

EMC SHALOM INTERNACIONAL

PARASHAH 18 MISHPATIM | SHEMOT 21:1 - 24:18

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Aliyot of the Torah:

1. 21:1-19
2. 21:20 – 22:4 (3 heb.)
3. 22:5-27 (22:4-26 heb.)
4. 22:28 – 23:5 (22:27 – 23:5 heb.)
5. 23:6-19
6. 23:20-25
7. 23:26 – 24:18

Maftir: 24:15-18 (Sefardíes); 24:16-18 (Ashkenazíes)

Haftarah: Jeremías 34:8 – 22; 33:25-26.

The Apostolic Writings: Lucas 12:1 – 14:35

Mishpatim (“*mishpâtim*” מִשְׁפָּטִים H4941) means “Judgments”, precepts or ordinances.

First Aliyah 21:1-19

[Exo 21:1 HNV] 1 “Now these are the ordinances which you shall set before them.—The Hebrew word for “judgement” is “*mishpâ*” מִשְׁפָּט H4941 which means a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or (particularly) divine law, individual or collectively), custom, to be judged,

judgment, justice, (due) order, ordinance, sentence. This is a reference to statutes and decrees established by Yahweh. Scriptures are inexhaustible with these kinds of ordinances which will be studied in this parashah and the next to come. However, we want to focus on the purpose of these for the congregation of the **kadoshim**. [Eph 4:31-32 HNV] 31 Let all bitterness, wrath, anger, outcry, and slander, be put away from you, with all malice. 32 And be kind to one another, tenderhearted, forgiving each other, just as God also in Messiah forgave you.

[Exo 21:2 HNV] 2 If you buy a Hebrew servant, he shall serve six years and in the seventh he shall go out free without paying anything.—Although the Hebrew word for slave and servant is the same (“*ebed*” עֶבֶד H5650 a servant: bondage, bondman.) a clear distinction was made of the difference in status. Three things are evident: First, a Hebrew could not have another Hebrew as a slave but as a manservant: certain obligations and rights applied. Second, his status as a manservant was temporary. That is, at the seventh year, **The Year of Shemittah** (“*shemittâh*” שְׁמִטָּה H8059: remission of debt or suspension of labor: release), manservants were to be released. Third, there is no indication that this ordinance applied to the foreign manservants¹

1 It is worth noting that in **Shemot 12:49** there was a provision for the foreigners who lived in Yisrael: “**One law (TORAH)** shall be to him that is home-born, and unto the stranger that sojourns among you.” Cf. **Vayikra 24:22; Bamidbar 15:29**. There is no reason to believe that Yahweh would not adhere to His own Words. The **Thirteen Principles of Rabbinic Interpretation** is a powerful tool developed to fathom the depths of the Torah. The principle “**Gezerah shavah**” (**same regulation**), the Second Principle of Hilel also known as **the**

search of parallel passages of the Scriptures looking of an analogy between them in order to clarify the passage or to reach to the same conclusions. Rabi Yismael’s **Beraitah** in the introduction to **Shifrah**, the **Halachic Midrash of Sefer Vayikra**, defines thirteen principles (**Midot**) that are frequently applied in the Talmud when interpreting the Torah. These principles are applied to various sources of the Mishpatim in the text of the Torah. Those that are mentioned explicitly or that are implicit in the text and that can be inferred using these

EMC SHALOM INTERNACIONAL

PARASHAH 18 MISHPATIM | SHEMOT 21:1 - 24:18

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but just to the Hebrew manservants. In the allegory of **remez**, we may say that the six years of bondage are equivalent of the six thousand years that mankind would be under the servitude of sin to be liberated by the Millennial Shabbat. We must strive not to miss this Shabbat because it is the reason why we are getting ready for the Millennium according to the revelation of this prophetic understanding. “For as the new heavens and the new earth, which I will make, shall remain before me, saith YAHWEH, so shall your seed and your name remain. And it shall come to pass, that from one **Rosh Hodesh** (new moon) to another, and from one **Shabbat** to another, shall all flesh come to worship before me, saith Yahweh (**Yesayahu/Isaiah 66:22-23**).” The Brit Hadashah also says: [Heb 4:9-10 HNV] 9 There remains therefore a Shabbat rest for the people of God. 10 For he who has entered into his rest has himself also rested from his works, as God did from his.

[Exo 21:3 HNV] 3 If he comes in by himself, he shall go out by himself. If he is married, then his wife shall go out with him. – This means that he was not to be deprived of anything that was his nor anything be added to him during his service. If he began his service with a family, the master must provide for their sustenance in exchange for his service. The family of Yisrael went into bondage in Mitzrayim and they all had to come out, including Yosef's bones and those of Yaaqov the Patriarch. [Exo 12:31 HNV] 31 He called for Moshe and Aharon by night, and said, "Rise up, get out from among my people, both you and the children of Yisra'el; and go, serve the

YHWH, as you have said!". The **Brit Hadashah** gives us a **derash** (or **drash**, that is, an interpretation or application for our lives) of the above quoted passage applied to the "**melo Hagoyim**" (the fullness of the Gentiles), the righteous of the nations. [Act 16:33-34 HNV] 33 He took them the same hour of the night, and washed their stripes, and was immediately immersed, he and all his household. 34 He brought them up into his house, and set food before them, and rejoiced greatly, with all his household, having believed in God". The Everlasting Elohim always wants to deliver all of His family. We must always preach this message to all our family, especially witnessing with our testimony of transformation.

[Exo 21:4 HNV] 4 If his master gives him a wife and she bears him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. –It was customary that masters gave his servant a maidservant as wife so that he could have more servants after his liberation.

[Exo 21:5-6 HNV] 5 But 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 God, and shall 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. –It was possible that the manservant did not want to leave his master for several reasons. He had to be presented before the judges in order to have witnesses that it was his will and not a negligence of his master not to release him. Then before the judges, he was marked in

principles (this is known as the **Oral Law**). The principle that applies here in this case is deduction of "a subject already included in a general law that is then omitted in order to deal

with a new subject. It cannot be included in the general law unless the text expresses it explicitly. (Note of Translator).

EMC SHALOM INTERNACIONAL

PARASHAH 18 MISHPATIM | SHEMOT 21:1 - 24:18

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an ear as a sign of his commitment. The term “**forever**” always refers to the next Jubilee² (**Yovel**) (which takes place every fifty years). In all cases, this is only referring to the legal context of Eretz Yisrael.

[Exo 21:7 HNV] 7 "If a man sells his daughter to be a maid-servant, she shall not go out as the men-servants do. – Sometimes, selling a daughter to an affluent man was a way to get out of poverty or to reduce the poverty. She was supposed to be given as a wife for the master who bought her or for his son. If her master should reject her, she could be redeemed, that is, someone else could pay the price of her redemption. She could not be given or sold to anyone else, specially to a foreigner. This is a very sensitive issue that we may approach from two different perspectives:

First, it is denigrating to see women sold as merchandise like any object or animal. She was lucky if anyone would redeem her. This most certainly be the conclusion of the western frame of mind as a result of the propagandized machismo proposed by the current feminist movement.

Second, the valuable a woman could be by taking her family out of poverty. She was treasured like a jewel until she could be given to a wealthy man who could afford to pay the price of the jewel. Nowadays, modern child

rearing and morality standards conspire against this without saying that women have undervalued themselves as a result of the stigma and the influence prevailing in their environment and fostered by the media. Women are undermined by the television, the music, and all sorts of other modern art expressions which pay them great sums of money for exposing their bodies to vulgarity which is a reflection of superficiality and the lack of modesty, respect, and self-esteem.

Let us present the meaning of jewel in a simple manner: 1: an ornament of precious metal often set with stones or decorated with enamel and worn as an accessory of dress. 2: one that is highly esteemed and appreciated for his/her good qualities.

The purpose of this comment, is to restore the value of women through the Hebrew roots of the biblical faith perspective, and to object the outrageous misinterpretation of today's Evangelical denominations of the term “**helper**”, the helping hand for everything. This is not the correct interpretation of the term in Hebrew from a direct literal translation. [Gen 2:18 HNV] 18 YHWH, Elohim (The LORD God) said, "It is not good that the man should be alone; I will make him a helper (**"corresponding help"**) suitable for him' (**Bereshit/Genesis 2:18**)". Most versions of

2 “**yôvêl**” יוֹבֵל H3104 which means the blast of a horn (from its continuous sound); specifically, the signal of the shophars; hence the instrument itself and the festival thus introduced: -jubile, ram's horn, trumpet. The word “**jubile**” (**yovel** in Hebrew) makes reference to a type of lamb horn (shophar) used as a wind instrument to announce the fiftieth year dedicated to Yahweh. Therefore, the name of the celebration “**yovel**” comes from the name of the shophar that

announced the celebration. The **Yovel** is celebrated every fifty years; it was a sabbatical year for rest (even the agriculture labors had to stop), slaves were set free, and properties that have been bought were reinstated to their owners. (Vayikra/Leviticus 25:10). (Note of Translator).

3 Bible version, Torah 1999.

EMC SHALOM INTERNACIONAL

PARASHAH 18 MISHPATIM | SHEMOT 21:1 - 24:18

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the Bible render the word as “suitable”.⁴ The word that is used in the original in Hebrew is “*neged*” נָגַד H5048 from H5046 (to front, that is, stand boldly out opposite) means: a front, that is, part opposite; specifically a counterpart, or mate; usually (adverbially, especially with preposition) over against or before. She is placed in front of us as a complement of perfection to accomplish and achieve what otherwise we could never do by ourselves. This is an elevated principle of the culture of our Jewish brethren that we have come to understand. Consequently, it in the *kehilot* under the EMC SHALOM INTERNACIONAL MINISTRY, we seek to live according to the following saying that we have learned from them: ***“What is mine is hers, what is hers is hers, and what is ours belongs to her”***.

[Exo 21:10 HNV] 10 If he takes another wife to himself, he shall not diminish her food, her clothing, and her marital rights. - If the master took another wife in the same manner, the first woman he took could not be rejected or neglected giving her the same privileges she had before he married the other woman.

[Exo 21:12 HNV] 12 "One who strikes a man so that he dies shall surely be put to death", –Yahweh is delegating His authority to execute a murderer. The judicial power, courts and trials (namely the judges) have the right to the

verdict of the capital sentence. Killing in self-defense is not considered murder.⁵

[Exo 21:15 HNV] 15 "Anyone who attacks his father or his mother shall be surely put to death. –We must have our parents in such high esteem and respect that the sole act of smiting them deserves the death penalty.”⁶

[Exo 21:17 HNV] 17 "Anyone who curses his father or his mother shall surely be put to death. – This commandment goes beyond physical damage. It is a spiritual damage. In both cases it deserves death.

[Exo 21:19 HNV] 19 if he rises again and walks around with his staff, then he who struck him shall be cleared: only he shall pay for the loss of his time, and shall provide for his healing until he is thoroughly healed.–Yahweh establishes a compensation payment for damages impairing one’s person ability to work. That is, if any person caused damages to another person that disable him to work, the offender is responsible to pay an indemnification (restoration to before the loss) for the duration of the condition he created and that person could go back to work.

Second Aliyah 21:20-22:4

[Exo 21:20 HNV] 20 "If a man strikes his servant or his maid with a rod, and he dies under his hand, he shall surely be

⁴ This is a reference to the Spanish versions of the Bible. The term used is “*idónea*” which means suitable, fit.

⁵ According to the Merriam-Webster 11th New Collegiate Dictionary: Killing in self-defense is defined as manslaughter which is the unlawful killing of a human being without express or implied malice. Another term commonly used in courts is involuntary manslaughter (failure to perform a legal duty

expressly required to safeguard human life, from the commission of an unlawful act not constituting a felony, or from the commission of a lawful act in a negligent or improper manner).

⁶ “*nâkâh*” נָכָה H5221 means to strike (lightly or severely, literally or figuratively): to beat, smack, give wounds, wound.

EMC SHALOM INTERNACIONAL

PARASHAH 18 MISHPATIM | SHEMOT 21:1 - 24:18

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punished.—This *mishpat* was aimed at preventing a master from abusing his servants. This measured the amount of punishment the servant would receive and how far the master could go in his judgement.

[Exo 21:21 HNV] 21 Notwithstanding, if he gets up after a day or two, he shall not be punished, for he is his property.— On the other hand, this commandment was making sure that there was not retaliation by the servant against the master for the ill treatment or chastising he received. This teaches the people not to resort to vengeance which only Yahweh can execute, cf. **Romanyim/Romans 12:9.**

[Exo 21:22 HNV] 22 "If men fight and hurt a pregnant woman so that she gives birth prematurely, and yet no harm follows, he shall be surely fined as much as the woman's husband demands and the judges allow". — This miscarriage did not constitute murder. But this fault required a compensation. A sum of money or fine should be paid according the estimation of her husband and the decision of the judges.

[Exo 21:23 HNV] 23 "But if any harm follows, then you must take life for life",— However, if this accident caused the woman to die, the payment would be life for life. The *jajamim* (scholars) have two diverging opinions concerning the meaning of this verse. Some say that the murderer should indeed be put to death. Others, on the other hand, believe that the murderer should pay a sum of money equivalent to her price should she have been sold.

[Exo 21:24-25 HNV] 24 eye for eye, tooth for tooth, hand for hand, foot for foot, 25

burning for burning, wound for wound, and bruise for bruise. — This commandment has been the most misinterpreted of all because many consider it as vengeance. But actually, this commandment was given to the judges of Yisrael so that their decisions were just and that they could rule a punishment according to the gravity of the offense. Yahweh's purpose was to give the judges the correct balance in their verdicts.

[Exo 21:26 HNV] 26 "If a man strikes his servant's eye, or his maid's eye, and destroys it, he shall let him go free for his eye's sake.—In any case that a manservant should lose any of the members of his body, he would be let go free. Namely, if as a result of a chastising or a work accident a manservant should lose any of the members of his body (a deduction of what it is implicit in the text) he should be freed automatically in order not to violate the principle that he should go out free as he had entered his service.

[Exo 21:29 HNV] 29 But if the bull had a habit of goring in the past, and it has been testified to its owner, and he has not kept it in, but it has killed a man or a woman, the bull shall be stoned, and its owner shall also be put to death". —The fact that the owner of an animal, knowing that the animal was a danger to others, and he fails to prevent it from hurting people is considered as murder in case of an accident. This is an ordinance against negligence.

[Exo 21:32 HNV] 32 If the bull gores a man-servant or a maid-servant, thirty shekels of silver shall be given to their master, and the ox shall be stoned. — In case a servant was hurt, the owner of the animal would pay the

EMC SHALOM INTERNACIONAL

PARASHAH 18 MISHPATIM | SHEMOT 21:1 - 24:18

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price of the servant to his master and the animal should be stoned to death.

[Exo 22:1 HNV] 1 "If a man steals an ox or a sheep, and kills it, or sells it; he shall pay five oxen for an ox, and four sheep for a sheep. – Stealing is a transgression of one of the ten **Words** thus it deserves punishment. Therefore, thieves were forced to pay five times as much the price of what was stolen.

[Exo 22:2 HNV] 2 If the thief is found breaking in, and is struck so that he dies, there shall be no guilt of bloodshed for him. – This is yet another evidence that killing in self-defense is not considered a sin by Yahweh.

[Exo 22:3 HNV] 3 If the sun has risen on him, there shall be guilt of bloodshed for him; he shall make restitution. If he has nothing, then he shall be sold for his theft. – If the thief is caught in broad day light, he should be taken to the authorities. The thief must then pay the established indemnification. If he cannot pay it, he should be sold as a servant to pay with his life what was stolen. The difference between night and day in the previous verses, being able to kill in self-defense by night and the need to denounce it to the authorities by day, depends only in the visibility. When it is dark is difficult to determine the extent of the danger we are exposed to and if we can be physically hurt or even killed.

Third Aliyah 22:5-27 (22:4-26 heb.)

[Exo 22:7-8 HNV] 7 "If a man delivers to his neighbor money or stuff to keep, and it is stolen out of the man's house; if the thief is found, he shall pay double. 8 If the thief isn't found, then the master of the house shall

come near to God, to find out if he hasn't put his hand to his neighbor's goods. – This case of theft is not against the owner of the goods but to the one keeping custody of them. The thief is held doubly responsible because he stole from the owner and from the one keeping the goods.

[Exo 22:14 HNV] 14 "If a man borrows anything of his neighbor's, and it is injured, or dies, the owner of it not being with it, he shall surely make restitution. – This commandment teaches us to be responsible. In other words, we are responsible to take good care of our neighbor's belongings when they are in our custody. We have been given into Yahshua's hands and none of us shall be lost. (Yohanan/John chapters 10 and 17).

[Exo 22:16 HNV] 16 "If a man entices a virgin who isn't pledged to be married, and lies with her, he shall surely pay a dowry for her to be his wife. – To all practical effects, she allowed herself to be lured into being seduced, however, a dowry is to be given to her and also she must be taken as a wife.

[Exo 22:18 HNV] 18 "You shall not allow a sorceress to live. – This commandment teaches us that witchcraft is to be erased entirely from our people for this is an abomination Yahweh hates.

[Exo 22:20 HNV] 20 "He who sacrifices to any god, except to the LORD only, shall be utterly destroyed. – The idol worshipers were also to be put to death, like in the previous verse. These two sins are at the same level of abomination that Yahweh hates. We cannot stress it enough about the retribution that the families that have practiced idolatry shall receive. [Psa 135:15-18 HNV] 15 The idols of

EMC SHALOM INTERNACIONAL

PARASHAH 18 MISHPATIM | SHEMOT 21:1 - 24:18

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the nations are silver and gold, The work of men's hands. 16 They have mouths, but they can't speak; They have eyes, but they can't see; 17 They have ears, but they can't hear; Neither is there any breath in their mouths. 18 Those who make them will be like them; Yes, everyone who trusts in them”.

[Exo 22:21 HNV] 21 "You shall not wrong an alien, neither shall you oppress him, for you were aliens in the land of Mitzrayim. – Being a foreigner in Eretz Yisrael without certain rights was no motive to be mistreated or despised. With this commandment, Yahweh was reminding the people where He had taken them out from. Sometimes, we may look down on others but we must never forget where we were taken out from. Obeying and practicing this commandment with love brings us great blessings. Rut (Ruth) the Moabite, the foreigner from whom King David and Yahshua HaMashiaj would come. “[Rth 2:10 HNV] 10 Then she fell on her face, and bowed herself to the ground, and said to him, Why have I found favor in your sight, that you should take knowledge of me, seeing I am a foreigner?”

This is a teaching concerning the love we must have for foreigners for Yahweh values them greatly and if He is calling them to Yisrael, He has great plans for every one of them. When we were strangers to the covenant of promise, we were foreigners. “[Eph 2:19 HNV] 19 So then you are no longer strangers and foreigners, but you are fellow citizens with the holy ones, and of the household of God”, nevertheless, the blessing of being under the protection of the citizenship of Yisrael embodies a great deal of responsibility. [Isa 56:6-7 HNV] 6 Also the foreigners who join themselves to the LORD, to minister to him, and to love the name of the LORD, to be his

servants, everyone who keeps the Shabbat from profaning it, and holds fast my covenant; 7 even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted on my altar; for my house shall be called a house of prayer for all peoples”. Although today, many have made the mistake of saying that the Torah (law) is for the Jews and the promises are for the Christian church. There is no agreement or consistency in a such posture. This affirmation does not make any sense. There is no such thing as two laws or new commandments given by Yahshua: this is the Theology of Replacement at its best!

“One law (TORAH) shall be to him that is home-born, and unto the stranger that sojourns among you.”; [Lev 24:22 HNV] 22 You shall have one kind of law, for the foreigner as well as the native-born: for I am the LORD your God.” “[Num 15:29 HNV] 29 You shall have one law for him who does anything unwittingly, for him who is home-born among the children of Yisra'el, and for the stranger who lives as a foreigner among them.”

[Exo 22:22 HNV] 22 "You shall not take advantage of any widow or fatherless child. – Yahweh has a special care for the needy. He thus demands His people to be generous with them.

Beloved people of Yahweh, we must learn a lesson from this commandment: **The Blessing of the Neglected**. There is a special blessing over the needy. The **Sages** know this principle very well. Over the head of every widow, the orphan, foreigner, and defenseless person there is the **Blessing of the Neglected** that shall be bestowed on those who treat them kindly and give them **tzedakah** to help them in

EMC SHALOM INTERNACIONAL

PARASHAH 18 MISHPATIM | SHEMOT 21:1 - 24:18

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their hardships. They are the best recipients of our **tzedakah** (justice and charity): “[Pro 19:17 HNV] 17 He who has pity on the poor lends to the LORD; He will reward him.” He pays back with the best increase!

[Exo 22:25 HNV] 25 "If you lend money to any of my people with you who is poor, you shall not be to him as a creditor; neither shall you charge him interest." –Justice and mercy are essential characteristics of the people of Yahweh. Lending money to a brother and then demanding an increase certainly is not mercy. Yahshua said in Luke 6:35-36: “But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.”⁷

Fourth Aliyah 22:28-23:5

[Exo 22:28 HNV] 28 "You shall not blaspheme elohiym, nor curse a ruler of your people." –The Hebrew word for “**blaspheme**” is “**qâlar**”⁸ קָלַל H7043 which to be slight, bring into contempt, accurse, curse, despise. This means that we must hold the judges (persons in authority) in high esteem and honor them on account of their work for they have been ordained by Yahweh.

NOTE: In this verse, the word elohiym is referred to the definition of “Judges” not the divinity of God as YHWH our Elohiym.

The Hebrew word for “**curse**” is “**ârar**” אָרַר H779 is to execrate: -bitterly curse. The

Hebrew word for “**ruler**” is “**nâsîy**” נָשִׂיא H5387 properly an exalted one, that is, a king or sheik: -captain, chief, governor, prince. It is a sin to despise or to curse (*badmouth, slander, gossip about*) one that has been exalted by Yahweh which can carry dire consequences. Let it not be like that between us! Let us all in our **kehilot** come to our ministers in order to share our claims in love and respect rejecting all kinds of murmuring. “[Rom 13:1-2 HNV] 1 Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who exist are ordained by God. 2 Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will receive to themselves judgment.”

[Exo 22:29 HNV] 29 "You shall not delay to offer from your harvest and from the outflow of your presses. "You shall give the firstborn of your sons to me." –The first things belong to Yahweh. The first fruits, the first production, even the firstborn son. The firstborn was consecrated to the service of Yahweh. It is important to give Yahweh the first things in due time because by doing so we declare that El-Elyon is the first thing in our lives and show our faith that He shall provide abundantly.

[Exo 22:30 HNV] 30 You shall do likewise with your oxen and with your sheep. Seven days it shall be with its mother, then on the eighth day you shall give it me." –The firstborn of the cattle had to be given to Yahweh after the eighth day. We learn that we must give Yahweh the first and best of what we have. However, our personal communion and

⁷ Hilel/Luke 6:35-36. King James Version.

⁸ H7043 New Strong's Exhaustive Concordance of the Bible.

EMC SHALOM INTERNACIONAL

PARASHAH 18 MISHPATIM | SHEMOT 21:1 - 24:18

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commitment to Him are highly valued by Yahweh and they must be done at the appointed times with great rejoicing.

[2Co 9:7-8 HNV] 7 Let each man give according as he has determined in his heart; not grudgingly, or under compulsion; for God loves a cheerful giver. 8 And God is able to make all grace abound to you, that you, always having all sufficiency in everything, may abound to every good work. **(Korintyim Bet/2 Corinthians 9:7-8).**

[Exo 22:31 HNV] 31 **"You shall be holy men to me, therefore you shall not eat any flesh that is torn by animals in the field. You shall cast it to the dogs."** –This commandment is teaching us that holiness is also in what we eat. Yahweh does care about what we eat so we must honor Him with what we eat and how. Let us not forget that we are the temple of Mashiaj. [Rom 8:9 HNV] 9 But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Messiah, he is not his. **(Romanyim/Romans 8:9).**

[Exo 23:1 HNV] 1 **"You shall not spread a false report. Don't join your hand with the wicked to be a malicious witness."** –Yahweh abhors slander. Anyone who indulges himself in doing so becomes an abomination to Yahweh. There are many characteristics of those who speak foolishly that we can mention and the Scriptures warns us about them. "Being filled with all **unrighteousness**, fornication, wickedness, **covetousness**, maliciousness; full of **envy**, murder, **debate**, deceit, malignity; whisperers, **backbiters**,

haters of Yahweh, **despiteful**, proud, **boasters**, inventors of evil things, **disobedient** to parents, **without understanding**, **covenant breakers**, without natural affection, **implacable**, unmerciful **(Romanyim/Romans 1:29-31).**" We are born again and have left all this behind focusing on what produces blessings and wellbeing. [Psa 1:1-3 HNV] 1 Blessed is the man who doesn't walk in the counsel of the wicked, Nor stand in the way of sinners, Nor sit in the seat of scoffers; 2 But his delight is in the LORD's law; On his law he meditates day and night. 3 He will be like a tree planted by the streams of water, That brings forth its fruit in its season, Whose leaf also does not wither. Whatever he does shall prosper. **(Tehilim/Psalms 1:1-3).**

[Exo 23:4-5 HNV] 4 **"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 who hates you fallen down under his burden, don't leave him, you shall surely help him with it."** –The Torah teaches us to love our enemies and to be of assistance when they need it. Yahshua's words about this issue are a confirmation of this principle that may have been forgotten or not practiced at all in His time. Rav Shaul wrote: [Rom 12:20-21 HNV] 20 Therefore "If your enemy is hungry, feed him. If he is thirsty, give him a drink. For in doing so, you will heap coals of fire on his head." 21 Don't be overcome by evil, but overcome evil with good. **(Romanyim/Romans 12:20-21).**⁹

Fifth Aliyah 23:6-19

⁹ Romanyim/Romans 12:20. King James Version.

EMC SHALOM INTERNACIONAL

PARASHAH 18 MISHPATIM | SHEMOT 21:1 - 24:18

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[Exo 23:7 HNV] 7 "Keep far from a false charge, and don't kill the innocent and righteous: for I will not justify the wicked."

–Yahweh ordered us to judge with justice. Condemning an innocent person, out of convenience or by mistake, makes you guilty before Yahweh. "[Pro 11:1 HNV] 1 A false balance is an abomination to the LORD, But accurate weights are his delight. (Mishle/Proverbs 11:1)."

[Exo 23:12 HNV] 12 "Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may have rest, and the son of your handmaid, and the alien may be refreshed." –One of the purposes of Shabbat is to rest from all work in order to renew our strengths. For all persons, their children, their animals, and the strangers who dwell with them, that is, the foreigner servants.

Stress have been declared as the disorder of the Twenty-first century. The primary reason is that the rest that Yahweh established has been neglected causing physiological reaction of the organism. Besides, we are failing to see the fulfillment of the Scriptures in ourselves because we wantonly decide to ignore the commandment out of ignorance or just out of disobedience. "If thou turn away thy foot from the **Shabbat**, from doing thy pleasure on my **Kadosh** day; and call the **Shabbat** a delight, the **Kadosh** of YAHWEH, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in YAHWEH; and I will cause thee to ride upon

the high places of the earth, and feed thee with the heritage of Yaaqov thy father: for the mouth of YAHWEH hath spoken it (**Yesayahu/Isaiah 58:13-14**)."

The rest of **Shabbat** is the fulfillment of waiting in Him and trusting in His infinite love and care. "[Isa 40:31 HNV] 31 but those who wait for the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint. (**Yesayahu/Isaiah 40:31**)."

[Exo 23:13 HNV] 13 "Be careful to do all things that I have said to you; and don't invoke the name of other gods, neither let them be heard out of your mouth." –The prohibition was to pronounce the names of the false gods in such a way that it implied worshiping or honoring them. They can be just mentioned. However, we must refrain from this practice now that we are restoring our way of speaking thus mentioning them the least possible. Prophet Hoshea said: "And it shall be at that day, saith YAHWEH, that thou shalt call me **Ishi**; and shalt call me no more **Baali**. For I will take away the names of **Baalim** out of her mouth, and they shall no more be remembered by their name (**Hoshea/Hosea 2:16-17**)."¹⁰ **WE ARE RETURNING TO THE KADOSH LANGUAGE.**

[Exo 23:18 HNV] 18 "You shall not offer the blood of my sacrifice with leavened bread, neither shall the fat of my feast remain all night until the morning." –Sacrifices unto Yahweh must done in the right way. Here is an allusion to Pesaj. We must do all things as He has established them. when someone is doing

¹⁰ The Hebrew word **Ishi** means my husband; **Baali**: it means my lord, or my master; **Baalim** is the plural form for the

Phoenician deity Ba'al, here it means false deities or idols. (Note of Translator).

EMC SHALOM INTERNACIONAL

PARASHAH 18 MISHPATIM | SHEMOT 21:1 - 24:18

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something his own way, we hear remarks like “Yahweh knows my heart” to justify his own disobedience and rebelliousness. No matter if you do it with a sincere heart, if it not the way Yahweh has established, then it is not moral before Him. Yahweh considers means and ends as equally important. His means are called commandments so that the expected END (RESULTS), that is: SUCCESS.

Sixth Aliyah 23:20-25

[Exo 23:20-21 HNV] 20 "Behold, I send an angel before you, to keep you by the way, and to bring you into the place which I have prepared. 21 Pay attention to him, and listen to his voice. Don't provoke him, for he will not pardon your disobedience, for my name is in him." –Here, there is a clear allusion to Yahshua. Passages such as this show the redemption work of Yahshua from the Torah as a perfect reflection of the events to come. But this revelation, Yahweh has put in his own power to reveal it to whom He chooses. We may analyze the first Word from a Messianic perspective: “I am YAHWEH thy Elohim, which have brought thee out of the land of Mitzrayim, out of the house of bondage (**Shemot/Exodus 20:2**).” **Who released us from the bondage of sin?**

[Exo 23:25 HNV] 25 You shall serve the LORD your God, and he will bless your bread and your water, and I will take sickness away from your midst." –To **serve Yahweh** always results in blessing, a complete blessing. Sometimes, we think of the blessing coming just to certain areas, that is, our finances, or our health, or our family. However, the blessings of Yahweh are comprehensive, complete, and perfect. Yahweh's blessing encompasses all areas of our lives.

Seventh Aliyah 23:26-24:18

24:4a “[Exo 24:4 HNV] 4 Moshe wrote all the words of YHE...” –Moshe wrote exactly the same Torah he received from Yahweh. The Oral Torah (**Torah shebe al pe**) was compiled by men throughout history. In spite of their wisdom and commitment to Yahweh, it is not authoritative. The Torah is the only means to elevate us spiritually making us to be obedient to Yahweh.

[Exo 24:8 HNV] 8 Moshe took the blood, and sprinkled it on the people, and said, "Look, this is the blood of the covenant, which the LORD has made with you concerning all these words." –this is yet another striking typology of what Yahshua would do in order to save His people and those who would come to the Torah. In order to receive the Torah of Yahweh, every Yisraelite must be sprinkled with **“THE BLOOD OF THE LAMB”**. The Covenant of Yahweh with His people is based on the Word and on the Blood of the lamb. “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Yahshua.” (Rev. 14:12) This was established by Yahshua, the Lamb, in words that connected directly to (**Shemmot/Exodus 20**): “If ye love me, keep my commandments (**Yohanan/John 14:15**).” So there is no such thing as two different list of commandments, just the theology of replacement.

You and your loved ones, get out of that system!!

EMC SHALOM INTERNACIONAL

PARASHAH 18 MISHPATIM | SHEMOT 21:1 - 24:18

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In this parashah, we find the commandments forty-first to the ninety-fourth:

42. The law for the Hebrew servant. **Shemot/Exodus 21:12.**
43. Precept for the marriage of a Hebrew maidservant. **Shemot/Exodus 21:8.**
44. Precept to redeem the Hebrew maidservant. **Shemot/Exodus 21:8.**
45. Prohibition to sell a Hebrew maidservant. **Shemot/Exodus 21:8.**
46. Prohibition to diminish (refuse to) the wife's right to food, raiment, and duty of marriage. **Shemot/Exodus 21:9-10.**
47. Obligation of the Court of Justice to execute by strangling an offender sentenced to the capital sentence. **Shemot/Exodus 21:12.**
48. Prohibition to smite one's father or mother. **Shemot/Exodus 21:15.**
49. Laws concerning fines. **Shemot/Exodus 21:18.**
50. Obligation of the Court of Justice to execute by decapitation an offender sentenced to death. **Shemot/Exodus 21:20.**
51. Obligation of the Court of Justice to judge over damages caused by animals. **Shemot/Exodus 21:28.**
52. Prohibition to eat an ox sentenced to be stoned to death. **Shemot/Exodus 21:28.**
53. Obligation of the Court of Justice to judge over damages caused by an open pit. **Shemot/Exodus 21:33.**
54. Obligation of the Court of Justice to judge a thief (if he had robbed), in a payment sentence or capital sentence. **Shemot/Exodus 21:37.**
55. Precept of the Court of Justice to judge over damages provoked by a domestic animal grazing in another man's field. **Shemot/Exodus 22:5.**
56. Precept of the Court of Justice to judge over damages provoked by fire. **Shemot/Exodus 22:6.**
57. Obligation of the Court of Justice to judge a keeper of his neighbor's belongings. **Shemot/Exodus 22:7.**
58. Obligation of the Court of Justice to judge cases between a plaintiff and a defender. **Shemot/Exodus 22:9.**
59. Obligation of the Court of Justice to judge cases concerning a payed guard or a lessor. **Shemot/Exodus 22:10.**
60. Obligation of the Court of Justice to judge cases concerning a man who borrows something to be used. **Shemot/Exodus 22:14.**
61. Obligation of the Court of Justice to judge cases of seduction. **Shemot/Exodus 22:16.**
62. Prohibition to let a witch to live. **Shemot/Exodus 22:18.**
63. Prohibition to vex a stranger (a proselyte) with words. **Shemot/Exodus 22:21.**
64. Prohibition to inflict damage to a stranger (a proselyte) concerning issues of finances and property. **Shemot/Exodus 22:21.**
65. Prohibition to afflict any widow, or fatherless child. **Shemot/Exodus 22:22.**
66. Precept to lend money to the poor. **Shemot/Exodus 22:25.**
67. Prohibition to be a usurer to the poor who cannot pay. **Shemot/Exodus 22:25.**
68. Prohibition to assist the transaction between a usurer and a person who borrows money with an interest. **Shemot/Exodus 22:25.**
69. Prohibition to curse a judge. **Shemot/Exodus 22:28.**

EMC SHALOM INTERNACIONAL
PARASHAH 18 MISHPATIM | SHEMOT 21:1 - 24:18

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70. Prohibition to curse the name of Elohim. **Shemot/Exodus 22:28.**
71. Prohibition to curse a government official. **Shemot/Exodus 22:28.**
72. Prohibition to separate tithes in an incorrect way. **Shemot/Exodus 22:29.**
73. Prohibition to eat from an animal torn by beasts. **Shemot/Exodus 22:31.**
74. Prohibition to hear the accuser without the presence of the accused person. **Shemot/Exodus 23:1.**
75. Prohibition to accept the testimony of a sinner. **Shemot/Exodus 23:1.**
76. Prohibition to accept the verdict of a simple majority (one judge) in a case of capital sentence. **Shemot/Exodus 23:2.**
77. Prohibition that a judge who has previously declared the accused innocent in a capital sentence to be in favor of his guiltiness afterwards. **Shemot/Exodus 23:2.**
78. Precept to follow the majority in legal decisions. **Shemot/Exodus 23:2.**
79. Prohibition to favor a poor man when he is in litigation. **Shemot/Exodus 23:3.**
80. Precept to unload the burden of another person's animal. **Shemot/Exodus 23:5.**
81. Prohibition to pervert the judgment of a sinner because of his wickedness. **Shemot/Exodus 23:6.**
82. Prohibition to a verdict of probability in a capital case. **Shemot/Exodus 23:7.**
83. Prohibition for a judge to accept bribes. **Shemot/Exodus 23:8.**
84. Precept to let the land rest in Yisrael in the seventh year (declaring no ownership over the fruits thereof). **Shemot/Exodus 23:11.**
85. Precept to rest on Shabbat. **Shemot/Exodus 23:12.**
86. Prohibition to make mention (to swear) of the name of an idol. **Shemot/Exodus 23:13.**
87. Prohibition to lure a Jew into idolatry. **Shemot/Exodus 23:13.**
88. Precept to celebrate the Feasts. **Shemot/Exodus 23:14.**
89. Prohibition to sacrifice the offering of Pesaj when there still is *jamets* in the house. **Shemot/Exodus 23:18.**
90. Prohibition to leave the *emurim* of the offering of Pesaj until the next morning. **Shemot/Exodus 23:18.**
91. Precept to bring the first fruits of the land of Yisrael to the temple. **Shemot/Exodus 23:19.**
92. Prohibition to cook meat with milk. **Shemot/Exodus 23:19.**
93. Prohibition to make a covenant with the seven native Kenanite nations. **Shemot/Exodus 23:32.**
94. Prohibition to let an idolatrous person settle in the land of Yisrael. **Shemot/Exodus 23:33.**

The materials and biblical resources used in this document are quotations from the Hebrew Names Version. Besides, in this parashah we have quoted commentaries from the Kadosh version of E-Sword.

We encourage you to have a ***New Strong's Exhaustive Concordance of the Bible*** in order to have a better linguistic support to study the Holy Scriptures in Hebrew.

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EMC SHALOM INTERNACIONAL

PARASHAH 18 MISHPATIM | SHEMOT 21:1 - 24:18

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The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. “ALL THE LOST HOUSE OF EFRAYIM.”

Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as “the lost sheep of the House of Yisrael” (Mello Ha Goyim), “the just among the nations.” This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**).”

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00 a.m. to 12:00 m. at www.gotomeeting.com Access ID for the EMC SHALOM INTERNACIONAL is 668-634-365).

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of Yisra'El have a common denominator, and one goal. That is to establish such a powerful “revival” that brings the presence of The King of Kings and establish His Kingdom. However, the only thing that will bring this to the congregation of the Saints of Yisra'El, is “The Biblical History”, returning back to the Hebrew faith and this document as well as the Torah class every Shabbat. That is to know the spiritual history of a nation called, “Yisra'El” and to live as the continuation and conclusion of this wonderful story of love.

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It is allowing us to ascend to a higher level of excellence. SHALOM LEKULAM.