

Looking At The 613 Laws of Maimonides

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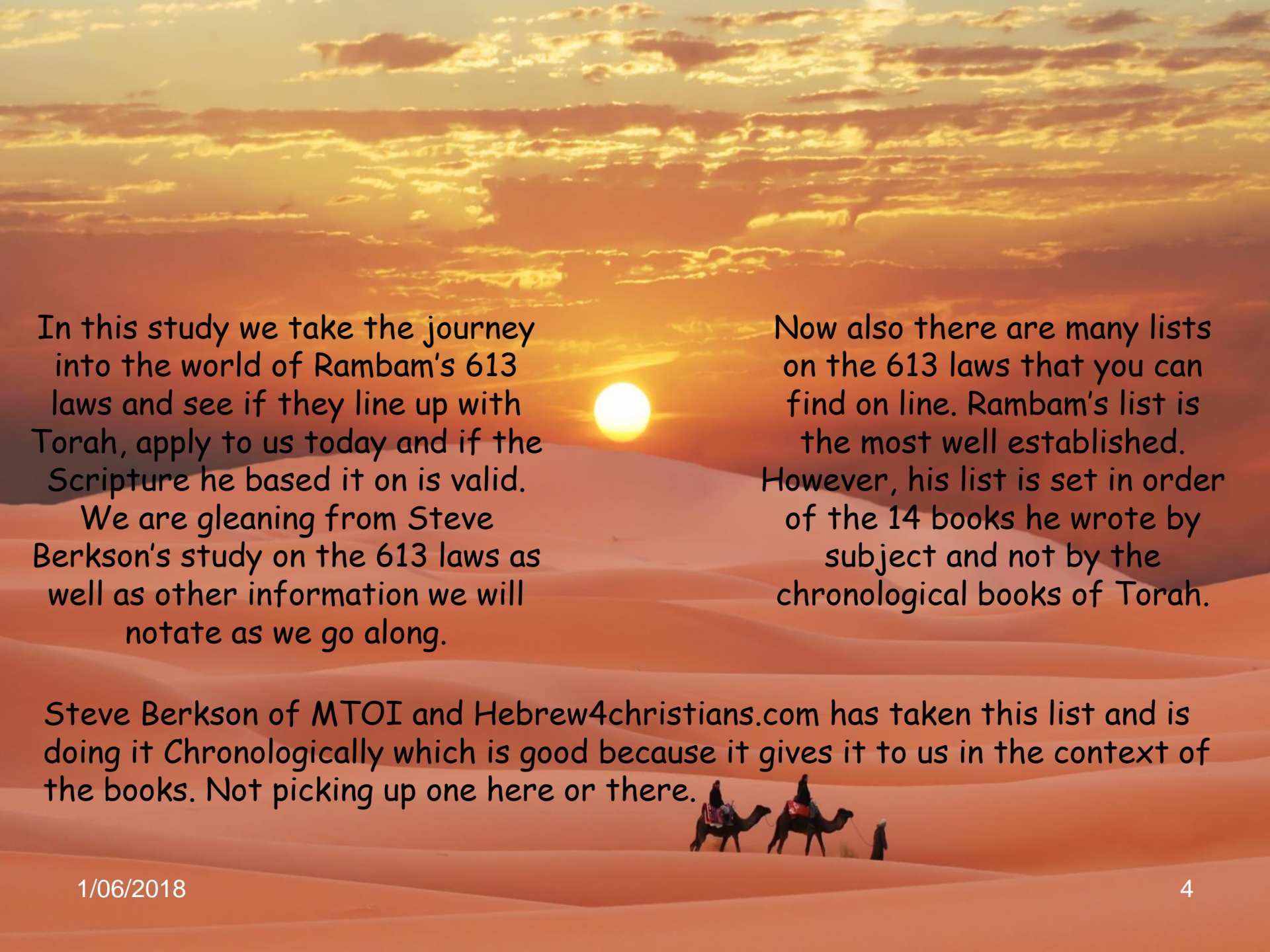


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In this study we take the journey into the world of Rambam's 613 laws and see if they line up with Torah, apply to us today and if the Scripture he based it on is valid.

We are gleaning from Steve Berkson's study on the 613 laws as well as other information we will notate as we go along.

Steve Berkson of MTOI and Hebrew4christians.com has taken this list and is doing it Chronologically which is good because it gives it to us in the context of the books. Not picking up one here or there.

Now also there are many lists on the 613 laws that you can find on line. Rambam's list is the most well established. However, his list is set in order of the 14 books he wrote by subject and not by the chronological books of Torah.

Maimonides

MAIMONIDES

Rabbi Moses ben Maimon

The "Rambam"

(1135-1204)



CHABAD.ORG

We each decide whether to make ourselves learned or ignorant, compassionate or cruel, generous or miserly. No one forces us. No one decides for us, no one drags us along one path or the other. We are responsible for what we are.

AZ QUOTES

Maimonides's full name was Moses ben Maimon; in Hebrew he is known by the acronym of Rabbi Moses ben Maimon, Rambam.

He was born in [Spain](#) in 1135 on Passover eve shortly before the fanatical [Muslim](#) Almohades came to power there. To avoid persecution by the Muslim sect — which was wont to offer Jews and Christians the choice of conversion to Islam or death — Maimonides fled with his family, first to [Morocco](#), later to [Israel](#), and finally to Egypt, where he died 12-12-1204. He apparently hoped to continue his studies for several years more, but when his brother David, a jewelry merchant, perished in the Indian Ocean with much of the family's fortune, he had to begin earning money. He probably started practicing medicine at this time.

Maimonides's major contribution to Jewish life remains the *Mishneh Torah*, his code of Jewish law. His intention was to compose a book that would guide Jews on how to behave in all situations just by reading the [Torah](#) and his code, without having to expend large amounts of time searching through the [Talmud](#). Needless to say, this provocative rationale did not endear Maimonides to many traditional Jews, who feared that people would rely on his code and no longer study the Talmud. Despite sometimes intense opposition, the *Mishneh Torah* became a standard guide to Jewish practice: It later served as the model for the [Shulkhan Arukh](#), the sixteenth century code of Jewish law that is still regarded as authoritative by [Orthodox Jews](#).

If one did not know that Maimonides was the name of a man, Abraham Joshua Heschel wrote, one would assume it was the name of a university. The writings and achievements of this twelfth century Jewish sage seem to cover an impossibly large number of activities. Maimonides was the first person to write a systematic code of all Jewish law, the Mishneh Torah; he produced one of the great philosophic statements of Judaism, The Guide to the Perplexed- written in Arabic, then translated to Hebrew; published a commentary on the entire Mishna; served as physician to the sultan of Egypt; wrote numerous books on medicine; and, in his "spare time," served as leader of Cairo's Jewish community.

To this day, Maimonides and the French Jewish sage Rashi are the most widely studied Jewish scholars. Contemporary yeshiva students generally focus on the Mishneh Torah, and **his Book of Commandments (Sefer haMitzvot) a compilation of the Torah's 613 commandments**. Maimonides also formulated a credo of Judaism expressed in thirteen articles of faith, a popular reworking of which (the Yigdal prayer) appears in most Jewish prayer books. Among other things, this credo affirms belief in the oneness of G, the divine origins of the Torah, and the afterlife. Its twelfth statement of faith — “I believe with a full heart in the coming of the Messiah, and even though he may tarry I will still wait for him” — was often among the last words said by Jews being marched into Nazi gas chambers.

Maimonides was one of the few Jewish thinkers whose teachings also influenced the non-Jewish world; much of his philosophical writings in the Guide were about G and other theological issues of general, not exclusively Jewish, interest. Thomas Aquinas refers in his writings to “Rabbi Moses,” and shows considerable familiarity with the Guide. In 1985, on the 850th anniversary of Maimonides's birth, **Pakistan and Cuba — which do not recognize Israel —** were among the cosponsors of a **UNESCO** conference in Paris on Maimonides. Vitali Naumkin, a Soviet scholar, observed on this occasion: “**Maimonides is perhaps the only philosopher in the Middle Ages, perhaps even now, who symbolizes a confluence of four cultures: GrecoRoman, Arab, Jewish, and Western.**” More remarkably, **Abderrahmane Badawi, a Muslim professor from Kuwait University, declared: “I regard him first and foremost as an Arab thinker.”** This sentiment was echoed by **Saudi Arabian professor Huseyin Atay, who claimed that “if you didn't know he was Jewish, you might easily make the mistake of saying that a Muslim was writing.”** That is, if you didn't read any of his Jewish writings. Maimonides scholar Shlomo Pines delivered perhaps the most accurate assessment at the conference: “Maimonides is the most influential Jewish thinker of the Middle Ages, and quite possibly of all time” (Time magazine, December 23, 1985). As a popular Jewish expression of the Middle Ages declares: “From Moses [of the Torah] to Moses [Maimonides] there was none like Moses.”

Maimonides The Commandments

*Translated by
Charles B. Chavel*



Volume One: Positive Commandments

Maimonides The Commandments

*Translated by
Charles B. Chavel*



Volume Two: Negative Commandments

Keep in mind these are an arbitrary list made up by Rambam or Maimonides. He put it together in the 12th century. There is a mention of the 613 laws in the Talmud. In the section Mecoth 24.a it reads:



“Therefore gave he them Torah teachings and many commandments. Rabbi Simli, when preaching said, 613 precepts were communicated to Moshe. 365 negative precepts corresponding to the number of solar days in a year, and 248 positive precepts corresponding to the number members of a man’s body . Rabbi Hamunah says “what is the authentic text for this?” “It is Moshe’s commanded as Torah and inheritance of the congregation of Jacob. By saying the word Torah- Torah having a letter value equal to 611, (if you take the letters in Hebrew in any word Gematria will give it a numerical value) and if you add in the “I AM” in that thou shall have no other gods reckoned because we heard from the mouth of the divine ” added together you get 613.

It’s also referred to as a “Taryag (tar-YAHG) Mizvot = Tav (400) Resh (200) Yod (10) Gimmel (3) which means 613 mizvots.

Please understand even from the Jewish website the warning to not take this list as any kind of Halakhah ruling. Halakhah is our walk. We are already being warned not to use these as a rule for how to walk out our Torah observance, which really begs the question of then why even bother with it. But we guess that is in the fine print and the 613 laws headlines grab center stage. They say it's only to be used as a useful tool to compiling a list of 613 commands, which we know are arbitrary. Talk about confusing!



Things to keep in mind.

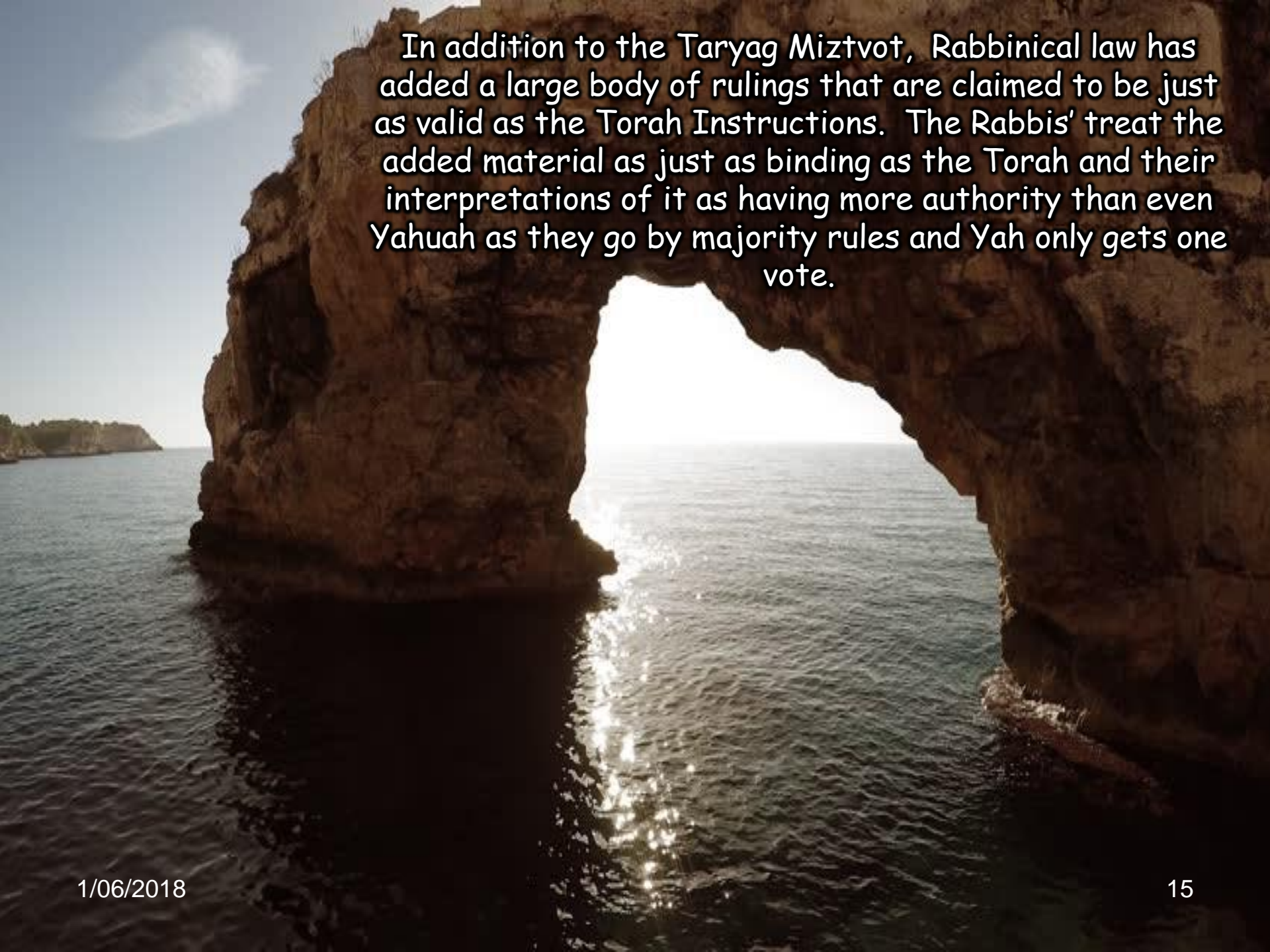
- He did not put it in order
- His proof verses don't always make sense
- Must take into consideration limiters.

Limiters are:

- Who do they apply to? For example, some are only for women or priests etc.
- Contextually did they have a time frame limiter or are they eternal?
- Where do they apply? Only to specific location for example.
- How were they to be implemented- what are the limitations? Some are limited due to a lack of a scriptural court system or Temple
- What is the reason behind the instruction?
- Is it a man-made instruction or is it one from Yahuah?

In 70 AD with the destruction of the Temple, many of the prescriptions or mitzvah in regards to ritual and ceremony within the establishment of the Aaronic Priesthood can no longer be carried out. **The Rabbis say about only 270 of these 613 are applicable now. that is less than 50%.** Ever since the diaspora of the Hebrew people, it has been literally impossible to engage in all of the Torah's instructions. However the Rabbinic tradition has assumed the roll of interpreting applicability of the Torah instructions for the every day Hebrew.




A photograph of a natural rock archway over the ocean. The arch is made of dark, rugged rock. The sun is shining through the arch, creating a bright glow and reflecting off the water. The sky is blue with some light clouds. The water is dark blue with white foam from waves crashing against the base of the arch.

In addition to the Taryag Miztvot, Rabbinical law has added a large body of rulings that are claimed to be just as valid as the Torah Instructions. The Rabbis' treat the added material as just as binding as the Torah and their interpretations of it as having more authority than even Yahuah as they go by majority rules and Yah only gets one vote.

The Rabbinical Halakhah refers to the rules and regulations that are said to mark the Hebrew's walk through life. The Halakhah is the Torah instructions but also includes three related groups.



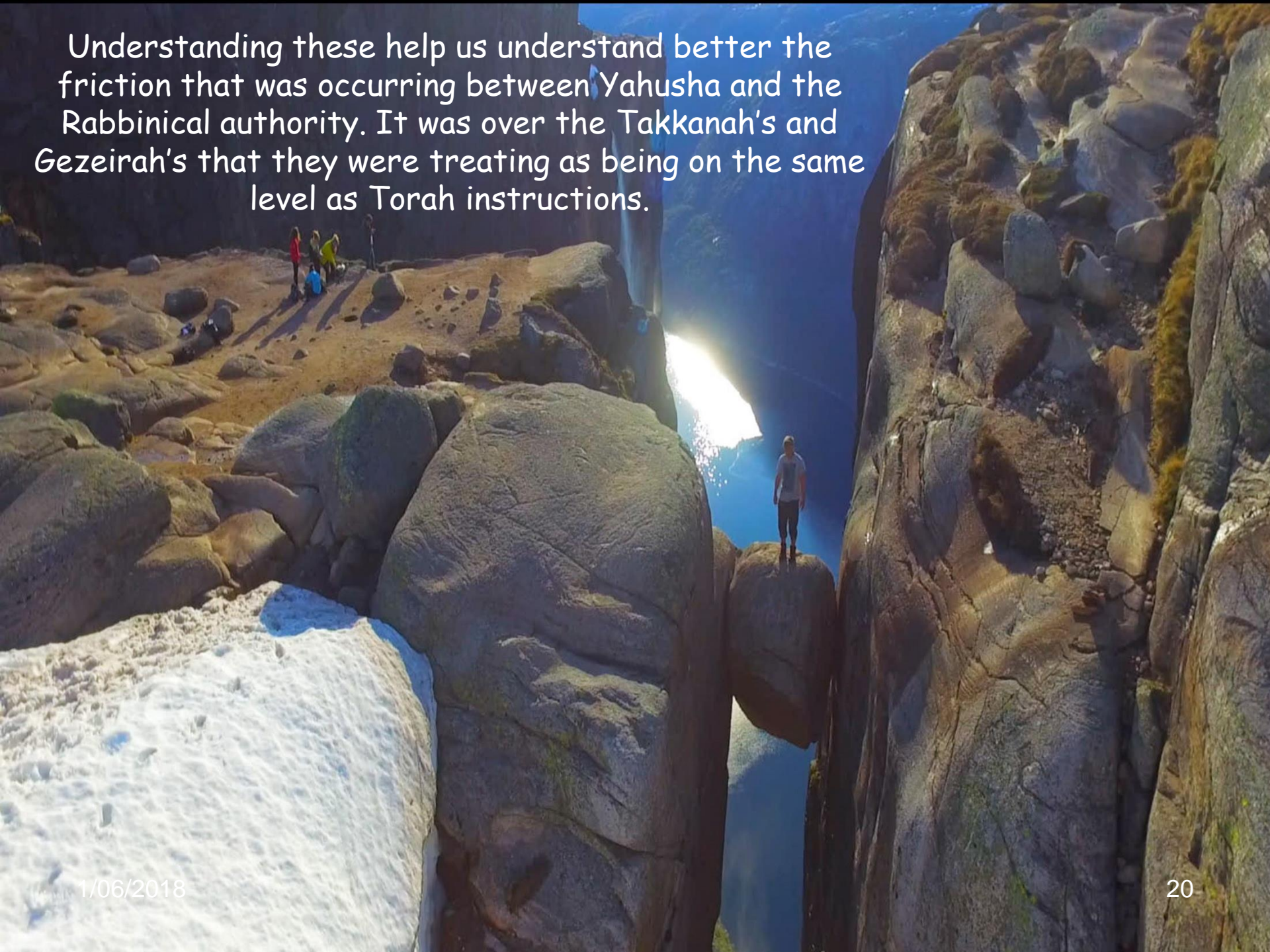
1. *Gezerah* - which are the fences. A rule instituted by the Rabbi to prevent an inadvertent violation of a mitzvah. For example, the Mitzvah to refrain from working on the Shabbat. The *Gezerah* is to avoid even the handling of any work instruments on the Shabbat.



2. The Takkanah - This is case law ordinances. A law instituted by the Rabbis that is not directly derived from the Torah, but is inferred from its interpretation. For example, the lighting of the candles at the beginning of Shabbat . There is no instruction to light candles on Friday night in Torah. Now they get this from the verse that talks about separating the Shabbat so they light the candles to signify that Shabbat has started. It is a custom and tradition not a request from Yahuah. Takkanah can also vary from region to region and culture. Ashkenazic Hebrews primarily from eastern Europe accept the Takkanah but the Sephardic Hebrews primarily from Spain do not.

3. The MinChag are binding customs which are Rabbinically approved for a Hebrew community. An example would be the custom of eating apples with honey on Rosh Hashanah- Feast of Trumpets. Even changing the name from Yom Taruah to Rosh Hashanah is a MinChag. These can also vary by region within the Rabbinical authority.

Understanding these help us understand better the friction that was occurring between Yahusha and the Rabbinical authority. It was over the Takkanah's and Gezeirah's that they were treating as being on the same level as Torah instructions.




For example, the incident in the grain field with Yahusha and students plucking the heads of grain and eating them on Shabbat. The Rabbis were upset because they were violating a Takkanah and Gezeirah . They were not breaking a Torah instruction at all. However if they started getting carried away and started to harvest and take more than they were eating, then they would have been working on the Shabbat.





Also, the traditions of washing the hands that they were accused of violating. That was a MinChag. In Mark Chapter 7 the Rabbis were questioning Yahusha, why he was not having his students following this MinChag. Yahusha was always pointing out these extra burdens laid on by the Rabbinical class that they elevated to the same level as a Torah instruction, but he never had any issue with any Torah instruction. To be fair, he never condemned them for these customs but in the fact that they elevated them to the same level as Torah. When they turned them into "binding" customs that is when they crossed the line.

Customs in and of themselves are not bad. We can get into a rhythm with how we celebrate the feast and Shabbat to make them special. But once we turn that into a fear "that you *break* a custom", or a custom that we then use to criticize our family for not doing exactly the way we have set it up, then we have added to the Torah and that is what is not allowed by Yahuah.



Jewish tradition seems to go two ways with how the Torah can be walked out. On the one hand it carefully enumerates every nuance of each of the various instructions of Torah and creates various Takkanahs - case laws, and even multiplies the Torah principals by binding fences around the instructions, which might show they have really dug into the instructions to know what is expected.

On the other hand it also teaches that the Torah can be consolidated. For example, in Psalm 15 Daud reduces the number of instructions to 11. If we read Isaiah 33: 15-16, he reduces it to 6. Michah reduces it to 3 in Michah 6:8. Habakkuk reduces to 1. Habakkuk 2:4. Yahusha of course is shown as reducing it to 2. None of these are adding to or taking away they were just consolidating and not being so detailed. The difference between a broad stroke and fine detail.



In Hebrew thought Torah implies a wide range of concepts that focus on discerning Yahuah's will. A primary distinction is between the written Torah and the Oral. The written referred to the *shebichtav* which means that which is written, refers to the text that has been transmitted since the time of Moshe. The Oral Torah on the other hand is *shabal peh* - meaning that which is oral and refers to that which is the legal and interpretative traditions handed down by word of mouth until these were codified in the Mishna known as the Talmud.

Now that we know that, when we start to look at the 613 laws we will be able to recognize some from the 3 sub categories from which they sprang. This will become obvious when the proof text that is given does not match up but you can see perhaps it was inferring something. The same goes for fence laws which will be seen as something going beyond the scope to make sure the original instruction is not violated. We will also see particular traditions being justified by certain verses.



As you apply the questions of who, what, where, when, why etc, you will be able to identify them more easily as well because the 613 laws are not just based one for one on any given Torah instruction. They will include the other 2 groups we just discussed.



Now when we looked at the proof texts that Rambam selected we noticed that sometimes they don't quite line up or we may have chosen another proof text that would be more accurate. But what we are looking at is the standard that he set with these 613 laws. Sometimes it can be due to the different versions of verses, that do not line up so look at the one before or after is one is really off.

In looking at a few examples, we will look at the Mitzvot and then the reference scripture from the IRS Scriptures (changing Elohim to Eternal) and the KJV with Strong's # if necessary. Then we will go through our questions to see what category it falls in. Then we will see if it was translated to its fullest and most accurate (to our ability) meaning, if necessary.

When we actually go through the Scriptures from Genesis to Revelation we will make our own list but if you want to explore the 613 just look at what Rambam selected to see if he accurately listed Yahuah's instructions or expanded upon them using Rambam's proof scriptures. So let's look a few.

Taryag Mitzvot (Chronological Order)

1. Genesis 1:28

You shall take a wife, be fruitful and multiply

Gen 1:28 And Eternal blessed them, and Eternal said to them, “**Bear fruit and increase,** and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creatures moving on the earth.”

Gen 1:28 And Eternal blessed them, and Eternal said to them, “**Bear fruit and increase**, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creatures moving on the earth.”

In Gen 1:28 Who is Yahuah talking to?

Adam and Hawah.

In Rambam's law who is he talking to?

Just Jewish men.

Is take a wife in the instruction?

No.

Should we interpret Gen 1:28 to say you have to be married and you have to have a wife and have children?

That would be a stretch because some people never find their soul mate and certainly a lot of couples are barren.

Yahuah never mentioned marriage to Adam and Hawah. Yahuah did say that this couple should have children. The word wife is Ishah and can mean wife or woman. Married or unmarried.

אִשָּׁה

Transliteration

'ishshah

Pronunciation

ish-shā' (Key)



Part of Speech

feminine noun

Root Word (Etymology)

From אִישׁ (H376) or אִנּוּשׁ (H582)

Dictionary Aids

TWOT Reference: 137a

KJV Translation Count — Total: 780x

The KJV translates Strong's H802 in the following manner: wife (425x), woman (324x), one (10x), married (5x), female (2x), miscellaneous (14x).

(1) *a woman*, of every age and condition, whether married or not; Cant. 1:8, הַיָּפָה בְּנָשִׁים “O, fairest of women!” Cant. 5:9; 6:1; Gen. 31:35, דְּרַךְ נָשִׁים לִי “the way of women is to me,” i.e. I experience that which happens to women, *menstruata sum*. 2 Sa. 1:26, “thy love was dearer to me than the love of women;” Job 42:15. *Used of unmarried women*, Gen. 24:5; Isa. 4:1. Specially it is—(a) the name of the sex, and is even used of animals, Gen. 7:2, a female, as in Latin *femina*, French *femelle*, Greek *γυνή* in Aristotle; see אִשָּׁה No. 1, (a).—(b) *wife*, opposed to husband, Gen. 24:3, 4; 25:1; 26:34; 28:1; 34:4, seq.; אִשְׁתֵּי אָבִיךָ “thy father’s wife,” i.e. thy step-mother, Lev. 18:11; compare 1 Cor. 5:1. Of very frequent use are the phrases לָקַח לֹא לְאִשָּׁה “to take to oneself (a woman) to wife,” Gen. 4:19; 6:2.

In context because Yahuah had a plan, He specifically wanted Adam and Hawah to multiply.

Does it apply to us now?

Pending.

Did Rambam create a new law?

Yes- wife is not in the verse

Is it part of the 10 Instructions?

No

Is Rambam's law a pure Torah instruction?

No

Is Rambam's law it a covenant requirement?

No

2. Genesis 17:9,10

You shall circumcise your male children on the 8th day

Gen 17:9 And Eternal said to Abraham, “As for you, guard My covenant, you and your seed after you **throughout their generations.**

Gen 17:10 “This is My covenant which you guard between Me and you, and your seed after you: **Every male child among you is to be circumcised.**

Gen 17:12 “**And a son of eight days is circumcised by you**

In context who was Yahuah speaking to?

Abraham, his seed and all male children afterward 8 days old.

Who is Rambam talking to?

All male children 8 days old.

Did Rambam create a new law?

No

Does it apply to us now?

Yes

Is it part of the 10 instructions?

No

Is Rambam's law a covenant requirement?

Yes

Is Rambam's law a pure Torah instruction?

Yes

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Gen 17:12 "And a son of eight days is circumcised by you

3. Genesis 32:32
You shall not eat the sinew of the thigh vein

Gen 32:32 That is why the children of Yisra'el to this day do not eat the sinew of the hip, which is on the socket of the thigh, because He touched the socket of the thigh of Ya'aqob, in the sinew of the hip.

3. Genesis 32:32
You shall not eat the sinew of the thigh vein

Gen 32:32 That is why the children of Yisra'el to this day do not eat the sinew of the hip, which is on the socket of the thigh, because He touched the socket of the thigh of Ya'aqob, in the sinew of the hip.

- In context who was Yahuah speaking to? **No one-Yahuah did not say this**
- Who is Rambam talking to? **Jewish people**
- Did Rambam create a new law? **It's An old tradition not instructed by Yah.**
- Does it apply to us now? **No- added**
- Is it part of the 10 instructions? **No**
- Is Rambam's law a pure Torah instruction? **No**
- Is Rambam's law a covenant requirement? **No**

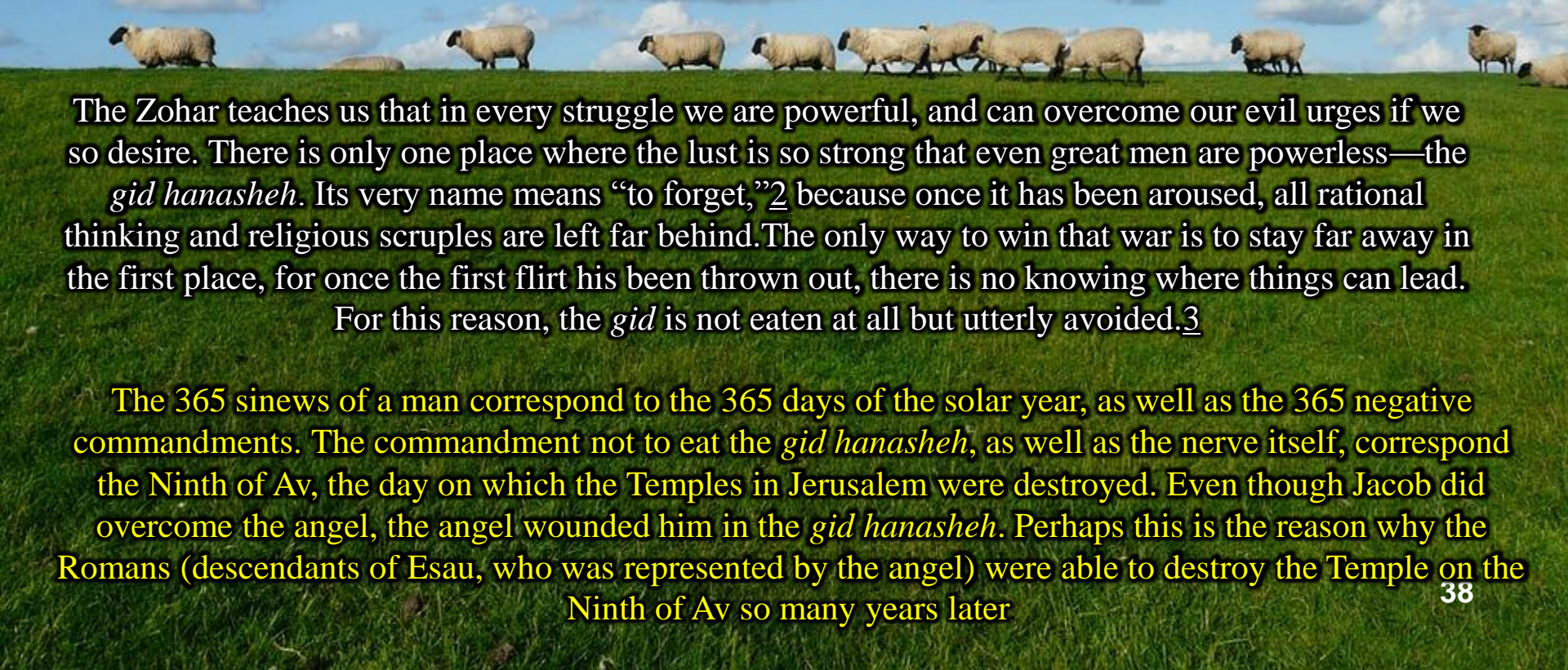
Why don't we eat the sciatic nerve?

By [Menachem Posner](#)

chabad.org/library/article_cdo/aid/784896/jewish/Why-dont-we-eat-the-sciatic-nerve.htm

The “man” with whom Jacob battled was actually the angel of his brother Esau. The Zohar¹ describes Jacob’s battle with the angel as an symbolic of man’s struggle with his darker side. The entire night the battle remained even, as Jacob held strong.

As morning was approaching, the angel knew that he had to act fast, for soon the night—the time when he has power—would be gone, and he would be powerless. He therefore struck Jacob’s thigh, the Zohar explains, which is the place from which all sexual desire extends. And there, he was able to wound him.




The Zohar teaches us that in every struggle we are powerful, and can overcome our evil urges if we so desire. There is only one place where the lust is so strong that even great men are powerless—the *gid hanasheh*. Its very name means “to forget,”² because once it has been aroused, all rational thinking and religious scruples are left far behind. The only way to win that war is to stay far away in the first place, for once the first flirt has been thrown out, there is no knowing where things can lead. For this reason, the *gid* is not eaten at all but utterly avoided.³

The 365 sinews of a man correspond to the 365 days of the solar year, as well as the 365 negative commandments. The commandment not to eat the *gid hanasheh*, as well as the nerve itself, correspond the Ninth of Av, the day on which the Temples in Jerusalem were destroyed. Even though Jacob did overcome the angel, the angel wounded him in the *gid hanasheh*. Perhaps this is the reason why the Romans (descendants of Esau, who was represented by the angel) were able to destroy the Temple on the Ninth of Av so many years later

Why Jewish People Don't Eat the Sinew of the Hip -- Genesis 32:31-32

Now the sun rose upon him just as he crossed over Penuel, and he was limping on his thigh. Therefore, to this day the sons of Israel do not eat the sinew of the hip which is on the socket of the thigh, because he touched the socket of Jacob's thigh in the sinew of the hip.

The verse says that “to this day” the sons of Israel do not eat the sinew of the hip that is on the socket of the thigh. Orthodox Jews today still do not eat that part of the animal. They are particularly concerned about the “sinew that shrank” and according to Bible commentator Robert Jamieson, “The sinew is carefully extracted; and where there are no persons skilled enough for that operation, they do not make use of the hind legs at all.”



Jewish tradition recognizes that this is in the story of Jacob but it considers it to be part and parcel of the Judaic laws that were handed down later on by Moses at Mount Sinai. This is one of their many mitzvahs (a Jewish religious duty or obligation). This particular duty or obligation belongs to the mitzvah of kashrut, a set of duties that may or may not make a lot of sense but are required in order to help the Jewish believer tame his/her ego, or to help them set boundaries or limits in life. Each one has a particular message.

Striving to rebuild the Jewish people after the destruction of the Jerusalem Temple, this mitzvah is used to deliver a message of hope and faith against the powers that may oppose it. In centuries gone by, it was the Roman Empire that was considered to have descended from Esau. The Jewish people believe that the ‘man’ that fought Jacob that night was Esau’s guardian angel and by Jacob’s very survival, he defeated Esau’s guardian indicating that Israel would not perish, but outlast and overcome not only Rome, but also all its future enemies.

A landscape photograph showing a dirt path that curves through a green field. On both sides of the path, there are rows of large, leafy green trees. The sky is filled with heavy, grey clouds, suggesting an overcast day. The overall scene is peaceful and natural.

epistoli.blogspot.com/2009/12/why-jewish-people-dont-eat-sinew-of-hip.html

If indeed, the 'man' Jacob wrestled with was Esau's guardian angel, we can see that the sons of Israel would not want to have anything to do with it, let alone eat or absorb it internally, anything that he may have touched. As interesting a possibility as that sounds, **the rest of the text does not support the Jewish interpretation.**

I also discovered that this mitzvah is the first to apply to both genders, and in all times and places. Most Jewish communities refrain from eating any part of the hindquarters, where the inner and outer sinews are located. In places where meat is rare, the sinews are removed and then the meat can be eaten.

The Sinew's Significance

The prohibition that stems from Jacob's fight with the angel has many meanings.

Contact Editor

Rabbanit Shira Smiles, 30/11/12 00:09

While we look for reasons behind various mitzvot, and we might say that we are prohibited from eating this sinew because of Yaakov's injury, we must keep this mitzvah simply because Hashem so commanded. However, we should still study the mitzvah and its placement in the Torah to derive lessons for our lives and for Klal Yisroel.

First, we must be cognizant of the miracle of Yaakov's surviving a fight with an angel. The prohibition of eating this sinew, says Rabbi Gifter, is to remind us of this miracle and awaken in us feelings of teshuvah. Along these lines, Rabbi Wolbe notes that the root of nosheh means forget. Citing mystical sources, eating of this sinew will encourage forgetfulness of Hashem and Torah. Using reverse reasoning, then, refraining from eating this sinew should encourage reconnecting to Hashem.

This prohibition is alluded to by Isaiah as he admonishes his generation. Isaiah talks of "the word Hashem sent upon Yaakov," that word being the prohibition of eating this sinew, a mitzvah that was revealed directly through Yaakov's experience although not because of it. Isaiah describes the people who see the enemies God has brought upon them and the destruction they have wrought but do not recognize the hand of God in their troubles as Yaakov did when he was injured. Instead of mending their ways, they arrogantly assert they will rebuild bigger and better.

When we do not eat the gid hanosheh, we are affirming our belief that everything comes from Hashem, whether it is Yaakov's injury, the devastation communities suffered from Superstorm Sandy, or the cities in Southern Israel and the chayalim who heroically defend them. The prohibition of eating the gid hanosheh is meant to encourage this personal contemplation and urge each of us to do teshuvah in the area we personally need to do so.

The gid hanosheh wants us to forget, but we must continue to remember and continue to bear witness to Hashem's immanence in the world.

Amalek does not give up. As Rabbi Samson Raphael Hirsch so eloquently writes, Amalek may harm us physically so that we limp through history and have difficulty walking upright among the nations, but our strength is not physical. While we are weak physically, Esau cannot prevail because our strength comes from a higher, spiritual source. The gid hanosheh reminds us to look to Hashem for our strength through our actions that glorify His will rather than attribute our success or failure to our physical or military strength.

Yaakov clearly understood that this physical world is all an illusion. As he left this battleground, he called this place Peniel, the place where he had seen the inner, spiritual essence of God's world says Halekach Vehalebuv. We discard the gid hanosheh to signify that we too realize that all this world has to offer is worthless. Yaakov now got the additional name of Yis-roel (li rosh - an anagram for Yisroel) because when we look at the world logically, we will be convinced of the illusory nature of that which entices us and not fall into the trap of quick fixes.

An interesting question arises. Wouldn't it have made more sense to cite the mitzvah of not eating the gid hanosheh immediately after the battle rather than when Yaakov was healed? The Mishchat Shemen citing the Chatam Sofer, answers very rationally. During the battle you know your enemy. It is only after the battle that you need to be reminded that the war is not over, that the yetzer horo is still fighting even though he has slunk away momentarily. The fight goes on to this day, and the gid hanosheh reminds us of the ongoing war.

This instruction was never given by Yahuah. As inspiring as some of the take-a ways seem to be, it is a man made custom. Yac'cob was a man that was hurt. What does this have to do with food that we eat? They are saying this was Esau's guardian messenger, but it does not say that in Scripture. The whole story is a bit of an odd one. Some say Yahuah was wrestling with Yac'cob. Some say a messenger from Yah and then the Jews think it was Esau's guardian messenger. The creature himself said that he re-named Yac'cob Israel because he had wrestled with Elohim and men and have prevailed. Yac'cob said "I have seen Elohim face to face and my soul has been rescued. Do we really think Yahuah was rolling around with Yac'cob all night and could not win that tug of war if that was even possible? The scriptures state it was a man ish H376 who would not give Yac'cob his name.

We need to keep in mind as well that Elohim means, angels, divine ones, rulers . Interesting that his new name he was given Israel can mean more that we are taught. But that cliff hanger we will leave for when we go through the book of Genesis .

Let us dig into a few more examples.



57. Exodus 22:7+

You shall pay double for anything stolen while under your care



Exod 22:7 "When a man gives silver or goods to his neighbor to guard, and it is stolen out of the man's house, **if the thief is found, he repays double.**"

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In context who was Yahuah speaking to?

Who is Rambam talking to?

Did Rambam create a new law?

Does it apply to us now?

Is it part of the 10 instructions?

Is Rambam’s law a pure Torah instruction?

Is Rambam’s law a covenant requirement?

Covenant Family

Jews

Yes- neighbor pays double

No got the instruction wrong

No

No got the payee wrong

No got the payee wrong

63. Exodus 22:20[21]
You shall not wrong a *ger* [convert]

Exod 22:21 "Do not tread down a sojourner or oppress him, for you were sojourners in the land of Mitsrayim.

G+Mikhail Petrusenky



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Covenant Family

Jews

No

Yes

No

Yes

Yes

65. Exodus 22:21[22]

You shall not afflict a widow or an orphan

Exod 22:22 "Do not afflict any widow or fatherless child.



80%
Percent of victims
that are women and
children

1 person is trafficked
every 30 seconds.

27 Million.
the number of
people enslaved.

161.
Number of
countries affected
by trafficking.

32 Billion.
Amount of money
profited from
trafficking.

50%
Percent of
trafficking victims
that are children.

2/06/2018

49

I want to be a voice.

65. Exodus 22:21[22]

You shall not afflict a widow or an orphan

Exod 22:22 "Do not afflict any widow or fatherless child."

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Covenant Family
Jews
No
Yes
No
Yes
Yes

69. Exodus 22:27a

You shall not blaspheme the name of HaShem

Exod 22:27 "For that is his only covering, it is his garment for his skin. What does he sleep in? And it shall be that when he cries to Me, I shall hear, for I show favour.

Exo 22:28 You shalt not^{H3808} revile, make light cure or bring into contempt^{H7043} the gods, magistrates,^{H430} Elohiem nor^{H3808} curse^{H779} the ruler- exalted one^{H5387} of your people.^{H5971}

The Sacred Name/ Hebrew Roots Cult

The Return of the Judaizers

WARNING

**Sacred Name
Movement**

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Covenant Family

Jews

Yes-Ha Shem is not a name and Verses does not match.

No - not Ha Shem

No - not Ha Shem

No - not Ha Shem

No - not Ha Shem

94. Exodus 23:33

You shall not allow idolaters dwell in the Land

Exod 23:33 "Let them not dwell in your land, lest they make you sin against Me when you serve their mighty ones, when it becomes a snare to you."

What does Jerusalem mean
to Christians, Muslims and Jews?

94. Exodus 23:33

You shall not allow idolaters dwell in the Land

Exod 23:33 "Let them not dwell in your land, lest they make you sin against Me when you serve their mighty ones, when it becomes a snare to you."

PROPHECY OF INSTRUCTION THAT CAME TRUE



In context who was Yahuah speaking to?

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Covenant Family

Jews

No

No - limiter- we do not dwell in "the land".

No

Yes - limiter

Yes - limiter

$\frac{1}{2}$ TRUTH + $\frac{1}{2}$ TRUTH = LIE

While it was interesting when we went through 104 of these we realized we should be more worried about Yahuah's instructions rather than taking 14 weeks to see which one of Rambam's laws apply. We have provided the resource's if you want to tackle this on your own. It did help us to see that we need to really read what Yahuah said, not what we were told He said. We need to slow down and look at the words, context and the who, what, where and why's of Yahuah's instructions. That is our next Journey.





**No Yahuwah
No Shalom**

**Know
Yahuwah**

**Know
Shalom**

RESOURCES

http://mtoi.org/learn_with_us/learn_with_us.shtml

