



**“Again, the kingdom of heaven is like a merchant in search of fine pearls, ⁴⁶ and upon finding a single pearl of great value, he went and sold all that he had and bought it.
Mathew 13:45**

**SH’MOT (EXODUS) 10:1 -13:16
Mishpatim - Rulings
10th February 2018/ 25th Sh’vat 5778**

Shabbat Shalom Talmadim, and welcome to this week’s Parsha Pearl ‘Mishpatim’

Key Events:

YHVH 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 relating to redress of damages; lending and borrowing of items and finance. Conduct of the court.

Laws warning against mistreatment of foreigners; the observance of the seasonal festivals and the Shmita and Sabbath periods. And the agricultural gifts that are to be brought to the Holy Temple in Jerusalem

The prohibition against cooking meat with milk;

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

The declaration of the people to observe all that YHVH has commanded.

Moses ascends Mount Sinai and remains there for forty days and forty nights to receive the Torah from G-d.

The Parsha begins:

Exodus CJB

21 “These are the rulings you are to present to them:

2 “If you purchase a Hebrew slave, he is to work six years; but in the seventh, he is to be given his freedom without having to pay anything. 3 If he came single, he is to leave single; if he was married when he came, his wife is to go with him when he leaves. 4 But if his master gave him a wife, and she bore him sons or daughters, then the wife and her children will belong to her master, and he will leave by himself. 5 Nevertheless, if the slave declares, ‘I love my master, my wife, and my children, so I don’t want to go free,’ 6 then his master is to bring him before God; and there at the door or doorpost, his master is to pierce his ear with an awl; and the man will be his slave for life.

In this study, I want to focus for a while on what it means to be a servant and why the portion opens with this; the indenture of the slave as its primary rule. In ancient Israeli society, it is important that the master is seen to be treating the slave with dignity and fairness.

Colossians 4:1

Masters, supply your slaves with what is right and fair since you know that you also have a Master in heaven.

Ephesians 6:9 And masters, do the same for your slaves. Give up your use of threats, because you know that He who is both their Master and yours is in heaven, and there is no favouritism with Him.

Leviticus 25:44 “Concerning the men and women you may have as slaves: you are to buy men- and women-slaves from the nations surrounding you. **45** You may also buy the children of foreigners living with you and members of their families born in your land; you may own these. **46** You may also bequeath them to your children to own; from these groups, you may take your slaves forever. But as far as your brothers the people of Isra’el are concerned, you are not to treat each other harshly.

‘Ebed’ (Strong’s 5650) is the Hebrew word for slave or servant. However, there is a distinction. Strong’s Greek 1401 is ‘doulos’ which means slave or enslaved. The distinction is drawn from the fact that slaves have literally no rights and servants do. In Hebrew culture, the servant was allowed to be redeemed by his kin but also had the right at the point of his six years of service to choose whether he wished to remain with his master and become a bondservant for life whereas a slave was a slave for life. In general, the word ‘ebed’ is translated as a servant in scripture but the Greek rendering, especially in NT text, uses the term ‘doulos’. However, certain bible translations use the terms interchangeably. The orthodox Jewish bible in Mathew 24:45 uses the word ‘ebed’ to denote the term for servants. It is important though to understand the context.

Believers in Messiah Yeshua are His servants and are given freedom from bondage through redemption. In relation to the law of bondage the gospel writers bring us the good news;

Galatians 5:1. It is for freedom that Christ has set us free. Stand firm, then, and do not be encumbered once more by a yoke of slavery.

John 8:32

Then you will know the truth, and the truth will set you free."

John 8:36

So if the Son sets you free, you will be free indeed.

Acts 15:10

Now then, why do you test God by placing on the necks of the disciples a yoke that neither we nor our fathers have been able to bear?

Romans 8:15

For you did not receive a spirit of slavery that returns you to fear, but you received the Spirit of sonship, by whom we cry, "Abba! Father!"

2 Corinthians 3:17

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

Furthermore, the revelation speaks directly to Israel and those in captivity in the diaspora throughout the generations and that through Messiah Yeshua freedom and deliverance will come and the whole house of Israel will be united once again.

Ezekial 34:13 The Good Shepherd

...12" As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day. 13" I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will feed them on the mountains of Israel, by the streams, and in all the inhabited places of the land. 14" I will feed them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will lie down on good grazing ground and feed in rich pasture on the mountains of Israel.

Deuteronomy 30:3

then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you.

Jeremiah 31:8

"Behold, I am bringing them from the north country, And I will gather them from the remote parts of the earth, Among them the blind and the lame, The woman with child and she who is in labor with child, together; A great company, they will return here.

Jeremiah 50:19

'And I will bring Israel back to his pasture and he will graze on Carmel and Bashan, and his desire will be satisfied in the hill country of Ephraim and Gilead.

As we journey through the various rulings it is not until we get to chapter 22:27 that there is a law that relates to offending the Godhead. It refers to the sovereignty of YHVH and to the authority of leadership. **27 (28) "You are not to curse God, and you are not to curse a leader of your people.**

The rulings were not additional laws per se but emphasized the laws that were already given orally by our forefathers. The laws are logical, reasonable and safe and honouring to all levels of society including foreigners who by integration are subject to the judgements and benefits of the system. The treatment and quality among people were paramount and the sentence of the law was the same for a servant or a rich man.

V23:3 "You are not to repeat false rumours; do not join hands with the wicked by offering perjured testimony. 2 Do not follow the crowd when it does what is wrong, and don't allow the popular view to sway you into offering testimony for any cause if the effect will be to pervert justice. 3 On the other hand, don't favour a person's lawsuit simply because he is poor.

Fundamentally, the laws given to Israel and to those who lived at that time through the teaching of the Torah were understood from childhood. Every man, woman, husband, wife,

child or servant knew their obligations to YHVH and to society. Our international judicial laws find their basis in these biblical precepts but when you remove these guidelines from a culture and new ones emerge we begin to see instability and the formidable rise of idolatry. Israel's problem today reflects that change and so do most nations that had a sound biblical foundation.

The law given to Israel admonished all who entered the land to integrate into Israeli society and be treated as native-born and thus abide and live according to civil and religious law. Allowing separate laws of justice and religion brings problems and that is what we are witnessing today and it is drastically and exponentially changing our own culture.

As we consider these rulings and I'll let you read them all for your study; we must be aware that they did not suddenly appear with Moses. We can conclude through a little study that many of them were already in existence by an earlier culture and were quite possibly already being observed by Israel themselves.

Ancient Mesopotamian/Babylonian culture already had similar laws that seem to be paralleled in Jewish law. We know that such laws were logical and that a fair justice system was in operation. Did the Israelite culture confirm such laws and bring them with them? The camp is out but the Jewish sages confer that the laws given in Mishpatim are nonetheless divine.

King Hammurabi (c. 1810 BC – c. 1750 BC) was the sixth king of the First Babylonian Dynasty, reigning from 1792 BC to 1750 BC. He commissioned a stele on which was inscribed 282 laws and was openly displayed to the learned public to read. The stele was discovered in Iran in 1901 and is now on display in the Louvre Museum in Paris.

Here is an example of some of the laws in Hammurabi's code

8 – If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefor; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

55 – If a man opens his canal for irrigation and neglect it and the water carry away an adjacent field, he shall measure out grain on the basis of the adjacent fields.

59 – If a man cut down a tree in a man's orchard, without the consent of the owner of the orchard, he shall pay one-half mina of silver.

169 – If he have committed a crime against his father sufficiently grave to cut him off from sonship, they shall condone his first (offense). If he commit a crime a second time, the father may cut off his son from sonship.

195 – If a son strike his father, they shall cut off his fingers.

196–201 – If a man destroy the eye of another man, they shall destroy his eye. If one break a man's bone, they shall break his bone. If one destroy the eye of a freeman or break the bone of a freeman he shall pay one mana of silver. If one destroy the eye of a man's slave or break a bone of a man's slave he shall pay one-half his price. If a man knock out a tooth of a man of his own rank, they shall knock out his tooth. If one knock out a tooth of a freeman, he shall pay one-third mana of silver.

We see that this law is paralleled in **Ch21v26. 26 “If a man hits the eye of his male servant or female servant and it is destroyed, he must let the servant go free because of [the loss**

of] the eye. 27 And if he knocks out the tooth of his male servant or female servant, he must let the servant go free because of [the loss of] the tooth.

Here's a couple relating to health and safety:

21:33 "If someone removes the cover from a cistern or digs one and fails to cover it, and an ox or donkey falls in, 34 the owner of the cistern must make good the loss by compensating the animal's owner; but the dead animal will be his.

229–232 – If a builder build a house for a man and do not make its construction firm, and the house which he has built collapse and cause the death of the owner of the house, that builder shall be put to death. If it cause the death of a son of the owner of the house, they shall put to death a son of that builder. If it cause the death of a slave of the owner of the house, he shall give the owner of the house a slave of equal value. If it destroy property, he shall restore whatever it destroyed, and because he did not make the house which he built firm and it collapsed, he shall rebuild the house which collapsed from his own property (i.e., at his own expense)

Maybe you can do little more study into the parallels of the Babylonian and Jewish law yourself.

*There is a link at the end for you to access in your study.

Mishpatim in the majority is about the reading of these rules and in that sense, nothing really happens. The portion lies between two main events. We begin Mishpatim having come out of 'Yitro:20' with the telling of the commandments to the people by Moses. We end the passage with YHVH establishing the presence of His angel to go ahead of the people and that they are all to obey His instruction. The benevolence of YHVH will remain with them and they will have victory against their enemies if they obey laws and not fall into idolatry.

Ch 24. In this final chapter we hear the calling of Moses and Aaron and the seventy leaders; lying prostrate at a distance. It is only Moses who is allowed to approach YHVH. Moses reiterates the words of Adonai; the commandments and the rulings and the people agree to obey every word. Moses then builds an altar and dedicates it to YHVH by the sprinkling of blood and again reads the words to the people. Having already read the commandments and the rulings in v3 it seems that it may have only been the leaders who were privy to this event. The second reading must mean the remaining people. If it is thus then practically this must have been an immense undertaking but somehow all the people agreed once again to obey the words spoken. On the other hand, the second reference to the people may once again mean the leaders only.

24 To Moshe [Adonai] said, "Come up to Adonai — you, Aharon, Nadav, Avihu, and seventy of the leaders of Isra'el. Prostrate yourselves at a distance, 2 while Moshe alone approaches Adonai — the others are not to approach, and the people are not to go up with him." 3 Moshe came and told the people everything Adonai had said, including all the rulings. The people answered with one voice: "We will obey every word Adonai has spoken."

4 Moshe wrote down all the words of Adonai. He rose early in the morning, built an altar at the base of the mountain and set upright twelve large stones to represent the twelve tribes of Isra'el. 5 He sent the young men of the people of Isra'el to offer burnt offerings and sacrifice peace offerings of oxen to Adonai. 6 Moshe took half of the blood and put it in basins; the other half of the blood he splashed against the altar. 7 Then he took the book of the covenant and read it aloud, so that the people could hear; and they responded, "Everything that Adonai has spoken, we will do and obey." 8 Moshe took the blood, sprinkled it on the people and said, "This is the blood of the covenant which Adonai has made with you in accordance with all these words."

When we look at the rulings overall, you will see that the instructions are given to men including the charge to present themselves at the festivals three times a year. Maybe you can muse over these and discuss why?

For us, our challenge is to accept these new rules for living and blessing as well as cursing. The rules of judgement seem harsh but nonetheless, they are fair. Of course, we try to live lives which we hope will be exemplary to the world and pleasing to YHVH but we must not forget that we are human. YHVH gave them to us because we need them. YHVH does not require of us an apology for being human with all our frailties and failings. Our perfection on earth is not required but the will to be the best we can be with the help of those laws and to accept the atonement of our Messiah is the qualifier to maintain covenant.

In reference to the home and ourselves as being a dwelling place for the divine trio, such rules form the infrastructure for their residence. This truly emphasises that the holy cannot dwell with the profane if we choose to forsake such laws. Their habitation is conditional. It is also true that YHVH desires to find His abode with us so grace allows us to maintain and repair it when needed.

YHVH heard the cries of His people under the servitude of Egypt. He is aware of our tribulation. He is also acutely aware of those other cries that call to Him through our love and devotion to Him and they also include the cries we often find ourselves making when we struggle when endeavouring to lead a holy life. If we are honest such a life is not easy in this world. We have not grown up in a culture that is familiar from birth with such a life. The ancients who were more than familiar with the rules of Judaism also found it hard to live by them. Yeshua highlighted them.

Matthew 23 Amplified Bible (AMP)

Pharisaism Exposed

23 Then Jesus spoke to the crowds and to His disciples, 2 saying: "The scribes and Pharisees have seated themselves in Moses' chair [of authority as teachers of the Law]; 3 so practice and observe everything they tell you, but do not do as they do; for they preach [things], but do not practice them.. (Please read the whole chapter)

We might consider the number of laws that Israel had to observe impossible to live by but consider the thousands of laws passed by our own parliament each year. Check out the link below.

On meditation let us for a moment consider this: We are affected and infected, influenced by trends and policies. We look for prescribed ways and prescriptions to help us feel better. Whether in the state of mind or body we look to things that can make us feel better and fulfilled and let's be honest there are many in the body today who propagate ways and recipes through books and teachings on self-help and what is fundamentally life coaching. This passage in 2 Timothy warns us of such people: **3 For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. 4 They will turn their ears away from the truth and turn aside to myths.**

The complexity of today's life is sublime. They are there but we don't see it because the complexities of life are covered by what we use to alleviate them. The solution to all our concerns is to simplify the complex life. The laws of God are enough for us to sustain health and balance both physiologically and mentally. But today in our modern world we live by ever-increasing restrictions, exceptions, and rules than ever before. We can't say anything less we offend; we can't speak out or believe or think aloud unless we are seen as bigoted or abnormal. Judaeo-Christian views hold none or very little substance in today's world. They are even argued about and thrown out in the church. We have exchanged one set of laws for another.

In a world where we are told that we have freedom, freedom of word or thought is limited to a secular model. Gradually, that freedom is being taken away and ultimately the unaware are placed back into bondage. The parameters are established in our education and the education of our children is in jeopardy because they are being taught to think like everyone else.

As Christians, our thoughts, beliefs, and way of life are laughed at and derided even though we as individuals are meant to have free thought in a free society. Reconciling that life today is the struggle. We are meant to live according to YHVH's principles so that we can partake in an abundant life. The secular world is doing its best to prevent us from doing that. Pushing through the barricade to get to YHVH is a natural human struggle but one that can only be achieved by faith only.

In this passage, there is a tactic that allows such a push. We can also use this tactic to breakthrough for our needs and for God's purposes for us.

This passage in Luke 8:43 is one used in the of breaking through for our healing and deliverance; **As Jesus went with him, the crowds pressed around Him, 43including a woman who had been subject to bleeding for twelve years. She had spent all her money on physicians, but no one was able to heal her. 44She came up behind Jesus and touched the fringe of His cloak, and immediately her bleeding stopped.**

Luke 5:17 On one of the days while Jesus was teaching, some proud religious law-keepers and teachers of the Law were sitting by Him. They had come from every town in the countries of Galilee and Judea and from Jerusalem. The power of the Lord was there to heal them. 18 Some men took a man who was not able to move his body to Jesus. He was carried on a bed. They looked for a way to take the man into the house where Jesus was. 19 But they could not find a way to take him in because of so many people. They made a

hole in the roof over where Jesus stood. Then they let the bed with the sick man on it down before Jesus. 20 When Jesus saw their faith, He said to the man, "Friend, your sins are forgiven.

What amazing friends this man had. The man received his healing because of his faith but his friends also believed and had faith in the healer.

Friends, these are not unusual events. They highlight a pattern that shows that we often have to act in such a way to get what we desire from our Lord. Our persistence in approaching Him is a wise act. It may seem foolishness to others but we will have to go against public opinion. Can you imagine the women in her predicament? She knew that she was unclean and by simply touching someone else in her state made them unclean too. Can you also imagine Yeshua in your home and someone breaks down the door or makes a hole in your roof to get to Him. Acts of desperation create desperate acts. It is a fervent act and a right one as emphasised in James.

5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Each of us is a dwelling for the divine presence YHVH designed us to be occupied by Him. Where the presence of God is there is peace. But the bible says there is no peace for the wicked or the lawless.

Isaiah 57: 19 Creating the praise of the lips.

Peace, peace to him who is far and to him who is near,"

Says the LORD, "and I will heal him."

20 But the wicked are like the tossing sea,

For it cannot be quiet,

And its waters toss up refuse and mud.

21 "There is no peace," says my God, "for the wicked.

And again in Isaiah 48:22

In a wicked house, there is no presence of God. You see, when YHVH builds His house there is order through the laws that He gives. They are the house rules and if we break those rules or remove them from their place we also remove His Spirit. He who reigns no longer rules. But one who makes YHVH his refuge is covered by the covenant.

Scripture is clear that the breaking of YHVH's rules or moving away from the covenant partnership is in violation of the agreement.

...."So we see that they were not able to enter [into His rest], because of their unwillingness to adhere to and trust in and rely on God [unbelief had shut them out]" [Num. 14:1-35]" Hebrews 3:19 The Amplified Translation

Numbers 14:1-26 The Lord said to Moses and Aaron: **27** "How long will this wicked community grumble against me? I have heard the complaints of these grumbling Israelites. **28** So tell them, 'As surely as I live, declares the Lord, I will do to you the very thing I heard you say: **29** In this wilderness your bodies will fall—every one of you twenty years old or more who was counted in the census and who has grumbled against me.

Hebrews 4:11 Let us, therefore, make every effort to enter that rest, so that no one will fall by following the same pattern of disobedience. **12** For the word of God is living and active. Sharper than any double-edged sword, it pierces even to dividing soul and spirit, joints and marrow. It is able to judge the thoughts and intentions of the heart. **13** Nothing in all creation is hidden from God's sight; everything is uncovered and exposed before the eyes of Him to whom we must give account.

In the following passages, there is a condition; an action required by the believer to maintain our deliverance and healing. Our part is if we have backslidden or distrusted YHVH is to return and repent of our sin (or the removing of ourselves from the law of YHVH by conscious choice) immediately. There is no greater sin than distrusting YHVH. It was the original human sin that brought about the separation. How therefore can we bring the concepts of law and faith together? Well, for every action there is a reaction. For our action, the reaction of the law must come into play. YHVH tells us in ...that the just live by faith and without it, we cannot please Him.

Hab 2:4 ... "Behold the proud, his soul is not upright in him; but the just shall live by his faith." (NKJ)

Hebrews 10:38 King James Version (KJV)

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Romans 1:17

For the gospel reveals the righteousness of God that comes by faith from start to finish, just as it is written: "The righteous will live by faith.

Faith is emphatic within the precepts of YHVH because it was through lack of faith or trust in YHVH that the human race was separated from Him. When I look at that moment when His created turned their backs on Him and were convinced by the serpent that YHVH was not to be trusted I can understand how Father's heart was broken. To you husbands reading this take a moment and think what it might be like if suddenly your wife no longer trusted you. We, of course, may respond differently to the outcome but YHVH's love for his wife is unconditional.

He has made a way that will renew the bond and restore her to His side.

Friends, in heaven now, there is a preparation for a new wedding feast and it's about to take place. As we have read in the final passages of Mishpatim we see that the word given to Israel will wash her and cleanse her in readiness for the marriage parade.

Yitro and Mishpatim end with the admonition to refrain from idolatry and to not allow others to observe such laws in the land. Obedience to YHVH demands that we tear down the high places in our lives and in our society. Our culture will reflect the one we serve. Friends, the religious house is falling but the house of the bondservant of the Lord will rise in this day. YHVH knows that we struggle with what we see happening around but the word is sharper than any two-edged sword. Greater is He in us than he who is in the world.

2 Corinthians 10: 3For though we live in the flesh, we do not wage war according to the flesh. 4The weapons of our warfare are not the weapons of the world. Instead, they have divine power to demolish strongholds. 5We tear down arguments, and every presumption set up against the knowledge of God, and we take captive every thought to make it obedient to Christ

FINALLY

In a world where we are told that we have freedom, freedom of word or thought is limited to a secular model. The parameters are established in our education and the education of our children is in jeopardy because they are being taught to think like everyone else. As Christians, our thoughts, beliefs, and way of life are laughed at and derided even though we as individuals are meant to have free thought in a free society. Reconciling that life today is the struggle. We are meant to live according to God's principles not only by them but living by them brings us to live with God. Pushing through the barricade to get to Him is a struggle but one that can only be achieved by faith. We cannot live by the word alone but must act in faith or trust in God. Faith is believing that YHVH is going to supply the manna every morning and action is going out and picking it up.

A return to simplicity of action and faith is needed. What God had for us does not end up in our hands like magic. Of course He can just give it to us but the response on our side it to physically do something in order for it to end up in our possession. It's always the case. YHVH is the God of the supply; the manna and the quail, the water, and the bread.

But I emphasise again; we have to go and get it. Sitting and waiting won't get us anywhere. Faith must be put into action with the word.

Each of us is a dwelling for YHVH, in fact, YHVH has made that dwelling in for Him to occupy. Where the presence of God is there is peace. But the bible says there is no peace for the wicked....Isaiah. In the wicked house, there is no presence of God. You see, when YHVH build His house there is order through the laws that He gives. They are the house rules and if we break those rules or remove them from their place we also remove YHVH and chaos and confusion come to live with us instead. He who reigns no longer rules. But one who makes YHVH his refuge is covered by the covenant.

Scripture is clear that the breaking of YHVH's rules or moving away from the covenant partnership is in violation of the agreement.

Every year in our nation thousands of laws are passed. We are only familiar with a few of those laws; it's impossible to know everyone. *see link below

Most of the time we have no need to know most of them because they pertain to different areas, sectors, industry, services, military, etc. within our societies. If our sphere of life and work do not occupy any of those spaces then we have no need to know them at all.

Fundamentally, the laws of YHVH serve as a conduit to Him. Because YHVH is spirit and we are flesh with spirit and we need the means to communicate and enter the divine realm.
(see my analogy below)

Matthew 5:18-20

(18) For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (19) Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (20) For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven

It is obvious that the observance of the law is not enough and embellishing them with tradition and making them into doctrine won't provide the means to getting any further into obtaining the knowledge of God. Yeshua in the above verse is clearly showing us that the way we surpass the righteousness of the Pharisees and scribes is to understand the spiritual context and hidden mysteries of the divine rules that allow entry into the kingdom. Yeshua's rebuke of the Pharisees highlighted that the letter of the word was not coupled with the spirit of the word. Their application to the word was a form of esegesis which still remains rife today in the pulpit. They lacked the spiritual understanding and faith was lacking.

Now, imagine that I am filtering a lumpy liquid through a strainer. The liquid represents us; both spirit and flesh mixed. The strainer represents the word. The strainer will filter out the dregs or the fleshy parts and leave the pure liquid to pass through. Filtered by the word the spirit is left. Flesh cannot enter the kingdom and spirit does not enter the carnal world. Each must transcend its current state. YHVH took on physical forms to communicate with men; fire, smoke, cloud, thunder, storms, sound and Yeshua became living flesh, but we as flesh must transcend the physical through death alone.

One day the pouring out of the container of our lives through the filter will end. All that is left will be burned up and our spirits will be free from this world and we will gain entry and dwell in the house of the Lord forever as David said.

As I remind myself of the beautiful words in Psalm 23 I am shown the divine process and the promise. How wonderful is that? Read it again my friends; you will be severely blessed for sure.

Be strong and defiant at this time, put your absolute faith and trust in YHVH. He will make your path straight and confusion will dissipate and you will see your mountain move.

So before I leave you in your study we need to remind ourselves that the rules are not the means of salvation but are practical ones that apply and aid is in our own lives. However, though just, they are not all conducive to western culture. This does not negate the fact that

we can still implement their concepts. We have been given them so that we can live in fairness and equality and that justice is the overseer of peace and grace is the power to live by them.

It is worth noting that the human laws pertain to our human existence. one day when we exchange this human form and return back to our spiritual form they will no longer be needed. The laws and commandments in Yitro and Mishpatim also present to us the way of holiness. They help us to live the separated life on earth and in communion with YHVH. The commandments in Yitro also give us the order or the priority of our worship where we focus our attention on YHVH and Mishpatim places the human/servant first. It is therefore clear that YHVH is drawing our attention to a pattern. What we are witnessing is a shadow picture of what will be; YHVH writes the commandments on stone tablets and commands Moses to build an ark to hold them but not before consecrating them and the people with blood. He then continues to follow the pattern shown to him on the mountain to build the tabernacle exactly to plan without deviation. The tabernacle detail is in our next portion. In the days to come when YHVH restores Israel, He will write those commandments on the hearts of the people as the scriptures tell us. **AMP “But this is the covenant which I will make with the house of Israel after those days,” says the Lord, “I will put My law within them, and I will write it on their hearts; and I will be their God, and they will be My people. Jeremiah 31:33.** This the better covenant.

Hebrews 8-11 puts the covenant, laws, and faith into context so this is worth a little bit more study.

Give thanks today for the sweet mercies of our Elohim, thank Him that He has made a way that we can enter His glorious kingdom having been saved by faith through His grace. As we leave this study we prepare for our next pearl to be deposited. Parsha T'rumah is about our contributions. It highlights the giving and responsive heart to build the house of Adonai Yehovah Elohim. May we continue to be open and responsive to His leading. Our prayers are answered when we focus on kingdom matters and put others before ourselves. Friends, may the YHVH fill your week with amazing things.

Check this link to find out parliamentary business:

<http://www.parliament.uk>

<http://www.parliament.uk/business/bills-and-legislation/>

<http://jewishencyclopedia.com/articles/7150-hammurabi>

Haftarah Mishpatim: Yirmeyahu (Jeremiah) 34:8–22; 33:25–26

B'rit Hadashah suggested readings for Parashah Mishpatim: Mattityahu (Matthew) 5:38–42; 15:1–20; Mark 7:1–23; Acts 23:1–11; Messianic Jews (Hebrews) 9:15–22; 10:28–39

Until next time.

Shabbat Shalom

Grant Marshall: Co-founder Arrows of Ephrayim Ministries.

Reference

Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**, otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.