

PRAYER 2/14/2026

- Please pray for a full recovery for Aaron, Vlad, Elaine and Linda H.
- Please pray for Israel as it continues to navigate threats from its enemies.
- Please pray for the protection of the Jewish people as acts of antisemitism rise worldwide.
- We continue to ask for the L-rd's protection and provision for all involved in the Ukraine and Russia conflict, especially for the loved ones of those in our mishpachah who are involved or have family in harm's way. Please pray for the end of this war.

PRAY FOR OUR ACTIVE-DUTY MILITARY FAMILY:

Steve Derman – CYT Mishpachah
Emily & Wally – Daughter and son-in-law of Floyd and Lynda Zimms
Alissa – Niece of Mary Setteducato
Andrea – Daughter of Mary Schmitt
Samuel – Son of Ed and Stephanie Gonzalez

FEBRUARY BIRTHDAYS:

2/1 – Dave Steele; 2/4 – Joyce Preussner; 2/9 – H el ene Dallaire; 2/16 – James Grant; 2/23 – Bill Patterson; 2/25 – Leviya Katz; 2/26 – Barbara Gallegos; 2/28 – Greg Horstman

FEBRUARY ANNIVERSARIES

2/2 – Fil and Toni Lucero; 2/7 – James & Linda Grant; 2/22 – Aaron and Ellen Ritt Johnson; 2/27 – Paul (and Cindy) Arvidson

YESHUAT TSION HELPS SUPPORT THE FOLLOWING MINISTRIES:

1. *The Belarus Ministry, in Eastern Europe - serving a very poor and elderly Jewish population*
2. *Avi & Hannah Tekle - Tents of Mercy/Ohalei Rachamim, Haifa*
3. *Bill & Diana Bjoraker - Bill & Diana Bjoraker Ministries to Jewish People*
4. *Kat Patterson with Chosen People Ministries – Outreach to Israelis in New Zealand*
5. *Rabbi Kirk and Carla Gliebe – Devar Emet Messianic Jewish Outreach (DEMJO)*
6. *Mordechai Wiseman – Israel Firstfruits, Israel Center for Economic Advancement*
7. *Sally Klein O'Connor (Improbable People Ministries)*

THE PUSHKAH (OFFERING BOX)

Offerings may be placed in the *pushkah*. Checks may be mailed to the CYT office or placed in the exterior mailbox. There are electronic payment options on our website <https://yeshuattzion.org/give> (PayPal, Visa, Debit). You can also donate via Zelle us: cytzelle@yeshuattzion.org



YESHUAT TSION

A MESSIANIC SYNAGOGUE

Shabbat Shalom!

ALL SHABBAT SERVICES ARE ON YOUTUBE:

Shabbat live-streams: <https://www.youtube.com/@YeshuatTzion/streams>

Previously recorded Shabbat messages: <https://www.youtube.com/c/YeshuatTzion/videos>

CYT LEADERSHIP:

Rabbi David Katz, Jessica Katz, Joy Urbach, James Grant, Linda Grant, Michael Lang, Floyd Zimms, Lynda Zimms

CYT MINISTRIES:

Shabbat School:	Joanne Espinet, Marise Huckabay
Ministry Support Liaison:	Tracy Kirscher
Greeters:	Willie and Irene Ortiz
Prayer Requests:	Lynda Zimms, prayer@yeshuattzion.org
Torah Service, Intercession:	Michael Lang
Worship:	Linda Grant
Worship Dance:	Tracy Kirscher
Treasurer:	Bob Delong
Women's Ministry:	Joy Urbach
AV Tech Team:	Ellen Ritt, Vlad Kazakov
Administrative Assistant:	Jessica Katz

RABBI DAVID KATZ

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CONGREGATION YESHUAT TSION

February 14, 2026

27 Shvat, 5786

Mishpatim שפטים

READINGS:

Torah: Exodus 21:1-24:18

Haftarah: 2 Kings 12:1-17

Brit Chadashah (New Testament): Matthew 5:38-42; Matthew 17:1-11

ORDER OF SERVICE

Opening Prayer

Praise and Worship in Music

Torah Service

Scripture:Acts 28:23-31

Message: "The Final Chapter of Acts?".....Rabbi David Katz

Aaronic Blessing

At Congregation Yeshuat Tzion, our purpose is:

- YESHUA CENTERED WORSHIP in the Jewish context.
- TO ESTABLISH A NURTURING COMMUNITY OF FAITH - A congregational family where each person is encouraged to grow into maturity in the L-rd and serve according to his or her spiritual gifts.
- TO RAISE AND MENTOR THE NEXT GENERATION of young people to follow Yeshua and to care deeply for G-d's restoration of Israel.
- TO REACH OUT TO ALL PEOPLE WITH THE GOOD NEWS OF YESHUA, with special emphasis on the unaffiliated JEWISH COMMUNITY of greater Denver.
- TO REACH OUT TO FELLOW BELIEVERS, equipping them to sensitively share Yeshua with their Jewish friends.

TORAH TIDBITS

A Cornucopia of Guidelines

This passage is chock-full of different guidelines given to Israel and that's why this portion is called *Mishpatim*, meaning "judgments" or "laws" (See Exodus 21:1). Before looking at some of the trees, let us look at the forest as a whole—these guidelines were part of a special covenant relationship that the L-rd established with Israel at Sinai. In chapter 24, this relationship ("marriage") is celebrated with a special ceremony—renewing of the vows (24:7). Why the gory sprinkling with blood? The people of Israel needed to be reminded that they were sinful people who needed their sins to be cleansed/removed through blood atonement.

We forget that we, as believers today, are also part of a covenant involving blood atonement—that we need as much cleansing from our sin as the people of Israel did. If we notice carefully, the guidelines in this portion covered every part of daily life—faith, family, business etc. The L-rd wanted the people of Israel to know that He was concerned with every part of their life. As the people of Israel followed the L-rd obediently, He undertook to bless them with long and prosperous life and "be an enemy to their enemies," (23:20-31). During times when Israel did follow the L-rd, the L-rd kept His end of the agreement (or covenant). As they departed from the L-rd's guidelines, they removed themselves from under His protective umbrella.

The same holds for us—when we persist in stubbornly following our own ways, the L-rd allows us to experience the consequences of our actions. He gave us His Word for our own good. If we follow the "owner's manual" things will run much more smoothly.

A brief note:

Tucked away in this portion is a brief section dealing with injury to a pregnant woman (vv.22-25). This section has been used to justify abortion because the Hebrew here is a bit ambiguous—is this section referring to a woman giving birth prematurely (as the NIV says) or her losing the fetus (miscarriage)? The pro-abortion advocates say that Scripture implies that the life of a fetus isn't as important as the life of the mother. That is why when there is a miscarriage, the men who caused it only have to pay a fine, but if the mother is killed, the penalty is much stiffer.

It is probably better to view it as the NIV does. If the mother is forced to give birth prematurely, then the fine is minimal, but if the injury is serious—either the fetus or the mother is killed, the men have to pay the consequences for it. This is much more in line with the rest of Scripture that teaches that life begins with conception.