

or to observe, being Romans.' " (RL)

Acts 21:37 -- "And as Paul was about to be brought into the barracks, he said to the commander, 'May I say something to you?' (lit., "Is it permissible for me to say something to you?") (P)

Acts 22:25 -- "And when they stretched him out with thongs, Paul said to the centurion who was standing by, 'Is it lawful for you to scourge a man who is a Roman and uncondemned?' " (RL)

I Corinthians 6:12 -- "All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything." (GL) or (P)

II Corinthians 12:3-4 -- "And I know how such a man -- whether in the body or apart from the body I do not know, god knows -- was caught up into Paradise, and heard inexpressible words, which a man is not permitted to speak." (GL) or (P)

## 2. The practical necessities of applying Torah to daily life

- a. In those places in the Torah in which general principles are given, but not specific details of their implementation, what rule should interpreters have employed?

Common sense?  
Careful reasoning?  
Expediency? (what seems best in the given circumstances)  
The dictates of conscience?  
The promptings of love?  
The practical realities of the situation?

- b. What rule(s) did the Pharisees and lawyers actually employ in their interpretation?

For example, what rule did they employ in determining classes of 'work' prohibited by the Fourth Commandment? What did they view as 'work'? (See Mishnah, Moed, Shabbath 7:2)

For example, what rule did they employ in establishing a limit of 2,000 cubits (3,000 feet) for the distance of a Sabbath-day's journey? (See Mishnah, Moed, Erubin 4:3, 7, 8)

For example, what rule did they employ in forbidding healing on the Sabbath? (See Mishnah, Moed, Shabbath 8:1; 14:3, 4; 22:6; Moed, Yoma, 8:6)