

Torah Studies – Statutes #262-264

Statute Summary:

(#262) YHWH wants His people to work extra hard at growing and producing and preserving food during the sixth year. He promises to cause the land to bear 3 fold the amount of produce during the year before a Sabbatical Year. (#263) During the sixth year, YHWH's people are to can and preserve ("store") food enough to last their families for three years. (#264) YHWH's people are to plant their land and gardens again in the eighth year (year after the Sabbatical).

Leviticus 25:20-22 "And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will **command My blessing** upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall **sow** the eighth year, and eat yet of **old fruit** until the ninth year; until her fruits come in ye shall eat of the old store."

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
COMMAND	6680	tsâvâh	constitute, enjoin, appoint, (set) in order
MY BLESSING	1293	b ^e râkâh	prosperity: - blessing, liberal, pool, present
SOW	2232	zâra ^c	sow, disseminate, plant, fructify, bear, conceive seed, set with, sower, yield
OLD	3465	yâshân	old, sleep (figuratively to die), grow old, stale, old store, remain long
FRUIT	8393	t ^e bû'âh	income, that is, produce, fruit, gain, increase, revenue

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 wants me to take care to focus upon growing and preserving food in the sixth year. During that year He promises to bless my garden with producing three times the normal amount. This increase is to be carefully Preserved and laid up in store, enough to last three years. This will take me and my family through the Sabbatical Year, and will last long enough until the food is produced in the eighth year.
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Torah Studies – Statute #265

Statute Summary:

Originally, all of Israel were kings and priests unto the most High (Exodus 19:6). This original priesthood was called the Order of Melchisedec. Our Saviour is our High Priest, after this Order. (Hebrews 5:6-10). This changed when the golden calf was erected. Only the tribe of Levi chose not to partake of idolatrous worship. As a result, only the Levites were priests (Exodus 32:17-26). The Levitical priesthood was a lesser order, subject unto the higher Order of Melchisedec (Hebrews 7:9-21). Those who love and serve YHWH in the last days, are called to be priests and kings. The Levitical priesthood were only priests. Thus, we see that the final generation are not priests of the Levitical order, but of the Melchisedec Order, after Messiah (Revelation 5:10). Those who do the work of priests today, are the ones to whom this statute applies. (Deuteronomy 18:1-5)

(#265) YHWH's people are to take special care to not forget to support nor leave destitute those who work as full time priests.

Deuteronomy 12:19 “**Take heed** to thyself that thou **forsake not** the Levite as long as thou livest upon the earth.”

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
TAKE HEED	8104	shâmar	to <i>hedge</i> about (as with thorns), that is, <i>guard</i> ; generally to <i>protect, attend to, beware</i>
FORSAKE NOT	5800	ʿâzab	to <i>loosen</i> , that is, <i>relinquish, permit</i> , etc.: - commit self, fail, forsake, leave destitute

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 wants me to be very careful not to forget to financially support nor leave destitute those who work as His true priests. A priest is someone who magnifies the Law and makes it honorable and teaches people the <i>Torah</i> . A priest is someone who helps people find forgiveness and cleansing in the Blood of the Lamb. A priest is someone who holds feasts and Shabbat services for others to attend. If I believe in these Truths, but do not work fulltime in promoting them, I am to remember to support those who do function full time in these capacities. And if I do the work of a priest full time, I am to take comfort in knowing that YHWH has commanded His people not to leave me destitute while doing His Work.
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Torah Studies – Statutes #266-267

Statute Summary:

(#266) YHWH wants His people to be generous in helping out our brothers and sisters who are poor. We are to give them all that they need, not holding back in giving whatever is needed. (#267) We are also to loan whatever is needed even if the loan is given right before the Sabbatical Year. Knowing that the loan will have to become a gift, because our poor brother will not have time to pay it before the Year of Release, we are still to give the loans our brothers and sisters ask and need. Failing to do so is counted as a sin by YHWH. And in obedience to this, we are blessed in all we do.

Deuteronomy 15:7-10 “If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not **harden** thine heart, nor **shut thine hand** from thy poor brother: But **thou shalt open** thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he **wanteth**. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not **be grieved** when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.”

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
HARDEN	553	'âmats	fortify, harden, increase, prevail, strengthen (self), make strong (obstinate, speed).
SHUT	7092	qâphats	to <i>draw together</i> , that is, close, shut (up), take out of the way
THINE HAND	3027	yâd	a <i>hand</i> (the <i>open</i> one (indicating <i>power</i> , <i>means</i> , <i>direction</i> , etc.), ministry, labour,
THOU SHALT OPEN	6605	pâthach	to <i>open</i> wide (literally or figuratively); specifically to <i>loosen</i> , <i>unstop</i> , <i>vent</i>

WANTETH	2637	châsêr	to <i>lack</i> ; by implication to <i>fail</i> , <i>want</i> , <i>lessen</i> : - be abated, bereave, decrease, (cause to) fail
BE GRIEVED	7489	râ'a'	to <i>spoil</i> (literally by <i>breaking</i> to pieces); displease, vex

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.

When a poor brother or sister in the faith comes and asks me for help to meet his needs, I am to give generously to meet this person's need. I am not be a stingy giver, or a giver who does it with bitterness or displeasure at having to do so. If my brother asks for a loan, to meet his need, I am to loan the money or item, even if the Seventh year is almost at hand. This means that I am to loan, cheerfully, even if it means that I don't get it back before the Sabbatical – at which time my loan naturally becomes a full gift. When I am generous in giving to meet the legitimate needs of the poor in the Body of <i>Yahshua</i> , <i>YHWH</i> will bless all that my hand touches.

Torah Studies – Statutes #268-269

Statute Summary:

(#268) When you lend money to a brother in the body of Yahshua, you become joined to and united with that brother in a form of “soul bond” for the duration of the loan. (#269) When you lend money to a brother you are not to charge him any interest on the loan. (See also Lev. 25:37 and Deut. 23:19-20)

Exodus 22:25 “If thou lend money to any of My people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.”

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
LEND	3867	lâvâh	to twine, to unite, to remain; also to borrow or to lend: - abide with, cleave, join self
USURER	5383	nâshâh	borrow on security or interest, creditor, exact, extortioner, lend, usurer, taker of usury
USURY	5392	neshek	interest on a debt: - usury

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 interesting to notice here, that some of the same words used to describe the union of husband and wife, are used to describe the bond which takes place between loaner and loanee. The Bible says that a husband is to cleave to his wife (Gen 2:24) – and the loaner becomes “cleaved” with the loanee. The bond between marital partners is twining the life together and the joining of two into a united one. Such terms reflect a soul bond. The fact that a similar joining of two people takes place in a loan relationship is noteworthy. Certainly it must be a lesser soul bond than the one that exists between husband and wife. But, a soul-bond of any magnitude is cause for notice. Also, YHWH has made it clear that when I enter into the bond of a loan relationship with a brother or sister in the faith, I should never charge interest or in any way profit from the loan I have granted.
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Torah Studies – Statute #270

Statute Summary:

(#270) YHWH wants employers to pay their employees on the expected pay day. Never are the wages to be kept beyond the agreed upon payment time. Before YHWH, failing to pay one's employees on time is defrauding and stealing from the employee.

Leviticus 19:13 “Thou shalt not **defraud** thy neighbour, neither **rob** him: the **wages** of him that is hired shall not abide with thee **all night** until the morning.”

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
DEFRAUD	6231	‘âshaq	to press upon, that is, oppress, defraud, violate, get deceitfully, violence, wrong
ROB	1497	gâzal	to pluck off; specifically to flay, strip or rob, spoil, take away (by force, violence), tear
WAGES	6468	p ^e ‘ûllâh	work: - labour, reward, wages, work
ALL NIGHT	3885	lûn	to stop overnight, to stay permanently; to be obstinate, to complain): - abide all night

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 relationship between employer and employee is one of trust and responsibility. YHWH demands that I pay the people who work for me promptly on the agreed-upon payday. I am to never keep my employee's wages from him even for a night beyond payday. This is so serious that YHWH considers it stealing and even "violence" against my brother or sister if I refuse to pay my employees faithfully, in the full amount agreed-upon, on time. This is a good promise for me with YHWH also. For He likens me to an employee who works in His vineyard. He will "pay" me the expected and agreed upon wages on time (Matthew 20:1-14). YHWH is dependable. I can trust Him every time. And He wants me, as His child, to also be trustworthy and dependable.

Torah Studies – Statutes #271-273

Statute Summary:

(#271) YHWH is gentle with the poor, who must seek loans. If a poor brother asks a loan and agrees to give an item to be held by the lender until the loaned item is returned (a pledge) the loaner cannot go to the poor man's house and take the pledged item by force. (#272) The loaner is to wait for the poor man to bring the pledged item to him. (#273) But, if the poor loan recipient is unable to return the loaned item before nightfall, and if he has given a truly needed item for a pledge, the loaner is to return the pledged item, with or without the loan repayment, when the sun sets. (See also Lev. 19:13).

Deuteronomy 24:10-13 “When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge: In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy 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
PLEDGE	5667	ʿăbôṭ	a pawn: - pledge, to lend on security, fetch a pledge
ABROAD	2351	chûts	separate by a wall, outside, outdoors, abroad, field, forth, highway, outside, street, without
RIGHTEOUSNESS	6666	tsêdâqâh	Rightness, rectitude, justice, virtue or prosperity

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 wants me to be very generous with others. If there is to be hurt or loss in a loan relationship with my poor brother or sister, I am to take the hurt or loss on myself, carefully shielding him or her from it. If it is agreed that I will give a loan to a brother and he agrees to let me hold an item of his as a way of promising to return the loaned item, I am not to keep an item the poor man really needs longer than sunset of the day of the loan. Also, if he fails to give me the pledged item, I am not to go to his home and demand it or take it. YHWH wants me to be gentle.

Torah Studies – Statute #274

Statute Summary:

(#274) *In a loan agreement, the loaner may never take a pledge (hold an item until the loan is repaid) from a poor man which keeps him from earning a livelihood. Items needed for earning a living are ineligible to be used for loan pledges, even if there is no other item to hold for a pledge. In such cases, have no pledge or surety of loan repayment, rather than take away the poor man's ability to make an income. Before YHWH, taking away a man's ability to earn an income in this way is jeopardizing his life.*

Deuteronomy 24:6 “No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.”

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
NETHER	7347	rêcheh	to pulverize; a mill stone: - mill (stone)
UPPER	7393	rekeb	a vehicle, a team; cavalry; a rider, upper millstone: - chariot, multitude, wagon
MAN'S LIFE	5315	nephesh	a breathing creature, jeopardy of life, mind, mortality, one, own, person, pleasure

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's ways are so much higher than mine! The whole concept of "thou shalt not kill" is deepened in this statute.
If I loan money or items to a poor brother, I am not to hold something as surety of repayment that will interfere with his ability to earn an income. If I interfere with his ability to earn his needed wages, YHWH holds me accountable for endangering his life – jeopardizing his very person! Also, things that can jeopardize a person's livelihood are far more reaching and encompassing than simply meaning only a miller's mill stone.

Torah Studies – Statutes #275-276

Statute Summary:

(#275) Kidnapping is a capital offense in YHWH's Eyes. We are not to steal and sell our fellow man. (#276) It is also kidnapping, if we deceive someone, getting their heart by stealth, thereby bringing them into spiritual bondage.

Exodus 21:16 “And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.”

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
STEALETH	1589	gânab	to <i>thieve</i> , to <i>deceive</i> , carry away, secretly bring, steal (away), get by stealth
SELLETH	4376	mâkar	to <i>sell</i> , literally (as merchandise, a daughter in marriage, into slavery), or figuratively (to <i>surrender</i>): - X at all, sell (away, -er, self).

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.

At first I couldn't see how this statute applied to me. I am certainly not tempted to kidnap anyone! But, this statute doesn't only reference physical kidnapping. YHWH commands me to never deceive someone. This doesn't mean that I have to go around being paranoid that I shouldn't teach people anything lest maybe something would be in error. We are all growing and learning with more to be revealed as we go. This statute is about DECEPTION and is calculated GETTING BY STEALTH. I am never to participate in anything that would cause another person's heart or mind to be captured so that they came to be in bondage to the enemy. This is a terrible offense before YAH.
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Torah Studies – Statutes #277-278

Statute Summary:

(#277) YHWH's children are never to try to get more land by moving the boundary markers on our neighbor's land. (#278) Whatever the boundary lines were originally, those are the boundary lines YHWH's children are to honor.

Deuteronomy 19:14 "Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it."

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
REMOVE	5253	nâsag	to <i>retreat</i> : - departing away, remove, take (hold), turn away
LANDMARK	1366	g ^e bûl	a <i>cord</i> , a <i>boundary</i> ; the <i>territory</i> enclosed: - border, coast, landmark, limit, quarter, space
OF OLD TIME	7223	ri'shôn	<i>first</i> , in place, time or rank, before (-time), beginning

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 desires me to be completely honest. I remember when my parents had a conflict relating this statute issue with their neighbors. The neighbor wanted to put a driveway in to develop his land, next to my folk's property. He had a piece of land where the hilly land made it difficult to cut a driveway that would far enough and at a gentle enough rise to reach his house site. He found it too expensive to cut deeply into the hills and so tried to carve his new driveway out of one corner of my folk's land. He thought he would get away with it, because he pulled up the red-tipped boundary stake which showed the corner of my folk's land and moved it several feet. This made it seem that he was cutting his new driveway on his own land, while in fact, he was constructing its entrance on my parent's property. In the blink of an eye, he had stolen several feet of land from my parent's acreage! Thankfully, YHWH blessed and the act was noticed in time. But, this kind of behavior is what YHWH forbids me to do. Just because my neighbor doesn't have a fence up doesn't mean I can sneak in and move the boundary stakes. I am to be honest, and honor the original boundary stake locations, even if someone else deceptively moved them sometime in the in the past. Moving boundary stakes is a form of stealing.
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Torah Studies – Statutes #279-281

Statute Summary:

(#279) YHWH's children are not to deceive others to gain by stealth and deception. (#280) We are not to be untrue with others, either in words or actions. (#281) And YHWH's children are not to cheat others or tell lies.

Leviticus 19:11 “Ye shall not steal, neither deal falsely, neither lie one to another.”

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
STEAL	1589	gânab	to <i>thieve</i> , to <i>deceive</i> : - carry away, secretly bring, steal (away), get by stealth
DEAL FALSELY	3584	kâchash	to <i>be untrue</i> , in word (to <i>lie</i> , <i>feign</i> , <i>disown</i>) or deed (to <i>disappoint</i> , <i>fail</i>), be found liars
LIE	8266	shâqar	to <i>cheat</i> , that is, <i>be untrue</i> (usually in words): - fail, deal falsely, lie

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.

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