

Parashah #47

(Updated 8.07.10)

Re'eh ~ ראה ~ See/Look at/Behold/Perceive/Consider

Torah: D'varim/Deuteronomy 11:26~16:17

Haftarah: Yesha'yahu / Isaiah 54:11~55:5

B'rit Hadashah: 1st Corinthians 5:9-13; Yochanan Aleph/1st John 4:1-6

This is Parashah (reh-eh) Re'eh. The Hebrew word *re'eh* means to *see, look at* or *behold*. However, it is not the emphatic use *behold*. If it were, we would use another Hebrew word (he-neh) *hineh*. Instead, Moshe used *re'eh* as a more practical call to understand the choice set before *B'nei Isra'el/the children of Israel*. I believe it was Moshe's heart-felt plea, for Israel to see plainly (or behold) HaShem was setting before them a choice:

- To obey and consequently enjoy the blessings or . . .
- To disobey and reap the consequences of disobedience.

CHAPTER 11

In **verse 26**, with regard to the word see, Rabbi Malbim, in the Artscroll Chumash, has this comment: “The blessing and curse are not simply promises for the future. One can actually see people who observe the Torah have a sense of accomplishment, fulfillment and spiritual growth. The blessing is there for all to see.”

In **verses 27 and 28**, different translations use the word *harken* or *listen* which is taken from the Hebrew root word *Shema*. We already know *shema* means more than just listen. It carries with it the directive of hearing and obeying what is instructed. The prophet (Ah-mos) Amos says, in the future “. . . there will be not a hunger for bread and not a thirst for water, but only to **hear** the word of HaShem” (**Amos 8:11**).

Verse 29 says “you are to put the blessing on Mount G'rizim and the curse on Mount 'Eival”. In the past I have had trouble separating Mount *G'rizim/Gerizim* and Mount *Eival/Ebal* and which received the blessings and which received the cursings. Finally, it dawned on me. Mount Eival begins with an “E” like the word “evil”. It received the curses. On the other hand, Mount G'rizim begins with a “G” like the word “good”. It received the blessings.

CHAPTER 12

The sanctity of *HaAretz/The Land* is covered in **verses 1-19**. The instructions/commandments given in these passages are specific to *Eretz Yisrael/The Land of Israel*. They refer to the removal of every bit of idolatry from The Land and they refer to *mitzvot/instructions* which are performed there exclusively or primarily.

There is no doubt, according to **verses 2 & 3**, anything having to do with idols was to be completely destroyed.

- Destroy all the high places
 - Break down their altars
- Smash their standing-stones to pieces
- Burn up their sacred poles completely
 - Cut down their carved images
 - Exterminate their name

Rashi commented it wasn't enough to just chop down an (ah-sheh-**rah**) *asherah* or idolatrous tree; even its roots were to be removed from the ground. Additionally, *B'nei Yishra'el / Children of Israel* “. . . were not even to refer to pagan gods by their proper names. Instead, they should use derogatory nicknames for them.”

Verse 5 indicates sacrifices are to be made “. . . at the place HaShem, your G~d shall choose . . .” Initially, it would have been the Tabernacle and then, later on, the Temple. With regard to the Temple, (which was in [Yeh-roo-shah-lah-yeem] *Yerushalayim/Jerusalem*, before it was destroyed) we are told that the Tetragramaton (יהוה) is carved into the topography of the hills, surrounding Jerusalem. That would be a pretty good indicator Jerusalem is the place HaShem has chosen.

There are seven (the number of divine perfection) different offerings mentioned in **verse 6**.

- Burnt or *Elevation offerings*, also known as *Olah*, are the ones which are burned completely on the Altar
- Sacrifice offerings are *peace/shalom* offerings generally shared with the family and guests of the one bringing the offering (what a cookout!!!)
- The tithes are the animal tithes brought as offerings (**Vayikra/Leviticus 27:32**)
- The “second tithe” from the crops is mentioned in **D'varim/Deuteronomy 14:22-27**.
- Offerings which you give
- Offerings you have vowed
- Voluntary offerings

Verse 7 says you shall eat in the presence of Adonai your G~d and rejoice. Sounds like this is referring to our Oneg!!! *Oneg* is a Hebrew word meaning *pleasure* or *delight*.

In **verse 10** Moshe continues to give Israel the assurance HaShem will cause them to inherit the land. Additionally, HaShem will give them rest from their enemies all around, and they will dwell securely and in safety.

Again, we have the admonition of offerings not being made just anywhere but only where Adonai chooses. Unlike the Canaanites who brought their offerings wherever they chose, HaShem's chosen people were to do so only in the places designed by Him. (verses 13 & 14)

Verses 20-25 give permission to eat unconsecrated meat as long as the blood is poured out onto the ground. These verses very strongly indicate blood is not to be consumed because "life is in the blood".

Then in verses 29-31, again there is strong admonition not to follow after the Canaanites gods because it would be an abomination to HaShem. They have offered their sons and daughters as sacrifices to their gods, which HaShem hates!!! As a nation, we should "harken" to this admonition. Our Holy G~d is not pleased our sons and daughters have been sacrificed to our "god of lust". Abortion is exactly that!!!

Before we leave Chapter 12, I want to share one commentary. Twelve times in this Torah portion the words *this place* (singular) are mentioned. They are in . . .

- 12:5
- 12:11
- 12:18
- 12:21
- 14:23
- 14:24
- 14:25
- 16:2
- 16:6
- 16:11
- 16:15
- 16:16

This is where Israel's One G~d, Adonai would choose to put His name. It was first mentioned prophetically by Moshe, 40 years before in his Song, just after the crossing of the Sea of Suf (Sh'mot/Exodus 15:17). I believe *the place* being mentioned twelve times is very significant. Twelve is the number of divine government, divine power, rule and authority.

CHAPTER 13

The Torah is complete and perfect! This is why we are told repeatedly not to "add to" or "subtract from" its instructions. (Verse 1) An interesting side note from the Stone Edition of the Artscroll Chumash indicates this verse, according to the Torah scrolls, was actually a part of the previous passage. Therefore, some translations show this passage to be in Chapter 12:32.

From time to time you have seen me mention my friend, Brother Lynn Greuter. Some time ago, he was ordained as a Messianic Pastor and truly, he does have a Pastor's heart. His choice, however, is to be called "Brother Lynn" rather than "Pastor". So . . . Brother Lynn it shall be! Here are his comments:

In Deut. 13:4 the word that is translated as "walk after" or "follow" is the Hebrew word "acharai". Yet this word denotes a great distance away, not the closeness that the English language so poorly portrays. In this particular passage the Torah is giving Yisra'el instructions concerning false prophets. So suddenly, this word takes

on a different aspect, one of suddenly realizing you are a great distance away because someone or something has caused a separation. The latter half of this verse speaks of keeping His mitzvot, (instructions) and being obedient to His voice, serving Him, and cleaving to Him. So a deeper look at this verse in context reveals a portrait of one who has been led away by one who is not true & suddenly realizing they can't hear His voice, they are so far away He is barely visible. Yet this verse gives encouragement. In spite of this distance one should never give up; with all your power, you should strive to close the gap; never allowing any circumstance to govern your walk in the footsteps of the Master. Never let despair, never give up ground to a fault or weakness, never allowing anything to remain as a hindrance that cripples us and those around us needing support. Truly in this time, the false doctrines abound & Ha-Satan the propagator of them all is busy deterring many from the closeness God intended for His people. So the words of Jeremiah 16:19 ring true today!! We have inherited lies, vanity, & things where within there is no profit. We all have a choice to make, do we allow an enemy to cut us off, single us out & destroy us or do we lay aside the trash & strive back to the safety of a protected flock; a flock having the true Shepherd, Messiah of Yisra'el, who has placed instructions that are a hedge safeguarding them. I pray that should this find anyone who is discouraged, that your hands & feet would again be strengthened, that your steps would be sure for it is meant that you should be close to His side. Shalom, Bro. Lynn

We receive a very profound warning concerning false prophets (**verses 2-12**). There are several issues here. One is quite clear! Adonai is testing to see if, in fact, He is loved with all of our heart and being. Another is, regardless of who the false prophet is, he or she is to be stoned to death with the first stone being cast by the one who was approached. This is how to rid your community of wickedness. **A true prophet of G~d will not advocate any form of idolatry nor would he suggest any of the Torah be abolished.**

In light of the Biblical admonition for end-time believers to beware of false prophets and false christs and the warning of even the very elect being deceived. Torah proves to be as up to date as today's headlines. To those who flock after the "feel good" antics of today, is Adonai really "loved with all of their heart and being"?

It is no secret mainstream Judaism considers Yeshua a false prophet. Given the "Jesus" many Christians try to convert Jews to, it is no wonder!!! In Deuteronomy 13 HaShem warns about miracle working prophets who turn people away from Torah. Such a prophet is to be regarded a false prophet. He is to be put to death. Many followers of Jesus have taught He did away with Torah. Furthermore, they believe He set them free from keeping the commandments. Judaism responded by declaring this Yeshua a false prophet. Rightly so! As a Torah-breaking miracle-worker who encouraged others to abandon the commandments of G~d, the Jesus of today's popular tradition is a false prophet as defined in this Chapter of Deuteronomy.

However, the TRUTH is Yeshua kept Torah . . . every word of it. Moreover, for starters, He came to Tabernacle with us on Sukkot, the Feast of Tabernacles, for starters. His parents took

Him to the Synagogue on the eighth day for His B'rit Milah/Circumcision and naming according to Torah. In **Luke 4:16** we learn he came to Nazareth, where He had been brought up: and, as His custom was, went to the synagogue on the **Sabbath day**, and stood up to read. There is NO WAY Yeshua could have been sacrificed on Passover as the perfect Lamb of G~d if He had not lived by Torah. He was placed in the tomb on HaBikkurim/Feast of Unleavened Bread, again because He was without sin. Then He rose from the grave on the Feast of First Fruits. He has fulfilled the Spring feast and when He returns He will fulfill the Fall feasts!!!

However, according to a commentary in the Artscroll Chumash, “under extraordinary circumstances, a **proven prophet** has the right to override a commandment of the Torah temporarily, as Elijah did when he brought an offering at Mount Carmel, away from the Temple in Jerusalem (**M'lakhim Alef/1st Kings 18**).”

“The Wayward City” is addressed in **verses 13-19** and refers to any city which HaShem had given to Israel. If the **majority** of the city has become corrupt by idolatrous worship because of “certain scoundrels”; . . .

- the guilty parties are executed by the sword,
- as well as the city and
- all its property,
- including the livestock –
- even that of the non-sinners is destroyed.
- The city must remain a desolate heap, never to be rebuilt.

This is just an example of the horrendous danger idolatry is to Israel’s national existence and to the United States, as well!

In the Complete Jewish Bible, **verse 17** (16 in English), the word *tel* is used. Let’s read this verse now. Different translations render it as . . .

- “an eternal heap” (once),
- another as “ashes and ruins” (once),
- another as “waste” (once),
- and another as “heap” (seven times).

When I was in Israel, I learned there are two different Hebrew words used for *mountain*.

- One is *har*, as in Har Sinai/Mt. Sinai, which is natural or G~d made.
- The other is *tel* which is man-made or artificial.

Once a *tel* has been made, it is not to be rebuilt on again. **Tel Aviv** has some significance here. For those of you who have not been there, I can assure you it is a place which would rival Las Vegas or New Orleans as “Sin City”!!! It is for this reason, I believe the United States Embassy in Israel should be moved to Jerusalem.

CHAPTER 14

This chapter begins by telling Israel they are (Ahm Seh-gy-**lah**) *Am Segullah/uniquely treasured people*. This implies the laws given here are a direct reflection of their special status. In **verse 1**, self-mutilation is forbidden because HaShem doesn't want "His children" to express their mourning by injuring themselves. Nor does He want them to shave their heads as is the practice for "other gods". Oh my! There is scripture concerning tattoos and "skinheads"!

Verses 3-20 give a very extensive list of permitted and forbidden animals, fish and fowl to eat. There is an interesting website you might want to go to which also gives a very extensive list of clean and unclean foods. It is: www.theisraelofgodrc.com/CUPL.html#Baking

The latter part of **verse 21** is the very simple instruction . . . "You are not to boil a young animal in its mother's milk." . . . which is merely a repetition of **Sh'mot/Exodus 23:19** and **Sh'mot / Exodus 34:26**. I don't know why this particular verse has been "added to" **SO** much but it is a prime example of what **NOT** to do to HaShem's Holy Torah!!!

With regard to this verse, I would like to share with you a reported dialogue between HaShem and Moshe. (Best read with Jewish dialect)

HaShem: "Moshe, in keeping Kosher, never cook a calf in its mother's milk. It's cruel."

Moshe: "L~rd, You are saying we shouldn't eat milk and meat together."

HaShem: "I'm saying never cook a calf in its mother's milk."

Moshe: "L~rd, what You are saying is, we should wait after eating meat to take milk."

HaShem: "Moshe, listen. I am saying, don't cook a calf in its mother's milk!!!"

Moshe: "L~rd, You mean we should keep separate dish sets for milk and for meat, and . . ."

HaShem: "Oy vey Moshe, do whatever you want!"

Okay, back to our Parashah reading!!! The "second tithe" is addressed in **verses 22-27**. After the (teh-roo-**mah**) *terumah/the Kohen's portion*, and the L'vi'im tithe have been removed from the harvested crop, the owner must separate the "second tithe". This tithe is taken in the first, second, fourth and fifth years. During the third and sixth years a tithe is taken for distribution to the poor and no tithes are taken during the seventh year.

Recently, I received some questions concerning the tithe or tithes and offerings. My reply has to do with this Torah portion. Several years ago, I decided to set aside 25% of my income for HaShem and His purposes. Ten per cent, of course, goes to the storehouse or the place where I feel I am being spiritually fed. Then there are ministries IN THE LAND (Israel) which HaShem has directed me to support. Those ministries take care of the poor, needy, orphans and widows, as we are instructed to do. I have purposed in my heart to NEVER come before HaShem empty-handed. I may not have much to give but I will ALWAYS have something to give to His works. As we read through Torah, we learn when the Children of Israel came to the Tabernacle or Temple, there was always an offering given. Should I do anything less than they?

Did you notice in **verses 24-26** HaShem gives free reign to P-A-R-T-Y????? . . . as long as it is you and your household in the presence of Adonai. He even gives permission to purchase wine or other intoxicating liquor. For those of us who have come out of bondage to worldly living, apparently it was okay for us to party, we just didn't understand we were to do it with **our** family, in **His** presence!!! Okay, if I've offended anyone by my liberal interpretation of this scripture, please forgive me!!! However, read it for yourself!

This chapter ends with the encouragement to not forget or neglect "the Levite staying with you". As a matter of fact, it has been repeated several times during this particular reading.

CHAPTER 15

The remission of loans is discussed in **verses 1-6**. Just as Torah declares the seventh year rest for fields and orchards, it does so for the individual as well. According to **verse 3** this remission does not apply to gentiles (unbelievers). Additionally, it applies only to personal loans to a "brother". Any loan secured by collateral does not fall into this category. ***Sh'mittah***, (sh-meet-**ta**) is the Hebrew word for this ***seventh year rest*** and it also means ***release***. **Verse 7** says "if someone among you is needy . . . you are not to harden your heart or shut your hand from giving to your needy brother." So how would you know whether or not your brother is needy? Not everyone goes around with their hand out when they are in need! I have been taught when a person borrowed something and they had no other collateral, they were to give the lender their "outer garment". Okay, so just what is the "outer garment"? I believe the "outer garment" is where the ***tzitzit/fringes*** were worn. So if a brother was seen without his tzitzit, one would know he was in need. We are told in **verse 11** there will always be poor people in the land.

A story is told of when Rabbi Akiva got married. He and his wife were so poor they had only straw to sleep on. One night Heaven tested them and sent Elijah, disguised as a stranger, to knock at the door. He cried, "Please help me. My wife is in confinement and doesn't even have straw to lay on." Akiva got up and gave him the straw and said, "You see, there is a man who does not even have straw!" (Nedarim 50a)

Here's a very interesting story entitled "The Power of Giving" by Chana Nestlebaum, *Chofetz Chaim, Loving Kindness: Daily Lessons in the Power of Giving* (Brooklyn, NY: Mesorah Publications, Ltd., 2007), 52–53.

"In the years before World War II, a small Jewish community in Hungary hired a rabbi to teach Torah to their boys, but the poor community was unable to afford to pay the man. Instead, the parents took turns providing the man's family with a daily meal. After a few decades, the rabbi's wife died, his children moved away, and he was alone. He was too old to teach anymore, so the community hired a new rabbi to educate their children. One woman, however, took pity on the old man who had taught her sons so well. For five years—until the rabbi died—she climbed the stairs to his small apartment every day and brought him lunch. Sometime later, the woman died. When the war began, the small Jewish community was deported. The woman's grandchildren, however, were saved by a Christian woman who risked her life to hide them behind a false wall she built in her apartment. She provided meals for her hidden Jews every day. The Nazis raided and searched her apartment, but they never discovered her fugitives.

After the war, the children learned the apartment they had been hidden in had once belonged to a different tenant. It was the same apartment the old rabbi had lived in. The Christian woman who brought them food daily from the market had climbed the same stairs their grandmother had climbed to bring the old rabbi his daily lunch. The grandmother's investment in heaven had paid dividends on earth."

One of my favorite Jewish quotes is:

"The world endures because of three activities:
Torah study, worship of G~d, and deeds of loving-kindness."

Definitely, giving to the poor would fall into the category of deeds of *loving-kindness* or (kheh-sehd) *chessed*. Before we leave this subject, I need to address one more Hebrew word (tzah-dahk-ah) *tzadakah* which means *charity* and comes from the root word (tzah-dok) *tzadok* meaning *righteous*.

There is another belief the poor person is more righteous than those who are not because the poor person gives the others the opportunity to perform their mitzvot of giving to the poor. In **Acts 20:35** *Sha'ul/Paul* reports Yeshua, Himself said, "It is more blessed to give than to receive."

As we can see, *tzadakah/charity* is one of the central pillars of Torah. It is a reflection of HaShem's very nature. It is grace itself. Yeshua quotes **D'varim/Deuteronomy 17:11** saying, "You always have the poor with you." (**Yochanan/John 12:8**), and He expects us to give

generously to them. Many of Yeshua's teachings have to do with the subject of giving charity. He assumes we will give to charity, saying, "When you give to the poor . . ."
(Mattityahu/Matthew 6:2), He points out even the hypocrites give charity. After all, giving charity is a mitzvot/commandment of Torah. Conversely, there is a prohibition, "not to deny charity to the poor." We are under obligation to "freely open our hand to our brother, to the needy and the poor".

All of the Apostolic Scriptures and Pauline Epistles, are packed with encouragement to give to the needy and to give generously. Giving generously was a natural reflex of the First Century believers. *Sha'ul/Paul* regards giving generously a proper response showing gratitude for the grace HaShem has given us. When we give charity, it should be done subtly and quietly. Yeshua tells us when we give, we are not to announce with trumpets. In other words, we are not to make a show of it. Mattityahu/Matthew 6:3 says "But when thou doest alms, let not thy left hand know what thy right hand doeth" and "that your giving be in secret"
(Mattityahu/Matthew 6:4). Perhaps the question arises, how much should I give? The true disciple asks "How much more can I give? How can I find a way to give more?"

Verses 12-18 address the Jewish bondsman or bondswoman. In the seventh year, they are to be released. (I'm gonna jump around in these scriptures for a few minutes.) Verse 18 says not to resent setting him free because he has been worth twice as much as a hired employee.

In the Jewish culture, the length of time a worker could obligate himself to work was three years (Yesha'yahu/Isaiah 16:14). Therefore, the bondsman's six years of service were twice as long as his master could have contracted from a private worker. Now back up to verses 14 & 15. "Supply him generously". One of the commentaries said that the master should feel an obligation, not merely to give his outgoing servant a "bonus" but, to be very generous and give him a gift that will raise his self-esteem and reputation. Is this what "severance pay" is all about? So, it's really a Hebrew thing . . . this severance pay!!!

CHAPTER 16

The three pilgrimage festivals are addressed in this chapter.

- Pesach (Pay-sock) ~ Passover ~ Early Spring Harvest
- Sha'vuot (Shah-voo-oat) ~ Feast of Weeks / Pentecost ~ Late Spring Harvest
- Sukkot (Sue-coat) ~ Feast of Tabernacles ~ Fall Harvest

These are the three times *B'nei Yisra'el/children of Israel* are required to go to the Temple to make their offerings. These three festivals are significant because of their role in the agricultural cycle of the year. These three festivals are also significant because of their role in prophecy.

“You shall observe the month of (Ah-veev) *Aviv* which means *springtime*. The actual month, the first of the Biblical year, is called *Nissan* (sounds like the car) which means *blossom*. The *Pesach/Passover* offering can only come from sheep and goats and no (hah-mehtz) *hametz / leaven* is to be eaten for seven days. Additionally, there is not to be any leaven anywhere around. Can’t you just see this picture. In the spring, the Hebrew women are cleaning out the hametz from their homes and the surrounding neighbor women, not wanting to be outdone or appear lazy get busy cleaning their houses and voila! we have spring house cleaning!!!! On the seventh day of this observance, there is to be a festive assembly and no work is to be done. (Verses 1-8)

When the first of the new crop is harvested, barley is gathered for the Omer-offering. Then we begin counting the seven weeks which is what the next festival (Shah-voo-oat) *Sha’vuot* meaning *weeks* is all about (verses 9-12). In later years, Sha’vuot would also be celebrated by Believers in Yeshua, as Pentecost. However, since this is traditionally the day the Torah was given, it is the day Israel was betrothed to HaShem.

The Torah lists eight categories of people who should be included in ones joy. According to verse 11 four of them are . . .

- the Levite
- the proselyte
- the orphan and
- the widow

. . . and four are members of ones own household . . .

- Son
- Daughter
- Slave
- Maidservant

According to a commentary by Rashi, G~d says “Your four correspond to My four. If you gladden My four, I will gladden your four.”

The third pilgrimage festival, (sue-coat) *Sukkot* meaning *booths* and/or *tents*, also known as *Feast of Tabernacles* (verses 13-15) represents the Fall Harvest and also lasts seven days. Verses 16 & 17 say no one shall come empty handed to Adonai and they should give in relationship to the blessing He has bestowed upon them. W ☺W!!! There it is in scripture, they are not to show up before Adonai empty-handed but every man is to give what he can, in accordance with the blessing Adonai your G~d has given you.

Re’eh ~ ראה ~ See/Look at/Behold/Perceive/Consider
Haftarah: Yesha’yahu/Isaiah 54:11~55:5

As we learned a couple of weeks ago, according to the Stone Edition of the Artscroll Chumash, the (Hahf-tah-roat) Haftarot of the seven Sabbaths between Tisha B'Av and Rosh Hashanah are called "the seven of consolation". They contain prophecies which offered the people comfort and hope after the Destruction of the First Temple. They are all taken from the latter chapters of Isaiah, whose prophecies were "half affliction, half consolation". Just as the three Haftarot of affliction, the seven of consolation are not related to the weekly Haftarah.

This particular selection is prophecy of Messianic times, *Yesha'yahu/Isaiah* speaks of a world where . . .

- Currency will be righteousness
- The defense will be faith in HaShem
- Sustenance will be bought with obedience to the Word of HaShem
- The Leader of Israel will be the offspring of David
- The nations of the world will flock to Him and His nation

. . . because the entire world will recognize HaShem has glorified Israel.

Re'eh ~ ראה ~ See/Look at/Behold/Perceive/Consider

B'rit Hadashah: 1st Corinthians 5:9-13; Yochanan Aleph / 1st John 4:1-6

1st Corinthians 5:9-13 One matter of interest many overlook, is the beginning of **verse 9**, "In my earlier letter . . ." which would indicate *Sha'ul/Paul's* earlier letter to those in Corinth, didn't make it into the Holy Scriptures. From this we can deduce not everything Sha'ul wrote was recorded for posterity.

The last sentence is the primary parallel to our Torah portion. In fact, ". . . expel the evildoer from among yourselves." is a direct quote from **D'varim/Deuteronomy 13:6 (5)**. However, we shouldn't overlook the rest of these verses. These verses, concerning association with people, are not referring to people in general but to those within the community of believers. In fact, the operative word here is "brother", one who indicates he/she is Torah Observant but, in fact, fall into . . .

- | | | |
|---------------------|---------------------|---------------|
| • Sexual immorality | • Thievery/stealing | • Abusiveness |
| • Greed | • Idol-worship | • Drunkenness |

From those, *Sha'ul/Paul* says, we are to separate ourselves from them. As the last sentence says, Just "expel the evil doer from among yourselves."

Yochanan Aleph/1st John 4:1-6 I believe the primary parallel to our Torah portion is found in **verses 4-6** with regard to false prophets, both then and now. Many false prophets,

base their pronouncements on their own imaginations and on what they think people want to hear. They are available to distract, miseducate and “milk” the public. You find them in the media, on the streets, in schools and universities, in many homes, and yes, unfortunately, in the pulpits.

Our corresponding Psalm for this Torah portion is: Psalm 97

Next week’s lesson: Parashah #48

Shof’tim ~ שפטים ~ Judges

Torah: D’varim/Deuteronomy 16:18 ~ 21:9

Haftarah: Yesha’yahu/Isaiah 51:12 ~ 53:12

**B’rit Hadashah: Mattityahu/Matthew 5:38-42; 18:15-20; Acts 3:13-26; 7:35-53;
1st Corinthians 5:9-13; 1st Timothy 5:17-22; Ivrit/Hebrews 10:28-32**

Who fills his mind with Torah clears it of fear and folly.

Rabbi Chanina Sgan HaKohanim

Shavuah tov (have a good week)!!!

Just as I was finishing this Torah study, I received an email with the subject line of: “**Give till it hurts**”. I thought, “How appropriate!” So I decided to include it here at the end.

A driver is stuck in a traffic jam going into downtown Chicago. Nothing is moving north or south. Suddenly a man knocks on his window.

The driver rolls down his window and asks, 'What happened, what's the hold up?'

'Terrorists have kidnapped Barack Obama, Hillary Clinton, Oprah Winfrey, Nancy Pelosi, Harry Reid, Rosie O'Donnell, Jesse Jackson and Al Sharpton. They are asking for a \$10 Million ransom. Otherwise, they are going to douse them with gasoline and set them on fire. We are going from car to car, taking up a collection.'

The driver asks, 'On average, how much is everyone giving?' The answer: 'About a gallon'