

EMC SHALOM INTERNACIONAL

PARASHAH 48 SHOFTIM. DEVARIM/DEUTERONOMY 16:18-21:9



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Aliyot of the Torah:

1. 16:18 – 17:13
2. 17:14-20
3. 18:1-5
4. 18:6-13
5. 18:14 – 19:13
6. 19:14 – 20:9
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8. **Maftir:** 21:7-9

Haftarah: Yeshayahu/Isaiah 51:12-53:12

The Apostolic Writings: Hitgalut/Revelation 10:1-11:19

Aliyot of the Apostolic Writings:

1. **Hitgalut/Revelation 10:1-6**
2. **Hitgalut/Revelation 10:7-11**
3. **Hitgalut/Revelation 11:1-8**
4. **Hitgalut/Revelation 11:9-13**
5. **Hitgalut/Revelation 11:14-19**

Shoftim means Judges.

First Aliyah 16:18-17:13

16:18 Judges and officers shalt thou make thee in all thy gates, which YAHWEH thy Elohim giveth thee, throughout thy tribes: and they shall judge the people with just judgment.” –Yahweh is commanding that two special authorities be established: Judges (magistrates) and officers (officials, overseers). The Hebrew word for “*judge*” is “*shoftim*” that comes from the verb “*shâphat*”

שִׁפְט (pl. *shoftim*”, שִׁפְטִים H8199) is a primitive root that means to judge, that is, pronounce sentence (for or against); by implication to vindicate or punish; by extension to govern; passively to litigate (literally or figuratively): - condemn, contend, defend, execute (judgment), (be a) judge (judgement), plead, reason, rule. The Hebrew word for “*officer*” is “*shōtēr*” שׁוֹטֵר H7860 which is an active participle of an otherwise unused root probably meaning to write; properly a scribe, that is, (by analogy or implication) an official superintendent or magistrate: officer, overseer, ruler. The idea that is perceived here is that of the establishment of two powers: a legislative power and an executive power. These judges and officers were distributed throughout the entire territory of Eretz Yisrael. Thus, every territory had its own officials to judge them.

Their function was to make the people keep the Torah. They had received this capacity to judge by Yahweh Himself and they had to do it in all righteousness. The Hebrew word for ***“justice/righteousness”*** is “***tzedakah***” צְדָקָה H6666 which means rightness (abstractly), subjectively (rectitude), objectively (justice), morally (virtue) or figuratively (prosperity): - justice, moderately, right (-eous) (act, -ly, -ness). Rav Shaul said in **Romanyim/Romans 2:13**: “(For not the hearers of the law are just before Yahweh, but the doers of the law shall be justified.”

16:19 “Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the



words of the righteous.” –As stated in the previous commentary, the judges had to enforce justice. Yeshua Himself said: “Judge not according to the appearance, but judge righteous judgment (**Yohanan/John 7:24**).” Also, Tehilim/Psalms 15:1-5 says: “Who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the LORD. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.” One of the reasons that we must pray for our leaders is that they do not make the mistake of judging based on personal gain.

16:21-22 “Thou shalt not plant thee a grove of any trees near unto the altar of YAHWEH thy Elohim, which thou shalt make thee. Neither shalt thou set thee up any image; which YAHWEH thy Elohim hateth.” –One of the pagans’ practices was the phallic cult. They built stone obelisks (stone pillars) and they worship under the pine tree or any other leafy tree. This is forbidden for His People. This is precisely the mistake of traditional Christianity today. They have “*evangelized*” these pagan customs in order to keep practicing them. Either way, this is an abomination onto Yahweh. We must eliminate from our lives any vestige of paganism and of the customs that Yahweh despises.

17:1 “Thou shalt not sacrifice unto YAHWEH thy Elohim any bullock, or sheep, wherein is blemish, or any evilfavoredness: for that is an abomination unto YAHWEH thy Elohim.” –

Yahweh deserves the best. We must strive for excellence in our service onto Him. A mediocre service or worship is considered an abomination onto Yahweh.

17:2-5 “If there be found among you, within any of thy gates which YAHWEH thy Elohim giveth thee, man or woman, that hath wrought wickedness in the sight of YAHWEH thy Elohim, in transgressing his covenant, and hath 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; and it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Yisrael. Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.” –Idolatry is by nature the source or the root of the rest of sins. It is spiritual adultery in essence. This is against the first and most important principle of all the Torah: “Shema, O Yisrael, Yahweh Eloheinu Yahweh ejad.” “Hear, O Yisrael Yahweh our Elohim is one”. And thou shalt love YAHWEH thy Elohim with all thine heart, and with all thy soul, and with all thy might (**Devarim/Deuteronomy 6:4-5**).”

This passage has four important pointers concerning fighting against idolatry:

1. ***We may exercise authority in our domains.*** We may do it in the place where Yahweh has given us authority. Whether it be in our homes or in our congregations (leaders and pastors). Let it

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be noted that these verses refer equally to the natural and the foreigner.

2. ***Any form of idolatry is based on worshipping the sun, the moon and other creations.*** All the pagan religions originated in Babel. Worshipping the celestial bodies is a practice that Yahweh abhors. This type of worship adopts many forms. One of the subtlest theories proposes that Yahweh changed the scriptural day of worship (Shabbat, seventh day) to the first day of the week (Sunday), He has not established Sunday or any other day for His worship. According to the commentary of Jumash: "This verse is a refutation to the common notion that the idolaters brandish with respect of the celestial bodies having independent power given by Yahweh over certain areas like fertility, raining, health, and others. As a response to such erroneous beliefs, Yahweh says that He had never commanded them to do such things; instead, He has created certain spiritual and natural forces to function in a particular way but they do not have neither the power nor the liberty to choose a determined course of action."
3. ***The event had to be verified.*** That is, either the culpability or the innocence of the accused party had to be determined. This is what a "righteous judgement" means.
4. ***To exterminate the wickedness of the people from its roots.*** Once the culpability of the accused is proven, judgement may be applied. If we tolerate sin, we are partakers in it also. Yahweh shall demand it from us. We must be faithful to Yahweh and eliminate sin from all

areas of our lives and the lives of those whom we are responsible for.

17:6-7 "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. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you." —An accusation is only validated if it is made by at least two witnesses. There is no place for suppositions, only for facts that can be proven. These same witnesses should carry out the sentence by their own hands.

In the Brit Hadashah, this application of the Torah it is also applied like in any other portion of the Scriptures. **Timoteos Alef/1 Timothy 5:19** "Against an elder receive not an accusation, but before two or three witnesses."

Ivrim/Hebrews 10:28-29: "He that despised Moshe' law died without mercy under two or three witnesses. Of how much sorcer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of Yahweh, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

He who sins before the presence of witnesses persevering in his sin there is only one thing in store for him: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries (**Ivrim/Hebrews 10:26-27**)."



We must never forget that sinning is breaking the Torah. Who continues to sin willingly in the presence of three witnesses shows that He has not been saved yet. The Besorah of **Matityahu/Matthew** instructs how judgement is implemented. Three witnesses are required to present the case to the congregation and consider that person outside the covenant and a traitor.

Matityahu/Matthew 18:15-17: “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the *kehilah*, let him be unto thee as an heathen man and a publican.”

Matityahu seems to have summarized and made the application of these verses in **Devarim/Deuteronomy**. First, the hands of the witnesses execute the sentence, then the entire congregation. We have been called to judge the House of Yahweh, through the Torah, and in a righteous way. “But them that are without Yahweh judgeth. Therefore, put away from among yourselves that wicked person (**Korintiyim Alef/1 Corinthians 5:13**).”

17:8-10 “If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which YAHWEH thy Elohim shall choose; and thou shalt come unto the priests the

Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment. And thou shalt do according to the sentence, which they of that place which YAHWEH shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee.” –There is an important principle here when judging someone or concerning a specific situation. If the matter was too difficult for the local judges, they should consult with the group of judges appointed by Yahweh. “Where no counsel is, the people fall but in the multitude of counsellors there is safety (**Mishle/Proverbs 11:14**).”

17:12 “And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before YAHWEH thy Elohim, or unto the judge, even that man shall die: and thou shalt put away the evil from Yisrael.” –To neglect the authorities established by Yahweh is disobeying Yahweh. Rebelliousness is a sin and the wages of sin is death.

17:13 “And all the people shall hear, and fear, and do no more presumptuously.” –Judgement has two main objectives: first, to punish the sinner; second, to set an example for the rest while warning them that a similar sin embodies a similar consequence. “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you (**Ivrim/Hebrews 13:17**).”

Second Aliyah 17:14-20

17:14-15 “When thou art come unto the land which YAHWEH thy Elohim giveth thee, and

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shalt possess it, and shalt dwell therein, and shalt say, ‘I will set a king over me, like as all the nations that are about me’. Thou shalt in any wise set him king over thee, whom YAHWEH thy Elohim shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.” –Yahweh’s original plan was that He should be the sole King over Yisrael. He conceded that Yisrael should choose a king as long as it was one of the people and not a foreigner. This teaches a spiritual principle when establishing a leader: no one may be promoted to a leadership position to deal with matters concerning the faith unless that persons has the gift of leadership. A foreign king ruling over Yisrael meant that someone who would not share the same faith was ruling over them.

17:16-17 “But he shall not multiply horses to himself, nor cause the people to return to Mitzrayim, to the end that he should multiply horses: forasmuch as YAHWEH hath said unto you, ‘Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold’.” –

One of the main characteristics of a king is his humility. “Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me. Lest I be full, and deny thee, and say, ‘Who is YAHWEH?’ or lest I be poor, and steal, and take the name of my Elohim in vain (**Mishle/Proverbs 30:8-9**).” The accumulation of wealth may turn the king’s heart away. Yeshua taught about this when He said: “No man can serve

two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve Yahweh and Mammon¹ (**Matityahu/Matthew 6:24**).” Notwithstanding, it is not idle to clarify that money or wealth is no evil but the love of them is. “For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (**Timoteos Alef/1 Timothy 6:10**).”

17:18-20 “And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this Torah (law) in a book out of that which is before the priests the Levites. And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear YAHWEH his Elohim, to keep all the words of this Torah (law) and these statutes, to do them. That his heart be not lifted up above his brethren, and that he turn not 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 Yisrael.” –The first step for a successful leadership is obedience of the Torah. The king had to be knowledgeable of the Torah; he had to read it and meditate on it every day of his life. Yahweh told Yehoshua: “This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success (**Yehoshua/Joshua 1:8**).” The secret to success is to keep the Torah. Only by obeying the

1 Of Chaldean origin “**mammonas**”: a personification or deification of money, riches, avarice. (Note of Translator).



Torah can a leader be just and act according to the will of Yahweh.

Third Aliyah 18:1-5

18:1-3 “**The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of YAHWEH made by fire, and his inheritance. Therefore, shall they have no inheritance among their brethren: YAHWEH is their inheritance, as he hath said unto them. And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.**” –This is a marvelous statement that is calling us to more holiness in the service of Yahweh.

When we eat we partake of the altar. This has two implications. When we eat from the sacrifices of the altar we partake in the worship. When we share a meal either with man or Yahweh a bond of communion is created.

Korintyim Alef/1 Corinthians 10:19-22: “What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?”

As in this verse in Devarim, the Brit Hadashah also teaches to honor those who teach the Torah: “Who goeth a warfare any time at his own charges? who

planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the Torah of Moshe, ‘Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth Yahweh take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the Besorah (gospel) of Mashiach. *Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath YAHWEH ordained that they which preach the gospel should live of the gospel (Korintyim Alef/1 Corinthians 9:7-14).*”

18:4-5 “**The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. For YAHWEH thy Elohim hath chosen him out of all thy tribes, to stand to minister in the name of YAHWEH, him and his sons forever.**” –The *Kehunah* –the Kohen HaGadol and the kohanim did not have any possessions or inheritance in Eretz Yisrael, Yahweh was their inheritance. Henceforth, Yahweh had commanded that the congregation of Yisrael should give the firstfruits offerings onto them that ministered full time in the service of Yahweh. “Even so hath YAHWEH ordained that they which preach the Good News (besarot, gospel) should live of the Good News (besarot, gospel) (**Korintyim Alef/1 Corinthians 9:14).**”



Fourth Aliyah 18:6-13

18:6-7 “And if a Levite come from any of thy gates out of all Yisrael, where he sojourned, and come with all the desire of his mind unto the place which YAHWEH shall choose; then he shall minister in the name of YAHWEH his Elohim, as all his brethren the Levites do, which stand there before YAHWEH.” –The Leviyim were authorized to serve Yahweh in the Temple no matter if they lived outside Yerushalayim. There was no difference between them who live in other territories and who lived in Yerushalayim. We all have the same standing before Yahweh only that the functions and responsibilities are different.

18:9 “When thou art come into the land which YAHWEH thy Elohim giveth thee, thou shalt not learn to do after the abominations of those nations.” –It is a huge mistake to imitate the pagan practices and “dedicate” them onto Yahweh. The worship due to Yahweh is not according to what we may think that is pleasing onto Him but according to what He has established as pleasing ion His sight. We are not going to attract people onto Yahweh by doing the same mundane things they do, instead we must do as He has commanded us to. The message is not precisely an attractive message so that it may please or cause their admiration. We must live what we have been instructed by Yahweh in His Torah to make an impact on this world.

18:12 “For all that do these things are an abomination unto YAHWEH: and because of these abominations YAHWEH thy Elohim doth drive them out from before thee.” –The previous verses enumerate a series of practices of these nations that are an abomination onto Yahweh.

These nations were driven out by divine decree because of those practices. This was also a warning to the nation of Yisrael that if they indulged in such practices they would receive the same judgements.

18:13 “Thou shalt be perfect with YAHWEH thy Elohim.” –The word “perfect” is the Hebrew word “*tâmîym*” תְּמִימִים (pl. “*tâmîymyim*” תְּמִימִים) H8549 which means entire (literally, figuratively or morally); also (as noun) integrity, truth: without blemish, complete, full, perfect, unquestionable, sincerely (-ity), sound, without spot, undefiled, upright (-ly), whole (healthy). When we observe the Torah and separate from the pagan practices that Yahweh abhors, then we are made perfect. “Be ye therefore perfect, even as your Father which is in heaven is perfect (**Matityahu/Matthew 5:48**).”

Fifth Aliyah 18:14-19:13

18:14 “For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, YAHWEH thy Elohim hath not suffered thee so to do.” –The difference between the people of Yahweh and the world is that the world depends on luck, fate, and witchcraft divination, among other things. The people of Yahweh, however, depends on Him. Resorting to such pagan practices is an abomination onto Yahweh, though many have done it with certain “success”, we are forbidden to do it. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie (**Hitgalut/Revelations 22:14-15**).”

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18:15 “YAHWEH thy Elohim will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.” –This verse is a messianic prophesy that announces the character of Mashiaj and one of His offices.

Yeshua has three offices:

1. **Prophet.** He represents Yahweh before the people, that is, He speaks the Word of Yahweh to the people.
2. **Kohen HaGadol (High Priest).** He is the mediator on behalf of the people before Yahweh. He makes intercession on behalf of the people. “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Yeshua HaMashiaj the Tzadik (righteous) (**Yohanan Alef/1 John 2:1**).”
3. **King.** He is the King of Yisrael. “And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, ‘Fear not, Miryam: for thou hast found favor with Yahweh. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Yeshua. He shall be great, and shall be called the Son of the Highest: and Yahweh Elohim shall give unto him the throne of his father David. And he shall reign over the house of Yaaqov forever; and of his kingdom there shall be no end’ (**Hilel/Luke 1:28-33**).”

In the Torah, the verse **Devarim/Deuteronomy 18:15**, is a reference to Yeshua: “YAHWEH thy Elohim will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; **unto him ye shall hearken.**”

Mativityu/Matthew 7:5: “While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, ‘This is my beloved Son, in whom I am well pleased; **hear ye him**’.”

Yohanan/John 6:14: “hen those men, when they had seen the miracle that Yeshua did, said, ‘**This is of a truth that prophet that should come into the world**’.”

Yohanan/John 7:40: “Many of the people therefore, when they heard this saying, said, ‘**Of a truth this is the Prophet**’.”

Maaseh Sheliajim/Acts 7:37: “This is that Moshe, which said unto the children of Yisrael, ‘**A prophet shall Yahweh your Elohim raise up unto you of your brethren, like unto me; him shall ye hear.**’”

Yohanan/John 1:45: “Philip findeth Nathanael, and saith unto him, ‘We have found him, **of whom Moshe in the law, and the prophets, did write, Yeshua of Nazareth, the son of Yosef**’.”

18:18-19 “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” –One of the characteristics of the prophetic ministry of Yeshua

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is to speak the Torah of Yahweh in its entirety. The Besorah according to **Yohanan/John 14:8-10** says: “Philip saith unto him, Adon, shew us the Father, and it sufficeth us. Yeshua saith unto him, ‘Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, ‘Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works’.” It is obvious that Yeshua is Yahweh because the words He speaks are the same. How come can the traditional Christianity say that Yeshua brought forth a new Law (Torah). It is a serious offense to neglect the words of Yeshua; Yahweh shall require it of them. “And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day (**Yohanan/John 12:47-48**).” Why shall we be condemned by the words of Yeshua? “Yeshua answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me (**Yohanan/John 12:23-24**).”

We must obey Yeshua because He speaks the Torah, the Words of Yahweh. The disobedience to His words leads to be expelled from the congregation. “And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people (**Maaseh Shelajim 3:23**).”

18:20 “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.” –This verse contains three warnings: 1) to the presumed prophet; 2) to the prophet who speaks of his own, that is, a message not given by Yahweh; 3) to the prophet who prophesies in the name of other gods. All three trespasses end up in death.

18:21-22 “And if thou say in thine heart, ‘How shall we know the word which Yahweh hath not spoken? When a prophet speaketh in the name of YAHWEH, if the thing follow not, nor come to pass, that is the thing which YAHWEH hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.’” –The best way to validate that a prophet is of Yahweh is that his prophesy comes to pass. On the other hand, if it does not come to pass He was not speaking on behalf of Yahweh, he has spoken of his own. Yahweh always keep His words.

Sixth Aliyah 19:14-20:9

19:14 “Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that YAHWEH thy Elohim giveth thee to possess it.” –Taking what is not ours is considered stealing by the Torah. This is true too with regards to the lands or the territories of others. By stealing a portion of land from your brother is stealing from Yahweh Himself, Eretz Yisrael is His possession. And He has given it to His children to dwell there in and possess it.

19:15 “One witness shall not rise up against a man for any iniquity, or for any sin, in any sin



that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.” –We must provide that in our kehilot that an accusation is not valid without the testimony of two or three witnesses. We have to be faithful to the Torah that we may not be found as disobedient as those who are being judged.

Matityahu/Matthew 18:16: “But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.”

Yohanan/John 8:17: “It is also written in your law, that the testimony of two men is true.”

Korintyim Bet/2 Corinthians 13:1: “This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.”

19:16-20 “If a false witness rise up against any man to testify against him that which is wrong; then both the men, between whom the controversy is, shall stand before YAHWEH, before the priests and the judges, which shall be in those days; And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.” –One of the *Aseret HaDevarim* (The Ten Words) is: ***Thou shalt not bear false witness against thy neighbor.*** In case it is established that an individual has trespassed this precept by bearing false witness against another person, then the

sentence that was to be applied to the accused is then applied to the person guilty of committing perjury.

Verse 19 is a call to put the evil away in the people of Elohim. The evil of the world shall be put away by Yahweh. “But them that are without Yahweh judgeth. Therefore, put away from among yourselves that wicked person (**Korintyim Alef/1 Corinthians 5:13**).”

19:21 “And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.” –This verse has been manipulated and taken out of context. This is a commandment given to the judges to make righteous judgements. This verse is expressing the principle of restitution: The payment has to be equal to the debt. In other words, according to the magnitude of the felony so it is the penalty. No more but certainly no less.

When Yeshua used this principle in **Matityahu/Matthew 5:38**, He was not making it void but separating the false teachings about this principle. Actually the verse does not say “as it is written” but “it has been said”; this is a direct allusion to the teachings of the Perushim and to the application of today which is also wrong. Yeshua never neglected the Torah, He just applied it in the correct way. This precept is not an open door to vengeance, as it has been said before, it was a regulation for the judges to make righteous judgements. The Torah is against vengeance.

Vayikra/Leviticus 19:18: “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am YAHWEH.”

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20:1-4 “When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for YAHWEH thy Elohim is with thee, which brought thee up out of the land of Mitzrayim. And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, and shall say unto them, ‘Hear, O Yisrael, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; for YAHWEH your Elohim is he that goeth with you, to fight for you against your enemies, to save you.’” –Two very important spiritual truths are contained in these verses: when war rises against the people of Yahweh it is always a spiritual battle; Yahweh is the one winning the victory. “The horse is prepared against the day of battle: but safety is of YAHWEH (Mishle/Proverbs 21:31).”

20:5-7 “And the officers shall speak unto the people, saying, ‘What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. ‘And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it. ‘And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.’” –Here are three reasons that relieves a man from military service in Eretz Yisrael. These exemptions are meant for them to be able to partake of the yield of his work and to enjoy his marriage. Also, the men had to be completely focused on the battle without distractions. “The three men mentioned here are

released from the battle field for a more practical reason: their minds would be in the homes, their vineyards or their brides lacking the will to fight.” (Commentary of the Jumash).

20:8 “And the officers shall speak further unto the people, and they shall say, ‘What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.’” –Fear is lack of confidence in Yahweh's promises which is a sin that contaminates others. Those who were fearful were release from battle because they may make other fear as well. We must not be fearful but full of love. “There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love (Yohanan Alef/1 John 4:18).”

Seventh Aliyah 20:10-21:9

20:16-18 “But of the cities of these people, which YAHWEH thy Elohim doth give thee for an inheritance, thou shalt save alive nothing that breatheth. But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as YAHWEH thy Elohim hath commanded thee. That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against YAHWEH your Elohim.” –Sin has to be utterly destroyed from its roots that it may not contaminate any more. “A little jametz (leaven) leaveneth the whole lump (Galatyim/Galatians 5:9).”

21:6-9 “And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley. And



they shall answer and say, ‘Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O YAHWEH, unto thy people Yisrael, whom thou hast redeemed, and lay not innocent blood unto thy people of Yisrael's charge’. And the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of YAHWEH.” – Every sacrifice in the Tanaj is a shadow of the perfect sacrifice of Yeshua HaMashiaj. Pilatos (Pilate) knew the Law of the people he ruled over. He uses this precept to declare himself innocent. In fact, he was not. When he washed his hands, he was washing his hands in the blood of Yeshua, the perfect sacrifice.

“When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, ‘I am innocent of the blood of this just person: see ye to it’ (**Matityahu/Matthew 27:24**).”

There are many people like Pilatos today. They believe they have been cleaned by the blood of Yeshua but they are guilty before Yahweh. The blood that they believe cleans them it is actually condemning them because they have neglected it in justifying themselves. “Of how much sorcer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of Yahweh, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace? For we know him that hath said, ‘Vengeance belongeth unto me, I will recompense, saith Yahweh’. And again, ‘Yahweh shall judge his people. It is a fearful thing to fall into the hands of the living Elohim (**Ivrim/Hebrews 10:29-31**).”

21:8 “Be merciful, O YAHWEH, unto thy people Yisrael, whom thou hast redeemed, and lay not innocent blood unto thy people of Yisrael's charge. And the blood shall be forgiven them.” – This verse is about someone found dead and his killer is unknown. In this case the blame falls on the entire nation of Yisrael, therefore, the kohen had to make a sacrifice to atone for the shedding of innocent blood. A principle concerning the community is taught here: we are responsible for one another. Any trespass of a member of the community affects the rest of the community. We should exercise caution because we may be under the impression that our sins only affect us personally but it is not so; the community may be also contaminated by our sins.

Conclusions

This parashah deals at length with Yahweh's justice, how it is implemented and obeyed.

Devarim/Deuteronomy 17:12: “And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before YAHWEH thy Elohim, or unto the judge, even that man shall die: and thou shalt put away the evil from Yisrael.”

- We are demanded to obey the judges of the people.
- Judges are chosen by Yahweh.

Devarim/Deuteronomy 17:15: “Thou shalt in any wise set him king over thee, **whom YAHWEH thy Elohim shall choose**: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.”



- The Tanaj was all about a monarchy not a democracy. The democratic government is not according to the Scriptures. The judges ruled the verdict not the majority of the people.

There are certain characteristics those who govern our nation:

- He must love the nation of Yisrael (**17:15**).
- A king who shall not eliminate patriotism or the love for the nation.

Devarim/Deuteronomy 17:16-17: “But he shall not multiply horses to himself, nor cause the people to return to Mitzrayim, to the end that he should multiply horses: forasmuch as Yahweh hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.”

- The king must not imitate the practices of the world.
- The needs of leaders are met by the people not the world.
- The people must support their leaders so that they do not have to depend on the world.
- Tithes are the instrument.

“Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold (**v. 17:17**).”

- The leader must be pure at heart; humble before Yahweh and the people.
- Presumptuousness and pride were the sin of many kings.

- Accumulating great wealth is a serious sin whether it be wives or possessions.
- It is not a sin in to have possessions but accumulating possessions is.

Devarim/Deuteronomy 17:18: “And it shall be, when he siteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites.”

- Every leader of the people of Yahweh must have a copy of the Torah to assist them in their judgements.
- The copy of the Torah is not just to look at it but to obey it.

Devarim/Deuteronomy 17:20: “That his heart be not lifted up above his brethren, and that he turn not 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 Yisrael.”

- In the congregation of the children of Yahweh, leaders must set the example in order to lead them.

“Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine (**Timoteos Alef/1 Timothy 4:12-13**).”

In this parashah, we find the commandments four-hundred ninety-first to the five-hundred thirty-first:

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491. Precept to appoint judges and officers in every community. **Devarim 16:18.**

492. Precept to always obey the Sanhedrin. **Devarim 17:10.**

493. Precept to have a king in Yisrael. **Devarim 17:15.**

494. Precept for the king to write a Sefer Torah for himself. **Devarim 17:18.**

495. Precept to give the Kohen the shoulder, and the two cheeks, and the maw. **Devarim 18:3.**

496. Precept to separate the **terumat queadolah**. **Devarim 18:4.**

497. Precept to give the Kohen the first of the fleece of thy sheep. **Devarim 18:4.**

498. Precept for the kohanim to minister in the sanctuary by **mishmarot** (shifts) and together during the moedim. **Devarim 18:6-8.**

499. Precept to harken any prophet that does not change the precepts of the Torah. **Devarim 18:15.**

500. Precept to dedicate six cities of refuge. **Devarim 19:3.**

501. Precept to apply the same sentence to the false witness (**edim zomemim**) as they had conspired against another person. **Devarim 19:19.**

502. Precept to anoint a kohen for war. **Devarim 20:5-7.**

503. Precept to participate in a war (optional) as prescribed by the Torah. **Devarim 20:10.**

504. Precept to strike off the heifer's neck there in a rough valley. **Devarim 21:4.**

505. Prohibition to plant groves of any trees in the sanctuary. **Devarim 16:21.**

506. Prohibition to erect a pillar for idolatry in the altar. **Devarim 16:21.**

507. Prohibition to offer an animal with any blemish or any evilefavouredness. **Devarim 17:1.**

508. Prohibition to disobey the Sanhedrin. **Devarim 17:11.**

509. Prohibition to choose a king who is not Jewish. **Devarim 17:15.**

510. Prohibition for the king to buy many horses. **Devarim 17:16.**

511. Prohibition to never cause the people to return to Mitzrayim again. **Devarim 17:16.**

512. Prohibition for the king to have many wives. **Devarim 17:17.**

513. Prohibition for the king to accumulate too much gold and silver, only what he needed. **Devarim 17:17.**

514. Prohibition for the Leviyim to have an inheritance of land in Yisrael. **Devarim 18:1.**

515. Prohibition for the tribe of Levi shall have no part nor inheritance with Yisrael when the land of Yisrael is conquered. **Devarim 18:1.**

516. Prohibition to practice divination. **Devarim 18:10.**

517. Prohibition to practice witchcraft. **Devarim 18:10.**

518. Prohibition to use sorcerers. **Devarim 18:10-11.**

519. Prohibition to use a consulter with familiar spirits. **Devarim 18:10-11.**

520. Prohibition to use a consulter with familiar spirits of **Yiddeoniy2** (a wizard). **Devarim 18:10-11.**

² Yiddeoniy “yidde'ônîy” יַדְעַנִי H3049 –which comes from “yâda” יָדָע H3045 which means to know (properly to ascertain by seeing)- means properly a knowing one;

specifically a conjurer; (by implication) a ghost: - wizard. (Note of translator).

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521. Prohibition to use a necromancer (to consult the dead). **Devarim 18:10-11.**
522. Prohibition to prophesy falsely. **Devarim 18:20.**
523. Prohibition to prophesy in the name of other gods. **Devarim 18:20.**
524. Prohibition to abstain to kill a false prophet and to be afraid of him. **Devarim 18:22.**
525. Prohibition to remove your neighbor's landmark and well as your landmark. **Devarim 19:14.**
526. Prohibition to judge with the testimony of only witness. **Devarim 19:15.**
527. Prohibition to have pity on a person who causes monetary damages. **Devarim 19:21.**
528. Prohibition to fear the enemy in battle. **Devarim 20:1.**
529. Prohibition to spare the lives of the inhabitants of Kenaan. **Devarim 20:16.**
530. Prohibition to destroy the trees thereof nor cut them down when at war. **Devarim 20:19.**
531. Prohibition to ear or sow in the rough valley where the heifer's neck was struck off. **Devarim 21:4.**

END OF PARASHA

IMPORTANT NOTICE: Most of the commentaries in this parashah are by Dr. Ketriel Blad, a man of Yahweh, who has been gifted with great wisdom and insight concerning the concepts of the Mishkan and the related offerings. We are grateful to be able to use his wisdom and we honor his sapience.

The commentaries are in accordance with the established doctrine of EMC SHALOM

INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1.** “ALL THE LOST HOUSE OF EFRAYIM.” Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as “the lost sheep of the House of Yisrael” (Mello Ha Goyim), “the just among the nations.” This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7.**)”

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It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind todays subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but

the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

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