

613 Laws of Torah

Laws 1 – 49

We are also going to continue to study the 613 laws of Torah which we can read at <http://www.jewfaq.org/613.htm>

We also have commentary, with editing from me, again from

[http://theownersmanual.net/The Owners Manual 02 The Law of Love.Torah](http://theownersmanual.net/The_Owners_Manual_02_The_Law_of_Love.Torah)

INTRODUCTION

Business Practices Doing Things Yahovah's Way

It was inevitable, I suppose. Christianity had begun as a Jewish sect. Its roots were deep in the Jewish scriptures, and its *raison d'être* was a Jewish Messiah who had fulfilled a plethora of Jewish prophecies. So when gentiles began seeing and accepting the life-saving truth of Yahshua's mission, the question naturally arose: can gentiles be Christians without becoming Jews first? What, precisely, was the correlation between the Law of Moses and the saving grace of Yahshua?

The way the early Ekklesia dealt with the problem is recorded in Acts 15. "While Paul and Barnabas were at Antioch of Syria, some men from Judea arrived and began to teach the Christians: 'Unless you keep the ancient Jewish custom of circumcision taught by Moses, you cannot be saved.'" The Torah had never tied circumcision—or any other law—to the atonement for sin. Only the shedding of blood could achieve that. Paul, being an expert in the Law of Moses, knew that, so he called them on their error. "Paul and Barnabas, disagreeing with them, argued forcefully and at length. Finally, Paul and Barnabas were sent to Jerusalem, accompanied by some local believers, to talk to the apostles and elders about this question. The church sent the delegates to Jerusalem, and they stopped along the way in Phoenicia and Samaria to visit the believers. They told them—much to everyone's joy— that the Gentiles, too, were being converted...." Phoenicia and Samaria? Antioch? These were gentile and mixed blood territories. Laid between the lines here is a remarkable transformation of spirit. Not that

long before, devout Jews like Paul and Barnabas might have avoided any and all contact with gentiles out of sheer inbred national arrogance. But now, a believer was a believer—and a brother—wherever you found him, and whoever you found him to be.

The center of the Ekklesia was still in Jerusalem, however, so that's where they went to iron out the issue. "When they arrived in Jerusalem, Paul and Barnabas were welcomed by the whole church, including the apostles and elders. They reported on what God had been doing through their ministry." Interesting. Yahshua had told the Apostles to go into all the world and preach the gospel to every creature, beginning in Jerusalem and spreading outward. But hardly anybody had left their comfort zone yet. It wasn't until things got uncomfortable that the Christians in Jerusalem would follow Yahshua's instructions. "But then some of the men who had been Pharisees before their conversion stood up and declared that all Gentile converts must be circumcised and be required to follow the law of Moses...." The very reason Paul had come back to Jerusalem was that "men from Judea" had come up to Antioch trying to bind the Church in Jewish religious traditions. Here we learn who had probably sent them—converted Pharisees who, unlike Paul, didn't understand that the Law of Moses had been given for our edification, not our salvation—it was a window into the heart of God, not a doorway into His kingdom.

"So the apostles and church elders got together to decide this question. At the meeting, after a long discussion, Peter stood and addressed them as follows: 'Brothers, you all know that God chose me from among you some time ago to preach to the Gentiles so that they could hear the Good News and believe.' We saw how this happened in our previous chapter. "God, who knows people's hearts, confirmed that he accepts Gentiles by giving them the Holy Spirit, just as he gave him to us [Jews]. He made no distinction between us and them, for he also cleansed their hearts through faith. Why are you now questioning God's way by burdening the Gentile believers with a yoke that neither we nor our ancestors were able to bear? We believe that we are all saved the same way, by the special favor of the Lord Jesus...." The phrase "special favor" here is the Greek word *charis*, meaning "grace, particularly that which causes joy, pleasure, gratification, favor, or acceptance, for a kindness granted or desired, a benefit, thanks, or gratitude. It's a favor done without expectation of return, the absolutely free expression of the loving kindness of God to man, finding its only motive in the bounty and benevolence of the Giver; unearned and unmerited favor. *Charis* stands in direct antithesis to *erga*, works, the two being mutually exclusive." (Zodhaites) Peter's audience thus understood that God's grace and our works could not both be the path to salvation, so "there was no further discussion, and everyone listened as Barnabas and Paul told about the miraculous signs and wonders God had done through them among the Gentiles...."

James, ever the practical one, formulated the appropriate course of action: “When they had finished,

James stood and said, ‘Brothers, listen to me. Peter has told you about the time God first visited the Gentiles to take from them a people for himself. And this conversion of Gentiles agrees with what the prophets predicted. For instance, it is written: “Afterward I will return, and I will restore the fallen kingdom of David. From the ruins I will rebuild it, and I will restore it, so that the rest of humanity might find Yahweh, including the Gentiles—all those I have called to be mine. This is what Yahweh says, he who made these things known long ago....” His recommended advice to the gentiles did not absolve them from following the Torah.

Unfortunately, this differentiation has been the source of confusion and misunderstanding ever since.

The idea was to make it clear that gentiles did not have to become Jews before they could be saved.

Yahweh had demonstrated the point Himself by filling the fledgling gentile believers with His Holy Spirit before they’d even thought about keeping the Law of Moses. “And so my judgment is that we should stop troubling the Gentiles who turn to God...” He did, however, add a few caveats: “except that we should write to them and tell them to abstain from eating meat sacrificed to idols, from sexual immorality, and from consuming blood or eating the meat of strangled animals. For these laws of Moses have been preached in Jewish synagogues in every city on every Sabbath for many generations.” (Acts 15:1-21 NLT) Everything James added back in (and it wasn’t much) was directly related to the health of the congregation, whether physical or spiritual—things from the “Owner’s Manual” side of the Torah. These things are to be found in the Heart of the Torah, right in the middle of Leviticus 17-18.

This, unfortunately, is where the whole thing tends to go sideways. The things that weren’t said have been tortured, twisted, tweaked and transmogrified over the intervening years until the simple intentions of God have been all but lost. Yahweh was not throwing His Law out the window, as is the usual Christian take on this. God’s word may get misunderstood, mistranslated, and misapplied, but it is never abrogated (not by God, anyway). Even the smallest detail will remain true until it is all brought to fruition (see Matthew 5:18).

Our confusion isn’t accidental, of course. Satan has done what he could to shape and bend doctrines within the Church. But if we’d all pay closer attention to what Yahweh actually told us, there would be far less misunderstanding and far less error. At the time of Constantine (early in the fourth century) a concerted—and satanic—effort was made to remove or downplay all things

Jewish from the practice of Christianity. Using this passage and others as “proof texts,” the Church systematically attacked the Torah, alternately abusing and neglecting it, burying some of its rich truths and symbols so deep they’re only just now coming back to light. It became an article of faith that the Law of Moses had been “nailed to the cross,” and therefore had no value; gentile Christians could ignore all this “Jewish” stuff, because it was outdated, obsolete, and of no further use. Nothing, my friend, could be farther from the truth.

Inadvertently contributing to our confusion is Paul’s observation that “You are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise.” (Galatians 3:27-29) This seems at first glance to be saying that there is no difference between Jews and gentiles. And there isn’t, as far as our salvation is concerned: we are all “children of God through faith in Yahshua the Messiah.” However, this truth speaks of position, not function. Only a fool would deny that there are biological differences between men and women, or societal differences between slaves and free men. In the same way, Yahweh maintains a spiritual distinction between Jew and gentile believers in the way they are to function in the Kingdom of Heaven. The Jews delivered the Messiah to a lost world; the gentiles (some of us) gratefully accepted the gift God had sent. The Jews were to be the bearers of Yahweh’s signs; gentiles were the intended audience, the readers of those signs. The Jews were to be a holy people, “set apart” from the nations by Yahweh; gentile believers were “called out” of the world for His purposes. These subtle differences—which have nothing to do with the means or reality of our salvation—were designed by Yahweh to form a complete circle, a symbiotic system in which all of the parts work together toward the goal of mankind’s perception of His plan for our reconciliation.

In short, Jews have a different job to do than gentiles. If I may wax metaphorical for a moment, in the body of believers, Christ is the head, the Brain. So perhaps we could compare the Jews to the heart, and gentiles to the lungs in this body. The heart and lungs don’t do the same things; they have separate, though related, functions, but both are necessary if the body is to survive. They both have to perform their respective functions—functions that are directed by the Brain. Now, if the heart were to conclude that because it’s soooo important, every part of the body should have to pump blood like it did, the body would be in trouble. Sure, pumping the life-blood throughout the body is an essential task, but no more so than absorbing the breath of life—the Spirit—for the body’s use. Worse, if the heart decided to start “reinterpreting” the signals coming from the Brain, the body would find itself in quite a fix. Lub-dub is boring—I think lub dubity shamalama ding dong doink would sound better. Or if the lungs made an executive

decision: exhaling is not as virtuous as inhaling, so we're not going to do that anymore. I don't care what the Brain said to do—we're in charge of breathing down here.

As silly as it sounds, that's all too often what we see in practice in the Body of Christ.

What was supposed to happen was a distinction of function between Jewish and gentile believers, though we are all part of the same body. Although the Church at this time was composed of both Jewish and gentile believers, it is never even suggested that the Jewish contingent drop their day-to-day observance of the Torah. But Peter's point had been taken: "burdening the Gentile believers with a yoke that neither we nor our ancestors were able to bear" was tantamount to "questioning God's way." Let's pick up the narrative in Acts 15: "Then the apostles and elders and the whole church in Jerusalem chose delegates, and they sent them to Antioch of Syria with Paul and Barnabas to report on this decision.... This is the letter they took along with them: 'This letter is from the apostles and elders, your brothers in Jerusalem. It is written to the Gentile believers in Antioch, Syria, and Cilicia. Greetings! We understand that some men from here have troubled you and upset you with their teaching, but they had no such instructions from us.... For it seemed good to the Holy Spirit and to us to lay no greater burden on you than these requirements: You must abstain from eating food offered to idols, from consuming blood or eating the meat of strangled animals, and from sexual immorality. If you do this, you will do well. Farewell.'" (Acts 15:22-29 NLT)

In the end, only three words of admonition were handed down. First, "not eating food that had been sacrificed to idols." This was not a dietary precept, but a spiritual one. Paul later pointed out that although there was nothing intrinsically evil or even different about such food, eating it could easily cause a brother of tender conscience to stumble by emboldening him to do something contrary to what his inner compass was telling him. There are obvious parallels for us today: don't hang out in bars, even if you're only drinking soda pop; don't condone your boss's dishonest business practices, even if it endangers your job; don't do anything that might encourage a "weaker" brother to do something he would ordinarily consider sin—even if it's never explicitly forbidden in the Bible.

Second, "not consuming blood or eating the meat of strangled animals" seems to be an echo of the most fundamental of the Mosaic dietary laws—a precept that had a history going all the way back to Noah's day. As we saw in our previous chapter, the life is in the blood; therefore, it's sacred. Not to mention toxic. I said "seems to be" because eating blood was associated with pagan religious practice. It's possible that the elders at Jerusalem were concerned about this as much as they were the health issues.

Third (and last), they warned against “sexual immorality.” This too was intimately associated with paganism, but you don’t have to be a pagan to fall into sexual sin. As Paul later wrote: “Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.” (1 Corinthians 6:18-20) Though the Torah had specifically forbidden a plethora of extra-marital sexual practices (see Chapter 3 of this book), the Antioch letter doesn’t address any particular Mosaic instruction. But nobody who had the Spirit of God within them had the slightest doubt what was meant. What was given to do was the very heart of the Torah.

And what was the reaction to this letter among the gentile Christians at Antioch? “There was great joy throughout the church that day as they read this encouraging message.” (Acts 15:31 NLT) What did they find so encouraging? Why did they rejoice? Because, as Peter had candidly admitted, the Torah had proven impossible for the Jews to keep. So the gentile believers would not be asked to bear this burden; they wouldn’t be required to become Jews— with all of the attendant privileges and responsibilities that entailed—in order to become Christians. I find it fascinating, however, that precisely the same reaction—rejoicing, happiness, delight—is seen of those who love and study the Torah: “Blessed [i.e., happy] is the man [whose]... delight is in the law of Yahweh, and in His law [Torah] he meditates day and night.” (Psalm 1:1-2) Apparently, if you’re a child of God, you’re blessed if you do try to keep the letter of the Torah, that is. The only way this could be true, of course, is if the Law was never meant to be a job by which we could earn our own salvation, but rather was a path upon which we could walk hand in hand with our Heavenly Father as He taught us about His goodness, His love, and His design for our well-being.

This all begs the question: if you’re a gentile, what’s the Law for? According to Yahshua, the whole Law was summarized in two commandments: love Yahweh, and love your fellow man. He said that if we loved Him, we would show it by keeping His commandments, and He defined that as believing in the one sent by Yahweh, i.e., Himself. (John 6:29). Acts 15 makes it clear that “keeping His commandments” is observing the Torah—for gentile believers, anyway. For the gentile, following the spirit of the Torah is what it’s all about. Sadly, most Jews don’t realize that the Torah points directly and unequivocally toward their Messiah. And most Christians don’t realize that the Torah reveals the heart of God, a heart that was demonstrated in the life of Yahshua. Both sides are prone to error because they don’t perceive the underlying meaning of the Law: it’s not an arbitrary list of rules; it’s not a method for us to achieve our own reconciliation with our Creator; and it’s certainly not supposed to be the basis of a religion

designed to make us feel better about our place in the world. In techspeak, the Torah is a “T-1 line” into the heart and mind of Almighty God. We twist it to our destruction, and we ignore it to our shame.

With that in mind, let us return to the Torah. Jewish believers should observe these precepts because they are a people set apart for the glory of Yahweh. Gentile believers should take them just as seriously because the Spirit of God dwelling within them testifies that this is what Yahshua wants us to do. But Jew or gentile, Christians are bound not by duty, but by love.

Let’s Begin!

(1)

To know that G-d exists (Ex. 20:2; Deut. 5:6) (CCA1). See What Do Jews Believe?.

Exodus 20:2 “I am YHVH your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery.

Deuteronomy 5:6 ‘I am YHVH your Elohim who brought you out of the land of Mitsrayim, out of the house of bondage.

(2)

Not to entertain the idea that there is any god but the Eternal (Ex. 20:3) (CCN8). See What Do Jews Believe?.

Exodus 20:3 “You have no other mighty ones against My face.

(3)

Not to blaspheme (Ex. 22:27; in Christian texts, Ex. 22:28), the penalty for which is death(Lev. 24:16) (negative).

Exodus 22:28 “Do not revile Elohim, nor curse a ruler of your people.

Leviticus 24:16 ‘And he who blasphemes the Name of YHVH shall certainly be put to death, and all the congregation certainly stone him, the stranger as well as the native. When he blasphemes the Name, he is put to death.

(Note to those who follow the conspiracy teachings; Do not revile Elohim, nor curse a ruler of your people. Many of you need to repent from the things you are saying against your own leaders who the majority of you elected. What you do to the politicians is not right, nor

respectful. If you do not like what they are doing then vote them out and then change what damage was done. Until then do not sin by cursing your rulers. They are set in place by Yahweh and answer to Him for their actions. But you do not sin by cursing your rulers!

(4)

To hallow G-d's name (Lev. 22:32) (CCA5). See The Name of G-d.

Leviticus 22:32 "And do not profane My set-apart Name, and I shall be set-apart among the children of Yisra'el. I am YHVH, who sets you apart,

(5)

Not to profane G-d's name (Lev. 22:32) (CCN155). See The Name of G-d.

Leviticus 22:32 "And do not profane My set-apart Name, and I shall be set-apart among the children of Yisra'el. I am YHVH, who sets you apart,

(6)

To know that G-d is One, a complete Unity (Deut. 6:4) (CCA2). See What Do Jews Believe?.

Deuteronomy 6:4 "Hear, O Yisra'el: YHVH our Elohim, YHVH is one!

(7)

To love G-d (Deut. 6:5) (CCA3). See What Do Jews Believe?.

Deuteronomy 6:5 "And you shall love YHVH your Elohim with all your heart, and with all your being, and with all your might.

(8)

To fear Him reverently (Deut. 6:13; 10:20) (CCA4).

Deuteronomy 6: 13 "Fear YHVH your Elohim and serve Him, and swear by His Name.

Deuteronomy 10: 20 "Fear YHVH your Elohim. Serve Him, and cling to Him, and swear by His Name

(9)

Not to put the word of G-d to the test (Deut. 6:16) (negative).

Deuteronomy 6: 16 "Do not try YHVH your Elohim as you tried Him in Massah.

(10)

To imitate His good and upright ways (Deut. 28:9) (CCA6).

Deuteronomy 28: 9 “YHVH does establish you as a set-apart people to Himself, as He has sworn to you, if you guard the commands of YHVH your Elohim and walk in His ways.

(11)

To honor the old and the wise (Lev. 19:32) (CCA17).

Leviticus 19: 32 ‘Rise up before the grey-headed. And you shall favour the face of an old man, and shall fear your Elohim. I am YHVH

(12)

To learn Torah and to teach it (Deut. 6:7) (CCA14). See Torah.

Deuteronomy 6: 7 and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up,

(13)

To cleave to those who know Him (Deut. 10:20) (the Talmud states that cleaving to scholars is equivalent to cleaving to Him) (CCA16).

Deuteronomy 10: 20 “Fear YHVH your Elohim. Serve Him, and cling to Him, and swear by His Name

(Note this is why we must check each scripture. We are to cling to Yahweh, whereas the Talmud would have you cling to those who are scholars. We are to cling to Yahweh!!!)

(14)

Not to add to the commandments of the Torah, whether in the Written Law or in its interpretation received by tradition (Deut. 13:1) (CCN159). See Torah. (Note we are not talking about the Oral Law in these studies. Just the written.)

Deuteronomy 4: 2 “Do not add to the Word which I command you, and do not take away from it, so as to guard the commands of YHVH your Elohim which I am commanding you

Deuteronomy 12: 32 “All the words I am commanding you, guard to do it – do not add to it nor take away from it.

Proverbs 30: 6 Do not add to His Words¹, Lest He reprove you

Revelations 22: 18 For I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, Elohim shall add to him the plagues that are written in this book, 19 and if anyone takes away from the words of the book of this prophecy, Elohim shall take away his part from the Book of Life, and out of the set-apart city, which are written in this Book.

(15)

Not to take away from the commandments of the Torah (Deut. 13:1) (CCN160). See Torah.1
“When there arises among you a prophet or a dreamer of dreams, and he shall give you a sign or a wonder,

(16)

That every person shall write a scroll of the Torah for himself (Deut. 31:19) (CCA15). See Torah.

19 “And now write down this song for yourselves, and teach it to the children of Yisra’?l. Put it in their mouths, so that this song is to Me for a witness against the children of Yisra’?l.

Signs and Symbols

(17)

To circumcise the male offspring (Gen. 17:12; Lev. 12:3) (CCA47) See Brit Milah:

Circumcision.

Gen¹² “And a son of eight days is circumcised by you, every male child in your generations, he who is born in your house or bought with silver from any foreigner who is not of your seed.

Lev 3 ‘And on the eighth day the flesh of his foreskin is circumcised.

(18)

To put tzitzit on the corners of clothing (Num. 15:38) (CCA10). See Tzitzit and Tallit.³⁸ “Speak to the children of Yisra’?l, and you shall say to them to make tzitziyot¹ on the corners of their garments throughout their generations, and to put a blue cord in the tzitzit¹ of the corners.

(19)

To bind tefillin on the head (Deut. 6:8) (CCA9). See Tefillin.

8 and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

(20)

To bind tefillin on the arm (Deut. 6:8) (CCA8). See Tefillin.

8 and shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

(21)

To affix the mezuzah to the doorposts and gates of your house (Deut. 6:9) (CCA12). See Mezuzah.

9 “And you shall write them on the doorposts of your house and on your gates.

Prayer and Blessings

(22)

To pray to G-d (Ex. 23:25; Deut. 6:13) (according to the Talmud, the word “serve” in these verses refers to prayer) (CCA7). See Prayers and Blessings; Jewish Liturgy.

Exodus 25 “And you shall serve YHVH your Elohim, and He shall bless your bread and your water. And I shall remove sickness from your midst.

Deut 13 “Fear YHVH your Elohim and serve Him, and swear by His Name.

(23)

To read the Shema in the morning and at night (Deut. 6:7) (CCA11). See Jewish Liturgy.⁷ and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up,

(24)

To recite grace after meals (Deut. 8:10) (CCA13). See Birkat Ha-Mazon: Grace After

Meals

10 “And you shall eat and be satisfied, and shall bless YHVH your Elohim for the good land which He has given you.

(25)

Not to lay down a stone for worship (Lev. 26:1) (CCN161).

1 'Do not make idols for yourselves, and do not set up a carved image or a pillar for yourselves, and do not place a stone image in your land, to bow down to it. For I am YHVH your Elohim.

Love and Brotherhood

(26)

To love all human beings who are of the covenant (Lev. 19:18) (CCA60). See Love and Brotherhood.

18 'Do not take vengeance or bear a grudge against the children of your people. And you shall love your neighbour as yourself. I am YHVH.

(27)

Not to stand by idly when a human life is in danger (Lev. 19:16) (CCN82). See Love and Brotherhood.

. 16 'Do not go slandering among your people. Do not stand against the blood of your neighbour. I am YHVH.

(28)

Not to wrong anyone in speech (Lev. 25:17) (CCN48). See Speech and Lashon Ha-Ra.17 'And do not oppress one another, but you shall fear your Elohim. For I am YHVH your Elohim.

(29)

Not to carry tales (Lev. 19:16) (CCN77). See Speech and Lashon Ha-Ra.

16 'Do not go slandering among your people. Do not stand against the blood of your neighbour. I am YHVH.

(30)

Not to cherish hatred in one's heart (Lev. 19:17) (CCN78). See Love and Brotherhood.

. 17 'Do not hate your brother in your heart. Reprove your neighbour, for certain, and bear no sin because of him.

(31)

Not to take revenge (Lev. 19:18) (CCN80).

18 'Do not take vengeance or bear a grudge against the children of your people. And you shall love your neighbour as yourself. I am YHVH.

(32)

Not to bear a grudge (Lev. 19:18) (CCN81).

18 'Do not take vengeance or bear a grudge against the children of your people. And you shall love your neighbour as yourself. I am YHVH.

(33)

Not to put any Jew to shame (Lev. 19:17) (CCN79).

17 'Do not hate your brother in your heart. Reprove your neighbour, for certain, and bear no sin because of him.

(34)

Not to curse any other Israelite (Lev. 19:14) (by implication: if you may not curse those who cannot hear, you certainly may not curse those who can) (CCN45).

14 'Do not curse the deaf or put a stumbling-block before the blind, but fear your Elohim. I am YHVH.

(35)

Not to give occasion to the simple-minded to stumble on the road (Lev. 19:14) (this includes doing anything that will cause another to sin) (CCN76).

14 'Do not curse the deaf or put a stumbling-block before the blind, but fear your Elohim. I am YHVH.

"Champions get knocked down. They just don't stay down. It's not what knocks you down that changes you. It's what makes you get back up that does. Winning is not the result of not failing, it's the result of not quitting. Your success will only be as significant as what your recoveries have taught you. God doesn't use the perfect, He uses the recovered. (Ps 37:24, Phil 3:14)

Barry Cook

(36)

To rebuke the sinner (Lev. 19:17) (CCA72)

17 'Do not hate your brother in your heart. Reprove your neighbour, for certain, and bear no sin because of him.

I find this most interesting especially now after reading the study in Mathew 9. We are not to stand by and let sin go unchallenged as we have just been explaining. Stand with us and take the truth to those who are lost. Stop singing to the choir and go to those who need to hear the truth.

(37)

To relieve a neighbor of his burden and help to unload his beast (Ex. 23:5) (CCA70). See Love and Brotherhood.

5 "When you see the donkey of him who hates you lying under its burden, you shall refrain from leaving it to him, you shall certainly help him.

(38)

To assist in replacing the load upon a neighbor's beast (Deut. 22:4) (CCA71). See Love and Brotherhood.

4 "When you see your brother's donkey or his ox fall down on the way, you shall not hide yourself from them. Help him raise them without fail.

(39)

Not to leave a beast, that has fallen down beneath its burden, unaided (Deut. 22:4) (CCN183). See Love and Brotherhood.

4 "When you see your brother's donkey or his ox fall down on the way, you shall not hide yourself from them. Help him raise them without fail.

The Poor and Unfortunate

(40)

Not to afflict an orphan or a widow (Ex. 22:22) (CCN51).

22 "Do not afflict any widow or fatherless child.

(41)

Not to reap the entire field (Lev. 19:9; Lev. 23:22) (negative) (CCI6).

9 'And when you reap the harvest of your land, do not completely reap the corners of your field or gather the gleanings of your harvest

22 'And when you reap the harvest of your land do not completely reap the corners of your field when you reap, and do not gather any gleaning from your harvest. Leave them for the poor and for the stranger. I am YHVH your Elohim.' ”

(42)

To leave the unreaped corner of the field or orchard for the poor (Lev. 19:9) (affirmative) (CCI1).

9 'And when you reap the harvest of your land, do not completely reap the corners of your field or gather the gleanings of your harvest

(43)

Not to gather gleanings (the ears that have fallen to the ground while reaping) (Lev. 19:9) (negative) (CCI7).

9 'And when you reap the harvest of your land, do not completely reap the corners of your field or gather the gleanings of your harvest

(44)

To leave the gleanings for the poor (Lev. 19:9) (affirmative) (CCI2).

9 'And when you reap the harvest of your land, do not completely reap the corners of your field or gather the gleanings of your harvest

(45)

Not to gather ol'loth (the imperfect clusters) of the vineyard (Lev. 19:10) (negative) (CCI8).

10 'And do not glean your vineyard or gather every grape of your vineyard, leave them for the poor and the stranger. I am YHVH your Elohim

(46)

To leave ol'loth (the imperfect clusters) of the vineyard for the poor (Lev. 19:10; Deut. 24:21) (affirmative) (CCI3).

Leviticus 19:10 'And do not glean your vineyard or gather every grape of your vineyard, leave them for the poor and the stranger. I am YHVH your Elohim

Deuteronomy 24:21 "When you gather the grapes of your vineyard, do not glean behind you.
Let it be for the stranger, for the fatherless, and for the widow.

(47)

Not to gather the peret (grapes) that have fallen to the ground (Lev. 19:10) (negative) (CCI9).

Leviticus 19:10 'And do not glean your vineyard or gather every grape of your vineyard, leave them for the poor and the stranger. I am YHVH your Elohim

(48)

To leave peret (the single grapes) of the vineyard for the poor (Lev. 19:10) (affirmative) (CCI4).

Leviticus 19:10 'And do not glean your vineyard or gather every grape of your vineyard, leave them for the poor and the stranger. I am YHVH your Elohim

(49)

Not to return to take a forgotten sheaf (Deut. 24:19) This applies to all fruit trees (Deut.
24:20) (negative) (CC10).

"When you reap your harvest in your field, and have forgotten a sheaf in the field, do not go back to get it. Let it be for the stranger, for the fatherless, and for the widow, so that YHVH your Elohim might bless you in all the work of your hands.

"When you beat your olive trees, do not examine the branch behind you. Let it be for the stranger, for the fatherless, and for the widow