



CANDLE LIGHTING 7:38 PM | 2 ELUL | AUGUST 15, 2026 | HAVDALA 8:40 PM

שבת פרשת שופטים
SHABBAT PARSHAT SHOFTIM

Haftorah is Isaiah 51:12-52:1
(אנכי אנכי). Pirkei Avot Ch. 6.

FRIDAY EVENING

MINCHA 7:30 PM

SHKIA 7:56 PM

TZAIT HAKOCHAVIM 8:36 PM

SHABBAT

HASHKAMA 7:45 AM

SHACHARIT - MAIN 9:00 AM

POST-HASHKAMA SHIUR ≈ 9:30 AM

LAST KRIAT SHEMA 9:34 AM

FUNDAMENTALS SHIUR ≈ 11:30 AM

PRE-MINCHA SHIUR 6:40 PM

MINCHA 7:20 PM

SHKIA 7:55 PM

MAARIV 8:40 PM

KIDDUSH



Kiddush is sponsored by Seymour Wigod in honor of Tali & Neal Wigod, Moshe, Shua and Shy, to wish them bracha, hatzlacha & yishuv tov on moving to Israel.

MAZEL TOV

Mazel tov to Joanne & Stu Oppenheim on their daughter Aliza's marriage to Scott Boxer.

יעלה הזיווג יפה ויבנו בית נאמן בישראל

May the beautiful couple be elevated in the building of a faithful house of Israel.



YOMIM NORAIM 5787

If you wish to be in your Shabbat seats for the Yomim Noraim, we will endeavor to do so for reservations received no later than Tuesday, September 1. You may register online here: [Yomim Noraim Seats](#). There will be age-appropriate professionally led groups for children ages 2-12. Register by Tuesday, September 1, by clicking here: [Childcare](#). Any Misheberach requests for 5787 must be submitted anew by emailing Marty at thegabbai@aol.com.

ROSH HASHANAH SCROLL/YIZKOR MEMORIAL BOOKLET

To partake in our cherished tradition of extending a "Shanah Tova" to your fellow shul members by listing your name by Sept. 1 in the Rosh Hashanah scroll, click here: [Rosh Hashanah Scroll](#). For listings in the Yizkor Memorial booklet by Sept. 1, click here: [Yizkor](#).

BARUCH DAYAN HA'EMET

We regret to inform you of the passing of Sam Stock, beloved father of our Associate Member Michael Stock.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים



SUNDAY
8/16

MONDAY
8/17

TUESDAY
8/18

WEDNESDAY
8/19

THURSDAY
8/20

FRIDAY
8/21

WEEKDAY MINYANIM AT AHAVAT ACHIM

SHACHARIT	8:00 AM	6:15 AM	6:25 AM	6:25 AM	6:15 AM	6:25 AM
2ND SHACHARIT MINYON - YISHTABACH AT 7:40 AM		7:25 AM	7:25 AM	7:25 AM	7:25 AM	7:25 AM
MINCHA/MAARIV	7:41 PM	7:40 PM	7:38 PM	7:37 PM	7:36 PM	7:30 PM

ZMANIM

Earliest Talit	5:08 AM	5:09 AM	5:10 AM	5:11 AM	5:12 AM	5:14 AM
Gedolah	1:35 PM	1:34 PM	1:34 PM	1:34 PM	1:33 PM	1:33 PM
Shkia	7:53 PM	7:52 PM	7:50 PM	7:49 PM	7:48 PM	
Tzait	8:33 PM	8:32 PM	8:30 PM	8:29 PM	8:28 PM	

Rabbi Ely Shestack

President Jay Herman

UPCOMING EVENTS

Sept. 4 - Camp Shabbat Friday Night Outdoor Dinner, with a musical davening. RSVP here : [CAMP](#).

Sept. 19 - Kohelet Round Robin. Click here to sign up to discuss a chapter: [KOHELET](#).

IN OUR FUTURE - KIDDUSH, SEUDAH SHLISHIT, & ETC.



Aug. 22 - Kiddush is sponsored by Chana & Rabbi Shestak in celebration of Adira Nechama's Bat Mitzvah.

Aug. 29 - Kiddush is sponsored in honor of the Caruso family to wish them bracha, hatzlacha and yishuv tov on moving to Israel

Sept. 5 - Seudah Shlishit is sponsored by the Agress family to commemorate the Yahrzeit of Amy's father, הרב ישראל יהודה, and by the Greene family to commemorate the Yahrzeit of Elliot's father, Harold Green^{נ"ע} (Tzvi Hersch ben Shimon).

Sept. 19 - Birthday & Anniversary Kiddush

Oct. 24 - Kiddush is sponsored by Lori & David Garfunkel celebrating Uri's Auf Ruf and upcoming wedding to Abby Elson.

BIRTHDAY & ANNIVERSARY KIDDUSH



To add a birthday/anniversary to upcoming lists (next Kiddush on Shabbat, Sept. 19), click here: [SIMCHA](#). Listings/sponsorships are \$36 per family per month. RSVP for the Sept. birthday/anniversary Kiddush by Sun. night, Sept. 13.

BOARD MEETINGS - 8:30 PM

- **September 1**
- **Oct. 13, Nov. 24, Dec. 29, Jan. 26, Feb. 23, Mar. 30, May 11, June 29**

SHIURIM



- PESHAT OF THE PARSHA, Tuesdays at 1:00 PM, click here: [Parsha](#).
- TORAH FOR YOUR COMMUTE, via Whatsapp, with 3-minute daily Halacha insights. To join email Rabbi Shestak at rabbishestack@gmail.com.
- POST-HASHKAMA SHIUR, analyzing Mishlei (Proverbs).
- FUNDAMENTALS OF JEWISH THOUGHT, after Kiddush.
- SHABBAT SHIUR, **SANHEDRIN CH. 1**, 40 minutes prior to mincha.
- TZURBA M'RABANAN w/ Zack Doberman, Wednesdays at 8:30 PM. In-person at the shul and via Zoom.
- SEDER ON THE SIDDUR, at Seudah Shlishit.
- BEGINNER CLASS ON HOW TO READ HEBREW, Monday nights, 8:45 PM, at the shul. To sign up, click here: [Hebrew](#).



OU INITIATIVES

As a means of helping single parent families, if you have a child (or know of a child) who won't have someone to sit with them during davening and you'd like the OU to arrange someone, please click here: [Makom Kevuah](#).

INTRODUCING...

Makom Kavuah

BECAUSE EVERY CHILD SHOULD HAVE A PLACE IN SHUL.

Are you a single parent unable to sit with your child on the other side of the mechitza?

Would you like a *Shul Mentor*, a caring, responsible shul member to sit with your child in shul?

SHUL MENTORS ARE:

☑ Handpicked ☑ Trained ☑ Professionally supported

Have someone in mind who'd be a great fit for your child? Let your shul coordinator know.

To find out more, contact your shul coordinator:
Steven Plotnick
seplotnick@gmail.com

AHAVAT ACHIM
קהילת אהבת אחים

A project of Kol Echad,
an initiative of the OU

GITA COOPERWASSER^{נ"ע} YOUTH EVENTS

Aug. 15 - Perek in the Park, 4:15 PM.

Sept. 5 - Pre-RH program/dinner, 3:30-5:30 PM

Sept. 13 - Youth playground meet up at 3:45 PM, followed by Tashlich for families with young children.

Sept. 20 - Sukkah decoration event, 10 AM.

Sept. 28 - Youth Sukkah Hop, with dinner at the last stop, 4:15 PM.

Oct. 3 - Simchat Torah Farewell to Sukkah & Kinderkafot.

Nov. 14 - Parent/Child Learning.

Dec. 5 - Chanukah program with children's seudah shlishit, followed by musical havdalah.

Dec. 19 - Parent/Child Learning.

Jan. 2 - Parent/Child Learning.

GITA COOPERWASSER^{נ"ע} SHABBAT YOUTH INFO



• SHABBAT YOUTH LEADERS:

3RD-5TH: ISABELLA & SOPHIA

K-2ND: ALEXA & ISABELLA

3 YRS-PRE-K: ARIELYS & ARNELLA

- Youth groups for 3rd through 5th Graders starts at 9:00 AM (Drop Off) in the Youth Room on left on entering the social hall.
- Youth group for children 4 years old through 1st Grade starts at 9:00 AM (Drop Off) in the Youth Room on the right upon entering the social hall.
- Parent & Me, 9:00 AM in the Beit Midrash.
- Rabbi Meet & Greet, Friday night, kids can come over to the Rabbi after davening to receive a cup of grape juice and a ticket!
- Children earn tickets for coming to minyan (Friday night and/or Shabbat day), asking the rabbi questions or attending parent-child learning programs! Tickets can be redeemed for prizes.
- HIATUS UNTIL FALL - Children's corner at Seudah Shlishit, 1st to 5th graders will get 10 Torah questions in 10 minutes from Rabbi Shestak, with special snacks, tickets and more.

Mishlei/Proverbs
Post-Hashkama Shiur 41 – Wealth and Lies

אֲטוֹב-רֶשׁ הוֹלֵךְ בְּתוֹמוֹ מֵעֶקֶשׁ שֹׁפֵתוֹ וְהוּא כֹסִיל: יָגֵם בְּלֹא-דַעַת גֹּפֶשׁ לֹא-טוֹב וְאִין בְּרַגְלָיו חֹטֵא: יֵאָנֶלֶת אָדָם תִּסְלַף דַּרְכּוֹ וְעַל-יָהּ – וְהוּא יִזְעַף לְבוֹ: אֲהוֹן יִסִּיף רַעִים רַבִּים וְדָל מַרְעִהוּ יִפְרֹד: "עֵד שֹׁקְרִים לֹא יִנְקָה וְיִפְסִים כְּזָבִים לֹא יִמְלֹט: רַבִּים יִחְלּוּ פְגִי-נְדִיב וְכָל-הָרָע לְאִישׁ מִתּוֹ: אֶל אֲחֵי-רֶשׁ שִׁנְאָהוּ אֵף כִּי מַרְעִהוּ רִחְקוֹ מִמֶּנּוּ מִרְדֵּף אֲמָרִים לֹא-לֹו-הֶמָּה: "קִנְיָה-לֵב אֶתָּב נִפְשׁוֹ שִׁמְר תְּבוּנָה לְמִצָּא-טוֹב: – "עֵד שֹׁקְרִים לֹא יִנְקָה וְיִפְסִים כְּזָבִים יִאָּבֵד: "לֹא-נִאֲנָה לְכֹסִיל תַּעֲגֹג אֵף כִּי-לֹעֲבָד מִשָּׁל בְּשָׂרִים: –

1Better a pauper who walks in his innocence, than one with perverse lips who is a fool. Also, it is not good that one is without knowledge, and one who hastens his feet will sin. 3A man's skepticism perverts his way, but yet his heart rages against the Lord. 4Wealth adds many friends, but a poor man is separated from his fellow. 5A false witness will not go unpunished, and one who speaks lies will not escape. 6Many court the favor of a patron, and everyone befriends a man who dispenses gifts. 7All of a pauper's brethren hate him and how much more so do his friends shun him; he pursues them with words to no avail. 8One who acquires sense loves his soul; he who guards his insight will find good. 9A false witness will not go unpunished, and one who speaks lies is doomed. 10Luxury is not fitting for a fool, much less a slave to rule over princes.¹

A. Understanding poverty and wealth from a variety of perspectives (*e.g.*, as a reference point, to understand the impact it has on relationships, etc.) is the most common theme among the first 10 pasukim of chapter 19.

- V. 1 → Better a pauper who walks in his innocence, than one with perverse lips who is a fool.
- V. 2 → Also, it is not good that one is without knowledge, and one who hastens his feet will sin.
 - o מַלְּ is commonly translated as also, such that we should interpret 19:1 & 19:2 together.
 - o The Malbim's understanding of the term "fool (כֹּסִיל)" is an intelligent person that has surrendered to his yetzer hora. Assuming the fool is the focal point of these two pasukim, the analysis of these pasukim could go as follows: (1) the fool is wealthy (as contrasted to the pauper mentioned in the first part of the couplet), (2) the perverse lips are how the fool achieved his wealth, (3) better to be poor walking in innocence than a rich fool, (4) we are reminded (מַלְּ) that being without knowledge is not good (*i.e.*, don't choose ignorance thinking it will prevent you from becoming the intelligent fool), and (5) because without knowledge you will hurriedly without thought choose a sinful path (*e.g.*, wrongly assuming something is kosher).
- V. 4 → Wealth adds many friends, but a poor man is separated from his fellow.
- V. 6 → Many court the favor of a patron, and everyone befriends a man who dispenses gifts.
- V. 7 → All of a pauper's brethren hate him and how much more so do his friends shun him; he pursues them with words to no avail.
 - o Most of the ideas in these three pasukim have been addressed before. For example, at Mishlei 14:20 we were taught: "The pauper is hated even by his friends, but the lovers of a rich man are many," and at 18:16 we learned that "A person's gift broadens his path, and it will grant him access to great people."
 - o Chapters 17-20 here continue to close the loop on ideas previously expressed. When we previously discussed Mishlei 14:20, we suggested that perhaps the lovers of the rich were sycophants. Here, in verse 4, we are reintroduced to the idea of wealth equating to popularity, with verse 6 clarifying the fact that such popularity is directly linked to the self-interest of the so-called friends.
 - o The idea that the poor man "separates" from his fellow in verse 4, and that separation somehow morphs into his hatred by his family and the shunning by his friends, both of

¹ Mishlei Chapter 19.

which reject his pleas for help, is a difficult one. Especially after we are commanded in Parsha Re'eh that if "there will be among you a needy person, from one of your brothers . . . you shall not harden your heart, and you shall not close your hand from your needy brother."² This will require that we fill in some backstory, perhaps seeing this poor person in the context of a formerly rich "fool" of v. 19:1 (discussed above) or the skeptic perverting his way and raging against Hashem at v. 19:3 (discussed below)

- Consider this interpretation: (1) the poor man mentioned in the second half of the couplet in verse 4 was also the wealthy man mentioned in the first half couplet before hard times struck, (2) either (a) this man was among the nouveau riche who abandoned his family and real friends in favor of the sycophants (Shevet MiYehudah) who no longer need him or (b) his shame causes the poor man to "separate" (Ralbag, Alshich, and Metzudot), (3) the poor man then goes down a dark path, *i.e.*, perhaps being the fool's perverse lips happened after his becoming poor or he only then raged against Hashem, and (4) then it was appropriate to hate and shun him (R' Saadiah Gaon) as we learned in Mishlei 8:13, "Fear of the Lord is the hatred of evil, [so] I hate pride and arrogance, the way of evil, and a perverse mouth."
- V. 10 → Luxury is not fitting for a fool, much less a slave to rule over princes.
 - Luxury not befitting a fool would seem like a straightforward observation, as we know from a modern maxim, "a fool and his money are soon parted". The Ralbag does not see the second part of the couplet as suggesting that one class of person is inherently more suited to rule over another, but instead understands this as speaking about one that is a slave to his own desires should not rule over princes.

B. We are reminded again as to how a person can set himself up to fail in this life, and how a person can set himself up to succeed.

- V. 3 → A man's skepticism perverts his way, but yet his heart rages against the Lord.
 - Actions have consequences, and this pasuk sets up a dynamic where the person sinning believes the act to be righteous, and ends up battling, if you will, with Hashem. In that regard, Yermiyahu 2:35 gives over a dialogue between Hashem and a sinner with Hashem saying ". . . Behold, I contend with you because you say, 'I have not sinned'."
- V. 8 → One who acquires sense loves his soul; he who guards his insight will find good.
 - Seek out what will benefit you, and guard yourself from the yetzer hara.

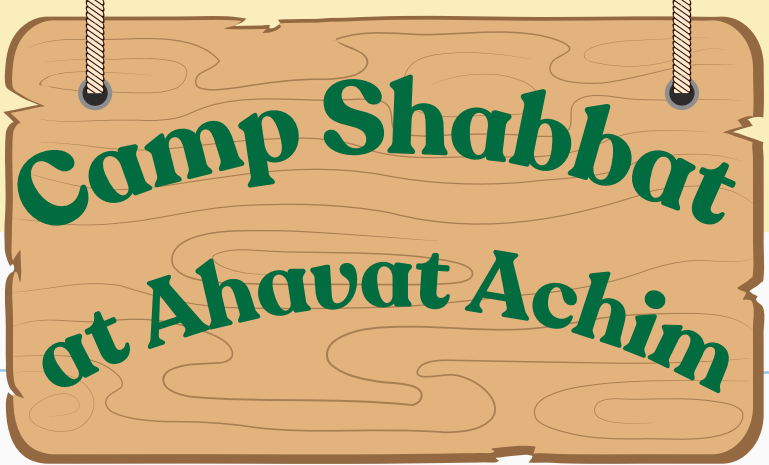
C. We were introduced to the perjurer in the father-son discourses as one of the six things Hashem hates.³ Elsewhere we learn false lips are also an abomination to Hashem.⁴ Here we state there are consequences.

- V. 5 → A false witness will not go unpunished, and one who speaks lies will not escape.
- V. 9 → A false witness will not go unpunished, and one who speaks lies is doomed.
 - A few thoughts: (1) the prohibition against perjury is set forth in the 9th of the Aseret HaDibrot, (2) at Devarim 19:19 we are commanded to punish a false witness exactly as he intended to do to others, (3) the first half of each of these pasukim presumably relates to false testimony and second half to habitual fabricators (Rabbeinu Yonah), and (4) Alshich sees these pasukim as directed at the poor seeking to change their economic lot by spreading falsehoods, with the change in v. 9 occurring to emphasize the loss of one's soul.

² Devarim 15:7.

³ Mishlei 6:16-19.

⁴ Mishlei 12:22.



Camp Shabbat at Ahavat Achim



AHAVAT ACHIM
קהלת אהבת אחים
THE FAMILY SHUL

Ahavat Achim is bringing that
"camp feeling" to shul on

Friday, Sept 4 & Saturday, Sept 5!

From Shabbat-A-Grams, musical Kabbalat Shabbat (which will be outside, weather dependent!), a community Shabbat dinner (with zemirot, ruach, and the traditional "Kool-Aid"), to Shabbat shacharit with kid participation, and a singing seudah shlishit, we are bringing that "camp feeling" to Fair Lawn!

Come for it all or choose your favorite
activity!

RSVP by 8/25!

tinyurl.com/AACampShabbat

Volunteer to help!



INTRODUCING...

Makom Kavuah

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AHAVAT ACHIM

קהלת אהבת אחים

YOUR FAMILY SHUL

A project of Kol Echad,
an initiative of the OU





Covenant & Conversation

Jonathan Sacks
THE RABBI SACKS LEGACY

SHOFTIM • שופטים

FROM THE TEACHINGS AND WRITINGS OF RABBI LORD JONATHAN SACKS זצ"ל

With thanks to the Schimmel Family for their generous sponsorship of Covenant & Conversation, dedicated in loving memory of Harry (Chaim) Schimmel. "I have loved the Torah of R' Chaim Schimmel ever since I first encountered it. It strives to be not just about truth on the surface but also its connection to a deeper truth beneath. Together with Anna, his remarkable wife of 60 years, they built a life dedicated to love of family, community, and Torah. An extraordinary couple who have moved me beyond measure by the example of their lives." — Rabbi Sacks

This year's series of essays were originally written and recorded by Rabbi Sacks זצ"ל in 5773 (2012–2013). These timeless messages are accompanied by a new [Family Edition](#) created to inspire intergenerational learning on the Parsha.

Testing Prophecy

In his enumeration of the various leadership roles within the nation that would take shape after his death, Moses mentions not only the priest/judge and the king, but also the *prophet*:

"The Lord your God will raise up another prophet like me from among your own people. You must listen to him."

Deut. 18:15

Moses would not be the last of the prophets. He would have successors. Historically this was so. From the days of Samuel to the Second Temple period each generation gave rise to men and women who spoke God's word with immense courage, unafraid to censure kings, criticise priests, or rebuke an entire generation for its lack of faith and moral integrity.

There was, however, an obvious question: How does one tell a true prophet from a false

one? Unlike kings or priests, prophets did not derive authority from formal office. Their authority lay in their personality, their ability to give voice to the word of God, their self-evident inspiration. But precisely because a prophet has privileged access to the word others cannot hear, the visions others cannot see, the real possibility existed of false prophets – like those of Baal in the days of King Ahab. Charismatic authority is inherently destabilising. What was there to prevent a fraudulent - or even a sincere but mistaken – figure, able to perform signs and wonders and move the people by the power of his words, from taking the nation in a wrong direction, misleading others and perhaps even himself?

There are several dimensions to this question. One in particular is touched upon in our Torah portion, namely the prophet's *ability to foretell the future*. This is how Moses puts it:

You may say to yourselves, “How can we know when a message has not been spoken by the Lord?” If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously. Do not be afraid of him.

Deut. 18:21-22

On the face of it, the test is simple: if what the prophet predicts comes to pass, he is a true prophet; if not, not. Clearly, though, it was not that simple.

The classic case is the Book of Jonah. Jonah is commanded by God to warn the people of Nineveh that their wickedness is about to bring disaster on them. Jonah attempts to flee, but fails – the famous story of the sea, the storm, and the “great fish”. Eventually he goes to Nineveh and utters the words God has commanded him to say – “Forty more days and Nineveh will be destroyed” – the people repent and the city is spared. Jonah, however, is deeply dissatisfied:

But Jonah was greatly displeased and became angry. He prayed to the Lord, “O Lord, is this not what I said when I was still at home? That is why I was so quick to flee to Tarshish. I knew that You are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity. Now, O Lord, take away my

life, for it is better for me to die than to live.”

Jonah 4:1-3

Jonah’s complaint can be understood in two ways. First, he was distressed that God had forgiven the people. They were, after all, wicked. They deserved to be punished. Why then did a mere change of heart release them from the punishment that was their due?

Second, he had been made to look a fool. He had told them that in forty days the city would be destroyed. It was not. God’s mercy made nonsense of his prediction.

Jonah is wrong to be displeased: that much is clear. God says, in the rhetorical question with which the book concludes: “Should I not be concerned about that great city?” Should I not be merciful? Should I not forgive? What then becomes of the criterion Moses lays down for distinguishing between a true and false prophet: “If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken”? Jonah had proclaimed that the city would be destroyed in forty days. It wasn’t; yet the proclamation was true. He really did speak the word of God. How can this be so?

The answer is given in the book of Jeremiah. Jeremiah had been prophesying national disaster. The people had drifted from their religious vocation, and the result would be defeat and exile. It was a difficult and demoralising message for people to hear. A

false prophet arose, Hananiah son of Azzur, preaching the opposite. Babylon, Israel's enemy, would soon be defeated. Within two years the crisis would be over. Jeremiah knew that it was not so, and that Hananiah was telling the people what they *wanted* to hear, not what they *needed* to hear. He addressed the assembled people:

He said, "Amen! May the Lord do so! May the Lord fulfil the words you have prophesied by bringing the articles of the Lord's house and all the exiles back to this place from Babylon. Nevertheless, listen to what I have to say in your hearing, and in the hearing of all the people: From early times the prophets who preceded you and me have prophesied war, disaster, and plague against many countries and great kingdoms. But the prophet who prophesies peace will be recognised as one truly sent by the Lord only if his prediction comes true."

Jeremiah makes a fundamental distinction between good news and bad. It is easy to prophesy disaster. If the prophecy comes true, then you have spoken the truth. If it does not, then you can say: God relented and forgave. A negative prophecy cannot be refuted – but a positive one can. If the good foreseen comes to pass, then the prophecy is true. If it does not, then you cannot say, 'God changed His mind' because God does not retract from a promise He has made of good, or peace, or return.

It is therefore only when the prophet offers a positive vision that he can be tested. That is

why Jonah was wrong to believe he had failed when his negative prophecy – the destruction of Nineveh – failed to come true. This is how Maimonides puts it:

As to calamities predicted by a prophet, if, for example, he foretells the death of a certain individual or declares that in a particular year there will be famine or war and so forth, the non-fulfilment of his forecast does not disprove his prophetic character. We are not to say, "See, he spoke and his prediction has not come to pass." For God is long-suffering and abounding in kindness and repents of evil. It may also be that those who were threatened repented and were therefore forgiven, as happened to the men of Nineveh. Possibly too, the execution of the sentence is only deferred, as in the case of Hezekiah. But if the prophet, in the name of God, assures good fortune, declaring that a particular event would come to pass, and the benefit promised has not been realised, he is unquestionably a false prophet, for no blessing decreed by the Almighty, even if promised conditionally, is ever revoked ... Hence we learn that only when he predicts good fortune can the prophet be tested.

Yesodei haTorah 10:4

Fundamental conclusions follow from this. A prophet is not an oracle: a prophecy is not a prediction. Precisely because Judaism

believes in freewill, the human future can never be unfailingly predicted. People are capable of change. God forgives. As we say in our prayers on the High Holy Days: “Prayer (Tefillah), penitence (Teshuvah), and charity (Tzedakah) avert the evil decree.” There is no decree that cannot be revoked. A prophet does not *foretell*. He *warns*. A prophet does not speak to predict future catastrophe but rather to avert it. *If a prediction comes true it has succeeded. If a prophecy comes true it has failed.*

The second consequence is no less far-reaching. The real test of prophecy is not bad news but good. Calamity, catastrophe, disaster prove nothing. Anyone can foretell these things without risking his reputation or authority. It is only by the realisation of a positive vision that prophecy is put to the test. So it was with Israel’s prophets.

They were realists, not optimists. They warned of the dangers that lay ahead. But they were also, without exception, agents of hope. They could see beyond the catastrophe to the consolation. That is the test of a true prophet.



Around the Shabbat Table

1. Have you ever ignored a warning and later wished you had listened?
2. Why is it difficult to believe when someone tells you something you do not want to hear?
3. Is it difficult to believe when someone tells you something you do not want to hear?

● These questions come from this week's **Family Edition** to Rabbi Sacks' Covenant & Conversation. For an interactive, multi-generational study, check out the full edition at <https://rabbisacks.org/covenant-conversation/shoftim/testing-prophecy/>