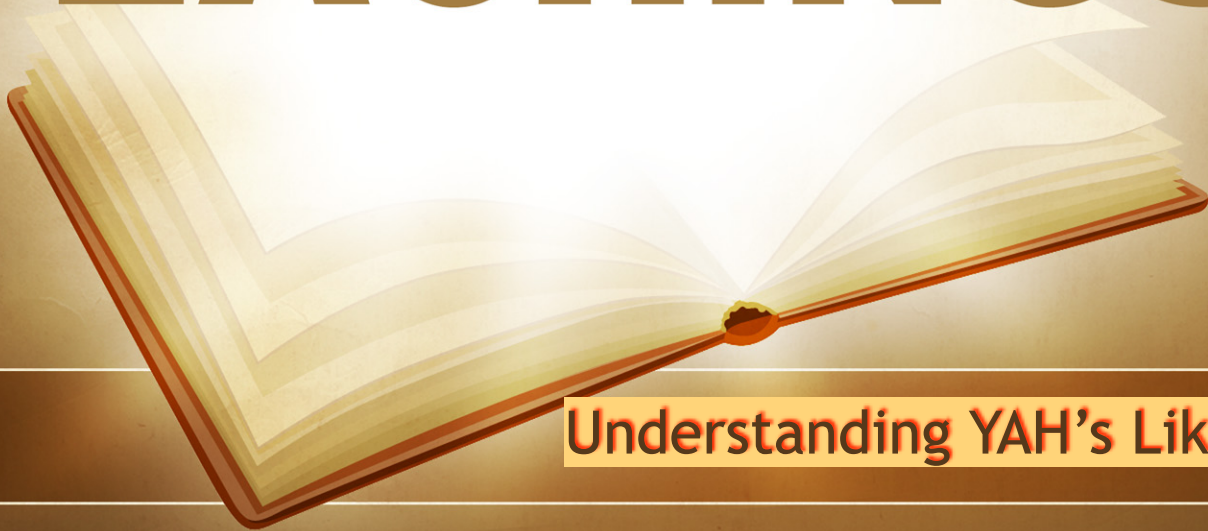
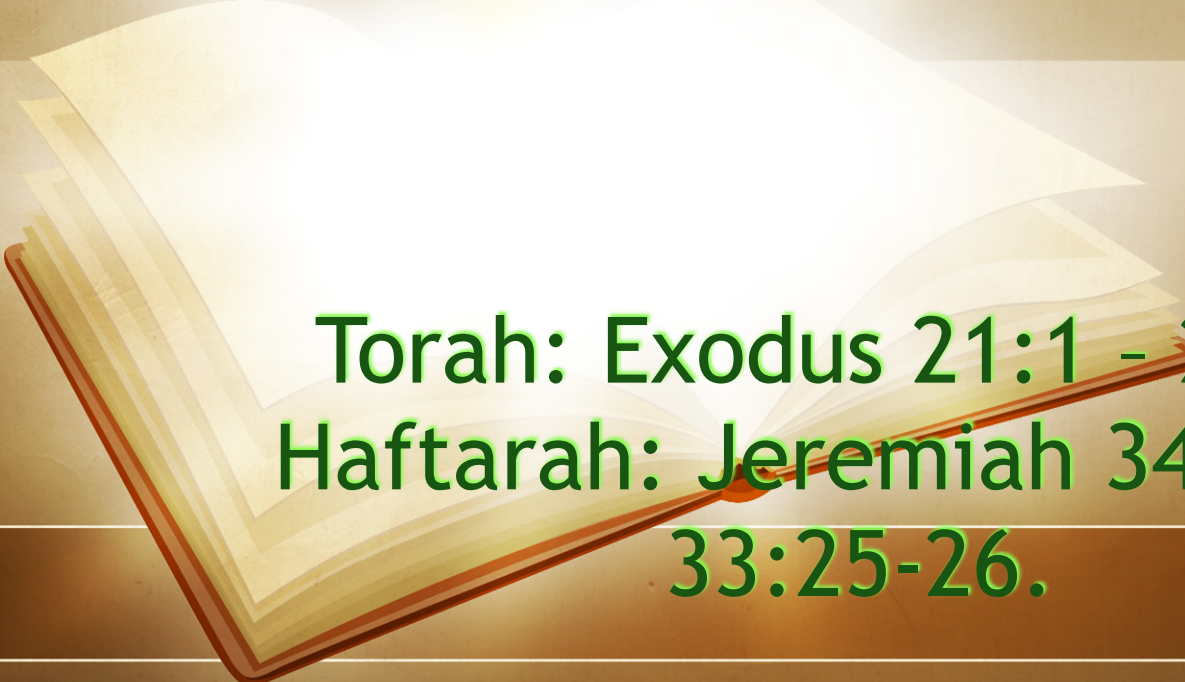


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

18 Mishpatim (מִשְׁפָּטִים) — Hebrew for RIGHT RULINGS



Torah: Exodus 21:1 - 24:18
Haftarah: Jeremiah 34:8-22;
33:25-26.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Following the revelation at Sinai, Elohim legislates a series of laws for the people of Israel. These include the laws of the indentured servant; the penalties for murder, kidnapping, assault and theft; civil laws pertaining to redress of damages, the granting of loans and the responsibilities of the “Four Guardians”; and the rules governing the conduct of justice by courts of law.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Also included are laws warning against mistreatment of foreigners; the observance of the seasonal festivals, and the agricultural gifts that are to be brought to the Holy Temple in Jerusalem; the prohibition against cooking meat with milk; and the mitzvah of prayer. Altogether, the Parshah of Mishpatim contains 53 mitzvot—23 imperative commandments and 30 prohibitions.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim promises to bring the people of Israel to the Holy Land, and warns them against assuming the pagan ways of its current inhabitants.

The people of Israel proclaim, “We will do and we will hear all that Elohim commands us.” Leaving Aaron and Hur in charge in the Israelite camp, Moses ascends Mount Sinai and remains there for forty days and forty nights to receive the Torah from Elohim.

Telling the truth to a culture built on lies is an act of Spiritual warfare I'm not sure who said it first but it bears repeating (Men are not women, Women are not men, Animals are not children, Live in boyfriends or girlfriends are not spouses, The internet is not the local church, Words are not guns, Feelings are not facts, Creatures are not the Creator, YeHoVah is the answer, The Gospel still has Power, The Blood still works, The Whole Bible is still true and the Church needs to be Advancing by force and the gates of hell will not prevail against it. Amen and Amen

Laws About Slaves

Exo 21:1 “These are the right-rulings which you are to set before them:

Exo 21:2 “When you buy a Hebrew servant, he serves six years, and in the seventh he goes out free, for naught.


Exo 21:3 “If he comes in by himself, he goes out by himself; if he comes in married, then his wife shall go out with him.

Exo 21:4 “If his master has given him a wife, and she has borne him sons or daughters, the wife and her children are her master’s, and he goes out by himself.

Exo 21:5 “And if the servant truly says, ‘I love my master, my wife, and my children, let me not go out free,’

Exo 21:6 then his master shall bring him before Elohim, and shall bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl. And he shall serve him forever.

Exo 21:7 “And when a man sells his daughter to be a female servant, she does not go out as the male servants do.”



Exo 21:8 “If she is displeasing in the eyes of her master who has engaged her to himself, then he shall let her be ransomed. He shall have no authority to sell her to a foreign people, because of him deceiving her.

Exo 21:9 “And if he has engaged her to his son, he is to do to her as is the right of daughters.

Exo 21:10 “If he takes another wife, her food, her covering, and her marriage rights are not to be diminished.

Exo 21:11 “And if he does not do these three for her, then she shall go out for naught, without silver.

Exo 21:12 “He who strikes a man so that he dies shall certainly be put to death.

Exo 21:13 “But if he did not lie in wait, but Elohim delivered him into his hand, then I shall appoint for you a place where he is to flee.

Exo 21:14 “But when a man acts presumptuously against his neighbour, to kill him by treachery, you are to take him even from My slaughter-place to die.

Exo 21:15 “And he who strikes his father or his mother shall certainly be put to death.

Exo 21:16 “And he who kidnaps a man and sells him, or if he is found in his hand, shall certainly be put to death.

Exo 21:17 “And he who curses his father or his mother shall certainly be put to death.

Exo 21:18 “And when men strive together, and one strikes the other with a stone or with his fist, and he does not die but is confined to his bed,

Exo 21:19 if he rises again and walks about outside with his staff, then he who struck him shall be innocent. He only pays for lost time and sees to it that he is completely healed.

Exo 21:20 “And when a man strikes his male or female servant with a rod, so that he dies under his hand, he shall certainly be punished.

Exo 21:21 “But if he remains alive a day or two, he is not punished; for he is his property.

Exo 21:22 “And when men strive and they shall smite a pregnant woman, and her children come out, yet there is no injury, he shall certainly be punished accordingly as the woman’s husband lays upon him. And he shall give through the judges.

Exo 21:23 “But if there is injury, then you shall give life for life,

Exo 21:24 eye for eye, tooth for tooth, hand for hand, foot for foot,

Exo 21:25 burn for burn, wound for wound, lash for lash.

Exo 21:26 “And when a man strikes the eye of his male or female servant, and destroys it, he is to let him go free for the sake of his eye.

Exo 21:27 “And if he knocks out the tooth of his male or female servant, he is to let him go free for the sake of his tooth.

Exo 21:28 “And when an ox gores a man or a woman to death, then the ox shall certainly be stoned, and its flesh is not eaten, and the owner of the ox is innocent.

Exo 21:29 “However, if the ox was previously in the habit of goring, and its owner has been warned, and he has not kept it confined, so that it has killed a man or a woman, the ox is stoned and its owner also is put to death.

Exo 21:30 “If a sin-covering is laid upon him, then he shall give the ransom of his life, whatever is laid on him.

Exo 21:31 “Whether it has gored a son or gored a daughter, according to this right-ruling it is done to him.

Exo 21:32 “If the ox gores a male or female servant, he is to give to their master thirty sheqels of silver, and the ox is stoned.

Laws About Restitution

Exo 21:33 “And when a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls in it,

Exo 21:34 the owner of the pit is to repay, he is to give silver to their owner, and the dead beast is his.

Exo 21:35 “And when the ox of a man smites the ox of his neighbour and it dies, then they shall sell the live ox and divide the silver from it, and also divide the dead ox.

Exo 21:36 “Or if it was known that the ox was previously in the habit of goring, and its owner has not kept it confined, he shall certainly repay ox for ox, while the dead beast is his.

The Torah portion for this week is called
'mishpatim' - מִשְׁפָּטִים which is the plural of the root
word מִשְׁפָּט 'mishpat' (mish-pawt')- Strong's
H4941 which means 'right-ruling or judgement,
ordinances, regulations' and comes from the
primitive root verb שָׁפַט shaphat (shaw-fat')- Strong's
H8199 which means, 'to judge, govern, rule,
pronounce judgement, give law'.

There is only One who gives us the Law by which we must live and by which we are governed; and these judgements and right-rulings and regulations given by Him, we must DO!!!

Yeshayahu/Isaiah 33:22 “for יהוה is our Judge, יהוה is our Lawgiver, יהוה is our Sovereign, He saves us”

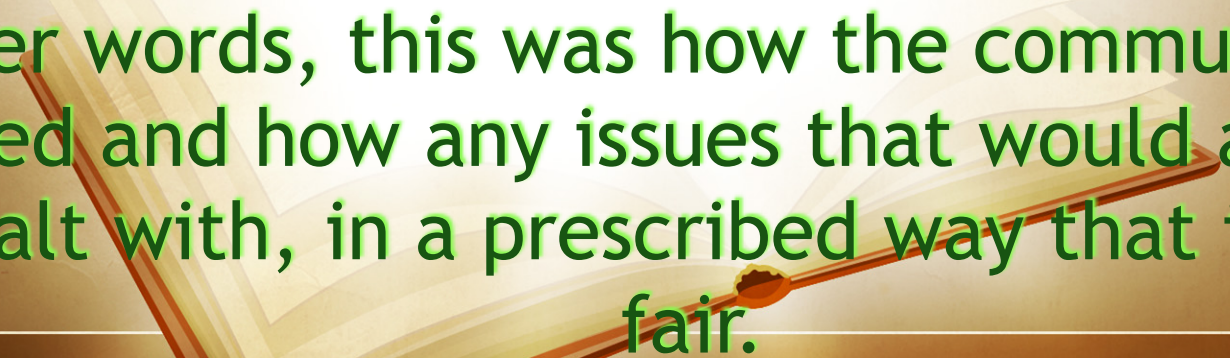
After having heard יהוה speak the “Ten Words”,
Yisra’ěl then asking Mosheh to hear from יהוה all
that they were to receive, as instructions, and that
they would do all that he would come and speak to
them!

These are the right-rulings, or further instructions,
that Mosheh came to deliver to the nation of
Yisra’ěl.



This further expands on the words that they had heard and expresses the rules for proper righteous living, as a nation. These 'mishpatim' are what we could call the 'legal procedures' or firm rulings that are non-negotiable!

In other words, this was how the community would be ruled and how any issues that would arise could be dealt with, in a prescribed way that is just and fair.



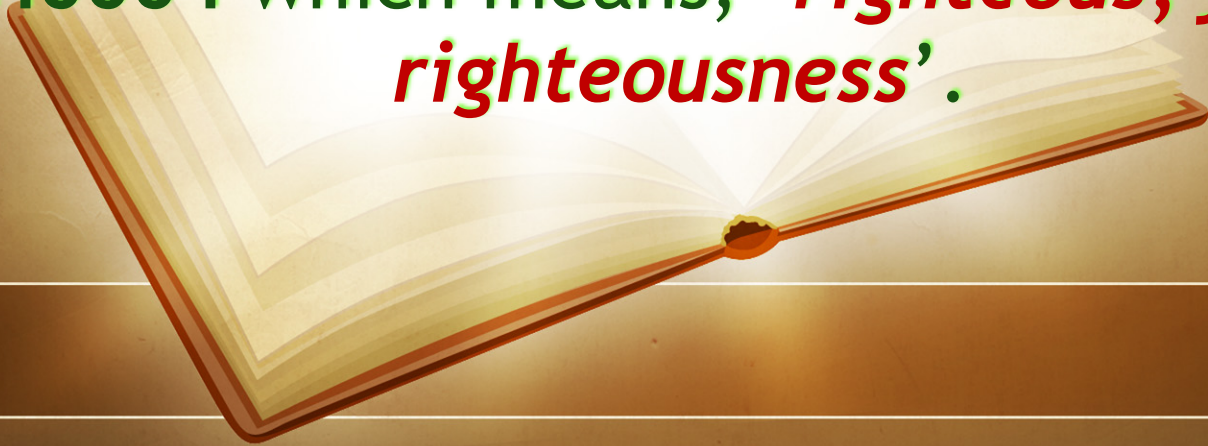
These are what we could call the ‘social laws’, that clearly teach us how to get on with each other and how we are to behave and how we are to live, according to how we have been created to be in **יהושע**.

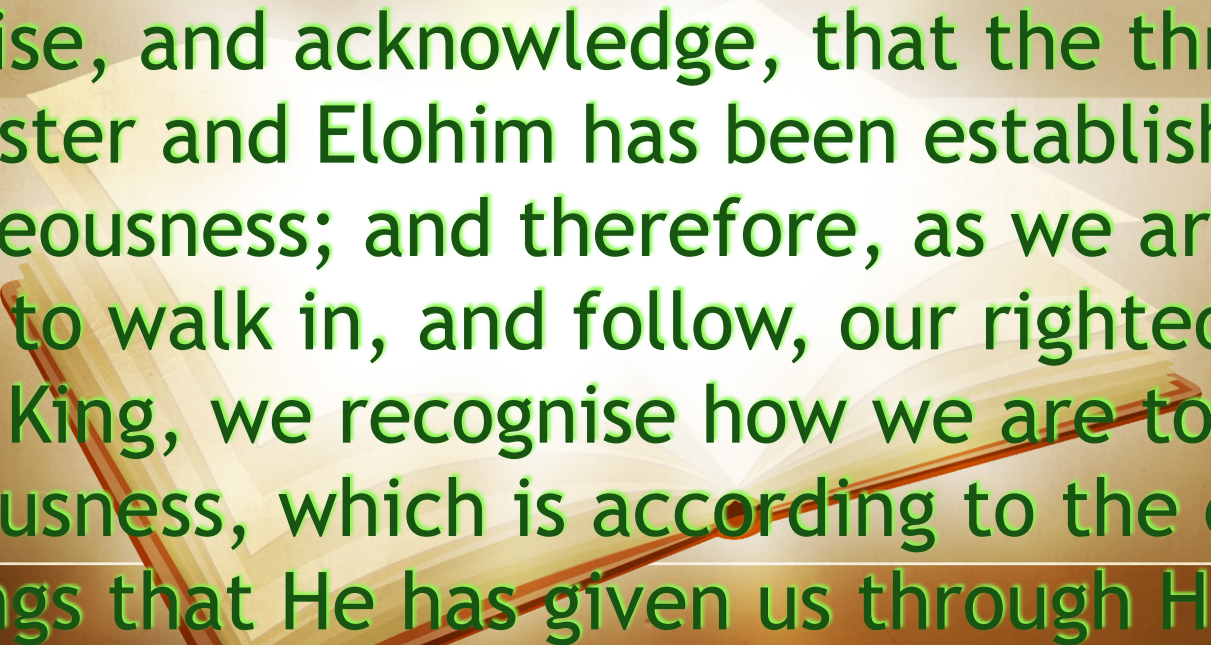
Tehillah/Psalm 89:14 “Righteousness and right-ruling are the foundation of Your throne; loving-commitment and truth go before Your face.”

Tehillah/Psalm 97:2 “Clouds and darkness all around Him, righteousness and right-ruling are the foundation of His throne.”

What we see here, is that righteousness and right-ruling/justice are the foundation of His throne! The Hebrew word that is translated as 'foundation' comes from the root word מַכּוֹן makon (maw-kone')- Strong's H4349 which means, 'a fixed or established place, dwelling place, habitation, foundation', which comes from the primitive root verb כּוּן kun (koon)- Strong's H3559 which means, 'ready, steadfast, established, firm, set up, determined, prepared'.

The Hebrew word that is translated as
'righteousness' is צְדָקָה tsedeq (tseh'-dek)- Strong's
H6664 which means, '*righteous, just,
righteousness*'.

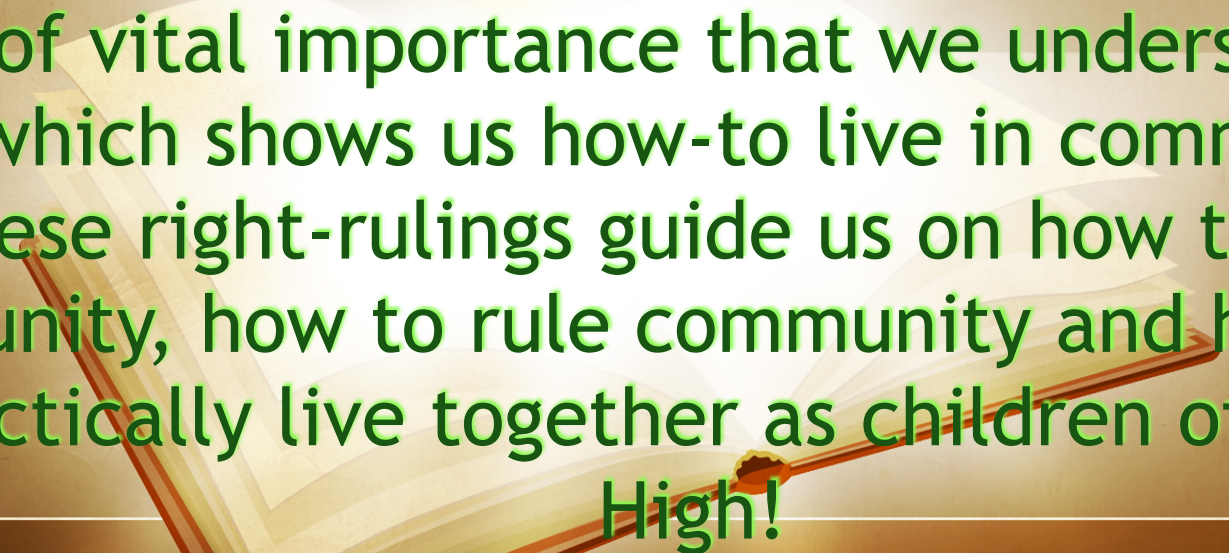




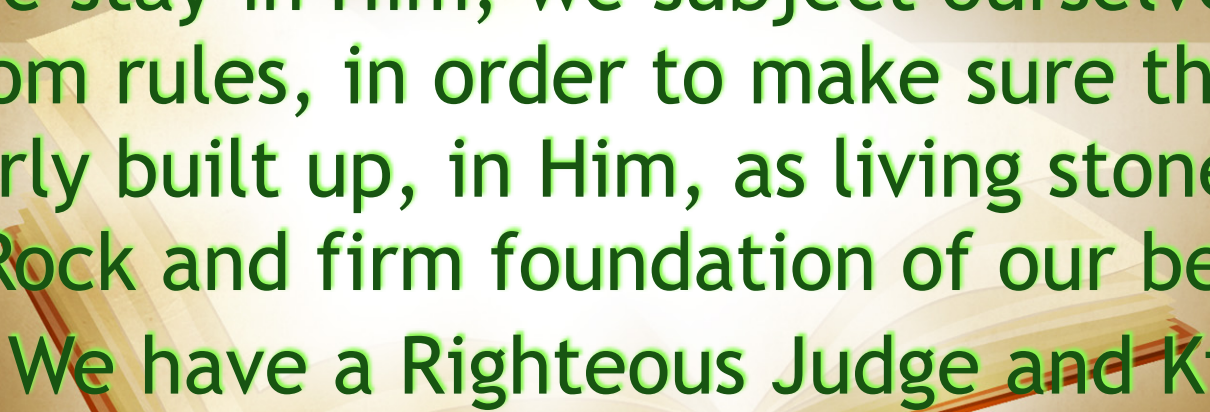
We are told in Mishlě/Proverbs 16:12 that a throne is established in righteousness and we therefore recognise, and acknowledge, that the throne of our Master and Elohim has been established, in righteousness; and therefore, as we are clearly called to walk in, and follow, our righteous Elohim and King, we recognise how we are to walk in righteousness, which is according to the clear right-rulings that He has given us through His Word!

These 'mishpatim', and righteousness, are the foundation of His Throne and this is 'how' He rightly rules His people.

It is of vital importance that we understand the rules which shows us how-to live in community; for these right-rulings guide us on how to form community, how to rule community and how we are to practically live together as children of the Most-High!



Our Master, **יהושע** Messiah, is our righteous King and
as we stay in Him, we subject ourselves to His
kingdom rules, in order to make sure that we are
properly built up, in Him, as living stones, on the
Rock and firm foundation of our belief!
We have a Righteous Judge and King!



As a people who walk according to the Spirit, we are able to have full confidence in our Master, High priest and King, and are now able to faithfully serve our Master in the priestly order of Malkitsedeq! Malkitsedeq was the 'King of Shalēm', who Abraham was blessed by, and who Abraham paid tithes to - and is a clear shadow picture and reference to **יהושע** Messiah, our Redeemer and King.

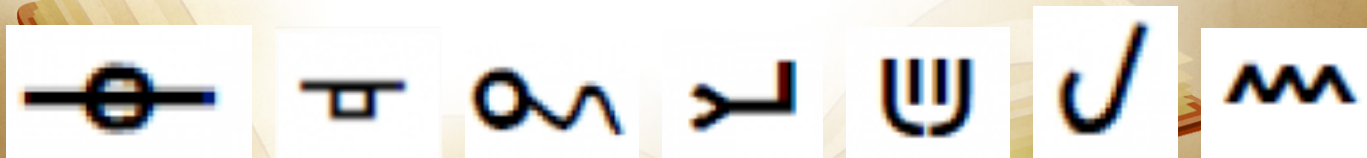
This king of Shalēm came out to the sovereign's valley to meet with Abram after his victory of Kedorla'omer and the sovereigns who were with him, and brought Abram bread and wine and blessed him.

The name מַלְכִּי-צֶדֶק **Malkitsedeq** (mal-kee-tseh'-dek)- Strong's H4442 means, '**my king is righteous**' which comes from the two words:


- 1) מֶלֶךְ Melek (meh'-lek)- Strong's H4428 meaning, '**king**' and
- 2) צֶדֶק tsedeq (tseh'-dek)- Strong's H6664 which means, '**righteous, just, righteousness**'!

And so, here in the name of Malkitsedeq, we have a clear and powerful picture of Messiah - our High Priest and King, who, by His own blood, has provided us with the True Bread and Wine, which we partake of in the Pěsaḥ meal and recognise how He has delivered us from the enemies hand and defeated death at the grave, removing the curse of the Torah, which is death, and nailing it (death) to the stake!

The Hebrew word מַלְכִּי־צֶדֶק Malkitsedeq - Strong's H4442 which means, '*my king is righteous*', is pictured in the ancient pictographic script, as follows:




Mem - ׀:


The ancient script has this letter as  and is pictured as '**water**', and also carries the meaning of '**chaos**' (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing this letter represents '**water**', we are also able to see how this can render for us the meaning of '**washing**' or '**cleansing**'.

Lamed - ל:

The ancient script has this letter as , and is pictured as a '*shepherd's staff*', can give the meaning of '*to or toward*' and can represent that which pushes or pulls a flock in a direction, and can speak of *authority* or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Kaph - כּ:

The ancient pictographic script has this letter pictured as -  - which is a picture of an **open palm of a hand** and can symbolise that to which submission is given - '**under the hand**'. This also can picture for us a palm or palm branch, from the curved palm shape, picturing our praise to the One to whom we submit.

Yod - י


In the Ancient Script, this is the letter 'yad or yod'

which is pictured as -  - which is the picture of

an arm and hand and carries the meaning of '**work, make, throw**' from the primary functions of the arm

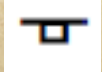
and hand and also represents worship or giving thanks in the extending of hands as a gesture of this. This also reveals to us a stretched-out arm and hand.

Tsadey - ൑:


The Ancient picture for this letter is , which is 'a man on his side', and it can represent the act of lying on one's side in order to hunt or chase, when crouching in concealment, as well as '**laying one's self down for another**'.

We can also see how this can represent that which comes forth from the side! This can also picture for us a fish hook, giving us the meaning of '**hunt or fish**'.

Dalet - ד:

The ancient script has this letter as  and is pictured as a '**tent door**'. It can also have the meaning of '**a back and forth movement**', as one goes back and forth through a tent door, and so speaks of an access point. It can also carry the meaning of '**dangle**' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

Quph - קָ:

In the ancient script this letter is pictured as , a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity. This can very well picture for us 'consistency' in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!

From these 7 letters, we can see how Messiah has indeed become High Priest forever, in the order of Malkitsedeq, and the individual pictures of this High Priest and King of Shalēm, can render for us the meaning of:

THE NATIONS THAT ARE LED BY THE HAND, AND SUBMIT TO,
THE ONE WHO LAY DOWN HIS LIFE FOR US: FOR HE IS THE
DOOR TO ETERNAL LIFE IN HIM!

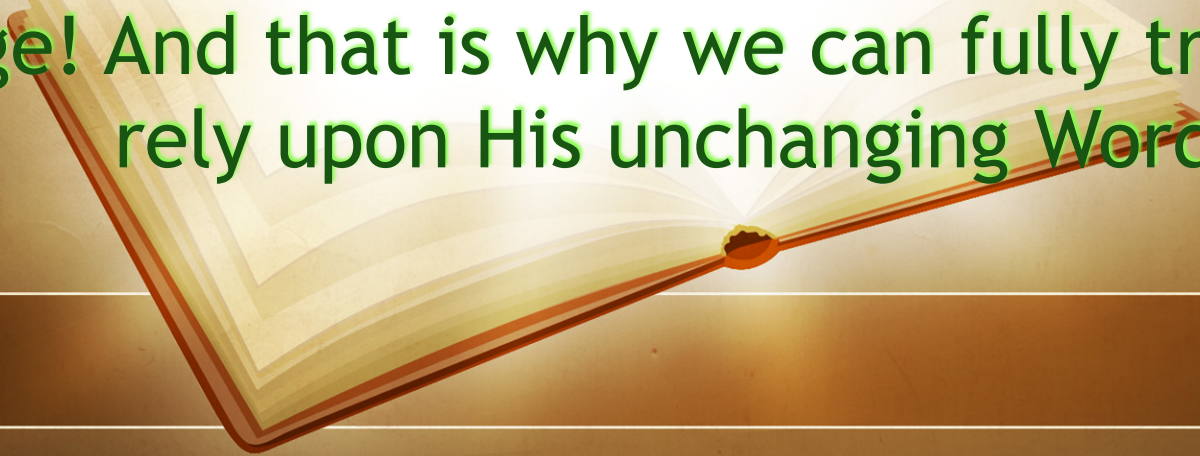
Or

THE MIGHTY RIGHTEOUS KING TO WHOM WE SUBMIT AND
GIVE OUR PRAISE, HAS REVEALED HIS OUTSTRETCHED ARM
AND HAND, AND IS THE ONE WHO LAID DOWN HIS LIFE FOR
US, GIVING US ACCESS TO ETERNAL LIFE WITH HIM!

We, as children of the promise, are equipped to give our lives as a daily living sacrifice unto Elohim, as we faithfully submit to and walk in His commands and right-rulings!

These מִשְׁפָּטִים - mishpatim are the 'boundaries' by which we are to rightly judge the clear standards of obedient community life and we do not judge our children, one another or anything else, outside of these clearly prescribed boundaries!

In contrast to the laws of our nation, which are constantly changing in order to remain 'culturally relevant', the laws/right-rulings of the Torah are unchanging and eternal, for His Word does not change! And that is why we can fully trust in and rely upon His unchanging Word.



The wisdom of **יהוה**, that is found in the Torah, is so boundless that it is applicable to all situations in all environments. The “re-New-ed” Covenant is not a “new” set of instructions, but rather, it is a new location, so to speak, of where the Torah would be written, having been renewed in the blood of Messiah:

Yirmeyahu/Jeremiah 31:33-34 “For this is the covenant I shall make with the house of Yisra’el after those days, declares **יהוה**: I shall put My Torah in their inward parts, and write it on their hearts.

And I shall be their Elohim, and they shall be My people. 34 And no longer shall they teach, each one his neighbour, and each one his brother, saying, ‘Know **יהוה**,’ for they shall all know Me, from the least of them to the greatest of them,” declares **יהוה**. “For I shall forgive their crookedness, and remember their sin no more.”


These verses are quoted in:

Ib'rim/Hebrews 10:16-17 “This is the covenant that I shall make with them after those days, says יהוה, giving My laws into their hearts, and in their minds I shall write them 17 and, their sins and their lawlessnesses I shall remember no more.”



There is nothing 'old' about His Covenant and sadly the misinterpreted terms of 'old' and 'new' covenant has hindered so many from grasping the need to hear the words of this very living covenant, that was renewed in the Blood of Messiah.

Ib'rim/Hebrews 8:8 "For finding fault with them, He says, "See, the days are coming," says יהוה, "when I shall conclude with the house of Yisra'el and with the house of Yehudah a renewed covenant."



This verse makes it clear - יהוה shall conclude (that is to fully complete) with ALL Yisra'ěl - the 2 houses - Yisra'ěl and Yehudāh - a RENEWED covenant!

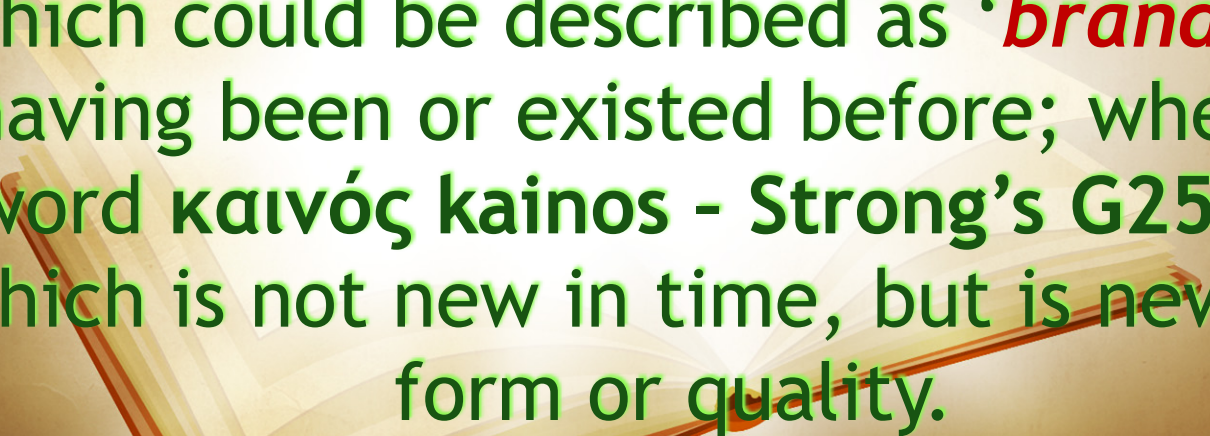
יהוה does not break covenant - but we did and He has renewed it!!!

The Greek word that is used here for 'renewed', which is often translated as 'new', is *καίνος* *kainos* (kahee-nos') - Strong's G2537 which means, 'new, fresh, of a new kind, unprecedented'.

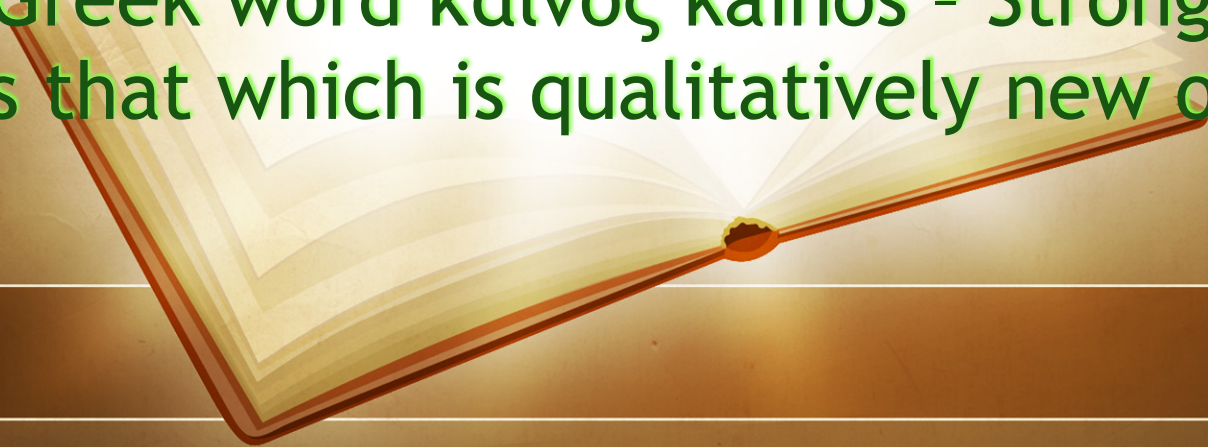
This verse is written in the Greek text as follows:
Ib'rim/Hebrews 8:8 “μεμφόμενος γὰρ αὐτοῖς λέγει·
ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω
ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα
διαθήκην **καινήν**”

What we must understand here, is that, in the Greek, this word καινός kainos - Strong's G2537 does not mean **‘new’**, as in **‘brand new’** and never having existed, but rather, it means that it is **‘new’**, in its quality and not in its time!

The Greek word νέος neos (neh'-os)- Strong's G3501 means, '*new, young*' and this word expresses that which is '*new*' in time and reflects that which could be described as '*brand new*' and not having been or existed before; whereas the Greek word καινός kainos - Strong's G2537 denotes that which is not new in time, but is new as to the form or quality.



The Greek word νέος neos - Strong's G3501 represents something as being chronologically new. It denotes that which just came into being, whereas the Greek word καινός kainos - Strong's G2537 denotes that which is qualitatively new or different.



It denotes that which is not necessarily new in time,
but that which has existed for some time.

Then a change occurs in its quality or character,
however slight, that makes it different,
qualitatively, from what it was before.

This difference in quality makes it new, in the sense
of *καίνος* *kainos* - Strong's G2537.

This difference makes it new, not in time, but in
quality.



In other words, something could be a hundred years old and acquire a new and different quality, and it would be considered new in the sense of *καὶνός* *kainos* - Strong's G2537.

I hope that you are understanding this, as it is vitally important for us to understand that the Covenant that we have been brought near to by the Blood for Messiah is a *καὶνός* *kainos* - Strong's G2537 covenant, in that it is from of old, but has a new quality in that it is now not with the blood of bulls and goats, but rather the covenant that **יהוה** made with Yisra'el is *καὶνός* *kainos* - Strong's G2537 through the Blood of Messiah - and this was His Promise to us!