

# Torah Studies – Statutes #203-204

## Statute Summary:

*Do not harvest the corners of a field. The fruits from the corners are for the poor. Do not gather the gleanings of a field, keeping all of it yourself. The gleanings are for the poor and for the traveler or new person, recently moved to your area.*

**Leviticus 23:22** “And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.”

## Key Word Study:

**Directions:** Look up each keyword (underlined in the verses above) in your Strong’s Concordance. Fill in the table below.

Key Word	Strong’s Number	Hebrew Word	Meaning
CLEAN RIDDANCE	3615	kâlâh	to <i>end</i> , consume (away), (cause to) fail, finish, wholly reap, spend, quite take away, waste
CORNERS	6285	pê’âh	<i>region, extremity</i> : - corner, end, quarter, side
LEAVE	5800	‘âzab	to <i>loosen</i> , that is, <i>relinquish, permit</i> , fortify, help, leave, commit self
STRANGER	1616	gêr	a <i>guest</i> ; a <i>foreigner</i> : - alien, sojourner, stranger

## Synthesis:

**Directions:** Rewrite this Scripture in your own words, using the fuller meanings you gained from the Key Word Study. Highlight the concept which most stands out to you. Pray and meditate on it today.

It is greed and pride which causes me to believe that just because I’ve planted something, cared for it, and harvested it, that I own it and have the right to fully consume it all for my own selfish purposes. YHWH is the One Who owns my land, and yields all the increase from it. He allows me to have the strength to till the soil and plant the food. It is He Who causes the seed to sprout and bear much fruit. Therefore, all that I have is really His. One way that I am to acknowledge His ownership of “my” increase is to use some of it to care for those who do not have this blessing. The same God Who blesses me by causing my land and seed to bear fruit is the One Who blesses the poor and new people through what He has helped me to grow. Thus, growing an increase is really a sacred trust. It is entrusted to my care so that I may not only be blessed, but also bless others with it. As I continue to channel the blessings to those with less, YHWH is able to continue to bless me without damaging my character.
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## Torah Studies – Statutes #205-209

### Statute Summary:

*(#205) When you bring in your harvest, if you later learn that some of it has escaped your notice and still remains to be harvested, give that amount to the poor and those with less. As you do so, YHWH will be able to bless everything you do with your hands. (#206) When you harvest a tree (like an olive) take what you can harvest in the first picking for yourself. (#207) Whatever grows afterward in the later part of the season, give to the poor. (#208) When you gather in your grapes, everything you can harvest in the first picking is for you and your household. (#209) But, everything which ripens afterwards is to be given to the folks who have none, due to trying circumstances. (See also Leviticus 19:10.)*

**Deuteronomy 24:19-21** “When thou cuttest down thine harvest in thy field, and **hast forgot** a sheaf in the field, thou shalt not **go again** to fetch it: it shall be for the **stranger**, for the **fatherless**, and for the **widow**: that the LORD thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go **over the boughs again**: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.”

### **Key Word Study:**

**Directions:** Look up each keyword (underlined in the verses above) in your Strong’s Concordance. Fill in the table below.

Key Word	Strong’s Number	Hebrew Word	Meaning
HAST FORGOT	7911	shâkach	to mislay, to be oblivious of
GO AGAIN	7725	shûb	to turn back, again, do evil, bring (again, back, home again), fetch home again
STRANGER	1616	gêr	a guest; a foreigner: - alien, sojourner, stranger
FATHERLESS	3490	yâthôm	to be lonely; a bereaved person: - fatherless (child), orphan
WIDOW	490	'almânâh	a widow; also a desolate place: - desolate house (palace), widow
OVER THE BOUGHS	6286	pâ'ar	to gleam, to boast self, to shake a tree, glorify (self), glory, vaunt self

<b>AGAIN</b>	<b>310</b>	'achar	the <i>hind</i> part, after, follow after, hereafter pursuing, remnant
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**Synthesis:**

**Directions:** Rewrite this Scripture in your own words, using the fuller meanings you gained from the Key Word Study. Highlight the concept which most stands out to you. Pray and meditate on it today.

YHWH instructs me to glean my fields, harvest my grapes, and gather my fruits one time. Then whatever remains to ripen in the later harvest is to be given to the lonely and bereaved people, the people who have only newly settled in the area and do not yet have crops and those who are desolated. When I do this, YHWH promises that He will bless everything of my house and all the fruits of my labors.

# Torah Studies – Statutes #210-212

## Statute Summary:

(#210) Children of the Covenant promises are to keep YHWH's Statutes. (#211) We are not to allow our animals to breed with animals of a different kind. (#212) We are never to use GMO seed or hybrid seed to plant our gardens. (See also Deuteronomy 22:9.) (The prohibition against mixing linen and woolen is already addressed in Statute #84, Deut. 22:11.)

**Leviticus 19:19** "Ye shall **keep** My **Statutes**. Thou shalt not **let thy cattle** gender with a **diverse kind**: thou shalt not sow thy field with **mingled seed**: neither shall a garment mingled of linen and woolen come upon thee."

## Key Word Study:

**Directions:** Look up each keyword (underlined in the verses above) in your Strong's Concordance. Fill in the table below.

Key Word	Strong's Number	Hebrew Word	Meaning
KEEP	8104	shâmar	to <i>hedge</i> about (as with thorns), guard, to <i>protect, attend to</i>
STATUTES	2708	chûqqâh	appointed, custom, manner, ordinance, site, statute
LET THY CATTLE	929	b <sup>e</sup> hêmâh	a <i>dumb</i> beast, especially any large quadruped or <i>animal</i> (often collectively): - beast, cattle
DIVERSE KIND	3610	kil'ayim	<i>two heterogeneities</i> (diverse and not comparable in kind): divers seeds (kinds), mingled (seed)
MINGLED SEED	3610	kil'ayim	<i>two heterogeneities</i> (diverse and not comparable in kind): divers seeds (kinds), mingled (seed)

## Synthesis:

**Directions:** Rewrite this Scripture in your own words, using the fuller meanings you gained from the Key Word Study. Highlight the concept which most stands out to you. Pray and meditate on it today.

As a child of YHWH and follower of the Way, I am to guard the avenues of my soul and home, taking great care to keep all of YHWH's statutes. Two of His statutes include the command to never plant my fields or garden with hybrid or GMO'd seeds. These things take the food value out of the produce and even attack the immune system (because the DNA of GMO'd seeds have been split through infusing it with a virus or e-coli!) In other words, by disobeying this command of YHWH, society is physically weakened. Also, I am never to breed animals of two different kinds. I am not to cross-breed making hybrid creatures any more than I am to make cross-bred seeds. YHWH wants me to keep what He has created as pure as I can.
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# Torah Studies – Statute #213

## Statute Summary:

*YHWH commands that we never yoke both an ox and ass together to plow. This physical command is similar to the spiritual command in 2 Corinthians 6:14-18. In both cases, YHWH has commanded that two dissimilar creatures or people not be yoked together. Such yokes are injurious, either spiritually (as is the case in the spiritual yoke between a believer and a non-believer) or physically (as is the case in the physical yoke between the ox and donkey). An ox and a donkey are of substantially unequal strengths. If they are yoked together, they will draw at different paces. They will be able to work for different amounts of time. One might be dragged along, exhausted. The unbalanced yoke might cut them. It isn't humane to form a partnership of two such mismatched animals. The animals who serve us are not to be viewed only as meaningless and unimportant "beasts," they are creature (created by our YHWH). Even as they toil for us, we are to be responsible to care for their welfare.*

**Deuteronomy 22:10** “Thou shalt not plow with an ox and an ass together.”

## Key Word Study:

**Directions:** Look up each keyword (underlined in the verses above) in your Strong's Concordance. Fill in the table below.

Key Word	Strong's Number	Hebrew Word	Meaning
PLOW	2790	chârash	to scratch, plough, devise, worker
TOGETHER	3162	yachad	a unit, unitedly, alike, at all (once), both, likewise, only, (al-) together

## Synthesis:

**Directions:** Rewrite this Scripture in your own words, using the fuller meanings you gained from the Key Word Study. Highlight the concept which most stands out to you. Pray and meditate on it today.

The opposite of the Command “Thou shalt not kill” is the positive inference, “Thou shalt preserve the lives I have created.” Animals are a gift, created by the Great Creator not for abuse and carelessness, but for loving care and responsible husbandry. I am to take care of the animals in my scope of influence. I am not to put them in situations where they can likely be harmed, as can happen by yoking two animals of different kinds and different strengths together. Personally, I find it quite comforting to love and serve a God, Who takes such good care of His Creation, that He is even concerned for the welfare of the animals. And as He so lovingly cares for them, I see how greatly He loves and cares for me (Matthew 10:29-31).
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# Torah Studies – Statute #214

## Statute Summary:

*What would be the purpose for muzzling an ox pulling the grindstone to grind grain into meal? The only purpose for muzzling him at that time, is to keep him from eating any of the grain. But, YHWH does not want us to be stingy and greedy in the treatment of our animals. If the working ox wants to munch the grain as he grinds, we're to let him! (Matthew 10:10) The workman is worthy of his hire – whether human or ox. Since this is a Statute which goes against human greed, we see that obeying it is a part of not coveting (desiring for selfish motives).*

**Deuteronomy 25:4** Thou shalt not muzzle the ox when he treadeth out the corn."

## Key Word Study:

**Directions:** Look up each keyword (underlined in the verses above) in your Strong's Concordance. Fill in the table below.

Key Word	Strong's Number	Hebrew Word	Meaning
MUZZLE	2629	châsam	to muzzle; by analogy to stop the nose: - muzzle, stop
TREADETH OUT	1758	dûsh	to trample or thresh: - break, tear, thresh, tread out (down), at grass

## Synthesis:

**Directions:** Rewrite this Scripture in your own words, using the fuller meanings you gained from the Key Word Study. Highlight the concept which most stands out to you. Pray and meditate on it today.

I remember one time, as a student missionary, when the principle of the school I worked at quoted this Statute to me. He had applied it, I think correctly, to a similar situation that wasn't about an ox at all. I was cataloging a shipment of new library books getting them ready to be used by the students in the school year. One day, he walked in and found me alone with a pile of books, flipping through pages of one of them. I had been working hard, and wasn't trying to be lazy and shirk my duties. I simply had found a book which caught my interest, and I paused briefly to take a closer look. He smiled and said it was no problem for me to look now and again. "We shouldn't muzzle the ox who grinds the grain," he explained. I think he was right. This Statute applies to this related situation also. And once again we see that YHWH is kind to the worker and doesn't want bosses to be greedy or demanding in not allowing them to enjoy their work – so long as they are diligent and hard-working.
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# Torah Studies – Statutes #215-220

## Statute Summary:

*YHWH commands His children to keep Sabbath Years as well as Sabbath Days. (#215) The seventh year is a Sabbath year. (#216) This is a year in which the land is to rest. (#217) During the Sabbath Year, we are not to sow our fields. (#218) During the Sabbath Year, we are not to prune our vineyards. (#219) During the Sabbath Year, we are not to reap nor harvest anything which grows of its own accord. (#220) We are not to gather voluntary grapes during this Year.*

**Leviticus 25:4-5** “But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.”

## Key Word Study:

**Directions:** Look up each keyword (underlined in the verses above) in your Strong’s Concordance. Fill in the table below.

Key Word	Strong’s Number	Hebrew Word	Meaning
SABBATH	7676	shabbâth	<i>intermission</i> , that is, (specifically) the <i>Sabbath</i> : - (+ every) sabbath
REST	7677	shabbâthôn	a <i>sabbatism</i> or special holiday: - rest, sabbath
GROWETH.. ITS OWN ACCORD	5599	sâphîyach	something (spontaneously) <i>falling</i> off, that is, a <i>self sown</i> crop
YEAR	8141	shâneh	a <i>year</i> (as a <i>revolution</i> of time): - + whole age, X long, + old, year (X -ly).

## Synthesis:

**Directions:** Rewrite this Scripture in your own words, using the fuller meanings you gained from the Key Word Study. Highlight the concept which most stands out to you. Pray and meditate on it today.

The number 7676 “Sabbath” is the word used for the Seventh-day Sabbath in the Bible. The number 7677
“shabbathon” is the term for rest or Sabbath which applies to annual Sabbaths. Interestingly enough, the Sabbath
Year is labeled as BOTH a 7676 and 7677 time! This is significant. During this time, I am commanded to let the land
rest. Also, when the Children of Israel were taken into captivity, the land rested in emptiness as a judgment!
(Leviticus 26:34-35) Daniel knew how long the captivity would last, because he knew that they would remain in
captivity one year for every Sabbath rest not kept! (2 Chronicles 36:19-21). YHWH wants me to keep these rests!

