



**Rather than a
DISCLAIMER to start
this teaching I'm
starting with a
VOCABULARY LIST.**

Vocabulary List

Chametz - leavening agents

Chukim - "decrees" – laws without obvious explanation

D'oraita — literally "of the Torah"

D'rabbanan — literally "of the rabbis"

Eduyot - "testimonies" or "commemorations"

Gemara - a rabbinical commentary on the Mishnah

Gezerah (literally "fence"), a law imposed as a guard against violating a more serious prohibition

Halakha - the collective body of Jewish religious laws that are derived from the Written and Oral Torah

Ma'asim - acts of the rabbis which serve as a legal precedent for righteous behavior

Mishnah - a written Oral Torah

Mishpatim - "judgements" – laws with obvious social implications

Mitzvot - the 613 commandments found in the Torah

Pharisee - Jewish social movement and a school of thought during the time of Second Temple Judaism. Pharisaic beliefs became the foundational, liturgical, and ritualistic basis for Rabbinic Judaism.

Prushim – Pharisee

Phylacteries - a small leather box containing Hebrew texts on vellum

Sanhedrin - functioned as the Supreme Court and legislature for Judaism

Seat of Moses - a literal seat in the synagogue in which the sages and Pharisees sat to proclaim their Oral Torah

Shev v'al ta'aseh - the authority to prohibit some things that would otherwise be Biblically sanctioned

Takkanah - singular from of Takkanot

Takkanot - rules enacted by the Pharisees which change or negate biblical law

Talmud - the Mishnah and the Gemara


Torah - the first five books of the Hebrew Bible — Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Torah she-ba'al peh – the Oral Torah

Yomar - obeying what he says to do


Yomru - obeying what they say to do






**The Torah consists of
the first five books of
the Hebrew Bible —
Genesis, Exodus,
Leviticus, Numbers and
Deuteronomy.**

**Along with the latter books of
the Prophets and the Writings
— 24 books in all —
this is the Hebrew Bible, also
known as the Written Torah,
or *Torah she-bich'tav*
in Hebrew.**


A stone wall with a carved face in the background. The text is overlaid on the wall.

**In Jewish dogma
there's another
Torah.**




**Known as the Oral Torah
or *Torah she-ba'al peh*.**

**The Oral Torah refers to the later
works of the rabbinic period —
most prominently the *Mishnah*
(a written oral Torah) and
the *Gemara*, (a rabbinical
commentary on the *Mishnah*).**




The *Mishnah* and the *Gemara* are jointly known as the *Talmud* — together they explain and expound upon the statutes recorded in the Written Torah.



**SHOULD WE,
AS MESSIANICS,
FOLLOW THE
ORAL TORAH?**

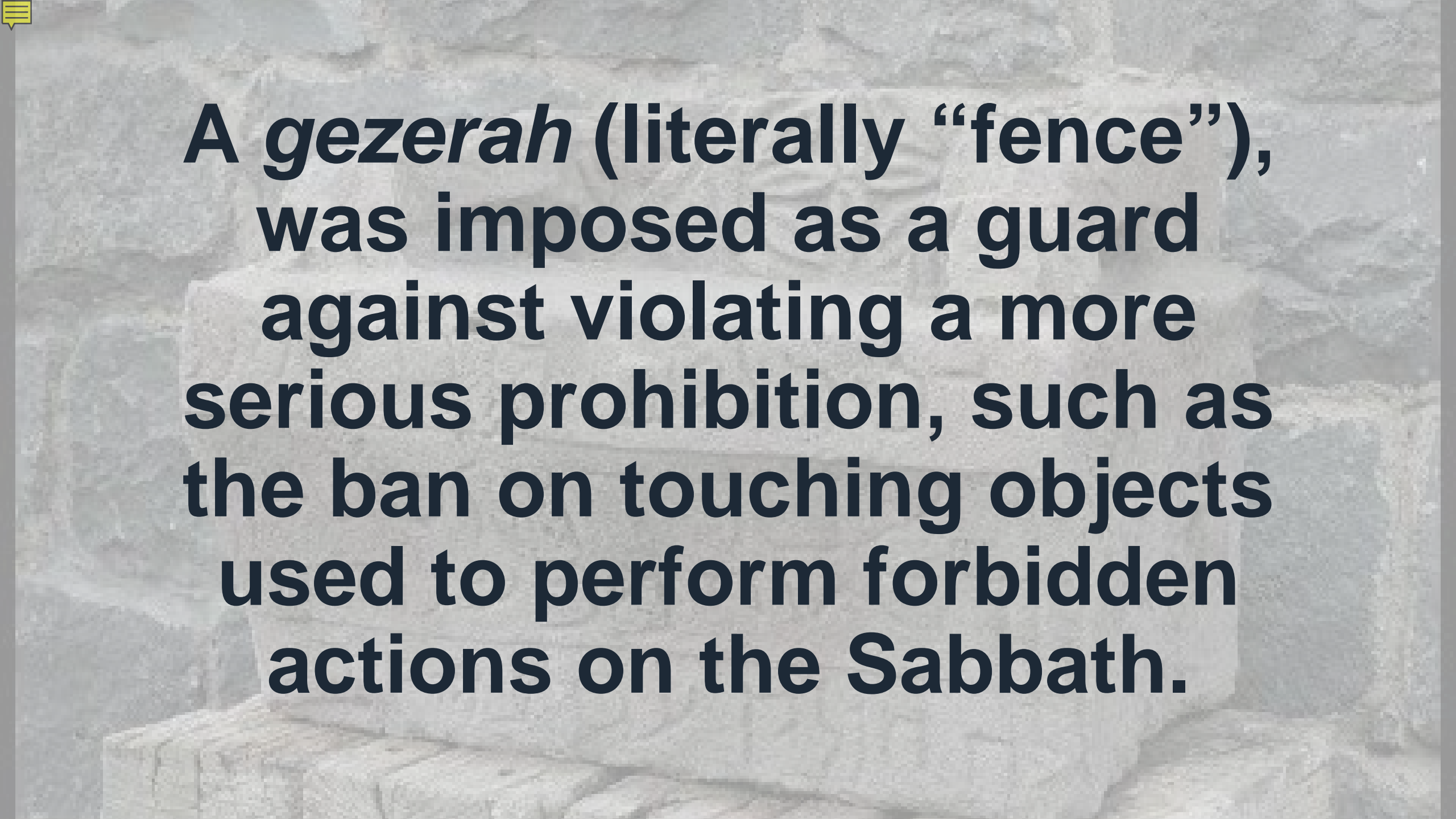
The traditional Jewish view is that both these Torahs were revealed at Mount Sinai, but the Oral Torah was passed down as oral tradition (hence the name) until the destruction of the Second Temple in the early part of the Common Era. Fear of this Oral Torah being lost forever led to it being committed to writing for the first time.

The laws promulgated in the Oral Law take a variety of forms. Some are explanations and details of laws derived directly from interpretations of Torah verses. These are known by the Aramaic term *d'oraita* — literally “of the Torah” — and are considered as binding as if they were explicitly detailed in the Written Torah.




Others are laws known as *d'rabbanan* — or “of the rabbis.” These are laws that were legislated by the rabbis and are also considered obligatory by observant Jews. Transgressing them, however, doesn't carry the same severity as transgressing a *d'oraita* law.

**There are two
types of
d'rabbanan laws:**



A *gezerah* (literally “fence”), was imposed as a guard against violating a more serious prohibition, such as the ban on touching objects used to perform forbidden actions on the Sabbath.




***Takkanah* or in the plural *takkanot* (literally “remedy” or “fixing”), were established to fix a defect in the law or for some other purpose, such as the celebration of the holiday of Hanukkah.**


**In ancient times,
the Sadducees famously rejected
the authority of oral traditions.**

**In modern times, the
tiny Karaite community rejects
them as well, relying solely on the
Written Torah to formulate
their customs.**


**Various Jewish
denominations
differ significantly
in their views of the
Oral Law.**



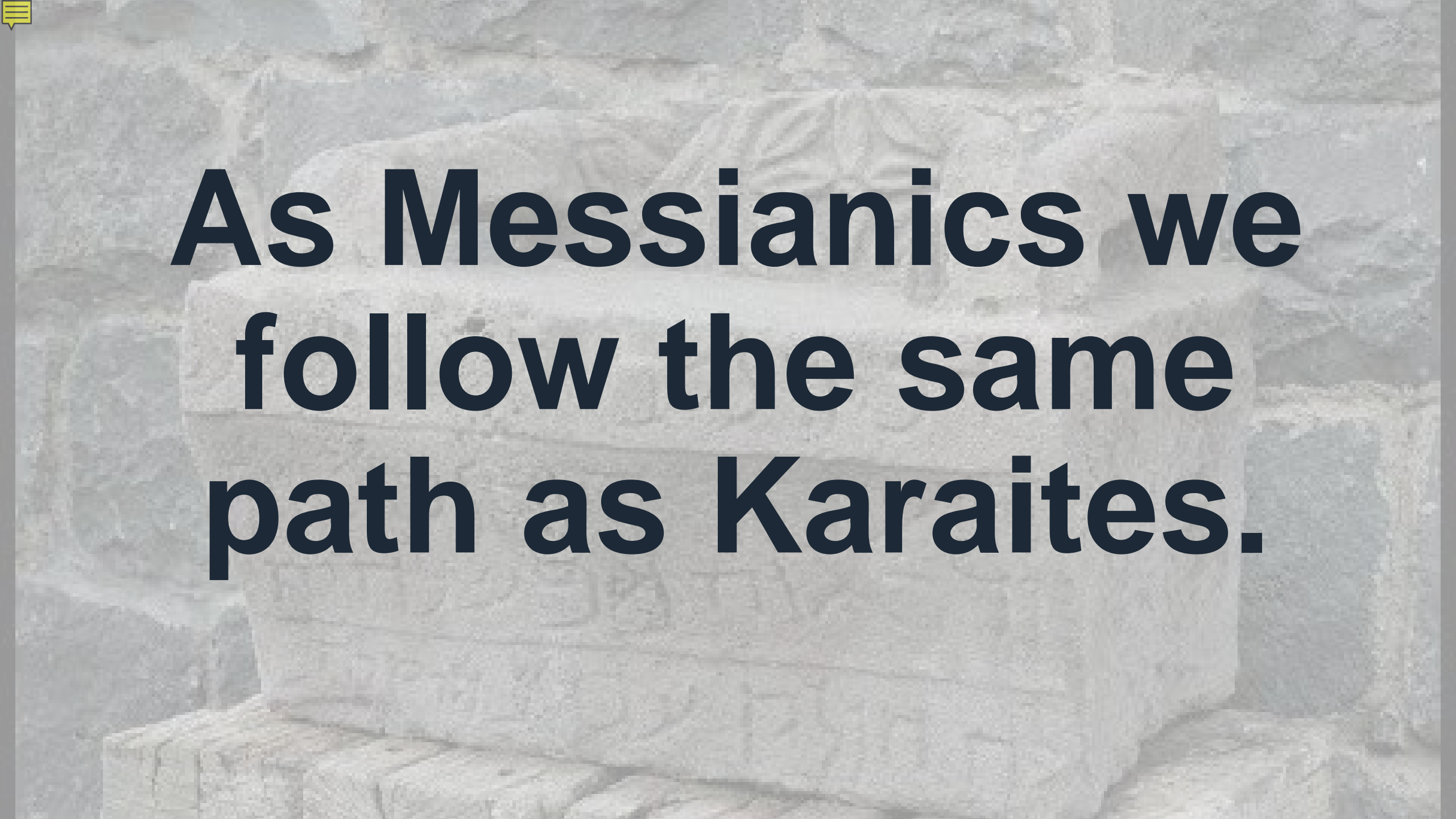
For Orthodox Jews, the obligations recorded in the Oral Law are as binding as those recorded in the Written Torah.




Reform Judaism does not accept the binding nature of Jewish law, seeing the Oral Law as the product of human beings operating within the assumptions and beliefs of a specific historical moment rather than an extension of divine revelation.




Conservative Judaism officially accepts the binding nature of the oral tradition, but finds much more flexibility within its strictures than Orthodox Jews and claims for modern rabbis' greater authority to depart from rabbinic rulings made centuries ago.



**As Messianics we
follow the same
path as Karaites.**



**We base this
position on the
following
scriptures:**



**Deuteronomy 4:2 ESV (We'll
come back to this verse often)**

***You shall not add to the word
that I command you, nor take
from it, that you may keep the
commandments of
the LORD your God
that I command you.***

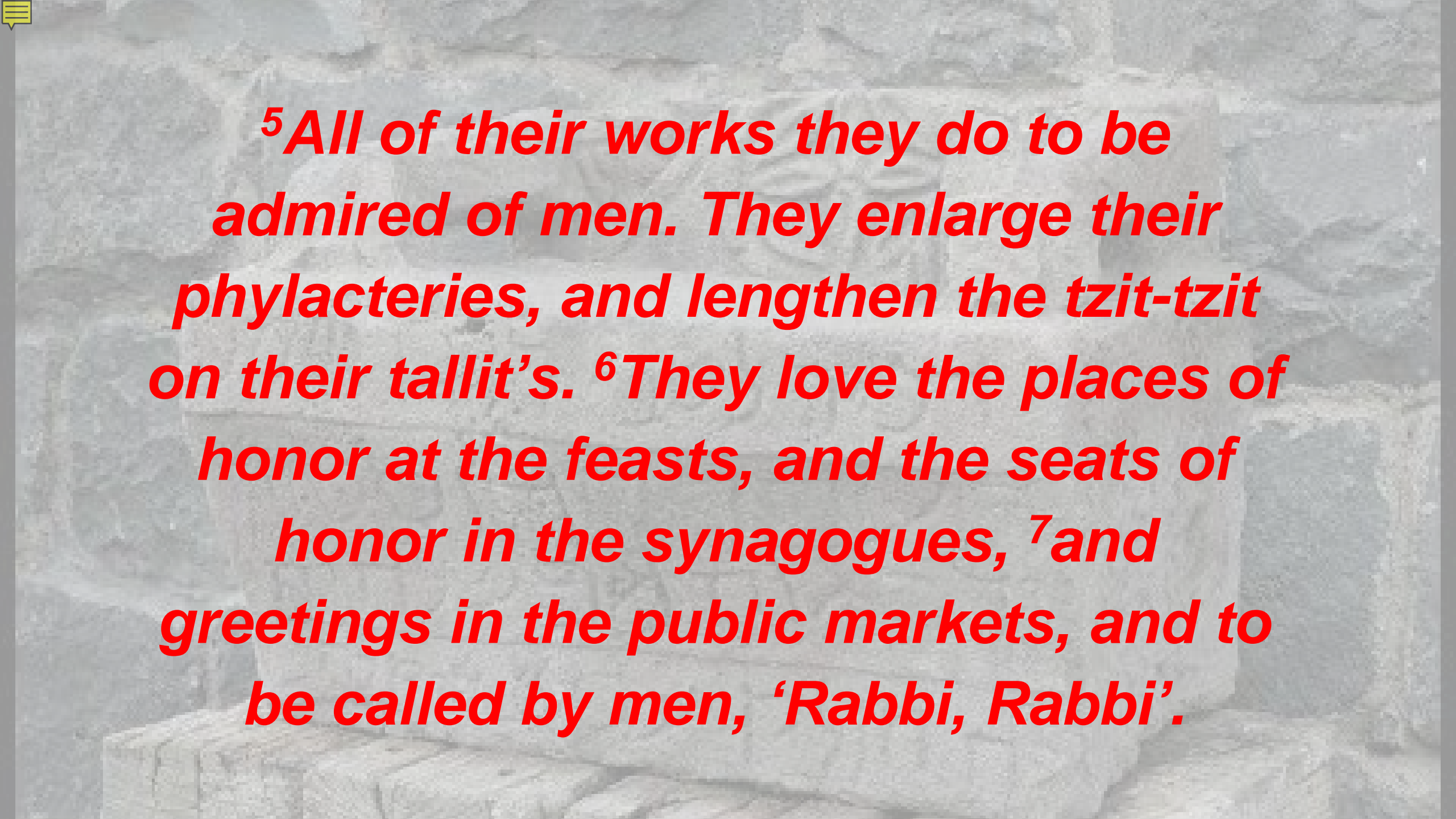
Matthew 23:1-15 RKJV

¹After inspecting the treasury, Yeshua addressed the multitude and all of his disciples [who were present in the Temple court] for the last time saying,

² "The sages and the Prushim sit in Moshe's seat [they purport to have Moshe's authority]."

³Therefore, whatever he (Moshe) commands you to observe, that observe and do - but do not follow the takkanot and ma'asim of the Prushim for they say [they follow Moshe] but they do not do [what Moshe says to do!]

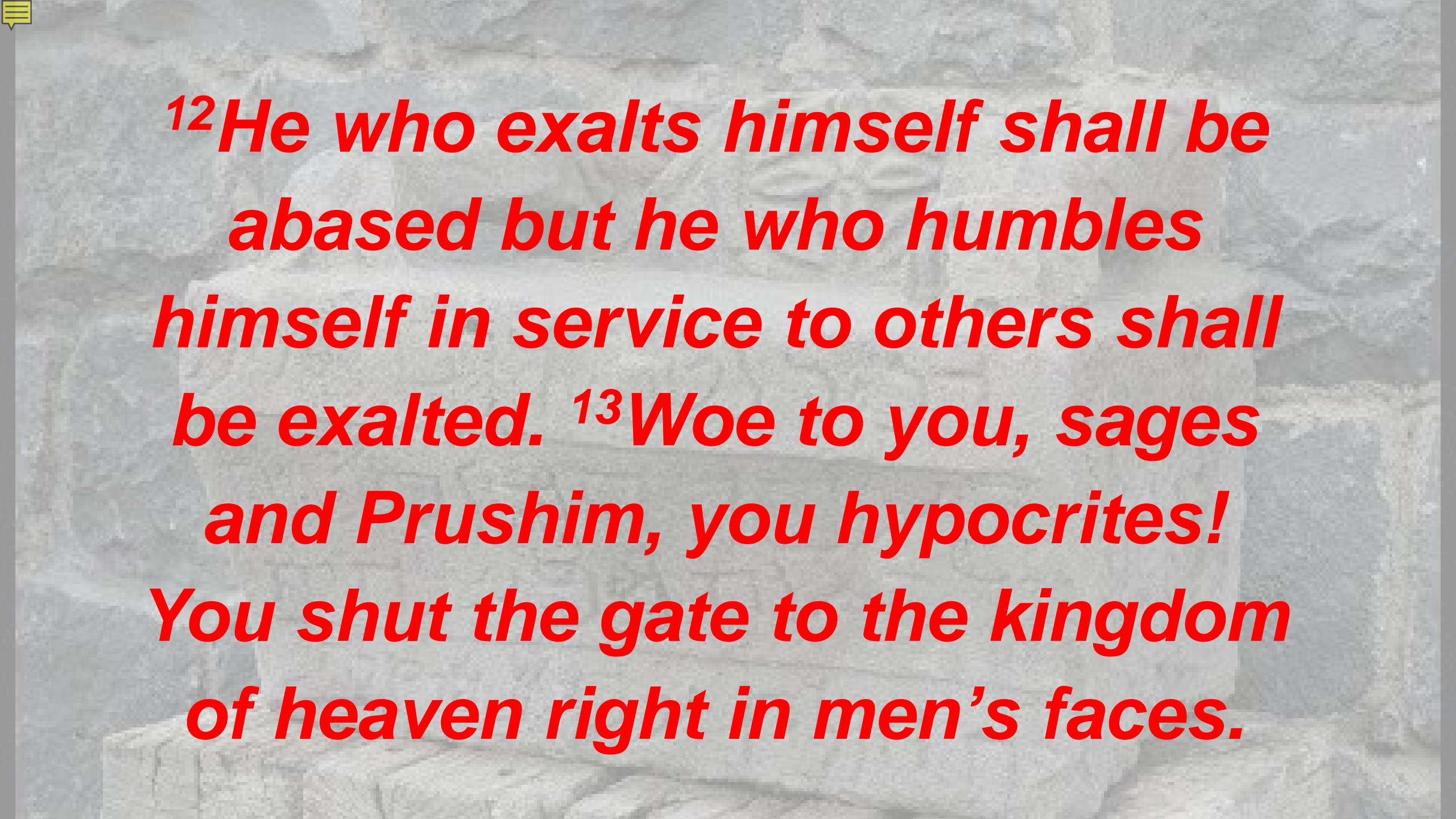
⁴They bind together heavy burdens, which are grievous to be borne, and they lay them on men's shoulders — but they will not lift a finger to help.



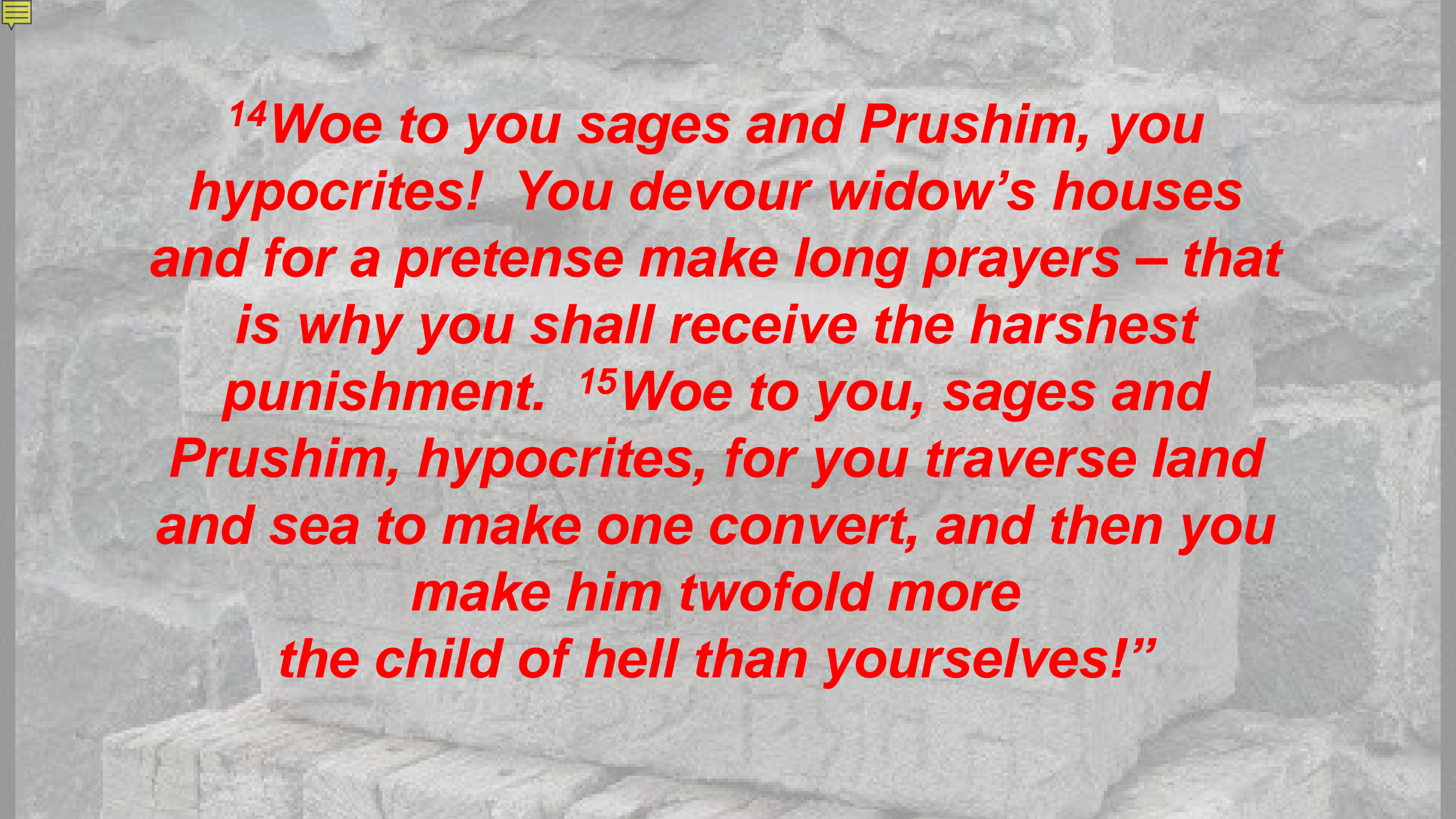
⁵All of their works they do to be admired of men. They enlarge their phylacteries, and lengthen the tzit-tzit on their tallit's. ⁶They love the places of honor at the feasts, and the seats of honor in the synagogues, ⁷and greetings in the public markets, and to be called by men, 'Rabbi, Rabbi'.

⁸Don't allow anyone to call you Rabbi – because you all have just one Great One – MESSIAH – and you are all brothers ⁹Do not call any man your 'Father' upon the earth.


Only one is your Father, and He is in heaven. ¹⁰Do not allow anyone to call you 'The Teacher' – for there is only one who is the Teacher – MESSIAH! ¹¹He that is greatest among you shall be your servant.




¹²He who exalts himself shall be abased but he who humbles himself in service to others shall be exalted. ¹³Woe to you, sages and Prushim, you hypocrites! You shut the gate to the kingdom of heaven right in men's faces.



14 Woe to you sages and Prushim, you hypocrites! You devour widow's houses and for a pretense make long prayers – that is why you shall receive the harshest punishment. 15 Woe to you, sages and Prushim, hypocrites, for you traverse land and sea to make one convert, and then you make him twofold more the child of hell than yourselves!”



The Encyclopedia Judaica defines *Takkanot* as rules enacted by the Pharisees which change or negate biblical law, while *ma'asim* are acts of the rabbis which serve as a legal precedent for righteous behavior.



The “Seat of Moses” was a literal seat in the synagogue in which the sages and Pharisees sat to proclaim their oral torah.

This became binding law upon anyone who willingly submitted to their self-proclaimed authority.

The ancient Hebrew text of Matthew's Gospel states plainly that the followers of Yeshua are commanded to not follow the takkanot and ma'asim of the Pharisees Oral Torah.

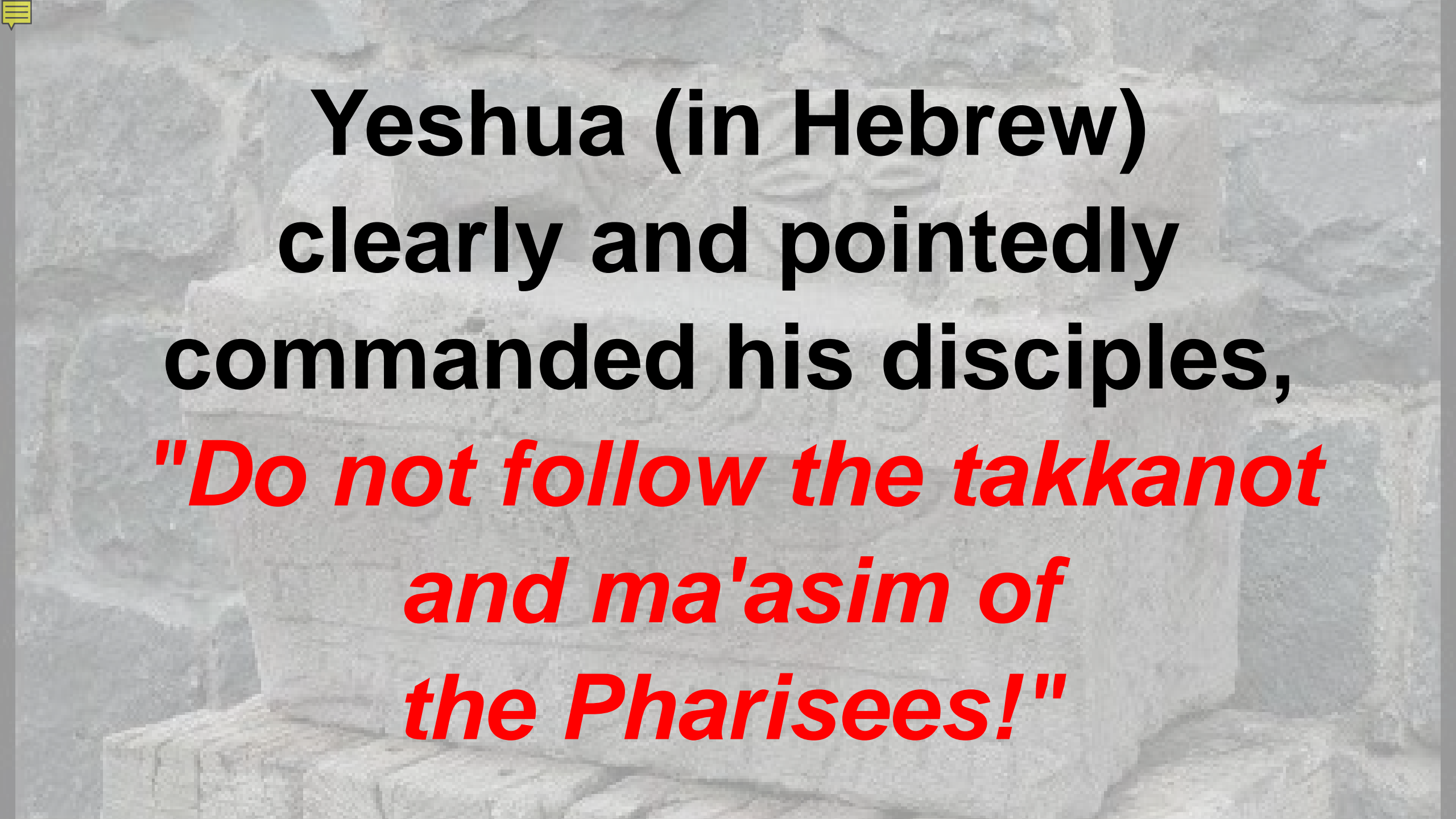
They should *"do what he (Moses) says to do"* in clear opposition to what the Pharisees teach.

The Greek texts, which were translated from the Aramaic text, which was translated from the Hebrew original, missed the entire point of Yeshua's admonition;

Each of these translations read:


***"do what they (the Pharisees)
command you to do."***

In the Hebrew texts of Matthew's Gospel, the difference between obeying what he (*yomar*) says to do, and what they (*yomru*) say to do, is just a single small jot of a scribe's quill.




**Yeshua (in Hebrew)
clearly and pointedly
commanded his disciples,**

***"Do not follow the takkanot
and ma'asim of
the Pharisees!"***

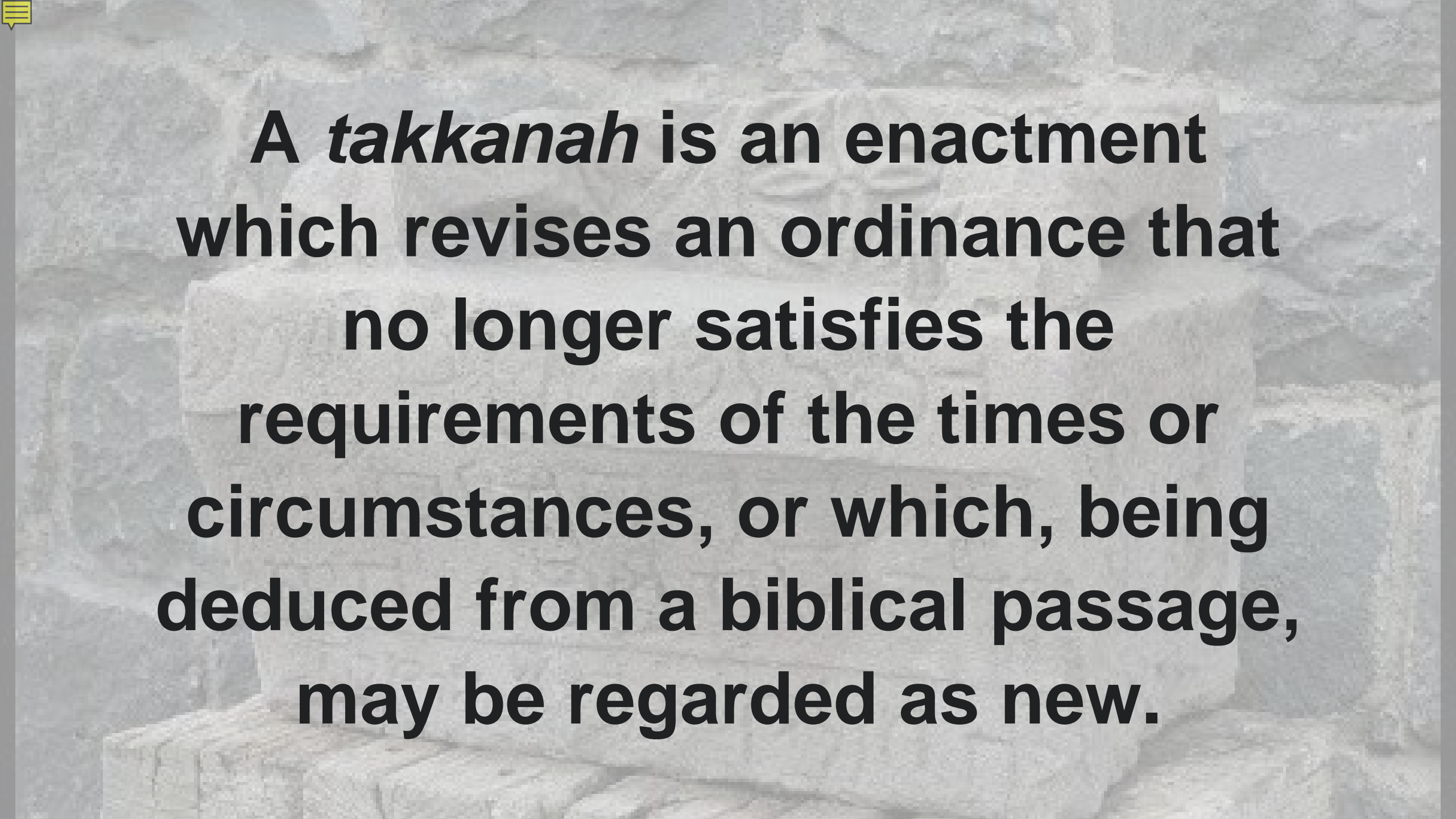


**Yeshua vociferously
violated the man-
made rules of the
Pharisees at
every turn.**



**So it is rather clear,
We should not
follow Rabbinical
Takkanot either.**

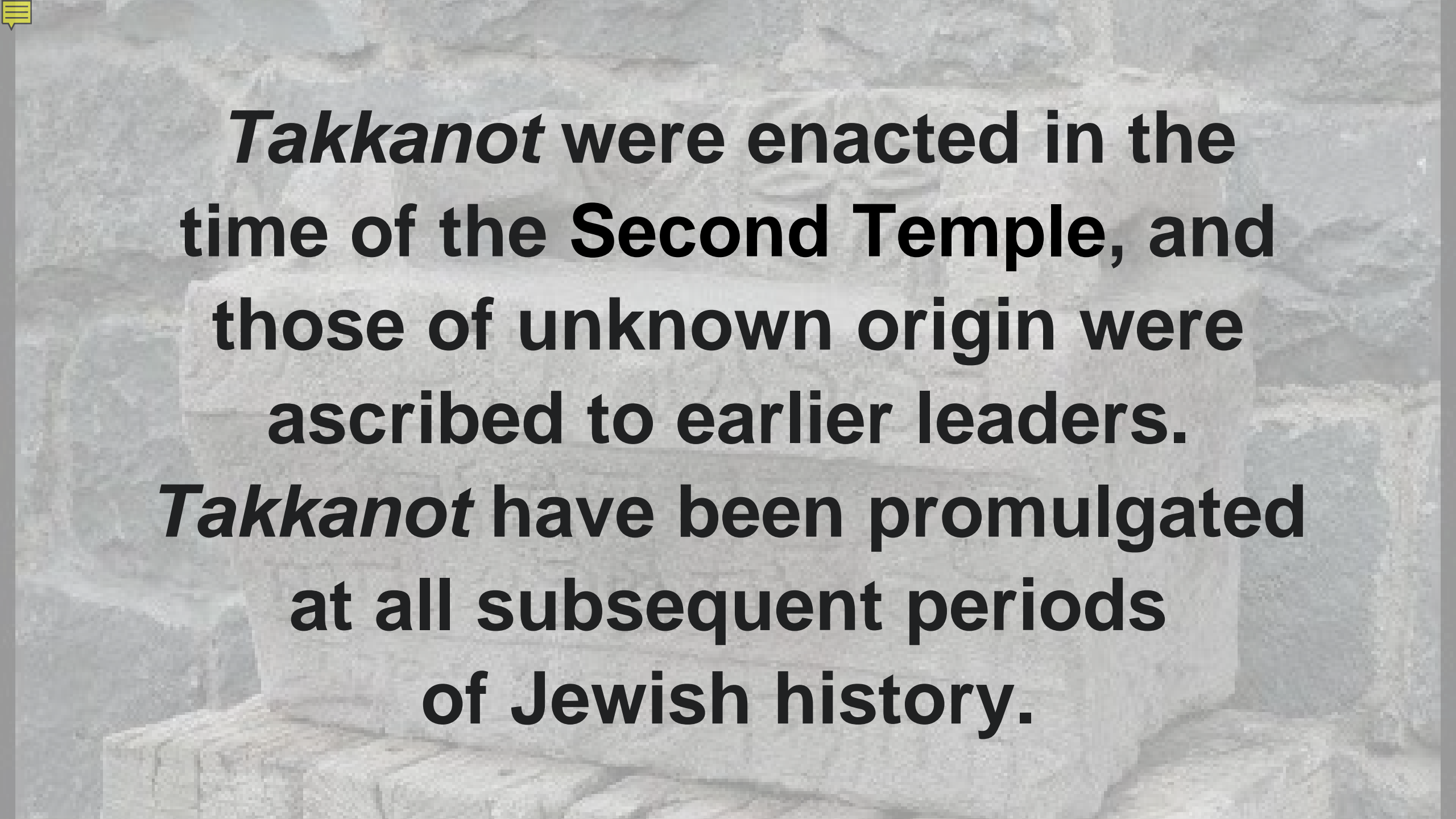
A *takkanah* (תקנה) or plural *takkanot*, is a major legislative enactment within Jewish law.



A *takkanah* is an enactment which revises an ordinance that no longer satisfies the requirements of the times or circumstances, or which, being deduced from a biblical passage, may be regarded as new.

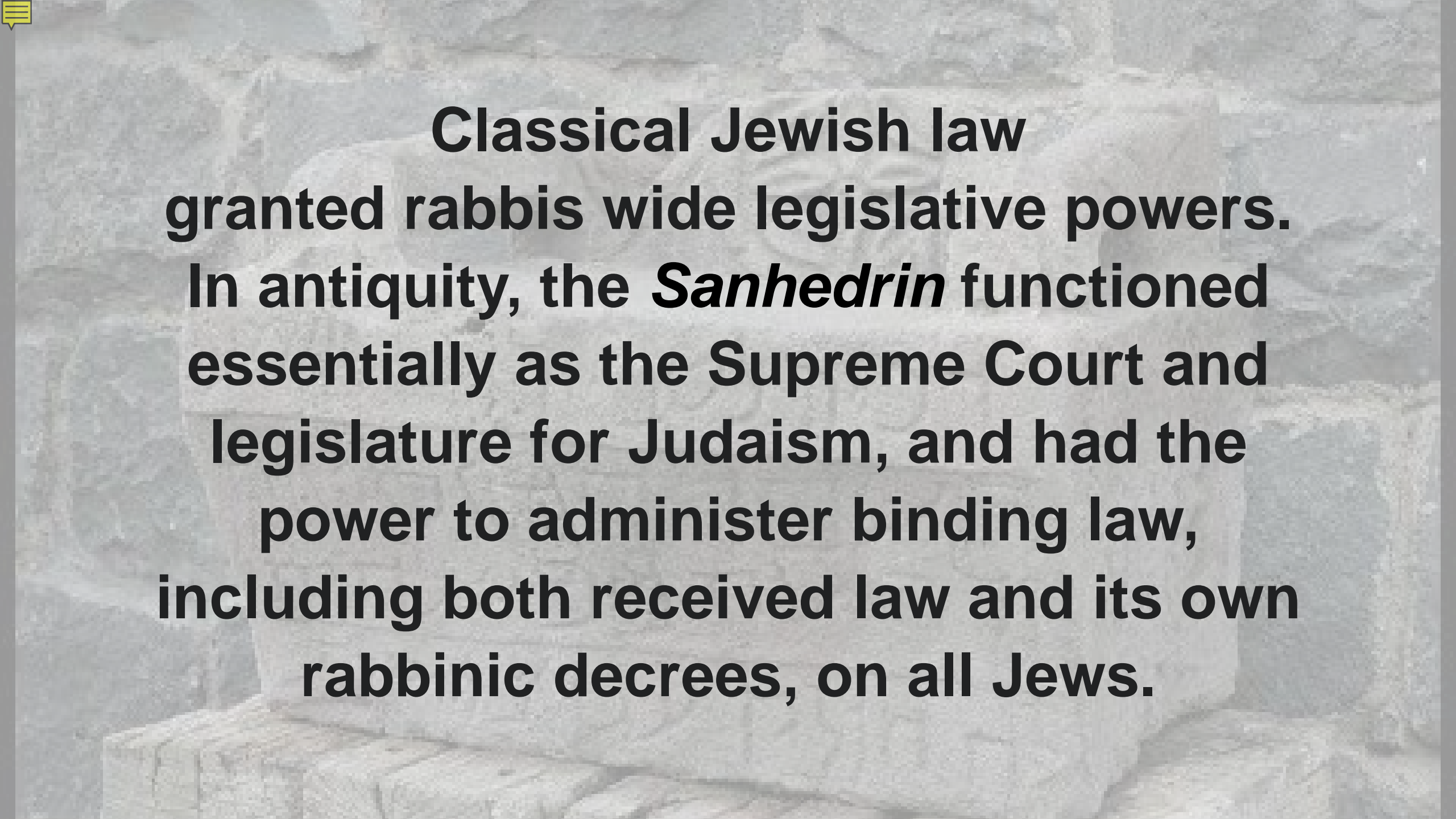
Deuteronomy 4:2 ESV

You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you.

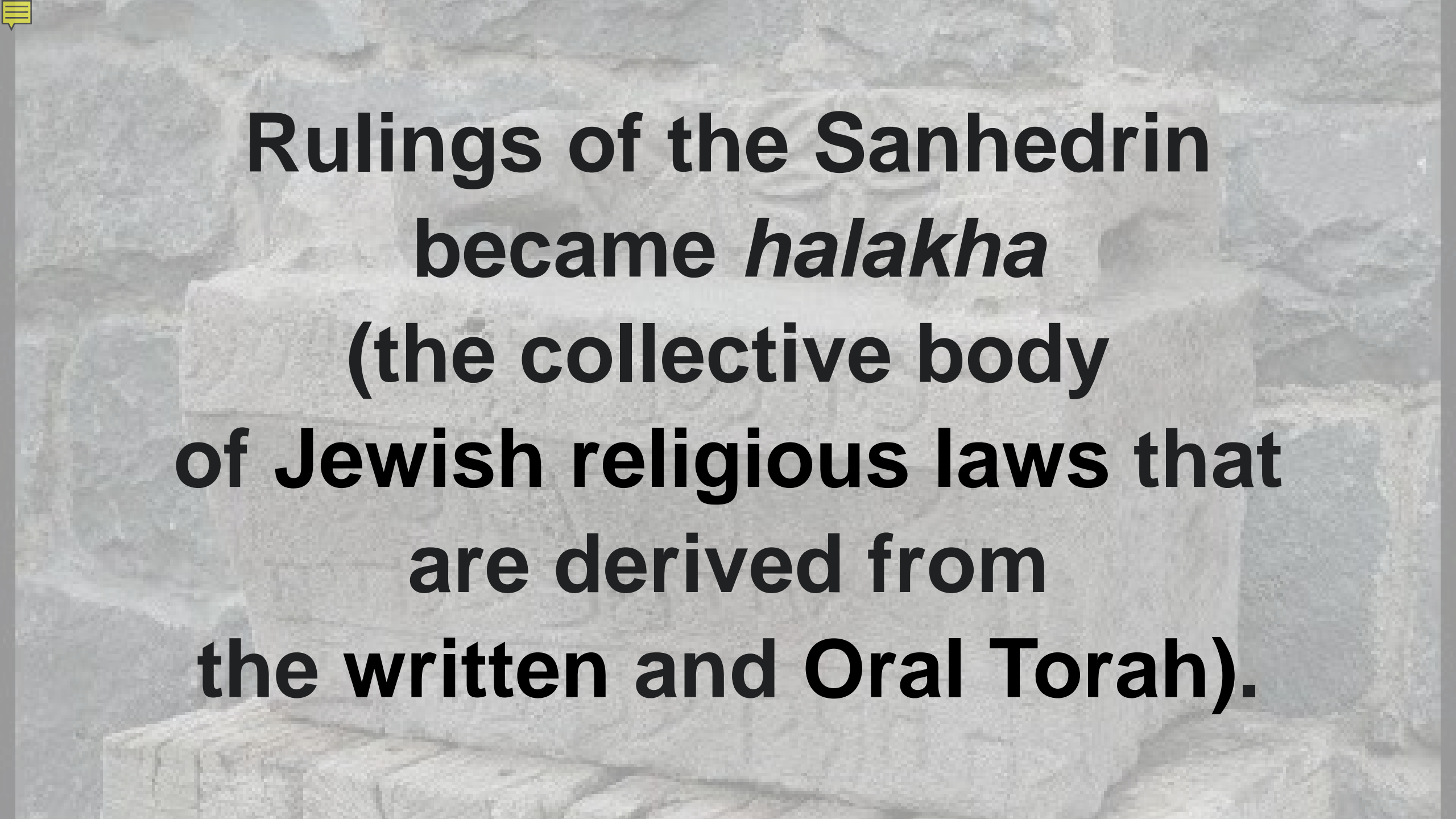


***Takkanot* were enacted in the time of the Second Temple, and those of unknown origin were ascribed to earlier leaders.**

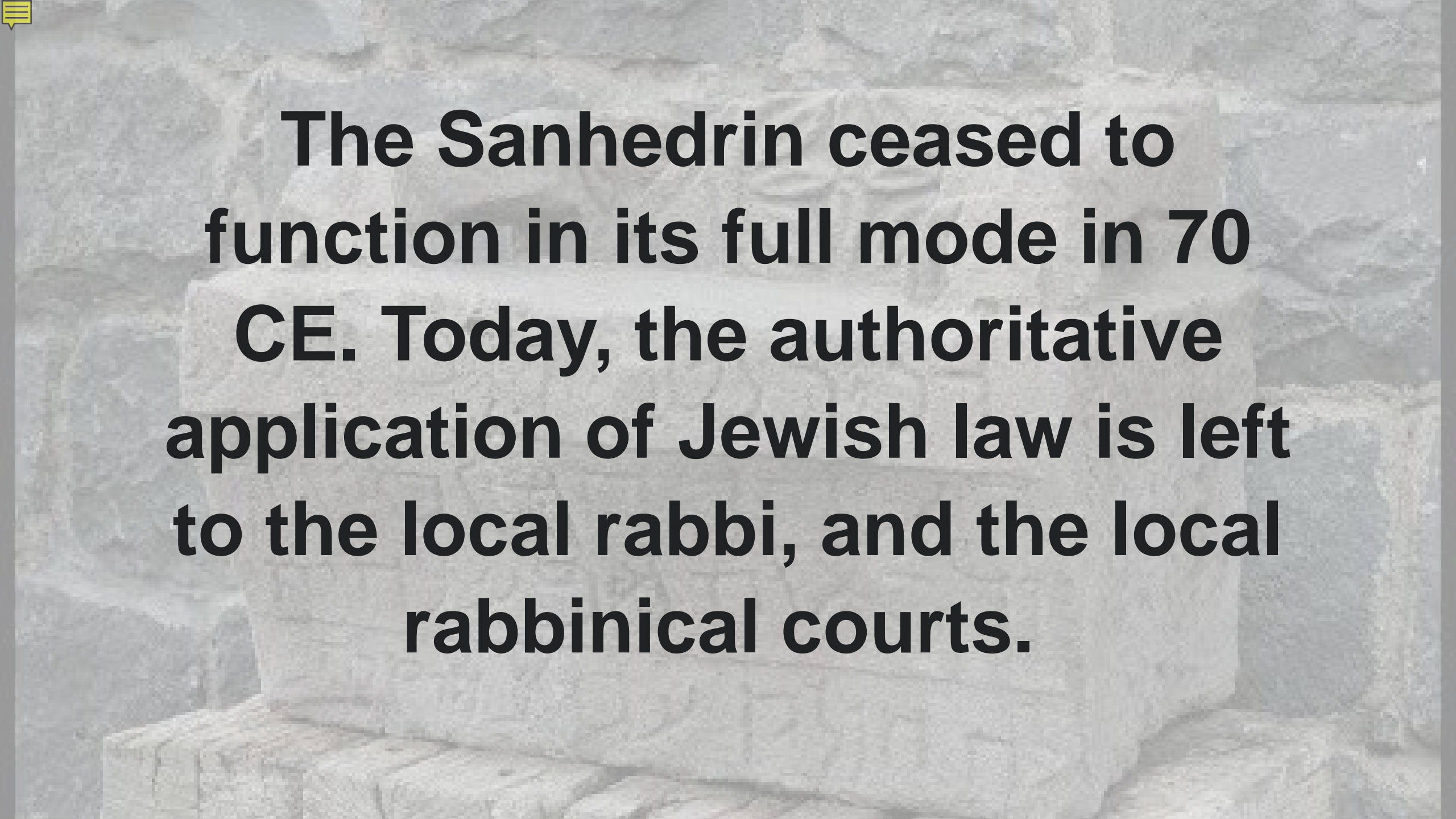
***Takkanot* have been promulgated at all subsequent periods of Jewish history.**




Classical Jewish law granted rabbis wide legislative powers. In antiquity, the *Sanhedrin* functioned essentially as the Supreme Court and legislature for Judaism, and had the power to administer binding law, including both received law and its own rabbinic decrees, on all Jews.




**Rulings of the Sanhedrin
became *halakha*
(the collective body
of Jewish religious laws that
are derived from
the written and Oral Torah).**



The Sanhedrin ceased to function in its full mode in 70 CE. Today, the authoritative application of Jewish law is left to the local rabbi, and the local rabbinical courts.



There is a principle in *halakha*, that after it is accepted by the community as a law or vow, Jewish leaders would not overrule a specific law from an earlier era, unless supported by another, relevant, earlier precedent.



The Talmud states that in exceptional cases, Rabbis had the authority to "uproot matters from the Torah". In Talmudic and classical Halakhic literature, this authority refers to the authority to prohibit some things that would otherwise be Biblically sanctioned.

Deuteronomy 4:2 ESV

You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you.

**There are two powerful
legal tools within the
halakhic system:
(this collective body of
written and oral law)**



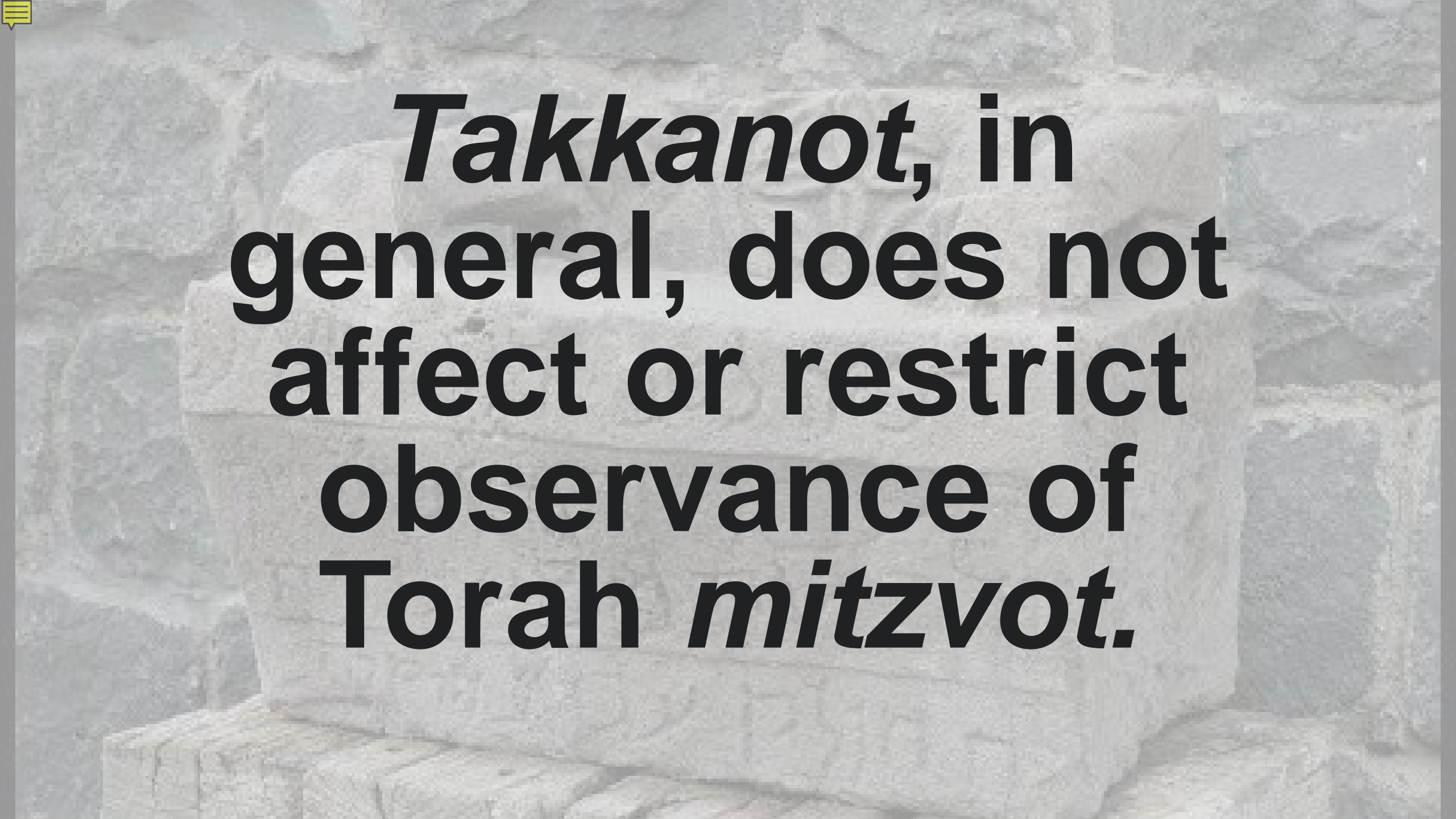
Gezeirah:

**"preventive legislation"
of the classical rabbis,
intended to prevent
violations of
the Commandments.**



Takkanot:

**"positive legislation",
practices instituted by the
rabbis not based (directly)
on the Commandments
as such.**



***Takkanot*, in general, does not affect or restrict observance of Torah *mitzvot*.**



You ask what is mitzvot?



A large, rectangular stone block is the central focus, featuring a carved face that resembles a rabbit. The face has long, upright ears and a slightly open mouth. The block is set against a background of other stone blocks, suggesting a larger structure or a wall. The lighting is soft, highlighting the texture of the stone.

A Quick Rabbit Hole

***Mitzvot* are the 613
commandments found in the
Torah. There 248 positive
("thou shalt") *mitzvot* and 365
negative ("thou shalt not"),
supplemented by
seven *mitzvot* legislated by
the rabbis of antiquity.**

Currently, many of the 613 commandments cannot be performed until the building of the Temple in Jerusalem and the universal resettlement of the Jewish people in the Land of Israel by the Messiah. According to one count, only 369 can be currently kept, meaning that 40% of mitzvot are not possible to perform.




A further division of *Mitzvot* is made between:

Chukim ("decrees" – laws without obvious explanation, such as *shatnez*, the law prohibiting wearing clothing made of mixtures of linen and wool),

Mishpatim ("judgements" – laws with obvious social implications),

and


Eduyot ("testimonies" or "commemorations", such as the Shabbat and holidays).



However, the Talmud states that in exceptional cases, the Jewish sages had the authority make a *gezeirah* (preventing the violation of the Torah) even if it would "uproot a matter from the Torah".

Deuteronomy 4:2 ESV

You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you.



**In *Talmudic* and classical
Halakhic literature, this authority
refers to the authority to prohibit
some things that would
otherwise be biblically
sanctioned
(*shev v'al ta'aseh*).**

Deuteronomy 4:2 ESV

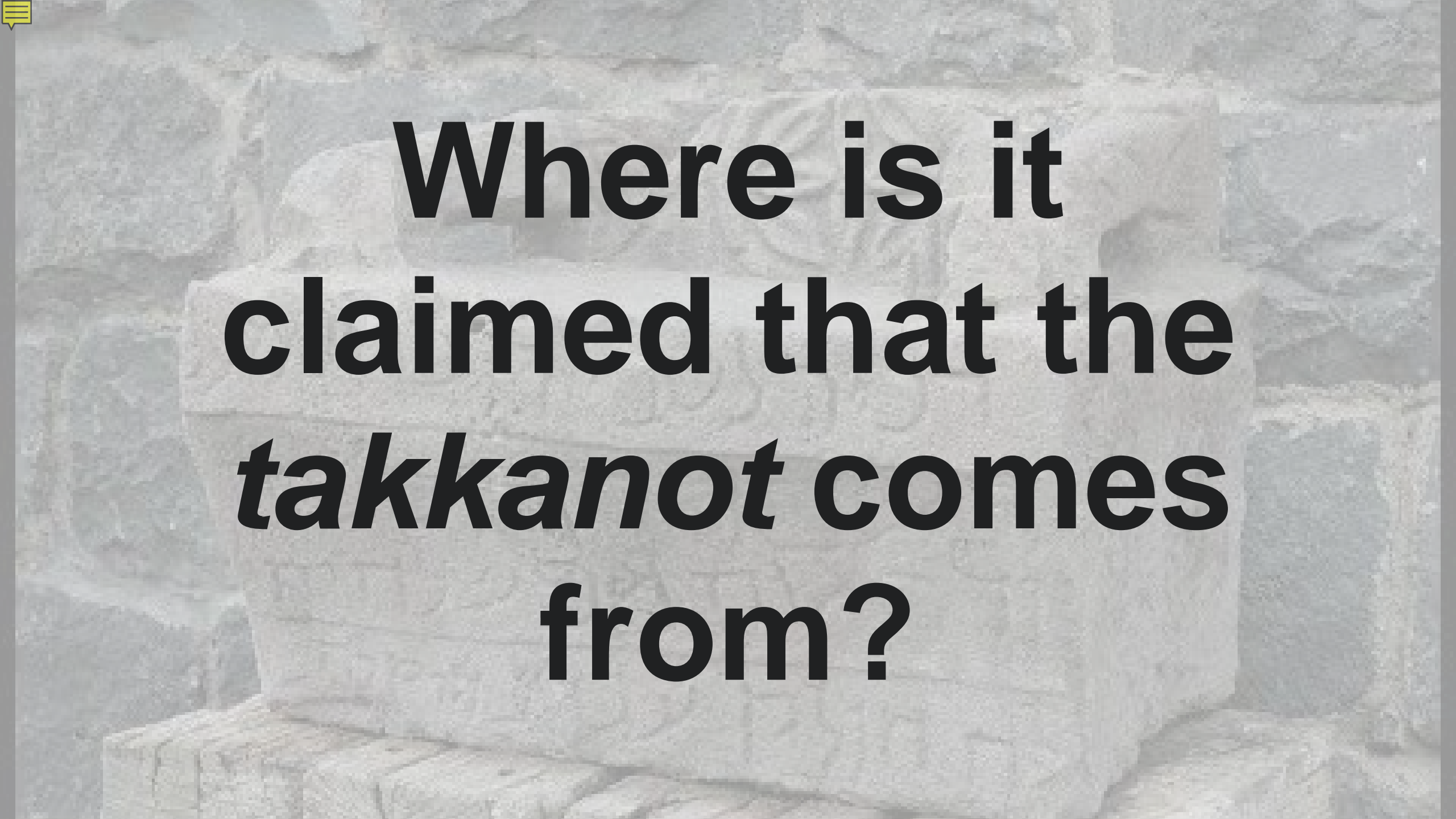
You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you.

Another rare and limited form of *takkanot* involved overriding Torah prohibitions. In some cases, the rabbis allowed the temporary violation of a prohibition in order to maintain the Jewish system as a whole.

Deuteronomy 4:2 ESV

You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the LORD your God that I command you.

**There are volumes of
Biblical *takkanot*.
(over 20 volumes
costing \$500 to several
thousands of dollars
to purchase)**



**Where is it
claimed that the
takkanot comes
from?**



Famous people in the Bible

Biblical prophets

Priests and rabbis from various Jewish historical periods

What were some of the *Takkanot*?

- Seven days of wedding festivities for a virgin**
- A recitation of 100 blessings daily**
- The washing of the hands before the Kiddush**
- The introduction of twenty-four divisions of laymen**
- Fasting on the Seventh of Tammuz**

- The washing of clothes on Thursday**
- The eating of garlic on Friday**
- The wearing of a girdle by women for reasons of modesty**
- Reading the Book of Esther in the villages and unwalled cities on the Fourteenth of Adar, and in walled cities on the following day**

-The declaration that foreign glass is impure.

Concerning the recitation of prayers:

- recitation of a number of prayers**
- period of duration of each prayer**
- the offering of prayer daily**
- prayers three times on week-days**

-A bill of divorce may be declared invalid only in the presence of the messenger who has brought it, or in the presence of the wife before she has received it

-A father must deal gently with his son until the son reaches the age of twelve; but after that age he may be severe with him

**-One who attacks an old man
must pay one pound of gold
for the injury**

**-A child accompanied by its
mother must not lag behind
on the road, lest it come
to harm**

**Just about anything
and everything
could be turned in
to *takkanot*.**

Takkanot
covered a wide
variety of
subjects:

Regarding Women

- 1. an orphan girl married during her minority may leave her husband without a bill of divorce on attaining her majority**
- 2. the permission to marry a feebleminded girl**
- 3. a virgin should be married on a Wednesday**
- 4. the earnings of the wife belong to her husband**
- 5. the husband must pay all bills for his wife's illness**
- 6. a husband must ransom his wife from captivity**

- 7. whatever is found by the wife belongs to her husband**
- 8. a widow is entitled to remain in the house of her deceased husband and to share in the income**
- 9. orphan girls share the income from their father's estate until they reach their age of majority**
- 10. a bill of divorce must be written and signed in the presence of the messenger who is to deliver it**
- 11. the date must be given in all legal documents**
- 12. witnesses must sign a bill of divorce in the presence of each other**

For The "Preservation Of The Order Of The World"

- 1. the ransom paid for prisoners must not exceed the usual sum**
- 2. prisoners must not be allowed to escape**
- 3. if land in Israel is sold to a Gentile, the first-fruits must be forfeited**
- 4. if one divorces his wife for immorality, he may never take her back again**
- 5. one who finds anything shall not take an oath**
- 6. a guardian may not be compelled to take an oath**
- 7. accidental defilement of holy vessels either by a layman or by the priest in the Temple is punishable**

For “The Sake Of Peace”

- 1. The call to the reading of the Torah to be made in a definite order**
- 2. the cistern nearest the river is to be filled first**
- 3. hunting includes robbery**
- 4. the poor are permitted to pluck fruit from a neighbor's tree, but taking what remains on the ground is theft**
- 5. even the Gentile may share in the harvest gifts to the poor**

Facilitating Repentance

- 1. One who steals a beam and builds it into his house need pay for the damage to the beam only**
- 2. if a robber or a usurer wishes to restore goods or money taken, they or it shall not be accepted**
- 3. if one brings a stolen animal as a sin-offering before the theft is known, the sacrifice is valid**

Relating To Passover

- 1. Chametz (leavening agents) must be searched for with a light on the eve of the 13th of Nisan**
- 2. on Passover eve bitter herbs, mixed with haroset, must be eaten**
- 3. four cups of wine must be drunk**
- 4. those who partake must recline while eating, in token of freedom**

Miscellaneous Ordinances

- 1. On the Sabbath and on holidays one may move freely within a radius of 2,000 cubits.**
- 2. The owner of lost property must bring witnesses to testify that he is not dishonest, and he must then describe his property before he is entitled to recover it.**
- 3. Lost articles to be announced in the synagogue.**

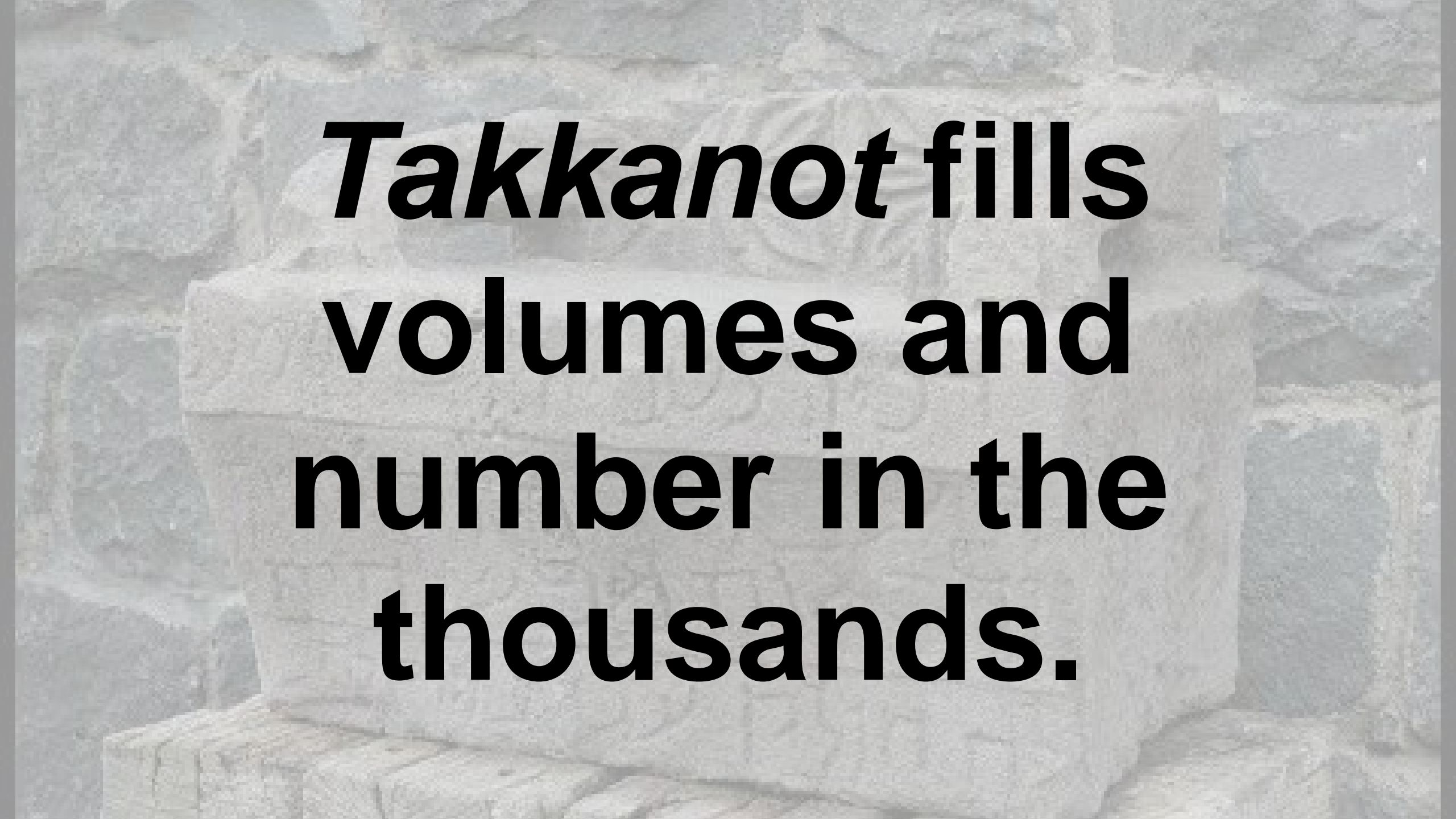
**With over 20 volumes
of *Takkanot* to choose
from, this is just a
small sample.**

**So what have we
learned about
Takkanot?**

Deuteronomy 4:2 ESV

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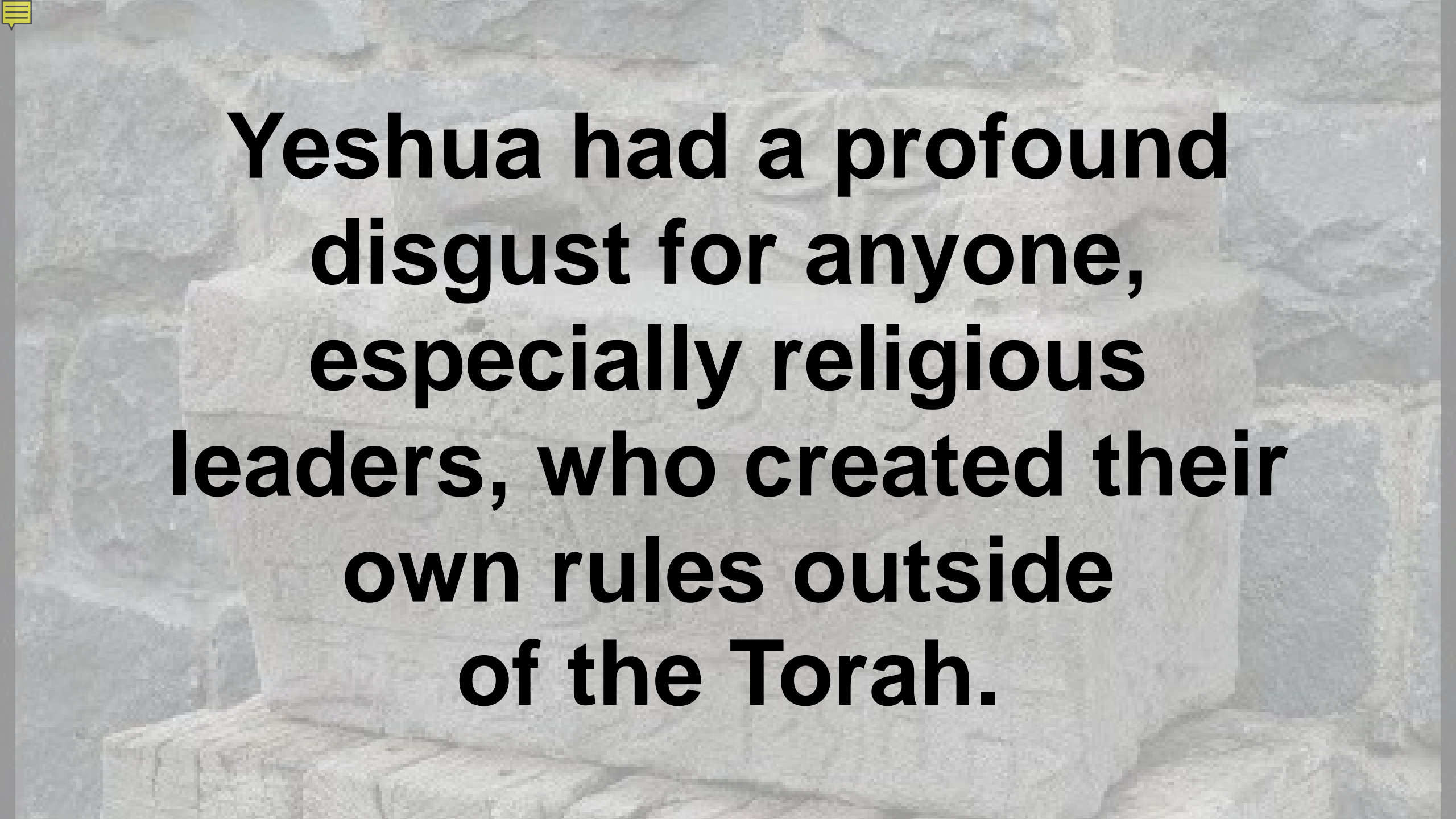
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***Takkanot* fills
volumes and
number in the
thousands.**



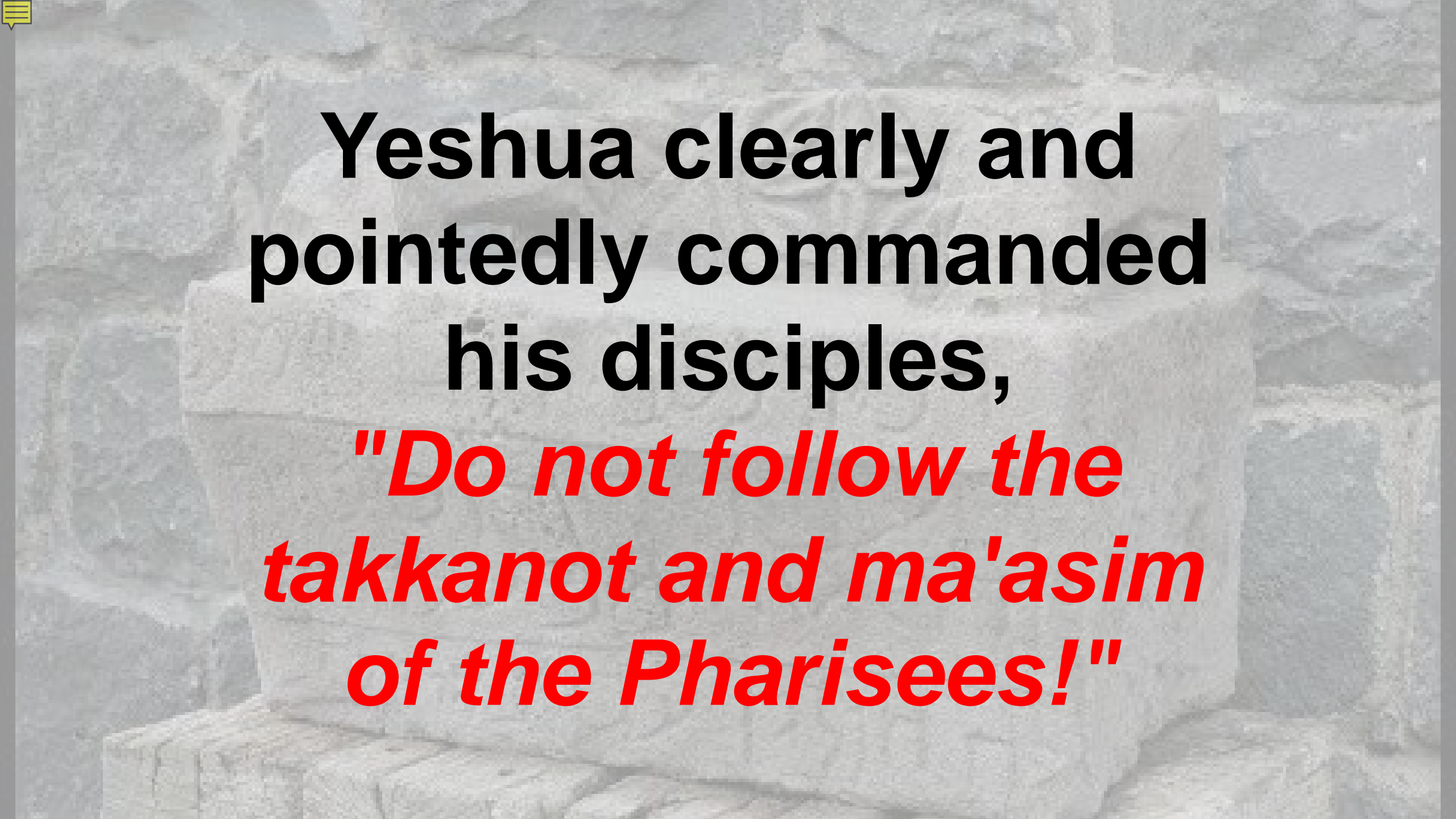
**We looked at a
examples of
*takkanot.***



**Yeshua had a profound
disgust for anyone,
especially religious
leaders, who created their
own rules outside
of the Torah.**

Matthew 23: ² *"The sages and the Prushim sit in Moshe's seat [they purport to have Moshe's authority]. ³Therefore, whatever he (Moshe) commands you to observe, that observe and do - but do not follow the takkanot and ma'asim of the Prushim for they say [they follow Moshe] but they do not do [what Moshe says to do!]*

¹³*Woe to you, sages and Prushim, you hypocrites! You shut the gate to the kingdom of heaven right in men's faces. You are not going in, neither will you allow those to enter who otherwise would enter in.*



**Yeshua clearly and
pointedly commanded
his disciples,**

***"Do not follow the
takkanot and ma'asim
of the Pharisees!"***

**When it comes to what
we believe and follow:
the Torah and the **Red**
letters in the Bible show
us the Path To Follow;**

NOT

**the statements, laws,
or commandments
of Men.**



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Prushim – Pharisee

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Talmud - the Mishnah and the Gemara

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