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.

Index

Page 1	Intro	Prologue Index	
Page 2	Basics	Origin & Writing of the I Classifications Effects & Recipients When Did the New Cove	Laws
Page 3	Distinctions	Law For Us vs. Law Again Not Sprinkled vs. Sprinkled vs. Sprinkled vs. Law of the Spirit vs. Law Ministry of the SPIRIT vertical Extended Meaning of 'Law Again Sprinkled Vs. Law Ministry of the SPIRIT vertical Sprinkled Vs. Law Ministry of the Spirit vs. Law Ministry of the Spir	kled v of Sin (and Death) vs. Ministry of Death
Page 4		Former Death Penalty	
Page 5	Our Application	The Law Written on our	nt · The Law of CHRISTOS ne Moral Law
Page 6	Specific Laws	Selected Laws · Compa Food, Forgiveness vs. Pt	The Letter to Antioch (~50 AD) prison Old / New Covenant (Circumcision, unishment, Giving vs. Tithing, Murder, baths of Sabbaths, Sacrifices & Offerings) vs
Addendum		Complete List of the Comprehensive List of Complete List of Selected List of	10 Commandments 85+ Laws of CHRISTOS and of the Apostles 600+ Ceremonial, Civil and Sacrificial Laws · Overview · All Laws Grouped by Topic 1500+ 'Fence / Pharisee' Laws · Background ·
		Science Hist of	Mentions in the Bible · Mentions in Non-canonical Books · Sulchan Aruch · Selected Laws Grouped by Topic



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

Old Covenant Law Ceremonial, Civil and Sacrificial Law

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 cate-

gory of Sacrificial Laws. Those terms are man-made for easier comprehensibility - faithfully based on the biblical descrip-

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

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.

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.

<u>Psa</u> 81:3-5

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

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

[~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>
Matthew 5:21 makes it also clear that the Moral Law h	ad

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 was said^{G4483} to the G3588 **G744** was said^{G4483} to the^{G3588} ancients,^{G744} You shall not and who^{G3739} G1161 ever^{G302} should murder,^{G5407} shall be liable^{G1777} G1510.8.3 to the^{G3588} archaios judgment.^{G2920} ar-khah'-yos Mat 5:22 But I^{G1473} G1161 say^{G3004} to you, G¹⁴⁷³ that G³⁷⁵⁴ all G³⁹⁵⁶ G³⁵⁸⁸ From G746; *original* or *primeval:* (them of) old provoking to anger ^{G3710} ^{G3588} his brother, ^{G80} ^{G1473} in vain, ^{G1500} shall be liable ^{G1777} ^{G1510.8.3} to the ^{G3588} (time). G746 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^{G1777} G1510.8.3 to the^{G3588} 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} Total K archē (properly abstract) a commencement, pr (concrete) chief (in various lapplications of order, time, place or rank):—
| beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule. Source: e-Sword software

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

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.

And you shall put into the ark the Testimonies

And He gave to Moses when He left off speaking

And he took the Testimonies, and put them into

Tables of Stone, the tables of the covenant which

There was nothing in the ark except the two

to Him in Mount Sina the two Tables of Testimony, Tables of Stone written upon with the finger of

which I shall give you.

Moses put there in Choreb ...

the ark ...

promise.

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?

31:24-27

Classifications

Writing

Of The

Laws

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

It points out sin (diagnosis) and guides us how to love THEOS (Cm. #1-4) and love our neighbors (Cm. #6-10), formalized through the "Ten Commandments"

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.

(Including the strangers who lived permanently among them)

Recipients

Every Human Being.
... Abraham your father obeyed my voice and quard-

ed my orders, and my commandments [including the 10 Commandments], and my ordinances, and my laws."

And if you are of CHRISTOS, then you are descen-

dants of Abraham [Israel], heirs according to the

first covenant, those who are the called may receive

the promise of the eternal inheritance.

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. The stranger received equal treatment (Lev 19:33-34) and even social benefits (Lev 23:22, Deu 14:29), was subject to the same rules (Lev 14:22, Num 15:15) and to circumcision, had to

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

<u>9:1-10</u>

Effect

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

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)

observe the Sabbaths (Exo 12:19, 20:10, Lev 16:29) and could

offer sacrifices to THEOS (Lev 17:8).

When Did The New Covenant Enter Into Effect?

The New Covenant began precisely on the day of CHRISTOS' resurrection, but He previously performed some symbolic acts in order to point to what would come soon.

But CHRISTOS has arrived as a high priest of the

Heb Now the first covenant had ordinances for worship

<u>Exo</u> 25:16

<u>Exo</u> 31:18

<u>Exo</u> 40:20

<u>1Kin</u>

<u>Gen</u> 26:5

<u>Gal</u> 3:29

good things to come. [...] not by the blood of goats and calves, but by His own blood, he entered once for all into the most holy place, obtaining eternal redemption. [...] 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

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.



	Eternal Law Moral Law (10 Commandments) · Laws of CHRISTOS	,	Old Covenant Law Ceremonial, Civil and Sacrificial Law		
Distinctions . Law For Us vs. Law Against Us	The Perfect, Reviving and Life-Giving Law Of Liberty That I The Law of KYRIOS is perfect, reviving life [it is for us, not against us]. the messenger spoke to him at Mount Sinai. And with our fathers who did receive living anales to give to us Circumcision is nothing and uncircumcision is nothing [= Ceremonial Law = abolished], but the keeping of the commandments of THEOS. But the one who looks into the perfect 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	Psa 19:7 Act 7:38 1Cor 7:19 Jam 1:25	The Law That Was Against Us And then when Moses finished writing the words of 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). 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! For if the word spoken through angels [not written 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>Deu</u> 31:24-26 <u>Col</u> 2:13-15 <u>Heb</u> 2:2-4	
_	be judged by the law of liberty. While the eternal Moral Law - being directly from TH	2:12 EOS and not b	if we neglect so great a salvation eing tied to the Old Covenant ONLY - was not sprinkled,		
Distinctions . Sprinkling	the Scroll with the 600+ Old Covenant Laws had indeed looked differentiation with vast implications in the lightemporary. For when every commandment had been spoken by Mose calves with water and scarlet wool and hyssop and sprink stone tablets], saying, "This is the blood of the covenant the both the tabernacle and all the utensils of service with the ing to the law [still no mention of the Moral Law], and the law still no mention of the Moral Law], and the law still no mention of the Moral Law], and the law still no mention of the Moral Law], and the law still no mention of the Moral Law], and the law still no mention of the Moral Law], and the law still no mention of the Moral Law].	tht of CHRISTO s to all the peopled both the scr hat THEOS has blood. Indeed,	oll itself and all the people [no mention of the commanded for you." And likewise he sprinkled nearly everything is purified with blood accord-	- S <u>Heb</u> 9:19-22	
Distinctions	The term Law in Romans 7 and 8 does not refer prima The Law of the Spirit is the authority and power of the	e Spirit; the La	w of Sin (and death) is the authority and power of sin.		
Romans 7-8	For I delight in the Law of THEOS, in my inmost self, but I members another law at war with the law of my mind an I of myself serve the Law of THEOS with my mind, There is therefore now no condemnation for those who ar	d - e in	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 but with my flesh I serve the law of sin." has set me free from the law of sin and death.	Rom 7:25 Rom 7:25	
	CHRISTOS IESOUS. For the Law of the Spirit of life in CHR IESOUS		in all authorize	8:1-2	
Distinctions . 2Corinthians 3	you are a letter of inscribed not with ink [= Book = Ceremonial Laws] not on stone tablets [= Tablets = 10 Commandments] But if the ministry of death in letters carved on stone [ref the 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 For if what was transitory [Old Covenant, not the Comm ments that existed before the Covenant] came with glo	erring to - 4, 5, 6, 7]	but with the SPIRIT of the living THEOS but on tablets of human hearts [the 10 Commandments are now also "written" on our hearts] 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 overflow with glory by much more which is to abide, is in with glory.	<u>2Cor</u> <u>3:1-13</u>	
Extended Meaning	The term 'Law' can also refer to parts of the Old Testa: Numbers and Deuteronomy), but it could eventually me the term 'Law' is contrasted in the following verses we Minor Prophets) and can even include the book of Psa with 'Apostles' (Good Message & Acts).	nean all the Olo ith the term 'P	Testament books except the Prophets. This is because rophets' (not the office, but referring to all Major and		
	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 following verses of Mat 5:21-48 speak specifically about the 10 Commandments.	Prophets. I had you: Even who one iota nor come to pass. [=double mea	not think that I have come to destroy the Law or the heaven and the world should pass away, not even law or tittle may pass from the Law, until all should have law law or then should loosen one of these commands laning in the least	<u>Mat</u> <u>5:17-19</u>	
	To Commandinents.	you must also And the secon All the Law and The Law and the Kingdom pressed into it than for one t wife and mar	tever you might desire that men should do to you, thus od to them. For this is the Law and the Prophets. It is like it: 'You shall love your neighbor as yourself.' and the Prophets hang on these two Commandments. The Prophets [are] until John [the Baptist]; since then of THEOS is being proclaimed, and everyone is being to But it is easier for heaven and earth to pass away ittle of the Law to fail. Everyone who divorces his ries another commits adultery	<u>Mat</u> 7:12 <u>Mat</u> 22:39-40 <u>Luk</u> 16:16-18	
		wrote in the L of Joseph and after th men of the sy	Nathanael, and saith to him, 'Him of whom Moses aw, and the Prophets, we have found, IESOUS the son e reading of the Law and of the Prophets, the chief nagogue sent unto them, saying, 'Men, brethren, if rd in you of exhortation unto the people - say on.'	<u>Joh</u> 1:45 <u>Act</u> 13:15	
		'And I confess sect, so serve Law and the I	this to thee, that, according to the way that they call a I the THEOS of the fathers, believing all things that in the Prophets have been written	<u>Act</u> <u>24:14</u>	
	OT Law of Moses & Prophets & Psalms	manifested, te	rt from law has the righteousness of THEOS been estified to by the Law and the Prophets by brought forth the money that had been brought	<u>Rom</u> <u>3:21</u> <u>2Chr</u>	
	(Three-fold Division) into t Law o scribe given to pas garm and Divis about burni openi unto y		e of KYRIOS, Chelcias the priest found a Book of the OS given by the hand of Moses. [] And Saphan the tword to the king, saying, Chelcias the priest has book. And Saphan read it before the king. And it came the king heard the Words of the Law, that he rent his begun from Moses, and from all the Prophets [Two-fold was expounding to them in all the Writings the things of [] And they said one to another, 'Was not our heart in us, as he was speaking to us in the way, and as he was the Writings?' [] 'These [are] the words that I spoke and yet with you, that it behoveth to be fulfilled all the ewritten in the Law of Moses, and the Prophets, and the e-fold Division], about me.'	34:14-19 Luk 24:27-44	
	OT & NT Prophets & Apostles (Good Message & Acts)	So then you a citizens with a built on the formating the ing of the off the Cornersto preted in the joined togethe phor] in KYR.	re no longer strangers and aliens, but you are fellow 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- speakice of a prophet], CHRISTOS IESOUS Himself being ne [metaphor, so the other words need to be intersame way!], in whom the whole structure, being er, grows into a holy temple [once again a meta-	<u>Eph</u> <u>2:19-21</u>	

Even the Psalms are included in the term 'Law'. This meaning is somewhat hidden, as it is only revealed when knowing that John 15:25 quotes Psalm 35:19. Ouotation But this happened so that the word that is written in their law

	[Psalms] would be fulfilled, 'They was a normal areason.' 25ΑΛΛ ΙΝΑ ΠΛΗΡϢΘΗ Ο ΛΟΓΟC Ο ΕΝ Τ ω ΝΟΜ ω ΑΥΤ ω Ν ΓΕΓΡΑΜΜΕΝΟC ΟΤΙ
Quotod Daggago	Lat not those who are wrongfully my enemies rejoice over me

Let not those who are wrongfully my enemies rejoice over me. Nor let those who hate me without cause wink the eye. Quoted Passage 19MH ΕΠΙΧΑΡΕΙΗCAN MOI ΟΙ ΕΧΘΡΑΙΝΟΝΤΕС ΜΟΙ ΑΔΙΚϢC, OI MICOYNTEC ME Δ WPEAN KAI Δ IANEYONTEC O Φ OA Δ MOIC. <u>Joh</u> 15:25



Sin Weighting

Former
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.

	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 21:2.
Adultery	YES	YES	<u>Lev 20:1</u> <u>Deu 22:2</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</u>
Bestiality	YES	Not specified in the New Covenant, but most certainly still a sin.	Exo 22 Lev 20:
Blasphemy	YES	YES	<u>Lev 24:</u>
Child sacrifice	YES	YES, covered by murder.	<u>Lev 20</u>
Death, through a farm animal known to be problematic	YES	Not specified in the New Covenant, but probably still a sin.	Exo 21:2
Fornication (only if in parent's house)	YES	YES	<u>Deu 22:</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:</u>
Homo*e*uality	YES	YES	<u>Lev 20</u>
Idolatry	YES	YES	<u>Deu 17:2</u> <u>Num 25</u>
Incest	YES	Not specified in the New Covenant, but most certainly still a sin.	<u>Lev 20.</u> <u>14</u>
Kidnapping	YES	Not specified in the New Covenant, but most certainly still a sin.	<u>Exo 21:</u> <u>Deu 24</u>
Murder	YES	YES	Exo 21: Lev 24 Num 35
Parents, disobedience to	YES	YES	Exo 21:1 Deu 21:1
Prophets, false	YES	False prophecy is still a sin.	<u>Deu 13</u> <u>Deu 18</u>
Prostitution (daughter of a priest)	YES	YES	<u>Lev 21</u>
Rape	YES	Not specified in the New Covenant, but most certainly still a sin.	<u>Deu 22</u>
Slavery, forced	YES	Not specified in the New Covenant, but most certainly still a sin.	<u>Exo 21</u>
Sorcery, Spiritism, Witchcraft	YES	YES	Exo 22 Lev 20
Weekly Sabbath, breaking of	YES	> What do you conclude? > see also the study 'Sabbaths Weekly vs. Ceremonial · Differentiation & Application'	Exo 31 Exo 35 Num 15
Witness, false	YES	YES - do not lie.	<u>Deu 19:</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)

all the leaders of the people and kill them ...

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 sacrificed 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 <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.

... people began to prostitute themselves with the 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

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

Circumcision is nothing and uncircumcision is noth- ing, 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	<u>5:2</u> <u>P</u> hp <u>3:2-3</u>	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> 2:11				
Food (clean and unclean · cooking and storing food)					

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> <u>14:20-21</u>	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> <u>22:31</u>
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. 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 "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.		redeemed 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>			
Forgiveness vs. Punishment (Human - Human)						
THEOS' mercy towards us should lead us to have merc	ry towards of	hers and to forgive each other				

But I say to, that anyone being enraged by his brother, will be subject to the council.	<u>Mat</u> 5:22	But if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot	<u>Exo</u> 21:23-25		
But I say to you: Love your enemies and pray for the ones persecuting you, so that you should become sons of your FATHER, the One in the Heavens.	<u>Mat</u> <u>5:44-45</u>	for foot, burn for burn, wound for wound, And so you shall do on the seventh day in the month for anyone doing wrong inadvertently or due to	<u>Eze</u> <u>45:20</u>		
Do not take revenge [] "If your enemy is hungry, feed him; if he is thirsty, give him to drink.	<u>Rom</u> <u>12:19-20</u>	ignorance, and so you must make atonement for the temple.			
Giving vs. Tithing					

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>Lev</u> 27:1-30 Each of you should **give** what you have decided KYRIOS said to Moses, "Speak to the Israelites and

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

in your neart to give, not retuctantly or under		say to them. [] A title of everything from the tand	
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.	

<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.

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 <u>Exo</u>

21:23

<u>Lev</u> 24:17

▶ For more details on the former concepts of tithing, sacrifices and offering, see the separate study 'Topics - Giving'.

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

body in Gehenna.

murder, you have become a lawbreaker.

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

The Sabbath Day was already part of THEOS' creation and therefore could not be part of the temporary Ceremonial Laws, but had

And THEOS blessed the seventh day, and He sancti-<u>Gen</u> <u>2:3</u> 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 creating that there was to do. any work on the Sabbath day is to be put to death.

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

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 And He [CHRIST] will make a strong covenant with Tell the Israelites to bring me an offering. You are to

<u>Exo</u> 25:2-7 the many [...] He will let cease sacrifice and offering. receive the offering for me from everyone whose

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

				4
ı	They sold property and possessions to give to anyone who had need.	<u>Act</u> <u>2:45</u>	heart prompts them to give. These are the offerings 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>Lev</u> <u>4:27-31</u>
ı	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.	
ı	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>		
ı	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 impor	tant. Traditio	dded over the centuries hundreds of religious traditions are not bad in themselves, but should never be elevate ealing on a Weekly Sabbath. (> more details in the separate ove	ed to

~1500 Oral / Fence Laws

Epilogue

see page 5)

<u>Mat</u> 15:3-9 And answering, He said to them: "And for what reason do you overstep the command of THEOS for the sake of your oral 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

... 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 demands, and you never lift a finger to ease the burden.

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

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 awav 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 ...

Now that all has been heard, here is the final conclusion: Fear THEOS and obey His commandments, for this is the whole

Joh 10:35 <u>Rom</u> 2:14-16 ... 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.

Thomas Lorenz, Greater Vancouver, 2019 (Updated 11/2025)



<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>Ecc</u> 12:13

Fit For Faith ||| Your Christian Ministry.

duty of man.

but made longer to impress people].

Moral Law	Commands I Love KYRIOS.	Eternal Law · New Covenant Law Scripture and with all your soul and with all your mind.'	Maria 2222	Overview	Old Covenant Law 600- Ceremonial, Civil and Sacrifi Cothing Detry Beariction, Fishborn, Isblar tross Practices, Loward Benchmod, Kohanin and Cories, Epp Fore and Horiotunes Proyer and Bisson, Popeloy, Singal John	icial Laws	and Idola- y, Nazarites, IV, Estr	Back- ground	1500- If those 600+ Old Testament com	riblical Laws r "Fence Laws" manda ween't cumbersome enough 00 additional man-made restriction from anning. They assumed that the	h, ns
Moral Law 10 Command- ments Affirmed	Do not have other goods. II Do not have idols / III Do not take HIDDS name in van. IV Remember the	Now miss die feit is serve it we masters. For either one he will hate and the other he will fove. Or he will not not be the feit is serve in the miss of the feit is served. The served is served in the feit in the served in the feit is served in the feit is served in the feit is served in the feit in the feit is served in the fei	- Mail - Mail	Overview	tremental to Corting, Deery Berrichne, Freibren, Holzer Merchan, Holzer Mercha		Ecial Procedures, uries and Damages, ent and Restitution, Data 225 Data 225 Data 225		called fence laws; to keep people, best way to keep people from her or a protestive barrier around that them to do this Because there we were bordened down and miserals were bordened down and miserals to good them. It is not to the would not lead to life. 2. Therefore, whenever you may synapogue; and in the stree oured by men. The custom a busy street corner and c by blowing the trumpet; It	from siming. They assumed that the king THENS Law was to build a few Law, even though KNRIOS never to Law, even though KNRIOS never to the hundreds of these rules. The people let trying to been them all. so decrees and regulations that up do chantly, an about the they hoperise are doing in the try, so that they might be hom- ty, so that they might be hom- ty of the That is even us to go to the That is considered and they tamed it mis and they tamed it mis an attention.	Hen Ins. 182 and 182 a
		and give field technically, showe your father and mather. "The located that it was deadned You Design matter field which go deadned and you Design matter field which go design deadned to the control of the control o	Man SZZZZZZZZZZZZZZZZZZZZZZZZZZZZZZZZZZZZ	Dietary Restric- tions	A recommend the marks in centre (over a continguish). A recommend the marks in centre (over a continguish). A recommend the marks in the continguish the clean from the marks in the continguish the clean from the marks. A recommend the marks in the continguish the clean from the marks in the continguish the clean from the marks in the continguish the clean from		ionis		temple, it is nothing! But temple is bound by his which is greater, the g holy?	you had no be the the property of the property	Mor 225 - 22
Laws of CHRISTOS & Apostles	Obey those in authority.	But I sop is you, that anyone is CHRSTOS accepted you, in order to bring proles to THEDS. But I sop is you, that anyone But I sop is you, that anyone But I sop is you, the index of the	Seem F52 Mor 522 Prin 420-27 Mor 524 Bern Mor 150-4 Bern 150-6 Ber		11. Not see The second of the specific Second of the secon		Per 1164		Silnal juides who filter out. White though a piece 8. And they sow that some of level with unclean - that is he flowers and all the level of hands returnly, thus holding. 9. And there are many other treeched and hold fast to - J and pitchess and forough the control of the	and conit, and neglect the more m-late and mercy and ye do these things while not ye do these things while not goar! The Pharisees strained of cloth) and swallow a came! list disciples were eating their unwoulder—hand. (For the lo not ext unless they was view just to the traditions of the elders unditions which they have or example, the working of caps title and dinney condess. —	### ### #### #### ####################
	9. Do not eat blood. 10. Keep your boby, clean and active. 11. Protect children.	and furgive one another if any of you has a give-some against someone. The case is the word of THEROS remains on the same who disobeys the SON will not see life in-but the word of THEROS remains on the same who disobeys the SON will not see life in the same who was filter. Now without faith it is impossible to please him, for the one who appearable THEROS must and it a remarked of please who sack filter. For it comes dies in the THEO STRITT and in a to place up you no possible but one got the waste has been surgically of not externly believed upon from results interest ones. Joseph and please part of the same who will be a same with a been surgically of not externly believed upon from extensive please of processing to THEROS. Joseph and please please the same who is in you L.; For you were bought or a post charging. Just shower Just shower Just shower	Gad 212-11 Eds Eds Eds Eds Eds Eds Eds Eds	Firstborns	M. Not to boil most with milk. 25. Sint was fished with milk. 26. Sint tree of the offshe with milk. 26. Sint tree of the off the thishy-evit which shrank. 27. Sint tree of the college college state. 28. Sint tree of the blood. 28. To rever the blood of undomenticated animals (pleer, etc.) and of low of the hoose been blind. 26. To rever the blood of undomenticated animals (pleer, etc.) and of low of the hoose been blind. 26. The state of the blood of undomenticated animals (pleer, etc.) and of low of the blood of undomenticated animals (pleer, etc.) and the blood animals (pleer, etc.) animals (pleer, etc.) animals (pleer, etc.) and the blood animals (pleer, etc.) and the blood animals (pleer, etc.) animals (502 3-200 500 23-20 100 23	Mentions In Non- Canonical Books	thanks to you that I am not unrighteous people, adulte tor! [IESOUS quoted the 'S 18 prayers that were repea	a disobedience of THEOS' laws and the ue book of Makkabees. Pharisees had p to fight on a Sabbath and the people o ingly clinged to this man-made law, thousand people.	
	12. Have regular 13. Confer CHRISTOS. 14. Be 15. Decryour worldly life. 16. Make 15. of all nations.	This is no phodywhich is far you. "Likewise this his far you. "I have you'd rates, so give," "This cap is the new covenant in my labed. Do this, as offers as you have been you'd route of you." I have been you'd route of you have the THEOS taked Hardy from the load, you "TESONS is KTELOS" and believe they up with when the THEOS taked Hardy from the load, you "TESONS is KTELOS" and believe they up with the fact that the control of the properties of the second with the control of the properties of the second with the control of the properties of the theory to the the properties of the PRITIERS in the house? I suppose to love the world, the love of the PRITIERS and is him	Barrieria Barrie	Idolatry, Idolaters	2. On the resident the intringed at count beaut. 36. The same of		Sum 107	Shulchan Aruch	So they you use the state of th	negation them in least own the head of the property of the head of the property of the head of the property of the property of the property of the decreed, spring with some or the decreed, spring, with some or the decreed, spring, with some or the subbeth day, we will die all, as our brethren that is. **Edition forced, literally: "Set Table!" **Set Table! **Set	D. h con- Soled later
	17. Do not recommend. 18. Do not get 19. Industry yourself constantly. 20. Abstain from . 21. Here holy fails.	For you are all soon of THIOSS through faith in CHINSTON SEAVIS, 1.3 There is nother low nor Concept, there is nother down or for, there is no their mode and firmule, for a CHINSTON SEAVIS. And do not get	Gal 225-28 Eath 548 Nor H3 Mor 145 Mor 145 Bern 142 The 542 Mor 1422 Ind 420-24	Idolaters Idolaters Idolatrous Practices	46. Vict to make any figures for comment, even if they are not wentified to the comment of any object of folial sections. 42. Yes to make lobbs even for others. 43. Yes to make lobbs even for any object of folializates wentifie. 45. Yes to make use of an folial rik accessory objects, offerings, or filantions. 50. Yes to invite mine if folializate. 51. Yes to worship an folial the way in which it is usually worshipped: 52. Yes to be worship an folial the way in which it is usually worshipped: 53. Yes to propheny in the name of an folial, which is the same of an folial section. 54. Yes to be worship on the manner of an folial. 55. Yes to be found to be with the worship of the same of any object of the worship		Em 247 Lev 224 Em 225 Em 225 Em 225 Em 225 Em 205 Em 205 Em 205 Em 205 Em 205 Em 205	Laws or Morning	Joseph of with its commentaries. It is greated have not written. 1. Oracle Chain - Laws of Dar Creaming in June of Tax Creaming in June of Tax Creaming in June 19 and Creaming in June 19 and 4. Even Halzer - Laws of M Selected Laws, From 1. Get up at the times when't carly and prey before THE 2. So, with a jew supplication of prey before THE 2. So, with a jew supplication.	the process, exhauts and restreation, which process and process and concerning femily parity, You list and Concernion of Business, Finance, Contracts, Dumages arriage and Divorce on The Section 'Daily Practice' or disject things highly Jyou with to so, with concerniation, but many supply	
	23. Look out for false projects. 24. Look out for false 25. Look out for false teaching.	But now I have written to you not to associate with any so-caled norther, (the is a sexually immored person or a greety person or an indiverse or an elastic person or a distinct or an elastic person or a distinct or an elastic person or a distinct or a sexual person or an indiverse or a distinct person. Now I cacher to, you knother, to "and stay away from them. And do not participate in the "but mither even expose them. (I amyone iscorber "and does not deven through for the sound worth	Marie Sali Sali Sali Sali Sali Sali Sali Sali		30. Out to enterior and baseneds to backetry. 32. To destroy the destroy and its appointmenances. 33. Onto its how the entire or backetry. 34. Onto its plue the enterior backetry. 36. Out and the property of the enterior backetry. 36. Out and by at the encertainty of the enterior backetry and the encertainty of the enterior backetry and the enterior from giving evidence of the entirer's giffle, if he has such residents of the enterior backetry and the enterior backetry backetry and the enterior backetry backetry. 36. Not to worse by an ided to its worshipers, nor cause them to wear by a		Dou 12-2 Dou	Morning Preparation (9 Laws) Laws of Dressing (6 Laws) Using the	1. Do not put on your underst 2. Put your right shoe on first loce only ufter putting on right shoe. 3. Remove the left shoe first w 6. It is forbidden to walk in a 1. Soy "out of respect for the h bathroom.	the left shoe. First tie the left shoe and when you take off your shoes. proud posture. conored ones, et al" when you enter t	
	22. Do not comings. 27. Do not comings. 28. Spread the - share the Good News 29. Good to the one who asks.	Do no be carried owey by surious and	Ment Ment Ment Ment Ment Ment Ment Ment		64. Not student und a titeration to idelary. 65. Not an adapt the Institutions of idelares not their costum. 66. Not a speak a child through the first to idelach. 67. Not to suffer any one practicing withcreaft to love. 68. Our paper growth through the first to idelach. 68. Our paper growth through the institution of the institution		Lec 1254 Lec 1252 Lec 1252 Lec 1252 Lec 1252 Lec 1253 Lec	Using the control of	Editroom. 2. The complete face Seconds will are exercise in on open it. 3. The one face West or East will 4. The one face West or East will 5. The one face West or East will 6. The other is possible for them 1. The complete for possible or them 1. The complete for the complete	hyour book facting North or the oppose to it is writchly forbidden to face East were you sleep with your wife. The writch your wife, more when you are arranting, to wipe yourself, to wipe the damper of withern your hands it is not confident or each wip it is blessing with the substitution or m The Section "The Sabbath"	
	30. De not 31. He the Word 32. Person 33. Protect what is 10. 34. one another. 55. Be 10. 36. De not	prior you. When you are delay charity, your charity may be in server. And your ENTHER, the One perceiving in server, will remend you. The property may be in server. And your ENTHER, the One perceiving in server, will remend you. The all things are considered to the property of the destroyer. Bould things. Bould you delay the Testifica in him only the delay to the Your bould. Some placed by the things and the form of the things are considered to the considered	502 Mar (242) Plant 1000 Plant 244 Bern 1007 Bern 1007 Bern 1007 Bern 1007 Bern 1007 Bern 1007 Mar (240) Mar (120) M		4. Soft to pearlier the set of a choice charee causing spells over sudness and secreptions. 7. Soft to require of an ob a glossel, 8. Soft to seek the maynim (feed). 7. Soft to expeller of a yieldon (vizzard). 7. Soft to expeller of a yieldon (vizzard). 7. Soft to expeller of a yieldon (vizzard). 8. Soft to expeller of a yieldon (vizzard) in one's feeh in one's		Den 1841 Den 1841 Den 1841 Den 1841 Den 1841 Den 1842	Sabbath Laws (St Laws)			
	36. Do not 37. Look for the assession of others. 38. (finishers). 39. Independent (outsiders). 40. Be to one another. 41. Do not be law.	And wherever should say in the backer, and the subject in the five of chiefmen for chiefmen for nothing according to stiffed minimizer or coording to empty coveril, but in humility better than yourselve, such of you not looking and for your own interests, but also each of you for the Seep pulphing by one represences, but insteads, exact of you not looking and for your own White INDEX will pride finite contails. Trapelle the schear? Val. "One of your will rever be pulphed and do not condemn, and you will rever be condemned Purshen, and you will rever be pulphed and do not condemn, and you will rever be condemned Purshen, and you will rever be pulphed and do not condemn, and you will rever be condemned Purshen, and you will rever be pulphed and do not condemn, and you will rever be condemned Purshen, and you will rever be pulphed and do not condemn, and you will rever be condemned Purshen, and you will rever be pulphed and do not condemn, and you will rever be condemned Purshen, and you will rever be pulphed and do not condemn, and you will rever be condemned Purshen, and you will rever be pulphed and do not condemn, and you will rever be condemned Purshen, and you will rever be pulphed and do not condemn, and you will rever be condemned Purshen, and you will rever be pulphed to any the pulphed Purshen of the purshess. The content to tend to look you for white the even the for more of the pulphed and you will rever be the for more.	Marie Sirie	Love end Brother- hood	industrated nations. 17 not to orthodoxes in our land. 18 via sky the inhabitation of early the has become 18 via sky the inhabitation of early the has become 19 not to reduce that early the last between data tray to takeny. 10 not to make use of the property of early that has been used that property of early that has been used at tray. 17 To love all human beings who are of the coverant. 22 of the international proposal in appeal. 23 of the international proposal in appeal. 24 of the international proposal in appeal.		Don 22 Don 232 Don 232 Don 232 Don 1347 Don 1347 Don 1348 Lon 258				
	42. Do not live. 43. Do not hide your light. 44. your brothers and sisters. 45. low your neighbor. 46. your neighbor. 47. low to each other.	But if someone for his own relatives, and especially the members of his households, be has densel the job and not were them of underloved. Therefore, goals truth each one of you suit his singulates. Therefore, goals truth each one of you suit his singulates. The some offen his job and part is in a cultier or under a book house, be on a lampstand, or the some offen of the some percentage of the some percentage you, and port you do lo how one on enther. But I say to you the are listening it say: and party for the ones percentage you. "That to you who are listening is you." a younged the some job and is a goal of these who had you." a younged the some formal some offen of the contracting you." a younged there is no other commondment general the face: Goes the one existing you, full you should not turn easy.	### ### ### ### ### ### ### ### ### ##		95 to the sheeth hand must head. 96 to the hear properly 97 to the hear properly 98 to the hear properly 99 to the hear proper		ion DET ion DEE ion DE ion				
	48. Do not be 49. Ober IESOUS. 50. Do not 51. Do not core anything. 52. Have the 55. THEOS.	In the same way, therefore, every one of you who does not comed be my disciple. The one who bischoes in the SON has esternal life, but the worth of PELES termation on him. Then IESSUS said to those leves who had believed this, "If you continue in my word you are traily my disciples, and you will know the trails, and Fer you were bought as a price, therefore the young the period of the period televences to ignitively in the Gold Testament! James specific references to ignitively in the Gold Testament! James specific televences to ignitively in the Gold Testament! James specific televences to ignitively in the Gold Testament! James specific televences to ignitively in the Gold Testament! James specific televences to ignitively in the Gold Testament! James specific televences to ignitive the construction of the control of the con	ins Section International Section Section International In	Kohanim and Levites	300. And to see at the High Prices's robe. 307. That the prices shall not enter the Sannianry at all time. 307. That the prices shall not enter the Sannianry at all time. 307. That the prices shall not enter the Sannianry at all time. 308. This the notices prices which redded homeoffly. 309. That the Johnson field: the mention interesting studies or their deveaued relatives (by attending their busis), and mount for them the other business, who are commanded to mount for entitives. 300. That a prices with had an immersion during the day to develop the studies. 300. That a prices with had an immersion during the day to construintly will also must except which it is a studies of the studies.		60.202 60.203 60.203 60.205 60.205 60.205				
	55. Do not be published. 56. Test 1. 57. Do not provider. 58. Salan sinful behavior.	But I up you have procured as and procured as and procured as a second as a se	Eph 618 17im 21 form 516 80m 123		III. That a priest shall not marry a dispersed woman. III. That a priest shall not marry a dispersed woman. III. That a priest shall not marry a disperse disperse and the state of the shall not marry a disperse of the shall not consider the shall not the shall not		ice 227 ice 227 ice 227 ice 218				
	59. Do not pray vain repetitions. 60. repetitions. before dispute settlement before expulsion.	him. Very day, while it is still "loday," so that none of you will be decired by sin and handerignist TRION. The the nations For their document. Whenever you should offer your off on the alms and then you should be reminded that lower the still	1500 311 401 42 401 523-24		the institution; 12. That a priest with a temporary blemith shall not serve 12. That a priest with a temporary blemith shall not enter the institution of the priest of the shall not enter the institution of the threat the shall not serve. 123. That a priest who is unclean shall not serve. 124. The angular who is unclean shall not serve. 125. That a priest who is unclean shall not serve the contrayed like refers to be Compt of the blechmish, 126. That is the lockman shall these issues. 127. That the Levine shall not enough the unclean 128. That the Levine shall not enough the unclean 129. That the Levine shall not enough the unclean 120. That the Levine shall not enough the unclean 121. That the Levine shall not enough the unclean 122. That the Levine shall not enough the unclean 123. That the Levine shall not enough the unclean 124. That the Levine shall not enough the unclean 125. The contract of the unclean 126. The contract of the unclean 127. The contract of the unclean 128. That the Levine shall not enough the unclean 129. The contract of the unclean 12		Lev.21:23 Lev.22:23 Num.52 Num.52:3 Num.52:3 Num.52:3 Num.15:20 Num.15:20				
	62. Do not take 63. Read scripture. 64. one another. 65. serv KYRIOS. 66. with one another. 67. Do not is anymore. 68. Confess your ongoing in .	Rey back in some end for end (1 is possible on your part, but posses with all people. Do your your dependent in 17000 hours, four fronts, they registed to 171000 hours, four firests, they registed to 171000 hours, for the second of	Bern Bern Bern Bern Bern Bern Bern Bern	Lepers and	with the beinging to be Levine. 28. That one and abscendant of Anne in the made line shall not ever (in the Sanctianty). 20. The third has a discondant of Anne in the made line shall not ever (in the Sanctianty). 21. The state of the shall not be the shall not be some of the state of refuge. 22. This more of the time for I fare is shall take any portion of territory in the land foll leads. 23. This more of the trade of I for a shall take any particular of territory in the land foll leads. 24. The shall not be trade of I for a shall take any abase of the spoul fat the compact of the Fromberd Lands. 24. The three bosts in the shall be the sourcery in the continue, but on I fortified, they all now regarded to the shall be the sourcery in the shall be sha		Num 186-7 Num 1862 Num 1862 Dav 884 Cau 884 Cau 186-8 Lea 1862 Lea 1862				
	69. Do not seed 70. Lave by the	But now you do shy walked if there things mape, map, whetheres, But I say, and you will now the reason of the light has the flesh but I say, and you will now the reason of the light has the flesh but I say, and you will now the sum of the light has the light of the light and the sum of the light has the sum of the light has the light and off evertee for flesh (ISBNIS). ounger men, out did of you do be pure how with humility towned on enother, because ITBLIS opposes the group his gives up to the light to go you. [264 264 264 266-25 266-	Leptrs and Leptosy Nazarites	man or all abune, takes place with coder secols, hysony, scarte titrees, the beliefs, not mening water. 117 'That the layer shall abuse all his hair. 128 'State place was the marked by place and place of the shall be all the shall not earlier the shall be all the shall be al		Ler Mé2 Ler Mé2 Day Mé6 Num 63 Num 63 Num 65 Num 65 Num 65 Num 65 Num 65 Num 65 Num 66				
	76. On not real THEOS. 76. Control your 77. Do not put addition over THEOS. 78. others well. 78. others well. 79. To an In ESOUS. 80. Do not call what is clean (Gentiles & food).	make displaced will the nation, buystiming them in the name of the INTIEE and of the INSI and of the INSI STATE, you observe everything these commanded you. I impact an construct, [] that you yourselves are [] competent to And ISSUES answered and said to him, "It is said, "You are "must proceed from your mouth, but only something good for the building up of the need, in order half it may give you to it those this bear." "must not even be round among you for it pining for sains() and obscently, and must read to the round mong you for its pining for sains() and obscently, and will be the sain of the round of the pining for sains(). And any the sain to them: "And for what procond give wo restrict the command of THESS." "Who believe in THESS, believe does in me. And the voice come upon to him for the excend time. "The things which THESS has made den,	Merit 2002 2000 2000 2000 2000 2000 2000 20	The Poor and Un- fortunate	Mo. This be shall not enter any covered structure where there is a dead body. 142 That a Nazarite shall not office himself for any dood person (by being in the presence of the corpect). 148. That the Nazarite shall shave his hair when he brings his offerings at the compelent of the period of his Nazariteshill, and have his hair when he brings his offering at the compelent on of the period of his Nazariteshilly. 140. Not to set the state of the period of his Nazariteshilly. 151. To hove the unrecord corner of the field or orchard for the period of his period of his natural period of his period		Num 62 Num 62 Num 62 Cas 2221 Cas 220 Les 220				
	80. Do not call what food). 81. Pursue conviction. 82. Do His . 83. Work for KYRIOS. 84. THEOS.	whether you cell or you did in or whatever you do, But you, Town of TISLOS, lefe you have deally, and pursue Now may do TISLOS of peace, who brought up from the dead our KTRODS ISLOSS, the ground have it of the there, by the blood of the extend consum, quip you with merry ISLOSS CIRISTOS. What is the benefit, my brother, if someone says that he has faith but does. "The TISLOS CIRISTOS." What is the benefit, my brother, if someone says that he has faith but does. "The TISLOS CIRISTOS." But on hour is coming, -and more there, when the time workshipers will fait on hour is coming, -and more there. when the time workshipers will for interesting the time of the TISLOS CIRISTOS. Therefore through him het us continually to TISLOS, that is, the	Now 1018 The State of the Stat		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		Lev 1920 Lev 1920 Lev 1920 Lev 1920 Lev 1920 Deu 2619-20 Deu 2619-20 Deu 2622 Deu 2622 Deu 2622 Deu 2622				
Epilogue		under gewind conject in nature. whet you might act or what you might act or what you might direk, the group who day, what you might went it not the sout more than food, and the body than deching? but in everything by proyer and supplication with thanks, giving let your requests to made known to Tillier your requests to made known to Tillier contingal you once on Him, because "I you love me, you will keep my commandments. By this we know that we know the children of TILLOS whenever we know TILLOS and knop His commandments.	Man	Prayer	162. To yeary in THEOS 163. To record the Shema in the morning and at night. 164. To recit gas a three mods. 166. Not to by shema a stone for weekly. 166. Not to by shema a stone for weekly. 166. To keed the cold oversy repulse in each presentation, provided that he neither adds to, nor takes away from the Trotal. 167. 168. Not to refrain from putting a false propher to death nor to be in four of him. 169. That night upones of creeping things offile by contact. 170. Thus fineds become defined by contact with unclean.	Death Death	Post 1255 Description of the control				
				Ritual Purity ²⁰⁰ Impurity	The things of the control of the con		Lectivities				
				Sabbaths, Extra- ordinary	others. 181 That a somen, having a running issue, defiles. 182 Thy a somen, having a running issue, defiles. 182 Thy a round the endiness of the field field es what is the file. 183 That a couple offiles. 184 That the waters of speciation defile one who is done, and cleane the unders from polition by a dead body. 185 To rout on habitals importation of 101 commandments, we have 30% and 10 es 511. 186 To collection the festivable Dissavore, Sharviot and		ler 1525-22 Sum 1525-25 Sum 1521-25 Sum 1525-25 Eno 2312 Eno 2314 Eno 1525 Eno 1525				
				(Appointed Times a Holy Assemblies)	sakkorf. 182. Two species on the festivaks. 183. Two species in the Sancticuty on the festivaks. 184. Two species in the Sancticuty on the festivaks. 185. Since the Sancticuty of Sancticuty. 186. Since the Sancticuty of Sancticuty. 187. Since the Market of any of Sancticuty. 188. Two sets of the seventh day of Passover. 189. Two sets of the seventh day of Passover. 180. Since the Sancticuty of Sancticuty. 185. That are channet be in the francistic passession during. 185. That are channet be in the francistic passession during. 186. Sancticuty of Sancticuty. 187. Self train of Sancticuty of Sancticuty. 188. That channet dail not be seen in an Incadita's home during Passover. 189. To discuss the departure from Egypt on the first sight of sancticuty. 180. Sancticuty. 180. Sancticuty. 180. Sancticuty. 180. Sancticuty. 181. Sancticuty. 181. Sancticuty. 182. Two discuss of Sancticuty. 183. Sancticuty. 184. Sancticuty. 185. Two countries and sancticuty. 185. Sancticuty. 186. Sancticuty. 186. Sancticuty. 186. Sancticuty. 186. Sancticuty. 187. Sancticuty. 188. Sancticuty. 189. Sancticuty						
					201. To count furly other days from the time of the secting of 202. Yes seen admired to the section of 202. Yes seen admired to the section of the showered 203. See rad severies on the showered 203. See rad severies on the showered 204. Yes seen and south Handmanh. 2005. See for not week one found Handmanh. 2005. See for not seen of other shower on Rosh Manhamah. 2005. See for not seen of the shower on Rosh Manhamah. 2009. See for the second of the shower on Rosh Manhamah. 2009. See for the second of the shower Rosh Rosh Manhamah. 2009. See for the second of the shower Rosh Rosh Manhamah. 2009. See for the second of the shower Rosh Manhamah. 2009. See for the second on the story and should be admired to the shower of the second of the shower of the shower of the first often of shakes. 202. See to the second on the second of the shakes. 202. See to the second on the second of the shakes. 202. See to the second on the second of the shakes. 202. See to the second on the second of the shakes. 202. See to the second on the second of the shakes. 202. See the shakes and the shakes and the state of the shakes. 202. See the shakes and the state of the shakes. 202. See the shakes and the state of the shakes and the state of the shakes.		fee 2021 fee 2021 fee 2021 fee 2024 fee 2025 fee 2025				
				Sabbatical Jubilee Years	206. "To dwelf in booths seven days during Subbat (Lev 2) (2). 227. That the new manufact of control by subbat or submay preclaimed by the submay respective for the submay re		100 2155				
					224, "As sooned the Banch bears in the Subbutted year. 226. To release chelic in the secondly second to the Subbutted year. 226. Not to demand return of a basa after the Subbutted year has passed. 229. The second to the second the second to the second year. 220. To second the people to bear the Turban the followed poor. 221. To second the people to bear the Turban the followed poor. 221. To second the people to bear the Turban the followed poor. 222. To the second the people to bear the Turban the followed poor. 223. To second the people to bear the Turban the followed poor. 224. To second the people to bear the Turban the followed poor. 225. The second the people to bear the Turban the Subbutte Subbut		Don 152 Don 152 Don 152 Don 152 Don 152 Loc 254				
				Signs and Symbols The Temple, the Sanctuary and Sacred Objects	224. To grant referengine to the land in the jobiles year. 225. To circumduct he made disputing. 226. To year trizing on the conners of clothing. 227. To brind refilling on the load. 228. To brind refilling on the load. 228. To brind refilling on the load. 229. To affic the mentanth in the domposits and gates of your loads. 240. To affic the mentanth in the domposits and gates of your loads. 241. To affic the stanctury. 242. To half the Sanctury. 243. To brind the Sanctury. 243. To third the Sanctury. 244. To third the Sanctury. 245. To write a showboard and the frankinense before EVIDES every should.		Eer 2524 Gen 252				
				Sacred Objects	Another the beautiful and be becomed from the character of the character o		Page 2721 Pag 2822				
					The control of the co		Envision Lettific Lettif				
					204, 3 to derive the second Passower. 205, 7 to the first head of the Justicel Limit on Li, with unitarized bread and time brink, and the second Passower bread and time brink. 206, 300 to been on Plench of the Puschial lamb brought on the second Passower until the norming. 206, 200 to second Passower until the norming. 206, 700 sound the trumpets at the offering of sectifices and in times of the reason at the second Passower. 207, 700 sound the trumpets at the offering of sectifices and in times of the reason and the second passower. 208, 700 sound the trumpets at the effering of sectifices and in times of the size of the second passower. 209, 700 to a first of the second part of the second passower and the second passower. 201, 150 and 150 are a first of the second part of the second passower. 202, 150 and 150 are a first of the second part of the second passower. 203, 150 and 150 are a first of the second passower and the second passower. 204, 150 and 150 are a first of the second passower and the second passower. 205, 150 are a first of the second passower and the second passower. 206, 150 are a first of the second passower and the second passower. 207, 150 are a first of the second passower and the second passower. 208, 150 are a first of the second passower and the second passower. 209, 150 are a first of the second passower and the second passower. 200, 150 are a first of the second passower and the second passower. 201, 150 are a first of the second passower and the second passower. 202, 150 are a first of the second passower and the second passower. 203, 150 are a first of the second passower and the second passower. 204, 150 are a first of the second passower and the second passower. 205, 150 are a first of the second passower and the second passower. 206, 150 are a first of the second passower and the second passower. 207, 150 are a first of the second passower and the second passower. 208, 150 are a first of the second passower and the second passower. 209, 150 are a first o		Num 221 Num 212 Num 212 Num 10-9-30 Num 18-2 Num 18-5				
				Tithes, Taxes === T'rumah	270. We describe anything of the Sections, of synapspace, or of houses of study, our care the holy masse for THIRDS; nor may sacred scriptures be destroyed. 271. That an uncircumsissed persons shall not ent of the holy study of the same applies to other holy things. 274. Not to after the order of separating the trunslat and the titles, the separation is the most property of the study of the separation is the section of the separating that the order furth of that at the titles, the separation is the fine order furth of that separation is the section.		Dan 122-4 Dan 122-4 Dan 222-8 Dan 222-8 Dan 222-8 Dan 222-8 Dan 222-8 Dan 222-8 Dan 222-8 Dan 222-8 Dan 222-8				
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					267. You to forestake the Levince, but their gifts though should be given to them, as that they might rejoice theremish be given to them, as that they might rejoice the remish and every feeting. 280. "The state of the substitute of the first, second, fourth and the substitute of the substitute (see he extent by its second to substitute (see he extent by its second time is the half and shick but not extent in proceedings.) 280. To see a post the exceed time is not held and shick but seed to be substituted by the second time is not held and shick but seed to be substituted by the second time is not held and shick but the pool. 280. To give the printed the day portions of the causes of castle. 281. To give the first of the flewer to the points. 282. To yet a part remain gislade the great houses—efficiency.		Den 12-29 Den 16-22 Den 16-2-20 Den 16-2-20 Den 16-3 Den 16-3 Den 26-5				
				Torah	referst. 201 Stot to expend the proceeds of the second tithe on entyting best food and drink. Anything coated of things entyting best food and drink. Anything coated of things entyting best food and drink. Anything coated of things places a "Gone for the dead" (regardless) decides in the 2021 Coated of the 2021 Coat		Con 2654 Con 2654 Con 2654 Con 2654 Con 2654 Con 2654 Con 265 Con 2654 Con				
				Agriculture and Animal Husbandry	201. Not to come breed onthe of different species. 304. Sint was different behalf of self-supports in our field. 305. Sint one of fifteent behalf of self-supports in our field. 306. That the first list of the beauting trees in the fourth year of their planning with or final beauting upon in the fourth year of their planning with our final beauting upon in the second the second the self-support of the second the self-support of the second the self-support of t		len 1929 (ev 1929) (ev 1924) (ev 1924) (ev 1924) (ev 1924) (ev 1924) (ev 1924)				
				Business Practices	200. We can be a secure in home or a relating in the case. 122. Soft in home on Interest the cause this would cause the indirect state. 123. Soft in home on Interest the cause this would cause the indirect state. 124. Out to take good in its pay past in an instance this home can be indirect to the indirect state. 125. Out to take good in its pay past in an instance the indirect can write the indirect state. 126. The hold in a poor person from though the pastage says the indirect state. 127. Soft indirect in the indirect space of the indirect space good past in t		Len 25:37 Des 23:20 Enn 27:24 Enn 27:24 Enn 27:24 Den 24:46 Den 24:47 Den 24:47 Den 24:47				
				Court and Judicial Procedures	380, the relation a phologon to a commercial to the commercial to the committee and the commercial to the committee and the committee and the commercial to		Den 2547 Lev 2015 Lev 2016 Den 2541-14 Den 162 Lev 2514 Em 229 Lev 2514-14 Den 2514 Den 2514-14				
					331 to adjulate to case of damage caused by tite. 334. To adjulate cases of damage caused by a granitous. 335. To adjulate other cases between a plaintiff and a determined. 336. Not to course a julion. 336. On the course julion. 337. That a values, when has resulted in a capital case, shall need to go the course of th		Non-Zoold Don-218-14 Don-218-15 Don-218-15 Don-228-15 D				
					342, "Not to hear one of the parties to a sull in the absence of the either parties excession of the collection of the c		Pro 214 Don 1915 Don 215				
					\$40. Not to flower a great iman when trying a case. \$31. \$42. Set to be a finded of a bad man, when trying a case. \$43. And to be moved in trying a case, by the poverty of one of the state of the s		Lery 1915				
				Criminal Laws Employees, Servants	342. Set to kinding any persons of local. 343. Set providence. 344. Set providence. 345. Set providence. 346. Set providence. 346. Set providence set providence. 346. Set providence set of homogetes and sights. 347. Set to heldage in resid thomplets and sights. 348. Set to be heldage in resid thomplets and sights. 348. Set to the heldage in resid thomplets and sights. 349. Set to delay providence is here direct ways. 340. That the hird abover shall be permitted to set of the produce he is resping. 340. That the hird abover shall be permitted to set of the produce he is resping. 340. That the hird abover shall not take more than he can being harvested. 341. To pay wages to the hird cann at the due time. 372. To pay wages to the hird cann at the due time. 373. To pay wages to the hird cann at the due time.		Dec 2011 Dec 2011 Dec 2011 Dec 2011 Dec 2015 Dec				
					according to with the lower appearating to him. 273. Not it competing birtherous errors unto the work of a 374. Not it competing birtherous errors unto the source of a 375. Not it to true lateriers account on a slave. 375. Not it to true lateriers account of a slave. 376. Not it special a genetic to true harmly a lateriers bondame under him. 370. Not it would not be him. 371. Not it would not be him. 372. The state of the size of the		COLORD DESTRICT LOCATION LOCAT				
				Forbidden Sexual Relations	\$32. The large like Canatania share fearous. \$33. Not to surrounder a share, who has find to the land of \$33. Not to surrounder a share, who has find to the land of \$34. Not to surroung such a share. \$34. So to to surroung such a share which is working in produce which it can not an and even which it can not an analysis of the share which it can not an analysis of the share which it can not an analysis of the share which it can not an analysis of the share which it can not an analysis of the share which is share a share which it can be share a share which it can be shared as a	Death Death Death Death Death Death					
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				Injuries and Damages	406. Out to have intercenses with moster many wide. 408. Of the have intercenses with a house. 409. 400. Out to contract the make of any species, nother a man, nor a domestic or wild because a role. 400. The make a paragret for your cord. 401. To make a paragret for your cord. 402. Out to house mosterling that might cause here. 403. Out to house mosterling that might cause here. 404. Out to yourse a paragret, but he is to be shift before the greaters. 405. Out to yourse a paragret, but he is to be shift before the creater of the yourself and takey the latter, or uncovered in which the paragret. 405. Out manually will cause that you good of any part greated in Acts 2.55 and	Death Death Death Death	Con 1820 Con 1820 Con 1822 Con 1822 Con 1822 Con 1824 Con 18				
				King Marriage Divorce	486. To appoint a king. 487. Not an appoint as ruler over latest, one who comes from no fazarlites. 488. That the King shall not supplies an excessive number of the King shall not take an excessive number of wires. 489. That the King shall not take an excessive number of wires. 480. That he shall not excessive quantity of the control		DestF215 DestF215 DestF216 DestF217 DestF217 DestF217 DestF218 Des				
				Divorce	434. Not to care a faither or mother. 435. To revenuelly four faither and mother. 436. To be fruitful and multiple. 436. To be fruitful and multiple. 437. That a munter shall not marry a daughter of loast. 438. That a munter shall not marry the familier of a lose. 439. That a munter shall not marry the familier of a lose. 439. That a munter shall not marry the familier of a lose. 430. That a munter shall not marry the familier of the community of loast for the special reservation. 431. Set to exclude an Egyptian from the community of loast for the special for the familier of the special form the community of the special form th		Don 2017 Gen 1-20 Gen 1-20 Gen 2-12 Gen 2-12 Gen 2-14 Gen 2-18				
					455. That is bridge, some shall be exempt for a whole year from taking part in any public blanc, and an anillary service, southing the wall and similar duties. 456. As for a wideful food, clothing or onlying I rights from the control of	Death	Don 244 Don 2150 Nam 530 Con 2252 Con 2252 Con 2254 Con 2454 Con 255				
				Property and Property Rights	440. Section managing from existent document. 441. This even will form of which the side of viences y be it if all the side of viences have the side of viences and the side of viences y be it if the side of viences y be it if the side of viences y be it if the side of viences who who have hand definitions must not be a married to anyone but her decreased holosoph be bendere. 442. The side of viences who who had be the side of the si		Den 255 2 Den 257 2 Len 252 2 Len 252 2 Den 192 3 Len 252 2 Den 193 3 Len 251 2 Len 251 2 Len 251 2 Len 251 2 Len 251 2 Len 251 2				
				Punish- ment and Restitution	463. An extense that which was rook by robbersy. 465. The stimular improvers. 465. Not be presend not to have seen lost property, to avoid the obligation to return it. 466. That the Court shall pass sentence of death by decapitation with the swood. 467. That the Court shall pass sentence of death by bearing with the swood. 468. That the Court shall pass sentence of death by bearing with fire. 469. That the Court shall pass sentence of death by braining with fire. 460. The the Court shall pass sentence of death by studies, the court shall pass sentence of death by studies, the court shall pass sentence of death by studies, the court shall pass sentence of death by studies.	Death Death Death Death Death	Gen 1984				
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					471. On import a possibly of fifty shocks upon the software for an absorbanch yields and enforce the other calls in the many content of the c		Enr. 2226-26 Days 2228-22 Enr. 252 Days 252				
				Treatment of Gentiles Vows, Oaths and Swearing	480. To love the stranger in queeds. 481. On the would be stranger in queeds. 482. On the would be stranger in the pring or willing. 483. See in whereavery with practice learned that Sharringon. 484. To reast the debt of an allow foreigner. 485. To be offer an allow a lateral interest. According to Tradition, this is manufatery. 486. That is a whord folfill whatever he has uttered. 487. We tries were mediately. 488. Not to violate an end or worse affairly. 489. That which is cause of manufacture of vows, according to the feel that the first in the principles of the princip		Den 1012 Eno 2220 Eno 2220 Eno 2220 Eno 222 Eno 222 Eno 222 Eno 202 Eno 202 Mari 102-17				
				Wars	492, det o delay in fulfilling vous or bringing voused or free- will defring a few parties of the second of the con- stance of the control of the control of the control of the con- trol of the control of the control of the control of the con- trol of the control of the control of the control of the con- trol of the control of the control of the control of the con- trol of the control of the control of the control of the con- trol of the control of the control of the control of the con- trol of the control of the control of the control of the con- trol of the control of the control of the control of the con- trol of the control of the control of the control of the con- trol of the control of the control of the control of the con- trol of the control of the control of the control of the con- trol of the control of the control of the control of the con- trol of the control of the control of the control of the con- trol of the control of the control of the control of the control of the con- trol of the control of the control of the control of the con- trol of the control of the control of the control of the con- trol of the control		Desc 1922 Desc 222 Desc 2922 Desc 222 Desc 2922 Desc 222 Desc 2910 Desc 2916 Desc 2916 Desc 2917				
					468. We discharge freit bees (soutcole) on its audies. 469. To delea with a beaufful woman chain captive in wor in the manner precriet in the Tunish. 500. We fir so fill shouttle woman, indoor; oppies in wor). 501. We first out in bestrief woman, indoor; oppies in wor). 502. We fill so fill soutcome in the Monthers of the Monthers before supply user on the Amountee and the Monthers before supply user on the Amountee and the Monthers before supply user on the Amountee and the Monthers before supply user on the Amountee on the English of the Levines. 503. The deposit woman for supply users of the Levines. 504. To know place outside the camp for substry purposes. 505. To know place substrain the Monthers of the Southers		Dou 2216 Dou 2217 Dou 221 Dou 2211 Dou 2211 Dou 2211 Dou 2316 Dou 2316 Dou 2316 Dou 2316 Dou 2316 Dou 2316 Dou 2316 Dou 2316 Dou 2316				
				Sacrifices and Offerings	500, You smally the findings of does cettle and offer it up. 501. Two with the book of the Faschal sacrifice on the night of 511. Two of the Teels of the Faschal sacrifice on the night of 512. Not not the Teels of the Faschal lamb race or sockers, 513. Not to love any parties of the Reach of the Faschal exception will the norming uncommon. 524. When a put the fasch of the Faschal hands to a transper who 525. Not up for the fasch of the Faschal hands to a transper who 526. Not the fasch of the Faschal hands to a transper who 527. Not to be only a fasch of the Faschal hands 528. When the machine the fasch of the Faschal hands 529. You to break a house of the Faschal hand.	Sacrifice	Exo 1245 Exo 1246 Exo 1246 Exo 1246 Exo 1246				
					See Section Standards and Parchal lamb while there is chameter. 500 Out to leave the part of the Parchal lamb while there is chameter. 500 Out to leave the part of the Parchal lamb that about the barren or the date of mill the memory, where it will not be sufficient to the section of the part of the parchal lamb the part of the part of the part of the part of the parchal lamb the part of the part	Sacrifice Sacrifice Sacrifice Sacrifice Sacrifice	100 100				
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					507. Not to set fisch of a sacrifice that has been left over (beyond the time appoint of its roommorphos). 504. When the map to set in the commorphos of the sacrifice that the sacrification of the sacrification of the sacrification has been a sacrification to the allow the sacrification has been able to set of the sacrification has allowed to the sacrification of the sacrification has allowed to the sacrification of the sacri	Sacrifice Sacrifice Sacrifice Sacrifice Sacrifice Sacrifice Sacrifice Sacrifice	Lec 2221 Lec 2221 Lec 2221 Lec 2222 Lec 2222 Lec 2222 Lec 22224 Lec 22224				
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					5%. That one obs 2000 to EVIIOS the mosterary value of an unclean breast shall pay is year. 77. That one valve wors the value of his house shall pay exceeding to the appeals of the pietes. 50. A shall pay according to the estimation appointed in the Sciptural parties. 57. Not to transfer a beast set spart for sacrifice from one class will extract the extraction appointed in the Sciptural parties.	Sacrifice	[ec.2200] [ec.22				
					seared as NUMB and which holimpis to the persons. Stat. Not to sell a field devenor the NUMB. Stat. Seat to reachesin field devenor the NUMB. Stat. To make consection them NUMB of one sell at other them. The season is searched and at other them. The season is season to the season that the season th		Lev 27:28 Nam 56:7 Nam 56:5 Nam 58:5 Nam 28:9				
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					607. Not to force any parties of the featboal offering-baseglet 608. Set forced are placed that the sequence of the 608. Set forced are placed that has engourage ylemnia, 609. Not to bring secrifices out of the hirs of a harbot or prior of a die (gaperardy a seglentian for so observa- ption of all (gaperardy a seglentian for so observa- fication). Descriptions from www.jorknjag.	Sacrifice					