

Parasha Mishpatim - Ordinances.

Sunday - 23-Jan-2011; (18-Shevat-5771). Day 1 before Shabbat - Parasha Mishpatim - Ordinances.

Exodus 21.

1 . The Teaching and Instruction Concerning Servants. .

“Now these are the ordinances which you shall set before them.

2 “If you buy a Hebrew servant, he shall serve six years and in the seventh he shall go out free without paying anything.

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.

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.

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 ELOHIM, and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl, and he shall serve him for ever.

7 “If a man sells his daughter to be a female servant, she shall not go out as the male servants do.

8 If she doesn’t please her master, who has married her to himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has dealt deceitfully with her.

9 If he marries her to his son, he shall deal with her as a daughter.

10 If he takes another wife to himself, he shall not diminish her food, her clothing, and her marital rights.

11 If he doesn’t do these three things for her, she may go free without paying any money.

12 . The Teaching and Instruction Concerning Violence. .

“One who strikes a man so that he dies shall surely be put to death,

13 but not if it is unintentional, but ELOHIM allows it to happen: then I will appoint you a place where he shall flee.

14 If a man schemes and comes presumptuously on his neighbor to kill him, you shall take him from my altar, that he may die.

15 “Anyone who attacks his father or his mother shall be surely put to death.

16 “Anyone who kidnaps someone and sells him, or if he is found in his hand, he shall surely be put to death.

17 “Anyone who curses his father or his mother shall surely be put to death.

18 “If men quarrel and one strikes the other with a stone, or with his fist, and he doesn’t die, but is confined to bed;

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.

20 “If a man strikes his servant or his maid with a rod, and he dies under his hand, he shall surely be punished.

21 Notwithstanding, if he gets up after a day or two, he shall not be punished, for he is his property.

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.

23 But if any harm follows, then you must take life for life,

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24 eye for eye, tooth for tooth, hand for hand, foot for foot,

25 burning for burning, wound for wound, and bruise for bruise.

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.

27 If he strikes out his male servant’s tooth, or his female servant’s tooth, he shall let him go free for his tooth’s sake.

28 . Animal Control Teaching and Instructions. .

“If a bull gores a man or a woman to death, the bull shall surely be stoned, and its flesh shall not be eaten; but the owner of the bull shall not be held responsible.

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.

30 If a ransom is laid on him, then he shall give for the redemption of his life whatever is laid on him.

31 Whether it has gored a son or has gored a daughter, according to this judgment it shall be done to him.

32 If the bull gores a male servant or a female servant, thirty shekels of silver shall be given to their master, and the ox shall be stoned.

33 “If a man opens a pit, or if a man digs a pit and doesn’t cover it, and a bull or a donkey falls into it,

34 the owner of the pit shall make it good. He shall give money to its owner, and the dead animal shall be his.

35 “If one man’s bull injures another’s, so that it dies, then they shall sell the live bull, and divide its price; and they shall also divide the dead animal.

36 Or if it is known that the bull was in the habit of goring in the past, and its owner has not kept it in, he shall surely pay bull for bull, and the dead animal shall be his own.

!! End of Today’s TORAH and Related Scriptures! Praise Yah! (HNV-yet version, in the public domain.)

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Monday - 24-Jan-2011; (19-Shevat-5771). Day 2 before Shabbat - Parasha Mishpatim - Ordinances.

Exodus 22.

1 . Responsibility for Property. .

“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.

2 If the thief is found breaking in, and is struck so that he dies, there shall be no guilt of bloodshed for him.

3 If the sun has risen on him, guilt of bloodshed shall be for him; he shall make restitution. If he has nothing, then he shall be sold for his theft.

4 If the stolen property is found in his hand alive, whether it is ox, donkey, or sheep, he shall pay double.

5 “If a man causes a field or vineyard to be eaten, and lets his animal loose, and it grazes in another man’s field, he shall make restitution from the best of his own field, and from the best of his own vineyard.

6 “If fire breaks out, and catches in thorns so that the shocks of grain, or the standing grain, or the field are consumed; he who kindled the fire shall surely make restitution.

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 ELOHIM, to find out if he hasn’t put his hand to his neighbor’s goods.

9 For every matter of trespass, whether it be for ox, for donkey, for sheep, for clothing, or for any kind of lost thing, about which one says, ‘This is mine,’ the cause of both parties shall come before ELOHIM! He whom ELOHIM condemns shall pay double to his neighbor.

10 “If a man delivers to his neighbor a donkey, an ox, a sheep, or any animal to keep, and it dies or is injured, or driven away, no man seeing it;

11 the oath of YHWH shall be between them both, whether he hasn’t put his hand to his neighbor’s goods; and its owner shall accept it, and he shall not make restitution.

12 But if it is stolen from him, he shall make restitution to its owner.

13 If it is torn in pieces, let him bring it for evidence. He shall not make good that which was torn.

14 “If a man borrows anything of his neighbor’s, and it is injured, or dies, its owner not being with it, he shall surely make restitution.

15 If its owner is with it, he shall not make it good. If it is a leased thing, it came for its lease.

16 . Moral and Ceremonial Principles. .

“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.

17 If her father utterly refuses to give her to him, he shall pay money according to the dowry of virgins.

18 “You shall not allow a sorceress to live.

19 “Whoever has sex with an animal shall surely be put to death.

20 “He who sacrifices to any idol_god, except to YHWH only, shall be utterly destroyed.

21 “You shall not wrong an alien, neither shall you oppress him, for you were aliens in the land of Egypt.

22 “You shall not take advantage of any widow or fatherless child.

23 If you take advantage of them at all, and they cry at all to me, I will surely hear their

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cry;

24 and my wrath will grow hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

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.

26 If you take your neighbor’s garment as collateral, you shall restore it to him before the sun goes down,

27 for that is his only covering, it is his garment for his skin. What would he sleep in? It will happen, when he cries to me, that I will hear, for I am gracious.

28 “You shall not blaspheme ELOHIM, nor curse a ruler of your people.

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.

30 You shall do likewise with your cattle and with your sheep. Seven days it shall be with its mother, then on the eighth day you shall give it to me.

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.

Romans 1.

1 . Greeting. . Paul’s Letter to the Romans!

Paul, a servant of YESHUA the Messiah, called to be an emissary, set apart for the Good News of ELOHIM,

2 which he promised before through his prophets in the holy Scriptures,

3 concerning his Son, who was born of the seed of David according to the flesh,

4 who was declared to be the Son of ELOHIM with power, according to the Spirit of holiness, by the resurrection from the dead, YESHUA the Messiah our ADONAI,

5 through whom we received grace and the office of emissary, for obedience of faith among all the nations, for his name’s sake;

6 among whom you are also called to belong to YESHUA the Messiah;

7 to all who are in Rome, beloved of ELOHIM, called to be holy ones: Grace to you and peace from ELOHIM our Father and ADONAI YESHUA the Messiah.

8 . Desire to Visit Rome. .

First, I thank my ELOHIM through YESHUA the Messiah for all of you, that your faith is proclaimed throughout the whole world.

9 For ELOHIM is my witness, whom I serve in my spirit in the Good News of his Son, how unceasingly I make mention of you always in my prayers,

10 requesting, if by any means now at last I may be prospered by the will of ELOHIM to come to you.

11 For I long to see you, that I may impart to you some spiritual gift, to the end that you may be established;

12 that is, that I with you may be encouraged in you, each of us by the other’s faith, both yours and mine.

13 Now I don’t desire to have you unaware, brothers, that I often planned to come to you, and was hindered so far, that I might have some fruit among you also, even as among the rest of the Gentiles.

14 I am debtor both to Greeks and to foreigners, both to the wise and to the foolish.

15 So, as much as is in me, I am eager to proclaim the Good News to you also who are in Rome.

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16 . The Just Live by Faith. .

For I am not ashamed of the Good News of Messiah, for it is the power of ELOHIM for salvation for everyone who believes; for the Jew first, and also for the Greek.

17 For in it is revealed ELOHIM's righteousness from faith to faith. As it is written, "But the righteous shall live by faith."

18 . ELOHIM's Wrath on Unrighteousness. .

For the wrath of ELOHIM is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

19 because that which is known of ELOHIM is revealed in them, for ELOHIM revealed it to them.

20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse.

21 Because, knowing ELOHIM, they didn't glorify him as ELOHIM, neither gave thanks, but became vain in their reasoning, and their senseless heart was darkened.

22 Professing themselves to be wise, they became fools,

23 and traded the glory of the incorruptible ELOHIM for the likeness of an image of corruptible man, and of birds, and four-footed animals, and creeping things.

24 Therefore ELOHIM also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves,

25 who exchanged the truth of ELOHIM for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

26 For this reason, ELOHIM gave them up to vile passions. For their women changed the natural function into that which is against nature.

27 Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error.

28 Even as they refused to have ELOHIM in their knowledge, ELOHIM gave them up to a reprobate mind, to do those things which are not fitting;

29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil habits, secret slanderers,

30 backbiters, hateful to ELOHIM, insolent, haughty, boastful, inventors of evil things, disobedient to parents,

31 without understanding, covenant breakers, without natural affection, unforgiving, unmerciful;

32 who, knowing the ordinance of ELOHIM, that those who practice such things are worthy of death, not only do the same, but also approve of those who practice them.

!! End of Today's TORAH and Related Scriptures! Praise Yah! (HNV-yet version, in the public domain.)

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Tuesday - 25-Jan-2011; (20-Shevat-5771). Day 3 before Shabbat - Parasha Mishpatim - Ordinances.

Exodus 23.

1 . Justice for All. .

“You shall not spread a false report. Don’t join your hand with the wicked to be a malicious witness.

2 “You shall not follow a crowd to do evil; neither shall you testify in court to side with a multitude to pervert justice;

3 neither shall you favor a poor man in his cause.

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.

6 “You shall not deny justice to your poor people in their legal suits.

7 “Keep far from a false charge, and don’t kill the innocent and righteous: for I will not justify the wicked.

8 “You shall take no bribe, for a bribe blinds those who have sight and perverts the words of the righteous.

9 “You shall not oppress an alien, for you know the heart of an alien, since you were aliens in the land of Egypt.

10 . The Teaching and Instruction of Sabbaths. .

“For six years you shall sow your land, and shall gather in its increase,

11 but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the animal of the field shall eat. In the same way, you shall deal with your vineyard and with your olive grove.

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.

13 “Be careful to do all things that I have said to you; and don’t invoke the name of other idol_gods, neither let them be heard out of your mouth.

14 . Three Annual Feasts. .

“You shall observe a feast to me three times a year.

15 You shall observe the feast of unleavened bread. Seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month Abib (for in it you came out from Egypt), and no one shall appear before me empty.

16 And the feast of harvest, the first fruits of your labors, which you sow in the field: and the feast of harvest, at the end of the year, when you gather in your labors out of the field.

17 Three times in the year all your males shall appear before ADONAI YHWH!

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.

19 The first of the first fruits of your ground you shall bring into the house of YHWH your ELOHIM! “You shall not boil a young goat in its mother’s milk.

20 . The Angel and the Promises. .

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“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.

22 But if you indeed listen to his voice, and do all that I speak, then I will be an enemy to your enemies, and an adversary to your adversaries.

23 For my angel shall go before you, and bring you in to the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and the Jebusite; and I will cut them off.

24 You shall not bow down to their idol_gods, nor serve them, nor follow their practices, but you shall utterly overthrow them and demolish their pillars.

25 You shall serve YHWH your ELOHIM, and he will bless your bread and your water, and I will take sickness away from your midst.

26 No one will miscarry or be barren in your land. I will fulfill the number of your days.

27 I will send my terror before you, and will confuse all the people to whom you come, and I will make all your enemies turn their backs to you.

28 I will send the hornet before you, which will drive out the Hivite, the Canaanite, and the Hittite, from before you.

29 I will not drive them out from before you in one year, lest the land become desolate, and the animals of the field multiply against you.

30 Little by little I will drive them out from before you, until you have increased and inherit the land.

31 I will set your border from the Sea of Suf even to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you shall drive them out before you.

32 You shall make no covenant with them, nor with their idol_gods.

33 They shall not dwell in your land, lest they make you sin against me, for if you serve their idol_gods, it will surely be a snare to you.”

Romans 2.

1 . ELOHIM's Righteous Judgment. .

Therefore you are without excuse, O man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practice the same things.

2 We know that the judgment of ELOHIM is according to truth against those who practice such things.

3 Do you think this, O man who judges those who practice such things, and do the same, that you will escape the judgment of ELOHIM?

4 Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of ELOHIM leads you to repentance?

5 But according to your hardness and unrepentant heart you are treasuring up for yourself wrath in the day of wrath, revelation, and of the righteous judgment of ELOHIM;

6 who “will pay back to everyone according to their works:”

7 to those who by patience in well-doing seek for glory, honor, and incorruptibility, eternal life;

8 but to those who are self-seeking, and don't obey the truth, but obey unrighteousness, will be wrath and indignation,

9 oppression and anguish, on every soul of man who works evil, to the Jew first, and also to the Greek.

10 But glory, honor, and peace go to every man who works good, to the Jew first, and also to the Greek.

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11 For there is no partiality with ELOHIM!

12 For as many as have sinned without Torah (teaching and instruction) will also perish without the Torah (teaching and instruction). As many as have sinned under the Torah (teaching and instruction) will be judged by the Torah (teaching and instruction).

13 For it isn't the hearers of the Torah (teaching and instruction) who are righteous before ELOHIM, but the doers of the Torah (teaching and instruction) will be justified

14 (for when Gentiles who don't have the Torah (teaching and instruction) do by nature the things of the Torah (teaching and instruction), these, not having the Torah (teaching and instruction), are a Torah (teaching and instruction) to themselves,

15 in that they show the work of the Torah (teaching and instruction) written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them)

16 in the day when ELOHIM will judge the secrets of men, according to my Good News, by YESHUA the Messiah.

17 **. The Jews Guilty as the Gentiles. .**

Indeed you bear the name of a Jew, and rest on the Torah (teaching and instruction), and glory in ELOHIM,

18 and know his will, and approve the things that are excellent, being instructed out of the Torah (teaching and instruction),

19 and are confident that you yourself are a guide of the blind, a light to those who are in darkness,

20 a corrector of the foolish, a teacher of babies, having in the Torah (teaching and instruction) the form of knowledge and of the truth.

21 You therefore who teach another, don't you teach yourself? You who proclaim that a man shouldn't steal, do you steal?

22 You who say a man shouldn't commit adultery. Do you commit adultery? You who abhor idols, do you rob temples?

23 You who glory in the Torah (teaching and instruction), through your disobedience of the Torah (teaching and instruction) do you dishonor ELOHIM?

24 For "the name of ELOHIM is blasphemed among the Gentiles because of you," just as it is written.

25 **. Circumcision of No Avail. .**

For circumcision indeed profits, if you are a doer of the Torah (teaching and instruction), but if you are a transgressor of the Torah (teaching and instruction), your circumcision has become uncircumcision.

26 If therefore the uncircumcised keep the ordinances of the Torah (teaching and instruction), won't his uncircumcision be accounted as circumcision?

27 Won't the uncircumcision which is by nature, if it fulfills the Torah (teaching and instruction), judge you, who with the letter and circumcision are a transgressor of the Torah (teaching and instruction)?

28 For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh;

29 but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit not in the letter; whose praise is not from men, but from ELOHIM!

!! End of Today's TORAH and Related Scriptures! Praise Yah! (HNV-yet version, in the public domain.)

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Wednesday - 26-Jan-2011; (21-Shevat-5771). Day 4 before Shabbat - Parasha Mishpatim - Ordinances.

Exodus 24:1-18.

1 **. Israel Affirms the Covenant. .**

He said to Moses, "Come up to YHWH, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship from a distance.

2 Moses alone shall come near to YHWH, but they shall not come near, neither shall the people go up with him."

3 Moses came and told the people all the words of YHWH, and all the ordinances; and all the people answered with one voice, and said, "All the words which YHWH has spoken will we do."

4 Moses wrote all the words of YHWH, and rose up early in the morning, and built an altar under the mountain, and twelve pillars for the twelve tribes of Israel.

5 He sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of cattle to YHWH!

6 Moses took half of the blood and put it in basins, and half of the blood he sprinkled on the altar.

7 He took the book of the covenant and read it in the hearing of the people, and they said, "All that YHWH has spoken will we do, and be obedient."

8 Moses took the blood, and sprinkled it on the people, and said, "Look, this is the blood of the covenant, which YHWH has made with you concerning all these words."

9 **. On the Mountain with ELOHIM. .**

Then Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel went up.

10 They saw the ELOHIM of Israel. Under his feet was like a paved work of sapphire stone, like the skies for clearness.

11 He didn't lay his hand on the nobles of the children of Israel. They saw ELOHIM, and ate and drank.

12 YHWH said to Moses, "Come up to me on the mountain, and stay here, and I will give you the tables of stone with the Torah (teaching and instruction) and the commands that I have written, that you may teach them."

13 Moses rose up with Joshua, his servant, and Moses went up onto ELOHIM's Mountain.

14 He said to the elders, "Wait here for us, until we come again to you. Behold, Aaron and Hur are with you. Whoever is involved in a dispute can go to them."

15 Moses went up on the mountain, and the cloud covered the mountain.

16 The glory of YHWH settled on Mount Sinai, and the cloud covered it six days. The seventh day he called to Moses out of the midst of the cloud.

17 The appearance of the glory of YHWH was like devouring fire on the top of the mountain in the eyes of the children of Israel.

18 Moses entered into the midst of the cloud, and went up on the mountain; and Moses was on the mountain forty days and forty nights.

!! End of Today's TORAH and Related Scriptures! Praise Yah! (HNV-yet version, in the public domain.)

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Thursday - 27-Jan-2011; (22-Shevat-5771). Day 5 before Shabbat - Parasha Mishpatim - Ordinances.

Haftarah:

Jeremiah 34:8-22.

8 . Treacherous Treatment of Slaves. .

The word that came to Jeremiah from YHWH, after that the king Zedekiah had made a covenant with all the people who were at Jerusalem, to proclaim liberty to them;

9 that every man should let his male servant, and every man his female servant, who is a Hebrew or a Hebrewess, go free; that none should make bondservants of them, to wit, of a Jew his brother.

10 All the princes and all the people obeyed, who had entered into the covenant, that everyone should let his male servant, and everyone his female servant, go free, that none should make bondservants of them any more; they obeyed, and let them go:

11 but afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 Therefore the word of YHWH came to Jeremiah from YHWH, saying,

13 Thus says YHWH, the ELOHIM of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, saying,

14 At the end of seven years you shall let go every man his brother who is a Hebrew, who has been sold to you, and has served you six years, you shall let him go free from you: but your fathers didn't listen to me, neither inclined their ear.

15 You had now turned, and had done that which is right in my eyes, in proclaiming liberty every man to his neighbor; and you had made a covenant before me in the house which is called by my name:

16 but you turned and profaned my name, and caused every man his servant, and every man his handmaid, whom you had let go free at their pleasure, to return; and you brought them into subjection, to be to you for servants and for handmaids.

17 Therefore thus says YHWH: you have not listened to me, to proclaim liberty, every man to his brother, and every man to his neighbor: behold, I proclaim to you a liberty, says YHWH, to the sword, to the pestilence, and to the famine; and I will make you to be tossed back and forth among all the kingdoms of the earth.

18 I will give the men who have transgressed my covenant, who have not performed the words of the covenant which they made before me, when they cut the calf in two and passed between its parts;

19 the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, who passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of those who seek their life; and their dead bodies shall be for food to the birds of the sky, and to the animals of the earth.

21 Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of those who seek their life, and into the hand of the king of Babylon's army, who have gone away from you.

22 Behold, I will command, says YHWH, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation, without inhabitant.

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Jeremiah 33:25-26.

25 Thus says YHWH: If my covenant of day and night fails, if I have not appointed the ordinances of heaven and earth;

26 then will I also cast away the seed of Jacob, and of David my servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and will have mercy on them.

!! End of Today's TORAH and Related Scriptures! Praise Yah! (HNV-yet version, in the public domain.)

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Friday - 28-Jan-2011; (23-Shevat-5771). Day 6 before Shabbat - Parasha Mishpatim - Ordinances.

Romans 3.

1 . ELOHIM's Judgment Defended. .

Then what advantage does the Jew have? Or what is the profit of circumcision?

2 Much in every way! Because first of all, they were entrusted with the oracles of ELOHIM!

3 For what if some were without faith? Will their lack of faith nullify the faithfulness of ELOHIM?

4 May it never be! Yes, let ELOHIM be found true, but every man a liar. As it is written, "That you might be justified in your words, and might prevail when you come into judgment."

5 But if our unrighteousness commends the righteousness of ELOHIM, what will we say? Is ELOHIM unrighteous who inflicts wrath? I speak like men do.

6 May it never be! For then how will ELOHIM judge the world?

7 For if the truth of ELOHIM through my lie abounded to his glory, why am I also still judged as a sinner?

8 Why not (as we are slanderously reported, and as some affirm that we say), "Let us do evil, that good may come?" Those who say so are justly condemned.

9 . All Have Sinned. .

What then? Are we better than they? No, in no way. For we previously warned both Jews and Greeks, that they are all under sin.

10 As it is written, "There is no one righteous; no, not one.

11 There is no one who understands. There is no one who seeks after ELOHIM!

12 They have all turned aside. They have together become unprofitable. There is no one who does good, no, not, so much as one."

13 "Their throat is an open tomb. With their tongues they have used deceit." "The poison of vipers is under their lips;"

14 "whose mouth is full of cursing and bitterness."

15 "Their feet are swift to shed blood.

16 Destruction and misery are in their ways.

17 The way of peace, they haven't known."

18 "There is no fear of ELOHIM before their eyes."

19 Now we know that whatever things the Torah (teaching and instruction) says, it speaks to those who are under the Torah (teaching and instruction), that every mouth may be closed, and all the world may be brought under the judgment of ELOHIM!

20 Because by the works of the Torah (teaching and instruction), no flesh will be justified in his sight. For through the Torah (teaching and instruction) comes the knowledge of sin.

21 . ELOHIM's Righteousness Through Faith. .

But now apart from the Torah (teaching and instruction), a righteousness of ELOHIM has been revealed, being testified by the Torah and the Prophets;

22 even the righteousness of ELOHIM through faith in YESHUA the Messiah to all and on all those who believe. For there is no distinction,

23 for all have sinned, and fall short of the glory of ELOHIM;

24 being justified freely by his grace through the redemption that is in Messiah

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YESHUA;

25 whom ELOHIM set forth to be an atoning sacrifice, through faith in his blood, for a demonstration of his righteousness through the passing over of prior sins, in ELOHIM's forbearance;

26 to demonstrate his righteousness at this present time; that he might himself be just, and the justifier of him who has faith in YESHUA!

27 **. Boasting Excluded. .**

Where then is the boasting? It is excluded. By what kind of Torah (teaching and instruction)? Of works? No, but by a Torah (teaching and instruction) of faith.

28 We maintain therefore that a man is justified by faith apart from the works of the Torah (teaching and instruction).

29 Or is ELOHIM the ELOHIM of Jews only? Isn't he the ELOHIM of Gentiles also? Yes, of Gentiles also,

30 since indeed there is one ELOHIM who will justify the circumcised by faith, and the uncircumcised through faith.

31 Do we then nullify the Torah (teaching and instruction) through faith? May it never be! No, we establish the Torah (teaching and instruction).

!! End of Today's TORAH and Related Scriptures! Praise Yah! (HNV-yet version, in the public domain.)

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Saturday - 29-Jan-2011; (24-Shevat-5771); Shabbat - Parasha Mishpatim - Ordinances.

Mishpatim (continued):

Romans 4.

1 . Abraham Justified by Faith. .

What then will we say that Abraham, our forefather, has found according to the flesh?

2 For if Abraham was justified by works, he has something to boast about, but not toward ELOHIM!

3 For what does the Scripture say? "Abraham believed ELOHIM, and it was accounted to him for righteousness."

4 Now to him who works, the reward is not counted as grace, but as something owed.

5 . David Celebrates the Same Truth. .

But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted for righteousness.

6 Even as David also pronounces blessing on the man to whom ELOHIM counts righteousness apart from works,

7 "Blessed are they whose iniquities are forgiven, whose sins are covered.

8 Blessed is the man whom ADONAI will by no means charge with sin."

9 . Abraham Justified Before Circumcision. .

Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.

10 How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they might be in uncircumcision, that righteousness might also be accounted to them.

12 He is the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision.

13 . The Promise Granted Through Faith. .

For the promise to Abraham and to his seed that he should be heir of the world wasn't through the Torah (teaching and instruction), but through the righteousness of faith.

14 For if those who are of the Torah (teaching and instruction) are heirs, faith is made void, and the promise is made of no effect.

15 For the Torah (teaching and instruction) works wrath, for where there is no Torah (teaching and instruction), neither is there disobedience.

16 For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the seed, not to that only which is of the Torah (teaching and instruction), but to that also which is of the faith of Abraham, who is the father of us all.

17 As it is written, "I have made you a father of many nations." This is in the presence of him whom he believed: ELOHIM, who gives life to the dead, and calls the things that are

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not, as though they were.

18 Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, "So will your seed be."

19 Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb.

20 Yet, looking to the promise of ELOHIM, he didn't waver through unbelief, but grew strong through faith, giving glory to ELOHIM,

21 and being fully assured that what he had promised, he was also able to perform.

22 Therefore it also was "reckoned to him for righteousness."

23 Now it was not written that it was accounted to him for his sake alone,

24 but for our sake also, to whom it will be accounted, who believe in him who raised YESHUA, our ADONAI, from the dead,

25 who was delivered up for our trespasses, and was raised for our justification.

!! End of Today's TORAH and Related Scriptures! Praise Yah! (HNV-yet version, in the public domain.)

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Parasha Mishpatim - Ordinances.

!! End of Parasha Mishpatim - Ordinances! Praise Yah!!

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