

~LAW (7698)

[Hebrew, *toh-rah'*, Greek, *no'mos*]

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· **The principles and regulations emanating from a government and applicable to a people, whether in the form of legislation or of custom and policies recognized and enforced by judicial decision. Any written or positive rule, or collection of rules, prescribed under the authority of the state or nation. [The American College Dictionary, edited by C. L. Barnhart, 1966]**

· **A divine commandment or a revelation of the will of God the whole body of God's commandments or revelations: the will of God a rule of right living or good conduct especially when conceived as having the sanction of God's will, of conscience or the moral nature, or of natural justice. [Webster's Third New International Dictionary, 1981]**

- The word Law, in the Hebrew Scriptures, is translated primarily from the Hebrew word *toh-rah'*, related to the verb *ya-rah'*, meaning direct, teach, instruct. In some cases it is translated from the Aramaic term *dath*.
- Consequently these able-bodied men were saying; We shall find in this Daniel no pretext at all, except we have to find it against him in the Law of his God. (**Daniel 6:5**)
- Now, O king, may you establish the statute and sign the writing, in order for it not to be changed, according to the Law of the Medes and the Persians, which is not annulled. (**Daniel 6:8**)
- Finally these able-bodied men themselves entered as a throng to the king, and they were saying to the king; Take note, O king, that the Law belonging to the Medes and the Persians is that any interdict or statute that the king himself establishes is not to be changed. (**Daniel 6:15**)
- Other words translated in the King James Version as, Law, are *mish-pat'*, judicial decision, judgment, and *mits-wah'*, commandment. In the Greek Scriptures the word *no'mos*, from the verb *ne'mo*, deal out, distribute, is translated, Law.
- Yehowah God is designated as the Source of Law, the Supreme Lawgiver.
- For Yehowah is our Judge, Yehowah is our Statute-giver, Yehowah is our King. He himself will save us. (**Isaiah 33:22**)
- The Sovereign, delegating authority.
- But as for me, the drawing near to God is good for me. In the Sovereign Lord Yehowah I have placed my refuge, to declare all your works. (**Psalms 73:28**)
- Yehowah has opened his storehouse, and he brings forth the weapons of his denunciation. For there is a work that the Sovereign Lord, Yehowah of armies, has in the land of the Chaldeans. (**Jeremiah 50:25**)
- Now, Sovereign Lord, you are letting your slave go free in peace according to your declaration. (**Luke 2:29**)

- **Upon hearing this they with one accord raised their voices to God and said; Sovereign Lord, you are the One who made the heaven and the earth and the sea and all the things in them. (Acts of Apostles 4:24)**
- **And they cried with a loud voice, saying; Until when, Sovereign Lord holy and true, are you refraining from judging and avenging our blood upon those who dwell on the earth? (Revelation 6:10)**
- **Without whose permission or allowance no authority can be exercised.**
- **Let every soul be in subjection to the superior authorities, for there is no authority except by God, the existing authorities stand placed in their relative positions by God. (Romans 13:1)**
- **And all the inhabitants of the earth are being considered as merely nothing, and he is doing according to his own will among the army of the heavens and the inhabitants of the earth. And there exists no one that can check his hand or that can say to him, What have you been doing? (Daniel 4:35)**
- **The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples. (Acts of Apostles 17:24)**
- **Neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things. (Acts of Apostles 17:25)**
- **And he made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed times and the set limits of the dwelling of men. (Acts of Apostles 17:26)**
- **For them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us. (Acts of Apostles 17:27)**
- **For by him we have life and move and exist, even as certain ones of the poets among you have said; For we are also his progeny. (Acts of Apostles 17:28)**

- Seeing, therefore, that we are the progeny of God, we ought not to imagine that the Divine Being is like gold or silver or stone, like something sculptured by the art and contrivance of man. (**Acts of Apostles 17:29**)
- True, God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent. (**Acts of Apostles 17:30**)
- Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead. (**Acts of Apostles 17:31**)
- His throne is established on righteousness and judgment.
- Yehowah himself has become king! Let the earth be joyful. Let the many islands rejoice. (**Psalms 97:1**)
- Clouds and thick gloom are all around him, righteousness and judgment are the established place of his throne. (**Psalms 97:2**)
- The stated will of God becomes Law to his creatures.

See Also LEGAL CASE

• Law To Angels

- Angels, higher than man, are subject to the Law and commandments of God.
- Also, with reference to the angels he says; And he makes his angels spirits, and his public servants a flame of fire. (**Hebrews 1:7**)
- Are they not all spirits for public service, sent forth to minister for those who are going to inherit salvation? (**Hebrews 1:14**)
- Making his angels spirits, this ministers a devouring fire. (**Psalms 104:4**)
- Yehowah even commanded and restricted his adversary Satan.
- Accordingly Yehowah said to Satan; Look! Everything that he

- has is in your hand. Only against him himself do not thrust out your hand! So Satan went out away from the person of Yehowah. (**Job 1:12**)
- Accordingly Yehowah said to Satan; There he is in your hand! Only watch out for his soul itself! (**Job 2:6**)
 - Michael the archangel recognized and respected Yehowah's position as Supreme Judge when he said; in dispute with the Devil: May Yehowah rebuke you.
 - But when Michael the archangel had a difference with the Devil and was disputing about Moses body, he did not dare to bring a judgment against him in abusive terms, but said; May Yehowah rebuke you. (**Jude 1:9**)
 - Then the angel of Yehowah said to Satan; Yehowah rebuke you, O Satan, yes, Yehowah rebuke you, he who is choosing Jerusalem! Is this one not a log snatched out of the fire? (**Zechariah 3:2**)
 - The glorified Jesus Christ has all the angels placed under his authority by Yehowah God.
 - But when he again brings his Firstborn into the inhabited earth, he says; And let all God's angels do obeisance to him. (**Hebrews 1:6**)
 - He is at God's right hand, for he went his way to heaven, and angels and authorities and powers were made subject to him. (**1 Peter 3:22**)
 - The Son of man will send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness. (**Matthew 13:41**)
 - When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. (**Matthew 25:31**)
 - For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name. (**Philippians 2:9**)

- So that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground. (**Philippians 2:10**)
- And every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father. (**Philippians 2:11**)
- Thus, by Jesus command, an angelic messenger was sent to John.
- A revelation by Jesus Christ, which God gave him, to show his slaves the things that must shortly take place. And he sent forth his angel and presented it in signs through him to his slave John. (**Revelation 1:1**)
- Do you not know that we shall judge angels? Why, then, not matters of this life? (**1 Corinthians 6:3**)
- The apostle Paul speaks of the spiritual brothers of Christ as designated to judge angels, evidently because they are to share in some way in executing judgment upon wicked spirits.

· Law Of Divine Creation

- One of the definitions of Law given in **Webster's Third New International Dictionary** is **the observed regularity of nature**. As Creator of all things in heaven and earth.
- Upon hearing this they with one accord raised their voices to God and said; Sovereign Lord, you are the One who made the heaven and the earth and the sea and all the things in them. (**Acts of Apostles 4:24**)
- You are worthy, Yehowah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created. (**Revelation 4:11**)
- Yehowah has established **Laws** governing all created things.
- And I proceeded to break up my regulation upon it and to set a bar and doors. (**Job 38:10**)
- Speaks of a **regulation** on the sea.

- Was it from your days onward that you commanded the morning? Did you cause the dawn to know its place. (**Job 38:12**)
- **Of commanding the morning.**
- Can you tie fast the bonds of the Kimah constellation, or can you loosen the very cords of the Kesil constellation? (**Job 38:31**)
- Can you bring forth the Mazzaroth constellation in its appointed time? And as for the Ash constellation alongside its sons, can you conduct them? (**Job 38:32**)
- Have you come to know the statutes of the heavens, or could you put its authority in the earth? (**Job 38:33**)
- Calls attention to star constellations and to **the statutes of the heavens**. The same chapter points to God as governing the light, snow, hail, clouds, rain, dew, and lightning.
- Continuing to (**Job Chapters 39-41**), God's care for the animal kingdom is shown, and the birth, life cycles, and habits of animals are attributed to regulations laid down by God, not to any evolutionary adaptation.
- In fact, in the very creating of life-forms, God incorporated the Law that each was to bring forth according to its kind, making evolution impossible.
- And God went on to say; Let the earth cause grass to shoot forth, vegetation bearing seed, fruit trees yielding fruit according to their kinds, the seed of which is in it, upon the earth. And it came to be so. (**Genesis 1:11**)
- And the earth began to put forth grass, vegetation bearing seed according to its kind and trees yielding fruit, the seed of which is in it according to its kind. Then God saw that it was good. (**Genesis 1:12**)
- And God proceeded to create the great sea monsters and every living soul that moves about, which the waters swarmed forth according to their kinds, and every winged flying creature according to its kind. And God got to see that it was good. (**Genesis 1:21**)

- **And God went on to say; Let the earth put forth living souls according to their kinds, domestic animal and moving animal and wild beast of the earth according to its kind. And it came to be so. (Genesis 1:24)**
- **And God proceeded to make the wild beast of the earth according to its kind and the domestic animal according to its kind and every moving animal of the ground according to its kind. And God got to see that it was good. (Genesis 1:25)**
- **Man also brought forth sons in his likeness, in his image.**
- **And Adam lived on for a hundred and thirty years. Then he became father to a son in his likeness, in his image, and called his name Seth. (Genesis 5:3)**
- **For you yourself produced my kidneys; You kept me screened off in the belly of my mother. (Psalms 139:13)**
- **I shall laud you because in a fear-inspiring way I am wonderfully made. Your works are wonderful, as my soul is very well aware. (Psalms 139:14)**
- **My bones were not hidden from you when I was made in secret, when I was woven in the lowest parts of the earth. (Psalms 139:15)**
- **Your eyes saw even the embryo of me, and in your book all its parts were down in writing, as regards the days when they were formed and there was not yet one among them. (Psalms 139:16)**
- **The embryonic growth of a child in the womb is spoken of, its parts being written down in Yehowah's book before any of them actually existed.**
- **He is stretching out the north over the empty place, hanging the earth upon nothing. (Job 26:7)**
- **Describes Yehowah as hanging the earth upon nothing. Scientists today attribute the earth's position in space primarily to the interaction of the Law of gravity and the Law of centrifugal force.**

· **Law To Adam**

- **In the garden of Eden, Adam and Eve were commanded by God concerning their duties, to fill the earth, to subdue it, and to have in subjection all other living creatures of earth, sea, and air.**
- **Further, God blessed them and God said to them; Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth. (Genesis 1:28)**
- **They were given **Laws** as to their diet, granting them the seed-bearing vegetation and fruit as food.**
- **And God went on to say; Here I have given to you all vegetation bearing seed which is on the surface of the whole earth and every tree on which there is the fruit of a tree bearing seed. To you let it serve as food. (Genesis 1:29)**
- **And Yehowah God also laid this command upon the man; From every tree of the garden you may eat to satisfaction. (Genesis 2:16)**
- **However, Adam was given a command that prohibited eating from the tree of the knowledge of good and bad.**
- **But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die. (Genesis 2:17)**
- **This command was transmitted to Eve.**
- **At this the woman said to the serpent; Of the fruit of the trees of the garden we may eat. (Genesis 3:2)**
- **But as for eating of the fruit of the tree that is in the middle of the garden, God has said; You must not eat from it, no, you must not touch it that you do not die. (Genesis 3:3)**
- **Adam is referred to as a transgressor and a trespasser because he violated a stated **law**.**
- **Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the**

transgression by Adam, who bears a resemblance to him that was to come. (**Romans 5:14**)

- For if by the trespass of the one man death ruled as king through that one, much more will those who receive the abundance of the undeserved kindness and of the free gift of righteousness rule as kings in life through the one person, Jesus Christ. (**Romans 5:17**)
- In reality the **Law** produces wrath, but where there is no law, neither is there any transgression. (**Romans 4:15**)

•• **Laws To Noah, Patriarchal Law**

- Noah was given commandments relative to the building of the ark and the saving of his family.
- And Noah proceeded to do according to all that God had commanded him. He did just so. (**Genesis 6:22**)
- After the Flood he was given **laws** that allowed the adding of flesh to man's diet, declared the sacredness of life and therefore of blood, in which is the life, prohibited the eating of blood, condemned murder, and instituted capital punishment for this crime.
- Every moving animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you. (**Genesis 9:3**)
- Only flesh with its soul, its blood, you must not eat. (**Genesis 9:4**)
- And, besides that, your blood of your souls shall I ask back. From the hand of every living creature shall I ask it back, and from the hand of man, from the hand of each one who is his brother, shall I ask back the soul of man. (**Genesis 9:5**)
- Anyone shedding man's blood, by man will his own blood be shed, for in God's image he made man. (**Genesis 9:6**)
- The patriarch was a family head and ruler. Yehowah is designated as the great Family Head, or Patriarch, the Father, to whom every family in heaven and on earth owes its name.
- On account of this I bend my knees to the Father. (**Ephesians 3:14**)

- To whom every family in heaven and on earth owes its name. **(Ephesians 3:15)**
- Noah, Abraham, Isaac, and Jacob are outstanding examples of patriarchs. These were especially dealt with by Yehowah. Abraham was given the command to circumcise all the males of his household as a sign of God's covenant with him.
- And you must get circumcised in the flesh of your foreskins, and it must serve as a sign of the covenant between me and you. **(Genesis 17:11)**
- And every male of yours eight days old must be circumcised, according to your generations, anyone born in the house and anyone purchased with money from any foreigner who is not from your seed. **(Genesis 17:12)**
- He observed Yehowah's, **commands, statutes, laws**. He knew Yehowah's way to do righteousness and judgment and he laid these commands on his household.
- And I will multiply your seed like the stars of the heavens and I will give to your seed all these lands, and by means of your seed all nations of the earth will certainly bless themselves. **(Genesis 26:4)**
- Due to the fact that Abraham listened to my voice and continued to keep his obligations to me, my commands, my statutes, and my **laws**. **(Genesis 26:5)**
- For I have become acquainted with him in order, that he may command his sons and his household after him so that they shall keep Yehowah's way to do righteousness and judgment, in order, that Yehowah may certainly bring upon Abraham what he has spoken about him. **(Genesis 18:19)**
- The **laws** that governed the patriarchs were also generally understood and partially reflected in the laws of the nations at that time, all of which nations sprang from the three sons of Noah, the patriarch. For example, the Pharaoh of Egypt knew that it was wrong to take another man's wife.
- So it happened that, as soon as Abram entered Egypt, the

**Egyptians got to see the woman, that she was very beautiful.
(Genesis 12:14)**

- **And the princes of Pharaoh also got to see her and they began praising her to Pharaoh, so that the woman was taken to the house of Pharaoh. (Genesis 12:15)**
- **And he treated Abram well on her account, and he came to have sheep and cattle and asses and menservants and maidservants and she-asses and camels. (Genesis 12:16)**
- **Then Yehowah touched Pharaoh and his household with great plagues because of Sarai, Abram's wife. (Genesis 12:17)**
- **With that Pharaoh called Abram and said; What is this you have done to me? Why did you not tell me that she was your wife? (Genesis 12:18)**
- **Why did you say; She is my sister, so that I was about to take her as my wife? And now here is your wife. Take her and go! (Genesis 12:19)**
- **And Pharaoh issued commands to men concerning him, and they went escorting him and his wife and all that he had. (Genesis 12:20)**
- **As did the kings of the Philistines in the cases of Sarah and Rebekah.**
- **And Abraham repeated concerning Sarah his wife; She is my sister. With that Abimelech king of Gerar sent and took Sarah. (Genesis 20:2)**
- **Afterward God came to Abimelech in a dream by night and said to him; Here you are as good as dead because of the woman whom you have taken, since she is owned by another owner as his wife. (Genesis 20:3)**
- **However, Abimelech had not gone near her. Hence he said; Yehowah, will you kill a nation that is really righteous? (Genesis 20:4)**
- **Id not he say to me; She is my sister? And she, did not she too say; He is my brother? In the honesty of my heart and with**

innocency of my hands I have done this. ([Genesis 20:5](#))

- **That the true God said to him in the dream; I too have known that in the honesty of your heart you have done this, and I was also holding you back from sinning against me. That is why I did not allow you to touch her. ([Genesis 20:6](#))**
- **Well, the men of the place kept asking with respect to his wife, and he would say; She is my sister. For he was afraid to say; My wife for fear that, to quote him, the men of the place should kill me because of Rebekah, because she was attractive in appearance. ([Genesis 26:7](#))**
- **So it came about that as his days there extended themselves Abimelech, king of the Philistines, was looking out of the window and taking in the sight, and there was Isaac having a good time with Rebekah his wife. ([Genesis 26:8](#))**
- **At once Abimelech called Isaac and said; Why, she is no other than your wife! So how is it that you said; She is my sister? At this Isaac said to him; I said it for fear I should die on her account. ([Genesis 26:9](#))**
- **But Abimelech continued; What is this you have done to us? A little more and certainly one of the people would have lain down with your wife, and you would have brought guilt upon us! ([Genesis 26:10](#))**
- **Then Abimelech commanded all the people, saying; Anybody touching this man and his wife will surely be put to death! ([Genesis 26:11](#))**
- **In the days of Moses, the Israelites were in slavery to Egypt. They had voluntarily gone into Egypt during Jacob's lifetime but were enslaved after Jacob's son, the prime minister Joseph, had died. So, in effect, they were sold into slavery for nothing.**
- **Yehowah, in harmony with the patriarchal Law of redemption and of the priority of the firstborn son, told Pharaoh, by the mouth of Moses and Aaron;**
- **And you must say to Pharaoh; This is what Yehowah has said; Israel is my son, my firstborn. ([Exodus 4:22](#))**

- **And I say to you; Send my son away that he may serve me. But should you refuse to send him away, here I am killing your son, your firstborn. (Exodus 4:23)**
- **No redemption price was necessary for this release, nor was any given to Egypt. And when the Israelites left their slave masters, the Egyptians.**
- **And I will give this people favor in the eyes of the Egyptians, and it will certainly occur that when you go, you will not go empty-handed. (Exodus 3:21)**
- **And Yehowah gave the people favor in the eyes of the Egyptians, so that these granted them what was asked, and they stripped the Egyptians. (Exodus 12:36)**
- **They had entered the land with the approval of the Pharaoh, not as captives of war to be enslaved, but as free people. The enslavement had been unjust, so evidently Yehowah was seeing to it that they were now given wages for their labor.**
- **The family was held responsible for violations of Law by individual members. The patriarchal head was the responsible representative, he was blamed for wrongs of his family and was required to punish individual wrongdoers in the family.**
- **And Yehowah gave the people favor in the eyes of the Egyptians, so that these granted them what was asked, and they stripped the Egyptians. (Exodus 12:36)**
- **And the sons of Israel proceeded to depart from Rameses for Succoth, to the number of six hundred thousand able-bodied men on foot, besides little ones. (Exodus 12:37)**
- **And a vast mixed company also went up with them, as well as flocks and herds, a very numerous stock of animals. (Exodus 12:38)**

·· **Marriage And Birthright**

- **Parents governed the arrangement of marriage for their sons and daughters.**
- **Now Abraham was old, advanced in years, and Yehowah had**

blessed Abraham in everything. (**Genesis 24:1**)

- Hence Abraham said to his servant, the oldest one of his household, who was managing all he had; Put your hand, please, under my thigh. (**Genesis 24:2**)
- As I must have you swear by Yehowah, the God of the heavens and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites in among whom I am dwelling. (**Genesis 24:3**)
- But you will go to my country and to my relatives, and you will certainly take a wife for my son, for Isaac. (**Genesis 24:4**)
- The paying of a bride-price was common.
- Then Shechem said to her father and to her brothers; Let me find favor in your eyes, and whatever you will say to me I shall give it. (**Genesis 34:11**)
- Raise very high the marriage money and gift imposed upon me, and I stand willing to give according to what you may say to me, only give me the young woman as a wife. (**Genesis 34:12**)
- Among the worshipers of Yehowah, intermarriage with idolaters was disobedience and was against the interests of the family.
- And Esau grew to be forty years old. Then he took as wife Judith the daughter of Beerli the Hittite and also Basemath the daughter of Elon the Hittite. (**Genesis 26:34**)
- And they were a source of bitterness of spirit to Isaac and Rebekah. (**Genesis 26:35**)
- After that Rebekah kept saying to Isaac; I have come to abhor this life of mine because of the daughters of Heth. If Jacob ever takes a wife from the daughters of Heth like these from the daughters of the land, of what good is life to me? (**Genesis 27:46**)
- Consequently Isaac called Jacob and blessed him and commanded him and said to him; You must not take a wife from the daughters of Canaan. (**Genesis 28:1**)

- **When Esau saw that Isaac had blessed Jacob and had sent him away to Paddanaram to take from there a wife for himself, and that when he blessed him he laid the command upon him, saying; Do not take a wife from the daughters of Canaan. (Genesis 28:6)**
- **And that Jacob was obeying his father and his mother and was on his way to Paddanaram. (Genesis 28:7)**
- **The birthright was reserved for the firstborn, belonging to him by inheritance. This included receiving a double portion of the estate. However, it could be transferred by the family head, the father.**
- **As for me, I do give you one shoulder of land more than to your brothers, which I took from the hand of the Amorites by my sword and by my bow. (Genesis 48:22)**
- **And the sons of Reuben the firstborn of Israel, for he was the firstborn, but for his profaning the lounge of his father his right as firstborn was given to the sons of Joseph the son of Israel, so that he was not to be enrolled genealogically for the right of the firstborn. (1 Chronicles 5:1)**
- **The oldest son normally became the patriarchal head when the father died. Sons, after marriage, could establish households separate from the father's headship and could themselves become family heads.**

•• **Morals**

- **Fornication was disgraceful and punishable, especially in cases of engaged persons or married persons, adultery.**
- **However, about three months later it happened that it was told to Judah; Tamar your daughter-in-law has played the harlot, and here she is also pregnant by her harlotry. At that Judah said; Bring her out and let her be burned. (Genesis 38:24)**
- **As she was being brought out she herself sent to her father-in-law, saying; By the man to whom these belong I am pregnant. And she added; Examine, please, to whom these belong, the seal ring and the cord and the rod. (Genesis 38:25)**
- **Then Judah examined them and said; She is more righteous than I am, for the reason that I did not give her to Shelah my son. And he had no further intercourse with her after that. (Genesis**

38:26)

- **And the sons of Jacob came in from the field as soon as they heard of it, and the men became hurt in their feelings and they grew very angry, because he had committed a disgraceful folly against Israel in lying down with Jacob's daughter, whereas nothing like that ought to be done. (Genesis 34:7)**
- **Brother-in-law marriage was practiced when a man died without a son. His brother then had the responsibility to take the widow as his wife, and the firstborn of their union would inherit the dead man's estate and carry on his name.**
- **In case brothers dwell together and one of them has died without his having a son, the wife of the dead one should not become a strange man's outside. Her brother-in-law should go to her, and he must take her as his wife and perform brother-in-law marriage with her. (Deuteronomy 25:5)**
- **And it must occur that the firstborn whom she will bear should succeed to the name of his dead brother, that his name may not be wiped out of Israel. (Deuteronomy 25:6)**
- **In time Judah took a wife for Er his firstborn, and her name was Tamar. (Genesis 38:6)**
- **But Er, Judah's firstborn, proved to be bad in the eyes of Yehowah, hence Yehowah put him to death. (Genesis 38:7)**
- **In view of that Judah said to Onan; Have relations with your brother's wife and perform brother-in-law marriage with her and raise up offspring for your brother. (Genesis 38:8)**
- **But Onan knew that the offspring would not become his, and it occurred that when he did have relations with his brother's wife he wasted his semen on the earth so as not to give offspring to his brother. (Genesis 38:9)**
- **Now what he did was bad in the eyes of Yehowah, hence he put him also to death. (Genesis 38:10)**
- **So Judah said to Tamar his daughter-in-law; Dwell as a widow in the house of your father until Shelah my son grows up. For he said to himself; He too may die like his brothers. Accordingly**

- Tamar went and continued to dwell at her own father's house. (Genesis 38:11)**
- **Thus the days became many and the daughter of Shua, Judah's wife, died, and Judah kept the period of mourning. After that he went up to the shearers of his sheep, he and Hirah his companion the Adullamite, to Timnah. (Genesis 38:12)**
 - **Then it was told to Tamar; Here your father-in-law is going up to Timnah to shear his sheep. (Genesis 38:13)**
 - **With that she removed the garments of her widowhood from her and covered herself with a shawl and veiled herself and sat down at the entrance of Enaim, which is along the road to Timnah. For she saw that Shelah had grown up and yet she had not been given as a wife to him. (Genesis 38:14)**
 - **When Judah caught sight of her, he at once took her for a harlot, because she had covered her face. (Genesis 38:15)**
 - **So he turned aside to her by the road and said; Allow me, please, to have relations with you. For he did not know that she was his daughter-in-law. However, she said; What will you give me that you may have relations with me? (Genesis 38:16)**
 - **To this he said; I myself shall send a kid of the goats from the herd. But she said; Will you give a security until you send it? (Genesis 38:17)**
 - **And he continued; What is the security that I shall give you? To which she said; Your seal ring and your cord and your rod that is in your hand. Then he gave them to her and had relations with her, so that she became pregnant by him. (Genesis 38:18)**
 - **After that she got up and went and removed her shawl off her and clothed herself with the garments of her widowhood. (Genesis 38:19)**
 - **And Judah proceeded to send the kid of the goats by the hand of his companion the Adullamite in order to get back the security from the hand of the woman, but he never found her. (Genesis 38:20)**
 - **And he went inquiring of the men of her place, saying; Where is**

that temple prostitute in Enaim along the road? But they kept saying; No temple prostitute has ever been in this place. (Genesis 38:21)

- Finally he returned to Judah and said; I never found her and, besides, the men of the place said; No temple prostitute has ever been in this place. (Genesis 38:22)
- So Judah said; Let her take them for herself, in order, that we may not fall into contempt. At any rate, I have sent this kid, but you, you never found her. (Genesis 38:23)
- However, about three months later it happened that it was told to Judah; Tamar your daughter-in-law has played the harlot, and here she is also pregnant by her harlotry. At that Judah said, Bring her out and let her be burned. (Genesis 38:24)
- As she was being brought out she herself sent to her father-in-law, saying; By the man to whom these belong I am pregnant. And she added; Examine, please, to whom these belong, the seal ring and the cord and the rod. (Genesis 38:25)
- Then Judah examined them and said; She is more righteous than I am, for the reason that I did not give her to Shelah my son. And he had no further intercourse with her after that. (Genesis 38:26)

•• Property

- Generally there seems to have been no holding of individual property, aside from a few personal belongings, all herds, household goods, and equipment were held in common by the family.
- At this Rachel and Leah answered and said to him; Is there a share of inheritance for us anymore in the house of our father? (Genesis 31:14)
- Are we not really considered as foreigners to him since he has sold us, so that he keeps eating continually even from the money given for us? (Genesis 31:15)
- For all the riches that God has taken away from our father are ours and our childrens. So now everything God has said to you do. (Genesis 31:16)

- **On the basis of related historical evidence, some scholars believe that, in transferring land, the buyer was shown the land from a vantage point, the exact boundaries being designated. When the buyer said; I see, he indicated legal acceptance.**
- **When Yehowah gave Abraham the promise of receiving the land of Canaan, Abraham was first told to look in all four directions. Abraham did not say; I see, perhaps because God said that he would give the Promised Land to Abraham's **seed**, later on.**
- **And Yehowah said to Abram after Lot had separated from him; Raise your eyes, please, and look from the place where you are, northward and southward and eastward and westward. (**Genesis 13:14**)**
- **Because all the land at which you are looking, to you and to your seed I am going to give it until time indefinite. (**Genesis 13:15**)**
- **Moses, as the legal representative of Israel, was told to see the land, which, if the view just discussed is correct, would indicate legal transfer of the land to Israel, for them to take it under Joshua's leadership.**
- **Go up to the top of Pisgah and raise your eyes to the west and north and south and east and see with your eyes, for you will not pass over this Jordan. (**Deuteronomy 3:27**)**
- **And commission Joshua and encourage him and strengthen him, because he is the one to pass over before this people and he is the one to cause them to inherit the land that you will see. (**Deuteronomy 3:28**)**
- **And Yehowah went on to say to him; This is the land about which I have sworn to Abraham, Isaac and Jacob, saying; To your seed I shall give it. I have caused you to see it with your own eyes, as you will not cross over there. (**Deuteronomy 34:4**)**
- **Consider also Satan's offer to Jesus at;**
- **Again the Devil took him along to an unusually high mountain, and showed him all the kingdoms of the world and their glory. (**Matthew 4:8**)**

- **Another action appearing to have similar legal flavor was: walking across the land or entering it for the purpose of taking possession.**
- **Get up, go about in the land through its length and through its breadth, because to you I am going to give it. (Genesis 13:17)**
- **And, look! There was Yehowah stationed above it, and he proceeded to say; I am Yehowah the God of Abraham your father and the God of Isaac. The land upon which you are lying, to you I am going to give it and to your seed. (Genesis 28:13)**
- **In certain ancient documents, the number of trees on a piece of land was listed at each real-estate sale.**
- **Thus the field of Ephron that was in Machpelah, which is in front of Mamre, the field and the cave that was in it and all the trees that were in the field, which were within all its boundaries round about, became confirmed (Genesis 23:17)**
- **To Abraham as his purchased property before the eyes of the sons of Heth among all those entering the gate of his city. (Genesis 23:18)**

•• Custody

- **Legal responsibility came when an individual promised to keep or guard a person, animal, or thing.**
- **Then he said; What shall I give you? And Jacob went on to say; You will give me nothing whatsoever! If you will do this thing for me, I shall resume shepherding your flock. I shall continue guarding it. (Genesis 30:31)**
- **Reuben, as the firstborn of Jacob, was responsible in the case of Joseph's disappearance.**
- **When Reuben heard this he tried to deliver him out of their hand. So he said; Let us not strike his soul fatally. (Genesis 37:21)**
- **And Reuben went on to say to them; Do not spill blood. Pitch him into this water-pit which is in the wilderness and do not lay a violent hand upon him. His purpose was to deliver him out of their hand in order to return him to his father. (Genesis 37:22)**

- **Later Reuben returned to the water-pit and here Joseph was not in the water-pit. Consequently he ripped his garments apart. (Genesis 37:29)**
- **When he returned to his other brothers he exclaimed; The child is gone! And I, where am I really to go? (Genesis 37:30)**
- **The custodian was to give sufficient care to what was in his charge. He had to restore animals stolen, but not those that died of themselves or that were lost through events beyond his control, such as a raid by armed sheep rustlers. If an animal was killed by a wild beast, evidence of the torn animal had to be produced to clear the custodian of responsibility.**
- **His brothers now went to feed the flock of their father close by Shechem. (Genesis 37:12)**
- **After a while Israel said to Joseph; Your brothers are tending flocks close by Shechem, are they not? Come, and let me send you to them. At this he said to him; Here I am! (Genesis 37:13)**
- **So he said to him; Go, please. See whether your brothers are safe and sound and whether the flock is safe and sound, and bring me back word. With that he sent him away from the low plain of Hebron, and he went on toward Shechem. (Genesis 37:14)**
- **Later a man found him and here he was wandering in a field. Then the man inquired of him, saying; What are you looking for? (Genesis 37:15)**
- **To this he said; It is my brothers I am looking for. Tell me, please, where are they tending flocks? (Genesis 37:16)**
- **And the man continued; They have pulled away from here, because I heard them saying; Let us go to Dothan. So Joseph kept on after his brothers and found them at Dothan. (Genesis 37:17)**
- **Well, they caught sight of him from a distance, and before he could get close by them they began plotting cunningly against him to put him to death. (Genesis 37:18)**

- **So they said to one another; Look! Here comes that dreamer. (Genesis 37:19)**
- **And now come and let us kill him and pitch him into one of the water-pits, and we must say a vicious wild beast devoured him. Then let us see what will become of his dreams. (Genesis 37:20)**
- **When Reuben heard this he tried to deliver him out of their hand. So he said; Let us not strike his soul fatally. (Genesis 37:21)**
- **And Reuben went on to say to them; Do not spill blood. Pitch him into this water-pit which is in the wilderness and do not lay a violent hand upon him. His purpose was to deliver him out of their hand in order to return him to his father. (Genesis 37:22)**
- **So it came about that as soon as Joseph came to his brothers, they went stripping Joseph of his long garment, even the long striped garment that was upon him. (Genesis 37:23)**
- **After which they took him and pitched him into the water-pit. At the time the pit was empty, there was no water in it. (Genesis 37:24)**
- **Then they sat down to eat bread. When they raised their eyes and took a look, why, here was a caravan of Ishmaelites that was coming from Gilead, and their camels were carrying labdanum and balsam and resinous bark, on their way to take it down to Egypt. (Genesis 37:25)**
- **At this Judah said to his brothers; What profit would there be in case we killed our brother and did cover over his blood? (Genesis 37:26)**
- **Come and let us sell him to the Ishmaelites, and do not let our hand be upon him. After all, he is our brother, our flesh. So they listened to their brother. (Genesis 37:27)**
- **Now men, Midianite merchants, went passing by. Hence they drew and lifted up Joseph out of the water-pit and then sold Joseph to the Ishmaelites for twenty silver pieces. Eventually these brought Joseph into Egypt. (Genesis 37:28)**
- **Later Reuben returned to the water-pit and here Joseph was not in the water-pit. Consequently he ripped his garments apart.**

(Genesis 37:29)

- **When he returned to his other brothers he exclaimed; The child is gone! And I, where am I really to go? (Genesis 37:30)**
- **After that they sent the long striped garment and had it brought to their father and said; This is what we found. Examine, please, whether it is your sons long garment or not. (Genesis 37:32)**
- **And he went examining it and exclaimed; It is my sons long garment! A vicious wild beast must have devoured him! Joseph is surely torn to pieces! (Genesis 37:33)**
- **In case a man should give his fellow an ass or bull or sheep or any domestic animal to keep, and it does die or get maimed or gets led off while nobody is looking. (Exodus 22:10)**
- **An oath by Yehowah is to take place between them both that he did not put his hand on the goods of his fellow, and their owner must accept it, and the other is not to make compensation. (Exodus 22:11)**
- **But if they should for a fact be stolen from him, he is to make compensation to their owner. (Exodus 22:12)**
- **If it should for a fact be torn by a wild beast, he is to bring it as evidence. For something torn by a wild beast he is not to make compensation. (Exodus 22:13)**

.. Slavery

- **Slaves might be purchased or might be such through birth to slave parents.**
- **And every male of yours eight days old must be circumcised, according to your generations, anyone born in the house and anyone purchased with money from any foreigner who is not from your seed. (Genesis 17:12)**
- **And all the men of his household, anyone born in the house and anyone purchased with money from a foreigner, got circumcised with him. (Genesis 17:27)**

- **Slaves could enjoy a very honored position in the patriarchal household, as was the case with Abraham's servant Eliezer.**
- **At this Abram said; Sovereign Lord Yehowah, what will you give me, seeing that I am going childless and the one who will possess my house is a man of Damascus, Eliezer? ([Genesis 15:2](#))**
- **Now Abraham was old, advanced in years, and Yehowah had blessed Abraham in everything. ([Genesis 24:1](#))**
- **Hence Abraham said to his servant, the oldest one of his household, who was managing all he had; Put your hand, please, under my thigh. ([Genesis 24:2](#))**
- **As I must have you swear by Yehowah, the God of the heavens and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites in among whom I am dwelling. ([Genesis 24:3](#))**
- **But you will go to my country and to my relatives, and you will certainly take a wife for my son, for Isaac. ([Genesis 24:4](#))**

•• **Law Of God To Israel, The Law of Moses**

- **Yehowah gave Israel the **Law** through Moses as mediator, in the Wilderness of Sinai, **1513 B.C.E.** At the inauguration of the **Law** at Mount Horeb there was an awe-inspiring demonstration of Yehowah's power.**
- **And on the third day when it became morning it came about that thunders and lightnings began occurring, and a heavy cloud upon the mountain and a very loud sound of a horn, so that all the people who were in the camp began to tremble. ([Exodus 19:16](#))**
- **Moses now brought the people out of the camp to meet the true God, and they went taking their stand at the base of the mountain. ([Exodus 19:17](#))**
- **And Mount Sinai smoked all over, due to the fact that Yehowah came down upon it in fire, and its smoke kept ascending like the smoke of a kiln, and the whole mountain was trembling very much. ([Exodus 19:18](#))**
- **When the sound of the horn became continually louder and**

louder, Moses began to speak, and the true God began to answer him with a voice. ([Exodus 19:19](#))

- Now all the people were seeing the thunders and the lightning flashes and the sound of the horn and the mountain smoking. When the people got to see it, then they quivered and stood at a distance. ([Exodus 20:18](#))
- And they began to say to Moses; You speak with us, and let us listen, but let not God speak with us for fear we may die. ([Exodus 20:19](#))
- So Moses said to the people; Do not be afraid, because for the sake of putting you to the test the true God has come, and in order, that the fear of him may continue before your faces that you may not sin. ([Exodus 20:20](#))
- And the people kept standing at a distance, but Moses went near to the dark cloud mass where the true God was. ([Exodus 20:21](#))
- For you have not approached that which can be felt and which has been set aflame with fire, and a dark cloud and thick darkness and a tempest. ([Hebrews 12:18](#))
- And the blare of a trumpet and the voice of words, on hearing which voice the people implored that no word should be added to them. ([Hebrews 12:19](#))
- For the command was not bearable to them; And if a beast touches the mountain, it must be stoned. ([Hebrews 12:20](#))
- Also, the display was so fearsome that Moses said; I am fearful and trembling. ([Hebrews 12:21](#))
- See that you do not beg off from him who is speaking. For if they did not escape who begged off from him who was giving divine warning upon earth, much more shall we not if we turn away from him who speaks from the heavens. ([Hebrews 12:25](#))
- At that time his voice shook the earth, but now he has promised, saying; Yet once more I will set in commotion not only the earth but also the heaven. ([Hebrews 12:26](#))

- **The covenant was validated by the blood of bulls and goats. The people presented communion offerings, and they heard the book of the covenant read to them, after which they agreed to be obedient to all that Yehowah had spoken. Many of the earlier patriarchal laws were incorporated in the Law given through Moses.**
- **Then Moses came and related to the people all the words of Yehowah and all the judicial decisions, and all the people answered with one voice and said; All the words that Yehowah has spoken we are willing to do. ([Exodus 24:3](#))**
- **Accordingly Moses wrote down all the words of Yehowah. Then he got up early in the morning and built at the foot of the mountain an altar and twelve pillars corresponding with the twelve tribes of Israel. ([Exodus 24:4](#))**
- **After that he sent young men of the sons of Israel and they offered up burnt offerings and sacrificed bulls as sacrifices, as communion sacrifices to Yehowah. ([Exodus 24:5](#))**
- **Then Moses took half the blood and put it in bowls, and half the blood he sprinkled upon the altar. ([Exodus 24:6](#))**
- **Finally he took the book of the covenant and read it in the ears of the people. Then they said; All that Yehowah has spoken we are willing to do and be obedient. ([Exodus 24:7](#))**
- **So Moses took the blood and sprinkled it upon the people and said; Here is the blood of the covenant that Yehowah has concluded with you as respects all these words. ([Exodus 24:8](#))**
- **So that is why he is a mediator of a New Covenant, in order, that, because a death has occurred for their release by ransom from the transgressions under the former covenant, the ones who have been called might receive the promise of the everlasting inheritance. ([Hebrews 9:15](#))**
- **For where there is a covenant, the death of the human covenanter needs to be furnished. ([Hebrews 9:16](#))**
- **For a covenant is valid over dead victims, since it is not in force at any time while the human covenanter is living. ([Hebrews 9:17](#))**
- **Consequently neither was the former covenant inaugurated**

without blood. ([Hebrews 9:18](#))

- For when every commandment according to the **Law** had been spoken by Moses to all the people, he took the blood of the young bulls and of the goats with water and scarlet wool and hyssop and sprinkled the book itself and all the people. ([Hebrews 9:19](#))
- Saying; This is the blood of the covenant that God has laid as a charge upon you. ([Hebrews 9:20](#))
- And he sprinkled the tent and all the vessels of the public service likewise with the blood. ([Hebrews 9:21](#))

See Also COVENANT

- The first five books of the Bible, Genesis through Deuteronomy, are often referred to as the **Law**. Sometimes this term is used with reference to the entire inspired Hebrew Scriptures.
- Generally, however, the Jews considered the entire Hebrew Scriptures to be composed of three sections, the **Law of Moses**, the Prophets, and Psalms.
- He now said to them; These are my words which I spoke to you while I was yet with you, that all the things written in the **Law of Moses** and in the Prophets and Psalms about me must be fulfilled. ([Luke 24:44](#))
- Commands that came through the prophets were binding upon Israel.
- Yehowah was identified in the **Law** as absolute Sovereign and also as King in a special way. Since Yehowah was both God and King of Israel, disobedience to the **Law** was both a religious offense and lèse-majesté, an offense against the Head of State, which in this case was against the King Yehowah.
- David, Solomon, and their successors on the throne of Judah were said to sit on Yehowah's throne.
- And Solomon began to sit upon Yehowah's throne as king in place of David his father and to make a success of it, and all the Israelites were obedient to him. ([1 Chronicles 29:23](#))

- Human kings and rulers in Israel were bound by the **Law**, and when they became despotic they were Law violators accountable to God.
- In turn Samuel said; Does Yehowah have as much delight in burnt offerings and sacrifices as in obeying the voice of Yehowah? Look! **To obey is better than a sacrifice**, to pay attention than the fat of rams. (**1 Samuel 15:22**)
- For rebelliousness is the same as the sin of divination, and pushing ahead presumptuously the same as using uncanny power and teraphim. Since you have rejected the word of Yehowah, he accordingly rejects you from being king. (**1 Samuel 15:23**)
- Kingship and priesthood were separate, this separation constituting a balance of power and a safeguard against tyranny. It kept the Israelites ever mindful that Yehowah was their God and real King.
- Each individuals relationship to God and to his fellowman was defined by the **Law**, and each individual could approach God through the priestly arrangement.
- Under the **Law**, the Israelites could have become a kingdom of priests and a holy nation.
- And now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. (**Exodus 19:5**)
- And you yourselves will become to me a kingdom of priests and a holy nation. These are the words that you are to say to the sons of Israel. (**Exodus 19:6**)
- The **Laws** demands of exclusive devotion to Yehowah, its absolute prohibition of any form of interfaith, and its regulations concerning religious cleanness and diet constituted a wall to keep the nation outstandingly separate from other nations.
- For he is our peace, he who made the two parties one and destroyed the wall in between that fenced them off. (**Ephesians 2:14**)

- **A Jew could hardly enter a Gentile tent or house or eat with Gentiles without becoming religiously unclean. In fact, when Jesus was on earth, even entering a Gentile house or building was thought to make a Jew unclean.**
- **Then they led Jesus from Caiaphas to the governor's palace. It was now early in the day. But they themselves did not enter into the governor's palace, that they might not get defiled but might eat the Passover. (John 18:28)**
- **And he said to them; You well know how unlawful it is for a Jew to join himself to or approach a man of another race, and yet God has shown me I should call no man defiled or unclean. (Acts of Apostles 10:28)**
- **The sanctity of life and the dignity and honor of the family, of marriage, of person, were protected. Additional effects, which could be considered incidental to the religious separation that the Law covenant accomplished, were the health benefits and the protection from diseases common to the nations around the Israelites.**
- **The laws of moral cleanness, physical sanitation, and diet undoubtedly had a salutary effect when they were obeyed.**
- **But the real purpose of the Law was, as stated by the apostle Paul, to make transgressions manifest, until the seed should arrive. It was a tutor leading to Christ.**
- **It pointed to Christ as the objective aimed at, Christ is the end of the Law. It revealed that all human's, including the Jews, are under sin and that life cannot be obtained by works of Law.**
- **Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made, and it was transmitted through angels by the hand of a mediator. (Galatians 3:19)**
- **Now there is no mediator where only one person is concerned, but God is only one. (Galatians 3:20)**
- **Is the Law, therefore, against the promises of God? May that never happen! For if a Law had been given that was able to give life, righteousness would actually have been by means of law.**

(Galatians 3:21)

- But the Scripture delivered up all things together to the custody of sin, that the promise resulting from faith toward Jesus Christ might be given to those exercising faith. **(Galatians 3:22)**
- However, before the faith arrived, we were being guarded under **law**, being delivered up together into custody, looking to the faith that was destined to be revealed. **(Galatians 3:23)**
- Consequently the **Law** has become our tutor leading to Christ, that we might be declared righteous due to faith. **(Galatians 3:24)**
- Therefore by works of Law no flesh will be declared righteous before him, for by Law is the accurate knowledge of sin. **(Romans 3:20)**
- For Christ is the end of the **Law**, so that everyone exercising faith may have righteousness. **(Romans 10:4)**
- It was **spiritual**, from God, and **holy**.
- Wherefore, on its part, the **Law** is **holy**, and the commandment is holy and righteous and good. **(Romans 7:12)**
- For we know that the **Law** is **spiritual**, but I am fleshly, sold under sin. **(Romans 7:14)**
- By means of his flesh he abolished the enmity, the **Law** of commandments consisting in decrees, that he might create the two peoples in union with himself into one new man and make peace. **(Ephesians 2:15)**
- It is called the **Law** of commandments consisting in decrees. It was a standard of perfection, marking the one who could keep it as perfect, worthy of life.
- And you must keep my statutes and my judicial decisions, which if a man will do, he must also live by means of them. I am Yehowah. **(Leviticus 18:5)**
- Now the **Law** does not adhere to faith, but he that does them shall live by means of them. **(Galatians 3:12)**

- **Since imperfect human's could not keep the **Law**, it showed that all have sinned and fall short of the glory of God.**
- **For all have sinned and fall short of the glory of God. (**Romans 3:23**)**
- **Only Jesus Christ kept it blamelessly.**
- **Who of you convicts me of sin? If I speak truth, why is it you do not believe me? (**John 8:46**)**
- **For such a High Priest as this was suitable for us, loyal, guileless, undefiled, separated from the sinners, and become higher than the heavens. (**Hebrews 7:26**)**
- **The **Law** also served as a shadow of the good things to come, and things connected with it **were typical representations**, causing Jesus and the apostles to call upon it often to explain heavenly things and matters concerning Christian doctrine and conduct. Therefore, it provides an essential and necessary field of study for the Christian.**
- **For since the **Law** has a shadow of the good things to come, but not the very substance of the things, men can never with the same sacrifices from year to year which they offer continually make those who approach perfect. (**Hebrews 10:1**)**
- **Therefore it was necessary that the typical representations of the things in the heavens should be cleansed by these means, but the heavenly things themselves with sacrifices that are better than such sacrifices. (**Hebrews 9:23**)**
- **Jesus said that the whole **Law** hung upon the two commandments, to love God and to love ones neighbor.**
- **And one of them, versed in the **Law**, asked, testing him: (**Matthew 22:35**)**
- **Teacher, which is the greatest commandment in the **Law**? (**Matthew 22:36**)**
- **He said to him; You must love Yehowah your God with your whole heart and with your whole soul and with your whole mind. (**Matthew 22:37**)**

- This is the greatest and first commandment. ([Matthew 22:38](#))
- The second, like it, is this, you must love your neighbor as yourself. ([Matthew 22:39](#))
- On these **two commandments** the whole **Law** hangs, and the Prophets. ([Matthew 22:40](#))
- It is interesting that in the book of Deuteronomy, where the **Law** was modified somewhat to govern Israel's new circumstances upon settling in the Promised Land, the **Hebrew** words for **love, loved**, and so forth, appear more than 20 times.
- **The Ten Words.**
- And he continued there with Yehowah forty days and forty nights. He ate no bread and he drank no water. And he proceeded to write upon the tablets the words of the covenant, the Ten Words. ([Exodus 34:28](#))
- Or the Ten Commandments, were the basic part of the **Law** but were combined with about 600 other **laws**, all of which were of equal force and binding power upon the Israelites.
- For whoever observes all the **Law** but makes a false step in one point, he has become an offender against them all. ([James 2:10](#))
- The first four of the Ten Commandments defined man's relationship to God, the fifth, to God and to parents, and the last five, to ones fellowman.
- These last five were named in apparent order of severity of harm done to ones fellowman, murder, adultery, stealing, bearing false witness, and covetousness or selfish desire.
- The tenth commandment makes the **Law** unique in comparison with the laws of all other nations in that it prohibits selfish desire, a command in reality enforceable only by God. It actually got at the cause of violation of all the other commandments.
- I am Yehowah your God, who have brought you out of the land of Egypt, out of the house of slaves. ([Exodus 20:2](#))

- **You must not have any other gods against my face. (Exodus 20:3)**
- **You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. (Exodus 20:4)**
- **You must not bow down to them nor be induced to serve them, because I Yehowah your God am a God exacting exclusive devotion, bringing punishment for the error of fathers upon sons, upon the third generation and upon the fourth generation, in the case of those who hate me. (Exodus 20:5)**
- **But exercising loving-kindness toward the thousandth generation in the case of those who love me and keep my commandments. (Exodus 20:6)**
- **You must not take up the name of Yehowah your God in a worthless way, for Yehowah will not leave the one unpunished who takes up his name in a worthless way. (Exodus 20:7)**
- **Remembering the Sabbath day to hold it sacred. (Exodus 20:8)**
- **You are to render service and you must do all your work six days. (Exodus 20:9)**
- **But the seventh day is a Sabbath to Yehowah your God. You must not do any work, you nor your son nor your daughter, your slave man nor your slave girl nor your domestic animal nor your alien resident who is inside your gates. (Exodus 20:10)**
- **For in six days Yehowah made the heavens and the earth, the sea and everything that is in them, and he proceeded to rest on the seventh day. That is why Yehowah blessed the Sabbath day and proceeded to make it sacred. (Exodus 20:11)**
- **Honor your father and your mother in order, that your days may prove long upon the ground that Yehowah your God is giving you. (Exodus 20:12)**
- **You must not murder. (Exodus 20:13)**
- **You must not commit adultery. (Exodus 20:14)**

- **You must not steal. (Exodus 20:15)**
- **You must not testify falsely as a witness against your fellowman. (Exodus 20:16)**
- **You must not desire your fellowman's house. You must not desire your fellowman's wife, nor his slave man nor his slave girl nor his bull nor his ass nor anything that belongs to your fellowman. (Exodus 20:17)**
- **I am Yehowah your God, who brought you out of the land of Egypt, out of the house of slaves. (Deuteronomy 5:6)**
- **You must never have any other gods against my face. (Deuteronomy 5:7)**
- **You must not make for yourself a carved image, any form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. (Deuteronomy 5:8)**
- **You must not bow down to them or be led to serve them, because I Yehowah your God am a God exacting exclusive devotion, bringing punishment for the error of fathers upon sons and upon the third generation and upon the fourth generation, in the case of those who hate me. (Deuteronomy 5:9)**
- **But exercising loving-kindness toward the thousandth generation in the case of those who love me and keep my commandments. (Deuteronomy 5:10)**
- **You must not take up the name of Yehowah your God in a worthless way, for Yehowah will not leave anyone unpunished who takes up his name in a worthless way. (Deuteronomy 5:11)**
- **Keeping the Sabbath day to hold it sacred, just as Yehowah your God commanded you. (Deuteronomy 5:12)**
- **You are to render service and you must do all your work six days. (Deuteronomy 5:13)**
- **But the seventh day is a Sabbath to Yehowah your God. You must not do any work, you nor your son nor your daughter nor**

your slave man nor your slave girl nor your bull nor your ass nor any domestic animal of yours nor your alien resident who is inside your gates, in order, that your slave man and your slave girl may rest the same as you. (Deuteronomy 5:14)

- **And you must remember that you became a slave in the land of Egypt and Yehowah your God proceeded to bring you out from there with a strong hand and an outstretched arm. That is why Yehowah your God commanded you to carry on the Sabbath day. (Deuteronomy 5:15)**
- **Honor your father and your mother, just as Yehowah your God has commanded you, in order, that your days may prove long and it may go well with you on the ground that Yehowah your God is giving you. (Deuteronomy 5:16)**
- **You must not murder. (Deuteronomy 5:17)**
- **Neither must you commit adultery. (Deuteronomy 5:18)**
- **Neither must you steal. (Deuteronomy 5:19)**
- **Neither must you testify to a falsehood against your fellowman. (Deuteronomy 5:20)**
- **Neither must you desire your fellowman's wife. Neither must you selfishly crave your fellowman's house, his field or his slave man or his slave girl, his bull or his ass or anything that belongs to your fellowman. (Deuteronomy 5:21)**
- **For you know this, recognizing it for yourselves, that no fornicator or unclean person or greedy person, which means being an idolater, has any inheritance in the kingdom of the Christ and of God. (Ephesians 5:5)**
- **Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. (Colossians 3:5)**
- **But each one is tried by being drawn out and enticed by his own desire. (James 1:14)**
- **Then the desire, when it has become fertile, gives birth to sin, in turn, sin, when it has been accomplished, brings forth death.**

(James 1:15)

- Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him. **(1 John 2:15)**
- Because everything in the world, the desire of the flesh and the desire of the eyes and the showy display of one's means of life, does not originate with the Father, but originates with the world. **(1 John 2:16)**
- Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever. **(1 John 2:17)**
- The **Law** contained many principles and guiding statutes. The judges were given latitude to investigate and consider motives and attitude of violators, along with the circumstances surrounding the violation. A deliberate, disrespectful, or unrepentant violator received the full penalty.
- But the soul that does something deliberately, whether he is a native or an alien resident, he speaking abusively of Yehowah, in that case that soul must be cut off from among his people. **(Numbers 15:30)**
- Because it is Yehowah's word that he has despised and his commandment that he has broken, that soul should be cut off without fail. His own error is upon him. **(Numbers 15:31)**
- In other cases a lighter judgment might be determined. For example, whereas a murderer was to be put to death without fail, an accidental manslayer could receive mercy.
- For the sons of Israel and for the alien resident and for the settler in the midst of them these six cities will serve as a refuge, for anyone to flee there that fatally strikes a soul unintentionally. **(Numbers 35:15)**
- Now if it was with an instrument of iron that he has struck him so that he dies, he is a murderer. Without fail the murderer should be put to death. **(Numbers 35:16)**
- The owner of a bull that habitually gored people and that killed a man might die, or the judges might impose a ransom.

- **But if a bull was formerly in the habit of goring and warning was served on its owner but he would not keep it under guard, and it did put a man or a woman to death, the bull is to be stoned and also its owner is to be put to death. (Exodus 21:29)**
- **If a ransom should be imposed upon him, then he must give the redemption price for his soul according to all that may be imposed upon him. (Exodus 21:30)**
- **Whether it gored a son or gored a daughter, it is to be done to him according to this judicial decision. (Exodus 21:31)**
- **If it was a slave man or a slave girl that the bull gored, he will give the price of thirty shekels to that one's master, and the bull will be stoned. (Exodus 21:32)**
- **The difference between a deliberate thief and a wrongdoer who voluntarily confessed evidently accounts for the difference between the penalty stated at;**
 - **In case a man should give his fellow money or articles to keep, and it gets stolen from the man's house, if the thief should be found, he is to make double compensation. (Exodus 22:7)**
 - **And Yehowah went on to speak to Moses, saying; (Leviticus 6:1)**
 - **In case a soul sins in that he does behave unfaithfully toward Yehowah and does deceive his associate about something in his charge or a deposit in hand or a robbery or he does defraud his associate. (Leviticus 6:2)**
 - **Or he does find something lost and is actually deceptive about it and does swear falsely over any of all the things that the man might do to sin by them. (Leviticus 6:3)**
 - **Then it must occur that in case he sins and indeed becomes guilty, he must return the robbed thing which he has robbed or the extorted thing which he has taken by fraud or the thing in his charge which was put in his charge or the thing lost that he has found. (Leviticus 6:4)**
 - **Or anything at all over which he might swear falsely, and he must make compensation for it in its full amount, and he will add**

to it a fifth of it. To the one whose it is he will give it on the day his guilt is proved. (**Leviticus 6:5**)

- **And as his guilt offering he will bring to Yehowah a sound ram from the flock according to the estimated value, for a guilt offering, to the priest. (**Leviticus 6:6**)**
- **And the priest must make an atonement for him before Yehowah, and so it must be forgiven him regarding any of all the things that he might do resulting in guiltiness by it. (**Leviticus 6:7**)**

·· **Law Of Conscience**

- **The Bible shows this results from persons having the Law written in their hearts. Those not under a direct Law from God, such as the Law given through Moses, are shown to be a Law to themselves, for their consciences cause them to be **accused or even excused** in their own thoughts.**
- **For whenever people of the nations that do not have Law do by nature the things of the law, these people, although not having law, are a Law to themselves. (**Romans 2:14**)**
- **They are the very ones who demonstrate the matter of the Law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused. (**Romans 2:15**)**
- **Many just laws in pagan societies reflect this conscience, originally placed in their forefather Adam and passed down through Noah.**

See Also CONSCIENCE

- **Nevertheless, there is not this knowledge in all persons, but some, being accustomed until now to the idol, eat food as something sacrificed to an idol, and their conscience, being weak, is defiled. (**1 Corinthians 8:7**)**
- **The apostle Paul says that lack of accurate Christian knowledge could result in a weak conscience. Conscience can be a good guide or a poor one, depending upon the knowledge and training of the individual.**

- Really the objective of this mandate is love out of a clean heart and out of a good conscience and out of faith without hypocrisy. **(1 Timothy 1:5)**
- But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong. **(Hebrews 5:14)**
- **Ones conscience can be defiled and, therefore, can mislead.**
- All things are clean to clean persons. But to persons defiled and faithless nothing is clean, but both their minds and their consciences are defiled. **(Titus 1:15)**
- **Some, by constantly going contrary to conscience, cause it to become like insensitive scar tissue, and consequently no safe guide to follow.**
- However, the inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons. **(1 Timothy 4:1)**
- By the hypocrisy of men who speak lies, marked in their conscience as with a branding iron. **(1 Timothy 4:2)**

· Law Of The Christ

- Paul wrote; Go on carrying the burdens of one another, and thus fulfill the Law of the Christ.
- Go on carrying the burdens of one another, and thus fulfill the Law of the Christ. **(Galatians 6:2)**
- While the **Law** covenant was terminated at **Pentecost, 33 C.E,** since the priesthood is being changed, there comes to be of necessity a change also of the **Law**.
- For since the priesthood is being changed, there comes to be of necessity a change also of the **Law**. **(Hebrews 7:12)**
- **Christians come under Law toward Christ.**
- To those without Law I became as without **Law**, although I am

not without Law toward God but under Law toward Christ, that I might gain those without **Law**. (**1 Corinthians 9:21**)

- **This Law is called the perfect Law that belongs to freedom, the Law of a free people, the Law of faith.**
- **To those without Law I became as without Law, although I am not without Law toward God but under Law toward Christ, that I might gain those without Law. (**1 Corinthians 9:21**)**
- **Keep on speaking in such a way and keep on doing in such a way as those do who are going to be judged by the Law of a free people. (**James 2:12**)**
- **Where, then, is the boasting? It is shut out. Through what **law**? That of works? No indeed, but through the Law of faith. (**Romans 3:27**)**
- **Such a new Law had been foretold by God through the prophet Jeremiah when he spoke of a New Covenant and the writing of his Law on the hearts of his people.**
- **Look! There are days coming, is the utterance of Yehowah, and I will conclude with the house of Israel and with the house of Judah a New Covenant. (**Jeremiah 31:31**)**
- **Not one like the covenant that I concluded with their forefathers in the day of my taking hold of their hand to bring them forth out of the land of Egypt, which covenant of mine they themselves broke, although I myself had husbandly ownership of them, is the utterance of Yehowah. (**Jeremiah 31:32**)**
- **For this is the covenant that I shall conclude with the house of Israel after those days, is the utterance of Yehowah. I will put my Law within them, **and in their heart I shall write it**. And I will become their God, and they themselves will become my people. (**Jeremiah 31:33**)**
- **And they will no more teach each one his companion and each one his brother, saying; Know Yehowah! For they will all of them know me, from the least one of them even to the greatest one of them, is the utterance of Yehowah. For I shall forgive their error, and their sin I shall remember no more. (**Jeremiah 31:34**)**

- **But now Jesus has obtained a more excellent public service, so that he is also the mediator of a correspondingly better covenant, which has been legally established upon better promises. (Hebrews 8:6)**
- **For if that first covenant had been faultless, no place would have been sought for a second. (Hebrews 8:7)**
- **For he does find fault with the people when he says; Look! There are days coming, says Yehowah, and I will conclude with the house of Israel and with the house of Judah a New Covenant. (Hebrews 8:8)**
- **Not according to the covenant that I made with their forefathers in the day of my taking hold of their hand to bring them forth out of the land of Egypt, because they did not continue in my covenant, so that I stopped caring for them, says Yehowah. (Hebrews 8:9)**
- **For this is the covenant that I shall covenant with the house of Israel after those days, says Yehowah. I will put my **Laws** in their mind, and in their hearts I shall write them. And I will become their God, and they themselves will become my people. (Hebrews 8:10)**
- **And they will by no means teach each one his fellow citizen and each one his brother, saying; Know Yehowah! For they will all know me, from the least one to the greatest one of them. (Hebrews 8:11)**
- **For I shall be merciful to their unrighteous deeds, and I shall by no means call their sins to mind anymore. (Hebrews 8:12)**
- **In his saying, **a New Covenant**, he has made the former one obsolete. Now that which is made obsolete and growing old is near to vanishing away. (Hebrews 8:13)**
- **Like Moses, the mediator of the **Law** covenant, Jesus Christ is Mediator of the New Covenant. Moses wrote the **Law** in code form, but Jesus did not personally put a Law down in writing.**
- **He talked and put his Law into the minds and hearts of his disciples. Neither did his disciples set down **laws** in the form of a code**

for Christians, classifying the **laws** into categories and subheadings. Nonetheless, the **Christian Greek Scriptures** are full of **laws**, commands, and decrees that the Christian is bound to observe.

- Here is where it means endurance for the holy ones, those who observe the commandments of God and the faith of Jesus. (**Revelation 14:12**)
- By this we gain the knowledge that we are loving the children of God, when we are loving God and doing his commandments. (**1 John 5:2**)
- For this is what the love of God means, that we observe his commandments, and yet his commandments are not burdensome. (**1 John 5:3**)
- And this commandment we have from him, that the one who loves God should be loving his brother also. (**1 John 4:21**)
- And whatever we ask we receive from him, because we are observing his commandments and are doing the things that are pleasing in his eyes. (**1 John 3:22**)
- Indeed, this is his commandment, that we have faith in the name of his Son Jesus Christ and be loving one another, just as he gave us commandment. (**1 John 3:23**)
- Moreover, he who observes his commandments remains in union with him, and he in union with such one, and by this we gain the knowledge that he is remaining in union with us, owing to the spirit which he gave us. (**1 John 3:24**)
- I rejoice very much because I have found certain ones of your children walking in the truth, just as we received commandment from the Father. (**2 John 1:4**)
- So now I request you, lady, as a person writing you, not a new commandment, but one which we had from the beginning, that we love one another. (**2 John 1:5**)
- And this is what love means, that we go on walking according to his commandments. This is the commandment, just as you people have heard from the beginning, that you should go on walking in it. (**2 John 1:6**)

- **I am giving you a new commandment, that you love one another, just as I have loved you, that you also love one another. (John 13:34)**
- **By this all will know that you are my disciples, if you have love among yourselves. (John 13:35)**
- **If you love me, you will observe my commandments. (John 14:15)**
- **You are my friends if you do what I am commanding you. (John 15:14)**
- **Jesus gave instruction to his disciples to preach the Good News of the kingdom. His command is found at;**
- **So he summoned his twelve disciples and gave them authority over unclean spirits, in order to expel these and to cure every sort of disease and every sort of infirmity. (Matthew 10:1)**
- **The names of the twelve apostles are these; First, Simon, the one called Peter, and Andrew his brother, and James the son of Zebedee and John his brother. (Matthew 10:2)**
- **Philip and Bartholomew, Thomas and Matthew the tax collector, James the son of Alphaeus, and Thaddaeus. (Matthew 10:3)**
- **Simon the Cananaean, and Judas Iscariot, who later betrayed him. (Matthew 10:4)**
- **These twelve Jesus sent forth, giving them these orders; Do not go off into the road of the nations, and do not enter into a Samaritan city. (Matthew 10:5)**
- **But, instead, go continually to the lost sheep of the house of Israel. (Matthew 10:6)**
- **As you go, preach, saying; The kingdom of the heavens has drawn near. (Matthew 10:7)**
- **Cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free. (Matthew 10:8)**

- **Do not procure gold or silver or copper for your girdle purses. (Matthew 10:9)**
- **Or a food pouch for the trip, or two undergarments, or sandals or a staff, for the worker deserves his food. (Matthew 10:10)**
- **Into whatever city or village you enter, search out who in it is deserving, and stay there until you leave. (Matthew 10:11)**
- **When you are entering into the house, greet the household. (Matthew 10:12)**
- **And if the house is deserving, let the peace you wish it come upon it, but if it is not deserving, let the peace from you return upon you. (Matthew 10:13)**
- **Wherever anyone does not take you in or listen to your words, on going out of that house or that city shake the dust off your feet. (Matthew 10:14)**
- **Truly I say to you, It will be more endurable for the land of Sodom and Gomorrah on Judgment Day than for that city. (Matthew 10:15)**
- **Look! I am sending you forth as sheep amidst wolves, therefore prove yourselves cautious as serpents and yet innocent as doves. (Matthew 10:16)**
- **Be on your guard against men, for they will deliver you up to local courts, and they will scourge you in their synagogues. (Matthew 10:17)**
- **Why, you will be haled before governor's and kings for my sake, for a witness to them and the nations. (Matthew 10:18)**
- **However, when they deliver you up, do not become anxious about how or what you are to speak, for what you are to speak will be given you in that hour. (Matthew 10:19)**
- **For the ones speaking are not just you, but it is the spirit of your Father that speaks by you. (Matthew 10:20)**
- **Further, brother will deliver up brother to death, and a father his child, and children will rise up against parents and will have them**

put to death. (**Matthew 10:21**)

- **And you will be objects of hatred by all people on account of my name, but he that has endured to the end is the one that will be saved. (Matthew 10:22)**
- **When they persecute you in one city, flee to another, for truly I say to you, you will by no means complete the circuit of the cities of Israel until the Son of man arrives. (Matthew 10:23)**
- **A disciple is not above his teacher, nor a slave above his lord. (Matthew 10:24)**
- **It is enough for the disciple to become as his teacher, and the slave as his lord. If people have called the householder Beelzebub, how much more will they call those of his household so? (Matthew 10:25)**
- **Therefore do not fear them, for there is nothing covered over that will not become uncovered, and secret that will not become known. (Matthew 10:26)**
- **What I tell you in the darkness, say in the light, and what you hear whispered, preach from the housetops. (Matthew 10:27)**
- **And do not become fearful of those who kill the body but cannot kill the soul, but rather be in fear of him that can destroy both soul and body in Gehenna. (Matthew 10:28)**
- **Do not two sparrows sell for a coin of small value? Yet not one of them will fall to the ground without your Father's knowledge. (Matthew 10:29)**
- **But the very hairs of your head are all numbered. (Matthew 10:30)**
- **Therefore have no fear, you are worth more than many sparrows. (Matthew 10:31)**
- **Everyone, then, that confesses union with me before men, I will also confess union with him before my Father who is in the heavens. (Matthew 10:32)**
- **But whoever disowns me before men, I will also disown him**

before my Father who is in the heavens. (**Matthew 10:33**)

- Do not think I came to put peace upon the earth, I came to put, not peace, but a sword. (**Matthew 10:34**)
- For I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law. (**Matthew 10:35**)
- Indeed, a man's enemies will be persons of his own household. (**Matthew 10:36**)
- He that has greater affection for father or mother than for me is not worthy of me, and he that has greater affection for son or daughter than for me is not worthy of me. (**Matthew 10:37**)
- And whoever does not accept his torture stake and follow after me is not worthy of me. (**Matthew 10:38**)
- He that finds his soul will lose it, and he that loses his soul for my sake will find it. (**Matthew 10:39**)
- He that receives you receives me also, and he that receives me receives him also that sent me forth. (**Matthew 10:40**)
- He that receives a prophet because he is a prophet will get a prophets reward, and he that receives a righteous man because he is a righteous man will get a righteous man's reward. (**Matthew 10:41**)
- And whoever gives one of these little ones only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward. (**Matthew 10:42**)
- Then he called the twelve together and gave them power and authority over all the demons and to cure sicknesses. (**Luke 9:1**)
- And so he sent them forth to preach the kingdom of God and to heal. (**Luke 9:2**)
- And he said to them; Carry nothing for the trip, neither staff nor food pouch, nor bread nor silver money, neither have two undergarments. (**Luke 9:3**)

- **But wherever you enter into a home, stay there and leave from there. (Luke 9:4)**
- **And wherever people do not receive you, on going out of that city shake the dust off your feet for a witness against them. (Luke 9:5)**
- **Then starting out they went through the territory from village to village, declaring the Good News and performing cures everywhere. (Luke 9:6)**
- **After these things the Lord designated seventy others and sent them forth by twos in advance of him into every city and place to which he himself was going to come. (Luke 10:1)**
- **Then he began to say to them; The harvest, indeed, is great, but the workers are few. Therefore beg the Master of the harvest to send out workers into his harvest. (Luke 10:2)**
- **Go forth. Look! I am sending you forth as lambs in among wolves. (Luke 10:3)**
- **Do not carry a purse, nor a food pouch, nor sandals, and do not embrace anybody in greeting along the road. (Luke 10:4)**
- **Wherever you enter into a house say first; May this house have peace. (Luke 10:5)**
- **And if a friend of peace is there, your peace will rest upon him. But if there is not, it will turn back to you. (Luke 10:6)**
- **So stay in that house, eating and drinking the things they provide, for the worker is worthy of his wages. Do not be transferring from house to house. (Luke 10:7)**
- **Also, wherever you enter into a city and they receive you, eat the things set before you. (Luke 10:8)**
- **And cure the sick ones in it, and go on telling them, The kingdom of God has come near to you. (Luke 10:9)**
- **But wherever you enter into a city and they do not receive you, go out into its broad ways and say. (Luke 10:10)**

- Even the dust that got stuck to our feet from your city we wipe off against you. Nevertheless, keep this in mind, that the kingdom of God has come near. (**Luke 10:11**)
- I tell you that it will be more endurable for Sodom in that day than for that city. (**Luke 10:12**)
- And Jesus approached and spoke to them, saying; All authority has been given me in heaven and on the earth. (**Matthew 28:18**)
- Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. (**Matthew 28:19**)
- Teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things. (**Matthew 28:20**)
- **A new command was given to Jesus disciples to go, not to the Jews only, but to all nations, to make disciples and baptize them with a new baptism, in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all the things I have commanded you.**
- **Thus, with divine authorization Jesus taught and issued commands while on earth.**
- The first account, O Theophilus, I composed about all the things Jesus started both to do and to teach. (**Acts of Apostles 1:1**)
- Until the day that he was taken up, after he had given commandment through Holy Spirit to the apostles whom he chose. (**Acts of Apostles 1:2**)
- **As well as after his ascension.**
- He said; Who are you, Lord? He said; I am Jesus, whom you are persecuting. (**Acts of Apostles 9:5**)
- Nevertheless, rise and enter into the city, and what you must do will be told you. (**Acts of Apostles 9:6**)
- A revelation by Jesus Christ, which God gave him, to show his slaves the things that must shortly take place. And he sent forth his angel and presented it in signs through him to his slave John.

(Revelation 1:1)

- Who bore witness to the word God gave and to the witness Jesus Christ gave, even to all the things he saw. (**Revelation 1:2**)
- Happy is he who reads aloud and those who hear the words of this prophecy, and who observe the things written in it, for the appointed time is near. (**Revelation 1:3**)
- The entire book of Revelation consists of prophecies, commands, admonition, and instruction to the Christian congregation.
- The Law of the Christ covers the whole course and scope of the Christians life and work. By the help of God's spirit the Christian can follow the commands in order to be judged favorably by that law, for it is the Law of that spirit which gives life in union with Christ Jesus.
- For the Law of that spirit which gives life in union with Christ Jesus has set you free from the Law of sin and of death. (**Romans 8:2**)
- That the righteous requirement of the Law might be fulfilled in us who walk, not in accord with the flesh, but in accord with the spirit. (**Romans 8:4**)

.. Law Of God

- The apostle Paul speaks of the Christians fight as influenced by two factors, the Law of God and the Law of my mind, the Law of that spirit which gives life on one side and sins law, or the Law of sin and of death, on the other.
- Paul describes the conflict, saying that fallen flesh infected with sin is enslaved to sins law. The minding of the flesh means death, but God, by sending his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh.
- With the help of God's spirit the Christian can win the fight by exercising faith in Christ, putting to death the practices of the body, and living according to the spirits direction and can gain life.
- I find, then, this Law in my case, that when I wish to do what is right, what is bad is present with me. (**Romans 7:21**)

- For if you live in accord with the flesh you are sure to die, but if you put the practices of the body to death by the spirit, you will live. (**Romans 8:13**)

· Law Of Sin And Death

- The apostle Paul argues that, because of the sin of mankind's father Adam, death ruled as king from Adam to the time of Moses, when the **Law** was given, and that the **Law** made transgressions manifest, making men chargeable with sin.
- That is why, just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned. (**Romans 5:12**)
- For until the **Law** sin was in the world, but sin is not charged against anyone when there is no **Law**. (**Romans 5:13**)
- Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come. (**Romans 5:14**)
- Why, then, the **Law**? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made, and it was transmitted through angels by the hand of a mediator. (**Galatians 3:19**)
- This rule, or Law of sin, working in imperfect flesh exercises power over it, making it incline toward violation of God's **law**.
- But I behold in my members another Law warring against the Law of my mind and leading me captive to sins Law that is in my members. (**Romans 7:23**)
- And Yehowah began to smell a restful odor, and so Yehowah said in his heart; Never again shall I call down evil upon the ground on man's account, because the inclination of the heart of man is bad from his youth up, and never again shall I deal every living thing a blow just as I have done. (**Genesis 8:21**)
- Sin causes death.
- For the wages sin pays is death, but the gift God gives is

everlasting life by Christ Jesus our Lord. (**Romans 6:23**)

- The sting producing death is sin, but the power for sin is the **Law**. (**1 Corinthians 15:56**)
- The **Law of Moses** could not overcome the rule of kings sin and death, but freedom and victory come by means of the undeserved kindness of God through Jesus Christ.
- Now the **Law** came in beside in order, that trespassing might abound. But where sin abounded, undeserved kindness abounded still more. (**Romans 5:20**)
- To what end? That, just as sin ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord. (**Romans 5:21**)
- For sin must not be master over you, seeing that you are not under Law but under undeserved kindness. (**Romans 6:14**)
- But sin, receiving an inducement through the commandment, worked out in me covetousness of every sort, for apart from Law sin was dead. (**Romans 7:8**)
- In fact, I was once alive apart from **Law**, but when the commandment arrived, sin came to life again, but I died. (**Romans 7:9**)
- Miserable man that I am! Who will rescue me from the body undergoing this death? (**Romans 7:24**)
- Thanks to God through Jesus Christ our Lord! So, then, with my mind I myself am a slave to God's **law**, but with my flesh to sin's law. (**Romans 7:25**)

· Law Of Faith

- The Law of **faith** is contrasted with **that of works**. Man cannot attain to righteousness by his own works or those of the **Law of Moses**, as though earning righteousness as pay for works, but righteousness comes by faith in Jesus Christ.
- Where, then, is the boasting? It is shut out. Through what **law**?

- That of works? No indeed, but through the Law of faith. (Romans 3:27)**
- **For we reckon that a man is declared righteous by faith apart from works of Law. (Romans 3:28)**
 - **Now to the man that works the pay is counted, not as an undeserved kindness, but as a debt. (Romans 4:4)**
 - **On the other hand, to the man that does not work but puts faith in him who declares the ungodly one righteous, his faith is counted as righteousness. (Romans 4:5)**
 - **What shall we say, then? That people of the nations, although not pursuing righteousness, caught up with righteousness, the righteousness that results from faith. (Romans 9:30)**
 - **But Israel, although pursuing a Law of righteousness, did not attain to the Law. (Romans 9:31)**
 - **For what reason? Because he pursued it, not by faith, but as by works. They stumbled on the stone of stumbling. (Romans 9:32)**
 - **James says, however, that such faith will be accompanied by works that result from ones faith and are in harmony with it.**
 - **Thus, too, faith, if it does not have works, is dead in itself. (James 2:17)**
 - **Nevertheless, a certain one will say; You have faith, and I have works. Show me your faith apart from the works, and I shall show you my faith by my works. (James 2:18)**
 - **You believe there is one God, do you? You are doing quite well. And yet the demons believe and shudder. (James 2:19)**
 - **But do you care to know, O empty man, that faith apart from works is inactive? (James 2:20)**
 - **Was not Abraham our father declared righteous by works after he had offered up Isaac his son upon the altar? (James 2:21)**
 - **You behold that his faith worked along with his works and by his works his faith was perfected. (James 2:22)**

- **And the scripture was fulfilled which says; Abraham put faith in Yehowah, and it was counted to him as righteousness, and he came to be called, Yehowah's friend. (James 2:23)**
- **You see that a man is to be declared righteous by works, and not by faith alone. (James 2:24)**
- **In the same manner was not also Rahab the harlot declared righteous by works, after she had received the messengers hospitably and sent them out by another way? (James 2:25)**
- **Indeed, as the body without spirit is dead, so also faith without works is dead. (James 2:26)**

.. Law Of Husband

- **A married woman is under obligation to the Law of her husband.**
- **For instance, a married woman is bound by Law to her husband while he is alive, but if her husband dies, she is discharged from the Law of her husband. (Romans 7:2)**
- **A wife is bound during all the time her husband is alive. But if her husband should fall asleep in death, she is free to be married to whom she wants, only in the Lord. (1 Corinthians 7:39)**
- **The principle of husbandly headship holds true throughout the entire organization of God and has been in operation among those worshiping God as well as among many other peoples. God occupies the position of a husband to his woman, the Jerusalem above.**
- **But the Jerusalem above is free, and she is our mother. (Galatians 4:26)**
- **Wherefore, brothers, we are children, not of a servant girl, but of the free woman. (Galatians 4:31)**
- **And a great sign was seen in heaven, a woman arrayed with the sun, and the moon was beneath her feet, and on her head was a crown of twelve stars. (Revelation 12:1)**
- **And its tail drags a third of the stars of heaven, and it hurled them down to the earth. And the dragon kept standing before**

- the woman who was about to give birth, that, when she did give birth, it might devour her child. ([Revelation 12:4](#))
- And she gave birth to a son, a male, who is to shepherd all the nations with an iron rod. And her child was caught away to God and to his throne. ([Revelation 12:5](#))
 - And the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there a thousand two hundred and sixty days. ([Revelation 12:6](#))
 - Now when the dragon saw that it was hurled down to the earth, it persecuted the woman that gave birth to the male child. ([Revelation 12:13](#))
 - But the two wings of the great eagle were given the woman, that she might fly into the wilderness to her place, there is where she is fed for a time and times and half a time away from the face of the serpent. ([Revelation 12:14](#))
 - And the serpent disgorged water like a river from its mouth after the woman, to cause her to be drowned by the river. ([Revelation 12:15](#))
 - But the earth came to the woman's help, and the earth opened its mouth and swallowed up the river that the dragon disgorged from its mouth. ([Revelation 12:16](#))
 - And the dragon grew wrathful at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus. ([Revelation 12:17](#))
 - The Jewish national organization was in the relationship of a wife to Yehowah as husband.
 - For your Grand Maker is your husbandly owner, Yehowah of armies being his name, and the Holy One of Israel is your Repurchaser. The God of the whole earth he will be called. ([Isaiah 54:5](#))
 - For Yehowah called you as if you were a wife left entirely and hurt in spirit, and as a wife of the time of youth who was then rejected, your God has said. ([Isaiah 54:6](#))

- **Not one like the covenant that I concluded with their forefathers in the day of my taking hold of their hand to bring them forth out of the land of Egypt, which covenant of mine they themselves broke, although I myself had husbandly ownership of them, is the utterance of Yehowah. (Jeremiah 31:32)**
- **In patriarchal law the husband was the undisputed head of the family, the wife being in submission, though she could make recommendations subject to the husband's approval.**
- **Now the child kept growing and came to be weaned, and Abraham then prepared a big feast on the day of Isaac's being weaned. (Genesis 21:8)**
- **And Sarah kept noticing the son of Hagar the Egyptian, whom she had borne to Abraham, poking fun. (Genesis 21:9)**
- **So she began to say to Abraham; Drive out this slave girl and her son, for the son of this slave girl is not going to be an heir with my son, with Isaac! (Genesis 21:10)**
- **But the thing proved to be very displeasing to Abraham as regards his son. (Genesis 21:11)**
- **Then God said to Abraham; Do not let anything that Sarah keeps saying to you be displeasing to you about the boy and about your slave girl. Listen to her voice, because it is by means of Isaac that what will be called your seed will be. (Genesis 21:12)**
- **And as for the son of the slave girl, I shall also constitute him a nation, because he is your offspring. (Genesis 21:13)**
- **So Abraham got up early in the morning and took bread and a skin water bottle and gave it to Hagar, setting it upon her shoulder, and the child, and then dismissed her. And she went her way and wandered about in the wilderness of Beersheba. (Genesis 21:14)**
- **Sarah called Abraham lord.**
- **Hence Sarah began to laugh inside herself, saying; After I am worn out, shall I really have pleasure, my lord being old besides? (Genesis 18:12)**

- For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands. (**1 Peter 3:5**)
- As Sarah used to obey Abraham, calling him **lord**. And you have become her children, provided you keep on doing good and not fearing any cause for terror. (**1 Peter 3:6**)
- **A head covering was worn by the woman as a sign of her subjection to her husbandly head.**
- Then she said to the servant; Who is that man there walking in the field to meet us? And the servant said; It is my master. And she proceeded to take a head-cloth and to cover herself. (**Genesis 24:65**)
- But every woman that prays or prophesies with her head uncovered shames her head, for it is one and the same as if she were a woman with a shaved head. (**1 Corinthians 11:5**)
- Under the **Law** given to Israel the wife was in subjection. Her husband could allow or annul vows she made.
- However, if she at all happens to belong to a husband, and her vow is upon her or the thoughtless promise of her lips that she has bound upon her soul. (**Numbers 30:6**)
- And her husband actually hears it and keeps silent toward her on the day of his hearing it, her vows must also stand or her abstinence vows that she has bound upon her soul will stand. (**Numbers 30:7**)
- But if her husband on the day of hearing it forbids her, he has also annulled her vow that was upon her or the thoughtless promise of her lips that she bound upon her soul, and Yehowah will forgive her. (**Numbers 30:8**)
- In the case of the vow of a widow or a divorced woman, everything that she has bound upon her soul will stand against her. (**Numbers 30:9**)
- However, if it is in the house of her husband that she has vowed or has bound an abstinence vow upon her soul by an oath.

(Numbers 30:10)

- **And her husband has heard it and has kept silent toward her, he has not forbidden her, and all her vows must stand or any abstinence vow that she has bound upon her soul will stand. (Numbers 30:11)**
- **But if her husband has totally annulled them on the day of his hearing any expression of her lips as her vows or as an abstinence vow of her soul, they will not stand. Her husband has annulled them, and Yehowah will forgive her. (Numbers 30:12)**
- **Any vow or any oath of an abstinence vow to afflict the soul, her husband should establish it or her husband should annul it. (Numbers 30:13)**
- **But if her husband absolutely keeps silent toward her from day to day, he has also established all her vows or all her abstinence vows that are upon her. He has established them because he kept silent toward her on the day of his hearing them. (Numbers 30:14)**
- **And if he totally annuls them after his hearing them, he also actually bears her error. (Numbers 30:15)**
- **These are the regulations that Yehowah commanded Moses as between a husband and his wife, as between a father and his daughter in her youth in the house of her father. (Numbers 30:16)**
- **She did not inherit, but went along with the land inheritance, and in the event that the inheritance was repurchased by a kinsman, she was included.**
- **Then Boaz said; On the day that you buy the field from Naomi's hand, it is also from Ruth the Moabitess, the wife of the dead man, that you must buy it so as to cause the name of the dead man to rise upon his inheritance. (Ruth 4:5)**
- **Then Boaz said to the older men and all the people, you are witnesses today that I do buy all that belonged to Elimelech and all that belonged to Chilion and Mahlon from the hand of Naomi. (Ruth 4:9)**

- **And also Ruth the Moabitess, the wife of Mahlon, I do buy for myself as a wife to cause the name of the dead man to rise upon his inheritance and that the name of the dead man may not be cut off from among his brothers and from the gate of his place. You are witnesses today. (Ruth 4:10)**
- **At this all the people that were in the gate and the older men said; Witnesses! May Yehowah grant the wife who is coming into your house to be like Rachel and like Leah, both of whom built the house of Israel, and you prove your worth in Ephrathah and make a notable name in Bethlehem. (Ruth 4:11)**
- **She could not divorce her husband, but the husband had the right to divorce his wife.**
- **In case a man takes a woman and does make her his possession as a wife, it must also occur that if she should find no favor in his eyes because he has found something indecent on her part, he must also write out a certificate of divorce for her and put it in her hand and dismiss her from his house. (Deuteronomy 24:1)**
- **And she must go out of his house and go and become another man's. (Deuteronomy 24:2)**
- **If the latter man has come to hate her and has written out a certificate of divorce for her and put it in her hand and dismissed her from his house, or in case the latter man who took her as his wife should die. (Deuteronomy 24:3)**
- **The first owner of her who dismissed her will not be allowed to take her back again to become his wife after she has been defiled, for that is something detestable before Yehowah, and you must not lead the land that Yehowah your God is giving you as an inheritance into sin. (Deuteronomy 24:4)**
- **In the Christian arrangement, the woman is required to recognize the man's position and not usurp it. The apostle Paul speaks of the married woman as being under the Law of her husband as long as he is alive, but he points out that she is freed by his death, so that she is not an adulteress if she then remarries.**
- **For instance, a married woman is bound by Law to her husband while he is alive, but if her husband dies, she is discharged from the Law of her husband. (Romans 7:2)**

- So, then, while her husband is living, she would be styled an adulteress if she became another man's. But if her husband dies, she is free from his **law**, so that she is not an adulteress if she becomes another man's. (**Romans 7:3**)
- A wife is bound during all the time her husband is alive. But if her husband should fall asleep in death, she is free to be married to whom she wants, only in the Lord. (**1 Corinthians 7:39**)

•• Kingly Law

- The **kingly** Law rightly has the prominence and importance among other laws governing human relationships that a king would have among men.
- If, now, you practice carrying out the **kingly** Law according to the scripture: **You must love your neighbor as yourself**, you are doing quite well. (**James 2:8**)
- The tenor of the **Law** covenant was love, **and you must love your neighbor as yourself**, the **kingly Law**, was the second of the commandments on which all the Law and the Prophets hung.
- He said to him; You must love Yehowah your God with your whole heart and with your whole soul and with your whole mind. (**Matthew 22:37**)
- This is the greatest and first commandment. (**Matthew 22:38**)
- The second, like it, is this, you must love your neighbor as yourself. (**Matthew 22:39**)
- On these two commandments the whole **Law** hangs, and the Prophets. (**Matthew 22:40**)
- Christians, though not under the **Law** covenant, are subject to the Law of the King Yehowah and his Son, the King Jesus Christ, in connection with the New Covenant.

•• Some Features Of The Law Covenant Theocratic Government

- Yehowah God is the Supreme Sovereign.

- **And now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. (Exodus 19:5)**
- **When you saw that Nahash the king of the sons of Ammon had come against you, you kept saying to me; No, but a king is what should reign over us! All the while Yehowah your God being your King. (1 Samuel 12:12)**
- **For Yehowah is our Judge, Yehowah is our Statute-giver, Yehowah is our King. He himself will save us. (Isaiah 33:22)**
- **King to sit on Yehowah's throne, representing Him.**
- **And Solomon began to sit upon Yehowah's throne as king in place of David his father and to make a success of it, and all the Israelites were obedient to him. (1 Chronicles 29:23)**
- **When you eventually come into the land that Yehowah your God is giving you, and you have taken possession of it and have dwelt in it, and you have said; Let me set a king over myself like all the nations who are round about me. (Deuteronomy 17:14)**
- **You should without fail set over yourself a king whom Yehowah your God will choose. From among your brothers you should set a king over yourself. You will not be allowed to put over yourself a foreigner who is not your brother. (Deuteronomy 17:15)**
- **Other officers, chieftains of tribes, chiefs of thousands, of hundreds, of fifties, and of tens, were selected on the basis of their fear of God, as well as their trustworthiness and incorruptibility**
- **But you yourself should select out of all the people capable men, fearing God, trustworthy men, hating unjust profit, and you must set these over them as chiefs over thousands, chiefs over hundreds, chiefs over fifties and chiefs over tens. (Exodus 18:21)**
- **And Moses proceeded to choose capable men out of all Israel and to give them positions as heads over the people, as chiefs of thousands, chiefs of hundreds, chiefs of fifties and chiefs of tens. (Exodus 18:25)**
- **These are the ones registered, whom Moses registered, together**

with Aaron and the chieftains of Israel, twelve men. They represented one each the house of his fathers. (**Numbers 1:44**)

- **Respect was due to all who exercised God-given authority: officers, priests, judges, parents.**
- **Honor your father and your mother in order, that your days may prove long upon the ground that Yehowah your God is giving you. (**Exodus 20:12**)**
- **You must not call down evil upon God nor curse a chieftain among your people. (**Exodus 22:28**)**
- **In case a matter for judicial decision should be too extraordinary for you, one in which blood has been shed, in which a legal claim has been raised, or a violent deed has been committed, matters of dispute, inside your gates, you must also rise and go up to the place that Yehowah your God will choose. (**Deuteronomy 17:8**)**
- **And you must go to the priests, the Levites, and to the judge who will be acting in those days, and you must make inquiry, and they must hand down to you the word of the judicial decision. (**Deuteronomy 17:9**)**
- **Then you must do in accordance with the word that they will hand down to you from that place which Yehowah will choose, and you must be careful to do according to all that they instruct you. (**Deuteronomy 17:10**)**
- **In accordance with the Law that they will point out to you, and according to the judicial decision that they will say to you, you should do. You must not turn aside from the word that they will hand down to you, to the right or to the left. (**Deuteronomy 17:11**)**
- **And the man who will behave with presumptuousness in not listening to the priest who is standing to minister there to Yehowah your God or to the judge, that man must die, and you must clear out what is bad from Israel. (**Deuteronomy 17:12**)**
- **And all the people will hear and become afraid, and they will not act presumptuously anymore. (**Deuteronomy 17:13**)**

·· **Religious Obligations**

- **These were summed up in the greatest commandment in the Law, to love Yehowah with ones whole heart, mind, soul, and strength**
- **And you must love Yehowah your God with all your heart and all your soul and all your vital force. (Deuteronomy 6:5)**
- **Mind, soul, and strength**
- **And now, O Israel, what is Yehowah your God asking of you but to fear Yehowah your God, so as to walk in all his ways and to love him and to serve Yehowah your God with all your heart and all your soul. (Deuteronomy 10:12)**
- **And you must love Yehowah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength. (Mark 12:30)**
- **Worship was to go only to Yehowah.**
- **You must not have any other gods against my face. (Exodus 20:3)**
- **One who sacrifices to any gods but Yehowah alone is to be devoted to destruction. (Exodus 22:20)**
- **You must never have any other gods against my face. (Deuteronomy 5:7)**
- **Love should be a powerful motivating factor in ones relationship with God.**
- **And you must love Yehowah your God with all your heart and all your soul and all your vital force. (Deuteronomy 6:5)**
- **And these words that I am commanding you today must prove to be on your heart. (Deuteronomy 6:6)**
- **And now, O Israel, what is Yehowah your God asking of you but to fear Yehowah your God, so as to walk in all his ways and to love him and to serve Yehowah your God with all your heart and all your soul. (Deuteronomy 10:12)**

- **If you will listen to the commandments of Yehowah your God, which I am commanding you today, so as to love Yehowah your God, to walk in his ways and to keep his commandments and his statutes and his judicial decisions, then you will be bound to keep alive and to multiply, and Yehowah your God must bless you in the land to which you are going to take possession of it. (Deuteronomy 30:16)**
- **All were to fear God so as not to disobey him.**
- **So Moses said to the people; Do not be afraid, because for the sake of putting you to the test the true God has come, and in order, that the fear of him may continue before your faces that you may not sin. (Exodus 20:20)**
- **If only they would develop this heart of theirs to fear me and to keep all my commandments always, in order, that it might go well with them and their sons to time indefinite! (Deuteronomy 5:29)**
- **God's name was not to be taken up in a worthless way.**
- **You must not take up the name of Yehowah your God in a worthless way, for Yehowah will not leave the one unpunished who takes up his name in a worthless way. (Exodus 20:7)**
- **You must not take up the name of Yehowah your God in a worthless way, for Yehowah will not leave anyone unpunished who takes up his name in a worthless way. (Deuteronomy 5:11)**
- **They could approach him only in the way he approved.**
- **And you should appoint Aaron and his sons, and they must take care of their priesthood, and any stranger coming near should be put to death. (Numbers 3:10)**
- **Later on Aaron's sons Nadab and Abihu took up and brought each one his fire holder and put fire in them and placed incense upon it, and they began offering before Yehowah illegitimate fire, which he had not prescribed for them. (Leviticus 10:1)**
- **At this a fire came out from before Yehowah and consumed them, so that they died before Yehowah. (Leviticus 10:2)**

- **Then Moses said to Aaron; This is what Yehowah has spoken, saying; Among those near to me let me be sanctified, and before the face of all the people let me be glorified. And Aaron kept silent. (Leviticus 10:3)**
- **And Yehowah proceeded to speak to Moses after the death of Aaron's two sons for their approaching before Yehowah so that they died. (Leviticus 16:1)**
- **All were obligated to keep the Sabbath.**
- **Remembering the Sabbath day to hold it sacred. (Exodus 20:8)**
- **You are to render service and you must do all your work six days. (Exodus 20:9)**
- **But the seventh day is a Sabbath to Yehowah your God. You must not do any work, you nor your son nor your daughter, your slave man nor your slave girl nor your domestic animal nor your alien resident who is inside your gates. (Exodus 20:10)**
- **For in six days Yehowah made the heavens and the earth, the sea and everything that is in them, and he proceeded to rest on the seventh day. That is why Yehowah blessed the Sabbath day and proceeded to make it sacred. (Exodus 20:11)**
- **And Yehowah said further to Moses. (Exodus 31:12)**
- **As for you, speak to the sons of Israel, saying; Especially my Sabbaths you are to keep, for it is a sign between me and you during your generations that you may know that I Yehowah am sanctifying you. (Exodus 31:13)**
- **And you must keep the Sabbath, for it is something holy to you. A profaner of it will positively be put to death. In case there is anyone doing work on it, then that soul must be cut off from the midst of his people. (Exodus 31:14)**
- **Six days may work be done, but on the seventh day is a Sabbath of complete rest. It is something holy to Yehowah. Anyone doing work on the Sabbath day will positively be put to death. (Exodus 31:15)**
- **And the sons of Israel must keep the Sabbath, so as to carry out**

- the Sabbath during their generations. It is a covenant to time indefinite. (**Exodus 31:16**)
- **Between me and the sons of Israel it is a sign to time indefinite, because in six days Yehowah made the heavens and the earth and on the seventh day he rested and proceeded to refresh himself. (**Exodus 31:17**)**
 - **Congregating for worship.**
 - **And Moses went on to command them, saying; At the end of every seven years, in the appointed time of the year of the release, in the festival of booths. (**Deuteronomy 31:10**)**
 - **When all Israel comes to see the face of Yehowah your God in the place that he will choose, you will read this Law in front of all Israel in their hearing. (**Deuteronomy 31:11**)**
 - **Congregate the people, the men and the women and the little ones and your alien resident who is within your gates, in order, that they may listen and in order, that they may learn, as they must fear Yehowah your God and take care to carry out all the words of this Law. (**Deuteronomy 31:12**)**
 - **And their sons who have not known should listen, and they must learn to fear Yehowah your God all the days that you are living upon the soil to which you are crossing the Jordan to take possession of it. (**Deuteronomy 31:13**)**
 - **All males were required to assemble three times a year: Passover and Festival of Unfermented Cakes, Festival of Weeks, and Festival of Booths**
 - **Three times in the year every male of yours should appear before Yehowah your God in the place that he will choose, in the festival of the unfermented cakes and in the festival of weeks and in the festival of booths, and none should appear before Yehowah empty-handed. (**Deuteronomy 16:16**)**
 - **And Yehowah went on speaking to Moses, saying; (**Leviticus 23:1**)**
 - **Speak to the sons of Israel, and you must say to them, The seasonal festivals of Yehowah that you should proclaim are holy**

conventions. These are my seasonal festivals. (**Leviticus 23:2**)

- Six days may work be done, but on the seventh day is a Sabbath of complete rest, a holy convention. You may do no sort of work. It is a Sabbath to Yehowah in all places where you dwell. (**Leviticus 23:3**)
- These are the seasonal festivals of Yehowah, holy conventions, which you should proclaim at their appointed times. (**Leviticus 23:4**)
- In the first month, on the fourteenth day of the month, between the two evenings is the Passover to Yehowah. (**Leviticus 23:5**)
- And on the fifteenth day of this month is the festival of unfermented cakes to Yehowah. Seven days you should eat unfermented cakes. (**Leviticus 23:6**)
- On the first day you will have a holy convention occur. No sort of laborious work may you do. (**Leviticus 23:7**)
- But you must present an offering made by fire to Yehowah seven days. On the seventh day there will be a holy convention. No sort of laborious work may you do. (**Leviticus 23:8**)
- And Yehowah continued to speak to Moses, saying; (**Leviticus 23:9**)
- Speak to the sons of Israel, and you must say to them; When you eventually come into the land that I am giving you, and you have reaped its harvest, you must also bring a sheaf of the firstfruits of your harvest to the priest. (**Leviticus 23:10**)
- And he must wave the sheaf to and fro before Yehowah to gain approval for you. Directly the day after the Sabbath the priest should wave it to and fro. (**Leviticus 23:11**)
- And on the day of your having the sheaf waved to and fro you must render up a sound young ram, in its first year, for a burnt offering to Yehowah. (**Leviticus 23:12**)
- And as its grain offering two tenths of an ephah of fine flour moistened with oil, as an offering made by fire to Yehowah, a restful odor, and as its drink offering a fourth of a hin of wine.

(Leviticus 23:13)

- **And you must eat no bread nor roasted grain nor new grain until this very day, until your bringing the offering of your God. It is a statute to time indefinite for your generations in all places where you dwell. (Leviticus 23:14)**
- **And you must count for yourselves from the day after the Sabbath, from the day of your bringing the sheaf of the wave offering, seven Sabbaths. They should prove to be complete. (Leviticus 23:15)**
- **To the day after the seventh Sabbath you should count, fifty days, and you must present a new grain offering to Yehowah. (Leviticus 23:16)**
- **Out of your dwelling places you should bring two loaves as a wave offering. Of two tenths of an ephah of fine flour they should prove to be. They should be baked leavened, as first ripe fruits to Yehowah. (Leviticus 23:17)**
- **And you must present along with the loaves seven sound male lambs, each a year old, and one young bull and two rams. They should serve as a burnt offering to Yehowah along with their grain offering and their drink offerings as an offering made by fire, of a restful odor to Yehowah. (Leviticus 23:18)**
- **And you must render up one kid of the goats as a sin offering and two male lambs, each a year old, as a communion sacrifice. (Leviticus 23:19)**
- **And the priest must wave them to and fro along with the loaves of the first ripe fruits, as a wave offering before Yehowah, along with the two male lambs. They should serve as something holy to Yehowah for the priest. (Leviticus 23:20)**
- **And you must make a proclamation on this very day, there will be a holy convention for yourselves. No sort of laborious work may you do. It is a statute to time indefinite in all your dwelling places for your generations. (Leviticus 23:21)**
- **And when you people reap the harvest of your land, you must not do completely the edge of your field when you are reaping, and the gleaning of your harvest you must not pick up. You should**

- leave them for the afflicted one and the alien resident. I am Yehowah your God. (**Leviticus 23:22**)
- **And Yehowah went on speaking to Moses, saying; (**Leviticus 23:23**)**
 - **Speak to the sons of Israel, saying; In the seventh month, on the first of the month, there should occur for you a complete rest, a memorial by the trumpet blast, a holy convention. (**Leviticus 23:24**)**
 - **No sort of laborious work may you do, and you must present an offering made by fire to Yehowah. (**Leviticus 23:25**)**
 - **And Yehowah spoke further to Moses, saying; (**Leviticus 23:26**)**
 - **However, on the tenth of this seventh month is the day of atonement. A holy convention should take place for you, and you must afflict your souls and present an offering made by fire to Yehowah. (**Leviticus 23:27**)**
 - **And you must do no sort of work on this very day, because it is a day of atonement to make atonement for you before Yehowah your God. (**Leviticus 23:28**)**
 - **Because every soul that will not be afflicted on this very day must be cut off from his people. (**Leviticus 23:29**)**
 - **As for any soul that will do any sort of work on this very day, I must destroy that soul from among his people. (**Leviticus 23:30**)**
 - **You must do no sort of work. It is a statute to time indefinite for your generations in all places where you dwell. (**Leviticus 23:31**)**
 - **It is a Sabbath of complete rest for you, and you must afflict your souls on the ninth of the month in the evening. From evening to evening you should observe your Sabbath. (**Leviticus 23:32**)**
 - **And Yehowah continued to speak to Moses, saying; (**Leviticus 23:33**)**
 - **Speak to the sons of Israel, saying; On the fifteenth day of this seventh month is the festival of booths for seven days to Yehowah. (**Leviticus 23:34**)**

- **On the first day is a holy convention. No sort of laborious work may you do. (Leviticus 23:35)**
- **Seven days you should present an offering made by fire to Yehowah. On the eighth day there should occur a holy convention for you, and you must present an offering made by fire to Yehowah. It is a solemn assembly. No sort of laborious work may you do. (Leviticus 23:36)**
- **These are the seasonal festivals of Yehowah that you should proclaim as holy conventions, for presenting an offering made by fire to Yehowah, the burnt offering and the grain offering of the sacrifice and the drink offerings according to the daily schedule. (Leviticus 23:37)**
- **Besides the Sabbaths of Yehowah and besides your gifts and besides all your vow offerings and besides all your voluntary offerings, which you should give to Yehowah. (Leviticus 23:38)**
- **However, on the fifteenth day of the seventh month, when you have gathered the produce of the land, you should celebrate the festival of Yehowah seven days. On the first day is a complete rest and on the eighth day is a complete rest. (Leviticus 23:39)**
- **And you must take for yourselves on the first day the fruit of splendid trees, the fronds of palm trees and the boughs of branchy trees and poplars of the torrent valley, and you must rejoice before Yehowah your God seven days. (Leviticus 23:40)**
- **And you must celebrate it as a festival to Yehowah seven days in the year. As a statute to time indefinite during your generations, you should celebrate it in the seventh month. (Leviticus 23:41)**
- **It is in the booths you should dwell seven days. All the natives in Israel should dwell in the booths. (Leviticus 23:42)**
- **In order, that your generations may know that it was in the booths that I made the sons of Israel to dwell when I was bringing them out of the land of Egypt. I am Yehowah your God. (Leviticus 23:43)**
- **Man who deliberately neglected to keep Passover was cut off.**

- **But when the man was clean or did not happen to be off on a journey and neglected to prepare the Passover sacrifice, that soul must then be cut off from his people, because the offering of Yehowah he did not present at its appointed time. For his sin that man will answer. (Numbers 9:13)**

·· **Supporting Priesthood**

- **Levites received a tithe, or tenth, of all the produce of the land from the other tribes**
- **And to the sons of Levi, look! I have given every tenth part in Israel as an inheritance in return for their service that they are carrying on, the service of the tent of meeting. (Numbers 18:21)**
- **And the sons of Israel should no more come near to the tent of meeting to incur sin so as to die. (Numbers 18:22)**
- **And the Levites themselves must carry on the service of the tent of meeting, and they are the ones who should answer for their error. It is a statute to time indefinite during your generations that in the midst of the sons of Israel they should not get possession of an inheritance. (Numbers 18:23)**
- **For the tenth part of the sons of Israel, which they will contribute to Yehowah as a contribution, I have given to the Levites as an inheritance. That is why I have said to them, In the midst of the sons of Israel they should not get possession of an inheritance. (Numbers 18:24)**
- **Levites had to give to the priesthood a tithe made up of the very best of what they received**
- **Then Yehowah spoke to Moses, saying; (Numbers 18:25)**
- **And you should speak to the Levites, and you must say to them, you will receive from the sons of Israel the tenth part that I have given to you from them for your inheritance, and you must contribute from it as a contribution to Yehowah a tenth part of the tenth part. (Numbers 18:26)**
- **And it must be reckoned to you as your contribution, like the grain of the threshing floor and like the full produce of the wine or oil press. (Numbers 18:27)**

- **In this way you yourselves also will contribute a contribution to Yehowah from all your tenth parts that you will receive from the sons of Israel, and from them you must give the contribution to Yehowah to Aaron the priest. (Numbers 18:28)**
- **From all the gifts to you, you will contribute every sort of contribution to Yehowah, of the very best of it, as some holy thing from them. (Numbers 18:29)**
- **Offering of sacrifices**
- **For every High Priest is appointed to offer both gifts and sacrifices, wherefore it was necessary for this one also to have something to offer. (Hebrews 8:3)**
- **If, now, he were upon earth, he would not be a priest, there being men who offer the gifts according to the Law. (Hebrews 8:4)**
- **But which men are rendering sacred service in a typical representation and a shadow of the heavenly things, just as Moses, when about to make the tent in completion, was given the divine command. For says he; See that you make all things after their pattern that was shown to you in the mountain. (Hebrews 8:5)**
- **Hence when he comes into the world he says; Sacrifice and offering you did not want, but you prepared a body for me. (Hebrews 10:5)**
- **You did not approve of whole burnt offerings and sin offering. (Hebrews 10:6)**
- **Then I said; Look! I am come, in the roll of the book it is written about me, to do your will, O God. (Hebrews 10:7)**
- **After first saying; You did not want nor did you approve of sacrifices and offerings and whole burnt offerings and sin offering, sacrifices that are offered according to the Law. (Hebrews 10:8)**
- **Then he actually says; Look! I am come to do your will. He does away with what is first that he may establish what is second.**

(Hebrews 10:9)

- By the said **will** we have been sanctified through the offering of the body of Jesus Christ once for all time. **(Hebrews 10:10)**
- Various offerings outlined in the **Law**, regular burnt offerings **(Leviticus Chapter 1)(Numbers Chapter 28)**, communion offerings **(Leviticus Chapter 3)**
- Now in case you should sacrifice a communion sacrifice to Yehowah, you should sacrifice it to gain approval for yourselves. **(Leviticus 19:5)**
- Sin offerings **(Leviticus Chapter 4).**
- Now in case you should make a mistake and not do all these commandments, which Yehowah has spoken to Moses. **(Numbers 15:22)**
- All that Yehowah has commanded you by means of Moses from the day that Yehowah commanded and onward for your generations. **(Numbers 15:23)**
- It must then occur that if it has been done far from the eyes of the assembly by mistake, the whole assembly must then render up one young bull as a burnt offering for a restful odor to Yehowah, and its grain offering and its drink offering according to the regular procedure, and one kid of the goats as a sin offering. **(Numbers 15:24)**
- And the priest must make atonement for the whole assembly of the sons of Israel, and it must be forgiven them, because it was a mistake, and they, for their part, brought as their offering an offering made by fire to Yehowah and their sin offering before Yehowah for their mistake. **(Numbers 15:25)**
- And it must be forgiven the whole assembly of the sons of Israel and the alien resident who is residing as an alien in their midst, because it was by mistake on the part of all the people. **(Numbers 15:26)**
- And if any soul should sin by mistake, then he must present a female goat in its first year for a sin offering. **(Numbers 15:27)**

- **And the priest must make atonement for the soul who made a mistake by a sin unintentionally before Yehowah, so as to make atonement for it, and it must be forgiven him. (Numbers 15:28)**
- **As to the native among the sons of Israel and the alien resident who is residing as an alien in their midst, there should prove to be one Law for you as respects doing something unintentionally. (Numbers 15:29)**
- **Guilt offerings.**
- **Now in case a soul sins in that he has heard public cursing and he is a witness or he has seen it or has come to know of it, if he does not report it, then he must answer for his error. (Leviticus 5:1)**
- **And the priest must make an atonement for him before Yehowah, and so it must be forgiven him regarding any of all the things that he might do resulting in guiltiness by it. (Leviticus 6:7)**
- **Grain offerings (Leviticus Chapter 2), drink offerings.**
- **And you should render up wine as a drink offering, the fourth of a hin, together with the burnt offering or for the sacrifice of each male lamb. (Numbers 15:5)**
- **And you should present wine as a drink offering, half a hin, as an offering made by fire, of a restful odor to Yehowah. (Numbers 15:10)**
- **Wave offerings**
- **Speak to the sons of Israel, and you must say to them, when you eventually come into the land that I am giving you, and you have reaped its harvest, you must also bring a sheaf of the firstfruits of your harvest to the priest. (Leviticus 23:10)**
- **And he must wave the sheaf to and fro before Yehowah to gain approval for you. Directly the day after the Sabbath the priest should wave it to and fro. (Leviticus 23:11)**
- **And you must count for yourselves from the day after the Sabbath, from the day of your bringing the sheaf of the wave offering, seven Sabbaths. They should prove to be complete. (Leviticus 23:15)**

- To the day after the seventh Sabbath you should count, fifty days, and you must present a new grain offering to Yehowah. (**Leviticus 23:16**)
- Out of your dwelling places you should bring two loaves as a wave offering. Of two tenths of an ephah of fine flour they should prove to be. They should be baked leavened, as first ripe fruits to Yehowah. (**Leviticus 23:17**)

•• Practices Of False Religion Forbidden

- **Idolatry**
- You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. (**Exodus 20:4**)
- You must not bow down to them nor be induced to serve them, because I Yehowah your God am a God exacting exclusive devotion, bringing punishment for the error of fathers upon sons, upon the third generation and upon the fourth generation, in the case of those who hate me. (**Exodus 20:5**)
- But exercising loving-kindness toward the thousandth generation in the case of those who love me and keep my commandments. (**Exodus 20:6**)
- You must not make for yourself a carved image, any form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. (**Deuteronomy 5:8**)
- You must not bow down to them or be led to serve them, because I Yehowah your God am a God exacting exclusive devotion, bringing punishment for the error of fathers upon sons and upon the third generation and upon the fourth generation, in the case of those who hate me. (**Deuteronomy 5:9**)
- But exercising loving-kindness toward the thousandth generation in the case of those who love me and keep my commandments. (**Deuteronomy 5:10**)

- **Making cuts in ones flesh for the dead or tattooing one's body**
- **And you must not make cuts in your flesh for a deceased soul, and you must not put tattoo marking upon yourselves. I am Yehowah. (Leviticus 19:28)**
- **Planting a tree as a sacred pole.**
- **You must not plant for yourself any sort of tree as a sacred pole near the altar of Yehowah your God that you will make for yourself. (Deuteronomy 16:21)**
- **Bringing things detestable, devoted to destruction, into ones house.**
- **And you must not bring a detestable thing into your house and actually become a thing devoted to destruction like it. You should thoroughly loathe it and absolutely detest it, because it is something devoted to destruction. (Deuteronomy 7:26)**
- **Speaking of revolt against Yehowah.**
- **And that prophet or that dreamer of the dream should be put to death, because he has spoken of revolt against Yehowah your God, who has brought you out of the land of Egypt and has redeemed you from the house of slaves, to turn you from the way in which Yehowah your God has commanded you to walk, and you must clear out what is evil from your midst. (Deuteronomy 13:5)**
- **Advocating false worship**
- **In case your brother, the son of your mother, or your son or your daughter or your cherished wife or your companion who is like your own soul, should try to allure you in secrecy, saying; Let us go and serve other gods, whom you have not known, neither you nor your forefathers. (Deuteronomy 13:6)**
- **Some of the gods of the peoples who are all around you, the ones near you or those far away from you, from one end of the land to the other end of the land. (Deuteronomy 13:7)**
- **You must not accede to his wish or listen to him, nor should your eye feel sorry for him, nor must you feel compassion, nor cover**

him protectively. (**Deuteronomy 13:8**)

- **But you should kill him without fail. Your hand first of all should come upon him to put him to death, and the hand of all the people afterward. (**Deuteronomy 13:9**)**
- **And you must stone him with stones, and he must die, because he has sought to turn you away from Yehowah your God, who has brought you out of the land of Egypt, out of the house of slaves. (**Deuteronomy 13:10**)**
- **In case there should be found in your midst in one of your cities that Yehowah your God is giving you a man or a woman who should practice what is bad in the eyes of Yehowah your God so as to overstep his covenant. (**Deuteronomy 17:2**)**
- **And he should go and worship other gods and bow down to them or to the sun or the moon or all the army of the heavens, a thing that I have not commanded. (**Deuteronomy 17:3**)**
- **And it has been told you and you have heard it and have searched thoroughly, and, look! The thing is established as the truth, this detestable thing has been done in Israel! (**Deuteronomy 17:4**)**
- **You must also bring that man or that woman who has done this bad thing out to your gates, yes, the man or the woman, and you must stone such one with stones, and such one must die. (**Deuteronomy 17:5**)**
- **At the mouth of two witnesses or of three witnesses the one dying should be put to death. He will not be put to death at the mouth of one witness. (**Deuteronomy 17:6**)**
- **The hand of the witnesses first of all should come upon him to put him to death, and the hand of all the people afterward, and you must clear out what is bad from your midst. (**Deuteronomy 17:7**)**
- **Going over to false worship**
- **In case you hear it said in one of your cities, which Yehowah your God is giving you to dwell there. (**Deuteronomy 13:12**)**

- **Good-for-nothing men have gone out from your midst that they may try to turn away the inhabitants of their city, saying; Let us go and serve other gods, whom you have not known. (Deuteronomy 13:13)**
- **You must also search and investigate and inquire thoroughly, and if the thing is established as the truth, this detestable thing has been done in your midst. (Deuteronomy 13:14)**
- **You should without fail strike the inhabitants of that city with the edge of the sword. Devote it and everything that is in it, and its domestic animals, to destruction at the edge of the sword. (Deuteronomy 13:15)**
- **And all its spoil you should collect into the middle of its public square, and you must burn in the fire the city and all its spoil as a whole offering to Yehowah your God, and it must become a heap of ruins to time indefinite. It should never be rebuilt. (Deuteronomy 13:16)**
- **Devoting offspring to false gods.**
- **And you must not allow the devoting of any of your offspring to Molech. You must not profane the name of your God that way. I am Yehowah. (Leviticus 18:21)**
- **In case anyone does any of all these detestable things, then the souls doing them must be cut off from among their people. (Leviticus 18:29)**
- **Spiritism, sorcery.**
- **You must not preserve a sorceress alive. (Exodus 22:18)**
- **And as for a man or woman in whom there proves to be a mediumistic spirit or spirit of prediction, they should be put to death without fail. They should pelt them to death with stones. Their own blood is upon them. (Leviticus 20:27)**
- **When you are entered into the land that Yehowah your God is giving you, you must not learn to do according to the detestable things of those nations. (Deuteronomy 18:9)**
- **There should not be found in you anyone who makes his son or**

- his daughter pass through the fire, anyone who employs divination, a practitioner of magic or anyone who looks for omens or a sorcerer. (**Deuteronomy 18:10**)
- Or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. (**Deuteronomy 18:11**)
 - For everybody doing these things is something detestable to Yehowah, and on account of these detestable things Yehowah your God is driving them away from before you. (**Deuteronomy 18:12**)
 - You should prove yourself faultless with Yehowah your God. (**Deuteronomy 18:13**)
 - For these nations whom you are dispossessing used to listen to those practicing magic and to those who divine, but as for you, Yehowah your God has not given you anything like this. (**Deuteronomy 18:14**)

•• **Duties Of The Priesthood**

- **In fulfilling their duties, the priests were assisted by the Levites;**
- **And Yehowah proceeded to speak to Moses, saying; (**Numbers 3:5**)**
- **Bring the tribe of Levi near, and you must stand them before Aaron the priest, and they must minister to him. (**Numbers 3:6**)**
- **And they must keep their obligation to him and their obligation to all the assembly before the tent of meeting in discharging the service of the tabernacle. (**Numbers 3:7**)**
- **And they must take care of all the utensils of the tent of meeting, even the obligation of the sons of Israel in discharging the service of the tabernacle. (**Numbers 3:8**)**
- **And you must give the Levites to Aaron and his sons. They are given ones, given to him from the sons of Israel. (**Numbers 3:9**)**
- **And you should appoint Aaron and his sons, and they must take care of their priesthood, and any stranger coming near should be**

put to death. (**Numbers 3:10**)

- **Teach the Law of God**
- **And as to Levi he said; Your Thummim and your Urim belong to the man loyal to you, whom you put to the test at Massah. You began to contend with him by the waters of Meribah. (**Deuteronomy 33:8**)**
- **Let them instruct Jacob in your judicial decisions and Israel in your law. Let them render up incense before your nostrils and a whole offering on your altar. (**Deuteronomy 33:10**)**
- **For the lips of a priest are the ones that should keep knowledge, and the Law is what people should seek from his mouth, for he is the messenger of Yehowah of armies. (**Malachi 2:7**)**
- **Serve as judges, applying divine Law.**
- **In case a matter for judicial decision should be too extraordinary for you, one in which blood has been shed, in which a legal claim has been raised, or a violent deed has been committed, matters of dispute, inside your gates, you must also rise and go up to the place that Yehowah your God will choose. (**Deuteronomy 17:8**)**
- **And you must go to the priests, the Levites, and to the judge who will be acting in those days, and you must make inquiry, and they must hand down to you the word of the judicial decision. (**Deuteronomy 17:9**)**
- **In case a witness scheming violence should rise up against a man to bring a charge of revolt against him. (**Deuteronomy 19:16**)**
- **The two men who have the dispute must also stand before Yehowah, before the priests and the judges who will be acting in those days. (**Deuteronomy 19:17**)**
- **Offer sacrifices on behalf of the people. (**Leviticus Chapters 1-7**)**
- **Use Urim and Thummim to inquire of God.**
- **And you must put the Urim and the Thummim into the breastpiece of judgment, and they must prove to be over Aaron's heart when he comes in before Yehowah, and Aaron must carry**

the judgments of the sons of Israel over his heart before Yehowah constantly. (**Exodus 28:30**)

- So Yehowah said to Moses; Take for yourself Joshua the son of Nun, a man in whom there is spirit, and you must lay your hand upon him. (**Numbers 27:18**)
- And you must stand him before Eleazar the priest and before all the assembly, and you must commission him before their eyes. (**Numbers 27:19**)
- And you must put some of your dignity upon him, in order, that all the assembly of the sons of Israel may listen to him. (**Numbers 27:20**)
- And it is before Eleazar the priest that he will stand, and he must inquire in his behalf by the judgment of the Urim before Yehowah. At his order they will go out and at his order they will come in, he and all the sons of Israel with him and all the assembly. (**Numbers 27:21**)

•• **Membership In The Congregation Of Israel**

- **Membership in congregation of Israel not limited to those born into the nation.**
- **Persons of other nations could become circumcised worshipers.**
- **Such alien residents were bound to keep all the terms of the Law covenant.**
- **One judicial decision should hold good for you. The alien resident should prove to be the same as the native, because I am Yehowah your God. (**Leviticus 24:22**)**
- **Restrictions limiting membership in congregation of Israel**
- **No man castrated by crushing testicles or having male member cut off.**
- **No man castrated by crushing the testicles or having his male member cut off may come into the congregation of Yehowah. (**Deuteronomy 23:1**)**
- **No illegitimate son or his descendants to tenth generation.**

- **No illegitimate son may come into the congregation of Yehowah. Even to the tenth generation none of his may come into the congregation of Yehowah. (Deuteronomy 23:2)**
- **No Ammonite or Moabite, evidently males, to time indefinite, because they would not extend hospitality but opposed Israel at the time of the Exodus from Egypt.**
- **No Ammonite or Moabite may come into the congregation of Yehowah. Even to the tenth generation none of theirs may come into the congregation of Yehowah to time indefinite. (Deuteronomy 23:3)**
- **For the reason that they did not come to your aid with bread and water in the way when you were going out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia to call down evil upon you. (Deuteronomy 23:4)**
- **And Yehowah your God did not want to listen to Balaam, but Yehowah your God in your behalf changed the malediction into a blessing, because Yehowah your God loved you. (Deuteronomy 23:5)**
- **You must not work for their peace and their prosperity all your days to time indefinite. (Deuteronomy 23:6)**
- **Sons born to Egyptians as the third generation could be admitted.**
- **You must not detest an Edomite, for he is your brother. You must not detest an Egyptian, for you became an alien resident in his country. (Deuteronomy 23:7)**
- **The sons that may be born to them as the third generation may come for themselves into the congregation of Yehowah. (Deuteronomy 23:8)**

·· **Judicial System**

- **Laws governing legal cases highlighted Yehowah's justice and mercy. Judges were given latitude to show mercy, depending on the circumstances. These laws also kept the nation uncontaminated and protected the welfare of each individual Israelite.**

•• Judges

- **Priests, kings, and other men appointed as judges.**
- **And Moses proceeded to choose capable men out of all Israel and to give them positions as heads over the people, as chiefs of thousands, chiefs of hundreds, chiefs of fifties and chiefs of tens. (Exodus 18:25)**
- **And they judged the people on every proper occasion. A hard case they would bring to Moses, but every small case they themselves would handle as judges. (Exodus 18:26)**
- **You should set judges and officers for yourself inside all your gates that Yehowah your God is giving you by your tribes, and they must judge the people with righteous judgment. (Deuteronomy 16:18)**
- **In case a matter for judicial decision should be too extraordinary for you, one in which blood has been shed, in which a legal claim has been raised, or a violent deed has been committed, matters of dispute, inside your gates, you must also rise and go up to the place that Yehowah your God will choose. (Deuteronomy 17:8)**
- **And you must go to the priests, the Levites, and to the judge who will be acting in those days, and you must make inquiry, and they must hand down to you the word of the judicial decision. (Deuteronomy 17:9)**
- **At this Solomon said; You yourself have exercised great loving-kindness toward your servant David my father according as he walked before you in truth and in righteousness and in uprightness of heart with you, and you continued keeping toward him this great loving-kindness, so that you gave him a son to sit upon his throne as at this day. (1 Kings 3:6)**
- **And you must give to your servant an obedient heart to judge your people, to discern between good and bad, for who is able to judge this difficult people of yours? (1 Kings 3:9)**
- **And the thing was pleasing in the eyes of Yehowah, because Solomon had requested this thing. (1 Kings 3:10)**

- **And God went on to say to him; For the reason that you have requested this thing and have not requested for yourself many days nor requested for yourself riches nor requested the soul of your enemies, and you have requested for yourself understanding to hear judicial cases. (1 Kings 3:11)**
- **Look! I shall certainly do according to your words. Look! I shall certainly give you a wise and understanding heart, so that one like you there has not happened to be before you, and after you there will not rise up one like you. (1 Kings 3:12)**
- **And he proceeded to station judges throughout the land in all the fortified cities of Judah, city by city. (2 Chronicles 19:5)**
- **Standing before judges was regarded as standing before Yehowah.**
- **You must not be partial in judgment. You should hear the little one the same as the great one. You must not become frightened because of a man, for the judgment belongs to God, and the case that is too hard for you, you should present to me, and I must hear it. (Deuteronomy 1:17)**
- **In case a witness scheming violence should rise up against a man to bring a charge of revolt against him. (Deuteronomy 19:16)**
- **The two men who have the dispute must also stand before Yehowah, before the priests and the judges who will be acting in those days. (Deuteronomy 19:17)**

·· **Hearing Cases**

- **Ordinary cases were submitted to **judges****
- **But you yourself should select out of all the people capable men, fearing God, trustworthy men, hating unjust profit, and you must set these over them as chiefs over thousands, chiefs over hundreds, chiefs over fifties and chiefs over tens. (Exodus 18:21)**
- **And they must judge the people on every proper occasion, and it must occur that every big case they will bring to you, but every small case they themselves will handle as **judges**. So make it lighter for yourself, and they must carry the load with you. (Exodus 18:22)**

- **In case a dispute arises between men, and they have presented themselves for the judgment, they must also judge them and pronounce the righteous one righteous and pronounce the wicked one wicked. (Deuteronomy 25:1)**
- **And it must occur that if the wicked one deserves to be beaten, the judge must also have him laid prostrate and given strokes before him by number to correspond with his wicked deed. (Deuteronomy 25:2)**
- **And in Jerusalem also Jehoshaphat stationed some of the Levites and the priests and some of the heads of the paternal houses of Israel for the judgment of Yehowah and for the legal cases of the inhabitants of Jerusalem. (2 Chronicles 19:8)**
- **Further, he laid a command upon them, saying; This is how you should do in the fear of Yehowah with faithfulness and with a complete heart. (2 Chronicles 19:9)**
- **As for every legal case that will come to you of your brothers who are dwelling in their cities, involving the shedding of blood, involving Law and commandment and regulations and judicial decisions, you must warn them that they may not do wrong against Yehowah and indignation may not have to take place against you and against your brothers. This is how you should do that you may not incur guilt. (2 Chronicles 19:10)**
- **If lower court could not make decision, case would go to higher courts.**
- **And Moses proceeded to choose capable men out of all Israel and to give them positions as heads over the people, as chiefs of thousands, chiefs of hundreds, chiefs of fifties and chiefs of tens. (Exodus 18:25)**
- **And they judged the people on every proper occasion. A hard case they would bring to Moses, but every small case they themselves would handle as judges. (Exodus 18:26)**
- **At that time two women, prostitutes, got to come in to the king and stand before him. (1 Kings 3:16)**

- **And all Israel got to hear of the judicial decision that the king had handed down, and they became fearful because of the king, for they saw that the wisdom of God was within him to execute judicial decision. (1 Kings 3:28)**
- **Exceptional or hard cases that were taken to priests.**
- **Cases of jealousy or unchastity of wife.**
- **Speak to the sons of Israel, and you must say to them; In case any man's wife turns aside in that she does commit an act of unfaithfulness against him. (Numbers 5:12)**
- **And another man actually lies down with her and has an emission of semen, and it has been hidden from the eyes of her husband and has remained undiscovered, and she, on her part, has defiled herself but there is no witness against her, and she herself has not been caught. (Numbers 5:13)**
- **And the spirit of jealousy has passed upon him, and he has become suspicious of his wife's faithfulness, and she in fact has defiled herself, or the spirit of jealousy has passed upon him, and he has become suspicious of his wife's faithfulness, but she in fact has not defiled herself. (Numbers 5:14)**
- **Then the man must bring his wife to the priest and bring her offering along with her, a tenth of an ephah of barley flour. He must not pour oil upon it nor put frankincense upon it, because it is a grain offering of jealousy, a memorial grain offering bringing error to remembrance. (Numbers 5:15)**
- **When witness charged another with revolt.**
- **In case a witness scheming violence should rise up against a man to bring a charge of revolt against him. (Deuteronomy 19:16)**
- **The two men who have the dispute must also stand before Yehowah, before the priests and the judges who will be acting in those days. (Deuteronomy 19:17)**
- **When a violent deed or one causing bloodshed was committed, or when decision was hard or it was disputed.**
- **In case a matter for judicial decision should be too extraordinary**

- for you, one in which blood has been shed, in which a legal claim has been raised, or a violent deed has been committed, matters of dispute, inside your gates, you must also rise and go up to the place that Yehowah your God will choose. (**Deuteronomy 17:8**)
- And you must go to the priests, the Levites, and to the judge who will be acting in those days, and you must make inquiry, and they must hand down to you the word of the judicial decision. (**Deuteronomy 17:9**)
 - And the priests the sons of Levi must approach, because they are the ones Yehowah your God has chosen to minister to him and to bless in the name of Yehowah and at whose mouth every dispute over every violent deed should be disposed of. (**Deuteronomy 21:5**)
 - **When man was found slain in field and murderer could not be identified.**
 - In case someone is found slain on the ground that Yehowah your God is giving you to take possession of it, fallen on the field, and it has not become known who struck him fatally. (**Deuteronomy 21:1**)
 - Your older men and your judges must also go out and measure to the cities that are all around the slain one. (**Deuteronomy 21:2**)
 - And it must prove to be the city nearest to the slain one. And the older men of that city must take a young cow of the herd that has not been worked with, that has not pulled in a yoke. (**Deuteronomy 21:3**)
 - And the older men of that city must lead the young cow down to a torrent valley running with water in which there was customarily no tilling or sowing of seed, and they must break the neck of the young cow there in the torrent valley. (**Deuteronomy 21:4**)
 - And the priests the sons of Levi must approach, because they are the ones Yehowah your God has chosen to minister to him and to bless in the name of Yehowah and at whose mouth every dispute over every violent deed should be disposed of. (**Deuteronomy 21:5**)

- Then all the older men of that city who are nearest to the slain one should wash their hands over the young cow, the neck of which was broken in the torrent valley. (**Deuteronomy 21:6**)
- And they must answer and say; Our hands did not shed this blood, neither did our eyes see it shed. (**Deuteronomy 21:7**)
- Do not set it to the account of your people Israel, whom you redeemed, O Yehowah, and do not put the guilt of innocent blood in the midst of your people Israel. And the bloodguilt must not be set to their account. (**Deuteronomy 21:8**)
- And you, you will clear away the guilt of innocent blood from your midst, because you will do what is right in Yehowah's eyes. (**Deuteronomy 21:9**)

•• Witnesses

- **At least two witnesses required to establish truth**
- At the mouth of two witnesses or of three witnesses the one dying should be put to death. He will not be put to death at the mouth of one **witness**. (**Deuteronomy 17:6**)
- No single **witness** should rise up against a man respecting any error or any sin, in the case of any sin that he may commit. At the mouth of two witnesses or at the mouth of three witnesses the matter should stand good. (**Deuteronomy 19:15**)
- Also, in your own Law it is written: The **witness** of two men is true. (**John 8:17**)
- Do not admit an accusation against an older man, except only on the evidence of two or three witnesses. (**1 Timothy 5:19**)
- **Hands of witnesses were to be the first to come upon guilty person in putting him to death. This was deterrent to false, hasty, or careless testimony**
- The hand of the witnesses first of all should come upon him to put him to death, and the hand of all the people afterward, and you must clear out what is bad from your midst. (**Deuteronomy 17:7**)

•• Testifying Falsely

- **Perjury was strictly forbidden.**
- **You must not testify falsely as a witness against your fellowman. (Exodus 20:16)**
- **You must not take up an untrue report. Do not cooperate with a wicked one by becoming a witness who schemes violence. (Exodus 23:1)**
- **Neither must you testify to a falsehood against your fellowman. (Deuteronomy 5:20)**
- **If false accusation against another person, false witness would receive punishment schemed for accused. (Deuteronomy 19:16-19)**

•• Bribery And Partiality In Judgment

- **Bribery prohibited.**
- **You are not to accept a bribe, for the bribe blinds clear-sighted men and can distort the words of righteous men. (Exodus 23:8)**
- **Cursed is the one who accepts a bribe to strike a soul fatally, when it is innocent blood. And all the people must say; Amen! (Deuteronomy 27:25)**
- **Perverting justice forbidden.**
- **You must not take up an untrue report. Do not cooperate with a wicked one by becoming a witness who schemes violence. (Exodus 23:1)**
- **You must not follow after the crowd for evil ends, and you must not testify over a controversy so as to turn aside with the crowd in order to pervert justice. (Exodus 23:2)**
- **You are not to pervert the judicial decision of your poor man in his controversy. (Exodus 23:6)**
- **You are to keep far from a false word. And do not kill the**

innocent and the righteous, for I shall not declare the wicked one righteous. (**Exodus 23:7**)

- You people must not do injustice in the judgment. You must not treat the lowly with partiality, and you must not prefer the person of a great one. With justice you should judge your associate. (**Leviticus 19:15**)
- You must not commit injustice in judging, in measuring, in weighing or in measuring liquids. (**Leviticus 19:35**)
- You must not pervert judgment. You must not be partial or accept a bribe, for the bribe blinds the eyes of wise ones and distorts the words of righteous ones. (**Deuteronomy 16:19**)
- **Holding a person in custody was done only when case was difficult and had to be decided by Yehowah.**
- **And the son of the Israelite woman began to abuse the Name and to call down evil upon it. So they brought him to Moses. Incidentally, his mother's name was Shelomith, the daughter of Dibri of the tribe of Dan.**
- **And the son of the Israelite woman began to abuse the Name and to call down evil upon it. So they brought him to Moses. Incidentally, his mother's name was Shelomith, the daughter of Dibri of the tribe of Dan. (**Leviticus 24:11**)**
- **Then they committed him into custody till there should be a distinct declaration to them according to the saying of Yehowah. (**Leviticus 24:12**)**
- **And Yehowah proceeded to speak to Moses, saying; (**Leviticus 24:13**)**
- **Bring forth the one who called down evil to the outside of the camp, and all those who heard him must lay their hands upon his head, and the entire assembly must pelt him with stones. (**Leviticus 24:14**)**
- **And you should speak to the sons of Israel, saying; In case any man calls down evil upon his God, he must then answer for his sin. (**Leviticus 24:15**)**

- **So the abuser of Yehowah's name should be put to death without fail. The entire assembly should without fail pelt him with stones. The alien resident the same as the native should be put to death for his abusing the Name. (Leviticus 24:16)**
- **After that Moses spoke to the sons of Israel, and they brought forth the one who had called down evil to the outside of the camp, and they pelted him with stones. Thus the sons of Israel did just as Yehowah had commanded Moses. (Leviticus 24:23)**
- **While the sons of Israel were continuing in the wilderness, they once found a man collecting pieces of wood on the Sabbath day. (Numbers 15:32)**
- **Then those who found him collecting pieces of wood brought him up to Moses and Aaron and the whole assembly. (Numbers 15:33)**
- **So they committed him into custody, because it had not been distinctly stated what should be done to him. (Numbers 15:34)**
- **In time Yehowah said to Moses; Without fail the man should be put to death, the whole assembly pelting him with stones outside the camp. (Numbers 15:35)**
- **Accordingly the whole assembly brought him forth outside the camp and pelted him with stones so that he died, just as Yehowah had commanded Moses. (Numbers 15:36)**

·· Punishments

- **Strokes limited to 40, to avoid disgraceful beating.**
- **In case a dispute arises between men, and they have presented themselves for the judgment, they must also judge them and pronounce the righteous one righteous and pronounce the wicked one wicked. (Deuteronomy 25:1)**
- **And it must occur that if the wicked one deserves to be beaten, the judge must also have him laid prostrate and given strokes before him by number to correspond with his wicked deed. (Deuteronomy 25:2)**
- **With forty strokes he may beat him. He should add none, for fear**

he should continue to beat him with many strokes in addition to these and your brother is actually disgraced in your eyes. **(Deuteronomy 25:3)**

- **By Jews I five times received forty strokes less one. (2 Corinthians 11:24)**
- **Death by stoning then body might be put on a stake as one accursed.**
- **And you must stone him with stones, and he must die, because he has sought to turn you away from Yehowah your God, who has brought you out of the land of Egypt, out of the house of slaves. (Deuteronomy 13:10)**
- **And in case there comes to be in a man a sin deserving the sentence of death, and he has been put to death, and you have hung him upon a stake. (Deuteronomy 21:22)**
- **His dead body should not stay all night on the stake, but you should by all means bury him on that day, because something accursed of God is the one hung up, and you must not defile your soil, which Yehowah your God is giving you as an inheritance. (Deuteronomy 21:23)**
- **Retaliation retribution, a like punishment.**
- **And in case a man should cause a defect in his associate, then just as he has done, so it should be done to him. (Leviticus 24:19)**
- **Fracture for fracture, eye for eye, tooth for tooth, the same sort of defect he may cause in the man, that is what should be caused in him. (Leviticus 24:20)**

·· Damages

- **If a person's animal damaged the property of another person.**
- **If a man causes a field or a vineyard to be grazed over and he does send out his beasts of burden and cause a consuming in another field, he is to make compensation with the best of his own field or with the best of his own vineyard. (Exodus 22:5)**

- **And in case a man's bull should hurt another's bull and it does die, then they must sell the live bull and divide the price paid for it, and also the dead one they should divide. (Exodus 21:35)**
- **Or if it was known that a bull was in the habit of goring formerly but its owner would not keep it under guard, he should without fail make compensation with bull for bull, and the dead one will become his own. (Exodus 21:36)**
- **If a person kindled fire that damaged another's property.**
- **In case a fire should spread out and it does catch thorns, and sheaves or standing grain or a field gets consumed, the one who started the fire is to make compensation without fail for what was burned. (Exodus 22:6)**
- **If a person killed another's domestic animal.**
- **And the fatal striker of the soul of a domestic animal should make compensation for it, soul for soul. (Leviticus 24:18)**
- **And the fatal striker of a beast should make compensation for it, but the fatal striker of a man should be put to death. (Leviticus 24:21)**
- **And in case a man should open a pit, or in case a man should excavate a pit and should not cover it, and a bull or an ass does fall into it. (Exodus 21:33)**
- **The owner of the pit is to make compensation. The price he is to return to its owner, and the dead animal will become his own. (Exodus 21:34)**
- **If a person unintentionally appropriated to his own use something holy, such as tithes or sacrifices.**
- **In case a soul behaves unfaithfully in that he actually sins by mistake against the holy things of Yehowah, then he must bring as his guilt offering to Yehowah a sound ram from the flock, according to the estimated value in silver shekels, by the shekel of the holy place, as a guilt offering. (Leviticus 5:15)**
- **And he will make compensation for the sin he has committed against the holy place and he will add to it a fifth of it, and he**

- must give it to the priest, that the priest may make an atonement for him with the ram of the guilt offering, and so it must be forgiven him. (Leviticus 5:16)**
- **if a person deceived an associate about something in his charge or a deposit in hand or a robbery or something found, swearing falsely concerning these things**
 - **In case a soul sins in that he does behave unfaithfully toward Yehowah and does deceive his associate about something in his charge or a deposit in hand or a robbery or he does defraud his associate. (Leviticus 6:2)**
 - **Or he does find something lost and is actually deceptive about it and does swear falsely over any of all the things that the man might do to sin by them. (Leviticus 6:3)**
 - **Then it must occur that in case he sins and indeed becomes guilty, he must return the robbed thing which he has robbed or the extorted thing which he has taken by fraud or the thing in his charge which was put in his charge or the thing lost that he has found. (Leviticus 6:4)**
 - **Or anything at all over which he might swear falsely, and he must make compensation for it in its full amount, and he will add to it a fifth of it. To the one whose it is he will give it on the day his guilt is proved. (Leviticus 6:5)**
 - **And as his guilt offering he will bring to Yehowah a sound ram from the flock according to the estimated value, for a guilt offering, to the priest. (Leviticus 6:6)**
 - **And the priest must make an atonement for him before Yehowah, and so it must be forgiven him regarding any of all the things that he might do resulting in guiltiness by it. (Leviticus 6:7)**
 - **Speak to the sons of Israel, As for a man or a woman, in case they do any of all the sins of mankind in committing an act of unfaithfulness against Yehowah, that soul has also become guilty. (Numbers 5:6)**
 - **And they must confess their sin that they have done, and he must return the amount of his guilt in its principal, also adding a fifth of it to it, and he must give it to the one against whom he did**

wrong. (**Numbers 5:7**)

- But if the latter has no near relative to whom to return the amount of the guilt, the amount of the guilt that is being returned to Yehowah belongs to the priest, except the ram of atonement with which he will make atonement for him. (**Numbers 5:8**)

· Cities Of Refuge

- **Accidental manslayer could flee to nearest one;**
- **And the cities must serve you as a refuge from the blood avenger, that the manslayer may not die until he stands before the assembly for judgment. (Numbers 35:12)**
- **And the cities that you will give, the six cities of refuge, will be at your service. (Numbers 35:13)**
- **Three cities you will give on this side of the Jordan, and three cities you will give in the land of Canaan. As cities of refuge they will serve. (Numbers 35:14)**
- **For the sons of Israel and for the alien resident and for the settler in the midst of them these six cities will serve as a refuge, for anyone to flee there that fatally strikes a soul unintentionally. (Numbers 35:15)**
- **Now this is the case of the manslayer who may flee there and has to live: When he strikes his fellowman without knowing it and he was no hater of him formerly. (Deuteronomy 19:4)**
- **Or when he goes with his fellowman into the woods to gather wood, and his hand has been raised to strike with the ax to cut the tree, and the iron has slipped off from the wooden handle, and it has hit his fellowman and he has died, he himself should flee to one of these cities and must live. (Deuteronomy 19:5)**
- **Speak to the sons of Israel, saying; Give for yourselves the cities of refuge of which I spoke to you by means of Moses. (Joshua 20:2)**
- **For the manslayer who fatally strikes a soul unintentionally without knowing it to flee there, and they must serve you as a**

- refuge from the avenger of blood. (**Joshua 20:3**)
- **And he must flee to one of these cities and stand at the entrance of the gate of the city and speak his words in the hearing of the older men of that city, and they must receive him into the city to themselves and give him a place and he must dwell with them. (**Joshua 20:4**)**
 - **Then trial was held in jurisdiction where incident occurred.**
 - **One found to be an unintentional manslayer had to live in city of refuge until the death of the High Priest.**
 - **But if it was unexpectedly without enmity that he has pushed him or has thrown any article toward him without lying in wait. (**Numbers 35:22**)**
 - **Or any stone by which he could die without seeing him or he should cause it to fall upon him, so that he died, while he was not at enmity with him and was not seeking his injury. (**Numbers 35:23**)**
 - **The assembly must then judge between the striker and the avenger of blood according to these judgments. (**Numbers 35:24**)**
 - **And the assembly must deliver the manslayer out of the hand of the avenger of blood, and the assembly must return him to his city of refuge to which he had fled, and he must dwell in it until the death of the High Priest who was anointed with the holy oil. (**Numbers 35:25**)**
 - **And in case the avenger of blood chases after him, then they should not surrender the manslayer into his hand, for it was without knowing it that he struck his fellowman fatally, and he was not hating him formerly. (**Joshua 20:5**)**
 - **And he must dwell in that city until his standing before the assembly for judgment, until the death of the High Priest who happens to be in those days. It is then that the manslayer may return, and he must enter into his city and into his house, into the city from which he had fled. (**Joshua 20:6**)**
 - **A deliberate murderer was put to death.**

- Every fatal striker of a soul should be slain as a murderer at the mouth of witnesses, and one witness may not testify against a soul for him to die. (**Numbers 35:30**)
- And you must take no ransom for the soul of a murderer who is deserving to die, for without fail he should be put to death. (**Numbers 35:31**)

· Marriage, Family Relationships, Sexual Morality

- The Law safeguarded Israel by preserving the sacred status of marriage and family life.
- Marriage, first performed by Yehowah.
- And Yehowah God went on to say; It is not good for the man to continue by himself. I am going to make a helper for him, as a complement of him. (**Genesis 2:18**)
- Hence Yehowah God had a deep sleep fall upon the man and, while he was sleeping, he took one of his ribs and then closed up the flesh over its place. (**Genesis 2:21**)
- And Yehowah God proceeded to build the rib that he had taken from the man into a woman and to bring her to the man. (**Genesis 2:22**)
- Then the man said; This is at last bone of my bones and flesh of my flesh. This one will be called Woman, because from man this one was taken. (**Genesis 2:23**)
- That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh. (**Genesis 2:24**)
- Husband was owner of his wife, but was answerable to God for how he dealt with her.
- In case a man is found lying down with a woman owned by an owner, both of them must then die together, the man lying down with the woman and the woman. So you must clear away what is bad out of Israel. (**Deuteronomy 22:22**)
- And this is the second thing that you people do, this resulting in

- covering with tears the altar of Yehowah, with weeping and sighing, so that there is no more a turning toward the gift offering or a taking of pleasure in anything from your hand. **(Malachi 2:13)**
- **And you have said; On what account? On this account, that Yehowah himself has borne witness between you and the wife of your youth, with whom you yourself have dealt treacherously, although she is your partner and the wife of your covenant. (Malachi 2:14)**
 - **And there was one who did not do it, as he had what was remaining of the spirit. And what was that one seeking? The seed of God. And you people must guard yourselves respecting your spirit, and with the wife of your youth may no one deal treacherously. (Malachi 2:15)**
 - **For he has hated a divorcing, Yehowah the God of Israel has said, and the one who with violence has covered over his garment, Yehowah of armies has said. And you must guard yourselves respecting your spirit, and you must not deal treacherously. (Malachi 2:16)**
 - **Polygamy was permitted but was regulated so as to safeguard wife and her offspring.**
 - **In case a man comes to have two wives, the one loved and the other hated, and they, the loved one and the hated one, have borne sons to him, and the firstborn son has come to be of the hated one. (Deuteronomy 21:15)**
 - **It must also occur that in the day that he gives as an inheritance to his sons what he happens to have, he will not be allowed to constitute the son of the loved one his firstborn at the expense of the hated ones son, the firstborn. (Deuteronomy 21:16)**
 - **For he should recognize as the firstborn the hated ones son by giving him two parts in everything he is found to have, because that one is the beginning of his generative power. The right of the firstborns position belongs to him. (Deuteronomy 21:17)**
 - **If he should take another wife for himself, her sustenance, her clothing and her marriage due are not to be diminished. (Exodus 21:10)**

- **Marriage was compulsory after seduction unless father of girl forbade it.**
- **Now in case a man seduces a virgin who is not engaged, and he actually lies down with her, he is to obtain her without fail as his wife for the purchase price. (Exodus 22:16)**
- **If her father flatly refuses to give her to him, he is to pay over the money at the rate of purchase money for virgins. (Exodus 22:17)**
- **In case a man finds a girl, a virgin who has not been engaged, and he actually seizes her and lies down with her, and they have been found out. (Deuteronomy 22:28)**
- **The man who lay down with her must also give the girl's father fifty silver shekels, and she will become his wife due to the fact that he humiliated her. He will not be allowed to divorce her all his days. (Deuteronomy 22:29)**
- **Levirate marriage was the arrangement in which a man married his brothers widow if his deceased brother died sonless, the man failing to do so was reproached.**
- **In case brothers dwell together and one of them has died without his having a son, the wife of the dead one should not become a strange man's outside. Her brother-in-law should go to her, and he must take her as his wife and perform brother-in-law marriage with her. (Deuteronomy 25:5)**
- **And it must occur that the firstborn whom she will bear should succeed to the name of his dead brother, that his name may not be wiped out of Israel. (Deuteronomy 25:6)**
- **Now if the man finds no delight in taking his brothers widow, his brothers widow must then go up to the gate to the older men and say; My husband's brother has refused to preserve his brother's name in Israel. He has not consented to perform brother-in-law marriage with me. (Deuteronomy 25:7)**
- **And the older men of his city must call him and speak to him, and he must stand and say; I have found no delight in taking her. (Deuteronomy 25:8)**

- **At that his brothers widow must approach him before the eyes of the older men and draw his sandal off his foot and spit in his face and answer and say; That is the way it should be done to the man who will not build up his brothers household. (Deuteronomy 25:9)**
- **And his name must be called in Israel, The house of the one who had his sandal drawn off. (Deuteronomy 25:10)**
- **Marriage alliances with aliens were forbidden.**
- **Watch yourself that you do not conclude a covenant with the inhabitants of the land to which you are going, for fear it may prove itself a snare in your midst. (Exodus 34:12)**
- **But their altars you people are to pull down, and their sacred pillars you are to shatter, and their sacred poles you are to cut down. (Exodus 34:13)**
- **For you must not prostrate yourself to another god, because Yehowah, whose name is Jealous, he is a jealous God. (Exodus 34:14)**
- **For fear that you may conclude a covenant with the inhabitants of the land, as they will certainly have immoral intercourse with their gods and sacrifice to their gods, and someone will be certain to invite you, and you will certainly eat some of his sacrifice. (Exodus 34:15)**
- **Then you will have to take some of their daughters for your sons, and their daughters will be certain to have immoral intercourse with their gods and make your sons have immoral intercourse with their gods. (Exodus 34:16)**
- **When Yehowah your God at last brings you into the land to which you are going so as to take possession of it, he must also clear away populous nations from before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations more populous and mighty than you are. (Deuteronomy 7:1)**
- **And Yehowah your God will certainly abandon them to you, and you must defeat them. You should without fail devote them to**

destruction. You must conclude no covenant with them nor show them any favor. ([Deuteronomy 7:2](#))

- **And you must form no marriage alliance with them. Your daughter you must not give to his son, and his daughter you must not take for your son. ([Deuteronomy 7:3](#))**
- **For he will turn your son from following me, and they will certainly serve other gods, and Yehowah's anger will indeed blaze against you, and he will certainly annihilate you in a hurry. ([Deuteronomy 7:4](#))**
- **But marriage with captive women was permitted.**
- **In case you go out to the battle against your enemies and Yehowah your God has given them into your hand and you have carried them away captive. ([Deuteronomy 21:10](#))**
- **And you have seen among the captives a woman beautiful in form, and you have got attached to her and taken her for your wife. ([Deuteronomy 21:11](#))**
- **You must then bring her into the midst of your house. She must now shave her head and attend to her nails. ([Deuteronomy 21:12](#))**
- **And remove the mantle of her captivity from off her and dwell in your house and weep for her father and her mother a whole lunar month, and after that you should have relations with her, and you must take possession of her as your bride, and she must become your wife. ([Deuteronomy 21:13](#))**
- **And it must occur that if you have found no delight in her, you must then send her away, agreeably to her own soul, but you must by no means sell her for money. You must not deal tyrannically with her after you have humiliated her. ([Deuteronomy 21:14](#))**
- **Women who were heirs of land were to marry only within tribes.**
- **This is the word that Yehowah has commanded for the daughters of Zelophehad, saying; To whom it is good in their eyes they may become wives. Only it is to the family of the tribe of their fathers that they should become wives. ([Numbers 36:6](#))**

- **And no inheritance of the sons of Israel should circulate from tribe to tribe, because the sons of Israel should cleave each one to the inheritance of the tribe of his forefathers. (Numbers 36:7)**
- **And every daughter getting possession of an inheritance out of the tribes of the sons of Israel, to one of the family of the tribe of her father she should become a wife, in order, that the sons of Israel may get possession each one of the inheritance of his forefathers. (Numbers 36:8)**
- **And no inheritance should circulate from one tribe to another tribe, because the tribes of the sons of Israel should cleave each to its own inheritance. (Numbers 36:9)**

•• Divorce

- **Only husband was allowed to divorce, for something indecent on wife's part, he was required to give wife written certificate of divorce.**
- **In case a man takes a woman and does make her his possession as a wife, it must also occur that if she should find no favor in his eyes because he has found something indecent on her part, he must also write out a certificate of divorce for her and put it in her hand and dismiss her from his house. (Deuteronomy 24:1)**
- **And she must go out of his house and go and become another man's. (Deuteronomy 24:2)**
- **If the latter man has come to hate her and has written out a certificate of divorce for her and put it in her hand and dismissed her from his house, or in case the latter man who took her as his wife should die. (Deuteronomy 24:3)**
- **The first owner of her who dismissed her will not be allowed to take her back again to become his wife after she has been defiled, for that is something detestable before Yehowah, and you must not lead the land that Yehowah your God is giving you as an inheritance into sin. (Deuteronomy 24:4)**
- **No divorce allowed if husband had married wife after seducing her.**
- **In case a man finds a girl, a virgin who has not been engaged,**

and he actually seizes her and lies down with her, and they have been found out. ([Deuteronomy 22:28](#))

- The man who lay down with her must also give the girl's father fifty silver shekels, and she will become his wife due to the fact that he humiliated her. He will not be allowed to divorce her all his days. ([Deuteronomy 22:29](#))
- **Man could not remarry woman he divorced after she had married again and her second husband divorced her or died.**
- In case a man takes a woman and does make her his possession as a wife, it must also occur that if she should find no favor in his eyes because he has found something indecent on her part, he must also write out a certificate of divorce for her and put it in her hand and dismiss her from his house. ([Deuteronomy 24:1](#))
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- The first owner of her who dismissed her will not be allowed to take her back again to become his wife after she has been defiled, for that is something detestable before Yehowah, and you must not lead the land that Yehowah your God is giving you as an inheritance into sin. ([Deuteronomy 24:4](#))
- **Adultery carried death penalty for both guilty parties.**
- You must not commit adultery. ([Exodus 20:14](#))
- In case a man is found lying down with a woman owned by an owner, both of them must then die together, the man lying down with the woman and the woman. So you must clear away what is bad out of Israel. ([Deuteronomy 22:22](#))

•• Incest

- **An Israelite man could not marry any of the following, his mother, stepmother, or a secondary wife of his father.**

- **The nakedness of your father and the nakedness of your mother you must not lay bare. She is your mother. You must not lay bare her nakedness. (Leviticus 18:7)**
- **The nakedness of your father's wife you must not lay bare. It is your fathers nakedness. (Leviticus 18:8)**
- **And a man who lies down with his father's wife has laid bare the nakedness of his father. Both of them should be put to death without fail. Their own blood is upon them. (Leviticus 20:11)**
- **No man should take his father's wife, that he may not uncover the skirt of his father. (Deuteronomy 22:30)**
- **Cursed is the one who lies down with his father's wife, because he has uncovered the skirt of his father. And all the people must say; Amen! (Deuteronomy 27:20)**
- **His sister or half sister.**
- **As for the nakedness of your sister, the daughter of your father or the daughter of your mother, whether born in the same household or born outside it, you must not lay bare their nakedness. (Leviticus 18:9)**
- **As for the nakedness of the daughter of your father's wife, the offspring of your father, she being your sister, you must not lay bare her nakedness. (Leviticus 18:11)**
- **And where a man takes his sister, the daughter of his father or the daughter of his mother, and he does see her nakedness, and she herself sees his nakedness, it is shame. So they must be cut off before the eyes of the sons of their people. It is the nakedness of his sister that he has laid bare. He should answer for his error. (Leviticus 20:17)**
- **Cursed is the one who lies down with his sister, the daughter of his father or the daughter of his mother. And all the people must say; Amen! (Deuteronomy 27:22)**
- **His granddaughter.**
- **As for the nakedness of the daughter of your son or the daughter**

of your daughter, you must not lay bare their nakedness, because they are your nakedness. (**Leviticus 18:10**)

- **His aunt, either his mother's sister or his father's sister.**
- **The nakedness of your father's sister you must not lay bare. She is the blood relation of your father. (**Leviticus 18:12**)**
- **The nakedness of your mother's sister you must not lay bare, because she is a blood relation of your mother. (**Leviticus 18:13**)**
- **And the nakedness of your mother's sister and of your father's sister you must not lay bare, because it is his blood relation that one has exposed. They should answer for their error. (**Leviticus 20:19**)**
- **His aunt by marriage, either his father's brother's wife or his mother's brother's wife.**
- **The nakedness of your father's brother you must not lay bare. You must not come near his wife. She is your aunt. (**Leviticus 18:14**)**
- **And a man who lies down with his uncle's wife has laid bare the nakedness of his uncle. They should answer for their sin. They should die childless. (**Leviticus 20:20**)**
- **His daughter-in-Law.**
- **The nakedness of your daughter-in-law you must not lay bare. She is your son's wife. You must not lay her nakedness bare. (**Leviticus 18:15**)**
- **And where a man lies down with his daughter-in-law, both of them should be put to death without fail. They have committed a violation of what is natural. Their own blood is upon them. (**Leviticus 20:12**)**
- **His daughter, stepdaughter, stepdaughters daughter, stepson's daughter, mother-in-law.**
- **The nakedness of a woman and her daughter you must not lay bare. The daughter of her son and the daughter of her daughter you must not take in order to lay her nakedness bare. They are**

cases of blood relationship. It is loose conduct. (**Leviticus 18:17**)

- **And where a man takes a woman and her mother, it is loose conduct. They should burn him and them in the fire, in order, that loose conduct may not continue in your midst. (**Leviticus 20:14**)**
- **Cursed is the one who lies down with his mother-in-law. And all the people must say; Amen! (**Deuteronomy 27:23**)**
- **Brother's wife**
- **The nakedness of your brother's wife you must not lay bare. It is your brothers nakedness. (**Leviticus 18:16**)**
- **And where a man takes his brother's wife, it is something abhorrent. It is the nakedness of his brother that he has laid bare. They should become childless. (**Leviticus 20:21**)**
- **Except in levirate marriage**
- **In case brothers dwell together and one of them has died without his having a son, the wife of the dead one should not become a strange man's outside. Her brother-in-law should go to her, and he must take her as his wife and perform brother-in-law marriage with her. (**Deuteronomy 25:5**)**
- **And it must occur that the firstborn whom she will bear should succeed to the name of his dead brother, that his name may not be wiped out of Israel. (**Deuteronomy 25:6**)**
- **His wife's sister during his wife's lifetime.**
- **And you must not take a woman in addition to her sister as a rival to uncover her nakedness, that is, besides her during her lifetime. (**Leviticus 18:18**)**
- **An Israelite woman could not marry any of the following; Her son or her stepson.**
- **The nakedness of your father and the nakedness of your mother you must not lay bare. She is your mother. You must not lay bare her nakedness.**

- **The nakedness of your father and the nakedness of your mother you must not lay bare. She is your mother. You must not lay bare her nakedness. (Leviticus 18:7)**
- **The nakedness of your father's wife you must not lay bare. It is your fathers nakedness. (Leviticus 18:8)**
- **And a man who lies down with his father's wife has laid bare the nakedness of his father. Both of them should be put to death without fail. Their own blood is upon them. (Leviticus 20:11)**
- **No man should take his father's wife, that he may not uncover the skirt of his father. (Deuteronomy 22:30)**
- **Cursed is the one who lies down with his father's wife, because he has uncovered the skirt of his father. And all the people must say; Amen! (Deuteronomy 27:20)**
- **Her brother or half brother**
- **As for the nakedness of your sister, the daughter of your father or the daughter of your mother, whether born in the same household or born outside it, you must not lay bare their nakedness. (Leviticus 18:9)**
- **As for the nakedness of the daughter of your father's wife, the offspring of your father, she being your sister, you must not lay bare her nakedness. (Leviticus 18:11)**
- **And where a man takes his sister, the daughter of his father or the daughter of his mother, and he does see her nakedness, and she herself sees his nakedness, it is shame. So they must be cut off before the eyes of the sons of their people. It is the nakedness of his sister that he has laid bare. He should answer for his error. (Leviticus 20:17)**
- **Cursed is the one who lies down with his sister, the daughter of his father or the daughter of his mother. And all the people must say; Amen! (Deuteronomy 27:22)**
- **Her grandfather**
- **As for the nakedness of the daughter of your son or the daughter of your daughter, you must not lay bare their nakedness, because**

- they are your nakedness. ([Leviticus 18:10](#))
- **Her nephew, either her brother's son or her sister's son.**
 - **The nakedness of your father's sister you must not lay bare. She is the blood relation of your father. ([Leviticus 18:12](#))**
 - **The nakedness of your mother's sister you must not lay bare, because she is a blood relation of your mother. ([Leviticus 18:13](#))**
 - **And the nakedness of your mother's sister and of your father's sister you must not lay bare, because it is his blood relation that one has exposed. They should answer for their error. ([Leviticus 20:19](#))**
 - **Her nephew, either her husband's brother's son or her husband's sister's son.**
 - **The nakedness of your father's brother you must not lay bare. You must not come near his wife. She is your aunt. ([Leviticus 18:14](#))**
 - **And a man who lies down with his uncles wife has laid bare the nakedness of his uncle. They should answer for their sin. They should die childless. ([Leviticus 20:20](#))**
 - **Her father-in-Law.**
 - **The nakedness of your daughter-in-law you must not lay bare. She is your sons wife. You must not lay her nakedness bare. ([Leviticus 18:15](#))**
 - **And where a man lies down with his daughter-in-law, both of them should be put to death without fail. They have committed a violation of what is natural. Their own blood is upon them. ([Leviticus 20:12](#))**
 - **Her father, stepfather, mother's stepfather, father's stepfather, son-in-law.**
 - **The nakedness of your father and the nakedness of your mother you must not lay bare. She is your mother. You must not lay bare her nakedness. ([Leviticus 18:7](#))**

- **The nakedness of a woman and her daughter you must not lay bare. The daughter of her son and the daughter of her daughter you must not take in order to lay her nakedness bare. They are cases of blood relationship. It is loose conduct. (Leviticus 18:17)**
- **And where a man takes a woman and her mother, it is loose conduct. They should burn him and them in the fire, in order, that loose conduct may not continue in your midst. (Leviticus 20:14)**
- **Cursed is the one who lies down with his mother-in-law. And all the people must say; Amen! (Deuteronomy 27:23)**
- **Her husband's brother**
- **The nakedness of your brother's wife you must not lay bare. It is your brother's nakedness. (Leviticus 18:16)**
- **And where a man takes his brother's wife, it is something abhorrent. It is the nakedness of his brother that he has laid bare. They should become childless. (Leviticus 20:21)**
- **Except in Levirate marriage,**
- **In case brothers dwell together and one of them has died without his having a son, the wife of the dead one should not become a strange man's outside. Her brother-in-law should go to her, and he must take her as his wife and perform brother-in-law marriage with her. (Deuteronomy 25:5)**
- **And it must occur that the firstborn whom she will bear should succeed to the name of his dead brother, that his name may not be wiped out of Israel. (Deuteronomy 25:6)**
- **Her sister's husband during her sister's lifetime.**
- **And you must not take a woman in addition to her sister as a rival to uncover her nakedness, that is, besides her during her lifetime. (Leviticus 18:18)**
- **Penalty for incest, death.**
- **In case anyone does any of all these detestable things, then the souls doing them must be cut off from among their people.**

(Leviticus 18:29)

- **And a man who lies down with his father's wife has laid bare the nakedness of his father. Both of them should be put to death without fail. Their own blood is upon them. (Leviticus 20:11)**
- **And where a man lies down with his daughter-in-law, both of them should be put to death without fail. They have committed a violation of what is natural. Their own blood is upon them. (Leviticus 20:12)**
- **And where a man takes a woman and her mother, it is loose conduct. They should burn him and them in the fire, in order, that loose conduct may not continue in your midst. (Leviticus 20:14)**
- **And where a man takes his sister, the daughter of his father or the daughter of his mother, and he does see her nakedness, and she herself sees his nakedness, it is shame. So they must be cut off before the eyes of the sons of their people. It is the nakedness of his sister that he has laid bare. He should answer for his error. (Leviticus 20:17)**
- **And where a man takes his brother's wife, it is something abhorrent. It is the nakedness of his brother that he has laid bare. They should become childless. (Leviticus 20:21)**

•• Intercourse During Menstruation

- **If a man and a woman deliberately cohabited during menstruation, they were cut off in death.**
- **And you must not come near a woman during the menstruation of her impurity to lay her nakedness bare. (Leviticus 18:19)**
- **And where a man lies down with a menstruating woman and does lay bare her nakedness, he has exposed her source, and she herself has laid bare the source of her blood. So both of them must be cut off from among their people. (Leviticus 20:18)**
- **Husband who unwittingly had intercourse with wife during such uncleanness, perhaps at unexpected beginning of menstruation, was unclean seven days.**

- **And in case a woman is having a running discharge, and her running discharge in her flesh proves to be blood, she should continue seven days in her menstrual impurity, and anyone touching her will be unclean until the evening. (Leviticus 15:19)**
- **And anything upon which she may lie down in her menstrual impurity will be unclean, and everything upon which she may sit will be unclean. (Leviticus 15:20)**
- **And anyone touching her bed should wash his garments, and he must bathe in water and be unclean until the evening. (Leviticus 15:21)**
- **And anyone touching any article upon which she was sitting should wash his garments, and he must bathe in water and be unclean until the evening. (Leviticus 15:22)**
- **And if it was upon the bed or upon another article that she was sitting, by his touching it he will be unclean until the evening. (Leviticus 15:23)**
- **And if a man lies down with her at all and her menstrual impurity comes to be upon him, he must then be unclean seven days, and any bed upon which he might lie down will be unclean. (Leviticus 15:24)**

·· **Parent/Child Relationships**

- **Parents, especially fathers, were commanded to teach children God's Law.**
- **And these words that I am commanding you today must prove to be on your heart. (Deuteronomy 6:6)**
- **And you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up. (Deuteronomy 6:7)**
- **And you must tie them as a sign upon your hand, and they must serve as a frontlet band between your eyes. (Deuteronomy 6:8)**
- **And you must write them upon the doorposts of your house and on your gates. (Deuteronomy 6:9)**

- **In case your son should ask you in a future day, saying; What do the testimonies and the regulations and the judicial decisions mean that Yehowah our God has commanded you? (Deuteronomy 6:20)**
- **Then you must say to your son; We became slaves to Pharaoh in Egypt, but Yehowah proceeded to bring us out of Egypt with a strong hand. (Deuteronomy 6:21)**
- **So Yehowah kept putting signs and miracles, great and calamitous, upon Egypt, upon Pharaoh and upon all his household before our eyes. (Deuteronomy 6:22)**
- **And he brought us out from there in order, that he might bring us here to give us the land about which he had sworn to our forefathers. (Deuteronomy 6:23)**
- **Hence Yehowah commanded us to carry out all these regulations, to fear Yehowah our God for our good always, that we might keep alive as at this day. (Deuteronomy 6:24)**
- **And it will mean righteousness for us, that we take care to do all this commandment before Yehowah our God, just as he has commanded us. (Deuteronomy 6:25)**
- **And you must apply these words of mine to your heart and your soul and bind them as a sign upon your hand, and they must serve as a frontlet band between your eyes. (Deuteronomy 11:18)**
- **You must also teach them to your sons, so as to speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up. (Deuteronomy 11:19)**
- **And you must write them upon the doorposts of your house and on your gates. (Deuteronomy 11:20)**
- **In order, that your days and the days of your sons may be many on the soil that Yehowah swore to your forefathers to give to them, as the days of the heavens over the earth. (Deuteronomy 11:21)**
- **The living, the living, he is the one that can laud you, just as I can this day. The father himself can give knowledge to his own**

sons concerning your trueness. (**Isaiah 38:19**)

- **Children to honor parents.**
- **Honor your father and your mother in order, that your days may prove long upon the ground that Yehowah your God is giving you. (**Exodus 20:12**)**
- **And one who strikes his father and his mother is to be put to death without fail. (**Exodus 21:15**)**
- **And one who calls down evil upon his father and his mother is to be put to death without fail. (**Exodus 21:17**)**
- **You should fear each one his mother and his father, and my Sabbaths you should keep. I am Yehowah your God. (**Leviticus 19:3**)**
- **Honor your father and your mother, just as Yehowah your God has commanded you, in order, that your days may prove long and it may go well with you on the ground that Yehowah your God is giving you. (**Deuteronomy 5:16**)**
- **In case a man happens to have a son who is stubborn and rebellious, he not listening to the voice of his father or the voice of his mother, and they have corrected him but he will not listen to them. (**Deuteronomy 21:18**)**
- **His father and his mother must also take hold of him and bring him out to the older men of his city and to the gate of his place. (**Deuteronomy 21:19**)**
- **And they must say to the older men of his city; This son of ours is stubborn and rebellious, he is not listening to our voice, being a glutton and a drunkard. (**Deuteronomy 21:20**)**
- **Then all the men of his city must pelt him with stones, and he must die. So you must clear away what is bad from your midst, and all Israel will hear and indeed become afraid. (**Deuteronomy 21:21**)**
- **Cursed is the one who treats his father or his mother with contempt. And all the people must say; Amen! (**Deuteronomy 27:16**)**

- **Wearing dress of opposite sex, to deceive for immoral purposes, was prohibited.**
- **No garb of an able-bodied man should be put upon a woman, neither should an able-bodied man wear the mantle of a woman, for anybody doing these things is something detestable to Yehowah your God. ([Deuteronomy 22:5](#))**
- **Sodomy carried death penalty for both persons involved.**
- **And you must not lie down with a male the same as you lie down with a woman. It is a detestable thing. ([Leviticus 18:22](#))**
- **And when a man lies down with a male the same as one lies down with a woman, both of them have done a detestable thing. They should be put to death without fail. Their own blood is upon them. ([Leviticus 20:13](#))**
- **Bestiality resulted in death for person and beast.**
- **Anyone lying down with a beast is positively to be put to death. ([Exodus 22:19](#))**
- **And you must not give your emission to any beast to become unclean by it, and a woman should not stand before a beast to have connection with it. It is a violation of what is natural. ([Leviticus 18:23](#))**
- **In case anyone does any of all these detestable things, then the souls doing them must be cut off from among their people. ([Leviticus 18:29](#))**
- **And where a man gives his seminal emission to a beast, he should be put to death without fail, and you should kill the beast. ([Leviticus 20:15](#))**
- **And where a woman approaches any beast to have a connection with it, you must kill the woman and the beast. They should be put to death without fail. Their own blood is upon them. ([Leviticus 20:16](#))**
- **Cursed is the one who lies down with any beast. And all the people must say; Amen! ([Deuteronomy 27:21](#))**

- **Indecent assault woman in husbands fight grabbed hold of other man's privates, punished by amputation of her hand, instead of penalty of like for like, out of Yehowah's regard for her reproductive powers and her husband's right to have children by her.**

- **In case men struggle together with one another, and the wife of the one has come near to deliver her husband out of the hand of the one striking him, and she has thrust out her hand and grabbed hold of him by his privates. ([Deuteronomy 25:11](#))**

- **You must then amputate her hand. Your eye must feel no sorrow. ([Deuteronomy 25:12](#))**

•• Business Practices

- **The Law encouraged both honesty in business dealings and respect for the home and property of others.**

•• Ownership Of Land

- **Land was allotted to families.**

- **And you must apportion the land to yourselves as a possession by lot according to your families. To the populous one you should increase his inheritance, and to the sparse one you should reduce his inheritance. To where the lot will come out for him, there it will become his. By the tribes of your fathers you should provide yourselves with landed property. ([Numbers 33:54](#))**

- **And say; Yehowah commanded my lord to give the land in inheritance by lot to the sons of Israel, and my lord was commanded by Yehowah to give the inheritance of Zelophehad our brother to his daughters. ([Numbers 36:2](#))**

- **Land not sold permanently but reverted to owner at Jubilee, its sale value was based on the number of crops until Jubilee.**

- **By the number of the years after the Jubilee you should buy from your associate, by the number of the years of the crops he should sell to you. ([Leviticus 25:15](#))**

- **In proportion to the great number of years he should increase its purchase value, and in proportion to the fewness of years he**

- should reduce its purchase value, because the number of the crops is what he is selling to you. (**Leviticus 25:16**)
- **So the land should not be sold in perpetuity, because the land is mine. For you are alien residents and settlers from my standpoint. (**Leviticus 25:23**)**
 - **And in all the land of your possession you should grant to the land the right of buying back. (**Leviticus 25:24**)**
 - **In case your brother grows poor and has to sell some of his possession, a repurchaser closely related to him must also come and buy back what his brother sold. (**Leviticus 25:25**)**
 - **And in case anyone proves to have no repurchaser and his own hand does make gain and he does find enough for its repurchase. (**Leviticus 25:26**)**
 - **He must also calculate the years from when he sold it and he must return what money remains over to the man to whom he made the sale, and he must return to his possession. (**Leviticus 25:27**)**
 - **But if his hand does not find enough to give back to him, what he sold must also continue in the hand of its purchaser until the Jubilee year, and it must go out in the Jubilee, and he must return to his possession. (**Leviticus 25:28**)**
 - **If there was a sale, nearest kinsman had right to buy**
 - **Here is Hanamel the son of Shallum your paternal uncle coming in to you, saying; Buy for yourself the field of mine that is in Anathoth, because the right of repurchase belongs to you for buying it. (**Jeremiah 32:7**)**
 - **In time Hanamel the son of my paternal uncle came in to me, according to the word of Yehowah, into the Courtyard of the Guard, and proceeded to say to me; Buy, please, the field of mine that is in Anathoth, which is in the land of Benjamin, for the right of hereditary possession is yours, and the repurchasing power is yours. Buy it for yourself. At that I knew that it had been the word of Yehowah. (**Jeremiah 32:8**)**
 - **So I proceeded to buy from Hanamel the son of my paternal**

uncle the field that was in Anathoth. And I began to weigh out to him the money, seven shekels and ten silver pieces. (**Jeremiah 32:9**)

- Then I wrote in a deed and affixed the seal and took witnesses as I went weighing the money in the scales. (**Jeremiah 32:10**)
- After that I took the deed of purchase, the one sealed according to the commandment and the regulations, and the one left open. (**Jeremiah 32:11**)
- And I then gave the deed of purchase to Baruch the son of Neriah the son of Mahseiah before the eyes of Hanamel the son of my paternal uncle and before the eyes of the witnesses, those writing in the deed of purchase, before the eyes of all the Jews who were sitting in the Courtyard of the Guard. (**Jeremiah 32:12**)
- The state did not have right to seize ones land inheritance for public purposes simply by paying compensation.
- So Ahab spoke to Naboth, saying; Do give me your vineyard, that it may serve as a garden of vegetables to me, for it is close by my house, and let me give you in place of it a vineyard better than it. Or if it is good in your eyes, I will give you money as the price of this. (**1 Kings 21:2**)
- But Naboth said to Ahab; It is unthinkable on my part, from Yehowah's standpoint, for me to give the hereditary possession of my forefathers to you. (**1 Kings 21:3**)
- Consequently Ahab came into his house, sullen and dejected over the word that Naboth the Jezreelite had spoken to him, when he said; I shall not give you the hereditary possession of my forefathers. Then he lay down upon his couch and kept his face turned, and he did not eat bread. (**1 Kings 21:4**)

•• Share Of Levites Consisted Of Cities And Their Pasture Grounds

- Of the 48 cities allotted, 13 were priestly cities.
- Give the sons of Israel the command that they must give the Levites cities to inhabit out of the inheritance of their possession, and they should give the Levites the pasture ground of the cities all around them. (**Numbers 35:2**)

- **And the cities must serve for them to inhabit, while their pasture grounds will serve for their domestic animals and their goods and for all their wild beasts. (Numbers 35:3)**
- **And the pasture grounds of the cities, which you will give the Levites, will be from the wall of the city and out for a thousand cubits all around. (Numbers 35:4)**
- **And you must measure outside the city on the east side two thousand cubits and on the south side two thousand cubits and on the west side two thousand cubits and on the north side two thousand cubits, with the city in the middle. This will serve them as pasture grounds of the cities. (Numbers 35:5)**
- **So the sons of Israel gave the Levites, at the order of Yehowah, these cities and their pasture grounds out of their inheritance. (Joshua 21:3)**
- **Then the lot came out for the families of the Kohathites, and thirteen cities came to belong to the sons of Aaron the priest, of the Levites, by lot, out of the tribe of Judah and out of the tribe of the Simeonites and out of the tribe of Benjamin. (Joshua 21:4)**
- **And for the sons of Kohath that were left over there were by lot ten cities out of the families of the tribe of Ephraim and out of the tribe of Dan and out of the half tribe of Manasseh. (Joshua 21:5)**
- **And for the sons of Gershon there were by lot thirteen cities out of the families of the tribe of Issachar and out of the tribe of Asher and out of the tribe of Naphtali and out of the half tribe of Manasseh in Bashan. (Joshua 21:6)**
- **For the sons of Merari by their families there were twelve cities out of the tribe of Reuben and out of the tribe of Gad and out of the tribe of Zebulun. (Joshua 21:7)**
- **Thus the sons of Israel gave the Levites these cities and their pasture grounds by lot, just as Yehowah had commanded by means of Moses. (Joshua 21:8)**
- **So out of the tribe of the sons of Judah and out of the tribe of the sons of Simeon they gave these cities that were called by name.**

(Joshua 21:9)

- **And they came to belong to the sons of Aaron out of the families of the Kohathites of the sons of Levi, because the first lot became theirs. (Joshua 21:10)**
- **Thus they gave them Kiriath-arba, said Arba being the father of Anak, that is to say; Hebron, in the mountainous region of Judah, and its pasture ground all around it. (Joshua 21:11)**
- **And the field of the city and its settlements they gave to Caleb the son of Jephunneh as his possession. (Joshua 21:12)**
- **And to the sons of Aaron the priest they gave the city of refuge for the manslayer, namely, Hebron, and its pasture ground, also Libnah and its pasture ground. (Joshua 21:13)**
- **And Jattir and its pasture ground, and Eshtemoa and its pasture ground. (Joshua 21:14)**
- **And Holon and its pasture ground, and Debir and its pasture ground. (Joshua 21:15)**
- **And Ain and its pasture ground, and Juttah and its pasture ground, Beth-shemesh and its pasture ground, nine cities out of these two tribes. (Joshua 21:16)**
- **And out of the tribe of Benjamin, Gibeon and its pasture ground, Geba and its pasture ground. (Joshua 21:17)**
- **Anathoth and its pasture ground, and Almon and its pasture ground, four cities. (Joshua 21:18)**
- **All the cities of the sons of Aaron, the priests, were thirteen cities and their pasture grounds. (Joshua 21:19)**
- **And for the families of the sons of Kohath, the Levites who were left over of the sons of Kohath, there came to be by their lot cities out of the tribe of Ephraim. (Joshua 21:20)**
- **Accordingly they gave them the city of refuge for the manslayer, namely, Shechem, and its pasture ground in the mountainous region of Ephraim, and Gezer and its pasture ground. (Joshua 21:21)**

- **And Kibzaim and its pasture ground, and Beth-horon and its pasture ground, four cities. (Joshua 21:22)**
- **And from the tribe of Dan, Elteke and its pasture ground, Gibbethon and its pasture ground. (Joshua 21:23)**
- **Aijalon and its pasture ground, Gath-rimmon and its pasture ground, four cities. (Joshua 21:24)**
- **And from the half tribe of Manasseh, Taanach and its pasture ground, and Gath-rimmon and its pasture ground, two cities. (Joshua 21:25)**
- **All the cities together with their pasture grounds that the families of the sons of Kohath who were left over had were ten. (Joshua 21:26)**
- **And for the sons of Gershon, of the families of the Levites, there was out of the half tribe of Manasseh the city of refuge for the manslayer, namely, Golan, in Bashan, and its pasture ground, and Beeshterah and its pasture ground, two cities. (Joshua 21:27)**
- **And out of the tribe of Issachar, Kishion and its pasture ground, Daberath and its pasture ground. (Joshua 21:28)**
- **Jarmuth and its pasture ground, En-gannim and its pasture ground, four cities. (Joshua 21:29)**
- **And out of the tribe of Asher, Mishal and its pasture ground, Abdon and its pasture ground. (Joshua 21:30)**
- **Helkath and its pasture ground, and Rehob and its pasture ground, four cities. (Joshua 21:31)**
- **And out of the tribe of Naphtali, the city of refuge for the manslayer, namely, Kedesh in Galilee, and its pasture ground, and Hammoth-dor and its pasture ground, and Kartan and its pasture ground, three cities. (Joshua 21:32)**
- **All the cities of the Gershonites by their families were thirteen cities and their pasture grounds. (Joshua 21:33)**
- **And the families of the sons of Merari, the Levites who were left**

- over, had out of the tribe of Zebulun Jokneam and its pasture ground, Kartah and its pasture ground. (**Joshua 21:34**)
- Dimnah and its pasture ground, Nahalal and its pasture ground, four cities. (**Joshua 21:35**)
 - And out of the tribe of Reuben, Bezer and its pasture ground, and Jahaz and its pasture ground. (**Joshua 21:36**)
 - Kedemoth and its pasture ground, and Mephaath and its pasture ground, four cities. (**Joshua 21:37**)
 - And out of the tribe of Gad, the city of refuge for the manslayer, namely, Ramoth in Gilead, and its pasture ground, and Mahanaim and its pasture ground. (**Joshua 21:38**)
 - Heshbon and its pasture ground, Jazer and its pasture ground, all the cities being four. (**Joshua 21:39**)
 - All the cities that came to belong to the sons of Merari by their families, who were left over from the families of the Levites, were, as their lot, twelve cities. (**Joshua 21:40**)
 - All the cities of the Levites in the midst of the possession of the sons of Israel were forty-eight cities together with their pasture grounds. (**Joshua 21:41**)
 - These cities came to be each a city together with its pasture ground all around it, thus as to all these cities. (**Joshua 21:42**)
 - **Field of pasture ground of a Levite city could not be sold, it belonged to city, not to individuals.**
 - **Moreover, the field of pasture ground of their cities may not be sold, because it is a possession to time indefinite for them. (**Leviticus 25:34**)**
 - **If man sanctified, set aside the use or production of part of a field to Yehowah, sanctuary use, priesthood, the standard for estimating its value was that the area of ground seeded by a homer of barley would be worth 50 shekels of silver, the value diminished proportionately according to number of years left until next Jubilee**
 - **And if it is some of the field of his possession that a man would**

- sanctify to Yehowah, the value must then be estimated in proportion to its seed, if a homer of barley seed, then at fifty shekels of silver. ([Leviticus 27:16](#))
- If he should sanctify his field from the year of Jubilee on, it should cost according to the estimated value. ([Leviticus 27:17](#))
 - And if it is after the Jubilee that he sanctifies his field, the priest must then calculate for him the price in proportion to the years that are left over until the next year of Jubilee, and a deduction should be made from the estimated value. ([Leviticus 27:18](#))
 - If sanctifier wanted to buy it back, he had to add 20 percent to the estimated value.
 - But if the sanctifier of it would at all buy the field back, he must then give a fifth of the money of the estimated value in addition to it, and it must stand fast as his. ([Leviticus 27:19](#))
 - If he did not buy it back but sold it to another man, at the Jubilee it became the possession of the priest as holy to Yehowah
 - Now if he should not buy the field back but if the field is sold to another man, it may not be bought back again. ([Leviticus 27:20](#))
 - And the field when it goes out in the Jubilee must become something holy to Yehowah, as a field that is devoted. The possession of it will become the priests. ([Leviticus 27:21](#))
 - If a man sanctified to Yehowah part of field he had purchased from another, at Jubilee it returned to original holder
 - And if he sanctifies to Yehowah a field purchased by him that is no part of the field of his possession. ([Leviticus 27:22](#))
 - The priest must then calculate for him the amount of the valuation up till the year of Jubilee, and he must give the estimated value on that day. It is something holy to Yehowah. ([Leviticus 27:23](#))
 - In the year of Jubilee the field will return to the one from whom he bought it, to the one to whom the possession of the land belongs. ([Leviticus 27:24](#))

- **If a man devoted anything of his own property, devoted things were permanently and solely for sanctuary use or for destruction.**
- **And the city must become a thing devoted to destruction, it with everything that is in it belongs to Yehowah. Only Rahab the prostitute may keep on living, she and all who are with her in the house, because she hid the messengers whom we sent out. (Joshua 6:17)**
- **Use or for destruction;**
- **And the sons of Israel went committing an act of unfaithfulness respecting the thing devoted to destruction in that Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took some of the thing devoted to destruction. At this Yehowah's anger grew hot against the sons of Israel. (Joshua 7:1)**
- **And it must occur that the one picked with the thing devoted to destruction will be burned with fire, he and all that belongs to him, because he has overstepped the covenant of Yehowah and because he has committed a disgraceful folly in Israel. (Joshua 7:15)**
- **The grain offering and the sin offering and the guilt offering, they are the ones who will eat them. And every devoted thing in Israel, theirs it will become. (Ezekiel 44:29)**
- **It could not be sold or bought back, it remained Yehowah's.**
- **And the field when it goes out in the Jubilee must become something holy to Yehowah, as a field that is devoted. The possession of it will become the priests. (Leviticus 27:21)**
- **Only no sort of devoted thing that a man might devote to Yehowah for destruction out of all that is his, whether from mankind or beasts or from the field of his possession, may be sold, and no sort of devoted thing may be bought back. It is something most holy to Yehowah. (Leviticus 27:28)**
- **No devoted person who might be devoted to destruction from among mankind may be redeemed. He should be put to death without fail. (Leviticus 27:29)**

·· Redemption Of Property

- **All land returned to original possessor at time of Jubilee, with previously noted exceptions.**
- **And you must count for yourself seven Sabbaths of years, seven times seven years, and the days of the seven Sabbaths of years must amount to forty-nine years for you. (Leviticus 25:8)**
- **And you must cause the horn of loud tone to sound in the seventh month on the tenth of the month, on the day of atonement you people should cause the horn to sound in all your land. (Leviticus 25:9)**
- **And you must sanctify the fiftieth year and proclaim liberty in the land to all its inhabitants. It will become a Jubilee for you, and you must return each one to his possession and you should return each one to his family. (Leviticus 25:10)**
- **By the number of the years after the Jubilee you should buy from your associate, by the number of the years of the crops he should sell to you. (Leviticus 25:15)**
- **In proportion to the great number of years he should increase its purchase value, and in proportion to the fewness of years he should reduce its purchase value, because the number of the crops is what he is selling to you. (Leviticus 25:16)**
- **And in all the land of your possession you should grant to the land the right of buying back. (Leviticus 25:24)**
- **In case your brother grows poor and has to sell some of his possession, a repurchaser closely related to him must also come and buy back what his brother sold. (Leviticus 25:25)**
- **And in case anyone proves to have no repurchaser and his own hand does make gain and he does find enough for its repurchase. (Leviticus 25:26)**
- **He must also calculate the years from when he sold it and he must return what money remains over to the man to whom he made the sale, and he must return to his possession. (Leviticus 25:27)**
- **But if his hand does not find enough to give back to him, what he**

- sold must also continue in the hand of its purchaser until the Jubilee year, and it must go out in the Jubilee, and he must return to his possession. (Leviticus 25:28)**
- **Levites could redeem their houses in Levite cities at any time.**
 - **As for cities of the Levites with the houses of the cities of their possession, the right of repurchase should continue to time indefinite for the Levites. (Leviticus 25:32)**
 - **And where property of the Levites is not bought back, the house sold in the city of his possession must also go out in the Jubilee, because the houses of the cities of the Levites are their possession in the midst of the sons of Israel. (Leviticus 25:33)**

•• Jubilee Year

- **Began on Day of Atonement, in 50th year, counting started from year Israelites entered land**
- **Speak to the sons of Israel, and you must say to them, When you eventually come into the land that I am giving you, then the land must observe a Sabbath to Yehowah. (Leviticus 25:2)**
- **And you must count for yourself seven Sabbaths of years, seven times seven years, and the days of the seven Sabbaths of years must amount to forty-nine years for you. (Leviticus 25:8)**
- **And you must cause the horn of loud tone to sound in the seventh month on the tenth of the month, on the day of atonement you people should cause the horn to sound in all your land. (Leviticus 25:9)**
- **And you must sanctify the fiftieth year and proclaim liberty in the land to all its inhabitants. It will become a Jubilee for you, and you must return each one to his possession and you should return each one to his family. (Leviticus 25:10)**
- **A Jubilee is what that fiftieth year will become for you. You must not sow seed nor reap the lands growth from spilled kernels nor gather the grapes of its unpruned vines. (Leviticus 25:11)**
- **For it is a Jubilee. It should become something holy to you. From the field you may eat what the land produces. (Leviticus**

25:12)

- **In this year of the Jubilee you should return each one to his possession. (Leviticus 25:13)**
- **Now in case you should sell merchandise to your associate or be buying from your associates hand, do not you wrong one another. (Leviticus 25:14)**
- **By the number of the years after the Jubilee you should buy from your associate, by the number of the years of the crops he should sell to you. (Leviticus 25:15)**
- **In proportion to the great number of years he should increase its purchase value, and in proportion to the fewness of years he should reduce its purchase value, because the number of the crops is what he is selling to you. (Leviticus 25:16)**
- **And you must not wrong anyone his associate, and you must be in fear of your God, because I am Yehowah your God. (Leviticus 25:17)**
- **So you must carry out my statutes and you should keep my judicial decisions and you must carry them out. Then you will certainly dwell on the land in security. (Leviticus 25:18)**
- **And the land will indeed give its fruitage, and you will certainly eat to satisfaction and dwell in security on it. (Leviticus 25:19)**

.. Inheritance

- **Firstborn son inherited double share of property.**
- **In case a man comes to have two wives, the one loved and the other hated, and they, the loved one and the hated one, have borne sons to him, and the firstborn son has come to be of the hated one. (Deuteronomy 21:15)**
- **It must also occur that in the day that he gives as an inheritance to his sons what he happens to have, he will not be allowed to constitute the son of the loved one his firstborn at the expense of the hated ones son, the firstborn. (Deuteronomy 21:16)**
- **For he should recognize as the firstborn the hated ones son by**

- giving him two parts in everything he is found to have, because that one is the beginning of his generative power. The right of the firstborns position belongs to him. (**Deuteronomy 21:17**)
- **When there was no son, inheritance went to daughters.**
 - **Yehowah then said this to Moses. (**Numbers 27:6**)**
 - **The daughters of Zelophehad are speaking right. By all means you should give them the possession of an inheritance in the midst of their father's brothers, and you must cause their fathers inheritance to pass to them. (**Numbers 27:7**)**
 - **And to the sons of Israel you should speak, saying; In case any man should die without his having a son, you must then cause his inheritance to pass to his daughter. (**Numbers 27:8**)**
 - **If man had neither sons nor daughters, it went to his brothers, to his father's brothers, or to his nearest blood relative**
 - **And if he has no daughter, you must then give his inheritance to his brothers. (**Numbers 27:9**)**
 - **And if he has no brothers, you must then give his inheritance to his father's brothers. (**Numbers 27:10**)**
 - **And if his father has no brothers, you must then give his inheritance to his blood relation who is closest to him of his family, and he must take possession of it. And it must serve as a statute by judicial decision for the sons of Israel, just as Yehowah has commanded Moses. (**Numbers 27:11**)**

•• Scales, Weights And Measures

- **Yehowah demanded honesty and accuracy**
- **you must not commit injustice in judging, in measuring, in weighing or in measuring liquids. (**Leviticus 19:35**)**
- **You should prove to have accurate scales, accurate weights, an accurate ephah and an accurate hin. Yehowah your God I am, who have brought you out of the land of Egypt. (**Leviticus 19:36**)**
- **You must not come to have in your bag two sorts of weights, a**

great one and a small one. (**Deuteronomy 25:13**)

- You must not come to have in your house two sorts of ephahs, a great one and a small one. (**Deuteronomy 25:14**)
- A weight accurate and just you should continue to have. An ephah accurate and just you should continue to have, in order, that your days may become long on the soil that Yehowah your God is giving you. (**Deuteronomy 25:15**)
- Cheating was detestable to him.
- A cheating pair of scales is something detestable to Yehowah, but a complete stoneweight is a pleasure to him. (**Proverbs 11:1**)

•• Debts

- At end of every seven years, Hebrew brothers were released from debts.
- At the end of every seven years you should make a release. (**Deuteronomy 15:1**)
- And this is the manner of the release: there will be a releasing by every creditor of the debt that he may let his fellow incur. He should not press his fellow or his brother for payment, because a release to Yehowah must be called. (**Deuteronomy 15:2**)
- Could press foreigner for payment of debt.
- The foreigner you may press for payment, but whatever of yours may prove to be with your brother let your hand release. (**Deuteronomy 15:3**)

•• Security For A Loan

- If a person took a person's outer garment as security for a loan, he must not keep it overnight. The poor often slept in the garment for lack of other bedclothes.
- If you should at all seize the garment of your fellow as a pledge, you are to return it to him at the setting of the sun. (**Exodus 22:26**)

- For it is his only covering. It is his mantle for his skin. In what will he lie down? And it must occur that he will cry out to me, and I shall certainly hear, because I am gracious. (**Exodus 22:27**)
- And if the man is in trouble, you must not go to bed with his pledge. (**Deuteronomy 24:12**)
- You should by all means return the pledge to him as soon as the sun sets, and he must go to bed in his garment, and he must bless you, and it will mean righteousness for you before Yehowah your God. (**Deuteronomy 24:13**)
- A person could not enter another man's house to get a pledge or something as a security for a loan. He had to remain outside the house and let the person bring it out to him, This maintained the inviolability of the man's domain.
- In case you lend your fellowman a loan of any sort, you must not enter into his house to take from him what he has pledged. (**Deuteronomy 24:10**)
- You should stand on the outside, and the man to whom you are making a loan should bring the pledge outside to you. (**Deuteronomy 24:11**)
- One could not take a hand mill or its upper grindstone for security, The person then could not grind grain to feed himself and his family.
- No one should seize a hand mill or its upper grindstone as a pledge, because it is a soul that he is seizing as a pledge. (**Deuteronomy 24:6**)

· Military Laws

- These laws regulated Israel's God-ordained warfare in the Promised Land. Wars of selfish aggression or conquest beyond God-given limits were strictly forbidden.

· Wars

- To be only wars of Yehowah.
- That is why it is said in the book of the Wars of Yehowah. Vaheb

in Suphah and the torrent valleys of Arnon. (**Numbers 21:14**)

- **Consequently he said; Pay attention, all Judah and you inhabitants of Jerusalem and King Jehoshaphat! Here is what Yehowah has said to you, Do not you be afraid or be terrified because of this large crowd, for the battle is not yours, but God's. (2 Chronicles 20:15)**
- **Soldiers were sanctified before going into battle.**
- **Later David came into Nob to Ahimelech the priest, and Ahimelech began to tremble at meeting David and then said to him; Why is it you are by yourself, and no one is with you? (1 Samuel 21:1)**
- **At this David said to Ahimelech the priest; The king himself commanded me as to a matter, and he went on to say to me, Let no one know anything at all of the matter concerning which I am sending you and concerning which I have commanded you. And I have made an appointment with the young men for such and such a place. (1 Samuel 21:2)**
- **And now, if there are five loaves of bread at your disposal, just give them into my hand, or whatever may be found. (1 Samuel 21:3)**
- **But the priest answered David and said; There is no ordinary bread under my hand, but there is holy bread, provided that the young men have at least kept themselves from womankind. (1 Samuel 21:4)**
- **So David answered the priest and said to him; But womankind has been kept away from us the same as formerly when I went out, and the organisms of the young men continue holy, although the mission itself is ordinary. And how much more so today, when one becomes holy in his organism? (1 Samuel 21:5)**
- **At that the priest gave him what was holy, because there happened to be no bread there but the showbread that had been removed from before Yehowah so as to place fresh bread there on the day of its being taken away. (1 Samuel 21:6)**
- **Now in case a man has an emission of semen go out from him, he must then bathe all his flesh in water and be unclean until the**

evening. (**Leviticus 15:16**)

- As for a woman with whom a man may lie down with an emission of semen, they must bathe in water and be unclean until the evening. (**Leviticus 15:18**)

•• Age Of Soldiers

- **Twenty years old and upward.**
- Take the sum of the whole assembly of the sons of Israel according to their families, according to the house of their fathers, by the number of names, all the males, head by head of them. (**Numbers 1:2**)
- From twenty years old upward, everyone going out to the army in Israel. You should register them according to their armies, you and Aaron. (**Numbers 1:3**)
- And it came about after the scourge, that Yehowah went on to say this to Moses and Eleazar the son of Aaron the priest: (**Numbers 26:1**)
- Take the sum of the whole assembly of the sons of Israel from twenty years of age and upward, according to the house of their fathers, all those going out to the army in Israel. (**Numbers 26:2**)
- And Moses and Eleazar the priest proceeded to speak with them in the desert plains of Moab by the Jordan at Jericho, saying; (**Numbers 26:3**)
- Take the sum of them from the age of twenty years and upward, just as Yehowah had commanded Moses. Now the sons of Israel who went out of the land of Egypt were: (**Numbers 26:4**)
- According to **Jewish Antiquities, III, 288, xii, 4]**, by Josephus, they served until 50 years of age.

•• Exemptions From Military Service:

- **Levites, as ministers of Yehowah.**
- However, the Levites according to the tribe of their fathers did not get registered in among them. (**Numbers 1:47**)

- **Accordingly Yehowah spoke to Moses, saying; (Numbers 1:48)**
- **Only the tribe of Levi you must not register, and the sum of them you must not take in among the sons of Israel. (Numbers 1:49)**
- **But the Levites did not get registered in among the sons of Israel, just as Yehowah had commanded Moses.**
- **They are the very ones who demonstrate the matter of the Law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused. (Romans 2:15)**
- **Man who had not inaugurated newly built house or had not used newly planted vineyard.**
- **The officers too must speak to the people, saying; Who is the man that has built a new house and has not inaugurated it? Let him go and return to his house, for fear he may die in the battle and another man should inaugurate it. (Deuteronomy 20:5)**
- **And who is the man that has planted a vineyard and not begun to use it? Let him go and return to his house, for fear he may die in the battle and another man should begin to use it. (Deuteronomy 20:6)**
- **With a man there is nothing better than that he should eat and indeed drink and cause his soul to see good because of his hard work. This too I have seen, even I, that this is from the hand of the true God. (Ecclesiastes 2:24)**
- **I have come to know that there is nothing better for them than to rejoice and to do good during one's life. (Ecclesiastes 3:12)**
- **And also that every man should eat and indeed drink and see good for all his hard work. It is the gift of God. (Ecclesiastes 3:13)**
- **Man who had become engaged and had not yet taken his wife. The newly married man continued exempt for one year. Man had the right to have an heir and to see this heir.**
- **And who is the man that has become engaged to a woman and**

has not taken her? Let him go and return to his house, for fear he may die in the battle and another man should take her. **(Deuteronomy 20:7)**

- **In case a man takes a new wife, he should not go out into the army, nor should anything else be imposed onto him. He should continue exempt at his house for one year, and he must make his wife whom he has taken rejoice. (Deuteronomy 24:5)**
- **Man who was fearful. He would tend to break down morale of fellow soldiers.**
- **And the officers must speak further to the people and say; Who is the man that is fearful and fainthearted? Let him go and return to his house, that he may not cause the hearts of his brothers to melt as his own heart. (Deuteronomy 20:8)**
- **And now call out, please, in the hearing of the people, saying; Who is there afraid and trembling? Let him retire. So Gideon put them to the proof. With that, twenty-two thousand of the people retired, and there were ten thousand that remained. (Judges 7:3)**
- **Cleanliness was required in camp since soldiers were sanctified for warfare.**
- **In case you go out into camp against your enemies, you must also keep yourself from every bad thing. (Deuteronomy 23:9)**
- **In case there happens to be in you a man who does not continue clean, because of a pollution that occurs at night, he must also go outside the camp. He may not come into the midst of the camp. (Deuteronomy 23:10)**
- **And it must occur that at the falling of evening he should wash with water, and at the setting of the sun he may come into the midst of the camp. (Deuteronomy 23:11)**
- **And a private place should be at your service outside the camp, and you must go out there. (Deuteronomy 23:12)**
- **And a peg should be at your service along with your implements, and it must occur that when you squat outside, you must also dig a hole with it and turn and cover your excrement. (Deuteronomy 23:13)**

- **For Yehowah your God is walking about within your camp to deliver you and to abandon your enemies to you, and your camp must prove to be holy, that he may see nothing indecent in you and certainly turn away from accompanying you. (Deuteronomy 23:14)**
- **No women were allowed as camp followers for sex relations, relations with women were abstained from during campaign. This ensured religious and physical cleanliness**
- **Now in case a man has an emission of semen go out from him, he must then bathe all his flesh in water and be unclean until the evening. (Leviticus 15:16)**
- **So David answered the priest and said to him; But womankind has been kept away from us the same as formerly when I went out, and the organisms of the young men continue holy, although the mission itself is ordinary. And how much more so today, when one becomes holy in his organism? (1 Samuel 21:5)**
- **At this David sent to Joab, saying; Send to me Uriah the Hittite. So Joab sent Uriah to David. (2 Samuel 11:6)**
- **When Uriah came to him, David began to ask how Joab was getting along and how the people were getting along and how the war was getting along. (2 Samuel 11:7)**
- **Finally David said to Uriah; Go down to your house and bathe your feet. Accordingly Uriah went out from the king's house, and the king's courtesy gift went out following him. (2 Samuel 11:8)**
- **However, Uriah lay down at the entrance of the king's house with all the other servants of his lord, and he did not go down to his own house. (2 Samuel 11:9)**
- **So they told David, saying; Uriah did not go down to his own house. Upon that David said to Uriah; It is from a journey that you have come in, is it not? Why have you not gone down to your own house? (2 Samuel 11:10)**
- **At this Uriah said to David; The Ark and Israel and Judah are dwelling in booths, and my lord Joab and the servants of my lord are camping on the face of the field, and I, shall I go into my own**

house to eat and drink and to lie down with my wife? As you are living and as your soul is living, I shall not do this thing! (2 Samuel 11:11)

- **No raping of women among enemy was allowed, for this would be fornication, and no marriage with such women was permitted until campaign was over. This provided for religious cleanliness and it also was an inducement for enemy surrender, for they would be assured that their women would not be molested**
- **In case you go out to the battle against your enemies and Yehowah your God has given them into your hand and you have carried them away captive. (Deuteronomy 21:10)**
- **And you have seen among the captives a woman beautiful in form, and you have got attached to her and taken her for your wife. (Deuteronomy 21:11)**
- **You must then bring her into the midst of your house. She must now shave her head and attend to her nails. (Deuteronomy 21:12)**
- **And remove the mantle of her captivity from off her and dwell in your house and weep for her father and her mother a whole lunar month, and after that you should have relations with her, and you must take possession of her as your bride, and she must become your wife. (Deuteronomy 21:13)**

•• Military Procedures Against Enemy Cities

- **If city that was attacked belonged to one of seven nations of land of Canaan mentioned at;**
- **When Yehowah your God at last brings you into the land to which you are going so as to take possession of it, he must also clear away populous nations from before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations more populous and mighty than you are. (Deuteronomy 7:1)**
- **All inhabitants were to be devoted to destruction.**
- **That is the way you will do to all the cities very far away from you that are not of the cities of these nations. (Deuteronomy**

20:15)

- **It is only of the cities of these peoples that Yehowah your God is giving you as an inheritance that you must not preserve any breathing thing alive. (Deuteronomy 20:16)**
- **Because you should without fail devote them to destruction, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, just as Yehowah your God has commanded you. (Deuteronomy 20:17)**
- **And they went striking every soul that was in it with the edge of the sword, devoting them to destruction. No breathing thing at all was left over, and he burned Hazor in the fire. (Joshua 11:11)**
- **And all the cities of these kings and all their kings Joshua captured and went striking them with the edge of the sword. He devoted them to destruction, just as Moses the servant of Yehowah had commanded. (Joshua 11:12)**
- **It was only all the cities standing on their own mounds that Israel did not burn, except that Joshua did burn Hazor by itself. (Joshua 11:13)**
- **And all the spoil of these cities and the domestic animals the sons of Israel plundered for themselves. It was only all humankind that they struck with the edge of the sword until they had annihilated them. They did not let anyone that breathed remain. (Joshua 11:14)**
- **When Sihon came on out, he and all his people, to meet us in battle at Jahaz. (Deuteronomy 2:32)**
- **Then Yehowah our God abandoned him to us, so that we defeated him and his sons and all his people. (Deuteronomy 2:33)**
- **And we went capturing all his cities at that particular time and devoting every city to destruction, men and women and little children. We left no survivor. (Deuteronomy 2:34)**
- **Then we turned and went up by the way of Bashan. At this Og the king of Bashan came on out, he and all his people, to meet us in battle at Edrei. (Deuteronomy 3:1)**

- **So Yehowah said to me; Do not be afraid of him, for I shall certainly give him and all his people and his land into your hand, and you must do to him just as you did to Sihon the king of the Amorites, who was dwelling in Heshbon. (Deuteronomy 3:2)**
- **Accordingly Yehowah our God gave into our hand also Og the king of Bashan and all his people, and we kept striking him until he had no survivor remaining. (Deuteronomy 3:3)**
- **And we went capturing all his cities at that particular time. There proved to be no town that we did not take from them, sixty cities, all the region of Argob, the kingdom of Og in Bashan. (Deuteronomy 3:4)**
- **All these were cities fortified with a high wall, doors and bar, aside from very many rural towns. (Deuteronomy 3:5)**
- **However, we devoted them to destruction, just as we had done to Sihon the king of Heshbon, in devoting every city to destruction, men, women and little children. (Deuteronomy 3:6)**
- **And all the domestic animals and the spoil of the cities we took as plunder for ourselves. (Deuteronomy 3:7)**
- **If left in the land, these would be a danger to continued relationship of Israel with Yehowah God. He had let them live in land until their iniquity came to completion**
- **And he began to say to Abram; You may know for sure that your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them for four hundred years. (Genesis 15:13)**
- **But the nation that they will serve I am judging, and after that they will go out with many goods. (Genesis 15:14)**
- **As for you, you will go to your forefathers in peace; You will be buried at a good old age. (Genesis 15:15)**
- **But in the fourth generation they will return here, because the error of the Amorites has not yet come to completion. (Genesis 15:16)**

- **The sun was now setting and a dense darkness came and, look! a smoking furnace and a fiery torch that passed in between these pieces. ([Genesis 15:17](#))**
- **On that day Yehowah concluded with Abram a covenant, saying; To your seed I will give this land, from the river of Egypt to the great river, the river Euphrates. ([Genesis 15:18](#))**
- **The Kenites and the Kenizzites and the Kadmonites. ([Genesis 15:19](#))**
- **And the Hittites and the Perizzites and the Rephaim. ([Genesis 15:20](#))**
- **And the Amorites and the Canaanites and the Girgashites and the Jebusites. ([Genesis 15:21](#))**
- **For cities not belonging to the seven nations, terms of peace would first be proclaimed.**
- **In case you draw near to a city to fight against it, you must also announce to it terms of peace. ([Deuteronomy 20:10](#))**
- **That is the way you will do to all the cities very far away from you that are not of the cities of these nations. ([Deuteronomy 20:15](#))**
- **If city surrendered, inhabitants were put to forced labor. If they did not surrender, all males and all women not virgins were killed. Others were spared as captives.**
- **And it must occur that if it gives a peaceful answer to you and it has opened up to you, it must even occur that all the people found in it should become yours for forced labor, and they must serve you. ([Deuteronomy 20:11](#))**
- **But if it does not make peace with you, and it actually makes war with you and you have to besiege it. ([Deuteronomy 20:12](#))**
- **Yehowah your God also will certainly give it into your hand, and you must strike every male in it with the edge of the sword. ([Deuteronomy 20:13](#))**
- **Only the women and the little children and the domestic animals**

- and everything that happens to be in the city, all its spoil you will plunder for yourself, and you must eat the spoil of your enemies, whom Yehowah your God has given to you. (**Deuteronomy 20:14**)
- **And they went waging war against Midian, just as Yehowah had commanded Moses, and they proceeded to kill every male. (Numbers 31:7)**
 - **And now kill every male among the little ones, and kill every woman who has had intercourse with man by lying with a male. (Numbers 31:17)**
 - **And preserve alive for yourselves all the little ones among the women who have not known the act of lying with a male. (Numbers 31:18)**
 - **Killing all men removed danger of later revolt by city and also marriage of these men to Israelite women. These measures also helped to avoid phallic worship and diseases among Israelites. Trees producing food could not be cut down and used for siegeworks**
 - **In case you lay siege to a city many days by fighting against it so as to capture it, you must not ruin its trees by wielding an ax against them, for you should eat from them, and you must not cut them down, for is the tree of the field a man to be besieged by you? (Deuteronomy 20:19)**
 - **Only a tree that you know is not a tree for food, it is the one you should ruin, and you must cut it down and build siegeworks against the city that is making war with you, until it falls. (Deuteronomy 20:20)**
 - **Chariots were burned, horses were hamstrung to incapacitate them for battle, and later they were killed**
 - **At this Yehowah said to Joshua; Do not be afraid because of them, for tomorrow about this time I am abandoning all of them slain to Israel. Their horses you will hamstring, and their chariots you will burn in the fire. (Joshua 11:6)**

•• **Dietary And Sanitary Laws**

- **These served to keep the Israelites separate from pagan nations, to promote cleanliness and health, and to remind them of their holiness to God.**
- **Speak to the entire assembly of the sons of Israel, and you must say to them, you should prove yourselves holy, because I Yehowah your God am holy. (Leviticus 19:2)**

•• Use Of Blood

- **Eating of blood was strictly forbidden.**
- **Only flesh with its soul, its blood, you must not eat. (Genesis 9:4)**
- **And you must not eat any blood in any places where you dwell, whether that of fowl or that of beast. (Leviticus 7:26)**
- **That is why I have said to the sons of Israel; No soul of you must eat blood and no alien resident who is residing as an alien in your midst should eat blood. (Leviticus 17:12)**
- **Simply be firmly resolved not to eat the blood, because the blood is the soul and you must not eat the soul with the flesh. (Deuteronomy 12:23)**
- **You must not eat it. You should pour it out upon the ground as water. (Deuteronomy 12:24)**
- **You must not eat it, in order, that it may go well with you and your sons after you, because you will do what is right in Yehowah's eyes. (Deuteronomy 12:25)**
- **Penalty for violation, death**
- **Any soul who eats any blood, that soul must be cut off from his people. (Leviticus 7:27)**
- **As for any man of the house of Israel or some alien resident who is residing as an alien in your midst who eats any sort of blood, I shall certainly set my face against the soul that is eating the blood, and I shall indeed cut him off from among his people. (Leviticus 17:10)**
- **Life, soul, is in the blood.**

- **For the soul of the flesh is in the blood, and I myself have put it upon the altar for you to make atonement for your souls, because it is the blood that makes atonement by the soul in it. (Leviticus 17:11)**
- **For the soul of every sort of flesh is its blood by the soul in it. Consequently I said to the sons of Israel; You must not eat the blood of any sort of flesh, because the soul of every sort of flesh is its blood. Anyone eating it will be cut off. (Leviticus 17:14)**
- **Blood of slaughtered animal had to be poured out on ground like water and covered with dust.**
- **As for any man of the sons of Israel or some alien resident who is residing as an alien in your midst who in hunting catches a wild beast or a fowl that may be eaten, he must in that case pour its blood out and cover it with dust. (Leviticus 17:13)**
- **Only the blood you must not eat. On the earth you should pour it out as water. (Deuteronomy 12:16)**
- **No animal dying of itself or found dead could be eaten, because it was unclean and had not been properly bled.**
- **You must not eat any body already dead. To the alien resident who is inside your gates you may give it, and he must eat it, or there may be a selling of it to a foreigner, because you are a holy people to Yehowah your God. You must not boil a kid in its mother's milk. (Deuteronomy 14:21)**
- **Only legal uses, put upon altar for atonement, used for prescribed cleansing purposes.**
- **For the soul of the flesh is in the blood, and I myself have put it upon the altar for you to make atonement for your souls, because it is the blood that makes atonement by the soul in it. (Leviticus 17:11)**
- **That is why I have said to the sons of Israel; No soul of you must eat blood and no alien resident who is residing as an alien in your midst should eat blood. (Leviticus 17:12)**
- **And you must render up your burnt offerings, the flesh and the**

- blood, upon the altar of Yehowah your God, and the blood of your sacrifices should be poured out against the altar of Yehowah your God, but the flesh you may eat. ([Deuteronomy 12:27](#))
- **And Yehowah proceeded to speak to Moses and Aaron, saying; ([Numbers 19:1](#))**
 - **This is a statute of the Law that Yehowah has commanded, saying; Speak to the sons of Israel that they should take for you a sound red cow in which there is no defect and upon which no yoke has come. ([Numbers 19:2](#))**
 - **And you must give it to Eleazar the priest, and he must lead it forth outside the camp, and it must be slaughtered before him. ([Numbers 19:3](#))**
 - **Then Eleazar the priest must take some of its blood with his finger and spatter some of its blood straight toward the front of the tent of meeting seven times. ([Numbers 19:4](#))**
 - **And the cow must be burned under his eyes. Its skin and its flesh and its blood together with its dung will be burned. ([Numbers 19:5](#))**
 - **And the priest must take cedarwood and hyssop and coccus scarlet material and throw it into the midst of the burning of the cow. ([Numbers 19:6](#))**
 - **And the priest must wash his garments and bathe his flesh in water, and afterward he may come into the camp, but the priest must be unclean until the evening. ([Numbers 19:7](#))**
 - **And the one who burned it will wash his garments in water and must bathe his flesh in water, and he must be unclean until the evening. ([Numbers 19:8](#))**
 - **And a clean man must gather up the ashes of the cow and deposit them outside the camp in a clean place, and they must serve the assembly of the sons of Israel as something to be kept for the water for cleansing. It is a sin offering. ([Numbers 19:9](#))**

.. Use Of Fat

- **No fat could be eaten, fat belonged to Yehowah.**

- **And the priest must make them smoke upon the altar as food, an offering made by fire for a restful odor. All the fat belongs to Yehowah. (Leviticus 3:16)**
- **It is a statute to time indefinite for your generations, in all your dwelling places, you must not eat any fat or any blood at all. (Leviticus 3:17)**
- **Speak to the sons of Israel, saying; You must not eat any fat of a bull or a young ram or a goat. (Leviticus 7:23)**
- **Now the fat of a body already dead and the fat of an animal torn to pieces may be used for anything else conceivable, but you must not eat it at all. (Leviticus 7:24)**
- **Eating fat of offering brought death penalty.**
- **For anyone eating fat from the beast from which he presents it as an offering made by fire to Yehowah, the soul that eats must be cut off from his people. (Leviticus 7:25)**

·· Slaughtered Animals

- **In wilderness, any domestic animals that were to be slaughtered were to be brought to tabernacle. They would be eaten as communion sacrifices**
- **As for any man of the house of Israel who slaughters a bull or a young ram or a goat in the camp or who slaughters it outside the camp (Leviticus 17:3)**
- **And does not actually bring it to the entrance of the tent of meeting to present it as an offering to Yehowah before the tabernacle of Yehowah, bloodguilt will be counted to that man. He has shed blood, and that man must be cut off from among his people. (Leviticus 17:4)**
- **In order, that the sons of Israel may bring their sacrifices, which they are sacrificing in the open field, and they must bring them to Yehowah to the entrance of the tent of meeting to the priest, and they must sacrifice these as communion sacrifices to Yehowah. (Leviticus 17:5)**

- **And the priest must sprinkle the blood upon Yehowah's altar at the entrance of the tent of meeting, and he must make the fat smoke as a restful odor to Yehowah. (Leviticus 17:6)**

•• Penalty For Violation, Death

- **And does not actually bring it to the entrance of the tent of meeting to present it as an offering to Yehowah before the tabernacle of Yehowah, bloodguilt will be counted to that man. He has shed blood, and that man must be cut off from among his people. (Leviticus 17:4)**
- **And you should say to them, As for any man of the house of Israel or some alien resident who may be residing as an alien in your midst who offers up a burnt offering or a sacrifice. (Leviticus 17:8)**
- **And does not bring it to the entrance of the tent of meeting to render it to Yehowah, that man must be cut off from his people. (Leviticus 17:9)**
- **Wild clean animals caught in hunting could be killed on the spot, blood had to be poured out.**
- **As for any man of the sons of Israel or some alien resident who is residing as an alien in your midst who in hunting catches a wild beast or a fowl that may be eaten, he must in that case pour its blood out and cover it with dust. (Leviticus 17:13)**
- **For the soul of every sort of flesh is its blood by the soul in it. Consequently I said to the sons of Israel; You must not eat the blood of any sort of flesh, because the soul of every sort of flesh is its blood. Anyone eating it will be cut off. (Leviticus 17:14)**
- **After entering Promised Land, clean animals could be slaughtered for food in the place of a person's residence if he was far from the sanctuary, but blood had to be poured on ground.**
- **When Yehowah your God will widen out your territory, just as he has promised you, and you will be certain to say; Let me eat meat, because your soul craves to eat meat, whenever your soul craves it you may eat meat. (Deuteronomy 12:20)**
- **In case the place that Yehowah your God will choose to put his**

name there should be far away from you, you must then slaughter some of your herd or some of your flock that Yehowah has given you, just as I have commanded you, and you must eat inside your gates whenever your soul craves it. (**Deuteronomy 12:21**)

- Only in the way that the gazelle and the stag may be eaten, so you may eat it, the unclean one and the clean one together may eat it. (**Deuteronomy 12:22**)
- Simply be firmly resolved not to eat the blood, because the blood is the soul and you must not eat the soul with the flesh. (**Deuteronomy 12:23**)
- You must not eat it. You should pour it out upon the ground as water. (**Deuteronomy 12:24**)
- You must not eat it, in order, that it may go well with you and your sons after you, because you will do what is right in Yehowah's eyes. (**Deuteronomy 12:25**)

•• **Animals, Fish, Insects, Permitted For Food**

- **Every creature that splits hoof, forming a cleft therein, and chews cud.**
- **Speak to the sons of Israel, saying; This is the living creature that you may eat of all the beasts that are upon the earth: (**Leviticus 11:2**)**
- **Every creature that splits the hoof and forms a cleft in the hoofs and chews the cud among the beasts, that is what you may eat. (**Leviticus 11:3**)**
- **And every beast that splits the hoof and that forms a cleft into two hoofs, chewing the cud among the beasts. It you may eat. (**Deuteronomy 14:6**)**
- **Everything in the waters that has fins and scales.**
- **This is what you may eat of everything that is in the waters: Everything that has fins and scales in the waters, in the seas and in the torrents, those you may eat. (**Leviticus 11:9**)**

- **And everything in the seas and the torrents that has no fins and scales, out of every swarming creature of the waters and out of every living soul that is in the waters, they are a loathsome thing for you. (Leviticus 11:10)**
- **Yes, they will become a loathsome thing to you. You must not eat any of their flesh, and you are to loathe their dead body. (Leviticus 11:11)**
- **Everything in the waters that has no fins and scales is a loathsome thing to you. (Leviticus 11:12)**
- **This sort out of everything that is in the waters you may eat. Everything that has fins and scales you may eat. (Deuteronomy 14:9)**
- **And everything that has no fins and scales you must not eat. It is unclean for you. (Deuteronomy 14:10)**
- **Insects and winged swarming creatures that go upon all fours and have leaper legs, migratory locust, edible locust, cricket, and grasshopper, all according to their kinds.**
- **Only this is what you may eat of all the winged swarming creatures that go upon all fours, those that have leaper legs above their feet with which to leap upon the earth. (Leviticus 11:21)**
- **These are the ones of them you may eat of, the migratory locust according to its kind, and the edible locust after its kind, and the cricket according to its kind, and the grasshopper according to its kind. (Leviticus 11:22)**

•• **Animals, Fish, Birds, Swarming Creatures Prohibited For Food**

- **Animals, camel, rock badger, hare, pig.**
- **Only this is what you must not eat among the chewers of the cud and the splitters of the hoof, the camel, because it is a chewer of the cud but is no splitter of the hoof. It is unclean for you. (Leviticus 11:4)**
- **Also the rock badger, because it is a chewer of the cud but does not split the hoof. It is unclean for you. (Leviticus 11:5)**

- **Also the hare, because it is a chewer of the cud but it does not have the hoof split. It is unclean for you. (Leviticus 11:6)**
- **Also the pig, because it is a splitter of the hoof and a former of a cleft in the hoof, but it itself does not chew the cud. It is unclean for you. (Leviticus 11:7)**
- **You must not eat any of their flesh, and you must not touch their dead body. They are unclean for you. (Leviticus 11:8)**
- **Only this sort you must not eat out of those that chew the cud or that split the hoof, cloven, the camel and the hare and the rock badger, because they are chewers of the cud but do not split the hoof. They are unclean for you. (Deuteronomy 14:7)**
- **The pig also, because it is a splitter of the hoof but there is no cud. It is unclean for you. None of their flesh must you eat, and their carcasses you must not touch. (Deuteronomy 14:8)**
- **Fish and other swarming creatures in the water that have no fins or scales.**
- **And everything in the seas and the torrents that has no fins and scales, out of every swarming creature of the waters and out of every living soul that is in the waters, they are a loathsome thing for you. (Leviticus 11:10)**
- **Birds and flying creatures, eagle, osprey, black vulture, red kite, black kite, glede, raven, ostrich, owl, gull, falcon, little owl, long-eared owl, swan, pelican, vulture, cormorant, stork, heron, hoopoe, bat, any winged swarming creature that goes on all fours, that is, having locomotion in the manner of animals that walk on four legs**
- **The factors determining which flying creatures were designated ceremonially unclean are not expressly stated in the Bible. While most of the unclean birds were birds of prey or scavengers, not all of them were.**
- **But these are the ones of which you must not eat, the eagle and the osprey and the black vulture. (Deuteronomy 14:12)**
- **And the red kite and the black kite and the glede according to its kind. (Deuteronomy 14:13)**

- **And every raven according to its kind. (Deuteronomy 14:14)**
- **And the ostrich and the owl and the gull and the falcon according to its kind. (Deuteronomy 14:15)**
- **The little owl and the long-eared owl and the swan. (Deuteronomy 14:16)**
- **And the pelican and the vulture and the cormorant. (Deuteronomy 14:17)**
- **And the stork and the heron according to its kind, and the hoopoe and the bat. (Deuteronomy 14:18)**
- **And every winged swarming creature is unclean for you. They should not be eaten. (Deuteronomy 14:19)**
- **And these are what you will loathe among the flying creatures. They should not be eaten. They are a loathsome thing, the eagle and the osprey and the black vulture. (Leviticus 11:13)**
- **And the red kite and the black kite according to its kind. (Leviticus 11:14)**
- **And every raven according to its kind. (Leviticus 11:15)**
- **And the ostrich and the owl and the gull and the falcon according to its kind. (Leviticus 11:16)**
- **And the little owl and the cormorant and the long-eared owl. (Leviticus 11:17)**
- **And the swan and the pelican and the vulture. (Leviticus 11:18)**
- **And the stork, the heron according to its kind, and the hoopoe and the bat. (Leviticus 11:19)**
- **Every winged swarming creature that goes on all fours is a loathsome thing to you. (Leviticus 11:20)**

· **Birds And Articles On Individual Birds**

- **Swarming creatures on the earth, mole rat, jerboa, lizard, gecko fanfoot, large lizard, newt, sand lizard, chameleon, any creature that goes upon the belly, on all fours, style of locomotion, or on any great number of feet.**
- **And this is what is unclean to you among the swarming creatures that swarm upon the earth, the mole rat and the jerboa and the lizard according to its kind. (Leviticus 11:29)**
- **And the gecko fanfoot and the large lizard and the newt and the sand lizard and the chameleon. (Leviticus 11:30)**
- **As for any creature that goes upon the belly and any creature that goes on all fours or any great number of feet of all the swarming creatures that swarm upon the earth, you must not eat them, because they are a loathsome thing. (Leviticus 11:42)**
- **Animal that died of itself or was already dead or torn by wild beast.**
- **As for any soul that eats a body already dead or something torn by a wild beast, whether a native or an alien resident, he must in that case wash his garments and bathe in water and be unclean until the evening, and he must be clean.**
- **As for any soul that eats a body already dead or something torn by a wild beast, whether a native or an alien resident, he must in that case wash his garments and bathe in water and be unclean until the evening, and he must be clean. (Leviticus 17:15)**
- **But if he will not wash them and will not bathe his flesh, he must then answer for his error. (Leviticus 17:16)**
- **You must not eat any body already dead. To the alien resident who is inside your gates you may give it, and he must eat it, or there may be a selling of it to a foreigner, because you are a holy people to Yehowah your God. You must not boil a kid in its mother's milk. (Deuteronomy 14:21)**
- **And you should prove yourselves holy men to me, and you must not eat flesh in the field that is something torn by a wild beast. You should throw it to the dogs. (Exodus 22:31)**

- **Animals presented as vow or voluntary offerings, communion sacrifice could be eaten on day offered and on second but not on third day, penalty for violation, death.**
- **Thanksgiving sacrifice to be eaten on **that** day, none to be saved over until morning, second day. Passover must not be left over, what was not eaten was to be burned**
- **And if the sacrifice of his offering is a vow or a voluntary offering, it is to be eaten on the day of his presenting his sacrifice, and on the next day what is left of it also may be eaten. (Leviticus 7:16)**
- **But what is left of the flesh of the sacrifice on the third day is to be burned with fire. (Leviticus 7:17)**
- **However, if any of the flesh of his communion sacrifice should at all be eaten on the third day, the one presenting it will not be accepted with approval. It will not be put to his account. It will become a foul thing, and the soul that eats some of it will answer for his error. (Leviticus 7:18)**
- **Now in case you should sacrifice a communion sacrifice to Yehowah, you should sacrifice it to gain approval for yourselves. (Leviticus 19:5)**
- **On the day of your sacrifice and directly the next day it should be eaten, but what is left over till the third day should be burned in the fire. (Leviticus 19:6)**
- **If, though, it should at all be eaten on the third day, it is a foul thing. It will not be accepted with approval. (Leviticus 19:7)**
- **And the one eating it will answer for his error, because he has profaned a holy thing of Yehowah, and that soul must be cut off from his people. (Leviticus 19:8)**
- **And in case you should sacrifice a thanksgiving sacrifice to Yehowah, you should sacrifice it to gain approval for you. (Leviticus 22:29)**
- **On that day it should be eaten. You must not leave any of it until morning. I am Yehowah. (Leviticus 22:30)**
- **And you must not leave any of it over till morning, but what is**

left over of it till morning you should burn with fire. (**Exodus 12:10**)

• Things Causing Uncleanness

Emission of semen.

- **Person had to bathe and was unclean until evening.**
- **Now in case a man has an emission of semen go out from him, he must then bathe all his flesh in water and be unclean until the evening. (**Leviticus 15:16**)**
- **In case there happens to be in you a man who does not continue clean, because of a pollution that occurs at night, he must also go outside the camp. He may not come into the midst of the camp. (**Deuteronomy 23:10**)**
- **And it must occur that at the falling of evening he should wash with water, and at the setting of the sun he may come into the midst of the camp. (**Deuteronomy 23:11**)**
- **Garment touched by semen was washed and was unclean until evening.**
- **And any garment and any skin upon which the emission of semen gets to be must be washed with water and be unclean until the evening. (**Leviticus 15:17**)**
- **Husband and wife, after having intercourse, had to bathe and were unclean until evening.**
- **As for a woman with whom a man may lie down with an emission of semen, they must bathe in water and be unclean until the evening. (**Leviticus 15:18**)**

• Childbirth

- **Woman was unclean 7 days after bearing a male, plus 33 days, first 7 days, unclean to all, as in menstruation, 7 days, unclean to all, as in 33 days unclean only in relation to touching holy things such as sacrificial meals or coming into the holy place.**
- **Speak to the sons of Israel, saying; In case a woman conceives**

- seed and does bear a male, she must be unclean seven days, as in the days of the impurity when she is menstruating she will be unclean. ([Leviticus 12:2](#))
- **And on the eighth day the flesh of his foreskin will be circumcised. ([Leviticus 12:3](#))**
 - **For thirty-three days more she will stay in the blood of purification. She should not touch any holy thing, and she should not come into the holy place until the fulfilling of the days of her purification. ([Leviticus 12:4](#))**
 - **If child was female, woman unclean 14 days, plus 66.**
 - **Now if she should bear a female, she must then be unclean fourteen days, as during her menstruation. For sixty-six days more she will stay with the blood of purification. ([Leviticus 12:5](#))**
 - **Woman's menstruation,**
 - **Speak to the sons of Israel, saying; In case a woman conceives seed and does bear a male, she must be unclean seven days, as in the days of the impurity when she is menstruating she will be unclean. ([Leviticus 12:2](#))**
 - **Woman unclean seven days in regular menstruation, during entire period of abnormal or extended discharge of blood, plus seven days.**
 - **And in case a woman is having a running discharge, and her running discharge in her flesh proves to be blood, she should continue seven days in her menstrual impurity, and anyone touching her will be unclean until the evening. ([Leviticus 15:19](#))**
 - **As for a woman, in case the running discharge of her blood should be flowing many days when it is not the regular time of her menstrual impurity, or in case she should have a flow longer than her menstrual impurity, all the days of her unclean running discharge will prove as in the days of her menstrual impurity. She is unclean. ([Leviticus 15:25](#))**
 - **However, if she has become clean from her running discharge, she must also count for herself seven days, and afterward she will be clean. ([Leviticus 15:28](#))**

- **During her uncleanness anything on which she sat or lay down was unclean.**
- **And anything upon which she may lie down in her menstrual impurity will be unclean, and everything upon which she may sit will be unclean. (Leviticus 15:20)**
- **Person who touched her or her bed or what she sat on had to wash garments and bathe and was unclean until evening.**
- **And anyone touching her bed should wash his garments, and he must bathe in water and be unclean until the evening. (Leviticus 15:21)**
- **And anyone touching any article upon which she was sitting should wash his garments, and he must bathe in water and be unclean until the evening. (Leviticus 15:22)**
- **And if it was upon the bed or upon another article that she was sitting, by his touching it he will be unclean until the evening. (Leviticus 15:23)**
- **If her menstrual impurity came to be upon a man, he was unclean seven days, and any bed upon which he would lie was unclean.**
- **And if a man lies down with her at all and her menstrual impurity comes to be upon him, he must then be unclean seven days, and any bed upon which he might lie down will be unclean. (Leviticus 15:24)**
- **Anytime she had running discharge she was unclean.**
- **As for a woman, in case the running discharge of her blood should be flowing many days when it is not the regular time of her menstrual impurity, or in case she should have a flow longer than her menstrual impurity, all the days of her unclean running discharge will prove as in the days of her menstrual impurity. She is unclean. (Leviticus 15:25)**

•• Safeguards Against Disease

- **Leprosy and other plague. Priest determined whether it was leprosy or not.**

- **In case a man develops in the skin of his flesh an eruption or a scab or a blotch and it does develop in the skin of his flesh into the plague of leprosy, he must then be brought to Aaron the priest or to one of his sons the priests. (Leviticus 13:2)**
- **Person was quarantined seven days and then examined, if plague had stopped, quarantined seven more days.**
- **But if the blotch is white in the skin of his flesh and its appearance is not deeper than the skin and its hair has not turned white, the priest must then quarantine the plague seven days. (Leviticus 13:4)**
- **And the priest must look at him on the seventh day, and if in the way it looks the plague has stopped, the plague has not spread in the skin, the priest must also quarantine him another seven days. (Leviticus 13:5)**
- **But if the priest looks at it, and, there now, there is no white hair in it and it is not deeper than the skin and it is dull, the priest must then quarantine him seven days. (Leviticus 13:21)**
- **But if the priest looks at it, and, there now, there is no white hair in the blotch and it is not lower than the skin and it is dull, the priest must then quarantine him seven days. (Leviticus 13:26)**
- **If plague did not spread then, he was pronounced clean.**
- **And the priest must look at him on the seventh day the second time, and if the plague has grown dull and the plague has not spread in the skin, the priest must also pronounce him clean. It was a scab. And he must wash his garments and be clean. (Leviticus 13:6)**
- **If plague spread, it was leprosy.**
- **But if the scab has unquestionably spread in the skin after his appearing before the priest for the establishment of his purification, he must then appear the second time before the priest. (Leviticus 13:7)**
- **And the priest must take a look, and if the scab has spread in the skin, the priest must then declare him unclean. It is leprosy.**

(Leviticus 13:8)

- **If leprous, person had to have garments torn, let his head become ungroomed, cover over mustache, or upper lip, call out Unclean, unclean! Dwelt isolated outside camp until plague cured.**
- **As for the leprous one in whom the plague is, his garments should be torn, and his head should become un-groomed, and he should cover over the mustache and call out; Unclean, unclean! (Leviticus 13:45)**
- **All the days that the plague is in him he will be unclean. He is unclean. He should dwell isolated. Outside the camp is his dwelling place. (Leviticus 13:46)**
- **Command the sons of Israel that they send out of the camp every leprous person and everyone having a running discharge and everyone unclean by a deceased soul. (Numbers 5:2)**
- **Whether a male or a female you should send them out. You should send them outside the camp, that they may not contaminate the camps of those in the midst of whom I am tabernacling. (Numbers 5:3)**
- **And the sons of Israel proceeded to do so, even to send them outside the camp. Just as Yehowah had spoken to Moses, so the sons of Israel did. (Numbers 5:4)**
- **Genital discharge, evidently due to diseased condition.**
- **Speak to the sons of Israel, and you must say to them, In case any man has a running discharge occur from his genital organ, his discharge is unclean. (Leviticus 15:2)**
- **And this will become his uncleanness by his discharge. Whether his genital organ has flowed with a running discharge or his genital organ is obstructed from his running discharge, it is his uncleanness. (Leviticus 15:3)**
- **Bed or articles that such a person would sit or lie on were unclean.**
- **Any bed upon which the one having a running discharge may lie down will be unclean, and any article upon which he may sit will**

be unclean. (**Leviticus 15:4**)

- **Anyone who touched the affected person, his bed, or whatever he was sitting on was unclean, or if affected person spat on another, he was rendered unclean.**
- **And a man who may touch his bed should wash his garments, and he must bathe in water and be unclean until the evening. (**Leviticus 15:5**)**
- **And whoever sits upon the article upon which the one having a running discharge was sitting should wash his garments, and he must bathe in water and be unclean until the evening. (**Leviticus 15:6**)**
- **And whoever touches the flesh of the one having a running discharge should wash his garments, and he must bathe in water and be unclean until the evening. (**Leviticus 15:7**)**
- **And in the case of the one who has a running discharge spitting upon someone clean, he must in that case wash his garments and bathe in water and be unclean until the evening. (**Leviticus 15:8**)**
- **And any saddle upon which the one having a running discharge was riding will be unclean. (**Leviticus 15:9**)**
- **And anyone touching anything that happens to be under him will be unclean until the evening, and he who carries them will wash his garments, and he must bathe in water and be unclean until the evening. (**Leviticus 15:10**)**
- **And anyone whom the one having a running discharge might touch when he has not rinsed his hands in water must then wash his garments and bathe in water and be unclean until the evening. (**Leviticus 15:11**)**
- **If touched by one having running discharge, earthenware vessels were smashed, wooden one was rinsed with water.**
- **And an earthenware vessel that the one having a running discharge might touch should be smashed, and any wooden vessel should be rinsed with water. (**Leviticus 15:12**)**

- **After discharge stopped, person was unclean seven days.**
- **Now in case the one having a running discharge would become clean from his running discharge, he must then count for himself seven days for his purification, and he must wash his garments and bathe his flesh in running water, and he must be clean. (Leviticus 15:13)**
- **Cleanness of military camp was safeguarded by requiring that excrement be deposited outside the camp and be covered over.**
- **And a private place should be at your service outside the camp, and you must go out there. (Deuteronomy 23:12)**
- **And a peg should be at your service along with your implements, and it must occur that when you squat outside, you must also dig a hole with it and turn and cover your excrement. (Deuteronomy 23:13)**

•• Regulations Concerning Bodies Of Dead Persons

- **Touching corpse, bone, or burial place of human made one unclean seven days, even when on open field.**
- **Anyone touching the corpse of any human soul must also be unclean seven days. (Numbers 19:11)**
- **And everyone who on the open field may touch someone slain with the sword or a corpse or a bone of a man or a burial place will be unclean seven days. (Numbers 19:16)**
- **Death for refusing to purify self.**
- **Such one should purify himself with it on the third day, and on the seventh day he will be clean. But if he will not purify himself on the third day, then on the seventh day he will not be clean. (Numbers 19:12)**
- **Everyone touching a corpse, the soul of whatever man may die, and who will not purify himself, has defiled Yehowah's tabernacle, and that soul must be cut off from Israel. Because the water for cleansing has not been sprinkled upon him, he continues unclean. His uncleanness is still upon him. (Numbers 19:13)**

- **See cleansing procedure at;**
- **They are the very ones who demonstrate the matter of the Law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused. (Romans 2:15)**
- **This will be in the day when God through Christ Jesus judges the secret things of mankind, according to the Good News I declare. (Romans 2:16)**
- **If, now, you are a Jew in name and are resting upon Law and taking pride in God. (Romans 2:17)**
- **All who were in or came into tent containing dead person were unclean as was any opened vessel there on which no lid was tied down.**
- **They are the very ones who demonstrate the matter of the Law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused. (Romans 2:15)**

•• Regulations Concerning Bodies Of Dead Animals

- **The body of a clean animal that died of itself made the one who carried it, touched it, or ate it unclean, the dead body of any unclean animal made the one who touched it unclean. Cleansing was required.**
- **You must not eat any of their flesh, and you must not touch their dead body. They are unclean for you. (Leviticus 11:8)**
- **Yes, they will become a loathsome thing to you. You must not eat any of their flesh, and you are to loathe their dead body. (Leviticus 11:11)**
- **Only a spring and a pit of impounded waters will continue clean, but anyone touching their dead bodies will be unclean. (Leviticus 11:36)**
- **Now in case any beast that is yours for food should die, he who touches its dead body will be unclean until the evening. (Leviticus 11:39)**

- **And he who eats any of its dead body will wash his garments, and he must be unclean until the evening, and he who carries off its dead body will wash his garments, and he must be unclean until the evening. (Leviticus 11:40)**
- **So by these you would make yourselves unclean. Everyone touching their dead bodies will be unclean until the evening. (Leviticus 11:24)**
- **And everyone carrying any of their dead bodies will wash his garments, and he must be unclean until the evening. (Leviticus 11:25)**
- **As for any beast that is a splitter of the hoof but is not a former of a cleft and is not a chewer of the cud, they are unclean for you. Everyone touching them will be unclean. (Leviticus 11:26)**
- **As for every creature going upon its paws among all the living creatures that go on all fours, they are unclean to you. Everyone touching their dead bodies will be unclean until the evening. (Leviticus 11:27)**
- **And he who carries their dead bodies will wash his garments, and he must be unclean until the evening. They are unclean to you. (Leviticus 11:28)**
- **And this is what is unclean to you among the swarming creatures that swarm upon the earth, the mole rat and the jerboa and the lizard according to its kind. (Leviticus 11:29)**
- **And the gecko fanfoot and the large lizard and the newt and the sand lizard and the chameleon. (Leviticus 11:30)**
- **These are unclean to you among all the swarming creatures. Everyone touching them in their death state will be unclean until the evening. (Leviticus 11:31)**
- **As for any soul that eats a body already dead or something torn by a wild beast, whether a native or an alien resident, he must in that case wash his garments and bathe in water and be unclean until the evening, and he must be clean. (Leviticus 17:15)**
- **But if he will not wash them and will not bathe his flesh, he must then answer for his error. (Leviticus 17:16)**

- **Bodies of unclean animals would make items such as vessels, jar stands, ovens, garments, skins, and sackcloth unclean by contact.**
- **Now anything upon which any of them should fall in its death state will be unclean, whether it be some wooden vessel or a garment or a skin or sackcloth. Any vessel of which some use is made will be put in water, and it must be unclean until the evening and then be clean. (Leviticus 11:32)**
- **As for any earthenware vessel into which any of them should fall, anything that is within it will be unclean, and you will smash it. (Leviticus 11:33)**
- **Any sort of food that may be eaten upon which water may come from it will be unclean, and any drink that may be drunk in any vessel will be unclean. (Leviticus 11:34)**
- **And everything upon which any of their dead bodies may fall will be unclean. Whether oven or jar stand, it is to be broken down. They are unclean, and they will become unclean to you. (Leviticus 11:35)**

•• **Spoil Taken From City**

- **Everything that could be processed with fire had to be so processed metals, then purified by water for cleansing, other things had to be washed.**
- **And every garment and every article of skin and everything made of goats hair and every article of wood you should purify for yourselves from sin. (Numbers 31:20)**
- **Only the gold and the silver, the copper, the iron, the tin and the lead. (Numbers 31:22)**
- **Everything that is processed with fire, you should pass through the fire, and it must be clean. Only it should be purified by the water for cleansing. And everything that is not processed with fire you should pass through the water. (Numbers 31:23)**

•• **Other Obligations Involving Fellow Creatures**

- **The Law specified that you must love your fellow as yourself;**

- You must not take vengeance nor have a grudge against the sons of your people, and **you must love your fellow as yourself**. I am Yehowah. (**Leviticus 19:18**)
- Jesus indicated that this was the second greatest commandment in the **Law**:
- He said to him: You must love Yehowah your God with your whole heart and with your whole soul and with your whole mind. (**Matthew 22:37**)
- This is the greatest and first commandment. (**Matthew 22:38**)
- The second, like it, is this, You must love your neighbor as yourself. (**Matthew 22:39**)
- On these two commandments the whole Law hangs, and the Prophets. (**Matthew 22:40**)

•• **Toward Fellow Israelites**

- **Love was to be shown, murder was forbidden.**
- You must not murder. (**Exodus 20:13**)
- For the Law code; You must not commit adultery. You must not murder. You must not steal. You must not covet, and whatever other commandment there is, is summed up in this word, namely; You must love your neighbor as yourself. (**Romans 13:9**)
- Love does not work evil to ones neighbor, therefore love is the **Law's** fulfillment. (**Romans 13:10**)
- **Must not take vengeance or hold a grudge against ones fellowman.**
- You must not take vengeance nor have a grudge against the sons of your people, and you must love your fellow as yourself. I am Yehowah. (**Leviticus 19:18**)
- **Care for the poor.**
- You are not to pervert the judicial decision of your poor man in

his controversy. (**Exodus 23:6**)

- **And in case your brother grows poor and so he is financially weak alongside you, you must also sustain him. As an alien resident and a settler, he must keep alive with you. (**Leviticus 25:35**)**
- **And in case your brother grows poor alongside you and he has to sell himself to you, you must not use him as a worker in slavish service. (**Leviticus 25:39**)**
- **He should prove to be with you like a hired laborer, like a settler. He should serve with you till the Jubilee year. (**Leviticus 25:40**)**
- **And he must go out from you, he and his sons with him, and he must return to his family, and he should return to the possession of his forefathers. (**Leviticus 25:41**)**
- **For they are my slaves whom I brought out of the land of Egypt. They must not sell themselves the way a slave is sold. (**Leviticus 25:42**)**
- **You must not tread down upon him with tyranny, and you must be in fear of your God. (**Leviticus 25:43**)**
- **Care for widows and orphans.**
- **You people must not afflict any widow or fatherless boy. (**Exodus 22:22**)**
- **If you should afflict him at all, then if he cries out to me at all, I shall unfailingly hear his outcry. (**Exodus 22:23**)**
- **And my anger will indeed blaze, and I shall certainly kill you with the sword, and your wives must become widows and your sons fatherless boys. (**Exodus 22:24**)**
- **You must not pervert the judgment of the alien resident or of the fatherless boy, and you must not seize the garment of a widow as a pledge. (**Deuteronomy 24:17**)**
- **And you must remember that you became a slave in Egypt, and Yehowah your God proceeded to redeem you from there. That is why I am commanding you to do this thing. (**Deuteronomy 24:18**)**

- **In case you reap your harvest in your field, and you have forgotten a sheaf in the field, you must not go back to get it. It should stay for the alien resident, for the fatherless boy and for the widow, in order, that Yehowah your God may bless you in every deed of your hand. (Deuteronomy 24:19)**
- **In case you beat your olive tree, you must not go over its boughs following up yourself. It should stay for the alien resident, for the fatherless boy and for the widow. (Deuteronomy 24:20)**
- **In case you gather the grapes of your vineyard, you must not gather the leftovers following up yourself. They should stay for the alien resident, for the fatherless boy and for the widow. (Deuteronomy 24:21)**
- **Cursed is the one who perverts the judgment of an alien resident, a fatherless boy and a widow. And all the people must say; Amen! (Deuteronomy 27:19)**

•• **Respect For Property**

- **Stealing was forbidden, compensation was required.**
- **You must not steal. (Exodus 20:15)**
- **In case a man should steal a bull or a sheep and he does slaughter it or sell it, he is to compensate with five of the herd for the bull and four of the flock for the sheep. (Exodus 22:1)**
- **If a thief should be found in the act of breaking in and he does get struck and die, there is no bloodguilt for him. (Exodus 22:2)**
- **If the sun has shone forth upon him, there is bloodguilt for him. He is to make compensation without fail. If he has nothing, then he must be sold for the things he stole. (Exodus 22:3)**
- **If there should be unmistakably found in his hand what was stolen, from bull to ass and to sheep, alive, he is to make double compensation. (Exodus 22:4)**
- **In case a man should give his fellow money or articles to keep, and it gets stolen from the man's house, if the thief should be found, he is to make double compensation. (Exodus 22:7)**

- **Wrongful desire for property and possessions belonging to ones fellowman was forbidden.**
- **You must not desire your fellowman's house. You must not desire your fellowman's wife, nor his slave man nor his slave girl nor his bull nor his ass nor anything that belongs to your fellowman. (Exodus 20:17)**

•• **Consideration For The Handicapped**

- **Could not ridicule or call down evil upon deaf person, he could not defend himself against statements he could not hear.**
- **You must not call down evil upon a deaf man, and before a blind man you must not put an obstacle, and you must be in fear of your God. I am Yehowah. (Leviticus 19:14)**
- **One who put an obstacle in the way of blind person or misled him was cursed.**
- **You must not call down evil upon a deaf man, and before a blind man you must not put an obstacle, and you must be in fear of your God. I am Yehowah. (Leviticus 19:14)**
- **Cursed is the one who causes the blind to go astray in the way. And all the people must say; Amen! (Deuteronomy 27:18)**
- **Toward alien residents, they were not to be mistreated.**
- **And you must not maltreat an alien resident or oppress him, for you people became alien residents in the land of Egypt.**
- **And you must not maltreat an alien resident or oppress him, for you people became alien residents in the land of Egypt. (Exodus 22:21)**
- **And you must not oppress an alien resident, as you yourselves have known the soul of the alien resident, because you became alien residents in the land of Egypt. (Exodus 23:9)**
- **And in case an alien resident resides with you as an alien in your land, you must not mistreat him. (Leviticus 19:33)**

- **The alien resident who resides as an alien with you should become to you like a native of yours, and you must love him as yourself, for you became alien residents in the land of Egypt. I am Yehowah your God. (Leviticus 19:34)**
- **For Yehowah your God is the God of gods and the Lord of lords, the God great, mighty and fear-inspiring, who treats none with partiality nor accepts a bribe. (Deuteronomy 10:17)**
- **Executing judgment for the fatherless boy and the widow and loving the alien resident so as to give him bread and a mantle. (Deuteronomy 10:18)**
- **You too must love the alien resident, for you became alien residents in the land of Egypt. (Deuteronomy 10:19)**
- **You must not defraud a hired laborer who is in trouble and poor, whether of your brothers or of your alien residents who are in your land, within your gates. (Deuteronomy 24:14)**
- **In his day you should give him his wages, and the sun should not set upon them, because he is in trouble and is lifting up his soul to his wages, that he may not cry out to Yehowah against you, and it must become sin on your part. (Deuteronomy 24:15)**
- **You must not pervert the judgment of the alien resident or of the fatherless boy, and you must not seize the garment of a widow as a pledge. (Deuteronomy 24:17)**
- **Cursed is the one who perverts the judgment of an alien resident, a fatherless boy and a widow. And all the people must say; Amen! (Deuteronomy 27:19)**

•• **Toward Slaves**

- **Hebrew slave was released in seventh year of his, or her, servitude or at Jubilee year, whichever came first. During slavery, to be treated as hired laborer, with consideration.**
- **In case you should buy a Hebrew slave, he will be a slave six years, but in the seventh he will go out as one set free without charge. (Exodus 21:2)**
- **In case there should be sold to you your brother, a Hebrew or a**

Hebrewess, and he has served you six years, then in the seventh year you should send him out from you as one set free. **(Deuteronomy 15:12)**

- **And you must sanctify the fiftieth year and proclaim liberty in the land to all its inhabitants. It will become a Jubilee for you, and you must return each one to his possession and you should return each one to his family. (Leviticus 25:10)**
- **If man came in with wife, she went out or was freed with him**
- **If he should come in by himself, by himself he will go out. If he is the owner of a wife, then his wife must go out with him. (Exodus 21:3)**
- **If master gave him a wife, evidently a foreigner, while he was in slavery, only he went free, if this wife had borne him children, she and children remained property of master.**
- **If his master should give him a wife and she does bear him sons or daughters, the wife and her children will become her masters and he will go out by himself. (Exodus 21:4)**
- **On freeing Hebrew slave, master had to give him gift according to his ability to give.**
- **And in case you should send him out from you as one set free, you must not send him out empty-handed. (Deuteronomy 15:13)**
- **You should surely equip him with something from your flock and your threshing floor and your oil and winepress. Just as Yehowah your God has blessed you, you should give to him. (Deuteronomy 15:14)**
- **And you must remember that you became a slave in the land of Egypt and Yehowah your God proceeded to redeem you. That is why I am commanding you this thing today. (Deuteronomy 15:15)**
- **Slave could be flogged by master.**
- **And in case a man strikes his slave man or his slave girl with a stick and that one actually dies under his hand, that one is to be avenged without fail. (Exodus 21:20)**

- **However, if he lingers for a day or two days, he is not to be avenged, because he is his money. (Exodus 21:21)**
- **If maimed, was given freedom.**
- **And in case a man should strike the eye of his slave man or the eye of his slave girl and he really ruins it, he is to send him away as one set free in compensation for his eye. (Exodus 21:26)**
- **And if it should be the tooth of his slave man or the tooth of his slave girl that he knocks out, he is to send him away as one set free in compensation for his tooth. (Exodus 21:27)**
- **If slave died under his masters beating, master could be punished by death, judges would decide the penalty**
- **And in case a man strikes his slave man or his slave girl with a stick and that one actually dies under his hand, that one is to be avenged without fail. (Exodus 21:20)**
- **And in case a man strikes any soul of mankind fatally, he should be put to death without fail. (Leviticus 24:17)**

•• **Toward Animals**

- **If one came upon a domestic animal in distress, he was obligated to help it, even if it belonged to an enemy of his.**
- **Should you come upon your enemy's bull or his ass going astray, you are to return it without fail to him. (Exodus 23:4)**
- **Should you see the ass of someone who hates you lying down under its load, then you must refrain from leaving him. With him you are without fail to get it loose. (Exodus 23:5)**
- **You must not see the ass of your brother or his bull fall down on the road and deliberately withdraw from them. You should by all means help him raise them up. (Deuteronomy 22:4)**
- **Beasts of burden were not to be overworked or mistreated.**
- **You must not plow with a bull and an ass together. (Deuteronomy 22:10)**

- **The righteous one is caring for the soul of his domestic animal, but the mercies of the wicked ones are cruel. (Proverbs 12:10)**
- **Bull not to be muzzled when threshing, so that it could feed on the grain it was threshing.**
- **You must not muzzle a bull while it is threshing. (Deuteronomy 25:4)**
- **Who is it that ever serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Or who shepherds a flock and does not eat some of the milk of the flock? (1 Corinthians 9:7)**
- **Am I speaking these things by human standards? Or does not the Law also say these things? (1 Corinthians 9:8)**
- **For in the Law of Moses it is written: You must not muzzle a bull when it is threshing out the grain. Is it bulls God is caring for? (1 Corinthians 9:9)**
- **Or is it altogether for our sakes he says it? Really for our sakes it was written, because the man who plows ought to plow in hope and the man who threshes ought to do so in hope of being a partaker. (1 Corinthians 9:10)**
- **A person was not to take both a mother bird and her eggs, thereby wiping out family.**
- **In case a birds nest happens to be before you in the way, in any tree or on the earth with young ones or eggs, and the mother is sitting upon the young ones or the eggs, you must not take the mother along with the offspring. (Deuteronomy 22:6)**
- **You should by all means send the mother away, but you may take the offspring for yourself, in order, that it may go well with you, and you may indeed lengthen your days. (Deuteronomy 22:7)**
- **A person was not to slaughter a bull or a sheep and its young on the same day.**
- **As for a bull and a sheep, you must not slaughter it and its young**

one on the one day. ([Leviticus 22:28](#))

• Purposes Served By The Law

- **It made transgressions manifest, it showed that the Israelites needed to be forgiven of their transgressions and that a greater sacrifice was required that could really atone for their sins.**
- **Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made, and it was transmitted through angels by the hand of a mediator. ([Galatians 3:19](#))**
- **As a tutor, it safeguarded and disciplined the Israelites, preparing them for the Messiah as their instructor.**
- **Consequently the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. ([Galatians 3:24](#))**
- **Various aspects of the Law were shadows that represented greater things to come, these shadows helped righthearthed Israelites to identify the Messiah, since they could see how he fulfilled these prophetic patterns**
- **For since the Law has a shadow of the good things to come, but not the very substance of the things, men can never with the same sacrifices from year to year which they offer continually make those who approach perfect. ([Hebrews 10:1](#))**
- **For those things are a shadow of the things to come, but the reality belongs to the Christ. ([Colossians 2:17](#))**