1 · Prologue · Inde



Introduction

Prologue

Great is the 'confusion' surrounding biblical Law. Even before denominations arose, there had been divisions based on the correct interpretation of Law, be it due to personal preferences based on a greater willingness for obedience, or the striving for more liberty. Many scholars have done well in reflecting on the Law, but are often constraint by denominational limitations, where there is usually consensus regarding the Old Covenant Law, but vast differences if to actually follow the Moral Law at all, in 6 commands (Roman Catholicism), in 9 commands (Protestantism), or with a greater willingness in actually 10 commands.

Learn now more about the differentiation of Laws in the Bible – the Laws that are valid for every Christian today (10 Moral Laws & 85 - Laws of CHRISTION and the Apostles) and those Laws that once had been given to the nation of Israel (600+ Old Covenant / Ceremonial Laws) or had been added by some overzealous teachers (1500+ Oral / Fence / Pharisee Laws).

But be aware that there is no such thing as a perfect study on biblical Law. There are many nuances which will only become clearer to the student of the Bible by constantly reading the Word and by comparing someone's understanding to the respective verses, while ideally leaving any denominational and educational bias at the door.

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Eternal Law

Moral Law (10 Commandments) · Laws of CHRISTOS

Old Covenant Law Ceremonial, Civil and Sacrificial Law

Origin

The Moral Law did not originate with Moses or in his time. THEOS doesn't reveal how He communicated the eternal principles of His Law to humanity before Mount Sinai, but we can conclude that the unwritten Law, which was the same in substance and authority as the written Moral Law, was written on the conscience (hearts) of humanity (see e.g. Rom 2:14-16). The evidence is clear and substantial that the giving of the law on Sinai was not the world's initial exposure to its precepts. Adam and Eve coveted (Cm. #10) and stole (#8); Cain killed (#6) and lied (#9); the men of Sodom were wicked and sinful; Pharao blasphemed THEOS (#1, 2, 3); the book of Genesis already described adultery (#7; Gen 12:17, Gen 20:9-18, Gen 26:10) and murder (#6) as a sin; the Sabbath is "to remember" (#4); Abraham, Jacob and Joseph already obeyed Commandments, Statutes and Laws (Gen 26:5); and the Israelites failed the Sabbath test (#4) already before the Law of THEOS was codified and specified at Mt. Sinai. Another clear example is Moses, who judged before Sinai 'the ordinances of THEOS and His law' and his father-in-law en-

couraged him to delegate this task (see Exo 18:15-16 below).

The Law of Moses originated with the Nation of Israel and was rather not written on the hearts of man, but had to be taught and copied by teachers, handed down from generation to generation. The Law of Moses is commonly organized into Ceremonial / Civil Laws, sometimes with the additional category of Sacrificial Laws. Those terms are man-made for easier comprehensibility – faithfully based on the biblical descriptions and grouped according to their area of application.

[~5500 BC] And Cain said to KYRIOS, "My punishment is greater than I can bear.	<u>Gen</u> <u>4:13</u>
[3297 BC] "As for the one shedding the blood of humankind, by humankind his blood shall be shed	<u>Gen</u> <u>9:6</u>
[~1950 BC] And THEOS said to Jacob, "Arise, go up to Bethel and dwell there, and make an altar to THEOS! [] Then Jacob said to his household and to all who were withhim, "Get rid of the foreign g-ds	<u>Gen</u> <u>35:1-4</u>
[~1885 BC - Joseph to Potiphar's wife] you are his wife. Now how could I do this great wickedness [adultery] and sin against THEOS?"	<u>Gen</u> 39:9
[~1447 BC] And Pharaoh hurried to call Moses and Aaron , and he said, "I have sinned against KYRIOS, your THEOS [other g-ds & blasphemy]	<u>Exo</u> <u>10:16</u>
"How long do you refuse to keep my command- ments and my law? [plural = multiple commands preceded the laws given at Mt. Sinai; see Exo 20]	<u>Exo</u> <u>16:28</u>
And Moses says to his father-in-law, Because the people come to me to seek judgment from THEOS. For whenever there is a dispute among them, and they come to me, I give judgment upon each, and I teach them the ordinances of THEOS and His law.	<u>Exo</u> <u>18:15-16</u>
[1446 BC] Moral Law codified and specified]	<u>Exo 20</u>
"Moses, with reference to your hardness of heart, permitted you to divorce your wives, but from the be- ginning [clearly before Moses] it was not like this.	<u>Mat</u> <u>19:3-10</u>
where there is no law, neither is there transgres- sion. [the existence of transgression proves a law]	<u>Rom</u> <u>4:15</u>
Dear friends, I am not writing a new commandment to you, but an old commandment which you have had from the beginning [= creation; Joh 1:1].	<u>1Joh</u> <u>2:7</u>
did not spare the ancient world, but preserved Noah, a proclaimer of righteousness [requires reference of the law]	<u>2Pet</u> <u>2:5</u>

Be strong then and manly, to guard and to do in so far as I gave charge Moses my servant. And do not turn aside from them to the right or to the left, that you should perceive in all whatever you should act on. And you shall not leave this Book of the Law ['book' = clear differentiation between 600+ and 10 commandments] from your mouth, and you shall meditate on it day and night, that you should perceive to do all the things written in it. Then you shall prosper your ways, and then you shall perceive. Blow the horn during the new moon, a trumpet in the well-marked day of your holiday! For it is an order for Israel, and a judgment by the THEOS of Jacob. He made it to be a testimony among Joseph during his coming forth from out of the land of Egypt. He declares His word to Jacob, His ordinances and His judgments to Israel. He has not done so for any nation, and His judgments He manifested not to them.

Matthew 5:21 makes it also clear that the Moral Law had not only been given to any 'ancients' or to any 'people of old' –as commonly translated while lacking definition–, but more precisely to the very first (original) humans – the word APXH (arche, Greek G746) always expressing an absolute.

Mat 5:21 You heard G191 that G3754 it **G744** was said^{G4483} to the G3588 ancients, G744 You shall not nurder; G5407 and whoG3739 G1161 everG302 should murder, G5407 shall be archaios iable^{G1777} G1510.8.3 to the G3588 judgment.^{G2920} ar-khah'-vos Mat 5:22 But IG1473 G1161 sayG3004 to you, G1473 that G3754 all G3956 G3588 From G746; original or primeval: (them of) old you, G1473 that G3754 all G3956 G3588 provoking to anger G3710 G3588 his brother, G80 G1473 in vain, G1500 shall be liable G1777 G1510.8.3 to the G3588 judgment. G2920 And who G3739 G1161 ever G302 should say G2036 to G3588 his brother, G80 G1473 Worthless! G4469 shall be liable G177 G1510.8.3 to the G3588 (time). G746 Total K archē ar-khay' sanhedrin. G4892 And who G3739 G1161 ever G302 should say G2036 O moron! G3474 shall be liable G1777 G1510.8.3 for G1519 the G3588 Gehenna G1067 G3588 of fire. G4442 G.756: (properly abstract) a mencement, or (concrete) chief (in various ications of order, time, place or rank) nning, corner, (at the, the) first (estate), istrate, power, principality, principle, rule. Source: e-Sword software

aree. e oword software

The Ceremonial / Civil / Sacrificial Laws were spoken by THEOS' Angel to Moses inside the Tabernacle, written by the finger of Moses on parchment in a book and stored on the outside of the Ark of the Covenant (being ambiguously against the Israelites). This book written on perishable paper does most probably not exist anymore, being now obsolete.

And when Moses finished writing all the words of

this law in a book, even to the end, then he charged the Levites who bear the ark of the covenant of KYRIOS, saying, Take the book of this law, and you shall put it in the side of the ark of the covenant of KYRIOS your THEOS; and it shall be there among you for a testimony. For I know your provocation, and your stiff neck; for yet during my life with you at this day, you have been provoking in your conduct toward THEOS: how shall you not also be so after my death?

<u>Exo</u> 21:1-2

<u>Deu</u> 31:24-27

<u>Jos</u> 1:7-8

<u>Psa</u> 147:19-20

Of The Laws

Writing

on 2 stone tablets, on the top of Mt. Sinai and stored inside the Ark of the Covenant. The Ark with the stone tablets still exists today (Rev 11:19), stored either in Heaven, or in one of the many secret chambers of the basement vaults of the temple areal.

The Moral Law was written by the finger of THEOS' angel,

And you shall put into the ark the Test

which I shall give you.	<u>25:16</u>
And He gave to Moses when He left off speaking to Him in Mount Sina the two Tables of Testimony, Tables of Stone written upon with the finger of THEOS.	<u>Exo</u> <u>31:18</u>
And he took the Testimonies, and put them into the ark	<u>Exo</u> 40:20
There was nothing in the ark except the two Tables of Stone, the tables of the covenant which Moses put there in Choreb	<u>1Kin</u> <u>8:9</u>

Classifi-

cations

The Moral Law is the direct command from THEOS and reveals the nature and will of THEOS.

THEOS (Cm. #1-4) and love our neighbors (Cm. #6-10), formalized through the "Ten Commandments"

It points out sin (diagnosis) and guides us how to love

and summarized by CHRISTOS in the "Great Commandment" (Cm. #1) love THEOS - (Cm. #2) love your neighbors.

The Ceremonial Law was related to Israel's Worship, Circumcision, Cleanliness, Clothing and Dietary Restrictions, Extraordinary Sabbaths / Feasts / Festivals, Idolatry, Prayer, Priestly Laws, Prophecy, Ritual Purity (Sacrifices), Tithing, ...

The Civil Law applied to daily living. Court and Judicial Procedures, Family, Inheritance, Land Boundaries, Punishment for Crime, ...

The Sacrificial Law specified how sin was eliminated through sacrifices, before IESOUS became the very last sacrifice and 'nailed' the Old Covenant Laws to the cross.

In addition to those approx. 610 laws [see separate overview], Pharisees added hundreds of religious traditions.

Jews / Nation of Israel.

Recipients

... Abraham your father obeyed my voice and guarded my orders, and my commandments [including the 10 Commandments], and my ordinances, and my laws."

And if you are of CHRISTOS, then you are descendants of Abraham [Israel], heirs according to the

Every Human Being.

And these are the ordinances which you shall place before them [Israel]. "If you should acquire a Hebrew

servant, he shall serve you six years. But the seventh

year you shall send him free without charge.

Effect

promise.

From Creation (Mat 5:21) - Judgment Day.

and calves, but by His own blood, he entered once

for all into the most holy place, obtaining eternal re-

demption. [...] He is the mediator of a New Covenant,

in order that, because a death has taken place for the

redemption of transgressions committed during the

From ~1445 BC (Moses at Mt. Sinai) Until ~33 AD (IESOUS' Resurrection); in parts until 50 AD (Jerusalem Council) / 70 AD (Destruction of 2nd Temple)

When Did The
New
Covenant
Enter Into
Effect?

in order to point to what would come soon.

But CHRISTOS has arrived as a high priest of the qood things to come. [...] not by the blood of qoats

Now the first covenant had ordinances for worship and the earthly sanctuary. [clear proof for separa-

The New Covenant began precisely on the day of CHRISTOS' resurrection, but He previously performed some symbolic acts

and the earthly sanctuary. [clear proof for separation between Moral Law and Ceremonial Law; ...] a symbol for the present time, in which both the gifts and sacrifices which were offered were not able to perfect the worshiper with respect to the conscience, concerning instead only food and drink and different washings [all Ceremonial Law], ordinances of the flesh, imposed until the time of setting things right.

Distinct

Law Agai

Distinc

Distinct

Distinct

2Corinthi

Exten Mean

Quoted Passage

Sprinkl



	Eternal Law Moral Law (10 Commandments) - Laws of CHRISTO	g	Old Covenant Law	
	The Perfect, Reviving and Life-Giving Law Of Liberty That The Law of KYRIOS is perfect, reviving life [it is for		The Law That Was Against Us And then when Moses finished writing the words of	<u>Deu</u>
or Us	us, not against us] the messenger spoke to him at Mount Sinai. And with our fathers who did receive Hving oracles to give to us	<u>19:7</u> <u>Act</u> 7:38	this law on the scroll until they were completes [] "Take the scroll [not tablets] of this [Ceremonial] law and put it at the side of the ark of the covenant [] it will be there as a witness (against you).	<u>31:24-26</u>
	Circumcision is nothing and uncircumcision is nothing [= Ceremonial Law = abolished], but the keeping of the commandments of THEOS.	<u>1Cor</u> 7:19	He forgave us all our trespasses canceled the debt ascribed to us in the decrees [ordinances] that stood against us. He took it away, nailing it to the cross!	<u>Col</u> 2:13-15
	But the one who looks into the parient law of liberty and continues to do it, not being a forgetful hearer but a doer who acts, this one will be blessed Thus speak and thus act as those who are going to be judged by the law of liberty.	J <u>am</u> 1:25 J <u>am</u> 2:12	by one angel, but spoken through various angels] was binding and every transgression and act of disobedience received a just penalty, how will we escape	<u>Heb</u> <u>2:2-4</u>
	the Scroll with the 600+ Old Covenant Laws had inde looked differentiation with vast implications in the li	ed been sprinl	kled with blood. This is an important and very often ov	er-
Kling	calves with water and scarlet wool and hyssop and spring stone tablets], saying, "This is the blood of the covenant both the tabernacle and all the utensils of service with the	kled both the so that THEOS ha e blood. Indeed	roll itself and all the people [no mention of the s commanded for you." And likewise he sprinkled , nearly everything is purified with blood accord-	<u>Heb</u> 9:19-22
ations				
	For I delight in the haw of THEOS, in my inmost self, but members another law at war with the law of my mind ar	I see in my	making me captive to the law of sin which dwells in my members. [] Who will deliver me from this body of death? Thanks be to THEOS through IESOUS	Rom 7:22-25 Rom 7:25
	There is therefore now no condemnation for those who a CHRISTOS IESOUS. For the Law of the Spirit of life in CHRISTOS		has set me free from the law of sin and death.	<u>Rom</u> 8:1-2
	you are a letter o inscribed not with ink [= Book = Ceremonial Laws] not on stone tablets [= Tablets = 10 Commandments]	-	but with the SPIRIT of the living THEOS but on tablets of human hearts [the 10 Command-	<u>2Cor</u> <u>3:1-13</u>
	But if the ministry of death in letters carved on stone [rethe previous death penalty for Commandments 1, 2, 3 came with glory which was transitory [Old Covenant] For if there was glory in the ministry of condemnation	5, 4, 5, 6, 7] 	how will the ministry of the SPIRIT [New Covenant; still with Commandments, but now without condemnation] not be even more with glory? by much more will the ministry of righteousness	
	For if what was transitory [Old Covenant, not the Comments that existed before the Covenant] came with glo		by much more which is to abide, is in with glory.	
	Numbers and Deuteronomy), but it could eventually r the term 'Law' is contrasted in the following verses w	nean all the Ol vith the term 'I	d Testament books except the Prophets. This is becaus Prophets' (not the office, but referring to all Major and	e
	OT Law & Prophets (Two-fold Division) But it has to be noted -and this is very important- that 'Law' has sometimes a double meaning. Verses such as Mat 5:17 (and Luk 16:16) make it clear that e.g. also the 10 commandments are being meant, because the follow-	Prophets. I had you: Even who ne iota nor come to pass.	nve not come to destroy, but to perfect. For truly I say to en the heaven and the world should pass away, not even one tittle may pass from the Law, until all should have Whoever then should loosen one of these commands	<u>Mat</u> 5:17-19
	ing verses of Mat 5:21-48 speak specifically about the 10 Commandments.	All then, wha	tever you might desire that men should do to you, thus	<u>Mat</u> 7:12
		And the secor	nd is like it: 'You shall love your neighbor as yourself.'	<u>Mat</u>
		And then when the property and comments and the property of th	<u>Luk</u>	
		men of the sy there be a wo 'And I confess	nagogue sent unto them, saying, 'Men, brethren, if rd in you of exhortation unto the people - say on.' this to thee, that, according to the way that they call a	<u>Act</u>
		Law and the And now apa	Prophets have been written rt from law has the righteousness of THEOS been	
	OT Law of Moses & Prophets (Three-fold Division)	and having Division], he	begun from Moses, and from all the Prophets [Two-fold was expounding to them in all the Writings the things	<u> </u>
		burning with opening up to unto you, bein things that ar	in us, as he was speaking to us in the way, and as he was o us the Writings?' [] 'These [are] the words that I spoke ong yet with you, that it behoveth to be fulfilled all the re written in the Law of Moses, and the Prophets, and the	
ctions inst Us ctions kling ctions hians 3	OT & NT Prophets & Apostles (Good Message & Acts)	citizens with built on the for sage & Acts, [denoting the ing of the off the Cornersto preted in the joined togethe	the saints and members of the household of THEOS, bundation of the Apostles [denoting the Good Mes-NOT- the office of an apostle!] and Prophets e remainder of the Old Testament, -NOT- speakfice of a prophet], CHRISTOS IESOUS Himself being one [metaphor, so the other words need to be interesame way!], in whom the whole structure, being er, grows into a holy temple [once again a meta-	
	Even the Psalms are included in the term 'Law'. This 25 quotes Psalm 35:19.	meaning is so	mewhat hidden, as it is only revealed when knowing th	at John 15:
ctions or Us sainst Us ctions kling ctions hians 3 moded hinng file file file file file file file fil	Quotation	[Psalms] wot 25 AΛΛ INA Π	uld be fulfilled, 'They haved me without areason.' ΙΛΗΡϢΘΗ Ο ΛΟΓΟC Ο EN ΤϢ ΝΟΜϢ ΑΥΤϢΝ	<u>Joh</u> <u>15:25</u>
	Quoted Passage			<u>Psa</u>

Let not those who are wrongfully my enemies rejoice over me. Nor let those who hate me without cause wink the eye. 19MH EHIXAPEHCAN MOI OI EXOPAINONTEC MOI A Δ IK ω C, OI MICOYNTEC ME Δ ω PEAN KAI Δ IANEYONTEC O Δ O Δ ODE.

<u>Psa</u> <u>35:19;</u> (69:4)



Sin Weighting

Death
Penalty

Let us now look at the sins which had been punished during the Old Covenant era through the death penalty, and specifically if those sins are still biblically considered sins today.

Even though IESOUS CHRISTOS has thankfully abolished the death penalty, this overview is nevertheless important for the following reasons:

- 1. It enables us to better appreciate the ultimate sacrifice of IESOUS CHRISTOS and the liberty we have in Him. On the other hand, and looking back at those drastic consequences, we gain a holy fear to live with obedience in this liberty given to us.
- 2. It shows us that, even though the 600+ Old Covenant Laws are abolished, many of its principles continue to be very relevant for us, because most of the following sins are either confirmed or implied in the New Covenant. On the other hand we have of course to acknowledge that those sins are the ones with the greater weight, and that they are not representative for the 600+ Old Covenant Laws as a whole, most of which dealt with issues truly not relevant anymore in today's setting with no Temple to begin with. See also the addendum with a complete list of the Old Covenant Law.
- 3. It shows us also that sin is not sin, nor is every sin weighted in the same way. To teach otherwise is to directly contradict the Word of THEOS, which shows various examples of differentiation between sins in the New Covenant, the clearest examples being Luk 12:47–48, Joh 19:11, 1Joh 5:16–17 and Heb 9:7. This principle becomes especially clear by the death penalty not being associated with any–, but only to very specific sins. The following sins all formerly deserved the death penalty, and those sins have therefore certainly a greater weight than most other sins.

and those sins have therefore certainly	a greater weight than most other sir	is.	•
	Former Death Penalty	Is It Still a Serious Biblical Sin?	
Abortion, accidental death of a woman's unborn child	YES	Not specified as such in the New Covenant, but probably still a sin.	Exo 21:22ff
Adultery	YES	YES	<u>Lev 20:10</u> <u>Deu 22:22ff</u>
Authorities, disobedience of a priest or a judge	YES	Not specified in the New Covenant, but most certainly still a sin (e.g. judges; but no more priests).	<u>Deu 17:8-12</u>
Bestiality	YES	Not specified in the New Covenant, but most certainly still a sin.	Exo 22:19 Lev 20:15-
Blasphemy	YES	YES	<u>Lev 24:10ff</u>
Child sacrifice	YES	YES, covered by murder.	<u>Lev 20:2</u>
Death, through a farm animal known to be problematic	YES	Not specified in the New Covenant, but probably still a sin.	Exo 21:28ff
Fornication (only if in parent's house)	YES	YES	<u>Deu 22:21ff</u>
gods, entice others to follow other gods (theoi)	YES	Not specified in the New Covenant, but most certainly still a sin.	<u>Deu 13:6ff</u>
Homosexuality	YES	YES	<u>Lev 20:13</u>
Idolatry	YES	YES	<u>Deu 17:2-5</u> <u>Num 25:1-</u>
Incest	YES	Not specified in the New Covenant, but most certainly still a sin.	<u>Lev 20:11-</u> <u>14</u>
Kidnapping	YES	Not specified in the New Covenant, but most certainly still a sin.	<u>Exo 21:16</u> <u>Deu 24:7</u>
Murder	YES	YES	Exo 21:12- Lev 24:17- Num 35:16ff
Parents, disobedience to	YES	YES	Exo 21:15ff Deu 21:18ff
Prophets, false	YES	False prophecy is still a sin.	<u>Deu 13:5</u> <u>Deu 18:20</u>
Prostitution (daughter of a priest)	YES	YES	<u>Lev 21:9</u>
Rape	YES	Not specified in the New Covenant, but most certainly still a sin.	<u>Deu 22:25</u>
Slavery, forced	YES	Not specified in the New Covenant, but most certainly still a sin.	<u>Exo 21:16</u>
Sorcery, Spiritism, Witchcraft	YES	YES	Exo 22:18 Lev 20:27
Weekly Sabbath, breaking of	YES	> What do you conclude? ▶ see also the study 'Sabbaths Weekly vs. Ceremonial · Differentiation & Application'	Exo 31:14 Exo 35:2 Num 15:32ff
Witness, false	YES	YES - do not lie.	<u>Deu 19:16ff</u>

Application

Not Under

Not Outside

But Subject

The

Law

Written On Our

Hearts

Ten Command-

ments



Eternal Law Moral Law (10 Commandments) · Laws of CHRIST

Old Covenant Law

<u>Act</u> 21:21

7:4-6

<u>Gal</u> <u>4:4-31</u>

1Cor 9:20-21

Gal 5:18

<u>Jer</u> 31:31-33

<u>Heb</u> <u>8:10</u>

Ceremonial, Civil and Sacrificial Law

Ceremonial, Civil and Sacrificial Laws, some of the principles

behind those particular laws are timeless and should guide

While both Jews and Gentiles are no longer bound by

And they have been informed about you [Paul] that

you are teaching all the Jews who are among the

Gentiles the abandonment of Moses, telling them not to circumcise their children or to live according

to our customs [= Ceremonial and Civil Laws].

So, my brothers and sisters, you also died to the law

[of Sin and Death] through the body of CHRISTOS ...

we have been released from the law so that we serve

in the new way of the SPIRIT, and not in the old way

dominion and condemnation of the Moral Law, but not from its obligation and the consequences of our sinful acts. We do not obey it anymore as a way to obtain righteousness / justification and salvation, but to become conscious of our

sin, to advance our sanctification and to please THEOS. The Moral Law can be described as a mirror, or also as railroad tracks. We are driven by the train symbolizing the Good Message and the HOLY SPIRIT, but sometimes require the Law of THEOS to remain in the track for sanctification. Therefore do not let sin reign in your mortal body [...] but present yourselves to THEOS as those who are alive from the dead [...] you are not under Law [of Sin & Death], but under grace. What then? Shall we sin because we are not under Law but under grace? ... Moses writes about the righteousness that is from the law: "The person who does this will live by it." But the righteousness from faith speaks like this ...

We, who have the SPIRIT dwelling in us, are free from the

if you ... believe in your heart that THEOS raised Him from the dead, you will be saved.

Clearly no one who relies on the Law is justified before THEOS, because "the righteous will live by faith." [...] CHRIST redeemed us from the curse of the Law

by becoming a curse for us because it is written,

<u>Rom</u> 10:4-9

"Cursed is everyone who hangs on a tree" [...] So

the Law was our quardian until CHRIST came that

<u>Gal</u> 3:11-28

murderers, sexually immoral people, homosexuals ...

we might be justified by faith. But we know that the [Moral] Law is good, if anyone <u>1Tim</u> 1:8-11 makes use of it lawfully, knowing this, that the Law is not given for a righteous person but for the lawless and rebellious, for the impious and sinners [...] for

going and future sins is absent and/or we fall away from Him.

[Paul] To those under the [weight / condemnation / curse /

death of the] Law [Jews; Old Covenant believers] I became

as under the Law - although I myself am not under the Law

- in order that I may gain those under the Law [so that he

But [only] if you are led by the SPIRIT, you are not under the law.

I will write it ...

of people, according to my Good Message, through CHRISTOS IESOUS.

might gain Jewish believers to CHRISTOS; reason why

he had Timothy still circumcised as per exception].

and upon their

Exodus 20:2-17 (Full text)

Not under the Old Covenant Law, but . . .

... THEOS sent His SON, born of a woman, born under the [Old Covenant] law, to redeem those under the law, that we might receive adoption to sonship [.] Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years [Ceremonial Law]! [...] Tell me, you who want to be under the law, are you not aware of what the law says? ...

of the written code.

For He himself is our peace, who made both one and broke down the dividing wall of the partition [...] invalidating the [Jewish] law of commandments in ordinances, in order that He ... might reconcile both in one body to THEOS through the cross, ...

We are still fully 'subject' to the Law of CHRISTOS, but not 'under' the Law, what means not to be under the weight of the Law, not to be under the condemnation of the Law, not to be cursed by the Law and not to suffer the death penalty for certain transgressions of the Law. We are now with CHRISTOS, who forgives us our sins and condemns us only if genuine repentance for on-

> outside the Law of THEOS, but - in order that I may gain those outside the Law.

The New Covenant goes even deeper. In the Old Covenant, people only followed the letter, but were not punished for the spiritual intent of -wanting- to murder or to commit adultery. But in the New Covenant, not only the visible sin is seen by THEOS, but already the spiritual intent (becoming angry or having adulterous lust). In summary, we do not fear direct death anymore, but THEOS now looks deeper into our hearts and IESOUS CHRISTOS will judge us accordingly at the Judgment Seat. ... "and I will make a New Covenant with the house of Israel and with the house of Judah [...] "I will put my Law in their

For whenever the Gentiles, who do not have the law, do by nature the things of the law, these, although they do not have the law, are a law to themselves, who show the work of the law written on their hearts, their conscience bearing witness and their thoughts one after another accusing or even defending them on the day when THEOS judges the secret things

... inscribed not with ink but with the SPIRIT of the living THEOS, not on stone tablets but on tablets of today, whenever Moses is read aloud, a veil lies upon their heart, but whenever one turns to KYRIOS, the veil is removed.

For this is the covenant that I will decree with the house of Israel after those days, says KYRIOS: I am putting my laws [not Ceremonial Laws] in their minds and I will write them on their hearts, and I will be their THEOS and they will be

The following overview of the 10 commandments shows us the occurrences in the Old Testament / Covenant, and compares those with the commands / reiterations in the New Covenant and our future. It is comprehensive, but not necessarily complete.

1Cor 8:6; 1Tim 2:5

Mat 5:27-28; 19:18; Mar 10:11ff, 19; Luk 16:18; 18:20; Rom 7:2-3; 13:9; 1Cor 6:9–10; Heb 13:4

Mat 19:18; Mar 10:19;

... Subject to the Law of CHRISTOS

To those outside the Law [Gentiles; unbelievers]

I became as outside the Law - although I am no

Total Mat 4:10; 6:24; Luk 4:8;

. [...] until

Act 15:20; 1Cor 6:9-10; Gal 5:19-20; Eph 5:5; Col 3:5; 1Joh 5:21 Exo 20:4-6; Deu 5:8-10; Isa 42:8

Old Testament

& Old Covenant

Gen 35:1-4; Exo 20:3, 22:20;

23:13; 34:14; Deu 4:19-20, 4:35,

23.15, 34.14, Det 4.19-20, 4.53, 5.7, 6.4, 6.14, 8.19, 11:16, 11:28, 13:6-8, 17:3, 28:14, 30:17; Jos 23:16; 1Kin 8:60, 9:6, 11:10; 2Kin 17:35-38; 2Chr 7:19; Isa 45:5, 45:21; Jer 7:9, 7:18, 13:10, 19:4, 22:9,

25:6, 35:15, 44:8

Exo 20:7; Deu 5:11 Mat 5:33; 1Tim 6:1;

Act 1:12; Heb 4:9; Gen 2:3; Exo 16:28-30, 20:8-11, 23:12, 31:13-17, 34:21, 35:2-3; Future: Isa 66:21-23; Mat 24:20 Lev 19:3-30, 23:3; Num 15:32-36; Deu 5:12-15; Neh 9:14, 10:31-33, General: 1Joh 2:6 13:15-22; Isa 56:2-6, 58:13; Jer 17:21-27; Eze 20:12-24, 44:24, 46:1-12 Mat 15:4-9; 19:19; Mar 10:19; Luk 18:20; Rom 1:29-30; Gen 9:24-25; Exo 20:12; Deu 5:16; Pro 1:8, 13:1, 30:17; Mal 1:6 Eph 6:1-3; 2Tim 3:2). Gen 4:10-13; 9:6; Exo 20:13, 21:12; Mat 5:21-22; Joh 8:44; Rom 13:9; 1Pet 4:15; 1Joh 3:12; Rev 21:8 Lev 24:17; Num 35:31; Deu 5:17

Gen 39:9; Exo 20:14, 22:7;

Deu 5:18; Pro 6:23-24, 32

Exo 20:15; Lev 6:2, 19:11;

Deu 5:19; Jer 7:9-11

Luk 18:20; Rom 13:9; Eph 4:28; 1Pet 4:15; Rev 9:21 Gen 20:2; Exo 20:16; Act 5:1-22; Col 3:9; 1Tim 1:9-11; Rev 21:8 Deu 5:20 Gen 34:29; Exo 20:17; Deu 5:21; 7:25 Luk 12:15; Col 3:5; Rom 1:29; 7:7; 13:9; Eph 5:3-5; Col 3:5; 1Tim 6:6–10

We are to obey the Great Commandment and thus fulfill (= obey; no finality; see Rom 13:10 below) the 10 Commandments.

The (2) Great Commandment(s) do not abolish the 10 Commandments, but "summarize" (Rom 13:9) them. Dear friends, I am [to love THEOS and others] to you, but an old commandment which you have had from the beginning. The old commandment is the message which you have heard. Dear friends, if our heart does not condemn us, we have confidence before THEOS, and whatever we ask we receive from Him, because we keep His commandments and do what is pleasing in his sight. And this is His commandment: [1, Love THEOS] that we believe in the name of his Son IESOUS CHRISTOS and [2] love one another, just as He commanded us. And the one who keeps His commandments resides in Him, and He in him. And by this we know that He resides in us: by the SPIRIT whom He has given to us.

Law Of **CHRISTOS**

The Great

Command-

ment

The

And now I ask you, lady (not as if I were writing a new commandment to you, but the last we have have been the begin may), that we should love one another. And this is love: that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, so that you should walk in it. <u>Mat</u> 22:36-38 "Teacher, which Command (is) great(est) in the Law?" Hear, O Israel, KYRIOS our THEOS is one KYRIOS. And He was revealing to him: " And you shall ı <mark>all your heart</mark> and with all your d, and with all your soul, and all your <u>12:29-30</u> soul, and with all your understanding.' This is the strength. And these words, all that I command you <u>Luk</u> 10:25-27

And a second (is) likened to it: 'You shall love your <u>Mat</u> 22:39 'Do not seek revenge or bear a grudge against any-🌓 On these two Commands, one among your people, but love your neighbor as <u>Mar</u> are appended the whole Law and the Prophets." yourself. I am KYRIOS. 12:31 "If however, you desire to enter into life, keep the Commands!" He asked Him: "Which?" And IESOUS spoke: "This -

Children, obey your parents in KYRIOS, for this is right. "Honor your father and mother" [5] (which is [not was] the first Commandment with a promise), "in order that it may be well with you, and you may live a long time on the earth."

Matthew.

lawlessness.'

[Moral] Law.

CHRISTOS

Intensified

Moral Law

mstructions

Keep the Commandments! Esteem father and mother! [5] And you shall

Owe nothing to anyone, except to

know that you are my disciples, if you love one another."

great(est) and first Command.

You shall not murder! [6] You shall not commit adultery! [7] You shall not steal! [8] You shall not bear false witness! [9] "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will , for the one who loves someone else has fulfilled the Law. For the Commandments, [7] "You shall not commit adultery, [6] you shall not commit murder, [8] you shall not steal, [10] you shall not covet," and if there is any other Commandment, are in this statement: "You shall more wanted as in this statement of the Law.

<u>Eph</u> <u>6:1-3</u> <u>Exo</u> 20:12-17 Deu <u>5:16-21</u> <u>Mat</u> 5:22-40

1Joh

<u>2:7</u>

<u>1Joh</u>

2Joh 1:5-6

20:2-9

Deu

<u>Mat</u> 19:17-19

<u>Joh</u> <u>13:34-35</u>

<u>Rom</u> 13:8-10

[Object of Worship]

[Manner of Worship]

[Attitude of Worship]

[Time of Worship]

The 6 'You have heard - but I to say to you' statements in [1] You heard that it was declared to the first men: You shall not murder. [...] But I say to you, that anyone being enraged by his brother, will be subject to Many Christian pastors teach today that IESOUS put all the laws judgment ... (without differentiation) away and made Christianity easy. This <u>Mat</u> <u>5:27</u> [2] ou heard that it was declared: You shall not is contrary to Matthew 5, where it becomes clear that IESOUS, commit adultery. But I say to you, that anyone lookdespite of having abolished Old Covenant Law and death ing at a married woman so as to desire her, already penalties for all sets of laws, intensified the relevance of the committed adultery with her in his heart. Moral Law (10 commandments) written on stone. [3] It was also declared: Whoever should abandon his wife, must give her a certificate of divorce. But I say to you, that anyone who should abandon his wife [...] [even] makes her commit adultery ...

mons, and in your name we did many deeds of power!" [...] I never knew you. Depart from me, those committing

Therefore no one will be declared righteous in THEOS' sight by the works of the law [sacrifices, ...]; rather, through the Law we become conscious of our sin. [...] Do we, then, nullify the Law by this faith? Not at all! Rather, we uphold the Law.

Is the law sinful? Certainly not! Nevertheless, I would not have known what sin was had it not been for the law. For I would not have known what coveting really was if the law had not said, "You shall not covet." [...] So then, the law

But if you show partiality, you commit sin, and thus are convicted by the [Moral] Law [of CHRISTOS to love your

guilty of all of it. [...] Now if you do not commit adultery but you do murder, you have become a transgressor of the

For this is the love of THEOS: that we keep His Commandments. And His Commandments are not burdensome,

Here is the patient endurance of the saints, those who keep the Commandments of THEOS and the faith in IESOUS.

My little children, these things I write to you, that you may not sin: and if any one may sin, an advocate we have with the

FATHER, IESOUS CHRISTOS, a righteous One, and He - he is a propitiation for our sins, and not for ours only, but also for the whole world, and in this we know that we have known Him, if His commands we may keep; he who is saying, Thave known

as transgressors. For whoever keeps the whole [Moral] Law but stumbles in one point only has become

And He spoke to him: "Why do you ask me concerning the good? One is Good.

Him,' and His command is not keeping, a liar he is, and in him the truth is not; and

"If however, you desire to enter into life, keep the Commands!"

is holy, and the Commandment is holy, righteous and good.

according as He walked also himself so to walk.

because everyone who is fathered by THEOS conquers the world.

[4] Furthermore, you heard that it was declared to the first men: You shall not swear [...] But I say to you, do not [even] swear at all ... [5] You have heard that it was declared: Eye for eye [...] But I say to you: Do not [even] withstand evil ... [6] "You heard that it was declared: You shall love your neighbor and hate your enemy. But I say to you: Love your enemies ... Many will say to me in that day: "KYRIOS KYRIOS, did we not prophesy in your name? And in your name we have cast

<u>Jam</u> 2:9-11

<u>1Joh</u> <u>2:1-6</u>

<u>1Joh</u> 5:3-4

; in this we know that in Him we are. He who is saying in Him he does remain, ought

<u>Mat</u> 5:38-39 <u>Mat</u> 5:43-44

> <u>Mat</u> <u>Mat</u> 19:17 <u>Rom</u> 3:20-31 <u>Rom</u> 7:7-12

this day, shall be in your heart and in your soul.



Eternal & New Covenant (10 Commandments · Moral Law · Law of THEOS · Law of CHRISTOS)

Old Covenant (Law of Moses · Ceremonial, Civil and Sacrificial Laws)

Jerusalem Assembly

The Letter to Antioch (~50 AD)

Selected

Laws

Comparison Old / New Covenant

It had been decided that Gentile believers were not required to be circumcised, but that they should stay away 1) from food sacri-

ficed to idols, 2) from sexual immorality and 3) from consuming blood or eating meat of strangled animals (remaining blood). For it seemed best to the HOLY SPIRIT and to us to place ... people began to prostitute themselves with the <u> 25:1-4</u> on you no greater burden except these necessary things:

that you abstain from food sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality.

daughters of Moab. And they invited the people to the sacrifices of their theos, and the people ate and worshiped their theos. [...] THEOS said to Moses, "Take all the leaders of the people and kill them ...

CHRISTOS and Timothy had still been circumcised, but we are not to be circumcised anymore.

		·	
Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of THEOS if you let yourselves be circumcised, CHRISTOS will	<u>1Cor</u> 7:19 <u>Gal</u>	Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you.	<u>Gen</u> <u>17:11</u>
be of no value to you at all. Beware of the dogs, beware of the evil workers, beware of the mutilation. For we are the circumcision, the ones who worship by the SPIRIT of THEOS and boast in CHRISTOS IESOUS and do not put confidence in the flesh	5:2 Php 3:2-3	Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant."	<u>Gen</u> <u>17:14</u>
In Him you were also circumcised with a circumcision not performed by human hands. Your whole self ruled by the flesh was put off when you were circumcised by CHRISTOS	<u>Col</u> <u>2:11</u>		
Food (cle	an and unclean ·	cooking and storing food)	

Food (clea	in and unclean .	cooking and storing tood)	
Today we are allowed to eat any animal and any plant	, except blood	and food dedicated to idols.	
"Don't you see that nothing that enters a person from the outside can defile them? For it doesn't go into their heart but into their stomach, and then out of the body."(IESOUS declared all foods clean.)	<u>Mar</u> 7:18-19	All the animals of the earth, all the birds of the sky, all the small animals that scurry along the ground, and all the fish in the sea will look on you with fear and terror. I have placed them in your power. I have	<u>Gen</u> 9:2-4
One person's faith allows them to eat anything, but another, whose faith is weak, eats only vegetables. The one who eats everything must not treat with	<u>Rom</u> <u>14:2-4</u>	given them to you for food, just as I have given you grain and vegetables. But you must never eat any meat that still has the lifeblood in it.	
contempt the one who does not, and the one who does not eat everything must not judge the one who does, for THEOS has accepted them.		Say to the Israelites: 'Of all the animals that live on land, these are the ones you may eat: You may eat any animal that has a divided hoof and that chews	<u>Lev</u> <u>11:2-8</u>
All food is clean, but it is wrong for a person 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 or sister to fall.	<u>Rom</u> 14:20-21	the cud. [] And the pig, though it has a divided hoof, does not chew the cud; it is unclean for you. You must not eat their meat or touch their carcasses; they are unclean for you.	
abstain from food polluted by idols, from the meat of strangled animals [those that cannot be entirely	<u>Act</u> <u>15:20</u> .	You are to be my holy people. So do not eat the meat of an animal torn by wild beasts; throw it to the dogs	<u>Exo</u> 22:31
bled out] and from blood.		Only you shall not eat raw flesh with blood in it.	<u>Gen 9:4</u>

Followers of the Old Covenant asked for forgiveness of their sins through animal sacrifices and prayers of repentance.

▶ see also the separate study 'Topics - Food'.

Followers of the New Covenant claim forgiveness without sacrifices, but only through prayers of repentance.

<u>Isa</u> 44:22

<u>Exo</u> 21:23-25

<u>45:20</u>

<u>Lev</u> 27:1-30

<u>Gen</u>

<u>Exo</u> 21:23

<u>Lev</u> 24:17

The shedding of IESOUS' blood was the perfect and final sacrifice for all our past and future sins.

Through Him everyone who believes is set free from <u>Act</u> 13:38 "I have swept away your offenses like a cloud, your sins every sin, a justification you were not able to obtain like the morning mist. Return to me, for I have

under the law of Moses.		reaeemea you ."	
If we confess our sins, He is faithful and just and will forgive us our sins and purify us	<u>1Joh</u> <u>1:9</u>	The anger of KYRIOS burned against them [] When the cloud lifted from above the tent, Miriam's	<u>Num</u> 12:9-10
Everyone who practices sin also practices lawless-	<u>1Joh</u>	skin was leprous - it became as white as snow.	
ness [] Everyone who is fathered by THEOS does	<u>3:9</u>	Do not remember the sins of my youth or my	<u>Psa</u>
not practice sin, because His seed resides in him		transgressions.	<u>25:7</u>
		ment (Human - Human)	
roigive	ness vs. Punisin	ment (numan - numan)	
THEOS' mercy towards us should lead us to have merc	cv towards otl	ners and to forgive each other.	

<u>Mat</u> 5:44-45 for foot, burn for burn, wound for wound, ... the ones persecuting you, so that you should become And so you shall do on the seventh day in the month

the temple.

But if there is serious injury, you are to take life for

life, eye for eye, tooth for tooth, hand for hand, foot

for anyone doing wrong inadvertently or due to

ignorance, and so you must make atonement for

KYRIOS said to Moses, "Speak to the Israelites and

But if there is serious injury, you are to take life for

life, eye for eye, tooth for tooth, hand for hand, ... "Whoever takes a human life shall surely be put to

any work on the Sabbath day is to be put to death.

The concept of tithing was part of the Civil Laws to the Israelites, for supporting the Levites, foreigners, orphans and widows. Today we are to give, whatever THEOS puts on our heart. 10% can be a rough orientation, but THEOS is glad if we give more and does not judge us if we give less. We should value our riches in CHRISTOS so highly that we would simply love to give.

<u>Mat</u> 5:22

<u>Rom</u> 12:19-20

in your heart to give, not reluctantly or under	<u> </u>	say to them: [] A tithe of everything from the la
compulsion, for THEOS loves a cheerful giver.		[] belongs to KYRIOS; it is holy to KYRIOS. []
They sold property and possessions to give to	<u>Act</u>	Every tithe of the herd and flock every tenth
anyone who had need.	<u>2:45</u>	animal that passes under the shepherd's rod will
'It is more blessed to give than to receive.'	<u>Act 20:35</u>	be holy to KYRIOS.
► For more details on the former concent	ts of tithing sacri	ifices and offering see the separate study 'Topics - Giving'

<u>Mat</u> 10:28

We shall not kill any human being. <u>Jam</u> 2:11 If you do not commit adultery but do commit "And I will require the blood of anyone who takes

another person's life.

And do not be afraid of those killing the body, but the soul they are not being able to kill. But rather fear the One being able to destroy both soul and

creating that there was to do.

body in Gehenna.

murder, you have become a lawbreaker.

But I say to, that anyone being enraged by his

sons of your FATHER, the One in the Heavens.

feed him; if he is thirsty, give him ... to drink.

But I say to you: Love your enemies and pray for

Do not take revenge [...] "If your enemy is hungry,

Each of you should **give** what you have decided

brother, will be subject to the council.

The Sabbath Day was already part of THEOS' creation and therefore could not be part of the temporary Ceremonial Laws, but had been formalized by THEOS through the 4th Commandment. IESOUS' followers obeyed the Weekly Sabbath at least 18 times after His death (Acts 1 - 14), including several times after the regulatory Jerusalem Council (Acts 15 onward).

<u>Gen</u> 2:3 And THEOS blessed the seventh day, and He sancti-For six days work is to be done, but the seventh day is <u>Exo</u> 31:15 fied it, because on it He rested from all His work of a day of sabbath rest, holy to KYRIOS. Whoever does

On this day (Saturday!), we should make worship, fellowship, rest and a clear abstinence from the 6-day work routine the priority.

er carring create area of area		and the state of the state and the state of the state and the state of	
and on the <mark>Sabbath</mark> day He [IESOUS] went into the synagogue, as was His custom.	<u>Luk</u> <u>4:16</u>	But in the seventh year the land is to have a year of sabbath rest, a sabbath to the KYRIOS. Do not sow	<u>Lev</u> <u>25:4</u>
And when the Jews were gone out of the synagogue,	<u>Act</u>	your fields or prune your vineyards.	
the Gentiles besought that these words might be	<u>13:42-45</u>	Ceremonial / 'Extraordinary' Sabbaths (Feasts, 7th Year, 50th Jub	ilee Year)
preached to them the next Sabbath. [] And the next		it is the Day of Atonement [] As for any person who	<u>Lev</u>
Sabbath almost the whole city was gathered together		does any work on this very same day, I will exterminate	<u>23:4-38</u>
to hear the word of THEOS. But when the Jews saw		that person from the midst of his people. [] from	
the multitudes, they were filled with jealousy		evening to evening you must observe your Sabbath of	
As was his custom, Paul went into the synagogue,	<u>Act</u> 17:2	Sabbaths." [] 'These are KYRIOS' festivals, which you must proclaim, holy assemblies to present an offering	
and on three <mark>Sabbath</mark> days he discussed with them [after the Jerusalem Council in Acts 15]		made by fire to Yahweh - burnt offering and grain	
Consequently a Sabbath rest remains for the people	<u>Heb</u>	offering [] each on its proper day – besides Yahweh's	
of THEOS	<u>4:1-11</u>	Sabbaths	
▶ see a	lso the separate s	tudy 'Topics - Sabbath'.	

offerings, by making atonement once for all for our sins. 'Freewill offerings' (act of worship or fulfillment of a vow), which were usually brought as burnt or peace offerings, have been replaced by the material or monetary 'giving'.

> <u>Dan</u> 9:27 Tell the Israelites to bring me an offering. You are to

Today we don't give 'sacrifices' anymore. IESOUS CHRISTOS abolished animal-, burnt-, fellowship-, grain-, guilt-, sin- and wave-

<u>Exo</u> 25:2-7 the many [...] He will let cease sacrifice and offering .. receive the offering for me from everyone whose heart prompts them to give. These are the offerings-They sold property and possessions to give to anyone <u> Act</u>

who had need.	<u>2.43</u>	you are to receive from them: gold, silver and	
by this kind of hard work we must help the weak, remembering the words KYRIOS IESOUS Himself said: 'It is more blessed to give than to receive.'"	<u>Act</u> 20:35	If any member of the community sins uninten - tionally and does what is forbidden in any of the KYRIOS' commands [] they must bring as their	<u>Le</u> <u>4:27</u>
must work, doing something useful with their own hands, that they may have something to share with those in need.	<u>Eph</u> <u>4:28</u>	offering for the sin they committed a female goat without defect. [] In this way the priest will make atonement for them, and they will be forgiven.	
And you yourselves, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices [dedication & obedience, faith & holiness, time & money] acceptable to THEOS through IESOUS CHRISTOS.	<u>1Pet</u> <u>2:4-5</u>		
He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.	<u>1Joh</u> <u>2:2</u>		
THEOS' law and even considered them equally import	tant. Traditior	dded over the centuries hundreds of religious traditions ns are not bad in themselves, but should never be elevate ealing on a Weekly Sabbath. (> more details in the separate ove	ed to

And He [CHRIST] will make a strong covenant with

you are to receive from them: gold, silver and ... If any member of the community sins uninten tionally and does what is forbidden in any of the KYRIOS' commands [...] they must bring as their offering for the sin they committed a female goat without defect. [...] In this way the priest will make atonement for them, and they will be forgiven.

Oral / Fence Laws

Epilogue

see page 5)

~1500

And answering, He said to them: "And for what reason do you overstep the command of THEOS for the sake of your oral <u>Mat</u> 15:3-9 tradition? [...] This people honor me with the mouth, yet have their heart far away from me. And in vain they worship me, teaching as doctrines commands of men.' <u>Mat</u> 23:5 And they do all their deeds in order to be seen by people, for they make their phylacteries broad [little boxes placed on

but made longer to impress people]. \dots they do not eat unless they wash. And there are many other traditions which they have received and hold fast to - for example, the washing of cups and pitchers and bronze kettles and dining couches. And the Pharisees and the scribes asked him, "Why do your disciples not live according to the tradition of the elders, but eat their bread with unclean hands?

"Yes," said IESOUS, "what sorrow also awaits you experts in religious law! For you crush people with unbearable religious

foreheads; based on misinterpretation of Exo 13:9,16] and make their tassels long [correctly based on Num 15:38,

demands, and you never lift a finger to ease the burden. Do not add to what I command you and do not subtract from it, but keep the commands of KYRIOS your THEOS ... All of the things that I am commanding you, you must diligently observe; you shall not add to it, and you shall not take

away from it." Therefore I loved your commandments more than gold, even fine gold. Every word of THEOS is flawless; He is a shield for him who takes refuge in Him. Do not add to His words lest He rebuke you and

you be found a liar. And you know that the Scriptures cannot be altered ... Joh 10:35 ... the Gentiles, who do not have the Law [those people who have never seen a bible / people living in isolated civilizations], do by nature the things of the Law, [...] who show the work of the Law written on their hearts, their conscience bearing witness and their thoughts one after another accusing or even defending them on the day when THEOS judges

the secret things of people, according to my Good Message, through CHRISTOS IESOUS. Now that all has been heard, here is the final conclusion: Fear THEOS and obey His commandments, for this is the whole duty of man. Thomas Lorenz, Greater Vancouver, 2019



(Updated 10/2025)

<u>Mar</u> 7:4-5

Luk <u>11:46</u>

Deu 4:2

Deu 12:32

Psa 119:127

<u>Pro 30:5-6</u>

<u>Rom</u> 2:14-16

<u>Ecc</u> 12:13

Moral	Commands 1 Love KYRIOS.	Eternal Law · New Covenant Law Scripture and with all your soul and with all your mind.'	Mar 2222	Overview	Old Covenant Law 600+ Ceremonial, Civil and Sacrifi Cohing Diesey Berriction, Frasherm, Joha tross Practices, uwan disorberrook Johannia and Jories, page	icial Laws	and Idola- y, Nazarites,	Back-	If those 600+ Old Testament co	a b i b l i c al Laws 30+ "Fence Laws" 300 additional man-made rest	nough,
Law 10 Command- ments Affirmed	Do not have other gods. II Do not have idods /	No one is adde to save two masters. For other one he will have onthe other he will love. Or he will address to one other will despite the other he bus. "It is written, Too shall worship RTERDS your THEOS, and serve "It is written, Too shall worship RTERDS your THEOS, and serve But witnesser does not have forgiveness forever, but is guilty of an estemal sir* But witnesser gualty of an estemal sir* But prop has you flight may not happen in winter or he for these, saying, "is it permitted a prop has you flight may not happen in winter or he had to SCSC sourceed and sold to the legal expert and Phartness, saying," is it permitted to had a sold of the sold	Mar 622 Lab 4.8 Ship 522 Mar 24-20 Lab 4.8	Clothing	Commission Carbing, Beerg Beergriene, Freshrens, Boller troop Percise, Annual Enterhendo, Galantin and Lorinte, and Enterhendo, Galantin and Lorinte, and proper for and Unfortunate Prayer and Breasing, Prophery, Binal Partin may Saladeshi, Saladini and John Heng, Segon and Syndool. To Secret Offseth, Tiller Times and Tramshi, Timesh. Secretal Law, Employee Servants and Stone, Fortideland Secual The Ring, Marring Potrocca and Employee and Offsether, Partin Ring, Marring Potrocca and Employee and Offsether, Partin Ring, Marring Potrocca and Continued and Continued Contin			ground Mentions by the Bible	called fence laws, to keep peop best way to keep people from to a protective barrier around it them to do his. Because there were burdened down and mise a law of the from the first between the	ole from sinning. They assumed reaching THEOS Law was to high had Law, even though KYRIOS ra were hundred of these rules. Had trained to the control of the sole trying to keep them all. these decrees and regulations that urmay do charify, you should not on the hyporties are doing in the treets, so that they might be hor- tom of the Pharisees was to go to all the poor and needy togeth cf., they turned I into an attention.	that the da fence ever told a people exert old a people exert old a people exert old e
	VII Do not commit adultery. VII Do not your spouse. VIII Do not seed. IX Do not bear	The head that I was decided You. But I say to you that anyone head the second of the s	More 527.28 More 827.12 More 1518.12 More 1518.12 More 1518.12 More 1518.12 Breen 112	Dietary Restric- tions	4. The causing the marks in certify for each intergrath the clean from the medium. 3. So the reset the block of the control of the clean from the medium. 5. One of the control of the clean from the medium. 7. For a control of the marks, the clean from the the clean from th		LOTE LOTE LOTE LOTE LOTE LOTE LOTE LOTE	ı	temple, it is nothing! But temple is bound by his which is greater, the g holy?	or program of the like the lik	2336-17
Laws of CHRISTOS & Apostles	Do not have unrighteous Do not have unrighteous Do not enter into senth evildors. Obey those in Get tagetized. new disciples.	, then, but no GIBSTOS occipied you, in order to bring prairie to THEOS. But I ray to you, that cryone by his brather, will be adject to judginger. But I ray to you. Do Let no you will be the control of the control o	Bonn 15/2 Most 5-22 Each 4-206-27 Siles-14 Elem 48.1 Elem 48.1 Elem 48.2 Ele		11 Note 1 The property of the careful of the carefu		Sec 1544	ı	Wind judges who filter to wine though ap ap 8. And they sow that some bread with unclean - the Pharisees and all the jet hands vitually, thus hole 9. And there are many oth received and hold just a and pitchers and bronzs	Finance appearing a because a part of the comment o	Mar. 2224 Mar. 722-3 Fers. Mar. 728-5
	7. Now with each other. 8. In the Trinity. 9. Do not eat the condition of	and funjies one another if any of you has a privenace against someone. The one is a set of the worth of THEISS remains on the same who disobeys the SON will not see life - but the worth of THEISS remains on the SON will not see life. The set of the SON will not see life. The set of the SON will not see life. The set of the SON will not see life. The set of the SON STRET and to us to place up you no greate but on except these necessary things, that set are usually all the set of the SON STRET and to us to place up you no greate but on except these necessary things, that how the strongled foot entirely bled out, and from sexual immonthly proved to the set of the s	80m 124 1Cor 615 1Cor 619-20	Firstborns	3. Note to be linear with milk 3. Sin true of the high with milk 3. Sin true of the of the thigh well 4. Not true of the of the thigh well which shrank. 2. Not true of the blood of undomerticated animals (feer, etc.) and of low of the how been billed. 3. To cover the blood of undomerticated animals (feer, etc.) and of low of the how been billed. 4. Sin to ever the blood of undomerticated animals (feer, etc.) and of low of the how been billed. 5. On the blood of undomerticated animals of the blood of the bl		Enclose Enclos	Mentions In Non- Canonical Books	thanks to you that I am unrighteon people, ad to? [IESOUS quoted the 18 prayers that were re. The most dramatic consequence creation of own laws are visible is viously decreed that it is not allow krael / badch stubbornly or unkr leading to the death of more than	es temple to prot, one of Futurise to The Parks extend and propyee see to himself. THEM of the Parks extend and propyee see to himself. THEM of the Parks extend the protection of the Parks extend to the Parks extend to play to one adolested much the parks extend to play to one adolested much the parks extend the parks extend people of the parks extend parks extend the parks extend people of the parks extend parks extend the parks extend people of the parks extend parks extend the parks extend	and the s had pre- ecopie of law,
	12. Have regular 13. Confes CHRISTOS. 14. Be annual.	but whove At it better for him that device y millsame should be hung anound his neck The one who eats my field and drinks my blood resides in me and in him. This imploys him is for you. This imploys him is for you have the rear coverant in my blood Do this as often as you Lyou This imploys him is for your heart that THEOS THEOS IS KIRDOS and before he level you and is with never obundan you. Let him and take up his cross, and in him he following me. Let him and take up his cross, and in him he following me. And do Just he removed by your mind- DO THEOS THEOS AND	Marris Ma	THEOS Idolatry, Idolaters	55. To know that THUG exists. 146. The reason was a second of the second	Death	Eno. 2022 Deur Seit Eno. 2023 Lear 245 Lear 2252 Lear 245 Lear 2252 Deur Seit Deur Seit Deur 1022 Deur Seit Deur 1022 Deur Seit Deur 1022 Deur Seit Deur 1022 Deur 250 Lear 250 Eno. 2024	Shulchan	death wrongfully. So they ros sabbath, and they slew them, their cattle, to the number of as our brethren have done, an against the heathen, they will earth. At that time therefore it shall come to make battle wit fight against him, neither will were murdered in the secret p	tione at them, nor stopped the way and the standard of the sta	nd so s
	17. Do not discriminate. 18. Do not get 19. Tracker yourself constantly. 20. Abstain from 21. Have holy faith.	For you are all soon of THIOS through faith in CHINSTON SEAVIS L.] There is nother low nor Concept, there is nother down or for, there is nother mode and firmule, for a CHINSTON SEAVIS. And do not get	Gal Sale Sign Flore Hill Price Hill Price Hill Mar Dis Sale Hill Sale Hill S	Idolatrous Practices	44. Set to make any figures for enament, even if they are not sorrolly lade even for others. 47. Set to make idods even for others. 48. Set to make idods even for others. 49. Set to make idod even in pulpeter of idolateness overship. 40. Not to make use of an idd or it a accessory objects, 50. Set in ordering in the in the way in which it is usually severably even in the control of the control		Enn 2020 Enn 2447 Lev 224 Enn 225 Enn 226 Enn 226 Enn 226 Enn 226 Enn 2246 Enn 2246 Enn 2446	Laws	Lorach Chaim · Laws c 1. Orach Chaim · Laws c 2. Yorch Deah · Laws of Gircumcision, Torals 3. Choshen Mishpat · La Jurisprudence, Torts a 4. Even HaEzer · Laws o	of Daily Practice, Sabbaths and F Kashrut, Mourning, Family Puri icrolls and Conversion ows of Business, Finance, Contra and Damages	
	22. Look out for false projects. 24. Look out for false 25. Look out for false 26. Look out for false 26. Look out for false	But now I have written to you not to associate with any so calcial treather, (the is a sexually immored person or a greety person or an individual or an advantage or a demander of a swindler. who come to you in sheep's clothing, yet inside they are rapactions whose, by these fruits you will now compact them. Now I earlier you known, to "and stay away from them. And do not participate in the — John miller even expose them. Eligipore is courted. Eligipore is not be pattern of their ere of CHESTOR SEAUS. Do not be carried energy by surface and	Marie Ma		55. Not to load the children of seard attray to lobdatry. 56. Not to result method in 18 search control of the 18 search		Em 2218 Den 122-3 Den 122-3 Den 122	Morning Preparation (*Lass) Laws of Dressing (*Lass)	1. Do not put on your und 2. Put your right shoe on J laces only after putting right shoe. 3. Remove the left shoe fir 4. It is forbidden to walk in		
	27. Do not formicate. 28. Spread the share the Good News 29. Give to the one who asks.	Do no be carried owny by various and _and you will be preferred. Then Neth having approached, by a sold to Jim: "Master, how often will my brother in against my large and the preferred in the preferred agod to the Islay Good, and to m, by lay upon you on greater hardern than these necessary things, that we detailed how meets affect to ideal, and from blood, and from things stranged, and from The Exercises of the preferred in the preferred in the preferred in the stranged and from The exercises of the preferred in the preferred in the preferred in the preferred in the preferred in the preferred in the preferred in the preferred in the preferred in the preferred in the preferred in the preferred in the preferred in the preferred in the preferred in the preferred in the preferred in the preferred in the preferred in the preferred in th	Mari Mari		So for in adapt the institutions of delibers nor their customs. 64. So for pages a child through the first in folders. 67. So for one group or practice, which the following the first in folders are proported by the following through the following through the following the followi		Loc 2022 Loc 2022 Loc 2022 Loc 2022 Loc 2022 Loc 2023 Loc	Using the Facilities (7/Lmos) Washing of the Hands (23Lmos)	3. Do not face West or Eas 4. Do not face the divine p 5. Do not use your right h 6. Do not wepe with earth 1. Be careful to pour wate in order to remove the b 2. If you have no water, th crystling that can clear for prayer.	r on your hands 3 separate times o and spirit that remains on them, en rub your hands with a rock, dir to. Say the blessing with the substitu	
	30. Do not 31. How the Word. 32. Pursue 33. Protect what is budy. 34. one another. 35. Be usually.	When you are doing charity, so to that your PATHER, the One practicing in secret, will reward you. Just as some of them grumbled, and were distrayed by the destroyer. Do all things in the property of the	Must 625 Rese 1020 Plan 214 Bern 1021 Bern 1022 Must 24 Bern 1220 Bern 1220 Must 12024 January 12024		Not to particular and a closure charet quanting spells ever unline and scorpions. Not to require of an obj plost). Not to require of an obj plost). Not to require of an obj plost. Not to require of an obj plost board. Not to require of an obj plost board like the believes. Not to require of an obj plost to be disclosure. Not to the require of an obj plost the believes. Not to the believe of an obj plost the believes. Not to the believe belong the the belong. Not to plost are refer on excellent. Not to the time to refer on excellent. Not to the time to refer on excellent. Not to the believe of the belong. Not to the obj plost of the dead. Not to the obj plost of the deaders.		Deutsti Deutsti Deutsti Deutsti Deutsti Leri 1922 Leri 1928 Deutsti Deutsti Leri 1928 Deutsti Deutsti Deutsti Deutsti Deutsti Deutsti Deutsti Deutsti	Sabbath Laws (%1.laws)		room The Section "The Sable of omer than there parases on a Fe of omer than there parases on a Fe of omer than the set of the section of the	
	37. Look for the interests of others. 38. (Imiders). 39. (Imiders). 40. Be to to one another. 41. Do not be law.	And whoever bould say, which we should say with a wider to the caused. And whoever should say, with the wider to the fire of of whomas. Do nothing according to wifth a minister or seconding to empty councils the form-mill! or interest, but allow and by some for bothing out for your own desired to the stay of the same of the your own of the your own of the your own own of the same of the	500 2014 500 2014 5023 5027 5027 5027 503 503 503 503 503 503 503 503 503 503	Love and Brother- hood	So, does not a contract of booleters. 12. Not to write booleters now have been declared by the seven (Lanamire, boldsteam) available, and so for sort booleters now have been declared by the booleters and how that city. 12. Not to write boldsteam of each path has become todaterous and how that city. 13. Not to write boldsteam, been bed sattery to foldstey. 14. Not to make use of the property of city that has been so led sattery. 15. To love all human beings who are of the covenant. 16. 17. To love all human beings who are of the covenant. 18. 19. So to write for the property of the property of the covenant. 19. So to crederinh batted to move hours.		Dec 2332 Dec 232 Ecc 2333 Dec 1336-12 Dec				
	42. Do not in. 43. Do not hide your min. 44. your brothers and sisters. 45. In your enemies. 46. your neighbor. 47. Land to each other.	But if someone for his own relatives, and expectably the members of his households, be has densel the plan that is work to me or unbetween the new orders. Therefore, speak truth each one of you sut his is nighter. Therefore, speak truth each one of you sut his is nighter. The consecution of the plan part is in a cellier or ender a book house, be on a lampstand, or that the consecution of the plan part is in a cellier or ender a book house, be on a lampstand, or the form of the plan part of the consecution of the plan part of the own percentaging you. That to you who are literating to you. The consecution the first book half you who are literating to you. The consecution the first book half you who are literating to you. The consecution the first book half you should not turn easy.	170m 52 52 520 520 520 520 520 520 520 520 5		96. 97. Out in house a granty. 98. Not force to shallow. 99. Out forces any police baseline. 100. 101. It is whose the store. 101. It is whose the store. 102. On collection and police baseline. 103. To sold in replacing the load upon a neighbor's heast. 104. Not to loave a house, that has fallen down beneath its bands. 105. That the kolazatin shall put on priestly vestments for the		Sec 1928				
	49. Do not be 50. Do not seem anything. 51. Do not seem anything. 52. Have the THEOS. 53. Pray for your	In the same way, therefore, every one of you who does not common be my disciple. The one who believes in the SONA sectional life, that we have been seen to the source of PEGG Semains on him. Them ISSUS sold to those Jews who had believed him "If you continue in my word you are tray my my desiry on any own the soon the risk, mit, and had been seen being that a price, therefore the interferences to distinct in the Gold Testament). For you were knowled at a price, therefore the continues to the continues of the	instance in the second	Kohanim md Levites	100. One to our the High Priest's robe. 102 That the priests shall not enter the Sancturey at all time (i.e., at time show he has not performing service). 103 That the priests shall not enter the Sancturey at all time (i.e., at time show he has not performing service). 104 That the demandary priest shall not settle hissaed effects. 105 That the demandary defect shall not settle shall not self-time. 106 That the shall not find the means for their decades. 107 That the priestles, who are commanded to mourn for the relatives. 108 That a spriest who had an immersion during the sky just cleans him from his uncleanness shall not serve in the Sanctary until after smart. 110 That a priest shall not marry a disvocred woman. 121 That a priest shall not marry a disvocred woman.		Ecc 262 Lec 262				
	55. Do not be prideful. 56. Test opplication. 57. Do not provide. 58. Market sinful behavior.	Lee diet and always keep on for all of KTREDS repolie. Let	Eph 618 17im 21 (om 516 8om 123		112. That a priest shall not marry a harbot. 113. That a priest shall not marry a plantet. 114. That a priest shall not marry a planted woman. 114. The show home is a priest, and to give thin precedence in all things that the re-boly. 115. That a high Priest shall not a delile himself with any dead, 116. That a light Priest shall not possible the same needly 116. That a light Priest shall not possible to that a priest, who does not violate the production. The cloth not define himself. 117. That the High Priest shall not marry a window. 118. That the High Priest shall not marry a window. 119. That the High Priest shall not marry a window. 120. The degree married that the control of the control		ico 222 Con 223 Con				
	59. Do not pray vain reportion. before dispute etillement before espaision. 61. Do not remarry. 62. Do not take	You carry do, while it is still "noday," so that none of you will be detected by sin and hadrended apaints THIOS. And like the nations, For they suppose that they will be heard for their dequence. Withmore you should offer your gif on the alties and then you should be reminded that Park and the property of the prop	Mod Mari Mari Mari Mari Mari Mari Mari Mari		22. That a priest with a temporary Remnish shall not serve there. 122. That a pressure with a physical Mensich shall not enter the Structurery interfere thins fine shall. 123. That a priest with no shocken shall not serve. 124. That a priest with no shocken shall not enter the shockens. 125. That a priest who is unclean shall not enter the coursey of this Essentiary. 126. That a priest who is unclean shall not enter the coursey of this effects when the priest the coursey of the Sheckenson. 126. That the lockenson shall been kennel. 127. Tow or a part a portion of the dough for the priests. 128. That the Levine shall not ecopy themselves with the wholl had been shall be s		Lev 22-23 Lev 22-23 Nom 52-2 Nom 52-2 Nom 52-2 Nom 15-20 Nom 15-20 Nom 16-5				
	63. Read scripture. 64. one another. 65. Serve KYRIOS. 66. with one another. 67. Do not its anymore. 68. Confess your ongoing	"Are you not decrived because of this, because you do not know the Scripture. All is involved by TIRES and purplished? "whenever worst to because great among you must be your g. [] get as the 50% of Mar. And each har recrived a gift, use it to when you know that your labor is not in value in KTIRES. Command from the door, the breath gives a fine of the value in KTIRES. Though you have decrease well [] to a command you great you have the your labor in your labor i	HON 1558 Then 658 Joh Ste John Like John Like Joh Like John L	Lepers and Leprosy	100. That the Leviles shall serve in the issuestury. 11. Tog love the chiefs diction found in, these to serve also as cities of refuge. 12. That more of the rather of Levil shall take any portion of territory in the land followers. 13. That more of the trade of Levil shall take any share of the land of		Num 18-23 Num 16-2 Dou 184 Dou 184 Dou 184 Dou 186-8 Lev 18-3 Lev 18-3 Lev 18-3				
	70. Live by the another. 71. Solve to one another. 72. Do not 73. Pay your away and other duties. 74. No one another.	But now you also sky solds all there things anyer, rag, whicheres, and sown the restrict a control of the sky ship of the sky	Gad Sad Sade 25 Sade 25 Sa	Nazarites	 That the layer shall above all his hair. Not to judy count the marked spin open. That a Nazarite shall not dried wine, or anything mixed with a share the shall not dried with a share the shall not seen the part of the last state or a shall not seen the share the shall not seen the share the shall not seen the share the shall not seen the share of the gauges. That he shall not early shall not shall not seen the share of the gauges. That he shall not early shall not sh		Lou 160 Dan 268 Dhun 62 Nam 62 Nam 63 Nam 65 Nam 65 Nam 65				
	75. Do not in: THEOS. 76. Control your	Import on commond, LJ that you operandors are LJ competent to And TSSCS conversed in solid to thin, "The scale, "No use the tree road, in order that may give give an broad, but only contribing good for the building up of the road, in order that may give give a broad who bear. must not ent by he smart all may give give a broad that a standard and obscentity, and or converse petring before a new propose, but wheth the absolution, And assorting, life said to them: "And for what reason droyou overstap the commund of THESS." And give a you went people to do so you, do the same to them. "No believe in THESS, believe do do in the. And the voice come again to him for the second time." The things which THESS has made denn,	Scan 1524 Link State Sta	The Poor and Unfortunate	102. Thus a Nazarite shall not offlick hissouff for any dead person by being in the presses of the copyed. 108. That the Nazarite shall shave his hist when he brings his offerings at the completion of the period of his Nazariteship. 109. The shall be the shall be a shall be shall		Num 62 Num 62 Num 62 Enc 2222 Lec 222				
	82. Do His	whether you cell or you did not whatever you do, But you, Tomon of TIDDOS, Refer not here things, and pursue how may the TIDDOS of yourse, who brought a plane the send one KTIDDOS IDDOS, the great shephard of the sheep, by the blood of the certaid covernant, equip you with every pood thing you horizontal SERONG CHRISTOS. What is the benefit, my berthere, if someone soays that he has faith but does. "That faith is not delies sow them, is is that an hour is coming, and now here - when the raw worshipers will have been been as the service of the se	600 600 600 600 600 600 600 600 600 600	Prayer	195. To lower off with the imperfect clusters of the vineyard for the poor. 196. So the gather the poer (gappen) that have fallows the green. 197. To lower peer (the single grapes) of the vineyard for the PS. 200. So the poer (the single grapes) of the vineyard for the US. 200. So the poer (the single grapes) of the vineyard for the US. 200. So the poer (the single grapes) of the vineyard for the US. 200. So the poer (the single grapes) of the vineyard for the US. 200. So the poer (the single grapes) of the vineyard for the Vineyard (the poer (the vineyard for the vineyard for the vineyard (the vineyard for the vineyard (the		Lec 1910 Den 24521 Lec 1910 Lec 1910 Lec 1910 Den 2419-20 Den 2519-20 Den 151 Den 2125				
Epilogue	Follow the Law of CHRISTOS. Fit For Falls I Two Christian History by Thomas Lawns. Those theory As adapting	Be	the second secon	Prayer Blessings Prophecy Ritual Purity mut Impurity	XX. To reseal the Showais in the manning and at night. XX. To recting sear after model. XX. Sixt to long shown a stone for receding. XX. To short the all of every prosplect in each persecution, we revised that he residue adds to, mor takes every from the Truncia. XX. XX. XX. XX. XX. XX. XX. To short the primal primary a fashe propher to death nor take in the Truncia. XX. That eight species of everying things defile by contact. XX. That sight species of everying things defile by contact. XX. That sight species of everying things defile by contact. XX. That sight species of everying things defile by contact. XX. That sight species of everying things defile by contact. XX. That sight species of everying things defile by contact. XX. That sight species of everying things defile by contact.		Denis 2 Denis				
					172. Then a Julyay is more and streed condition as meast resulting woman for more of modernments. 173. That a lopes is much an add edition. 174. That a lope is much an and deflies. 175. That a lope is much an and deflies are the present of the universally recognized as such by the present location, as how, all other un local presents for the present of the present		Gentidas Gentid				
				Sabbaths, Extra- ordinary (Appointed Times 8 Holy Assemblics)	181. The A woman, hering a rounning issue, defiles. 182. Towary own the rounnings of the felletier on their its school between will always be available. 183. That a copy of office, and made the fell school between the scho		Num 2511-26 Num 2511-26 Eno 2512 Eno 2515 Eno 1515 Eno 1515 Eno 1515 Eno 1516 Eno 15				
					190. On the end my lood conditioning Chamiet on Passover. 197. Tool to see of chamiet in Passover. 198. The Chamiet shall not be seen in an loradile's home change places. 199. The chamiet shall not be seen in an loradile's home change places. 199. The chamiet is the department from Egypt on the first eight of the chamiet. 190. Not to end hammet shall emidding on the fourteenth of the chamiet in the chamiet shall be changed in the fourteenth of the chamiet shall be changed in the chamiet shall be changed in the chamiet shall be changed in the chamiet shall be charged in the chamiet shall be changed in the chamiet shall be charged in the chamiet shall be changed in the chamiet shall be changed in the chamiet shall be charged in the chamiet shall be changed in the chamiet shall be changed in the changed in t		English English				
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				Sabbatical said Jubilee Years	207. 'She the new mouth shall be selevably practicationed as below, and the mouths and years shall be calculated by the subsequence Court only. 208. To be the lamb life follow in the Sabbatical year. 209. To sear form tilling the lead of the Sabbatical year. 200. You to trill the ground in the Sabbatical year. 201. You for the proposed on the bear in an included solved and the sabbatical year. 202. You can suppose the sabbatical year in the sabbatical year. 202. You can be the same way as it is reped to other years. 203. Not up dark for the refuse of the rest in the Sabbatical year in the same way as it is graphed in other years. 204. You would be Runn't born in the Sabbatical year.		Pro 234				
					has passed. 227 not investigation making allows to a good man. 228 for ascendar from making allows to a good man. 228 for ascendar the people to hear the Troth at the close of the second, to be a second proper to the control of the second points of the se		Descriptor Descriptor				
				Signs ==d Symbols The Temple, the Sanctuary ==d Sacred Objects	226. To you of titries on the conserved clothing. 227. To blood irlimin on the load. 228. To while of the limin on the load. 228. To write the measurach in the doorpoints and gates of your loose. 240. One to build an altar of bewen stone. 240. See the load of the load o		Num 15:38 Obuside Obuside Daniele Dani				
					202. "froutter up income trace daily. 203. Not to offer strange increase nor any sacrifice upon the golden altar. 203. That the purest shall work his hands and feet or the time 203. To prepare the oil of anoistement and anniest high lobanism and large with it. 203. Not to compound oil for loy use after the formula of the 203. Not to compound oil for loy use after the formula of the 203. Not to compound oil for loy use after the formula of the 204. That the value, in error, rankes unbenful use of sacred times, what make extractions of the value of his tracey 205. To be seen from the above from the above 205. To be seen from the above from the above 205. To be seen from the above from the above of the tracey.		Poc 202 Enc 2002 Enc 2002 Enc 2001 Enc 2001 Enc 2001 Enc 2007				
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				Torah	207. To bear the old and the wise. 208. To learn translands to read, 209. To clears to those who know lim. 209. To clears to those who know lim. 300. Not to also the commandment of the Turak, whether in the commandment of the commandment of the Turak 301. Not to take away from the commandments of the Turak 302. That every person shall write a scraft of the Turak for himself.		Den 2665 Den 2663 Lec 19:32 Den 19:22 Den 19:22 Den 18:3 Den 18:4 Den 18:4				
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				Employees, Servants sand Slaves	364. 362. Out to tradege an evel throughts and tagles. 362. Out to skip present of a brief musis ways. 363. That the britten bloom datable permitted to eat of the produce be it supplies. 364. That the brief above relating to the more than be can form that the contract of the produce be it supplies. 365. The third brief above relating to the produce that is not briefly harvest to be lived man at the date time. 376. To pay wayse to the briefly man at the date time. 377. The pay wayse to the briefly man at the date time. 378. Not to compet the believes servent to do the work of a date. 379. See the contract of the produce the pr		Den 168 New 1522 Lea 1521 Den 1525 Den 1525 Den 1525 Den 1525 Den 1525 Lea 1525				
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				Forbidden Sexual Relations	386. We see the state of the st	Death	LOCET LOCES				
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				Injuries Lamages Damages The King	not a domestic or wild beaut, nior a food. 411. To make a purpose for your roof. 422. Not solven something that implice cause hust. 423. This solven the purposed even is the cost of the life of the 424. This solven the purposed even is the cost of the life of the 425. Not to appear a purpose, the let is the beat had been let 426. Not to appear a purpose, the let is the beat had been let 427. So to appear a cell of any role spaced in Ass. 255 and 428. The special cell of any role spaced in Ass. 255 and 429. The special cell of any role spaced in Ass. 255 and 429. The special cell of any role spaced in Ass. 255 and 429. The special cell of any role spaced in Ass. 255 and 429. The special cell of any role special in the special cell of any role of of any		Den 228				
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				Property Rights	446, Not to change the character of the open hand about the cities of the Lecture or of the fide, not to self it in expectably, but it may be redeemed at any time. 447 rejectably, but it may be redeemed at any time. 448 resident of the control	Death	Gen 2528 Den 2528 Gen 2521				
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				Vows, Oaths and Swearing	435. That a wan should falfill whatever he has eithered. 432 not in sweet meedicash. 433 not in which meedicash is even falsely. 449. The sweet meedicash is even falsely. 440. It was been farsh in his reason of even, according to 440. It was been farsh in his reason of the sweet of the swee		000 2024 000 2024 000 2024 000 2027 Nam 1021 000 2022 000 2022 000 2020				
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				Sacrifices and Offerings	505, to keep that place sanishay. 506, Always a remember what familied did. 507. That the evil done to us by Annalek shall not be frequenter. 508. To destroy the seed of Annalek. 509. To sanish the Periodic of Control of Secrificial Law. 509. To sanish the Periodic of done could not elife in top. 501. To say the Periodic of the Secrificial Law. 502. Secrificial Secrificial Control of the Periodic Office of Control of the Periodic Office of Control	Sacrifice Sacrifice Sacrifice Sacrifice Sacrifice Sacrifice	Des 234-15 Des 2512 Des 2512 Des 2512 Des 2512 Des 2512 Des 2124 D				
					55. Set to give flesh of the Pachal lamb to a stranger who lives among you to est. 56. Out of table any of the Host of the behal lamb from 158. Out of table any of the Host of the 158. The 158 state of the 158	Sacrifice Sacrifice Sacrifice Sacrifice Z Sacrifice Sacrifice	Enc 1246 Enc 1246 Enc 1246 Enc 1248				
					of the boly sucrifice. 25. To observe the procedure of the burst offering. 25. To observe the procedure of the mod-offering. 25. To the other the procedure of the mod-offering. 25. To the other up bears on a hour; 25. So the soffering party of the type of the other up as secrifice of the other up any offering smalled. 26. That has offering any offering models of the other up as secrifice of the have extend in a placifical personne count. 25. That an individual shall the riga is referring if the has since line restricts of the other up as secrification of the other up the other up as secrification of the other up the other up as secrification of the other up to other up the other up as a secrification of the other up to other up as a secrification of the other up as a secrif	Sacrifice Sacrifice Sacrifice Sacrifice Sacrifice Sacrifice	(m)2 (m)21 (m)211 (m)212 (m)212 (m)212 (m)22 (m)22 (m)22 (m)22 (m)22 (m)23 (m)24 (m)				
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