

Shoftim – 9/3/22  
**Deuteronomy 16:18–21:9.**

- I. Traditionally, each Parsha is divided into 7 ‘readings’. This specific Torah portion is unique in that it outlines the model for a National Constitution and the implementation of Judges and officers of the court. In doing so, it also establishes specific rules of conduct for those Judges, Levites, Prophets, and later, the Kings, should Israel choose one. There are many other details wherein those bearing the title ‘Shoftim – Judges’ are given instructions regarding the affairs of the community. But, as in the case of our day, what happens if these judges do not rule righteously? Does general unrighteousness abrogate our responsibility to act honorably? Has and ‘awakened’ generation altered what is now an antiquated lifestyle if based on Torah? Does the definition of scripture based principals need changing in order to fit society’s ideals?

The answer seems to lie in a well-known but misunderstood verse that serves as an indictment for every Israelite and that is - to seek justice – shown in **Deut. 16:20** which would seem intrinsically linked to their personal well-being and individual inheritance. Where do we seek this justice? In a world that we believe to be in the throes of the “End Times” can right judgment be found? We will pick this powerful verse apart and prayerfully reveal its’ hidden value.

***That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which YHVH your Elohiym giveth thee.***

The phrase of interest here is ‘that which is Just shalt thou follow’: **צדק תרדף** **צדק** - Tzadeq Tzadeq tirdaph: Justice, justice, you shall seek after! If we expect to live and inherit the Promises of YHVH then we must seek after Tzadeq-Righteousness! It is this powerful phrase that I want to zero in on to begin this study. ‘Just’ here is the Hebrew H#6664, **צדק** Tzadeq.

Understandably, because of context, the KJV translators render Tzadeq as justice, though it also often depicts righteousness. Sadly, our western, religious church’s traditional view of righteousness prohibits us from truly understanding Tzadeq. Hence, it begs looking into and upon closer scrutiny, as we observe the Tzade-Dalet root, tzad, in almost every instance it points at the ‘side’ as in right or left. The ancients believed Tzadeq meant to go straight and not waver to one side or the other. It stands in subtle contrast to Mishpat – judgment, which is a somewhat more flexible term in relation to decisions that affect more than one person. By comparison, true justice or righteousness - Tzadeq points towards an unflinching, unwavering faith and trust in YHVH! It would seem, though this

parsha is dealing with the setting up of judges for the Nation, that the individual is being warned that judges may fail, Levites, Prophets and Kings may falter, but true Tzedekah comes from an absolute trust in One Who Cannot Fail and living like we believe it! It is this phrase “*that which is altogether just shalt thou follow*” that becomes a beacon heralding our attention.

Can The Path to Tzedekah be Hidden? Answer Carefully!

**Mat. 7:14** *Because strait is the gate, and narrow the way, which leadeth unto life, and few there be that find it.*

The above word Strait comes from the Greek root Gk#2476, his-tay-mee, to cause to make a stand, to stand up, especially in the presence of others, before judges! Especially when it is not politically correct, neither socially acceptable, or when the lusts of the flesh and the cares of the world present themselves, and when keeping your word brings you pain, THEN the doorway or entrance to life requires one to STAND FOR RIGHTEOUSNESS IN THE FACE OF CRITICISM! Therefore, it is hard to be found by most! This gate is the only access to a Tzadeq LIFE! Most people are more concerned with how they look in front of others than how they look before YHVH! This creates a ‘herd-mentality’ that travels the Broad Way!

- II. I found an enthralling etymology here concerning the above 2-letter root of Tzadeq – Tzadeq-Dalet – Tzad, translated as side. It is first seen in Gen. **6:16** where ...*the door of the ark is set in the side – tzad - thereof...* if we look deeper here it will shed invaluable light upon what true righteousness – Tzadeq should look like. Consider the above Ark, as its’ description expounds upon how Tzadeq – Justice/Righteousness can be achieved.

Most would agree, the Ark narrative should serve as a physical analogy of the Redemption Plan of YHVH. This plan became the vessel used to deliver Noah and his family from destruction. I.E. ‘...*The narrow way, which leadeth to life...*’ The aforementioned vessel or redemption plan is described as having **only 1** access way, the above gate or narrow way, a door in Hebrew – H#6607, פתח, a pehthakh, a door set in the side – tzad. (This word literally means to open the Mouth – Pey - in order to speak words) There is no other access to YHVH apart from this vessel or plan. Even should one approach this vessel, there is only 1-door and this doorway is concealed in Righteousness! The counterfeit self-righteousness of religious works exhibited by those who live according to their

flesh prohibits one from entering this door much like the religious leaders of Yahshua's day. Moreover...

A door in the side - 'tzad – pehthakh' is not only a physical truth, as in the Ark, it is also literally, an unfailing, never yielding word out of the mouth – a word that does not turn to the right or left - a Vow! Let your 'Yea be Yea' - Pastor John did a phenomenal teaching a couple of weeks back on such vows. Let's take a minor detour here to show you that every design of creation has been to demonstrate this Redemption Plan of YHVH through the model of the Ark of His protection made accessible only through the doorway of Righteousness – Tzadeq! This doorway was made manifest in the flesh of Yahshua!

In previous teachings on the 'Ark' I state that I'm convinced that it was a Round vessel in the same vein as the circular Tabernacle. That being said, the design of the Ark vis-a-vis the Round Tabernacle here would emphasize our explanation of Tzad – a door in the side - as 'not deviating from or turning aside from' a charted course. How so? Because the Ark did not simply meander around tossed in chaos upon the waters! Neither should you when under duress! For emphasis, no mention is found of a steering mechanism or instructions for Noah to steer! This ancient sailing vessel was inexplicably designed to be steered by YHVH taking the pressure off of Noah and it was without doubt - STEERED IN A DIRECT COURSE to Mt. Ararat, [H#780](#), אַרְרַט translated 'The Curse Reversed'. Now you know [James 1:8](#) - *A double minded man is unstable in all his ways... Double-minded means '2-spirited' i.e. 2 different seed lines competing for control!*

How can one who is 'up one day and down the next' demonstrate having found the door to the Ark? How can we display depression, frustration, hypocrisy, lack of commitment, an undisciplined lifestyle and yet say we trust YHVH to direct our course? The answer is simple: We're not through steering the vessel yet!

[Prov. 3:5,6](#) *Trust in YHVH with all your heart and lean not to your own understanding, in all your ways acknowledge Him and He will direct your path.*

Middah k'neged Middah:

You might wonder why I inserted the above Hebrew phrase until you understand that it means Measure for Measure or '**Justice Prevails**'! In other words, 'What goes around comes around'. This cements the idea that Tzedekah – Righteousness or Justice is Cyclical – Circular in nature! Thus, it would be

apropos for any descriptive object related to Tzadeq to also be circular! But, if true, what in fact, does a Round Ark have to do as an example of Righteousness prevailing or coming back in full circle? For our answer: Look at **Gen. 6:15** where we find the traditional KJV interpretation of the Ark's measurements. *...The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.*

- Length, H#753, אַרְךְ, orek, though translated as 'length', it is well known that the ancients used cords to describe an arc or circle as well!
- Breadth, H#7341, רָחֵב, rachav, again, the KJV gives us breadth as across the beam, but it could very well describe the radius of a circumference as well!

If we have a radius of 50 cubits, then we have a circumference of 314 cubits, pretty close to the 300 cubits in the text above! ( $C=PI R2$ ) Moreover, the number 3 was a close approximation of PI (3.14) in antiquity! These geometric figures give us a round vessel! Though these stats are fascinating doesn't it seem a far stretch to relate it to our Parsha – Shoftim while at the same time, extracting a righteous judgment from their connections a bit of artistic license? I don't think so! As we continue, you'll see that righteousness – Tzedekah is actually a coded marker identifying one as exhibiting the DNA of Elohiym! In fact, the first time Tzadeq is seen is in **Gen. 6:9** where the world is destroyed because of the hybridized genetics of man and the Nephylim. Opposed to them, Noah is described as just, Tzadeq and because of that, he was also perfect – Tamiym – without blemish in his generational DNA! Noah was NOT PERFECT in the sense of never failing, but perfect in the sense of doing the right thing in the midst of imperfection!

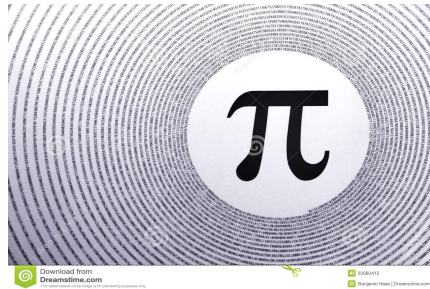
Now, back to our root word Tzad...

- III. As we go forward, if we look at the combined values of Pehthakh and Tzad we get 682, the value of **בֵּית הַסֹּהַר** – Bayit HaSohar - The Round House! Now, here's where we take another sharp turn, hang on!

Based on **Gen. 6:16** we believe the round Ark had a doorway in its' side. Though the circumference of the Ark or any 'circular' device would always have a specific measurement, every circle would still be divisible by 360 degrees. This circle represents infinity or eternity! YHVH's word is cyclical, infinite! Though we may not know Him in all His Essence, i.e. His true 'circumference' - the full

measure or sum of that circle, we can know Him through Yahshua, who is the door of the Ark, Tabernacle, the only access to the eternal circle! A true circle has No Beginning or End! As the DOOR - Yahshua epitomized Tzadeq, Tzedekah – righteousness or justice – by living the Word and NEVER turning to the right or left!

Likewise, look at this! Mathematically, I can know the circumference of the entire Circle – i.e. YHVH Himself, the complete plan - by finding His radius – the halfway point of its’ (The circles’) diameter! Thus, the Radius becomes the door – Tzad - Yahshua! Radius times PI – 3.14 determines the diameter and ultimately, the circumference! PI is an infinite number! It never ends! The message of creation can be found embedded in the numeric values of the Hebrew letters found in the PI number string! Moreover, the Greeks used the letter PI to represent the English letter ‘P’. This derives from the Hebrew letter PEY פ. Can you see the Mouth – Pey and the doorway in its’ side – Tzad?



It is also quite interesting that the numbers of PI 3.1415926535 (Ad Infinitum) have musical intonations whose symphonic notes when assigned numbers and applied to the 8-notes in a given major scale is quite pleasing!

[<https://www.youtube.com/watch?v=wM-x3pUcdeo>]

This is not coincidental since the letters of the Hebrew language are also musical notes and designed to be sung – mouthed! Thus, if the Ark had a window – a Zohar – a brilliant, light-radiating, source of illumination (Rather than a simple opening) coupled with the Sounds emanating from the ‘tzad – pehthakh’ – door in the Side, it would seem to literally be a manifestation of the WORD BEING SUNG UPON THE FLOOD WATERS! Bear in mind water amplifies Sound! In fact, music can cause the brain to release dopamine, a hormonal neurotransmitter whose high or low levels are associated with mental health and neurological disease! That being said...One who is able to praise Him in the battle will have a healthier body, soul and spirit! According to many medical studies Righteousness enables a person to self-heal, adapt to adverse environments,

resist disease, boost immunity, whereas unrighteousness reduces the resistance to pathogenic factors!

Tzedekah or Righteousness is only truly displayed when tested upon the waters of trials! Therefore, we must remember that YHVH always does the right thing towards us, even though we may not feel it in the midst of the Flood! So, in spite of the flood - *we sing of the mercies of YHVH forever: Ps. 89:1* This familiar verse starts off seemingly by introducing its author: [[Maschil of Ethan the Ezrahite]] however...

- Maskil, H#4905, **משכילי**, derived from the root sakal, to wisely understand, to consider. To behold.
- ‘Etan, H#387, **איתן**, perpetual, constant, ever flowing as in a flowing stream.
- ‘Ezrahi, H#250, **אזרחי**, from the root zerakh, a rising light, to release rays. A radiance or splendor of light!

If we wisely understand His Mercies as an ever-flowing stream of light, we will sing of His Mercies forever!

Throughout Torah, the word Sohar as in Bayit HaSohar is translated as prison or dungeon, indicating a round tower of sorts. It is only seen in the Genesis account of Joseph being thrown into Pharaoh’s Prison – Sohar. Let’s think about this for a minute: When your circumstance seems like your prison it is actually where you’re being trained. Your trials prepare you for either a life of self-pity and a welfare mentality, a life filled with excuses, which become accusations or you’re being trained for Reigning! It’s your choice! Righteousness – Tsadaq – never flourishes in the former but blossoms in the latter! So, how can I experience this Tsadaq?

Let’s pause a second, because many of you are familiar with a renown cognate word of Sohar, written **זהר**, Zohar and known as a mystical Jewish interpretation of Torah. However, Zohar is also translated as splendor, radiance or brilliance by most and honestly is seen in our Gen. 6:16 account of the above ark where we see: *a window – Zohar – thou shalt make to the Ark, and in a cubit shalt thou finish it above...*

This unique play on words is not lost on us if we look a bit closer at the latter portion of the above sentence in the Hebrew text. **ואל-אמה תכלנה מלמעלה**

*V'al 'amma tekalennah milemalah*: Both Sohar and Zohar point toward this doorway and/or window in the Tzad and seem to hint that they are the only point-of-entry to this vessel, which we've defined as the Ark-Redemption Plan/Vehicle of YHVH! Now, note the word for cubit, H#520, אמה, 'amma, a word, which, if we change the vowel points becomes Emmah – Mother! Moreover, this Emmah – Mother 'tekalennah', (Tav = future tense) translated as 'you shall kalah – finish, complete, be prepared or made ready', also indicates the bride, to ascend above – milemalah – to ascend, go up, a place to shoot forth from.

Literally, physically Yahshua's mother – emah became the wombed-round-Sohar vessel with a door-tzad in her that would allow the One Who Would Complete the Righteousness-Tzadeq of the Bride to shoot forth, radiate from, this Circle! Let me remind you. Prior to the entrance of Yahshua into the physical realm through the body of Adam, all Mankind was under a death sentence with no hope of right judgment because no man could live the Torah! In effect, we were outside the Ark, in the midst of a consuming flood called 'death'!

Now, notice the gematria of pehthakh – 488 – it is the same as the Hebrew word for inheritance נחלת, nachalat. Remember when Yahshua reminds us that no one can come to the Father except by or through Him? He was that doorway, the ONE Speaking the WORD restoring our inheritance - through righteousness! Let me insert: We're not just speaking of an eternal inheritance, but the Promised Inheritance of Abraham here on this earth! Therefore, apart from Him we were without hope in this world, and will remain enslaved! **Eph. 2:12** *That at that time ye were without Messiah, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*

We must conclude: Righteous – Tsadaq – judgment for us apart from Yahshua would generate a guilty verdict. This verdict is rendered even though **Ps. 19:7** tells us: *The Law-Torah of YHVH is perfect converting the soul...* Therefore, one must conclude that we cannot expect to access our inheritance (The Redemption Plan) apart from righteousness. This righteousness is far more than a legalistic Religious demeanor. Righteousness produces Authority! Authority produces power! Power manifests the miraculous!

Tzadeq-Righteousness is a lifestyle that embodies the Presence of Yahshua on a consistent basis in every aspect of our lives! Moreover, it doesn't take a rocket scientist to know that we cannot expect righteous judgment from a corrupt World System, nor can we know Elohiym, neither fathom the Circumference of His Eternal Circle without pursuing a relationship with Yahshua who is the Pehthakh

Tzad – door in the side – He alone is righteous. **Rom. 3:10** *There is none righteous, no, not one.* Consequently, we must conclude that HE – YAHSHUA – is this: Tzadeq Tzadeq Tirdaph – THE Justice/Righteousness you shall seek after! Take note: **Ps. 89:14** *Justice – Tzadeq and judgment are the foundation of your (YHVH's) throne...*

*In fact, the command to seek justice and righteousness was given to Abraham and his descendants would be known for keeping the way of YHVH and doing justice and judgment that YHVH may bring upon Abraham that which He hath spoken of him! **Gen. 18:19.***

### The Righteous Will Access Their Inheritance!

- IV. First, let me destroy this major hindrance: Many declare that we cannot be righteous, citing the above **Rom. 3:10** *There is none righteous, no, not one.* I stipulate to that apart from Yahshua. However, this is most often used as an excuse to wallow in habitual sin. When in fact, we are admonished to walk – *Not after the flesh, but after the spirit.* **Rom. 8:1** and **Gal. 2:20**: *I am crucified with Messiah: Nevertheless, I live; yet not I, but Messiah liveth in me: And the life which I now live in the flesh, I live by the faith of the Son of YHVH, who loved me, and gave himself for me!*

Stop facilitating your weaknesses, stop resurrecting the ‘Dead Man’ and trying to make him live the Torah! Stop birthing excuses and get up off your lazy hindquarters and take responsibility for where you’re at in order to change where you’re heading!

You’re a new Creation, your mind is being renewed, and you are not an old sinner saved by grace! The Kingdom of YHVH is at hand! We must begin to live like Sons of Elohiym and expect to access more than just an eternal inheritance! We need the physical manifestation of that inheritance now in order to build the Kingdom and prepare the Generations that are coming for the great Flood!

**1Cor. 6:9-11** *Don't you know that the unrighteous will not inherit the Kingdom of YHVH? Don't be deceived: Neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the King of YHVH. And such were some of you! But you were washed, you were sanctified, you were justified in the name of Yahshua HaMashiach and by the Spirit of Elohiym!*

### The Righteous Will Inherit the Earth!



You're breakthrough is at the Door!

How will this be achievable/possible if we are indeed in the Last Days according to **Amos 8:11** which speaks of a coming famine of hearing the Word? First, the WORD will never be diminished, never stop producing! It simply becomes 'UNHEARD' – But, it never ceases! Ironically, **Deut. 5:19** gives us a picture of the choice to hear the Voice of Righteousness or to believe that it has ceased. The Sages have argued this point for generations.

The Unheard Words - The Coming Famine:

- V. If, as we've suggested, Yahshua was indeed the Word – The Radius – Door – The Pehthakh Tzad in the Ark, the Redemption Plan of YHVH and He is responsible for the Musical frequencies of Light and Sound upon the Waters of Chaos enabling us to walk in Righteousness while enduring trials and temptations, then what happens when there is a FAMINE OF HEARING THE WORD – which would indicate a scarcity of Justice or Righteousness among the Judges, Levites, Prophets and Kings of the Earth? Take Note of **Deut. 5:22**

*These words YHVH spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: And He added no more - ולא יסף - v'lo yasaph - And He wrote them in two tables of stone, and delivered them unto me. The bold phrase is said to be translatable 2-ways: #1. He spoke no more #2 He never ceased speaking. I found it interesting that the latter phrase has the same root as Yosef – Joseph!*

Joseph while in prison may feel YHVH has stopped speaking, but, if Joseph continues to walk in righteousness knowing that YHVH's Word never ceases then his Prison becomes the launching pad of his Inheritance! There will be a famine for multitudes but, Joseph is storing grain for those who enter the Tent of Meeting through the door of Righteousness! Both Yoseph and Ohel Mo'ed have a value of 156! If you write: 'Yoseph in the Tent of Meeting' - באהל מועד - יוסף – Yoseph b'ohal Mo'ed you have a value of 314! PI.

This is an amazing connection because the entire theme of the book of Amos is that of Righteousness as revealed in **Amos 5:24** *But, let judgment run down as waters, and righteousness as a mighty stream.*

The relationship here to Amos and Tzadeq or Justice or Righteousness is truly amazing! In particular when Amos himself tells us that he was not a prophet but

a shepherd and a gatherer or tender of sycamore figs or trees! **Amos 7:14** What does this have to do with our Parsha? Everything! The Sycamore here was not an American Sycamore tree or a traditional fig tree. It had fruit similar to a fig tree, but without much taste and was considered the food of the poor, the lowly and those cast aside! This particular tree is mentioned only once in the New Testament in the narrative of Yahshua encountering Zacchaeus in **Luke 19: 2-10**. Now, watch this! Zacchaeus comes from Gk.#2195, meaning pure and is derived from the Hebrew H#2140, Zak-kah-ee also rendered 'pure' but hinting at that which is clean, shining (Remember the Window in the Ark – Zohar) and also related to RIGHTEOUS-TZADAQ!

From our traditional perspective of Zacchaeus, we're led to believe that he was a wicked little man unjustly taking advantage of his people through the Roman tax system. But, was he? The Greek phrase *mikros helikia* – rendered 'little stature' could also indicate one whose SOCIAL STANDING was repugnant or of no consequence, thus the crowd would not let him through while also castigating Zacchaeus with vicious lies and accusations! Meanwhile, in order to get Yahshua's attention Zacchaeus climbs into a Sycamore Fig tree – the Greek word here is Gk.#4809 sykomorea. Moreover, it seems that Yahshua knew of him and specifically called attention to Zacchaeus in front of a crowd who were aghast that Yahshua would spend time with a sinner! In response to their FALSE accusations, Zacchaeus defends his RIGHTEOUSNESS - The word here for false accusation – cheating – is Gk.#4811 sykophanteo – it has the same root as SYCAMORE!

In support of our position, the Greek text declares that he gives GK. 1325, did-o-mee, to give, and is in the present tense! Making the sentence read 'I give half of my possessions' instead of 'I will give half'! Zacchaeus is already giving more than half – 50% - of his wealth to the poor, represented by the Sycamore tree! Further, the same tense is used in the latter report where he states if found in error he declares he always pays back 4-times the amount accused of! Zacchaeus is demonstrating righteousness in the hardest of public venues and in the face of lies and innuendo! Like Amos he takes care of the Sycamore Tree – I.E. – he declares he handles the lowliest fruit (Tax Collector) in a righteous manner that the poor are not unjustly treated by the Roman gov't.!

All this upon the heels of the previous chapter of Luke where Yahshua spoke extensively on Righteousness! Another interesting tidbit regarding Sycamore figs is that in order to reach their full potential their fruit had to be hand pierced! This entire text connects us back to Amos and the restoration of Right Judgment upon the earth through the Shepherd who would care for the People and who

would become bread for their eating while being pierced on their behalf! WE MUST LEARN TO THINK AND TO PREPARE GENERATIONALLY!

What we want to make clear, is that the opportunity to 'DO' righteousness – Tzadeq – is a daily walk. It flourishes most when not in the public eye. One who lives so in private will surely be found doing so in public! Let me share this with you: The epitome of Righteousness is Yahshua, who came in an imperfect flesh yet walked out Torah when it was inconvenient and unpopular!

Righteousness is NOT SEEN in perfection, rather it operates in imperfection! YHVH Himself is perfect. His circumference or the Circle of His existence is perfect, eternal and there is no imperfection in His Being! Thus, He is Holy and can only be approached by those who are themselves holy! We are admonished to be holy as He is, yet cannot obtain holiness or perfection apart from Yahshua whose sacrifice enabled us to walk righteously and holy in an imperfect flesh! Indeed, the Law – Torah of YHVH is perfect converting the soul! Nothing can be added to it or 'Him' to make it righteous, however, we are required to walk out the Torah to the best of our abilities even when those around us don't! If peer pressure and the opinion of the world matters more to you than a righteous walk before our King, then you are about to find the doors of the Ark closing! The choice is yours!

**Gal. 6:9**

*And let us not be weary in well doing: For in due season we shall reap, if we faint not!*

**Luke 21:19**

*In your patience possess ye your souls. Stand firm and you will win...*

**Eph. 6:13**

*Wherefore take unto you the whole armour of YHVH, that you may be able to withstand in the evil day, and having done all, to stand!*

Shabbat Shalom!

