

# Leviticus 7 Zeh Karban Aharon - This is the Offering of Aaron

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## Introduction

Tzur Yisrael Triennial Parasha [85](#) (#25.2), note <sup>A</sup>

## Lev 7 <sup>1-38</sup> Regulations for Guilt and Fellowship Offerings; the Priests' Share

*The law of the trespass offering*

<sup>1</sup>Likewise this is the law of the trespass offering **הַאֲשָׁם** *ha-'a-Sham*: it is most holy

**קִדְשׁ** *Ko-desh* **קִדְשִׁים** *ka-da-Shim*. <sup>2</sup>In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. <sup>3</sup>And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

thereof the **הַאֲלִיָּה** *et' אֵת* *mi-Men-nu* at **מִמֶּנּוּ** *yak-Riv* And he shall offer **יִקְרִיב** *chel-Bo* of it all the fat **הַלֵּב** *kol* all **כָּל** *ve-'Et* **אֵת** <sup>3</sup>  
*hak-Ke-rev* the inwards **הַקֶּרֶב** *et' אֵת* *ham-chas-Seh* that covereth **הַמְכֶסֶה** and the *fatha-Che-lev* **הַחֵלֶב** *ve-'Et* **אֵת** *ha-'al-Yah* rump

<sup>4</sup>And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: <sup>5</sup>And the priest shall burn them upon the altar for an offering made by fire unto YHVH: it is a trespass offering. <sup>6</sup>Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy **קִדְשׁ** *Ko-desh* **קִדְשִׁים** *ka-da-Shim*. <sup>7</sup>As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it. <sup>8</sup>And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin **עוֹר** *or* of the burnt offering which he hath offered. <sup>9</sup>And all the meat offering that is baked in the oven, and all that is dressed in the frying

<sup>A</sup> <http://www.ahavta.org/Commentary%20Y-2/Y2-30.htm>

pan, and in the pan, shall be the priest's that offereth it. <sup>10</sup> And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

*and of the peace offering*

<sup>11</sup> And this is the law of the sacrifice of peace offerings **הַשְּׁלֵמִים** *hash-she-la-Mim*, which he shall offer unto YHVH.

*whether it be for a thanksgiving*

<sup>12</sup> If he offer it for a thanksgiving **תְּדָה** *to-Dah*, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. <sup>13</sup> Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. <sup>14</sup> And of it he shall offer one out of the whole oblation for an heave offering unto YHVH, and it shall be the priest's that sprinkleth **הַזֵּרֶק** *haz-zo-Rek* **אֶת** *'et* the blood of the peace offerings. <sup>B</sup> <sup>15</sup> And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

*or a vow, or a free will offering*

<sup>16</sup> But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: <sup>17</sup> But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. <sup>18</sup> And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination **פִּגּוּל** *pig-Gul*, <sup>C</sup> and the soul that eateth of it shall bear his iniquity. <sup>19</sup> And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. <sup>20</sup> But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto YHVH, having his uncleanness upon him, even that soul shall be cut off from his people.

<sup>21</sup> Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto YHVH, even that soul shall be cut off from his people.

*the fat and the blood are forbidden*

<sup>22</sup> And YHVH spake unto Moses, saying, <sup>23</sup> Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. <sup>24</sup> And the fat of the beast that dieth of itself, and the fat of that which is torn

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<sup>B</sup> Isa 52:14-15 <sup>14</sup> As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: <sup>15</sup> So shall he **sprinkle** **יָזַח** *ya-z-Zeh* many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

**sprinkle** = cause to leap or spring up for joy. Hebrew. nazah. When used of liquids it means to spurt out, as in Isa 63:3, the only other occurrence in Isaiah, and that in judgment (compare 2Ki 9:33). The usual word for ceremonial sprinkling is zrak, not nazah. The astonishment and the joy of many nations is set in contrast with the astonishment of the many people of Isa 52:14. The Septuagint reads "shall admire". Moreover, the verb is in the Hiphil conjugation, and we can say "cause to leap up for joy", but not "cause to sprinkle". With this, Gesenius, Fuerst, Lowth, Parkhurst, and others agree. Source CB Notes.

<sup>C</sup> **Abominable pigs**. See Word-Study-<sup>H6292</sup>-**pigul**-abominable-abomination-<sup>G952</sup>-**bebelos**-<sup>G3393</sup>-**miasma**-<sup>G3435</sup>-**moluno**, article #817.

with beasts, may be used in any other use: but ye shall in no wise eat of it. <sup>25</sup> For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto YHVH, even the soul that eateth it shall be cut off from his people. <sup>26</sup> Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. <sup>27</sup> Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

*The priests' portion in the peace offerings*

<sup>28</sup> And YHVH spake unto Moses, saying, <sup>29</sup> Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto YHVH shall bring his oblation unto YHVH of the sacrifice of his peace offerings. <sup>30</sup> His own hands shall bring אֶת the offerings of YHVH made by fire, the fat with the breast, it shall he bring, that אֶת the breast may be waved for a wave offering before YHVH.

-et' אֶת ,Yah-weh of the LORD יְהוָה ish-Shei' made by fire אֲשֵׁי et' אֶת ,te-vi-'Ei-nah shall bring תְּבִיאֵינָה ya-Dav His own hands יָדָיו <sup>30</sup>  
 that the הַחֵזֶה et' that אֶת ,ye-vi-'En-nu it shall he bring יְבִיאֵנּוּ he-cha-Zeh with the breast הַחֵזֶה -al' with' עַל ha-Che-lev the fat הַחֵלֶב  
 .Yah-weh the LÖRD יְהוָה beforelif-Nei לְפָנָי te-nu-Fah for] a wave offering] תִּגְנוֹפָה o-To אֶתוֹ le-ha-Nif may be waved לְהַגִּיף ,he-cha-Zeh breast

<sup>31</sup> And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'. <sup>32</sup> And the right shoulder שֹׁק *Shok* shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings. <sup>33</sup> He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part. <sup>34</sup> For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

*The whole summed up*

<sup>35</sup> This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of YHVH made by fire, in the day when he presented them to minister unto YHVH in the priest's office; <sup>36</sup> Which YHVH commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations. <sup>37</sup> This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; <sup>38</sup> Which YHVH commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto YHVH, in the wilderness of Sinai.



<sup>11</sup> And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. <sup>12</sup> And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

## ***Brit*<sup>H</sup> Mat 23 - Woes Pronounced on Pharisees; Lament over Jerusalem**

*Jesus admonishes the people to follow good doctrine, not bad examples*

<sup>1</sup> Then spake Jesus to the multitude, and to his disciples, <sup>2</sup> Saying The scribes and the Pharisees sit in Moses' seat: <sup>3</sup> All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. <sup>4</sup> For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

*His disciples must beware of their ambition.*

<sup>5</sup> But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, <sup>6</sup> And love the uppermost rooms at feasts, and the chief seats in the synagogues, <sup>7</sup> And greetings in the markets, and to be called of men, Rabbi, Rabbi. <sup>8</sup> But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. <sup>9</sup> And call no man your father upon the earth: for one is your Father, which is in heaven. <sup>10</sup> Neither be ye called masters: for one is your Master, even Christ. <sup>11</sup> But he that is greatest among you shall be your servant. <sup>[Mat 5:17-19]</sup> <sup>12</sup> And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.



**Figure 1** Seat of Moses at Chorazin

*He denounces eight woes against their hypocrisy and blindness,*

<sup>13</sup> But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. <sup>14</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. <sup>15</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. <sup>16</sup> Woe unto you, ye blind guides (*hodegos*<sup>G3595</sup>),<sup>K</sup> which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! <sup>17</sup> Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? <sup>18</sup> And, Whosoever shall swear by the altar, it is

<sup>H</sup> Living Messiah reads only Luke 6:39-49

<sup>I</sup> See Call-no-man-Rabbi, article #???, or is it Call-No-Man-Rabbi-or-Father-Mathew-23, article #???

<sup>J</sup> YHVH is not a respecter of person. All men are endowed by their

<sup>K</sup> See Word-Study-G1401-doulos-G1402-douloo-bond-servant-of-Yeshua, article #495.

nothing; but whosoever sweareth by the gift that is upon it, he is guilty. <sup>19</sup> Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? <sup>20</sup> Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. <sup>21</sup> And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. <sup>22</sup> And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. <sup>23</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier (*barooce* <sup>G926</sup>)<sup>L</sup> matters of the law, judgment, mercy, and faith:<sup>M</sup> these ought ye to have done, and not to leave the other undone. <sup>24</sup> Ye blind guides, which strain at a gnat, and swallow a camel. <sup>25</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. <sup>26</sup> Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. <sup>27</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. <sup>28</sup> Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. <sup>29</sup> Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, <sup>30</sup> And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. <sup>31</sup> Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. <sup>32</sup> Fill ye up then the measure of your fathers. <sup>33</sup> Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

*and prophecies of the destruction of Jerusalem.*

<sup>34</sup> Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: <sup>35</sup> That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias,<sup>N</sup> whom ye slew between the temple and the altar. <sup>36</sup> Verily I say unto you, All these things shall come upon this generation. <sup>37</sup> O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! <sup>38</sup> Behold, your house is left unto you desolate. <sup>39</sup> For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.<sup>O</sup>

<sup>L</sup> G926 βαρῦς *barus* <sup>KJC: 6</sup> grievous<sup>3</sup> Act\_20:29, Act\_25:7, 1Jo\_5:3; heavy<sup>1</sup> Mat\_23:3-4; weightier<sup>1</sup> Mat\_23:23, weighty<sup>1</sup> 2Co\_10:10  
From the same as G922; weighty, that is, (figuratively) burdensome, grave: - grievous, heavy, weightier.

<sup>M</sup> law, <sup>G3551</sup> nomos **judgment**, <sup>G2920</sup> kresis (G2532) kahee **mercy**, <sup>G1656</sup> eleos **and faith**.<sup>G4102</sup> pistis

**Mic 6:8** He hath shewed thee, O man, what is good; and what doth the LORD require <sup>H1875</sup> doresh of thee, but to do justly <sup>H4941</sup> *mishpat*, and to love <sup>H157</sup> *veahvat* mercy <sup>H2617</sup> *chesed*, and to walk <sup>H1980</sup> *leket* humbly <sup>H6800</sup> *tsana* with thy God? See article #1349.

<sup>N</sup> **Jehoiada or Barachias** see 2Ch 24:20-22; where is the son of Jehoiada. this is a mistake, Zacharias (son of Barachias)

RSTNE FN: 4609 2Ch\_24:20-21. According to "church" father Jerome, the Hebrew copy he had read correctly, with Jehoidai and not Barachai.

John Mack says Y'shua is pointing to the whole scripture Adam to First and last book of the Hebrew Scripture.

<sup>O</sup> See (maybe) Mat-23-39-Prince-of-Peace-and-Covenant-of-Peace, article #???



## Mat 23:2 notes

Notice that it isn't really Moshe's judgment, it's YHVH's. Also notice that having the law applied to someone like when a judgment occurs, it implies that the parties involved had to have been given instruction (i.e. full disclosure) which means that Torah = Law with the implication of instruction imbedded in it.

Ultimately it doesn't matter who sits in the seat. it could be you, me a Pharisee it doesn't matter. What matters is what the law form your operating under and will be judged by. So whomever it is that sits in this seat has to be operating under the law form of Torah. And if you want to be Torah compliant, you relish anyone to seat in this seat when your in court. A more legalized way of saying this is that the court has authority because to adjudicate because it has subject matter jurisdiction.

Also I think what Y'shua is ultimately saying here is that your are required to respect the judicial process. (give biblical examples of judicial process by the Goy judicial (read government) process.

give an example of a judge who might be adjudicating a matter, but he personally might not be a subject of the law form (e.g. golf/tennis, or ATF or divorce court)

See comments on Psa\_94:20.

Ahavta

Background to Matthew: (Exodus 18:13, 25-26) Moses sat to judge the people, and the people stood about Moses from the morning until the evening. And Moses chose able men out of all Israel, and made them heads over the people, leaders of thousands, of hundreds, of fifties and of tens. And they judged the people at all times; the difficult dispute they would bring to Moses, but every minor dispute they themselves would judge. This was halachic judgment: showing the people how to be Torah observant, and also resolving disputes, and meting out civil and criminal penalties – all according to Torah principles.

(Matthew 23:2-3) “The scribes and the Pharisees have seated themselves in the seat of Moses; therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things, and do not do them.” (V.23, 25, 27, 29) “Woe to you, scribes and Pharisees, hypocrites!”

Note that the Sadducees are not mentioned here – they did not accept the prophets, nor did they believe in spirits or resurrection. We are not instructed to follow their teachings.

We are told to practice what we preach – in contrast to the hypocritical scribes and Pharisees. **Hypocrisy does not represent false doctrine – but rather practice that is inconsistent with one's doctrine.**

We are instructed to practice what the Torah teachers – the scribes and Pharisees – teach us (this does not mean that we follow modern Judaism). This means that what they teach us on how to honor our parents, we do without making excuses like the Pharisees: they claimed that whatever they possessed that could be used to support their parents, was instead pledged to the Temple. It means that we should learn to pray as they taught, but discreetly, not to show-off our spirituality like they did. It means that we should love to serve in the synagogue, but not to clamor for position. It means that we should teach and serve various needs, but not carry distinguishing titles such as Rabbi or Reverend. It means that we all wear tallitot (prayer shawls), as brethren: one does not wear a tallit as a symbol of pastoral position. It means that we should support the poor

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Here, Yeshua is speaking to Judah and not the House of Israel who he came to save. He is not asking Judah to make some sort of “Jesus is my personal Savior” claim or testimony, just that he is recognized as a blessing because his sacrifice allows Ephraim to return and that he has the authority (in the name) of YHVH.

and weak, in secret through the synagogue as they taught from Torah, not publicly as they practiced. It means that we should recognize what we are in God's eyes, and purify our hearts, and then our outward acts will also be pure; trying to appear outwardly righteous, while our motivation is self-exaltation, is likened to white-washing tombs. We are to be servants of all, in humility, not masters in exalted positions.

We hear people say that they will not attend church because there are too many hypocrites there. But that is perhaps greater hypocrisy: they are too good to go where others are trying to learn to better themselves? So we all have our areas of hypocrisy, but we need to learn what holiness means, and then practice what we learn.

Source: <http://www.ahavta.org/Commentary%20Y-2/Y2-30.htm>

## ***Brit* Luk 6:39-49 - Do not Judge**

*ToDo: review with my e-Sword notes*

<sup>37</sup> Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: <sup>38</sup> Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. <sup>39</sup> And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? <sup>40</sup> The disciple is not above his master: but every one that is perfect shall be as his master. <sup>41</sup> And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? <sup>42</sup> Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

*A Tree and Its Fruit*

<sup>43</sup> For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. <sup>44</sup> For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. <sup>45</sup> A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

*The House on the Rock*

<sup>46</sup> And why call ye me, Lord, Lord, and do not the things which I say? <sup>47</sup> Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: <sup>48</sup> He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. <sup>49</sup> But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

## ***Brit* Joh 6:63-66 no man can come unto me, except it were given unto him of my Father**

*ToDo: review with my e-Sword notes*



<sup>63</sup> It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. <sup>64</sup> But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. <sup>65</sup> And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. <sup>66</sup> From that time many of his disciples went back, and walked no more with him.

## Seat of Moses – Matthew 23 1:12 and Exodus 18:13-16

I content that the Seat of Moshe is the one found in the Yithro Parasha where Moshe tells the people when they inquire of YHVH, Moshe makes known the laws (Torah) and statutes.

### Exo 18:13-16 Yithro counsels Moses to established an appeals process<sup>P</sup>

Yithro gives good counsel, which is accepted by Moshe

<sup>13</sup> And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. <sup>14</sup> And when Moses' אֵת father in law saw all that he did to the people, he said,

“What מָה<sup>mah-</sup> is this הַזֶּה<sup>haz-Zeh</sup> thing הַדָּבָר<sup>had-da-Var</sup> that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?”

<sup>15</sup> And Moses said unto his father in law,

“Because the people come unto me to inquire לְדַרֵּשׁ<sup>lid-Rosh</sup><sup>Q</sup> of God: <sup>16</sup> When they have a matter דָּבָר<sup>da-Var</sup>, they come unto me; and I judge וְשֹׁפֵטֵי<sup>ve-Sha-fat-Ti</sup> between one and another, and I do make them know וְהוֹדַעְתִּי<sup>ve-ho-da-Ti</sup> אֶת-<sup>'et-</sup> the statutes חֻקֵי<sup>chuk-Kei</sup> of God, and his laws תּוֹרֹתַי<sup>to-ro-Tav</sup>.”<sup>R</sup>  
<sup>S</sup>

### Deu 17:8-13 Legal Decisions by Priests and Judges<sup>T</sup>

<sup>8</sup> If there arise a matter too hard יִפְלֵא<sup>yip-pa-Le</sup> דָּבָר<sup>da-Var</sup> for thee in judgment לְמִשְׁפָּט<sup>lam-mish-Pat</sup><sup>U</sup>, between blood and blood בֵּין-<sup>bein-</sup> | דָּם<sup>dam</sup> לְדָם<sup>le-Dam</sup>, between plea and plea דִּין<sup>din</sup> לְדִין<sup>le-Din</sup>, and between

<sup>P</sup> Extracted from See Exo-18-to-19-06-Yithro, article #1025.

<sup>Q</sup> me to enquire with God is to *drosch*<sup>H1875</sup>. See “Standalone-Aleph-Tav-Deu-18-Print”, article #240.

<sup>R</sup> the appeals process may not be new, but what's different is that the people wanted to enquire of God. Our job as priests and kings is to adjudicate based on Torah but with that also the teaching the Torah, see Mat 5:19. Note this is not necessarily an adversarial relationship.

<sup>S</sup> Ahavta

Moses said, “...I judge between a man and his neighbor, and make known the statutes (*hukim*) of God and His laws (*Torot*).” This is the definition of *halachic* judgment. Halacha means walk: how we are to walk with God in fulfillment of Torah. Moses taught the details of the application of Torah – God’s instruction, as well as settling disputes. This became the position of the Temple Sanhedrin (71 judges) and the District Courts (21 judges) and Synagogue Courts (3 judges for each town). This is the pattern for our court system today in the USA. Source: <http://www.ahavta.org/Commentary%20Y-2/Y2-08.htm>

<sup>T</sup> Go to your tribe first for dispute resolution Deu 16:18 and then go to the Levites Deu 17:8-11.

NG: Nehemia brings up the question that in the past when there was a difficult thing, that the Judge was to go to the Prophet to get the judgment. That raises a question about who should play that role because we don't have that. NG says this responsibility was taken over by the King and he gives an example of Solomon whose first recorded act was the “splitting the baby in half”<sup>1Ki 3:16-28</sup>. In the future it will be King Messiah that will be doing this Isa 11, specifically Isa 11:3-4 where he is like a prophet. Interesting that in Isa 11:6, there is a two house reference (young lion and the calf).

<sup>U</sup> Deu 17:8 If there arise a matter too hard *pala*<sup>H6381 H1697</sup> for thee in judgment,<sup>H4941</sup> ...”



וּבְעִרְתָּ <sup>u-vi-'ar-Ta</sup> the evil הָרַע <sup>ha-Ra'</sup> from Israel. <sup>13</sup> And all the people shall hear, and fear  
יִשְׁמְעוּ <sup>yish-me-'U</sup> וְיִרְאוּ <sup>ve-yi-Ra-'u</sup>, and do no more presumptuously וְלֹא <sup>ve-Lo</sup> עוֹד <sup>od.</sup> יִזְדוֹן <sup>ye-zi-Dun</sup> .