



## A servant of YAH

### Parashat mishpatim (18) – rulings

**Torah:** Shemoth 21:1 to 24:18

**Haftarah:** Yirmeyahu 34:8-22; 33:25-26

**Apostolic Writings:** Mattithyahu 17:1-11

The Hebrew word מִשְׁפָּטִים (*mish-pa-Tim*) is the plural of מִשְׁפָּט (*Mish-pat*) for which there is no real equivalent word in English or even Afrikaans. It is YAH's moral guidelines that affirmed redemptive moral principles for His chosen people, *Yisra'el*. These are the keys to the purpose and relationship we have with *Yeshua*. The words that can be used in English are legal rulings or ordinances. Just like the word שְׁלוֹם (*sha-Lom*), which is normally used as a greeting and translated in some versions of Scripture as peace, still falls short of the original language, but at least gives an indication of what is meant.

Although many of these rules may seem strange to us, and while some may not necessarily apply to us, it still remains the principle according to which we, as *Torah* believers should minister and respect one another. The typical mindset of people in the ANE<sup>1</sup> occurs in a similar or analogous way to this day, coincidental, while we as Westerners have been incorrectly taught to behave only in a rational manner. While reasoning may be part of every human being's character, the former behaviour has a great advantage in putting things in better perspective. In this way, we also respect our Creator who instituted it for an orderly society. The legal system that *Yithro* taught *Mosheh* in last week's study, is still in force in our current legal system, with possible minor adjustments due to changes that may have occurred over the years, most of which are the result of man's greed and fickleness.

For this reason we will dwell on a thought in short that many people still misunderstand and therefore misapply. Someone does not necessarily become a slave or master by their own free choice, because this is mostly determined by circumstances. Everything that happens is controlled by the will of YAH. Whether it happens actively or passively, YAH allows circumstances and events to take place, even cases where one person accidentally kills another. Everything that happens in our lives has a reason, even if we do not realise it at the time. Sometimes things happen that prevent a greater evil in our lives to take place, while in other cases we are taught important truths.

Many people tend to attribute all negative events to *hastan*, but this is not always true. If *hastan* interferes in someone's life, it is because YAH allows him to do it. There are not two parallel forces in heaven – a good and an evil – that are constantly fighting each other. This is a lie that the enemy uses to try to bring YAH into disfavour, also trying to exalt himself. It is erroneously shown through comic strips, movies, music,

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<sup>1</sup> Ancient Near East

books and other media, but it is not true at all. The sooner each person gets rid of this dualistic nonsense, the easier it will be to walk the Way of Truth.

There is one Ruler in heaven and He rules over everything, even the underworld. The kingdom of darkness is not equal to the Kingdom of Light. Everything in the visible and invisible world is controlled by *YAH*, because He created everything and is in full control of it. *Hasatan* will therefore only be able to act when empowered by *YAH*, as in the case of *Iyob*, something that was recorded by *Mosheh* and made part of Scripture in order for us to learn from it. So, whether you are a master or a slave, is largely determined by *YAH*, therefore it is essential to realise that we should not attribute every negative experience to *hasatan*. However, this still means that every believer should never act irresponsibly, but remain within the boundaries of *Torah*, as we have said time and again in the past and will also learn in studies to come.

The civil legislation we are to learn from this *sidrah* is rather an augmentation of the Ten Words we studied last week. We will now reach a point where many rules are given and without being condescending in any way, we will start at the lowest level taught by *Torah*: slaves. The original text uses the word עֶבֶד (*ʿE-ved*), servant, which is derived from the word עָבַד (*ʿa-Vad*), to perform work. The Hebrew language does not have a separate word to describe a slave, therefore *ʿeved* translates as servant. In this study we will use both words interchangeably, depending on context.

As with every other person, servants and maids are also created in the image of *YAH* and they may therefore not be treated in an inferior way whatsoever. For this reason we are taught to set a slave free, whether manservant or maidservant, after six years. This reminds us of the release from slavery in *Mitsrayim* and therefore also our own release from sin. Our own freedom and the right to property is a heavenly gift directly from *YAH* and therefore the release is a command from *YAH* that His people, *Yisra'el*, are to be free people, living as children of our King.

There are two ways someone could become a slave. The first is when a person cannot take care of himself and possibly not be able to provide for a family. This can happen for several reasons that are not really part of this study. The person then sells his services to someone for whom he will work for a fee or some other compensation that is mutually agreed upon. The second way is when someone is caught stealing. If the person cannot repay the debt, he is labeled a slave by a court order and must be employed somewhere to repay the debt. The rules contained in this *sidrah* are therefore confirmation of the promises made by *YAH* to the people at *Sinai*, to serve as methods to create a pure and set-apart people for *YAH*.

According to the rules of that time, a Hebrew was obliged to purchase a Hebrew slave rather than a non-Hebrew if there was a choice between the two, even if the non-Hebrew slave was more economical. The law stipulated that any Hebrew who was in financial difficulty had to sell himself as a slave and his brothers were obliged to help him. What we will learn from here and beyond is not laws as such, but the attitude *YAH* expects of us towards others, whether a slave or fellow citizen.

In this study we find a total of 42 *mishpatim*. We've compiled the texts in a concise summary at [addendum A](#), for those who would want to do more research. There is a possibility that the number 42 could refer to the *gematria* of the first word of this *sidrah*, וְאֵלֶּה (ve-*ʿE-leh*), "and this" which has the value of 42. This number is the product of 7 and 6, therefore some scholars believe that there are 7 *mishpatim* for each day that work is to be done (cf. 20:11). The starting point in this case is that everything recorded from *Shemoth* 21:1 to 23:12 is only a representation of the full Mosaic law. It is not an attempt to provide a complete list of all the laws and rules. As the Ten Words can be seen as the foundation of all rules and the principle that *YAH* gave His people to live by, these *mishpatim* can only be applied in the right way in different circumstances through thorough study.

One important fact that we learn from these *mishpatim*, is that servants in *Yisra'el* were under better protection than ordinary citizens in many other countries. It is also good to know that *YAH* allowed slavery, so that people in an inferior position would have the possibility to live as ordinary citizens again at a later stage. We learn from the letter to *Pileymon* 1:15-17 that *Sha'ul* does not encourage him to release his slave *Onesimos*, but to treat him as a brother instead.

During the last infliction in *Mitsrayim*, the people of *Yisra'el* had to smear blood on the doorposts and lintel of their houses. The result of this would be that every house with blood would be free from the judgement that *YAH* was going to bring on the oppressors. A doorpost is a sign of freedom, which is why we read that a slave who would prefer to remain in the service of his master, would have his ear pierced with an awl on the doorpost. This slave rejects the freedom he is granted and therefore forms part of the house with only a human master, instead of being submissive to a heavenly Master.

This brings us to the question: what is a servant? One of the best definitions would be: "devoted to someone else where one's own interests are set aside." At a basic level, this means that a servant follows his master in everything without considering his own will, emotions, and desires. When we compare this to how we should act as a servant or maid of *YAH*, the following points will strictly apply to our personal lives:

- 🏆 a complete and deep dedication to *YAH*, His Word and His will. You reject your own desires for personal gain and surrender your life to *Yeshua's* torture stake so that you can imitate Him as He came to teach us;
- 🏆 you are by no means perfect, but committed to follow *YAH* in everything;
- 🏆 as a servant you must love as *Yeshua* loved, walk as He walked;
- 🏆 you are strong when you are weak and have nothing of your own;
- 🏆 it means never giving up and you also tolerate nothing less than a true and full relationship with *YAH*, a friendship that lets you go through life in His will;
- 🏆 as a servant, you stand strong on the Word of *YAH* and seek Him first and in everything, while worldly things are secondary in your relationship with Him;
- 🏆 you take responsibility in your lifestyle with *YAH* through personal study of Scripture, as well as personal and corporate prayer;
- 🏆 the Word of *YAH* is your foundation with *Yeshua* as the cornerstone of your life;
- 🏆 you trust *YAH* completely amidst the best and worst times in your life, knowing that your final destiny is in His hands;
- 🏆 you realise that nothing and nobody else can stand in your way of a true and profound walk on the Way of Truth;
- 🏆 you take full responsibility for what you learn from Scripture in order to apply it correctly by means of the truth that *Ruach* reveals to you in prayer;
- 🏆 as a servant, sin will not overcome you;
- 🏆 if you should fall back somewhere, you can get up in trust, ask for forgiveness and move on with your life, while ensuring that the transgression is not repeated;
- 🏆 as a servant, you must maintain a pure lifestyle with dedication that encompasses your entire life.

*Yeshua's* half-brother, *Ya'aqob*, calls himself "a servant of *Elohim* and of the Master **יהושע** Messiah" (cf. *Ya'aqob* 1:1) while his brother, *Yehudah*, describes himself as "a servant of **יהושע** Messiah" (cf. *Yehudah* 1:1). *Mosheh* is described as a servant of *YAH* (cf. *Debarim* 34:5; *Yehoshua* 8:33; 11:12; 12:16; 14:7; 18:17; *Hazon* 15:3 et al). *Kěpha*, on the other hand, is a "delegate of *Yeshua*". However, there are certain requirements that every believer must meet in order to be a delegate or servant, qualities that we must display at all times:

- 🏆 virtue;

- 🏆 knowledge;
- 🏆 self-control;
- 🏆 perseverance;
- 🏆 impartial righteousness;
- 🏆 brotherly love;
- 🏆 kindness

*Sha'ul* also describes it to us in his epistle to the *Galatiyim*:

*Galatiyim* 5 <sup>22</sup>But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, trustworthiness,

However, we learn that even our impartial righteousness is like dirty rags:

*Yeshayahu* 64 <sup>6</sup>And all of us have become as one unclean, and all our righteousnesses are as soiled rags. And all of us fade like a leaf, and our crookednesses, like the wind, have taken us away.<sup>2</sup>

This “filthy garment” appears in the original text as **בְּגֵד עֲדִים** (*Be-ged `i-Dim*), something that is stained and it specifically compares to the cloths that a woman would use during menstruation. There is therefore nothing we can do on our own to ever be declared righteous before *YAH*, but fortunately the **הַתְּלִמִּיד הָאֲהוּב**, the *talmid ahava* (the loved disciple), shares something with us that he observed during his walk with *Yeshua*:

*Yohanan Aleph* 2 <sup>3</sup>And by this we know that we know Him, if we guard His commands. <sup>4</sup>The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him. <sup>5</sup>But whoever guards His Word, truly the love of *Elohim* has been perfected in him. By this we know that we are in Him. <sup>6</sup>The one who says he stays in Him ought himself also to walk, even as He walked.

You cannot live a life of disobedience and pretend that you know *YAH*. If you should stumble by accident, there is forgiveness. You may not, however, act carelessly and think you can fix it at a later stage. Being a servant of the Most High goes hand in hand with obedience. Sin and obedience cannot work on the same platform – it is either one or the other. If you stumble, honestly repent and receive forgiveness, you must ensure that you never commit the same offense again.

Why would a man sell his daughter, rather than give her away to a wealthy young man with a clean background? There may be several reasons, such as a father who cannot pay his debts, or to have his daughter marry into a wealthy family. Women in the ANE had fewer benefits than men and were always subjected to the authority of a father. She would not necessarily be sold as a slave, but as a bride. She would then be considered the slave of her future father-in-law, who in turn would give the woman to his son as a wife. He must treat her as a man should treat a woman, but if he were to choose someone else, he was not to neglect the slave-woman in any way; he had to provide her with food, clothing and the marital duty. If he did not fulfill this, however, she could go free without any debt to the family. The latter, however, is something that *YAH* never introduced and was apparently never really applied.

We therefore learn that polygamy does not appear on *YAH*'s agenda. He created one man and one woman with the command to multiply and fill the earth. As we also learned earlier, *YAH* sometimes allows things to happen, even if this may not necessarily be part of His plan, but we suffer the consequences. More than one woman in a household creates problems and the descendants of these people create problems, not only among themselves, but also on a social level.

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<sup>2</sup> Some translations have this as v. 5.

The rule we learned about theft also includes kidnapping, since someone's child could be stolen for whatever purpose. We also notice a criminal offense in 21:15 as there is physical violence. Opposed to this, 21:17 stands as a civil offense, but both deserve the death penalty by stoning. A person who maims another for life is fined, as with a pregnant woman who may intervene when men fight. Then other rules follow, where the loss of one person will become the benefit of the other. Cattle may trample people to death, but the owners have to bear the consequences, while animals that fall into wells and the owner then has to compensate the person who suffered the loss. These are all matters with which *Mosheh* had to deal with, matters that *Yithro* helped to establish the necessary legal system's hierarchy. Here we see *YAH* confirming the rules for a system that is already in place.

Regarding something like theft, we once again see an interesting term. The case is recorded as follows:

*Shemoth 22* <sup>8</sup>"If the thief is not found, then the master of the house shall be brought before *Elohim* to see whether he has put his hand into his neighbour's goods. <sup>9</sup>"For every matter of transgression, for ox, for donkey, for sheep, for garment, or for whatever is lost which another claims to be his, let the matter of them both come before *Elohim*. And whomever *Elohim* declares wrong repays double to his neighbour.

In the original text, we see the word אֱלֹהִים (*E-lo-Him*) appearing three times in the above verses. Sometimes the word is translated as a title for *YAH*, our Creator, while at other times it refers to 'judges.' The word can also be translated as 'mighty,' 'almighty,' or 'very powerful,' and has to do with the empowerment of righteousness. Since the Hebrew language does not use upper-case and lower-case letters, it is important that we always study the entire passage in its proper context. What is very important to understand is that this title is not only used for *YAH*, but sometimes also for people.

During a previous study, *parashat Va'era*, the word is also used where *Mosheh* is made as *elohim* for Pharaoh (cf. 7:1; *Mizmor* 82:6; *Yohanan* 10:34). There is nothing contradictory in these parts of Scripture, but they do teach us two important truths:

1. This expression describes people who receive messages or prophecies directly from *YAH*. When *Mizmor* 82 is correctly brought into context, it points to people who hold a position of power over others in the form of judges, kings and princes.
2. Those known as *elohim*, are also seen as "sons of the Most High". The expression "Son of *YAH*" therefore refers to a king or judge who has received authority from the Most High to rule, dictate, and exercise authority over others. We find a good example of this:

*Dibre haYamim Aleph 28* <sup>6</sup>and said to me, '*Shelomoh* your son is the one to build My house and My courtyards, for I have chosen him to be My son, and I Myself am a Father to him.

The word '*elohim*' therefore has to do with empowerment and executive power and does not necessarily refer only to *YAH* but may even include heavenly messengers, false gods and any other persons empowered directly by *YAH* to maintain order on earth. When we read of "son of *YAH*" it has nothing to do with someone being physically progenerated or that it could even be *YAH*, but it is simply a person that has been empowered. Keep in mind that *YAH* will always only be One (*echad*) (cf. *Debarim* 6:4 et al).

Many of the *mishpatim* contained in this study, affect our social life. As mentioned already, all of them are expansions of the Ten Words and as *Yeshua* teaches us in *Mattithyahu* 5, he didn't only live out every word himself, but also explained it in detail through His actions. Although Scripture teaches us that the loss of an eye or a tooth should be punished in a similar way, it isn't really only about the physical loss. Here we need to focus more on the value that the eye or tooth would have and whether the person could experience a lack of income or work performance. Compare this to the unborn baby that may abort due to the shock of the mother when she is pushed. The child's life can never be replaced, much less can it be brought back if the culprit's life is taken. However, it is about the loss suffered. If someone causes the unborn baby's death,

the parents suffer a loss and therefore the family of the guilty party must also suffer a loss – in this case it would be financial. If we were to strictly apply all these rules physically today, the entire world would consist of footless, armless and blind, toothless people!

In our modern society, also with the use of technology when it works properly, there are fewer problems with animals falling into wells or destroying people or other farmers' animals. The same applies to damage caused to fields, where only compensation is at stake, such as with the rape of a young girl. A man who rapes a girl while both are unmarried is stealing a father's daughter and also the girl's heart – literally and figuratively. However, Scripture is very protective of the widow and the orphan because they find themselves in circumstances that are largely not of their own making. Anyone who harms them will have to die, as other serious violations punishable only by death:

- ☞ witchery;
- ☞ intercourse with an animal;
- ☞ sacrifices to anything or anyone except YAH;
- ☞ kidnapping (especially of children);
- ☞ people who curse their parents;
- ☞ premeditated murder;
- ☞ widows and the orphan (already mentioned).

The property of any person is his pride. When it is lent to someone or placed in safekeeping, that person is fully responsible for treating it as if it were his own. Any damage must be compensated for, and if it can be proven that the custodian stole or abused it, it needs to be fully compensated for. We see yet again that theft is mentioned here, either by the person who keeps it, or by a thief, as it is possible that the item wasn't well cared for.

Similarly, a wealthy person may not lend money to a less fortunate fellow citizen and charge interest on it. This is considered theft because one brother should assist another and not profit from the misfortune of others. Interest is also considered like being bitten by a snake. The small wound of the snake bite may not hurt very much, but gradually the poison spreads throughout the body and poisons everything. In a similar way, interest accumulates until the debt burden becomes almost unpayable. Circumstances may change to the extent that the able-bodied person ends up in a similarly weak situation. Sometimes one or more articles could have been given as a pledge until the debt was fully repaid, but a garment had to be returned to the owner before sunset to keep him warm during the night.

Witchery was a very serious offense and although it mainly refers to women (*cf.* v. 22:18), as they were mostly the active participants, the same punishment would apply to men who engaged in any form of magic. In the ANE, a distinction was initially made between "black magic" and "white magic", because the former directly harmed people while the latter was only used as a deterrent. The *Hammurabi Code*<sup>3</sup> only banned the first one, but *Torah* made no distinction and forbade both. Magical power of any kind is something that is given by *hastan* to people who avail themselves in an attempt to destroy the will of YAH<sup>4</sup>. We provide a list of occult activities that we are warned against with references from Scripture at [addendum B](#).

There is another transgression that most of us are guilty of:

*Shemoth 22*<sup>28</sup> "Do not revile an *elohim*, nor curse a ruler of your people.

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3 Code of Hammurabi, part 2. *Hammurabi* was a queen in *Bavel* around 2 250 BY.

4 Jan Karel Van Baalen, *The Chaos of Cults*, pp. 20-50



This doesn't only happen in our own country where a foreign (pagan) nation rules over us, but in almost every country in the world. There will always be someone who disagrees with the government or some of the leaders, but that does not mean we may scold or curse them. They are appointed by YAH, whether we want to accept it or not. Every transgression has a punishment and even if the transgression has been forgiven, punishment still needs to be applied. In the case of our own country, most people confess to be so-called Christians. The last time I consulted a dictionary or the internet, the definition for Christian was "someone who follows YAH and His rules". Unfortunately the truth is that only a handful of people follow YAH in every respect and according to every rule He has established, including the observance of *Shabbat* and the set-apart festivals. See accompanying illustration.



While in the wilderness, the people of *Yisra'el* were warned that they would be taken into exile if they did not follow the rules YAH had given them. True to His word, they ended up in *Bavel* and were forced to live amongst people with a foreign language and a different culture. Every true *Torah*-believer in South Africa realises that we are in exile in our own country and are ruled by a people with a foreign language and a different culture. The blame for this can be attributed to many of us as well as our ancestors, but this does not entitle us to curse the current rulers. As long as we remain on the Way of Truth there is a promise that we need not fear anything, that YAH will protect and care for us (cf. *Tehillah* 91 complete):

*Pilipiyim* 4 <sup>6</sup>Do not worry at all, but in every *matter*, by prayer and petition, with thanksgiving, let your requests be made known to *Elohim*. <sup>7</sup>And the peace of *Elohim*, which surpasses all understanding, shall guard your hearts and minds through Messiah **יְהוֹשֻׁעַ**.

Directly after the *mishpat* regarding *Shabbat*, we see a ban on certain words that should never be uttered by us:

*Shemoth* 23 <sup>13</sup>“And in all that I have said to you take heed. And make no mention of the name of other mighty ones, let it not be heard from your mouth.

Although this refers directly to the worship of idols and the calling upon their names to honour them, it also involves something that many people still do not realise. The enemy tries to change times, days, and months (*Dani'el* 7:25 *et al*) and because he can't do anything about weeks, he made sure that every day of the week was named after an idol<sup>5</sup>:

5 <https://www.almanac.com/origin-day-names>

Scripture	English	Latin	Anglo-Saxon
Day 1 (first day)	sunday	<i>Dies Solis</i> (Sol's day, the Roman sun god)	<i>Sunnandaeg</i> (day of the sun)
Day 2 (second day)	monday	<i>Dies Lunae</i> (Luna's day, the Roman moon goddess)	<i>Monandaeg</i> (day of the moon)
Day 3 (third day)	tuesday	<i>Dies Martis</i> (Mars' day, the god of war)	<i>Tiwesdaeg days</i> (Tiw's day, the god of war)
Day 4 (fourth day)	wednesday	<i>Dies Mercurii</i> (Mercury's day, ancient messenger and the god of commerce)	<i>Wodnesdaeg</i> (day of Woden, the king of the gods)
Day 5 (fifth day)	thursday	<i>Dies Jovis</i> (Jupiter's or Jovis' day, the king of Roman gods and god of the sky and thunder)	<i>Thursdaeg</i> (Thor's day, the god of lightning, thunder and storms)
Day 6 (sixth day)	friday	<i>Dies Veneris</i> (Venus' day, the Roman goddess of love)	<i>Frigedaeg</i> (Frigga's day, the Norse goddess of home, family and fertility)
<i>Shabbat</i> (seventh day)	saturday	<i>Dies Saturni'</i> (Saturn's day)	<i>Saeterndaeg</i> (Saturnus' day, the ancient Roman god of fun and festivities)

From the above it is clear that each day of the week has the name of an idol. Should you arrange with your boss, your wife, your family or your friends for a day to meet for a specific occasion, you would use the name of an idol and address it as it were – you are therefore practising idolatry! We are strongly forbidden to worship idols, which includes bowing down before them, therefore their names should not even pass our lips. There is a very close connection between two words in Scripture: השתחוה (*hish-Ta-ha-vah*), worship or bow down, and עָבַד (*'a-Vad*), serve. One thing leads to another and so worship leads to service.

Even when someone is not actively engaging in idolatry, the person may be doing something that is idolatrous, something the servants of idols would do. The *Torah* therefore warns us not to imitate the actions of other people, possible idolators, no matter how beautiful or tempting it may seem. There are various aspects involved in this, such as music, clothing, socialising, methods of cooking or even speaking – something that can unfortunately not be discussed in detail during this study.

It is expected to this day that every *Torah*-believer will undertake a pilgrimage for the established set-apart festivals of Unleavened bread, *Shabu'ot* and *Sukkoth*. Although it is not explicitly stated, women and children will accompany the men. In this way, the national and social unity of the people is maintained. This is why it is important that groups support each other by honouring and celebrating these festivals together, because this is necessary to build a spiritual unity, something that is seriously lacking in our society and more so here in the Vaal Triangle.

The first-fruits of a harvest are what is known as tithes. This should never be delayed, much less brought in a less worthy manner. Directly after *Yeshua's* resurrection he revealed himself to *YAH* as the first-fruits from the dead (*cf. Yohanan 20:17*). As a result of this, we also have the assurance that each of us will not remain in the grave, but will be resurrected at *Yeshua's* second coming (*cf. Yehezqel 37:5-6, 9-10, 14; Tas'loniqim Aleph 4:16 et al*):

*Qorintiyim Aleph 15* <sup>22</sup>For as all die in *Aqam*, so also all shall be made alive in Messiah.



Another inconsistency we encounter here is the following:

*Shemoth 23* <sup>19</sup>“Bring the first of the first-fruits of your land into the House of יהוה your *Elohim*. **Do not cook a young goat in its mother’s milk.** [emphasis added]

This *mishpat* concerns the pagan practices during which milk would be sprinkled over crops to ensure that better harvests are accomplished. One of the customs was also that a barren woman would drink it in the hope that her infertility would be taken away. It was part of the superstitions in the ANE that infertile women were inferior. The reason why *YAH* added this information at this point was to emphasise to the nation to avoid applying the pagan customs or incorporating it into their collection whatsoever. This *mishpat* is repeated in *Shemoth* 34:26 and *Debarim* 14:21 and we already know that when *YAH* repeats something, it is extremely important. One commentator<sup>6</sup> describes it as follows:

“Many of the Mosaic precepts are evidently designed to cultivate gentle and humane feelings; but ‘kid in his mother’s milk’ is a gross, unwholesome dish, calculated also to kindle up animal and ferocious passions, and, on these accounts, *Mosheh* may have forbidden it. Besides, it is even yet associated with immoderate feasting, and originally, I suspect, was connected with idolatrous sacrifices.”

Jacob Milgrim<sup>7</sup> is in agreement with this and describes the current practice of Judaism as an evil. To this day, every orthodox *Y’hudi* has a double kitchen, two sets of cutlery and crockery as well as various other rules not prescribed in Scripture. Their restaurants serve dairy and meat products in separate areas and a cheeseburger in the country of *Yisra’el* cannot be bought at such an establishment for any amount of money! No wonder *Yeshua* often criticised the Pharisees and Scribes because of the rules they added to *Torah*:

*Mattithyahu 23* <sup>1</sup>Then יהושע spoke to the crowds and to His taught ones, <sup>2</sup>saying, “The scribes and the Pharisees sit on the seat of *Mosheh*. <sup>3</sup>“Therefore, whatever they say to you to guard, guard and do. But do not do according to their works, for they say, and do not do. <sup>4</sup>“For they bind heavy burdens, hard to bear, and lay them on men’s shoulders, but with their finger they do not wish to move them.

Many other verses confirm this and this is one of many reasons why they hated him and wanted to kill him. *Yeshua* lived strictly according to *Torah*, as the living *Torah* and also expects the same of you and me – keeping *Torah* in obedience as he lived his entire life.

We learn of many promises that follow: a messenger to protect us; no miscarriages, deliverance from our enemies and much more. However, there is a condition:

*Shemoth 23* <sup>32</sup>“Do not make a covenant with them nor with their mighty ones. <sup>33</sup>“**Let them not dwell in your land, lest they make you sin against Me** when you serve their mighty ones, when it becomes a snare to you.” [emphasis added]

We see a Messianic prophecy at 23:20-25, similar to *Bereshith* 3:15 and others, which is a preview of *Yeshua* as our Salvation, the Messenger who goes out before us. Those who follow our study plan will realise that these six verses are deliberately singled out for the *aliyah* we read yesterday morning. It also reaffirms the prohibition of idolatry, something that *YAH* will not tolerate at all. Every nation that may cause an obstacle to *Yisra’el*, will be destroyed.

Pay very close attention: *YAH* is not a racist and promises a place in the *olam haba*, the afterlife, for everyone who obeys Him and walks the Way of Truth. He makes no exceptions based on gender, descent, skin colour, culture or language. Learn from the emphasised part of the aforementioned verse and follow it

<sup>6</sup> Thomson, WM *The Land and the Book*. 2 vols. New York: Harper & Brothers Publishers, 1873,1:135

<sup>7</sup> “You Shall Not Boil a Kid in It's Mother's Milk,” *Bible Review* 1:3 (Fall 1985):48-55; Merrill, in *The OldWill*.p. 63.

diligently. Idolatry, free sex and violence are not acceptable for YAH. As we live amongst other peoples, or they amongst us, these things will be the order of the day and we could gradually become involved in them, sometimes without realising it. Keep the words of YAH in mind:

*Wayyiqra 20*<sup>7</sup> 'And you shall set yourselves apart, and shall be set-apart, for I am יהוה your Elohim,

We need to get out of *Bavel*, away from any possible contamination. The command that YAH gave to *Mosheh* and *Yehoshua* was to eradicate the foreign nations, not for racist reasons, but to protect us, as we are easily deceived. The same messenger we just learned about would help in the eradication of rebellious and evil spirits that were in control of the country at that stage, similar to what we currently experience in our own country and something that could possibly occur in the future.

You and I do not currently have the power or permission to summarily massacre pagan nations, but we are commanded not to make a covenant with them, to not mingle with them. We must live a set-apart lifestyle and the promise that follows is that we will be blessed. The messenger will go out before us to prepare our way, also to keep us from evil. This does not mean that we will never be tempted or tested – on the contrary, it is precisely the reason this will happen, in order for YAH to see if we will really put our trust in Him. Only you, my dear brother and sister, can make that choice. We trust you will make the choice to serve YAH.

*Shabbat shalom!*

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[Silver Trumpet Ministry](#)

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#### Sources:

Unless otherwise stated, all text is quoted from *The Scriptures* (2009)<sup>8</sup>. Due to personal belief, the word 'God' is replaced with the Hebrew '*Elohim*' or sometimes inflections thereof.

You Can Understand the Bible: Study Guide Commentary Series – Dr. Bob Utley

Albert Barnes' Notes on the Bible

Messianic *Torah* with Commentary – Gary Gardner Ph.D. (Kindle Edition)

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Book of the Upright

*The Word of יהוה is free, therefore this study may be distributed free of charge, provided no changes are made.*

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<sup>8</sup> <https://isr-messianic.org/>

## Addendum A

The 42 *mishpatim* taught in this *sidrah*:

1. *Shemoth 21* <sup>2</sup>“When you buy a Hebrew servant, he serves six years, and in the seventh he goes out free, for naught. <sup>3</sup>“If he comes in by himself, he goes out by himself; if he comes in married, then his wife shall go out with him. <sup>4</sup>“If his master has given him a wife, and she has borne him sons or daughters, the wife and her children are her master’s, and he goes out by himself. <sup>5</sup>“And if the servant truly says, ‘I love my master, my wife, and my children, let me not go out free,’ <sup>6</sup>then his master shall bring him before *Elohim*, and shall bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl. And he shall serve him forever.
2. *Shemoth 21* <sup>7</sup>“And when a man sells his daughter to be a female servant, she does not go out as the male servants do. <sup>8</sup>“If she is displeasing in the eyes of her master who has engaged her to himself, then he shall let her be ransomed. He shall have no authority to sell her to a foreign people, because of him deceiving her. <sup>9</sup>“And if he has engaged her to his son, he is to do to her as is the right of daughters. <sup>10</sup>“If he takes another *wife*, her food, her covering, and her marriage rights are not to be diminished. <sup>11</sup>“And if he does not do these three for her, then she shall go out for naught, without silver.
3. *Shemoth 21* <sup>12</sup>“He who strikes a man so that he dies shall certainly be put to death. <sup>13</sup>“But if he did not lie in wait, but *Elohim* delivered him into his hand, then I shall appoint for you a place where he is to flee.
4. *Shemoth 21* <sup>14</sup>“But when a man acts presumptuously against his neighbour, to kill him by treachery, you are to take him *even* from My slaughter-place to die.
5. *Shemoth 21* <sup>15</sup>“And he who strikes his father or his mother shall certainly be put to death.
6. *Shemoth 21* <sup>16</sup> “And he who kidnaps a man and sells him, or if he is found in his hand, shall certainly be put to death.
7. *Shemoth 21* <sup>17</sup> “And he who curses his father or his mother shall certainly be put to death.
8. *Shemoth 21* <sup>18</sup> “And when men strive together, and one strikes the other with a stone or with his fist, and he does not die but is confined to his bed, <sup>19</sup>if he rises again and walks about outside with his staff, then he who struck him shall be innocent. He only pays for lost time and sees to it that he is completely healed.
9. *Shemoth 21* <sup>20</sup>“And when a man strikes his male or female servant with a rod, so that he dies under his hand, he shall certainly be punished. <sup>21</sup>“But if he remains alive a day or two, he is not punished; for he is his property.
10. *Shemoth 21* <sup>22</sup>“And when men strive and they shall smite a pregnant woman, and her children come out, yet there is no injury, he shall certainly be punished accordingly as the woman’s husband lays upon him. And he shall give through the judges. <sup>23</sup>“But if there is injury, then you shall give life for life,

11. *Shemoth 21* <sup>24</sup>eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup>burn for burn, wound for wound, lash for lash. <sup>26</sup>“And when a man strikes the eye of his male or female servant, and destroys it, he is to let him go free for the sake of his eye.
12. *Shemoth 21* <sup>27</sup>“And if he knocks out the tooth of his male or female servant, he is to let him go free for the sake of his tooth.
13. *Shemoth 21* <sup>28</sup>“And when an ox gores a man or a woman to death, then the ox shall certainly be stoned, and its flesh is not eaten, and the owner of the ox is innocent. <sup>29</sup>“However, if the ox was previously in the habit of goring, and its owner has been warned, and he has not kept it confined, so that it has killed a man or a woman, the ox is stoned and its owner also is put to death. <sup>30</sup>“If a *sin*-covering is laid upon him, then he shall give the ransom of his life, whatever is laid on him. <sup>31</sup>“Whether it has gored a son or gored a daughter, according to this right-ruling it is done to him. <sup>32</sup>“If the ox gores a male or female servant, he is to give to their master thirty sheqels of silver, and the ox is stoned.
14. *Shemoth 21* <sup>33</sup>“And when a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls in it, <sup>34</sup>the owner of the pit is to repay, he is to give silver to their owner, and the dead *beast* is his.
15. *Shemoth 21* <sup>35</sup>“And when the ox of a man smites the ox of his neighbour and it dies, then they shall sell the live ox and divide the silver from it, and also divide the dead ox. <sup>36</sup>“Or if it was known that the ox was previously in the habit of goring, and its owner has not kept it confined, he shall certainly repay ox for ox, while the dead *beast* is his.
16. *Shemoth 22* <sup>1</sup>“When a man steals an ox or a sheep, and shall slaughter it or sell it, he repays five cattle for an ox and four sheep for a sheep. <sup>2</sup>“If the thief is found breaking in, and he is struck so that he dies, there is no guilt for his bloodshed. <sup>3</sup>“If the sun has risen on him, there is guilt for his bloodshed, he shall certainly repay. If he has not the means, then he shall be sold for his theft. <sup>4</sup>“If the theft is indeed found alive in his hand, whether it is an ox or donkey or sheep, he repays double.
17. *Shemoth 22* <sup>5</sup>“When a man lets a field or vineyard be grazed *bare*, and lets loose his livestock, and it feeds in another man’s field, he repays from the best of his own field and the best of his own vineyard.
18. *Shemoth 22* <sup>6</sup>“When fire breaks out and spreads to thorn bushes, so that stacked grain, or standing grain, or the field is consumed, he who kindled the fire shall certainly repay.
19. *Shemoth 22* <sup>7</sup>“When a man gives silver or goods to his neighbour to guard, and it is stolen out of the man’s house, if the thief is found, he repays double. <sup>8</sup>“If the thief is not found, then the master of the house shall be brought before *Elohim* to see whether he has put his hand into his neighbour’s goods. <sup>9</sup>“For every matter of transgression, for ox, for donkey, for sheep, for garment, or for whatever is lost which another claims to be his, let the matter of them both come before *Elohim*. And whomever *Elohim* declares wrong repays double to his neighbour.
20. *Shemoth 22* <sup>10</sup>“When a man gives to his neighbour a donkey, or ox, or sheep, or any beast to watch over, and it dies, or is injured, or is driven away while no one is looking, <sup>11</sup>let an oath of *יהוה* be between them both, that he has not put his hand into his neighbour’s goods. And the

owner of it shall accept that, and he does not repay. <sup>12</sup>“But if it is indeed stolen from him, he repays to its owner. <sup>13</sup>“If it is torn to pieces, then let him bring it for evidence, he does not repay what was torn.

21. *Shemoth 22* <sup>14</sup>“And when a man borrows from his neighbour, and it is injured or dies while the owner of it is not present, he shall certainly repay. <sup>15</sup>“But if its owner was with it, he does not repay. If it was hired, he is entitled to the hire.
22. *Shemoth 22* <sup>16</sup>“And when a man entices a maiden who is not engaged, and lies with her, he shall certainly pay the bride-price for her to be his wife. <sup>17</sup>“If her father absolutely refuses to give her to him, he pays according to the bride-price of maidens.
23. *Shemoth 22* <sup>18</sup>“Do not allow a practiser of witchcraft to live.
24. *Shemoth 22* <sup>19</sup>“Anyone lying with a beast shall certainly be put to death.
25. *Shemoth 22* <sup>20</sup>“He who slaughters to an *elohim*, except to יהוה only, is put under the ban.
26. *Shemoth 22* <sup>21</sup>“Do not tread down a sojourner or oppress him, for you were sojourners in the land of *Mitsrayim*.
27. *Shemoth 22* <sup>22</sup>“Do not afflict any widow or fatherless child. <sup>23</sup>“If you do afflict them at all – if they cry out to Me at all, I shall certainly hear their cry, <sup>24</sup>and My wrath shall burn and I shall kill you with the sword, your wives shall be widows and your children fatherless.
28. *Shemoth 22* <sup>25</sup>“If you do lend silver to any of My people, the poor among you, you are not to be like one that lends on interest to him. Do not lay interest on him. <sup>26</sup>“If you take your neighbour’s garment as a pledge at all, you are to return it to him before the sun goes down. <sup>27</sup>“For that is his only covering, it is his garment for his skin. What does he sleep in? And it shall be that when he cries to Me, I shall hear, for I show favour.
29. *Shemoth 22* <sup>28</sup>“Do not revile an *elohim*, nor curse a ruler of your people.
30. *Shemoth 22* <sup>29</sup>“Do not delay *giving* your harvest and your vintage. Give Me the first-born of your sons. <sup>30</sup>“Likewise you are to do with your oxen, with your sheep. It is to be with its mother seven days. On the eighth day you give it to Me.
31. *Shemoth 22* <sup>31</sup>“And you are set-apart men to Me, and you do not eat any meat which is torn to pieces in the field, you throw it to the dogs.
32. *Shemoth 23* <sup>1</sup>“Do not bring a false report. Do not put your hand with the wrong to be a malicious witness.
33. *Shemoth 23* <sup>2</sup>“Do not follow a crowd to do evil, nor bear witness in a strife so as to turn aside after many, to turn aside *what is right*. <sup>3</sup>“And do not favour a poor man in his strife.

34. *Shemoth 23*<sup>4</sup>“When you meet your enemy’s ox or his donkey going astray, you shall certainly return it to him.
35. *Shemoth 23*<sup>5</sup>“When you see the donkey of him who hates you lying under its burden, you shall refrain from leaving it to him, you shall certainly help him.
36. *Shemoth 23*<sup>6</sup>“Do not turn aside the right-ruling of your poor in his strife.
37. *Sh'mot23*<sup>7a</sup>Keep yourself far from a false matter,
38. *Sh'mot23*<sup>7b</sup>[and] do not kill the innocent and the righteous, for I do not declare the wrong right.
39. *Shemoth 23*<sup>8</sup>“And do not take a bribe, for a bribe blinds the seeing one and twists the words of the righteous.
40. *Shemoth 23*<sup>9</sup>“And do not oppress a sojourner, as you yourselves know the heart of a sojourner, because you were sojourners in the land of *Mitsrayim*.
41. *Shemoth 23*<sup>10</sup>“And for six years you are to sow your land, and shall gather its increase,<sup>11</sup> but the seventh year you are to let it rest, and shall leave it, and the poor of your people shall eat. And what they leave, the beasts of the field eat. Do the same with your vineyard and your oliveyard.
42. *Shemoth 23*<sup>12</sup>“Six days you are to do your work, and on the seventh day you rest, in order that your ox and your donkey might rest, and the son of your female servant and the sojourner be refreshed.



## Addendum B

Occult activities we are warned against in Scripture and may in no way be practised by *Torah* believers:

1. Astrology (fortune telling by stars) – *Yeshayahu* 47:13
2. Divination, devilry, omens, witchcraft – *Deḅarim* 18:10; *Divrei HaYamim Bet* 33:6; *Yeḥezqēl* 1:21; *Galatiers* 5:20; *Ḥazon* 18:23
3. Magic and magicians – *Berēshith* 41:8; *Acts* 8:9; 13:6
4. Intermediary (medium) – *Deḅarim* 18:11
5. Black arts (necromancy) – *Deḅarim* 18:11
6. Sorcery and magic – *Yeshayahu* 47:9
7. Witches and wizards – *Shemoth* 7:11; *Jeremiah* 27:9; *Dani'ēl* 2:2; *Ḥazon* 21:8; 22:15
8. Enchantment, sorcery – *Mizmor* 58:5; *Yeshayahu* 47:9, 12