

Mishpatim (Ordinances) Torah Portion 18 Exodus 21:1-24:18

Background: This Torah portion begins after Elohim had given the Ten Commandments. He now begins to give other laws that deal with relationships between people in business and marriage. This is called "tort law" today.

Mishpatim (משפטים) = Ordinances

Events in this Torah portion:

- יהוה told Moses the ordinances that we are to keep
- Ordinance of male bond-servant
- Ordinance of female bond-servant
- Ordinance of punishment for one who kills another unintentionally
- Ordinance of punishment for one who kills another intentionally
- Ordinance of punishment for one who strikes mother or father
- Ordinance of punishment for kidnapper
- Ordinance of punishment for one who curses father or mother
- Ordinance for lost wages
- Ordinance of punishment for one who strikes a servant or slave
- Ordinance for those who cause another to miscarry
- Ordinance of eye for eye
- Ordinance of punishment for owner of an ox that gores
- Ordinance of punishment for one who steals an ox
- Ordinance of punishment for a thief and one who kills him
- Ordinance of punishment for livestock who devours a field
- Ordinance of punishment for one who starts a fire that causes damages
- Ordinance of punishment for one who is the caretaker of property that is lost
- Ordinance of punishment for one who borrows or rents something that gets damaged
- Ordinance of punishment for a man who seduces a virgin
- Ordinance of punishment for a sorcerers
- Ordinance of punishment for one who lies with an animal
- Ordinance of punishment for one who brings offerings to idols
- Ordinance of punishment for one who oppresses a stranger, widow or orphan
- Ordinance of punishment for one who lends money to the poor
- Ordinance of not cursing a leader
- Ordinance of bringing offerings
- Do not accept a false report
- Do not follow after the majority
- Ordinance of encountering an ox belonging to your enemy
- Do not pervert the judgment of your destitute person
- Distance yourself from a false word
- Do not accept a bribe

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- Do not oppress a stranger
- Six years you shall sow your land and not sow or harvest on the seventh
- Work on six days and rest on the seventh
- Do not mention (speak or act on behalf of) false gods
- Go to Jerusalem on the three pilgrimage festivals
- Elohim will send an angel before them, He will not forgive their willful sins His Name is within Him
- Do not prostrate yourself before them, tear down their altars
- Elohim promises no still born or infertile women in the land
- Elohim will send the hornet to clear the land of the enemy
- יהוה describes the borders of the land of Israel
- Make no covenants with the people of the land
- Aaron, his sons and seventy elders go before יהוה
- Moses told the people the Words of יהוה
- Youths act as priests to offer up sacrifices
- Moses reads the entire book of the Covenant to the people
- Moses, Aaron, his sons and the seventy elders went before יהוה and saw Him
- Moses was called to ascend before יהוה after six days

Ordinance = divine law, sentence, judgment (s# 4941 משפט) (mish-pawt) laws of bond servants, marital relationships, murder, kidnapping, restitution, civil law

Stone Edition Chumash (page 416) Western men make a distinction between church and state, religion and government. יהוה makes no wall of separation. This is all part of יהוה watching over His people with justice. The Sanhedrin (71 member court) was in the Temple showing that there is no separation, both are expressions of holiness and worship of יהוה.

Rules for Hebrew servants

Exodus 21:1-4 Now these *are* the judgments which you shall set before them. 2 If you buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. 3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. 4 If his master has given him a wife, and she has born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

Comment: A Hebrew Bondsman shall serve for six years and go free on the seventh. The wife that he would leave with would have been his wife before he was sold into bondage. The master would support his family while he worked his time. The woman that would remain with the master would not be Hebrew.

- A picture of each week, man works six days and rests on the seventh
- A picture of creation, Elohim created the world in six days and rested the seventh.

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- A picture of seven thousand year plan of Elohim 6,000 years then rest 1,000 years man will be freed from his labor on the seventh (day, year, 1,000 years)

Stone Edition Chumash (page 416) **Our attitude about Sabbath** should be that all our work is finished whether it is or not, we are to be released from the worry of what we will have to do the next day.

Stone Edition Chumash (page 417) **Bondsman:** Two ways a Hebrew can become a bondsman, poverty so that he sells himself to be able to eat, or he is sold by the court for stealing and he does not have money to pay the victims. This verse refers to someone sold by the court. When he goes free his master is required to give him large gifts for a new start.

Rules for Bondservants

Exodus 21:5-6 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 6 Then his master shall bring him to the judges; he shall also bring him to the door, or to the door post; and his master shall bore his ear through with an **awl**; and he shall serve him **forever**.

Awl = awl, boring instrument (s# 4836 **מרצע**) (mar-tsay-ah)

Forever = for all time past and future (s# 5769 **עולם**) (ow-lom)

Stone Edition Chumash (page 418) **The bond servant** who did not want to leave his master would be taken to the court and demonstrate before the leaders that he did not want to leave him. the court would be involved because they had sold him to the master because of a crime. They would still try to convince him not to become a permanent bond servant, but if he still wanted to become one, the master would pierce his ear lobe with an awl against the door post. This is saying he does not want to go out the door to freedom. The door is a symbol of freedom. Pierced ears has always been a sign of slavery. Slaves of Roman times were required to wear ear rings. The children of Israel put blood on the door post and walked to freedom. All the disciples in the New Testament considered themselves to be bond servants of Messiah. They would never walk away from Him because they were bound by love. Bond servants do not seek justice when they are wronged. They allow their master to deal with those who have wronged them. Since Messiah has saved us from death, and from punishment for our sins, we are His bond servants. He has bored a hole in our ears so that we can hear His words. The door is symbolic of the way to freedom. We give up our rights to being ruled by our sinful nature and accept the freedom He gives us in His Kingdom. We are bound to Him forever.

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If a daughter is sold

Exodus 21:7-11 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. 8 If she does not please her master, who has betrothed her to himself, then shall he let her be redeemed: to sell her to a strange nation he shall have no power, seeing he has dealt deceitfully with her. 9 And if he has betrothed her to his son, he shall deal with her after the manner of daughters. 10 If he shall take him another *wife*; her food, her raiment, and her marital relations, he shall not diminish. 11 And if he does not these three to her, then shall she go out free without money.

Comment: The selling of a daughter was done with marriage in mind to the master or his son. If neither married her it was considered a betrayal of the girl. If one of them married her the purchase price is the betrothal money.

The girl goes free:

1. at the end of six (6) years
2. at the Jubilee year
3. her puberty begins

The rights of a married woman protected by the Torah:

1. Food
2. Clothes
3. Marital Relations

Punishment for intentional and unintentional death of another

Exodus 21:12-14 He that strikes a man, so that he dies, shall surely be put to death. 13 And if a man did not lie in wait, but Elohim deliver *him* into his hand; then I will appoint you a place where he shall flee. 14 But if a man came presumptuously on his neighbor, to slay him with guile; you shall take him even from My Altar, that he may die.

Comment: Only **premeditated murder** requires the death penalty.

Stone Edition Chumash (page 421) **Elohim had caused it to come to his hand** -- There are no accidents in this life. Elohim may cause a man to kill someone by "accident" to punish him for something else that he needed corrected for. The person killed could have committed a capital crime that he was being punished for. No one gets away with anything. If we are following Yeshua we will be corrected in this life, if not, the punishment will be in the next world.

Related Scripture: David is punished for murder in his lifetime

II Samuel 12:9-23 Why have you despised the commandment of יהוה, to do evil in His sight? you have killed Uriah the Hittite with the sword, and have taken his wife to be your wife, and have slain him with the sword of the children of Ammon. 10 Now therefore the sword shall never depart from your house; because you have despised Me, and have taken the wife of Uriah

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the Hittite to be your wife. 11 This says יהוה, Behold, I will raise up evil against you out of your own house, and I will take your wives before your eyes, and give them to your neighbor, and he shall lie with your wives in the sight of this sun. 12 For you did it secretly: but I will do this thing before all Israel, and before the sun. 13 And David said to Nathan, I have sinned against יהוה. And Nathan said to David, יהוה also has put away your sin; you shall not die. 14 However, because by **this deed you have given great occasion to the enemies of יהוה to blaspheme, the child also that is born to you shall surely die.** 15 And Nathan departed to his house. And יהוה struck the child that Uriah's wife bare to David, and it was very sick. 16 David therefore sought Elohim for the child; and David fasted, and went in, and lay all night on the earth. 17 And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. 18 And it came to pass on the **seventh day**, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spoke to him, and he would not listen to our voice: how will he then vex himself, if we tell him that the child is dead? 19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said to his servants, Is the child dead? And they said, He is dead. 20 Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of יהוה, and worshiped: then he came to his own house; and when he required, they set bread before him, and he ate. 21 Then his servants said to him, What is this thing that you have done? You fasted and wept for the child, while it was alive; but when the child was dead, you arose and ate bread. 22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether Elohim will be gracious to me, that the child may live? 23 But now he is dead, why should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

Related Scripture: Joab is taken from the Altar and killed

I Kings 2:28-34 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled to the Tabernacle of יהוה, and **caught hold on the horns of the Altar.** 29 And it was told king Solomon that Joab had fled to the Tabernacle of יהוה; and, behold, he is by the Altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall on him. 30 And Benaiah came to the Tabernacle of יהוה, and said to him, This says the king, Come forth. And he said, No; but I will die here. And Benaiah brought the king word again, saying, This said Joab, and this he answered me. 31 And the king said to him, Do as he has said, and fall on him, and bury him; that you may take away the innocent blood, which Joab shed, from me, and from the house of my father. 32 And יהוה shall return his blood on his own head, who fell on two men more righteous and better than he, and slew them with the sword, my father David was not knowing, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. 33 Their blood shall therefore return on the head of Joab, and on the head of his seed forever: but on David, and on his seed, and on his house, and on his throne, there shall be peace forever from יהוה. 34 So **Benaiah the son of Jehoiada went up, and fell on him, and killed him:** and he was buried in his own house in the wilderness.

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Death penalty for striking or cursing father or mother

Exodus 21:15-17 And he that strikes his father, or his mother, shall be surely put to death. 16 And he that steals a man, and sells him, or if he is found in his hand, he shall surely be put to death. 17 And he that curses his father, or his mother, shall surely be put to death.

Payment for loss of wages

Exodus 21:18-19 And if men strive together, and one strikes another with a stone, or with *his* fist, and he does not die, but is bound to *his* bed: 19 If he rise again, and walk abroad on his staff, then shall he that struck *him* be acquitted: he shall only pay *for* the loss of his time, and shall cause *him* to be thoroughly healed.

Punishment for the death of a servant

Exodus 21:20-21 And if a man strike his servant, or his maid, with a rod, and he die under his hand; he shall surely be punished. 21 Notwithstanding, if he continues a day or two, he shall not be punished: for he *is* his money.

Punishment for causing a miscarriage

Exodus 21:22-25 If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay on him; and he shall pay as the judges *determine*. 23 And if *any* mischief follow, then you shall give life for life, 24 Eye for eye, tooth for tooth, hand for hand, foot for foot, 25 Burning for burning, wound for wound, stripe for stripe.

Comment: Eye for an Eye -- courts could only charge fines for restitution, give lashes or the death penalty. There was no provision for putting out someone's eye. This is an **idiom** meaning that the punishment or fine must fit the crime. One could not just pay for damages without begging forgiveness from the victim. Payment must be made proportional to the loss. The Hebrew says "**an eye under an eye**" this spells the word for money. Payment for damages could be required for; loss of property, bodily harm or defaming of character.

Servants are freed for bodily harm

Exodus 21:26-27 And if a man strike the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. 27 And if he strike out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

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Punishment for the owner of an ox that has killed

Exodus 21:28-32 If an ox gores a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* absolved. 29 But if the ox were to push with his horn in time past, and it has been told to his owner, and he has not kept him in, but he has killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. 30 If there is required of him a sum of money, then he shall give for the ransom of his life whatever is required of him. 31 Whether he has gored a son, or has gored a daughter, according to this judgment shall it be done to him. 32 If the ox shall push a manservant or a maidservant; he shall give to their master thirty shekels of silver, and the ox shall be stoned.

Stone Edition Chumash (page 423) Any animal that kills a man is always killed. If it has been known to be aggressive in the past and the owner did not protect others from being hurt, then he is guilty and shall be stoned or pay atonement depending on how careless he has been with the safety of others. If children are injured it is no excuse that the parents should have protected them from harm.

Owners are responsible for the dangers they cause

Exodus 21:33-36 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an donkey fall in it; 34 The owner of the pit shall make *it* good, *and* give money to their owner; and the dead *beast* shall be his. 35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide. 36 Or if it is known that the ox has pushed with his horns in time past, and his owner has not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

Stone Edition Chumash (page 424) If a man steals an ox he must pay for it five cattle. This greater price required because the loss of the ox causes loss of income. They can not plow their fields without it. If one sheep is stolen four sheep must be paid in return. This greater fine is due to the fact that the property of the owner has been slaughtered and or sold. The case discussed in Exodus 22:3 is less because the original property is able to be returned.

Punishment for a thief

Exodus 22:1-5 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. 2 If a thief is found breaking in, and is struck and he dies, *there shall* no blood *be shed* for him. 3 If the sun has risen on him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he has nothing, then he shall be sold for his theft. 4 If the theft is certainly found in his hand alive, whether it is a ox, or donkey, or sheep; he shall restore double. 5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

Comment: If the thief is discovered while tunneling in and he is struck and killed, it is considered self defense. Because he knew that the owner would be there and it is obvious that he would fight to defend what is his. It is then reasonable to believe that the thief plans to overpower him and kill him.

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Related Scripture: Pay back seven times

Proverbs 6:30-31 Men do not despise a thief, if he steals to satisfy his soul when he is hungry; 31 But *if* he is found, **he shall restore sevenfold**; he shall give all the substance of his house.

This may be saying that the thief that was stealing because he was hungry will have to pay seven times the amount that he stole, which is more than he can pay. This would require that he be made a bond servant to the one he stole from. That person will take him as a servant and feed him until he has worked long enough to pay back this amount.

Stone Edition Chumash (page 426) The fact that all editions of the Chumash list this as a new chapter illustrates a problem that came into being many centuries ago. In the Torah, there are no chapters. The division of the Torah into the commonly used chapters is a Christian device introduced into printed editions of the Torah by non-Jewish Italian printers. The Bible scholars responsible for divisions did not take into account the interpretations of the Torah as it was transmitted from Sinai. Consequently, one often finds new chapters that should have been continuations of the previous ones, and long chapters that should have been divided into two. This 'chapter' is actually a continuation of the previous one. It continues the laws of thieves and their penalties. This is obvious not only from the general subject matter, but from verse 1, which speaks of **the thief**. Clearly, the reference is to the same thief who has been discussed in the earlier verses.

Responsibility for ones actions

Exodus 22:6-9 If fire breaks out, and catches in thorns, so that the stacks of grain, or the standing grain, or the field, is consumed; he that kindled the fire shall surely make restitution. 7 If a man shall deliver to his neighbor money or stuff to keep, and it is stolen out of the man's house; if the thief is found, let him pay double. 8 If the thief is not found, then the master of the house shall be brought to the judges, *to see* whether he has put his hand to his neighbor's goods. 9 For all manner of trespass, *whether it is* for ox, for donkey, for sheep, for clothing, *or* for any manner of lost thing, which *another* challenged to be his, the cause of both parties shall come before the judges; *and* who the judges shall condemn, he shall pay double to his neighbor.

Stone Edition Chumash (page 427-428) **Custodians:** If they are not paid for their services and something is missing he must declare to the court that he has not taken it. He is responsible only if he is negligent. Paid custodians are more responsible for loss or theft. Only if the circumstances are beyond their control will they be considered not liable. They also must declare before the court that they do not have the item in their possession nor have they used it. If an item is borrowed and it is damaged, lost or stolen he shall repay the loss to the owner unless the owner was with him when the damage or loss occurred. This is because it is obvious that the item was not being abused by the borrower if the owner was there.

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The person in the wrong must pay for the damages caused to another

1. Loss of value (נזק)
2. Pain (צער)
3. Medical costs (רפוי)
4. Loss of income (שבת)
5. Humiliation (בשת)

Related Scripture: Do not resist evil, but do good to those who are evil

Matthew 5:38-48: You have heard that it has been said, An **eye for an eye**, and a tooth for a tooth: 39: But I say to you, That you resist not evil: but whoever shall strike you on your right cheek, turn to him the other also. 40: And if any man will sue you by the law, and take away your coat, let him have your cloak also. 41: And whoever shall compel you to go a mile, go with him two. 42: Give to him that asks you, and from him that would borrow of you turn not away. 43: You have heard that it has been said, You shall love your neighbor, and hate your enemy. 44: But I say to 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; 45: That you may be the children of your Father which is in heaven: for He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust. 46: For if you love them which love you, what reward have you? do not even the publicans the same? 47: And if you salute your brethren only, what do you more than others? do not even the publicans so? 48: Be you therefore perfect, even as your Father which is in heaven is perfect.

Responsibility of caretakers

Exodus 22:10-13 If a man deliver to his neighbor a donkey, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it*: 11 *Then* shall an oath of יהוה be between them both, that he has not put his hand to his neighbor's goods; and the owner of it shall accept *it*, and he shall not make *it* good. 12 And if it is stolen from him, he shall make restitution to its owner. 13 If it is torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

Who is responsible for borrowed items

Exodus 22:14-15 And if a man borrow *anything* of his neighbor, and it is hurt, or die, the owner of it *being* not with it, he shall surely make *it* good. 15 *But* if the owner of *it is* with it, he shall not make *it* good: if it *is* a hired *thing*, it came for his hire.

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Comment: If the owner is present when the item is damaged or broken, then the borrower is not responsible for the damage, since the borrowed item was not being abused since the owner was there watching how it was being used.

Seduction

Exodus 22:16-17 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. 17 If her father utterly refuses to give her to him, he shall pay money according to the dowry of virgins.

Stone Edition Chumash (page 429) **Seduction.** The Torah goes from instances of property theft to “theft of the heart” (Chizkuni). If a man seduces a girl below the age of twelve and a half, he should marry her, but if he is not required to do so, Both the girl and her father have the right to refuse the marriage (Kesubos 39b). If the marriage is vetoed by any of the three parties, the seducer is required to pay a fine to the girl’s father. In addition to the fine, he must pay for monetary damage (נזק) and the humiliation (בישת) he inflicted on her.

Death punishment for a witch, bestiality and idolatry

Exodus 22:18-20 You shall not allow a witch to live. 19 Whoever lies with a beast shall surely be put to death. 20 He that sacrifices to *any* elohim, except to יהוה only, he shall be utterly destroyed.

Do not oppress strangers, widows or fatherless children

Exodus 22:21-24 You shall neither trouble a stranger, nor oppress him: for you were strangers in the land of Egypt. 22 You shall not afflict any widow, or fatherless child. 23 If you afflict them in any way, and they cry at all to Me, I will surely hear their cry; 24 And My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

Comment: Do not oppress a **stranger** The Talmud states this is believed why the Second Temple was destroyed, because they did not welcome the stranger (Israel) back into the Covenant.

Stone Edition Chumash (page 431) **Sensitivity to the helpless and abandoned.** Just as there is a lamentable tendency for the powerful - or those who would like to consider themselves powerful - to take advantage of the weak and helpless, there is a tendency on the part of disadvantaged people to be more sensitive than others to perceived insults. Although it is forbidden to abuse anyone, the Torah frames this prohibition specifically with reference to converts, widows, and orphans, because they are most vulnerable to such mistreatment.

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Related Scripture: Treat others fairly

Matthew 7:12 Therefore all things whatever you would that men should do to you, do you so to them: For this is the Law (Torah) and the Prophets.

Do not charge interest or withhold necessities

Exodus 22:25-27 If you lend money to *any of My people that is poor* by you, you shall not be to him as a creditor, **neither shall you place on him interest.** 26 If you at all take your neighbor's clothes as pledge, you shall deliver it to him when the sun goes down: 27 For that *is his only covering, it is his raiment for his skin: that in it he shall sleep.* and it shall come to pass, when he cries to Me, that I will hear; for I *am* gracious.

Respect for those over you

Exodus 22:28-31 You shall not revile a judge, nor curse the ruler of your people. 29 You shall not delay *to offer* your **fullness-offering** and your priestly **heave-offering**: the firstborn of your sons shall you present to Me. 30 So shall you do with your oxen, *and* with your flock: seven days it shall be with its mother; on the eighth day you shall give it to Me. 31 People of holiness shall you be to Me: flesh in the field *of a* torn animal you shall not eat; you shall cast it to the dogs.

fullness-offering = first fruits which are picked when they become full and ripe, fulfilled, abundance (of produce), (first ripe) (s# 4395 מלאה) (mel-ay-aw)

Heave-offering = a *tear*; figuratively *juice*: - liquor (s# 1831 דמע) (deh'-mah)

Don't pervert justice to give money to the poor from the rich.

Exodus 23:1-3 You shall not accept a false report: put not your hand with the wicked to be an unrighteous witness. 2 Do not follow the majority *to do* evil; neither shall you speak in a cause to decline after many to pervert *judgment*: 3 Neither shall you stretch the cause of a poor man.

Stone Edition Chumash (page 433) **Do not accept a false report** - even if it is to your advantage. It is forbidden to believe unverified gossip about another person. This applies to an individual who is forbidden to believe **evil talk** (לשון הרע) (Lashon hara) and to a **judge, who is forbidden to listen to a disputant unless the second party is present.**

Don't follow the majority. Elohim has given us a brain and we will be held accountable for our choices. A group of people with out a leader who are involved in something that is not of Elohim is called a mob.

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Help even the animals of your enemy

Exodus 23:4-5 If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again. 5 If you see the donkey of him that hates you lying under his burden, and would you forbear to help him, you shall surely help him.

Do not allow your opinion to be swayed

Exodus 23:6-9 You shall not wrest the judgment of your poor in his cause. 7 Keep far from a false matter; and the innocent and righteous slay not: for I will not justify the wicked. 8 And you shall take no gift: for the gift blinds the wise, and perverts the words of the righteous. 9 Also you shall not oppress a stranger: for you know the heart of a stranger, seeing you were strangers in the land of Egypt.

Stone Edition Chumash (page 435) **Distance yourself from a false word.** -- Make your opinion known when false statements are given. If you remain silent it will be believed you are in agreement.

Do not accept a bribe -- it will affect your opinion and how you deal with other people. It is part of our fallen nature to be in agreement with those who are rewarding us in some manner.

Don't harvest your crops on the seventh year

Exodus 23:10-11 And six years you shall sow your land, and shall gather in the fruits of it: 11 But the seventh year you shall let it rest and lie still; that the poor of your people may eat: and what they leave the beasts of the field shall eat. In like manner you shall deal with your vineyard, *and* with your olive yard.

Shemittah = Ordinal [H7657](#); *seventh*: - seventh (year) (s# 7637 **שביע**) (*sheb-ee-ee'*)

Comment: This is called **Shemittah** (seventh year). Just as we are not to work on the seventh day, we are not to harvest on the seventh year. This includes grains, olive groves and grape vineyards, I am not certain if this includes vegetables and fruit. All these items may be eaten but they can not be harvested in mass. The Torah speaks of "**your field**" and "**your work**" on the seventh year, but during the Jubilee year it refers to "**its field**" meaning the produce does not belong to you those years. The Jubilee is a reminder that the time will come when **יהוה** will again take possession of the land in the world to come.

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Sabbath shall be a rest day, don't speak of false gods

Exodus 23:12-13 Six days you shall do your work, and on the seventh day you shall rest: that your ox and your donkey may rest, and the son of your handmaid, and the stranger, may be refreshed. 13 And in all *things* that I have said to you be circumspect: and make no mention of the name of other gods, neither let it be heard out of your mouth.

Comment: The command to not speak the names of false gods, means not to speak of them in a positive way. Speak only of them in a way that would cause others to know that they are not gods and only have power over those who are not following יהוה.

Three pilgrimage Festivals:

Exodus 23:14-16 Three times you shall keep a feast to Me in the year. 15 You shall keep the **Feast of Unleavened Bread**: (You shall eat unleavened bread seven days, as I commanded you, in the time appointed of the month Abib; for in it you came out from Egypt: and none shall appear before Me empty handed:) 16 And the **Feast of Harvest** (First, the Firstfruits of your labors, which you have sown in the field: and the **Feast of Ingathering**, (*Sukkot*) which is in the end of the year, when you have gathered in your labors out of the field. 17 Three times in the year all your males shall appear before Adonai יהוה. 18 You shall not offer the blood of My sacrifice with leavened bread; neither shall the fat of My sacrifice remain until morning. 19 The first of the firstfruits of your land you shall bring to the house of יהוה your Elohim. You shall not cook a kid in his mother's milk.

Feast = festival, (solemn) feast day, sacrifice (s# 2287 חגג) (khag)

Unleavened Bread = devouring for sweetness, unleavened bread, unfermented bread (s# 4682 מצה) (mats-tsaw')

Feast of Harvest (Shavuot) = severed, that is harvest (as reaped), the crop, the time, reaper, or figuratively; also a limb of a tree, bough, branch (s# 7105 קציר) (kaw-tseer') (The name of this festival, Shavuot, is not given until Leviticus chapter 23)

Feast of Ingathering (Sukkot) = gathered, that is, (abstractly) a gathering in of crops: - ingathering (s# 614 אסף) (aw-seef') (The name of this festival, Sukkot, also is not given until Leviticus chapter 23)

Cook = to boil up, to be done in cooking, bake, boil, roast (s# 1310 בשל) (baw-shal')

1. Pesach/Hag HaMatzah or Passover and the Festival of unleavened bread These two Festivals are considered to be one festival and naming one refers to the other

2. Shavuot or Pentecost There are two Festivals of First Fruits one a few days after Passover (barley harvest) and Pentecost (wheat harvest)

3. Sukkot or The Feast of Tabernacles There are seven main Festivals - three pilgrimages and four feasts

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Related Scripture: The commanded pilgrimage Festivals

Hebrews 10:25 Forsake not the assembling of yourselves together.

This verse is written about these three Feasts. When we are in the Land we are to continue to travel to Jerusalem each year to keep these three Festivals. This does not have anything to do with coming to church each Sunday etc.

Feast = appointed times, set feasts, appointed place (s# 4150 מועד) (mo-ade)

The Three Feasts and the Psalms of Ascent

Traveling to Jerusalem from your village: In the times of the First and Second Temples the people of Israel made a pilgrimage to Jerusalem three times each year for **Pesach** (Passover), **Shavuot** (Pentecost) and **Sukkot** (the Feast of Tabernacles). They would walk from all parts of Israel. Those who lived in the north by the Sea of Galilee would walk down a path through the Jordan River valley that went from the Sea of Galilee to the Dead Sea. The Dead Sea is 1300 feet below sea level, the lowest land on earth and it also is near the site of Sodom and Gomorrah. The river valley provided them with water to drink and a somewhat level road so they didn't have to climb over mountains. This trip would take several days and they would camp along the way. The Feast of Pesach is on the 14th of the first month in the spring and Shavuot is fifty days after First Fruits. Sukkot is four days after Yom Kippur on the 15th day of the seventh month in the fall. Travel for these two feasts would always be during the time of a full moon. The people would enjoy the trip, talking with friends and relatives. They would talk about the beauty of the Temple, the mighty works of **יהוה** and how to live their lives in agreement with **יהוה's** Word. Traveling with them were Levites who were Priests who would teach the people. The Levites did not own land but they were given cities all over the land of Israel to live in. The Priests would travel to Jerusalem for these Three Feasts and at other times when they had Temple duty. When they came to the part of the Jordan River that was directly east of Jerusalem near where John the Baptist baptized those who repented, just north of the Dead Sea, they would camp in a very large canyon. They would send a messenger on ahead of them to the Temple in Jerusalem to inform the Temple that the people from their village had arrived at this site and would arrive in Jerusalem soon. Then they would turn from the river valley and begin the "ASCENT" up to Jerusalem. Looking back they could see the brilliant blue color of the Dead Sea as they climbed higher up the treeless Mountains that Moses saw before his death. The fragrant odor of the incense from the Altar of Incense in the Holy Place, which represents the prayers of the saints, was carried 15 miles by the natural west to east wind from the Mediterranean Sea. The smell was wonderful and urged them on to climb the 3000 foot ascent. In the excitement they began to sing the Psalms of Ascent (Psalms 120 to 134). These songs would take their mind off the difficulty of the climb up the dusty road. They would sing and rejoice all the way. The last part of the climb was over the Mount of Olives. Reaching the top they could see the Temple in white stone and all of Jerusalem laid out before them. This is where Yeshua looked at the city weeping and said "Jerusalem, Jerusalem the one who kills the prophets and stones those who are sent to you. How often have I wanted to gather you together as a hen gathers her chicks under her wing but you were not willing. See your house is left to you desolate. For I say to you, you shall see Me no more until you say "blessed is He who comes in the name of **יהוה**" (Baruch habah bashem **יהוה**)." The travelers would walk down the

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few hundred feet and cross the Kidron valley, spiritually purify themselves by immersing in water and then enter the Temple through the Eastern gate which is also called the Golden gate. Their singing would join the voices of the Temple choir as they ascended up the natural limestone steps that lead up to the Temple mount. The choir would be standing on the steps with their back to the people and their face toward the Altar. The voices of the 1000 man choir could be heard all over the city with stringed instruments praising Elohim the Creator and joy was everywhere.

This story is based partly on a teaching by Joseph Good.

An Angel (Yeshua) is sent to guide them

Exodus 23:20-24 Behold, I send an Angel before you, to keep you in the way, and to bring you to the place which I have prepared. 21 Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: **for My name is in Him.** 22 But if you shall indeed obey His voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries. 23 For My Angel shall go before you, and bring you to the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. 24 You shall not bow down to their gods, nor serve them, nor do after their works: but you shall utterly overthrow them, and break down their images.

Related Scripture: My Name is in Him

Acts 1:9-11 Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. 10 And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, 11 who also said, "Men of Galilee, why do you stand gazing up into heaven? This same **Yeshua**, who was taken up from you into heaven, will come in like manner as you saw Him go into heaven."

Related Scripture: Importance of Names

Genesis 6:4 There were giants in the earth in those days; and also after that, when the sons of the powerful ones came to the daughters of men, and they bare children to them, the same became mighty men which were of old, men of **renown** of evil.

Renown = A primitive word (perhaps rather from H7760 through the idea of definite and conspicuous position; compare H8064); an appellation, as a mark or memorial of individuality; by implication honor, authority, character: - + base, [in-] fame [-ous], name (-d), renown, report. (s# 8034 **רָוַן**) (shame)

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Related Scripture: My Name is in Him

Zechariah 14:1-5 Behold the Day of יהוה is coming, And your spoil will be divided in your midst. 2 For I will gather all the nations to battle against Jerusalem; The city shall be taken, The houses rifled, And the women ravished. Half of the city shall go into captivity, But the remnant of the people shall not be cut off from the city. 3 Then יהוה will go forth And fight against those nations, As He fights in the day of battle. 4 And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the mount of Olives shall split in two, From east to west, Making a very large valley; Half of the mountain shall move toward the north and half of it toward the south. 5 Then you shall flee through My mountain valley, For the mountain valley shall reach to Azal, Yes you shall flee As you fled from the earthquake in the days of Uzziah King of Judah. Thus יהוה will come, and all the saints with you.

What are these two passages telling us about the one who will come from heaven and His feet will touch the Mount of Olives. Acts is telling us that Zechariah 14 is still future and that the One who will return is called יהוה. **Yeshua is יהוה.**

Related Scripture: Yeshua is part of the Father

Isaiah 43 says there is no Elohim before Me and none after Me, and there is No Savior beside Me. (Exodus 23:21 My Name is in Him.)

Related Scripture: Only Yeshua has seen the Father

John 1:18 No man has seen Elohim at any time; the only begotten Son, which is in the bosom of the Father, He has declared Him.

Related Scripture: Yeshua was the Spiritual Rock that followed them

I Corinthians 10:1-4 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea, 3 all ate the same spiritual food, 4 and all drank the same spiritual drink. 4 For they drank of that spiritual Rock that followed them, and **that Rock was Messiah.**

יהוה will bless you and destroy your enemies

Exodus 23:25-30 And you shall serve יהוה your Elohim, and He shall bless your bread, and your water; and I will take sickness away from the midst of you. 26 There shall nothing cast their young, nor be barren, in your land: the number of your days I will fulfil. 27 I will send My fear before you, and will destroy all the people who you shall come to, and I will make all your enemies turn their backs to you. 28 And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite, from before you. 29 I will not drive them out from before you in one year; or the land will become desolate, and the beast of the field would multiply against you. 30 By little by little I will drive them out from before you, until you are increased, and will inherit the land.

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The boundaries of the land

Exodus 23:31-33 And I will set your boundaries from the Red Sea even to the Sea of the Philistines, and from the desert to the river: for I will deliver the inhabitants of the land into your hand; and you shall drive them out before you. 32 You shall make no covenant with them, nor with their gods. 33 They shall not dwell in your land, lest they make you sin against Me: for if you serve their gods, it will surely be a snare to you.

Moses and seventy elders are brought before יהוה

Exodus 24:1-5 And He said to Moses, Come up to יהוה, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship from afar off. 2 And Moses alone shall come near יהוה: but they shall not come near; neither shall the people go up with him. 3 And Moses came and told the people all the words of יהוה, and all the judgments: and all the people answered with one voice, and said, All the words which יהוה has said will we do. 4 And Moses wrote all the words of יהוה, and rose up early in the morning, and built an Altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent **young men of the children of Israel, which offered Burnt Offerings, and sacrificed Peace Offerings of oxen to יהוה.**

Comment: The youths of the children of Israel brought the elevation offerings (olah). These youths were the firstborn of each family. This was the Priesthood before the Levitical Priesthood. This is a hint of יהוה's plan of the future for a Priesthood of all believers. Only after the golden calf incident was it necessary to establish a separate priesthood because only the tribe of Levi sided with Moses to destroy all those who had worshiped the golden calf. Even though Aaron had made the golden calf possibly because he was fearful of the people. We see that Hur is not mentioned after this incident. It is believed that he was killed because he opposed the making of the idol and Aaron feared the people and went along with this sin.

Moses sprinkled the blood on the Altar and on the people

Exodus 24:6-8 And Moses took half of the blood, and put *it* in basins; and half of the blood he sprinkled on the Altar. 7 And he took the Scroll of the Covenant, and read in the audience of the people: and they said, All that יהוה has said we will do, and be obedient. 8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the Covenant, which יהוה has made with you concerning all these words.

Comment: This shows that the first Covenant was cut and was in effect from this time on. This means that Israel was required to keep all the stipulations of the Covenant. They had all agreed to follow it even before they knew what was required of them. When the blood was sprinkled on them it meant that they had pledged their life to keeping this Covenant. If they did not keep it they were saying “may I be like this animal who is cut into pieces with no hope of life.” We see that they were tested in the wilderness ten times and they failed the tests by their actions.

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Moses and the elders saw Elohim

Exodus 24:9-12 Then Moses went up, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 10 And they **saw(a)** the Elohim of Israel: and *there was* under His feet as it were a **paved work** of a **sapphire stone**, and as it were the body of heaven in *its* clearness. 11 And on the nobles of the children of Israel He did not lay His hand: also they **saw(b)** Elohim, and ate and drank. 12 And **יהוה** said to Moses, Come up to Me to the mount, and be there: and I will give you tables of stone, and a **law**, and **commandments** which I have written; that you may teach them.

Saw(a) = to see literally or figuratively, gaze, stare, look on (s# 7200 **ראה**) (raw-aw')

Paved = paved, transparency, whiteness (s# 3840 **לבנה**) (lib-naw')

Work = an action (good or bad), product, property, labor, thing made (s# 4639 **מעשה**) (mah-as-eh')

Sapphire stone= a gem probably sapphire (s# 5601 **ספיר**) (sap-peer')

Saw(b) = a primitive root to gaze at, contemplate (with pleasure) (s# 2372 **חזה**) (khaw-zaw)

Law = precept or statute, Decalogue, Torah (s# 8451 **תורה**) (to-raw')

Commandments = command, law, ordinance, precept (s# 4687 **מצוה**) (mits-vaw')

Comment: Verse eleven is telling us something that is some what hidden. It says that the elders ate and drank as they saw **יהוה**. This is a sign of disrespect to eat when even an important person is in your presence. We would not continue to eat if a powerful person or an honored guest came into our presence. This verse goes on to say that **יהוה** did not lay His hand on them to punish them for their actions. We know that Moses spent forty days and nights in **יהוה**'s presence without eating. It appears that the elders regarded seeing the Creator of the universe as a side show. It was the mercy of **יהוה** that He did not punish them then.

Related Scripture: The Throne of Glory

Revelations 4:2-6 Immediately I was in the spirit; and behold, a throne set in heaven, and One sat on the Throne. And He who sat there was like a Jasper and a rainbow around the Throne, in appearance like an **emerald**. 4 Around the Throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. 5 And from the Throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the Throne, which are the seven Spirits of Elohim. 6 Before the Throne there was a **sea of glass, like crystal**. and in the midst of the Throne, and around the Throne, were four living creatures full of eyes in front and in back...

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Moses went up to the Mount and was called on the seventh day

Exodus 24:13-18 And Moses rose up, and his servant Joshua: and Moses went up into the Mount of Elohim. 14 And he said to the elders, Wait here for us, until we come again to you: and, behold, Aaron and Hur *are* with you: if any man has any matters to do, let him come to them. 15 And Moses went up into the Mount, and a cloud covered the Mount. 16 And the glory of יהוה resided on Mount Sinai, and the cloud covered it six days: and the seventh day he called to Moses out of the midst of the cloud. 17 And the sight of the glory of יהוה was like devouring fire on the top of the Mount in the eyes of the children of Israel. 18 And Moses went into the midst of the cloud, and he went up into the Mount: and Moses was in the Mount forty days and forty nights.

Moses rose up and his servant **Joshua** : Joshua isn't listed in those who came up the mountain?

Joshua = יהוה saved (s# 3091 יהושע) (Yeh-ho-shoo-ah) = Hebrew name for the Aramaic name Yeshua. Notice the first three letters are (יהו) like the Name (יהוה)

(י) Hand (ה) window = revealed (נ) nail (ש) teeth = destruction (ע) eye = see

The **Hand** (י) of יהוה shall be **revealed** (ה) pierced by a **nail** (נ) and **destroyed** (ש), and we shall **look** (ע) to Him, for He is **Ya's Salvation**.

It appears that Joshua waited forty days on the mountain without eating like Yeshua fasted for forty days in the wilderness. The Scripture does not say anything about Joshua taking forty days worth of food for this period of time.

Related Scripture: Yeshua fasted for forty days

Matthew 4:1-4 Then was Yeshua led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward hungry. 3 And when the tempter came to Him, he said, If you are the Son of Elohim, command that these stones be made bread. 4 But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of Elohim.

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Revelation at Mt Sinai	Revelation at the Mt of Transfiguration
<p><u>A cloud appeared on the mountain</u> Exodus 24:15 And Moses went up to the mount, and a cloud covered the mount.</p>	<p><u>A cloud appeared on the mountain</u> Matthew 17:5 While he yet spoke, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear you Him.</p>
<p><u>The revelation occurred after six days</u> Exodus 24:16 And the glory of יהוה abode on mount Sinai, and the cloud covered it six days: and the seventh day He called to Moses out of the midst of the cloud.</p>	<p><u>The revelation occurred after six days</u> Matthew 17:1 And after six days Yeshua took Peter, James, and John his brother, and brought them up into an high mountain apart,</p>
<p><u>Leaders of Israel saw יהוה's glory</u> Exodus 24:10 And they saw the Elohim of Israel: and <i>there was</i> under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in <i>His</i> clearness.</p>	<p><u>Disciples of Yeshua saw יהוה's glory</u> Matthew 17:2 And was transfigured before them: and His face shined as the sun, and His raiment was white as the light.</p>
<p><u>Supernatural revelation of יהוה in a cloud Exodus 24:</u></p>	<p><u>Supernatural revelation of Yeshua in a cloud Matthew 17</u></p>
<p><u>A voice comes from heaven so that hearers will believe the message.</u> Exodus 20:20-22 . And Moses said to the people, Fear not: for Elohim is come to prove you, and that His fear may be before your faces, that you sin not. 21 And the people stood afar off, and Moses drew near to the thick darkness where Elohim <i>was</i>. 22 And יהוה said to Moses, Thus you shall say to the children of Israel, You have seen that I have talked with you from heaven.</p>	<p><u>A voice comes from heaven so that hearers will believe the message.</u> Matthew 17:5 While he yet spoke, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear you Him.</p>

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Revelation at Mt Sinai	Revelation at the Mt of Transfiguration
<p><u>Those hearing the voice were frightened.</u> Exodus 20:18-19 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw <i>it</i>, they removed, and stood afar off. 19 And they said to Moses, you Speak with us, and we will hear: but let not Elohim speak with us, lest we die.</p>	<p><u>Those hearing the voice were frightened.</u> Matthew 17:6 And when the disciples heard <i>it</i>, they fell on their face, and were very afraid.</p>
<p><u>Moses told them to not be afraid</u> Exodus 20:20 And Moses said to the people, Fear not: for Elohim has come to prove you, and that His fear may be before your faces, that you sin not</p>	<p><u>Yeshua told them to not be afraid</u> Matthew 17:7 And Yeshua came and touched them, and said, Arise, and do not fear.</p>