

## The Torah

Non-Jewish people are easily confused by two important words in the Jewish religion: *Torah* and *Talmud*. This chapter will emphasize the *Torah*. Main points discussed: **First**, what is the oral Torah. **Second**, Mystical Name of God. **Third**, Judaic Covenant vs. Christian Covenant. **Fourth**, Torah Scrolls, Dead Ritual Fetish. **Fifth**, Torah's Contents. **Sixth**, Jesus and the Oral Torah. **Seventh**, Oral Torah Miracles and Jewish Tradition

**The word *Torah* is becoming increasingly more common** in both Christian and non-Christian circles. Does that increase indicate a growing Judaic influence upon society, or simply a lack of knowledge? The facts behind the Jewish *Torah* are concealed, so when the word Torah is used, the perception is that it is the law as given to Moses on the Mount. However, the Jewish Torah contains far more than the written word given to Moses.

We commonly hear the word *Torah* used in the context of the Hebrew scriptures; that crafty use gives the impression that Judaism actually reverences the Christian Old Testament. Thus, Talmudic Judaism promotes the deceitful idea that it uses the actual words of Moses as recorded in the Pentateuch for the basis for their religion. For two thousand years, Christians have identified the Pentateuch as the five books of the Law as given to Moses. However, the word *Torah* is creeping into even the Christian vocabulary to describe the Law of Moses. The Spirit warns that Christians who do not know the totality of the Word are like children who are easily caught up in whatever appeals the most to the natural man:

*That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; (Eph 4:14)*

It is distressing to see how easily Christians yield to the crafty, deceptive influence of Talmudic Judaism, which claims to represent God's Truth.<sup>1</sup> The *Torah* has become highly regarded by both Jews and Christians, so the truth of the *Torah* as given below may be difficult for the Judaized Christians to accept, as may be the rest of the facts presented in *Judeo-Churchianity*.

There are several different accounts of the origin of the *Torah*. Rabbi Morris Kertzer says that when Persia allowed the exiles to return home, only a few returned. "The first five books of the Bible were edited then, and used as a sort of constitution for the new Commonwealth. Those five books, which we call the Torah, serve still as the primary document that you read and study for guidance from our past."<sup>2</sup>

**That is**, according to the Rabbi, the five books of Moses were edited in Babylon by the religious leaders, and those books have been passed down as the Torah. Hence, that Torah became the binding law upon the Jews remaining in Babylon, which became the "seat" of Rabbinic Judaism in Christ's day.

On the other hand, Rabbi Yehuda HaLevi says:

[3] "The nation heard the 10 Commandments, and Moshe ascended the mountain to bring down the engraved tablets and place them in the Ark. The objective was to have some tangible item that they could focus upon — something that would contain [a record of] the covenant between God and Israel,<sup>128</sup> and a Divine [new] creation, namely the tablets themselves....<sup>3</sup>

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<sup>1</sup> The entire New Testament confirms the context of v. 14 as being the false teachings of Rabbinic Judaism.

<sup>2</sup> Kertzer, *What is a Jew*, p. xxvi.

<sup>3</sup> HaLevi, *Kuzari*, p. 113. Korobkin translation. <sup>128</sup>. "This refers to the Torah scroll that was contained inside the ark. (O.N.)."

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Footnote 128 is not in the 1905 Kuzari. It was inserted by Rabbi Korobkin in his 2009 translation which he made for teaching new generations of Talmudic Jews.<sup>4</sup>

### First, what is the Oral Torah?

Traditional Judaism believes that when Moses was on Mount Sinai for 40 days and nights writing down the words of the Torah, God also provided him with additional explanations that were not explicitly incorporated into the written text. This additional commentary and elucidation of the written Torah is called oral Torah, or Torah she'bal peh (פֶּה שֶׁבַּעַל פִּי תוֹרָה) [from al peh, “by mouth”]. The words that Moses finally committed to writing in the Torah scroll (תּוֹרַת סֵפֶר) is called Torah shebikhtav (שֵׁבִיכְתָב תּוֹרָה). According to this view, there were actually **two Torahs given to Moses on Sinai: the written Torah and the oral Torah**, and together these are considered the full revelation of the Torah. Maimonides, a chief spokesman for this brand of Judaism, wrote “Every commandment which the Holy One, blessed be He, gave to Moses our teacher, was given with its clarification. First, he told him the commandment (Written Torah) and then he expounded on its explanation and content including all that which is included in the Torah” (Commentary on the Mishnah). This doctrine is enshrined in the opening verse of the Pirke Avot (“Chapters of the Fathers”), a tractate of the Mishnah: “Moses received the Torah from Sinai and transmitted it to Joshua; Joshua to the elders; the elders to the prophets; and the prophets handed it down to the men of the Great Assembly. They said three things: Be deliberate in judgment, raise up many disciples, and make a fence (edict) around the Torah (*asu seyag la-Torah*).”<sup>5</sup>

**ORAL LAW** (Heb. תּוֹרָה שֶׁבַּעַל-פִּי), the authoritative interpretation of the Written Law (\*Torah, which is the text of the \*Pentateuch) which was regarded as given to Moses on Sinai, and therefore coexistent with the Written Law. This view of the Oral Law was a fundamental principle of the rabbis. The Written and Oral Laws constitute together "two that are one." "It is related that a certain man stood before Shammai and said 'Rabbi, How many Torahs have you?' The rabbi replied 'Two – one written and one oral'" (ARN1 15, 61; cf. Sif. Deut. 351). There is a strong and close bond between the Written Law and the Oral Law, and neither can exist without the other – both from the dogmatic point of view and from that of historical reality. The Oral Law depends upon the Written Law, but at the same time, say the rabbis, it is clear that there can be no real existence for the Written Law without the Oral. The need for the positing of the existence of the Oral Law is inherent in the very character and nature of the Torah. The statutes of the Written Law could not have been fulfilled literally even in the generation in which they were given, since "that which is plain in the Torah is obscure, all the more that which is obscure" (Judah Halevi, Kuzari, 3, 35; cf. Moses of Coucy in Semag, introduction: "For the verses contradict and refute each other," and "the statements in the Written Law are vague").<sup>6</sup>

**That is**, God gave Moses the Ten Words, but because the Ten Words were so incomplete, he gave Moses an oral commentary on those Ten Words during that 40 days before he came down. (That Oral Commentary is called the Talmud. However, Exodus, Leviticus, Numbers and Deuteronomy are very thorough commentaries on the Ten Words.)

### Second, the Mystical Name of God

Underlying this principle is an originally magic belief which was transformed into a mystical one. Such a magical belief in the structure of the Torah can already be found in the *Midrash Tehillim* on Ps.3): "Had the chapters of the Torah being given in their correct order, anyone who read them would have been able to raise

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<sup>4</sup> See the Bibliography for the important distinction between the 1905 and the 2009 translations.

<sup>5</sup> [https://www.hebrew4christians.com/Articles/Oral\\_Torah/oral\\_torah.html](https://www.hebrew4christians.com/Articles/Oral_Torah/oral_torah.html). Emp. added.

<sup>6</sup> <https://www.jewishvirtuallibrary.org/oral-law>

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the dead and work miracles; therefore, the Torah [true] order has been hidden and is known [only] to God." The magical uses of the Torah are discussed in the book *Shimmushei Torah*, which dates at the very latest from the geonic., And in which it was related that together with the accepted reading of the Torah, Moses received yet another reading composed of Holy Names possessing magical significance.... From the magical belief that the Torah was composed of God's Holy Names, it was but a short step to the **mystical belief** that the entire Torah was in fact nothing else than the Great Name of God Himself. In it God expressed His own being insofar as this being pertained to creation and insofar as it was able to manifest itself through creation. Thus, the divine energy chose to articulate itself in the form of the letters of the Torah as they express themselves in God's Name. On the one hand this Name comprises the divine potency; on the other hand it comprehends within it the totality of the concealed law of creation. Obviously, such an assumption about the Torah did not refer to the physical text written on parchment but rather to the Torah in its pre-existential state in which it served as an instrument of the creation....<sup>7</sup>

Thus, the Torah is a structure the whole of which is built on one fundamental principle, namely, the Ineffable Name. It can be compared to the mystic body of the Godhead, and God himself is the sole of its letters. This view evolved among the kabbalists of Gerona, and can be found in the Zohar and in contemporaneous works.<sup>8</sup>

That is to say, as God, the Torah was the instrument of creation. There are some professed Christians who believe the Talmudist's deceptions as they honor the Torah.

## Honoring the Torah as God

On the eve of Simchat Torah, an elaborate service is held. All the Torah scrolls are removed from the ark and given to members of the congregation. All the worshipers, young and old, take their turn carrying a scroll in a procession around the sanctuary. The children carry flags and receive candies and fruit. People touch or kiss the scrolls as they are carried around the room. The entire event occurs with great singing, and even dancing, as the people carrying the scrolls break into spontaneous dances of joy. During the morning worship, the ceremony is repeated in a somewhat more sedate vein. All adult worshipers are given the opportunity to be called to the Torah to say the blessing over the Torah reading, and when they are through, the children are gathered together to receive a collective blessing and a memorable ambience of love and joy.<sup>9</sup>

In addition, "Judaism's god is the Jewish people themselves as embodied in their rabbis. Judaism is worship of Jewish blood in the person of the rabbi. The Jewish 'race' itself is rendered god by this means."<sup>10</sup> According to Rabbi Kertzer, "It has been said that you can sum up Jewish belief in these three words, *God, Torah, Israel*. As the mystic used to say, 'God, Torah, and Israel are all one.' If we lose our faith in any one of them, the others quickly perish."<sup>11</sup>

## Covenant People?

Jews regard Judaism as the only religion for the Jews – both those born Jewish and those who **choose to become Jews through conversion**. But we respect the honest, devout worship of any faith. The Rabbis held,

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<sup>7</sup> Scholem, *Kabbalah*, p. 170. "Midrash Tehillim" is found under Mishna - Mas. Avoth Chapter 6, Babylonian Talmud.

<sup>8</sup> Ibid., p. 171. See also, "The Torah As A Living Organism," pp. 171ff. Talmudists do not believe that *the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.* (Jn 1:14) Rather, they believe that the word remained the word, i.e., the Torah, and "it served as an instrument of the creation." The reprobate mind is incapable of logical thought.

<sup>9</sup> Kertzer, *What is a Jew?*, pp. 221, 222.

<sup>10</sup> Hoffman, *Judaism's Strange Gods*, p. 32.

<sup>11</sup> Kertzer, op. cit., p. 109.

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“The religious of all nations have a share in the world to come.” The rabbinic metaphor is a covenant, by which we mean an agreement freely entered into between God and various religious communities. The Jewish covenant is the one made at Sinai, when Jews agreed to observe the Torah. **But God made covenants with other people also.** The Rabbis call them *Noahide* covenants, meaning the kind of covenant God made with Noah who was not Jewish. According to the terms of the **Noahide covenants**, non-Jewish religions are held responsible for recognizing the one true God and turning away from idolatry, for establishing systems of justice in their midst, and for maintaining basic moral values.... such as kindness, justice and integrity, that we regard as eternal virtues.... **There are many paths to one God.**"<sup>12</sup>

**Comment:** The Rabbi admits that one can become a Jew through conversion, which makes the convert part of the Jews who came out of Egypt and received the covenant, and are assured of salvation according to Romans nine. He justifies his idea elsewhere in the fact that many non-Semites were converted and brought into the tribes of the Jews at Sinai—they became heirs to the covenant of God. Logical thought is impossible for the reprobate mind.

## Third, Judaic Covenant vs. Christian Covenant

In the end we are similar, not the same. Jews are passionately in love with the Torah, which we take to be God's eternal word, the place where we may find religious wisdom. Christianity teaches that in the beginning was the Word and the Word became flesh, whereas for Jews, the word remains the word. Jews believe in a single covenant at Sinai where the Torah was revealed. Christian's believe in a second covenant too, the covenant rooted in the death and resurrection of Jesus. Christian scriptures therefore contain the Jewish Bible, but they compromise also the specifically Christian story of the Gospels, the letters of Paul, the account of the early church in such books as the letters of James and Peter, and the Revelation. For Jews, the paradigmatic story that we read over and over again is how God brought us out of Egypt, took us to Mount Sinai, gave us the Torah, and led us to the promised land, which is still the sacred center of our universe. Christians replace that story with a new one: the incarnation, crucifixion, and resurrection of Jesus Christ. Jews cannot accept the doctrine of the incarnation, nor the idea that Jesus died for us, nor that he was resurrected. Like the Rabbis, Jesus remains fully human, but only human, in Jewish consciousness. Jewish spirituality differs from that of Christians in that the life of a Jew revolves about the study of Torah, whereas Christians have traditionally modeled themselves after Jesus. Jews believe in Israel as a promised land still to this day, and though we are committed to universalist goals, such as world peace and harmony, we identify with, and work through, the Jewish people, which has its own sacred status for us. In a way, our two communities are mirror images of each other. We are recognizable to each other as doing the same thing, but differently. We can each talk about salvation, but we mean different things by that word. Christians emphasize more than Jews the sinfulness of humanity, and speak of being saved from sin. Jews have usually emphasized our potential for doing good, and speak of the world being delivered from injustice and subjugation. Jews have held that we are saved by the good work we do, whereas Christianity has usually taught that people are saved by faith, not works....<sup>13</sup>

The Rabbi continues by trying to make Judaism similar, but different, from Christianity.

## Observe:

**First**, Jews believe in a single covenant. Christians also believe in the covenant, yet the Christian covenant is rooted in the incarnation, death and resurrection of the Son, Christ Jesus. **Second**, Jews love the Torah where they believe they will find eternal wisdom. However, the Jews' Torah is far more than the Law of Moses.

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<sup>12</sup> Kertzer, *What is a Jew*, p. 112, 113.

<sup>13</sup> *Ibid.*, pp. 278, 279.

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**Third**, Jews reject the New Testament commentary on the Hebrew Scriptures. **Fourth**, Jews firmly and violently deny the Incarnate Word of God. **Fifth**, Judaism revolves around the Torah; Christianity revolves around the living Word of God, Jesus Christ. **Sixth**, Judaism and Christians claim the same covenant, but the Jews see Palestine as the promised land, while Christians see *the faith of the Lord Jesus Christ* as their promised land. **Seventh**, Christianity is salvation by grace through faith; Judaism sees salvation as a result of good works.

Rabbi Kertzer understands Biblical Christianity better than many Christians, particularly in the fact that Jesus Christ is the Christian's promised land of peace, rest and safety, while Talmudic Judaism sees Palestine as their promised land of peace, rest and safety.

### **Forth, the Torah Scrolls—Dead Read Ritual Fetish**

The scrolls that are famously identified with Talmudic Judaism are no more than a Ritual Fetish; that is, an artifact to be worshiped. "The symbol of that nullification (Scripture) is the synagogue's idolatrous Torah scroll, which contains not the Old Testament Scripture, but a mockery of them."<sup>14</sup>

### **Torah Deceits**

References to the Torah in Judaism are invariably misleading. By dictionary definition, Torah denotes the books of the Old Testament (Tanakh). But in Judaism, the word Torah can signify the Talmud alone or both the Talmud and the Tanakh.<sup>15</sup>

Our holy Torah — the corpus of Divine knowledge and instruction given to us by God — must, by its very definition, be the ultimate body of wisdom.<sup>16</sup>

It is the Talmud, not the Bible, which is the hermeneutic system of Orthodox Judaism. According to Robert Goldenberg, Professor of Judaic Studies at the State University of New York: "The Talmud was Torah. In a paradox that determined the history of Judaism, the Talmud was Oral Torah in written form, and as such it became the clearest statement the Jew could hear from God's very word.... 'The Talmud provides the means of determining how God wanted all Jews to live, in all places, at all times...'<sup>17</sup>

**That is to say**, Judaism holds that there were two Torahs revealed to Moses at Sinai. The Oral Torah is called the Talmud.<sup>18</sup> The written law cannot be understood apart from the Oral commentary.

### **The Oral Law, a "Necessary Supplement."**

The existence of an oral law was **deduced**, furthermore, from the character of the written law as well as of the other books of the Old Testament. Many of the Mosaic laws are worded very briefly, and are almost unintelligible without certain **presuppositions** which were **assumed** to be generally held; and some of the laws even contradict each other, *e.g.*, Ex. xiii. 6 and Deut. xvi. 8 (comp. Mek., Bo, 17 [ed. Weiss, p. 25a]). If the written Torah is regarded as a complete code, **it must be assumed** that on certain points of some of the laws the people received instruction supplementing the Pentateuch itself, so that the written law might be put into a brief form.<sup>19</sup>

Notice the extent that the Torah is based upon deductions, presuppositions and assumptions.

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<sup>14</sup> Hoffman, *op. cit.*, pp. 31-33

<sup>15</sup> *Ibid.*, p. 1.20

<sup>16</sup> Rabbi Korobkin's introduction to *The Kuzari*, p. 3

<sup>17</sup> Hoffman, *op. cit.*, p. 6

<sup>18</sup> The Talmud is vile and antichrist beyond description.

<sup>19</sup> <http://www.jewishencyclopedia.com/articles/11750-oral-law>

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### Fifth, Torah's Contents

1. the first five books of the Old Testament; the Pentateuch. 2. a scroll of these scriptures in Hebrew used for liturgical purposes. Also called Sepher Torah. 3. the entire body of Jewish law and tradition as found in the Old Testament and the Talmud.<sup>20</sup>

Torah has always been the focus of rabbinic teaching. Unfortunately, the Hebrew word תּוֹרָה (tōrah) is usually translated in English simply as “law,” which has created the impression that it has to do only with commandments. This is not the case at all. The Torah was given by God as a guideline for a whole way of life. A better translation would be “God’s instructions.”<sup>21</sup>

According to the 1906 Jewish Encyclopedia, the Torah consists of:

(1) Explanations of certain statutes of the written law, which are not altogether intelligible without them, and which statutes therefore presuppose an oral interpretation.... (2) Ancient halakot<sup>22</sup> **which have no connection whatever with Scripture and can not be connected with it, thus deriving their authority only from the tradition** which ascribes them to Moses on Sinai... (3) Halakot found in the prophetic books. Some of these originated at the time of the Prophets; but others are much older, and are, perhaps, even Sinaitic, having been transmitted orally, and committed to writing by the Prophets (comp. Sanh. 22b). They are called also "Dibre Kabbalah" (Words of Tradition). (4) Interpretations and regulations defining many written laws... (5) ... new halakot, which the Tannaim deduced from Scripture by means of hermeneutic rules or by **logical conclusions**.... (6) **Customs and observances** ("taqqanot") which were introduced at various times by different scholars.... (7) Statutes and decisions ("gezerot") decreed by the Sanhedrin or court... (8) Statutes and regulations for which the scholars had no tradition or allusion in Scripture....

... The chief argument against the oral law is based on Deut. iv. 2: “Ye shall not add to the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you.” Those who deny the existence of the oral law refer the phrase “the commandments which I command you” to the written law only, which is, therefore, designated by this passage as a complete code needing no amplification and admitting no diminution, whence the conclusion is deduced that there was no oral law in ancient times, since the written law precluded its existence. On the other hand it is held that the phrase “the commandments which I command you” does not necessarily exclude oral laws and statutes. Moreover, the interdiction against adding to the law was directed only against individuals, not against the Sanhedrin or the judges, who were expressly empowered (Deut. xvii. 9-11) to expound and interpret the laws and to make new statutes; for the Sanhedrin or any other **court would formulate their decisions only after examining the traditions preserved among the people and in conformity with certain logical and hermeneutic rules deduced from Scripture**. Nor are the other arguments against the existence of the oral law valid in view of the fact that a denial of it necessarily leads to a denial of the divine origin of the written law; since the latter must appear defective in great part unless supplemented by the former—a view which is incompatible with the assumption of its divine origin....<sup>23</sup>

**That is to say, the Torah contains: 1,** the laws and statutes which were given in addition to the Pentateuch. **2,** all the interpretations and conclusions which the scribes deduced from the written Torah as given to Moses, as well as the regulations instituted by them, and therefore comprises the entire traditional teaching contained in

<sup>20</sup> [www.yourdictionary.com/judaism](http://www.yourdictionary.com/judaism)

<sup>21</sup> <https://www.jerusalemerspective.com/1988/>

<sup>22</sup> The body of religious law which constitutes one of the three main divisions of Jewish oral tradition. Jewish Encyclopedia.

<sup>23</sup> *Oral Law*. <http://www.jewishencyclopedia.com/articles/11750-oral-law>. Emp. added. The above is just a small section of the *Oral Law* definition. See the Encyclopedia for more information than you want to know.

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the Mishnah, the Tosefta,<sup>24</sup> and the halakic midrashim. **3**, the rabbinical teachings on the written law. Because Moses' forty days on the mount was not enough time to fully develop the commentaries on the written law, that responsibility was given to the rabbis to develop according to their best judgment. **4**, the interdiction against adding to the law was directed only against individuals, not against the Sanhedrin or the judges.

*Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. (Deut 4:2) Add thou not unto his words, lest he reprove thee, and thou be found a liar. (Prov 30:6) For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (Rev 22:18, 19)*

*But in vain they do worship me, teaching for doctrines the commandments of men. (Matt. 15:9)*

Those Christians who might reverence the Jewish Torah bring upon themselves the same three-fold curse that is upon the professed Jews who reverence the Torah.

### **Sixth, Jesus And the Oral Torah?**

Jesus apparently attached great importance to the Oral Torah (unwritten in his day), and it seems he considered it to be authoritative. When Jesus admonished his disciples to "do and observe everything they [the scribes and Pharisees] command you" (Matt. 23:3), he was referring to the Pharisees' oral traditions and interpretations of the Written Torah. The Written Torah itself could not have been in question, for it was accepted by all sects of Judaism, and Jesus himself said, "Heaven and earth would sooner disappear than one 'yod' or even one 'kotch' from the Torah" (Matt. 5:18).<sup>25</sup>

Though the word *Torah* is never used in the KJV, the Word of God was forced to say *Torah* in print.

*5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (KJV)*

**Law.** νόμος **nomos** nom'-os; from a primary νημω nemo (to parcel out, especially food or grazing to animals); law (through the idea of prescriptive usage), genitive case (regulation), specifically (of Moses [including the volume]; also of the Gospel), or figuratively (a principle): — law.

*As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. (2 Pet 3:16)*

**Wrest.** στρεβλόω strebloo streb-lo'-o; from a derivative of 4762; to wrench, i.e. (specifically) to torture (by the rack), but only figuratively, to pervert: — wrest.

That is, the ungodly torture the Word of God to make him say something he did not say. He did not refer to the Talmudic Torah; rather, he referred to the Law-Word of God as delivered to Moses, the **nomos**. Who changed his words, and why was the word **nomos** changed to *Torah*?

<sup>24</sup> The Tosefta is a compilation of the Jewish oral law from the late 2nd century, the period of the Mishnah.

<sup>25</sup> <https://www.jerusalemerspective.com/2022/>

## Seventh, Oral Torah Miracles and Jewish Tradition

During Shavout we revisit the miracle of the giving of the Torah at Mount Sinai, but you might be surprised to know that rabbinical Judaism believes that *two* Torrs were given to Moses at that time — the *written* Torah and the *oral* Torah (in Kabbalistic traditions there is even a *third* or “hidden” Torah as revealed in the Zohar). This brief essay considers some aspects of the oral Torah and its potential significance to us as followers of Yeshua the Mashiach.<sup>26</sup>

The Oral Torah was being developed by the rabbis from the time of Moses, and was very much public knowledge in the first century. Hence, the many warnings in God’s Word:

*For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. (2 Cor 11:13) Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. {make a prey: or, seduce you, or, lead you astray } {rudiments: or, elements } (Col 2:8) Let no man deceive you by any means: (2 Thess 2:3) Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. (1 Tim 1:4) Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; (1 Pet 1:18) For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. (2 Pet 1:16) But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. (2 Pet 2:1) Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. (1 John 4:1)*

In John 8:44, Jesus was addressing the Jews, the scribes and Pharisees in the temple, when he said,

*Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. {of his own: or, from his own will or disposition}*

One’s character identifies his father: Doing the works of God, one is a child of God. Not doing the works of God, one is a child of the devil.

To this day, orthodoxy is that brand of Judaism that most resists change, on the grounds that the Torah was literally given to Moses on Mount Sinai, so that no law deduced from it may be tempered with even if our modern sensitivities do not like what the law says.<sup>27</sup>

Talmudic Judaism is firm in their faith that the Torah, which includes the Oral Torah, was literally given to Moses, and must be followed regardless of what one thinks about it.

Let us believe and heed St John’s first century warning:

*For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. (2 John 1:7)*

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<sup>26</sup> [https://www.hebrew4christians.com/Articles/Oral\\_Torah/oral\\_torah.html](https://www.hebrew4christians.com/Articles/Oral_Torah/oral_torah.html)

<sup>27</sup> Kertzer, op. cit., p. 9.