

Shabbat Service 8/18/19

Shoftim

Judges, Temple Life, Occult Behaviour

The majority of this parsha deals with commandments directed to the leaders of the nation, because their conduct has a powerful influence on the rest of the people, for good or bad.

In addition, the Torah warns very forcefully that the decisions of the Sanhedrin must be obeyed, for Adonai granted its Sages the power to interpret the Torah's laws on a day to day basis.

If there were to be a breakdown of respect for their interpretation, the downfall of the nation would not be far behind: such a breakdown would lead to anarchy, with the Torah being fragmented into many Torah's.

The mere appointment of these persons to staff the courts is not sufficient; they must be qualified and righteous, so that they will judge honestly and correctly.

If the community has a hand in appointing unqualified judges, Adonai holds them all responsible for the resultant perversions of justice.

Supreme Court paper

<https://qz.com/972686/the-religions-of-the-us-supreme-court-justices-tell-the-tale-of-a-changing-nation/>

17:1

A blemish, having spoken about improper means of decorating the Temple and invalid altars, the Torah turns to the service itself. This verse alludes to a variety of disqualifications of animals for the Temple service. Since Yeshua laid down His own life, sacrificed for us, as a perfect and final sacrificial lamb, we no longer need to do this ritual. However, in Temple (ie Synagogue, church) service we should bring the best of ourselves, presenting ourselves as living sacrifices, Holy and acceptable. I exhort you, therefore, brothers, in view of God's mercies, to offer yourselves as a sacrifice, living and set apart for God. This will please him; it is the logical "Temple worship" for you. In

other words, do not let yourselves be conformed to the standards of the 'olam hazeh. Instead, keep letting yourselves be transformed by the renewing of your minds; so that you will know what God wants and will agree that what he wants is good, satisfying and able to succeed.

Thus the flow of the passages is:

(A)

The Torah warns about the importance of proper justice

(B)

The integrity of the Temple and places of worship must be preserved, for a perversion of justice will lead to the disgrace of Holy places in the guise of beautification; which, in turn, will lead to invalid animals being used as offerings, and stolen funds being used to purchase offerings ie ill got gains... Lottery, gambling winnings ect..

this begs the life long question:

What is worse, the transgressors will insist that everything they have done is right and proper, because they did it for the sake of Adonai's Glory. Such are the wages of disregard of the righteous administration of justice.

18:9-4

“When you enter the land Adonai your God is giving you, you are not to learn how to follow the abominable practices of those nations. There must not be found among you anyone who makes his son or daughter pass through fire, a diviner, a soothsayer, an enchanter, a sorcerer, a spell-caster, a consulter of ghosts or spirits, or a necromancer. For whoever does these things is detestable to Adonai, and because of these abominations Adonai your God is driving them out ahead of you. You must be wholehearted with Adonai your God. (v) For these nations, which you are about to dispossess, listen to soothsayers and diviners; but you, Adonai your God does not allow you to do this.

Occult list

<https://www.christian-faith.com/occult-check-list/>

Heb 10:28-31

Someone who disregards the Torah of Moshe is put to death without mercy on the word of two or three witnesses. Think how much worse will be the punishment deserved by someone who has trampled underfoot the Son of God; who has treated as something common the blood of the covenant which made him holy; and who has insulted the Spirit, giver of God's grace!

For the One we know is the One who said,

“Vengeance is my responsibility;

I will repay,”

and then said,

“Adonai will judge his people.”

It is a terrifying thing to fall into the hands of the living God!

1Tim 5:17-23

The leaders who lead well should be considered worthy of double honor, especially those working hard at communicating the Word and at teaching. For the Tanakh says, “You are not to muzzle an ox when it is treading out the grain,” in other words, “The worker deserves his wages.” Never listen to any accusation against a leader unless it is supported by two or three witnesses. Rebuke before the whole assembly those leaders who continue sinning, as a warning to the others. Before God, the Messiah Yeshua and the chosen angels, I solemnly charge you to observe these instructions, not pre-judging and not doing anything out of favoritism. Do not be hasty in granting s'mikhah to anyone, and do not share in other people's sins — keep yourself pure.