

**“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.”^א
(Deuteronomy 4:2)**

Ye Shall Not Add Unto The Word

Because events occurring in the middle east are so prominent in the world today, we thought we would take some time to try and identify who we are dealing with since there is such a seemingly array of factions involved.

What we are doing is simply presenting material readily available to anyone from Wikipedia.

We have also presented material from Abraham Collier, a Karaite Jew, entitled “Do Not Equate Karaism with Zionism”.

You can decide what you think!

Rabbinic Judaism

From Wikipedia, the free encyclopedia

Rabbinic Judaism or Rabbinism (Hebrew: "Yahadut Rabanit" - יהדות רבנית) has been the mainstream form of Judaism since the 6th century CE, after the codification of the Babylonian Talmud. Growing out of Pharisaic Judaism, Rabbinic Judaism became the predominant stream within the Jewish diaspora between the 2nd and 6th centuries, with the redaction of the oral law and the Talmud as the authoritative interpretation of Jewish scripture and to encourage the practice of Judaism in the absence of Temple sacrifice and other practices no longer possible. Rabbinic Judaism is based on the belief that at Mount Sinai, Moses received directly from God the Torah (Pentateuch) as well as additional oral explanation of the revelation, the "oral law," that was transmitted by Moses to the people in oral form. The basic form of the rabbi developed when learned teachers assembled to codify Judaism's written and oral laws.

Mainstream Rabbinic Judaism contrasts with Karaite Judaism (Hebrew: יהדות קראית), which does not recognize the oral law as a divine authority nor the Rabbinic procedures used to interpret Jewish scripture. Although there are now profound differences among Jewish denominations of Rabbinic Judaism with respect to the binding force of halakha and the willingness to challenge preceding interpretations, all identify themselves as coming from the tradition of the oral law and the Rabbinic method of analysis. It is this which distinguishes them as Rabbinic Jews, in comparison to Karaite Judaism.

Historically, the division of Jews in many Western countries into denominations, which in the United States in particular took the form of three large groups known as Orthodox, Conservative and Reform, can be traced to Jewish reaction to the Haskalah (Jewish Enlightenment) and its aftermath, and to a certain extent the philosophies of these movements were shaped in reaction to one another. Several smaller movements have emerged in the years since. In more recent years, all of these movements have been shaped by the challenge of assimilation.

As of 2001, Orthodox Jews and Jews affiliated with an Orthodox synagogue, accounted for approximately 50% of Anglo Jewry (150,000), 25% of Israeli Jewry (1,500,000) and 13% of American Jewry (529,000).[4] (Among those affiliated to a synagogue body, Orthodox Jews represent 70% of British Jewry[5] and 27% of American Jewry).

Background

In keeping with the commandments of the Torah, Judaism had centered tightly on religious practice and sacrifices at the Temple in Jerusalem. However, after the destruction of the Temple, Jews were deprived of a central place of worship and religious activity and were unable to fulfill the Temple-related practices mandated in the Tanakh, and were scattered around the world.

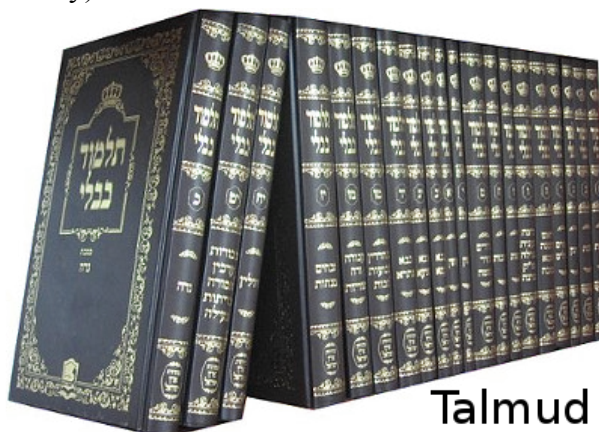
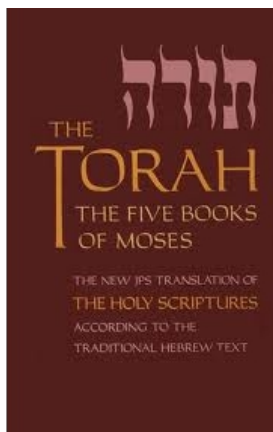
Written and oral law

The feature that distinguishes Rabbinic Judaism is the belief in the Oral Law or Oral Torah. The authority for that position has been the tradition taught by the Rabbis that the oral law was transmitted to Moses at Mount Sinai at the same time as the Written Law and that the Oral Law has been transmitted from generation to generation since. The Talmud is said to be a codification of the Oral Law, and is thereby just as binding as the Torah itself. To demonstrate this position some point to the Exodus 18 and Numbers 11 of the Bible are cited to show that Moses appointed elders to govern with him and to judge disputes, imparting to them details and guidance of how to interpret the revelations from God while carrying out their duties. Additionally, all the laws in the Written Torah are recorded only as part of a narrative describing God telling these law to Moses and commanding him to transmit them orally to the Jewish nation. None of the laws in the Written Law are presented as instructions to the reader.

Development of Rabbinic Judaism

As the Rabbis were required to face a new reality—mainly Judaism without a Temple (to serve as the center of teaching and study) and Judea without autonomy—there was a flurry of legal discourse and the old system of oral scholarship could not be maintained. It is during this period that Rabbinic discourse began to be recorded in writing. The theory that the destruction of the Temple and subsequent upheaval led to the committing of Oral Law into writing was first explained in the Epistle of Sherira Gaon and often repeated.

The oral law was subsequently codified in the Mishnah and Gemara, and is interpreted in Rabbinic literature detailing subsequent rabbinic decisions and writings. Rabbinic Jewish literature is predicated on the belief that the Torah cannot be properly understood without recourse to the Oral Law. Indeed, it states that many commandments and stipulations contained in the Torah would be difficult, if not impossible, to keep without the Oral Law to define them — for example, the prohibition to do any "creative work" ("melakha") on the Sabbath, which is given no definition in the Torah, and only given practical meaning by the definition of what constitutes 'Melacha' provided by the Oral Law and passed down orally through the ages. Numerous examples exist of this general prohibitive language in the Torah (such as, "don't steal", without defining what is considered theft, or ownership and property laws), requiring — according to Rabbinic thought — a subsequent crystallization and definition through the Oral Law. Thus Rabbinic Judaism claims that almost all directives, both positive and negative, in the Torah are non-specific in nature and would therefore require the existence of either an Oral Law tradition to explain them, or some other method of defining their detail.[citation needed] Much Rabbinic Jewish literature concerns specifying what behavior is sanctioned by the law; this body of interpretations is called halakha (the way).



Do Not Equate Karaism with Zionism

by Abraham Collier
01/09/08

It is of necessity to remind you that the Pharisees, who are the ancestors of the Rabbanites, were the enemies of all Judaism during the Second Temple Era. Once this is understood, you will see how Rabbanite Judaism is the true plague that maladies the Jews.

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The Pharisee and Sadducee Controversy

When one studies the Second Temple Era, they are usually overwhelmed by the contradictions, obscurities, and blatant bias that many historians, philosophers, clergymen and rabbis had towards the Jews at that time. Josephus, he is probably the best source for knowledge of this period, states:

"...while some men who were not concerned in the affairs themselves have gotten together vain and contradictory stories by hearsay, and have written them down after a sophistical manner; and while those that were there present have given false accounts of things, and this either out of a humor of flattery to the Romans, or of hatred towards the Jews..." (Josephus War. Preface 1 Ch Line 2)

People should take established legend and tradition with a grain of salt. For whosoever is the victor writes the history of the victim!

Contrary to popular opinion, the Pharisee sect was the main enemy of Judaism in the Second Temple era. The Sadducees comprised of the majority of all Jews. Additionally, there was a tiny Hellenistic Sadducee sect that controlled the priesthood and conspired with the Pharisees. The Pharisees and Hellenistic Sadducees also collaborated with the Roman Empire in order to obtain religious and political power over the Jews in Palestine at the time.

Regarding the Pharisees, the historian Josephus, himself a Pharisee, stated, 'What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers (not by Yahweh, but by men), which are not written in the laws of Moses; and for that reason it is that the Sadducees reject them, and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers.' (Josephus Ant. 13 Ch. 10 Par. 6)

The Pharisee sympathizer Queen Alexandra (76-67 b.c.e) was recorded to have done the following:

"So she (Alexandra) made Hyrcanus high priest, because he was the elder, but much more because he cared not to meddle with politics, and permitted the Pharisees to do every thing; to whom also she ordered the multitude to be obedient. She also restored again those practices which the Pharisees had introduced, according to the traditions of their forefathers, and which her father-in-law, Hyrcanos, had abrogated. So she had indeed the name of the regent, but the Pharisees had the authority; for it was they who restored such as had been banished, and set such as were prisoners at liberty, and, to say all at once, they differed in nothing from lords." (Josephus Ant. 13 Ch. 16 Par. 2)

At the time of the Idumean/Arab/Hellenistic puppet king Herod, Josephus writes how the king favoured the Pharisees because they supported his Roman sanctioned ruler ship:

"And since Herod had now the government of all Judea put into his hands, he promoted such of the private men in the city as had been of his party, but never left off avenging and punishing every day those that had chosen to be of the party of his enemies. But Pollio the Pharisee, and Sameas, a disciple of his, were honored by him above all the rest; for when Jerusalem was besieged, they advised the citizens to receive Herod, for which advice they were well requited." (Josephus Ant. 15 Ch. 1 Par. 1)

"So Aristobulus's party (Sadducees) was worsted, and retired into the temple, and cut off the communication between the temple and the city, by breaking down the bridge that joined them together, and prepared to make an opposition to the utmost (to the death!); but as the others (the Pharisees) had received the Romans into the city, and had delivered up the palace to him (Pompey)- he then disposed all things that were round about them so as might favor their attacks, as having Hyrcanus's (Sadducean Pharisee sympathizers) party very ready to afford them both counsel and assistance."

The Roman transfer of Jewish control to the Pharisees now Rabbanites was finalized after the final Jewish revolt by Bar Kokhba in 135 b.c.e. In doing so, the Rabbanites had full control of the writing (or

re-writing if you will) of the crucial political and religious history of Palestine during Roman occupation. The Pharisees were free to reinterpret the history and facts about the Sadducees, Romans, Zealots, and Revolutionaries according to their own theology and political biases in retrospect and place them in the Talmud and commentaries. Having established seminaries and academies, training of a new generation of Pharisee rabbis, the canonization and writing down of the traditions of the fathers (Talmud), and the dictatorial imposing of their once tiny sect upon the rest of Judaism, the Pharisees now Rabbanites secured their longtime lust to control every aspect of Jewish life.

The results of a Pharisaic control of Judaism effectively produced "establishment Judaism" which we now call Orthodox Judaism. And to 99% of the world, this expression of Judaism, with its traditions and Talmud is what most consider to be Judaism. Thus "mainstream" or "true" Judaism for nearly 2000 years was, in the eyes of the majority, Orthodox Rabbanite Judaism.

Throughout history the Rabbanites knew that disclosure of their part in Jewish betrayal and Hellenic/Roman collaboration would leave their reputation and authority waning. Also, any attempt at a Messianic uprising would prove dangerous not just to the Jewish population, but to the rule of the Rabbanites themselves. And therefore one of the most powerful and long lasting implications of Pharisaic/Rabbanite control of Judaism was its ability to downplay and reject most forms of messianic/nationalistic hopes on part of the Jewish population.

To prevent any type of nationalism that could threaten Pharisee control, most messianic concepts were turned into a strange type of mysticism. Pharisee/Rabbanite methods of interpretation, called PaRDeS, advocated that mystical interpretations of Scripture were the text's most definite interpretation. To make things worse, many Rabbanites with mystical leaning claimed that their mystical texts even predated the Torah and were written by Adam or Abraham!

To prevent any hope of reestablishing an independent Jewish state, most energies for Messianic hope were transferred to the pursuit of mystical practices. Once these mystical pursuits became more the norm, a new aspect of Rabbanite Judaism emerged- that of the Qabbalah- or Rabbanite Jewish mystical tradition. The inclusion of certain Zoroastrian doctrines and concepts into the Talmud (such as astrology and angelic hierarchies) also allowed the influx of non-Jewish magical systems into the Qabbalah. The publication of allegedly "ancient" mystical texts such as Sefer Yetsirah and the Zohar occurred in the Medieval period as well as the erection of Qabbalistic schools in Europe and Palestine. Since the Medieval times, many non-Jewish occult schools emerged whose foundations were in the Qabbalah.

Maintenance of ignorance toward the Torah: To keep the Jewish mind busy and allied to Rabbanite thought, the Rabbanite establishment placed an enormous emphasis on studying Torah. In almost all cases when the Rabbanites say "Torah", they mean the Talmud and other commentaries. Constant study of Rabbanite thought and belief amongst the Jewish population assures the rabbis that all Jews will conform to Talmudic practice. When the Karaite sect emerged in the 8th century and maintained that the Jews should only practice and follow the Tanakh alone, the Rabbanites lashed out in violent protest. Luckily, the Islamic authorities allowed the Karaites to maintain a autonomy of their own without Rabbanite oppression.

Deuteronomy Chapter 4

1 And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and go in and possess the land which YHWH, the God of your fathers, giveth you.

2 Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of YHWH your God which I command you.

Deuteronomy Chapter 13

1 All this word which I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it.

Proverbs Chapter 30

5 Every word of God is tried; He is a shield unto them that take refuge in Him.

6 Add thou not unto His words, lest He reprove thee, and thou be found a liar.

The fact that there was no additional oral law given to Moses is quite clear. These are all before the Rabbanites but they choose not to see it. They still insist that the "written" Torah is incomplete without its oral accompaniment. Rabbanite dominance over all of Judaism allowed them to place the existence of the Talmud in the mouth of Moses in retrospect. The insistence of this lie combined with the influence to punish those who do not believe it creates a forced conformity that Rabbanite Jews are very proud of. "This conformity", they say, "is proof that we have the true Judaism." They like to point out that the Karaites are unorganized and that is why they remain in such small numbers today. Since when was conformity a criteria for righteousness? Or unyielding obedience to the words of Man equivalent to holiness? It is for this adherence to silly traditions which add to the Torah that the Conservative and Reform movements were established. But even these liberal Rabbanite groups have failed in that the result of their actions have caused their followers to reject the real Torah while retaining the customs of the Talmud. While they can't see it, its clear to us that the liberal movements take equally away from the Torah as the Orthodox have added to it. Strong allegiance to the Talmud of the rabbis have caused many Jews just to give up and become secular, self-hating Jews. These secularists have become the Jews' worst enemies. They have established the twisted ideas of Marxism and Zionism. They have participated in the murder of Jews around the world.

Refusal to use the Name of YHWH: The foolish precepts of the Rabbanites have prevented Jews from using the Name of God- YHWH. No matter what the Rabbanites say, Jews are to use God's name- it is a commandment. Though most Jews claim the name is forgotten, to the contrary, information on pronouncing the name is readily available. I pronounce the name Yahweh. The calling on the name YHWH is an important part of prophecy for those who call on the Name of YHWH will be saved.

Exodus Chapter 3

14 And God said unto Moses: 'I AM THAT I AM'; and He said: 'Thus shalt thou say unto the children of Israel: I AM hath sent me unto you.'

15 And God said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: YHWH, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them: YHWH, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying: I have surely remembered you, and seen that which is done to you in Egypt.

And the name, YHWH, was commonly spoken by those in the Tanakh

Deuteronomy Chapter 31

25 that Moses commanded the Levites, that bore the ark of the covenant of YHWH, saying:

26 'Take this book of the law, and put it by the side of the ark of the covenant of YHWH your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against YHWH; and how much more after my death?

Second Samuel Chapter 12

13 And David said unto Nathan: 'I have sinned against YHWH.' And Nathan said unto David: 'YHWH also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast greatly blasphemed the enemies of YHWH, the child also that is born unto thee shall surely die.'

Nehemiah Chapter 9

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah, said: 'Stand up and bless YHWH your God from everlasting

to everlasting; and let them say: Blessed be Thy glorious Name, that is exalted above all blessing and praise.

Concerning why the name YHWH is not written, Rabbinical Jews point to the following verses as reason to protect YHWH's name from being erased; however, these verses describe an action of YHWH's. He blots out someone's name from heaven not someone blotting out YHWH's name. This effort to prevent YHWH's name from being blotted out has resulted in blotting out YHWH's name from almost everywhere including most interpretations of the Tanakh!

Deuteronomy Chapter 9

13 Furthermore YHWH spoke unto me, saying: 'I have seen this people, and, behold, it is a stiffnecked people;

14 let Me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they.'

Deuteronomy Chapter 29

19 YHWH will not be willing to pardon him, but then the anger of YHWH and His jealousy shall be kindled against that man, and all the curse that is written in this book shall lie upon him, and YHWH shall blot out his name from under heaven;

20 and YHWH shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that is written in this book of the law.

Jeremiah Chapter 23

25 I have heard what the prophets have said, that prophesy lies in My name, saying: 'I have dreamed, I have dreamed.'

26 How long shall this be? Is it in the heart of the prophets that prophesy lies, and the prophets of the deceit of their own heart?

27 That think to cause My people to forget My name by their dreams which they tell every man to his neighbour, as their fathers forgot My name for Baal.

The Conclusion

My opinion is that Rabbanite Judaism is the true plague. You may think this is harsh but you need to consider the bigger picture. I feel that Rabbanite Judaism is the cause of the Jews' hardships. Shabbatai Tsvi, the liberal Rabbanite movements, Zionism and Marxism are all the result of the sins of Rabbanite Judaism.

The Talmud states that the messiah will follow the Oral Law of the rabbis. The Talmud also states that Rabbanite authority is so powerful that even God must acquiesce to it. Additionally, the Talmud states that if any prophet were to arise (and the Talmud gives Elijah as an example) and contradict Rabbanite law, that prophet will die. I say that the Rabbanites do not want the Messiah to come. They do not want the Redemption to happen. Why? How could I say such a thing? Because of history. History shows that the Pharisees rejected Jewish independence and nationalism. History shows that the Pharisees wanted to establish their traditions at the cost of Jewish blood. History shows that the Pharisees wanted to maintain control at the cost of Jewish blood. History shows that the Rabbanites twisted Scripture and Jewish minds with their traditions.

If the Messiah were to come today and say "There is no oral law. There is only the Torah of Moses." The rabbis would agree that they have to kill the messiah. If Elijah returned today and stated, "Return to the Torah of Moses alone." The rabbis would have to kill Elijah. The rabbis have created a self-defeating cycle of hopelessness. They have enacted laws to prevent any type of true reformation in their religion. They have put so many fences around the Torah that they don't know what the Torah looks like any more or how to acquire it. Rabbanite Judaism is a self-perpetuating monster that cannot heal itself or deal with its own history. It is incapable of true reform. It is impervious to the Messiah. It is impervious to YHWH. It is impervious to the Prophets. For there to arise Elijah, the Prophets, and a Messiah would mean that the Rabbanite authority would have to relinquish all of their power and traditions. I know for a fact that they are not ready to do that. And because they maintain the power

hungry lust of their ancestors the Pharisees, they will do all they can to maintain that power.

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For further details concerning the Pharisees look up Jesus' comments in the New Testament. It would seem that the same “spirit” that was behind Phariseeism is the same “spirit” guiding Rabbinical Judaism.

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Who Is A Jew – from Judaism for Dummies by Rabbi Ted Falcon PhD and David Blatner p. 216

“The biggest issue in Judaism today – bigger than anti-Semitism, or the Palestinian conflict, or even interfaith marriage – is the friction emerging between ultra-observant and less-observant parts of the Jewish community.

Sadly, some reform and secular Jews consider the Ultra-Orthodox to be simply crazy, and many of these highly observant Jews consider their accusers to be deeply misguided and dangerous to Judaism as a whole.

While many people consider Judaism to be a spectrum – the Reform Jews on one side and the Ultra-Orthodox Jews on the other – to an observant Orthodox Jew, Judaism is more like a light switch: You're either doing it right or you're not. For example, a person in a Conservative or Reconstructionist congregation might be Jewish by birth, but many Orthodox Jews wouldn't consider him or her to be practicing an authentic Judaism. In fact, Ultra-Orthodox rabbis have gone so far as to declare the non-Orthodox “rabbis” as heretics and to prohibit Jews from saying “Amem” after liberal rabbis recite a blessing.”

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And just to add another twist to the story; one of the greatest men of God that ever lived who wrote much of the New Testament was a Pharisee, the Apostle Paul.

“But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.” Acts 23:6

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