

## MITZVOT IN THE NEW TESTAMENT INTRODUCTION TO VOLUME 3

The title of this set of books is “The Law of Messiah,” and the title of this volume 3 is “Mitzvot in the New Testament.” The two previously published volumes examine the classical six hundred thirteen “Mosaic” *Mitzvot*, identify *Mitzvot* that Maimonides and other *Mitzvah* compilers did not list, add New Testament references, and comment on how the Mosaic *Mitzvot* can or should be applied in the New Covenant today.

The *Mitzvot* listed in this volume are different from the Mosaic *Mitzvot* in several ways: (1) They are derived exclusively from the New Testament; (2) They are derived from the words of Yeshua and the *Shlichim*, and not from God at Mount Sinai; (3) The words from which they are derived were spoken or written to individuals or groups of individuals, and not to Israel or mankind broadly; and (4) The words from which they are derived are not always expressed in Scripture as commandments (e.g. “you must!” or “you must not!”). In short, the *Mitzvot* listed in this volume are those the authors hereof believe God wants us to derive from the New Testament, regardless of to whom they were spoken or written, or the grammatical way they are expressed.

Several of the *Mitzvot* in this volume are similar to one another and may seem repetitious, but they are listed separately if the Greek words underlying them are different, or different English words are used in their translation.

The subject categories into which each *Mitzvah* in this volume has been placed is a matter of the authors’ judgment. Also, Scriptures selected to support a *Mitzvah* may only support it by inference and may even express it in terms that are opposite. An example is Romans 1:21 that supports *Mitzvah* BA33: “We are to glorify *God and Yeshua*.” Whereas, Romans 1:21 admonishes men for not glorifying God, *Mitzvah* BA33 derived from it states the opposite – that we must glorify God!

The words chosen to state a *Mitzvah* are sometimes not the same as those in the Scripture that supports it. Romans 1:30, supporting *Mitzvah* DA6 (“We are to show respect for one another”) is an example. It admonishes men who are “insolent” (CJB) or “despiteful” (KJV). The Greek word at issue is ὑβριστὰς (*hubristes*), which can also be translated “violent.” The authors’ choice of words “show respect” is none of these, and the reader may therefore agree or disagree.

Some of the instructions (explicit or implicit) that were given by Yeshua and the Apostles were intended only for the persons to whom they were addressed and not for others. The authors of this volume have therefore attempted to identify and use only those Scriptures that we believe are intended by God to be *Mitzvot* for us today. Again, the reader is free to agree or disagree.

As was the case with Maimonides in formulating his list of *Mitzvot* from the *Tanakh*, the authors of this volume have exercised their judgment as to which verses of Scripture to codify as *Mitzvot*. The reader is therefore invited to draw his own conclusions and add to, or delete from, the *Mitzvot* presented herein.

The *Mitzvot* listed in the previous volumes are designated by a single upper-case letter followed by a cardinal number (e.g. “B3”). For differentiation, the *Mitzvot* in this volume are designated by two upper-case letters followed by a cardinal number (e.g. “BA3”).

The authors equate the concept of God’s law with God’s will. Seeking to understand God’s will for our lives through obeying *Mitzvot* that we recognize or derive from Scripture is a uniquely Jewish way of relating to God and is therefore important in distinguishing Messianic Judaism from Gentile Christianity, and in Jewish believers in Yeshua relating to the wider Jewish community. It is the authors’ hope that this volume will be found by all to be a valuable supplement to the two volumes that have preceded it.

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