

# TRADITION!

By

Rabbi Edward Levi Nydle/Levi bar Ido

B'nai Avraham

Then spoke Yahshua to the multitude, and to His talmidim, 2 Saying, The Sophrim and the Prushim sit in Mosheh's seat: 3 All therefore that Mosheh said<sup>5</sup> that they invite you to observe, that observe and do; but do not do after their mitzvot: for they say, and do not. 4 For they bind heavy burdens too grievous to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. Mattithyahu 23:1-4

- **TRADITION:** *n.* [tradicioun, Fr.MF & L.tradition] 1: The handing down of information, beliefs, and customs by word of mouth or by example from one generation to another without written instruction.2: An inherited pattern of thought or action (as a religious practice or a social custom) 3: Cultural continuity in social attitudes and institutions. Webster's New Collegiate Dictionary
- **HALAKAH:** *The Jewish Encyclopedia Vol.6 pg.163;* The act of going or walking is expressed *halakah* is used only in the sense of "way of acting", "habit", "usages", "customs", and especially "guidance" and the norm of practice...Sometimes it is used with the meaning for "traditions"...*Halakah* stands sometimes for the whole legal part of Jewish tradition<sup>1</sup>...comprising the whole civil law and ritual law of rabbinical literature and extending also to all the usages, customs, ordinances and decrees for which there is no authority in the Scriptures.

Unfortunately, recently there has been a movement within the Nazarenes opposing the Oral Torah of the Yehudim. Many Nazarenes, smug in their arrogance are in reality showing their ignorance in rejecting the traditions of the *avot* (fathers) and hindering the Restoration of all Yisrael. Some are even ignorantly rejecting the traditional *b'rachot* as "too rabbinical" because they claim the *talmidim* of Yahshua are set apart by Yahshua and the *Ruach Hakodesh* not the *mitzvot*. They misunderstand the metonymy: the commandments stand for Him Who commands, Yahshua the Living Torah, and the *mitzvot* set us apart, since they were given at Shavuot symbolize or express the *Ruach Hakodesh*.

The new "religiously correct" flavor of the month is to reject what they call "Rabbinical Judaism". This is a misleading term. There has never been one Judaism, but rather many sects, multiplicity of views, and *halakah* within the Torah faith. Rabbinic Judaism is not a monolithic term and is inaccurate. The Torah of our *Abba Avraham* was practiced differently from the Torah of Mosheh, which differed from the Torah of the First Temple (10<sup>th</sup> Century BCE), and the Torah of Ezra.

According to historical accounts there was no "professional rabbinate" during the time of Yahshua. The term "Rabbi" comes from the root meaning "great" and in Babylon the rabbis were called Rav. One was called a "rabbi" by having the title conferred upon them by their teacher by *semikhah* or "the laying on of hands". Even during the Talmudic times rabbis received no salaries and were not employed by the synagogues. They were men of great learning (hence a rabbi) but had professions in which they made their livelihood.

They did, however, give public teachings on *Shabbat* on the issues of Torah and ethics. Other times, they debated among themselves (as we see in the *Brit Chadasha*) in houses of study, on the complex legal aspects of the Torah. Of course the common people would turn to these learned men to try to understand what Elohim meant in the Torah.

---

<sup>1</sup> "Tradition" in this sense simply means "that which has been carefully and faithfully 'passed on' by one generation and 'received' by the next." This corresponds to Jewish understanding; for example, as the Mishna puts it: "Mosheh received the *Torah* from Sinai and passed it on to Yehoshua, and Yehoshua to the elders, and the elders to the Prophets, and the Prophets to the men of the Great Synagogue ...." (Avot 1:1, quoted in full at Acts 6:13-14)

The Nazarenes are no longer interested in provoking Yehudah to jealousy by their Torah observance. Instead they are thumbing their noses at the rabbis and the Yehudim.

- What advantage then has the Yahudi? Or, what profit is there in brit-milah? 2 Much in every way: primarily, because they were the first to be entrusted with the oracles of YHWH and the first to believe in His word. **Romans 3:1-2**
- 18 Boast not against the cultivated branches. But if you boast, you better remember that you do not bear the Root, but the Root bears you. **Romans 11:18**

Instead, while claiming to reject tradition, they are creating an Oral Tradition of their own that cannot be recognized as Torah to Yehudah. Torah, by its very nature requires tradition for its observance since instruction are not given in the Torah of how to observe certain *mitzvot*. People make the mistake of thinking that the answer to everything is crystal clear as found in the Scriptures. This is simply not true<sup>2</sup>.

- <sup>15</sup> Therefore, brothers, stand firm; and hold to the traditions you were taught by us, whether we spoke them or wrote them in a letter. **2Thess.2:15**
- <sup>2</sup> Now I praise you because you have remembered everything I told you and observe the traditions<sup>3</sup> just the way I passed them on to you. **1 Cor.11:2**
- <sup>17</sup> After three days Sha'ul called a meeting of the local Jewish leaders. When they had gathered, he said to them: "Brothers, although I have done nothing against either our people or the traditions<sup>4</sup> of our *avot*. **Acts 28:17**

Both Christianity and Judaism have traditions which are not stated in Scripture. It is wrong to say, as some Nazarenes do, that Judaism has traditions but their faith is free of them, as if this were a virtue. Not only is such an idea itself unscriptural and is indeed impossible. A group may have an ideology that upholds "Torah only" and opposes tradition of any kind; but anybody—he need not be a sociologist—will have no difficulty discerning its traditions. Life without traditions simply does not exist. All religions are rooted in tradition.

The Oral Law is the repository of thousands of years of wisdom, law, legend, logic, history, science, and philosophy. Even though the Talmud<sup>5</sup> is the primary source of Jewish Law; it cannot be cited as an authority for the purposes of a ruling.<sup>6</sup> Study of the Talmud is the concept of *mitzvat Talmud Torah* (study of Torah and acquiring knowledge, learning, and wisdom). The compilers of the Talmud invested great effort in its writing knowing that the some of sources of information were rejected and of no legislative significance.

### **Karaite Kraziness**

Many have turned to the Karaites because of their anti-Rabbinate stand and rejection of tradition. However, their own literature explains that they have created oral traditions of their own.

- "Though opposition to Oral Law was the very reason for the existence of Karaism, the sect developed in due time a respectable body of halakhic law of its own. Its roots should be looked for in the local customs of Persia and the East, termed "*Edah*"<sup>7</sup>. These were laws which, though unwritten, derived their sanction from the weight of common observance. But in due time the importance of Edah waned, and more sophisticated written laws

---

<sup>2</sup> Example-There is not one single clear reference to the abortion question in the Scriptures. Does the sixth commandment have anything to add to the debate over abortion? Is there a difference between killing and murder? Is self-defense allowed? Is capital punishment murder or is it permitted?

<sup>3</sup> **G3862** paradosis-From G3860; *transmission*, that is, (concretely) a *precept*; specifically the Jewish *traditionary law*: - ordinance, tradition.

<sup>4</sup> **G1485** ethos From G1486; a *usage* (prescribed by habit or law): - custom, manner, be wont.

<sup>5</sup> Hebrew for study. The Talmud is made up of the Mishnah (1<sup>st</sup> century CE-7<sup>th</sup> Century CE), and the Gemara.

<sup>6</sup> The Essential Talmud- Adin Steinsaltz pg.4

<sup>7</sup> *Edah* is the counterpart to the Muslim Shafi'ite term *al-ijam*, meaning the consensus of the community and the Shi'ite *ada* which means the unwritten body of local customs. These customs derive their authority by the weight of local observance.

took its place... Karaism had thus come full circle and was basing its Law increasingly on Oral Tradition, but without admitting it. Even knowledge of the Talmud was no longer frowned upon (but this applied only to its halakhic and not its Aggadah part). Aaron ben Yosef claimed already in the 4<sup>th</sup> century that most of the Mishneh and Talmud are the pronouncement of our Karaite fathers... The same need for additional interpretation of the Written Law, to answer the everyday needs of a society very different from the one that had developed the laws of Scripture, was felt increasingly also by the Karaites, and brought about the creation of a respectable body of Oral Law of their own... Anan's rulings comprise a compendium of oral law, just as do the rulings of the Talmud. ..It might thus be difficult to find a religious sect the traditions, customs, and dogma of which have undergone more radical changes during its history than Karaism... Karaite customs and practices were often more strict than similar ones among the Rabbinate (such as dietary laws, niddah, and Shabbat). *Karaite Encyclopedia, pgs.25,66,122,124,223*

History proves that the anti-Rabbinate Karaites have established their own books of Oral Law, despite their claims to the opposite. Another major factor in rejecting Karaism is their anti-Jewish actions in Europe during the Holocaust. Can we choose to follow a sect of Judaism that refused to be identified with the "Jews" during the Holocaust? Not only did they deny their heritage as Jews, but they served as Nazi lap-dogs in Poland, France, and Austria.

- The Polish Karaite Hakham, Seraja Chan Szapszal, met with the German authorities and convinced them of their non-Jewish background. September 1<sup>st</sup> an order was issued by the Generalkommissar of Lithuania, confirming their non-Jewish status. After the conquest of the Crimea by the Germans in the autumn of 1941, they decided to exempt the Karaites living there from the fate of the Jews... In Vilna a special confrontation was arranged between Kalmanovich and Szapszal. As a result the Karaites were recognized as a separate ethnic minority and a communiqué was issued accordingly June 13<sup>th</sup> 1943, by the Ostministerium... The lives of most of the Karaites of occupied Europe were thus saved and they did not become victims of the Holocaust... Some 500-600 of the male Crimean Karaites were recruited into the Wehrmacht, the Waffen SS, and the Tartar Legion... In Lutsk local Karaites acted as liaison between the Germans and the Lutsk Judenrat. A survivor of the local ghetto has testified to their anti-Jewish activity: they would enter the ghetto, extort big sums of money from the Judenrat and beat up women and children. Worse, they also helped the Germans and Ukrainians in the liquidation of the Lutsk ghetto in August 1942. The Karaites played also an unedifying role in the Vilna ghetto, as reported by one of the Jewish survivors... In Vichy France it was decided by the Commissariat General aux Question Juives, that the 270 Karaites living there should be regarded and treated as Jews. However, under German pressure, this decision was retracted in January 1943. When the German armies had to withdraw from Russia, many of the Karaites, who had cooperated with them preferred to follow them west. In May 1944 more than 1,000 Karaites from the Crimea were reported to have taken refuge in Vienna. *The Karaite Encyclopedia pgs.137-138*

### Torah Needs Tradition

- 5 Beyond Yarden, in the land of Moav, Mosheh began to declare<sup>8</sup> this Torah, saying, **Devarim 1:5**
- 8 And you shall inform<sup>9</sup> your son in that day, saying, This is done because of what YHWH did for me when I came forth out of Mitzrayim. **Shemot 13:8**

The false assumption that the Torah has been "perverted" because of human tradition is mistaken. The Torah is the constitution of the Nation of Yisrael. BUT; a nation needs more than just a constitution. The Torah, by itself, does not contain everything needed to run a nation.

---

<sup>8</sup> H874- bâ'ar *baw-ar'* A primitive root; to *dig*; by analogy to *engrave*; figuratively to *explain*: - declare, (make) plain (-ly).

<sup>9</sup> **H5046** *nâgad* -A primitive root; properly to front, that is, stand boldly out opposite; by implication (causatively), to manifest; figuratively to announce (always by word of mouth to one present); specifically to expose, predict, *explain*, praise: - bewray, certainly, certify, declare (-ing), denounce, expound, fully, messenger, plainly, profess, rehearse, report, shew (forth), speak, surely, tell, utter.

There could have NEVER been a time when the written Torah did not need some type of tradition as an addition. The fact that Mosheh had to explain the Torah again to Yisrael shows some type of Oral transmission of the mitzvot to the people.

Oral Law must always accompany any Written Law. Tradition is inherent in the act of transmitting certain words and language. The meaning of every idea, letter, and word written in a Torah Scroll must be handed down from generation to generation and explained in detail to the students. There are ALWAYS words that need oral elucidation. Also, language always evolves, changes, and a written law from one era may be unclear to the present generation. Certain words or terms are not always decipherable without Oral Tradition. The basic purpose of Oral Tradition then is to transmit the meaning of certain words.

- EXAMPLE: **Vayiqra 23:40**: “the boughs of thick trees”. What trees is this speaking of as it may refer to many different species known to the Yisraelites. Oral Law tells the student that this is referring to the boughs of the myrtle tree.
- EXAMPLE: **Vayiqra 23:42**: “You shall dwell in booths seven days.” How do we define the Hebrew word for booth? Terms are common knowledge in some generations because life and culture do not change. Precise definition does not need legislation but is derived from the ways the people learn what should be done and how they should be done.

Oral Law also defined laws that relate to popular customs or known facts not detailed in the Torah text and that CAN ONLY BE LEARNED BY ORAL TRADITION!

- EXAMPLE: 21 If the place where YHWH your Elohim has chosen to put His Name is too far from you, then you shall kill of your herd and of your flock, which YHWH has given you, as I have commanded you, and you shall eat in your gates whatever your being desires. **Deut.12:21** According to this verse of the Torah, something external is implied. It may be some type of Oral Tradition that told Yisrael how to slaughter animals.

There is nothing in the Scriptures that would ever indicate that Elohim forbids the accumulation of knowledge in order to create guidelines for observance of how to perform the *mitzvot*. The need for Oral Tradition increased as time went by. At Mt. Sinai the whole nation knew the meaning and intention of each statement by Divine revelation. After much time, the commandment to “teach these to your children” became a need for a formal Torah education from qualified elders and teachers concerning *Halakah*.

*Halakah* means the manner of walking out the Torah or how to live within the framework of the Torah. After the destruction of the Second Temple and Yisrael become dispersed into the nations, it became necessary to write down the orally communicated traditions. As case law was written down it was no longer necessary for the Oral Torah to be spontaneous and flexible. But, unfortunately not all case law fits every situation in every generation. As long as the Oral Tradition remained oral, there was room for flexibility and change. But, after the Talmud was compiled, it became more fixed.

But if Oral Law was not to be committed to writing by Mosheh, measures had been taken to prevent oblivion or inaccuracy. Mosheh had always repeated a traditional law successively to Aharon, to his sons, and to the elders of the people, and they again in turn to each other, in such wise, that Aharon heard the *Mishnah* four times, his sons three times, the Elders twice, and the people once. But even this was not all, for by successive repetitions (of Aharon, his sons, and the Elders) the people also heard it four times. And, before his death, Mosheh had summoned any one to come forward, if he had forgotten aught of what he had heard and learned. But these ‘*Halachot* of Mosheh from Mt. Sinai’ do not make up the whole of traditionalism. According to Maimonides, it consists of five, but more critically of three classes.

The **first** of these comprises both such ordinances as are found in the Torah itself, and the so-called *halachot of Mosheh from Sinai*- that is, such laws and usages as prevailed from time immemorial, and which, according to the Hebraic view, had been orally delivered to, but not written down by Mosheh. For these, therefore, no proof was to be sought in Scripture - at most support, or confirmatory allusion (*asmaktu*). **Nor were these open to discussion.**

According to the traditional concept of *halakhic* Judaism, the Written Torah is not a collection of legal, religious, ethical statutes and the like deriving from separate sources, but a law uniform in nature and content and a revelation of the will of Elohim—a revelation that was a single nonrecurring historical event at Sinai. This law is considered to be a book of commandments, positive and negative, numbering 613.

The **second** class formed the ‘oral law,’ or the ‘traditional teaching’ in the stricter sense. To this class belonged all that was supposed to be **implied** in, or that could be **deduced** from, the Torah of Mosheh. The latter contained, indeed, in substance or germ, everything; but it had not been brought out, till circumstances successfully evolved what from the first had been provided in principle. For this class of ordinances reference to, and proof from, Scripture was required.

Not so for the **third class of ordinances**, which were ‘**the hedge**’ drawn by the **Rabbis** around the Torah, to prevent any breach of the Torah or customs, to ensure their exact observance, or to meet peculiar circumstances and dangers. These ordinances constituted ‘the sayings of the Scribes’ or ‘of the Rabbis’ - and were either positive in their character (*teqanot*), or else negative (*gezerot* from *gazar* to cut off). Perhaps the distinction of these two cannot always be strictly carried out. But it was probably to this third class especially, confessedly **unsupported by Scripture**, **that these words of Messiah referred: ‘all therefore whatsoever they tell you, that do and observe; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but with their finger they will not move them away (set in motion).’** This view has two-fold confirmation. For, this third class of Halakhic ordinances was the only one open to the discussion of the learned, the ultimate decision being according to the majority. Yet it possessed practically (though not theoretically) the same authority as the other two classes. In further confirmation of our view the following may be quoted: ‘A *gezerah* (i.e. this third class of ordinances) is not to be laid on the congregation, unless the majority of the congregation is able to bear it’ - words which read like a commentary on those of Yahshua, and show that these burdens could be laid on, or moved away, according to the varying judgment or severity of a Rabbinic College.

This third class of halachot rulings is what Yahshua is addressing in all his teachings against the Oral Traditions<sup>10</sup>. He never would have spoken against the first two types of Torah. It was the misuse of these “fences” that Yahshua opposed. He was not against tradition, but always gave specific examples of tradition being used to make void the Written Law.<sup>11</sup>

### **The Authority of the Judges**

- 8 If there arises a matter too hard for you in mishpat, between dahm and dahm, between plea and plea, and between stroke and stroke, being matters of controversy within your gates: then shall you arise, and get up into the place which YHWH your Elohim shall choose; 9 And you shall come to the kohanim the Lewiym, and to the shophet that shall be in those days, and inquire; and they shall show you the sentence of mishpat: 10 And you shall do according to the sentence, which they that place which YHWH shall choose shall show you; and you shall shomer to do according to all that they inform you: 11 According to the sentence of the Torah that they shall teach you, and according to the mishpat that they shall tell you, you shall do: you shall not decline from the ruling which they shall show you, to the right hand, nor to the left. **Devarim 17:8-11**

This verse in the Torah is the foundation for all traditional rulings of the sages. This is NOT adding to the Torah but rather derived from what has already been written by Mosheh and handed down to the elders. Each interpretation of the Torah is called a *derash* or “searching” for what YHWH meant in the Torah. The interpretation of a verse or a mitzvah is contained organically within the verse as the fruit of the tree was contained in the seed from which the tree had grown. In the Talmud the authority of the sages was defined as follows:

The sages have the power to abolish a Biblical injunction (*Yev. 89b–90b*) in certain circumstances, such as: in monetary matters, on the basis of the rule that “deprivation of ownership by the *bet din* is valid”: where it is a case of the passive act of “refraining from an action” (*shev ve-al ta’aseh*), as where they forbade the *lulav* and *shofar* to be handled and used on the *Shabbat*, lest they be carried in a public domain (thus the rabbinic prohibition is the cause of the Biblical precept being ignored!).

---

<sup>10</sup> Many think Yahshua condemns all of Pharisaic tradition. In fact, He objects only to those practices that place human tradition above YHWH’s command. He is not opposed to tradition, but to your tradition —the operative word is “*your*,” where a “tradition” is allowed to nullify the fifth Commandment, “Honor your father and your mother,” by letting people devote to Temple money which they should use to support their parents. On the contrary, Yahshua could not be opposing tradition as such because the *Brit Chadasha* itself speaks favorably of its own traditions (1Cor. 11:2, 2 Thess 2:15). And at Yochanan 7:37 we have an example of Yahshua honoring a tradition spoken of in the Mishnah but nowhere in the Torah.

<sup>11</sup> Mark 7:8-13

The *bet din* has the power to temporarily disregard a biblical precept in order to reinforce observance. Similarly the court “may inflict flagellation and other punishment not in accordance with Torah law, in order to erect a protective fence round the Torah,” but such acts may not be defined as *halakhah*—which would imply that the ruling is of a permanent character.

So too, if they saw a temporary need to suspend a positive precept, or to transgress an injunction, in order to bring many back to religion, or to save the community from being ensnared in a transgression, all in accordance with the need of the time but not for future generations (*Maim. Yad, Sanhedrin 24:4; Mamrim 2:4*). The classical example is Eliyahu offering sacrifice on Mt. Carmel at the time the Temple existed (when sacrifice outside it was prohibited, *Zev. 4b*).

No restriction may be imposed upon the congregation if the majority cannot abide by it (*BB 60b*). So too no restriction may be imposed that would cause substantial loss (see, e.g., *MK 2a*) or excessive trouble. “It is preferable for them to transgress inadvertently rather than deliberately” (*Bezah 30a*).

This body of traditional ordinances forms the subject of the **Mishnah**, or second, repeated law. We have here to place on one side the Torah of Mosheh as recorded in the Torah, as standing by itself.

All else - even the teaching of the Prophets and of the Hagiographa, as well as the oral traditions - bore the general name of **Kabbalah** - ‘that which has been received.’ The sacred study - or **Midrash**, in the original application of the term - concerned either the *Halakhah*, traditional ordinance, which was always ‘that which had been heard’, or else the Haggadah, ‘that which was said’ upon the authority of individuals, not as legal ordinance. It was illustration, commentary, anecdote, clever or learned saying, etc. At first the *Halakhah* remained unwritten, probably owing to the disputes between Pharisees and Sadducees.

One of the main points at issue between the Sadducees and the Pharisees was the validity of this doctrine of the Oral Law, the Pharisees affirming and the Sadducees denying it. But this is to oversimplify the problem. It is obvious that some process of interpretation of the written texts must have begun at the earliest period since many of the texts are unintelligible as they stand (though this is very different from the affirmation that the interpretation was uniform and handed down unimpaired from generation to generation). Buying and selling, for example, are mentioned in the Torah without any indication of how the transfer of property was to be affected. The law of divorce (*Deut. 24:1–4*) speaks of a “bill of divorcement,” but gives no information on how this is to be written. *Ezekiel 44:31* would seem to be an interpretation of the laws found in *Exodus 22:30* and *Deuteronomy 14:21* (Weiss, Dor, 1 (1904), 44–45). *Jeremiah 17:21* is an interpretation of what is involved in Sabbath “work.” It would appear certain that by about 400 B.C.E., after the return from Babylon and the establishment of the Second Temple, the Pentateuch had become the Torah (the Written Law) and there had begun to develop an oral interpretation of the Pentateuchal texts.

But the necessity of fixedness and order led in course of time to more or less complete collections of the *halachot*. The oldest of these is ascribed to R. Akiba, in the time of the Emperor Hadrian. But the authoritative collection in the so-called *Mishnah* is the work of Yehudah the Holy, who died about the end of the second century of our era. At the end of the second century R. Judah ha-Nasi edited the Mishnah, in which were summarized all the legal debates and decisions of the *tannaim*. Judah ha-Nasi is better spoken of as the editor of the Mishnah, not its author, since it is clear that his compilation is based on earlier formulations, particularly those of R. Akiva and his disciple R. Meir. Indeed it is possible to detect various early strata embedded in the final form the Mishnah has assumed. For instance, the Mishnah (Pes. 1:1) records a rule that a wine cellar requires to be searched for leaven on the eve of Passover and then records a debate between the schools of Hillel and Shammai on how this rule is to be defined.

#### Authority Among the Nazarenes

- 18 And Yahshua came and spoke to them, saying, All power is given to Me in the shamayim and in the earth. 19 Go therefore, and make talmidim of all nations, doing mikveh upon them in My Name: 3 20 Teaching them to shomer all things, which I have commanded you: and, see, I am with you always, even to the end of the olam hazeh. Amein. **Mattithyahu 28:18-20**
- 18 Truly I say to you, Whatever you shall bind on earth shall be bound in the shamayim: and whatever you shall loose on earth shall be loosed in the shamayim. 19 Again I say to you, That if two of you who are worthy shall agree on earth as touching anything that they shall ask, it shall be done for them by My Abba who is in the shamayim. 20 For where two, or three will assemble together in My Name, there am I in the midst of them. **Mattithyahu 18:18-20**

- 6 But now Yahshua ha Moshiach has obtained a greater service, by which He also is the Mediator of a more advantageous<sup>8</sup> brit, which was given as Torah<sup>12</sup> based upon more advantageous promises. **Ivrim 8:6**

The Renewed *Brit* has been given the same status as the Torah of Mosheh; that is, it has come to have the highest authority there is, the authority that accompanies promulgation by Elohim. One could even say that the Torah has been expanded.

The fact that the *Brit Chadasha* has been given as Torah means that a person is not Torah observant unless he accepts the it as Torah. A Yehudi who considers himself *mitzvot-shomer* is deceiving himself if he does not obey the Renewed Brit. Unless he trusts in Yahshua as the Moshiach he is disobeying the reason for Torah.

- *The Jewish Encyclopedia*, 3:215: “BINDING AND LOOSING (Hebrew *hittir-asar ve*) ... Rabbinical term for ‘forbidding and permitting.’ ... “The power of binding and loosing was always claimed by the Pharisees. Under Queen Alexandra the Pharisees, says Josephus (*Wars of the Jews* 1:5:2), ‘became the administrators of all public affairs so as to be empowered to banish and readmit whom they pleased, as well as to loose and to bind.’ ... The various schools had the power ‘to bind and to loose’; that is, to forbid and to permit (**Talmud: Chagigah 3b**); and they could bind any day by declaring it a fast-day (Talmud: **Ta’anit 12a**). This power and authority, vested in the rabbinical body of each age or in the Sanhedrin, received its ratification and final sanction from the celestial court of justice (*Sifra, Emor, ix; Talmud: Makkot 23b*).

In this sense Yahshua, when appointing His *talmidim* to be His successors, used Hebraic formula (**Matt 16:19, 18:18**). By these words He invested them with the same authority belonging to the *Sophrim* and *P’rushim* who ‘bind heavy burdens and lay them on men’s shoulders, but will not move them with one of their fingers’; that is, ‘loose them,’ as they have the power to do (**Matt 23:2-4**).

- “Rabbi Chananyah ben-T’radyon said, ‘If two sit together and words of Torah pass between them, the *Shekinah* abides between them, as it is said, “Those who feared *Adonai* spoke together, and *Adonai* paid heed and listened, and a record was written before him for those who feared *Adonai* and thought on his name” (**Malachi 3:16**).’ ” (**Avot 3:2**)

It is two or three assembled in Yahshua’s (authority), plus Yahshua Himself, Who is there with them (v. 20). Yahshua is speaking to those who have authority to regulate Nazarene communal life (vv. 15–17), and commissions them to establish halakhah, or to make authoritative decisions.

Yahshua is teaching that when an issue is brought formally to a *Bet Din* of two or three Nazarene Community leaders, and they render a *halakhic* decision here on earth, they are assured that the authority of Heaven stands behind them.

- “How do you know that if ten people pray together the manifested divine presence is there with them? Because it is said, ‘Elohim stands in the congregation of Elohim’ (Psalm 82:1a) [and a “congregation” must have at least ten]. And how do you know that if three are sitting as a court of judges the *Shekinah* is there with them? Because it is said, ‘In the midst of judges he renders judgment’ (Psalm 82:1b).” **Talmud (B’rakhot 6a)**

Thus, Yahshua’s *talmidim* replace “the Levitical *cohanim* and the judge who shall be in those days” as the earthly repository of *halakhic* authority. However, the renewed system was not established immediately; for later Yahshua would still advise His *talmidim* to obey the *Sophrim* and *P’rushim* because they “sit in the seat of Mosheh”.

Sadly, even today, the renewed system has hardly been established —Nazarene communal *halakah* makes far less use of the received wisdom and established precedents than one might think.

So, according to the words of our Master, Yahshua, Torah observant qualified leadership have authority from Him to regulate community life for the Nazarenes. Their rulings on *halakah* are upheld by heaven itself. They may establish *halakah* by “binding or loosing”<sup>13</sup> certain matters of Torah. Thus, Nazarene rabbis may issue *dinay Torah* (Torah judgments).

<sup>12</sup> Strong’s Greek # 3549; *nomotheteo* translated as established in most translations, is better translated as “to enact law,” or “sanction by law,” meaning the Renewed Covenant is established by virtue of the fact that it is given as The Torah renewed in us.

<sup>13</sup> This verse is not dealing with prayer as many falsely teach but halakhic decisions by Nazarene leadership.

When Nazarenes begin to deal with Torah observance in a Hebraic manner, issuing halakic decisions based on the authority of the Moshiach Yahshua, we will have entered into a new era of dialogue with Yehudah.

Nazarenes must seek spiritual Torah and traditional *halakah* to establish community norms. Observing the Torah means accepting the words of our Master Yahshua as the foundation for our *halakah*. Which tradition the *Ruach Hakodesh* will be decided by qualified well-respected leadership in the Nazarene community.

- 28 For it seemed tov to the Ruach Hakodesh, and to us, to lay upon you no greater burden than these necessary initial things; **Acts 15:28**

We-as a community, not each individual, has the mind of Moshiach.

- 16 For who has known the mind of the Master YHWH, that he may give Him Torah lessons? But we have the mind of Moshiach. **1 Cor:2:16**

The Nazarene Community needs a body of *Brit Chadasha* case law similar to the Talmud. Naturally, it must take into consideration established “Jewish” *halakah* since it already deals with nearly every area of our lives; it must be reinterpreted in the Light of the teachings of HaMoshiach Yahshua. This new code of Oral Law would be created by scholars from Yehudah and Ephraim familiar with the already established *halakhic* process and the rabbinical way of thinking. In addition they would have to be familiar with the Mishneh (220CE), Gemara, Talmud, Tosefta (2<sup>nd</sup> -3<sup>rd</sup> centuries CE), Midrashim, Gaonim (7-10<sup>th</sup> centuries CE), Poskim (11-14<sup>th</sup> centuries CE), Rishonim(14<sup>th</sup> -17<sup>th</sup> centuries CE), and Acharonim (18<sup>th</sup> -20<sup>th</sup> centuries CE).If the Nazarenes really want to be serious about setting *halakah* for the Nazarene community then they will have to become educated and become true scholars of the already existing *halakhic* writings. These new Nazarene scholars and Torah teachers (Scribes) will know *musar* (ethics), *Kabbalah* (received) and any writings on *ta'amey hamitzvot* (reasons for the *mitzvot*).

Also, the Nazarene Torah teachers must be experts in the teaching of the Brit Chadasha .Yahshua and Rav Shaul have already given us several *dinay* Torah<sup>14</sup> in the Brit Chadasha that we must implement in the community. The Nazarene *talmid chacham* will be well trained in rabbinical writings, their rulings on Torah, and the Master’s words of Torah.

- 52 Then He said to them, Therefore every sopher who is instructed about the malchut ha shamayim is like an abba of children, 8 who brings forth out of his treasure things new and old.<sup>15</sup> **Mattityahu 13:52**

The recent problems within the Nazarene Synagogues is a result of a lack of education of leaders who have attempted to set *halakah* and have never read after the ancient sages in Judaism. Many leaders cannot even read Biblical Hebrew or recite the *Siddur*<sup>16</sup> in Hebrew. The Nazarene synagogue is not to be a “church service” with a few Hebrew words and “Jewish” trappings thrown in for good measure. If the Torah is brought out in a Torah service then it must be handled and read correctly .This is true also of any ritual object that we use for the observance of the *mitzvot*. We should not act ignorantly or indifferent to the set-apartness of these objects. We must strive for authenticity or otherwise we are only a parody of the synagogue service of Yehudah. This is not putting on a show for visitors but rather a true expression of a sincere heart desire to be truthful to the heritage that we have received from our Nazarene *avot* of the 1<sup>st</sup> century.

Yehudah will never take the Two House message seriously until the Nazarenes are willing to prove themselves worthy of their respect because of their respect for the rabbinical scholarship of the past and the members of the Nazarene Communities become Torah observant in all areas of their lives.

Then, and only then, will they be willing to even listen to the Two House Truth. Anything less falls short of any standard and we remain just “wanna-bes” in their sight.

Let us all work together for the Reunification of the Two Houses of Yisrael in these Latter Days.

---

<sup>14</sup> See Yochanan 7:22-23, Mark 7:1-23,Galatians 2:11-14, Acts 10:9-17,28,Acts 15

<sup>15</sup> Shem Tov

<sup>16</sup> Prayer Book