

## Torah Studies – Statutes #282-287

### Statute Summary:

*(#282) YHWH wants His people to treat others fairly in business. (#283) If we buy from someone, we are to buy at a just price. (#284) And if we sell to someone, we are to sell at a just price. (#285) If we are committed to buying or selling for a period of time, whether that be long or short, we are to adjust the price fairly according to length of time for the contract. (#286) YHWH's people are never to take advantage of others. (#287) Cheating people or failing to do business at fair market value is viewed as violence in Heaven's Eyes. (See also Exodus 22:21)*

**Leviticus 25:14-18** “And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God. Wherefore ye shall do My Statutes, and keep My Judgments, and do them; and ye shall dwell in the land in safety.”

### 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
SELL	4376	mâkar	to <i>sell</i> , (as merchandise, a daughter in marriage, into slavery), (to <i>surrender</i> ): sell (away, self)
OUGHT	4465	mimkâr	<i>merchandise</i> ; a <i>selling</i> : ought, (that which cometh of) sale, that which . . . sold, ware.
NEIGHBOUR	5997	ʿâmîyth	to <i>associate</i> ; <i>companionship</i> ; a <i>comrade</i> or kindred man: - another, fellow, neighbour
BUYEST	7069	qânâh	to <i>erect</i> , that is, <i>create</i> ; by extension to <i>procure</i> , <i>purchase</i> , <i>redeem</i> , to <i>own</i>
OPPRESS	3238	yânâh	to <i>rage</i> or <i>be violent</i> ; to <i>suppress</i> , to <i>maltreat</i> : - destroy, (thrust out by) oppress, proud, vex

<b>DWELL</b>	<b>3427</b>	yâshab	to <i>sit</i> down, by implication to <i> dwell</i> , to <i> remain</i> ; to <i> settle</i> , to <i> marry</i> , <i> keep house</i> , <i> abide</i>
<b>LAND</b>	<b>776</b>	'erets	to <i> be firm</i> ; the <i> earth</i> , country, field, ground, land, nations, way, wilderness, world
<b>SAFETY</b>	<b>983</b>	beṭach	a place of <i> refuge</i> ; <i> safety</i> , both the fact ( <i> security</i> ) and the feeling ( <i> trust</i> ), assurance, boldness

**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 always only fair and just in my dealings with others. If I am buying from someone, or selling to them, I am to make certain that the sales price is the fair market value. If I arrange an agreement that is personal, like the details of a wedding, I am to do this also in a just, and above-board manner. If I am arranging terms of a “deal,” I am to carefully consider the length of time the deal will last. The arrangement is to be the fair market value, not only for the items, but also for the length of time agreed upon. Never am I to oppress or maltreat another person. When I am obedient to this, and the other Commandments and Statutes of YHWH, He promises me that He will bless me so that I can live with security and assurance on the earth.

# Torah Studies – Statutes #288-290

## Statute Summary:

(#288) YHWH wants His people to protect and shelter the oppressed. If a servant is rescued and escapes from his tyrannical authority, YHWH's people are to allow him to take refuge in their homes. (#289) If he desires to return to his authority figure, we are to not shut him in. (#290) If he does not desire to return, we are to provide him shelter and safety, allowing him to stay on our land as he chooses. In all things, the refugee is to be protected, and fairly and kindly treated.

**Deuteronomy 23:15-16** “Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.”

## 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
DELIVER	5462	sâgar	to shut up, to surrender: close up, deliver (up), give over (up), enclose, shut in, shut out, stop
MASTER	113	ʾādôn	to rule, sovereign, that is, controller (human or divine): - lord, master, owner
SERVANT	5650	ʿebed	a servant: bondage, bondman, bondservant, manservant
ESCAPED	5337	nâtsal	to snatch away, defend, deliver (self), escape, preserve, recover, rescue, rid, save, spoil, strip
OPPRESS	3238	yânâh	to rage or be violent; to suppress, to maltreat: - destroy, thrust out by oppress, proud, 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.

YHWH wants me shelter and protect those who come to me seeking refuge. I am not to turn away a refugee, even if sheltering him/her will put me in conflict with their former “master” or human authority. I am to neither keep the refugee against his will, nor send him away. But, am to treat him kindly, giving to his need so long as he desires. This statute does not only apply to slaves. It applies to anyone who is maltreated by their human authority.
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## Torah Studies – Statutes #291-294

### Statute Summary:

*(#291) YHWH wants His children to be careful not to fly into a rage or act or speak in a violent manner towards anyone. (#292) We are also not to press, or force, or in any way distress anyone. (#293) We are not to browbeat or look down upon widows, those who have been divorced or forsaken, the lonely and bereaved, or orphans. (#294) We are not to weaken, force or defile, nor deal in a hard manner with widows, those who have been divorced or forsaken, the lonely and bereaved, or orphans. Doing so comes with a terrible curse from our kind and merciful YHWH.*

**Exodus 22:21-24** “Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto Me, I will surely hear their cry; And My Wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.”

### 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
VEX	3238	yânâh	to rage or be violent; by implication to suppress, to maltreat: - destroy
OPPRESS	3905	lâchats	properly to press, (figuratively) to distress: - afflict, crush, force, hold fast, oppress
AFFLICT	6031	‘ânâh	looking down or browbeating, chasten self, deal hardly with, defile, exercise, force, weaken
WIDOW	490	'almânâh	a widow; also a desolate place: - desolate house (palace), widow, bereaved, divorced, forsaken
FATHERLESS CHILD	3490	yâthôm	to be lonely; a bereaved person: - fatherless (child), orphan

**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 is a merciful and gentle Ruler. He not only rules the universe, but He pays attention to the
needs of the “underdogs.” Those whom society looks down upon and is cruel to or takes advantage of
are the very folks I am to especially take care not to harm, oppress or browbeat. This special care and
kindness is especially to be extended to widows, divorcees, orphans, those who are lonely or forsaken,
and to those who newly move into my area. How I treat these “castaways” from society determines
how YHWH will treat me. It is a real blessing to know that if ever I am in a position of being a castaway,
YHWH Himself will be looking out for me, blessing those who help me, and cursing those who harm.

# Torah Studies – Statutes #295-296

## Statute Summary:

(#295) Any servant or employee under the care of YHWH's followers is to be viewed as first belonging to YHWH. Thus, our "rulership" is an under authority under the supreme headship of YHWH. (#296) We are never to be ruthless or cruel to our servants or employees.

**Leviticus 25:42-43** "For they are My servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not **rule** over him with **rigour**; but shalt fear 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
RULE	7287	râdâh	to tread down, subjugate; crumble off, have dominion, prevail against, reign, rule over, take
RIGOUR	6531	perek	o break apart; fracture, that is, severity: - cruelty, rigour

## 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 is the supreme Ruler of all. Thus, it makes perfect sense that if I am an employer, my employees are really predominantly HIS people. I am only to be a gentle leader, remembering that YHWH is the true Leader of all under my authority.

# Torah Studies – Statutes #297-298

## Statute Summary:

(#297) If YHWH's people observe a neighbour or a brother of the Body of Messiah hiring himself out to a non-believer because of monetary need, we are to look out for this brother. (#298) We are not to allow another boss, who is a non-believer or a believer, to deal cruelly or unfairly with this brother, even if we have no personal dealings in their relationship. We are responsible for what we see also. In other words, we are our brother's keeper.

**Leviticus 25:47 & 53** “And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family.... And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.”

## 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
SOJOURNER	1616	gêr	a guest; by implication a <i>foreigner</i> : - alien, sojourner, stranger, inhabitant
STRANGER	8453	tôshâb	a dweller, adulterous non-relative
RULE WITH RIGOUR	7287	râdâh	to tread down, subjugate; crumble off, have dominion, prevail against, reign, rule over, take to break apart; fracture, that is, severity
SIGHT	5869	‘ayin	an eye, by analogy a fountain, before face, knowledge

## 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.

Cain once asked YHWH if he was his brother's keeper. The idea is that it isn't my business what's going on in the private affairs of a neighbor or place of business, where I don't work. But this isn't right. YHWH wants me to look out for people around me. If it comes to my attention that someone is being wrongly treated or subjugated, I am to do everything I can do to alleviate my brother's pain, even if it is being inflicted by a non-believer. I am not to stand idly by while cruelty and injustice continue.
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## Torah Studies – Statutes #299-300

### Statute Summary:

Many people use this statute to say that it is perfectly okay to marry multiple wives. And indeed this practice was done in Bible times. However, in every recorded case, the practice of polygamy resulted in great trial, trouble, and heartache. Also, if it was YHWH's intent for a man to marry more than one wife, would He not have made at least two women at Creation? Eden gives us the template of marriage (Genesis 2:21-25) and it is clearly about TWO becoming ONE. Also, because this Genesis account is the FIRST mention of marriage in Torah, it is given "right of first mention." This means that the Genesis lessons are the foundational concepts from which all other Marriage statutes are built up. So, what is meant by this Exodus 21 statute? Actually, this statute requires us to look not only at the words, but also at the context and a careful observation of who the pronoun "him" or "he" refers to, by context. In Exodus 21:7, we see that the context of this statute is a maidservant being brought into a master's house. If faithful, the maidservant may become a full daughter (see verse 9). This means that the maidservant can be married to the master or his son. In fact, in a situation where a poor father would sell his daughter to become a maidservant in order to pay his debts, it was understood that the maidservant would become an inheriting member of the family. (#299) However, if the master took for his son another, instead of the maidservant, the provision promised the maidservant at the beginning of her service in the master's house was not to be diminished. (#300) And if the master did not provide for the maidservant's needs, the young woman was to be freed to return to her father's house, without cost or further owing on the family debt she was sold to repay.

**Exodus 21:10-11** "If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. And if he do not these three unto her, then shall she go out free without money."

### 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
ANOTHER	312	'achêr	next, other, another (man), following, next, strange
FOOD	7607	sh'êr	as living or for food; generally food of any kind; figuratively kindred by blood
RAINMENT	3682	k'ê sûth	a cover (garment); figuratively a veiling: - covering, raiment, vesture



<b>DUTY OF MARRIAGE</b>	<b>5772</b>	‘ônâh	to <i>dwell</i> together; (can be sexual) <i>cohabitation</i> : - duty of marriage
<b>FREE</b>	<b>2600</b>	chinnâm	<i>gratis</i> , devoid of cost, reason or advantage: - without a cause (cost, wages), causeless, to cost nothing, free (-ly), innocent

**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 had always believed that this statute in the Torah allowed for men to have multiple wives, so long as they provided properly for the first one. But, there is no mention of this being another wife. In fact the word “another” refers to taking another person, specifically a man, into the household. Now, obviously many of the Bible patriarchs did take multiple wives and concubines – but never was this a blessing. It was always a source of conflict and domestic strife. Clearly Exodus 21 doesn’t undo Genesis 2! What is actually conveyed in the message of the original Hebrew words and context is that a poor father could provide for his daughter’s better future, and pay his own debts by selling his daughter to a rich man. the new man was to be her master with the understanding that, after her term of servitude was done, if she served faithfully and pleased the master, she would become a full inheriting member of the master’s family. She was to be eligible to wed the master’s son and heir, thus becoming a daughter. This is a beautiful concept. It represents me. I am the poor daughter, allowed to dwell in the Master’s House. If I serve Him faithfully, He will betroth me to His Son, and I will become a full inheriting member of Heaven’s Family – a Daughter of the King. I do not want to make my Master displeased with me so He chooses another and does not wish me to be among His Bride... May I never be “freed” to return to my original house!
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