

RE'AH 4 DEUT 16:13-17, 6:5-8, JN 7:14-24

Deut 16:13-17 "You are to keep the festival of Sukkot for seven days after you have gathered the produce of your threshing-floor and winepress. Rejoice at your festival - you, your sons and daughters, your male and female slaves, the L'vi'im, and the foreigners, orphans and widows living among you. Seven days you are to keep the festival for יהוה your Elohim in the place יהוה your Elohim will choose, because יהוה your Elohim will bless you in all your crops and in all your work, so you are to be full of joy! "Three times a year all your men are to appear in the presence of יהוה your Elohim in the place which he will choose - at the festival of matzah, at the festival of Shavu'ot and at the festival of Sukkot. They are not to show up before יהוה empty-handed, but every man is to give what he can, in accordance with the blessing יהוה your Elohim has given you.

Part three of Re'ah was about the perfect cycles of a Kingdom based on the Torah, and if we followed it, we would be successful and never be removed. We would never have poor in the land, we would lend to many nations, but never need to borrow! We would be the Head and not the tail. And this portion ends with the three feast's that we are commanded to go to Jerusalem to celebrate! The three Kingdom feast's...

- 1. Passover.** The first feast of the year, it is a covenantal meal that brings us into covenant with **YHWH**. And then later, Yeshua was the perfect Passover Lamb that made atonement and provided redemption for us individually.
 - So you have **Covenant, Redemption, and Atonement.**
- 2. Shavuot.** The next step, after bringing us into Covenant, He gave us the Torah, a perfect law for us to live by. And then later, the Ruach Ha Kodesh was given on this date, giving us the ability to keep the Torah the correct way, from the heart which was the promise of the Renewed Covenant. This enables us to say "Baruch Habo B'Shem **YHWH**" and have the Kingdom promised to us.
 - So you have the **perfect law, the Torah** and a means by which to live it out and have it within our hearts, the **Ruach HaKodesh.**
- 3. Sukkot.** The final step is the actual Kingdom itself! After we have come into covenant, been redeemed and atoned for, given the Torah to live by and the ability to live by it, we will be ready for the fulfillment of the Kingdom! Sukkot is the day in which He dwells with us... YHWH entered all the Temples and dwelt with the people on this day, Yeshua (Immanuel, Elohim with us) was most likely born and dwelt with us on this date. Also Yeshua enters Ezekiel's Temple on this date, and all the nations will be forced to come and worship the King of Kings in Jerusalem on this date!
 - This is the fulfillment of the Kingdom, one King the son of David, Messiah Yeshua reigning from the Temple in Jerusalem, ruling over the nations. And dwelling with us! So you have **Dwelling and Kingdom!**

This is why we are commanded to celebrate these feast's in Jerusalem, they are Kingdom feast's!

SHOFROT (JUDGES) שפטים DEUT 16:18-17:20 1 SA 8:1-9 ACTS 13:21-23

“Shofet” (Judgment) is one of the weightier matters of the Torah, remember the Hebrew word “Mishpet” which means justice also is the word used in Hebrew 90% of the time for “Judgment” ...

Mat 23:23-24 "Woe to you hypocritical Torah-teachers and P'rushim! You pay your tithes of mint, dill and cumin; but you have neglected the weightier matters of the Torah — **justice** (משפט Mishpet-Justice/Judgment), **mercy, trust**. These are the things you should have attended to — without neglecting the others! Blind guides! — straining out a gnat, meanwhile swallowing a camel!

Mic 6:7-9 Would יהוה take delight in thousands of rams with ten thousand rivers of olive oil? Could I give my firstborn to pay for my crimes, the fruit of my body for the sin of my soul?" Human being, you have already been told what is good, what יהוה demands of you — no more than to act **justly** (משפט Mishpet), love grace and walk in purity with your Elohim. The voice of יהוה! He calls to the city — and it is wisdom to fear your name — "Listen to the rod and to him who commissioned it.

Who holds the “Rod”? Yeshua does (**Psa 2:7-12, Rev 2:16, 19:15, & 19:21**) and He Judges the nations with the Rod of Iron! What it’s saying above is listen to His Judgment - that is love, grace, and purity with Elohim. This is what’s required of us.

Love and Discipline... Go hand in hand, often we mistake discipline for lack of love, but if He didn’t love us, then He wouldn’t correct us...

1Kings 10:9 Blessed be יהוה your Elohim, who took pleasure in you to put you on the throne of Isra'el. Because of יהוה eternal love for Isra'el, he has made you king, to administer judgment and justice fairly."

Rev 3:19 As for me, I rebuke and discipline everyone I love; so exert yourselves, and turn from your sins.

The “western Christian” view of judgment is skewed, we take things out of context, example...

Mat 7:1 "Don't judge, so that you won't be judged. For the way you judge others is how you will be judged — the measure with which you measure out will be used to measure to you.

This means we are not to pass Judgment on others because only He can condemn, but we are to enforce His right rulings, the Torah, the standard by which we will all be judged...

Rom 2:1-7 Therefore you have no excuse, whoever you are, passing judgment; for when you judge someone else, you are passing judgment against yourself; since you who are judging do the same things he does. We know that Elohim's judgment lands impartially on those who do such things; do you think that you, a mere man passing judgment on others who do such things, yet doing them yourself, will escape the judgment of Elohim? Or perhaps you despise the riches of his kindness, forbearance and patience; because you don't realize that Elohim's kindness is intended to lead you to turn from your sins. But by your stubbornness, by your unrepentant heart, you are storing up anger for yourself on the Day of Anger, when Elohim's righteous judgment will be revealed; for he will pay back each one according to his deeds. To those who seek glory, honor and immortality by perseverance in doing good, he will pay back eternal life.

It’s not our job to say “your going to hell” or to condemn, but with love uphold **YHWH’s** righteous law, the Torah and say “Brother, it violates Torah for you to do/say/act in that manner” like John did in **Mat 14:4** and not only that but to have three witnesses **Mat 18:16**.

The Parsha...

Deut 16:18-22 "You are to appoint **judges** (Shoftim שפטים) and officers for all your gates [in the cities] יהוה your Elohim is giving you, tribe by tribe; and they are to **judge** (Shofet וּשְׁפֹטוּ) את the people with righteous **judgment** (Mishpet משפט). You are not to distort justice or show favoritism, and you are not to accept a bribe, for a gift blinds the eyes of the wise and twists the words of even the upright. Righteousness, only Righteousness, you must pursue; so that you will live and inherit the land יהוה your

Elohim is giving you. "You are not to plant any sort of tree as a sacred pole beside the altar of יהוה your Elohim that you will make for yourselves. Likewise, do not set up a standing-stone; יהוה your Elohim hates such things.

This commandment to appoint Judges comes from **Exodus 18**, when Moses alone sat in his seat and judged the tribes...

Exo 18:13-27 The following day Moshe sat to settle disputes for the people, while the people stood around Moshe from morning till evening. When Moshe's father-in-law saw all that he was doing to the people, he said, "What is this that you are doing to the people? Why do you sit there alone, with all the people standing around you from morning till evening?" Moshe answered his father-in-law, "It's because the people come to me seeking Elohim's guidance. Whenever they have a dispute, it comes to me; I judge between one person and another, and I explain to them Elohim's laws and teachings." Moshe's father-in-law said to him, "What you are doing isn't good. You will certainly wear yourself out — and not only yourself, but these people here with you as well. It's too much for you — you can't do it alone, by yourself. So listen now to what I have to say. I will give you some advice, and Elohim will be with you. You should represent the people before Elohim, and you should bring their cases to Elohim. You should also teach them the laws and the teachings, and show them how to live their lives and what work they should do. But you should choose from among all the people competent men who are Elohim-fearing, honest and incorruptible to be their leaders, in charge of thousands, hundreds, fifties and tens. Normally, they will settle the people's disputes. They should bring you the difficult cases; but ordinary matters they should decide themselves. In this way, they will make it easier for you and share the load with you. If you do this — and Elohim is directing you to do it — you will be able to endure; and all these people too will arrive at their destination peacefully." Moshe paid attention to his father-in-law's counsel and did everything he said. Moshe chose competent men from all Isra'el and made them heads over the people, in charge of thousands, hundreds, fifties and tens. As a general rule, they settled the people's disputes — the difficult cases they brought to Moshe, but every simple matter they decided themselves. Then Moshe let his father-in-law leave, and he went off to his own country.

This is the “Seat of Moses”

Another verse with the same commandment...

Deut 1:12-16 But you are burdensome, bothersome and quarrelsome! How can I bear it by myself alone? Pick for yourselves from each of your tribes men who are wise, understanding and knowledgeable; and I will make them heads over you.' "You answered me, 'What you have said would be a good thing for us to do.' So I took the heads of your tribes, men wise and knowledgeable, and made them heads over you - leaders in charge of thousands, of hundreds, of fifties and of tens, and officers, tribe by tribe. At that time I commissioned your judges, 'Hear the cases that arise between your brothers; and judge fairly between a man and his brother, and the foreigner who is with him.

The Judges would Judge in CIVIL SUIT'S between people, using the Torah as the guide...

Deut 17:8-9 "If a case comes before you at your city gate which is too difficult for you to judge, concerning bloodshed, civil suit, personal injury or any other controversial issue; you are to get up, go to the place which יהוה your Elohim will choose, and appear before the cohanim, who are L'vi'im, and the judge in office at the time. Seek their opinion, and they will render a verdict for you.

Examples of “Civil” Judgments...

Num 25:5 Moshe said to the judges of Isra'el, "Each of you is to put to death those in his tribe who have joined themselves to Ba`al-P`or."

Deut 25:1-2 "If people have a dispute, seek its resolution in court, and the judges render a decision in favor of the righteous one and condemning the wicked one; then, if the wicked one deserves to be flogged, the judge is to have him lie down and be flogged in his presence. The number of strokes is to be proportionate to his offense;

It was also the duty of the "Seat of Moses" to correctly interpret the Torah and apply it to Civil suits and give understanding or "Halacha"...

2Ch 19:5-11 He appointed judges throughout the land in all the fortified cities of Y'hudah, city by city, and instructed the judges, "Think about what you are doing: you are not dispensing justice by merely human standards but on behalf of יהוה; he is with you when you deliver a verdict. Therefore, let the fear of יהוה be upon you; be careful what you do; for יהוה our Elohim does not allow dishonesty, partiality or bribetaking." In Yerushalayim Y'hoshafat appointed some of the L'vi'im, cohanim and clan heads of Isra'el to judge in matters concerning יהוה **and in civil cases**. After they had returned to Yerushalayim, he charged them, "Here is what you are to do faithfully and wholeheartedly, in fear of יהוה: when an issue comes before you from your brothers who live in their cities, **whether it's a case involving bloodshed or a question as to which teaching, mitzvah, law or ruling applies**, you must warn them; so that they won't incur guilt toward יהוה and thereby bring anger on both you and your kinsmen. Do this, and you won't incur guilt. Amaryahu the chief cohen is over you in all matters concerning יהוה, and Z'vadyahu the son of Yishma'el, chief of the house of Y'hudah, in all the king's matters. The officers of the L'vi'im are at your service. Be strong, and act, and may יהוה be with the good."

So what then was Yeshua saying?

Mat 23:1-13 Then Yeshua addressed the crowds and his talmidim: "The Torah-teachers and the P'rushim," he said, "sit in the **seat of Moshe**. So whatever they tell you, take care to do it. But don't do what they do, because they talk but don't act! They tie heavy loads onto people's shoulders but won't lift a finger to help carry them. Everything they do is done to be seen by others; for they make their t'fillin broad and their tzitziyot long, they love the place of honor at banquets and the best seats in the synagogues, and they love being greeted deferentially in the marketplaces and being called 'Rabbi.' "But you are not to let yourselves be called 'Rabbi'; because you have one Rabbi, and you are all each other's brothers. And do not call anyone on earth 'Father,' because you have one Father, and he is in heaven. Nor are you to let yourselves be called 'leaders,' because you have one Leader, and he is the Messiah! The greatest among you must be your servant, for whoever promotes himself will be humbled, and whoever humbles himself will be promoted. "But woe to you hypocritical Torah-teachers and P'rushim! For you are shutting the Kingdom of Heaven in people's faces, neither entering yourselves nor allowing those who wish to enter to do so.

The "Seat" Yeshua is referring to... In Hebrew "Kisseh" In Aramaic "Korseya" In Greek "Kathedra". Yeshua is clearly describing a throne of judgment that implies **YHWH's** authority.

As in...

Dan 7:9-10 "As I watched, **thrones**(כִּסֵּא Kisseh) were set in place; and the Ancient One took his seat. His clothing was white as snow, the hair on his head was like pure wool. His **throne**(כִּסֵּא Kisseh) was fiery flames, with wheels of burning fire. A stream of fire flowed from his presence; thousands and thousands ministered to him, millions and millions stood before him. Then the court was convened, and the books were opened.

Yeshua is acknowledging the Pharisees authority over people by saying...

"But woe to you hypocritical Torah-teachers and P'rushim! For you are shutting the Kingdom of Heaven in people's faces, neither entering yourselves nor allowing those who wish to enter to do so.

Why did Yeshua in one breath say "Do what they say" and then in the next breath criticize their halacha? Yeshua also did not follow all pharisaic traditions (see **Mat 15:2, Mark 7:3-7**)

To understand this better, let's look into prophecy...

Gen 49:9-10 *Y'hudah is a lion's cub; my son, you stand over the prey. He crouches down and stretches like a lion; like a lioness, who dares to provoke him? The scepter will not pass from Y'hudah, nor the ruler's staff from between his legs, until he comes to whom [obedience] belongs; [or: until Shiloh comes] and it is he whom the peoples will obey.*

Isa 9:6-7 (9:5-6) *For a child is born to us, a son is given to us; the Government (In Hebrew Misraw) will rest on his shoulders, and he will be given the name Pele-Yo`etz El Gibbor Avi-`Ad Sar-Shalom [Wonder of a Counselor, Mighty Elohim, Father of Eternity, Prince of Peace], in order to extend the dominion and perpetuate the peace of the throne and kingdom of David, to secure it and sustain it through justice and righteousness henceforth and forever. The zeal of יהוה -Tzva'ot will accomplish this.*

So it was prophesied that Yeshua would take the authority or rather, would be the authority of Judah!

Now lets talk about the "Key of David" ...

Isa 22:20-22 *And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiyah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit the government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.*

So let's go back to Yeshua's recognition of the Pharisees authority...

Mat 23:13 *"But woe to you hypocritical Torah-teachers and P'rushim! For you are shutting the Kingdom of Heaven in people's faces, neither entering yourselves nor allowing those who wish to enter to do so.*

A parallel passage appears in **Luke 11:52**...

Luke 11:52-54 *"Woe to you Torah experts! For you have taken away the key of knowledge! Not only did you yourselves not go in, you also have stopped those who were trying to enter!" As Yeshua left that place, the Torah-teachers and the P'rushim began to oppose him bitterly and to provoke him to express his views on all sorts of subjects, laying traps to catch him in something he might say.*

Now when we look at these two passages together it becomes clear that the "key" in **Luke 11:52** had the potential to open up or shut up the Kingdom of Heaven. This "key" is clearly then "the key of the house of David" in **Isa 22:22**...

The Pharisees usurped the key (authority) thus shutting up the Kingdom. They lost the authority; it was taken from them by Yeshua himself and given to His own Talmidim/Disciples:

Mat 16:18-19 *I also tell you this: you are Kefa, [which means 'Rock,'] and on this rock I will build my Assembly, and the gates of Sh'ol will not overcome it. I will give you the keys of the Kingdom of Heaven. Whatever you prohibit on earth will be prohibited in heaven, and whatever you permit on earth will be permitted in heaven."*

This key is the Halachic authority. Yeshua recognized that the Pharisees held that Halachic authority but he also tells us that they had squandered it by rejecting the Kingdom and refusing to use the key to help Messiah open up the Messianic Kingdom.

This is also clear because this "assembly" has the power to "bind" and "loose." These are two Semitic idioms used in rabbinic literature as technical terms referring to Halachic authority. To "bind" means to "forbid" an activity or to "close" it and to "loose" or "open" means to allow or permit an activity. Thus in **Mat 16:18-19 & 18:18**

This is why after Yeshua's death, his followers **DID NOT SUBMIT THEMSELVES TO THE PHARISAIC AUTHORITY**, rather they established an authoritative body of believers by the authority Yeshua had given them, and we see them exercising that authority in **ACTS 15**

Because ultimately Yeshua holds the keys, they are His to give, it is His Kingdom...

Rev 3:6-7 *Those who have ears, let them hear what the Spirit is saying to the Assemblies.* " ' *To the angel of the Assembly in Philadelphia, write: 'Here is the message of HaKadosh, the True One, the one who has the key of David, who, if he opens something, no one else can shut it, and if he closes something, no one else can open it.*

Isa 16:5 *a throne will be set up by grace, and on it, in the tent of David, will sit an honest judge, seeking justice and pursuing righteousness.*

This is what Paul was talking about in Colossians, Yeshua taking away the Pharisee's keys and their power to condemn...

Col 2:14-15 *He wiped away the bill of charges against us (pharisaic Halacha). Because of the regulations, it stood as a testimony against us; but he removed it by nailing it to the execution-stake. Stripping the rulers and authorities of their power, he made a public spectacle of them, triumphing over them by means of the stake.*

This is hidden in the Parsha (**Deut 16**) "and they are to **judge (Shofet וְשֹׁפֵט) את** the people with **righteous judgment (Mishpet מִשְׁפֵּט)**).

"Judge "Aleph-Tav" the people with righteous judgment" Who is the Aleph-Tav with "Tzedek Mishpet" (Righteous Judgment)?

Psa 7:11 *Elohim is a righteous judge, an Elohim whose anger is present every day.*

Psa 9:4 *For you upheld my cause as just, sitting on the throne as the righteous judge.*

Psa 96:11-13 *Let the heavens rejoice; let the earth be glad; let the sea roar, and everything in it; let the fields exult and all that is in them. Then all the trees in the forest will sing before **יהוה**, because he has come, he has come to judge the earth; he will judge the world rightly and the peoples with his faithfulness.*

2Cor 5:10 *for we must all appear before the Messiah's court of judgment, where everyone will receive the good or bad consequences of what he did while he was in the body.*

2Tim 4:8 *All that awaits me now is the crown of righteousness which the Lord, "the Righteous Judge," will award to me on that Day — and not only to me, but also to all who have longed for him to appear.*

- From the Parsha **Deut 16:21** "You are not to plant any sort **Ashara אַשָּׁרָה** beside the altar of **יהוה** your Elohim that you will make for yourselves.

Exo 34:13-14 *Rather, you are to demolish their altars, smash their standing-stones and cut down their **Ashara אַשָּׁרָה**; because you are not to bow down to any other "god"; since **יהוה** — whose very name is Jealous — is a jealous Elohim.*

Deut 7:5 No, treat them this way: break down their altars, smash their standing-stones to pieces, cut down their **Ashara** אַשְׁרָה and burn up their carved images completely.

Ba'al and Ashara are the same religion, infract Ba'al is Easters reincarnated son Tammuz!

Jdg 3:7 Thus the people of Isra'el did what was evil from יהוה's perspective, forgot יהוה their Elohim, and served the ba'alim and **asherot** האַשְׁרוֹת. (Plural form of Ashara)

Ezek 8:3-15 The form of a hand was put out, which took me by a lock of my hair; and a spirit lifted me up between earth and heaven and brought me, in these visions from Elohim, to Yerushalayim, to the entrance of the inner [courtyard] gate that faces north. There stood the idol that [arouses Elohim's] jealousy and provokes [his] zealous indignation. There before me was the glory of the Elohim of Isra'el, as in the vision I had seen in the valley. Then he said to me, "Human being, raise your eyes toward the north." I raised my eyes toward the north and saw, north of the Altar Gate, this image that [arouses Elohim's] jealousy in the entryway. He asked me, "Human being, do you see what they are doing, the horribly disgusting practices that the house of Isra'el is committing here, so that I must distance myself from my own sanctuary? But you will see even worse abominations." He brought me to the entrance of the courtyard; and when I looked, I saw a hole in the wall. He said to me, "Human being, dig into the wall." After digging in the wall, I saw a door. "Go in," he said, "and see the wicked practices they are engaged in here." So I went in and looked, and there, carved on the walls all around, were every kind of reptile and repulsive animal, along with all the idols of the house of Isra'el. Standing in front of them were seventy of the leading men of the house of Isra'el — in the center stood Ya'azanyahu the son of Shafan. Each man had his incense-burner in his hand, and a thick cloud of incense went up. Then he said to me, "Human being, did you see what the leaders of the house of Isra'el are doing in the dark, each one in the room of his own carved image, because they say, 'יהוה can't see us; יהוה has left the land.'?" He also said to me, "You will see even worse abominations that they are doing." He brought me to the entrance of the north gate to יהוה's house; and there before me were women weeping for Tammuz. "Human being," he asked me, "have you seen this? You will see practices even more disgusting than these." He brought me into the inner courtyard of יהוה's house; and there, at the entrance to the temple of יהוה, between the porch and the altar, were about twenty-five men with their backs toward the temple of יהוה and their faces toward the east; and they were worshipping the sun toward the east. He asked me, "Human being, have you seen this? Does the house of Y'hudah consider it a casual matter that they commit the disgusting practices they are committing here, thus filling the land with violence, provoking me still more? Look! They are even putting the branch to their nose!

1Cor 10:21 You can't drink both a cup of the Master and a cup of demons, you can't partake in both a meal of the Master and a meal of demons.

Rev 3:15-16 "I know what you are doing: you are neither cold nor hot. How I wish you were either one or the other! So, because you are lukewarm, neither cold nor hot, I will vomit you out of my mouth!

- From the Parsha **Deut 16:22** Likewise, do not set up a standing-stone; יהוה your Elohim hates such things.

It means a standing stone as an Idol...

Lev 26:1 "You are not to make yourselves any idols, erect a carved statue or a standing-stone, or place any carved stone anywhere in your land in order to bow down to it. I am יהוה your Elohim.

Jacob made a standing stone as an altar, not an Idol. That stone becomes the Temple...

Gen 28:17-22 Then he became afraid and said, "This place is fearsome! This has to be the house of Elohim! This is the gate of heaven!" Ya'akov got up early in the morning, took the stone he had put under his head, set it

up as a standing-stone, poured olive oil on its top and named the place Beit-El [house of Elohim]; but the town had originally been called Luz. Ya`akov took this vow: "If Elohim will be with me and will guard me on this road that I am traveling, giving me bread to eat and clothes to wear, so that I return to my father's house in peace, then יהוה will be my Elohim; and this stone, which I have set up as a standing-stone, will be Elohim's house; and of everything you give me, I will faithfully return one-tenth to you."

The Parsha...

Deut 17:1-5 "You are not to sacrifice to יהוה your Elohim a cow or sheep that has a defect or anything wrong with it; that would be an abomination to יהוה your Elohim. "If there is found among you, within any of your gates [in any city] that יהוה your Elohim gives you, a man or woman who does what יהוה your Elohim sees as wicked, transgressing his covenant by going and serving other "gods" and worshipping them, the sun, the moon, or anything in the sky — something I have forbidden — and it is told to you, or you hear about it; then you are to investigate the matter diligently. If it is true, if it is confirmed that such detestable things are being done in Isra'el; then you are to bring the man or woman who has done this wicked thing to your city gates, and stone that man or woman to death.

This sheds more light on the original commandment...

Exo 20:3-4 ב "You are to have no other "gods" before me. You are not to make for yourselves a carved image or any kind of representation of anything in heaven above, on the earth beneath or in the water below the shoreline.

People take the above commandment above out of context, thinking it means that you cant have a "picture" of anything! What it means is, don't take something out of the sky like the sun, moon, stars etc... and worship it!

The Parsha...

Deu 17:6-13 The death sentence is to be carried out only if there was testimony from two or three witnesses; he may not be sentenced to death on the testimony of only one witness. The witnesses are to be the first to stone him to death; afterwards, all the people are to stone him. Thus you will put an end to this wickedness among you. "If a case comes before you at your city gate which is too difficult for you to judge, concerning bloodshed, civil suit, personal injury or any other controversial issue; you are to get up, go to the place which יהוה your Elohim will choose, and appear before the cohanim, who are L'vi'im, and the judge in office at the time. Seek their opinion, and they will render a verdict for you. You will then act according to what they have told you there in that place which יהוה will choose; you are to take care to act according to all their instructions. In accordance with the Torah they teach you, you are to carry out the judgment they render, not turning aside to the right or the left from the verdict they declare to you. Anyone presumptuous enough not to pay attention to the cohen appointed there to serve יהוה your Elohim or to the judge - that person must die. Thus you will exterminate such wickedness from Isra'el —all the people will hear about it and be afraid to continue acting presumptuously.

Two or three witnesses...

Deut 19:15-20 "One witness alone will not be sufficient to convict a person of any offense or sin of any kind; the matter will be established only if there are two or three witnesses testifying against him. "If a malicious witness comes forward and gives false testimony against someone, then both the men involved in the controversy are to stand before יהוה, before the cohanim and the judges in office at the time. The judges are to investigate carefully. If they find that the witness is lying and has given false testimony against his brother, you are to do to him what he intended to do to his brother. In this way, you will put an end to such wickedness among you. Those who remain will hear about it, be afraid and no longer commit such wickedness among you.

Mat 18:15-20 "Moreover, if your brother commits a sin against you, go and show him his fault — but privately, just between the two of you. If he listens to you, you have won back your brother. If he doesn't listen, take one or two others with you so that every accusation can be supported by the testimony of two or three witnesses. If he refuses to hear them, tell the congregation; and if he refuses to listen even to the congregation, treat him as you would a pagan or a tax-collector. Yes! I tell you people that whatever you prohibit on earth will be prohibited in heaven, and whatever you permit on earth will be permitted in heaven. To repeat, I tell you that if two of you here on earth agree about anything people ask, it will be for them from my Father in heaven. For wherever two or three are assembled in my name, I am there with them."

The Parsha...

Deut 17:14-20 "When you have entered the land **יהוה** your Elohim is giving you, have taken possession of it and are living there, you may say, 'I want to have a king over me, like all the other nations around me.' In that event, you must appoint as king the one whom **יהוה** your Elohim will choose. He must be one of your kinsmen, this king you appoint over you - you are forbidden to appoint a foreigner over you who is not your kinsman. However, he is not to acquire many horses for himself or have the people return to Egypt to obtain more horses, inasmuch as **יהוה** told you never to go back that way again. Likewise, he is not to acquire many wives for himself, so that his heart will not turn away; and he is not to acquire excessive quantities of silver and gold. "When he has come to occupy the throne of his kingdom, he is to write a copy of this Torah for himself in a scroll, from the one the cohanim and L'vi'im use. It is to remain with him, and he is to read in it every day, as long as he lives; so that he will learn to fear **יהוה** his Elohim and keep all the words of this Torah and these laws and obey them; so that he will not think he is better than his kinsmen; and so that he will not turn aside either to the right or to the left from the mitzvah. In this way he will prolong his own reign and that of his children in Isra'el.

YHWH is prophesying here, telling Moses and the people that they will be hard of heart and sin by asking for a King...

1Sam 8:4-7 All the leaders of Isra'el gathered themselves together, approached Sh'mu'el in Ramah and said to him, "Look, you have grown old, and your sons are not following your ways. Now make us a king to judge us like all the nations." Sh'mu'el was not pleased to hear them say, "Give us a king to judge us"; so he prayed to **יהוה**. **יהוה** said to Sh'mu'el, "Listen to the people, to everything they say to you; for it is not you they are rejecting; they are rejecting me; they don't want me to be king over them.

1Sam 12:19 All the people said to Sh'mu'el, "Pray to **יהוה** your Elohim for your servants, so that we won't die; because to all our other sins now we've added this evil as well, asking for a king over us."

It was the same way with Moses. He didn't want to be the go-between, but rather he and **YHWH** wanted to deal with the people directly. The people never want to deal directly with **YHWH** but would rather have a go between to tell them what to do!

1Sam 8:10-20 Sh'mu'el reported everything **יהוה** had said to the people asking him for a king. He said, "Here is the kind of rulings your king will make: he will draft your sons and assign them to take care of his chariots, be his horsemen and be bodyguards running ahead of his chariots. He will appoint them to serve him as officers in charge of a thousand or of fifty, plowing his fields, gathering his harvest, and making his weapons and the equipment for his chariots. He will take your daughters and have them be perfume-makers, cooks and bakers. He will expropriate your fields, vineyards and olive groves — the very best of them! — and hand them over to his servants. He will take the ten-percent tax of your crops and vineyards and give it to his officers and servants. He will take your male and female servants, your best young men and your donkeys, and make them work for him. He will take the ten-percent tax of your flocks, and you will become his servants. When that happens, you will cry out on account of your king, whom you yourselves chose. But when that happens, **יהוה** will not answer you!" However, the people refused to

listen to what Sh'mu'el told them, and they said, "No! We want a king over us, so that we can be like all the nations, with our king to judge us, lead us and fight our battles."

In the Messianic Kingdom, these same instructions will apply to a King that will reign from Jerusalem **Ezek 45**

- From the Parsha *"He must be one of your kinsmen, this king you appoint over you - you are forbidden to appoint a foreigner over you who is not your kinsman."*

More specifically from the tribe of Judah (See **Gen 49:9-10**) this is also why the Romans would put a "Edomite" over them, as Esau was their "Brother"

The King was not to pursue wealth, but rather be Humble, seek **YHWH** and wealth will be given **2Chron 2:11**
Mat 23:11-12 *The greatest among you must be your servant, for whoever promotes himself will be humbled, and whoever humbles himself will be promoted.*

Not to acquire wives...

1Ki 11:1-4 *King Shlomo loved many foreign women besides the daughter of Pharaoh. There were women from the Mo'avi, `Amoni, Edomi, Tzidoni and Hitti —nations about which יהוה had said to the people of Isra'el, "You are not to go among them or they among you, because they will turn your hearts away toward their "gods". " But Shlomo was deeply attached to them by his love. He had 700 wives, all princesses, and 300 concubines; and his wives turned his heart away. For when Shlomo became old, his wives turned his heart away toward other "gods"; so that he was not wholehearted with יהוה his Elohim, as David his father had been.*

Write down a copy of the Torah...

2Ki 23:24-25 *Yoshiyahu (Josiah) got rid of the mediums and the people using spirit guides, as well as the household "gods", the idols and all the disgusting things spotted anywhere in Y'udah and Yerushalayim. He did this in order to establish the words of the Torah written in the scroll Hilkiyahu the cohen had found in the house of יהוה. No previous king was like him; because he turned to יהוה with all his heart, with all his being and with all his power, in accordance with all the Torah of Moshe; nor did any king like him arise afterwards.*

Because of our shortcomings Messiah had to die and pay the price for our sins. The same concept applies here; we sinned again by asking for a King, and through **Yeshua, the son of David, the Lion of Judah (Rev 5:5)** we have the ultimate King of Kings!

Ezek 37:22-28 *I will make them one nation in the land, on the mountains of Isra'el; and one king will be king for all of them. They will no longer be two nations, and they will never again be divided into two kingdoms." 'They will never again defile themselves with their idols, their detestable things, or any of their transgressions; but I will save them from all the places where they have been living and sinning; and I will cleanse them, so that they will be my people, and I will be their Elohim. My servant David will be king over them, and all of them will have one shepherd; they will live by my rulings and keep and observe my regulations. They will live in the land I gave to Ya`akov my servant, where your ancestors lived; they will live there — they, their children, and their grandchildren, forever; and David my servant will be their leader forever. I will make a covenant of peace with them, an everlasting covenant. I will give to them, increase their numbers, and set my sanctuary among them forever. My home will be with them; I will be their Elohim, and they will be my people. The nations will know that I am יהוה, who sets Isra'el apart as holy, when my sanctuary is with them forever.' "*

Shabbat Shalom! Written by Jesse **ישעי** Himango **Tabernacle of David סכה דויד Ministries** 1-3-13