

Torah Studies – Statutes #383-388

Statute Summary:

(#383) YHWH's people are not to procrastinate about offering our first fruits to YHWH. (#384) We are to render to YHWH the first fruits of our produce. (#385) We are to render unto YHWH the first fruits of our juice. (#386) We are to willingly yield unto YHWH the first born of our livestock. (#387) The first born of our livestock are given to YHWH on the eighth day. (#388) YHWH's people are to consecrate their first born sons unto YAH. Notably sons are circumcised (consecrated to YHWH) on the eighth day. Rendering first fruits unto YHWH is a way we recognize His Ownership and our stewardship of what is rightfully His (Psalm 50:10 & Exodus 13:2).

A Note About 8: Eight, in Hebrew, is the letter chet (pronounced from the back of the throat as khāt). This is the number of grace and new beginnings. For example, the last day of Sukkot, representing the Last Great Day (or start of the world to come) is the eighth day of the Feast. YHWH reaffirmed His covenant to Abraham eight times. There were 8 souls saved in the flood, from which to begin a new world. And boys were circumcised on the eighth day of life showing their new beginning in spiritual life.

Exodus 22:29-30 “Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto Me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it Me.”

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
DELAY	309	'âchar	to loiter (that is, be behind); by implication to procrastinate, be late, hinder, tarry longer
THE FIRST... RIPE FRUITS	4395	m ^e lê'âh	something fulfilled (she that is with child), that is, abundance (of produce): - (first of ripe) fruit,
LIQUORS	1831	dema'	a tear; figuratively juice: - liquor
FIRSTBORN	1060	b ^e kôr	firstborn; hence chief: - eldest (son), first-born
GIVE	5414	nâthan	to give, apply, appoint, ascribe, commit, ordain, pay, render, willingly yield

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.

My firstfruits belong to YHWH. Naturally everything I have and “own” is really YHWH’s, but when I remember to
render the firstfruits of my produce, canning, and even my firstborn son, I demonstrate that I honor YHWH as the
true Owner of all entrusted to my care. May I be a fit and pleasing steward, in Your Sight, Father!

Torah Studies – Statutes #389-390

Statute Summary:

(#389) YHWH's people are set apart, holy sanctuaries for the indwelling Presence of YAH's Spirit. At all times, we are to remember this. (#390) YHWH's people are stewards and husbandmen, caretaking their bodies in recognition of the fact that YHWH is the Owner of our body temples. (#391) As caretakers of our body temples and holy people, we are never to eat flesh that was bitten, torn, or partly devoured by animals.

Exodus 22:31 “And ye shall be holy men unto Me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.”

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
HOLY	6944	qôdesh	a <i>sacred</i> place, consecrated, dedicated, saint, holy, sanctuary
MEN	376	ʾîysh	a <i>man</i> as an individual, people, person, steward, husbandman
TORN OF BEASTS	2966	ṭîrêphâh	<i>prey</i> , flocks devoured by animals: - ravin, (that which was) torn (of beasts, in pieces)

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 am called to be holy unto YHWH. Part of being holy is keeping my body temple clean and undefiled in my diet.
If I were to eat meat, I could never eat meat that had been torn, bitten, or partly eaten by another animal. This is because I am called to be holy and a steward of my body temple.

Torah Studies – Statutes #391-393

Statute Summary:

(#391) YHWH's people are never to eat the blood of any creature (See Leviticus 7:26-27). Blood is the life and vitality of any living thing. (#392) When we slaughter a clean animal for food, the animal's blood is to be poured out upon the earth. (#393) Obedience to this Statute, is a vital part of being physically and spiritually well.

Some have thought that flesh needs to be completely white and bloodless in order to fulfill this statute requirement, but this is not likely correct, due to the way the Passover Lamb was prepared. If it were against Torah to have any pinkness left in the meat, the Torah commands for preparing the Passover lamb would be against the bloodless principle. Remember YHWH's people are NEVER to eat the blood. So, eating the Passover lamb, was not an exception. From the Passover lamb preparations, we see that the throat was to be slit (when an animal was butchered), the blood drained, and then the meat was considered to be free of blood, as required by the statutes, even though it would still be pink flesh. According to Exodus 12:6-10, the Passover Lamb was roasted whole. They could not boil it (so there was no way to make the whole creature's flesh turn fully white from having zero blood). The head, legs and insides were kept intact. This type of preparation clearly indicates that removing the blood by merely taking out whatever blood came out from the slit throat was sufficient to comply with this statute.

Deuteronomy 12:23-25 “Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD.” (See also Leviticus 7:26-27)

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
LIFE	5315	nephesh	a <i>breathing</i> creature, vitality, appetite, beast, body, soul, mortality
IT MAY GO WELL	3190	yâtab	<i>make well, sound, beautiful</i> or figuratively (<i>happy, successful, right</i>): - be accepted
RIGHT	3477	yâshâr	<i>straight</i> , convenient, equity, just, pleased well righteous, upright

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.

Here again, I see that how I eat is vitally important to my physical and spiritual well-being. YHWH doesn't want me
To destroy my body, killing myself either literally or spiritually, one bite at a time. For this reason, I am not to ever
eat flesh with blood. By proper butchering, the blood is to be drained and poured out. Then I may eat it.

Torah Studies – Statutes #394-397

Statute Summary:

(#394) YHWH's people are never to eat the fat from any creature. (#395) Clean animal's fat may be used for other uses, however. (#396) We are also not to eat of an animal's marrow (this meaning is included in the meaning of "fat." (#397) In a figurative sense, this statute also applies to offerings given to YHWH. Certainly we no longer give YHWH animal sacrifices, but we do give Him offerings. The figurative meaning of not eating the fat from the offerings is not keeping the best for ourselves. We are to give what is best to YHWH. (Judgment) Whoever eats the fat or marrow of animals will be cut off from the Abrahamic Covenant and no longer an heir of the Promise.

Leviticus 7:23-25 "Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from His people."

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
FAT	2459	cheleb	<i>be fat; fat, grease, marrow (or figuratively; hence the richest or choice part)</i>
CUT OFF	3772	kâath	<i>to destroy or consume, be confederate, fail, perish</i>

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, personally don't really eat meat... But, if I do, I will remember not to consume the fat, or marrow of the animal.
However, the part that really applies to me now is the figurative meaning. Not eating the fat also means not keeping the choices parts for myself. I am to give my best offerings, my richest and best talents, or anything else, to YHWH. Never should I give Him less than my best.

Torah Studies – Statutes #398-405

Statute Summary:

This statute set is written specifically about an ox, but it applies to any animal in our care. For example, if a dog bites or harms someone, the principles of this statute apply to the dog and its owner. (#398) YHWH's people are responsible to not own vicious animals. If an ox (or other animal in our care) harms a person, the ox must be killed. (#399) Even if the killed animal is normally a clean animal (like an ox), and even if it is correctly butchered, if the animal is killed because it harmed a person, its flesh is not to be eaten. (#400) If the harm to the person is a one-time event and the owner of the animal had no warning that his creature could harm someone, the owner of the animal is free of guilt in Heaven's Eyes, when the offending animal is justly slain. (#401) However, if YHWH's people have an animal that has demonstrated aggressive tendencies in the past and we know this and do not take pains to prevent the animal from escaping and harming someone, then if our animal kills a person, it is counted by YHWH as if WE committed the murder ourselves. (#402) If an animal pushes someone's child or employee (first time offense), but the person isn't slain, the animal's owner is to kill the animal and pay any and all medical bills and damages according to a just judgment. (#403) If we have an open pit on our land (which we should have taken pains to cover), and a neighbor's animal falls into the pit and dies, we are to pay the owner for the value of the lost animal. The animal's body then belongs to the landowner with the pit. (#404) If one person's animal kills another person's animal, the owner of the offending animal is to pay half the value of the slain animal. (#405) However, if one person's animal kills another person's animal, and the owner of the offending animal knew it had aggressive tendencies from the past, the offending animal's owner is to pay 100% of the costs to purchase a new animal to the neighbor whose animal was killed.

Exodus 21:28-36 “If an ox **gore** a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be **quit**. But if the ox **were wont to push with his horn** in **time past**, and it hath been **testified** to his owner, and he hath not **kept him in**, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. And if one man's ox hurt another's, that he die; then they shall sell

the live ox, and divide the money of it; and the dead [ox] also they shall divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

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
GORE	5055	nâgach	to <i>but</i> with the horns; figuratively to <i>war</i> against: - gore, push (down, -ing)
QUIT	5355	nâqîy	<i>innocent</i> : - blameless, clean, clear, exempted, free, guiltless, innocent, quit
WERE WONT TO PUSH...	5056	naggâch	<i>butting</i> , that is, <i>vicious</i> : - used (wont) to push
TIME PAST	8543	t ^e môl	<i>ago</i> , that is, a (short or long) <i>time since</i> ; especially <i>yesterday</i>
TESTIFIED	5749	ûd	to <i>duplicate</i> or <i>repeat</i> , admonish, charge, testify, give warning, witness
KEPT HIM IN	8104	shâmar	to <i>hedge</i> about (as with thorns), that is, <i>guard</i>

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 holds me responsible for my animals. If I have an animal that is mean and I know is likely to harm someone, I am guilty of harming the person myself, if that animal does them harm. When I first learned this statute, we had a part pit bull dog. She was very loving to our family. My children could play about her from the time they were very small. She was good to us. But, she was dangerous to everyone else. We kept her tied up whenever anyone came over to the house. One day she escaped the yard and ran across the street charging at the neighbor. I yelled her "bad dog" command and ran after her, praying she would obey in time. She did obey. But, we knew that she too dangerous to keep. Had she done as she intended, she would have attacked our poor neighbor in his own driveway. With heavy hearts, we had her put down. It was hard and sad, but I believe we did right. We certainly never wanted the day to come when she actually hurt someone. By this statute, we believe putting her to sleep was the right thing to do under the circumstances. As a child of YHWH, I am to value human life. I am to take care to insure that no creature under my care harms any innocent person, to the best of my ability.
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