

JEWISH BY DISCOVERY



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Foreword

Have you seen the ads on TV for the ancestry search sites? People are re-discovering their lineage and who is part of their family tree. Genetic research has also come a long way, enabling people to pinpoint where ancestors have lived giving even more insight into their past. As we re-discover our heritage, we have the opportunity to better understand what life meant for them, what it means for us and for those who follow us.

Many are finding that they have Jewish ancestors and learn that they are Jewish by discovery. Perhaps you, too, are Jewish by discovery. Maybe you are a Gentile desiring to learn about your Jewish roots of the Christian faith? Do you know someone who has recently discovered their own Jewish roots?

I grew up knowing that I was Jewish. My parents were Jewish, my grandparents were Jewish, I was born Jewish. There was never a time in my life when I did not know that I was Jewish though there were times I under-

appreciated my heritage. After I became a believer in Jesus that I began to rediscover my Jewish roots. That process of discovery led me into the ancient world of the Bible, Jewish life, the challenges in Israel, and the struggles against anti-Semitism.

As a new believer in 1973, I began reading with intentionality both the Tenakh (Old Testament) and New Testament to understand what God was calling us to do and how we could live authentic lives. Those early years of faith brought new understandings that opened my eyes to a whole world I had ignored for so many years.

My prayer for you is that you might ask yourself the question, *"How can I grow in my understandings and pass on the rich heritage of our Biblical roots to succeeding generations?"*

The purpose of this short writing is to prime the pump so that you will stretch yourself to grow in the knowledge of God. May your faith be strengthened through Y'shua (the Jewish way to say Jesus), our Messiah.

What does it mean to be Jewish?

The Bible

The Bible is a compilation of many books written by men under the inspiration of God's Holy Spirit. From a Jewish point of view, the Hebrew Bible is called the TENAKH, which is an acronym of three parts: *Torah* - the five books of Moses; *Naviim* - the prophets; and *Ketuvim* - the writings like Psalms, Proverbs and historical books. The arrangement of the Jewish Bible is different in order from what you find in the Christian Bible, but the books are the same in content. The Old Testament is not considered a Jewish reference to the scriptures since there is nothing old or to be added. So calling it the Jewish Bible or the Hebrew scriptures or Tenakh is saying the same thing referring to what is also known as the Old Testament.

All the text of the scriptures are inspired by God. The versification and numbering is an addition by man at a later period. In some instances, there will be slight

variations in chapter and verse division, but that does not alter the inspiration or authority of the scriptures. The Jewish Bible contains 24 books.

The first part of all Christian Bibles is the Old Testament, which contains, at minimum, the twenty-four books of the Hebrew Bible divided into thirty-nine books and ordered differently from the Hebrew Bible.

The Biblical view

The Bible is God's revelation to us that He is, and He loves us. He created everything. The whole universe is His. He created us from the dust of the earth and breathed life into us. He set his first created humans in a wonderful place and asked only that they refrain from eating of the Tree of the Knowledge of Good and Evil. The consequence of disobedience led to the fall of all mankind. Sin separates us from our Holy God. The rest of the scriptures reveals God's work of restoration and

redemption to the relationship initially given in the Garden of Eden.

While most Jewish people today say that the Messiah has not come yet, the Bible reveals that to be untrue. Y'shua came, according the scriptures, to do for us what we could not do for ourselves: make full and final payment for our sin. He finished the work of restoration to God and promises us eternal life in heaven. Praise the Lord!

So, nu? What does it mean to be Jewish?

This is not as easy a question as it may appear. If you ask three rabbis, you will get five different opinions. Some say it is if you have a Jewish mother (majority view), others if you have a Jewish father (minority view), others mention the religious test: if you follow Judaism in one of its major branches. Still others might use the cultural view, or perhaps the bagels, lox and cream cheese test. But what does God say in this matter?

In the beginning, there were no Jewish people. God created man and woman, they multiplied, and then with sin so rampant it appeared that God went back to the drawing board, that is He started over with just three families – the sons of Noah: Shem, Ham and Japhath and their wives. One of Shem's descendants was Terah who lived in Mesopotamia. Our Patriarch, Abraham was born to Terah in the year 1948 in the Jewish calendar (1813 bce). Terah was an idol worshipper and also Jewish tradition names him as an idol maker.

We know from the Biblical record that God called Abraham to leave his family and homeland to go to the place that God would show him. He did so at age 75.

Genesis 12:1-3 *The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you.*

"I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you,

and whoever curses you I will curse; and all peoples on earth will be blessed through you."

This Abrahamic Covenant is unique as far as covenants go. Most covenants are bi-lateral. That is, there are two parties involved in the agreement, each with obligations. But in this special case the only one obligated here is the Lord. **He established the promise of a set apart people who would receive land.**

The choosing of Abraham and his descendants was for a specific purpose (read mission): **to be a light to the Gentiles to turn from idolatry to the living God.**

One writer put it this way: So what does it mean to be Jewish? To Harvey Rachlin (a Jew who does not believe in Jesus), it means the following:

- To believe in God. Divine affirmation is the foundation of Judaism. Everything else comes after.

- To observe Shabbat and the various *yom tovim* (holidays). What could be more meaningful, spiritual, and fulfilling – more Jewish – than practicing the religious aspects of Judaism?

- To lead an honorable life. Shouldn't we all aspire to become *tzaddikim*, righteous people?

- To keep kosher. Certain things just seem to go together, like lox and bagels, gefilte fish and horseradish – and being Jewish and keeping kosher.

- To do *mitzvot* (Keep the commandments of God). There are 613 mitzvot in the Torah, including the above. Carrying out mitzvot is part of our code.

- To carry on Jewish traditions. There's life after *davening* (participating in Jewish prayer), and it's called Jewish culture. Chanukah gifts, *hamantashen*, and singing *niggunim* (soulful Jewish melodies) on *Shabbat* are just a few of the wonderful customs that have evolved from the religion and its people.

- To be proud of your Jewish heritage. Wear it on your sleeve – you're a member of a tribe that has nearly 6,000 years of history.

- To feel an immediate bond with fellow Jews. Have you ever felt like you can be anywhere in the world and if you find a fellow Jew, you feel an immediate kinship?

- To involve yourself in a community of Jews. As birds of a feather flock together, it's only natural for Jews to be immersed in a Jewish world – having Jewish friends, engaging in Jewish activities, living in Jewish neighborhoods.³

- To feel a special connection to Jewish history. Who can feel the pain of Jewish persecutions, expulsions, and genocides more than a Jew? Who can feel the catastrophe of the Holocaust more deeply than a Jew?

- To take great pride in Israel. Do you get the chills when you hear "Hatikvah" (The Hope - Israel's national anthem)? After 2,000 years of Jews living in the Diaspora as a weak, defenseless, persecuted people, what greater

modern miracle could there be than the resurrection of the Jewish homeland?

- To place an emphasis on education. Jewish parents may be the original "tiger moms and dads." Perhaps that is why some professions are disproportionately populated by Jews.

- To feel empathy for the poor, oppressed, and downtrodden. You only have to consider how much we've suffered as a people to understand how this got into our DNA.

- To have a Jewish funny bone. You can relate to Jewish humor because you're laughing at yourself and other Jewish people you know – and, nu, do you think there's any shortage of Jewish foibles?

- To think in "Jewish ways." How do Jews think? *Oy vey iz mir (woe is me)*. We think the number 18 brings good luck, so we sometimes give gifts in denominations of 18, like \$36 or \$180. We try to ward off the evil eye after hearing compliments or wonderful news by saying "*kenohora*" or mimicking spitting by going "pooh-pooh-

pooh." Oh, and there's the proverbial Jewish guilt, as well as our inimitable designation of "*mishagas*" to explain a panoply of crazy behavior with a Jewish edge. Is there such a thing as a *Yiddishe kop*? Suffice it to say that when you do something stupid, you're not using it.

Harvey Rachlin The Jewish Press - 8/8/2013

God's Covenant with Abraham

Abraham, our Patriarch, established the line for God's work of salvation to eventually be fully realized. God promised a blessing to all the peoples everywhere.

Genesis 17:1-8

When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty; walk before me and be blameless. I will confirm my covenant between me and you and will greatly increase your numbers." Abram fell facedown, and God said to him, "As for me, this is my covenant with you: You will be the father of many nations. No longer will you be called

Abram; your name will be Abraham, for I have made you a father of many nations. I will make you very fruitful; I will make nations of you, and kings will come from you. I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God."

The lineage and land God promised to Abraham was part and parcel of His overall plan to bring salvation to the world. The land was to be the place for Israel to dwell while following God's commands. These were established so that the Jewish people could be the holy nation and kingdom of priests God envisioned. We were to live sanctified lives by keeping the Commandments later given by God through Moses on Mt. Sinai.

Biblically speaking, being Jewish means that the descendants of Abraham, Isaac and Jacob are in a covenant relationship with God, called and set apart for a specific mission: to be a light to the Gentiles. **That covenant is passed down through the generations in its entirety without being watered down for any reason.** Now, any person who has Jewish roots, receives 100% of the covenant 100% of the time as given by God. You cannot get 50% or even less because of a non-Jewish relative. It is not about blood, but promise... God's promise!

The Law

If being Jewish is a function of God's covenant, then what about the 613 Commandments God gave Moses on Mt. Sinai?

The commandments were given so that Israel would live lives separate from the ways of rest of the world. The cycle of festivals, the Sabbath, the priesthood, the dietary laws, and the sacrificial system reveals a moral compass

as well as vehicle to pass on from generation to generation about the God of our fathers, Abraham, Isaac and Jacob.

Deuteronomy 6:4-9

Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.

The commandments written on tablets of stone and parchment were given so that we would live lives consecrated to the Lord. The harsh reality is that no one, except for Y'shua, has been unable to keep all of God's commandments all of the time!

God made temporary provision for our sinful failures by establishing a system of priesthood and sacrifices to make atonement and bring reconciliation to our shattered relationship with Him.

Those sacrifices would be offered continually with special attention given to the annual Yom Kippur sacrifice. This was the one time of the year that the High Priest would enter into the Holy of Holies to make atonement for himself and his family first, and then for the rest of Israel. Leviticus 16 gives the specific details of what he was to do, year after year after year.

All believers in Y'shua have God's laws written on our hearts through the Holy Spirit. Which law? His law!

Jeremiah 31:31-34 *"Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like*

the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

How many commandments did God give? Most quickly say that He gave ten commandments, and that would only be partially right. The full number of Commandments revealed to Moses on Mt. Sinai was 613. The good news for us as believers in Y'shua, is that our salvation is not dependent upon our ability to keep the commandments. We cannot! Our salvation is based solely

on the finished work of Jesus. He kept the law perfectly and died to bring mankind redemption. Still, it is good to know the laws God gave so that we can help others understand how we fall short of the holiness we pursue.

See Appendix 2 for the complete set of commandments.

I've discovered that I am Jewish, now what?

What if you have discovered that you have Jewish ancestry? We are continually on a learning curve throughout our lives. We encounter wonderful opportunities for growth and challenges along the way in our journey of discovery. If you or someone you know is discovering that they have Jewish roots in their ancestry, this is a great time to grow!

For the Christian who is just realizing they are Jewish, this is a time to delve into the Scriptures and begin to learn of the rich history of God's intervention in human affairs. Many have viewed the Old Testament as just that... OLD and out of date. However, there is just one Bible, made up of two divisions and it is hard to understand the New Testament without understanding the fundamental foundation given through Israel.

The Faith of our Fathers

The Bible presents astounding accounts of frail humans who have, with God's help, endured much. The Hall of Fame of witnesses in the Book of Hebrews is personally encouraging to me:

Hebrews 11:32-38 *And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets-- who through faith conquered kingdoms, enforced justice, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, were*

made strong out of weakness, became mighty in war, put foreign armies to flight. Women received back their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword. They went about in skins of sheep and goats, destitute, afflicted, mistreated--of whom the world was not worthy--wandering about in deserts and mountains, and in dens and caves of the earth.

The Problem of sin

Ask a group of people what sin is and you will get a wide range of answers. Some will say it is doing bad or not living up to our potential. Some say there is no sin, just mistakes. Others contend that we can ascend above sin if we just try hard enough to follow this or that set of rules.

Sin is described in the Bible as transgression of the law of God: 1 John 3:4 *Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.* It is also rebellion against God: Deuteronomy 9:7 *Remember and do not forget how you provoked the LORD your God to wrath in the wilderness. From the day you came out of the land of Egypt until you came to this place, you have been rebellious against the LORD.* Joshua 1:18 *Whoever rebels against your commandment and disobeys your words, whatever you command him, shall be put to death. Only be strong and courageous.*

Sin had its beginning with Lucifer, probably the most beautiful and powerful of the angels. Not content with his position, he desired to be higher than God, and that was his downfall, the beginning of sin: Isaiah 14:12-15 *“How you are fallen from heaven, O Day Star, son of Dawn! How you are cut down to the ground, you who laid the nations low! You said in your heart, ‘I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; I will ascend above the heights of the clouds;*

I will make myself like the Most High. ' But you are brought down to Sheol, to the far reaches of the pit.

Another type of sin is known as imputed sin. Used in both financial and legal settings, the Greek word translated "imputed" means "to take something that belongs to someone and credit it to another's account." Before the Law of Moses was given, sin was not imputed to man, although men were still sinners because of inherited sin. After the Law was given, sins committed in violation of the Law were imputed (accounted) to them: Romans 5:13 *For sin indeed was in the world before the law was given, but sin is not counted where there is no law.*

Even before transgressions of the law were imputed to men, the ultimate penalty for sin (death) continued to reign (Romans 5:14). All humans, from Adam to Moses, were subject to death, not because of their sinful acts against the Mosaic Law (which they did not have), but because of their own inherited sinful nature. After Moses, humans were subject to death both because of inherited sin

from Adam and imputed sin from violating the laws of God.

God used the principle of imputation to benefit mankind when He imputed the sin of believers to the account of Jesus Christ, who paid the penalty for that sin--death--on the cross. Imputing our sin to Jesus, God treated Him as if He were a sinner, though He was not, and had Him die for the sins of the entire world 1 John 2:2 *He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.*

It is important to understand that sin was imputed to Him, but He did not inherit it from Adam. He bore the penalty for sin, but He never became a sinner. His pure and perfect nature was untouched by sin.

Messiah, God's solution to our sin problem

Though fewer and fewer Jewish people hold out hope for the coming of the Messiah, it was *only* through

the Messiah that God would bring about the solution to the problem of sin. Who or what is the Messiah?

The literal translation in English means *the anointed one*. There have been many Jewish messiah's (small "m") throughout Israel's history. Prophets like Isaiah and Jeremiah were anointed in their service by the power of the Holy Spirit. The pouring out of oil on the head signified being consecrated, set apart, for service. Priests were likewise anointed for their service. Kings were anointed, too, showing the office is set apart for service to the Lord.

In Israel's past, the three offices of service were kept separate. Yet the Messiah (capital "M") was to be a unique bringing together all three offices, Prophet, Priest and King in one essential being. There is not room here go to into the lengthy discussions as to how to identify the true Messiah, but one area is quite important and at times under

disputation between Jewish and Christian scholars - how to recognize the Messiah according to the scriptures.

This question has been debated vigorously since the time of Jesus even down to today. Historic literature is filled with the accounts of those disputations.

(See Appendix I Disputations).

God's mission

Even before the beginning of creation, a plan has been unfolding to restore mankind to the living relationship God desired to have. Perhaps the pinnacle of expression of God's desire is reflected in the most widely used verses of the Bible, the Gospel of John 3:16-17...

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.

God has always been on a mission to seek, save and redeem all mankind, not just Israel. The mission of God dominated the life and teaching of Jesus; and calls every follower of Christ to personal discipleship.

My story

For God so loved the world? I grew up not knowing that there was a God, or if there was, He certainly didn't care for me. I was confounded by my environment, all the challenges I faced and the frustrations I experienced. I am sure you have heard the questions before, "If God is there, why...?" fill in the blank - why do bad things happen to

good people, why the holocaust, disease, loss of life at an early age, disaster, evil, etc. Etc. Etc.?

The "why" questions are always the wrong ones. They redirected my focus away from the real issue – I am sinful and as a consequence separated from God now and potentially for eternity. That was me the first twenty-three years of my life.

In Daniel 12:2 we are confronted with a truth most do not want to consider: "*Many of those who sleep in the dust of the earth shall awake; some to everlasting life, others to everlasting shame and contempt.*" When I speak in churches, I always take a quick poll, those who want everlasting life, please raise your hands. They all go up. Those who prefer everlasting shame and contempt? None. It is always unanimous. People prefer the good stuff to the bad... and why not?

Imagine that for a moment... eternity apart from God. When we read in the Ezekiel 18:4, "*The soul that sins, it shall die*", really the idea of the word is that it shall be separated. It is **not** non-existence or annihilation, but rather it is separation from God. Physical death is the separation of the soul from the body. Spiritual death is the separation of the soul from God.

On the cross at His crucifixion, Y'shua said, "Why have you forsaken me?" that was the height of His suffering as He was separated from the Father. He suffered and died because of God's immeasurable love for you and me. I was astounded when that truth became real for me and I received God's gift of salvation in 1973. Soon after, I began a lifelong journey to rediscover my Jewish roots and integrate those discoveries into my daily life and the life of my family.

The opportunities for investing in Jewish life and culture run the entire spectrum from non-involvement to fully invested as a believer in Jesus.

I know of some Jewish believers who have totally submerged their Jewish identity, even to the point of denying it exists. This is understandable for those who have escaped the horrors of persecution and anti-Semitism. The following generations were then not informed or exposed to their Jewish roots. This is quite sad, because the fabric of Jewish life brings a greater depth of understanding to our faith in Y'shua.

There are some Jewish believers who are the Passover/High Holidays/Hanukkah participants. They gather at these special occasions because these are family events and it gives them a chance to participate with others without having to be involved on a daily basis. This parallels some in the church who are the Christmas and Easter attenders. They gather perhaps because of perceived social obligation or traditional family practices.

Some Jewish believers seek to model their life as believers with the Jewish aspects informing their days and years. They participate in regular Shabbat gatherings in homes and messianic congregations. They incorporate the

Biblical festivals as a normal part of their lives and orient their work schedules around these holy days. Some go further and choose to keep the dietary Kosher laws and traditional outward signs such as wearing a yamulke and the tallit kattan, (the fringed garment under their daily clothing).

Regardless of which stream people involve themselves, the promises of God still stand as true. God established His covenant and there is a remnant encompassed by that covenant. The ultimate fulfillment of God's promise is that the Messiah would come to bring salvation to all (read Jews and Gentiles) who will believe... to the Jew first - Romans 1:16... *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.*

When I came to faith 1973, I knew next to nothing about my own Jewish heritage and God's intervention. As a believer in Y'shua, I have become a student constantly seeking to grow in biblical and cultural understanding. I

know that our salvation is not based on the depth of Jewish practice or knowledge, but solely by God's grace through faith in Jesus.

Jewish life is not lived in a vacuum. It takes a family, it takes a congregation, it takes a community. This may mean realigning your life to make it more amenable to be involved. Living in a Jewish setting involves knowing what is on the hearts and minds of your Jewish brethren around you. You may want to subscribe to local Jewish publications, newspapers and magazines or read Jewish publication online.

You may want to keep up with what is happening in the Jewish communities around the country and in Israel. Reading publications like *The Jerusalem Post* will give you fresh insights into the challenges, opportunities and blessings encountered in our fallen world. If there is a local Jewish community center, you may wish to join and meet others, too, while participating in their many activities for the community.

Messianic congregations

Some Jewish believers choose to worship at a Messianic congregation. What is a Messianic congregation? It is a gathering of Jewish and Gentile believers in Jesus who seek to express their faith in Y'shua in a culturally and historic Jewish setting. They have services on Friday night and/or Saturday morning, just as a traditional synagogue does. They frame their life around the Biblical festivals as outlined in Leviticus 23. They observe the Sabbath, some include Jewish liturgical portions as a context for worship.

In the 1970's there was a mighty move of God bringing a large number of Jewish people (and Gentiles) into God's kingdom. The Baby Boomer generation was enmeshed in the rejection of the authorities and traditions (or non-traditions) of their own upbringing. But there was also a deep desire to connect with our roots.

What used to be known as the Hebrew Christian Alliance: The first identifiable congregation made up

exclusively of Jews who had converted to Christianity was established in the United Kingdom in 1813. A group of 41 Jewish Christians established an association called "Beni Abraham", and started meeting at Jews' Chapel in London for prayers Friday night and Sunday morning. In 1885, the first Hebrew Christian church was established in New York. In the 1890s, immigrant Jews who converted to Christianity established the "Hope of Israel" mission on New York's Lower East Side while retaining Jewish rites and customs. In 1895, Hope of Israel's *Our Hope* magazine carried the subtitle "A Monthly Devoted to the Study of Prophecy and to Messianic Judaism." In 1915, when the Hebrew Christian Alliance of Americas (HCAA) was founded, it "consistently assuaged the fears of fundamentalist Christians by emphasizing that it is not a separate denomination but only an evangelistic arm of the evangelical church", and insisted that it would be free of these Judaizing practices "now and forever". In the 1940s and 50s, missionaries in Israel adopted the term *meshichyim* ("Messianic") to counter negative

connotations of the word *nozrim* ("Christians")... The Hebrew Christian Alliance of American (HCAA) was founded in 1915, in part to emphasize to fundamentalist Christians that while it used Jewish forms, it was a cooperating evangelistic arm of the evangelical church.

In 1975, the HCAA changed its name to the Messianic Jewish Alliance of America.

https://en.wikipedia.org/wiki/Hebrew_Christian_movement

Today there is demonstrative growth and maturity as the Holy Spirit grows that body of believers.

The first LCMS Messianic Congregation, *Congregation Chai V'Shalom* (Life and peace) began in the 1990s in St. Louis under the leadership of Rev. Kevin Parviz, an ordained LCMS pastor and a Jewish believer in Jesus.

Most Jewish believers in Jesus today are found worshipping in mainline denominations. When I came to

faith in Jesus in 1973, I knew nothing about “church”. My late wife, Jan, was organist in a Lutheran Church and she invited me to come and see for myself. I was shocked to discover that Lutheran worship is liturgical and that liturgy springs from the Jewish synagogue liturgy. It makes sense since the first followers of Jesus were Jewish and they worshipped in ways that were familiar to them, not foreign. It was only as more and more Gentiles came into the early church that their anti-Jewish attitudes took hold. By the 5th century, all vestiges of Jewishness were eradicated from the worshipping body. A Jewish person seeking to join the church and be baptized had to renounce all things Jewish in order to join the church (See appendix 3). Quite a turnabout from the lessons learned in Acts 15.

From Hugh Schoenfeld a church historian before he renounced his faith in Y’shua:

It now became evident to the apostles and elders that a more elaborate organization was necessary if the

scattered communities of believers were to be kept together. The movement was in every way a Jewish one, and its leaders were closely identified with Jewish affairs. There was no split with the Synagogue, and it was only natural that the government of the communities should be conducted on current lines. This required the establishment of local synagogues with their officials, president, deacons, precentor and teachers, three of whom would form a tribunal for the judgment of cases concerning money matters, thefts, losses, immorality, admission of proselytes, etc. This local council in turn would be responsible to the higher court in Jerusalem, to which graver charges and cases would be referred. The organization also provided for itinerant teachers sent out from the central authority, whose duty it was to exhort and expound the true doctrine, and also to collect dues for the maintenance of the organization. We gather that this system was adopted by the Nazarenes, the leadership of the visiting teachers being given to Peter, while some traces of what must have been prior to the disastrous war

of A.D. 67-70 a very powerful and systematic organization still meets us a little later in the Dedache, a manual for the conduct of a Christian community, and the charge of Peter in the Clementine Recognitions to observe the greatest caution, that you believe no teacher unless he bring from Jerusalem the testimonial of James the Lord's brother, or of whosoever may come

James the brother of Jesus was elected Nasi, or president of the supreme Council, both on account of his kinship to the Messiah and his noted piety. As Schweitzer rightly point out:

For the Christians of the churches in Asia minor and Greece, the Church at Jerusalem was an authority, in the same sense and to the same extent as the Sanhedrin was for the Synagogues of the Deaspora. The collection which they made for it was not so much a gift sent to the poor as a levy comparable with the Temple tax of the Jewish proselytes, which they paid to it.

How then shall we live?

These words of scripture inform my life and enable me to freely relate with people whose choices of practice differ from my own:

***Romans 14:** Accept him whose faith is weak, without passing judgment on disputable matters. One man's faith allows him to eat everything, but another man, whose faith is weak, eats only vegetables. The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does, for God has accepted him. Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand.*

One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind. He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and

he who abstains, does so to the Lord and gives thanks to God. For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord.

For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living. You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat. It is written: " 'As surely as I live,' says the Lord, 'every knee will bow before me; every tongue will confess to God.'"

So then, each of us will give an account of himself to God. Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way. As one who is in the Lord Jesus, I am fully convinced that no food is unclean in itself. But if anyone regards something as

unclean, then for him it is unclean. If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died. Do not allow what you consider good to be spoken of as evil. For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and approved by men.

Let us therefore make every effort to do what leads to peace and to mutual edification. Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to eat anything that causes someone else to stumble. It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall. So whatever you believe about these things keep between yourself and God. Blessed is the man who does not condemn himself by what he approves. But the man who has doubts is condemned if he eats, because his eating is

not from faith; and everything that does not come from faith is sin.

How can a Jew be in the Lutheran church?

Jewish believers in Jesus are found across the board in Christian denominations. While many are found worshipping in Baptist settings and others in Pentecostal or Charismatic settings, it is not uncommon to find Jewish people believers in the Lutheran church. The sacramental nature of Lutheranism reflects the ways and means God revealed to Israel in the Tabernacle and Temple.

I have heard it said many times that I should not be involved with the Lutherans because of their historic anti-Semitic roots. To understand more we have to investigate some of the church's history.

In 1523, Dr. Martin Luther wrote a tract entitled, *That Jesus Christ Was Born a Jew*:

I thought I would also write something useful in addition, so that I do not vainly steal the reader's time with such dirty rotten business. Therefore, I will cite from Scripture the reasons that move me to believe that Christ was a Jew born of a virgin, that I might perhaps also win some Jews

to the Christian faith. Our fools, the popes, bishops, sophists, and monks-the crude asses' heads-have hitherto so treated the Jews that anyone who wished to be a good Christian would almost have had to become a Jew. If I had been a Jew and had seen such dolts and blockheads govern and teach the Christian faith, I would sooner have become a hog than a Christian.

(<http://www.ccjr.us/dialogika-resources/primary-texts-from-the-history-of-the-relationship/272-luther-1523>)

Dr. Luther held out hopes that in renouncing the forced conversions and swordpoint evangelism and by holding out a branch of peace to the Jewish leadership, he would be able to engage them in meaningful dialogue on the person of the Messiah.

One of the primary views he espoused was the doctrine of Sola Scripture, that is scripture alone. To understand scripture, you looked to other scripture to help clarify and explain. The rabbis held a different position: to understand scripture you have to look to the **Talmud** to give clarification. According to Jewish tradition, the Talmud was given simultaneously with the Torah to Moses on Mt. Sinai. The Torah was transmitted in writing, the Talmud orally.

When it comes to the Messiah, the Talmud denies Jesus' claim to being the promised one of Israel. Because Dr. Luther and the rabbis were approaching scripture differently, there would never be an agreement. So in 1543, Dr. Luther expressed his radical solution in his tract, *On the Jews and Their Lies* (**which has been renounced by most Lutherans today – see appendix 4**):

He argues that their synagogues and schools be set on fire, their prayer books destroyed, rabbis forbidden to preach, homes razed, and property and money confiscated. They should be shown no mercy or kindness, afforded no legal protection, and these "poisonous envenomed worms" should be drafted into forced labor or expelled for all time.

In light of the atrocities during the Holocaust, many have sought to link Dr. Luther's statements to the actions of the Nazis. I am neither a historian nor a Luther scholar, but I do know from scripture that hatred of the Jewish people pre-dates Luther by millennia. Pharaoh sought the destruction of the Jewish people, as did Haman, not to mention crusaders, the pogroms, expulsions from whole countries and down to this very day with various groups promising to eradicate Jews from the face of this earth.

The history of anti-Semitism must be put in its proper perspective.

The author of all anti-Semitism is the devil. He seeks to undermine God's plans and purposes. In particular Satan is seeking to frustrate God's plan for mankind's salvation. He seeks to use any person or group to bring about the destruction of the Jewish people. Were this to happen, then God could not longer claim to be God, because his promise would be broken.

In Jeremiah 31:35-37, we are told that heaven and earth would pass away before the Jewish people would be removed in total from the face of the earth:

Thus says the LORD, who gives the sun for light by day and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar— the LORD of hosts is his name: “If this fixed order departs from before me, declares the LORD, then shall the offspring of Israel cease from being a nation before me forever.” Thus says the LORD: “If the heavens above can be measured, and the foundations of the earth below can be explored, then I will cast off all the offspring of Israel for all that they have done, declares the LORD.”

Many have tried, all have failed. As of this writing there are still over 16 million Jewish people. God is still on His throne and His plans and promises are unfolding in His time.

How can I be a Jew who is a member of the Lutheran Church? The church is not built on Martin Luther! He, like all mankind, and me, was a sinful human being. He did not die for my redemption! Jesus did. The Lutheran Church is built on Jesus, the Messiah. We worship Jesus, not Dr. Luther. Dr. Luther was a great theologian who had human frailties. But he was not the savior. My Messiah, Jesus is.

The Cycle of Biblical Festivals

God set apart Israel to live as a kingdom of priests and a holy nation. We were set apart from the nations by the way we lived and the times and seasons which marked our days. The Jewish calendar informs our life and reminds us of how God has intervened in human history.

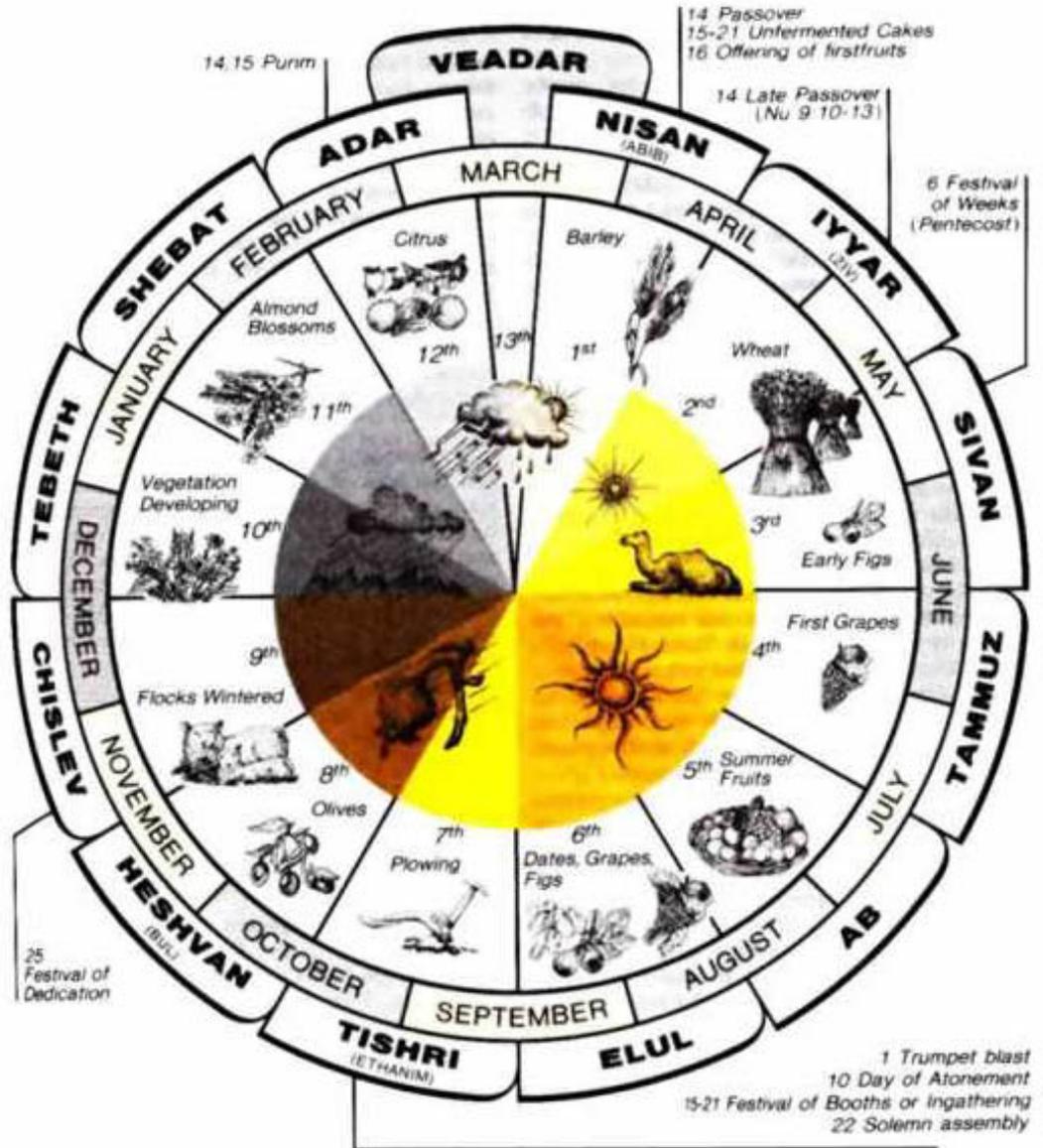
Shabbat: The Sabbath – the Queen of the Festivals

Leviticus 23:3

“There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are

not to do any work; wherever you live, it is a Sabbath to the LORD.”

The Sabbath begins at sundown on Friday each week. God gave the Sabbath that we might rest from our regular labors and focus on Him and our families. No regular work can be done. The Friday night meal is festive and the best is reserved for this night. Attendance at worship is incorporated into the Sabbath in the synagogue.



Pesach - Passover

Leviticus 23:4-5 *These are the LORD'S appointed feasts, the sacred assemblies you are to proclaim at their appointed times: The LORD'S Passover begins at twilight on the fourteenth day of the first month.*

The religious calendar for Jewish life does not begin on January 1st, nor does it begin in the fall with the Jewish New Year. The religious calendar begins anew with Passover in the springtime. This is akin to the church year beginning with Advent right after Thanksgiving, not on January 1st.

Passover is celebrated in remembrance of the Lord bringing our people out from bondage and slavery in Egypt. Each year we retell the story so that succeeding generations can learn and recall God's mighty deeds. He sent plagues against the Egyptians, but we were not

touched by the first nine plagues. We were automatically exempted. The tenth plague, death to the firstborn, had no automatic exemption. But God made specific provision through the sacrifice of the lamb and the blood applied to the doorposts. When God saw the blood as the angel of death manifest its horrendous work, He protected them and death was forced to pass over those houses where the blood was applied.

Jesus is our Passover lamb and through His shed blood we have been set free from our bondage and slavery to sin.

If you are interested in receiving a free Messianic Passover Haggadah (order of service) for use in your home, please send me an e-mail and I will forward it to you quickly: steve.cohen@appleofhiseye.org.

Leviticus 23: 6-8 On the fifteenth day of that month the LORD'S Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast. On the first

day hold a sacred assembly and do no regular work. For seven days present an offering made to the LORD by fire. And on the seventh day hold a sacred assembly and do no regular work.

Associated with Passover are the seven days of Unleavened Bread. No leaven is to be in the house or food which we eat during the Passover season. Leaven in the Bible is a symbol for sin. We remove the leaven in preparing our hearts and homes for the festival.

Yom Ha Bikkurim – The feast of First Fruits

Leviticus 23:9-10 *The LORD said to Moses, “Speak to the Israelites and say to them: ‘When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest.’”*

The eighth day of Passover is known as Yom Ha Bikkurim, First Fruits. This was one of the three “let’s go up to Jerusalem” festivals. Israel was called to bring the tithe

from the harvest to replenish the storehouses so that the priests could minister on behalf of the rest of Israel.

Shavuot - Pentecost

Leviticus 23:15-16 *From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath...*

The counting is intended to remind us of the link between Passover, which commemorates the Exodus, and Shavuot, which commemorates the giving of the Torah. It reminds us that the redemption from slavery was not complete until we received the Torah. It was fifty days following Jesus' death at Passover that we have the day of Pentecost, with the giving of the Holy Spirit (Acts 2) to empower believers to go out to a lost and dying world and proclaim we are free from the Law and saved by God's grace through faith.

Rosh HaShannah – The head of the year

Leviticus 23:23-25 *The LORD said to Moses, “Say to the Israelites: ‘On the first day of the seventh month you are to have a day of rest, a sacred assembly commemorated with trumpet blasts. Do no regular work, but present an offering made to the LORD by fire.’”*

The Jewish New Year marks a beginning of a ten-day period of reflection and introspection known as the Days of Awe. During this time we are to approach our fellow man and seek forgiveness for offenses committed, make restitution for any damages made, fulfill or seek release from vows made. Ten days to make amends so that on the tenth day we can approach God and seek restoration and atonement for our sins.

Yom Kippur – The Day of Atonement

Leviticus 23:26-28 *The LORD said to Moses, “The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present*

an offering made to the LORD by fire. Do no work on that day, because it is the Day of Atonement, when atonement is made for you before the LORD your God.”

Yom Kippur today is far different from what it was in the days of Y’shua. Then there was the Temple in Jerusalem, manned by the priests and served by the High Priest. Once a year he was commanded to enter the Holy of Holies to make atonement for himself and his family, and then for the rest of the people by sprinkling blood of bulls and goats on the mercy seat.

Today there are no sacrifices. The Temple was destroyed in the year 70 c.e. by the Romans. Since then rabbis have taught that in order for atonement to be made, we now make our own atonement by doing three things: prayer and fasting, repentance, and good deeds.

While this may seem very reasonable, there is nothing in the scriptures that calls for *us to make our own*

atonement, this was always a gift from God by His grace. Jesus paid for our redemption through His sacrificial death and resurrection. His shed blood makes it possible for all mankind to be saved from sin and receive the free gift of salvation now and for eternity.

Sukkoth – Tabernacles

Leviticus 23:33 *The LORD said to Moses, “Say to the Israelites: ‘On the fifteenth day of the seventh month the LORD’S Feast of Tabernacles begins, and it lasts for seven days.’”*

The feast of Tabernacles (booths) reminds us each year that we are just temporary sojourners on this earth. Our time here is short and the temporary shelters (dwelling places) erected during this season harkens back to the forty year wandering in the wilderness following the Exodus from Egypt. We who know Messiah know that there will be a time in the future when we will be in God’s presence and our wandering will come to an end.

Revelation 21:1-5

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the New Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away." He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."

Hanukkah – The Feast of Dedication

John 10:22-25 *Then came the Feast of Dedication at Jerusalem. It was winter, and Jesus was in the temple area walking in Solomon's Colonnade. The Jews gathered around him, saying, "How long will you keep us in suspense? If you are the Messiah, tell us plainly." Jesus answered, "I did tell you, but you do not believe."*

The celebration of Hanukkah is a minor eight-day festival. There are no days where work stops. The hallmark of Hanukkah is lighting the Hanukkah Menorah (Hanukkiah) that has nine branches. Each night the shamas (helper candle) is lit and then used to light the others; one the first night, two the second and so on. This celebration is a reminder of the time during the inter-testamental period when the small band of Jewish fighters overcame a mighty Assyrian army and the wicked Antiochus Epiphanes. He caused a pig to be sacrificed on the holy altar of the Temple rendering it unfit for use.

Today small gifts are exchanged each night of Hanukkah and children play with the dreidle – four-sided top. On each side is a letter, a nun, a gimmel, a heh and a shin. This is an acronym for *Nes Gadol Hayah Shom* – a great miracle happened there. The tradition says that at the time of the rededication of the Temple, the oil for use in the menorah was only adequate for one night. Miraculously, the lamp stayed lit for eight nights, the time required to secure proper kosher oil for Temple use.

Purim – The feast of Esther and the casting of lots (pur)

Esther 3:7-11 In the twelfth year of King Xerxes, in the first month, the month of Nisan, they cast the pur (that is, the lot) in the presence of Haman to select a day and month. And the lot fell on the twelfth month, the month of Adar. Then Haman said to King Xerxes, “There is a certain people dispersed and scattered among the peoples in all the provinces of your kingdom whose customs are different from those of all other people and who do not obey the king’s laws; it is not in the king’s best interest to tolerate them. If it pleases the king, let a decree be issued to destroy them, and I will put ten thousand talents of silver into the royal treasury for the men who carry out this business.” So the king took his signet ring from his finger and gave it to Haman son of Hammedatha, the Agagite, the enemy of the Jews. “Keep the money,” the king said to Haman, “and do with the people as you please.”

In reading the Book of Esther, we know that she was sent to the King “for such a time as this” that the plans of the wicked Haman might be stopped. In the end God gave victory and the Jewish people were again saved from annihilation. Today Purim is a festive occasion where the whole megillah (Book of Esther) is read and often acted out with children dressed up to play the various people in the book. It is so festive that on this day rabbis say it is ok to drink enough wine that you cannot distinguish from blessing Mordicai (yeah!) and cursing Haman (boooo!).

These are the major festivals celebrated throughout the year. But there are others that have been added over the years including *Yom Ha Shoah* – the remembrance of those who perished in the Holocaust.

Yes, the calendar informs our lives as Jews and we have the privilege of transmitting that information to the next generation. In this way, we will never forget God’s

intervention to restore us to a living personal relationship with Him through our Messiah.

Jewish life cycle events

If you ever saw the movie *Fiddler on the Roof* you could not miss the opening musical scene which carries the movie, TRADITION!

There are varied geographical and linguistic groups within Judaism which are reflected in language, liturgy, and their approach to life. But these differences only add to the warp and woof of Jewish life around the world. There is still much in common that we find today here in the United States.

Sephardic: Sephardic Jews are the Jews of Spain, Portugal, North Africa and the Middle East and their descendants. The adjective “Sephardic” and corresponding nouns Sephardi (singular) and Sephardim (plural) are derived from the Hebrew word “Sepharad,” which refers to Spain.

Sephardic Jews are often subdivided into Sephardim, from Spain and Portugal, and Mizrachim, from the Northern Africa and the Middle East. The word “Mizrachi” comes

from the Hebrew word for Eastern. There is much overlap between the Sephardim and Mizrachim. Until the 1400s, the Iberian Peninsula, North Africa and the Middle East were all controlled by Muslims, who generally allowed Jews to move freely throughout the region. It was under this relatively benevolent rule that Sephardic Judaism developed. When the Jews were expelled from Spain in 1492, many of them were absorbed into existing Mizrachi communities in Northern Africa and the Middle East.

Most of the early Jewish settlers of North America were Sephardic. The first Jewish congregation in North America, Shearith Israel, founded in what is now New York in 1684, was Sephardic and is still active. Philadelphia's first Jewish congregation, Congregation Mikveh Israel, founded in 1740, was also a Sephardic one, and is also still active.

In Israel, a little more than half of all Jews are Mizrachim, descended from Jews who have been in the land since ancient times or who were forced out of Arab countries after Israel was founded. Most of the rest are Ashkenazic, descended from Jews who came to the Holy Land (then controlled by the Ottoman Turks) instead of the United States in the late 1800s, or from Holocaust survivors, or from other immigrants who came at various times. About 1% of the Israeli population are the black Ethiopian Jews

who fled during the brutal Ethiopian famine in the late 1980s and early 1990s.

Ashkenazic Jews are the Jews of France, Germany, and Eastern Europe and their descendants. The adjective “Ashkenazic” and corresponding nouns, Ashkenazi (singular) and Ashkenazim (plural) are derived from the Hebrew word “Ashkenaz,” which is used to refer to Germany. Most American Jews today are Ashkenazim, descended from Jews who emigrated from Germany and Eastern Europe from the mid 1800s to the early 1900s.

Yiddish (YID-ish)

The “international language” of Ashkenazic Jews, based primarily on German with words taken from Hebrew and many other languages, and written in the Hebrew Alphabet.

BRIT MILAH

Brit Milah (BRIT MEE-lah)

Literally the covenant of circumcision (to cut a covenant). The ritual circumcision of a male Jewish child on the 8th day of his life or of a male convert to Judaism. Frequently referred to as a bris.

Circumcision

Removal of the foreskin, a commandment in Judaism performed on the 8th day of a male child's life or upon conversion to Judaism. Referred to in Hebrew as brit milah or in Yiddish as a bris.

Bar Mitzvah (BAHR MITS-vuh)

Son of the commandment. A boy who has achieved the age of 13 and is consequently obligated to observe the commandments. Also, a ceremony marking the fact that a boy has achieved this age.

Bat Mitzvah (BAHT MITS-vuh)

Daughter of the commandment. A girl who has achieved the age of 12 and is consequently obligated to observe the commandments. Also, a ceremony marking the fact that a girl has achieved this age.

Mikvah (MIK-vuh)

Literally: gathering. A ritual bath used for spiritual purification. It is used primarily in conversion rituals and after the period of sexual separation during a woman's menstrual cycles, but many Chasidim immerse themselves in the mikvah regularly for general spiritual purification. In the Hebrew Bible, the word is employed in its broader sense but generally means a

collection of water.



Converts to Orthodox Judaism, regardless of gender, are also required to immerse in a mikveh. It is customary for Orthodox Jews to immerse before Yom Kippur, and married women sometimes do so as well. In the customs of certain Jewish communities, men also use a mikveh before Jewish holidays; the men in certain communities, especially Hassidic and haredi groups, also practice immersion before each Shabbat, and some immerse in a mikveh every single day.

Marriage

Judaism believes in the concept of soul mates, called *bashert*.

The primary purpose of marriage is love and companionship, not just childbearing.

A contract called a *ketubah* spells out terms of marriage and divorce.

Marriages between certain close relatives are prohibited
Children born out of wedlock are not bastards in Jewish law

A Typical Wedding Ceremony

It is customary for the bride and groom not to see each other for a week preceding the wedding. On the Shabbat of that week, it is customary among Ashkenazic Jews for the groom to have an aliyah (the honor of reciting a blessing over the Torah reading). This aliyah is known as an ufruf. There are exuberant celebrations in the synagogue at this time. Throwing candy at the bride and groom to symbolize the sweetness of the event is common (Soft candy, of course! Usually Sunkist Fruit Gems, which are kosher).

Traditionally, the day before the wedding, both the bride and the groom fast. Before the ceremony, the bride is veiled, in remembrance of the fact that Rebecca veiled her

face when she was first brought to Isaac to be his wife. The ceremony itself lasts 20-30 minutes, and consists of the kiddushin and the nisuin. For the kiddushin, the bride approaches and circles the groom. Two blessings are recited over wine: one the standard blessing over wine and the other regarding the commandments related to marriage. The man then places the ring on woman's finger and says "Be sanctified (mekudeshet) to me with this ring in accordance with the law of Moses and Israel."

After the kiddushin (consummation) is complete, the ketubah (marriage contract) is read aloud.

Divorce - issuing a GET

Get (GET)

A writ of divorce. Also called a *sefer k'ritut*.

Jewish law permits divorce as an unfortunate necessity

Civil divorce does not dissolve a Jewish marriage

A man can divorce a woman for any reason or no reason, but rabbinical law requires the woman's consent.

The position of husband and wife with regard to divorce is not an equal one. According to the Talmud, only the husband can initiate a divorce, and the wife cannot prevent him from divorcing her. Later rabbinical authorities took

steps to ease the harshness of these rules by prohibiting a man from divorcing a woman without her consent. In addition, a rabbinical court can compel a husband to divorce his wife under certain circumstances: when he is physically repulsive because of some medical condition or other characteristic, when he violates or neglects his marital obligations (food, clothing and sexual intercourse), or, according to some views, when there is sexual incompatibility.

A peculiar problem arises, however, if a man disappears or deserts his wife or is presumed dead but there is insufficient proof of death. Under Jewish law, the man can only initiate divorce; thus, if the husband cannot be found, he cannot be compelled to divorce the wife and she cannot marry another man. A woman in this situation is referred to as *agunah* (literally, anchored). The rabbis agonized over this problem, balancing the need to allow the woman to remarry with the risk of an adulterous marriage (a grave transgression that would affect the status of offspring of the marriage) if the husband reappeared. No definitive solution to this problem exists. To prevent this problem to some extent, it is customary in many places for a man to give his wife a conditional *get* whenever he goes off to war, so that if he never comes home and his body is not found, his wife does not become *agunah*.

Jewish Humor

Jewish humor is the long tradition of humor in Judaism dating back to the Torah from the ancient Middle East, but generally refers to the more recent stream of verbal and often anecdotal humor originating in Eastern Europe and which took root in the United States over the last hundred years, including in secular Jewish culture. Beginning with vaudeville, and continuing through radio, stand-up comedy, film, and television, a disproportionately high percentage of American and Russian comedians have been Jewish.

Examples:

The American Jewish community has been lamenting the rate of assimilation and disappearance of their children as they grow into adults.

Two Rabbis were discussing their problems with squirrels in their synagogue attic. One Rabbi said, "We simply called an exterminator and we never saw the squirrels again." The other Rabbi said, "We just gave them all a bar mitzvah, and we never saw the squirrels again."

In the tradition of the legal arguments of the Talmud, one prominent type of Jewish humor involves clever, often

legalistic, solutions to Talmudic problems, such as:

Q: Is one permitted to ride in an airplane on the Sabbath?

A: Yes, as long as your seat belt remains fastened. In this case, it is considered that you are not riding, you are wearing the plane.

In Chełm, the shammes used to go around waking everyone up for minyan (communal prayer) in the morning. Every time it snowed, the people would complain that, although the snow was beautiful, they could not see it in its pristine state because by the time they got up in the morning, the shammes had already trekked through the snow. The townspeople decided that they had to find a way to be woken up for minyan without having the shammes making tracks in the snow.

The people of Chełm hit on a solution: they got four volunteers to carry the shammes around on a table when there was fresh snow in the morning. That way, the shammes could make his wake-up calls, but he would not leave tracks in the snow.

A Reform Rabbi was so compulsive a golfer that once, on Yom Kippur, he left the house early and went out for a quick nine holes by himself. An angel who happened to be looking on immediately notified his superiors that a grievous sin was being committed. On the sixth hole, God caused a mighty wind to take the ball directly from the tee to the cup – a miraculous shot. The angel was horrified. “A hole in one!” he exclaimed, “You call this a punishment, Lord?!” Answered God with a sly smile, “So who can he tell?”

A boy comes home from school and tells his mother he got a part in the school play. “That’s wonderful!” says the mother, “Which part?” “The part of a Jewish husband,” says the boy, proudly. Frowning, the mother says, “Go back and tell them you want a speaking role!”

Life

In Judaism, life is valued above almost all else. The Talmud notes that all people are descended from a single person, thus taking a single life is like destroying an entire world, and saving a single life is like saving an entire world.

Of the 613 commandments, only the prohibitions against

murder, idolatry, incest and adultery are so important that they cannot be violated to save a life. Judaism not only permits, but also often requires a person to violate the commandments if necessary to save a life. A person who is extremely ill, for example, or a woman in labor, is not permitted to fast on Yom Kippur, because fasting at such a time would endanger the person's life. Doctors are permitted to answer emergency calls on Shabbat, even though this may violate many Shabbat prohibitions.

Because life is so valuable, we are not permitted to do anything that may hasten death, not even to prevent suffering. Jewish law strictly forbids euthanasia, suicide and assisted suicide.

However, where death is imminent and certain, and the patient is suffering, Jewish law does permit one to cease artificially prolonging life. Thus, in certain circumstances, Jewish law permits "pulling the plug" or refusing extraordinary means of prolonging life.

Death

In Judaism, death is not a tragedy, even when it occurs early in life or through unfortunate circumstances. Death is a natural process. Our deaths, like our lives, have meaning and are all part of God's plan. In addition, we

have a firm belief in an afterlife, a world to come, where those who have lived a worthy life will be rewarded (rabbinic, not Biblical view! – sc).

Mourning practices in Judaism are extensive, but they are not an expression of fear or distaste for death. Jewish practices relating to death and mourning have two purposes: to show respect for the dead (kavod ha-met), and to comfort the living (nihum avelim), who will miss the deceased.

Kaddish

Kaddish is commonly known as a mourner's prayer, but in fact, variations on the Kaddish prayer are routinely recited at many other times, and the prayer itself has nothing to do with death or mourning. The prayer begins "May His great Name grow exalted and sanctified in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days ..." and continues in much that vein. The real mourner's prayer is El Molai Rachamim, which is recited at grave sites and during funerals.

Why, then, do mourners recite Kaddish? After a great loss like the death of a parent, you might expect a person to lose faith in God, or to cry out against God's injustice.

Instead, Judaism requires a mourner to stand up every day, publicly (i.e., in front of a minyan, a quorum of 10 adult men), and reaffirm faith in God despite this loss.

Kaddish

May His great Name grow exalted and sanctified (Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.

(Cong Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever. Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen.

May there be abundant peace from Heaven, and life upon us and upon all Israel. Now respond: Amen.

He Who makes peace in His heights, may He make peace, upon us and upon all Israel. Now respond: Amen.

Jewish Resources, Books and Publications

There is a plethora of materials available today in libraries, by subscription and on-line to better inform us of things Jewish.

Not all materials are Christocentric, and some are anti-messianic. None-the-less, it is good to understand the thoughts, opinions and reasonings others have to better prepare us for personal witnessing encounters.

A good book to understand Jewish life is by Rabbi Donin called *To Be A Jew*. He comes from a religious, non-messianic perspective and provides a great foundation for life cycle events. He also has companion text, *To Pray as a Jew*. Here he articulates the various portions found in traditional prayer and some of their historical underpinnings.

Online if you go to Messianicjewish.net, you will land on a great collection of materials to peruse. Perhaps you wish to get a messianic siddur (prayerbook) or one of the historic texts, ALFRED EDERSHEIM: a collection that includes the full text of three of Edersheim's most well-known works: *Sketches of Jewish Sociel Life*, *The Temple*:

Its Ministry and Services, Jesus The Messiah (the official abridged version of *Life and Times of Jesus the Messiah*).

There is an online version of *The Encyclopedia Judaica*, <http://www.bjeindy.org/resources/library/encyclopediajudaica/>

which has an abundance of entries that include famous Jewish people, Jewish history, locations, and much more. This is free to the user.

Many cities have local Jewish periodicals, some weekly, some monthly that serve the community. The Jewish virtual library provides a decent jumping off point for your studies, too:

<http://www.jewishvirtuallibrary.org/jsource/US-Israel/jewstoc.html>

The American Jewish Yearbook provides a great source for things Jewish in the US. It is published annually.

There are international publications in English that also provide insights from various political persuasions on life in Israel. Of the more prominent you will find *The Jerusalem Post* <http://www.jpost.com> and Ha Eretz <http://www.haaretz.com> which provide keen reference points for goings on both in the land and around the world.

Remembering

Part of Jewish life is remembering. Remembering what happened in Persia as God protected Israel from destruction. Remembering how we were saved from Pharaoh's on-coming armies at the Red Sea. Remembering the Temple's destruction in Jerusalem by the Romans in 70 c.e. and remembering those who perished in the Holocaust in Europe.

There have been many anti-Semitic revisionists who seek to deny the Holocaust even took place, or that only a few were killed. To combat those ideologies, Jewish communities have come together to remember and establish places of remembrance. If you cannot visit Yad Va Shem in Jerusalem or the National Holocaust Museum in Washington DC, there are many local museums that have been established around the country. *See Appendix 5 for a list of those sites.*

Remember! Speak out against anti-Semitism! Recognize that true peace cannot come to this world until the Prince of Peace, Jesus, reigns and rules in the hearts of ALL mankind, Jews and Gentiles alike.

Conclusions

So now the ball is in your court. As you search your roots and discover Jewish ancestry or as you search your spiritual roots as a Christian and seek to learn more about those Jewish roots, it is up to you to determine just where to go from here.

Perhaps you will want to investigate further or maybe you will want to share this with your family and friends. Jewishness will never add to the finished work of Jesus. But it will serve as a link to the past and the present work God is doing as he consummates His ultimate plans of redemption and renewal.

We stand ready to answer your questions, so do get in touch at steve.cohen@appleofhiseye.org and check out our upgraded web site: www.appleofhiseye.org.

To Life in Y'shua! L'chaim!

Appendix 1

DISPUTATIONS

The disputations between Jews and Christians. At first these were bitter and sarcastic in tone, but, like quarrels between members of one household, harmless in their consequences. As they turned chiefly on Scripture interpretations, the Jew easily obtained the victory over his less skilled adversary. A number are recorded in the Talmud and Midrash between Christians called "minim" (heretics) or philosophers and R. Gamaliel II... Quite different was the tone of the disputations introduced in the Byzantine empire. Here Basil I., about 880, instituted such disputations, and the Jews were to be forced either to admit or to disprove "that Jesus is the culmination of the Law and the Prophets", the result being generally expulsion and persecution. In the West, Jews and Christians disputed freely and on terms of mutual good-will in spite of occasional hostile attacks.

The second disputation took place at Barcelona on July 20, 1263, at the royal palace, in the presence of James I. of Aragon and his court, and of many prominent ecclesiastics and knights, between Nahmanides and Pablo Christiani, who, like Donin, was the accuser and the instigator. The debate turned on the questions whether the Messiah had appeared or not; whether, according to Scripture, the Messiah is a divine or a human being; and whether the Jews or the Christians held the true faith

Quite different in tone and character were the disputations held by the Jews, both Rabbinites and Karaites, with Christians of various denominations in Poland at the close of the sixteenth century. Here the Jews, untrammelled by clerical or state despotism, freely criticized the various religious sects, and it was considered a difficult task for a Christian to convert a Jew (ib. ix. 456; see Isaac b. Abraham Troki). Occasionally disputations for conversionist purposes were arranged at German courts. One is reported to have taken place at the ducal court of Hanover, about 1700, in the presence of the duke, the dowager-duchess, the princes, clergy, and all the distinguished personages of the city, between Rabbi Joseph of Stadthagen and Eliezer Edzard, who had had been the instigator of the disputation. It ended in the complete victory of the rabbi, who not only refuted all the arguments of his antagonist from Scripture and the Midrash, but under the full approval of the court declined to answer under oath the question as to which religion was the best. He said: "We condemn no creed based upon the belief in the Creator of heaven and earth. We believe what we have been taught; let the Christians adhere to what they have been taught" (Bloch in "Oesterreichische Wochenschrift," 1902, p. 785).

Today there are numerous books written to help Jewish people refute the claims that Jesus is the Messiah. These books have a common core set of refutations to the Messianic claims of Jesus which stem from a work in the 1600 by Isaak of Troki called Hezzek Emmunah (Faith Strengthened). He was a Kairite, a Jewish person who draws from the scriptures alone for understandings, unlike the Orthodox who look to the Talmud to properly frame an understanding of scripture.

Faith Strengthen has been reprinted many times, and the more modern anti-missionary texts draw heavily on these arguments. In the early 1900's an Anglican apologist, Arthur Lukyn Williams, serialized responses to Faith Strengthen in a British Publication. Later those articles were brought together in a text called, A Manual of Christian Evidences for Jewish People. Each point of dispute was taken one by one by Wiliams. His text went out of print and I looked for years to find a copy. I finally found the two volume work in a place I never imagined, the main library on the campus of Concordia Seminary in St. Louis. I paid to have it photo copied and bound and it is a vital part of my personal Messianic library collection. It has since been brought back to print and now is available for everyone to read in English.

APPENDIX 2 - The 613 Commandments

The following are the 613 commandments and the source of their derivation from the Hebrew Bible as enumerated by Maimonides:

- 1 To know there is a God — Ex. 20:2
- 2 Not to even think that there are other gods besides Him Ex. 20:3
- 3 To know that He is One — Deut. 6:4
- 4 To love Him — Deut. 6:5
- 5 To fear Him — Deut. 10:20
- 6 To sanctify His Name — Lev. 22:32
- 7 Not to profane His Name — Lev. 22:32
- 8 Not to destroy objects associated with His Name — Deut. 12:4
- 9 To listen to the prophet speaking in His Name — Deut. 18:15
- 10 Not to try the LORD unduly — Deut. 6:16
- 11 To emulate His ways — Deut. 28:9
- 12 To cleave to those who know Him — Deut. 10:20
- 13 To love other Jews — Lev. 19:18
- 14 To love converts — Deut. 10:19
- 15 Not to hate fellow Jews — Lev. 19:17
- 16 To reprove a sinner — Lev. 19:17
- 17 Not to embarrass others — Lev. 19:17
- 18 Not to oppress the weak — Ex. 22:21
- 19 Not to speak derogatorily of others — Lev. 19:16
- 20 Not to take revenge — Lev. 19:18
- 21 Not to bear a grudge — Lev. 19:18
- 22 To learn Torah — Deut. 6:7
- 23 To honor those who teach and know Torah — Lev. 19:32
- 24 Not to inquire into idolatry — Lev. 19:4
- 25 Not to follow the whims of your heart or what your eyes see — Num. 15:39
- 26 Not to blaspheme — Ex. 22:27
- 27 Not to worship idols in the manner they are worshiped — Standard->Ex. 20:6 Yemenite->Ex. 20:5
- 28 Not to worship idols in the four ways we worship God — Standard->Ex. 20:6 Yemenite->Ex. 20:5
- 29 Not to make an idol for yourself — Standard->Ex. 20:5 Yemenite->Ex. 20:4
- 30 Not to make an idol for others — Lev. 19:4
- 31 Not to make human forms even for decorative purposes — Standard->Ex.

- 20:21 Yemenite->Ex. 20:20
- 32 Not to turn a city to idolatry — Deut. 13:14
- 33 To burn a city that has turned to idol worship — Deut. 13:17
- 34 Not to rebuild it as a city — Deut. 13:17
- 35 Not to derive benefit from it — Deut. 13:18
- 36 Not to missionize an individual to idol worship — Deut. 13:12
- 37 Not to love the idolater — Deut. 13:9
- 38 Not to cease hating the idolater — Deut. 13:9
- 39 Not to save the idolater — Deut. 13:9
- 40 Not to say anything in the idolater's defense — Deut. 13:9
- 41 Not to refrain from incriminating the idolater — Deut. 13:9
- 42 Not to prophesy in the name of idolatry — Deut. 13:14
- 43 Not to listen to a false prophet — Deut. 13:4
- 44 Not to prophesy falsely in the name of God — Deut. 18:20
- 45 Not to be afraid of the false prophet — Deut. 18:22
- 46 Not to swear in the name of an idol — Ex. 23:13
- 47 Not to perform ov (medium) — Lev. 19:31
- 48 Not to perform yidoni ("magical seer") — Lev. 19:31
- 49 Not to pass your children through the fire to Molech — Lev. 18:21
- 50 Not to erect a pillar in a public place of worship — Deut. 16:22
- 51 Not to bow down before a smooth stone — Lev. 26:1
- 52 Not to plant a tree in the Temple courtyard — Deut. 16:21
- 53 To destroy idols and their accessories — Deut. 12:2
- 54 Not to derive benefit from idols and their accessories — Deut. 7:26
- 55 Not to derive benefit from ornaments of idols — Deut. 7:25
- 56 Not to make a covenant with idolaters — Deut. 7:2
- 57 Not to show favor to them — Deut. 7:2
- 58 Not to let them dwell in the Land of Israel — Ex. 23:33
- 59 Not to imitate them in customs and clothing — Lev. 20:23
- 60 Not to be superstitious — Lev. 19:26
- 61 Not to go into a trance to foresee events, etc. — Deut. 18:10
- 62 Not to engage in divination or soothsaying — Lev. 19:26
- 63 Not to mutter incantations — Deut. 18:11
- 64 Not to attempt to contact the dead — Deut. 18:11
- 65 Not to consult the ov — Deut. 18:11
- 66 Not to consult the yidoni — Deut. 18:11
- 67 Not to perform acts of magic — Deut. 18:10
- 68 Men must not shave the hair off the sides of their head — Lev. 19:27
- 69 Men must not shave their beards with a razor — Lev. 19:27
- 70 Men must not wear women's clothing — Deut. 22:5

- 71 Women must not wear men's clothing — Deut. 22:5
- 72 Not to tattoo the skin — Lev. 19:28
- 73 Not to tear the skin in mourning — Deut. 14:1
- 74 Not to make a bald spot in mourning — Deut. 14:1
- 75 To repent and confess wrongdoings — Num. 5:7
- 76 To say the Shema twice daily — Deut. 6:7
- 77 To pray every day — Ex. 23:25
- 78 The Kohanim must bless the Jewish nation daily — Num. 6:23
- 79 To wear tefillin (phylacteries) on the head — Deut. 6:8
- 80 To bind tefillin on the arm — Deut. 6:8
- 81 To put a mezuzah on the door post — Deut. 6:9
- 82 Each male must write a Torah scroll — Deut. 31:19
- 83 The king must have a separate Torah scroll for himself — Deut. 17:18
- 84 To have tzitzit on four-cornered garments — Num. 15:38
- 85 To bless the Almighty after eating — Deut. 8:10
- 86 To circumcise all males on the eighth day after their birth — Gen. 17:10
- 87 To rest on the seventh day — Ex. 23:12
- 88 Not to do prohibited labor on the seventh day — Standard->Ex. 20:11
Yemenite->Ex. 20:10
- 89 The court must not inflict punishment on Shabbat — Ex. 35:3
- 90 Not to walk outside the city boundary on Shabbat — Ex. 16:29
- 91 To sanctify Shabbat with Kiddush and Havdalah — Standard->Ex. 20:9
Yemenite->Ex. 20:8
- 92 To rest from prohibited labor on Yom Kippur — Lev. 23:32
- 93 Not to do prohibited labor on Yom Kippur — Lev. 23:32
- 94 To afflict oneself on Yom Kippur — Lev. 16:29
- 95 Not to eat or drink on Yom Kippur — Lev. 23:29
- 96 To rest on the first day of Passover — Lev. 23:7
- 97 Not to do prohibited labor on the first day of Passover — Lev. 23:8
- 98 To rest on the seventh day of Passover — Lev. 23:8
- 99 Not to do prohibited labor on the seventh day of Passover — Lev. 23:8
- 100 To rest on Shavuot — Lev. 23:21
- 101 Not to do prohibited labor on Shavuot — Lev. 23:21
- 102 To rest on Rosh Hashanah — Lev. 23:24
- 103 Not to do prohibited labor on Rosh Hashanah — Lev. 23:25
- 104 To rest on Sukkot — Lev. 23:35
- 105 Not to do prohibited labor on Sukkot — Lev. 23:35
- 106 To rest on Shemini Atzeret — Lev. 23:36
- 107 Not to do prohibited labor on Shemini Atzeret — Lev. 23:36
- 108 Not to eat chametz on the afternoon of the 14th day of Nisan — Deut. 16:3

- 109 To destroy all chametz on 14th day of Nisan — Ex. 12:15
- 110 Not to eat chametz all seven days of Passover — Ex. 13:3
- 111 Not to eat mixtures containing chametz all seven days of Passover — Ex. 12:20
- 112 Not to see chametz in your domain seven days — Ex. 13:7
- 113 Not to find chametz in your domain seven days — Ex. 12:19
- 114 To eat matzah on the first night of Passover — Ex. 12:18
- 115 To relate the Exodus from Egypt on that night — Ex. 13:8
- 116 To hear the Shofar on the first day of Tishrei (Rosh Hashanah) — Num. 9:1
- 117 To dwell in a Sukkah for the seven days of Sukkot — Lev. 23:42
- 118 To take up a Lulav and Etrog all seven days — Lev. 23:40
- 119 Each man must give a half shekel annually — Ex. 30:13
- 120 Courts must calculate to determine when a new month begins — Ex. 12:2
- 121 To afflict oneself and cry out before God in times of calamity — Num. 10:9
- 122 To marry a wife by means of ketubah and kiddushin — Deut. 22:13
- 123 Not to have sexual relations with women not thus married — Deut. 23:18
- 124 Not to withhold food, clothing, and sexual relations from your wife — Ex. 21:10
- 125 To have children with one's wife — Gen. 1:28
- 126 To issue a divorce by means of a Get document — Deut. 24:1
- 127 A man must not remarry his ex-wife after she has married someone else — Deut. 24:4
- 128 To perform yibbum (marry the widow of one's childless brother) — Deut. 25:5
- 129 To perform halizah (free the widow of one's childless brother from yibbum) — Deut. 25:9
- 130 The widow must not remarry until the ties with her brother-in-law are removed (by halizah) — Deut. 25:5
- 131 The court must fine one who sexually seduces a maiden — Ex. 22:15-16
- 132 The rapist must marry his victim if she is unwed — Deut. 22:29
- 133 He is never allowed to divorce her — Deut. 22:29
- 134 The slanderer must remain married to his wife — Deut. 22:19
- 135 He must not divorce her — Deut. 22:19
- 136 To fulfill the laws of the Sotah — Num. 5:30
- 137 Not to put oil on her meal offering (as usual) — Num. 5:15
- 138 Not to put frankincense on her meal offering (as usual) — Num. 5:15
- 139 Not to have sexual relations with your mother — Lev. 18:7
- 140 Not to have sexual relations with your father's wife — Lev. 18:8
- 141 Not to have sexual relations with your sister — Lev. 18:9
- 142 Not to have sexual relations with your father's wife's daughter — Lev. 18:11

- 143 Not to have sexual relations with your son's daughter — Lev. 18:10
- 144 Not to have sexual relations with your daughter — Lev. 18:10
- 145 Not to have sexual relations with your daughter's daughter — Lev. 18:10
- 146 Not to have sexual relations with a woman and her daughter — Lev. 18:17
- 147 Not to have sexual relations with a woman and her son's daughter — Lev. 18:17
- 148 Not to have sexual relations with a woman and her daughter's daughter — Lev. 18:17
- 149 Not to have sexual relations with your father's sister — Lev. 18:12
- 150 Not to have sexual relations with your mother's sister — Lev. 18:13
- 151 Not to have sexual relations with your father's brother's wife — Lev. 18:14
- 152 Not to have sexual relations with your son's wife — Lev. 18:15
- 153 Not to have sexual relations with your brother's wife — Lev. 18:16
- 154 Not to have sexual relations with your wife's sister — Lev. 18:18
- 155 A man must not have sexual relations with an animal — Lev. 18:23
- 156 A woman must not have sexual relations with an animal — Lev. 18:23
- 157 A man must not have sexual relations with a man — Lev. 18:22
- 158 Not to have sexual relations with your father — Lev. 18:7
- 159 Not to have sexual relations with your father's brother — Lev. 18:14
- 160 Not to have sexual relations with someone else's wife — Lev. 18:20
- 161 Not to have sexual relations with a menstrually impure woman — Lev. 18:19
- 162 Not to marry non-Jews — Deut. 7:3
- 163 Not to let Moabite and Ammonite males marry into the Jewish people — Deut. 23:4
- 164 Not to refrain from letting a third-generation Egyptian convert enter the Assembly — Deut. 23:8-9
- 165 Not to refrain from letting a third-generation Edomite convert enter the Assembly — Deut. 23:8-9
- 166 Not to let a mamzer (a child born due to an illegal relationship) marry into the Jewish people — Deut. 23:3
- 167 Not to let a eunuch marry into the Jewish people — Deut. 23:2
- 168 Not to offer to God any castrated male animals — Lev. 22:24
- 169 The High Priest must not marry a widow — Lev. 21:14
- 170 The High Priest must not have sexual relations with a widow even outside of marriage — Lev. 21:15
- 171 The High Priest must marry a virgin maiden — Lev. 21:13
- 172 A Kohen (priest) must not marry a divorcee — Lev. 21:7
- 173 A Kohen must not marry a zonah (a woman who has had a forbidden sexual relationship) — Lev. 21:7

- 174 A Kohen must not marry a chalalah ("a desecrated person") (party to or product of 169-172) — Lev. 21:7
- 175 Not to make pleasurable (sexual) contact with any forbidden woman — Lev. 18:6
- 176 To examine the signs of animals to distinguish between kosher and nonkosher — Lev. 11:2
- 177 To examine the signs of fowl to distinguish between kosher and non-kosher — Deut. 14:11
- 178 To examine the signs of fish to distinguish between kosher and non-kosher — Lev. 11:9
- 179 To examine the signs of locusts to distinguish between kosher and nonkosher — Lev. 11:21
- 180 Not to eat non-kosher animals — Lev. 11:4
- 181 Not to eat non-kosher fowl — Lev. 11:13
- 182 Not to eat non-kosher fish — Lev. 11:11
- 183 Not to eat non-kosher flying insects — Deut. 14:19
- 184 Not to eat non-kosher creatures that crawl on land — Lev. 11:41
- 185 Not to eat non-kosher maggots — Lev. 11:44
- 186 Not to eat worms found in fruit on the ground — Lev. 11:42
- 187 Not to eat creatures that live in water other than (kosher) fish — Lev. 11:43
- 188 Not to eat the meat of an animal that died without ritual slaughter — Deut. 14:21
- 189 Not to benefit from an ox condemned to be stoned — Ex. 21:2
- 190 Not to eat meat of an animal that was mortally wounded — Ex. 22:30
- 191 Not to eat a limb torn off a living creature — Deut. 12:23
- 192 Not to eat blood — Lev. 3:17
- 193 Not to eat certain fats of clean animals — Lev. 3:17
- 194 Not to eat the sinew of the thigh — Gen. 32:33
- 195 Not to eat mixtures of milk and meat cooked together — Ex. 23:19
- 196 Not to cook meat and milk together — Ex. 34:26
- 197 Not to eat bread from new grain before the Omer — Lev. 23:14
- 198 Not to eat parched grains from new grain before the Omer — Lev. 23:14
- 199 Not to eat ripened grains from new grain before the Omer — Lev. 23:14
- 200 Not to eat fruit of a tree during its first three years — Lev. 19:23
- 201 Not to eat diverse seeds planted in a vineyard — Deut. 22:9
- 202 Not to eat untithed fruits — Lev. 22:15
- 203 Not to drink wine poured in service to idols — Deut. 32:38
- 204 To ritually slaughter an animal before eating it — Deut. 12:21
- 205 Not to slaughter an animal and its offspring on the same day — Lev. 22:28
- 206 To cover the blood (of a slaughtered beast or fowl) with earth — Lev. 17:13

- 207 To send away the mother bird before taking its children — Deut. 22:6
- 208 To release the mother bird if she was taken from the nest — Deut. 22:7
- 209 Not to swear falsely in God's Name — Lev. 19:12
- 210 Not to take God's Name in vain — Standard->Ex. 20:7 Yemenite->Ex. 20:6
- 211 Not to deny possession of something entrusted to you — Lev. 19:11
- 212 Not to swear in denial of a monetary claim — Lev. 19:11
- 213 To swear in God's Name to confirm the truth when deemed necessary by court — Deut. 10:20
- 214 To fulfill what was uttered and to do what was avowed — Deut. 23:24
- 215 Not to break oaths or vows — Num. 30:3
- 216 For oaths and vows annulled, there are the laws of annulling vows explicit in the Torah — Num. 30:3
- 217 The Nazirite must let his hair grow — Num. 6:5
- 218 He must not cut his hair — Num. 6:5
- 219 He must not drink wine, wine mixtures, or wine vinegar — Num. 6:3
- 220 He must not eat fresh grapes — Num. 6:3
- 221 He must not eat raisins — Num. 6:3
- 222 He must not eat grape seeds — Num. 6:4
- 223 He must not eat grape skins — Num. 6:4
- 224 He must not be under the same roof as a corpse — Num. 6:6
- 225 He must not come into contact with the dead — Num. 6:7
- 226 He must shave his head after bringing sacrifices upon completion of his Nazirite period — Num. 6:9
- 227 To estimate the value of people as determined by the Torah — Lev. 27:2
- 228 To estimate the value of consecrated animals — Lev. 27:12-13
- 229 To estimate the value of consecrated houses — Lev. 27:14
- 230 To estimate the value of consecrated fields — Lev. 27:16
- 231 Carry out the laws of interdicting possessions (cherem) — Lev. 27:28
- 232 Not to sell the cherem — Lev. 27:28
- 233 Not to redeem the cherem — Lev. 27:28
- 234 Not to plant diverse seeds together — Lev. 19:19
- 235 Not to plant grains or greens in a vineyard — Deut. 22:9
- 236 Not to crossbreed animals — Lev. 19:19
- 237 Not to work different animals together — Deut. 22:10
- 238 Not to wear shaatnez, a cloth woven of wool and linen — Deut. 22:11
- 239 To leave a corner of the field uncut for the poor — Lev. 19:10
- 240 Not to reap that corner — Lev. 19:9
- 241 To leave gleanings — Lev. 19:9
- 242 Not to gather the gleanings — Lev. 19:9
- 243 To leave the unformed clusters of grapes — Lev. 19:10

- 244 Not to pick the unformed clusters of grapes — Lev. 19:10
- 245 To leave the gleanings of a vineyard — Lev. 19:10
- 246 Not to gather the gleanings of a vineyard — Lev. 19:10
- 247 To leave the forgotten sheaves in the field — Deut. 24:19
- 248 Not to retrieve them — Deut. 24:19
- 249 To separate the "tithe for the poor" — Deut. 14:28
- 250 To give charity — Deut. 15:8
- 251 Not to withhold charity from the poor — Deut. 15:7
- 252 To set aside Terumah (heave offering) Gedolah (gift for the Kohen) — Deut. 18:4
- 253 The Levite must set aside a tenth of his tithe — Num. 18:26
- 254 Not to preface one tithe to the next, but separate them in their proper order — Ex. 22:28
- 255 A non-Kohen must not eat Terumah — Lev. 22:10
- 256 A hired worker or a Jewish bondsman of a Kohen must not eat Terumah — Lev. 22:10
- 257 An uncircumcised Kohen must not eat Terumah — Ex. 12:48
- 258 An impure Kohen must not eat Terumah — Lev. 22:4
- 259 A chalalah (party to #s 169-172 above) must not eat Terumah — Lev. 22:12
- 260 To set aside Ma'aser (tithe) each planting year and give it to a Levite — Num. 18:24
- 261 To set aside the second tithe (Ma'aser Sheni) — Deut. 14:22
- 262 Not to spend its redemption money on anything but food, drink, or ointment — Deut. 26:14
- 263 Not to eat Ma'aser Sheni while impure — Deut. 26:14
- 264 A mourner on the first day after death must not eat Ma'aser Sheni — Deut. 26:14
- 265 Not to eat Ma'aser Sheni grains outside Jerusalem — Deut. 12:17
- 266 Not to eat Ma'aser Sheni wine products outside Jerusalem — Deut. 12:17
- 267 Not to eat Ma'aser Sheni oil outside Jerusalem — Deut. 12:17
- 268 The fourth year crops must be totally for holy purposes like Ma'aser Sheni — Lev. 19:24
- 269 To read the confession of tithes every fourth and seventh year — Deut. 26:13
- 270 To set aside the first fruits and bring them to the Temple — Ex. 23:19
- 271 The Kohanim must not eat the first fruits outside Jerusalem — Deut. 12:17
- 272 To read the Torah portion pertaining to their presentation — Deut. 26:5
- 273 To set aside a portion of dough for a Kohen — Num. 15:20
- 274 To give the foreleg, two cheeks, and abomasum of slaughtered animals to a Kohen — Deut. 18:3

- 275 To give the first shearing of sheep to a Kohen — Deut. 18:4
- 276 To redeem firstborn sons and give the money to a Kohen — Num. 18:15
- 277 To redeem the firstborn donkey by giving a lamb to a Kohen — Ex. 13:13
- 278 To break the neck of the donkey if the owner does not intend to redeem it —
Ex. 13:13
- 279 To rest the land during the seventh year by not doing any work which
enhances growth — Ex. 34:21
- 280 Not to work the land during the seventh year — Lev. 25:4
- 281 Not to work with trees to produce fruit during that year — Lev. 25:4
- 282 Not to reap crops that grow wild that year in the normal manner — Lev.
25:5
- 283 Not to gather grapes which grow wild that year in the normal way — Lev.
25:5
- 284 To leave free all produce which grew in that year — Ex. 23:11
- 285 To release all loans during the seventh year — Deut. 15:2
- 286 Not to pressure or claim from the borrower — Deut. 15:2
- 287 Not to refrain from lending immediately before the release of the loans for
fear of monetary loss — Deut. 15:9
- 288 The Sanhedrin must count seven groups of seven years — Lev. 25:8
- 289 The Sanhedrin must sanctify the fiftieth year — Lev. 25:10
- 290 To blow the Shofar on the tenth of Tishrei to free the slaves — Lev. 25:9
- 291 Not to work the soil during the fiftieth year (Jubilee) — Lev. 25:11
- 292 Not to reap in the normal manner that which grows wild in the fiftieth year
— Lev. 25:11
- 293 Not to pick grapes which grew wild in the normal manner in the fiftieth year
— Lev. 25:11
- 294 Carry out the laws of sold family properties — Lev. 25:24
- 295 Not to sell the land in Israel indefinitely — Lev. 25:23
- 296 Carry out the laws of houses in walled cities — Lev. 25:29
- 297 The Tribe of Levi must not be given a portion of the land in Israel, rather
they are given cities to dwell in — Deut. 18:1
- 298 The Levites must not take a share in the spoils of war — Deut. 18:1
- 299 To give the Levites cities to inhabit and their surrounding fields — Num.
35:2
- 300 Not to sell the fields but they shall remain the Levites' before and after the
Jubilee year — Lev. 25:34
- 301 To build a Temple — Ex. 25:8
- 302 Not to build the altar with stones hewn by metal — Standard->Ex. 20:24
Yemenite->Ex. 20:23
- 303 Not to climb steps to the altar — Standard->Ex. 20:27 Yemenite->Ex. 20:26

- 304 To show reverence to the Temple — Lev. 19:30
- 305 To guard the Temple area — Num. 18:2
- 306 Not to leave the Temple unguarded — Num. 18:5
- 307 To prepare the anointing oil — Ex. 30:31
- 308 Not to reproduce the anointing oil — Ex. 30:32
- 309 Not to anoint with anointing oil — Ex. 30:32
- 310 Not to reproduce the incense formula — Ex. 30:37
- 311 Not to burn anything on the Golden Altar besides incense — Ex. 30:9
- 312 The Levites must transport the ark on their shoulders — Num. 7:9
- 313 Not to remove the staves from the ark — Ex. 25:15
- 314 The Levites must work in the Temple — Num. 18:23
- 315 No Levite must do another's work of either a Kohen or a Levite — Num. 18:3
- 316 To dedicate the Kohen for service — Lev. 21:8
- 317 The work of the Kohanim's shifts must be equal during holidays — Deut. 18:6-8
- 318 The Kohanim must wear their priestly garments during service — Ex. 28:2
- 319 Not to tear the priestly garments — Ex. 28:32
- 320 The Kohen Gadol 's (High Priest) breastplate must not be loosened from the Eford — Ex. 28:28
- 321 A Kohen must not enter the Temple intoxicated — Lev. 10:9
- 322 A Kohen must not enter the Temple with his head uncovered — Lev. 10:6
- 323 A Kohen must not enter the Temple with torn clothes — Lev. 10:6
- 324 A Kohen must not enter the Temple indiscriminately — Lev. 16:2
- 325 A Kohen must not leave the Temple during service — Lev. 10:7
- 326 To send the impure from the Temple — Num. 5:2
- 327 Impure people must not enter the Temple — Num. 5:3
- 328 Impure people must not enter the Temple Mount area — Deut. 23:11
- 329 Impure Kohanim must not do service in the temple — Lev. 22:2
- 330 An impure Kohen, following immersion, must wait until after sundown before returning to service — Lev. 22:7
- 331 A Kohen must wash his hands and feet before service — Ex. 30:19
- 332 A Kohen with a physical blemish must not enter the sanctuary or approach the altar — Lev. 21:23
- 333 A Kohen with a physical blemish must not serve — Lev. 21:17
- 334 A Kohen with a temporary blemish must not serve — Lev. 21:17
- 335 One who is not a Kohen must not serve — Num. 18:4
- 336 To offer only unblemished animals — Lev. 22:21
- 337 Not to dedicate a blemished animal for the altar — Lev. 22:20
- 338 Not to slaughter it — Lev. 22:22

- 339 Not to sprinkle its blood — Lev. 22:24
- 340 Not to burn its fat — Lev. 22:22
- 341 Not to offer a temporarily blemished animal — Deut. 17:1
- 342 Not to sacrifice blemished animals even if offered by non-Jews — Lev. 22:25
- 343 Not to inflict wounds upon dedicated animals — Lev. 22:21
- 344 To redeem dedicated animals which have become disqualified — Deut. 12:15
- 345 To offer only animals which are at least eight days old — Lev. 22:27
- 346 Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog. Some interpret "exchange for a dog" as referring to wage of a male prostitute. — Deut. 23:19
- 347 Not to burn honey or yeast on the altar — Lev. 2:11
- 348 To salt all sacrifices — Lev. 2:13
- 349 Not to omit the salt from sacrifices — Lev. 2:13
- 350 Carry out the procedure of the burnt offering as prescribed in the Torah — Lev. 1:3
- 351 Not to eat its meat — Deut. 12:17
- 352 Carry out the procedure of the sin offering — Lev. 6:18
- 353 Not to eat the meat of the inner sin offering — Lev. 6:23
- 354 Not to decapitate a fowl brought as a sin offering — Lev. 5:8
- 355 Carry out the procedure of the guilt offering — Lev. 7:1
- 356 The Kohanim must eat the sacrificial meat in the Temple — Ex. 29:33
- 357 The Kohanim must not eat the meat outside the Temple courtyard — Deut. 12:17
- 358 A non-Kohen must not eat sacrificial meat — Ex. 29:33
- 359 To follow the procedure of the peace offering — Lev. 7:11
- 360 Not to eat the meat of minor sacrifices before sprinkling the blood — Deut. 12:17
- 361 To bring meal offerings as prescribed in the Torah — Lev. 2:1
- 362 Not to put oil on the meal offerings of wrongdoers — Lev. 5:11
- 363 Not to put frankincense on the meal offerings of wrongdoers — Lev. 3:11
- 364 Not to eat the meal offering of the High Priest — Lev. 6:16
- 365 Not to bake a meal offering as leavened bread — Lev. 6:10
- 366 The Kohanim must eat the remains of the meal offerings — Lev. 6:9
- 367 To bring all avowed and freewill offerings to the Temple on the first subsequent festival — Deut. 12:5-6
- 368 Not to withhold payment incurred by any vow — Deut. 23:22
- 369 To offer all sacrifices in the Temple — Deut. 12:11
- 370 To bring all sacrifices from outside Israel to the Temple — Deut. 12:26

- 371 Not to slaughter sacrifices outside the courtyard — Lev. 17:4
- 372 Not to offer any sacrifices outside the courtyard — Deut. 12:13
- 373 To offer two lambs every day — Num. 28:3
- 374 To light a fire on the altar every day — Lev. 6:6
- 375 Not to extinguish this fire — Lev. 6:6
- 376 To remove the ashes from the altar every day — Lev. 6:3
- 377 To burn incense every day — Ex. 30:7
- 378 To light the Menorah every day — Ex. 27:21
- 379 The Kohen Gadol must bring a meal offering every day — Lev. 6:13
- 380 To bring two additional lambs as burnt offerings on Shabbat — Num. 28:9
- 381 To make the show bread — Ex. 25:30
- 382 To bring additional offerings on Rosh Chodesh (" The New Month") —
Num. 28:11
- 383 To bring additional offerings on Passover — Num. 28:19
- 384 To offer the wave offering from the meal of the new wheat — Lev. 23:10
- 385 Each man must count the Omer - seven weeks from the day the new wheat
offering was brought — Lev. 23:15
- 386 To bring additional offerings on Shavuot — Num. 28:26
- 387 To bring two loaves to accompany the above sacrifice — Lev. 23:17
- 388 To bring additional offerings on Rosh Hashana — Num. 29:2
- 389 To bring additional offerings on Yom Kippur — Num. 29:8
- 390 To bring additional offerings on Sukkot — Num. 29:13
- 391 To bring additional offerings on Shmini Atzeret — Num. 29:35
- 392 Not to eat sacrifices which have become unfit or blemished — Deut. 14:3
- 393 Not to eat from sacrifices offered with improper intentions — Lev. 7:18
- 394 Not to leave sacrifices past the time allowed for eating them — Lev. 22:30
- 395 Not to eat from that which was left over — Lev. 19:8
- 396 Not to eat from sacrifices which became impure — Lev. 7:19
- 397 An impure person must not eat from sacrifices — Lev. 7:20
- 398 To burn the leftover sacrifices — Lev. 7:17
- 399 To burn all impure sacrifices — Lev. 7:19
- 400 To follow the procedure of Yom Kippur in the sequence prescribed in
Parshah Acharei Mot ("After the death of Aaron's sons...") — Lev. 16:3
- 401 One who profaned property must repay what he profaned plus a fifth and
bring a sacrifice — Lev. 5:16
- 402 Not to work consecrated animals — Deut. 15:19
- 403 Not to shear the fleece of consecrated animals — Deut. 15:19
- 404 To slaughter the paschal sacrifice at the specified time — Ex. 12:6
- 405 Not to slaughter it while in possession of leaven — Ex. 23:18
- 406 Not to leave the fat overnight — Ex. 23:18

- 407 To slaughter the second Paschal Lamb — Num. 9:11
- 408 To eat the Paschal Lamb with matzah and Marror on the night of the fourteenth of Nisan — Ex. 12:8
- 409 To eat the second Paschal Lamb on the night of the 15th of Iyar — Num. 9:11
- 410 Not to eat the paschal meat raw or boiled — Ex. 12:9
- 411 Not to take the paschal meat from the confines of the group — Ex. 12:46
- 412 An apostate must not eat from it — Ex. 12:43
- 413 A permanent or temporary hired worker must not eat from it — Ex. 12:45
- 414 An uncircumcised male must not eat from it — Ex. 12:48
- 415 Not to break any bones from the paschal offering — Ex. 12:46 Ps. 34:20
- 416 Not to break any bones from the second paschal offering — Num. 9:12
- 417 Not to leave any meat from the paschal offering over until morning — Ex. 12:10
- 418 Not to leave the second paschal meat over until morning — Num. 9:12
- 419 Not to leave the meat of the holiday offering of the 14th until the 16th — Deut. 16:4
- 420 To be seen at the Temple on Passover, Shavuot, and Sukkot — Deut. 16:16
- 421 To celebrate on these three Festivals (bring a peace offering) — Ex. 23:14
- 422 To rejoice on these three Festivals (bring a peace offering) — Deut. 16:14
- 423 Not to appear at the Temple without offerings — Deut. 16:16
- 424 Not to refrain from rejoicing with, and giving gifts to, the Levites — Deut. 12:19
- 425 To assemble all the people on the Sukkot following the seventh year — Deut. 31:12
- 426 To set aside the firstborn animals — Ex. 13:12
- 427 The Kohanim must not eat unblemished firstborn animals outside Jerusalem — Deut. 12:17
- 428 Not to redeem the firstborn — Num. 18:17
- 429 Separate the tithe from animals — Lev. 27:32
- 430 Not to redeem the tithe — Lev. 27:33
- 431 Every person must bring a sin offering (in the temple) for his transgression — Lev. 4:27
- 432 Bring an asham talui (temple offering) when uncertain of guilt — Lev. 5:17-18
- 433 Bring an asham vadai (temple offering) when guilt is ascertained — Lev. 5:25
- 434 Bring an oleh v'yored (temple offering)(if the person is wealthy, an animal; if poor, a bird or meal offering) — Lev. 5:7-11
- 435 The Sanhedrin must bring an offering (in the Temple) when it rules in error

- Lev. 4:13
- 436 A woman who had a running (vaginal) issue must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 15:28-29
- 437 A woman who gave birth must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 12:6
- 438 A man who had a running (unnatural urinary) issue must bring an offering (in the Temple) after he goes to the Mikveh — Lev. 15:13-14
- 439 A metzora (one having a skin disease) must bring an offering (in the Temple) after going to the Mikveh — Lev. 14:10
- 440 Not to substitute another beast for one set apart for sacrifice — Lev. 27:10
- 441 The new animal, in addition to the substituted one, retains consecration — Lev. 27:10
- 442 Not to change consecrated animals from one type of offering to another — Lev. 27:26
- 443 Carry out the laws of impurity of the dead — Num. 19:14
- 444 Carry out the procedure of the Red Heifer (Para Aduma) — Num. 19:2
- 445 Carry out the laws of the sprinkling water — Num. 19:21
- 446 Rule the laws of human tzara'at as prescribed in the Torah — Lev. 13:12
- 447 The metzora must not remove his signs of impurity — Deut. 24:8
- 448 The metzora must not shave signs of impurity in his hair — Lev. 13:33
- 449 The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his lips — Lev. 13:45
- 450 Carry out the prescribed rules for purifying the metzora — Lev. 14:2
- 451 The metzora must shave off all his hair prior to purification — Lev. 14:9
- 452 Carry out the laws of tzara'at of clothing — Lev. 13:47
- 453 Carry out the laws of tzara'at of houses — Lev. 13:34
- 454 Observe the laws of menstrual impurity — Lev. 15:19
- 455 Observe the laws of impurity caused by childbirth — Lev. 12:2
- 456 Observe the laws of impurity caused by a woman's running issue — Lev. 15:25
- 457 Observe the laws of impurity caused by a man's running issue (irregular ejaculation of infected semen) — Lev. 15:3
- 458 Observe the laws of impurity caused by a dead beast — Lev. 11:39
- 459 Observe the laws of impurity caused by the eight shratzim (insects) — Lev. 11:29
- 460 Observe the laws of impurity of a seminal emission (regular ejaculation, with normal semen) — Lev. 15:16
- 461 Observe the laws of impurity concerning liquid and solid foods — Lev. 11:34
- 462 Every impure person must immerse himself in a Mikvah to become pure —

Lev. 15:16

- 463 The court must judge the damages incurred by a goring ox — Ex. 21:28
- 464 The court must judge the damages incurred by an animal eating — Ex. 22:4
- 465 The court must judge the damages incurred by a pit — Ex. 21:33
- 466 The court must judge the damages incurred by fire — Ex. 22:5
- 467 Not to steal money stealthily — Lev. 19:11
- 468 The court must implement punitive measures against the thief — Ex. 21:37
- 469 Each individual must ensure that his scales and weights are accurate — Lev. 19:36
- 470 Not to commit injustice with scales and weights — Lev. 19:35
- 471 Not to possess inaccurate scales and weights even if they are not for use — Deut. 25:13
- 472 Not to move a boundary marker to steal someone's property — Deut. 19:14
- 473 Not to kidnap — Standard->Ex. 20:14 Yemenite->Ex. 20:13
- 474 Not to rob openly — Lev. 19:13
- 475 Not to withhold wages or fail to repay a debt — Lev. 19:13
- 476 Not to covet and scheme to acquire another's possession — Standard->Ex. 20:15 Yemenite->Ex. 20:14
- 477 Not to desire another's possession — Standard->Deut. 5:19 Yemenite->Deut. 5:18
- 478 Return the robbed object or its value — Lev. 5:23
- 479 Not to ignore a lost object — Deut. 22:3
- 480 Return the lost object — Deut. 22:1
- 481 The court must implement laws against the one who assaults another or damages another's property — Ex. 21:18
- 482 Not to murder — Standard->Ex. 20:13 Yemenite->Ex. 20:12
- 483 Not to accept monetary restitution to atone for the murderer — Num. 35:31
- 484 The court must send the accidental murderer to a city of refuge — Num. 35:25
- 485 Not to accept monetary restitution instead of being sent to a city of refuge — Num. 35:32
- 486 Not to kill the murderer before he stands trial — Num. 35:12
- 487 Save someone being pursued even by taking the life of the pursuer — Deut. 25:12
- 488 Not to pity the pursuer — Num. 35:12
- 489 Not to stand idly by if someone's life is in danger — Lev. 19:16
- 490 Designate cities of refuge and prepare routes of access — Deut. 19:3
- 491 Break the neck of a calf by the river valley following an unsolved murder — Deut. 21:4
- 492 Not to work nor plant that river valley — Deut. 21:4

- 493 Not to allow pitfalls and obstacles to remain on your property — Deut. 22:8
- 494 Make a guard rail around flat roofs — Deut. 22:8
- 495 Not to put a stumbling block before a blind man (nor give harmful advice)
— Lev. 19:14
- 496 Help another remove the load from a beast which can no longer carry it —
Ex. 23:5
- 497 Help others load their beast — Deut. 22:4
- 498 Not to leave others distraught with their burdens (but to help either load or
unload) — Deut. 22:4
- 499 Conduct sales according to Torah law — Lev. 25:14
- 500 Not to overcharge or underpay for an article — Lev. 25:14
- 501 Not to insult or harm anybody with words — Lev. 25:17
- 502 Not to cheat a convert monetarily — Ex. 22:20
- 503 Not to insult or harm a convert with words — Ex. 22:20
- 504 Purchase a Hebrew slave in accordance with the prescribed laws — Ex. 21:2
- 505 Not to sell him as a slave is sold — Lev. 25:42
- 506 Not to work him oppressively — Lev. 25:43
- 507 Not to allow a non-Jew to work him oppressively — Lev. 25:53
- 508 Not to have him do menial slave labor — Lev. 25:39
- 509 Give him gifts when he goes free — Deut. 15:14
- 510 Not to send him away empty-handed — Deut. 15:13
- 511 Redeem Jewish maidservants — Ex. 21:8
- 512 Betroth the Jewish maidservant — Ex. 21:8
- 513 The master must not sell his maidservant — Ex. 21:8
- 514 Canaanite slaves must work forever unless injured in one of their limbs —
Lev. 25:46
- 515 Not to extradite a slave who fled to (Biblical) Israel — Deut. 23:16
- 516 Not to wrong a slave who has come to Israel for refuge — Deut. 23:16
- 517 The courts must carry out the laws of a hired worker and hired guard — Ex.
22:9
- 518 Pay wages on the day they were earned — Deut. 24:15
- 519 Not to delay payment of wages past the agreed time — Lev. 19:13
- 520 The hired worker may eat from the unharvested crops where he works —
Deut. 23:25
- 521 The worker must not eat while on hired time — Deut. 23:26
- 522 The worker must not take more than he can eat — Deut. 23:25
- 523 Not to muzzle an ox while plowing — Deut. 25:4
- 524 The courts must carry out the laws of a borrower — Ex. 22:13
- 525 The courts must carry out the laws of an unpaid guard — Ex. 22:6
- 526 Lend to the poor and destitute — Ex. 22:24

- 527 Not to press them for payment if you know they don't have it — Ex. 22:24
- 528 Press the idolater for payment — Deut. 15:3
- 529 The creditor must not forcibly take collateral — Deut. 24:10
- 530 Return the collateral to the debtor when needed — Deut. 24:13
- 531 Not to delay its return when needed — Deut. 24:12
- 532 Not to demand collateral from a widow — Deut. 24:17
- 533 Not to demand as collateral utensils needed for preparing food — Deut. 24:6
- 534 Not to lend with interest — Lev. 25:37
- 535 Not to borrow with interest — Deut. 23:20
- 536 Not to intermediate in an interest loan, guarantee, witness, or write the promissory note — Ex. 22:24
- 537 Lend to and borrow from idolaters with interest — Deut. 23:21
- 538 The courts must carry out the laws of the plaintiff, admitter, or denier — Ex. 22:8
- 539 Carry out the laws of the order of inheritance — Num. 27:8
- 540 Appoint judges — Deut. 16:18
- 541 Not to appoint judges who are not familiar with judicial procedure — Deut. 1:17
- 542 Decide by majority in case of disagreement — Ex. 23:2
- 543 The court must not execute through a majority of one; at least a majority of two is required — Ex. 23:2
- 544 A judge who presented an acquittal plea must not present an argument for conviction in capital cases — Deut. 23:2
- 545 The courts must carry out the death penalty of stoning — Deut. 22:24
- 546 The courts must carry out the death penalty of burning — Lev. 20:14
- 547 The courts must carry out the death penalty of the sword — Ex. 21:20
- 548 The courts must carry out the death penalty of strangulation — Lev. 20:10
- 549 The courts must hang those stoned for blasphemy or idolatry — Deut. 21:22
- 550 Bury the executed on the day they are killed — Deut. 21:23
- 551 Not to delay burial overnight — Deut. 21:23
- 552 The court must not let the sorcerer live — Ex. 22:17
- 553 The court must give lashes to the wrongdoer — Deut. 25:2
- 554 The court must not exceed the prescribed number of lashes — Deut. 25:3
- 555 The court must not kill anybody on circumstantial evidence — Ex. 23:7
- 556 The court must not punish anybody who was forced to do a crime — Deut. 22:26
- 557 A judge must not pity the murderer or assaulter at the trial — Deut. 19:13
- 558 A judge must not have mercy on the poor man at the trial — Lev. 19:15
- 559 A judge must not respect the great man at the trial — Lev. 19:15
- 560 A judge must not decide unjustly the case of the habitual transgressor — Ex.

- 23:6
- 561 A judge must not pervert justice — Lev. 19:15
- 562 A judge must not pervert a case involving a convert or orphan — Deut. 24:17
- 563 Judge righteously — Lev. 19:15
- 564 The judge must not fear a violent man in judgment — Deut. 1:17
- 565 Judges must not accept bribes — Ex. 23:8
- 566 Judges must not accept testimony unless both parties are present — Ex. 23:1
- 567 Not to curse judges — Ex. 22:27
- 568 Not to curse the head of state or leader of the Sanhedrin — Ex. 22:27
- 569 Not to curse any upstanding Jew — Lev. 19:14
- 570 Anybody who knows evidence must testify in court — Lev. 5:1
- 571 Carefully interrogate the witness — Deut. 13:15
- 572 A witness must not serve as a judge in capital crimes — Deut. 19:17
- 573 Not to accept testimony from a lone witness — Deut. 19:15
- 574 Transgressors must not testify — Ex. 23:1
- 575 Relatives of the litigants must not testify — Deut. 24:16
- 576 Not to testify falsely — Standard->Ex. 20:14 Yemenite->Ex. 20:13
- 577 Punish the false witnesses as they tried to punish the defendant — Deut. 19:19
- 578 Act according to the ruling of the Sanhedrin — Deut. 17:11
- 579 Not to deviate from the word of the Sanhedrin — Deut. 17:11
- 580 Not to add to the Torah commandments or their oral explanations — Deut. 13:1
- 581 Not to diminish from the Torah any commandments, in whole or in part — Deut. 13:1
- 582 Not to curse your father and mother — Ex. 21:17
- 583 Not to strike your father and mother — Ex. 21:15
- 584 Respect your father or mother — Standard->Ex. 20:13 Yemenite->Ex. 20:12
- 585 Fear your mother or father — Lev. 19:3
- 586 Not to be a rebellious son — Deut. 21:18
- 587 Mourn for relatives — Lev. 10:19
- 588 The High Priest must not defile himself for any relative — Lev. 21:11
- 589 The High Priest must not enter under the same roof as a corpse — Lev. 21:11
- 590 A Kohen must not defile himself (by going to funerals or cemeteries) for anyone except relatives — Lev. 21:1
- 591 Appoint a king from Israel — Deut. 17:15
- 592 Not to appoint a foreigner — Deut. 17:15
- 593 The king must not have too many wives — Deut. 17:17

- 594 The king must not have too many horses — Deut. 17:16
- 595 The king must not have too much silver and gold — Deut. 17:17
- 596 Destroy the seven Canaanite nations — Deut. 20:17
- 597 Not to let any of them remain alive — Deut. 20:16
- 598 Wipe out the descendants of Amalek — Deut. 25:19
- 599 Remember what Amalek did to the Jewish people — Deut. 25:17
- 600 Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert — Deut. 25:19
- 601 Not to dwell permanently in Egypt — Deut. 17:16
- 602 Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the Torah if they accept the terms — Deut. 20:10
- 603 Not to offer peace to Ammon and Moab while besieging them — Deut. 23:7
- 604 Not to destroy food trees even during the siege — Deut. 20:19
- 605 Prepare latrines outside the camps — Deut. 23:13
- 606 Prepare a shovel for each soldier to dig with — Deut. 23:14
- 607 Appoint a priest to speak with the soldiers during the war — Deut. 20:2
- 608 He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions — Deut. 24:5
- 609 Not to demand from the above any involvement, communal or military — Deut. 24:5
- 610 Not to panic and retreat during battle — Deut. 20:3
- 611 Keep the laws of the captive woman — Deut. 21:11
- 612 Not to sell her into slavery — Deut. 21:14
- 613 Not to retain her for servitude after having sexual relations with her

Appendix 3

Jewish confession before baptism in the 5th century

We could also rehearse some of the anti-Jewish statements of the early Church Fathers, but space does not allow. Sad enough to say that by the 5th century a Jewish person who wanted to confess Jesus as the Savior had to renounce everything Jewish:

“I renounce all customs, rites, legalisms, unleavened breads & sacrifices of lambs of the Hebrews, and all other feasts of the Hebrews, sacrifices, prayers, aspersions, purifications, sanctifications and propitiations and fasts, and new moons, and Sabbaths, and superstitions, and hymns and chants and observances and Synagogues, and the food and drink of the Hebrews; in one word, I renounce everything Jewish, every law, rite and custom and if afterwards I shall wish to deny and return to Jewish superstition, or shall be found eating with the Jews, or feasting with them, or secretly conversing and condemning the Christian religion instead of openly confuting them and condemning their vain faith, then let the trembling of Gehazi cleave to me, as well as the legal punishments to which I acknowledge myself liable. And may I be anathema in the world to come.”

1 Parks, James *The Conflict Of The Church And The Synagogue*
Atheneum, New York, 1974, pp. 397 - 398.

Appendix 4

Resolution 3-09, "To Clarify Position on Anti-Semitism," of the Missouri Synod of the Lutheran Church (July 1983)

Whereas, Anti-Semitism and other forms of racism are a continuing problem in our world; and

WHEREAS, Some of Luther's intemperate remarks about the Jews are often cited in this connection; and

WHEREAS, It is widely but falsely assumed that Luther's personal writings and opinions have some official status among us (thus, sometimes implying the responsibility of contemporary Lutheranism for those statements, if not complicity in them); but also

WHEREAS, It is plain from Scripture that the Gospel must be proclaimed to all people—that is, to Jews also, no more and no less than to others (Matt. 28: 18- 20); and

WHEREAS, This Scriptural mandate is sometimes confused with anti--Semitism; Therefore be it

RESOLVED, That we condemn any and all discrimination against others on account of race or religion or any coercion on that account and pledge ourselves to work and witness against such sins; and be it further

RESOLVED, That we reaffirm that the bases of our doctrine and practice are the Scriptures and the Lutheran Confessions and not Luther, as such; and be it further
RESOLVED, That while, on the one hand, we are deeply indebted to Luther for his rediscovery and enunciation of the Gospel, on the other hand, we deplore and disassociate ourselves from Luther's negative statements about the Jewish people, and, by the same token, we deplore the use today of such sentiments by Luther to incite anti-Christians and/or anti-Lutheran sentiment; and be it further

RESOLVED, That in our teaching and preaching we take care not to confuse the religion of the Old Testament (often labeled "Yahwism") with the subsequent Judaism, nor misleadingly speak about "Jews" in the Old Testament ("Israelites" or "Hebrews" being much more accurate terms), lest we obscure the basic claim of the New Testament and of the Gospel to being in substantial continuity with the Old Testament and that the fulfillment of the ancient promises came in Jesus Christ; and be it further

RESOLVED, That we avoid the recurring pitfall of recrimination (as illustrated by the remarks of Luther and many of the early church fathers) against those who do not respond positively to our evangelistic efforts; and be it finally

RESOLVED, That, in that light, we personally and individually adopt Luther's final attitude toward the Jewish people, as evidenced in his last sermon: "We want to treat them with Christian love and to pray for them, so that they might become converted and would receive the Lord" (Weimar edition, Vol. 51, p. 195).

Action: Adopted (10).

Appendix 5

This is a list of Holocaust Museums available to serve communities locally and around the world:

ALLENTOWN JEWISH ARCHIVES/HOLOCAUST RESOURCE CENTER
702 North 22nd St.
Allentown, PA 18104

ANNE FRANK CENTER, USA
584 Broadway, Suite 408
New York, NY 10003

AUSCHWITZ STUDY FOUNDATION, INC.
P.O. Box 2232
Huntington Beach, CA 92647

BABI YAR MEMORIAL FUND
7, Nemanskaya Street
252103, Kiev 103, Ukraine

BEIT LOHAMEI HAGHETAOT
Kibbutz Lochamei-Haghetat
D.N. Oshrat
25220 Israel

CENTER FOR HOLOCAUST STUDIES BROOKDALE COMMUNITY COLLEGE
765 Newman Spring Rd.
Lincroft, NJ 07738

DALLAS HOLOCAUST MUSEUM, CENTER FOR EDUCATION AND TOLERANCE
211 N. Record St, Suite 100
Dallas, TX 75201
(214) 741-7500

DAYTON HOLOCAUST RESOURCE CENTER
100 East Woodbury Dr.
Dayton, OH 45415

EL PASO HOLOCAUST MUSEUM AND STUDY CENTER
405 Wallenberg Dr.
El Paso, TX 79912

FORTUNOFF VIDEO ARCHIVE FOR HOLOCAUST TESTIMONIES
Sterling Memorial Library
Room 331-C
Yale University
New Haven, CT 06520

HOLOCAUST AWARENESS MUSEUM
JCC Klein Branch, Room 210
10100 Jamison Avenue (off Red Lion Road)
Philadelphia, PA 19116

HOLOCAUST CENTER OF THE NORTH SHORE JEWISH FEDERATION
McCarthy School
70 Lake Street, Room 108
Peabody, MA 01960

THE HOLOCAUST CENTER OF NORTHERN CALIFORNIA
639 14th Ave.
San Francisco, CA 94118

HOLOCAUST EDUCATION AND MEMORIAL CENTRE OF TORONTO
4600 Bathurst St.
Willowdale, Ontario
CANADA M2R 3V2

HOLOCAUST EDUCATION CENTER AND MEMORIAL MUSEUM OF HOUSTON
2425 Fountainview Dr., Suite 270
Houston, TX 77057

HOLOCAUST/GENOCIDE STUDIES CENTER
Plainview/Old Bethpage
John F. Kennedy High School
50 Kennedy Dr.
Plainview, NY 11803

HOLOCAUST LEARNING CENTER
David Posnack Jewish Center
5850 South Pine Island Rd.
Davie, FL 33328

HOLOCAUST MEMORIAL FOUNDATION OF ILLINOIS
4255 West Main St.
Skokie, IL 60076

HOLOCAUST MEMORIAL RESOURCE AND EDUCATION CENTER OF CENTRAL FLORIDA
851 North Maitland Ave.
Maitland, FL 32751

HOLCOAUST RESEARCH AND EDUCATIONAL CENTER OF MOSCOW
Bulatnikovskiy pr. 14-4-77
Moscow 113403, Russia

HOLOCAUST RESOURCE CENTER AND ARCHIVES QUEENSBOROUGH COMMUNITY
COLLEGE
222-05 56th Ave.
Bayside, NY 11364

HOLOCAUST RESOURCE CENTER OF KEAN COLLEGE

Thompson Library, Second Floor
Discovering Your Jewish Roots 104
Kean College
Union, NJ 07083

HOLOCAUST RESOURCE CENTER KEENE STATE COLLEGE

Mason Library
229 Main Street
Keene, NH 03431

HOLOCAUST RESOURCE CENTER OF MINNEAPOLIS

8200 W. 33rd St.
Minneapolis, MN 55426

HOLOCAUST RESOURCE CENTER

Bureau of Jewish Education
441 East Ave.
Rochester, NY 14607

HOLOCAUST STUDIES CENTER
THE BRONX HIGH SCHOOL OF SCIENCE

75 West 205th St.
Bronx, NY 10468

JEWISH HOLOCAUST MUSEUM AND RESEARCH CENTER VICTORIA, AUSTRALIA

13 Selwyn St.
Elsternwick
Victoria 3185, Australia

LEO BAECK INSTITUTE

129 East 73rd St.
New York, NY 10021

A LIVING MEMORIAL TO THE HOLOCAUST-MUSEUM OF JEWISH HERITAGE

342 Madison Ave., Suite 706
New York, NY 10173

MARTYRS MEMORIAL AND MUSEUM OF THE HOLOCAUST OF THE JEWISH FEDERATION
COUNCIL

6505 Wilshire Blvd.
Los Angeles, CA 90048

JOSEPH MEYERHOFF LIBRARY BALTIMORE HEBREW UNIVERSITY

5800 Park Heights Ave.
Baltimore, MD 21215

THE MONTREAL HOLOCAUST MEMORIAL CENTRE

5151 Cote St. Catherine Road
Montreal, Quebec
Canada H3W 1M6

OREGON HOLOCAUST RESOURCE CENTER

Discovering Your Jewish Roots 105
2900 SW Peaceful Lane
Portland, OR 97201

RHODE ISLAND HOLOCAUST MEMORIAL MUSEUM

JCC of Rhode Island
401 Elmgrove Avenue
Providence, RI 02906

ROCKALND CENTER FOR HOLOCAUST STUDIES, INC.

17 South Madison Ave.
Spring Valley, NY 10977

SIMON WIESENTHAL CENTER

9760 West Pico Blvd.
Los Angeles, CA 90035

SONOMA STATE UNIVERSITY HOLOCAUST STUDIES CENTER ALLIANCE FOR THE STUDY
OF THE HOLOCAUST

Rohnert Park, CA 94928

ST. LOUIS CENTER FOR HOLOCAUST STUDIES

12 Millstone Campus Dr.
St. Louis, MO 63146

TAMPA BAY HOLOCAUST MEMORIAL MUSEUM AND EDUCATIONAL CENTER

5001 113th St. (Duhme Rd.)
St. Petersburg, FL 33708

UNITED STATES HOLOCAUST MEMORIAL MUSEUM

100 Raoul Wallenberg Place, SW
(15th St. and Independence Ave.)
Washington, DC 20024

VANCOUVER HOLOCAUST CENTER FOR EDUCATION AND REMEMBRANCE

950 West 41st Ave.
Vancouver, British Columbia
Canada V5Z 2N7

THE VANDERBILT UNIVERSITY HOLOCAUST ART COLLECTION

Vanderbilt University
402 Sarratt Student Center
Nashville, TN 37240

YAD VASHEM-THE HOLOCAUST MARTYRS' AND HEROES' REMEMBRANCE AUTHORITY

P.O. Box 3477
Jerusalem, Israel 91034

ZACHOR HOLOCAUST CENTER

1753 Peachtree Rd., NE Atlanta, GA 30309

