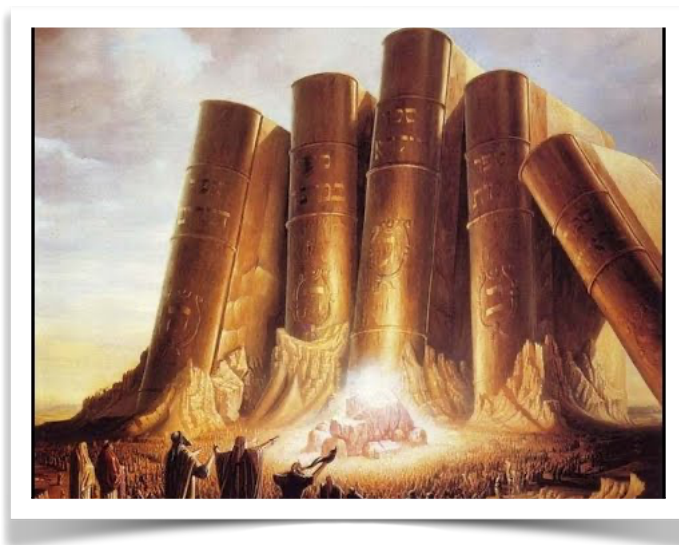


Treasures of the Torah

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

‘These are the Rules’



18th February 2023 - 27 Shevat 5783

Mishpatim - ‘Rules’ - Exodus 21:1 - 27:19

When a judge pronounces his verdict, it is expected that he will having heard all the evidence, apply a great deal of wisdom before he makes his remark. Wisdom will help him decide on the appropriate sentence to be passed and thus he rightly divides the full extent of the law, that which is in his power to rule over the severity and circumstances of the offence.

One of the first offences we hear of in scripture comes from Genesis 4, when the human beings, after turning against YHVH’s law, of not eating the forbidden fruit, are excommunicated from His presence. YHVH brings about a separation.

YHVH, is forever separating things. We see that in the rules of the sacrificial system; different animals for example are separated for the type of sacrifice. Even their carcasses are separated for different purposes.

In the event of Cain and Abel, we see that Cain is further cast out or separated from the vicinity of his family’s estate. He becomes a wanderer in the world.

The giving of the covenant in which Parsha Mishpatim, is predominantly about, shows us that once again, YHVH is separating things. Israel will initially accept the rules of covenant. At this moment, this separated caravan of people, who have not long left Egypt, will be identified as the people of the covenant, and thus will become a people who by this fact have become, a chosen, separate and holy people to God.

As a people of the covenant, of which every believer in Messiah Yeshua is, we should be in agreement with and be familiar with, the rules written within it.

Separation that comes from the word is what we must understand to be par for the course. The pattern of separation is embodied within the journey of faith.

The Genesis creation story, also tells us how YHVH divides His creation: the light from the darkness, the sky from the earth, the seas from the land, the days and seasons, the different animals and even the separation of the woman from the body of the man.

Everything has a place in which it fits.

Before the dividing of things in the creation of the world, the Lord saw that chaos and disorder covered the earth, and thus He brought through division, order.

This is going to be the main point of this study, which I will approach later on.

But before we do, let us cite a few more points of separation.

But where did it all begin? Separation from the presence of God began first when the rebellion in heaven ensued and Ha'Satan and the angels were cast out and fell.

We also see the separation of the glory garment that covered the humans in the Garden of Eden.

Abraham is separated from his country. Noah is identified as righteous and is chosen from all men to build the ark and restart the human population. His family is separated from the flood. Then comes the separation of nations from the sons of Noah. Esau and Jacob are separated and later Joseph from among his brothers. In 1 Samuel, YHVH separates the priesthood by transferring it from Eli to Samuel.

Why does all this happen? Because everything is established upon divine rule that governs the whole of the cosmos.

Man, through his search for knowledge, tries to apply the laws of astronomy, mathematics and physics to understand how YHVH has done what He has done. We are still trying to work out how the universe began. Though YHVH is sovereign, He works within His own laws.

Returning to the expulsion of the humans from the garden, we see a wall of separation erected by YHVH. It consists of Cherubim and the flaming twisting sword.

The sword is the instrument that divides. Yeshua said this:

Matthew 10:34-36

34 "Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. **35** For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. **36** And a person's enemies will be those of his own household.

Hebrew 4:12

12 *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

The word for separate in Hebrew is: 'Badal' Strongs H914: Separate or Divide. And is first used in Genesis 1:14 and is used to describe the moment when YHWH divided the light from the darkness. This word also means to 'make a distinction'.

Looking a little further on, we see in this account in 1 Chronicles 23, that Aaron separated from Moses to be high priest, and further more, David continues to divide all those that will serve in the temple.

The Levites

23 *When David was old and full of years, he made his son Solomon king over Israel.*

2 *He also gathered together all the leaders of Israel, as well as the priests and Levites. **3** The Levites thirty years old or more were counted, and the total number of men was thirty-eight thousand. **4** David said, "Of these, twenty-four thousand are to be in charge of the work of the temple of the Lord and six thousand are to be officials and judges. **5** Four thousand are to be gatekeepers and four thousand are to praise the Lord with the musical instruments I have provided for that purpose."*

6 *David separated the Levites into divisions corresponding to the sons of Levi: Gershon, Kohath and Merari.*

Gershonites

7 *Belonging to the Gershonites: Ladan and Shimei.*

8 *The sons of Ladan: Jehiel the first, Zetham and Joel—three in all.*

9 *The sons of Shimei: Shelomoth, Haziel and Haran—three in all.*

These were the heads of the families of Ladan.

10 *And the sons of Shimei: Jahath, Ziza, Jeush and Beriah.*

These were the sons of Shimei—four in all.

11 *Jahath was the first and Ziza the second, but Jeush and Beriah did not have many sons; so they were counted as one family with one assignment.*

Kohathites

12 *The sons of Kohath: Amram, Izhar, Hebron and Uzziel—four in all.*

13 *The sons of Amram: Aaron and Moses.*

Aaron was set apart, he and his descendants forever, to consecrate the most holy things, to offer sacrifices before the Lord, to minister before him and to pronounce blessings in

his name forever. **14** The sons of Moses the man of God were counted as part of the tribe of Levi.

15 The sons of Moses: Gershom and Eliezer.

16 The descendants of Gershom: Shubael was the first.

17 The descendants of Eliezer: Rehabiah was the first. Eliezer had no other sons, but the sons of Rehabiah were very numerous.

18 The sons of Izhar: Shelomith was the first.

19 The sons of Hebron: Jeriah the first, Amariah the second, Jahaziel the third and Jekameam the fourth.

20 The sons of Uzziel: Micah the first and Ishiah the second.

Merarites

21 The sons of Merari: Mahli and Mushi.

The sons of Mahli: Eleazar and Kish.

22 Eleazar died without having sons: he had only daughters. Their cousins, the sons of Kish, married them.

23 The sons of Mushi: Mahli, Eder and Jerimoth—three in all.

24 These were the descendants of Levi by their families—the heads of families as they were registered under their names and counted individually, that is, the workers twenty years old or more who served in the temple of the Lord. **25** For David had said, “Since the Lord, the God of Israel, has granted rest to his people and has come to dwell in Jerusalem forever, **26** the Levites no longer need to carry the tabernacle or any of the articles used in its service.” **27** According to the last instructions of David, the Levites were counted from those twenty years old or more.

28 The duty of the Levites was to help Aaron’s descendants in the service of the temple of the Lord: to be in charge of the courtyards, the side rooms, the purification of all sacred things and the performance of other duties at the house of God. **29** They were in charge of the bread set out on the table, the special flour for the grain offerings, the thin loaves made without yeast, the baking and the mixing, and all measurements of quantity and size. **30** They were also to stand every morning to thank and praise the Lord. They were to do the same in the evening **31** and whenever burnt offerings were presented to the Lord on the Sabbaths, at the New Moon feasts and at the appointed festivals. They were to serve before the Lord regularly in the proper number and in the way prescribed for them.

32 *And so the Levites carried out their responsibilities for the tent of meeting, for the Holy Place and, under their relatives the descendants of Aaron, for the service of the temple of the Lord.*

Exodus 21 begins in outlining the rules that must be obeyed in accordance in owning and treating a slave. Here, we see further divisions as there are rules for the male and female slave, their process of acquisition by their master and how they are to remain in service or to be redeemed. The rule of the bondservant is also applied in this section.

Further division of the laws separate those crimes that demand recompense and equity and those which demand the death sentence.

As an addition in your personal study you might like to discuss which laws are relevant for us today.

In Parsha Yitro, we saw how Moses, after his father in-law's counsel, placed among the people judges to help decide the civil and judicial laws.

Chapter 19 4:5 introduces us to a point at which the Mosaic covenant is made at Mount Sinai. This is the fifth covenant that YHVH makes and in which we find the ten commandments. (Ch 20)

The covenant begins with a condition that *'if'* the people obey YHVH's laws, they will be *'a kingdom of priests and a holy nation'*. (V6)

The reaction to hearing the commands which are reiterated by Moses to them is a unanimous agreement - *'they will do all that the Lord has spoken'*.

We have come to know that the people will become unfaithful to the covenant many times and thus will retard their progression into being a priestly and holy nation. This however, does not negate the fact that YHVH has chosen them and not cast them out. To this, I agree, *'certainly not'*.

1:8 Samuel, tells us how the Israelites demand a king. Samuel was old and his son's just like Eli's, behaved badly and abused their powers as judges in Israel. The people had lost confidence in the rule of judges and thus demanded a king just as the other nations had kings. They thought that this would be better.

YHVH told Samuel, not to take it personally. Their disgruntlement was not against him but against God. They didn't want God to rule over them and so YHVH acquiesces and gives them Saul, but not first without a warning (v11-22)

After Saul, David will become king and God will establish an everlasting throne through his root. Zechariah 12 speaks of how the Lord will summon the nations to Jerusalem for judgement. It tells us how Judah will be saved and how the glory of *'David's house shall be like God, like the Angel of the Lord before the people.'*

It will be a time when a remnant shall be cleansed and the Lord will remove the idols and the false prophets from among the people.

Zechariah 13 tells us that in that day. YHVH will agin come with sword to divide and separate the sheep from the wicked shepherds.

7 *“Awake, O sword, against My Shepherd,
And against the Man, My Associate,”
Declares the Lord of hosts.*

*“Strike the Shepherd so that the sheep [of the flock] may be scattered;
And I will turn My hand and stretch it out against the little ones [of the flock].*

8 *“It will come about in all the land,”
Declares the Lord,
“Two parts in it will be cut off and perish,
But the third will be left alive.*

9 *“And I will bring the third part through the fire,
Refine them as silver is refined,
And test them as gold is tested.
They will call on My name,
And I will listen and answer them;
I will say, ‘They are My people,’
And they will say, ‘The Lord is my God.’”*

This parsha is also known as ‘the Book of the Covenant’ or the ‘Sefar HaBrit’ because it contains so much law.

Three chapters are given to civil and criminal law, before we even get to the law concerning the observance of the Shemitta year and the Sabbaths.

Next we see the institution of the three major pilgrim feasts: ‘Passover/Unleavened bread, Shavuot/Harvest and Shavuot/Tabernacles, the feasts of the Lord are commanded to keep. Three times a year the men must gather before the Lord and present their offerings to the Lord.

CH23:20 reveals to us the warning which YHVH gives to Moses.

20 “Behold, I am going to send an Angel before you to keep *and* guard you on the way and to bring you to the place I have prepared. **21** Be on your guard before Him, listen to *and* obey His voice; do not be rebellious toward Him *or* provoke Him, for He will not pardon your transgression, since My Name (authority) is in Him. **22** But if you will indeed listen to *and* truly obey His voice and do everything that I say, then I will be an enemy to your enemies and an adversary to your adversaries. **23** When My Angel goes before you and brings you to [the land of] the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and the Jebusite, I will reject them *and* completely destroy them....AMP

The remaining chapter continues with the promises God makes toward His servant Moses, by the reiteration of His ‘I will’s’.

Friends, let us read this verse in chapter 23.

24 You shall not bow down to worship their gods, nor serve them, nor do [anything] in accordance with their practices. You shall completely overthrow them and break down their [sacred] pillars and images [of pagan worship]. 25 You shall serve [only] the Lord your God, and He shall bless your bread and water. I will also remove sickness from among you. 26 No one shall suffer miscarriage or be barren in your land; I will fulfill the number of your days.

We really need to meditate on this verse and consider a number of things that indicate where we are today.

Observing these rules brings to us the blessings of God. Can scripture be any clearer? Is the Lord not faithful to His word?

History has proven the rise and fall of Israel when they have brought themselves into line with God's word.

Bringing ourselves into line means paying attention to the leading of the Holy Spirit, similar to how the Angel of the Lord led Moses through the wilderness. We just like Moses have to obey His leading. Going against His voice is a blasphemy.

Blasphemy in the Hebrew is N'atsah. Strongs 5007 . It means to have 'scorn or reject with contempt.'

H1442: gadaph, another word for to blaspheme means, to revile'

The Angel in this passage is considered to be Yeshua Himself. Those who belong to Him must obey His commands if they love Him.

In this present age, the real church (or the church in this present age,) a term which I use to separate it from the true church, is being filled with abominations and blasphemies. (See this article: <https://www.grantsmarshall.com/post/the-real-church-and-the-true-church>)

Its liberal agenda accepts everyone and their cultic satanic beliefs and thus profanes its halls with demonic worship. The abomination of desolation has already entered the temple. It is parading at this moment and is full of pride. Heads of the Anglican and Catholic are pushing forward the dialogue to not judge sin, which is an affront to disobeying completely the law of God. The very word of God is being altered before our eyes and the Lord must act in judgment soon. This judgement will bring the sword of the Lord and the divisions and schisms will ensue.

We are warned that when our Messiah returns, He will send out His angels to reap the harvest.

Rev 14:15. ..And another angel came out of the temple, calling with a loud voice to Him who was sitting upon the cloud, "Put in Your sickle and reap [at once], for the hour to reap [in judgment] has arrived, because the earth's harvest is fully ripened." AMP

The Parable of the Weeds. Matt 13:37

....He replied, "The One who sows the good seed is the Son of Man. 38The field is the world, and the good seed represents the sons of the kingdom. The weeds are the sons of the evil one, 39and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.

Zeph 1.14 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham (*Molech*); 6 And them that are turned back from the Lord; and those that have not sought the Lord, nor enquired for him.

7 Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. 8 And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. 9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. 10 And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. 11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. 12 And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. 13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. 14 The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. 15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, 16 A day of the trumpet and alarm against the fenced cities, and against the high towers. 17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. 18 Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land. KJV

Friends, the time is coming near and the separation must begin. The blatant breach of YHVH's laws and statutes is stirring the response of the Lord. The separation of the sheep from the goats and the tares from the wheat is at hand. Draw near to Lord now!

The righteous and the redeemed of the Lord must cry out now.

What the righteous desire will be granted. Prov 10:24

The Lord has given us the power to affect the heavenly realms. It is called 'prayer' and in conjunction with wisdom and humility, working through the Holy Spirit our prayers break the hold of His enemies and shatter the foundation of every kingdom raised against God. Our prayers are effective and the Lord hears them. James 5:16.

Psalm 34:15 The eyes of the Lord are upon the righteous and He is attentive to their cry.

But fear not beloved, the Lord has promised to watch over our lives and command His angels to protect us.

If we are to be a people who want to see the glorious Kingdom of the Most High established and the return of our Messiah we must pray earnestly and with fervour.

We must not ignore the rules by praying about what we want. The time of seeking selfish things must end. Our needs are met when we seek first the kingdom of His righteousness.

This is a trumpet call friends. The enemy of our soul is prowling around like a lion, He seeks the souls of those who are made in the image of El Shaddai, YHWH Adonai. We must not allow him to gain any further ground.

True worshippers release the arrows of the Lord's bow. Our prayers must be precise and accurate. The Lord has trained our hands for war, after all. Call out and gather in prayer. The Lord will hear us and he will save His people from the His wrath.

A Psalm of David. 144

1 Blessed be the Lord, my Rock and my great strength,
Who trains my hands for war
And my fingers for battle;

2 My [steadfast] lovingkindness and my fortress,
My high tower and my rescuer,
My shield and He in whom I take refuge,
Who subdues my people under me.

3 Lord, what is man that You take notice of him?
Or the son of man that You think of him?

4 Man is like a mere breath;
His days are like a shadow that passes away.

5 Bow Your heavens, O Lord, and come down;
Touch the mountains, and they will smoke.

6 Flash lightning and scatter my enemies;
Send out Your arrows and confuse and embarrass and frustrate them.

7 Stretch out Your hand from above;
Set me free and rescue me from great waters,
Out of the hands of [hostile] foreigners [who surround us]

8 Whose mouths speak deceit [without restraint],
And whose right hand is a right hand of falsehood.



24 'Y'varekh'kha Adonai v'yishmerekha.
[May Adonai bless you and keep you.]

25 Ya'er Adonai panav eleikha vichunekka.
[May Adonai make his face shine on you and show
you his favour.]

26 Yissa Adonai panav eleikha v'yasem l'kha shalom
May Adonai lift up his face toward you and give you
peace.]

Until next time.

Shabbat Shalom

Grant Marshall: Co-founder Arrows of Ephrayim Ministries

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Glossary

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

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

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

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

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

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible

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

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