or instrument.... No one should carry medicine on his person, either going out, or coming in, on the Sabbath.” (Damascus Document 10, 16; 11, 9-10)

The Pharisees Say:

Rabbi Mattiah ben Harash said, "He who has a pain in his throat, they drop medicine into his mouth on the Sabbath, because it is a matter of doubt as to danger to life. Any matter of doubt as to danger to [human] life overrides the prohibitions of the Sabbath."

(m.Yoma 8:6)

However the Pharisees also say:

"They anoint and massage the stomach, but they do not have it kneaded or scraped... They do not induce vomiting. And they do not straighten [the limb of] a child or set a broken limb. He whose hand or foot is dislocated should not pour cold water over them. But he washes in the usual way. And if he is healed, he is healed.

(m.Shabbat 22:6)

The Pharisees elaborate:

BECAUSE IT IS A MATTER OF DOUBT AS TO DANGER TO [HUMAN] LIFE. Why was it necessary to add `AND WHEREVER THERE IS DANGER TO [HUMAN] LIFE, THE LAWS OF THE SABBATH ARE SUSPENDED?-

Rab Judah in the name of Rab said:

Not only in the case of a danger [to human life] on this Sabbath, but even in the case of a danger on the following Sabbath. How that? If e.g.. the [diagnosis] estimates an eight-day [crisis] the first day of which falls on the Sabbath. You might have said, let them wait until the evening, so that the Sabbaths may not be profaned because of him, therefore he informs us [that we do not consider that]. Thus also was it taught: One may warm water for a sick person on the Sabbath, both for the purpose of giving him a drink or of refreshing him, and not only for [this] one Sabbath did they rule thus, but also for the following one. Nor do we say: Let us wait, because perchance he will get well, but we warm the water for him immediately, because the possibility of danger to human life renders inoperative the laws of the Sabbath, not only in case of such possibility on this one Sabbath, but also in case of such possibility on another Sabbath.

(b.Yoma 84b)

The Pharisaic Rabbis taught: One must remove debris to save a life on the Sabbath, and the more eager one is, the more praiseworthy one is;

and one need not obtain permission from the Beit Din. How so? If one saw a child falling into the sea, he spreads a net and brings it up — the faster the better, and he need not obtain permission from the Beit Din though he thereby catches fish [in his net]. If he saw a child fall into a pit, he breaks loose one segment [of the entrenchment] and pulls it up — the faster the better; and he need not obtain permission of the Beit Din, even though he is thereby making a step [stairs]. If he saw a door closing upon an infant, he may break it, so as to get the child out — the faster the better; and he need not obtain permission from the Beit Din, though he thereby consciously makes chips of wood. One may extinguish and isolate [the fire] in the case of a conflagration — the sooner the better, and he need not obtain permission from the Beit Din, even though he subdues the flames. Now all these cases must be mentioned separately. For if only the case of the [infant falling into] the sea had been mentioned [one would have said, it is permitted there] because meantime the child might be swept away by the water, but that does not apply in the case [of its falling into] the pit, because since it remains [stays] therein, one might have thought, one may not [save it before obtaining permission], therefore it is necessary to refer to that. And if the teaching had confined itself to the case of the pit, [one would have thought, there no permission is required] because the child is terrified but in the case of a door closing upon it, one might sit outside and [amuse the child] by making a noise with nuts, therefore it was necessary [to include that too]. (b.Yoma 84b)

R. Ishmael, R. Akiba and R. Eleazar b. Azariah were once on a journey, with Levi ha-Saddar and R. Ishmael son of R. Eleazar b. Azariah following them. Then this question was asked of them: Whence do we know that in the case of danger to human life the laws of the Sabbath are suspended? — R. Ishmael answered and said: If a thief be found breaking in. Now if in the case of this one it is doubtful whether he has come to take money or life; and although the shedding of blood pollutes the land, so that the Shechinah departs from Israel, yet it is lawful to save oneself at the cost of his life — how much more may one suspend the laws of the Sabbath to save human life! (b.Yoma 85a)

R. Akiba answered and said: If a man come presumptuously upon his neighbor etc. thou shalt take him from My altar, that he may die. I.e.,

only off the altar, but not down from the altar. And in connection therewith Rabbah b. Bar Hana said in the name of R. Johanan: That was taught only when one's life is to be forfeited, / but to save life one may take one down even from the altar. Now if in the case of this one, where it is doubtful whether there is any substance in his words or not, yet [he interrupts] the service in the Temple [which is important enough to] suspend the Sabbath, how much more should the saving of human life suspend the Sabbath laws! (b. Yoma 85a-85b)

We read of Messiah:

1 At that time, Yeshua went through the grain on the Sabbath: and His talmidim were hungry, and began to pluck the ears from the stalks, and to eat.

2 But the P'rushim seeing, said, Behold, your talmidim do that which is not right to do on the Sabbath.

3 But He said to them: Have you not read what David did, when he was hungry, both he and they that were with him?

4 For he entered into the House of Elohim, and did eat the showbread: which was not lawful for him to eat them, neither for them which were with him, but only for the cohenim.

5 Have you not read in the Torah, that the cohenim profane the Sabbath; in the Temple, and are blameless?

6 But I tell you, that here, is greater than the Temple.

7 But if you had known what it means, For I desire mercy, and not sacrifice, you would not have condemned the guiltless.

8 For the Son of Man is Adonai; even of the Sabbath.

9 And when He had passed over from there, He entered into their synagogue.

10 And behold, a man which had his hand withered. And they asked Him, saying, Is it lawful on the Sabbath to heal the sick? And all this was, that they might accuse Him <before the beit din. >

11 And He said to them: What man among you, having one sheep that shall fall into a pit on the Sabbath, will not lay hold on it, and lift it out?

12 And is not a man better than a sheep? Therefore it is lawful to do good on the Sabbath.

13 Then said He to the man: Stretch out your hand. And he stretched it out, and it was restored to health, like as the other.

(Matt. 12:1-13)

In the Gospel which the Nazarenes and Ebionites use (The Gospel according to the Hebrews) we read that this man who has the withered hand is described as a mason, who prays for help in such words as these: "I was a mason seeking a livelihood with my hands: I pray you Yeshua, to restore me my health, that I may not beg meanly for food." (Jerome; On. Mt. 12:13)

The Essenes said:

“No man shall help an animal in its delivery on the Sabbath day. And if it falls into a pit or ditch, he shall not raise it on the Sabbath.” (Damascus Document 11, 13)

And again we read of Messiah:

1 And it happened, that when He entered the house of one of the rulers of the P’rushim, to eat bread on the day of the Sabbath, they were watching Him.

2 And behold, there was one man before Him who had dropsy.

3 And Yeshua spoke out and said to the scribes and P’rushim: Is it permitted to heal on the Sabbath?

4 And they were quiet. And He took him and healed him and let him go.

5 And He said to them: Who of you, whose ox or ass falls into a well on the day of the Sabbath, does not immediately draw up and lift him out?

6 And they were not able to give to Him an answer about this. (Luke 14:1-6)

R. Eleazar answered and said: If circumcision, which attaches to one only of the two hundred and forty-eight members of the human body, suspends the Sabbath, how much more shall [the saving of] the whole body suspend the Sabbath! (b.Yoma 85b)

Yeshua said:

21 ... I have done one work, and all of you are amazed.

22 Because of this, Moshe gave you circumcision; not because it was from the fathers: and on the Sabbath, you circumcise a man.

23 If a man is circumcised on the day of the Sabbath, that the Torah of Moshe be not loosed, do you murmur against Me, because I have healed the whole man on the day of the Sabbath?

(Jn. 7:21-23)

R. Jose son of R. Judah said: Only you shall keep My Sabbaths,' one might assume under all circumstances, therefore the text reads: 'Only' viz, allowing for exceptions.

(b.Yoma 85b)

R. Jonathan b. Joseph said: For it is holy unto you; I.e., it [the Sabbath] is committed to your hands, not you to its hands.

(b.Yoma 85b)

Messiah said:

27 ...The Sabbath was created for a son of man, <and not a son of man for the Sabbath.>

28 Thus also, the Son of Man is the Adonai of the Sabbath.

(Mk. 12:27-28)

Again we read of Messiah:

10 And while Yeshua was teaching on the Sabbath in one of the synagogues,

11 There was there a woman, who had a spirit of infirmity eighteen years, and she was bent over and not able to straighten herself at all.

12 And Yeshua saw her and called her, and said to her: Woman, you are free from your infirmity.

13 And He placed his hand upon her, and immediately she straightened herself, and praised Eloah.

14 And the ruler of the synagogue, being angered because Yeshua had healed on the Sabbath, answered and said to the crowds, There are six days in which it is right to labor. Come; be healed in them, and not on the day of the Sabbath.

15 And Yeshua answered and said to him: Hypocrite. What one of you on the Sabbath, does not loose his ox or his ass from the stable, and goes and waters it?

16 And this [woman], because she is a daughter of Avraham, and Akel Kartza has bound her, lo, eighteen years: is it not right that she be freed from this bondage, on the day of the Sabbath?

17 And when He said these things, all those who were standing against Him, were ashamed: and the entire nation rejoiced at all the wonders that occurred by His hand.

(Luke 13:10-17)

And elsewhere:

1 And as He passed by, He saw a blind man, who was [blind] from the womb of his mother.

2 And His talmidim asked Him and said, Rabbi, who sinned: this [blind man] or his parents, so that he was born blind?

3 Yeshua said to them: Neither did he sin, nor his parents. But that the works of Eloah might be seen in him,

4 It is necessary for Me to do the works of Him who sent Me while it is day: the night will come, when man will not be able to labor.

5 As long as I am in the world, I am the light of the world.

6 And after He had said these things, He spat on the ground, and formed clay from His spittle, and anointed the eyes of that blind man.

7 And He said to him: Go wash your face with an immersion of Shiloach: and he went [and] washed, and came seeing.

8 And his neighbors, and those by whom previously he was seen begging, were saying, Is this not he, who sat and begged?

9 Some were saying, This is he: but others were saying, No, but he resembles him a lot. But he said, I am he!

10 They were saying to him, How were your eyes opened?

11 He answered and said to them, A man whose Name is Yeshua, made clay, and anointed me on my eyes, and said to me, Go, wash your face with an immersion of Shiloach: and I went, I washed, and I received sight.

12 They said to him, Where is He? He said to them, I do not know.

13 And they brought that one who previously was blind, to the P'rushim.

14 And it was the Sabbath, when Yeshua made the clay and opened his eyes for him.

15 And the P'rushim again asked him, How did you receive sight?

And he said to them, He placed clay upon my eyes: and I washed, and I received sight.

16 And some of the P'rushim were saying, This man is not from Eloah because He does not keep the Sabbath, and, He formed clay.¹¹⁰⁷ But others were saying, How is a man who is] a sinner, able to do these signs? And there was division among them.

17 Again they spoke to that blind man, What do you, say about Him who opened your eyes for you? He said to them, I say, that He is a prophet.

18 But the Judeans did not believe that he was blind, and saw, until they had called the parents of him who saw.

19 And they asked them, Is this your son whom you say was born blind; how does he now see?

20 And his parents answered and said, We know that he is our son, and that he was born blind,

21 But how he now sees, or who opened his eyes for him, we do not know. Indeed, he has come of age, ask him: he can speak for his nesh.

22 His parents said these things because they were afraid of the Judeans: for the Judeans had decided, that if a man would confess Him; that He is the Messiah, they would cast Him out of the synagogue.

23 Because of this, his parents said, He has come of age. Ask him.

24 And they called the man who was blind a second time, and said to him, Give glory to Eloah, for we know that this man is a sinner.

25 He answered and said to them, If he is a sinner I do not know. But one thing I do know: I was blind, and now behold, I see!

26 Again they said to him, What did He do to you; how did He open your eyes for you?

27 He said to them, I told you, and you did not hear. Why do you again want to hear? Do you also want to become talmidim?

28 And they reviled him and said to him, You are a talmid of that [one], but we are talmidim of Moshe.

29 And we know that Eloah spoke with Moshe, but as for this [one], we do not know from where He is.

30 That man answered and said to them, In this, there is therefore [something] to be admired, because you do not know from where He is. Yet, He opened my eyes!

31 And we know that Eloah does not hear the voice of sinners: but whoever fears Him and does His will, He hears.

32 From the ages it has not been heard, that a man has opened the eyes of one who was born blind.

33 If this [one] was not from Eloah, He would not be able to do this.

34 They answered and said to him, You were born entirely in sins, and you teach us? And they cast him out.

35 And Yeshua heard that they had cast him out. And He found him, and said to him: Do you have trust in the Son of Eloah?

36 That one who was healed answered and said, Who is He, my Adon, that I might have trust in Him?

37 Yeshua said to him: You have seen Him, and He who speaks with you, is He.

38 And he said, I have trust, my Adon, and he fell down and paid Him homage.

39 And Yeshua said: I have come for the judgment of this world: that those who do not see might see, and those who see, might become blind.

40 And those of the P'rushim who were with Him, heard these things and said to Him, Are we also blind?

41 Yeshua said to them: If you were blind, you would have no sin: but now you say, We see. Because of this, your sin is maintained.

(Jn. 9)

Therefore the International Nazarene Beit Din Says:

“The restrictions of the Sabbath are loosed, not only when danger to human life is in doubt, but for any act of healing, or any act of CHESED (loving kindness, mercy). CHESED outweighs the sacrificial offerings (Hosea 6:6; Mt. 12:5-6), and the sacrificial offerings outweigh the Sabbath (Lev. 23:37-38; Mt. 12:7). Activities such as making clay (Jn. 9) and reaping (Mt. 12:1-8) are permitted on Shabbat if a matter of CHESED is involved. One is loosed to perform "good" on Shabbat (Mt. 12:11-12=Lk. 6:9=Mk. 2:28). One may loose his ox or his ass from the stall and lead him away to watering. (Lk. 13:15) and if a sheep falls into a pit on Shabbat one is loosed to lay hold on it, and lift it out. (Mt. 12:11-12; Lk. 14:1-6) On the Shabbat a man may be circumcised that the Torah not be broken. (Jn. 7:21-24) And the priests are loosed to sacrifice on Shabbat. (Lev. 23:37-38; Mt. 12:5-6)

B:2 May Sabbath be loosed for matter of making known “the knowledge or Elohim”?

We read concerning Messiah:

2 And there was there in Yerushalayim, one place for immersions, which is called in Hebrew, Beit Chesed: and it had in it five porches.

3 And many people were lying at these: who were sick, and blind, and lame, and withered, <and they were waiting for the movement of the water.

4 For an angel, from time to time descended to the [place for] washing, and moved the water. And whoever descended first after the movement of the water, was healed of every pain that he had. >

5 And there was there one man, who was in sickness thirty eight years.

6 Yeshua saw this man who was lying, and knew that he had had this sickness a long time. And He said to him: Do you want to be healed?

7 That sick man answered and said, Yes my Adon, but I have no one to place me in the immersion when the water is moved. But before I can come, another descends before me.

8 Yeshua said to him: Arise; take up your pallet and walk.

9 And immediately that man was healed: and he arose, took his pallet, and walked. And that day, was the Sabbath.

10 And the Judeans were saying to that one who was healed, It is the Sabbath. It is not permitted for you to carry your pallet.

11 But he answered and said to them, He who made me whole said to me: Take your pallet and walk.

12 And they asked him, Who is this man who told you to take your pallet and walk?

13 And he who was healed did not know who He was: for Yeshua had withdrawn from him, because of the large crowd that was in that place.

14 After a while, Yeshua found him in the Temple, and said to him: Behold, you are whole. Do not sin again, lest something that is worse than the first should happen to you.

15 And that man went and told the Judeans, that Yeshua was the one who had healed him.

16 And because of this, the Judeans were persecuting Yeshua, and seeking to kill Him; because He had done these things on the Sabbath.

17 But Yeshua said to them: My Father works until now; I also work. (Jn. 5:1-17)

Why was it permitted to carry the pallet on the Sabbath? One may say “it is a matter of healing, and healing is permitted on the Sabbath.”

Not so, for this man had already been healed, and carrying his pallet was not needed to heal him. Why therefore was he instructed to carry his pallet?

The International Nazarene Beit Din says:

“Shabbat May be Loosed for matters concerning "the knowledge of ELOHIM" - "The knowledge of ELOHIM is of greater weight than burnt offerings (Hosea 6:6) and burnt offerings are of greater weight than Shabbat (Lev. 23:37-38; Mt. 12:5-6). Therefore "the knowledge of ELOHIM" is of greater weight than Shabbat. Activities such as carrying are therefore permitted on Shabbat in matters pertaining to "the knowledge of ELOHIM" (Jn. 5:1-15). This would include such activities as driving to Shabbat services.

ERUVIN (Travel Restrictions on Sabbath)

4:3 We read in the Torah "let no man go out of his place [on the Sabbath]" (Ex. 16:29) How are we to understand "place"?

The Pharisees say:

"He who went forth [on the Sabbath] on a permissible mission, but they said to him, 'The mission has already been completed,' has two thousand cubits in every direction [in which to travel]." (m.Eruvin 4:3)

The Essenes say:

"One may not travel outside his city more than 1,000 cubits... A man may not voluntarily cross Sabbath borders on the Sabbath Day. A man may walk behind an animal to graze it outside his city up to 2,000 cubits." (Damascus Document 10, 20; 11, 3)

The International Nazarene Beit Din says:

"The in ancient times the "camp" had a radius of 2000 cubits in all directions (see m.Rosh HaShanna 2:5) and the "place outside the camp" where offerings such as the red heifer were made, was located at the Mount of Olives (m.Middot 1:3). Thus, when we read: 'Then returned they unto Jerusalem from the Mount of Olives, which is from Jerusalem a sabbath day's journey.' (Acts 1:12) we are to understand that a "Sabbath Day's Journey" is 2,000 cubits (.7 miles).

(Like all Sabbath halachot this is loosed for reasons of "mercy" or "making known the knowledge of Elohim" as noted in our previous Sabbath Halacha.)

In which we previously ruled:

The International Nazarene Beit Din says:

"Shabbat May be Loosed for matters concerning "the knowledge of ELOHIM" - "The knowledge of ELOHIM is of greater weight than burnt offerings (Hosea 6:6) and burnt offerings are of greater weight than Shabbat (Lev. 23:37-38; Mt. 12:5-6). Therefore "the knowledge of ELOHIM" is of greater weight than Shabbat. Activities such as carrying are therefore permitted on Shabbat in matters pertaining to "the knowledge of ELOHIM" (Jn. 5:1-15). This would include such activities as driving to Shabbat services.

SHEKALIM (The Temple Tax)

A:1 The Temple Tax: How often is it paid?

We read in the Torah

11 And YHWH spoke unto Moshe, saying:

12 When you take the sum of the children of Yisra'el, according to their number, then shall they give every man, a ransom for his soul unto YHWH, when you number them: that there be no plague among them when you number them.

13 This they shall give, every one that passes among them that are numbered, half a shekel after the shekel of the sanctuary: the shekel is twenty gerahs; half a shekel for an offering to YHWH.

14 Every one that passes among them that are numbered, from twenty years old and upward, shall give the offering of YHWH.

15 The rich shall not give more, and the poor shall not give less than the half shekel, when they give the offering of YHWH--to make atonement for your souls.

16 And you shall take the atonement money from the children of Yisra'el, and shall appoint it for the service of the tent of meeting, that it may be a memorial for the children of Yisra'el before YHWH, to

make atonement for your souls.
(Ex. 30:11-16)

The Pharisees said:

"On the first day of Adar they make a public announcement concerning the shekel tax... On the fifteenth day of the same month they set up money changers tables in the provinces. On the twenty fifth day they set them up in the Temple. When they were set up in the Temple, they began to collect. Whom did they collect from? Levites and Israelites, Proselytes and freed slaves, but not women nor slaves or minors nor on whose behalf his father had begun to pay the Shekel, may not discontinue it again. But no collection was levied on the Priests, in order to promote peacefulness.
(m.Shekalim 1:1, 3)

The Essenes said:

...concerning the Ransom: the money of the valuation which a man gives as ransom for his life shall be half a shekel in accordance with the shekel of the sanctuary. He shall give it only once in his life.
(4Q159 Frag 1; Col. 2; lines 6-7)

Messiah said:

25 ...The kings of the earth: of whom do they receive tribute and custom? Of their own children, or of strangers?
26 And he said, Of strangers. Then Yeshua said to him: If so, the children are free.
(Matt. 17:25-26)

The International Nazarene Beit Din says:
One need pay the Temple Tax only once in his life. Once he pays the Tax he has a redeemed nefesh, and is no longer a stranger but are like sons of the King therefore is free of the tax.

May one keep a stricter Rabbinic halacha?

The Emissary Matthew records concerning Yeshua:

24 And when they had come into K'far Nachum, they that received the drachma came near to Kefa, and said to him, Does your rabbi pay the drachma?

25 And he said, Certainly. And as he came to the house, Yeshua prevented him, saying: How seems it to you, Shim'on? The kings of the earth: of whom do they receive tribute and custom? Of their own children, or of strangers?

26 And he said, Of strangers. Then Yeshua said to him: If so, the children are free.

27 But in order that we may not provoke them, go you to the sea, and cast the baited net, and take the fish that first comes up. And when you have opened its mouth, you will find a litra: that take, and give to them for Me and you.

(Matt. 17:24-27)

The International Nazarene Beit Din says:

In order that one may not provoke the Rabbinic Community, it is permissible that they observe a stricter Rabbinic Halachah.

YEVAMOT (Levirite Marriage and other Marriage issues)

A:1 May a man marry the daughter of his sister?

The Pharisees say:

Concerning him who... marries his sister's daughter ... Scripture says, Then shall you call, and YHWH will answer; you shall cry and He will say: 'Here I am'.

(b.Yeb. 62b-63a)

The Essenes say:

They [the Pharisees] [permit] each man to marry the daughter of his brothers and the daughter of his sister, although Moses said, "Unto the sister of your mother you shall not draw near; she is the flesh of your mother" (Lev. 18:13). But the law of consanguinity is written for males and females alike, so if the brother's daughter uncovers the nakedness of the brother of her father, she is the flesh of her father.

(Damascus Document 4, 6b-11a)

The International Nazarene Beit Din says:
The rules against incest are the same for males and female so that a man may not marry his sister's daughter.

NEDARIM (Vows)

1:1 All euphemisms for vows are equivalent to vows...(m.Nedarim 1:1) If he said "[May it be to me] like the lamb [offering], Like the [Temple] sheds," "Like the wood," "Like the fire," "Like the alter," "Like the sanctuary," "Like Jerusalem."-- If he vowed by the name of one of any of the utensils used for the alter, Even though he has not used the word korban-- lo, this one has vowed by korban. Rabbi Judah says, "He who says, "Jerusalem," has said nothing [that is a vow].(m.Nedarim 1:3)

16 Woe to you, blind guides, who say, Whoever swears by the Temple, is not obligated: but he that swears by the gold of the Temple, is obligated.

17 Fools and blind! Which is greater, the gold, or the Temple that sanctifies the gold?

18 And Whoever swears by the altar, is not obligated, but he that swears by the gift that is upon it, is obligated.

19 O blind! Which is greater, the gift: or the altar that sanctifies the gift?

20 He that swears by the altar, swears by it, and by all things thereon.

21 And he that swears by the Temple, swears by it, and by that which abides therein.

22 And he that has sworn by heaven, swears by the throne of Elohim, and by Him that sits thereon.

(Mt. 23:16-22)

The International Nazarene Beit Din says:

He who vows by a euphemism is bound by the euphemism as if by a vow whether the euphemism is analogous or whether it is by a euphemism to that with is of greater weight than that which is analogous.

9:1 R. Elieazar says: they loose a vow for a man by reference to the honor of his father or mother. (m.Nedarim 9:1) and the Pharisaic sages prohibit. (m.Nedarim 9:1) said R. Tzadok: before they loose a vow for him by reference to his father or mother let them loose his vow by reference to the honor of HaMakom. If so there will be no vow. (m.Nedarim 9:1)

But the Pharisaic sages concede to R. Elieazar, that in a matter that is between him and his mother or father they loose his vow by reference to his father or mother." (m.Nedarim 9:1)

There was one in Beit Horon whose father was bound by a vow from deriving profit from him. And he was marrying off his son, and he said to his fellow, 'The courtyard and the banquet are given over to you as a gift. But they are before you only so that [my] father may come and eat with us at the banquet.' The fellow said, 'Now if they are really mine, then behold, they are consecrated to heaven.' He said, 'I did not give you what is mine so you could consecrate it to heaven!' He said to him, 'You did not give me what is yours except so that you and your father could eat and drink and be friends again, and so the sin [of violating the vow] could rest on my head!' (some mss. have 'his head') Now the case came before sages, They ruled, 'Any act of giving that is not such that, if one sanctified it to heaven, it is sanctified, is no act of giving.' (m.Nedarim 5:6)

But Messiah Said:

3...And why do you transgress the commandments of Elohim--by means of your decrees?

4 Is it not written in your Torah from the mouth of Elohim, Honor your father and your mother? And moreover written, And he that curses his father and his mother will surely die?

5 But you say, Whoever says to father and mother, It is all an offering-- whatever of mine might profit you,

6 And he honors not his father and his mother. Thus have you made void the commandments of Elohim, on account of your judgments.

(Matt. 15:3b-6)

The International Nazarene Beit Din says:

A vow is loosed for a man by reference to the honor of his father or his mother.

GITTIN (Divorce)

A:1 Although polygamy is not forbidden by the Torah, it does violate the principle of Yesod HaBriah (the principle/foundation of creation) because he who made man in the beginning, 'made them male and female' (Gen. 1:27) 'Wherefore shall a man shall leave his father and his mother, and cleave to his wife, and the two shall become one flesh' (Gen. 2:24) And now then, they are no more two but one flesh only.

Divorce also violates the principle of Yesod HaBriah because the divorced man has more than one wife in his lifetime. What therefore Elohim has joined together man cannot separate.

Moshe then commanded to give a bill of divorcement, and to put a wife away if she was not pleasing in her husbands eyes" (Deut. 24:1, 3) on account of the hardness of our hearts, allowed us to put away our wives, but from the beginning it was not so. every man that has put away, or shall put away his wife, except it be for DAVAR Z'NOT, and takes another, commits adultery. And whoever takes the divorced also commits adultery.

DAVAR Z'NOT is to be understood as "going astray" and may refer to the wife who will not be subject to her husband's headship, as we read "For, behold, they that go far from You shall perish; You do destroy all them THAT GO ASTRAY from you. (Ps. 73:27)" and "For just as you do not let the water go and abound, thus do not let the wicked wife go and sin. And if she will not follow your direction, cut her off from your flesh, and divorce her from your house." (Sira 25:25-26). And as Paul writes:" Wives be subject to your husbands as to our Adon, Because the husband is the head of the wife, Even as the Messiah is head of the Assembly; and he is the life-giver of the body. But even as the Assembly is subject to the Messiah, So also wives [should be

subject] to their husbands in everything." (Eph. 5:22-27 see also Gen. 3:16; Eph. 5:22-27; 1Cor. 11:3; 14:34-35; Col. 3:18; Titus 2:2-5; 1Kefa 3:1-7).

Divorce is always a last resort. Even when there is a matter of Z'NOT, though a man has the right to divorce, the preferred way is to forgive and work out the problems. Divorce should be reserved for situations from which repentance is not forthcoming or where the Z'NOT is not likely to stop.

KIDDUSHIN (sex and genealogy)

A:1 Abortion: Is it permitted?

The Scriptures are the standard for the lives of Nazarene Jews not only in its direct commands, but also in its example and overall plan. It is clear that YHVH has a plan and purpose for each of His creations, and the destroying of innocent life is rebellion against that plan.

The fact that the word "abortion" does not appear in the Bible does not mean that YHVH is silent on the subject. He mentions the unborn, including the embryo and the fetus, and shows that He considers the unborn, starting with conception, to be a person with a purpose.

It is clear then that the act of "Therapeutic Abortion" is the sinful termination of innocent human life. It therefore qualifies as murder. Since murder is sin, being a party to abortion in any way, shape or form is a sin. Although the question of abortion is often considered "complex," we believe that the answer to the question of whether or not abortion is murder is clear and straightforward.

Murder is simply the taking of an innocent human life. This is to be differentiated from "killing" when there is a righteous purpose for it. For example, the Bible sets up special cities to which a person may flee who has killed a person "by accident." The person may stay and be protected in one of these special cities until the family of the deceased has stopped looking for the person for the purpose of revenge.

Also, YHVH Himself commands capital punishment, the death penalty, for the breaking of certain commands, including defiling the Sabbath, adultery, etc.

Self defense is clearly a valid reason for "killing" since the life being terminated is not innocent life.

However, the taking of innocent life is considered a "sin" and "wickedness."

Ex. 20:13; 23:7

20:13 Do not murder.

23:7 Keep away from fraud, and do not cause the death of the innocent and righteous; for I will not justify the wicked.

3. Definition of a Person.

A human being's person hood begins not at the time that he or she has completed development in the womb and is transferred out of the mother into the world. It is clear from Scripture that there is a seamless continuity in the life of a person from the moment of conception.

YHVH knows each person from the beginning:

Jeremiah I:4-5:

Here is the word of YHVH that came to me:

"Before I formed you in the womb, I knew you; before you were born, I separated you for myself. I have appointed you to be a prophet to the nations."

A person has a YHVH-given purpose in His Kingdom from conception:

Ps. 139:13-16:

(13) For you fashioned my inmost being, you knit me together in my mother's womb.

(14) I thank you because I am awesomely made, wonderfully; your works are wonders -- I know this very well.

(15) My bones were not hidden from you when I was being made in secret, intricately woven in the depths of the earth.

(16) Your eyes could see me as an embryo, but in your book all my days were already written; my days had been shaped before any of them existed.

The Spirit of Elohim is with a person in his/her mother's womb:

Luke 1:11-17

(11) when there appeared to him an angel of YHVH standing to the right of the incense altar.

(12) Z'khariyah was startled and terrified at the sight.

(13) But the angel said to him, "Don't be afraid, Z'khariyah; because your prayer has been heard. Your wife Elisheva will bear you a son, and you are to name him Yochanan.

(14) He will be a joy and a delight to you, and many people will rejoice when he is born

(15) for he will be great in the sight of YHVH. He is never to drink wine or other liquor, and he will be filled with the Ruach HaKodesh even from his mother's womb.

(16) He will turn many of the people of Isra'el to YHVH their Elohim

(17) He will go out ahead of YHVH in the spirit and power of Eliyahu to turn the hearts of fathers to their children and the disobedient to the wisdom of the righteous, to make ready for YHVH a people prepared."

The International Nazarene Beit Din Says:

Any action or lack of action which intentionally causes the death of an unborn child, from the moment of conception on, shall be considered murder, and shall not be allowed or condoned in the Nazarene Community.

SANHEDRIN

A:1 Who may bring a matter of sin to the Beit Din?

Only the victim, as Messiah said:

"If your brother sin against you..." (Mt. 18:15)

A:2 When may a victim bring an accusation to the Beit Din?

Only after first seeking reconciliation twice, first alone, and then with two or more witnesses. As Messiah said: "go and reprove him between you and him alone: and if he will hear you, you have won your brother. But if he will not hear you, take to yourself one witness or two: that at the mouth of two or three witnesses, every word may be established (Deut. 17:6 & 19:15) And if he will not hear them, speak to him in the assembly..." (Mt. 18:15-17) And what is the "assembly" here? It is to be understood in no other way than the "judges that shall be in those days" (Deut. 17:9)

A:3 For what may a man be accused before the Beit Din?

Only for "sin" as Messiah said "If your brother sin against you..." (Mt. 18:15)

What is "sin"? It is "transgression of the Torah" (1Jn. 3:4).

A man may therefore be accused before the Beit Din only for a transgression of the Torah.

A:4 What punishment for he who rejects the Beit Din ruling in a matter concerning sin? (and therefore does not repent).

The Torah says: "And the man that does presumptuously, in not hearkening... unto the judge, even that man shall die, and you shall exterminate the evil from Yisra'el. (Deut. 17:12)"

However, in the absence of a Theocracy (which will not be re-instated until the return of Messiah) the death penalty is replaced with the penalty of CHEREM (disfellowshipment).

Messiah said "let him be to you as a Goy or a transgressor" (Matt. 18:17)

Paul said: "Now I entreat you, my brothers, that you beware of those who cause divisions and scandals, outside of the teaching that you have learned; that you keep away from them." (Rom. 16:17)

And again: "... deliver this one to HaSatan for the destruction of his body: for spiritually he will live, in the day of our Adon Yeshua the Messiah.... a little leaven, leavens the whole lump. Purge from you the old leaven: that you might be a new lump as you are unleavened. (1Cor. 5:5-7)

3:3 And these are they who are invalid to serve as witnesses or judges]: The Pharisees say: "He who plays dice; he who loans money for interest; those who race pigeons; and those who do business in the produce of the Sabbath Year."

Rabbi Simeon said, "In the beginning they called them 'Those who gather Seventh Year produce,' When oppressors became many [who collected taxes on this produce] they reverted to calling them, 'Those who do business in the produce of the Seventh Year.'"

Rabbi Judah said: "Under what circumstances? When they have only that as their profession. But if they have a profession other than that. They are valid."

The Essenes said, "No one who has knowingly violated a single word of the commandment will be considered a reliable witness against his fellow until he is considered fit to return to full fellowship."

(Damascus Document 4Q270 frag. 9 col. 10 lines 2-3)

Messiah said, "Let he who is without sin cast the first stone" (Jn. 8:7) and the Torah requires the two witnesses to cast the first stone (Deut. 17:7).

And what is meant by "he who is without without sin"?

Yochanan says "And if we confess our sins, He is faithful and just to forgive us our sins, and [to] cleanse us from all our iniquity. And if we say that we do not sin, we make Him a liar: and His Word is not with us. My sons, I write these [things] to you, that you do not sin: and if someone should sin, we have an advocate with the Father, Yeshua the

Messiah, the just [One]. For He is the propitiation for our sins, and not on behalf of ours only, but also on behalf of [the sins of] the whole world. And in this we perceive that we know Him: if we keep His commandments. For he who says, I know Him, and does not keep His commandments, is a liar, and the truth is not in him." (1Jn. 1:10-2:4)

The International Nazarene Beit Din says: "By this we are to understand that one who does not have Messiah as their advocate with the Father and does not keep his commandments, but has knowingly violated a single word of the commandment, may not serve as a witness against his fellow until he is considered fit to return to full fellowship."

SHAVUOT (Oaths)

A:1 Oaths, should they be taken?

It has been said "Do not be false in your oath, but complete to YHWH your vow." For the Torah says: "And you shall not swear by My Name falsely, so that you profane the Name of your Elohim: I am YHWH." (Lev. 19:12) And: "When a man vows a vow unto YHWH, or swears an oath to bind his soul with a bond, he shall not break his word: he shall do according to all that proceeds out of his mouth." (Num. 3 (30:2)). And: "When you shall vow a vow unto YHWH your Elohim, you shall not be slack to pay it. For YHWH your Elohim, will surely require it of you, and it will be sin in you. But if you shall forbear to vow, it shall be no sin in you. That which is gone out of your lips, you shall observe and do, according as you have vowed freely unto YHWH your Elohim--even that which you have promised with your mouth." (Deut. 22 (23:21)- 24 (23:23))

Yeshua Ben Sira said:

" Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips. The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby. Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One. For as a servant that is continually beaten shall not be

without a blue mark: so he that sweareth and nameth God continually shall not be faultless. A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities. There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins. Use not thy mouth to intemperate swearing, for therein is the word of sin. Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse they day of thy nativity. The man that is accustomed to opprobrious words will never be reformed all the days of his life." (Sira 23:7-15)

The Essenes taught:

"A man must not swear either by Aleph and Lamedh (Elohim) or by Aleph and Daleth (Adonai) Swearing is to be avoided. It is worse than perjury; he who cannot be believed without [swearing by] Elohim, is already condemned." (Damascus Document Col. 15, 1 & Josephus; Wars; 2:8:6)

Yeshua the Messiah taught:

"You shall not swear by a confirming word--not by heaven, for it is Elohim's throne, And not by the earth, for it is the footstool of His feet, and not by Yerushalayim, for it is the city of the great king. And you shall not swear by your head, in that you have no power to whiten one hair or turn it black again. But let your words be, Yes, yes; No, no: for whatever is more than these words, is of evil."
(Matt. 5:34-37)

Yakov HaTzadik first Nasi of the Nazarene Sanhedrin taught:
"Before every thing [else] my brothers, do not swear: neither by heaven nor by earth, not even by another oath. On the contrary, let your word be yes, yes, and no, no, lest you should be condemned under judgment." (Ya'akov 5:12)

AVODAH ZARAH (issues of idolatry)

A:1 MISHNA:

Must the Goyim be circumcised according to the custom of the Torah to be saved?

Shim'on said: Men, our brothers, you know that from the first days from my mouth, Eloah chose that the Goyim should hear the Word of the Good News and Trust. And Eloah, who knows what is in hearts, gave testimony concerning them, and gave to them the Ruach HaKodesh as [he did] to us. And he made no distinction between them and us, because he purified their hearts by trust. And now, why do you tempt Eloah so that you place a yoke upon the necks of the talmidim, which neither our fathers, nor we, were able to bear? But by the favor of our Adon Yeshua the Messiah, we believe to have Life, like them.

Paul and Bar Nabba, recounted everything that Eloah had done by their hands: signs, and mighty deeds, among the Goyim.

Ya'akov said, Men, our brothers: hear me. Shim'on recounted to you how Eloah began to choose, from the Goyim, a people for His Name. And to this the words of the prophets agree, like that which is written: After these things I will return and set up the tabernacle of David which has fallen, and I will rebuild that which has fallen of it and I will raise it up, So that the remnant of men might seek YHWH, and, all the Goyim, on whom My Name is called, says YHWH who made all these things. The works of Eloah are known from old. (Amos 9:11-12)

Because of this I say, They should not trouble those, who from the Goyim, have turned toward Eloah. But let it be sent to them, that they should separate [themselves] from the uncleanness of that which is sacrificed [to idols], and from sexual immorality, and from that which is strangled, from blood. And that what is undesirable to yourself, you do not do to others.> For Moshe, from the first generations, had proclaimers in every city; in the synagogues, who read him on every Sabbath.

And they wrote a letter by their hands [saying] thus:

The emissaries, and elders, and brothers, to those who are in Antioch, and in Syria, and in Cilicia; brothers who are from the Goyim: shalom. It has been heard by us, that men from us, have gone out: and, disturbed you with words and have upset your nefeshot, while saying that you must be circumcised and observe the Torah, which we did not command them. Because of this, all of us while gathered together purposed, and chose men and sent to you with our beloved Paul and Bar Nabba, Men who have committed themselves, on behalf of the Name of our Adon Yeshua the Messiah. And we have sent with them Y'hudah, and Sila, who will tell you these same [things] by speech.

It is the will of the Ruach HaKodesh and also of us that a greater burden should not be placed on you, outside of those things that are necessary. That you should abstain from:

1. That which is sacrificed to idols,
2. And from blood
3. And from that which is strangled
4. And from sexual immorality.
- <5. And that what is undesirable to yourself, you do not do to others.>

That as you keep yourself from these, you will do well.
Be steadfast in our Adon.

(Acts 15:1-29) < portion found only in the Western text type.

GEMARA:

How are we to understand "Goyim" here?

Here the reference is to the Ger Toshav, a repentant Gentile.

And who is a Ger Toshav?

Rabbi Meir says:

"Any [Gentile] who takes upon himself in the presence of three haberim not to worship idols." (b.Avodah Zarah 64b)

The Pharisaic Sages declare:

"Any [Gentile] who takes upon himself the seven precepts which the sons of Noah undertook; and still others maintain: These do not come within the category of a Ger Toshav; but who is a Ger Toshav? A

proselyte who eats of animals not ritually slaughtered, i.e., he took upon himself to observe all the precepts mentioned in the Torah apart from the prohibition of [eating the flesh of] animals not ritually slaughtered. We may leave such a man alone with wine, but we may not deposit wine in his charge even in a city where the majority of residents are Israelites. We may, however, leave him alone with wine even in a city where the majority of residents are heathens; and his oil is like his wine.' How can it enter your mind to say that his oil is like his wine; can oil become neseq! [The wording must be amended to] his wine is like his oil, but in every other respect he is like a heathen." (b.Avodah Zarah 64b)

Rabban Simeon says:

"His wine is yen neseq. Another version [of Rabban Simeon's statement] is: 'It is allowed to be drunk [by Israelites].' At all events it teaches that 'in every other respect he is like a heathen.' For what practical purpose [is this mentioned]? Is it not that he can annul an idol in the same manner as an idolater?" (b.Avodah Zarah 64b)

R. Nahman b. Isaac said:

"No; it is in connection with his power to transfer or renounce ownership; as it has been taught: An apostate Israelite who publicly observes the Sabbath may renounce his ownership, but if he does not observe the Sabbath publicly he may not renounce his ownership because [the Rabbis] said: An Israelite may transfer or renounce his ownership, whereas with a heathen this can only be done by renting [his property]. In what way? — [One Israelite] can say to [another Israelite], 'My ownership is acquired by you; my ownership is renounced in your favour,' and the latter has thereby acquired [the property] without the necessity of a formal assignment. (b.Avodah Zarah 64b)

The International Nazarene Beit Din Says:

"Any from the Goyim who takes upon himself the seven precepts of Noah."

What is signified by the phrase "a greater burden should not be placed upon you"? Why not simply "no other burden should be placed upon you"?

It is because the pronouncement (of Acts 15) only outlined the greatest limits of the obligations of a Gentile, but it was not intended as an exhaustive list. Else why not include that they must abstain from murder? Was this ruling permitting Gentiles to murder? May it never be. Instead we are to understand this ruling as an abbreviation of the obligations Gentiles have under the Noachide Covenant as Sons of Noah.

The Pharisaic Rabbis taught:

"Seven precepts were the sons of Noah commanded: justice; to bless the name, idolatry; adultery; bloodshed; robbery; and eating flesh cut from a living animal." (b.Sanhedrin 56b)

R. Hanania b. Gamaliel said:

"Also not to partake of the blood drawn from a living animal.

R. Hidka added emasculation.

R. Simeon added sorcery.

R. Jose said:

"The heathens were prohibited everything that is mentioned in the section on sorcery. viz., There shall not be found among you any one, that maketh his son or daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them [sc. the heathens in Canaan] out from before thee. Now, [the Almighty] does not punish without first prohibiting.

R. Eleazar added the forbidden mixture [in plants and animals]: now, they are permitted to wear garments of mixed fabrics [of wool and linen] and sow diverse seeds together; they are forbidden only to hybridize heterogeneous animals and graft trees of different kinds." (b.Sanhedrin 56b)

The International Nazarene Beit Din Says:

These are the Seven Precepts of Noah:

1. Justice – That which is hateful to yourself, do not do to others.
2. Blessing the Name
3. Against Idolatry – This law is clarified so as to even exclude

partaking of that which is sacrificed [to idols].

4. Against Sexual Immorality

5. Against Shedding Blood (murder)

6. Against Theft

7. Against Eating the Limb of a Living Animal and eating Blood

Whence do we know the seven precepts of Noah? —

R. Johanan answered: The Scripture says: 'And the Adonai YHWH commanded the man saying, of every tree of the garden thou may freely eat.' (Gen. 2:16) And [He] commanded, refers to [the observance of] justice, and thus it is written, 'For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.' (Gen. 18:19) Adonai-is [a prohibition against] blasphemy, and thus it is written, and he that blasphemeth the name of YHWH, he shall surely be put to death. (Lev. 24:16) YHWH-is [an injunction against] idolatry, and thus it is written, Thou shall have no other gods before Me. (Ex. 20:3) The man-refers to bloodshed [murder], and thus it is written, Whoso sheds man's blood, by man shall his blood be shed. (Gen. 9:6) 'Saying'-refers to adultery, and thus it is written, They say, If a man put away his wife, and she go from him, and became another man's. (Jer. 3:1) Of every tree of the garden-but not of robbery. You may freely eat-but not flesh cut from a living animal.

When R. Isaac came, he taught a reversed interpretation. And He commanded-refers to idolatry; ELOHIM to social law. Now 'ELOHIM' may rightly refer to social laws, as it is written, And the master of the house shall be brought unto elohim [i.e., the judges]. (Ex. 22:7) But how can 'and He commanded' connote a prohibition of idolatry? —

R. Hisda and R. Isaac b. Abdimi-one cited the verse, They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, etc. (Ex. 32:8) And the other cited, Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment. (Hosea 5:11) Wherein do they differ? — In respect of a heathen who made an idol but did not worship it: On the view [that the prohibition of idolatry is derived from] they have made them a molten calf, guilt is incurred as soon as the idol is made [even

before it is worshipped]; but according to the opinion that it is from, because he willingly walked after the commandment, there is no liability until the heathen actually follows and worships it.

Raba objected: Does any scholar maintain that a heathen is liable to punishment for making an idol even if he did not worship it? Surely it has been taught: With respect to idolatry, such acts for which a Jewish Court decrees sentence of death [on Jewish delinquents] are forbidden to the heathen; but those for which a Jewish Court inflicts no capital penalty on Jewish delinquents are not forbidden to him. Now what does this exclude? Presumably the case of a heathen who made an idol without worshipping it? R. Papa answered: No. It excludes the embracing and kissing of idols. Of which idols do you say this? Is it of those whose normal worship is in this manner; but in that case he is surely liable to death? — Hence it excludes the embracing and kissing of idols which are not usually worshipped thus.

'Justice.' Were then the children of Noah bidden to observe these? Surely it has been taught: The Israelites were given ten precepts at Marah, seven of which had already been accepted by the children of Noah, to which were added at Marah Justice, the Sabbath, and honoring one's parents; 'Justice,' for it is written, There [sc. at Marah] he made for them a statute and a MISHPAT (judgment) (Ex. 15:25); 'the Sabbath and honoring one's parents' for it is written, As the YHWH your Elohim commanded you! (Deut. 5:16) —

R. Nahman replied in the name of Rabbah b. Abbuha: The addition at Marah was only in respect of an assembly, witnesses, and formal admonition. If so, why say 'to which were added Justice'? —

But Raba replied thus: The addition was only in respect of the laws of fines. (Deut. 22:19,29) But even so, should it not have been said, 'additions were made in Justice'? —

But R. Aha b. Jacob answered thus: The Baraita informs us that they were commanded to set up law courts in every district and town. But were not the sons of Noah likewise commanded to do this? Surely it has been taught: Just as the Israelites were ordered to set up law courts in every district and town, so were the sons of Noah likewise enjoined to set up law courts in every district and town! —

But Raba answered thus: The author of this Baraita [which states that Justice were added at Marah] is a Tanna of the School of Manasseh, who omitted Justice and blasphemy [from the list of Noachian precepts] and substituted emasculation and the forbidden mixture [in plants, ploughing. etc.]. For a Tanna of the School of Manasseh taught: The sons of Noah were given seven precepts. viz., [prohibition of] idolatry, adultery, murder, robbery, flesh cut from a living animal, emasculation and forbidden mixtures.

R. Judah said: Adam was prohibited idolatry only, for it is written, And the Adonai YHWH commanded Adam.

R. Judah b. Batyra maintained: He was forbidden blasphemy too. Some add Justice. With whom does the following statement of Rab Judah in the name of Rab agree: viz., [Elohim said to Adam,] I am Elohim, do not curse Me; I am Elohim, do not exchange Me for another; I am Elohim, let My fear be upon you? — This agrees with the last mentioned [who adds Justice to the list]. (b.San. 56b)

Now, what is the standpoint of the Tanna of the School of Manasseh? If he interprets the verse, And Adonai YHWH commanded etc. [as interpreted above], he should include these two [Justice and blasphemy] also, and if he does not, whence does he derive the prohibition of the rest? — In truth, he does not accept the interpretation of the verse, `And the Adonai YHWH commanded etc., but maintains that each of these [which he includes] is separately stated: Idolatry and adultery for it is written, The earth also was corrupt before Elohim (Gen. 6:2); and a Tanna of the School of R. Ishmael taught: Wherever corruption is mentioned, it must refer to immorality and idolatry.

`Immorality.' as it is written, for all flesh had corrupted his way upon the earth. (Prov. 30:19) `Idolatry,' for it is written, Lest ye corrupt yourselves and make you a graven image, etc. (Deut. 4:16) And the other teacher [who deduces this from the verse, and Adonai YHWH commanded etc.]? He maintains that this verse [sc. the earth also etc.] merely describes their way of living.

'Bloodshed', as it is written, Whoso sheddeth man's blood, etc.(Gen. 9:6) And the other? — This verse [he will maintain] merely teaches the manner of execution.

Theft, for it is written, As the wild herbs have I given you all things; upon which R. Levi commented: as the wild herbs, but not as the cultivated herbs. And the other? — He will hold that this verse is written to permit animal flesh, [but not to prohibit robbery].

Flesh cut from the living animal, as it is written, But flesh with the life thereof, which is the blood thereof, shall ye not eat. (Gen. 9:4) And the other? — He may hold that this verse teaches that flesh cut from live reptiles is permitted.

Emasculation, for it is written, Bring forth abundantly in the earth, and multiply therein. And the other? — He may regard this merely as a blessing.

Forbidden mixture, as it is said, Of fowls after their kind. (Gen. 6:20) And the other? — He will maintain that this was merely for the sake of mating. (b.San. 56b-57a)

Zakan Ingalls said:

"Noach and his sons knew the difference between clean and unclean animals. Since only one male and one female of each unclean animal were in the Ark (Gen. 7:2), if we hold that Genesis 9:2 would have allowed Noach and his sons to eat unclean meat, then eating one of the unclean animals destroys that animal type forever and negates YHWH's own purpose in preserving that animal type from the flood. Further, if Adam is made in the image of Elohim (Genesis 1:27, 9:6, Ya'aqov 3:9), Noach's offering of only clean animals (Genesis 8:20) indicates that only clean animals should be on the tables of a Noachide."

But the International Nazarene Beit Din said:

"In the days of Noach the clean animals were those suitable for offering to YHWH, for at the time YHWH referred to these as "clean" and "unclean" (Gen. 7:2; 8:20) only vegetable matter was kosher (Gen. 1:29) and only after this time did any animals at all become kosher (Gen. 9:3).

The International Nazarene Beit Din Says:

"From where do we derive the Seven precepts of Noah"?

Justice – For we read "Whoso sheds man's blood, by man shall his blood be shed..." (Gen. 9:6)

Blessing the Name- For the serpent blasphemed YHWH by questioning his word when he said "has Elohim said...?" (Gen. 3:1) Also we read "Whoso sheds man's blood, by man shall his blood be shed: for in the image of Elohim, made He man." (Gen. 9:6) murder is forbidden because it destroys an Image of Elohim.

Idolatry- For we read in the Torah that man sought to make himself Elohim when the Serpent told him "you shall be as Elohim, knowing good and evil." (Gen. 3:5)

Sexual Immorality – For we read that man was to be joined "male and female" that the woman was told "your desire shall be to your husband" (Gen. 3:16) and that man's sexual relations were to be fruitful and result in reproduction as we read "be fruitful and multiply" (Gen. 9:1,7). Moreover we read of the fallen angels who came to man, "the sons of Elohim saw the daughters of men, that they were fair. And they took them wives, whomsoever they chose.... the sons of Elohim came in unto the daughters of men, and they bore children to them. ...And YHWH saw that the wickedness of man was great in the earth,..." (Gen. 6:1-5).

Against Shedding of Blood. – For we read that YHWH judged Cain for killing Able (Gen. 4) also we read "Whoso sheds man's blood, by man shall his blood be shed: for in the image of Elohim, made He man." (Gen. 9:6)

Against Theft – For we read in the Torah "But of the tree of the knowledge of good and evil, you shall not eat of it." (Gen. 2:17) and again we read "And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof and did eat. And she gave also unto her husband with her, and he did eat. (Gen. 3:6) thus man's first sin was an act of theft.

Against Eating the Limb of a Living Animal and eating Blood – For we read "Every moving thing that lives shall be for food for you; as the green herb have I given you all. Only flesh with the life thereof--which is the blood thereof--shall you not eat." (Gen. 9:3-4)

How are we to understand "you will do well"?

Our sages presupposed that these Gentiles would be going to synagogue on Sabbath and learning the Torah of Moses (Acts 15:21). The Ger Toshav, by definition, dwells among us, thus they are attending Synagogue and learning the Torah on the Sabbath. The issue before the Beit Din was only whether or not Gentiles need to be circumcised to be saved, not whether they should eventually be circumcised. Yeshua commissioned his Talmidim as follows:

Go you therefore, and teach all the Goyim,
and immerse them in the name of the Father,
and the Son, and the Ruach HaKodesh.
and teach them to observe all that I have commanded you,
and here I am with you all the days, to the end of the world.
(Matt. 28:19-20)

Yehsua was instructing his Jewish Talmidim to make converts of the goyim and to teach the goyim to observe all that Yeshua had commanded his Jewish talmidim to observe. Our sage Yochanan writes to us concerning Messiah "He who says, I am in him, out to conduct himself according to his conduct." (1Jn. 2:6) that is, as a Jew, not as a Noachide.

The Noachide covenant is a betrothal to YHWH as the Mosaic Covenant is a marriage to YHWH. A betrothal by definition is a prelude to a marriage.

A:2

A Ger who is circumcised and not immersed;
Rabbi Eliezer said: Behold this is a Ger
Thus we find of the fathers, they were circumcised and not immersed.

Immersed and not circumcised:

Rabbi Joshua said: Behold this is a Ger

Thus we find of the mothers, they were immersed and not circumcised.

And the Pharisaic sages say:

Immersed and not circumcised

Circumcised and not immersed

He is not a Ger until he is circumcised and immersed.

(b.Yev. 46a)

The International Nazarene Beit Din says:

There are three types of Gerim (Proselytes):

The Ger Toshav (Ex. 12:45; Lev. 25:45, 47) The Repentant Ger -

These are any from the Goyim who takes upon himself the seven precepts of Noach.

The Ger HaShar (Deut. 14:21, 24:14) The Ger at the Gate "These go beyond the seven precepts of Noach as they begin learning more of the Torah and incorporating it into their lives.

The Ger Tzadik- These are they who "become Jews" (Esther 8:17)

The Ger Toshav is immersed but not circumcised.

The Ger HaShar is immersed but not circumcised.

The Ger Tzadik is immersed and circumcised, as we read in the Torah

"And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people." (Gen. 17:14)

and again "All the Assembly of Israel shall keep it ... no uncircumcised person shall eat thereof." (Ex. 12:47-48)

What of the proselyte who was already circumcised?

Said R. Simeon b. Eleazar, The House of Shammai and the House of Hillel did not dispute concerning the one who was born circumcised, that it is necessary to draw a drop of blood of the covenant of circumcision from him, for it is a foreskin which is pressed in.

Concerning what did they dispute? Concerning a convert who converted already circumcised. For the House of Shammai say, It is necessary to draw from him a drop of blood of the covenant. And the

House of Hillel say, It is not necessary to draw from him a drop of blood of the covenant.
(b.Shabbat 135a)

The International Nazarene Beit Din Says:

In conflicts between the House of Hillel and the House of Shammai, Hillel generally taught the more lenient halachot while Shammai generally taught the more stringent halachot. The House of Hillel was based in Chesed (Mercy) and the House of Shammai was based in Gevurah (Severity) (see Zohar 3:245a). Yeshua's halachot were likewise based on the precept of Chesed (see Mt. 12:7; Mk. 12:33) and most often agreed with the House of Hillel against the House of Shammai. We have no hesitation therefore in adopting the rule of the House of Hillel in this case. When a person is already circumcised it is not necessary to draw a drop of blood of the covenant from them upon conversion.

When is the commandment of circumcision loosed?

The Pharisees said:

Why were they not circumcised in the wilderness? "If you wish I might say: Because of the fatigue of the journey; and if you prefer I might say: Because the North wind did not blow upon them. For it was taught: In all the forty years during which Israel was in the wilderness the North wind did not blow upon them. What was the reason?

If you wish I might say: Because they were under divine displeasure. And if you prefer I might say: In order that the clouds of glory might not be scattered.

Rabbi Papa said: Hence, no circumcision may be performed on a cloudy day or on a day when the South wind blows; nor may one be bled on such a day. At the present time, however, since many people are in the habit of disregarding these precautions, The Lord preserves the simple.

The Pharisaic Rabbis taught: In all the forty years during which Israel was in the wilderness there was not a day on which the North wind did not

blow at the midnight hour; for it is said, And it came to pass at midnight, that the Lord smote all the firstborn etc. How is the deduction arrived at? "By this we were taught that an acceptable time is an essential.

(b.Yeb. 71b-72a)

Paul said:

If a man was called while circumcised, he should not return to uncircumcision. And if he was called in un-circumcision, he should not be circumcised.

...because of the urgency of the time...

...[because] the time is now shortened...

...[and because] the fashion of this world passes away.

(1Cor. 18-19, 26, 29, 31)

And likewise Paul said:

But I speak to those who do not have wives and to widows, that it is profitable for them to remain like me

(1Cor. 7:8)

Likewise this was

...because of the urgency of the time...

...[because] the time is now shortened...

...[and because] the fashion of this world passes away.

(1Cor. 7:26, 29, 31)

As we read also in the Book of Jasher:

"And Noah... refrained from taking a wife in those days, to beget children, for he said, Surely now Elohim will destroy the earth, wherefore then shall I beget children."

(Jasher 5:12)

The International Nazarene Beit Din says:

"An acceptable time for circumcision is essential."

The Pharisaic Rabbis taught:

If at the present time a man desires to become a proselyte, he is to be addressed as follows: "What reason have you for desiring to become a proselyte; do you not know that Israel at the present time are persecuted and oppressed, despised, harassed and overcome by

afflictions'? If he replies, 'I know and yet am unworthy', he is accepted forthwith, and is given instruction in some of the minor and some of the major commandments. He is informed of the sin [of the neglect of the commandments of] Gleanings, the Forgotten Sheaf, the Corner and the Poor Man's Tithe. He is also told of the punishment for the transgression of the commandments. Furthermore, he is addressed thus: 'Be it known to you that before you came to this condition, if you had eaten suet you would not have been punishable with kareth, if you had profaned the Sabbath you would not have been punishable with stoning; but now were you to eat suet you would be punished with kareth; were you to profane the Sabbath you would be punished with stoning'. And as he is informed of the punishment for the transgression of the commandments, so is he informed of the reward granted for their fulfillment. He is told, 'Be it known to you that the world to come was made only for the righteous, and that Israel at the present time are unable to bear either too much prosperity. or too much suffering'. He is not, however, to be persuaded or dissuaded too much. If he accepted, he is circumcised forthwith. Should any shreds which render the circumcision invalid remain, he is to be circumcised a second time. As soon as he is healed arrangements are made for his immediate immersion, when two learned men must stand by his side and acquaint him with some of the minor commandments and with some of the major ones. When he comes up after his ablution he is deemed to be an Israelite in all respects.

In the case of a woman proselyte, women make her sit in the water up to her neck, while two learned men stand outside and give her instruction in some of the minor commandments and some of the major ones.

(b.Yev. 47a-47b)

The International Nazarene Beit Din says:

If at the present time a man desires to become a Ger Tzadik, he is to be addressed as follows: 'What reason have you for desiring to become a proselyte; do you not know that Israel at the present time are persecuted and oppressed, despised, harassed and overcome by afflictions'? If he replies, 'I know and yet am unworthy', he is accepted forthwith, and is given instruction in all of the minor and all of the

major commandments. He is informed of the sin [of the neglect of the commandments of] Gleanings, the Forgotten Sheaf, the Corner and the first, second and third tithes. He is also told of the punishment for the transgression of the commandments. Furthermore, he is addressed thus: 'Be it known to you that before you came to this condition, if you had eaten unkosher food you would not have become unclean, if you had profaned the Sabbath you would not have been punishable; but now were you to eat unkosher food you would become unclean; were you to profane the Sabbath you would face the penalty'. And as he is informed of the punishment for the transgression of the commandments, so is he informed of the reward granted for their fulfillment. He is told, 'Be it known to you that the world to come was made only for the righteous, and that Israel at the present time are unable to bear either too much prosperity. or too much suffering'. He is not, however, to be persuaded or dissuaded too much. If he accepted, he is circumcised after having learned the commandments of the Torah. Should any shreds which render the circumcision invalid remain, he is to be circumcised a second time. As soon as he is healed arrangements are made for his immediate immersion, when two learned men must stand by his side. Here he shall pledge "Where you go, I will go, where you lodge, I will lodge, your people will be my people and your Elohim my Elohim (Ruth 1:16), all the words which YHWH has said will I do (Ex. 24:3) and I confess with my mouth that Yeshua is the Messiah whom Elohim raised from the dead (Rom. 10:9). When he comes up after his immersion he is deemed to be an Israelite in all respects. In the case of a woman proselyte, women make her sit in the water up to her neck, while two learned men stand outside.

HORAYOT (False rulings overturned)

A:1 Yeshua's Conviction Overturned

We, the International Nazarene Beit Din find the following errors in the trial of Yeshua ("Jesus") of Nazareth:

1. Defendant's trial was held at night. The Mishna clearly states that a capitol trial may not be held at night (m.San. 4:1)

2. Defendant was remanded to Rome for sentencing immediately. The Mishna requires sentencing to be delayed by one day in order for the judges to properly consider the case. (m.San. 5:5)

3. The trial was overseen by Caiaphas. Caiaphas was appointed in 18 CE by the Roman procurator who preceded Pilate, Valerius Gratus. The Torah directs that a High Priest serves for life, however, the preceding High Priest was still alive when Caiaphas took office. Because Caiaphas was improperly installed in the office of High Priest, his rulings were and are invalid.

Due to these errors in the original trial, the International Nazarene Beit Din rules that Defendant is entitled posthumously to a new trial.

The charge is that of blasphemy (Matt. 26:65) . Having reviewed the transcript of the original trial (Matt. 26:57-66) and read the transcribed testimony of the witnesses, as well as that of the Defendant, we do hereby reverse Caiaphas' ruling and exonerate Yeshua ("Jesus") of the charge of blasphemy.

We do also find based on Caiaphas' own statement before the trial "that it was better that one man should die for the people" (John 18:14) that Caiaphas engaged in a conspiracy to use his office in order to intentionally convict Defendant without a fair trial for political gain. We the International Nazarene Beit Din do therefore posthumously find Caiaphas guilty of murder.

A:2 The Sacred Name of YHWH, is it to be used?

The Essenes say:

Anyone who speaks aloud the M[ost] Holy Name of Elohim, [whether in...] or in cursing or as a blurt in time of trial or for any other reason, or while he is reading a book or praying, is to be expelled, never again to return to the society of the Yahad.
(1QS Col. 6 line 27b - Col. 7 line 2a)

The Pharisees say:

...In the Sanctuary one says the name as it is written, but in the provinces with a Euphemism....

(m.Sotah 7:6; m.Tamid 7:2)

Abba Shaul says:

"...He who pronounces the divine Name as it is spelled out [has no share in the World to Come]" (m.San. 10:1)

R. Nahman b. Isaac said:

Not like this world is the future world. [In] this world [His name] is written with a yod he and read as alef daleth; but in the future world it shall all be one: it shall be written with yod he and read as yod he.

(b.Pes. 50a)

Now, Raba thought of lecturing it at the session, [whereupon] a certain old man said to him, It is written, le'alem ("to be hidden" rather than "forever"). (Ex. 3:15) (b.Pes. 50a)

R. Abina pointed out a contradiction: It is written, this is my name, to be hidden; [and it is also written], and this is my memorial unto all generations? The Holy One, blessed be He, said: Not as I [i.e., My name] and written am I read: I am written with a yod he, while I am read as alef daleth. (b.Pes. 50a; b.Kidd. 71a)

However the Zohar teaches:

"Unify the Holy Name, Bind the Knot of Faith, Bring blessings to the proper place." (Zohar 285a,b; Zohar 285a,b.)

The Nazarenes ordained:

An individual should greet his fellow with the Name, in accordance with what was said, "And behold, Boaz came from Beit-Lechem, and said unto the reapers, YHWH be with you. And they answered him, YHWH bless you." (Ruth 2:4) And it says: "YHWH is with you, you mighty man of valour." (Jud. 6:12). (m.Ber. 9:5)

As we read in the Torah:

"And to Shet, to him also there was born a son, and he called his name Enosh. Then began men to call upon the name of YHWH....
(Gen. 4:26 HRV)

"And he removed from there unto the mountain on the east of Beit-El, and pitched his tent: having Beit-El on the west, and Ai on the east. And he built there an altar unto YHWH, and called upon the Name of YHWH."□
(Gen. 12:8 HRV)

"And he built an altar there, and called upon the Name of YHWH, and pitched his tent there: and there, Yitz'chak's servants dug a well."□
(Gen. 26:25 HRV)

YHWH spoke through Moses saying:
"I will deliver him; I will set him on high, because he has known my Name"
(Ps. 91:14 a Psalm of Moses)

YHWH says in The Torah
"...My Name shall be declared in all the earth."
(Ex. 9:16)

Isaiah writes:
"My people shall know My Name"
(Is. 52:6)

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for herds to lie down in, for My people that have sought Me.
11 But you that forsake YHWH, that forget My Set-Apart mountain; that prepare a table for Fortune, and that offer mingled wine in full measure unto Destiny,
12 I will destine you ... to the sword, and you shall all bow down to the slaughter. Because when I called, you did not answer; when I spoke, you did not hear: but you did that which was evil in My eyes, and chose that wherein I delighted not.
(Is. 65:10-12 HRV))

26 How long shall this be? Is it in the heart of the prophets that prophesy lies, and the prophets of the deceit of their own heart?
27 That think to cause My people to forget My Name, by their dreams which they tell every man to his neighbor, as their fathers forgot My Name, for Ba'al.
(Jer. 23:26-27 HRV)

Malachi writes:

"...a book of remembrance was written before Him for those who fear YHWH and who meditate on His Name."
(Mal. 3:16)

We also read in the Psalms:

"And those who know your Name will put their trust in you"
(Ps. 9:10)

"Let them praise Your great and awesome Name- He is holy."
(Ps. 99:3)

"My mouth shall speak the praise of YHWH,
and all flesh shall bless His set-apart Name forever and ever."
(Ps. 145:21)

"Let them praise the name of YHWH..."
(Ps. 148:13)

And Messiah said:

"I have made known Your Name, to the men whom You gave Me from the world." (Jn. 17:6) And, "And I have made known to them Your Name, and will make known." (Jn. 17:26)

The International Nazarene Beit Din Says:

While one must be careful to follow the commandment not to profane the Name, one should make use of the Name. When reading Scripture in the original Hebrew or from a Sacred Name edition, one should not use a euphemism for the name of YHWH. Even the use of the Name in greetings does not profane the Name. The Name of YHWH shall be declared in all the earth!

The Nazarene Beit Din furthermore rules that the exact pronunciation of the Name should not be a point of contention in the Body of Messiah, and therefore will not decree a particular pronunciation; rather, leaving that up to the individual Nazarene's own prayerful conviction or understanding.

MENAHOT (Tzitzit, Teffillin etc.)

A:1 Halacha Tzitziyot

Corroboration: Direct Command ordained by YHVH as a way to cause people to remember His commands:

"Speak to the Israelites and say to them: 'Throughout the generations to come you are to make tassels on the corners of your garments, with a blue cord on each tassel. You will have these tassels to look at and so you will remember all the commands of YHVH, that you may obey them and not prostitute yourselves by going after the lusts of your own hearts and eyes. Then you will remember to obey all my commands and will be consecrated to your God. 'I am YHVH your God, who brought you out of Egypt to be your God. I am YHVH your God.'"

Requirements & Prohibitions

1. There must be four tzitzit.

Numbers 15:38 "Tell them to make tassels on the corners of their garments . . ."

They must be worn always when dressed. They need not be worn in "specialized" clothing, such as swimming suits, exercise clothing, etc.

They must be worn out so that they can be seen.

Numbers 15:39 "And you shall have the tassel that you may look upon it and remember all the commandments . . ."

The tzitzit may be attached to the four-corners of either an outer or inner garment. The garment on which the tzitzit are attached must truly

be a garment - i.e., made of cloth and covering a reasonable percent of the body.

They must be worn at all times when a person is "dressed." We reject the idea that they need not be worn at night, since when one is not in complete darkness there is enough light to see one's tzitzit. They do not need to be worn to bed.

Each strand ptil - must be made of natural fibers (cotton or wool) and be twisted (ghedeel) .

Each of the four tassels must have at least one chord of blue (Techelet). No other colors are to be added to the white and blue strands.

The Tzitziyot should be moderate in size. Yahshua spoke against the Pharisaical practices of the outward appearance of men, certainly looking good with their oversized tefillin and Tzitziyot, thus drawing attention to one's outward spirituality . . . which in reality exposed his inward darkness and hypocrisy (Mattityahu 23:5). For men, the size is standardized according to what is worn in Israel today, and commonly sold in the market place. The white strands are usually about 8" to 12", and the blue strands are usually about 3 - 4" longer than the white.

How are they to be tied? The TeNaKh does not specify. The sages say that there should be at least 2 knots. The Beit Din suggests either the Ashkenazi or the Sephardim method. Another popular method is YHVH – Echad. Directions are available for winding.

Women and Tzitziyot

We recognize and understand that women are likewise to observe the commandments, and are to be reminded of them. However, the Torah has prescribed methods to accomplish particular goals, in many instances men are to observe in one way, and women another. Each sex has its unique gifts and contributions to properly form the Jewish community. The Beit Din recognizes the differences. The mitzvot regarding the Tzitziyot is written to men.

As the Beit Din of Nazarene Judaism, we determine that:

Women are not obligated to wear Tzitziyot

* Numbers 15:38-41

Deuteronomy 22:12 "You shall make tassels on the Four Corners of the clothing with which you cover yourself."

Deuteronomy 22:12 " of the clothing with which you cover yourself." "Make tassels on the Four Corners of the cloak you wear." The word "corners" in its original form is "kanph" The meaning is: wing (74), skirt (14), borders (2), corners (2), ends (2), feathered (2), sort (2), winged (2). We interpret this meaning to be on the outside of your garment, in four distinct and separate positions.

Deuteronomy 22:12 "You shall make yourself tassels (ghedeel-twisted strands) on the four corners of your garment with which you cover yourself."

Numbers 15:38 " . . . and to put a blue thread in the tassels of the corners."

Women may wear them if they desire to do so, however care must be taken that she doesn't wear them "as the garment of a man."

If worn by a woman, the Tzitzit must be worn in a manner that is not similar to the garment or manner in which a man wears them. It is suggested that she wear them on a scarf, sash, head covering, etc. If she desires to wear a talit gadol (prayer shawl), she should do it in her private devotions, etc. The size of the tzitzit for women can vary in order to complement her garment.

HULIN (ritual slaughter)

A: 1 Hunted meat, may it be eaten?

The Torah says: And whatever man... hunts and catches any beast or fowl that may be eaten; he shall even pour out the blood thereof, and

cover it with dust... (Lev. 17:13)

The International Nazarene Beit Din Says:

Meat obtained by hunting may be eaten (Lev. 17:13) provided the following conditions are met:

The animal is a clean animal (Lev. 11)

The animals blood is poured out (Lev. 17:13)

The blood is covered with dust (Lev. 17:13)

The animal is examined to determine if it is TEREFAH (torn)

(Ex 22, Lev 7:24, 17:15 and 22:8)

(the wound inflicted in the hunt is not counted in this examination).

The internal organs and fat are removed.

OFFICIAL DECLARATIONS

OFFICIAL DECLARATION 1 FREEDOM OF RELIGION

MISHNA:

We as Nazarenes claim the right of worshiping Elohim according to the dictates of our own conscience. No secular government ought, in any case whatever, to control or interfere with the rights of conscience in matters of religion, and no preference should ever be given by secular law to any religious society or mode of worship. But it should be the duty of secular governments to pass such laws as may be necessary to protect the free exercise of religion and should make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

GEMARA:

How are we to understand “the right of worshiping Elohim according to the dictates of our own conscience?” Perhaps one were to say this looses Nazarenes to observe Sunday worship or keep Christmas and Easter? Absolutely not! For the resolution says “We as Nazarenes” and presupposes those that it speaks of as “we” uphold the teachings Nazarene Judaism.

How are we to understand “right”? Thomas Jefferson said "Freedom of religion is the most inalienable and sacred of all human rights." He also stated famously in the U.S. Declaration of Independence "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights." The rights we claim here-in are inalienable rights. These rights were not granted by secular governments nor are they gifts from them, they were endowed upon us by our Creator and secular Governments may only respect them, or infringe upon them. And if these rights are in fact authored by the Creator, then the proper interpreter of them is a body authorized to interpret and implement that which is authored by the Creator. In fact any secular government claiming to be the true

interpreter of these rights which were authored by the Creator will have immediately violated these rights by setting up its own establishment of religion. For any interpreter of that which is authored by the Creator must by definition be an establishment of religion. Secular Governments should therefore seek to respect these rights and avoid infringing upon them by simply respecting the widest possible interpretation of them.

How are we to understand the phrase “according to the dictates of our own conscience.”? It refers to that which is written in our heart, for Paul writes:

13 For the hearers of the Torah are not righteous before Eloah, but the doers of the Torah are justified.
14 For if the Goyim (whom the Torah is not to), from their nature do [acts] of the Torah, (while the Torah is not to them), to their nefeshot [there] is a Torah.
15 And they show the work of the Torah, as it is written upon their heart, and their conscience bears witness concerning them, as their own reasoning [will] rebuke or defend one another,
16 In the day that Eloah judges the secret things of the sons of men, according to my Good News, by the hand of Yeshua the Messiah.
17 But if you who are called a Jew, and take rest concerning the Torah, and boast in Eloah--
18 That you know His will, and you distinguish the proper things that you learned from the Torah,
(Romans 2:13-18)

The redeemed man has the Torah written in his heart, but the apostates have their conscience seared with a hot iron (1 Tim. 4: 2).

How are we to understand “make no law respecting an establishment of religion”?

These words are similar to those above “no preference should ever be given by secular law to any religious society or mode of worship”. The U.S. Bill of Rights says “congress shall make no law respecting an establishment of religion” this is because only Congress was envisioned as making laws. However since this is an inalienable right from our Creator, it is equally true that no branch of secular

government should set forth any policy, ruling or precedence that violates these inalienable rights. Not only should secular governments abstain from establishing religions, they must also not indirectly establish religions by giving any preference to any establishment of religion. The U.S. Supreme Court has rightly understood this to mean that property disputes between religious institutions cannot be settled by secular courts where doing so requires the court to engage in the forbidden practices of considering doctrine, weighing doctrine, interpreting doctrine or resolving doctrinal issues. In fact this would be true of any dispute between establishments of religion, not just property disputes.

How are we to understand the phrase “make no law”?

The phrase “make no law” means as also stated above “in any case whatsoever”. It has been argued that laws of “general applicability” and “neutral principles of law” are not intended by this phrase. The phrase is clear “no law” meaning “in any case whatsoever”. Laws of general applicability and laws of neutral principles can violate the establishment clause and the free exercise clause as easily as any other laws. It is not the intent of a law that is at issue, but the result of the law that infringes on rights.

How are we to understand “respecting an establishment of religion”?

Some have interpreted this as a “Separation of Church and State” but these words are not found in the First U.S. Bill of Rights. The First Amendment (and in fact the Bill of Rights as a whole) in each clause, restrains the Government and not the people. The U.S. Bill of Rights itself states that its purpose is “in order to prevent misconstruction or abuse of its [the Government’s] powers”. The Establishment and Free Exercise Clauses restrain the Government as well and not the people or religion. This means that these clauses in no way restrict religion. Religions have every right to take a stand on Government (political) issues, it is simply it is only the Government that is restricted from taking a stand on religious issues! Religious bodies are free to speak out against abortion, against homosexuality, against gay “marriage” and in support of Israel. In fact Religious Groups can even endorse political parties, candidates or ballot propositions. Some have tried to use the IRS and 501c3 status to regulate the Church and what it

can say, in direct conflict with the intent of the founders. The First Amendment ONLY restrains the Government and does NOT restrain Religious bodies in any way whatsoever. In fact the First Amendment prohibits the Government from favoring Religions that do not take political positions over those who do, or from prohibiting the free exercise of religion by those whose free exercise thereof results in taking stands on political issues.

Many Religious bodies in the U.S.A. have been compelled to become “corporations”. This is a serious problem because Black’s Law dictionary defines a “Corporation” as “an artificial person or legal entity created by or under the authority of the laws of a state. An association of persons created by statute as a legal entity”

The word “Corporation” comes from the Latin “Corpus” (“body”). To “incorporate” is to “make a body” and a “corporation” is a “body”. Some have asked if the Worldwide Nazarene Assembly of Elohim is “incorporated”. In fact the Worldwide Nazarene Assembly of Elohim is the Body of Messiah and is therefore a “Corporation”. This “corporation” was incorporated by YHWH at Mount Sinai around 1450 B.C.E.. Neither the State, nor ourselves can “incorporate” Elohim’s Assembly, because He already incorporated it in a foreign jurisdiction over 3,000 years ago! We cannot incorporate this Body with the state, because our “Corporation” is the very Body of Messiah who is a very REAL person. We cannot accept any attempt by the State to classify the Messiah as an “artificial person” when our very faith is rooted in the fact that He is a REAL person. In fact every time a “church” or religious body incorporates with the State, the State by definition creates a “church” or religious body in direct violation of the First Amendment.

A religious group need not incorporate with the state or file 501c3 with the IRS in order for its donations to be tax deductible so long as the religious group made meets “the statutory requirements for a beneficiary of deductible contributions” (Morey vs. Riddell, 205, Federal Supplement 918)

How are we to understand the phrase “the free exercise thereof”?

The U.S. Supreme Court has said that this clause “embraces two

concepts, -- freedom to believe and freedom to act. The first is absolute, but in the nature of such things, the second cannot be. Conduct remains subject to regulation for the protection of society.” (Cantwell v. Connecticut, 310 U.S. 296, 303-04 (1940)) However this interpretation if is flawed in its very basis. The phrase “*remains* subject to regulations” implies that regulations came first and that rights came later, and that some regulations “remain” after the rights were given. The problem is that this very reasoning implies that rights are granted by the secular government in the first place and that the governments power to regulate came first and may therefore “remain” after the right is granted. But the right is inalienable and was given by the Creator (YHWH) and the “regulation” of secular government came later. A regulation does not “remain” it can either be made or it cannot, and it either infringes on the right of free exercise or it does not. Society is not protected by secular “regulation” but by other “inalienable rights”! Religious freedom that embraces the right to believe but allows “regulation” to limit the right to act, is no real religious freedom at all. For example the secular government that says that one can believe in their own mind whatever religion of doctrine they want, but the government claims the right to regulate what they actually do, can effectively infringe on the free exercise of religion. Exercise by nature is the right to act, not just the right to believe. We therefore maintain the right not only to believe, but to act, a right limited not by secular regulations or laws, but only by the inalienable rights of others.

OFFICIAL DECLARATION 2 CANONIZATION OF THE TANAK

The International Nazarene Beit Din recognizes the following books as canon for the Tanak:

THE TORAH

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

THE PROPHETS

Joshua
Judges
1st Samuel
2nd Samuel
1st Kings
2nd Kings
Isaiah
Jeremiah
Ezekiel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

THE WRITINGS

Psalms
Proverbs
Job
Song of Songs
Ruth
Lamentations
Ecclesiastes
Esther
Daniel
Ezra
Nehemiah
1Chronicles
2Chronicles

This canonization is general and does not seek to resolve the issue of the priority of the long or short versions of Esther and Daniel.

OFFICIAL DECLARATION 3 CANONIZATION OF THE APOCRYPHA

We the International Nazarene Beit Din do hereby declare the following books to be part of the Nazarene Canon:

- 1st Esdras
- 2nd Esdras (chapters 3-14)
- Tobit
- Judith
- Wisdom of Solomon
- Ben Sira
- Baruch
- Letter of Jeremiah
- 1st Maccabees
- 2nd Maccabees
- 3rd Maccabees
- 4th Maccabees

We have no hesitation in pronouncing these twelve books to be works of Divine inspiration, great antiquity and interest, and books that are entitled to a great circulation among those who take pleasure in studying the Word of YHWH. We declare that these twelve books are profitable for teaching (doctrine) and for reproof and for correction and for instruction in righteousness. While we pronounce these books to be part of the official canon of the Assembly, we do allow that a person who does not accept the canonicity of these books may still personally be in good standing with the Assembly.

OFFICIAL DECLARATION 4 CANONIZATION OF THE BOOK OF ENOCH

We the International Nazarene Beit Din do hereby declare Book of Enoch to be part of the Nazarene Canon.

We have no hesitation in pronouncing this book to be a work of Divine inspiration, great antiquity and interest, and a book that is entitled to a great circulation among those who take pleasure in studying the Word of YHWH. We declare that this book is profitable for teaching (doctrine) and for reproof and for correction and for instruction in righteousness. While we pronounce this books to be part of the official canon of the Assembly, we do allow that a person who does not accept the canonicity of this books may still personally be in good standing with the Assembly.

While the Beit Din recognizes the canonical status of the Book of Enoch in general, there are issues concerning the Calendar Section which must be addressed. When the Beit Din declares any book Canon, it means that we recognize that the autograph was inspired. In the case of the Book of Enoch the autograph was in Hebrew and none of the original Hebrew have come down to us, and only fragments of the Aramaic version have survived. The complete text survives only in an Ethiopic translation. In regards to the Calendar section, enough of the Aramaic survives to make it clear that it did not closely agree with the surviving Ethiopic Version, yet not enough of the Aramaic survives to reconstruct its meaning. Moreover there is question as to whether the calendar presented in 1st Enoch was intended as an actual alternative to the traditional Hebrew calendar for the keeping of feasts, or had some other use, perhaps astronomical. Therefore we do not advocate this calendar as a matter of halacha.

It should be understood that “Book of Enoch” refers only to 1st Enoch and not to 2nd or 3rd Enoch.

OFFICIAL DECLARATION 5 CANONIZATION OF THE BOOK OF JASHER

We the International Nazarene Beit Din do hereby declare Book of Jasher to be part of the Nazarene Canon.

We have no hesitation in pronouncing this book to be a work of Divine inspiration, great antiquity and interest, and a book that is entitled to a great circulation among those who take pleasure in studying the Word of YHWH.

We declare that this book is profitable for teaching (doctrine) and for reproof and for correction and for instruction in righteousness. While we pronounce this book to be part of the official canon of the Assembly, we do allow that a person who does not accept the canonicity of this book may still personally be in good standing with the Assembly.

While the Beit Din recognizes the canonical status of the Book of Jasher in general, there is currently only one Hebrew witness to the text and it dates only to 1625 CE. To the extent that the current text reflects the original book cited in the Tanak (Josh. 10:13 & 2Sam. 1:18) it is to be regarded as canon.

OFFICIAL DECLARATION 6

CANONIZATION OF THE KETUVIM NETZARIM

This should not be construed to mean that in the past we have not regarded these books as canonical, but it seemed appropriate that a Nazarene authority should officially declare these books as canon

Mattityahu (Matthew)

Mark

Luke

Yochanan (John)

Acts

Ya'akov (James)

1Kefa (1Peter)

2Kefa (2Peter)

1Yochanan (1John)

2Yochanan (2John)

3Yochanan (3John)

Y'hufah (Jude)

Romans

1Corinthians

2Corinthians

Galatians

Ephesians

Philippians

Colossians

1Thessalonians

2Thessalonians

1Timothy

2Timothy

Titus

Philemon

Hebrews

Revelation

It is important to note that the Beit Din considered and dismissed Monte Judah's arguments against the authority of the book of Hebrews.

OFFICIAL DECLARATION 7
CANONIZATION OF
THE GOSPEL ACCORDING TO THE HEBREWS

Obviously a true restoration of the ancient sect of the Nazarenes should, by definition, include the Gospel according to the Hebrews.

We the International Nazarene Beit Din do hereby declare the Gospel according to the Hebrews to be part of the Nazarene Canon.

We have no hesitation in pronouncing this book to be a work of Divine inspiration, great antiquity and interest, and a book that is entitled to a great circulation among those who take pleasure in studying the Word of YHWH.

We declare that this book is profitable for teaching (doctrine) and for reproof and for correction and for instruction in righteousness. While we pronounce this book to be part of the official canon of the Assembly, we do allow that a person who does not accept the canonicity of this book may still personally be in good standing with the Assembly.

While the Beit Din recognizes the canonical status of the Gospel according to the Hebrews in general, the book only has survived to us in the form of about fifty quotations from so-called "Church Fathers" or as notations on other manuscripts. These and other sources have served as the basis for a reconstruction of the original Gospel according to the Hebrews by James Scott Trimm. To the extent that the reconstructed text reflects the original it is to be regarded as canon.

Worldwide Nazarene Assembly of Elohim

Statement of Faith

I. YHWH

We believe that YHWH is Echad (one). We believe that YHWH reveals Himself in the K'numeh or Gaunin of Avi/Abba (Father/Daddy), the Memra (Word), and the Ruach HaKodesh (Holy Spirit).

II. BIBLE

We believe that the Bible, which includes both the Tanakh [Old Testament] and the Ketuvim Netzarim (New Testament) is the divinely inspired, infallible Word of Elohim in its original texts and manuscripts.

III. MESSIAH

We believe that Y'shua HaMashiach has come and with great joy we anticipate his return, and even though he may delay, nevertheless we endeavor to think about his return every day. We believe that the Messiah is the Word made flesh. We believe he was born of a virgin, lived a sinless life in accordance with the Torah, performed miracles, was crucified for the atonement of his people in accordance with the Scriptures, was bodily resurrected on the third day, ascended to heaven and currently sits at the right hand of YHWH. He will return at the end of this age to usher in the Kingdom of Elohim on earth and will rule the world from Jerusalem with his people Israel for one thousand years. We also believe that the Messiah Yeshua is the Torah incarnate. Just as the Torah is the way, the truth and the light, the Messiah is also the way, the truth and the light.

IV. SALVATION

We believe that through the death of Messiah, because of his blood covenant with us, we receive salvation by way of inheritance. This salvation comes by faith through grace alone and is not earned by Torah observance.

V. TORAH

The Torah of Truth the Almighty gave to His people, Israel, through Moshe. He will not exchange it nor discard it for another until heaven and earth pass away. We believe that Torah observance is man's moral obligation and expression of love to YHWH. The Torah is freedom and not bondage. The Torah is the way, the truth and the light and is for all of our generations forever.

VI. THE ONE FAITH

We believe that there is one faith which was once and for all delivered to the set-apart-ones. We believe that Messiah did not come to create a new religion but to be the Messiah of Judaism, the one faith that was once delivered to the set-apart-ones. We believe that Nazarene Judaism is the only expression of the one true faith. We do not accept any other religion as a non-Jewish cultural expression of the one true faith.