

SHOFTIM - DEUTERONOMY

- *Judge* -

Dan Stolebarger - Holy Ground Explorations
Chapters 16:18-21:9

INTRODUCTION



PARASHAT SHOFTIM

"You shall not sacrifice to the Lord your God a bull or sheep which has any blemish or defect, for that *is* an abomination to the Lord your God.

A blemished sacrifice is thought to represent a defective judge, which is an abomination before the LORD. Even if an animal with a defect is worth a great deal of money, it is forbidden to be sacrificed, whereas an animal that is inexpensive but defect-free is acceptable for the altar. Likewise, a wealthy judge who is unqualified is not acceptable.

The welfare of the theocratic state required that God's law was upheld and transgressors were punished. The sages believed that the fortunes of Israel depended upon the behavior of its judges. They interpret the opening verse of the book of Ruth, "... in the days when judges ruled (shefot ha-shoftim) there was a famine in the land" (Ruth 1:1) to mean that the judges were themselves judged, and this is why the famine was decreed upon the land. "If the foundations are destroyed, what can the righteous do?" (Psalm 11:3).

To offer less than the best to God was to "despise" His name (Mal 1:6-8). Offering a less-than- perfect sacrifice was, in effect, failing to acknowledge Him as the ultimate Provider of all that is best in life.

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¹⁴ “When you come to the land which the Lord your God is giving you, and possess it and dwell in it, and say, ‘I will set a king over me like all the nations that *are* around me,’ ¹⁵ you shall surely set a king over you whom the Lord your God chooses; *one* from among your brethren you shall set as king over you; you may not set a foreigner over you, who *is* not your brother. ¹⁶ But **he shall not multiply horses** for himself, nor cause the people to return to Egypt to multiply horses, for the Lord has said to you, ‘You shall not return that way again.’ ¹⁷ **Neither shall he multiply wives** for himself, lest his heart turn away; nor shall he greatly multiply silver and gold for himself.

Because he had taken so many wives and concubines and sought aggrandizement through amassing wealth. The sages say that Solomon’s reign was a parable of sorts, to teach that it is dangerous to explain the reasons for divine prohibitions. Solomon regarded himself as wiser than others and therefore not subject to the same failings as less intelligent men, though his later end proved him wrong in his assumption.

Herod was an Edomite

¹⁸ “Also it shall be, when he sits on the throne of his kingdom, **that he shall write for himself a copy of this law in a book**, from *the one* before the priests, the Levites.
¹⁹ **And it shall be with him, and he shall read it all the days of his life, that he may learn to fear the Lord his God and be careful to observe all the words of this law and these statutes,** ²⁰ that his heart may not be lifted above his brethren, that he may not turn aside from the commandment *to the right hand or to the left*, and that he may prolong *his* days in his kingdom, he and his children in the midst of Israel.

During his reign, the king was to write for himself a letter-perfect copy of the Torah (mishneh ha-Torah) under the direct supervision of the Levitical priests. The scroll was to always be with him and the king was to read and study it every day of his life. The sages say that when King David wrote, “I have set the LORD always before me; because He is at my right hand, I shall not be moved” (Psalm 16:8), he was referring to the scroll of Torah which he kept tied to his arm.

SECOND LAW DEUTERONOMY

DESCRIBES: MOSES RE-ESTABLISHING
GOD AS LORD; RECOUNTING THE DIETARY
LAWS AND THE 10 COMMANDMENTS; THE
FINAL WORDS OF ADVICE TO THE HEBREWS

THE PREVIOUS COMMAND TO ENTER CANAAN

(THESE ARE THE WORDS) THAT MOSES SPOKE
TO ALL OF ISRAEL BEYOND THE JORDAN
IN THE WILDERNESS, IN THE ARABAH
OPPOSITE SUPH, BETWEEN PARAN AND
TOPHEL, LABAN, HAZEROH, AND DZAHAB.

THE PLACE NAMES
ARE NOT KNOWN
WITH ANY CERTAINTY.
ISRAEL WAS NOT
YET IN THE PROMISED
LAND BUT IS PERCHED
AT ITS ENTRANCE.

IT IS ELEVEN DAYS JOURNEY FROM HOREB
BY THE WAY OF MOUNT SEIR TO KADESH-
BARNEA

(200 MILES)

IN THE FORTIETH YEAR, ON
THE FIRST DAY OF THE ELEVENTH MONTH,
MOSES SPOKE TO THE PEOPLE OF ISRAEL

IT TOOK ONLY 3 DAYS
TO GET ISRAEL OUT OF
EGYPT. BUT IT TOOK
40 YEARS TO GET
EGYPT OUT OF ISRAEL

ACCORDING TO ALL THAT THE LORD HAD
GIVEN HIM IN COMMANDMENT TO THEM,

YHWH = PERSONAL
NAME FOR GOD
RELATIONAL

AFTER HE HAD DEFEATED SIRON THE KING
OF THE AMORITES, WHO LIVED IN HESBON,
AND OG THE KING OF BASHAN, WHO LIVED
IN EDREI.

BEYOND THE JORDAN, IN
THE LAND OF MOAB, MOSES UNDERTOOK
TO EXPLAIN THIS LAW, SAYING,

TORAH = INSTRUCTION

(THE LORD OUR GOD) SAID TO US IN HOREB,
YOU HAVE STAYED LONG ENOUGH AT THIS
MOUNTAIN. TURN AND TAKE YOUR JOURNEY,
AND GO TO THE HILL COUNTRY OF THE
AMORITES AND TO ALL THE NEIGHBORS

OCCURS 50 X'S

THROUGH MOSES, GOD
SET SUPH A MARK STAMP
AND FOR THE PEOPLE THAT
ALL SUBSEQUENT PRO-
PHETS LIVED UNDER HIS
SHADOW, UNTIL THE
COMING OF JESUS. NOT
SURPRISINGLY, THE NT
AUTHORS MENTION MOSES
MORE FREQUENTLY THAN
ANY OTHER OF PERSON.
SO DEUT IS ESSENTIALLY
A SERIES OF SERMONS
BY THE GREATEST OF
PROPHETS

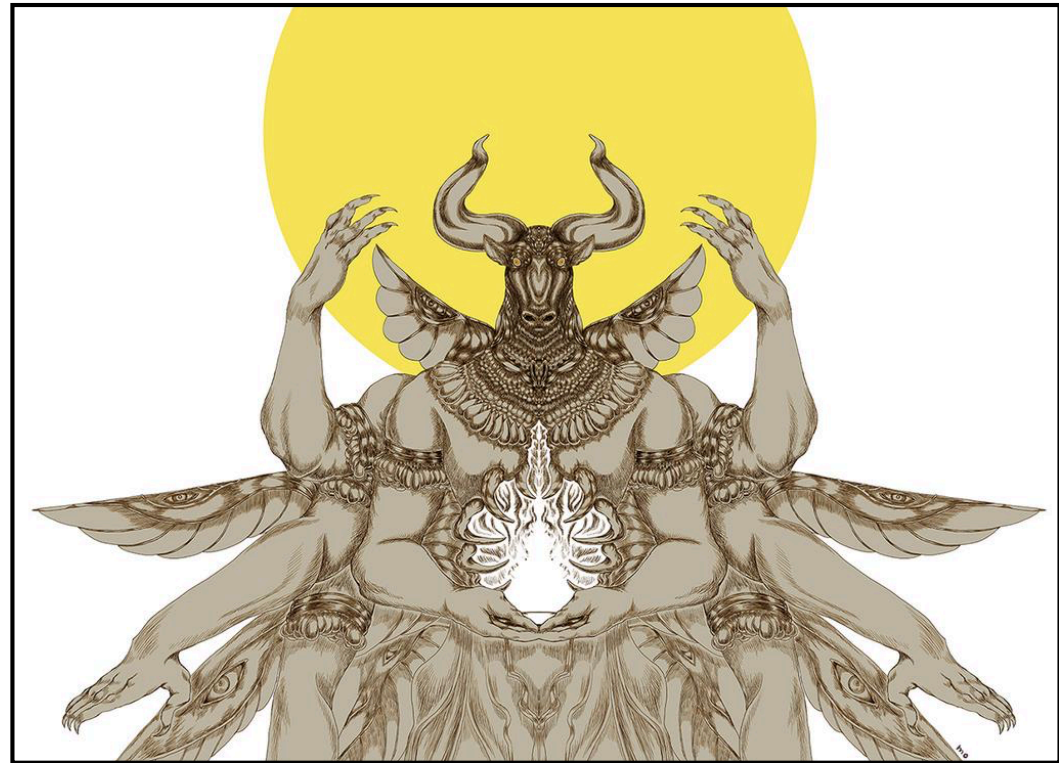
NUM 21 - SIRON 4
OG = GOLIATH HEIGHTS

DIG DEEP - LIT

OLD GUARD IS NOW
GONE.

⁹ “When you come into the land which the Lord your God is giving you, you shall not learn to follow the abominations of those nations. ¹⁰ **There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer,** ¹¹ **or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead.** ¹² **For all who do these things are an abomination to the Lord,** and because of these abominations the Lord your God drives them out from before you. ¹³ You shall be blameless before the Lord your God. ¹⁴ For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the Lord your God has not appointed such for you.

Molech (“king”) was an ancient Phoenician god whose idol was heated with fire so that a child could be burned to death as a sacrificial offering in its outstretched arms. To drown out the screams of the children, drums were beaten loudly as the idolaters loudly chanted. Jewish tradition states that there was a temple to Molech once located south of Jerusalem, situated in a place called Gei Hinnom, the “valley [of the son] of Hinnom” (so named because of the cries of the murdered children). The fires of the valley of Hinnom are identified as a picture of the fires of hell because of this horrible association (Jer. 7:31). Later this valley was converted to a garbage dump where filth, refuse, and dead animals were burned. It was during the Second Temple period that “Gehenna” became identified with a place of torment (i.e., hell).



¹⁵ **“The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear,** ¹⁶ according to all you desired of the Lord your God in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of the Lord my God, nor let me see this great fire anymore, lest I die.’

¹⁷ “And the Lord said to me: ‘What they have spoken is good. ¹⁸ I **will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.** ¹⁹ **And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.**

Like Moses, Yeshua was a Jew, a Leader, a Prophet, a Lawgiver, a Savior, a Teacher, a Priest, an Anointed One, a Mediator between God and man – who spoke to God “face to face” and revealed the words of God -- and like Moses, He offered himself to die for the sins of the people.

The ultimate Prophet like Moses (18:15, 18) is Jesus Christ—the One who spoke God’s words and who provides deliverance for His people. Not even Joshua could be compared to Moses, for since Moses “no prophet has risen in Israel like” him (34:10) with such power before men and intimacy with God. However distinguished a future prophet’s role might be in Israel, none would be like Moses until the Mediator of the New Covenant, Jesus Christ, came. Moses set the standard for every future prophet. Each prophet was to do his best to live up to the example of Moses until the One came who would introduce the New Covenant. During the first century a.d. the official leaders of Judaism were still looking for the fulfillment of Moses’ prediction (cf. **Jn 1:21**). Peter said their search should have stopped with the Lord Jesus (Acts 3:22-23). (Other early and clear predictions of the Messiah may be found in Gen 49:10-12; Num 24:17-19.)

Three Expected

19 Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

20 He confessed, and did not deny, but confessed, “I am not the Christ.”

21 And they asked him, “What then? Are you Elijah?”

He said, “I am not.”

“Are you the Prophet?”

And he answered, “No.”

²⁰ But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die.' ²¹ And if you say in your heart, 'How shall we know the word which the Lord has not spoken?'— ²² when a prophet speaks in the name of the Lord, if the thing does not happen or come to pass, that *is* the thing which the Lord has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him.

"If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, ² and the sign or the wonder comes to pass, of which he spoke to you, saying, 'Let us go after other gods'—which you have not known—'and let us serve them,' ³ you shall not listen to the words of that prophet or that dreamer of dreams, for the Lord your God is testing you to know whether you love the Lord your God with all your heart and with all your soul. ⁴ You shall walk after the Lord your God and fear Him, and keep His commandments and obey His voice; you shall serve Him and hold fast to Him. ⁵ But that prophet or that dreamer of dreams shall be put to death, because he has spoken in order to turn *you* away from the Lord your God, **DEUTERONOMY 13**

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¹⁴ **"You shall not remove your neighbor's landmark,** which the men of old have set, in your inheritance which you will inherit in the land that the Lord your God is giving you to possess.

This law also reflects an important spiritual principle: It isn't wise to ignore what the **men of old have set** when doing the work of the LORD. Many a young man, or a new man, has greatly hindered his own work by being a revolutionary – and ignoring the "landmarks" which the **men of old have set**.

Some things are met to stand the test of time! Ancient landmarks as well as the teachings from the WORD regarding the Old Paths!

¹⁶ Thus says the Lord: "Stand in the ways and see, And ask for the old paths, where the good way is, And walk in it; Then you will find rest for your souls.

JEREMIAH 6:16