

Torah Studies – Statutes #428-433

Statute Summary:

Statute 428: If we observe a brother of the Body of Messiah hiring himself out or coming under the employment of someone else, because of monetary need, we are to look out for the righteous treatment of this employed brother.

Statute 429: If a brother is put in a position of servitude, because of a debt, a brother or close relative may “redeem” him from this servitude, by paying his debts (if one of his kinsman is financially able to do so).

Statute 430: If a kinsman (aka kinsman redeemer) wishes to redeem his brother from debt-servitude, he must not only pay what his brother owes to the employer, he must also pay the full amount which the employer would have earned, had the employee served his full term of servitude (based upon how many years remain in the Jubilee cycle, from the year of servitude to the year of Jubilee)

Statute 431: If no kinsman-redeemer comes forward to pay the servant’s debts and fully redeem him from his employer-master, the enslaved brother must remain in his position of servitude for his full term of service.

Statute 432: The employer-master must pay his employee-servant the fair yearly wage of his hire, during his time of servitude-employment.

Statute 433: Even if we are not directly involved in the employer-employee relationship, we are not to consider this situation to be “none of our business”. If we see abuse or cruelty being done to the brother, we are responsible for what we see. In other words, we are our brother’s keeper and we are to do all we can to protect-defend-seek justice for a brother who is being unrighteously treated by a master-employer.

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. After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of Jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. If *there be yet many years behind,*

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“...according unto them he shall give again the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of Jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption. 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:

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

The Torah-Principle of Being our Brother’s Keeper:

Cruelty and violence by a brother against a brother was first introduced into the human story by Cain, who murdered his brother Abel. Cain’s sin against his brother is not limited to violent rage. He is also completely careless of what brotherhood means.

In response to God’s haunting question, “Where is Abel, your brother?” Cain spits back with his perverse question, “Am I my brother’s keeper? (Genesis 4:9).”

The Torah has set up its audience ingeniously here. It baits us to answer Cain. It begs us to respond, bringing us to wish we could shout back through the eons: “Of course you are your brother’s keeper! That hateful rejection of your familial responsibility is the very thing that bore the horrendous fruit of murder, allowing you to spill Abel’s innocent blood!”

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While the Torah at first appears to leave Cain's question unanswered, it actually reveals the answer both directly and indirectly. This set of Statutes gives a direct response to Cain's question regarding one's responsibility for the well-being of one's brother. We are our brother's keeper, before Yahweh!

But let us also notice the subtler response to Cain's question, as the story unfolds further. At the close of Cain's story, the Torah recounts the generations between Adam and Noah, from which Cain is conspicuously absent. After Abel's murder, Adam and Eve beget another son, Seth. Seth, in turn begets Enosh, who begets Kenan, who begets Mahalalel, who begets Jared, who begets Hanokh, who begets Methuselah, who begets Noah, from whom, as survivors of the flood, we are all descended.

In the Torah record of human history, we find a recitation of our common ancestry, which underscores the depth and breadth of our responsibilities to one another as powerfully as the Golden Rule. After Cain, the Torah starts human history over again. It leads us through the generations of begetting, impressing upon us that our history is fundamentally a relational one that is rooted in a common ancestry, a single family of humanity.

And in this original familial relationship resides our profound responsibility to one another. "Let there be no mistake," the begettings seem to say. "The 'neighbors' for whom you must care are not only the people around you, but the entirety of this human family from which you are also a descendent. Each member of this family is your 'brother.' And there is no one, therefore, that we are free to abandon, in distress, nor ignore in an hour of need.

As Yahshua demonstrated in His parable of the Good Samaritan, godly brotherhood is a responsibility that transcends citizenships, racial boundaries, or close family ties. When someone is abused "on our watch" (we know and can do something about it), Yahweh's question to Cain echoes to us down through time: "Where is your brother?" And whether we directly (we were the abuser) or indirectly (we stood by without intervening) participated in a crime against a brother, before Yahweh, we are our brother's keeper.

The consequences for shirking this godly brotherhood are the same for anyone, as it was for Cain. But true brotherhood and the fulfillment of this set of Statutes is demonstrated most profoundly, by God Himself:

- **Hebrews 2:11** - "For He who sanctifies and those who are sanctified all have one source. That is why **He is not ashamed to call them brothers.**"^(ESV)

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- **Romans 8:29** – “For those whom He foreknew He also predestined to be conformed to the Image of His Son, in order **that He might be the Firstborn among many brothers.**”
(ESV)

The Kinsman-Redeemer:

The term **kinsman-redeemer** is a combination of two words.

1. The word **kinsman** has the same root as what we call next of kin today. It's seen especially in documents involving inheritance, like in bank details. It requires information about your closest living blood relative or beneficiary of an investment. In Biblical terms, “kinsman” is a term which not only involves people who are literally in the same family or clan, but also it is one's “neighbour”, as Messiah revealed in His story of the Good Samaritan. So one's “neighbour” is also one's “brother”.
 2. A **redeemer** is someone who buys back and legally regains the possession of a property or even a person that was sold to another to repay debts. The redeemer pays the price for what is being recovered, which the indebted one could not pay for himself.
- The Parable of the Good Samaritan demonstrates brotherhood, which connects with the meaning of “kinsman”:
 - **Luke 10:25** “And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit Eternal Life?”
 - **Luke 10:26** He said unto him, What is written in the Law? How readest thou?
 - **Luke 10:27** And he answering said, Thou shalt love Yahweh thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
 - **Luke 10:28** And He said unto him, Thou hast answered right: this do, and thou shalt live.
 - **Luke 10:29** But he, willing to justify himself, said unto Yahshua, And who is my neighbour?
 - **Luke 10:30** And Yahshua answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.
 - **Luke 10:31** And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.
 - **Luke 10:32** And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side.

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- **Luke 10:33** But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,
- **Luke 10:34** And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
- **Luke 10:35** And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.
- **Luke 10:36** Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?
- **Luke 10:37** And he said, He that shewed mercy on him. Then said Yahshua unto him, Go, and do thou likewise.

The Biblical term “kinsman-redeemer” is the result of putting those two words together and means the closest blood relative or neighbour who willingly pays the debtor’s redemption price.

The Bible does not sanction slavery or even the acquisition of someone’s land forever – even when the person lost their inheritance, land and possessions due to their own foolishness or mismanagement of their assets. But when someone had debts too great to repay, provision was made for them and for their lost property to be redeemed.

Yahweh has demonstrated how this set of Statutes are to be lived out, on an epic scale. As the human race, the Bible refers to us as carnal and “sold under sin” (Romans 7:14, NKJV). We are personally sold in servitude to hell, in a debt so great that we cannot legally get ourselves out of it. We lost our planet in this debt and all that is under our possession.

Yahshua is our Kinsman-Redeemer. The Name Yahshua itself means “the Salvation of Yah”. He came to save us from the slavery of Satan and sin. He Redeems us, individually. And He has legally gained the right to reclaim our planet, and restore saved mankind to his original possession, in the New Earth (Matthew 1:21, Isaiah 41:14).

Christ paid our redemption price. Peter says, “you were not redeemed with corruptible things as silver and gold... but with the precious Blood of Yahshua Christ. What a staggering Price for our redemption! (1 Peter 1:17,18 NKJV). And how great is the brotherly Love of Yahweh to have paid such a Price to deliver us from our sin-debt!

Torah Studies – Statutes #434-435

Statute Summary:

Statute 434: Yahweh wants His children to help others, even people who choose to hate us and are our foes-enemies.

Statute 435: If the animals or property of an enemy is lost or is in harm's way, we are to intervene and help to restore the property to our enemy with all care and diligence. (Luke 6:27).

Exodus 23:4-5 “If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee **lying** under his burden, and wouldest **forbear** to help him, thou shalt surely help with him.”

Key Word Study:

| Key Word | Strong's Number | Hebrew Word | Meaning |
|----------|-----------------|-------------|---|
| LYING | 7257 | râbats | to <i>crouch</i> (on all four legs folded, like a recumbent animal), crouch (down), fall down |
| FORBEAR | 2308 | châdal | <i>be lacking</i> or <i>idle</i> , cease, end, fail, forbear |

Love for our Enemies?

According to the Jewish Talmud, Torah requires us to help our enemies (as shown in these Statutes), but not love them. But, we need to understand that this interpretation does not come from Torah, but is from Jewish tradition. Yahshua Himself countered and corrected this teaching, which never came from Torah:

- **Matthew 5:43-48** “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, **Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you**; That ye may be the children of your Father which is in Heaven: for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others?...”

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- (Matthew 5:43-48, continued) "...Do not even the publicans so? Be ye therefore perfect, even as your Father which is in Heaven is perfect."

What does Torah teach about love? It says, "Love your neighbor as yourself" (Leviticus 19:18). The word "neighbour" is a synonym in Hebrew for "brother". As we found in the prior Statute studies, Yahshua's teaching in the Good Samaritan parable plainly demonstrates that we are to be the neighbour – brother to our enemies (for Samaritans and Jews were bitter enemies).

There is no question that God loves His enemies. In fact, Scripture plainly states that in our unsaved state, we are enemies of God. Yet, in that state of being His enemies, He loved us, gave Himself for us, and paid the ultimate Price to lift us out of the mire of sin.

Being a part of Yahweh's Family involves having His Ways and Character reproduced in us. And the ultimate demonstration of this is the manifestation of godly Love in our lives. Of course, godly Love isn't a mamby-pamby, sin-overlooking, milk-toast, emotional experience. God's Love is a weapon which destroys evil. Thus, no one needs godly Love more than the human enemies of God's saved people!

Someone asks you to list the Heavenly Weapons, which are not physical, but are mighty through God to the pulling down of demonic strongholds (2 Corinthians 10:4-5). What comes to mind? Prayer? Scripture (which is the Sword of the Word)? The Heavenly Armor? Anything else? Do any of the Fruits of the Holy Spirit make the mental list? It may come as a surprise at first, but actually the Fruits of the Holy Spirit are mighty Weapons in Heaven's Arsenal.

- *"But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control..." Galatians 5:22-23*



Consider the Spiritual Warfare power of LOVE. Love is one of Heaven's greatest Weapons. You cannot be bitter, unforgiving, vengeful, hateful, or murderous, while you are filled with Heaven's Love. That means that, while God-empowered Love is your motivation and basic operating system, the demons of bitterness, unforgiveness, grudges, hate, revenge, and a whole spectrum of death demons have no power over you! Obviously, love is a powerful Heavenly Weapon.

But love is such an over-used, and under-comprehended concept in today's society that just telling people to "love one another" doesn't mean nearly enough...

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... But real love - Heaven's Love - is nothing like the cheap imitations. Powerfully portrayed in "The Love Chapter" of 1 Corinthians 13; love is deep, life-changing, and beyond human. God, the Author of Love, has set the "love-bar" so high - in His "off-the-charts" demonstration at Calvary - that the human mind can't fully comprehend God's Love, let alone reproduce it.

So, what hope have we of attaining Heavenly Love, since it is so high an other-Worldly a blessing? And what good is a Heavenly Weapon which none of us can possess? Thankfully, we can attain it and live it, by God's Grace. God is in the business of developing Heavenly Love in each of His Children. In fact, its presence in the life is the demonstration of true discipleship (John 13:35).

When it comes to Christian character development, learning to love as God does is the college course. This is why love is listed as the last virtue in Peter's Ladder of Christian character development:



2 Peter 1:5-7 - *"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness; love."*

Love is the very last rung on the "Ladder". This doesn't mean that God isn't growing us in love at each stage, but it does show that love, in its full realization and experience, is the "college course" of Christian Character development. Clearly, there's a whole lot more to love than meets the eye.

God grows our capacity to love, not by giving us lovable people who naturally draw out a loving response from us. God grows our capacity to love by bringing difficult people who naturally draw out a bitter or even hateful response from us.

Remember, Scripture tells us that God loved us and Christ died for us "while we were still sinners" (Romans 5:8). This means that God demonstrated Heavenly Love in giving us what we needed, in spite of our unworthiness to receive it. He loved us. He died for us. He blessed us with Heavenly Love, because of *HIS* Goodness - not because of any merit in any of us. His love is given - even while we clearly *deserve* the opposite.

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- "...Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4:4
- "But God commendeth His Love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8

Therefore, if we are to learn to possess Heavenly love, we too need to learn to love others who are unlovely - undeserving, even. Thus, learning to demonstrate Heavenly Love towards our enemies is very much what Torah is all about!

Have you ever tried to love your enemy? That's salty stuff! It's easy to *say*, but very hard to *do*. Heavenly Love is not earned. In fact, it is not given out of any merits on the part of the recipient whatsoever. God is Love. And the kind of love He's working to develop in His children is far beyond what a carnal heart can naturally do. Here are Christ's Words on the subject:

- "But I say unto you which hear, Love your enemies, do good to them which hate you. Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." Matthew 6:27-36

The opposite of having Heavenly Love towards our offenders is having bitterness, resentment and unforgiveness. The problem with bitterness is that it is a soul-poison, which we take internally, never realizing that we're bitter. Bitter people never think they're bitter. When I was embittered towards Brandi and her family, I never thought of myself as bitter towards them.



Bitterness:

**Drinking poison
and waiting for the other
person to die.**

So the first step in developing Heavenly Love for your offenders is releasing one's own bitterness. And the first step in being delivered from one's bitterness is recognizing it. The following are some tell-tale signs which reveal that

bitterness is present in the soul:

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2) You rehash the things that your offender has done against you over and over again - to person after person. (*You may not be aware of doing this, but ask your family members if you tell the same old offenses over and over again.*) Doing this creates "sides" between yourself and your offender.

- *He that covereth a transgression seeketh love; but he that repeateth a matter separateth very (close) friends." Proverbs 17:9*

3) Your close family members or dearest friends are bitter against your offenders. Bitterness spreads from you to those who are closest to you. The "bitter root" in Hebrews 12:15 is first described in Deuteronomy 29:18 - "...Beware lest there be among you a root bearing poisonous and bitter fruit."

4) Over a long time, holding onto bitterness will even rob you of your health.

Concordia University psychologists Erin Dunne and Carsten Wrosch collaborated with University of British Columbia's Gregory Miller for a study on bitterness, which was to be published in the journal *Health Psychology*. Wrosch connects bitterness to physical ailments:

"Health psychology has shown that negative emotions can influence stress responses and release the hormone cortisol. Chronically high levels of this hormone in turn can disrupt other bodily systems, including the immune system. If this happens, it can increase vulnerability of a person to developing a number of diseases."

Bitterness is obviously most likely to develop in situations where you feel you have been wronged by someone. And it is especially likely to develop when we believe we have been wronged without having done anything to deserve it.

From a spiritual warfare perspective, bitterness is the opposite of Heavenly Love. We cannot love someone - with God's kind of love - and be embittered against them at the same time. But bitterness goes even deeper than that. For when we are embittered against another person, we also cannot truly love God.

Unless we can overcome bitterness, by God's Grace, we will never be effective spiritual warriors. Bitterness undercuts all that God is working to accomplish in us.

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The first step in overcoming bitterness is getting a new attitude - a godly perspective on suffering. When we have a right view of suffering, we will not fall prey to becoming bitter when others become sources of suffering in our lives. So, let's take a moment to look at suffering from a Biblical perspective that we may lose all traces of the "victim mentality", becoming more than conquerors through Him who loved us.

- We first partake of Christ's sufferings before we may have the joy of full fellowship with Him or partake in His glory (2 Tim. 2:12).
- *"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings..."* Philippians 3:10
- *"Beloved, think it not strange concerning the fiery trial which is to try you... But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."* 1 Peter 4:12-13

Suffering isn't an unusual experience, in the life of a Christian. The Bible tells us that *all* who live for God will suffer (2 Timothy 3:12). The Scriptures also assure us that "all things work together for good" in the lives of those who love God (Romans 8:28). This means that God allows suffering into our lives only when it is for a good purpose. Suffering produces several good results:

- Suffering strengthens our characters—1 Peter 5:10
- Suffering delivers us from materialism and focus our attention on what (and who) really matters —Philippians 3:8
- Suffering destroys our attraction for sinful habits. Thus, suffering is the pain which comes in order for true healing to take place—1 Peter 4:1
- Suffering is the method God uses to "choose" us as His own, as the Bible states in the following verses:
 - *"...Many be called, but few chosen."* Matthew 20:16
 - *"...I have chosen thee in the furnace of affliction."* Isaiah 48:10
 - *"If we suffer, we shall also reign with Him..."* 2 Timothy 2:12

If we fail God's tests of suffering and do not respond to them in a submitted and Christ-centered manner, we will become embittered by these experiences rather than tasting triumph.

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When fiery trials come our way, like Job of old, we have an opportunity to pass through the experience of suffering in a way that pleases and glorifies God. This is what it means to suffer with grace.

However, if instead of looking with humble submission to God, we focus our attention on the human instrument who “caused” our suffering, we will become angry and embittered towards the “offender.” When we permit the “gall” of bitterness to develop, our soul becomes poisoned (Acts 8:23). Thus, we miss out on the “good” that our Heavenly Father was attempting to accomplish through the trial. Should bitterness be allowed to persist, it is a spiritual cancer that ultimately erodes our relationship with God.

- **1 John 4:20-21** *“If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also.”*
- **Ephesians 4:30-32** *“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.”*
- *“If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also.”* 1 John 4:20-21

Video: God’s Overlooked Weapons - <https://www.youtube.com/watch?v=ebHvF2H9PIE&t=17s>

And this brings us full-circle, back to the Statutes of focus, for in it lies a deep secret for overcoming bitterness, and truly loving our enemy:

- **Exodus 23:4-5** *“If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee **lying** under his burden, and wouldest **forbear** to help him, thou shalt surely help with him.”*

To help our enemy is also Scripturally known as “going the Second Mile” – because it is not something society expects of us. It is going “above and beyond” what is the normal “call of duty”. It is in “going the Second Mile”, that all temptation towards bitterness is completely dispelled from the soul.

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- **Matthew 5:38-48** "...Do not resist an evil person! If someone slaps you on the right cheek, offer the other cheek also. If you are sued in court and your shirt is taken from you, give your coat, too. **If a soldier demands that you carry his gear for a mile, carry it two miles.** Give to those who ask, and don't turn away from those who want to borrow. "You have heard the law (Talmudic law, not Torah) that says, 'Love your neighbor' and hate your enemy. But I say, **love your enemies! Pray for those who persecute you!** In that way, you will be acting as true children of your Father in heaven. For he gives his sunlight to both the evil and the good, and he sends rain on the just and the unjust alike. If you love only those who love you, what reward is there for that? Even corrupt tax collectors do that much. If you are kind only to your friends, how are you different from anyone else? Even pagans do that. But you are to be perfect, even as your Father in Heaven is perfect."

How do we go the Second Mile? This means that we are to voluntarily invest something of our time, talents, or resources into the life of our offender, for where our treasure is, there will our hearts be also (Matthew 6:21).

In Christ's day, the Roman soldiers (whom the Jews considered to be their enemies, since they were an occupying power) could command a male twelve years old or older to carry his military pack for one mile in any direction. Many Jews resented this. To them, it was just one more way the dictatorial Roman empire dominated them. But Christ taught that rather than just going the required one mile, His followers were to go two (Matthew 5:38-40). This command goes dipolar opposite to our natural response to injustice! But the Bible warns that our natural responses are usually wrong (Proverbs 14:12).

In going the extra mile, we reclaim our joy in Yahweh, and truly overcome the last vestiges of bitterness! It is also not until we go the "second mile" so-to-speak, that we have opportunities to witness to our offenders. Thus, we should pray and seek the Father's insights as to how we can invest some voluntary "treasure" in the lives of our offenders. And as we do so, we find a window of Heaven opens flooding us with divine grace to triumph amid the suffering.

What is perfect hatred?

Heavenly Love is much deeper than mere emotion. It is an action word, which is carried out in forgiveness towards our offenders. Corrie ten Boom once said, "Forgiveness is an act of the will and the will can function regardless of the temperature of the heart."

Since we can plainly see that Yahweh calls His people to love their enemies, what does Scripture mean by having a "perfect hatred"?

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- **Psalm 139:19-22** “Surely Thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. For they speak against Thee wickedly, *and* thine enemies take *Thy Name* in vain. Do not I hate them, O Yahweh, that hate Thee? And am not I grieved with those that rise up against Thee? **I hate them with perfect hatred**: I count them mine enemies.”

In Scripture, “perfect hatred” for those who hate Yahweh is demonstrated in holy zeal. Yahshua cleansed the Temple in order to halt the desecration of the Temple of Yah. But when the “dogs” of persecution brutalized and Crucified Him, Yahshua endured it meekly, praying, “Father forgive them for they know not what they do.”

Always, in personal attacks, Yahshua demonstrated true Sonship through gentleness and meekness. But, in dealing with attacks against Yahweh or the desecration of holiness, Yahshua went into warrior mode. The wicked Pharisees fled from the Temple, when Yahshua cleansed it, for fear of the righteous Zeal and Holy Fire they saw flashing from the Saviour as He drove the money-changers out.

Similarly, David meekly accepted the personal attacks of Shimei – even though he was king and had the power-authority to make the man pay for his disrespect. But when Goliath disrespected and defamed the Name of Yahweh, David came after him with killing force.

Shimei ben Gera, was a Benjamite of Bahurim, son of Gera. The Bible says he was "a man of the family of the house of Saul" (2 Samuel 16:5–14, 19:16–23; 1 Kings 2:8–9, 36–46). He is mentioned as one of David's tormentors during his flight before Absalom.

When Absalom was slain, the rebellion quelled and David returned to Jerusalem, this same Shimei came imploring and winning David's forgiveness.

David, however, in his dying charge to Solomon, bade him avenge the insult (1 Kings 2:9). Since David did not defend himself against Shimei, and chose not to take the man's life for the personal insult, yet charged Solomon to deal with Shimei “wisely” (righteously), years later, we can understand that Shimei must have clearly continued his disrespect of God's chosen leaders – and in so doing was disrespecting Yahweh. Disrespect for Yahweh is not handled gently, in Scripture. In fact, this is where “perfect hatred”, righteously comes in.

This is what we see in both Yahshua, as our Example, and in believers in every age. In the time of the Early Christian Church, we see Paul taking personal insults and even stoning with quiet meekness. But when someone came against Yahweh or against the Way of the Kingdom of Heaven, he went into war mode:

Torah Studies – Statutes #434-435 (continued)

- **Acts 13:6-11** “And when they (Paul and Barnabas) had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the Word of God. **But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the Faith.** Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, And said, ‘O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right Ways of Yahweh? And now, behold, the Hand of Yahweh is upon thee, and thou shalt be blind, not seeing the sun for a season.’ And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.”

God’s people are to be so fully aligned with Him, that we love Him first and supremely. We love what and whom He loves. And we hate all that He hates. This is “perfect hatred”, which is also demonstrated in the story of Jehu:

- **2 Chronicles 19:1-2** And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, **‘Shouldest thou help the ungodly, and love them that hate Yahweh?’** Therefore *is* wrath upon thee from before Yahweh’.”

Here’s the backstory behind Jehu’s words/warning:

- Jehoshaphat maintained peace with the northern kingdom and unwisely formed a marriage alliance with Ahab. (1 Kings 22:44; 2 Chronicles 18:1)
- During a visit in the northern kingdom sometime after the marriage of Ahab’s daughter Athaliah to his firstborn Jehoram, Jehoshaphat agreed to accompany King Ahab in a military venture to recover Ramoth-Gilead from the Syrians.
- However, before actually starting out, Jehoshaphat requested that Ahab inquire of Jehovah God. Four hundred prophets assured Ahab of success. But God’s true prophet Micaiah, hated by Ahab but called at Jehoshaphat’s insistence, foretold certain defeat. Nevertheless, Jehoshaphat, perhaps so as not to go back on his original promise to accompany Ahab, went into battle dressed in his royal garments. Since Ahab had taken the precaution to disguise himself, the Syrians mistakenly concluded that Jehoshaphat was Israel’s king and therefore subjected him to the heaviest attack. Jehoshaphat barely escaped with his life, and Ahab, despite the disguise, was mortally wounded. (1Ki 22:2-37; 2Ch 18)
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Torah Studies – Statutes #434-435 (*continued*)

- Upon returning to Jerusalem, Jehoshaphat was censured for unwisely allying himself with wicked Ahab, the visionary Jehu saying to him: “Is it to the wicked that help is to be given, and is it for those hating the True God that you should have love? And for this there is indignation against you from the person of God.”—2 Ch 19:2.
- Later, Jehoshaphat became partner to King Ahaziah, Ahab’s successor, in a shipbuilding enterprise at Ezion-Geber on the Gulf of Aqaba. But God disapproved of this maritime alliance with wicked Ahaziah. Therefore, in fulfillment of prophecy, the ships were wrecked.—1Ki 22:48, 49; 2Ch 20:35-37.

Perfect hatred is actually not about emotion – anymore than Heavenly Love is about emotion. Soul-ties are formed in strong emotional bonds, both positive and negative. The stronger the emotion, the greater the soul-tie... So, a godly person would ultimately be spiritually polluted by hatred, involving emotion... bitterness... resentment... etc...

Torah commands us not to hate anyone in our hearts (Leviticus 19:17). This refers to the strong emotion. But perfect hatred isn’t about losing hold of the Fruits of the Holy Spirit. Perfect hatred involves rising in defense of Truth, standing against sin, and not countenancing disrespect of Yahweh or His Holy Things. A perfect hatred is about hatred for evil (Proverbs 8:13, see also Exodus 18:21, and Psalm 26:4).

Yahweh Himself hates with a perfect Hatred. But this does not mean that He has bitterness towards the wicked, nor takes pleasure in their ultimate Judgment: "As I live, saith Yahweh, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live" (Ezek. 33:11). Because perfect hatred is not about bitterness, negative emotions, or seeking revenge, God’s people are instructed to “rejoice not when thine enemy falleth” Proverbs 24:17.

God’s perfect Love does not cease, even as He destroys the wicked (Psalm 104:35). And, since it isn’t about emotions, but rather it is about destroying sin and upholding Truth and Righteousness (bringing Glory to Yahweh), perfect Hatred co-exists beautifully with perfect Love...

Hating with the heart is forbidden in Torah. It is demonstration of hating with the heart to refuse to help one’s enemies in their hour of need. But, one can hate wickedness and sin, while still demonstrating love for one’s enemy(ies), as is shown in this set of Statutes. It is the Character of Yahweh in action, for He sends the rain to bless the just and unjust alike.

Torah Studies – Statutes #436-438

Statute Summary:

Statute 436: Be holy – set apart for holy use – choosing to not be defiled by eating unclean foods.

Statute 437: Obeying the food prohibitions in Torah demonstrates that we worship Yahweh as the Great I Am, and are faithful to Him as Sovereign of all.

Statute 438: Holiness includes differentiating between unclean and clean animals.

Leviticus 11:44-47 “For I am the LORD your God: ye shall therefore **sanctify** yourselves, and ye shall be **holy**; for I Am holy: neither shall ye **defile** yourselves with any manner of creeping thing that creepeth upon the earth. For I Am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I Am holy. This is **the law** of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: **To make a difference** between the **unclean** and the **clean**, and between the beast that may be eaten and the beast that may not be eaten.”

Key Word Study:

| Key Word | Strong's Number | Hebrew Word | Meaning |
|----------------------|-----------------|-------------|---|
| SANCTIFY | 6942 | qâdash | to be clean (ceremonially or morally), consecrate, dedicate, hallow, (be, keep) holy |
| HOLY | 6918 | qâdôsh | <i>Sacred, a saint, a sanctuary:</i> - holy |
| DEFILE | 2930 | ṭâmê' | to be foul, especially in a ceremonial or moral sense (<i>contaminated</i>) |
| THE LAW | 8451 | tôrâh | a precept or statute |
| TO MAKE A DIFFERENCE | 914 | bâdal | to divide, separate, distinguish, differ, select, (make) separate, sever (out), X utterly |
| UNCLEAN | 2931 | ṭâmê' | to be foul, especially in a ceremonial or moral sense (<i>contaminated</i>) |

Torah Studies – Statutes #436-438 (continued)

Key Word Study (continued):

| Key Word | Strong's Number | Hebrew Word | Meaning |
|----------|-----------------|-------------|--|
| CLEAN | 2889 | ṭâhôr | pure (in a physical, chemical, ceremonial or moral sense): - clean, fair, pure (-ness) |

What is the defilement of unclean foods?

At the outset of their training into the service of the king Babylon, Daniel and his companions are to be given a daily portion of royal food and wine from the king's table. Daniel 1:8 then says: "But Daniel resolved **not to defile himself** with the royal food and wine, and he asked the chief official for permission not to defile himself this way."

Defilement is an interesting word. It means much more than harming one's health. It is to morally defile oneself. Which means eating unclean foods can harm us, spiritually!

Some have suggested that all food from Babylon was defiling. But Daniel and his three faithful friends do not reject all food from Babylon. In the story of Daniel, when he and his friends gain permission to eat "pulse", it is also provided by the house of the Babylonian king. Yet, they eat it. Clearly, it is not the captivity, nor location which causes the food to be defiling.

Scripture does not tell us what specific foods Daniel and his friends were offered in Babylon. But we can see from Torah, that the foods which "defile" are those which are "unclean". Clearly then, unclean foods were being provided to Daniel and his friends.

Daniel asks for "pulse", which is vegetables and non-animal foods – all of which would be "clean" according to Torah. Some have assumed that Daniel was vegan, as a result. But, this cannot be correct, since we read that he fasted from eating flesh, sweet bread (dessert) and wine for three weeks in Daniel 10:3. By definition, one cannot "fast" from that which one never eats.

Thus, taking the Word and only the Word, we can correctly construct the story... Daniel was a Torah-keeper. He could not eat the king's meat at the start of his captivity, because Torah-breaking foods were being offered to him. Eating foods which are declared "unclean" by Torah is spiritually defiling. Thus, Daniel and his friends, risked the ire of the king – even risking death, for they were captives – in order to honor Yahweh and not be spiritually defiled.

Torah Studies – Statutes #436-438 (continued)

Today, diet is not recognized as spiritually strengthening or weakening... But, although this now seems unknown, it was commonly-known to have this power as recently as the 1700's!



The *Merriam-Webster's Dictionary* defines *royalty* as “the character or trait befitting a sovereign.” We, are all called to be priests and kings, in the Father’s Service. Thus, we are to live in such a way as to put difference between the clean and unclean – in holiness choosing not to be defiled, as did Daniel and his three friends. In more recent times, we find the amazing story of a young prince, who similarly choose not to be defiled, which he understood would make him unfit to reign.

In 1789, revolution began in France. The people, disillusioned by economic turmoil, poverty and inequality, revolted against the powerful nobility and clergy. The now famous “Storming of the Bastille” sent shockwaves across Europe; mobs looted and rioted in the streets, and all those against the revolution were deemed enemies of the new republic.

It was this very chaos that made the weak-willed King Louis xvi attempt to flee for his life. In 1791, with his wife and two young children in tow, he made for the border in the disastrous flight to Varennes. It was in that little town that his carriage was discovered and he was carted back to Paris. While his family was effectively thrown in jail in the palace of the Tuileries, the revolution further descended into chaos.

Torah Studies – Statutes #436-438 (*continued*)

The Bourbons fell further and further from public grace; the people developed a distaste for monarchy, exemplified by the mob invasion of the palace in 1792. About 8,000 men, armed with sticks, pikes and a mob-mentality, invaded the palace and defeated the guards. Afterward, they forced the king to drink to the revolution, and paraded him and his family on the roof, wearing the red caps of liberty.

By 1793, the French Revolution was in full swing. This very year embodied the chaotic and tumultuous period better than any other, as it was the year of the bloody affair known as the Reign of Terror. Violent Parisian mobs and *Madame Guillotine* had been mobilized by the fanatic Maximilien Robespierre. His Committee for Public Safety was ironically the least dedicated group in all of France toward advancing anyone's safety, and together, they too divorced many a French head from their bodies.

Soon after the Reign of Terror began, the inevitable execution of Louis XVI took place, signifying just how anti-monarchical the nation had become. Just five months later, his wife, the extravagant Marie Antionette, distrusted by revolutionary France because of her Austrian roots and perceived exacerbation of the economic crisis, would also fall to *Madame Guillotine*.

Before that, however, Marie Antionette was with the two young royals in jail. It was there that a group of revolutionaries decided to further separate the family by taking the younger of the children, the male heir to the throne, young Louis xvii.

Under the guise of befriending and protecting the young prince, they took him to a community far away from Paris, away from his mother and older sister, secretly deciding that they would do all they could to make him morally unfit, so much so that he would never realize the grand destiny which awaited him.

And so they began: they exposed young Louis to all manner of rich and decadent foods, the kinds which would make him a slave to his appetite and were Torah-breaking; they surrounded him with vulgar and base men, so as to forever familiarize him with cursing, disrespect, and animalistic ways; and they paraded before him lascivious and lewd women in order to destroy and corrupt his youthful innocence.

For six months straight, young Louis was relentlessly and mercilessly bombarded by these uniquely crafted temptations, designed to steal away from him that grand destiny which was before him. For six months, young Louis—who had been separated from his family, who had known only the comfortable and catered life of a monarch, who had seen these dangerous revolutionaries enter his home, humiliate him and his family, and publicly execute his father—was subjected to all manner of evils that would have won away greater men than he.

Torah Studies – Statutes #436-438 (*continued*)

And yet, throughout all six months, not once did young Louis give in. Not once did he indulge in any temptation by the smallest iota. Not once did he give in to fear, or exhaustion. Not once did he feel sorry for himself and allow himself any excuse for giving up. He refused and stood his ground. He remembered who he was, and he denied the revolutionaries the satisfaction they so desperately desired.

Enraged, these men descended upon Louis, demanding to know how, *why* he had refused to indulge in things that most men happily give a leg for. Young Louis looked at these men, head held high, and simply said, “Sirs, I cannot do as you ask—for I was born to be a king.”

What a reason! What an answer! Should we not join Daniel and say the same? Yes, partaking of Torah-breaking foods bring spiritual defilement, making us unfit to serve Yahweh as His priests and kings. We, too, should put difference between what is clean and unclean, so that we also will be able to stand in our Heavenly Calling.