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Exodus Chapter 21 Mishpat and Tsedaqah = Gospel

Over the past couple of weeks, we've looked very closely at the 10 utterances found in Exodus chapter 20. We've also talked about what modern-day Christianity calls "*the 10 Commandments*", and why it is that this term, "*the 10 Commandments*", really does no justice to the law of Moses that was given to Moses by our Father in heaven, nor does it stand alone as a new set of commandments, nor does it replace the ordinances and the divine law of Yahovah in any way, shape or form according to scripture. And just for those of you who may not have been with us over the past few weeks, you will not find the term and I quote, "*the 10 Commandments*" anywhere in the Hebrew Scripture or in the Hebrew language. It simply does not exist. According to the Hebrew Scripture, what we find in Exodus chapter 20 are the 10 "*dabar*" or "*words*" or "*utterances*" of our Father in heaven that serve as a context for his "*mish-pawt*" (mishpat), which are his ordinances (also known as his divine law).

Over the past couple of weeks, we've looked very closely at these 10 utterances that our Father in heaven wrote with his finger on the two tablets of stone that he gave to Moses so that the house of Israel would believe what Moses would tell them in the future. This is why Yah came down to speak these 10 utterances to the house of Israel in the first place. Once again, in Exodus chapter 19 verse nine, Yah told Moses that the reason he was coming down to speak these 10 utterances to the house of Israel, is so that the house of Israel would believe Moses forever.

Because everything that Moses was going to give to the house of Israel concerning Yah's law and his commandments would coincide with, and agree with these 10 utterances that Yah spoke, the house of Israel would then know that they could believe, and trust Moses. Nowhere in the 66 books of our Scripture will we find that only what is written in Exodus chapter 20 is applicable for today's modern-day Christian. Man, and his philosophically driven man-made charters want us to believe that we only need to pay attention to Exodus chapter 20, and what man wrongly calls "*the 10 Commandments*" are binding, and nothing else. And some man-made denominational empires will even go one step farther in telling their congregants that even what they read in Exodus chapter 20 has all been done away with and nailed to some tree somewhere.

As we continue to study our Fathers Torah, we're going to find out that these philosophically driven denominational empires, and their councils of men have once again missed the Mark. Some unintentionally... and others... intentionally.

Over the last couple of weeks, we've dug deeply into these 10 utterances which are part of our

Fathers “*mish-pawt*” (mishpat)... Also known as his ordinances, his commandments, and his divine law.

This week we’re going to study the Hebrew words “*mish-pawt*” (mishpat), and “*tsed-aw-kaw*” (tsedaqah). And we’re going to dig deep into the definitions of these two Hebrew words because these two Hebrew words are very tightly connected all throughout the Scripture including Exodus chapter 21, and I would submit to you that we cannot understand Exodus chapters 20 and 21 without understanding these two very important Hebrew words properly.

And so, without further ado, I’d like us to turn to Exodus chapter 21 so that we can read it in its entirety and know exactly what it does say, and just as importantly what it does not say. **Exodus chapter 21 E1:**

Exo 21:1 *“Now these are the rules that you shall set before them.*

Exo 21:2 *When you buy a Hebrew slave, he shall serve six years, and in the seventh he shall go out free, for nothing.*

Exo 21:3 *If he comes in single, he shall go out single; if he comes in married, then his wife shall go out with him.*

Exo 21:4 *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 alone.*

Exo 21:5 *But if the slave plainly says, ‘I love my master, my wife, and my children; I will not go out free,’*

Exo 21:6 *then his master shall bring him to God, and he shall bring him to the door or the doorpost. And his master shall bore his ear through with an awl, and he shall be his slave forever.*

Exo 21:7 *“When a man sells his daughter as a slave, she shall not go out as the male slaves do.*

Exo 21:8 *If she does not please her master, who has designated her for himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has broken **faith** with her.*

Exo 21:9 *If he designates her for his son, he shall deal with her as with a daughter.*

Exo 21:10 *If he takes another wife to himself, he shall not diminish her food, her clothing, or her marital rights.*

Exo 21:11 *And if he does not do these three things for her, she shall go out for nothing, without payment of money.*

Exo 21:12 *“Whoever strikes a man so that he dies shall be put to death.*

Exo 21:13 *But if he did not lie in wait for him, but God let him fall into his hand, then I will appoint for you a place to which he may flee.*

Exo 21:14 *But if a man willfully attacks another to kill him by cunning, you shall take him from my altar, that he may die.*

Exo 21:15 “Whoever strikes his father or his mother shall be put to death.

Exo 21:16 “Whoever steals a man and sells him, and anyone found in possession of him, shall be put to death.

Exo 21:17 “Whoever curses his father or his mother shall be put to death.

Exo 21:18 “When men quarrel and one strikes the other with a stone or with his fist and the man does not die but takes to his bed,

Exo 21:19 then if the man rises again and walks outdoors with his staff, he who struck him shall be clear; only he shall pay for the loss of his time, and shall have him thoroughly healed.

Exo 21:20 “When a man strikes his slave, male or female, with a rod and the slave dies under his hand, he shall be avenged.

Exo 21:21 But if the slave survives a day or two, he is not to be avenged, for the slave is his money.

Exo 21:22 “When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman's husband shall impose on him, and he shall pay as the judges determine.

Exo 21:23 But if there is harm, then you shall pay life for life,

Exo 21:24 eye for eye, tooth for tooth, hand for hand, foot for foot,

Exo 21:25 burn for burn, wound for wound, stripe for stripe.

Exo 21:26 “When a man strikes the eye of his slave, male or female, and destroys it, he shall let the slave go free because of his eye.

Exo 21:27 If he knocks out the tooth of his slave, male or female, he shall let the slave go free because of his tooth.

Exo 21:28 “When an ox gores a man or a woman to death, the ox shall be stoned, and its flesh shall not be eaten, but the owner of the ox shall not be liable.

Exo 21:29 But if the ox has been accustomed to gore in the past, and its owner has been warned but has not kept it in, and it kills a man or a woman, the ox shall be stoned, and its owner also shall be put to death.

Exo 21:30 If a ransom is imposed on him, then he shall give for the redemption of his life whatever is imposed on him.

Exo 21:31 If it gores a man's son or daughter, he shall be dealt with according to this same rule.

Exo 21:32 If the ox gores a slave, male or female, the owner shall give to their master thirty shekels of silver, and the ox shall be stoned.

Exo 21:33 “When a man opens a pit, or when a man digs a pit and does not cover it, and an ox or a donkey falls into it,

Exo 21:34 the owner of the pit shall make restoration. He shall give money to its owner, and the dead beast shall be his.

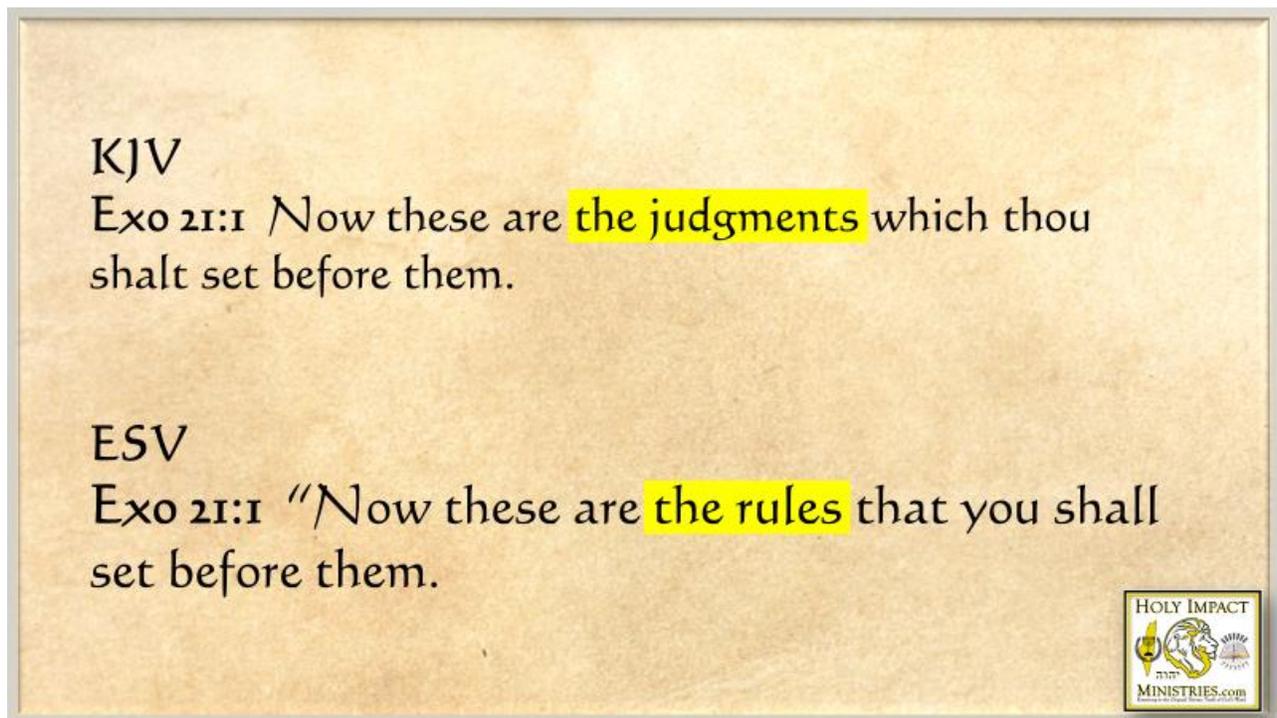
Exo 21:35 “When one man's ox butts another's, so that it dies, then they shall sell the

live ox and share its price, and the dead beast also they shall share.

Exo 21:36 Or if it is known that the ox has been accustomed to gore in the past, and its owner has not kept it in, he shall repay ox for ox, and the dead beast shall be his.

Most of the time that we will spend here today will be spent on Exodus chapter 21 verse one because Exodus chapter 21 verse one reveals so much, that we cannot read the rest of our Fathers Torah until we correctly understand Exodus chapter 21 verse one. That's how important Exodus chapter 21 verse one truly is, and I think that you will agree with me at the end of our study today here this evening.

The first thing that I want us to look at here in Exodus chapter 21 verse one, is the English word “rules” here in the English standard version. Here in the English standard version, Exodus chapter 21 opens up with Yah telling Moses and I quote, “*Now these are the rules that you shall set before them.*”. And I would like to contrast this with how this same verse is worded in the King James version. **Exodus chapter 21 verse one KJV: (scrn 1)**



Depending on the English translated version of the Bible that you have, it may say “rules”, or it may say “judgments”, but I would submit to you that the American Standard version has a much more correct rendering of this verse. **(scrn 2)**

KJV

EXO 21:1 Now these are **the judgments** which thou shalt set before them.

ESV

EXO 21:1 "Now these are **the rules** that you shall set before them.

ASV

EXO 21:1 Now these are **the ordinances** which thou shalt set before them.

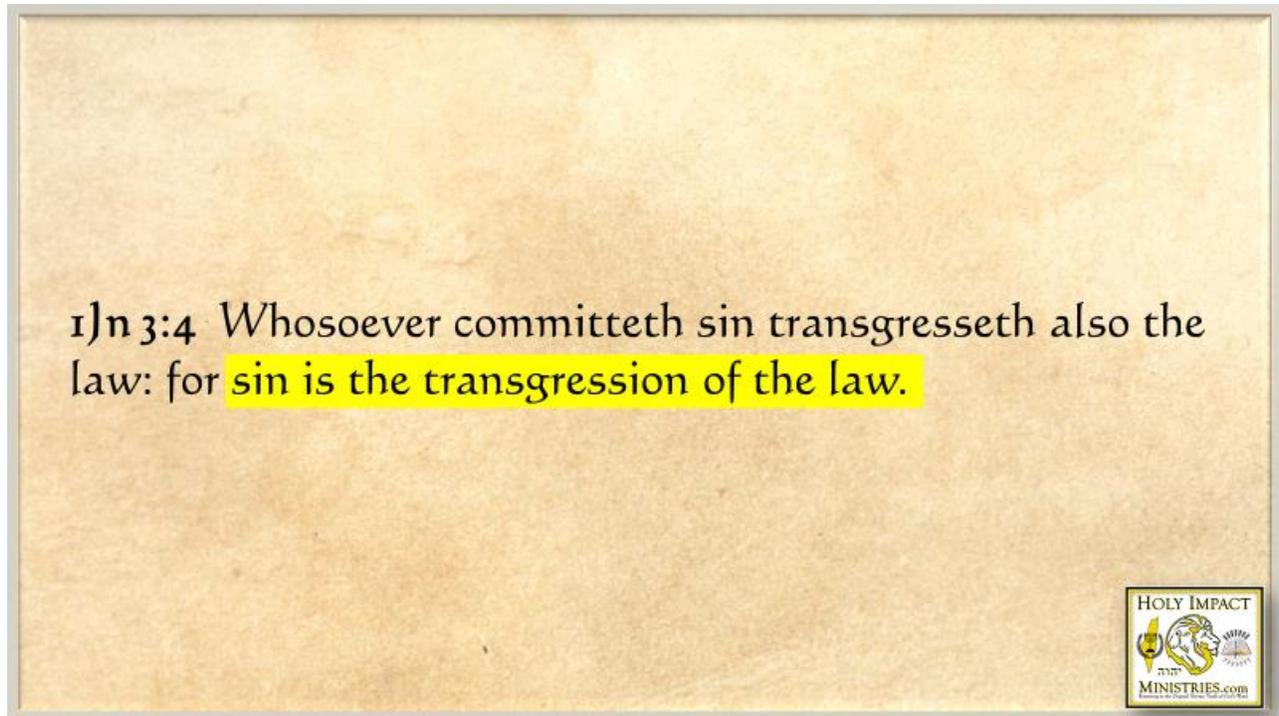


Notice here, that the American Standard version says and I quote, “*Now these are the ordinances which thou shalt set before them*”. If we take a look at the Hebrew word that they are trying to translate as “*judgments, rules, or ordinances*” we can see that they are translating from the original Hebrew word “*mish-pawt*” (mishpat) which has many different meanings, but the only meaning that can properly fit into the proper context of Exodus chapter 21 verse one, is “*ordinance*” or “*divine law*” according to both Brown Driver Briggs Hebrew definitions and Strong’s Hebrew and Greek definitions.

What Yah is telling Moses here in Exodus chapter 21 verse one, is that these are the ordinances of his divine law that Moses is to set before them. When we see the words “*judgments*” or “*rules*” or “*ordinances*” generally speaking this is usually the Hebrew word “*mish-pawt*” (mishpat). And this is extremely important for us to grasp as we continue reading through our Fathers Torah. It is crucial that we understand the meaning of the Hebrew word “*mish-pawt*” (mishpat) before we continue on because we’re going to run into this Hebrew word several times throughout our studies as we walk through our Fathers Torah.

The proper definition of the Hebrew word “*mish-pawt*” can be known by understanding the context of Exodus chapter 21. The context of Exodus chapter 21 is all about the commandments of Yah our Father in heaven. Therefore... the proper meaning of the Hebrew word “*mish-pawt*” is indeed “*ordinances, or divine law*”. These, our Father says in Exodus chapter 21, are his “*ordinances*”... his “*divine law*”. These are his commandments that he requires his children to abide by so that they may live in peace and tranquility, walking in his righteousness... (also known in Hebrew as his “*tsed-aw-kaw*” (tsedaqah). Yah wants his children to walk in his ways and not in their own fleshly driven ways which lead them into the bondage of sin. Once again what is “*sin*” according to the scripture? If we allow the scripture to define the scripture, we

find that the definition of “*sin*” is the transgression of the law. **1st John 3:4: (scrn 1)**



And so, these “*ordinances*” also known as his “*divine law*” which are his “*commandments*” that Yah is now giving to the house of Israel, are now going to be laid out in some detail by Moses so that the people of Israel will understand the context of what Yah had already given them in Exodus chapter 20 through his 10 “*debar*” or “*utterances*”. In other words, the index of the book of the law has been written with the finger of Yah... now comes the book of the law (also known as “*the law of Moses*”) that Yah gave to Moses, to give to us which are “*the ordinances of his divine law*”. And I want us to once again notice that there is no real separation between Exodus chapter 20 and 21.

Punctuations, and chapters, and verses were not added to the Hebrew scripture until the 13th century AD. A man by the name of “Robert Estienne” was the first to number the verses of the scripture back in the 16th century, and so we need to remember that the end of one chapter, or verse, does not mean that we’re opening another chapter in the storyline of scripture. Exodus chapter 21 is simply a continuation of Exodus chapter 20, and when read with that in mind, a much clearer picture begins to emerge from the pages of our scripture.

And so, I want to be clear about what it is that we’re seeing here in these two chapters of the book of Exodus. Exodus chapter 20 has to do with the index of the law. In other words, what man wrongly calls “*the 10 Commandments*” was never meant to replace the law of Yah that he is now explaining in detail to the children of Israel. Today’s modern-day version of Christianity has completely missed the mark by proclaiming that what Yah wrote with his finger is all there is, and some modern-day denominational charters even go farther in proclaiming that even what they call the “*10 Commandments*” are no longer binding as far as today’s modern-day Christian

is concerned. Many modern day denominational empires will wrongly, and shamefully teach, and preach that all you have to do is say a 60 second heart felt prayer down at the front of the isle with your favorite pastor, priest, bishop, or pope and you're "*once saved always saved*" and "*do as thou wilt is now the whole of the law*" for you. The truth of the matter is that nothing could be farther from the truth.

Some denominational charters will vicariously pick and choose which laws they like, and which laws they don't like. Some will parse out for themselves their favorite laws like the Levitical law of tithing, and teach that all the rest of Yah's ordinances, and his divine law are done away with even though you won't find that anywhere in scripture (at least not if you read the scripture in the proper context).

Another very important Hebrew word that we need to understand is the Hebrew word "*tsed-aw-kaw*" (tsedaqah), which means "*righteousness*". Where you find the Hebrew word "*mish-pawt*" (mishpat), (which means "*ordinances and divine law*") you will usually find the Hebrew word "*tsed-aw-kaw*" (tsedaqah), (which means righteousness). And so, when you see the English words "*judgment*" and "*righteousness*" together in a biblical verse, we need to be aware of the fact that we are looking at Yah's "*divine law*" which is what brings us to "*righteousness*". For example, I'd like us to turn to **Isaiah chapter 1 verse 27 (scrn 3)**

Isa 1:27 Zion shall be redeemed **by justice**, and those in her who repent, by righteousness.

Actually Says:

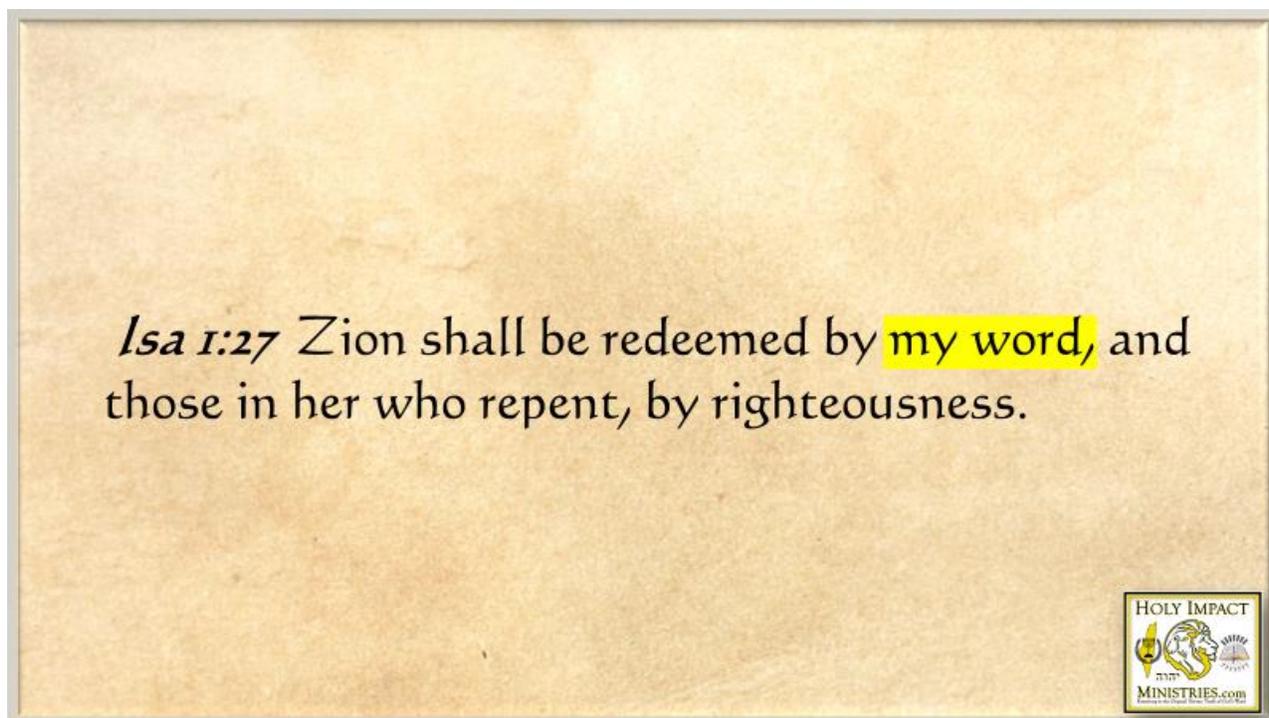
Isa 1:27 Zion shall be redeemed by **my divine law**, and those in her who repent, by righteousness.



The Hebrew word for "*justice*" in Isaiah chapter 27 is once again the Hebrew word "*mish-pawt*" (mishpat), which means "*ordinances*" or "*divine law*". And so it is, that Zion will be redeemed by Yah's divine law and those in her who repent by righteousness. And I want us to think about that for just a moment. We often times see in Scripture the word "*law*" and the word "*word*" as meaning the exact same thing. "*The word*" of God is "*the law*" of God.

If you were to walk down the street in Israel and ask any Jew to read you “*the word*” he would immediately open up his Torah and begin to read. Why? Because in his Hebrew thinking, that Jewish person equates “*the word*” with “*the law of God*” (which is the Torah, the law of Moses also known as the “*mish-pawt*” (mishpat) of Yahovah. Our Scripture tells us that “*The word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the father, full of grace and truth*”.

And so, when we see in Isaiah chapter 1 verse 27 that Zion will be redeemed by “*justice*” in our English translated Bibles, it’s actually saying, that Zion will be redeemed by our Father’s divine law which is also known as his word. And who was the word of God that became flesh? It was none other than our Messiah. So, what is Isaiah chapter 1 verse 27 actually saying here in reality? Isaiah chapter 1 verse 27 could be rightly translated as **(scrn 4)**



Once again, the law of God is the word of God, and the word of God became flesh and dwelt among us in the form of our Messiah who kept his Father’s ordinances and divine law, flawlessly. That’s why it is said that he became the word of God, because he kept the ordinances and the divine law of God his Father (his “*mish-pawt*” (mishpat)) flawlessly and without error.

So, when we read in Exodus chapter 21 verse one, that these are the judgments that Moses is supposed to set before the house of Israel, what we are actually reading in the Hebrew language, is that these are the ordinances and the divine law of our Father in heaven which Moses is to set before the house of Israel. This is the word of God that Moses is to set before the house of Israel. Who is the word of God made flesh? It is our Messiah Yeshua Hamashiach, Jesus the Messiah. And I want us to understand this as we continue on in this study. In other words, hold

that thought.

To better understand what is being said here we need to understand something very important about the Hebrew mindset concerning death. When we look into what we call the “*Old Testament*” we find no promise of an afterlife. To the Hebrew people back in Moses time, they had never even heard of such a thing as a resurrection. They had never heard of such a thing as “*eternal life*”.

To the Hebrew person that lived during the time of Moses, their faith as far as they were concerned, had nothing to do with living with God in heaven or having everlasting life. The Hebrew mindset back in the days of Moses was much, much different than our Christian mindset today.

As far as a Hebrew person was concerned, life ended at death. It was important for a Hebrew man to have a son because this was the only way in his mind, that the memory of a man could vicariously live on... was through his son. When a man died in Old Testament times, it was said that that man was gathered together with his people, in other words, he went to the grave with his forefathers. And this creates a whole different mindset when it comes to how a Hebrew person lived back in the time of Moses.

Faith back then meant keeping the ordinances and the divine law (the “*mish-pawt*” (mishpat),) of the one true God of Abraham, Isaac, and Jacob. Back then faith had nothing to do with eternal life, or living with the Elohim of Israel in heaven. And so, the Hebrew person who lived during the time of Moses was more concerned with this life than he was the afterlife. It was this life that he was concerned with. It was in this life that he was called to obey, to “*shemah*” the ordinances of the divine law of the one true God of Israel, and it mattered how he lived, and how he treated his brother, and how he walked out his faith in Yah.

And I want us to think about this, and I want us to contrast this with what today’s modern-day Christian believes. Today’s modern-day Christian is more concerned with the afterlife than they are with this life. In a modern-day Christian’s mind, they equate righteousness on more of a spiritual level rather than on an earthly fleshly level. Today’s modern-day Christian has been wrongly taught that righteousness is all about being pious, and holy according to his or her own heart and their own standards. Today’s modern-day Christian is more concerned with the afterlife than he is his earthly life, and therefore, obedience to the ordinances and the divine law of the God of Israel is of little importance to today’s modern-day Christian. In fact, most modern-day Christians teach and preach and proclaim that Yah’s ordinances and his divine law (his “*mish-pawt*” (mishpat), are all nailed to some tree somewhere, which is completely opposite of what our Messiah taught us in his own red-letter words.

Today’s modern-day Christian has been taught that all they have to do is say a 6 second prayer down at the front of the aisle with their favorite pastor, priest, Bishop, or Pope, and they are once saved always saved, and “*do as thou wilt is now the whole of the law*”, because their

version of Jesus did it all for them at the cross while at the same time erasing the ordinances and the divine law of his Father (even though that's never what our Messiah ever taught when he was here with us).

Our Messiah tells us very clearly in his own red letter words in Matthew chapter 5 versus 17 through 20, that not the crossing of a "t" or the dotting of an "I" will pass from his Father's law until heaven and earth pass away, and all things are accomplished, which does not happen until Revelation chapter 21 clear at the back of the book. But what does today's modern-day version of Christianity teach? Man, and his philosophically driven denominational empires of dirt proclaim that our Messiah simply did not know what he was talking about, and that he most certainly did abolish the law, and "*do as thou wilt is now the whole of the law*" for anyone who can mimic the words "*I believe*".

And so, today's modern-day Christian believes that righteousness... "*tsed-aw-kaw*" (tsedaqah), has nothing to do with the ordinances, and the divine law, (the "*mish-pawt*" (mishpat) of the Most-High Elohim of Israel.

This my friends brings us to a dilemma. What is the proper biblical definition of righteousness? The Hebrew person who lived back in the Old Testament times believed that the definition of righteousness ("*tsed-aw-kaw*" (tsedaqah)), meant obeying the ordinances, and the divine law of the one true Elohim of Israel. The Hebrew person back in Moses time believed that salvation was all about how he lived here on earth, and how he treated his fellow man in the eyes of Yah.

And so, we have two very different and seemingly opposing ideas about what righteousness truly is in both the old, and the new Testaments.

Is righteousness living for Yah, and walking in his ways here on earth like the Hebrew thought, or is righteousness having faith in the Messiah that he sent and completely spiritual in nature the way that today's modern-day Christian believes? I would submit to you my friends, that according to our God breathed scripture... both are right, and both are wrong. They both have some essential qualities of righteousness, but both are missing the complete and whole meaning of righteousness in Yah's eyes.

To answer that question, I would like to introduce you to a Scripture concerning our Messiah, and exactly what our Father in heaven tells us that his only begotten Son would one day accomplish at his coming. Let's turn to **Isaiah chapter 42 versus one through four (scrn 6)**

Isa 42:1 Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations.

Isa 42:2 He will not cry aloud or lift up his voice, or make it heard in the street;

Isa 42:3 a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice.

Isa 42:4 He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.



Once again, we see that English word, “*justice*”. And this English word “*justice*” is translated from the Hebrew word “*mish-pawt*” (mishpat), which means “*ordinances and divine law*”. What is Yah’s servant whom he upholds, his chosen, in whom his soul delights, who he has put his spirit upon, going to bring forth to the nations? He is going to bring forth to the nations Yah’s “*mish-pawt*” (mishpat)... his ordinances and divine law.

Isaiah chapter 42 verse three tells us that our Messiah will bring forth Yah’s ordinances and divine law. Isaiah chapter 42 verse four tells us that our Messiah will not grow faint or be discouraged until he has established the ordinances and the divine law of his Father in the earth, and the coastlines wait for his what?... what do the coastlines wait for?... for his Torah! The Hebrew word for “*law*” here in Isaiah chapter 42 verse four, is the Hebrew word “*Torah*” which is “*the law of Yah*” the first five books of your Old Testament... the Law of Moses that Yah gave to Moses to give to his people.

My friends, we need to understand that the “*mish-pawt*” (mishpat) of Yah has everything to do with the unfolding plan of Yah for the salvation of mankind.

Long ago the early assemblies developed a term which we are all very familiar with. It’s a term that represents the unfolding plan of the one true God of Israel for the salvation of mankind... and that term is “*the Gospel*”. Most people believe that what they know as “*the Gospel*” came only from who they call “*Jesus*”. But what did Yeshua say about the word that he came to teach and to preach? Did our Messiah tell us that the word that he came to teach and preach was his own word, or did our Messiah tell us that the word that he came to teach and preach was his Father’s word? **John chapter 12 verses 49 and 50 (scrn 7)**

Joh 12:49 For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak.

Joh 12:50 And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.”



What is the definition of “*the Gospel*”? According to most biblical scholars, the biblical definition of “*the Gospel*” is this: (scrn 8)

Scholarly definition of “The Gospel”:

“The revealed word of God’s plan of salvation for all of mankind”



And so, it all comes down to this; what is Yah’s “*mish-pawt*” (mishpat) really? What are Yah’s ordinances and divine law designed to bring about for mankind? I would submit to you that Yah’s ordinances and divine law have always been designed to bring about salvation for

mankind, and to rescue man from the bondage of sin which is a creation of Yah's adversary. Yah's ordinances and divine law are very much a part of what we know as "*the Gospel*". And this is exactly why our Messiah told us that not the crossing of a "t" or the dotting of an "I" would pass from his Father's law until heaven and earth pass away, and all things are accomplished. I'd like us to turn to **Genesis chapter 18 verse 19 (scrn 9)**

Gen 18:19 For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing **righteousness** and **justice**, so that the LORD may bring to Abraham what he has promised him."



Once again, I want us to pay attention to the two words "*righteousness*" and "*justice*" in this verse. These are once again the two Hebrew words "*tsed-aw-kaw*" (tsedaqah) and "*mish-pawt*" (mishpat). And so, the very English word "*righteousness*" ("*tsed-aw-kaw*" (tsedaqah)) is coupled with the Hebrew word "*mish-pawt*" (mishpat). which means "*ordinances, and divine law*". This my friends is the way of Yahovah the one true God of Abraham, Isaac, and Jacob whose unfolding plan it was to send his only begotten Son to bring back his ordinances and his divine law to the nations. Once again, our Father's ordinances and his divine law are the very foundation of the gospel message that his only begotten Son came to deliver to the nations.

Is our Fathers "*mish-pawt*" (mishpat) the true biblical gospel? Are his ordinances and divine law the true gospel message that our Messiah came to deliver? Are our Father's ordinances and divine law what our Messiah came to bring us back to? To answer that, I'd like us to turn back to **Isaiah chapter 42 versus one through four (scrn 10)**

Isa 42:1 Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations.

Isa 42:2 He will not cry aloud or lift up his voice, or make it heard in the street;

Isa 42:3 a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice.

Isa 42:4 He will not grow faint or be discouraged till he has established justice in the earth; and the coastlands wait for his law.



But this time, instead of using the English word “*justice*”, which is the Hebrew word “*mish-pawt*” (mishpat) (which means ordinances and divine law). I’d like to read the Scripture with the more appropriate English word “*gospel*” in its place, and I would like you to hear this Scripture read properly in English. Once again, **Isaiah chapter 42 versus one through four in proper English (scrn 11)**

Isa 42:1 Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth the Gospel to the nations.

Isa 42:2 He will not cry aloud or lift up his voice, or make it heard in the street;

Isa 42:3 a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth the Gospel.

Isa 42:4 He will not grow faint or be discouraged till he has established the Gospel in the earth; and the coastlands wait for his Torah.



Is Yah’s “*mish-pawt*” (mishpat) the true gospel? Consider this, **Galatians chapter 3 versus eight and nine (scrn 12)**

Gal 3:8 And the Scripture, foreseeing that God would justify the Gentiles by faith, **preached the gospel beforehand to Abraham,** saying, "In you shall all the nations be blessed."

Gal 3:9 So then, those who are of faith are blessed along with Abraham, the man of faith.



Abraham understood the gospel, and this is exactly why Yah chose Abraham to make his offspring as the stars of heaven so that all the nations of the earth would be blessed. **Genesis chapter 26 versus four and five (scrn 13)**

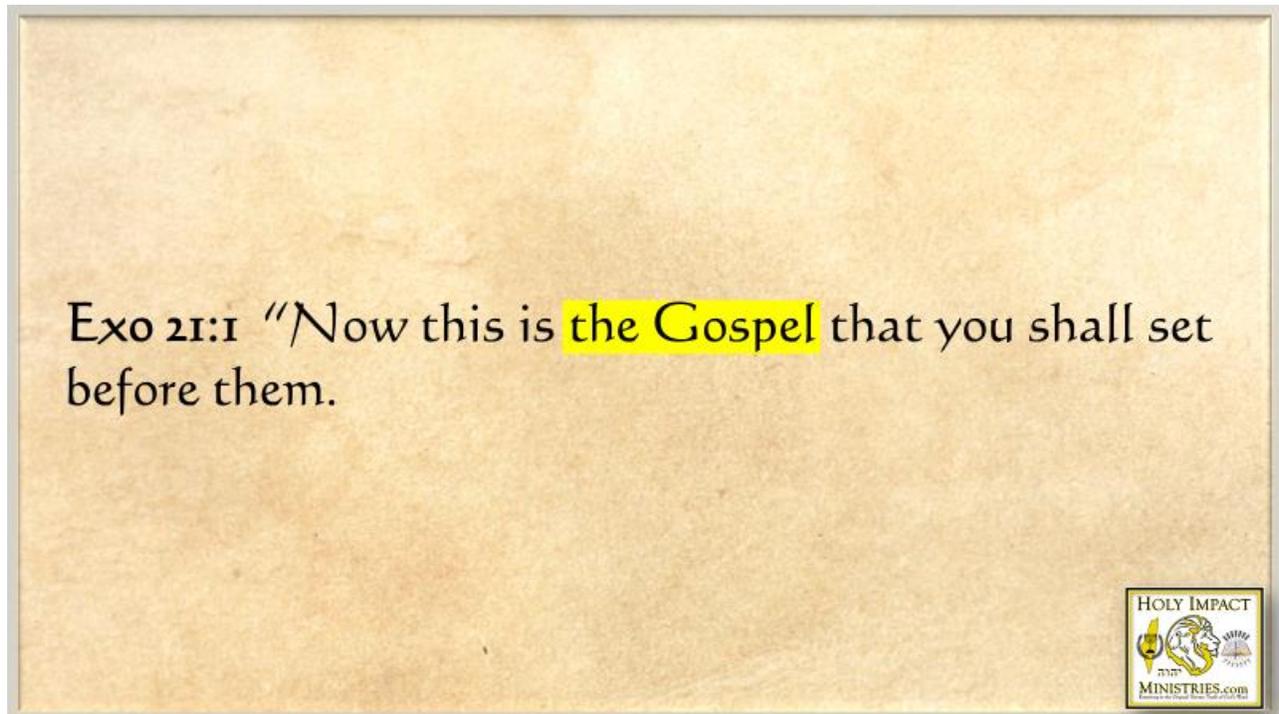
Gen 26:4 I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed,

Gen 26:5 **because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws."**



"*Mish-pawt*" (mishpat), the ordinances and the divine law equal... "tsed-aw-kaw" (tsedaqah), righteousness, which when combined encompass "*the Gospel*" of Yahovah who sent his only begotten Son to bring us back to... his "*Mish-pawt*" (mishpat).

Exodus chapter 21 verse one in plain English: (scrn 14)



In the end, it is the gospel that we speak of that is the unfolding plan of redemption for mankind. It is the “*Mish-pawt*” (mishpat), and the “*tsed-aw-kaw*” (tsedaqah), the ordinances and the divine law of Yah that make men righteous (“*tsed-aw-kaw*” (tsedaqah)), in the eyes of the one true God of Abraham, Isaac, and Jacob and his only begotten Son who came to give us our Fathers Gospel message.

And with that being said my friends my hope and my prayer is that you will take what you have heard here today to your own prayer closet. Bow your head, and bend your knee, and ask in the name of Yeshua Hamashiach if what you have heard here today be true or not.

Ask, seek, and knock and the door will be opened to you. And if you will do that, and if you will stay the course to the end, and if you will seek his “*Mish-pawt*” (mishpat), and his “*tsed-aw-kaw*” (tsedaqah), you and I will indeed walk through the Gates of his soon coming kingdom.

I’m pastor Scott Velain with Holy Impact Ministries, and I would like to thank everyone within the sound of my voice for sharing your time with us here today to comb through our Fathers God breathed Scriptures.