

## Torah Studies – Commandment #10

**Exodus 20:17** “Thou shalt not **covet** thy **neighbour's house**, thou shalt not covet thy neighbour's **wife**, nor his **manservant**, nor his **maidservant**, nor his **ox**, nor his **ass**, **nor any thing** that is thy neighbour's.

### Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
COVET	2530	châmad	to <i>delight</i> in, desire, lust (after), (consider) precious
NEIGHBOUR'S	7453	rêa´	an <i>associate</i> , brother, companion, fellow, friend, husband, lover, neighbour, another
HOUSE	1004	bayith	a <i>house, a family, (anything) within</i>
WIFE	802	'ishshâh	<i>Female, women, wife</i>
MANSERVANT	5650	‘ebed	a <i>servant, bondsmand</i>
MAIDSERVANT	519	'âmâh	a <i>maidservant</i> or female slave
OX	7794	shôr	a <i>bullock, cow</i>
ASS	2543	chămôr	a male <i>ass</i> (from its dun <i>red</i>
NOR ANY THING	3605	kôl	the <i>whole; all, any or every</i>

### LUST, COVETOUSNESS & THE ORIGINAL SIN

It is a sad characteristic of man's fallen nature to be not only discontent with God's gracious provisions, but to seek pleasure and fulfillment in excess or in what is unlawful for him. Eve followed the deception of the devil, and every generation since then is left restlessly seeking fulfillment. The devil's lie did not satisfy Eve's desires, and it will never satisfy ours either. Outside of contentment with God's Will, a heart will repeatedly set its sight on something else. Throughout our Bible, examples of real people are given to teach us lessons (1 Cor 10:6).

## Torah Studies – Commandment #10 (*continued*)

At the same time, the world has much to “offer” us. In our own experiences, we catch a glimpse of something, and deep within, we feel the response of our heart toward it before our arms even move. Lust and covetousness, like the others on this list of the Christian’s most unwanted, do not regard God’s Will or Law. They call for immediate and abundant fulfillment from the object that is within their sights but not yet in hand. Tragically, these two companions do not limit their influence to unbelievers, but find opportunities to express themselves in the redeemed as well.

In Ephesians 2:3, Paul speaks of the past desires of the flesh and mind. Yahshua spoke of sins committed in the heart. Peter tells us in his second epistle that, “fleshly lusts war against the soul.” So, from an influenced mind, lust develops in our heart and wars against the soul. At our very core – in our mind, heart, and soul – a battle is fought on a daily basis. It is no wonder, then, that Christians struggle at times to avoid the trap of strong desire.

Lust and covetousness are closely related in our Bible. Both words are used in our English versions for various Hebrew and Greek terms relating to strong (ungodly) desire. The lust of the flesh is the inborn (we are the seed of Eve) nature of man, which seeks to gratify itself.

Paul tells us in Galatians 5:16 to “Walk in the Spirit, and ye shall not fulfill the lust of the flesh.” Interestingly, in this chapter that deals with our liberty and freedom in Christ, Paul goes on to say in verse 24 that “they that are Christ’s have crucified the flesh with the affections and lusts.”

When a man with this natural outlook sets his heart to attain something beyond God’s Will for him, he is coveting or lusting after it. Many sins are committed through lust. In fact, you could say that lust is the original gateway sin, which takes us all the way back to the original Sin, committed by Adam and Eve, which brought about the Fall.

Covetousness is mentioned in the Ten Commandments as a grave sin, as Exodus states “you shall not covet... anything that is your neighbor’s.” Learn more about the Bible’s meaning of covetousness and its danger to Christians in the decadent culture of modern America.

*“And he said to them, “Take care, and be on your guard against all **covetousness**, for one’s life does not consist in the abundance of his possessions.” (Luke 12:15)*

*“You shall not covet your neighbor’s house; you shall not **covet** your neighbor’s wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor’s.” (Exodus 20:17)*

### **Definition of Covetousness**

According to Merriam-Webster, Covetousness is defined as being “marked by inordinate desire for wealth or possessions or for another’s possessions; having a craving for possession.”

## Torah Studies – Commandment #10 (*continued*)

Cambridge Dictionary defines being covetous as having "a strong wish to have something, especially something that belongs to someone else."

### **Covetousness in the Bible**

Easton's Bible Dictionary gives the following meaning for Covetousness in Scripture, "a strong desire after the possession of worldly things. It assumes sometimes the more aggravated form of avarice, which is the mark of cold-hearted worldliness." These Bible verses are listed as biblical references to covetousness:

"Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry." (Colossians 3:5)

"For of this you can be sure: No immoral, impure or greedy person—such a person is an idolater—has any inheritance in the kingdom of Christ and of God." (Ephesians 5:5)

"Keep your lives free from the love of money and be content with what you have, because God has said, "Never will I leave you; never will I forsake you." (Hebrews 13:5)

"Those who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction." (1 Timothy 6:9)

"But store up for yourselves treasures in Heaven, where moths and vermin do not destroy, and where thieves do not break in and steal." (Matthew 6:20)

Furthermore, Baker's Evangelical Dictionary describes "covetousness" as:

"[A] strong desire to have that which belongs to another." It is considered to be a very grievous offense in Scripture. The tenth commandment forbids coveting anything that belongs to a neighbor, including his house, his wife, his servants, his ox or donkey, or anything that belongs to him (Exodus 20:17). Yahshua listed covetousness or greed along with many of the sins from within, including adultery, theft, and murder, which make a person unclean (Mark 7:22).

Paul reminded the Ephesians that greed or covetousness is equated with immorality and impurity, so that these must be put away. A covetous or greedy person is an idolater and covetousness is idolatry (Col 3:5). James warns that people kill and covet because they cannot have what they want.

## Torah Studies – Statutes #584-588

*Statute 584: Do not think something is good, which Yahweh declares to be evil.*

*Statute 585: Do not consider something to be “desireable”, “pleasing” or “pleasant” which Yahweh has forbidden.*

*Statute 586: Do not seek wisdom or knowledge outside of Yahweh’s blessing and provision.*

*Statute 587: Do not partake of anything Yahweh has forbidden.*

*Statute 588: Do not give something Yahweh has forbidden to another, to try to entice them to join you in covetousness.*

**Genesis 3:1-6** “Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman **saw** that the tree was good for food, and that it was **pleasant** to the eyes, and a tree to be **desired** to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”

### **Key Word Study:**

Key Word	Strong’s Number	Hebrew Word	Meaning
SAW	7200	<i>ra’ah</i>	<i>to see, to gaze, to advise self, to behold, to consider, to approve, enjoy, joyfully look upon</i>
PLEASANT	8378	<i>ta’avah</i>	<i>A longing, delight, charm, greedily, lust(ing)</i>
DESIRED	2530	chamad	<i>to delight in, greatly beloved, covet, precious thing, delectable thing</i>

# Torah Studies – Statutes #584-588 (continued)

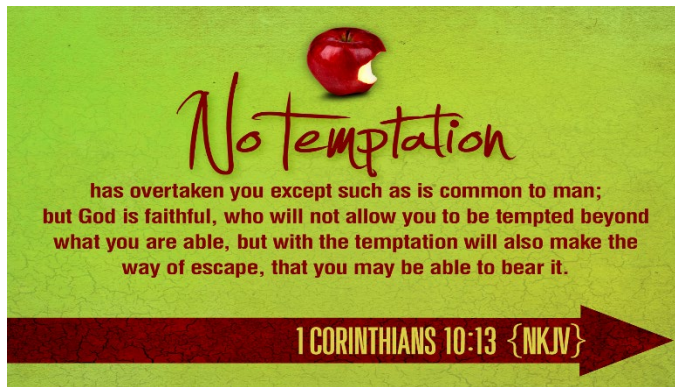
## The Original Sin::

In Hebrew – “to Know” is a Reference to Marital Intimacy:

- **Genesis 2:9** “And out of <sup>H4480</sup> the ground <sup>H127</sup> made the LORD <sup>H3068</sup> God <sup>H430</sup> to grow <sup>H6779</sup> every <sup>H3605</sup> tree <sup>H6086</sup> that is pleasant <sup>H2530</sup> to the sight, <sup>H4758</sup> and good <sup>H2896</sup> for food; <sup>H3978</sup> the tree <sup>H6086</sup> of life <sup>H2416</sup> also in the midst <sup>H8432</sup> of the garden, <sup>H1588</sup> and the tree <sup>H6086</sup> **of knowledge <sup>H1847</sup>** of good <sup>H2896</sup> and evil. <sup>H7451</sup>
- **Genesis 4:1** “And Adam <sup>H121</sup> **knew <sup>H3045</sup>** (H853) Eve <sup>H2332</sup> his wife; <sup>H802</sup> and she conceived, <sup>H2029</sup> and bare <sup>H3205</sup> (H853) Cain, <sup>H7014</sup> and said, <sup>H559</sup> I have gotten <sup>H7069</sup> a man <sup>H376</sup> from <sup>H854</sup> the LORD. <sup>H3068</sup>

**Genesis 3:22** refers to man entering a Marriage Covenant with the Serpent at the Tree – not becoming “gods”

- “...the man <sup>H120</sup> is become <sup>H1961</sup> as one <sup>H259</sup> of <sup>H4480</sup> us...”
- Genesis 3:22 translates to read: “Human kind have become united (married) from out (without / outside).”



In that moment, all the children of Adam and Eve (their seed) possessed the seed of these sins of their parents. Thus, these sins – those committed by Adam and Eve, at the Fall – are the Original Sins, making up the four categories into which all subsequent sins of humanity fall. These are the “sins common to man” mentioned in 1 Corinthians 10:13.

## The Original Sins:

**1 John 2:15-17** “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”

- **Hebrews 4:14-15** “Seeing then that we have a great High Priest, that is passed into the Heavens, [Yahshua] the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; **but was in all points tempted like as we are, yet without sin.**”

## Torah Studies – Statutes #584-588 (continued)

- **Eve** – “saw that the tree was good for food” = LUST OF THE FLESH
- **Eve** – “was pleasant to the eyes” = LUST OF THE EYES
- **Eve** – “a tree to be desired to make one wise” = PRIDE OF LIFE
- **Adam** – chose to love Eve more than Yahweh = LOVE OF THE WORLD
  - **Adam was not deceived**
  - 1 Timothy 2:13-14 “For Adam was first formed, then Eve. And **Adam was not deceived**, but the woman being deceived was in the transgression (*the one who initiated the violation of God’s Law*).”
  - 1 Corinthians 15:21-22 “For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.”

### Yahshua was tempted in these four categories

Hebrews 4:14-15 “...[He] was in all points tempted like as we are, yet without sin.”

**The first temptation** – Matthew 4:3-4 - Satan's appeal to the **lust of the flesh** 1) Having fasted for forty days, Yahshua was naturally hungry 2) Challenging Yahshua's identity, Satan appeals to His fleshly hunger: "**command that these stones become bread**" b. Yahshua responds with Scripture 1) Quoting **Deut. 8:3**, "**Man shall not live by bread alone...**" 2) There is more to life than just fulfilling physical desires; man is dependent upon the Word of God to truly live!

**The second temptation** – Matthew 4:5-7 a. Satan appeals to the **pride of life** 1) Again challenging Yahshua's identity, Satan sets Yahshua on the pinnacle of the temple, tells Him to "**throw Yourself down**" 2) Quoting scriptures himself, using **Ps 91:11,12** b. Yahshua responds with Scripture 1) **Deut 6:16**, "**You shall not tempt Yahweh your God**" 2) While the passage Satan quoted is true, it would be an abuse of it to purposely test God.

**The third temptation** - Mt 4:8-10 Satan appeals to the **lust of the eyes** 1) Taking Yahshua to high mountain and showing Him the kingdoms of the world 2) Offering to give Yahshua all the kingdoms if He will worship Satan b. Yahshua responds with Scripture 1) **Deut 6:13**, "**You shall worship the LORD your God, and Him only you shall serve**" 2) Though offered a shortcut to receiving power over the nations, Yahshua does not take the easy path - cf. **Re 2: 26-27; 3:21**

# Torah Studies – Statutes #589-592

## Statute Summary:

*Statute 589: Do not harvest the corners of your field(s).*

*Statute 590: Give the fruits from the corners of your field(s) to the poor and to the traveler or newly relocated person.*

*Statute 591: Do not fully gather the gleanings of your field(s), keeping all of it yourself.*

*Statute 592: Give the gleanings from your field(s) to the poor and to the traveler or newly relocated person.*

**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 gleaning of thy harvest: thou shalt **leave** them unto the poor, and to the **stranger**: I am the LORD your God.”

## Key Word Study:

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	pé'âh	<i>region, extremity</i> : - corner, end, quarter, side
LEAVE	5800	ʿâzab	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

## Perspectives on Charity – a Modern Application:

The gleaning principle is an interesting one. It allowed a way to meld charity with providing for oneself. Gleaning involved work. Everyone worked. No one, who was able-bodied, was to receive something without labor.

And Ruth the Moabite said to Naomi, “Let me go to the fields and pick up the leftover grain behind anyone in whose eyes I find favor.”

## Torah Studies – Statutes #589-592 (*continued*)

Naomi said to her, “Go ahead, my daughter.” So she went out, entered a field and began to glean behind the harvesters. As it turned out, she was working in a field belonging to Boaz, who was from the clan of Elimelek. —Ruth 2:2-3, NIV

In ancient Israel, Yahweh instituted the practice of gleaning as a way to feed the poor. A farmer would leave some of his crop in the fields, and afterward the poor (the fatherless, widows, foreigners) would gather the leftover crops for their own sustenance.

Vineyards, as well as fields of grain, were to be available for gleaning (see Leviticus 19:10; Deuteronomy 24:20 – 21). The most well-known example of gleaning is found in the book of Ruth. To feed herself and her mother-in-law, Ruth “went out, entered a field and began to glean behind the harvesters...” (2:3). Notice that although Ruth was poor, her poverty was not helped by a free handout. Provision was given, but she had to work for it.

Gleaning was a command by God for those with productive resources to leave something extra so that the poor, through their own labor, could provide for themselves. We may not be an agrarian society today, but it provides an example that can be applied to the stewardship of our own resources.

1. **Leave some work for others** — We no longer live in a society dominated by agriculture. Instead of working to create produce, most of us use our labor to produce goods and services in exchange for money. Because of our type of economic system, it isn’t always easy to see work we can leave for others. But by thinking creatively, we can often find a way to let the poor use their own labor to provide for their own needs. For example, while we might be capable of mowing our own lawn or cleaning our own home, paying someone less fortunate to do the work can be a viable way of applying the gleaning principle.
2. **Gleaning is better than a handout** — You might ask, rather than pay someone to do work for us, why not just give them the money? Direct contributions can be a valid and efficient form of charity. But giving someone a handout deprives them of the value and character development that can be gained from working and earning an income. God could have commanded landowners to simply collect the crops and give them to the poor; instead, He provided for the impoverished by giving them a hand-up, not a hand-out, by requiring them to contribute their own labor.



# Torah Studies – Statutes #593-597

## Statute Summary:

*Statute 593: 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, Yahweh will be able to bless everything you do with your hands.*

*Statute 594: When you harvest a fruit tree (like an olive) take what you can harvest in the first picking for yourself.*

*Statute 595: Whatever grows on your fruit tree after the first harvest, in the later part of the season, give to the poor.*

*Statute 596: When you gather in your grapes, everything you can harvest in the first picking is for you and your household.*

*Statute 597: Everything which ripens on the grapevines after the first harvest is to be given to the poor, the fatherless, the widow and the stranger. (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:**

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

## Torah Studies – Statutes #593-597 (continued)

Key Word	Strong's Number	Hebrew Word	Meaning
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
AGAIN	310	'achar	the hind part, after, follow after, hereafter pursuing, remnant

### Recognizing Yahweh's Supreme Ownership

The Torah lists six rules about what should be left for the poor:

- לקט (*leqet*) – gleanings (Lev);
- שכחה (*shikhechah*) – forgotten sheaves (Deut);
- פאה (*pe'ah*) – edges (or corners) of the field (Lev);
- לא תפאר (*lo tefa'er*) – olives left on the tree (Deut);
- עולל (*'olel*) – going over the grapevine (Deut and Lev);
- פרט (*peret*) – fallen or separated fruit (Lev).

The obligations here are all passive, lacking agency: The landowner is to *leave* the produce in the field and vineyard for the underprivileged to collect. He is to *refrain from* certain behavior – he is *not* to reap the edges of the field, *not* to pick up the fallen gleanings, *not* to strip the vineyard or the olive grove bare.

These are negative duties – “thou shalt not” commandments, in contrast to the positive, “thou shalt” variety. That is, the landowner is instructed to refrain from interfering with the distribution of produce from *Yahweh* to the poor. The landowner is not asked to actively hand over or distribute anything of his own.

According to the laws in Leviticus and Deuteronomy the owner of the field does not give these items, per se, to the needy because he cannot – these items never *belonged* to the householder in the first place. Rather, they are direct allocations from God, as the householder is commanded merely to refrain from interfering with God's allocation of the produce to the needy.

# Torah Studies – Statutes #598-599

## Statute Summary:

*Statute 598: If the working ox wants to munch the grain as he grinds, we're to let him! (Matthew 10:10)*

*Statute 599: 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). The fact that this Statute principle applies to humans as well is found in 1 Corinthian 9:9-10 and 1 Timothy 5:17-18.*

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

## Key Word Study:

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

## Bible Study

This command, was cited by Paul, twice (1 Cor. 9:9; 1 Tim. 5:18), making application to his right to be supported financially as a minister of the gospel. And he does so in such a way that it makes it sound like he is showing that the original command went far deeper, in principle, and was applied to those who work – far more inclusively than being just for oxen.

Torah specifically words this Statute to apply to oxen. But, as Paul plainly shows, God isn't primarily concerned about oxen. In 1 Corinthians 9:9-10 he asks rhetorically:

- Is it for oxen that God is concerned? [The Greek wording implies an emphatic "No!"]
- Does he [=Moses] not certainly speak for *our* sake?

Paul was not adding meaning to the Torah Statute. Rather, Paul was calling attention to the deeper meaning and application of this Statute. The workman, whether animal or human, is worthy of his hire. He can partake of the fruits of his labor.

## Torah Studies – Statutes #600-606

### Statute Summary:

*Statute 600: Do not be hard-hearted towards those who are poor and needy around you.*

*Statute 601: Do not refrain from giving of your means, labor and/or ministry to the poor and needy with which you come in contact.*

*Statute 602: Open your hand widely, in generosity, to meet the needs of the poor, out of that which you possess.*

*Statute 603: If you are asked to give a loan to someone who is poor, to help him/her in their hour of need, do not refrain from giving the loan because the Sabbatical year is soon-coming. (For loans are cancelled in the Sabbatical year, turning the loan into a gift).*

*Statute 604: Do not have an evil eye. If someone has legitimate need and you refrain from helping because you do not expect to receive anything back, you are having an evil eye against your brother, which is a sin.*

*Statute 605: When someone in need asks you for help, be sure to help them.*

*Statute 606: When you help someone in need, be sure to do so with a cheerful attitude about it.*

**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.”

## Torah Studies – Statutes #600-606 (continued)

### Key Word Study:

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, means, direction</i> , etc.), ministry, labour,
THOU SHALT OPEN	6605	pâthach	to <i>open wide</i> (literally or figuratively); specifically to <i>loosen, unstop, vent</i>
WANTETH	2637	châsêr	to <i>lack</i> ; by implication to <i>fail, want, lessen</i> : - be abated, bereave, decrease, (cause to) fail
BE GRIEVED	7489	râ`a'	to <i>spoil</i> (literally by <i>breaking to pieces</i> ); displease, vex

### **Biblical Perspectives on an “Evil Eye”:**

In the Bible, an "evil eye" refers to a metaphor for a covetous or envious heart, essentially describing someone who is jealous of another person's good fortune and may even wish them harm, rather than being genuinely happy for them; it's not a literal belief in a gaze that can cause harm, but rather a representation of a malicious attitude rooted in greed and selfishness.

The Bible in Proverbs 23:6 mentions an evil eye. Older translations (e.g., King James Version), render this verse: “Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats.” While the literal meaning is “one who has an evil eye,” it is simply an expression referring to someone who is a miser, stingy or selfish, as it is translated in newer versions (*NKJV, NIV*).

The context of this verse is about sitting down to eat with a ruler and carefully considering his motivations. Like fleeting riches are deceptive, the person with the “evil eye” is deceptive. He says “Eat and drink” but he secretly begrudges sharing his food. This Proverb warns us to beware of his feigned courtesies and “deceptive food,” as his motivation is only self-seeking.

## Torah Studies – Statutes #600-606 (*continued*)

The “evil eye” in the Bible does not refer to a malicious curse-causing stare. The person with the evil eye is stingy and selfish, while, in contrast, the person who has a “good eye” is someone who gives his bread to the poor. “He who has a bountiful (good) eye will be blessed, for he gives of his bread to the poor” (Proverbs 22:9).

A related verse is Proverbs 28:21–22: “To show partiality is not good, because for a piece of bread a man will transgress. A man with an evil eye hastens after riches, and does not consider that poverty will come upon him.”

In Deuteronomy 15 we are warned to “not harden your heart nor shut your hand from your poor brother...” (v. 7) and to “Beware lest there be a wicked thought in your heart ... and your eye be evil against your poor brother and you give him nothing...” (v. 9).

Matthew 19 and 20 describe Yahshua instructing His disciples, who had left their livelihood and followed Him. Christ explained they will be rewarded in His Kingdom, and presented the parable of the workers in the vineyard. Those who worked only a few hours in the vineyard were paid the same as those who worked all day. Those who had worked all day complained. The vineyard owner asked them, “... is your eye evil because I am good?” (v. 15). Their evil eye begrudged the blessing given to those hired later.

## Torah Studies – Statutes #607-611

*Statute 607: Be gentle with the poor, who must seek loans.*

*Statute 608: 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.*

*Statute 609: The loaner is to wait for the poor man to bring the pledged item to him, rather than going to the loanee’s home to demand it.*

*Statute 610: 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).*

*Statute 611: If the loanee cannot pay back the loan by sundown, the loner may not keep his pledge overnight, but must return it to the loanee by sunset of the same day, even if the loan is not repaid.*

**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:**

Key Word	Strong’s Number	Hebrew Word	Meaning
PLEDGE	5667	ʿăbôṭ	a <i>pawn</i> : - pledge, to lend on security, fetch a pledge
ABROAD	2351	chûts	<i>separate</i> by a wall, <i>outside, outdoors</i> , abroad, field, forth, highway, outside, street, without
RIGHTEOUSNESS	6666	ts <sup>e</sup> dâqâh	<i>Rightness, rectitude, justice, virtue or prosperity</i>

**Cross References:** Deuteronomy 24:17; Job 22:6, Job 24:3, Job 24:9

## Torah Studies – Statutes #612-613

*Statute 612: Do not delight in with lustful desire the employees or spouse of another.*

*Statute 613: Do not delight in with lustful desire another person's property or land.*

**Deuteronomy 5:21** “Neither shalt thou **desire** thy neighbour's wife, neither shalt thou covet thy neighbour's house, his **field**, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that is thy **neighbour's**.”

### **Key Word Study:**

Key Word	Strong's Number	Hebrew Word	Meaning
DESIRE	2530	<i>chamad</i>	To delight in, beauty, greatly beloved, delectable thing, delight, desire, lust
FIELD	7740	sadeh	<i>Country, ground, land, soil...</i>
NEIGHBOUR'S	7453	reya	<i>An associate, brother, companion, fellow, friend, husband, another...</i>

**Cross References:** 1 Kings 21:1-7; Hebrews 13:5; 1 Timothy 6:9-10