

Word Study - commandments statutes decrees ordinances charges judgments

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Introduction

This document is an attempt to try to make sense of the legal related terms found in the Hebrew bible and map them to English words. This makes sense if you are trying get a good grip on the law form of Torah. Relying only on English words (like in the KJV) is hard to do because there is no translations consistency in the use of the various legal terms. Couple this with antinomian Christians built in hostile views towards the law^A, which

^A An example would be to supplement Torah law with “Natural Law”, or the “Noachite law form”.

is often replaced with warm and fuzzy interpretation of scripture, it's not surprising there is confusion. Anyway, this is one of the main motivation for my website www.MyHebrewBible.com.

Gates of Eden Jan-Feb 2000 pg. 14-15

Deu 4:5 KJV Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

Deu 4:44-45 KJV And this *is* the law ^{H8451} *haTorah* which Moses set before the children of Israel: These *are* the testimonies, ^{H5713} *edah* ^{G3142} *maturion* and the statutes, ^{H2706} *HaChochkim* ^{G1345} *dikaiomata* and the judgments, ^{H4941} *vhamishpatim*, ^{G2917} *krima* which Moses spake unto the children of Israel, after they came forth out of Egypt,

Three categories of Torah ^{H8451} **edot**, ^{H5713} **chukim** ^{H2706} and **mishpatim** ^{H4941} .

Torah Category	Common Translations	Reason Given	Meaning
<u>edot</u>	testimony, witness	Always stated	Feast days and other rituals that <u>testify</u> to some important spiritual truth or historical event. These are important because they remind us of Elohim's presence, faithfulness, holiness "kadoshness" and the privileges and duties we have as his children.
<u>chukim</u>	statutes	neither stated nor obvious	Examples "Thou shall not plow with an ox and a donkey together" or "Thou shall not wear a material mixed of wool and lined together" (Deu 22:10f)
<u>mishpatim</u>	judgment	Always obvious	The moral, ethical commandments. They require no explanation or justification i.e. the needs for laws against murder, rape robbery etc. are self-evident.

Other thoughts I had

This is interesting as this is found in the last chapter of the "Old" Testament which has many of the same words were talking about. Gee maybe this should have been carried forward into the "New" Testament?

Mal 4:4 KJV Remember ye the law ^{H8451} *Torah* of Moses my servant, which I commanded unto ^{H6680} *tsavah* him in Horeb for all Israel, *with* the statutes ^{H2708} *chuqqah* and judgments. ^{H4941} *mishpat* .

Gen 26:5 KJV Because that Abraham obeyed ^{H8085} *SheMaH* my voice ^{H6963} *BeKoLiY* , and kept ^{H8104} *ShoMeR* my **charge**, my **commandments**, my **statutes**, and my **laws**.

First use of the word...

- Torah and my laws, **H8451 Torah** VTarot.
- my charge, **H4931 mishmereth**, Feminine of **H4929**; watch, *Shomer* ==> From **H8104**; a *guard*
- my commandments, **H4687 mitsvah**
- my statutes, **H2708 chuqqah**, Feminine of **H2706**; *choq*, an enactment

To *Shmah* is to hear and do, and the doing is the four things listed after SheMaH.

“Gates of Eden, Torah - mishpatim, edot, chukim”

By Daniel Botkin ^B

This page is an excerpt from Daniel Botkin’s article that I’ve highlighted

Website: <http://GatesOfEden.org/>

Archived Articles: <http://gatesofeden.org/u.php?url=archives>

In the 13th Century. Thomas Aquinas, in his *Summa Theologica*, wrote that “the precept of the Sabbath observance is moral ... in so far as it commands man to give some time to the things of God ... but it is a **ceremonial precept**... as to the fixing of the time” ^C

For Aquinas, the laws of God that he believed could be discovered by human reason are moral and binding; the laws that require Divine revelation are not. Hebraically speaking, we could say that Aquinas accepted the *mishpatim* but rejected the *edot* and *chukim*. The moral laws, Aquinas said, are grounded on “**natural law**,” i.e., they can be discovered by natural human reason without any Divine revelation. The flaw in Aquinas' theology lies in the fact that human nature is fallen and sinful, and “the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor. 2:14). The Torah does not have its origin in natural human reason; it comes by Divine revelation.

The influence of Aquinas' **unscriptural elevation of natural law** above the *chukim* and *edot* can be seen in the theology of later Christians. Luther rejected the seventh-day Sabbath because “it is not supported by the natural law.” ^D [Melanchthon](#) insisted on a day to replace the seventh-day Sabbath because it is “moral and natural” to have a fixed day for worship. ^E The Catechism of the Council of Trent (1566) dismisses the seventh-day Sabbath because it is not “**a principle of the natural law**,” but accepts the other nine of the Ten Commandments

^B See Word Study\Gates-of-Eden-Torah-Mishpatim-Edot-Chukim-by-Daniel-Botkin.doc

^C ⁱ Thomas Aquinas, *Summa Theologica*, Part I-II, Q.122, 4

^D ⁱⁱ Luther, *Against the Heavenly Prophets*. Luther's Works, 1958, 40:93

^E ⁱⁱⁱ Melanchthon. *On Christian Doctrine*. *Loci Communes* 1555, Clyde L. Manschreck, ed. and trans., 1965, 96f

because the Nine Commandments “belong to **the natural law**. and are perpetual and unalterable ... because they agree with **the law of nature**.”^F

By whose authority do we use “natural law” to determine whether or not a command in the Bible should be obeyed? Do we obey the commandments because they “make sense” to the natural man without the aid of Divine revelation? Or do we obey them because they were commanded by our Heavenly Father, who happens to be the Supreme Ruler of the universe?

See Also Articles

Word-Study-H8199-shaphat-Judge-and-H4941-mishpat-judgment, Article [#397](#)

Word-Study-Jurisdiction-Torah-Author-In-Rem-In-Personam, Article [#388](#)

Word-Study-H6485-paqad-number-visit-punish-H6490-piqqud-precepts-commandments, Article [#405](#)

Word-Study-H4687-mitsvah-commandments-comes-from-H6680-tsavah-commanded, Article [#409](#)

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Word-Study-H2706-choq statute-H2710-chaqaq-lawgiver, Article [#413](#)

Consider: **Word-Study-H1799-H3791-H5612-Register, Article #127**

To Do:

1. Create a more detail glossary of the relevant words and maybe a condensed tabularized cheat version. A list of Legal English words can be found at the end of the [document](#).
2. Summarize the words
 - a. show a hierarchy like what Strong’s uses
 - b. add more weight to words that are in the Torah.
 - c. Maybe eliminate words that have no legal meaning (this could be tricky however)

^{F iv} Catechism of the Council of Trent. J. Donovan, trans., 1908, 342.

3. Incorporate my criticism on [Natural Law/Rights](#).
4. Document that this is a very important document related to JSOTA.

Word Study some Greek Words

G2917 κρίμα *krima* KJC²⁸: judgment(s)¹³, damnation⁷, condemn(ed)(ation)⁶, avenged¹, law¹

From [G2919](#); a *decision* (the function or the effect, for or against [“crime”]): - avenge, condemned, condemnation, damnation, + go to law, judgment.

LXX related word(s)

H561 emer	H1697 davar	H1779 din	H2706 choq
H4941 mishpat	H6591 peshar	H6666 tsedaqah	H8201 shephet

Total KJV Occurrences: 28

judgment, 12 [Mat 7:2](#), [Joh 9:39](#), [Act 24:25](#), [Rom 2:2-3](#) (2), [Rom 5:16](#), [Gal 5:10](#), [Heb 6:2](#), [1Pe 4:17](#), [2Pe 2:3](#), [Rev 17:1](#), [Rev 20:4](#)

damnation, 7 [Mat 23:14](#), [Mar 12:40](#), [Luk 20:47](#), [Rom 3:8](#), [Rom 13:2](#), [1Co 11:29](#), [1Ti 5:12](#)

condemnation, 5 [Luk 23:40](#), [1Co 11:34](#), [1Ti 3:6](#), [Jam 3:1](#), [Jud 1:4](#)

avenged, 1 [Rev 18:20](#)

condemned, 1 [Luk 24:20](#) (2)

judgments, 1 [Rom 11:33](#)

law, 1 [1Co 6:7](#)

G1345 δικαιομα *dikaioma* KJC 10, righteousness⁴, ordinances³, judgment(s)², justification¹

δικαίωμα

From [G1344](#); an *equitable deed*; by implication a *statute* or *decision*: - judgment, justification, ordinance, righteousness.

LXX [H1870](#) derekh; [H2706](#) choq; [H4687](#) mitsvah; [H4941](#) mishpat; [H6490](#) piqqudim; [H6666](#) tsedaqah; [H6699](#) tsurah; [H7379](#) riv

Total KJV Occurrences: 10

righteousness, 4 [Rom 2:26](#), [Rom 5:18](#), [Rom 8:4](#), [Rev 19:8](#)

ordinances, 3 [Luk 1:6](#), [Heb 9:1](#), [Heb 9:10](#)

judgment, 1 [Rom 1:32](#)

judgments, 1 [Rev 15:4](#)

justification, 1 [Rom 5:16](#)

H1881 *dath*

דַּת

Of uncertain (perhaps foreign) derivation; a royal *edict* or statute: - commandment, commission, decree, law, manner.

Word Study:

dāt: A feminine noun meaning law, edict. This word is used to describe either a permanent law that governed a nation or an edict sent out with the king's authority. The first meaning can be seen in [Est 1:13](#), [Est 1:15](#), where the king counseled with those who knew the law (cf. [Est 3:8](#)). The second meaning appears in the several occasions where King Ahasuerus (Xerxes) sent out a decree ([Est 2:8](#); [Est 3:14-15](#)). At times, it is difficult to distinguish between these two meanings ([Est 1:8](#)), for the edict of the king became a written law among the Persians ([Est 1:19](#)). With several exceptions, this word occurs only in the book of Esther ([Ezr 8:36](#); cf. [Deu 33:2](#)).

LXX related word(s)

[G1106](#) gnome; [G1125](#) grapho; [G1378](#) dogma; [G1379](#) dogmatizo; [G3546](#) nomisma; [G3551](#) nomos

Total KJV Occurrences: 22

decree, 9 [Est 2:8](#), [Est 3:15](#), [Est 4:3](#), [Est 4:8](#), [Est 8:14](#), [Est 8:17](#), [Est 9:1](#), [Est 9:13-14](#) (2)

law, 6 [Deu 33:2](#), [Est 1:8](#), [Est 1:13](#), [Est 1:15](#), [Est 4:11](#), [Est 4:16](#)

laws, 3 [Est 1:19](#), [Est 3:8](#) (2)

commandment, 2 [Est 3:14](#), [Est 8:13](#)

commissions, 1 [Ezr 8:36](#)

manner, 1 [Est 2:12](#)

JKM: Only used once in Torah.

H1510 *gzerah*

גְּזָרָה

(Chaldee); From [H1505](#) (as [H1504](#)); a *decree*: - decree.

Word Study

g̃zērāh: An Aramaic feminine noun indicating a decree, announcement, or sentence. It denotes a formal decree or sentence issued by heavenly beings ([Dan 4:17](#) [14], [Dan 4:24](#) [21]). It was later interpreted by Daniel.

Total KJV Occurrences: 2 decree, 2 [Dan 4:17](#), [Dan 4:24](#)

H7010 *keh-yawm'*

קִים

(Chaldee); from [H6966](#); an *edict* (as *arising* in law): - decree, statute.

Word Study

q̄yām: An Aramaic masculine noun meaning a decree, a statute. A form of this word is only used twice in the Hebrew Old Testament, both times in the book of Daniel. When King Darius' advisors wanted to get rid of Daniel, they persuaded Darius to make a law that forbade worship of anyone but himself ([Dan 6:7](#) [8]). When Daniel broke this law, the advisors compelled Darius to enforce the punishment because the edict he issued could not be revoked ([Dan 6:15](#) [16]).

LXX related word(s): [G4714](#) stasis

Total KJV Occurrences: 2 **statute**, 2 [Dan 6:7](#), [Dan 6:15](#)

H3982 *maamar*

מֵאָמַר

From [H559](#); something (authoritatively) *said*, that is, an *edict*: - commandment, decree.

Word Study

ma^amar. A masculine noun meaning word or command. In all three of its instances in the Old Testament, this word is best translated, command (i.e., that which is spoken with authority). It referred to the command of King Ahasuerus that Queen Vashti ignored ([Est 1:15](#)). It described Mordecai's instructions to Esther to keep quiet about her nationality ([Est 2:20](#)). Finally, it referred to Esther's edict about the establishment of the days of Purim ([Est 9:32](#)). This word comes from the common verb *'amar* (H559), meaning to say, which can be translated to command, depending on the context ([2Ch 31:11](#); [Est 1:10](#)).

LXX related word(s): [G4367](#) pros tasso

Total KJV Occurrences: 3 **commandment**, 2: [Est 1:15](#), [Est 2:20](#); **decree**, 1: [Est 9:32](#)

H559 'amar

אָמַר

Total KJV Occurrences: 5307

said, 2776; saying, 915; saith, 581; say, 567; spake, 110 etc...

Tehame H2942, H2941, H2940

H2942 *teh-ame'*

□ טעַ

(Chaldee); from [H2939](#), and equivalent to [H2941](#); properly *flavor*; figuratively *judgment* (both subjectively and objectively); hence *account* (both subjectively and objectively): - + chancellor, + command, commandment, decree, + regard, taste, wisdom.

f'ē̄m: An Aramaic masculine noun meaning taste, judgment, command, flavor. Belshazzar held a great feast and tasted wine from the consecrated vessels of God's Temple ([Dan 5:2](#)). When used figuratively, the word has the meaning of judgment or discretion, such as Daniel's counsel and wisdom to Nebuchadnezzar's chief guard ([Dan 2:14](#)). This word is also used in relaying a command of God, such as the rebuilding of the Temple ([Ezr 6:14](#)), or of a person, as in the decree to worship the golden image of Nebuchadnezzar ([Dan 3:10](#)).

LXX related word(s): [G1106](#) gnome; [G1785](#) entole; [G1378](#) dogma *

Total KJV Occurrences: 25

decree, 13 [Ezr 5:13](#), [Ezr 5:17](#), [Ezr 6:1](#), [Ezr 6:3](#), [Ezr 6:8](#), [Ezr 7:11-13](#) (3), [Ezr 7:21](#), [Dan 3:10](#), [Dan 3:29](#), [Dan 4:6](#), [Dan 6:26](#)

chancellor, 3 [Ezr 4:8-9](#) (2), [Ezr 4:17](#)

commanded, 3 [Ezr 4:19](#), [Ezr 5:3](#), [Ezr 5:9](#)

commandment, 2 [Ezr 4:21](#), [Ezr 6:14](#)

regarded, 1 [Dan 3:12](#)

regardeth, 1 [Dan 6:12-13](#) (2)

tasted, 1 [Dan 5:2](#)

wisdom, 1 [Dan 2:14](#)

H2941 *ta'am*

□ טעַ

(Chaldee); from [H2939](#); properly a *taste*, that is, (as in [H2940](#)) a judicial *sentence*: - account, X to be commanded, commandment, matter.

ta'am: An Aramaic noun meaning taste, judgment, command. It is closely related to the Hebrew word of the same spelling (*ta'am* [H2940]) and is equivalent to the Aramaic noun *f'ē̄m* (H2942). In [Ezr 6:14](#), the word refers to a command of God; and therefore some argue this vocalization is a theological scribal distinction to differentiate between it and *f'ē̄m*. The determined use of *ta'ē̄mā* in [Ezr 5:5](#) could be declined from either *ta'am* or *f'ē̄m*.

Total KJV Occurrences: 5

commandment, 2 [Ezr 4:20-21](#) (2), [Ezr 6:14](#)

accounts, 1 [Dan 6:2](#)

commanded, 1 [Ezr 7:23](#)

matter, 1 [Ezr 5:5](#)

H2940 *tah'-am*

טַחַם

From [H2938](#); properly a *taste*, that is, (figuratively) *perception*; by implication *intelligence*; transitively a *mandate*: - advice, behaviour, decree, discretion, judgment, reason, taste, understanding.

Word Study

ta'am: a masculine noun meaning taste, judgment, discernment, discretion. The word is used only thirteen times in the Old Testament but is a key word when considering the concept of taste, perception, or decree. It is used to describe the experience of taste: it describes the physical taste of manna as something like wafers or cakes made with honey ([Exo 16:31](#)); or as something made with olive oil ([Num 11:8](#)); it also refers to tasteless food needing salt in order to be eaten ([Job 6:6](#)). The word has several abstract meanings. It can mean mental or spiritual perception, discretion, or discernment. David thanked Abigail for her good discretion that kept him from killing Nabal and his men ([1Sa 25:33](#)). This Hebrew word is ranked along with knowledge as something the psalmist wanted from the Lord (i.e., good discernment or judgment [[Psa 119:66](#)]); and in a famous proverb, the beautiful woman without discretion is unfavorably compared to a gold ring in a pig's snout ([Pro 11:22](#)). The word can also mean an oral or written proclamation (i.e., a decree). It depicts the proclamation of the king of Nineveh ([Jon 3:7](#)). Finally, its Aramaic equivalent *ta'am* (H2941) means decree or command.

LXX related word(s)

[G1106](#) gnome; [G2237](#) hedone; [G3056](#) logos; [G3809](#) paideia; [G4907](#) sunesis; [G5158](#) tropos

Total KJV Occurrences: 13

taste, 5 [Exo 16:31](#), [Num 11:8](#) (2), [Job 6:6](#), [Jer 48:11](#)

behaviour, 2 [1Sa 21:13](#), [Psa 34:1](#)

advice, 1 [1Sa 25:33](#)

decree, 1 [Jon 3:7](#)

discretion, 1 [Pro 11:22](#)

judgment, 1 [Psa 119:66](#)

reason, 1 [Pro 26:16](#)

understanding, 1 [Job 12:20](#)

H6310 peh peh



From [H6284](#); the *mouth* (as the means of *blowing*), whether literally or figuratively (particularly *speech*); specifically *edge*, *portion* or *side*; adverbially (with preposition) *according to*: - accord (-ing as, -ing to), after, appointment, assent, collar, command (-ment), X eat, edge, end, entry, + file, hole, X in, mind, mouth, part, portion, X (should) say (-ing), sentence, skirt, sound, speech, X spoken, talk, tenor, X to, + two-edged, wish, word.

Word Study

peh: A masculine singular noun meaning mouth. Besides the literal meaning, this term is used as the instrument of speech and figuratively for speech itself. When Moses claimed to be an ineffective speaker, he was heavy of mouth ([Exo 4:10](#)); the psalmist also uses *peh* to mean speech ([Psa 49:13](#) [14]; [Ecc 10:13](#); [Isa 29:13](#)). The word is rendered edge in the expression the mouth of the sword ([Jdg 4:16](#); [Pro 5:4](#)); or in some measurements from edge to edge or end to end ([2Ki 10:21](#); [2Ki 21:16](#); [Ezr 9:11](#)). It is also used for other openings like those in caves, gates, wells, or sacks. In land and inheritance references, it is translated as share or portion ([Deu 21:17](#); [2Ki 2:9](#); [Zec 13:8](#)). With the preposition *ל*, it means in proportion to or according to.

LXX related word(s)

[G1035](#) brosis; [G1100](#) glossa; [G1411](#) dunamis; [G2372](#) thumos; [G3056](#) logos; [G4383](#) prosopon; [G4487](#) rhema
[G4750](#) stoma; [G5408](#) phonos; [G5456](#) phone; [G5491](#) cheilos

Total KJV Occurrences: 492

mouth, 330 [Gen 8:11](#) (2), [Gen 24:57](#), [Gen 29:2-3](#) (3), [Gen 29:8](#), [Gen 29:10](#), [Gen 42:27](#), [Gen 43:12](#), [Gen 43:21](#), [Gen 44:1-2](#) (2), [Gen 45:12](#), [Exo 4:11-12](#) (2), [Exo 4:15-16](#) (4), [Exo 13:9](#), [Exo 23:13](#), [Num 12:8](#) (2), [Num 16:30](#), [Num 16:32](#), [Num 22:28](#), [Num 22:38](#), [Num 23:5](#), [Num 23:12](#), [Num 23:16](#), [Num 26:10](#), [Num 30:2](#), [Num 32:24](#), [Num 35:30](#), [Deu 8:3](#), [Deu 17:6](#) (3), [Deu 18:18](#), [Deu 19:15](#) (2), [Deu 23:23](#), [Deu 30:14](#), [Deu 32:1](#), [Jos 1:8](#), [Jos 6:10](#), [Jos 9:14](#), [Jos 10:18](#), [Jos 10:22](#), [Jos 10:27](#), [Jdg 7:6](#), [Jdg 9:38](#), [Jdg 11:35-36](#) (3), [Jdg 18:19](#), [1Sa 1:12](#), [1Sa 2:1](#), [1Sa 2:3](#), [1Sa 14:26-27](#) (2), [1Sa 17:35](#), [2Sa 1:16](#), [2Sa 14:3](#), [2Sa 17:19](#) (2), [2Sa 18:25](#), [2Sa 22:9](#), [1Ki 7:31](#) (3), [1Ki 8:15](#), [1Ki 8:24](#), [1Ki 13:21](#), [1Ki 17:24](#), [1Ki 19:18](#), [1Ki 22:13](#), [1Ki 22:22-23](#) (2), [2Ki 4:34](#) (2), [1Ch 16:12](#), [2Ch 6:4](#), [2Ch 6:15](#), [2Ch 35:21-22](#) (3), [2Ch 36:12](#), [2Ch 36:21-22](#) (2), [Ezr 1:1](#), [Neh 9:20](#), [Est 7:8](#), [Job 3:1](#), [Job 5:15-16](#) (2), [Job 7:11](#), [Job 8:2](#), [Job 8:21](#), [Job 9:20](#), [Job 15:5-6](#) (2), [Job 15:13](#), [Job 15:30](#), [Job 16:5](#), [Job 16:10](#), [Job 19:16](#), [Job 20:12](#), [Job 21:5](#), [Job 22:22](#), [Job 23:4](#), [Job 23:12](#), [Job 29:9](#), [Job 29:23](#), [Job 31:27](#), [Job 32:5](#), [Job 33:2](#), [Job 35:16](#), [Job 37:2](#), [Job 40:4](#), [Job 40:23](#), [Job 41:19](#), [Job 41:21](#), [Psa 5:9](#), [Psa 8:2](#), [Psa 10:7](#), [Psa 17:3](#), [Psa 17:10](#), [Psa 18:8](#), [Psa 19:14](#), [Psa 22:21](#), [Psa 33:6](#), [Psa 34:1](#), [Psa 35:21](#), [Psa 36:3](#), [Psa 37:30](#), [Psa 38:13-14](#) (2), [Psa 39:1](#), [Psa 39:9](#), [Psa 49:3](#) (2), [Psa 50:16](#), [Psa 50:19](#), [Psa 51:15](#), [Psa 54:2](#), [Psa 55:21](#), [Psa 59:6-7](#) (2), [Psa 59:12](#), [Psa 63:4-5](#) (2), [Psa 63:11](#), [Psa 66:14](#), [Psa 66:17](#), [Psa 69:15](#), [Psa 71:8](#), [Psa 71:15](#), [Psa 73:9](#), [Psa 78:1-2](#) (2), [Psa 78:36](#), [Psa 81:10](#), [Psa 89:1](#), [Psa 105:5](#), [Psa 107:42](#), [Psa 109:2](#) (2), [Psa 109:30](#), [Psa 119:13](#), [Psa 119:43](#), [Psa 119:72](#), [Psa 119:88](#), [Psa 119:103](#), [Psa 119:108](#), [Psa 119:131](#), [Psa 126:2](#), [Psa 138:4](#), [Psa 141:3](#), [Psa 144:7-8](#) (2), [Psa 144:11](#), [Psa 145:21](#), [Pro 2:6](#), [Pro 4:5](#), [Pro 4:24](#), [Pro 5:7](#), [Pro 6:2](#) (2), [Pro 6:12](#), [Pro 7:24](#), [Pro 8:8](#), [Pro 8:13](#), [Pro 10:6](#), [Pro 10:11](#) (2), [Pro 10:14](#), [Pro 10:31-32](#) (2), [Pro 11:9](#), [Pro 11:11](#), [Pro 12:6](#), [Pro 12:14](#), [Pro 14:2-3](#) (3), [Pro 15:2](#), [Pro 15:14](#), [Pro 15:23](#), [Pro 15:28](#), [Pro 16:10](#), [Pro 16:23](#), [Pro 16:26](#), [Pro 18:4](#), [Pro 18:6-7](#) (2), [Pro 18:20](#), [Pro 19:24](#), [Pro 19:28](#), [Pro 20:17](#), [Pro 21:23](#), [Pro 22:14](#), [Pro 26:7](#) (2), [Pro 26:9](#), [Pro 26:15](#), [Pro 26:28](#), [Pro 27:2](#), [Pro 30:20](#), [Pro 30:32](#), [Pro 31:8-9](#) (2), [Pro 31:26](#), [Ecc 5:2](#), [Ecc 6:6-7](#) (2), [Ecc 10:12-13](#) (2), [Son 1:2](#), [Isa 1:20](#), [Isa 5:14](#), [Isa 6:7](#), [Isa 9:12](#), [Isa 9:17](#), [Isa 10:14](#), [Isa 11:4](#), [Isa 19:7](#), [Isa 29:13](#), [Isa 30:2](#), [Isa 34:16](#), [Isa 40:5](#), [Isa 45:23](#), [Isa 48:3](#), [Isa 49:2](#), [Isa 51:16](#), [Isa 53:7](#) (2), [Isa 53:9](#), [Isa 55:11](#), [Isa 57:4](#), [Isa 58:14](#), [Isa 59:21](#) (4), [Isa 62:2](#), [Jer 1:9](#) (2), [Jer 5:14](#), [Jer 7:28](#), [Jer 9:8](#), [Jer 9:12](#), [Jer 9:20](#), [Jer 12:2](#), [Jer 15:19](#), [Jer 23:16](#), [Jer 32:4](#) (2), [Jer 36:3-4](#) (3), [Jer 36:6](#), [Jer 36:17-18](#) (2), [Jer 36:27](#), [Jer 36:32](#), [Jer 44:17](#), [Jer 44:26](#), [Jer 45:1](#), [Jer 48:28](#), [Jer 51:44](#), [Lam 2:16](#), [Lam 3:29](#), [Lam 3:38](#), [Eze 2:8](#), [Eze 3:2-3](#) (2), [Eze 3:17](#), [Eze 3:27](#), [Eze 4:14](#), [Eze 16:56](#), [Eze 16:63](#), [Eze 21:22](#), [Eze 24:27](#), [Eze 29:21](#), [Eze 33:7](#), [Eze 33:22](#) (2), [Eze 33:31](#), [Eze 34:10](#), [Eze 35:13](#), [Dan 10:3](#), [Hos 2:16-17](#) (2), [Joe 1:5](#) (2), [Amo 3:12](#), [Mic 4:4](#), [Mic 6:12](#), [Mic 7:5](#), [Mic 7:16](#), [Zep 3:12-13](#) (2), [Zec 8:8-9](#) (2), [Zec 9:7](#), [Zec 14:12](#), [Mal 2:7](#)

commandment, 37 [Gen 45:21](#), [Exo 17:1](#), [Exo 38:21](#), [Num 3:39](#), [Num 4:37](#), [Num 4:41](#), [Num 4:49](#), [Num 9:18](#) (2), [Num 9:20](#) (2), [Num 9:23](#) (3), [Num 10:13](#), [Num 13:3](#), [Num 14:41](#), [Num 27:13-14](#) (2), [Num 33:2](#), [Num 33:38](#), [Deu 1:26](#), [Deu 1:43](#), [Deu 9:23](#), [Jos 1:18](#), [Jos 15:13](#), [Jos 17:4](#), [Jos 21:3](#), [1Sa 12:14-15](#) (2), [1Sa 15:24](#), [2Ki 23:35](#), [2Ki 24:3](#), [1Ch 12:32](#), [Pro 8:29](#), [Ecc 8:2](#), [Lam 1:18](#)

edge, 34 [Gen 34:26](#), [Num 21:24](#), [Deu 13:15](#) (2), [Deu 20:13](#), [Jos 6:21](#), [Jos 8:24](#) (2), [Jos 10:28](#), [Jos 10:30](#), [Jos 10:32](#), [Jos 10:35](#), [Jos 10:37](#), [Jos 10:39](#), [Jos 11:11-12](#) (2), [Jos 11:14](#), [Jos 19:47](#), [Jdg 1:8](#), [Jdg 1:25](#), [Jdg 4:15-16](#) (2), [Jdg 18:27](#), [Jdg 20:37](#), [Jdg 20:48](#), [Jdg 21:10](#), [1Sa 15:8](#), [1Sa 22:19](#) (2), [2Sa 15:14](#), [2Ki 10:25](#), [Job 1:15](#), [Job 1:17](#), [Jer 21:7](#)

according, 25 [Gen 47:12](#), [Exo 12:4](#), [Exo 16:16](#), [Exo 16:18](#), [Exo 16:21](#), [Lev 25:16](#) (2), [Lev 25:51-52](#) (2), [Lev 27:8](#), [Lev 27:16](#), [Lev 27:18](#), [Num 6:21](#), [Num 7:5](#), [Num 7:7-8](#) (2), [Num 26:54](#), [Num 26:56](#), [Num 35:8](#), [Deu 17:10](#), [Jos 18:4](#), [1Ki 17:1](#), [2Ch 31:2](#), [Mal 2:8-9](#) (2)

word, 15 [Gen 41:40](#), [Num 3:16](#), [Num 3:51](#), [Num 4:45](#), [Num 20:24](#), [Num 22:18](#), [Num 27:21](#) (2), [Deu 34:5](#) (3), [Jos 19:50](#), [Jos 22:9](#), [1Ki 13:26](#), [1Ch 12:23](#)

mouths, 12 [Gen 44:8](#), [Deu 31:19](#), [Deu 31:21](#), [Psa 22:13](#), [Psa 78:30](#), [Psa 115:5](#), [Psa 135:16-17](#) (2), [Isa 52:15](#), [Jer 44:25](#), [Lam 3:46](#), [Mic 3:5](#)

hole, 6 [Exo 28:32](#) (3), [Exo 39:23](#) (3)

end, 3 [2Ki 10:21](#), [2Ki 21:16](#), [Ezr 9:11](#)

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file, 1 [1Sa 13:21](#)

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Ahavta Commentary - Year 3 Sabbath 11

Numbers 19:1 - 20:13 - Ezekiel 44:29 - Psalm 109 - John 20:1-31

<http://www.ahavta.org/Commentary%20Y-3/Y3-11.htm>

Source: <http://torahlawform.com/Documents/Triennial 41 01 Chukkat 2009 06 06 Normal.doc>

We have studied **Judgments** (*Mishpatim*), **Ordinances** (*Edot*), and **Statutes** (*Hukim*), the three categories of Torah commandments. Statutes are the category of which it is said, their reason is not obvious, but they bond God and man. The Statute of the Red Heifer is considered, by the sages, to be beyond human reasoning, as Solomon said, “*I said I would be wise, but it is far from me*”.

The Midrash on this portion notes a paradox: one who has become defiled (a *niddah*) is purified by the ashes of the red heifer, but one preparing the ashes becomes defiled thereby. It further notes Job 14:4, “*Who can draw a pure thing out of an impure one? Is it not the One God?*”

This paradox pictures a greater one: a sinner is purified through the crucifixion of Yeshua, but one involved with preparing His crucifixion – such as Judas – becomes condemned as a sinner. So God draws a pure thing (a purified sinner) out of an impure (the crucifixion). Because it is far above our understanding, God gives us many kinds of pictures, called ordinances (such as baptism and the Passover).

It may be noted here, that preparation of the ashes is one of several acts required by Torah, which nevertheless makes one unclean. Thus we see that becoming defiled does not indicate one has sinned, but defilement always relates to a result of the fall – such as death, disease, or unfulfilled reproductive cycles.

Yeshua did not die because of a sin He committed, but because of results of the fall of Adam. “*For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Messiah all shall be made alive*” - 1 Corinthians 15:21-22.

The previous chapter was concerned with guarding the Tabernacle against entry by defiled people. This chapter deals with purification of those who have become defiled.

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English Legal Translation

Law

Statutes

Precepts

Decrees

Judgments

Covenant

Contract

Gift

Agreement

Ordinances

Charges

Commandments

Google initializing the placement bar