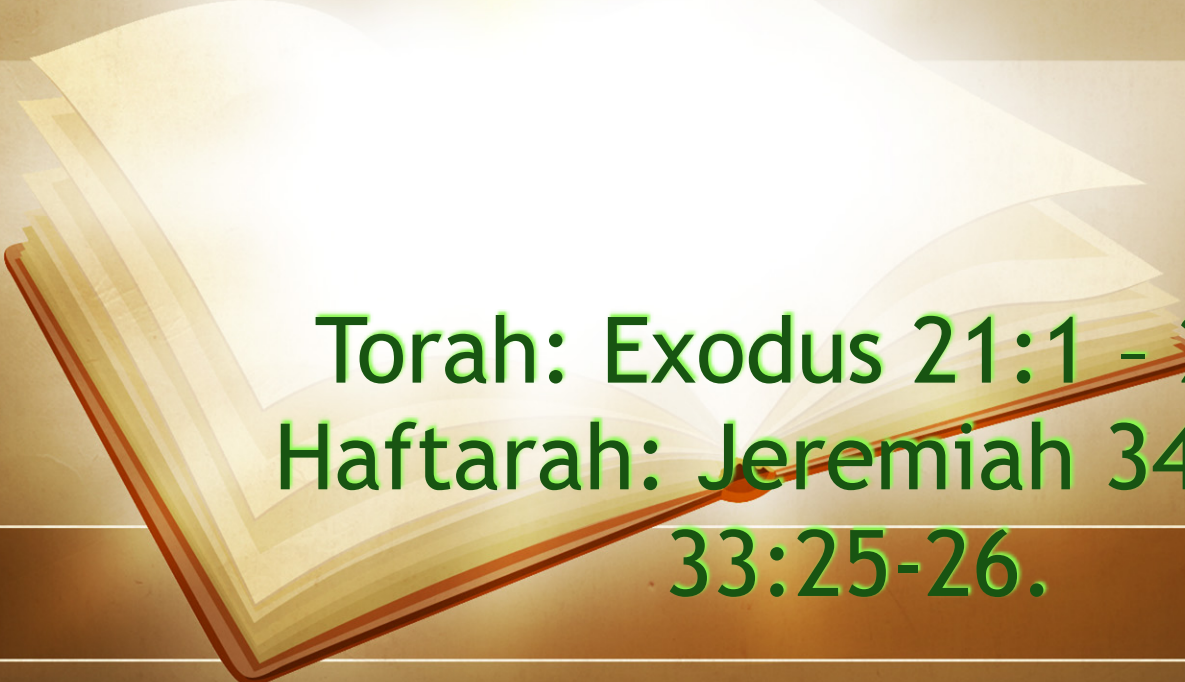


TORAH TEACHINGS



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

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.”

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The brain. ...

The lungs. ...

The liver. ...

The bladder. ...

The kidneys. ...

The heart. ...

The stomach. ...

The intestines.



The brain

The brain is the control centre of the nervous system and is located within the skull. Its functions include muscle control and coordination, sensory reception and integration, speech production, memory storage, and the elaboration of thought and emotion.

The lungs

The lungs are two sponge-like, cone-shaped structures that fill most of the chest cavity. Their essential function is to provide oxygen from inhaled air to the bloodstream and to exhale carbon dioxide.

The liver

The liver lies on the right side of the abdominal cavity beneath the diaphragm. Its main function is to process the contents of the blood to ensure composition remains the same. This process involves breaking down fats, producing urea, filtering harmful substances and maintaining a proper level of glucose in the blood.

The bladder

The bladder is a muscular organ located in the pelvic cavity. It stretches to store urine and contracts to release urine.

The kidneys

The kidneys are two bean-shaped organs located at the back of the abdominal cavity, one on each side of the spinal column. Their function is to maintain the body's chemical balance by excreting waste products and excess fluid in the form of urine.

The heart

The heart is a hollow, muscular organ that pumps blood through the blood vessels by repeated, rhythmic contractions.

The stomach

The stomach is a muscular, elastic, pear-shaped bag, lying crosswise in the abdominal cavity beneath the diaphragm. Its main purpose is digestion of food through production of gastric juices which break down, mix and churn the food into a thin liquid.

The intestines

The intestines are located between the stomach and the anus and are divided into two major sections: the small intestine and the large intestine. The function of the small intestine is to absorb most ingested food. The large intestine is responsible for absorption of water and excretion of solid waste material.

Verse 2 -

The first right-ruling that is given, is in regards to slavery - yet Yisra'ěl had been set free from slavery!

This verse speaks of when you buy a 'Hebrew' servant.

This is not 'slavery' to a foreigner, but is speaking of a 'servant' within Yisra'ěl.

One would become a servant of another if you needed to get out of debt and sold yourself to serve out that debt and therefore, you became the property of the one to whom you have been sold.

A Hebrew servant was not seen as a slave, in the way that they were slaves in Mitsrayim, but rather, were seen as one of the family that had to serve, as a servant, until they could be released from their duty or service.

The right-ruling given here, is that the servant would serve for 6 years and then be allowed to go free in the 7th.

Being a slave in Abraham's house was better than the condition of most other free men in his time.

Think about the parable of the Prodigal son who realised that it was better for the slaves in his father's house than for him as a slave in a pig stay, being enslaved to a foreigner!

While saying this, we must still realise that being a Hebrew servant was not taken lightly, because he was agreeing to do whatever his buyer would tell him to do for 6 years.

Qorintiyim Aleph/1 Corinthians 7:23 "You were bought with a price, do not become slaves of men."

We were bought at a price - **יהושע** paid the price for us and now we are His bondservants and must not become the slaves of men, by selling ourselves into their hands, due to debt and enslavement to sin!

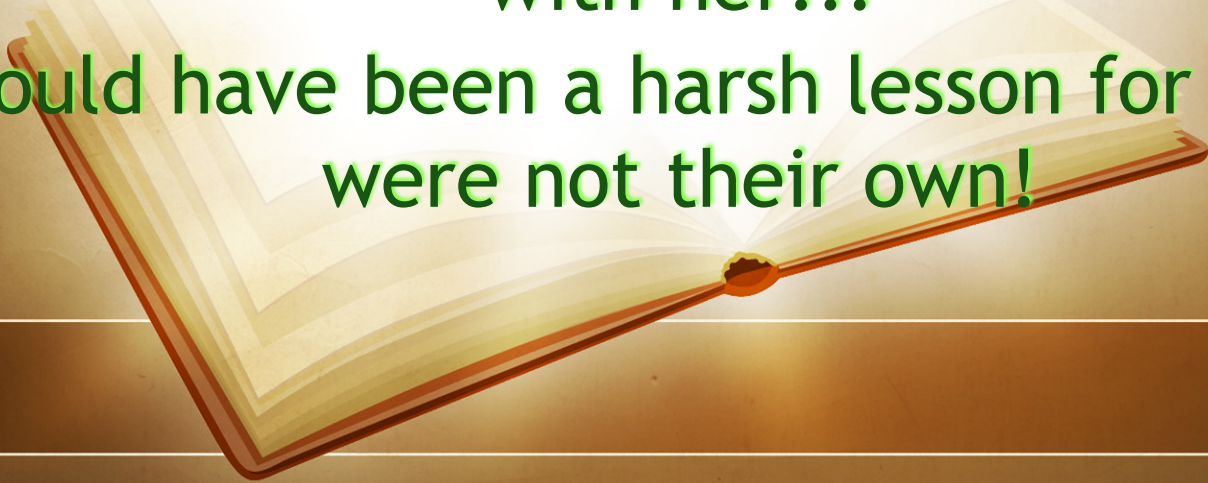
A slave would sell himself to pay off his debt - **יהושע**

has paid our immeasurable debt - a debt that we could never work off - He paid in full - in order that we can be set free from the world and slavery to man and faithfully serve Him as a faithful servant. A Hebrew servant refers to one who has crossed-over and therefore does not refer to those who were captured in war etc.

Verse 3-4 - go out as you came in

If a servant got married with a wife given to him by his master while he was a slave, he could not leave with her!!!

This would have been a harsh lesson for slaves who were not their own!



Verse 5-6 - I Love my Master

If a servant truly says 'I love my master, my wife and my children, let me not go free'.... Then he shall serve him forever!

This is a profound statement being made here. One that we make, as true servants of Messiah, of our Master!



When we too have made the good confession and declare our love for our Elohim and Saviour then we serve Him forever - yet there was something that was to happen - let us see how that applies to us today!

Firstly, we must note the clear order being shown here:

I Love my master, wife, children... notice that his master comes first and it is the same with us today:

Luqas/Luke 14:26 “If anyone comes to Me and does not hate his father and mother, and wife, and children, and brothers, and sisters, and his own life too, he is unable to be My taught one.”

Mattithyahu/Matthew 10:37 “He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me.”

Love for our Master comes first!!!

This does not in any way diminish our love for our spouse or children but reflects the true nature of our love that without such fervent love for our Master we are truly unable to show complete love in service to our family - but love for Him must always be our primary focus that will cause us to flow with a genuine love for others!

In a declaration of our love for our Master - here it says, 'if a servant truly says'!

This is vital for us to understand, as there are many today who say they love Elohim, yet their love is not expressed in obedience to His instructions and is not made vocally with a loud voice of faith!

This love speaks of a true and complete commitment to Him.

Those who claim to 'stay' in His house yet do not love Him by obeying Him; could then more appropriately be classed as thieves and not as servants!

This is a call for voluntary service - we have been bought at a price and it is for freedom that He has set us free, yet we choose to be His bondservant!

Romiyim/Romans 10:9-13 “That if you confess with your mouth the Master יהושע and believe in your heart that Elohim has raised Him from the dead, you shall be saved. 10 For with the heart one believes unto righteousness, and one confesses with the mouth, and so is saved. 11 Because the Scripture says, “Whoever puts his trust in Him shall not be put to shame.” 12 Because there is no distinction between Yehudite and Greek, for the same Master of all is rich to all those calling upon Him. 13 For “everyone who calls on the Name of יהוה shall be saved.”

True love for our Master is seen in our submission and obedience to His commands!

Eph'siyim/Ephesians 5:2 "And walk in love, as Messiah also has loved us, and gave Himself for us, a gift and an offering to Elohim for a sweet-smelling fragrance."

Yohanan Aleph/1 John 4:11 "Beloved ones, if Elohim so loved us, we also ought to love one another."

Yohanan Aleph/1 John 4:19-21 “We love Him because He first loved us. 20 If someone says, “I love Elohim,” and hates his brother, he is a liar. For the one not loving his brother whom he has seen, how is he able to love Elohim whom he has not seen? 21 And we have this command from Him, that the one loving Elohim should love his brother too.”

The Greek word that is used here for ‘love’, here in Yohanan Aleph/1 John 4:11, 19-21, is the verb ἀγαπάω agapaō (ag-ap-ah'-o)- Strong's G25 which means, ‘to love, welcome and entertain, be fond of, to be contented at or with a thing’.

While many may think that they know what love means,
Scripture makes it very clear to us what ‘the love for
Elohim’ is:

Yohanan Aleph/1 John 5:2-3 “By this we know that we love
the children of Elohim, when we love Elohim and guard His
commands. ³ For this is the love for Elohim, that we guard
His commands, and His commands are not heavy”

The Greek noun that is derived from the root verb ἀγαπάω
agapaō - Strong’s G25 is ἀγάπη agape (ag-ah’-pay)- Strong’s
G26 which means, ‘brotherly love, affection, good will,
love, benevolence, love feasts’, which is translated as ‘love’
in Yohanan Aleph/1 John 5:3.

This noun, ἀγάπη agape - Strong's G26, is used 9 times in the 13 verses of Qorintiyim Aleph/1
Corinthians 13!!!

The Hebrew equivalent to ἀγάπη agape - Strong's G26 is the noun אָהַבָּה ahabah (a-hab-aw)- Strong's H160 and comes from the root verb אָהַב aheb (aw-hab')- Strong's H157 meaning. 'to love, dearly loved, friend, friends, lover'.

Qorintiyim Aleph/ 1Corinthians 13 speaks of what love is, and makes it very clear that walking in love is **THE MOST EXCELLENT WAY!**

It is not simply a feeling or an emotion, as love is an action and the goal of the commands is love!

Love for Elohim, and love for our neighbours, are what the Torah and Prophets hang upon!


Please note that the Torah and the Prophets have not been “hung” and put to death!

Elohim forbid - No!

The Way of Love

1Co 13:1 If I speak with the tongues of men and of messengers, but do not have love, I have become as sounding brass or a clanging cymbal.

1Co 13:2 And if I have prophecy, and know all secrets and all knowledge, and if I have all belief, so as to remove mountains, but do not have love, I am none at all.



1Co 13:3 And if I give out all my possessions to feed the poor, and if I give my body to be burned, but do not have love, I am not profited at all.

1Co 13:4 Love is patient, is kind, love does not envy, love does not boast, is not puffed up,

1Co 13:5 does not behave indecently, does not seek its own, is not provoked, reckons not the evil,

1Co 13:6 does not rejoice over the unrighteousness, but rejoices in the truth,
1Co 13:7 it covers all, believes all, expects all, endures all.

1Co 13:8 Love never fails. And whether there be prophecies, they shall be inactive; or tongues, they shall cease; or knowledge, it shall be inactive.


1Co 13:9 For we know in part and we prophesy in part.

1Co 13:10 But when that which is perfect has come, then that which is in part shall be inactive.

1Co 13:11 When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, I did away with childish matters.

1Co 13:12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know, as I also have been known.

1Co 13:13 And now belief, expectation, and love remain - these three. But the greatest of these is love.



They hang on them - so that we are able to properly carry out and uphold His Torah, by walking in the love for Elohim and love for one another through total obedience to what has been written and instructed for us in His Torah and the prophets.

THE GOAL IS LOVE - this symphony of characteristics that we are to ensure we are doing our utmost at adding to our belief, as given by Kěpha, begins with belief and ends with love.

As we also consider that the fruit of the Spirit begins with 'love', then we can clearly summarise that our called-for walk of set-apartness, begins and ends with love, for love never fails!

As we build on our faith in Messiah, we get to exhibit Him in our daily lives by being the salt and light of the earth as we do our utmost to continually add these qualities to each other in order to walk in love!

Gal 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, trustworthiness,

Gal 5:23 gentleness, self-control. Against such there is no Torah.

An obedient and active love that begins with the gift of belief we have been generously given, having escaped the corruption in the world, caused by lust, and continues to grow in order to be the ready and prepared bride for her returning Husband and King!

Mishlě/Proverbs 8:17 “I love those who love me,
and those who earnestly seek me do find me.”

He loves those who love Him - and a major part of loving Him is 'seeking' Him; because to love Him is to do what He has instructed us to, so how will we know how to love Him if we do not seek out what His instructions are???

The Hebrew word that is used here for 'love', in Shemoth/exodus 21:5, is אָהַבְתִּי ahabtiy, which comes from the root word אָהַב ahab (aw-hab') - Strong's H157 and an interesting side note, is that the numerical value for this root word for love is '8' - which, as we know, speaks of 'fullness, complete and everlasting'!

Simply put, 'love' means 'commitment', and is not simply an emotional feeling of fondness, but it is an expressed commitment of the required action of obedience, with complete loyalty being shown to the One that the servant truly loves.

We are to give our full attention to seeking our Elohim with all our heart, soul and mind - anything less would not render true love, but may rather cause one to end up forsaking Him, rather than loving Him.

When a servant truly says:

This phrase speaks of one making a clear and definite declaration and choice, with the intent for others to hear it! If this be the case:

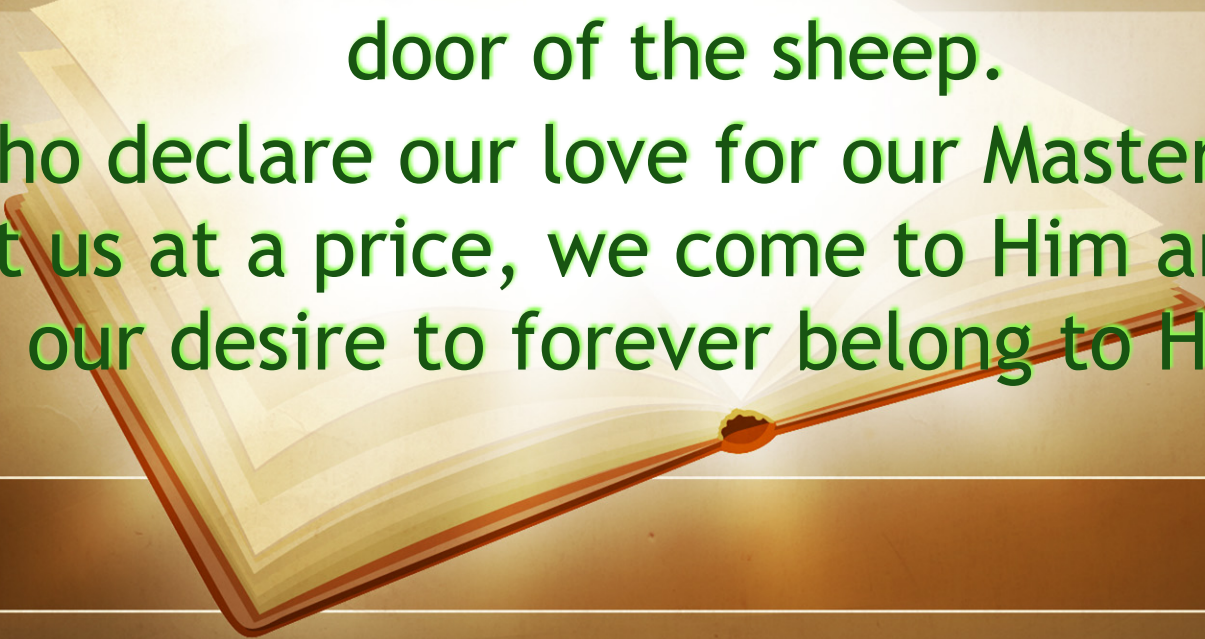
Bring him to the door or doorpost and pierce his ear with an awl!

Now, let me make it clear that we do not pierce people's ears today, but let us look at the process that was instructed, as this teaches us some vital lessons, on our complete confession and submission, as a servant unto our Master and Elohim.

Bring him to the door

יהושע tells us, in Yohanan/John 10:7, that He is the
door of the sheep.

We who declare our love for our Master, who has
bought us at a price, we come to Him and declare
our desire to forever belong to Him.



The Hebrew word that is translated as 'bring' comes from the root word נָגַשׁ nagash (naw-gash')- Strong's H5066 which means, **'to draw near, approach, come closer'** and it is written in the 'hifil' verb tense, which is the 'causative form', which highlights the causative action of the servants declaration of his love for his master!

Our declaration of true love for our Master should cause us to draw near to Him, reflecting an alignment of the declaration of our words with the proper acts of obedience!

The Greek word that is used here in the LXX (Septuagint) for 'bring' is the word προσάγω prosagō (pros-ag'-o)- Strong's G4317 which means, **'bring near, lead to approach'**, and this word helps us understand the clear significance of the DAY OF COVERINGS, as we are reminded that it is through the Blood of Messiah that we are enabled to draw near to Elohim and be cleansed as a Bride that is ready for Her returning Husband.

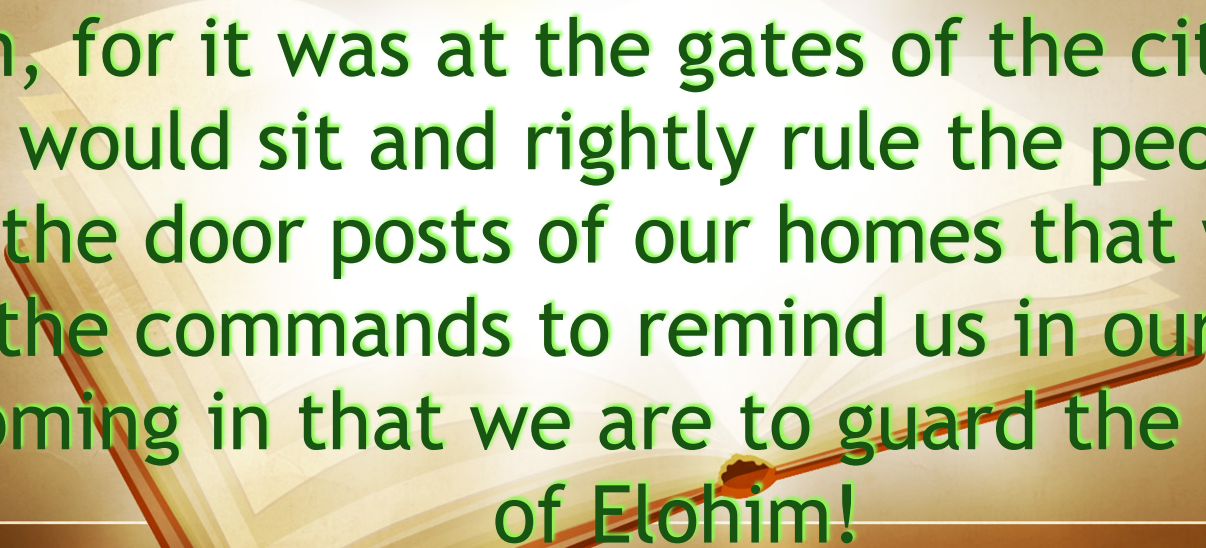
This Greek word is translated as 'bring', in:

Kěpha Aleph/1 Peter 3:18 "Because even Messiah once suffered for sins, the righteous for the unrighteous, to bring you to Elohim, having been put to death indeed in flesh but made alive in the Spirit"

The day of YOM HAKIPPURIM signifies the complete working of our Master's blood that causes us to be able to draw near to Him is complete set-apartness and Truth! Messiah is The Door that we are caused to draw near to, in our bold acknowledgement and declaration of our love for Him!!!

Doorpost

Gates and doorposts are symbolic of the place where we are reminded of the right-rulings of Elohim, for it was at the gates of the city that the judges would sit and rightly rule the people, and it is on the door posts of our homes that we are to write the commands to remind us in our going out and coming in that we are to guard the commands of Elohim!

An open book with a red bookmark is positioned diagonally across the lower half of the image. The pages are a light cream color, and the binding is visible in the center. The background is a textured, light brown surface.

The Hebrew word that is translated as 'doorpost' is
מְזוּזָה mezuzah (mez-oo-zaw')- Strong's H4201
which means, '*doorpost, gate post*'.

This word is used 19 times in the Scriptures and is
used for the gateposts of the city of Azzah (Gaza),
which Shimshon carried away together with the
gate, which is a symbolic picture of the authority of
the enemy being carried away and being destroyed!

This word is used for the gateposts of the Tabernacle court, as well as the gateposts of the Temple that Shelomoh built, as well as those described by Yehezqĕl in referring to the Millennial Temple.

In Shemoth/Exodus 12:7,22-23 we see how the Yisra'ĕlites applied the blood of the lamb to the doorposts of their homes. This word is also used to describe a servant who declared his love for his master after being released in the 7th year.


If the servant desired to stay then he would be brought to the doorpost and his master would pierce his ear and the servant would belong to his master forever! We are also instructed to write the commands on our doorposts, as seen in:

Debarim/Deuteronomy 6:9 “And you shall write them on the doorposts of your house and on your gates.”

Debarim/Deuteronomy 11:20 “and shall write them on the doorposts of your house and on your gates”

While we can certainly see that the term מְזוּזָה mezuzah - Strong's H4201 means doorpost, what we find today is that some people market, and sell, what they call a 'mezuzah', and what they are selling is a small handmade item that has a piece of paper rolled up inside with some of the commands written on them, and this they say can be attached to the doorposts of one's home. While the idea may sound inviting, what we take note of here, is that the Hebrew word mezuzah simply means 'doorpost' and everyone has doorposts, and they do not need to buy a marketed product, but rather, just simply obey the Word and write the commands on their doorposts.

This can be done in many creative ways while not neglecting the command, as we have taken the 10 words of Elohim in Hebrew and written them with a wood burning tool on the doorposts of our front door, which certainly causes a great number of discussions that can be an opening for many to come to know the commands of our Elohim, while at the same time always being a reminder to our whole family that we are to always guard His commands, and that He protects of going out and coming in!



Pierce the ear

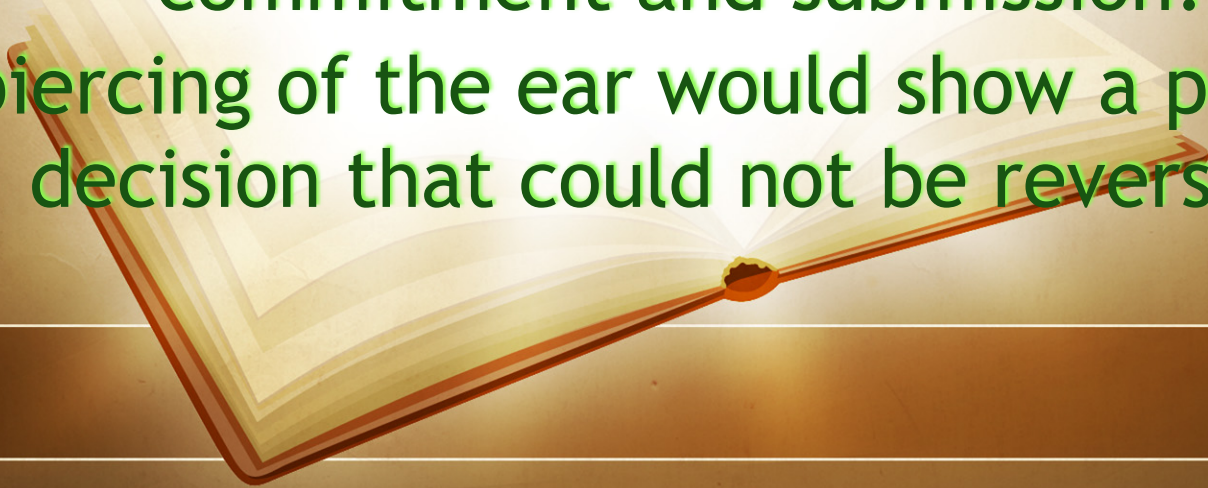
Piercing the ear, speaks of the ability to hear and allow
His word to be heard as it is, even as it pierces!

Too many today who claim to be servants of Messiah
only want their ears 'tickled' and not 'pierced' with
the Truth.

The piercing of the ear with an awl at the doorpost
would be symbolic of the servant now belonging to the
house and be submitted to the authority of the house.
So many today are unwilling to submit to authority like
this!

If they do not like what they 'hear', they, all too quickly, rush off to find another assembly, where they will hear what they like, yet never show true commitment and submission!

The piercing of the ear would show a permanent decision that could not be reversed.



The Hebrew word used here for 'ear' is the word **אָזן** **ozen** (o'-zen)- Strong's H241 which means, '**an ear, hear, attentive, closely, recite, reveal**' and comes from the root verb **אָזַן** **azan** (aw-zan')- Strong's H238 which means, '**to give, ear, listen, pay attention, perceived by ear**', and while this also carries the meaning to listen and listen attentively, it literally means to '**cup the ear**' - in other words give your complete attention and be obedient to take it all in.

Our relationship to יהוה begins with the command to “hear“, so the ear is the appropriate place to bear this reminder of whom we have chosen to belong to.

To commit to the house means to commit to the rulings of the house, which are written on the doorposts—to say, “I hear what you are saying and will guard to do all I hear!”

Tehillah/Psalm 40:6 “Slaughtering and meal offering You did not desire; You have opened my ears; burnt offering and sin offering You did not ask for.”

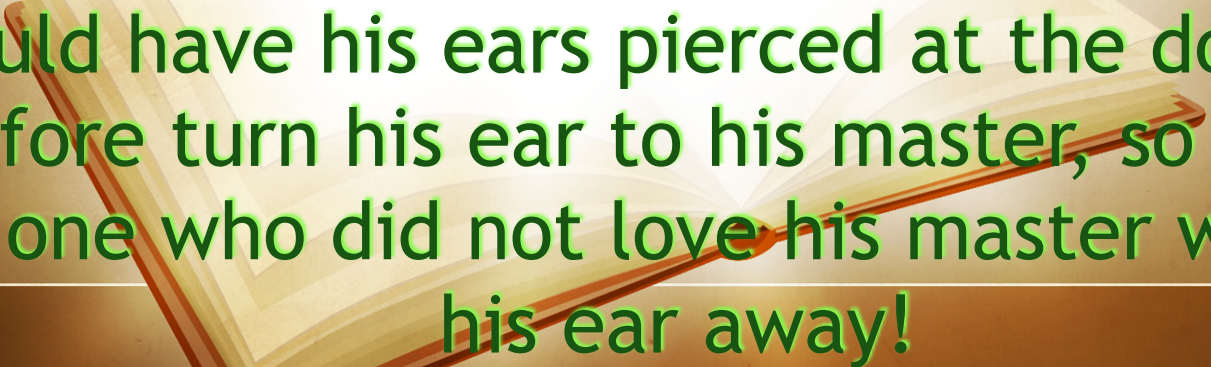
He has opened our ears, so that we can hear and obey!

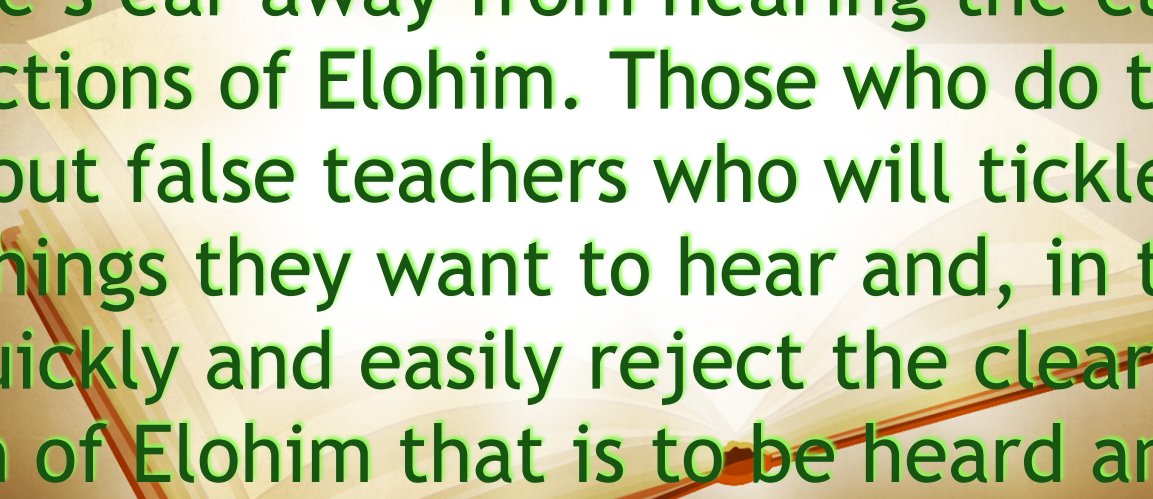
The piercing of the ear to the doorpost, where the Torah is written, shows us the commitment to the commands of the House and to The Master **יהושע** who is the door, and was pierced for our transgressions! And it is to Him that we are to listen to and make our bold choice, to commit to living in obedience to Him - the Living Torah!

He who has ears - that is - he who has ears that are 'pierced' and that have committed, by choice, to follow Messiah - let Him hear His right-rulings and live by them!

We must beware of ear ticklers, who have the appearance of a door worth going to, yet there are no commands upon them - and those seeking to simply have their ears tickled rather than pierced will gladly listen to a lawless doorpost!

A servant who declares his love for his Master, would have his ears pierced at the door and therefore turn his ear to his master, so to speak, while one who did not love his master would turn his ear away!





To turn one's ear away from hearing the Torah, is to turn one's ear away from hearing the clear and vital instructions of Elohim. Those who do this, tend to seek out false teachers who will tickle their ears with things they want to hear and, in the process, they quickly and easily reject the clear Truth of the Torah of Elohim that is to be heard and obeyed!

Timotiyos Bět/2 Timothy 4:3-4 “For there shall be a time when they shall not bear sound teaching, but according to their own desires, they shall heap up for themselves teachers tickling the ear 4 and they shall indeed turn their ears away from the truth, and be turned aside to myths.”

