

Introduction

The Ebionites hold that the commandments of God's Instructions, or *Torah*, of our Scriptures are the authoritative source for living life, a system of legislation superior to any other, and thus it is very appropriate to have an aid in finding and reading pertinent commandments (*mitzwot*) that assist us daily as sons of Israel devoted to YHWH, the God of Israel. We hope that *Commandments of the Torah* will lie close by your *Tanak*¹ to aid you in study of them each day. It is God's true guide to life, saving us from all the ideologies and religious cults, as well as simple ignorance and situation ethics. In this book the commandments of God's Torah are listed to find them in various ways more quickly.

We are not so naïve to insist one theory or belief concerning the origins of those commandments to everyone as the unmitigated truth of truths. *Documentary Source Hypothesis* proposes that various collections of laws (and narrative passages, etc.) were composed in different times by scribes working from documents which they edited and rearranged. We provide a table for this information, without intention of promoting it as "true". Others contend that every consonant and perhaps every vowel-point of the ancient Hebrew and Aramaic of the biblical texts are perfectly holy and evidence of the design of God Himself. But whatever the position of the reader, we prefer the book aids anyone, regardless.

Be that as it may, it suffices to say that we know no better and no holier and more just guide to human life, no better system of government, physically and spiritually, to live within. This analogy might explain Torah's importance to outsiders to the Ebionite Jewish Movement, perhaps to the benefit of a doubt they may have regarding the commandments: Many people attribute no miraculous holiness or perfection to the *Constitution* and *Bill of Rights* of the United States; however, they choose it as their social contract for life and gladly live or die by it. They see it as the superior way of life.

We attach ourselves to the Torah of YHWH in this identical manner of love and devotion. The Torah is the "constitution" of our people and religious heritage. We are citizens of a very real *Yahwistic*² nation existing for individual Jews wherever they may be. Recalling the old saying of the Christian writings, *...render unto Caesar what belongs to Caesar and unto God what belongs to God*, also illustrates the Ebionite view clearly: *Nothing belongs to Caesar and all belongs to*

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1. *Torah, Nevi'im, Ketuvim* or Instructions, Prophets, and Writings; *Miqra'* or Scriptures, all being various ways of referring to the Hebrew Bible.
 2. *Yahwism* is the religion based on the biblical revelation to the Israelites, especially to those at Mount Sinai.

God, especially ourselves. Such is our patriotism to God and His Torah.

The Historical Ebionite Stance on Torah

While the Christian religion, all too often influenced by the Hellenist Paul of Tarsus, has a negative or antithetical stance to God's Torah, either rejecting it altogether, ameliorating it to gentile culture, or manipulating it via allegory, etc., the Ebionites always maintained their allegiance to the God of Israel by Torah observance and believe the man Jesus of Nazareth also taught Torah observance. This is one of the hallmarks of *ebionitism* in polemics of the Pauline (Christian) Church.

One of the earliest Paulines to speak of the Ebionites was Irenaeus (d. 200-203), a bishop at what today is Lyon in France [text in brackets supplied]:

Against the Heresies, 1.26

"Those who are called Ebionites agree that the world was made by God; but their opinions with respect to the Lord [Jesus] are similar to those of Cerinthus and Carpocrates. They use the Gospel according to Matthew only, and repudiate the Apostle Paul, maintaining that he was an apostate from the law. As to the prophetic writings, they endeavor to expound them in a somewhat singular manner: they practice circumcision, persevere in the observance of those customs which are enjoined by the law [Torah], and are so Judaic in their style of life, that they even adore Jerusalem as if it were the house of God."

Another early Pauline writer, showing some dependence on Irenaeus, was Hippolytus (d. ca. 235) and in his own heresy book, *Against All Heresies*, says:

"The Ebionaeans, however, acknowledge that the world was made by Him Who is in reality God, but they propound legends concerning the Christ similarly with Cerinthus and Carpocrates.³ They live conformably to the customs of the Jews, alleging that they are justified according to the law, and saying that Jesus was justified by fulfilling the law. And therefore it was, (according to the Ebionaeans,) that (the Savior) was named (the) Christ of God and Jesus, since not one of the rest (of mankind) had observed completely the law. For if even any other had fulfilled the commandments (contained) in the law, he would have been that Christ. And the (Ebionaeans allege) that they themselves also, when in like manner they fulfill (the law), are able to become Christs; for they assert that our Lord Himself was a man in a like sense with all (the rest of the human family)." 7.22

"But the Ebionaeans assert that the world is made by the true God, and they speak of

3. Gentile writers Cerinthus and Carpocrates stated that Jesus, *i.e.*, Yeshua, was not divine but mortal born to human parents. Little is known of their other doctrines.

Christ in a similar manner with Cerinthus. They live, however, in all respects according to the law of Moses, alleging that they are thus justified." 10.18.

These are the earliest mentions from the Pauline Church of the Ebionites before other attributions were made more than a hundred to three hundred years later of much more dubious nature. However scandalous to Paulines who had deified Jesus by this time, these early claims of Jewishness are easy to find with basis in the gospels and other Christian-Pauline⁴ writings. In the gospels we find such statements as "*Think not that I come to destroy the Torah or the Prophets. I came not to destroy but to magnify....*" We also see hints of controversy concerning Paul, his position on Torah, circumcision, disobedience to Ya'aqov HaTsaddiq (James), and valid accusations of Paul's apostasy from God in the Christian book, *Acts* (21:21ff.). We also read of Ebionite-Yeshuine devotion to Temple worship continuing as faithful Jews, just as Peter is confounded by a vision created to allow admittance of gentiles and indirectly attack *kashrut* (i.e., dietary prohibitions; *Acts* 2:46, 3:1; 10:11ff). It is clear that Irenaeus and Hippolytus are referring to (and attacking) the same faithful Jews, followers of Jesus, in *Acts*. It also reveals that these followers never received any teaching from Jesus that he was anything but a man upholding the Torah of God, striving to keep it purely as an example to them. However, the Church apologists sought to conform him to Paul of Tarsus as anti-Torah, and responsible for the general antinomian view of the Christian Church. In fact, if the earliest followers of Jesus were Torah observant in imitation of Jesus, then the Christian Church follows an antinomian parody of the historic Jesus as their messiah—as a *zar meshih* (that is, a pagan messiah). Using the Church's own terminology, their Christ would be an anti-christ, a false anti-God messiah, the opposite of the historic Jesus.

However, it is clear that both the Ebionites today and their predecessors of the Yeshuine Jewish "reign of God" movement were fully observant to the holy Torah and Jesus fully subservient and subordinate to it. Therefore, the Ebionites center upon Torah rather than Jesus, and Jesus' importance as a revered teacher in regard to a certain approach to living Torah. Even the question of his actual existence is at best of secondary consideration. We can be assured that the "Christian gospels" are not what the very first followers had or believed, and hardly of "one accord," and more edited and shaped than inspired. To find authoritative teaching in them is akin to searching for coins with a metal detector. Yet, we can easily resort to good teaching, inspired and inspiring from the Torah. This book is produced with this in mind. And so, the Ebionites are "Torah-centric" rather than "*Yeshua-centric*" and to show us that Jesus taught anything contrary to the Torah would change our estimation regarding him. We would discount him and remain observant to the Torah. We seek to return Jesus to Judaism at the expense of Christianity. So now from Ebionite matters to those of Torah.

The lists of Torah commandments are collected from too many sources over the years to list and losing information from which to cite. For this we apologize.

All the commandments are from the Tanak, and not from Rabbinic sources and codes except for

4. Terms: Christian, Pauline, Gentile all refer to the same "Church", i.e., Christianity. Yeshuine, Ebionite refer to the historic "Jesus Movement" as a Jewish sectarian group. Yeshua and Yeshuine refer to the historic Jesus, that is "Yeshua."

the *Taryag Mitswot* (613)⁵ commandment list. In Rabbinic terms our lists are *sh'biktav*, those *written* in the text of the biblical Torah. It is the primary source of legislation around which all the rest of Scripture revolves. It is the standard to which Israel's spirituality and earthly sojourns must be measured; it is this measure to which the prophets point us in toward repentance; and it is rule that Israel rejoices in or laments the failure to repent in the Writings.

In regards to Rabbinic law, based on written Torah but formed by additional development by a succession of devoted teachers who attempted to make Torah viable in succeeding generations according to the environment Jews found themselves in the world around them, there is some difficulty with our relationship to them. We generally do not hold that this *sh'be'al-peh*, or *orally given* Torah is binding although traditional Jews say that it was *transmitted by mouth* successively from the same time as the written Torah. From this oral Torah comes a whole range of Rabbinic legislation continuing in same form even today. A companion in Rabbinic observance of Torah can be found conveniently in the *Yoreh De'ah* (section of Rabbi Ya'akov ben Asher's *Arba'ah Turim*) or Rabbi Yosef Karo's *Shulhan Aruk*. We do not disagree with it "oral Torah" on principle, and many of us do study it, finding good reasoning and viable opinion.

Additionally, we believe the Reign of God requires compromises toward achieving the spirit of *klal Yisrael*, uniting *all Jews* as one people. One vastly important Rabbinic principle teaches that a commandment must be observed in a way that will preserve life since we are told to *live* in the commandments (*piqquah nefesh*). We believe that the *son of Yosef*, *Yeshua*, also taught similarly, and we try to follow this very same principle. Yet another principle in our understanding of Torah is our desire to take the more simple, literal meaning (*peshat*) of a commandment. However, for Rabbinic interpreters there are other principles of exposition equally important.

These differences must be dealt with in a different way, time, and format. But it all starts with Torah for every Jew, every worshiper of YHWH, the God of Israel. And so this book of lists presents commandments rather than commentary and interpretation.

5. *Taryag* is an acronym תר"ג for six hundred and thirteen.

Lists of Commandments of the Torah

Key

Organized by Various Orders

Key to Lists A, B, C

The Designations immediately below used are according to modern scholarship describing theoretic codes corpora found within the Torah text. It is used here for convenience without promotion of its acceptance as valid. In the last column an assignment to one of the Ten Declarations under which it may be categorized is made by declaration number.

BC	The Book of Covenant	
DC	Deuteronomic Code	
GN	Genesis/B'reishiyt	
HC	Holiness Code	
PC	Priestly Code	
TC	Ten Declarations/Ethical Decalogue/"Ten Commandments"	
DT	Deuteronomic Sources	
RD	Ritual Code	

A. In Order by Book

Found	Command	Code	Relates to
Gen 1:28	Multiply, Be fertile and	GN	1, 5
Gen 1:28	Fruitful and multiply. Be	GN	1, 5
Gen 17:10	Circumcised, Every male among you shall be	GN	1
Exod 12:10	Passover lamb to be left till dawn. No portion of	PC	1
Exod 12:14	Passover to be observed perpetually	PC	1
Exod 12:15	Leaven to be removed from house during passover	PC	1
Exod 12:17-20	Unleavened bread to be a perpetual festival	PC	1
Exod 12:18	Unleavened bread to be eaten during passover	PC	1
Exod 12:18-20	Passover period, Unleavened bread eaten during	PC	1
Exod 12:19	Leaven shall not be found in your house/passover	PC	1
Exod 12:2	Months, This month shall be the beginning of	PC	1
Exod 12:2	Month, This... [Nisan or Aviv] is the first month	PC	1
Exod 12:2-3	Tenth day of Nisan a lamb shall be selected	PC	1
Exod 12:43	Foreigner may not eat of the Passover	PC	1
Exod 12:43	Passover, Foreigner may not eat of the	PC	1
Exod 12:44	Passover, Slave, if circumcised, may partake of	PC	1
Exod 12:44	Slave may eat of passover if circumcised	PC	1
Exod 12:45	Passover, Hired servant may not eat of the	PC	1
Exod 12:46	Passover lamb, No bone shall be broken of the	PC	1