

Leviticus chapters 9, 10 and 11 *Shemeni* Eight

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Introduction

Tzur Yisrael Triennial Parasha [87](#) (#26.1), note ^A

Torah

Lev 9 ¹⁻²⁴ Aaron Offers Sacrifices

The first offerings of Aaron, for himself and the people

¹ And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; ² And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before YHVH. ³ And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; ⁴ Also a bullock and a ram for peace offerings, to sacrifice before YHVH; and a meat offering mingled with oil: for to day YHVH will appear unto you. ⁵ And they brought אֶת that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before YHVH.

-el' to אֶל- ,mo-Sheh that] which Moses| מִשֶׁה tziv-Vah commanded צִוָּה a-Sher' what אֲשֶׁר et' אֶת ,vai-yik-Chu And they brought וַיִּקְחוּ ⁵
-kol and the whole כָּל- vai-yik-re-Vu drew near וַיִּקְרְבוּ ,mo-'Ed of the congregation מוֹעֵד O-hel' the tabernacle אֶהָל pe-Nei before פְּנֵי
the LORD Yah-weh יְהוָה lif-Nei before לְפָנָי vai-ya-'am-Du and stood וַיַּעֲמֵדוּ ,ha-'e-Dah and all the congregation הָעֵדָה

^A <http://www.ahavta.org/Commentary%20Y-2/Y2-32.htm>

⁶ And Moses said, This is the thing which YHVH commanded that ye should do: and the glory of YHVH shall appear unto you. ^[Lev 9:24] ⁷ And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as YHVH commanded.

The sin offering

⁸ Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself. ⁹ And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar: ¹⁰ But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as YHVH commanded Moses. ¹¹ And the flesh and the hide he burnt with fire without the camp.

and the burn offering for himself

¹² And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. ¹³ And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar. ¹⁴ And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar.

the offerings for the people

¹⁵ And he brought **את** the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.

et' -את' vai-yik-Kach and took ויקח ,ha-'Am the people's העם ka-re-Ban offering קרבן et' את' vai-yak-Rev And he brought ויקרב ¹⁵ and and וישחטהו ,la-'Am for the people לעם a-Sher' which אשר ha-chat-taT which [was] the sin offering החטאת se-'Ir the goat שעיר ויחטאהו vai-yish-cha-Te-hu slew כראשון vay-chat-te-'E-hu it and offered it for sin

¹⁶ And he brought the burnt offering, and offered it according to the manner. ¹⁷ And he brought the meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning. ¹⁸ He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, ¹⁹ And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver: ²⁰ And they put the fat upon the breasts, and he burnt the fat upon the altar: ²¹ And the breasts and the right shoulder Aaron waved for a wave offering before YHVH; as Moses commanded. ²² And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

Moses and Aaron bless the people

²³ And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of YHVH appeared unto all the people.

Fire comes from YHVH, upon the altar

²⁴ And there came a fire out from before YHVH, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.

Lev 10 ¹⁻²⁰ The and Death of Nadab and abihu

Aadab and Abihu, for offering strange fire, are burnt by fire

¹ And Nadab נָדָב *na-Dav* and Abihu אֲבִיהוּא *va-'a-vi-Hu*, the sons of Aaron, took either אִישׁ *'ish* of them his censer מַחְתָּתוֹ *mach-ta-To*, and put fire אֵשׁ *'Esh* therein, and put incense thereon, and offered strange זָרָה *za-Rah* fire [Exo30:9] before YHVH, which he commanded them not. ² And there went out fire from YHVH, and devoured תֹּאכְלֵם *vat-To-chal* them, and they died before YHVH. ³ Then Moses said unto Aaron, This is it that YHVH spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. ⁴ And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. ⁵ So they went near, and carried them in their coats out of the camp; as Moses had said.

Aaron and his sons are forbidden to mourn for them

⁶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which YHVH hath kindled. ⁷ And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of YHVH is upon you. And they did according to the word of Moses.

The priests are forbidden wine when they are to go into the tabernacle

⁸ And YHVH spake unto Aaron, ^B saying, ⁹ Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go ^C into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: ¹⁰ And that ye may put difference between holy הַקֹּדֶשׁ *hak-Ko-desh* and unholy הַחֹל *ha-Chol*, and between unclean הַטְּמֵא *hat-ta-Me* and clean הַטְּהוֹר *hat-ta-Hor*; ¹¹ And that ye may teach the children of Israel אֶת all the statutes הַחֻקִּים *ha-chuk-Kim* which YHVH hath spoken unto them by the hand of Moses. ^D

kol all כָּל *et'* אֶת *Yis-ra-'El of Israel* יִשְׂרָאֵל *be-Nei the children* בְּנֵי *et'* אֶת *u-le-ho-Rot* And that ye may teach וְלַהֲוֹרֹת ¹¹ *which the* הַחֻקִּים *dib-Ber hath spoken* דִּבְרַי אֲשֶׁר *ha-chuk-Kim all the statutes* הַחֻקִּים *mo-Sheh of Moses* מִן־יַד *mo-Sheh of Moses* מִן־יַד *unto them by the hand* בְּיַד *a-lei-Hem' to* אֵלֵיהֶם *Yah-weh LORD*

The law of eating the holy things

¹² And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of YHVH made by fire, and eat it without leaven beside the altar: for it is most holy: ¹³ And ye shall eat it in the holy place, because it is thy due חֶקֶךָ *cha-ke-Cha*, and thy sons' בְּנֵיךָ *ba-Nei-cha* due וְחֶקֶךָ *ve-chok-*, of the sacrifices of YHVH made by fire: for so I am commanded. ¹⁴ And the wave הַתְּנוּפָה *hat-te-nu-Fah* breast חֶזֶה *cha-Zeh* and heave הַתְּרוּמָה *hat-te-ru-Mah* shoulder שֹׁק *Shok* shall ye eat in a

^B **spake.** The only time to Aaron alone. See note on Lev 5:14. YHVH spake unto Aaron Lev 10:8, Num 18:8, 20 Source CB Notes.

^C **when ye go.** Compare Eze 44:21. The exception implies the rule. Nothing may be done to excite or stimulate the flesh in the sanctuary: neither drink within, nor music without, nor sensuous surroundings. The old nature must not be stimulated by moving scenes or mere human eloquence. All "must" be of the Spirit. Joh 4:24. Source CB Notes.

^D In the millennial Kingdom the Messiah will teach the Torah.

clean טהור ^{ta-Hor} place במקום ^{be-ma-Kom}; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings שלמי ^{shal-Mei} of the children of Israel. ¹⁵ The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before YHVH; and it shall be thine, and thy sons' with thee, by a statute for ever; as YHVH hath commanded.

Aaron's excuse for transgressing thereof

¹⁶ And Moses diligently sought דרש ^{da-Rosh} דרש ^{da-Rash} the goat שעיר ^{se-Tr} ^E of the sin offering, and, behold, it was burnt: and he was angry with Eleazar אלעזר ^{'el-'a-Zar} and Ithamar איתמר ^{'i-ta-Mar}, the sons of Aaron which were left alive, saying,

And משה ^{da-Rash} sought דרש ^{da-Rosh} diligently דרש ^{ha-chat-Tat} of the sin offering החטאת ^{se-Tr} the goat שעיר ^{ve-'Et} | ואת ¹⁶ with אלעזר ^{-al'} and על- ^{Vai-yik-tzof} and he was angry ויקצף ^{,so-Raf} and behold it was burnt שרף ^{ve-hin-Neh} and behold והנה ^{mo-Sheh} Moses איתמר ^{-ve-'al} and אלעזר ^{el-'a-Zar} Eleazar הנותרם ^{,a-ha-Ron'} of Aaron אהרן ^{be-Nei} the sons בני ^{i-ta-Mar'} and Ithamar איתמר ^{le-Mor} and אומר ^{han-no-ta-Rim} left

“¹⁷ Wherefore have ye not eaten אכלתם ^{'a-chal-Tem} את- ^{'et} ^F the sin offering החטאת ^{ha-chat-taT} in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before YHVH? ¹⁸ Behold הן ^{hen} את- ^{'et-}, the blood דמה ^{da-Mah} of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.”

¹⁹ And Aaron said unto Moses,

“Behold הן ^{hen}, this day have they offered הקריבו ^{hik-Ri-vu} את- ^{'et-} their sin offering חטאתם ^{chat-ta-Tam} and their burnt offering עלתם ^{'o-la-Tam} before YHVH; and such things have befallen me ותקראנה ^{vat-tik-Re-nah}: and if I had eaten the sin offering to day, should it have been accepted in the sight of YHVH?”

²⁰ And when Moses heard that, he was content.

Lev 11 ¹⁻⁴¹ Laws of Clean and Unclean Food

What animals may be eaten

^E According to the Stone's Chumash, the second (the goat שעיר ^{se-Tr}) and third word of this verse (diligently דרש ^{da-Rosh}) is **exactly the half-way point of the Torah**. This teaches us that the entire Torah revolves around constant inquiry and one must never stop studying and seeking an ever deeper and broader understanding of the Torah (Degel Machaneh Ephraim).

It is interesting that the word is *darosh*, which is the same word (or at least the root) of PaRDeS. It's also interesting that this word is repeated twice (therefore the third word). See Word-Study-H1875-darash-see-and-require, article #421.

^F A hyphenated Aleph Tav between eaten and the sin offering. See Joh 6:51-58 where Yeshua says to eat my flesh and drink my blood. See Sin-lieth-at-the-Door-Gen-4-7, article #777.

¹And YHVH spake unto Moses and to Aaron, saying unto them, ²Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. ³Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat.

and what may not be eaten

⁴Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. ⁵And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. ⁶And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. ⁷And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you. ⁸Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you.

What fishes

⁹These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. ¹⁰And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you: ¹¹They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination. ¹²Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

What fowls

¹³And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray, ¹⁴And the vulture, and the kite after his kind; ¹⁵ **אֵת** Every raven after his kind;

.le-mi-No after his kind לְמִינֵוֹ *o-Rev' Every raven* עֵרָב *-kol every* כָּל־ *et'* **אֵת** ¹⁵

¹⁶And the owl, and the night hawk, and the cuckoo, and the hawk after his kind, ¹⁷And the little owl, and the cormorant, and the great owl, ¹⁸And the swan, and the pelican, and the gier eagle, ¹⁹And the stork, the heron after her kind, and the lapwing, and the bat. ²⁰All fowls that creep, going upon all four, shall be an abomination unto you. ²¹Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; ²²Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. ²³But all other flying creeping things, which have four feet, shall be an abomination unto you. ²⁴And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even. ²⁵And whosoever beareth ought of the carcass of them shall wash his clothes, and be unclean until the even. ²⁶The carcasses of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean. ²⁷And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcass shall be unclean until the even. ²⁸And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they are unclean unto you.

The creeping things which are unclean

²⁹These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, ³⁰And the ferret, and the chameleon, and the lizard **וְהַלְטָאָה** *ve-hal-le-ta'Ah*, ^G and the snail, and the mole. ³¹These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even. ³²And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. ³³And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it. ³⁴Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean. ³⁵And every thing whereupon any part of their carcass falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean and shall be unclean unto you. ³⁶Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcass shall be unclean. ³⁷And if any part of their carcass fall upon any sowing seed which is to be sown, it shall be clean. ³⁸But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you. ³⁹And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even. ⁴⁰And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even. ⁴¹And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten. ⁴²Whatsoever goeth upon the belly **גַּחֲוֹן** *ga-Chon*, ^H and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. ⁴³Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. ⁴⁴For I am YHVH your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. ⁴⁵For I am YHVH that bringeth you up out of the

^G **Jots and Tittles:** Lamed, Enlarged Letters, (Disputed)

^H **Jot and Tittle:** elongated *vav* the word for belly **גַּחֲוֹן** *gachon* ^{H1512} H1512 ^{KJC:2} **Gen 3:14** & Lev 11:42; probably from ^{H1518}.

Teaching: The Heart/Belly of the Torah by Monte Judah

This is not one of the Jots and Tittle of Moses. It is a mark made by scribes to indicate the very center of the Torah. On either side of this letter "vav" are an equal number of letters making up the Torah. However, its placement is very profound and carries part of the message given in the book of Leviticus.

The elongated vav is in the word for belly. It is the belly of the Torah. It is also the part of Torah that teaches about holiness and what we are not to bring near to our souls. The soul is in the torso (belly) of the person.

Three appetites are given to every man: ego (passion for life), food, and sex. Torah teaches us that there are limits on those appetites and restricts those things that profane our souls and keep us from being holy. It is the very rationale for the letter to the Gentiles given in **Acts 15**. That letter is a shortened teaching on the middle (belly) portions of the Torah. Some Torah teachers prefer the expression "the heart of the Torah" since it part of the vital organ set within the torso. Therefore, the letter to the Gentiles is to instruct them first to pursue the "**heart of the Torah.**"

Source: Monte Judah's Yavoh magazine, July 2004 Issue; <http://www.lionlamb.net/Yavoh/2004/print/Jul2004PN.htm>

See notes at Act 15:19-21, about the letter to the Gentiles.

land of Egypt, to be your God: ye shall therefore be holy, for I am holy. ¹⁴⁶This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: ⁴⁷To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

¹ the seriousness of this has been shown by what happened to the first two sons of Aharon.

Haftorah

2 Samuel 6:1-7 The Ark Is Brought to Jerusalem

SAT: 1Ki 8:54, 55

David fetches the ark from Kirjath Jearim on a new cart,

¹ Again, David gathered together all the chosen men of Israel, thirty thousand ^{30,000}. ² And David arose, and went with all the people that were with אִתּוֹ *it-To*, him from Baale מִבְּעַלֵי *mib-ba'a-Lei* ^J of Judah יְהוּדָה *ye-hu-Dah*, to bring up from thence אֶת *et* the ark of God אֲרוֹן *a-Ron* הָאֱלֹהִים *ha'E-lo-Him*, whose name is called by the name of the LORD of hosts יְהוָה *Yah-weh* צְבָאוֹת *tze-va'ot* that dwelleth between the cherubim הַכְּרֻבִים *hak-ke-ru-Vim*.

with all the הָעָם *ve-chol* all וְכָל- *da-Vid* And David דָּוִד *vai-Ye-lech* and went וַיֵּלֶךְ *vai-Ya-kom* arose | וַיָּקָם ² to לְהַעֲלוֹת *ye-hu-Dah* that [were] with him from Baale of Judah יְהוּדָה *mib-ba'a-Lei* מִבְּעַלֵי *it-To* for אִתּוֹ *a-Sher*, who אֲשֶׁר *ha'Am* people אֲשֶׁר- *ha'E-lo-Him* of God הָאֱלֹהִים *a-Ron* from thence the ark אֲרוֹן *et* אֶת *mish-Sham* there מִשָּׁם *le-ha'a-Lot* bring up that לְשֵׁב *tze-va'ot* of hosts צְבָאוֹת *Yah-weh* of the LORD יְהוָה *shem* by the name שֵׁם *Shem* whose name שֵׁם *nik-Ra* is called נִקְרָא *yo-Shev* dwelleth אֶלֶיךָ *a-Lav*, and עֲלֵינוּ *between*] the cherubim *shak-ke-ru-Vim* הַכְּרֻבִים *yo-Shev* dwelleth

³ And they set the ark אֶת- *et-* אֲרוֹן *a-Ron* of God upon a new חֲדָשָׁה *cha-da-Shah* cart עֲגָלָה *'a-ga-Lah*, ^K and brought it out of the house of Abinadab אַבִּינָדָב *'a-vi-na-Dav* that was in Gibeah בְּגִבְעָה *bag-giv'Ah*: and Uzzah וְעֻזָּא *ve'uz-Za* and Ahio וְאַחִיו *ve'ach-Yo*, the sons of Abinadab, drave the new cart. ⁴ And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. ⁵ And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood,^L even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

Uzzah is smitten at Perez Uzzah

⁶ And when they came to Nachon's נָכוֹן *na-Chon* ^M threshingfloor גֶּרֶן *Go-ren*, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen הַבָּקָר *hab-ba-Kar* shook שָׁמְטוּ *sha-me-Tu* ^N it. ⁷ And the anger of the LORD

^J The old Canaanite name of Kirjath-jearim. Compare 1Sa 6:21; 1Sa 7:2. 1Ch 13:6 Source CB Notes.

^K **a new cart.** This was contrary to the Divinely prescribed law (Num 4:15; Num 7:9; Num 10:21. Deu 10:8. Jos 3:14. Jos 15:24. 1Ch 13:7; 1Ch 15:2, &c.) When the Philistines did it in ignorance (1Sa 6:7) no judgment fell on them, because the Law of Moses was not delivered to them. But David should have known: hence judgment came. The solemn lesson is that anything introduced into the worship of God contrary to His requirements is deserving of His judgments. This includes all that is contrary to Joh 4:24, and all that is of the flesh, which "profiteth nothing" (Joh 6:63). All this is like David's "new cart" and is sin in God's sight. See note on 1Sa 6:7, and compare 1Sa 15:22. Source CB Notes.

^L **instruments made of fir wood.** The Septuagint reads "with all boldness and with songs". See 2Sa 6:14 and 1Ch 13:8. According to Hebrew text "fir woods", put by Figure of speech Metonymy (of Material) for instruments made from it. App-6 Source CB Notes.

^M **Nachon's.** Same as Chidon (1Ch 13:9) Source CB Notes.

^N **H8058** Same root as Shmitta see The-shemittah-release-land-sabbath-Deu-15-1-to-3, article #303.

was kindled against Uzzah; and God smote **וַיַּכְהוּ** *vai-yak-Ke-hu* him there for his error **הַשָּׁל** *hash-Shal*; ^O and there he died by the ark of God.

1 Kings 8:54-61 Solomon's blessing

⁵⁴ And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD **אֵת**, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

of **לְהַתְּפִלָּל** *she-lo-Moh* And it was [so] that when Solomon **שָׁלְמָה** *ke-chal-Lot* had made an end **וַיְהִי** *vay-Hi* become | ⁵⁴
 and **וְהִתְחַנְּנָה** *hat-te-fil-Lah* all this prayer **הַתְּפִלָּה** *-kol* entire **כָּל** *et* **אֵת** *Yah-weh* unto the LORD **אֶל־** *le-hit-pal-Lel* praying
 of the **הַיְהוָה** *the altarmiz-Bach* **מִזִּבְחֵ** *mil-lif-Nei* from before **מִלְפָּנָיו** *kam* he arose **קָם** *haz-Zot* he **הָזֵאת** *ve-hat-te-chin-Nah* supplication
 spread **פְּרָשׁוֹת** *ve-chap-Pav* with his hands **וְכַפָּיו** *bir-Kav* on his knees **בְּרַכְּוֹ** *-al* on **עַל־** *mik-ke-Ro-a* from kneeling **מִפְּרֹעַ** *Yah-weh* LORD
 .to heaven **הַשָּׁמַיִם** *pe-ru-Sot* up

⁵⁵ And he stood, and blessed all **אֵת** the congregation of Israel with a loud voice, saying,

of **יִשְׂרָאֵל** *ke-Hal* all the congregation **קֹהֵל** *-kol* all **כָּל־** *et* **אֵת** *vay-Va-rech* and blessed **וַיִּבְרַךְ** *vai-ya'-Mod* And he stood **וַיַּעֲמֹד** *55*
 .le-Mor saying **לְאָמַר** *ga-Dol* with a loud **גְּדוֹל** *Kol* voice **קוֹל** *Yis-ra-'El* Israel

⁵⁶ Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

⁵⁷ The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

⁵⁸ That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

⁵⁹ And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

⁶⁰ That all the people of the earth may know that the LORD is God, and that there is none else.

⁶¹ Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

^O **H7944** shal ^{KJC:1} ([legomenon](#)) From **H7952** abbreviated; a *fault*: - error.

H7952 *shawlaw* **שָׁלַח** A primitive root (probably rather identical with H7953 through the idea of *educing*); to *mislead*: - deceive, be negligent. ^{KJC:2} **deceive, 1**, 2Ki 4:28 , **negligent, 1** 2Ch 29:11

Brit

Mar 7:1-23^P Pharisees teaching commandments and teachings of men

Traditions and Commandments

¹ Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. ² And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. ³ For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. ⁴ And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables. ⁵ Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? ⁶ He answered and said unto them, **Well hath Isaiah prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.**^Q ⁷ **Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.** ⁸ **For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.** ⁹ **And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.** ¹⁰ **For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:** ¹¹ **But ye say, If a man shall say to his father or mother, *It is Corban,***^R that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*^S ¹² **And ye suffer him no more to do ought for his father or his mother;** ¹³ **Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.**

What Defiles a Person

¹⁴ And when he had called all the people *unto him*, he said unto them, **Hearken unto me every one *of you*, and understand:** ¹⁵ **There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.** ¹⁶ **If any man have ears to hear, let him hear.** ¹⁷ **And when he was entered into the house from the people, his disciples asked him concerning the parable.** ¹⁸ **And he saith unto them, *Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;*** ¹⁹ **Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?**^T ²⁰ **And he said, That which cometh out of the man, that defileth the**

^P The Matthew harmony for the is Mat 15:1-20.

^Q **Isa 29:13** Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

^R See Word-Study-H7126-qarab-H7133-corban-G2878, article #[159](#).

^S **free** The Pharisees were sinning by claim they are “free” from the responsibility of honoring their mother and father (of some debt) that money / gift / corban has been earmarked for God via the Levites. They do error because it is their responsibility to honor both God and Man...this is the two great categories of the ten commandments.

^T Some bibles (believe it or not) have in parenthesis {this means that all foods are clean}. The verbiage "purging all meats?", compare to Mat 15:17.

man.^U ²¹ For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, ²² Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: ²³ All these evil things come from within, and defile the man.

Appendix

1Ch 13:1-14 → Harmony with 2Sa 6:1-11

David fetches the ark with great solemnity from Kirjath Jearim

¹ And David consulted with the captains of thousands and hundreds, *and* with every leader. ² And David said to all the congregation of Israel, *If it seem* good to you, and *that it be* of the LORD our God, let us send abroad to our brothers every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* in their cities *and* suburbs, that they may gather themselves to us: ³ And let us bring again the ark of our God ^V to us: for we inquired not at it in the days of Saul. ⁴ And all the congregation said that they would do so: for the thing was right in the eyes of all the people. ⁵ So David gathered all Israel together, from Shihor ^W of Egypt even to the entering of Hemath, to bring the ark of God from Kirjathjearim. ⁶ And David went up, and all Israel, to Baalah, *that is*, to Kirjathjearim, which *belonged* to Judah, to bring up there אֶת the ark of God the LORD, that dwells *between* the cherubim, whose name is called *on it*.

to בְּעֵלְתָּהּ Yis-ra-'El and all Israel יִשְׂרָאֵל ve-chol and all וְכָל da-Vid And David דָּוִד vai-Ya-'al went up וַיַּעַל ⁶.
 which [belonged] to לַיהוָה a-Sher' which אֲשֶׁר ye-'a-Rim that is] to Kirjathjearim יְעָרִים kir-Yat קְרִית -el' about אֶל ,ba-'a-La-tah Baalah
 of | הָאֱלֹהִים a-Ron thence the ark אֲרוֹן et' אֶת ,theremish-Sham מִשָּׁם le-ha-'a-Lot to bring up לַהֲעֵלוֹת ,li-hu-Dah Judah
 -a-Sher' where אֲשֶׁר hak-ke-ru-Vim between] the cherubim] הַכְּרוּבִים yo-Shev that dwelleth יוֹשֵׁב Yah-weh the LORD יְהוָה ha-'E-lo-Him God
 .Shem whose name שֵׁם nik-Ra is called נִקְרָא

⁷ And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart.
⁸ And David and all Israel played before God with all *their* might, and with singing, and with harps, and with

RSTNE (Restored True Name Edition): 4723 Yahshua in no way is reversing any laws of kashrut/ permitted clean foods, for if He even considered reversing one, He could not by definition be the Messiah. No, instead the topic here regards the traditions of washing hands so as to be considered ritually pure. This was pure tradition finding no basis in Torah instructions. Yahshua gives Yisrael the understanding that washed, or unwashed hands do not change a man, or woman's heart. That is all that is taking place here.

^U A man's wicked heart is what defiles him and ritualistic hand washing does not overcome that. All those things listed In Mar 7:21-22 are sins. Why? Because the Torah says so, just like it says that eating things in the Torah not defined food is a sin. Yeshua's sacrifice does not make any of these things go away as he was most emphatic about that (see Mat 5:17-19). Bottom line, Jesus didn't die on the cross so antinomian Christians can eat our pork chops guilt free.

Corban and Salvation. Connecting this back to what was talked about in Mat 7:11 regarding the corban offering. The corban means to draw near, but to what? To YHVH. At the time of Yeshua making saying, who explicitly can't draw near to YHVH with their offering? It's the House of Yisrael who was give a Bill of Divorce by YHVH. See Mat-15-21-28-Salvation-is-only-for-the-House-of-Israel, article #427.

^V the ark of our God. Note its titles in these two books of Chronicles: the Ark, fifteen times; the Ark of God, twelve times; the Ark of the Lord, four times; the Ark of the Covenant of God, once; the Ark of Thy strength, once; the holy Ark, once; the Ark of our God, once. Forty-six in all. See note on Exo 25:22 Source CB Notes.

^W **Shihor.** Not the Nile, but the brook (or Wady) of Egypt (Num 34:5. Jos 15:4, Jos 15:47) = El Arish. **entering of Hemath** = the pass of Hemath, on the extreme north (Num 34:8). Source CB Notes.

psalteries, and with tambourines, and with cymbals, and with trumpets.

Uzza being smitten, the ark is left at the house of Obed-Edom

⁹ And when they came to the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. ¹⁰ And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God. ¹¹ And David was displeased, because the LORD had made a breach on Uzza: why that place is called Perezuzza to this day. ¹² And David was afraid of God that day, saying, How shall I bring **את** the ark of God *home* to me?

¹² וַיִּירָא וַיִּיָּרָא ^{vai-yi-Ra} was afraid ^{da-Vid} And David ^{et'} את־ ^{heich} אָבִיא ^{ha-Hu} he ^{bai-Yom} הַיּוֹם ^{ha-E-lo-Him} of God ^{a-Ron} אֲרוֹן ^{a-Vi} אֵלַי ^{et' for} אֶת־ ^{e-Lai} אַתְּ ^{ha-E-lo-Him} אֵלֹהֵי הַיְיָ ^{heich} אֲבִיא ^{vai-yi-Ra} דָּוִד ^{ha-Hu} לֵאמֹר ^{hai-Yom} הַיּוֹם ^{ha-E-lo-Him} אֵלֹהֵי הַיְיָ ^{a-Ron} אֲרוֹן ^{et' for} אֶת־ ^{e-Lai} אַתְּ ^{ha-E-lo-Him} אֵלֹהֵי הַיְיָ ^{a-Ron} אֲרוֹן

¹³ So David brought not the ark *home* to himself to the city of David, but carried it aside **וַיַּטְהוּ** into the house of Obededom **עֶבֶד** the Gittite **הַגִּתִּי**. ¹⁴ And the ark of God remained with the family of Obededom in his house three months. And the LORD blessed the house of Obededom, and all that he had **וְ**.