

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

Background: This Torah portion is part of the fifth portion that takes place in the last five weeks of Moses' life. He is addressing the new generation before they go into the land. They will no longer have the visible cloud of **יהוה**'s presence nor will they eat manna any longer. This book is known as the second giving of the law or instructions from **יהוה** given to Moses. This is believed because of the name of this book that was given to it by the church. They saw this book as a repeat of the laws given earlier. This is not true in that many of the laws given in this book are not given in other places. The Hebrew name given to this book of the Torah is Devarim which means **words, things** or **bees**. This book of the Torah is in fact the written record of the Renewed Covenant that was ratified by the blood of Messiah hundreds of years later. The Torah portion does not say that **יהוה** told Moses to tell the people. It says Moses said to the people, meaning this is Moses repeating what was given to him by **יהוה** during a previous time in the Wilderness.

Shoftim (שופטים) = Judges

Events in this Torah portion:

- Moses declared the will of **יהוה** concerning appointing judges
- Do not have an idolatrous tree near the Altar
- Do not offer to **יהוה** animals that have a blemish
- You shall stone anyone who tries to lead you into idolatry
- Priests shall judge in matters that are difficult to understand
- Do not set a king over you that is not native born
- The king must not multiply for himself horses, wives or silver or gold
- The king shall make two copies of the Torah for himself and read it
- The tithe goes to the Levites since they will not receive land
- Do not allow abominable worship to be in the land
- **יהוה** shall establish from your brethren a prophet like me
- Three cities of refuge shall be setup on each side of the Jordan river
- Do not move a boundary marker
- A person can only be condemned to death by two or three witnesses
- A false witness shall receive the punishment that would have been given to the person being tried for a crime
- Eye for eye - punishment shall fit the crime
- Do not be fearful when you go into battle
- The Priest shall cause any who has built a new house, planted a new vineyard or betrothed a woman or is fearful, to return home so as not to instill fear in the army.
- You shall offer peace to cities you come against in war, If they accept they are slaves
- If they do not accept peace, then kill all males and keep alive women and children
- You shall destroy all people in the cities in the land of Israel that **יהוה** gives you
- Do not destroy trees that bear food when you are at war

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

- When a corpse is found in the country, elders and judges from the closest city shall kill a heifer to remove innocent blood from your midst.

Appoint Judges and Officers

Deuteronomy 16:18-22 Judges and officers shall you make in all your gates, which יהוה your Elohim gives you, throughout your tribes: and they shall judge the people with just judgment. 19 You shall not wrest judgment; you shall not respect persons, neither take a gift: for a gift blinds the eyes of the wise, and perverts the words of the righteous. 20 That which is altogether just shall you follow, that you may live, and inherit the land which יהוה your Elohim gives you. 21 You shall not plant a grove of any **trees near the Altar** of יהוה your Elohim, which you shall make. 22 Neither shall you set up *any* image; which יהוה your Elohim hates.

idolatrous trees (groves) = groves for idol worship, Astarte, **Easter, Ashtaroth**

(s# 0842 **אשרא**) (ash-ay-raw)

Pillar (image) = something stationed, column, memorial stone, image (s# 04676 **מצבה**) (mats-tsay-baw')

Comment: This is the command to establish courts in every city and to have the Sanhedrin or high court for each tribe. (Ref Exodus 21:22 & 22:8) Today however only the tribe of Judah has a Sanhedrin. In times past after the ten tribes had gone into captivity the Sanhedrin of Judah was composed of members of different tribes.

No Trees by the Altar No singing Christmas trees, etc Even though this is not a true altar. The Christmas tree is symbolic of the rebirth of Nimrod after he had been killed by the righteous. Woodcuts (symbolic pictures carved in wood) show a serpent twisted around a tree stump which shows the death of Nimrod and a new tree come forth from the ground which can never be destroyed. This shows the new-born god from dead, Nimrod, as Baal-berith, lord of the covenant. This rebellion against יהוה has been around since Nimrod was killed in 2167 BC, nearly a thousand years before Messiah. Reference: The Two Babylons by Alexander Hislop page 98

We will look at five offices of Authority

Judge: Appointed by the people. He must do justice by proper means. You shall not respect anyone's presence. All people are equal before the law. This is why our constitution is written to ensure justice for all. They can be corrected by the king or the High Priest.

Righteousness righteousness We are to pursue righteousness only by righteous means. We can't rob a bank and give the money to the poor, or we can't gamble and give our winnings to those in need because the money that is won comes from the poor who look to the lottery as their hope. It also means that a judge can't accept the testimony of one honest witness and one liar to convict a person he knows is guilty. That would be pursuing righteousness by unrighteous means. The end does not justify the means.

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

So that you will live If we pursue justice by evil means then evil has a foothold in the land and death will follow evil.

Officer: Appointed by people as the ones who enforce the law. They can be corrected by the judge or the king.

King: People ask for a king but **יהוה** appoints. This is what happens even today. **יהוה** appoints bad rulers as the first level of judgment. We have had Clinton as president but we still did not return to **יהוה**, so now we have the second form of judgment, our enemy comes against us. We still have not repented so now even nature comes against us. Now we have a president who hates **יהוה** and brings evil on our country because we did not correct the evil in our society. We are reaping what we have sown. We see from chapter 21 that the people of the land are responsible for the death of others even when they did not commit the murder ourselves. Think of the millions of babies killed every year in this country. America will be judged by **יהוה** for what we have allowed to happen. The day that hurricane Katrina hit New Orleans was the day that had been advertised as Decadent Day. This is a day each year that 100,000 homosexuals come to the city and have orgies in the public parks. This was protested by some local churches, but so much money is spent by this large crowd that people turn their heads. Money was more important. **יהוה** has a response to this kind of actions. Hurricane Katrina also occurred the day after the United States had caused Israel to abandon their land in the Gaza strip. We caused them to have refugees in their land and **יהוה** caused us to have a proportionate number of refugees in our land.

Priests: Receive their office by birth. They can be corrected by their fathers or the High Priest.

Prophet: Receives their office by **יהוה's** choice. They are corrected by **יהוה**.

No bribes This leads to those who are criminal having control of judges.

Stone those of Israel who have worshipped Idols

Deuteronomy 17:1-7 You shall not sacrifice to **יהוה** your Elohim *any* bull, or sheep, that has a blemish, *or* any defect: for that *is* an **abomination** to **יהוה** your Elohim. 2 If there is found among you, within any of your gates which **יהוה** your Elohim gives you, man or woman, that has done wickedness in the sight of **יהוה** your Elohim, in transgressing His Covenant, 3 And has gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; 4 And it is told to you, and you have heard *of it*, and enquired diligently, and, behold, *it is* true, *and* the thing certain, *that* such abomination is committed in Israel: 5 Then you shall bring forth that man or that woman, which has committed that wicked thing, to your gates, *even* that man or that woman, and shall stone them with stones, till they die. 6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death. 7 The hands of the witnesses shall be first to put him to death, and afterward the hands of all the people. So you shall put the evil away from among you.

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

Abomination = disgusting thing, wickedness (s# 08441 תועבה) (to-ay-baw)

On August 19, 2009 the Lutheran Church in America voted to allow same sex marriage and homosexual clergy. A video showed a tornado that hit Minneapolis on August 19 around 2 pm at the time they voted. It sheered the cross off the Lutheran church next to the conference center where they were meeting. No severe weather was expected at the time. A two thirds majority vote was required to pass this measure. The vote was 66.67% which was passed by one vote. This took place during the week that this Torah portion was being studied. יהוה spoke, to put a difference between His Covenant and what those people were doing.

Related Scripture: Cast the first stone

John 8:2-11 And early in the morning He came again to the Temple, and all the people came to Him; and He sat down, and taught them. 3: And the Scribes and Pharisees brought to Him a woman taken in adultery; and when they had set her in the midst, 4: They said to Him, Master, this woman was taken in adultery, in the very act. 5: Now Moses in the law commanded us, that such should be stoned: but what do you say? 6: This they said, tempting Him, that they might have to accuse Him. But Yeshua stooped down, and with His finger wrote on the ground, as though He did not heard them. 7: So when they continued asking Him, He lifted up Himself, and said to them, He that is **without sin among you, let him first cast a stone at her.** 8: And again He stooped down, and wrote on the ground. 9: And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even to the last: and Yeshua was left alone, and the woman standing in the midst. 10: When Yeshua had lifted up Himself, and saw none but the woman, He said to her, Woman, where are your accusers? has no man condemned you? 11: She said, No man, Adon. And Yeshua said to her, Neither do I condemn you: go, and sin no more.

Comment: Yeshua was asking who were the witnesses that saw this woman commit adultery. How is it that they could see this taking place unless one of them had been the other party. They would be stoned as well as her. This is why He asked for the innocent witnesses to cast the first stone. There had to be at least two witnesses to condemn a person to death. That would mean that two people had to see the very act. This makes it more like a setup of witnesses who were not innocent but part of the plot. They began to leave one by one I believe because He wrote in the dirt the names of the women that each of them had committed adultery with. Each man left when he saw his name written along side of the woman's name that he had sinned with. Since there were no witnesses left after they all had gone it was forbidden by the Torah to stone her. Yeshua did not teach or judge by "other rules or new rules" that were not in the Torah. He carried out the commands of the Torah exactly. **He did not pursue justice by unrighteous means.**

Stone Edition Chumash (page 1026) **No professional executioner** In Judaism there is **no professional executioner** to shield society from unpleasantness. The execution takes place in the city where the crime took place not in the city of the trial.

The condemned man = literally the dead man : יהוה will judge if the court can not because it only has one witness or will not because of unjust judges.

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

You shall destroy evil from your midst : If evil is not removed it will spread and the land will become polluted and יהוה will judge it.

Priests will be judges

Deuteronomy 17:8-13 If there arise a matter too hard for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within your gates: then you shall arise, and go up to the place which יהוה your Elohim shall choose; 9 And you shall come to the priests the Levites, and to the judge that shall be in those days, and enquire; and they shall show you the sentence of judgment: 10 And you shall do according to the sentence, which they of that place which יהוה shall choose shall show you; and you shall observe to do according to all that they inform you: 11 According to the sentence of Torah which they shall teach you, and according to the judgment which they shall tell you, you shall do: you shall not decline from the sentence which they shall show you, *to* the right hand, nor *to* the left. 12 And the man that will do presumptuously, and will not listen to the priest that stands to minister there before יהוה your Elohim, or to the judge, even that man shall die: and you shall put away the evil from Israel. 13 And all the people shall hear, and fear, and not act presumptuously.

Comment: We see from this Scripture that the ruling on a court case is binding and anyone who refuses to obey this ruling is to be put to death because they have rebelled against יהוה. There is no appeal process, Judgment is set and carried out.

Related Scripture: Rebellion = Witchcraft

1 Samuel 15:23 For **rebellion is as the sin of witchcraft**, and stubbornness *is as* iniquity and idolatry. Because you have rejected the word of יהוה, He has also rejected you from *being* king.

Notice that the words "is and as" are in italics meaning they were added and were not in the text. This Scripture is from the time Samuel told King Saul that יהוה had rejected him as king because he had rebelled against Him in not destroying the Amalekites.

Higher Court The Sanhedrin, composed of Priests, Levites and Judges, shall be the final authority from יהוה. Once this has been decided by them there is no appeal process. If you fail to submit to the punishment that they have pronounced then you will be executed because you are in rebellion against יהוה and this evil must be purged from the land.

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

Your King must be from your people

Deuteronomy 17:14-17 When you come into the land which יהוה your Elohim gives you, and shall possess it, and shall dwell there, and shall say, I will set a king over me, like all the nations that *are* around me; 15 You shall set *him* king over you, who יהוה your Elohim shall choose: *one* from among your brethren shall you set king over you: you may not set a stranger over you, which *is* not your brother. 16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as יהוה has said to you, You shall no longer return that way. 17 Neither shall he multiply wives to himself, that his heart is not turned away: neither shall he greatly multiply to himself silver and gold.

Comment: The King would be requested by the people but he would be appointed by יהוה. This king could only be from among the people of Israel not a foreigner. Our constitution states the same thing for the office of president, however it appears that many in the recent past were willing to change the constitution in order to allow Arnold Swartzenager to be president. We do not have any proof that the present president was born an American citizen. The birth certificate has been shown to be composed of several other birth certificates, Judgment of יהוה is at hand.

Kings are not to increase Horses, wives silver and gold in their personal lives because it will turn them away from יהוה's appointed goal for their office. Solomon was the wisest man but he did all these things and he was turned away from יהוה in his later years. No one is wise enough to be able to handle these things.

Related Scripture: Destruction is the result of Evil in the land

Isaiah 14:12-28 How are you fallen from heaven, O Lucifer, son of the morning! *how* are you cut down to the ground, **which weakened the nations!** 13 For you have said in your heart, I will ascend into heaven, I will exalt my throne above the stars of Elohim: I will sit also on the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; **I will be like the most High.** 15 Yet you shall be brought down to hell, to the sides of the pit. 16 They that see you shall narrowly look on you, *and* consider you, *saying, Is this the man that made the earth to tremble, that shook kingdoms;* 17 ***That made the world as a wilderness, and destroyed the cities; that opened not the house of his prisoners?*** 18 All the kings of the nations, *even* all of them, lie in glory, everyone in his own house. 19 But you are cast out of your grave like an **abominable branch,** *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. 20 You shall not be joined with them in burial, because **you have destroyed your land, and slain your people:** the seed of evildoers shall never be renowned. 21 Prepare slaughter for his children for the **iniquity of their fathers;** that they do not rise, nor possess the land, nor fill the face of the world with cities. 22 For I will rise up against them, says יהוה of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, says יהוה. 23 **I will also make it a possession for the bittern, and pools of water: and I will sweep it with the broom of destruction,** says יהוה of hosts. 24 יהוה of hosts has sworn, saying, Surely as I have thought, so

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

shall it come to pass; and as I have purposed, *so* shall it stand: 25 That I will break the Assyrian in My land, and on My mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. 26 **This is the purpose that is purposed on the whole earth**: and this *is* the hand that is stretched out on all the nations. 27 For יהוה of hosts has purposed, and who shall disannul *it*? and His hand *is* stretched out, and who shall turn it back? 28 In the year that king Ahaz died was this burden.

Comment: abominable branch: If Yeshua is the "Branch or Netser of יהוה then the abominable branch is the Anti-messiah.

you have destroyed your land, and slain your people: If a leader would have plans to destroy the people of the United States, the land or nation will cease to exist.

iniquity of their fathers: The judgment of the nation is a result of the millions of babies that have been killed through abortion. יהוה pays back in like kind. We have taken millions of lives so millions of lives will be taken.

This is the purpose that is purposed on the whole earth: This judgment is on the whole earth. This is the judgment of the great Tribulation.

Related Scripture: Horses, Silver and Gold

I Kings 10:26-29 And Solomon gathered together **chariots and horsemen**: and he had a **thousand and four hundred chariots**, and **twelve thousand horsemen**, who he placed in the cities for chariots, and with the king at Jerusalem. 27: And the king made **silver to be in Jerusalem as stones**, and cedars he made to be as the sycamore trees that are in the vale, for abundance. 28: And Solomon had **horses** brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. 29: And a chariot came up and went out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

Related Scripture: Many Wives

I Kings 11:1-15: But king **Solomon loved many strange women**, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; 2: Of the nations concerning which יהוה said to the children of Israel, You shall not go in to them, neither shall they come in to you: for surely they will turn away your heart after their gods: Solomon held to these in love. 3: And he had **seven hundred wives, princesses, and three hundred concubines**: and his wives turned his heart away. 4: For it came to pass, **when Solomon was old, that his wives turned away his heart after other gods**: and his heart was not perfect with יהוה his Elohim, as was the heart of David his father. 5: For Solomon went after **Ashtaroth (Easter)** the goddess of the Zidonians, and after **Milcom the abomination of the Ammonites**. 6: And Solomon did evil in the sight of יהוה, and went not fully after יהוה, as did David his father. 7: Then Solomon build an high place (Hebrew = bamah) for **Chemosh, the abomination of Moab**, in the hill that is before Jerusalem, and for **Molech, the abomination of the children of Ammon**. 8: And likewise he did for all his strange wives, which burnt incense and sacrificed to their gods. 9: And יהוה was angry with Solomon, because his heart was turned from יהוה Elohim of Israel, which had appeared to him twice, 10: And had commanded him concerning

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

this thing, that he should not go after other gods: but he did not kept that which יהוה commanded. 11: Therefore יהוה said to Solomon, Forasmuch as this is done by you, and you have not kept My Covenant and My statutes, which I have commanded you, **I will surely tear the kingdom from you**, and will give it to your servant. 12: Notwithstanding in your days I will not do it for David your father's sake: but I will tear it out of the hand of your son. 13: However I will not tear away all the kingdom; but will give one tribe to your son for David My servant's sake, and for Jerusalem's sake which I have chosen. 14: And יהוה stirred up an adversary to Solomon, Hadad the Edomite: he was of the king's seed in Edom. 15: For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had killed every male in Edom;

Comment: Two Copies of the Torah The king is to make for himself two copies of the Torah and keep it with him at all times. Each new king was commanded to do this so that they would be careful to follow יהוה's direction and not become filled with pride. One copy of the Torah would be kept in his treasury and the other copy would be taken with him wherever he went. The Torah must guide him in all decisions that he makes. We also can't follow יהוה if we don't know what is in the Torah. People get strange ideas like I observe "my Sabbath on Sunday." We must worship as we are commanded by the one we worship. We have to worship the Creator as He tells us. We don't get to make up the rules.

Solomon's son Rehoboam was filled with pride and haughty and lost most of his kingdom because of it. His father probably had not instructed him to read the Torah or he would have been wiser.

The King shall have the Torah with him

Deuteronomy 17:18-20 And it shall be, when he sits on the throne of his kingdom, that he shall write a copy of this law on a scroll out of *that which is* before the priests the Levites :19 And it shall be with him, and he shall read it all the days of his life: that he may learn to fear יהוה his Elohim, to keep all the words of this Torah and these statutes, to do them: 20 That his heart not be prideful above his brethren, and that he not turn aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

The Levites and Priest shall eat from the offerings

Deuteronomy 18:1-5 The priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of **יהוה** made by fire, and his inheritance. 2 Therefore shall they have no inheritance among their brethren: **יהוה** *is* their inheritance, as he has said to them. 3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it is* ox or sheep; and they shall give to the priest the **shoulder**, and the **two cheeks**, and the **maw**. 4 The firstfruit *also* of your grain, of your wine, and of your oil, and the first of the fleece of your sheep, shall you give him. 5 For **יהוה** your Elohim has chosen him out of all your tribes, to stand to minister in the name of **יהוה**, him and his sons forever.

Foreleg (shoulder) = the arm, foreleg, fig. force & power (s# 02220 **זרע**) (zer-o'-ah)

Jaw (cheeks) = to be soft, cheek, cheek bone (s# 03895 **לחי**) (lekh-ee)

Maw = the paunch or first stomach(s# 06896 **קבה**) (kay-baw')

Levites and Priests will eat like portions

Deuteronomy 18:6-8 And if a Levite come from any of your gates out of all Israel, where he sojourned, and come with all the desire of his mind to the place which **יהוה** shall choose; 7 Then he shall minister in the name of **יהוה** his Elohim, as all his brethren the Levites *do*, which stand there before **יהוה**. 8 They shall have like portions to eat, beside that which comes of the **sale of his forefathers**.

Schottenstein Edition Interlinear Chumash (page 1188) Except for what was transacted by the forefathers. The fact that the members of each watch had exclusive right to all ordinary offerings brought during its watch was in the nature of a financial transaction. It was as if the families had made a barter arrangement, saying, "You will have all the offerings during your week and we will have all the offerings during our week." Thus the intent of the passage is that all Kohanim would share equally in the offerings, except for what was specifically excluded in the schedule of watches (ibid.).

Stone Edition Chumash (page 1031)**Priests and Levites:** Moses divided the Priests into eight watches or groups who would take turns performing the Tabernacle service. Later David and Samuel increased the number of watches to twenty four, so that each group would be on duty for two weeks plus the three pilgrimage Festivals of Passover, Pentecost and Tabernacles when all the Priests were on duty at the same time. The Priest is referred to as a Levite in this passage and other places in the Torah because all the Levites including the Priests lived next to the Tabernacle while Israel was in the wilderness. They had little contact with the rest of the tribes except when they brought offerings, however when Israel conquered the land, the Levites

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

were scattered throughout the people in forty eight cities. The Priests shared the duty with the other Levites to instruct the people in understanding the Torah. Both the Levites and the Priests would leave their towns to go to Jerusalem when they had their week of duty. From the peoples perspective both groups of people appeared to be the same as they left at certain times and remained in the towns the rest of the time and they both are descendants of Levi.

Don't learn what the pagans do

Deuteronomy 18:9-14 When you come into the land which **יהוה** your Elohim gives you, you shall not learn to do after the abominations of those nations. 10 There shall not be found among you *anyone* that makes his son or his daughter to pass through the fire, *or* that uses **divination**, *or* an **observer of times**, *or* an **enchanter**, *or* a **witch**, 11 *Or* a **charmer**, *or* a **consulter** with familiar spirits, *or* a wizard, *or* a **necromancer**. 12 For all that do these things *are* an abomination to **יהוה**: and because of these abominations **יהוה** your Elohim drives them out from before you. 13 You shall be perfect with **יהוה** your Elohim. 14 For these nations, which you shall possess, listened to observers of times, and to diviners: but as for you, **יהוה** your Elohim has not allowed you *to do so*.

Divination = lot, divination, oricle, reward of divination, divine sentence, witchcraft

(s# 7081 **קסם**) (keh'-sem)

Observer of times = to cloud over, covertly, practice magic, enchanter, soothsayer, sorcerer, observer of times, Meonemin (s# 6049 **עכנ**) (aw-nan')

Enchanter = to hiss (as a snake), whisper a magic spell, enchanter, learn by experience, diligently observe (s# 05172 **נחש**) (naw-khash)

Witch = to whisper a spell, to enchant or practice magic, sorcerer, witch

(s# 03784 **קשף**) (kaw-shaf')

Charmer = to join by a spell, couple together, league, to fascinate (s# 02266 **חבר**) (khaw-bar')

Consulter = to inquire, to request, to demand, beg, borrow (s# 7592 **שאל**) (shaw-al')

Necromancer = one who seeks to speak to the dead (s# 01875, 413, 4191 **דרש אל מות**)

(daw-rash' ale mooth)

Comment: You shall not learn to do the abominations of nations Don't learn what they have done. This means we do not need to make a study of the religions of the world so we can understand them. Truth comes from **יהוה**'s word only, everything else is a plot of hasatan to pull us away from the truth. Also don't waste time learning about denominations or other titles that people put on themselves. Seek to understand what **יהוה**'s word is saying and obey.

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

Prophecy of the future Deliverer (Yeshua)

Deuteronomy 18:15-22 יהוה your Elohim will raise up to you a Prophet from the midst of you, of your brethren, like me; to him you shall listen; 16 According to all that you desire of יהוה your Elohim in Horeb in the day of the assembly, saying, Let me not hear again the voice of יהוה your Elohim, neither let me see this great fire anymore, that I not die. 17 And יהוה said to me, They have well *spoken that* which they have spoken. 18 I will raise them up a Prophet from among their brethren, like you, and will put My words in His mouth; and He shall speak to them all that I shall command Him. 19 And it shall come to pass, *that* whoever will not listen to My words which He shall speak in My name, I will require *it* of him. 20 But the prophet, which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. 21 And if you say in your heart, How shall we know the word which יהוה has not spoken? 22 When a prophet speaks in the name of יהוה, if the thing does not follow, nor come to pass, that *is* the thing which יהוה has not spoken, *but* the prophet has spoken it presumptuously: you shall not be afraid of him.

יהוה will send a prophet like Moses - Yeshua to speak יהוה's word

See the Thematic study at the end of this Torah portion showing Yeshua was like Moses

A prophet who speaks a word that יהוה has not commanded Him shall die

Related Scripture: False Prophet dies

Jeremiah 28:1-17 And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spoke to me in the house of יהוה, in the presence of the priests and of all the people, saying, 2 This says יהוה of hosts, the Elohim of Israel, saying, I have broken the yoke of the king of Babylon. 3 Within two full years will I bring again to this place all the vessels of יהוה's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: 4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went to Babylon, says יהוה: for I will break the yoke of the king of Babylon. 5 Then the prophet Jeremiah said to the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of יהוה, 6 Even the prophet Jeremiah said, Amen: יהוה do so: יהוה perform your words which you have prophesied, to bring again the vessels of יהוה's house, and all that is carried away captive, from Babylon into this place. 7 Nevertheless hear now this word that I speak in your ears, and in the ears of all the people; 8 The prophets that have been before me and before you of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. 9 The prophet which prophesied of peace, **when the word of the**

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

prophet shall come to pass, *then* shall the prophet be known, that יהוה has truly sent him. 10 Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and broke it. 11 And Hananiah spoke in the presence of all the people, saying, This says יהוה; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way. 12 Then the word of יהוה came to Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, 13 Go and tell Hananiah, saying, This says יהוה; You have broken the yokes of wood; but you shall make for them yokes of iron. 14 For this says יהוה of hosts, the Elohim of Israel; I have put a yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also. 15 Then said the prophet Jeremiah to Hananiah the prophet, Hear now, Hananiah; יהוה has not sent you; but you make this people to trust in a lie. 16 Therefore this says יהוה; Behold, **I will cast you from off the face of the earth: this year you shall die**, because you have taught rebellion against יהוה. 17 So Hananiah the prophet died the same year in the seventh month.

Comment: If a person speaks something as a prophecy and it does not happen you shall not fear or reverence him because he has spoken it out of his own will not יהוה's will. Notice also that Hananiah died in the seventh month. This may well have been right at Yom Kippur when judgment is set to be carried out.

Yeshua was a Priest, Prophet and will be Judge and King

Related Scripture: False Prophets

Jeremiah 23:13-22: And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused My people Israel to err. 14: I have seen also in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none returns from his wickedness: they are all of them to Me as Sodom, and the inhabitants of Gomorrah. 15: Therefore this says יהוה of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. 16: This says יהוה of hosts, listen not to the words of the prophets that prophesy to you: they make you vain: they speak a vision of their own heart, and not out of the mouth of יהוה. 17: **They say still to them that despise Me, יהוה has said, You shall have peace**; and they say to everyone that walks after the imagination of his own heart, No evil shall come on you. 18: For who has stood in the counsel of יהוה, and has perceived and heard His word? who has marked His word, and heard it? 19: **Behold, a whirlwind of יהוה is gone out in fury, even a grievous whirlwind: it shall fall grievously on the head of the wicked.** 20: The anger of יהוה shall not return, until He has executed, and till He has performed the thoughts of His heart: **in the latter days you shall consider it perfectly.** 21: I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. 22: But if they had stood in My counsel, and had **caused My people to hear My words, then**

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

they should have turned them from their evil way, and from the evil of their doings.

Comment: This last verse tells us that another sign that a person is a false prophet is that they do not walk according to Torah. The words **Evil ways** means that they are not walking as the Torah requires. A person who is not keeping Sabbath is not under the Covenant and can not be a prophet sent by יהוה.

Three additional Cities of refuge

Deuteronomy 19:1-7 When יהוה your Elohim has cut off the nations, whose land יהוה your Elohim gives you, and you succeed them, and dwell in their cities, and in their houses; 2 You shall separate three cities for you in the middle of your land, which יהוה your Elohim gives you to possess it. 3 You shall prepare a way, and divide the borders of your land, which יהוה your Elohim gives you to inherit, in three parts, that every slayer may flee there. 4 And this is the case of the slayer, which shall flee there, that he may live: Who killed his neighbor ignorantly, who he did not hate in time past; 5 As when a man goes into the wood with his neighbor to hew wood, and his hand fetched a stroke with the axe to cut down the tree, and the head slipped from the handle, and landed on his neighbor, that he died; he shall flee to one of those cities, and live: 6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; where he was not worthy of death, since he did not hate him in time past. 7 Therefore I command you, saying, You shall separate three cities for you.

Comment: Three cities of refuge are to be set aside west of the Jordan for one who kills another by accident. If there was hatred between them then the killer is to be executed after the elders of the city of refuge have heard the details of the case. We can see that holding a grudge against another person could cause them to be executed even if an accident happened. It would be foolish to ever hold a grudge or hatred against another person. We are commanded to go to anyone that we have a grievance against and settle the matter before we offer an offering.

Related Scripture: Do not have ought against another

Matthew 5:21-26 You have heard that it was said by them of old time, You shall not kill; and whoever shall kill shall be in danger of the judgment: 22 But I say to you, That **whoever is angry with his brother without a cause shall be in danger of the judgment:** and whoever shall say to his brother, Raca, shall be in danger of the council: but whoever shall say, You fool, shall be in danger of hell fire. 23 Therefore if you bring your gift to the Altar, and there remember that your brother has ought against you; 24 Leave there your gift before the Altar, and go your way; first be reconciled to your brother, and then come and offer your gift. 25 **Agree with your adversary quickly,** while you are on the way with him; lest at any time the adversary deliver you to the judge, and the judge deliver you to the officer, and you are cast into prison. 6 Truly I say to you, You shall by no means come out of there, till you have paid the full cost.

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

Three additional cities of refuge when Messiah returns

Deuteronomy 19:8-13 And if יהוה your Elohim enlarge your coast, as he has sworn to your fathers, and give you all the land which He promised to give to your fathers; 9 If you shall keep all these commandments to do them, which I command you this day, to love יהוה your Elohim, and to walk ever in His ways; then you shall add three cities more for you, beside these three: 10 That innocent blood is not shed in your land, which יהוה your Elohim gives you *for* an inheritance, and *so* blood be on you. 11 But if any man hate his neighbor, and lie in wait for him, and rise up against him, and strike him mortally that he dies, and flees to one of these cities: 12 Then the elders of his city shall send and fetch him from there, and deliver him to the hand of the avenger of blood, that he may die. 13 Your eye shall not pity him, but you shall put away *the guilt of* innocent blood from Israel, that it may go well with you.

Comment: When Messiah returns and sets up His Kingdom, The land of Israel will reach from the Euphrates River to the Nile River of Egypt, all the land that was promised to Abraham in Genesis chapter 15. These additional areas will require three additional cities of refuge to be set aside for the person who killed another by accident to flee to. Notice that the cities of refuge are always listed as three. Three on each side of the Jordan. The number three speaks of redemptive work of Messiah. Also the kinsman redeemer/avenger of blood is the work of Messiah. He is the kinsman redeemer for those who follow Him and keep His commandments but He is the avenger of blood to those who have killed the saints. A person who kills willfully and flees to a city of refuge shall be taken back to his own city and the **avenger of blood**, a member of the family of the victim, shall kill him in public. Those in this city will remember the death of the wicked and will be careful not to have anger against others. The execution of murders in our country today is isolated from public eyes. Young people grow up today seeing murders of innocent people in Movies and TV by the thousands but never see executions of the guilty. It is thought that seeing a person die who had killed many others is too shocking for the public to see, so they are executed behind closed doors. Can there be any doubt why crime is increasing each year?

Don't move landmarks

Deuteronomy 19:14 You shall not remove your neighbor's landmark, which they of old time have set in your inheritance, which you shall inherit in the land that יהוה your Elohim gives you to possess it.

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

False witness shall be punished as the person on trial would have been given

Deuteronomy 19:15-21 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinned: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. 16 If a false witness rise up against any man to testify against him *that which is* wrong; 17 Then both the men, between whom the controversy *is*, shall stand before יהוה, before the priests and the judges, which shall be in those days ;18 And the judges shall make diligent inquisition: and, behold, *if* the witness *is* a false witness, *and* has testified falsely against his brother; 19 Then you shall do to him, as he had thought to have done to his brother: so shall you put the evil away from among you. 20 And those which remain shall hear, and fear, and shall no longer commit any such evil among you. 21 And your eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Comment: False Testimony The false witness shall receive the punishment that would have been given to the person on trial. If he would have had lashes then the false witness shall receive lashes, if he would have been stoned to death then the false witness will be stoned. The punishment shall fit the crime. He will be paid what he intended to do to the one on trial.

Comment: Eye for an eye The court can only impose three different punishments. It can **impose fines** for property loss or damage, lost wages, **impose lashes** for various reasons and it can **impose the death penalty** for murder. The phrase "eye for an eye" means that any damage to property or to a person shall be compensated for by monetary means. The court has no power to disfigure a person by putting out an eye etc, nor is there any record of such an incident.

The fearful, /built a house/ planted a vineyard, / just married can to fight

Deuteronomy 20:1-9 When you go out to battle against your enemies, and see horses, and chariots, *and* a people more than you, be not afraid of them: for יהוה your Elohim *is* with you, which brought you up out of the land of Egypt. 2 And it shall be, when you are come near to the battle, that the priest shall approach and speak to the people, 3 And shall say to them, Hear, O Israel, you approach this day to battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be terrified because of them; 4 For יהוה your Elohim *is* He that goes with you, to fight for you against your enemies, to save you. 5 And the officers shall speak to the people, saying, What man *is there* that has built a new house, and has not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. 6 And what man *is he* that has planted a vineyard, and has not *yet* eaten of it? let him *also* go and return to his house, lest he die in the battle, and another man eat of it. 7 And what man *is there* that has betrothed a wife, and has not taken her? let him go and return to his house, lest he die in the battle, and another man take her. 8 And the officers shall speak further to the people, and they shall say, What man *is there that is* fearful and fainthearted? let him go and return to his house, lest his brethren's heart faint as well as his heart. 9 And it shall be, when the officers has made an end of speaking to the people, that they shall make captains of the armies to lead the people.

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

Comment: Fear is the enemy of faith, it is contagious and seeks to destroy faith. Fear must be removed from the camp of Israel before they go into battle. It is human nature to fear that the thing we have longed for will be taken away before we receive it. Those fears are heightened when danger is present. Those who fear must be removed before the battle begins. Notice that the priest first tells the Army of Israel that **יהוה** will bring the victory and defeat the enemy, thus building faith in those who will fight. That faith is maintained when the commander requires those who might be fearful to withdraw from the army. There is no condemnation for those who leave the battle zone. We are facing a time of combat in the near future and must have faith that **יהוה** will be with us through these difficult times. We must learn to not fear the **Tribulation** but have assurance that He will do what He has said.

New House Anyone who had built a new house and not dedicated it was to leave the field of battle.

Vineyard Anyone who had planted a vineyard and not eaten of its grapes was to leave the field of battle.

Betrothed Anyone who was betrothed and not married was not allowed to fight.

Related Scripture: First Year of Marriage

Deuteronomy 24:5: When a man has taken a new wife, he shall not go out to war, neither shall he be charged with any business: but **he shall be free at home one year**, and shall cheer up his wife which he has taken.

You can make peace with cities outside the land

Deuteronomy 20:10-15 When you come near to a city to fight against it, then proclaim peace to it. 11 And it shall be, if it make an answer of peace, and open to you, then it shall be, *that* all the people *that is* found in it shall be tributaries to you, and they shall serve you. 12 And if it will not make peace with you, but will make war against you, then you shall besiege it: 13 And when **יהוה** your Elohim has delivered it into your hands, you shall strike every male of it with the edge of the sword: 14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil of it, shall you take to yourself; and you shall eat the spoil of your enemies, which **יהוה** your Elohim has given you. 15 Thus shall you do to all the cities *which are* very far off from you, which *are* not of the cities of these nations.

Comment: When Israel had war with nations outside the land of Israel, they could allow the inhabitants to surrender and become slaves to them. However when they came against cities within the land, they must be totally destroyed as a judgment of **יהוה**. We again see that a greater level of holiness is required within the land of Israel than outside of the land.

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

Everything that breaths in cities in the land must be killed

Deuteronomy 20:16-20 But of the cities of these people, which יהוה your Elohim gives you *for* an inheritance, you shall save alive nothing that breaths: 17 But you shall utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as יהוה your Elohim has commanded you: 18 That they not teach you to do after all their abominations, which they have done to their gods; so would you sin against יהוה your Elohim. 19 When you shall besiege a city a long time, in making war against it to take it, you shall not destroy its trees by using an axe against them: for you may eat of them, and you shall not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the siege: 20 Only the trees which you know that they *are* not trees for food, you shall destroy and cut them down; and you shall build bulwarks against the city that makes war with you, until it is subdued.

Comment: The cities in the land you shall not give them the option to make peace with you. **They are to be completely destroyed** so that they do not infect you with the abominations that they do. This is a judgment of יהוה against them. This judgment against the nations of the land came after they had been given time to repent and turn away from these abominations but they did not.

Related Scripture: Time given to repent

Genesis 15:14-16 And also that nation, who they shall serve, will I judge: and afterward shall they come out with great substance. 15: And you shall go to your fathers in peace; you shall be buried in a good old age. 16: But in the fourth generation they shall come here again: **for the iniquity of the Amorites is not yet full.**

Israel made a covenant with Gibeon without asking יהוה

*All the Amorites were not destroyed as יהוה intended because of this covenant.
Gibeonites were the last remnant of the Amorites*

Related Scripture: All Evil was not Destroyed

Joshua 9:3-27 And when the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, 4 They worked deceitfully, and went and made as if they had been ambassadors, and took old sacks on their donkeys, and wine bottles, old, and torn, and bound up; 5 And old shoes and clouted on their feet, and old garments on them; and all the bread of their provision was dry *and* mouldy. 6 And they went to Joshua to the camp at Gilgal, and said to him, and to the men of Israel, We are come from a far country: now therefore make a league with us. 7 And the men of Israel said to the Hivites, Perhaps you dwell among us; and how shall we make a league with you? 8 And they said to Joshua, We *are* your servants. And Joshua said to them, Who *are* you? and from where did you come? 9 And they said to him, From a very far country your servants are come because of the name of יהוה your Elohim: for we have heard the fame of Him, and all that He did in Egypt, 10 And all that He did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at **Ashtaroth**. 11

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

Therefore our elders and all the inhabitants of our country spoke to us, saying, Take food with you for the journey, and go to meet them, and say to them, We *are* your servants: therefore now make a league with us. 12 This our bread we took hot *for* our provision out of our houses on the day we came to go to you; but now, behold, it is dry, and it is mouldy: 13 And these skins of wine, which we filled, *were* new; and, behold, they are torn: and these our garments and our shoes are become old by reason of the very long journey. 14 And **the men took of their victuals, and asked not counsel at the mouth of יהוה**. 15 And **Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation swore to them**. 16 And it came to pass at the end of **three days** after they had made a league with them, that they heard that they *were* their neighbors, and *that* they dwelt among them. 17 And the children of Israel journeyed, and came to their cities on the **third day**. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjathjearim. 18 And the **children of Israel did not attack them, because the princes of the congregation had sworn to them by יהוה Elohim of Israel**. And all the congregation murmured against the princes. 19 But all the princes said to all the congregation, We have sworn to them by **יהוה Elohim of Israel**: now therefore we may not touch them. 20 This we will do to them; **we will even let them live, lest wrath be on us, because of the oath which we swore to them**. 21 And the princes said to them, Let them live; but let them be hewers of wood and drawers of water to all the congregation; as the princes had promised them. 22 And Joshua called for them, and he spoke to them, saying, Why have you beguiled us, saying, We *are* very far from you; when you dwell among us? 23 Now **therefore you are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my Elohim**. 24 And they answered Joshua, and said, Because it was certainly told your servants, how that **יהוה** your Elohim commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were very afraid for our lives because of you, and have done this thing. 25 And now, behold, we *are* in your hand: as it seems good and right to you to do to us, do. 26 And so did he to them, and delivered them out of the hand of the children of Israel, that they did not kill them. 27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the Altar of **יהוה**, even to this day, in the place which He should choose.

Comment: **They made peace with them and brought evil on themselves**. Saul killed many of the **Gibeonites** and brought the plague that required **David** to kill seven of Saul's sons to stop the plague.

Related Scripture: Saul sons slain for breaking the Gibeonite covenant

2 Samuel 21:1-14 Then there was a famine in the days of David **three years**, year after year; and David enquired of **יהוה**. And **יהוה** answered, *It is* for Saul, and for *his* bloody house, **because he killed the Gibeonites**. 2 And the king called the Gibeonites, and said to them; (now the **Gibeonites were not of the children of Israel, but of the remnant of the Amorites**; and the children of Israel had sworn to them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) 3 Therefore David said to the Gibeonites, What shall I do for you? and how shall I make the atonement, that you may bless the inheritance of **יהוה**? 4 And the Gibeonites said to him, We will have no silver nor gold of Saul, nor of his house; neither for us shall you kill any man in Israel. And he said, What you shall say, *that* will I do for you. 5 And

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

they answered the king, The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the borders of Israel, 6 Let seven men of his sons be delivered to us, and we will hang them up to יהוה in Gibeah of Saul, *who* יהוה chose. And the king said, I will give *them*. 7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of יהוה's oath that *was* between them, between David and Jonathan the son of Saul. 8 But the king took the **two** sons of Rizpah the daughter of Aiah, who she bare to Saul, Armoni and Mephibosheth; and the **five** sons of Michal the daughter of Saul, who she brought up for Adriel the son of Barzillai the Meholathite: 9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before יהוה: and they fell *all seven* together, and **were put to death in the days of harvest, in the first days, in the beginning of barley harvest.** 10 And Rizpah the daughter of Aiah took sackcloth, and spread it for her on the rock, from the beginning of harvest until water dropped on them out of heaven, and did not allow the birds of the air to rest on them by day, nor the beasts of the field by night. 11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. 12 And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabeshgilead, which had stolen them from the street of Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: 13 And he brought up from there the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. 14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that Elohim was entreated for the land.

Comment: We see that breaking a covenant, even with evil people, will bring judgment on the one who broke it. The leaders had taken a vow before יהוה, which is always binding, even though the people they had made it with had lied.

Heifer is killed when a body is found

Deuteronomy 21:1-9 If *one* is found slain in the land which יהוה your Elohim gives you to possess it, lying in the field, *and* it is not known who has slain him: 2 Then your elders and your judges shall come forth, and they shall measure to the cities which *are* round about him that was slain: 3 And it shall be, *that* the city *which is* close to the slain man, even the elders of that city shall take a heifer, which has not been worked with, *and* which has not drawn in the yoke; 4 And the elders of that city shall bring down the heifer to a rough valley, which is neither tilled nor sown, and shall strike off the heifer's neck there in the valley: 5 And the priests the sons of Levi shall come near; for them יהוה your Elohim has chosen to minister to Him, and to bless in the name of יהוה; and by their word shall every controversy and every stroke be *tried*: 6 And all the elders of that city, *that are* next to the slain *man*, shall wash their hands over the heifer that is beheaded in the valley: 7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*. 8 Be merciful, O יהוה, to your people Israel, who You have redeemed, and lay not innocent blood on your people of Israel's charge. And the blood shall be forgiven them. 9 So shall you put away the *guilt of* innocent blood from among you, when you shall do *that which is* right in the sight of יהוה.

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

We have seen how the Red Heifer pointed to the day of crucifixion of Messiah in Numbers chapter 19. This 21st chapter of Deuteronomy is also pointing to Messiah and the things He would do in the first century to make it possible for us to have a relationship with Him and to purify the land of blood guilt.

The Heifer of Deuteronomy 21:1-8

Yeshua's death on the Tree

<p>Innocent blood had been shed Deuteronomy 21:1 If <i>one</i> is found slain in the land which יהוה your Elohim gives you to possess it, lying in the field, <i>and</i> it is not known who has slain him:</p>	<p>Innocent blood had been shed Matthew 23:34-35 Therefore, behold, I send to you prophets, and wise men, and scribes: and <i>some</i> of them you shall kill and crucify; and <i>some</i> of them shall you scourge in your synagogues, and persecute <i>them</i> from city to city: 35 That on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom you killed between the Temple and the Altar.</p>
<p>The city that shall bear the guilt is found Deuteronomy 21:2-3a Then your elders and your judges shall come forth, and they shall measure to the cities which <i>are</i> around him that is slain: 3 And it shall be, <i>that</i> the city <i>which is</i> closest to the slain man, even the elders of that city shall take an heifer...</p>	<p>The city that shall bear the guilt is found Matthew 23:37-39 O <u>Jerusalem</u>, Jerusalem, <i>you</i> that kill the prophets, and stones them which are sent to you, how often would I have gathered your children together, even as a hen gathers her chickens under <i>her</i> wings, and you would not! 38 Behold, your house is left to you desolate. 39 For I say to you, You shall not see Me again, until you shall say, Blessed <i>is</i> He that comes in the name of יהוה.</p>
<p>Heifer is able to bring forth life Deuteronomy 21:3 And it shall be, <i>that</i> the city <i>which is</i> next to the slain man, even the elders of that city shall take an heifer,</p>	<p>Yeshua brought forth life John 7:37-39 In the last day, that great <i>day</i> of the feast, Yeshua stood and cried, saying, If any man thirst, let him come to Me, and drink. 38 He that believes on Me, as the Scripture has said, out of his belly shall flow rivers of living water. 39 (But this He spoke of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet <i>given</i>; because Yeshua was not yet glorified.)</p>

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

<p>Heifer was never under a yoke Deuteronomy 21:3b ...which has not been worked with (<i>under bondage</i>), and which has not drawn in the yoke.</p>	<p>Yeshua was never under the yoke of sin 2 Corinthians 5:21 For He has made Him <i>to be</i> sin for us, who knew no sin; that we might be made the righteousness of Elohim in Him.</p>
<p>The Heifer is taken to a harsh valley Deuteronomy 21:4a And the elders of that city shall bring down the heifer to a harsh valley, which cannot be sown, ...</p>	<p>Messiah was taken to a rocky place called the place of the skull where crops could not be sown outside the city of Jerusalem.</p>
<p>Strike off the Heifer's neck Deuteronomy 21:4b... and they strike off the heifer's neck there in the valley</p>	<p>strike off the neck Yeshua was killed, He is the connection (neck) between the Head and the body. The Father is the head and those who obey Him are the Body of Messiah.</p>
<p>Priests shall come near Deuteronomy 21:5 And the priests the sons of Levi shall come near; for them יהוה your Elohim has chosen to minister to Him, and to bless in the name of יהוה; and by their word shall every controversy and every stroke be <i>tried</i></p>	<p>Priests come near Matthew 27:41-42 Likewise also the chief priests mocking <i>Him</i>, with the scribes and elders, said, 42 He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him.</p>
<p>Elders of the city Deuteronomy 21:6 And all the elders of that city, <i>that are</i> next to the slain <i>man</i>, shall wash their hands over the heifer that is beheaded in the valley: 7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen <i>it</i>.</p>	<p>Pilate was the ruler of the city of Jerusalem. He found no fault in Him Matthew 27:24 When Pilate saw that he could prevail nothing, but <i>that</i> rather a tumult was made, he took water, and washed <i>his</i> hands before the multitude, saying, I am innocent of the blood of this just person: see you <i>to it</i>.</p> <p>Herod also found Yeshua innocent Luke 23:11 And Herod with his men of war set Him at nought, and mocked <i>Him</i>, and arrayed Him in a gorgeous robe, and sent Him again to Pilate.</p> <p>Luke 23:14 Said to them, You have brought this man to me, as one that perverts the people: and, behold, I, having examined <i>Him</i> before you, have found no fault in this man touching those things which you accuse Him:</p>

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

Be merciful, O יהוה, to your people Israel, who you have redeemed, and lay not innocent blood on your people of Israel's charge. And the blood shall be forgiven them.

Mat 27:25 Then answered all the people, and said, **His blood is on us, and on our children.**

Valley = in its original sense a stream, especially a winter torrent, also a shaft of a mine, brook, river, stream, valley (s# 5158 נחל) (nakh'-al)

The blood of innocent cries to יהוה from the earth. It must be atoned for to prevent the land from being cursed.

Again we see that the elders are responsible for what goes on in their land. This means that the leaders will be judged for the acts of those who live under their control. They must act to demonstrate that evil will not be tolerated.

We see when King Saul killed the Gibeonites and broke the covenant that Joshua had made with them that it brought famine on the land of Israel. This was murder and the people of Israel were punished for this act of King Saul. The famine was stopped by the death of seven innocent men. The death of innocent people caused the land to not produce its increase and the death of seven innocent sons of the guilty person paid for his sinful act. The land was restored and the famine was stopped.

Adam and Eve sinned and evil filled the earth, but the death of the second Adam, Yeshua who was completely innocent, destroyed the works of the evil one, hasatan. Messiah described Himself as the Son of Man (Son of Adam)

Moses wrote of Me Part 2

(Part 1 Joseph Yeshua, Torah 12 Vayiechi)

John 5:45-47 Do not think that I will accuse you to the Father: there is one that accuses you, even Moses, in whom you trust. For had you believed Moses, you would have believed Me: **for he wrote of Me** But if you do not believe his writings, how shall you believe My words?

How did Moses write of Yeshua? The word for Messiah is not mentioned in the five books (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) that Moses wrote. These five books are normally called the Torah. The word Torah means **instructions**, this is the instructions יהוה has given to man. This must mean that Moses wrote in types and shadows, showing the characteristics that the Messiah would have and the things that He would do when He came. Moses wrote openly of יהוה's commands. Yeshua always quoted passages from these five books of Moses concerning what יהוה requires of man. If Moses wrote of Messiah in types and shadows, then we should be able to compare Yeshua's life with different characters in the Torah and see if any of their lives reflect things that are similar to Yeshua's life. Comparing

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

and contrasting themes that are in **יהוה** word is referred to as Thematic Analysis. This method of study is only possible because they have been placed there by the Holy One to enable those who diligently seek Him to prove beyond a shadow of a doubt that Yeshua is the promised Messiah. This is why Yeshua said if you don't believe the words that Moses wrote, how will you believe My words.

The Essenes who lived from 200 years before the time of Yeshua and during His time, wrote of studying the Torah to understand about the promised Messiah. Their writings were preserved in the Dead Sea Scrolls. They recognized that there appeared to be two Messiahs from Isaiah's writings. One Messiah they knew would be **Messiah Ben David** (Messiah son of David or be like David). This was the Kingly Messiah who would come and reign over all Israel and the world forever. They also saw a suffering Messiah who would save the world but would be killed. This Messiah they said was **Messiah Ben Joseph** (Messiah son of Joseph or be like Joseph) because they could see how Joseph suffered at the hands of his brothers but ascended to power to save the world. Since Yeshua has come, we can see how both Messiahs are one and the same. He came first as Messiah Ben Joseph and He will come back as Messiah Ben David. The Essenes also saw Moses as a great deliverer and the greatest of all the prophets. They knew that the promised Messiah would have power with **יהוה** as he did, and the Messiah would lead the people back to the land of Israel in the end of days. The book of Hosea describes this return and that those who were brought back to the land would be righteous, obeying the Torah, and be called the sons of the living Elohim. Deuteronomy chapter 18 told them to look for a prophet who was like Moses:

A Prophet like unto Me

Deuteronomy 18:15-19 **יהוה** your Elohim will raise up to you a Prophet from the midst of you, of your brethren, like Me; to Him you shall listen; 16 According to all that you desire of **יהוה** your Elohim in Horeb in the day of the assembly, saying, Let me not hear again the voice of **יהוה** my Elohim, neither let me see this great fire anymore, that I will not die. 17 And **יהוה** said to me, They have well spoken that which they have spoken. 18 **I will raise them up a Prophet from among their brethren, like you**, and will put My words in His mouth; and He shall speak to them all that I shall command Him. 19 And it shall come to pass, that whoever will not listen to My words which He shall speak in My name, I will require it of him.

Messiah said to the two disciples on the road to Emmaus

Luke 24:13-27 And, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* three fourth of a mile. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they were talking *together* and reasoning, Yeshua (Jesus) Himself drew near, and went with them. 16 But their eyes were kept from recognizing Him. 17 And He said to them, What kind of conversation *are* you having with each other, as you walk, and are sad? 18 And one of them, whose name was Cleopas, answered Him and said, Are You the only stranger in Jerusalem, who has not known the things which has happened there these days? 19 And He said to them, What things? And they said to Him, Concerning Yeshua of Nazareth, who was a prophet with mighty deed and word before Elohim

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

(God) and all the people: 20 And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. 21 But we believed that He would have redeemed Israel: and beside all this, today is the third day since these things were done. :22 And certain women also of our company amazed us when they went early to the sepulchre; 23 And when they did not find His body, they came, saying, that they had also seen a vision of angels, which said that He was alive. 24 And certain of them which were with us went to the sepulchre, and found *it* even as the women had said: but did not see Him. 25 Then He said to them, O fools, and slow to understand and to believe all that the prophets have spoken: 26 Ought not Messiah (Christ) to have endured these things, and to enter into His glory? :27 And **beginning at Moses and all the prophets**, He expounded to them in all the Scriptures the things concerning Himself.

Let's compare Moses' life to Yeshua's at His 1st and 2nd appearing:

Ecclesiastes 1:9 The **thing that has been**, *it is that which shall be*; and that which is done *is that which shall be done*: and *there is no new thing* under the sun.

Moses a foreshadowing of Messiah

Moses

Messiah

Bondage: The Hebrew people were in bondage to Egypt, Moses was not in bondage to Egypt	Bondage: Hebrew people were in bondage to sin, Messiah was not in bondage to sin
Children were killed at Moses birth Pharaoh had the baby boys thrown into the river Exodus 1:22	Children were killed at Yeshua's birth Herod killed all the children under two years of age after the wise men did not return. Matthew 2:16
Moses had to flee from Pharaoh who wanted to kill him Exodus 2:15	Yeshua's parents had to flee to Egypt because Herod wanted to kill Him. Matthew 2:13
Moses looked like an Egyptian (pagan) And they said, <u>An Egyptian</u> (<i>Moses</i>) delivered us out of the hand of the shepherds, and also drew <i>water</i> enough for us, and watered the flock. Exodus 2:19	Jesus looks like a pagan to Jewish people (pagan = don't keep the Torah (the commandments)) Jesus is the opposite of Yeshua who says to keep the Torah as long as heaven and earth exist. Matthew 5:17-19
Moses was told to go back to Egypt when Pharaoh (the ruler) had died Exodus 2:23	Yeshua's parents were told to leave Egypt and go back to Israel because Herod (the ruler) had died. Matthew 2:19-20
Moses stretched out his hand over the Red sea and it divided and the people had a path to be saved Exodus 14:21	Yeshua stretched out His hands on the cross and the world had a path to be saved
Moses stretched out his hands to יהוה after he left the city and the thunder ceased Exodus 9:29, 33	Yeshua stretched out His hands to יהוה after He left Jerusalem (died) and there was darkness, earthquake and the rocks split Matthew 27:45-52

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

<p>Moses raised his hands to stop the plague</p> <p>Moses said he would raise his hands and pray to stop the hail and fire when he was outside the city Exodus 9:29</p>	<p>Yeshua raised His hands on the cross to break the power of sin</p> <p>He went outside the city and raised His hands on the tree and prayed Father forgive them for they know not what they do. Luke 23:28-34</p>
<p>Moses was an <u>intercessor</u> between Israel and יהוה</p> <p>Come now therefore, and I will send you to Pharaoh, that you may bring forth My people the children of Israel out of Egypt. Exodus 32:10</p>	<p>Yeshua is our intercessor and our High Priest before יהוה the Father</p> <p>And He saw that <i>there was</i> no man, and wondered that <i>there was</i> no <u>intercessor</u>: therefore His arm brought salvation to Him; and His righteousness, it sustained Him. Isaiah 59:16</p>
<p>Moses humbled himself to be used by יהוה</p> <p>(Now the man Moses <i>was</i> very <u>meek</u>, above all the men which <i>were</i> on the face of the earth.) Numbers 12:3</p>	<p>Yeshua humbled Himself to be used by the Father</p> <p>Who, being in the form of יהוה, thought it not robbery to be equal with יהוה: 7: But <u>made Himself of no reputation, and took on Him the form of a servant</u>, and was made in the likeness of men: 8: And being found in fashion as a man, He <u>humbled</u> Himself, and became obedient unto death, even the death of the cross. Philippians 2:6-9</p>
<p>Moses went into a far country before he returned to be a prince and a judge over Israel</p>	<p>Yeshua ascended into heaven (a far place) before He returns to be King and ruler over Israel and the whole world.</p>
<p>Moses journey to a far country was preceded by a death (the Egyptian)</p> <p>Exodus 2:12</p>	<p>Yeshua's journey to a far country (heaven) was preceded by His death.</p>
<p>Moses fasted for 40 days on The Mountain in the wilderness Exodus 24:18</p>	<p>Yeshua fasted for 40 days in the wilderness of Judah Matthew 4:2</p>
<p>Fifty days after the death of the first born sons of Egypt, on Passover, they were given the Torah, the written law from Mount Sinai. This was the first Pentecost kept by the nation of Israel.</p>	<p>Fifty days after Yeshua died on Passover, the Holy Spirit was given on <u>Pentecost</u> to enable us to keep the Torah.</p>
<p>When Moses was born the children of Israel were under the rule of those who were not under the Covenant, the Egyptians</p>	<p>When Yeshua was born Israel was under the rule of those who were not under the Covenant, the Romans.</p>

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

<p>Moses was of the tribe of Levi but not allowed to be a High Priest because only the sons of Aaron can be High Priests</p>	<p>Yeshua was of the tribe of Judah and was not allowed to be High Priest under the Aaronic priesthood but is allowed under the Melchizedek priesthood</p>
<p>Moses offered his life to protect the people: When יהוה wanted to wipe out the people and make a new nation from Moses' descendants, Moses said to kill him too if he was going to destroy Israel.</p>	<p>Yeshua offered up His life in place of Israel. All who will, can be joined to Israel in the Covenant יהוה made with Israel. Numbers 15: 15, Jeremiah 31:31-33</p>
<p>Moses performed many miracles at יהוה's command.</p>	<p>Yeshua performed many miracles. He said He only did what the Father told Him. Believe that I am in the Father, and the Father in Me? the words that I speak to you I speak not of Myself: but the Father that dwells in Me, he does the works. John 14:10</p>
<p>Moses told the people that יהוה would supply them with manna (bread of angels) Exodus 16:12</p>	<p>Yeshua said He was the bread of life sent by יהוה. John 16:35</p>
<p>Moses may have taught the twelve men that were over each tribe of Israel. These men conveyed the teaching to the leaders of thousands of their own tribes, who taught the leaders of hundreds, fiftys and ten.</p>	<p>Yeshua taught the twelve disciples who conveyed the message to many other leaders who continued to teach to all they came in contact with.</p>
<p>Moses face glowed when he came down from Mount Sinai after being in יהוה 's presence. Exodus 34:29</p>	<p>Yeshua and His clothes glowed exceedingly white at the Mount of Transfiguration. Matthew 17:2</p>
<p>The location of Moses grave is unknown: The location of Moses' body after his death was kept secret by יהוה's will Deuteronomy 34:6</p>	<p>The location of Yeshua's grave is unknown and empty: Yeshua's body was resurrected and is not buried on the earth.</p>

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

<p>Moses knew the day he was to die And יהוה spoke to Moses that selfsame day, saying, Go up to this mountain Abarim, to mount Nebo, which <i>is</i> in the land of Moab, that <i>is</i> over against Jericho; and behold the land of Canaan, which I give to the children of Israel for a possession: And die in the mount where you go up, and be gathered to your people; as Aaron your brother died in mount Hor, and was gathered to his people: Deuteronomy 32:48-50</p>	<p>Yeshua knew the day He was to die. And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and <i>of</i> the chief priests, and scribes, and be killed, and after three days rise again. Mark 8:31</p>
<p>Moses was in good health on the day of his death And Moses <i>was</i> an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. Deuteronomy 34:7</p>	<p>Yeshua was in good health on the day of His death</p>
<p>Moses was a shepherd for forty years Exodus 3:1, Exodus 7:7</p>	<p>Yeshua said He was sent to the lost sheep of the house of Israel. My sheep hear My voice, and I know them, and they follow Me: John 10:27</p>
<p>Moses wrote the Torah Genesis through Deuteronomy at יהוה's command Genesis 1:1 <u>In the beginning</u> God created the heaven and the earth.</p>	<p>Yeshua is the Word of יהוה. John 1:1 <u>In the beginning</u> was the Word and the Word was with יהוה and the Word was יהוה.....</p>
<p>Moses taught the people the Torah</p>	<p>Yeshua returned the people to the Torah.</p>
<p>Moses had a humble birth</p>	<p>Yeshua had a humble birth</p>
<p>For forty years Moses was raised to be a ruler in Egypt until he had to flee for his life. He then was a humble shepherd for forty years. Then he returned to be ruler of the nation of Israel for forty years.</p>	<p>Yeshua reigned with Father יהוה until He came in humility to walk on the earth with men. Then He died and went far away until He will return to rule over the whole world.</p>
<p>Moses was hidden at his birth for three months Exodus 2:2</p>	<p>Yeshua was hidden at His birth until He was presented to all Israel.</p>
<p>Moses was put into a ark and placed in the river. He cried when Pharaoh's daughter opened it Exodus 2:3-6</p>	<p>The Ark of the Covenant is where יהוה spoke to Moses in the Tabernacle. Numbers 7:89</p>
<p>The Hebrew who had wronged his fellow said "Who made you a prince and a judge over us?" Exodus 2:14</p>	<p>Yeshua said Man who made Me a judge or a divider over you? Luke 12:14</p>

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

Moses' brother Aaron also worked with Moses as High Priest	Yeshua's half brother James (Jacob) became the head of the assembly in Jerusalem
<u>Moses was saved when he was a baby</u> by an intervention of Pharaoh' daughter when she pulled him from the river through יהוה guidance Exodus 3:10	<u>The baby Yeshua was saved</u> by an intervention of יהוה when His parents fled to Egypt Matthew 2:12
Moses was told to return after Pharaoh had died Exodus 3:10	Yeshua's stepfather Joseph was told to return to Israel after Herod had died Matthew 2:19-21
Moses' parents protected him from certain death from Pharaoh when he was a baby Exodus 2:2	Yeshua's parents protected Him from certain death by Herod when he was a baby Matthew 2:13
Moses returned from a mountain where he had been in Elohim's presence and his face glowed Exodus 34:29	Yeshua glowed when He was on a mountain in Elohim's presence with Moses and Elijah Matthew 17:2
Moses was not accepted by his people when he came the first time This Moses who they refused, saying, Who made you a ruler and a judge? the same did Elohim send [to be] a ruler and a deliverer by the hand of the angel which appeared to him in the bush. Acts 7:35	Yeshua was not accepted by many of His people when He came the first time Yeshua said to them, have you never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is Adonai's doing, and it is marvellous in our eyes? Matthew 21:42
Moses name spelled backward is HaShem which means "The Name"	Yeshua was given a name which is above all names
Moses was accepted by the people when he came the second time	Yeshua will be accepted by His people when He comes the second time
Moses delivered his people to go to Mount Sinai to make a Covenant with יהוה the second time he came.	Yeshua will deliver His people to go to a mountain to make a Covenant with יהוה the second time He comes. Ezekiel 20:38
Moses interceded for the people because they had sinned a great sin in breaking the Covenant Exodus 32:7-14	Yeshua gave His life as a substitute for the world because they had sinned a great sin in breaking the Covenant Renewed Covenant Jeremiah 31:31-33
Moses began his life as a deliverer after he spent <u>forty years</u> in the wilderness Exodus 7:7	Yeshua began His life as a deliverer of Israel after fasting <u>forty days</u> in the wilderness Matthew 4:2
Moses <u>led</u> a multitude out of Egypt on a journey to the land of Israel Exodus 29:46	Yeshua <u>will lead</u> a great multitude out of all the nations of the earth back to the land of Israel Isaiah 11:11-12

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

<p>Moses prophesied of plagues that would come on Egypt Exodus 7-12</p>	<p>Yeshua prophesied of plagues that will come on the whole world Matthew 24</p>
<p>Seventy appointed: Moses at יהוה's command appointed seventy leaders to the task of leading Israel in the Covenant Numbers 11:16</p>	<p>Seventy appointed: Yeshua appointed seventy men to go and call the lost sheep of the house of Israel back to the Covenant. Luke 10:1</p>
<p>Moses stretched out his hand at the Red Sea and said "stand and see the Salvation of the LORD Salvation = Yeshua (ישועת) LORD = Yahovah (יהוה) Exodus 14:13</p>	<p>Yeshua stretched out His hands on the cross and יהוה brought salvation to the world through His son Yeshua. Salvation = Yeshua (ישועת)</p>
<p>Moses chose leaders of the tribes to instruct the people to keep the commands of the Covenant. Exodus 12:14-26</p>	<p>Yeshua told the 12 Disciples: Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things that I have commanded you: and, I am with you always, <i>even</i> to the end of the world. Matthew 28:19-20</p>

We see that Moses did write of Yeshua in types and shadows. Moses life was a shadow and a prophecy of the future coming of the promised Messiah. The proof that Yeshua is the Messiah was given fifteen hundred years before His birth. These Scriptures prove beyond a shadow of a doubt that He is the promised one who would come. As **יהוה** said to Moses, "**I will raise them up a Prophet from among their brethren, like unto you.**" The Jewish people can believe in Yeshua who kept the Torah, like Moses, but they know that **יהוה** would not send a Messiah who would not keep the Torah.

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

Judgment and Mercy Many people feel that **Judgment and Mercy** are opposite ends of the spectrum. They believe you can only have one or the other. This is a result of our Greek thinking. Every good parent knows how to correct their child when they do something that is forbidden and then bring them back into proper relationship with the rest of the family. Children that are not corrected are not truly loved by their parents. This kind of disregard of allowing children to do whatever they want is the worst kind of child abuse. This will cause a child to grow into a monster believing he or she has the right to mistreat other people by taking what is theirs or lie, steal or even kill others who do not give them what they want.

Proverbs 29:15-18 The rod and reproof give wisdom: but a **child left to himself brings his mother to shame**. 16 When the wicked are multiplied, transgression increases: but the righteous shall see their fall. 17 Correct your son, and he shall give you rest; yes, he shall give delight to your soul. 18 Where *there is* no vision, the people perish: but he that keeps the Torah, is happy.

Proverbs 22:15 Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him.

Psalms 89:14 Justice and judgment *are* the habitation of Your throne: mercy and truth shall go before Your face.

Correcting our Children

Many years ago, when my son was only about five years old, I took him with me to buy some things at a convenience store. He walked around the small store as I gathered the few things that I came for. When we got home and walked in the house, I noticed that he had several pieces of candy. I knew he had not picked it up as we walked into the house, so I asked him where did you get the candy? After some hesitation he said he got it at the store. I told him that we had to go back to the store and he had to return the candy and tell the man behind the counter that he was sorry and that he would not do that again. He didn't want to do that but he was not given a choice. When we went in the store he had to take the candy and put it on the counter and tell the man he was sorry. He was embarrassed but he did what was required of him. I did not buy him candy or reward him for doing the right thing at that time. This was a teaching moment that would affect him for the rest of his life. To my knowledge he has never taken or stolen anything from that day to the present. When we got home I told him that what he had done was bad, but that he had made it right and I was proud of him for doing the right thing. This is a perfect example of the role of judgment and mercy that brings one who has fallen into sin, back into a right relationship with the father. If I had only told him not to do that again, or if I had just drove back to the store and paid for the candy he had taken, he would not have got the life lesson that would guide him in his life. **Mercy without judgment is a wicked thing** that enables those who are "protected" from judgment to continue on the road of sin. Mercy without judgment is often the path that well meaning friends offer to those who have problems in their marriage or with their boss. If our mate or our boss has done us wrong, then we still have to do what is right. If we have also done wrong then we must correct our actions before we can hold them accountable. Their having done us wrong does not give us the right to do wrong to them.

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

Eli's sons sinned before יהוה

1 Samuel 2:12-17 Now the sons of Eli *were* sons of Belial; they did not know יהוה. 13 And the priests' custom with the people *was, that*, when any man offered a sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; 14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh to all the Israelites that came there. 15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have boiled flesh of you, but raw. 16 And *if* any man said to him, Let them not fail to burn the fat first, and *then* take *as much* as you soul desire; then he would answer him, *No*; but you shall give *it me* now: and if not, I will take *it* by force. 17 Therefore the sin of the young men was very great before יהוה: for men abhorred the offering of יהוה.

Eli confronted them but took no action

1 Samuel 2:22-25 Now Eli was very old, and heard all that his sons did to all Israel; and how they **lay with the women that assembled at the door of the Tabernacle** of the congregation. 23 And he said to them, Why do you do such things? for I hear of your evil dealings by all the people. 24 No, my sons; for *it is* not a good report that I hear: you make יהוה's people to transgress. 25 If one man sin against another, the judge shall judge him: but if a man sin against יהוה, who shall intreat for him? Notwithstanding they did not listen to the voice of their father, because יהוה would slay them.

יהוה sent a messenger to tell of the destruction of the house of Eli

1 Samuel 2:27-36 And there came a man of Elohim to Eli, and said to him, This says יהוה, I plainly appear to the house of your father, when they were in Egypt in Pharaoh's house? 28 And I choose him out of all the tribes of Israel *to be* My priest, to offer on My Altar, to burn incense, to wear an ephod before Me? and I gave to the house of your father all the offerings made by fire of the children of Israel? 29 Therefore why do you kick at My sacrifice and at My offering, which I have commanded *in My* habitation; and honor your sons above Me, to make yourselves fat with the best of all the offerings of Israel My people? 30 Therefore יהוה Elohim of Israel says, I said indeed *that* your house, and the house of your father, should walk before Me forever: but now יהוה says, Be it far from Me; for those that honor Me I will honor, and they that despise Me shall be lightly esteemed. 31 Behold, the days come, that I will cut off your arm, and the arm of your father's house, that there shall not be an old man in your house. 32 And you shall see an enemy *in My* habitation, in all *the wealth* which Elohim shall give Israel: and there shall not be an old man in your house forever. 33 And the man of you, *who* I shall not cut off from My Altar, *shall be* to consume your eyes, and to grieve your heart: and all the increase of your house shall die in the flower of their age. 34 And this *shall be* a sign to you, that shall come on your two sons, on Hophni and Phinehas; in one day they shall die both of them. 35 And I will raise Me up a faithful priest, *that* shall do according to *that* which *is* in My heart and in My mind: and I will build him a sure house; and he shall walk before My anointed forever. 36 And it shall come to pass, *that* everyone that is left in your house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I ask you, in one of the priests' offices, that I may eat a piece of bread.

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

יהוה told Samuel of the destruction of the house of Eli

1 Samuel 3:11-13 And יהוה said to Samuel, Behold, I will do a thing in Israel, at which both the ears of everyone that hears it shall tingle. 12 In that day I will perform against Eli all the *things* which I have spoken concerning his house: when I begin, I will also make an end. 13 For I have told him that I will judge his house forever for the iniquity which he knows; because his sons made themselves vile, and **he did not restrain them**. 14 And therefore I have sworn to the house of Eli, that **the iniquity of Eli's house shall not be purged** with sacrifice nor offering forever.

Samuel told Eli of יהוה's Judgment of his house

1 Samuel 3:15-18 And Samuel lay until the morning, and opened the doors of the house of יהוה. And Samuel feared to show Eli the vision. 16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I. 17 And he said, What *is* the thing that יהוה has said to you? Do not hide *it* from me: Elohim do to you, and more also, if you hide *anything* from me of all the things that He said to you. 18 And Samuel told him everything, and hid nothing from him. And he said, It *is* יהוה: let Him do what seems good to Him.

No Correction brings Judgment of Eli's house

1 Samuel 4:10-22 And the Philistines fought, and Israel was defeated, and they fled every man to his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. 11 And the Ark of Elohim was taken; and the **two sons of Eli, Hophni and Phinehas, were slain**. 12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes torn, and with earth on his head. 13 And when he came, Eli sat on a seat by the wayside watching: for his heart trembled for the Ark of Elohim. And when the man came to the city, and told *it*, all the city cried out. 14 And when Eli heard the noise of the crying, he said, What does the noise of this tumult mean? And the man came in hastily, and told Eli. 15 Now Eli was ninety eight years old; and his eyes were dim, that he could not see. 16 And the man said to Eli, I came out of the army, and I fled today out of the army. And he said, What is there done, my son? 17 And the messenger answered and said, Israel has fled before the Philistines, and there has been also a great slaughter among the people, and **your two sons also, Hophni and Phinehas, are dead**, and the Ark of Elohim is taken. 18 And it came to pass, **when he made mention of the Ark of Elohim, that he fell off the seat backward by the side of the gate, and broke his neck, and he died**: for he was an old man, and heavy. And he had judged Israel forty years. 19 And **his daughter in law, Phinehas' wife, was with child**, *near* to be delivered: and when she heard the tidings that the Ark of Elohim was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came on her. 20 And about the time of her death the women that stood by her said to her, Fear not; for you have born a son. But she did not answer, neither did she regard *it*. 21 And **she named the child Ichabod, saying, The glory is departed from Israel**: because the Ark of Elohim was taken, and because of her father in law and her husband. 22 And she said, The glory is departed from Israel: for the Ark of Elohim is taken.

Congregations are required to judge peoples actions

Acts 15:17-21 So that the remainder of mankind and all the gentiles will seek יהוה, those who

Shoftim (Judges) Torah Portion 48 Deuteronomy 16:18-21:9

My Name is called over them, said Master יהוה who made all these things. 18 The works of Elohim are known from eternity. 19 Because of this I say that you should not be oppressors to them from the gentiles who are turning to Elohim. 20 But we will send (word) to them that they should abstain from uncleanness of sacrifices (to idols) and from adultery and from things that are strangled and from blood.(142) 21 For from ancient generations in all cities Moshe had preachers in the synagogues that on every Shabbat they read him. (143) **Reference: Aramaic English New Testament page 350**

142 That which is "sacrificed" unto other gods according to YHVH's word in Deuteronomy 32:17 is sacrificed unto devils. Leviticus 17:12-16 commands that Jew and Ger (gentiles) NOT eat blood or any animals that die of themselves. The prohibition against fornication is wide spectrum, against all manner of physical perversion and spiritual whoredom. These directives are eternally binding on all who follow Yeshua Mashiyach and who seek the Kingdom of Elohim.

143 A very clear fulfillment of Isaiah 56:1-9. Gentile converts are observing Shabbat and learning Torah as one body along with Jews. Shortly thereafter, Marcion, whom Polycarp referred to as "**the firstborn of the devil**" built the first all-gentile church to promote Christo-paganism. Marcion held his services on Sunday which blended with Zeus (the sun god) culture and projected a hybrid Je-Zeus identity in opposition to the Jewish Mashiyach. The modern theologies of Je-zeus Christos are based more on Hellenism than on original fundamental Hebraic values. Marcion coined the words "Old - New Testament" and did his very best to warn gentiles away from Torah and 'the God of the Old Testament.'" Marcion invented theologies known as replacement, dispensational, supercessionism, etc., which are very popular among Christianity today. (Polycarp was a disciple of John the disciple of Yeshua)