

## ~LEGAL CASE (1881)

[Hebrew, *riv* ]

- Procedure
- Evidence
- Material And Circumstantial Evidence
- Secret Adultery
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- What Jewish Laws Did The Priests Violate By Jesus Trial

• A matter to be settled in a judicial court, a legal hearing or trial. The principal Hebrew verb having to do with legal cases is *riv*, meaning, quarrel, contend, conduct a legal case.

- And the shepherds of Gerar fell to quarreling with the shepherds of Isaac, saying; The water is ours! Hence he called the name of the well **Esek**, because they had contended with him. (**Genesis 26:20**)
- 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**)
- Do not go forth to conduct a **legal** case hastily, that it may not be a question of what you will do in the culmination of it when your fellowman now humiliates you. (**Proverbs 25:8**)
- The noun form is rendered, **controversy, dispute, case at Law, legal case.**
- 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**)
- 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**)
- Do arouse yourself and awake to my judgment, o my God, even

Yehowah, to my case at Law. (**Psalms 35:23**)

- For Yehowah has a day of vengeance, a year of retributions for the **legal** case over Zion. (**Isaiah 34:8**)
- The **Hebrew** word *din*, **judgment**, is sometimes rendered, **legal case, legal claim, legal contest**.
- How much less, then, when you say you do not behold him! The **legal case** is before him, and so you should wait anxiously for him. (**Job 35:14**)
- I well know that Yehowah will execute the **legal claim** of the afflicted one, the judgment of the poor ones. (**Psalms 140:12**)
- Drive away the ridiculer, that contention may go out and that **legal contest** and dishonor may cease. (**Proverbs 22:10**)
- A **legal case**, among God's servants, had as its primary purpose the satisfying of the divine requirements and, secondarily, the rendering of justice to the person or persons involved, along with compensation where such was due.
- God considered himself involved in even personal offenses between human's, as is noted in Moses words to Israelite judges at
- And I went on to command your judges at that particular time, saying; When having a hearing between your brothers, you must judge with righteousness between a man and his brother or his alien resident. (**Deuteronomy 1:16**)
- 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**)
- A **legal case** was conducted in the garden of Eden, to bring out the facts of that case and the issues involved, to establish them as a matter of public record, and also to pass sentence on the offenders. Yehowah called Adam and Eve before him for questioning.

- **Though he knew all, he held a hearing, made the charges clear, brought out the facts by questioning, and gave them an opportunity to make expression in their own defense.**
- **He obtained a confession from the offenders. Yehowah then made his decision in the matter and, with justice and undeserved kindness, applied the law, exercising mercy toward Adam and Eves unborn offspring by deferring the execution of the death sentence upon the offenders for a time.**
- **Consequently the woman saw that the tree was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it. ([Genesis 3:6](#))**
- **Then the eyes of both of them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and made loin coverings for themselves. ([Genesis 3:7](#))**
- **Later they heard the voice of Yehowah God walking in the garden about the breezy part of the day, and the man and his wife went into hiding from the face of Yehowah God in between the trees of the garden. ([Genesis 3:8](#))**
- **And Yehowah God kept calling to the man and saying to him; Where are you? ([Genesis 3:9](#))**
- **Finally he said; Your voice I heard in the garden, but I was afraid because I was naked and so I hid myself. ([Genesis 3:10](#))**
- **At that he said; Who told you that you were naked? From the tree from which I commanded you not to eat have you eaten? ([Genesis 3:11](#))**
- **And the man went on to say; The woman whom you gave to be with me, she gave me fruit from the tree and so I ate. ([Genesis 3:12](#))**
- **With that Yehowah God said to the woman; What is this you have done? To this the woman replied; The serpent, it deceived me and so I ate. ([Genesis 3:13](#))**
- **And Yehowah God proceeded to say to the serpent; Because you**

- have done this thing, you are the cursed one out of all the domestic animals and out of all the wild beasts of the field. Upon your belly you will go and dust is what you will eat all the days of your life. (**Genesis 3:14**)
- And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel. (**Genesis 3:15**)
  - To the woman he said; I shall greatly increase the pain of your pregnancy, in birth pangs you will bring forth children, and your craving will be for your husband, and he will dominate you. (**Genesis 3:16**)
  - And to Adam he said; Because you listened to your wife's voice and took to eating from the tree concerning which I gave you this command, You must not eat from it, cursed is the ground on your account. In pain you will eat its produce all the days of your life. (**Genesis 3:17**)
  - And thorns and thistles it will grow for you, and you must eat the vegetation of the field. (**Genesis 3:18**)
  - In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return. (**Genesis 3:19**)
  - Yehowah God the Supreme Judge here set the pattern for all further judicial proceedings among his people.
  - Now the serpent proved to be the most cautious of all the wild beasts of the field that Yehowah God had made. So it began to say to the woman; Is it really so that God said you must not eat from every tree of the garden? (**Genesis 3:1**)
  - 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**)
  - At this the serpent said to the woman; You positively will not die. (**Genesis 3:4**)

- **For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad. (Genesis 3:5)**
- **Consequently the woman saw that the tree was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it. (Genesis 3:6)**
- **Then the eyes of both of them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and made loin coverings for themselves. (Genesis 3:7)**
- **Later they heard the voice of Yehowah God walking in the garden about the breezy part of the day, and the man and his wife went into hiding from the face of Yehowah God in between the trees of the garden. (Genesis 3:8)**
- **And Yehowah God kept calling to the man and saying to him; Where are you? (Genesis 3:9)**
- **Finally he said; Your voice I heard in the garden, but I was afraid because I was naked and so I hid myself. (Genesis 3:10)**
- **At that he said; Who told you that you were naked? From the tree from which I commanded you not to eat have you eaten? (Genesis 3:11)**
- **And the man went on to say; The woman whom you gave to be with me, she gave me fruit from the tree and so I ate. (Genesis 3:12)**
- **With that Yehowah God said to the woman; What is this you have done? To this the woman replied; The serpent, it deceived me and so I ate. (Genesis 3:13)**
- **And Yehowah God proceeded to say to the serpent; Because you have done this thing, you are the cursed one out of all the domestic animals and out of all the wild beasts of the field. Upon your belly you will go and dust is what you will eat all the days of your life. (Genesis 3:14)**

- **And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel. (Genesis 3:15)**
- **To the woman he said; I shall greatly increase the pain of your pregnancy, in birth pangs you will bring forth children, and your craving will be for your husband, and he will dominate you. (Genesis 3:16)**
- **And to Adam he said; Because you listened to your wife's voice and took to eating from the tree concerning which I gave you this command; You must not eat from it, cursed is the ground on your account. In pain you will eat its produce all the days of your life. (Genesis 3:17)**
- **And thorns and thistles it will grow for you, and you must eat the vegetation of the field. (Genesis 3:18)**
- **In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return. (Genesis 3:19)**
- **After this Adam called his wife's name Eve, because she had to become the mother of everyone living. (Genesis 3:20)**
- **And Yehowah God proceeded to make long garments of skin for Adam and for his wife and to clothe them. (Genesis 3:21)**
- **And Yehowah God went on to say; Here the man has become like one of us in knowing good and bad, and now in order, that he may not put his hand out and actually take fruit also from the tree of life and eat and live to time indefinite. (Genesis 3:22)**
- **With that Yehowah God put him out of the garden of Eden to cultivate the ground from which he had been taken. (Genesis 3:23)**
- **And so he drove the man out and posted at the east of the garden of Eden the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life. (Genesis 3:24)**

- **Legal** cases conducted according to God's judicial regulations were for the finding and discussion of facts for the purpose of rendering justice where possible, justice tempered with mercy.
- Justice, justice you should pursue, in order, that you may keep alive and may indeed take possession of the land that Yehowah your God is giving you. (**Deuteronomy 16:20**)
- He that is covering over his transgressions will not succeed, but he that is confessing and leaving them will be shown mercy. (**Proverbs 28:13**)
- Happy are the merciful, since they will be shown mercy. (**Matthew 5:7**)
- For the one that does not practice mercy will have his judgment without mercy. Mercy exults triumphantly over judgment. (**James 2:13**)
- The entire procedure was meant to keep the nation of Israel uncontaminated and to provide for the individual welfare of its members as well as that of the alien residents and settlers among them.
- 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**)
- You who are of the congregation and the alien resident who is residing as an alien will have one statute. It will be a statute to time indefinite for your generations. The alien resident should prove to be the same as you before Yehowah. (**Numbers 15:15**)
- There should prove to be one Law and one judicial decision for you and for the alien resident who is residing as an alien with you. (**Numbers 15:16**)
- And I went on to command your judges at that particular time, saying; When having a hearing between your brothers, you must judge with righteousness between a man and his brother or his

alien resident. ([Deuteronomy 1:16](#))

- 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](#))
- The Law given to the nation contained within it the procedure that was to be followed in civil cases and also in cases of misdemeanor or crime, including those against God and the State, misunderstandings, personal quarrels, and troubles on the individual, family, tribal, and national levels.

#### •• Procedure

- If cases of dispute were personal in nature, the disputants were encouraged to avoid quarrels and to settle matters privately.
- The beginning of contention is as one letting out waters, so before the quarrel has burst forth, take your leave. ([Proverbs 17:14](#))
- Do not go forth to conduct a **legal** case hastily, that it may not be a question of what you will do in the culmination of it when your fellowman now humiliates you. ([Proverbs 25:8](#))
- Plead your own cause with your fellowman, and do not reveal the confidential talk of another. ([Proverbs 25:9](#))
- If they could not come to an agreement, they could appeal to the judges.
- Be about settling matters quickly with the one complaining against you at Law, while you are with him on the way there, that somehow the complainant may not turn you over to the judge, and the judge to the court attendant, and you get thrown into prison. ([Matthew 5:25](#))
- Jesus gave such counsel.
- Moreover, if your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother. ([Matthew 18:15](#))



- **But if he does not listen, take along with you one or two more, in order, that at the mouth of two or three witnesses every matter may be established. (Matthew 18:16)**
- **If he does not listen to them, speak to the congregation. If he does not listen even to the congregation, let him be to you just as a man of the nations and as a tax collector. (Matthew 18:17)**
- **There was no formal or complicated procedure in conducting legal cases, either during the pre-Mosaic period or under the Law, although some formalism did creep in after the establishment of the Sanhedrin.**
- **Nevertheless, cases were conducted in an orderly and purposeful manner. The courts were open to women, to slaves, and to the alien resident, so that justice might be administered to all.**
- **If I used to refuse the judgment of my slave man or of my slave girl in their case at Law with me. (Job 31:13)**
- **Then what can I do when God rises up? And when he calls for an accounting, what can I answer him? (Job 31:14)**
- **Then the daughters of Zelophehad the son of Hopher the son of Gilead the son of Machir the son of Manasseh, of the families of Manasseh the son of Joseph, came near. And these were the names of his daughters, Mahlah, Noah and Hoglah and Milcah and Tirzah. (Numbers 27:1)**
- **And they proceeded to stand before Moses and before Eleazar the priest and before the chieftains and all the assembly at the entrance of the tent of meeting, saying; (Numbers 27:2)**
- **Our father has died in the wilderness, and yet he did not prove to be in among the assembly, that is, those who ranged themselves against Yehowah in the assembly of Korah, but for his own sin he has died, and he did not get to have any sons. (Numbers 27:3)**
- **Why should the name of our father be taken away from the midst of his family because he had no son? O give us a possession in the midst of our father's brothers. (Numbers 27:4)**
- **At that Moses presented their case before Yehowah. (Numbers**

**27:5)**

- **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)**
- **The accused would be present when testimony was presented against him and could make his defense. No equivalent of a public prosecutor appears in either patriarchal or Israelite courts, neither was an attorney for the defense necessary. Proceedings were without court costs to the litigants.**
- **A person with a civil matter or a complainant in a criminal matter would bring his case to the judges. The other party would be called, witnesses were gathered together, and the hearing was conducted usually in a public place, most often at the city gates.**
- **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)**
- **As for Boaz, he went up to the gate and began to sit there. And, look! The repurchaser was passing by, whom Boaz had mentioned. Then he said; Do turn aside, do sit down here, So-and-so. Hence he turned aside and sat down. (Ruth 4:1)**
- **The judges would question the litigants and examine the evidence and testimony. They would render a verdict without delay unless evidence was lacking, or if the matter was too difficult, the judges would refer the case to a higher court.**
- **Sentences, such as flogging and the death penalty, were carried out immediately. There was no provision in the Law for imprisonment. Custody was employed only in a case in which Yehowah had to be consulted for a decision.**
- **Then they committed him into custody till there should be a distinct declaration to them according to the saying of Yehowah. (Leviticus 24:12)**

**See Also COURT, JUDICIAL**

**See Also CRIME AND PUNISHMENT**

- **Guilt always brought liability, there were no exceptions. Guilt could not be overlooked. Wherever the Law demanded it, punishment had to be administered or, in some cases, compensation made.**
- **Then the guilty one, in order to make peace with God, was required to present an offering at the sanctuary. Sacrifices for atonement were required in any case of guilt.**
- **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](#))**
- **Or when a soul touches some unclean thing, whether the dead body of an unclean wild beast or the dead body of an unclean domestic animal or the dead body of an unclean swarming creature, although it has been hidden from him, still he is unclean and has become guilty. ([Leviticus 5:2](#))**
- **Or in case he touches the uncleanness of a man as respects any uncleanness of his with which he may become unclean, although it had been hidden from him, and yet he himself has come to know it, then he has become guilty. ([Leviticus 5:3](#))**
- **Or in case a soul swears to the extent of speaking thoughtlessly with his lips to do evil or to do good as respects anything at all that the man might speak thoughtlessly in a sworn statement, although it had been hidden from him, and yet he himself has come to know it, then he has become guilty as respects one of these things. ([Leviticus 5:4](#))**
- **And it must occur that in case he becomes guilty as respects one of these things, then he must confess in what way he has sinned. ([Leviticus 5:5](#))**
- **And he must bring his guilt offering to Yehowah for his sin that he has committed, namely, a female from the flock, a female lamb or a female kid of the goats, for a sin offering, and the priest must make an atonement for him for his sin. ([Leviticus 5:6](#))**
- **If, though, he cannot afford enough for a sheep, then he must bring as his guilt offering for the sin that he has committed two turtledoves or two young pigeons to Yehowah, one for a sin offering and one for a burnt offering. ([Leviticus 5:7](#))**

- **And he must bring them to the priest, who must present first the one for the sin offering and nip off its head at the front of its neck, but he should not sever it. (Leviticus 5:8)**
- **And he must spatter some of the blood of the sin offering upon the side of the altar, but the remainder of the blood will be drained out at the base of the altar. It is a sin offering. (Leviticus 5:9)**
- **And the other one he will handle as a burnt offering according to the regular procedure, and the priest must make an atonement for him for his sin that he has committed, and so it must be forgiven him. (Leviticus 5:10)**
- **Now if he does not have the means for two turtledoves or two young pigeons, then he must bring as his offering for the sin he has committed the tenth of an ephah of fine flour for a sin offering. He must not put oil upon it and he must not place frankincense upon it, for it is a sin offering. (Leviticus 5:11)**
- **And he must bring it to the priest, and the priest must grasp from it his handful as a remembrancer of it and must make it smoke on the altar upon Yehowah's offerings made by fire. It is a sin offering. (Leviticus 5:12)**
- **And the priest must make an atonement for him for his sin that he has committed, any one of these sins, and so it must be forgiven him, and it must become the priests the same as a grain offering. (Leviticus 5:13)**
- **And Yehowah continued to speak to Moses, saying; (Leviticus 5:14)**
- **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**)
- **And if a soul sins in that he does do one of all the things that Yehowah commands should not be done, although he did not know it, yet he has become guilty and must answer for his error. (**Leviticus 5:17**)**
  - **And he must bring a sound ram from the flock according to the estimated value, for a guilt offering, to the priest, and the priest must make an atonement for him for his mistake that he committed unintentionally, although he himself did not know it, and so it must be forgiven him. (**Leviticus 5:18**)**
  - **It is a guilt offering. He has positively become guilty against Yehowah. (**Leviticus 5:19**)**
  - **Even unintentional sin brought guilt, and offerings had to be made for atonement.**
  - **And Yehowah went on to speak to Moses, saying; (**Leviticus 4:1**)**
  - **Speak to the sons of Israel, saying; In case a soul sins by mistake in any of the things that Yehowah commands should not be done, and he actually does one of them: (**Leviticus 4:2**)**
  - **If the priest, the anointed one, sins so as to bring guiltiness upon the people, then he must present for his sin that he has committed a sound young bull to Yehowah as a sin offering. (**Leviticus 4:3**)**
  - **And he must bring the bull to the entrance of the tent of meeting before Yehowah and must lay his hand upon the bulls head, and he must slaughter the bull before Yehowah. (**Leviticus 4:4**)**
  - **And the priest, the anointed one, must take some of the bull's blood and bring it into the tent of meeting. (**Leviticus 4:5**)**
  - **And the priest must dip his finger in the blood and spatter some of the blood seven times before Yehowah in front of the curtain of the holy place. (**Leviticus 4:6**)**
  - **And the priest must put some of the blood upon the horns of the altar of perfumed incense before Yehowah, which is in the tent of meeting, and all the rest of the bull's blood he will pour at the**

base of the altar of burnt offering, which is at the entrance of the tent of meeting. (**Leviticus 4:7**)

- **As to all the fat of the bull of the sin offering, he will lift up from it the fat that covers over the intestines, even all the fat that is over the intestines. (**Leviticus 4:8**)**
- **And the two kidneys and the fat that is upon them, the same as that upon the loins. And as for the appendage upon the liver, he will remove it along with the kidneys. (**Leviticus 4:9**)**
- **It will be the same as what is lifted up of a bull of the communion sacrifice. And the priest must make them smoke upon the altar of burnt offering. (**Leviticus 4:10**)**
- **But as for the skin of the bull and all its flesh along with its head and its shanks and its intestines and its dung. (**Leviticus 4:11**)**
- **He must have the entire bull taken out to the outskirts of the camp to a clean place where the fatty ashes are poured out, and he must burn it upon wood in the fire. Where the fatty ashes are poured out it should be burned. (**Leviticus 4:12**)**
- **Now if the entire assembly of Israel makes a mistake and the matter has been hidden from the eyes of the congregation in that they have done one of all the things that Yehowah commands should not be done and so have become guilty. (**Leviticus 4:13**)**
- **And the sin that they have committed against it has become known, then the congregation must present a young bull for a sin offering and must bring it before the tent of meeting. (**Leviticus 4:14**)**
- **And the older men of the assembly must lay their hands upon the bulls head before Yehowah, and the bull must be slaughtered before Yehowah. (**Leviticus 4:15**)**
- **Then the priest, the anointed one, must bring some of the bull's blood into the tent of meeting. (**Leviticus 4:16**)**
- **And the priest must dip his finger into some of the blood and spatter it seven times before Yehowah in front of the curtain. (**Leviticus 4:17**)**

- **And he will put some of the blood upon the horns of the altar that is before Yehowah, which is in the tent of meeting, and all the rest of the blood he will pour at the base of the altar of burnt offering, which is at the entrance of the tent of meeting. (Leviticus 4:18)**
- **And he will lift up all its fat from it, and he must make it smoke on the altar. (Leviticus 4:19)**
- **And he must do to the bull just as he did to the other bull of the sin offering. That is the way he will do to it, and the priest must make an atonement for them, and so it must be forgiven them. (Leviticus 4:20)**
- **And he must have the bull taken out to the outskirts of the camp and must burn it, just as he burned the first bull. It is a sin offering for the congregation. (Leviticus 4:21)**
- **When a chieftain sins and he does commit unintentionally one of all the things that Yehowah his God commands should not be done, and so has become guilty. (Leviticus 4:22)**
- **Or his sin that he has committed against the commandment has been made known to him, then he must bring as his offering a male kid of the goats, a sound one. (Leviticus 4:23)**
- **And he must lay his hand upon the head of the young goat and slaughter it in the place where the burnt offering is regularly slaughtered before Yehowah. It is a sin offering. (Leviticus 4:24)**
- **And the priest must take some of the blood of the sin offering with his finger and put it upon the horns of the altar of burnt offering, and he will pour the rest of its blood at the base of the altar of burnt offering. (Leviticus 4:25)**
- **And he will make all its fat smoke on the altar like the fat of the communion sacrifice, and the priest must make an atonement for him for his sin, and so it must be forgiven him. (Leviticus 4:26)**
- **And if any soul of the people of the land sins unintentionally by his doing one of the things that Yehowah commands should not be done and he does become guilty. (Leviticus 4:27)**
- **Or his sin that he has committed has been made known to him,**

- then he must bring as his offering a female kid of the goats, a sound one, for his sin that he has committed. ([Leviticus 4:28](#))
- **And he must lay his hand upon the head of the sin offering and slaughter the sin offering in the same place as the burnt offering. ([Leviticus 4:29](#))**
  - **And the priest must take some of its blood with his finger and put it upon the horns of the altar of burnt offering, and he will pour all the rest of its blood at the base of the altar. ([Leviticus 4:30](#))**
  - **And he will remove all its fat, just as the fat was removed from off the communion sacrifice, and the priest must make it smoke on the altar as a restful odor to Yehowah, and the priest must make an atonement for him, and so it must be forgiven him. ([Leviticus 4:31](#))**
  - **But if he would bring a lamb as his offering for a sin offering, a sound female lamb is what he should bring. ([Leviticus 4:32](#))**
  - **And he must lay his hand upon the head of the sin offering and slaughter it as a sin offering in the place where the burnt offering is regularly slaughtered. ([Leviticus 4:33](#))**
  - **And the priest must take some of the blood of the sin offering with his finger and put it upon the horns of the altar of burnt offering, and he will pour all the rest of its blood at the base of the altar. ([Leviticus 4:34](#))**
  - **And he will remove all its fat the same as the fat of the young ram of the communion sacrifice is regularly removed, and the priest must make them smoke on the altar upon Yehowah's offerings made by fire, and the priest must make an atonement for him for his sin that he has committed, and so it must be forgiven him. ([Leviticus 4:35](#))**
  - **In certain wrongdoings, including deception, fraud, and extortion, where a person voluntarily repented and confessed, he had to make compensation and also present a guilt offering.**
  - **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**)

## •• Evidence

- If a person was a witness to apostate acts, sedition, murder, which defiled the land, or certain other serious crimes, he was under obligation to report it and to testify to what he knew, or he would be subject to divine curse, publicly proclaimed.
- 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**)
- 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**)
- He that is partner with a thief is hating his own soul. An oath involving a curse he may hear, but he reports nothing. (**Proverbs 29:24**)

- **At length there was found written what Mordecai had reported concerning Bigthana and Teresh, two court officials of the king, doorkeepers, who had sought to lay hand on King Ahasuerus. (Esther 6:2)**
- **One witness was not enough to establish a matter, however. Two or more were required.**
- **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)**
- **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)**
- **I am one that bears witness about myself, and the Father who sent me bears witness about me. (John 8:18)**
- **Do not admit an accusation against an older man, except only on the evidence of two or three witnesses. (1 Timothy 5:19)**
- **Any man that has disregarded the Law of Moses dies without compassion, upon the testimony of two or three. (Hebrews 10:28)**
- **Witnesses were commanded by the Law to speak the truth.**
- **You must not testify falsely as a witness against your fellowman. (Exodus 20:16)**
- **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)**

- **And were, in some cases, put under oath.**
- **But Jesus kept silent. So the High Priest said to him; By the living God I put you under oath to tell us whether you are the Christ the Son of God! (Matthew 26:63)**
- **This would especially be so when the one on whom suspicion fell was the only witness to the matter.**
- **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)**
- **Since those in a legal case before the judges or at the sanctuary for judgment of a matter were regarded as standing before Yehowah, witnesses were to recognize that they were accountable to God.**
- **If the thief should not be found, then the owner of the house must be brought near to the true God to see whether he did not put his hand upon the goods of his fellow. (Exodus 22:8)**
- **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)**
- **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)**
- **A witness was not to accept a bribe, allow anyone wicked to persuade him to speak untruthfully, or scheme violence.**
- **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 are not to accept a bribe, for the bribe blinds clear-sighted**

men and can distort the words of righteous men. ([Exodus 23:8](#))

- **He was not to let his testimony be swayed by pressure of a crowd or by the wealth or poverty of those involved in the case.**
- **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](#))**
- **As for the lowly one, you must not show preference in a controversy of his. ([Exodus 23:3](#))**
- **Even the closest family relationship was not to hold one back from testifying against a wicked violator of the Law, such as an apostate or rebellious one.**
- **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](#))**
- **Then all Israel will hear and become afraid, and they will not do anything like this bad thing again in your midst. ([Deuteronomy 13:11](#))**
- **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**)
  - And it must occur that in case a man should prophesy anymore, his father and his mother, the ones who caused his birth, must also say to him, You will not live, because falsehood is what you have spoken in the name of Yehowah. And his father and his mother, the ones who caused his birth, must pierce him through because of his prophesying. (**Zechariah 13:3**)
  - One who proved to be a false witness received the punishment that the person accused would have received if found guilty.
  - 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**)
  - And the judges must search thoroughly, and if the witness is a false witness and has brought a false charge against his brother. (**Deuteronomy 19:18**)
  - You must also do to him just as he had schemed to do to his brother, and you must clear away what is bad from your midst. (**Deuteronomy 19:19**)
  - So those who remain will hear and be afraid, and they will never again do anything bad like this in your midst. (**Deuteronomy 19:20**)
  - And your eye should not feel sorry, soul will be for soul, eye for

eye, tooth for tooth, hand for hand, foot for foot. (**Deuteronomy 19:21**)

- **Witnesses in all capital convictions were required to throw the first stone in the execution of the convicted one. Thus witnesses were enjoined by Law to demonstrate their zeal for true, clean worship and for clearing out what was bad in Israel.**
- **This would also act as a deterrent to false testimony. It would take a very callous person to make a false accusation, knowing that he had to be the first to act in putting the accused to death.**
- **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**)**

#### **•• Material And Circumstantial Evidence**

- **In case livestock had been entrusted to the care of another, the responsible one could bring in the torn body of an animal that had been killed by a wild beast as evidence, and that would thereby relieve him of liability.**
- **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**)**
- **If a married woman was accused by her husband of falsely claiming to be a virgin at the time of marriage, the girl's father could bring the mantle from the marriage bed as evidence of her virginity to present before the judges in order to clear her of the charge.**

- **In case a man takes a wife and actually has relations with her and has come to hate her. (Deuteronomy 22:13)**
- **And he has charged her with notorious deeds and brought forth a bad name upon her and has said; This is the woman I have taken, and I proceeded to go near her, and I did not find evidence of virginity in her. (Deuteronomy 22:14)**
- **The father of the girl and her mother must also take and bring forth the evidence of the girls virginity to the older men of the city at the gate of it. (Deuteronomy 22:15)**
- **And the girl's father must say to the older men, I gave my daughter to this man as a wife, and he went hating her. (Deuteronomy 22:16)**
- **And here he is charging her with notorious deeds, saying; I have found your daughter does not have evidence of virginity. Now this is the evidence of my daughters virginity. And they must spread out the mantle before the older men of the city. (Deuteronomy 22:17)**
- **And the older men of that city must take the man and discipline him. (Deuteronomy 22:18)**
- **And they must fine him a hundred silver shekels and give them to the girl's father, because he brought forth a bad name upon a virgin of Israel, and she will continue to be his wife. He will not be allowed to divorce her all his days. (Deuteronomy 22:19)**
- **If, though, this thing has proved to be the truth, evidence of virginity was not found in the girl. (Deuteronomy 22:20)**
- **They must also bring the girl out to the entrance of her father's house, and the men of her city must pelt her with stones, and she must die, because she has committed a disgraceful folly in Israel by committing prostitution in the house of her father. So you must clear away what is bad from your midst. (Deuteronomy 22:21)**
- **Even under patriarchal law, material evidence was acceptable in some cases.**

- **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)**
- **Circumstances were given consideration as evidence. If an engaged girl was attacked in the city, failure on her part to scream was deemed evidence of willful submission and guilt.**
- **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)**
- **Now it developed that in the time of her giving birth, why, here there were twins in her belly. (Genesis 38:27)**
- **Further, it turned out that when she was giving birth one extended his hand, and the midwife at once took and tied a scarlet piece about his hand, saying; This one came out first. (Genesis 38:28)**
- **Finally it developed that as soon as he drew back his hand, why, here his brother came out, so that she exclaimed; What do you mean by this, that you have produced a perineal rupture for yourself? Hence his name was called Perez. (Genesis 38:29)**
- **And afterward his brother upon whose hand the scarlet piece was came out and his name came to be called Zerah. (Genesis 38:30)**

## .. Secret Adultery



- A man suspecting his wife of **secret adultery**, for which he had no confession or eyewitness, could take her before the priest, where she would be judged by Yehowah, who saw and who knew all the facts. It was not a trial by ordeal.
- There was nothing in the **procedure itself** that would harm the woman or make manifest her innocence or guilt, but it was Yehowah who judged the woman and made known his verdict. If she was innocent, she would be unharmed and was to be made pregnant by her husband.
- If she was guilty, her reproductive organs would be affected so that she would be incapable of pregnancy. If there had been the required two witnesses, the matter would not have been taken to Yehowah in this manner, but she would have been adjudged guilty by the judges and stoned to death.
- And Yehowah went on to speak to Moses, saying; (**Numbers 5:11**)
- 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**)
- And the priest must bring her forward and make her stand before Yehowah. (**Numbers 5:16**)

- **And the priest must take holy water in an earthenware vessel, and the priest will take some of the dust that happens to be on the floor of the tabernacle, and he must put it in the water. (Numbers 5:17)**
- **And the priest must make the woman stand before Yehowah and loosen the hair of the woman's head and put upon her palms the memorial grain offering, that is, the grain offering of jealousy, and in the hand of the priest there should be the bitter water that brings a curse. (Numbers 5:18)**
- **And the priest must make her swear, and he must say to the woman; If no man has lain down with you and if while under your husband you have not turned aside in any uncleanness, be free of the effect of this bitter water that brings a curse. (Numbers 5:19)**
- **But you, in case you have turned aside while under your husband and in case you have defiled yourself and some man has put in you his seminal emission, besides your husband. (Numbers 5:20)**
- **The priest must now make the woman swear with an oath involving cursing, and the priest must say to the woman; May Yehowah set you for a cursing and an oath in the midst of your people by Yehowah's letting your thigh fall away, and your belly swell. (Numbers 5:21)**
- **And this water that brings a curse must enter into your intestines to cause your belly to swell and the thigh to fall away. To this the woman must say; Amen! Amen! (Numbers 5:22)**
- **And the priest must write these cursings in the book and must wipe them out into the bitter water. (Numbers 5:23)**
- **And he must make the woman drink the bitter water that brings a curse, and the water that brings a curse must enter into her as something bitter. (Numbers 5:24)**
- **And the priest must take the grain offering of jealousy from the woman's hand and wave the grain offering to and fro before Yehowah, and he must bring it near the altar. (Numbers 5:25)**
- **And the priest must grasp some of the grain offering as a**

remembrancer of it and must make it smoke upon the altar, and afterward he will make the woman drink the water. (**Numbers 5:26**)

- When he has made her drink the water, it must also occur that if she has defiled herself in that she committed an act of unfaithfulness toward her husband, the water that brings a curse must then enter into her as something bitter, and her belly must swell, and her thigh must fall away, and the woman must become a cursing in among her people. (**Numbers 5:27**)
- However, if the woman has not defiled herself but she is clean, she must then be free from such punishment, and she must be made pregnant with semen. (**Numbers 5:28**)
- This is the Law about jealousy, where a woman may turn aside while under her husband, and she does defile herself. (**Numbers 5:29**)
- Or in the case of a man where the spirit of jealousy may pass upon him, and he does suspect his wife of unfaithfulness, and he must make the wife stand before Yehowah, and the priest must carry out toward her all this Law. (**Numbers 5:30**)
- And the man must be innocent of error, but that wife will answer for her error. (**Numbers 5:31**)

## •• Documents

- Records, or documents, of various kinds were used. A husband was required to give his wife a certificate of divorce when putting her away.
- 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**)
- When I got to see that, for the very reason that unfaithful Israel had committed adultery, I sent her away and proceeded to give the certificate of her full divorce to her, yet treacherously dealing Judah her sister did not become afraid, but she herself also began to go and commit prostitution. (**Jeremiah 3:8**)

- **This is what Yehowah has said; Where, then, is the divorce certificate of the mother of you people, whom I sent away? Or which one of my creditors is it to whom I have sold you people? Look! Because of your own errors you have been sold, and because of your own transgressions your mother has been sent away. (Isaiah 50:1)**
- **Genealogical records were available, as we see particularly in First Chronicles. Mention is made of deeds registering the sale of real estate.**
- **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)**
- **Historical annals were in existence from the beginning of human history.**
- **This is the book of Adam's history. In the day of God's creating Adam he made him in the likeness of God. (Genesis 5:1)**
- **This is the history of Noah. Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the true God. (Genesis 6:9)**
- **Many letters were written, some of which may have been retained and may have figured in legal cases.**
- **And it came about in the morning that David proceeded to write a letter to Joab and send it by the hand of Uriah. (2 Samuel 11:14)**
- **Accordingly she wrote letters in Ahab's name and sealed them with his seal, and sent the letters to the older men and the nobles that were in his city dwelling with Naboth. (1 Kings 21:8)**

- **But she wrote in the letters, saying; Proclaim a fast, and have Naboth sit at the head of the people. (1 Kings 21:9)**
- **And make two men, good-for-nothing fellows, sit in front of him, and let them bear witness against him, saying; You have cursed God and the king! And bring him out and stone him that he may die. (1 Kings 21:10)**
- **So the men of his city, the older men and the nobles that were dwelling in his city, did just as Jezebel had sent to them, just as it was written in the letters that she had sent to them. (1 Kings 21:11)**
- **They proclaimed a fast and had Naboth sit at the head of the people. (1 Kings 21:12)**
- **Then two of the men, good-for-nothing fellows, came in and sat down in front of him, and the good-for-nothing men began to bear witness against him, that is, Naboth, in front of the people, saying; Naboth has cursed God and the king! After that they brought him out to the outskirts of the city and stoned him with stones, so that he died. (1 Kings 21:13)**
- **They now sent to Jezebel, saying; Naboth has been stoned so that he is dead. (1 Kings 21:14)**
- **Now Ahab had seventy sons in Samaria. Therefore Jehu wrote letters and sent them to Samaria to the princes of Jezreel, the older men and the caretakers of Ahab, saying; (2 Kings 10:1)**
- **And I went on to say to the king; If to the king it does seem good, let letters be given me to the governor's beyond the River, that they may let me pass until I come to Judah. (Nehemiah 2:7)**

## •• **Jesus Trial**

- **The greatest travesty of justice ever committed was the trial and sentencing of Jesus Christ. Prior to his trial the chief priests and older men of the people took counsel together with a view to putting Jesus to death. So the judges were prejudiced and had their minds made up on the verdict before ever the trial took place.**
- **Then the chief priests and the older men of the people gathered**

- together in the courtyard of the High Priest who was called Caiaphas. (**Matthew 26:3**)
- **And took counsel together to seize Jesus by crafty device and kill him. (**Matthew 26:4**)**
  - **They bribed Judas to betray Jesus to them.**
  - **Also, the chief priests and the scribes were seeking the effective way for them to get rid of him, for they were in fear of the people. (**Luke 22:2**)**
  - **But Satan entered into Judas, the one called Iscariot, who was numbered among the twelve. (**Luke 22:3**)**
  - **And he went off and talked with the chief priests and temple captains about the effective way to betray him to them. (**Luke 22:4**)**
  - **Well, they rejoiced and agreed to give him silver money. (**Luke 22:5**)**
  - **So he consented, and he began to seek a good opportunity to betray him to them without a crowd around. (**Luke 22:6**)**
  - **Because of the wrongness of their actions, they did not arrest him in the temple in the daytime, but they waited until they could act under cover of darkness and then sent a crowd armed with clubs and swords to arrest him in an isolated place outside the city.**
  - **Jesus then said to the chief priests and captains of the temple and older men that had come there for him; Did you come out with swords and clubs as against a robber? (**Luke 22:52**)**
  - **While I was with you in the temple day after day you did not stretch out your hands against me. But this is your hour and the authority of darkness. (**Luke 22:53**)**
  - **Jesus was then taken first to the house of Annas, the ex-High Priest, who still wielded great authority, his son-in-law Caiaphas being the High Priest at the time.**
  - **And they led him first to Annas, for he was father-in-law to Caiaphas, who was High Priest that year. (**John 18:13**)**

- **There Jesus was questioned and was slapped in the face.**
- **After he said these things, one of the officers that was standing by gave Jesus a slap in the face and said; Is that the way you answer the chief priest? (John 18:22)**
- **Next he was led bound to Caiaphas the High Priest. False witnesses were sought by the chief priests and the whole Sanhedrin. Many such witnesses came forward but could not agree on their testimony, except two who twisted Jesus words recorded at;**
- **In answer Jesus said to them; Break down this temple, and in three days I will raise it up. (John 2:19)**
- **Meantime the chief priests and the entire Sanhedrin were looking for false witness against Jesus in order to put him to death. (Matthew 26:59)**
- **But they found none, although many false witnesses came forward. Later on two came forward (Matthew 26:60)**
- **And said; This man said; I am able to throw down the temple of God and build it up in three days. (Matthew 26:61)**
- **Many, indeed, were giving false witness against him, but their testimonies were not in agreement.**
- **Many, indeed, were giving false witness against him, but their testimonies were not in agreement. (Mark 14:56)**
- **Also, certain ones were rising and bearing false witness against him, saying; (Mark 14:57)**
- **We heard him say; I will throw down this temple that was made with hands and in three days I will build another not made with hands. (Mark 14:58)**
- **But neither on these grounds was their testimony in agreement. (Mark 14:59)**

- **Finally Jesus was put under oath by the High Priest and questioned as to whether he was the Christ the Son of God. When Jesus answered in the affirmative and alluded to the prophecy at;**
- **I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming, and to the Ancient of Days he gained access, and they brought him up close even before that One. (Daniel 7:13)**
- **The High Priest ripped his garments and called upon the court to find Jesus guilty of blasphemy.**
- **This verdict was rendered, and he was sentenced to death. After this they spit in his face and hit him with their fists, taunting him, contrary to the Law.**
- **Those who took Jesus into custody led him away to Caiaphas the High Priest, where the scribes and the older men were gathered together. (Matthew 26:57)**
- **But Peter kept following him at a good distance, as far as the courtyard of the High Priest, and, after going inside, he was sitting with the house attendants to see the outcome. (Matthew 26:58)**
- **Meantime the chief priests and the entire Sanhedrin were looking for false witness against Jesus in order to put him to death. (Matthew 26:59)**
- **But they found none, although many false witnesses came forward. Later on two came forward (Matthew 26:60)**
- **And said; This man said; I am able to throw down the temple of God and build it up in three days. (Matthew 26:61)**
- **With that the High Priest stood up and said to him; Have you no answer? What is it these are testifying against you? (Matthew 26:62)**
- **But Jesus kept silent. So the High Priest said to him; By the living God I put you under oath to tell us whether you are the Christ the Son of God! (Matthew 26:63)**



- **Jesus said to him; You yourself said it. Yet I say to you men, From henceforth you will see the Son of man sitting at the right hand of power and coming on the clouds of heaven. (Matthew 26:64)**
- **Then the High Priest ripped his outer garments, saying; He has blasphemed! What further need do we have of witnesses? See! Now you have heard the blasphemy. (Matthew 26:65)**
- **What is your opinion? They returned answer; He is liable to death. (Matthew 26:66)**
- **Then they spit into his face and hit him with their fists. Others slapped him in the face. (Matthew 26:67)**
- **Saying; Prophecy to us, you Christ. Who is it that struck you? (Matthew 26:68)**
- **At length when it became day, the assembly of older men of the people, both chief priests and scribes, gathered together, and they haled him into their Sanhedrin hall, saying;**
- **At length when it became day, the assembly of older men of the people, both chief priests and scribes, gathered together, and they haled him into their Sanhedrin hall, saying; (Luke 22:66)**
- **If you are the Christ, tell us. But he said to them; Even if I told you, you would not believe it at all. (Luke 22:67)**
- **Moreover, if I questioned you, you would not answer at all. (Luke 22:68)**
- **However, from now on the Son of man will be sitting at the powerful right hand of God. (Luke 22:69)**
- **At this they all said; Are you, therefore, the Son of God? He said to them; You yourselves are saying that I am. (Luke 22:70)**
- **They said; Why do we need further witness? For we ourselves have heard it out of his own mouth. (Luke 22:71)**
- **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**)**
- **Now as he looked up he saw the rich dropping their gifts into the treasury chests. (**Luke 21:1**)**
- **Then Paul said to him; God is going to strike you, you whitewashed wall. Do you at one and the same time sit to judge me in accord with the Law and, transgressing the Law, command me to be struck? (**Acts of Apostles 23:3**)**
- **After this **illegal** night trial the Sanhedrin met early in the morning to confirm their judgment and for a consultation.**
- **And immediately at dawn the chief priests with the older men and the scribes, even the whole Sanhedrin, conducted a consultation, and they bound Jesus and led him off and handed him over to Pilate. (**Mark 15:1**)**
- **Jesus was now led, again bound, to the governor's palace, to Pilate, since they said; It is not **lawful** for us to kill anyone.**
- **Hence Pilate said to them; Take him yourselves and judge him according to your law. The Jews said to him; It is not **lawful** for us to kill anyone. (**John 18:31**)**
- **Here Jesus was charged with forbidding the paying of taxes to Caesar and with saying that he himself was Christ a king. Blasphemy against the God of the Jews would not have been so serious a charge in the eyes of the Romans, but sedition would.**
- **Pilate, after making futile attempts to get Jesus to testify against himself, told the Jews that he found no crime in him. Discovering, however, that Jesus was a Galilean, Pilate was happy to send him to Herod, who had jurisdiction over Galilee.**
- **Herod questioned Jesus, hoping to see a sign performed by him, but Jesus refused. Herod then discredited Jesus, making fun of him, and sent him back to Pilate.**

- **So the multitude of them rose, one and all, and led him to Pilate. (Luke 23:1)**
- **Then they started to accuse him, saying; This man we found subverting our nation and forbidding the paying of taxes to Caesar and saying he himself is Christ a king. (Luke 23:2)**
- **Now Pilate asked him the question; Are you the king of the Jews? In answer to him he said; You yourself are saying it. (Luke 23:3)**
- **Then Pilate said to the chief priests and the crowds; I find no crime in this man. (Luke 23:4)**
- **But they began to be insistent, saying; He stirs up the people by teaching throughout all Judea, even starting out from Galilee to here. (Luke 23:5)**
- **On hearing that, Pilate asked whether the man was a Galilean. (Luke 23:6)**
- **And, after ascertaining that he was from the jurisdiction of Herod, he sent him on to Herod, who was also himself in Jerusalem in these days. (Luke 23:7)**
- **When Herod saw Jesus he rejoiced greatly, for over a considerable time he was wanting to see him because of having heard about him, and he was hoping to see some sign performed by him. (Luke 23:8)**
- **Now he began to question him with a good many words, but he made him no answer. (Luke 23:9)**
- **However, the chief priests and the scribes kept standing up and vehemently accusing him. (Luke 23:10)**
- **Then Herod together with his soldier guards discredited him, and he made fun of him by clothing him with a bright garment and sent him back to Pilate. (Luke 23:11)**
- **Pilate now tried to release Jesus in harmony with a custom of that time, but the Jews refused, calling for the release of a seditionist and murderer instead.**

- **Pilate said to him; What is truth? And after saying this, he went out again to the Jews and said to them; I find no fault in him. (John 18:38)**
- **Moreover, you have a custom that I should release a man to you at the Passover. Do you, therefore, wish me to release to you the king of the Jews? (John 18:39)**
- **Then they shouted again, saying; Not this man, but Barabbas! Now Barabbas was a robber. (John 18:40)**
- **Pilate therefore had Jesus scourged, and the soldiers again mistreated him. After this, Pilate brought Jesus outside and tried to get his release, but the Jews insisted; Impale him! Impale him! Finally he issued the order to have Jesus impaled.**
- **Now from festival to festival it was the custom of the governor to release a prisoner to the crowd, the one they wanted. (Matthew 27:15)**
- **Just at that time they were holding a notorious prisoner called Barabbas. (Matthew 27:16)**
- **Hence when they were gathered together Pilate said to them; Which one do you want me to release to you, Barabbas or Jesus the so-called Christ? (Matthew 27:17)**
- **For he was aware that out of envy they had handed him over. (Matthew 27:18)**
- **Moreover, while he was sitting on the judgment seat, his wife sent out to him, saying; Have nothing to do with that righteous man, for I suffered a lot today in a dream because of him. (Matthew 27:19)**
- **But the chief priests and the older men persuaded the crowds to ask for Barabbas, but to have Jesus destroyed. (Matthew 27:20)**
- **Now in responding the governor said to them; Which of the two do you want me to release to you? They said; Barabbas. (Matthew 27:21)**
- **Pilate said to them; What, then, shall I do with Jesus the so-called Christ? They all said; Let him be impaled! (Matthew**

**27:22)**

- He said; Why, what bad thing did he do? Still they kept crying out all the more; Let him be impaled! (**Matthew 27:23**)
- Seeing that it did no good but, rather, an uproar was arising, Pilate took water and washed his hands before the crowd, saying; I am innocent of the blood of this man. You yourselves must see to it. (**Matthew 27:24**)
- At that all the people said in answer; His blood come upon us and upon our children. (**Matthew 27:25**)
- Then he released Barabbas to them, but he had Jesus whipped and handed him over to be impaled. (**Matthew 27:26**)
- Pilate then called the chief priests and the rulers and the people together. (**Luke 23:13**)
- And said to them; You brought this man to me as one inciting the people to revolt, and, look! I examined him in front of you but found in this man no ground for the charges you are bringing against him. (**Luke 23:14**)
- In fact, neither did Herod, for he sent him back to us, and, look! nothing deserving of death has been committed by him. (**Luke 23:15**)
- I will therefore chastise him and release him. (**Luke 23:16**)
- But with their whole multitude they cried out, saying; Take this one away, but release Barabbas to us! (**Luke 23:18**)
- Which man had been thrown into prison for a certain sedition occurring in the city and for murder. (**Luke 23:19**)
- Again Pilate called out to them, because he wanted to release Jesus. (**Luke 23:20**)
- Then they began to yell, saying; Impale! Impale him! (**Luke 23:21**)
- The third time he said to them; Why, what bad thing did this man do? I found nothing deserving of death in him, I will

- therefore chastise and release him. ([Luke 23:22](#))
- At this they began to be urgent, with loud voices, demanding that he be impaled, and their voices began to win out. ([Luke 23:23](#))
  - So Pilate gave sentence for their demand to be met. ([Luke 23:24](#))
  - He released the man that had been thrown into prison for sedition and murder and whom they were demanding, but he surrendered Jesus to their will. ([Luke 23:25](#))
  - At that time, therefore, Pilate took Jesus and scourged him. ([John 19:1](#))
  - And the soldiers braided a crown of thorns and put it on his head and arrayed him with a purple outer garment. ([John 19:2](#))
  - And they began coming up to him and saying; Good day, you King of the Jews! Also, they would give him slaps in the face. ([John 19:3](#))
  - And Pilate went outside again and said to them; See! I bring him outside to you in order for you to know I find no fault in him. ([John 19:4](#))
  - Accordingly Jesus came outside, wearing the thorny crown and the purple outer garment. And he said to them; Look! The man! ([John 19:5](#))
  - However, when the chief priests and the officers saw him, they shouted, saying; Impale him! Impale him! Pilate said to them; Take him yourselves and impale him, for I do not find any fault in him. ([John 19:6](#))
  - The Jews answered him; We have a Law, and according to the Law he ought to die, because he made himself God's son. ([John 19:7](#))
  - When, therefore, Pilate heard this saying; He became more fearful. ([John 19:8](#))
  - And he entered into the governor's palace again and said to Jesus; Where are you from? But Jesus gave him no answer.

**(John 19:9)**

- Hence Pilate said to him; Are you not speaking to me? Do you not know I have authority to release you and I have authority to impale you? **(John 19:10)**
- Jesus answered him; You would have no authority at all against me unless it had been granted to you from above. This is why the man that handed me over to you has greater sin. **(John 19:11)**
- For this reason Pilate kept on seeking how to release him. But the Jews shouted, saying; If you release this man, you are not a friend of Caesar. Every man making himself a king speaks against Caesar. **(John 19:12)**
- Therefore Pilate, after hearing these words, brought Jesus outside, and he sat down on a judgment seat in a place called The Stone Pavement, but, in Hebrew, *Gabbatha*. **(John 19:13)**
- Now it was preparation of the Passover. It was about the sixth hour. And he said to the Jews; See! Your king! **(John 19:14)**
- However, they shouted; Take him away! Take him away! Impale him! Pilate said to them; Shall I impale your king? The chief priests answered; We have no king but Caesar. **(John 19:15)**
- At that time, therefore, he handed him over to them to be impaled. Then they took charge of Jesus. **(John 19:16)**

**.. What Jewish Laws Did The Priests Violate By Jesus' Trial**

- **The following are some of the laws of God that were flagrantly violated by the Jews in the trial of Christ, bribery.**
- 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)**
- 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)**

- **Conspiracy and the perversion of judgment and justice.**
- **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)**
- **Bearing false witness, in which matter the judges connived.**
- **You must not testify falsely as a witness against your fellowman. (Exodus 20:16)**
- **Letting the murderer Barabbas go, thereby bringing bloodguilt upon themselves and upon the land.**
- **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)**
- **And you must not take a ransom for one who has fled to his city of refuge, to resume dwelling in the land before the death of the High Priest. (Numbers 35:32)**
- **And you must not pollute the land in which you are, because it is blood that pollutes the land, and for the land there may be no atonement respecting the blood that has been spilled upon it**



except by the blood of the one spilling it. (**Numbers 35:33**)

- **And you must not defile the land in which you are dwelling, in the midst of which I am residing, for I Yehowah am residing in the midst of the sons of Israel. (**Numbers 35:34**)**
- **But in case there should happen to be a man hating his fellowman, and he has lain in wait for him and has risen up against him and struck his soul fatally and he has died, and the man has fled to one of these cities. (**Deuteronomy 19:11**)**
- **The older men of his city must then send and take him from there, and they must deliver him into the hand of the avenger of blood, and he must die. (**Deuteronomy 19:12**)**
- **Your eye should not feel sorry for him, and you must clear away the guilt of innocent blood out of Israel, that you may have good. (**Deuteronomy 19:13**)**
- **Mob action, or following a crowd to do evil.**
- **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**)**
- **As for the lowly one, you must not show preference in a controversy of his. (**Exodus 23:3**)**
- **in crying out for Jesus to be impaled, they were violating the Law that prohibited following the statutes of other nations and that also prescribed no torture but that provided that a criminal be stoned or put to death **before** being hung on a stake**
- **The way the land of Egypt does, in which you dwelt, you must not do, and the way the land of Canaan does, into which I am bringing you, you must not do, and in their statutes you must not walk. (**Leviticus 18:3**)**
- **My judicial decisions you should carry out, and my statutes you should keep so as to walk in them. I am Yehowah your God. (**Leviticus 18:4**)**
- **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)**

- **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)**
- **they accepted as king one not of their own nation, but a pagan, Caesar, and rejected the King whom God had chosen.**
- **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)**
- **They were guilty of murder.**
- **You must not murder. (Exodus 20:13)**