

- Those who jump off a bridge in Paris are in Seine.
- A man's home is his castle, in a manor of speaking.
- Dijon vu - the same mustard as before.
- Reading while sunbathing makes you well red.
- When two egotists meet, it's an I for an I.

- A bicycle can't stand on its own because it is two tired.
- What's the definition of a will? (It's a dead give away.)
- Time flies like an arrow. Fruit flies like a banana.
- In democracy your vote counts. In feudalism your count votes.
- She was engaged to a boyfriend with a wooden leg but broke it off.



D'varim בְּדִבְרֵימ

(Deuteronomy) 16.18-20

(from) *Shof'tim / Judges* שֹׁפְטִים

## D'varim (Deuteronomy) 16.18a

18 שֹׁפְטִים וְשֹׁטְרִים תַּפְדֵּ-  
Judges and officers shalt thou make

לְךָ בְּכָל-  
thee in all  
שַׁעְרֶיךָ אֲשֶׁר  
thy gates, which  
יְיָ אֱדוֹנֵי  
ADONI

אֱלֹהֶיךָ נָתַן לְךָ  
thy G-d giveth thee,





**An inner gate in Tel Dan**





**Dan: Podium of the judgment seat. Four stone bases held wooden posts that probably supported a canopy. (Two original bases were found.) Left of the podium is a standing stone, and left of it is the opening of the inner gate leading up to the city. Right of the podium is a stone bench, probably for the elders.**

**Photo by Dr. Mark V. Hoffman ([crossmarks.com](http://crossmarks.com)), touring with NET**











# D'varim (Deuteronomy) 16.18b

וְשֹׁפְטֵי

לְשִׁבְטֶיךָ

and they shall judge throughout thy tribes:

צְדִיק:

just

מִשְׁפֵּט-

judgment.

הָעָם

the people

אֶת-

## D'varim (Deuteronomy) 16.19a

לֹא<sup>19</sup> לֹא- תִטֶּה מִשְׁפָּט לֹא  
not judgment; Thou shalt wrest not

תִּכְבֵּד פְּנֵים וְלֹא- תִקַּח  
take neither persons, thou shalt respect

שֶׁחַד כִּי הַשְּׁחָד יַעֲבֹד  
doth blind a gift for a gift:



## D'varim (Deuteronomy) 16.19b

עֵינֵי חֲכָמִים וַיִּסְלַף  
and pervert the wise, the eyes of

דַּבְרֵי צְדִיקִים:  
the righteous. the words of

**The power of gifts, for good and evil**



Mishlei/Prov 17.23 From under a cloak a bad man takes a bribe to pervert the course of justice.

Mishlei/Prov 18.16 A person's gift clears his way and gives him access to the great. [Yaakov and Esav]

Mishlei/Prov 21.14 A secret gift allays anger, and a bribe under the cloak the strongest fury.

Kohelet/Eccles 7.7 But oppression can  
make a wise man stupid; also a gift  
can destroy understanding.



# D'varim (Deuteronomy) 16.20

20

צֶדֶק

just

צֶדֶק

That which is altogether

תַּחֲיֶיךָ

thou mayest live,

לְמַעַן

that

תִּרְדֹּף

shalt thou follow,

אֲשֶׁר

which

הָאָרֶץ

the land

אֶת

וְיָרַשְׁתָּ

and inherit

לְךָ:

thee.

נָתַן

giveth

אֱלֹהֶיךָ

thy G-d

׃

ADONI

Consequentialism is the class of normative ethical theories holding that the consequences of one's conduct are the ultimate basis for any judgment about the rightness or wrongness of that conduct. Thus, from a consequentialist standpoint, a morally right act (or omission from acting) is

one that will produce a good outcome, or consequence. In an extreme form, the idea of consequentialism is commonly encapsulated in the English saying, "the ends justify the means", meaning that if a goal is morally important enough, **any method** of achieving it is acceptable.

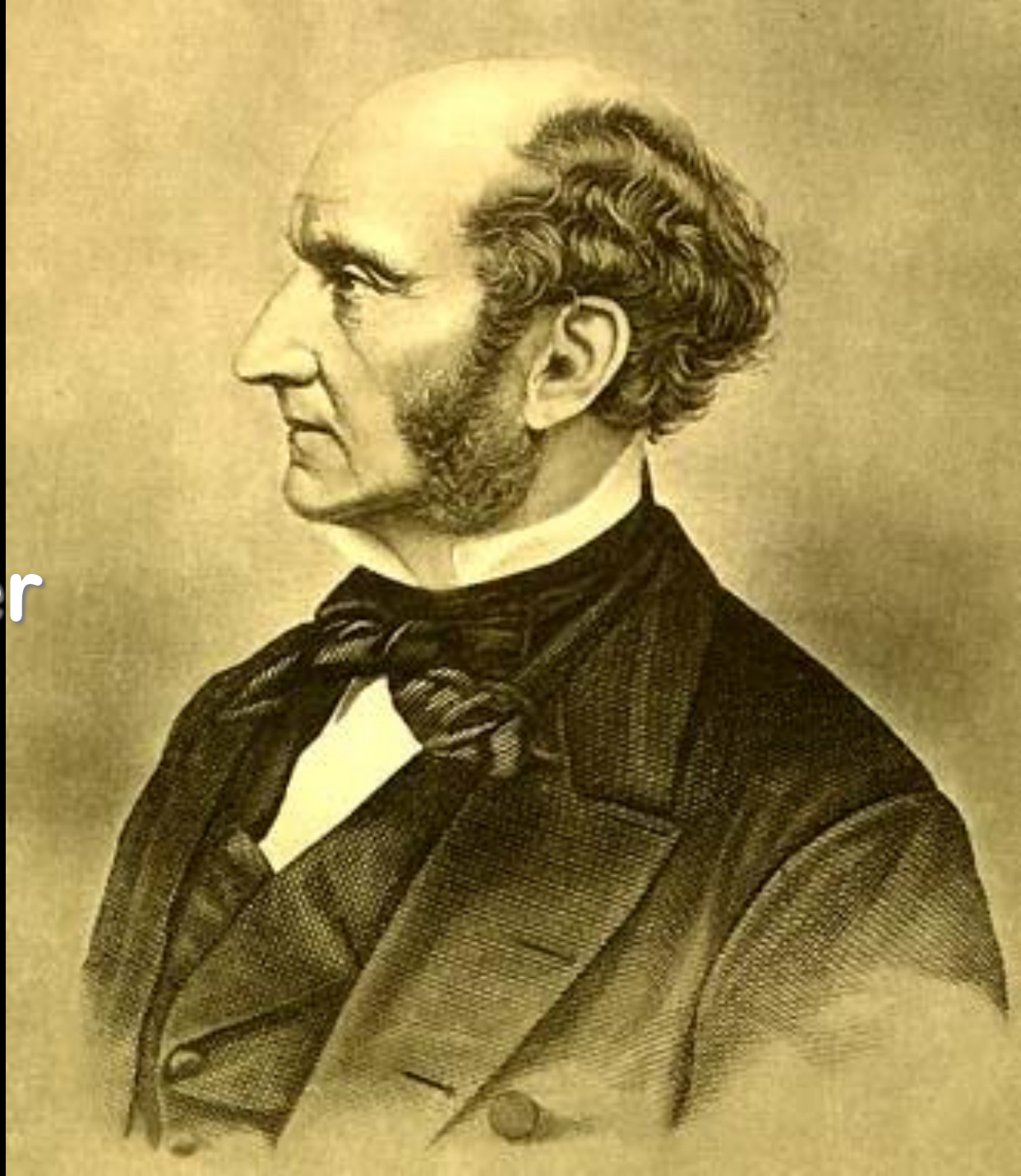


Utilitarian-type theories hold that the end consists in an experience or feeling produced by the action. Hedonism, for example, teaches that this feeling is pleasure—either one's own, as in egoism (the 17th-century English philosopher Thomas Hobbes),

or everyone's, as in universalistic hedonism, or utilitarianism (the 19th-century English philosophers Jeremy Bentham, John Stuart Mill, and Henry Sidgwick), with its formula of the "greatest pleasure of the greatest number."

“Moral calculus”

**John Stuart Mill, an influential liberal thinker of the 19th C and a teacher of utilitarianism**





**Ro 3.7-8 "But," you say, "if, through my lie, God's truth is enhanced and brings him greater glory, why am I still judged merely for being a sinner?" Indeed! Why not say (as some people slander us by claiming we do say), "Let us do evil, so that good may come of it"?**

How about a historical example. From 1928 to 1941, the Soviet Union instituted a series of five year plans designed to boost the soviet economy. Farms were collectivized and great gains were made in Soviet production of a variety of goods (steel, oil, etc...), but it came at a terrible price. Millions of Soviets died of simple starvation, and thousands more were persecuted or sent to gulags during the

Great Purge that went along with the five year plans. It isn't too difficult to say that the sacrifices the Soviet people had to make were not worth simple gains in the economy, however it isn't that simple. These improvements in the Soviet industries were likely what made it possible for the Soviets to successfully repel Nazi Germany in WW II, theoretically saving millions more lives. Does this make Stalin's actions right?



Stalin ordered for kulaks "to be liquidated as a class" and this liquidation was considered by many historians to have resulted in the Soviet famine of 1932–1933. This has complicated attempts to distinguish the executions of kulaks. A wide range of death tolls has been suggested, from as many as 6 million suggested by Aleksandr Solzhenitsyn,

whereas lower numbers are estimated at 700,000 by Soviet sources. A collection of estimates is maintained by Matthew White.

Thillim/Ps 89.14-16 **Righteousness and justice are the foundation of your throne;** grace and truth attend you. How happy are the people who know the joyful shout! They walk in the light of your presence, **ADONI.** They rejoice in your name all day and are lifted up by your **righteousness,**

**Amos 5.12-15, 24 For I know how numerous are your crimes and how outrageous your sins - bullying the innocent, extorting ransoms pushing the poor aside at the gate. At times like these a prudent person stays silent, for it is an evil time. Seek good and not evil, so that you will survive.**



Amos 5.12-15, 24 Then Adonai ELOHEI-Tzva'ot will be with you, as you say he is. Hate evil, love good, and uphold justice at the gate...Instead, let justice well up like water, and righteousness like an ever-flowing stream.

**Rabbinic law stated that in a lawsuit**

- The orphan must be heard first**
- Then the widow**
- Then any woman before a man**
- Nevertheless, the poor shall not have undue partiality either.**

Yeshayahu/Is 5.16 But ADONI-Tzva'ot is exalted through justice, God the Holy One is consecrated through righteousness.

וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה .

Root letters repeated. Literally: G-d who is holy, is made holy by justice.

Micah 6.8 Human being, you have already been told what is good, what ADONI demands of you - no more than **to act justly, love grace** and walk in purity with your God.

**עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד**



Ps 23.2 He guides me in **right** paths for  
the sake of his own name

Hab 2.4 "Look at the proud: he is inwardly not upright; but the righteous will attain life through trusting faithfulness.

וְצַדִּיק בְּאֱמוּנָתוֹ יַחִיָּה.

Ro 1.17 God makes people righteous in his sight; and from beginning to end it is through trust - as the Tanakh puts it, "But the person who is righteous will live his life by trust."

**Gal 3.10-11** For everyone who depends on legalistic observance of Torah commands lives under a curse, since it is written, "Cursed is everyone who does not keep on doing everything written in the Scroll of the Torah." Now it is evident that no one comes to be declared righteous by God through legalism, since "The person who is righteous will attain life by trusting and being faithful."

**Mes Jews/Heb 10.34-38 For you shared the sufferings of those who had been put in prison. Also when your possessions were seized, you accepted it gladly; since you knew that what you possessed was better and would last forever. So don't throw away that courage of yours, which carries with it such a great reward.**

Mes Jews/Heb 10.34-38 For you need to hold out; so that, by having done what God wills, you may receive what he has promised. For "There is so, so little time! The One coming will indeed come, he will not delay. **But the person who is righteous will live his life by trusting,** and if he shrinks back, I will not be pleased with him."



Ro 3.20-22 For in his sight no one alive will be considered **righteous** on the ground of observance of Torah commands, because what Torah really does is show people how sinful they are. But now, quite apart from Torah, God's way of making people **righteous** in his sight has been made clear -

Ro 3.20-22 although the Torah and the Prophets give their witness to it as well - and it is a **righteousness** that comes from God, through the faithfulness of Yeshua the Messiah, to all who continue trusting.

**Ro 3.23-26** since all have sinned and come short of earning God's praise. By God's grace, without earning it, all are granted the status of being considered righteous before him, through the act redeeming us from our enslavement to sin that was accomplished by the Messiah Yeshua. God put Yeshua forward as the kapparah for sin through his faithfulness in respect to his bloody sacrificial death.

**Ro 3.23-26 This vindicated God's righteousness; because, in his forbearance, he had passed over [with neither punishment nor remission] the sins people had committed in the past; and it vindicates his righteousness in the present age by showing that he is righteous himself and is also the one who makes people righteous on the ground of Yeshua's faithfulness**

צדק צדק תרדוף

*Tsedek tsedek tirdoff*

Justice, justice, you shall pursue.