

SHOFTIM שפטים (JUDGES) DEUT 20:10-21:9, JOSH 24:1-15, 1JN 2:15-17

Remember that “Judgment” and “Justice” are interchangeable in Hebrew, the word for “Justice” is “Mishpet” משפט and 90% of the time, that is also the word used for “Judgment”. Yeshua says that “Justice/Judgment” is one of the weightier matters of the Torah. ..

*Mat 23:23 "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**, mercy, trust. These are the things you should have attended to — without neglecting the others!"*

And True Justice only resides in the Torah. The Torah and Justice are synonymous...

Isa 42:4 he will not weaken or be crushed until he has established justice on the earth, and the coastlands wait for his Torah."

Isa 51:4 "Pay attention to me, my people! My nation, listen to me! For Torah will go out from me; I will calm them with my justice as a light for the peoples."

Isa 51:7 "Listen to me, you who know justice, you people who have my Torah in your heart: don't be afraid of people's taunts, don't be upset by their insults."

Hab 1:4 Therefore Torah is not followed; justice never gets rendered, because the wicked fence in the righteous. This is why justice comes out perverted."

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 Ruach, Torah and Justice/Judgment...

John 7:24 Stop judging by surface appearances, and judge the right way!"

Yeshua saw strait into people's heart motive, and judged them in the right manner...

John 1:45-49 Philip found Natan'el and told him, "We've found the one that Moshe wrote about in the Torah, also the Prophets — it's Yeshua Ben-Yosef from Natzeret!" Natan'el answered him, "Natzeret? Can anything good come from there?" "Come and see," Philip said to him. Yeshua saw Natan'el coming toward him and remarked about him, "Here's a true son of Isra'el — nothing false in him!" Natan'el said to him, "How do you know me?" Yeshua answered him, "Before Philip called you, when you were under the fig tree, I saw you." Natan'el said, "Rabbi, you are the Son of Elohim! You are the King of Isra'el!"

Luk 5:20-22 When Yeshua saw their trust, he said, "Friend, your sins are forgiven you." The Torah-teachers and the P'rushim began thinking, "Who is this fellow that speaks such blasphemies? Who can forgive sin except Elohim?" But Yeshua, knowing what they were thinking, answered, "Why are you turning over such thoughts in your hearts?"

John 2:23-25 Now while Yeshua was in Yerushalayim at the Pesach festival, there were many people who "believed in his name" when they saw the miracles he performed. But he did not commit himself to them, for he knew what people are like —that is, he didn't need anyone to inform him about a person, because he knew what was in the person's heart.

How was Yeshua able to do this? It was the Ruach inside of him...

Isa 42:1 "Here is my servant, whom I support, my chosen one, in whom I take pleasure. I have put my Spirit on him; he will bring justice to the Goyim.

Mat 12:18 "Here is my servant, whom I have chosen, my beloved, with whom I am well pleased; I will put my Spirit on him, and he will announce justice to the Gentiles. (Actual happening **Mat 3:16**)

The Ruach inside us is guiding us to true Torah Judgment...

Isa 28:5-6 On that day, יהוה-Tzva'ot will be a glorious crown, a brilliant diadem for the remnant of his people. He will also be a spirit of justice for whoever sits as a judge, and a source of strength for those repelling enemy attacks at the gate.

Heb 4:12 See, the Word of Elohim is alive! It is at work and is sharper than any double-edged sword — it cuts right through to where soul meets spirit and joints meet marrow, and it is quick to judge the inner reflections and attitudes of the heart.

In the first two portions it gave us the necessary arrangement of leadership and government through which the Torah-following nation of Israel can successfully thrive in the Promised Land. It covers the four main types of human authorities: **Judges, Kings, Priests, and Prophets.**

This portion of "Shoftim" or "Judges" is the true Torah-Justice/Judgments about the inhabitants of the land being laid out for Israel...

Deut 20:10-20 "When you advance on a town to attack it, first offer it terms for peace. If it accepts the terms for peace and opens its gates to you, then all the people there are to be put to forced labor and work for you. However, if they refuse to make peace with you but prefer to make war against you, you are to put it under siege. When יהוה your Elohim hands it over to you, you are to put every male to the sword. However, you are to take as booty for yourself the women, the little ones, the livestock, and everything in the city - all its spoil. Yes, you will feed on your enemies' spoil, which יהוה your Elohim has given you. This is what you are to do to all the towns which are at a great distance from you, which are not

the towns of these nations. "As for the towns of these peoples, which יהוה your Elohim is giving you as your inheritance, you are not to allow anything that breathes to live. Rather you must destroy them completely - the Hitti, the Emori, the Kena`ani, the P'rizi, the Hivi and the Y'vusi - as יהוה your Elohim has ordered you; so that they won't teach you to follow their abominable practices, which they do for their gods, thus causing you to sin against יהוה your Elohim. "When, in making war against a town in order to capture it, you lay siege to it for a long time, you are not to destroy its trees, cutting them down with an axe. You can eat their fruit, so don't cut them down. After all, are the trees in the field human beings, so that you have to besiege them too? However, if you know that certain trees provide no food, you may destroy them and cut them down, in order to build siege-works against the town making war with you, until it falls.

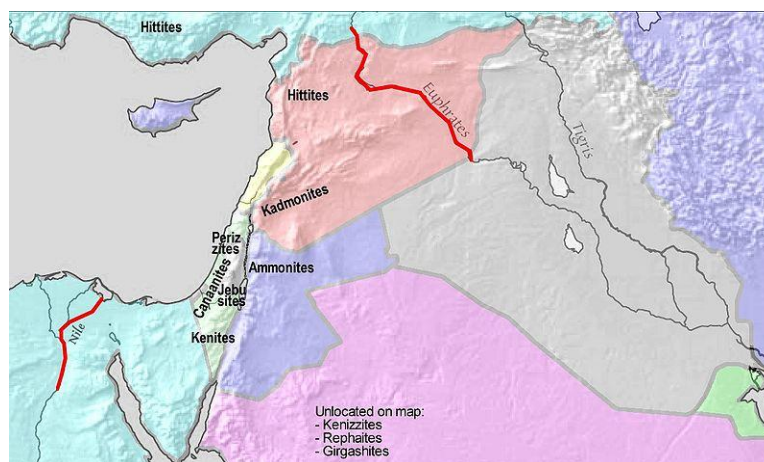
This “far off” town that we chose to siege did not include the nations within our territory; they were ripe for punishment and were to be destroyed...

Gen 15:16 *Only in the fourth generation will your descendants come back here, because only then will the Emori be ripe for punishment."*

So this “far off” town that we chose to attack implies that if we remain a righteous nation following the Torah, that this would be an “Imperialistic” or “Zionistic” Kingdom (See **Gen 28:14, Exo 34:24, Deut 12:20, 19:8**)! This is within the Covenantal boundaries, as the land given to Abraham is much more than what was taken or what we have, this ultimately fulfilled through Messiah...

Gen 13:14-18 *יהוה said to Avram, after Lot had moved away from him, "Look all around you from where you are, to the north, the south, the east and the west. All the land you see I will give to you and your descendants forever, and I will make your descendants as numerous as the specks of dust on the earth — so that if a person can count the specks of dust on the earth, then your descendants can be counted. Get up and walk through the length and breadth of the land, because I will give it to you." Avram moved his tent and came to live by the oaks of Mamre, which are in Hevron. There he built an altar to יהוה.*

Gen 15:18-21 *That day יהוה made a covenant with Avram: "I have given this land to your descendants — from the Vadi of Egypt to the great river, the Euphrates River —the territory of the Keni, the K'nizi, the Kadmoni, the Hitti, the P'rizi, the Refa'im, the Emori, the Kena`ani, the Girschashi and the Y'vusi."*



Amo 9:11-12 *"When that day comes, I will raise up the fallen sukkah of David. I will close up its gaps, raise up its ruins and rebuild it as it used to be, so that Isra'el can possess what is left of Edom and of all*

*the nations bearing my name," says יהוה, who is doing this. (When and who is destroying Edom? It is the Messiah at His Kingdom **Isa 63 & Rev 19**)*

Taking the town as slaves, reminds me of going from town to town, making slaves for the Good News of the Kingdom...

Luk 10:5-11 *"Whenever you enter a house, first say, 'Shalom!' to the household. If a seeker of shalom is there, your 'Shalom!' will find its rest with him; and if there isn't, it will return to you. Stay in that same house, eating and drinking what they offer, for a worker deserves his wages — don't move about from house to house. "Whenever you come into a town where they make you welcome, eat what is put in front of you. Heal the sick there, and tell them, 'The Kingdom of Elohim is near you.' But whenever you enter a town and they don't make you welcome, go out into its streets and say, 'Even the dust of your town that sticks to our feet we wipe off as a sign against you! But understand this: the Kingdom of Elohim is near!' (Slaves to the Messiah **2Cor 4:5, Eph 6:5-6, & Php. 1:1**)*

And if they don't accept your peace...

Mat 11:20-25 *Then Yeshua began to denounce the towns in which he had done most of his miracles, because the people had not turned from their sins to Elohim. "Woe to you, Korazin! Woe to you, Beit-Tzaidah! Why, if the miracles done in you had been done in Tzor and Tzidon, they would long ago have put on sackcloth and ashes as evidence that they had changed their ways. But I tell you it will be more bearable for Tzor and Tzidon than for you on the Day of Judgment! And you, K'far-Nachum, will you be exalted to heaven? No, you will be brought down to Sh'ol! For if the miracles done in you had been done in S'dom, it would still be in existence today. But I tell you that on the Day of Judgment it will be more bearable for the land of S'dom than for you!" It was at that time that Yeshua said, "I thank you, Father, Lord of heaven and earth, that you concealed these things from the sophisticated and educated and revealed them to ordinary folks.*

In the Parsha, fruit producing tree, were to be spared for the sake of the Kingdom...

Deut 20:19 *"When, in making war against a town in order to capture it, you lay siege to it for a long time, you are not to destroy its trees, cutting them down with an axe. You can eat their fruit, so don't cut them down. After all, are the trees in the field human beings, so that you have to besiege them too?*

The same goes for the Kingdom of Heaven...

Mat 3:10 *Already the axe is at the root of the trees, ready to strike; every tree that doesn't produce good fruit will be chopped down and thrown in the fire!*

Mat 7:16-20 *You will recognize them by their fruit. Can people pick grapes from thorn bushes, or figs from thistles? Likewise, every healthy tree produces good fruit, but a poor tree produces bad fruit. A healthy tree cannot bear bad fruit, or a poor tree good fruit. Any tree that does not produce good fruit is cut down and thrown in the fire! So you will recognize them by their fruit.*

The Parsha read...

Deut 20:17-18 *Rather you must destroy them completely - the Hitti, the Emori, the Kena`ani, the P'rizi, the Hivi and the Y'vusi - as יהוה your Elohim has ordered you; so that they won't teach you to follow their abominable practices, which they do for their gods, thus causing you to sin against יהוה your Elohim.*

But we failed to do so...

Jdg 1:27-35 *M'nasheh did not drive out the inhabitants of Beit-Sh'an and its villages, Ta`anakh and its villages, Dor and its villages, Yivle`am and its villages or Megiddo and its villages; so that the Kena`ani managed to keep on living in that land. In time, when Isra'el had grown strong, they did put the Kena`ani to forced labor but failed to drive them out completely. Efrayim did not drive out the Kena`ani living in Gezer; so the*

Kena`ani continued living in Gezer along with them. Z'vulun did not drive out the inhabitants of Kitron or Nahalol; so the Kena`ani continued to live among them but became subject to forced labor. Asher did not drive out the inhabitants of `Akko, Tzidon, Achlav, Akhziv, Helbah, Afik or Rechov; so the Asheri lived among the Kena`ani who were living in the land, because they didn't drive them out. Naftali did not drive out the inhabitants of Beit-Shemesh or Beit-`Anat but lived among the Kena`ani living in the land; however, the inhabitants of Beit-Shemesh and Beit-`Anat became forced labor for them. The Emori forced the people of Dan into the hills; for they would not let them come down to the valley. The Emori had resolved to live in the Heres Hills, in Ayalon and in Sha`alvim; but when the power of the house of Yosef grew greater, they became subject to forced labor.

Psa 106:34-41 *They failed to destroy the peoples, as יהוה had ordered them to do, but mingled with the nations and learned to follow their ways. They went on to serve their idols, which became a snare for them. They even sacrificed their sons and their daughters to demons. Yes, they shed innocent blood, the blood of their own sons and daughters, whom they sacrificed to Kena'an's false gods, polluting the land with blood. Thus they were defiled by their deeds; they prostituted themselves by their actions. For this יהוה 's fury blazed up aganst his people, and he detested his heritage. He handed them over to the power of the nations, and those who hated them ruled over them.*

I've often heard people say that the land inheritance promised to Abraham, Isaac, and Jacob was fulfilled three thousand years ago, and no longer stands. The problem with that is twofold... First, the commandments for the land, such as drive out its inhabitants have never come to fruition, and won't until Messiah's Kingdom. Second, the land was an eternal INHERITANCE, perpetuating forever!

Gen 13:15-16 *All the land you see I will give to you and your descendants forever, and I will make your descendants as numerous as the specks of dust on the earth — so that if a person can count the specks of dust on the earth, then your descendants can be counted.*

Exo 32:13 *Remember Avraham, Yitz'chak and Isra'el, your servants, to whom you swore by your very self. You promised them, 'I will make your descendants as many as the stars in the sky; and I will give all this land I have spoken about to your descendants; and they will possess it forever.' "*

Jos 14:9 *On that day Moshe swore, 'Surely the land where your foot has been will be the inheritance for you and your descendants forever, because you have followed יהוה my Elohim completely.'*

And in future tense, under the Messiah son of David...

Ezek 37:25 *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.*

It was also dependant on obedience to the Torah, so that it can be passed down from generation to generation...

1Ch 28:8 *Now therefore, in the sight of all Isra'el, the community of יהוה, and in the hearing of our Elohim, observe and seek out all the mitzvot of יהוה your Elohim, so that you may continue to possess this good land and leave it as an inheritance to your descendants after you forever.*

It goes back to the Ten Commandments...

Exo 20:12 **ה** *"Honor your father and mother, so that you may live long in the land which יהוה your Elohim is giving you.*

It is also an obvious picture of our true "eternal inheritance"... New Jerusalem/Heaven

Heb 9:15 *It is because of this death that he is mediator of a new covenant [or will]. Because a death has occurred which sets people free from the transgressions committed under the first covenant, those who have been called may receive the promised eternal inheritance.*

One does not negate the other, and visa versa.

Back to the Parsha...

Deut 21:1-9 *"If, in the land יהוה your Elohim is giving you to possess, a murder victim is found lying in the countryside; and the perpetrator of the murder is not known; then your leaders and judges are to go out and measure the distance between it and the surrounding towns. After it has been determined which town is the closest, the leaders of that town are to take a young female cow that has never been put to work or yoked for use as a draft animal. The leaders of that town are to bring the heifer down to a vadi with a stream in it that never dries up, to a place that is neither plowed nor sown; and they are to break the cow's neck there in the vadi. Then the cohanim, who are L'vi'im, are to approach; for יהוה your Elohim has chosen them to serve him and to pronounce blessings in the name of יהוה; they will decide the outcome of every dispute and matter involving violence. All the leaders of the town nearest the murder victim are to wash their hands over the cow whose neck was broken in the vadi. Then they are to speak up and say, 'This blood was not shed by our hands, nor have we seen who did it. יהוה, forgive your people Isra'el, whom you redeemed; do not allow innocent blood to be shed among your people Isra'el.' And they will be forgiven this bloodshed. Thus you will banish the shedding of innocent blood from among you, by doing what יהוה sees as right.*

The purpose of this entire act was to keep the land clean from defilement. If the land was defiled, all of Israel as a community would be held accountable.

Num 35:30-34 *" 'If anyone kills someone, the murderer is to be put to death upon the testimony of witnesses; but the testimony of only one witness will not suffice to cause a person to be put to death. Also, you are not to accept a ransom in lieu of the life of a murderer condemned to death; rather, he must be put to death. Likewise, you are not to accept for someone who has fled to his city of refuge a ransom that would allow him to return to his land before the death of the cohen. In this way you will not defile the land in which you are living. For blood defiles the land, and in this land no atonement can be made for the blood shed in it **except the blood of him who shed it**. No, you are not to defile the land in which you live and in which I live; for I, יהוה, live among the people of Isra'el.'*

In fact, one of the reasons Nebuchadnezzar of Babylon was allowed to take Judah captive was because of the innocent blood the Kings of Judah shed...

2Ki 24:3-5 *Yes, it was at יהוה's order that this happened to Y'hudah, in order to remove them from his sight because of the sins of M'nasheh and all he had done, and also because of the innocent blood he had shed — for he had flooded Yerushalayim with innocent blood, and יהוה was unwilling to forgive. Other activities of Y'hoyakim and all his accomplishments are recorded in the Annals of the Kings of Y'hudah.*

The Go'el had to avenge the blood for the land to remain undefiled...

Deut 19:7-13 *This is why I am ordering you to set aside for yourselves three cities. "If יהוה your Elohim expands your territory, as he swore to your ancestors that he would, and gives you all the land he promised to give to your ancestors - provided you keep and observe all these mitzvot I am giving you today, loving יהוה your Elohim and always following his ways - then you are to add three more cities for yourselves, besides these three; so that innocent blood will not be shed in the land יהוה your Elohim is giving you as an inheritance, and thus blood guilt be on you. "However, if someone hates his fellow member of the community, lies in wait for him, attacks him, strikes him a death blow, and then flees into*

one of these cities; then the leaders of his own town are to send and bring him back from there and hand him over to the next-of-kin avenger [In Hebrew: Go'el גאֵל], to be put to death. You are not to pity him. Rather, you must put an end to the shedding of innocent blood in Isra'el. Then things will go well with you.

He will redeem and atone for the Land...

Deut 32:36-43 *"Yes, יהוה will judge his people, taking pity on his servants, when he sees that their strength is gone, that no one is left, slave or free. Then he will ask, 'Where are their gods, the rock in whom they trusted? Who ate the fat of their sacrifices and drank the wine of their drink offering? Let him get up and help you, let him protect you! See now that I, yes, I, am he; and there is no god beside me. I put to death, and I make alive; I wound, and I heal; no one saves anyone from my hand! "'For I lift up my hand to heaven and swear, "As surely as I am alive forever, if I sharpen my flashing sword and set my hand to judgment, I will render vengeance to my foes, repay those who hate me. I will make my arrows drunk with blood, my sword will devour flesh - the blood of the slain and the captives, flesh from the wild-haired heads of the enemy." ' "Sing out, you nations, about his people! For he will **avenge the blood** of his servants. He will render vengeance to his adversaries and make **atonement for the land** of his people."*

This all goes back to the name of this portion, Shoftim and choosing Kings, Cohanim, & Judges not by the judging the surface with the sight of our eyes, but rather letting the Ruach guide our decisions with the true judgment of the Torah through our hearts.

If Israel of the first century would have used this judgment in selecting Yeshua, the son of David, the one true King of Israel, the Go'el of Israel . Yeshua's Kingdom would have been established, the Go'el vengeance on the nations (**Isa 63**) would have taken place then. Instead, we chose Herod/Caesar over Messiah as King and Caiaphas over Yochanan as Cohen Gadol.

Psa 9:11-14 *Sing praises to יהוה, who lives in Tziyon; proclaim his deeds among the peoples. For the **avenger of blood** remembers them, he does not ignore the cry of the afflicted: "Have mercy on me, יהוה! See how I suffer from those who hate me; you raise me from the gates of death, so that I can proclaim all your praises at the gates of the daughter of Tziyon and rejoice in this deliverance of yours."*

The Go'el avenger of all Israel...

Rev 6:9-11 *When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been put to death for proclaiming the Word of Elohim, that is, for bearing witness. They cried out in a loud voice, "Sovereign Ruler, HaKadosh, the True One, how long will it be before you judge the people living on earth and **avenge our blood**?" Each of them was given a white robe; and they were told to wait a little longer, until the full number of their fellow-servants should be reached, of their brothers who would be killed, just as they had been. (See **Isaiah 63**)*

As "Go'elanu" His judgments are true...

Rev 16:5-7 *Then I heard the angel of the waters say, "O HaKadosh, the One who is and was, you are just in these judgments of yours. They poured out the blood of your people and your prophets, so you have made them drink blood. They deserve it!" Then I heard the altar say, "Yes, יהוה, Elohim of heaven's armies, your judgments are true and just!"*

Rev 18:20 *Rejoice over her, heaven! Rejoice, people of Elohim, emissaries and prophets! For in judging her, Elohim has vindicated you.*

When they are avenged, they become "Shoftim" or Judges...

Rev 20:4 Then I saw thrones, and those seated on them received authority to judge. And I saw the souls of those who had been beheaded for testifying about Yeshua and proclaiming the Word of Elohim, also those who had not worshipped the beast or its image and had not received the mark on their foreheads and on their hands. They came to life and ruled with the Messiah for a thousand years.

Shabbat Shalom! Written by Jesse ישי Himango *Tabernacle of David* סכה דויד Ministries 2-8-13