

# Oral Torah from Sinai by Michael Shelomo Bar-Ron Quotes

This also negates the widespread, false notion that “God is everywhere, and in all things.” Consider how clearly the Bible negates this concept in the narrative of the prophet Elijah’s experience on Mt. Sinai: And He said: 'Go forth, and stand upon the mount before HaShem.' And, behold, HaShem passed by, and a great and strong wind rent the mountains, and broke apart the rocks before HaShem; but HaShem was not in the wind; and after the wind an earthquake; but HaShem was not in the earthquake; and after the earthquake a fire; but HaShem was not in the fire; and after the fire a still small voice. (I Kings 19:11-12)<sup>1</sup>

Whoever rejects the Torah’s empowerment of the rabbis of the Great Court (Sanhedrin) to create and enforce rabbinical law — original, new decrees and ordinances to safeguard HaShem’s Laws and rectify the world— must contend with the fact that such additions, made in the presence of true biblical prophets, are boldly mentioned in the Bible. Consider the new, rabbinical holiday of Purim, which was established to remember the annulment of the

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<sup>1</sup> Location 1074 (Kindle Ed)

genocidal decree of Haman, and Israel's military victory over her enemies throughout the Persian Empire. It was added into the official biblical canon in the days of Mordecai by the Men of the Great Assembly in Jerusalem, an act mentioned at the end of the Scroll of Esther: Therefore they called these days Purim, after the name of pur. Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come upon them, the Jews ordained and took upon themselves and upon their seed, and upon all who had joined themselves to them, so it could not be transgressed, that they would keep these two days according to what was written about them, and according to their appointed time every year. (Esther 9:26-27)<sup>2</sup>

Authentic Rabbinical decrees do not constitute unlawful "adding" to Torah Law, per Deut. 4:2 and 13:1. That prohibition can only mean not adding laws in God's Name, as if HaShem Himself had Commanded thus. For the Great Court had the full right and responsibility to make its own original decrees and ordinances to safeguard the Torah's laws, to preserve the nation, and mend the world.<sup>3</sup>

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<sup>2</sup> 1224

<sup>3</sup> 1264

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