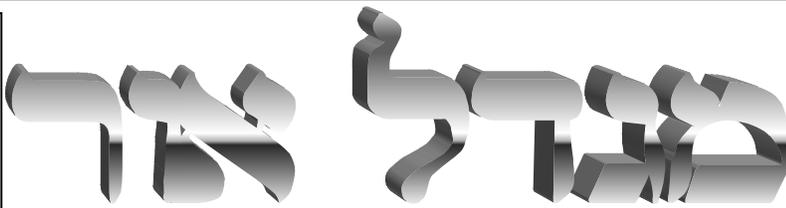


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*A publication dedicated to Harbotzas Torah*

**Zmanim for שבת**

Wesley Hills, NY

- 7:53 - הדלקת נרות
- 8:11 - שקיעה
- 8:39 - זק"ש מ"א
- 9:28 - זק"ש גר"א
- 10:39 - סוף זמן תפילה
- 8:11 - שקיעה
- 8:57\* - צאת הכוכבים
- 9:23 - צאת 72

Tuesday 10:02:01 PM - מולד אלול

Rosh Chodesh is Tuesday and Wednesday

\* Based on Emergence of 3 Stars

Times courtesy of MyZmanim.com and  
 EzrasTorah.org

**Did You Know?**

The Parsha tells us that G-d sends a Navi Sheler, a false prophet, to test us to see if we love Him with all our hearts and all our souls. Why is this a test of love? Could we not say that HaShem wants to see how strong our Yiras Shomayim, our Fear of Heaven is?

No. Even one who truly fears HaShem and seeks to do His will could be fooled by the false prophet.

After all, this man is performing miracles worthy of being called a true prophet that are clearly only possible for G-d.

Some opinions say he may even have been an accredited Navi for many years, and only now has he turned to taking people away from serving HaShem.

Further, a Navi has the right to suspend certain laws for a limited amount of time if they are necessary, such as when Eliyahu offered a sacrifice on Har Carmel, far away from Jerusalem. Therefore, it is possible that a true believer, a chareidi – literally one who trembles from the word of G-d, could be fooled.

This test can only be passed in one way: The person being tempted must love HaShem so much that when the false prophet says, "Accept another god as well," he simply cannot do it because his love for HaShem will not let him as that would cause pain to G-d and show disloyalty and betrayal.

– Based on a shiur of R' Yosef Viener

**Thought of the week:**

**Love may not be the answer,  
 but it silences many questions.**

**"אחריה' אלקיכם תלכו ואתו תיראו ואת מצותיו תשמרו ובקלו תשמעו ואתו תעבדו ובו תדבקו."  
 "After HaShem, your G-d, shall you follow and Him shall you fear; His  
 commandments shall you keep and to His voice shall you listen; Him shall you serve  
 and to Him shall you cleave." (Deut. 13:5)**

This posuk arrives in the middle of the portion discussing the false prophet who may try to incite the Jews to idol worship. In the previous verse we are warned not to listen to him as this is only a test of our faithfulness to HaShem. The following posuk tells us that the false prophet shall be put to death for he maligned G-d who took us from Egypt in order to make us stray from HaShem's commandments. His death is to rid us of the evil in our midst.

The Ohr HaChaim questions why this posuk interposes between the two verses which discuss the Navi Sheker, the false prophet. He suggests that these items form the basis of Avodas HaShem, service of G-d, so we know when to obligate the prophet for his sin. When he asks us to go against any of these, it is sufficient to be considered straying and his evil influence must be eradicated.

Perhaps, though, the Torah is also offering us a means of defense against the temptation of this prophet and teaching us how to pass the test. The commentaries explain these different phrases. Following HaShem means seeking to follow what G-d wants of us and emulating Him and His actions, while fearing Him means not questioning or demanding an explanation for why we do things. Keeping His commandments means living according to the Torah, and listening to His voice means heeding the words of the prophets and sages.

Serving Him, says Rashi, refers to the order of sacrifices in the Bais HaMikdash, while cleaving to Him means to copy HaShem's actions and perform acts of kindness such as burying the dead and visiting the sick, just as He did. All these acts enhance the relationship with HaShem Yisbarach, and having a close relationship with G-d is the one sure way to avoid straying from Him. Why would you leave someone whom you love deeply and feel love from on a constant basis? It is those with weak relationships with HaShem who are most at risk of falling for the trap of the man with his convincing arguments and false promises.

By emulating HaShem, we experience what it means to care for others and feel the deep caring He has for us. Studying and living according to the Torah and guidelines of our leaders enables us to rationally understand what we're doing, and that can only happen if we trust in G-d's word and don't think we're entitled to an explanation for everything. Offering sacrifices is like a gift to G-d, and one who gives gifts to another grows to love them more. Doing good for the sake of doing good, like burying the dead or visiting the sick who may never be able to repay us gives us perspective into HaShem's limitless kindness.

These actions bring us closer to HaShem and make our faith in Him more unshakeable. More than that, the growing love we will develop for HaShem will enable us to ignore the evil of the false prophet and quash our own doubts when things go wrong. That is how we will pass these tests – by doing things to strengthen our relationship with HaShem.

*The Gemara (Brachos 5b) says that R' Huna had 400 barrels of wine which spoiled. The sages told him to scrutinize his behavior, and when repented of a flaw, his losses were reversed when the vinegar turned back to wine (or the price of vinegar rose to be equal to wine.)*

*The Chazon Ish said, "If this happened to us, we would seek a rational cause for the spoilage. They who had tangible faith, however, sought a spiritual cause." He suggested, "When you need new shoes, say, 'Master of the Universe, my old shoes are torn. Please give me money to replace them, and help me find a good pair.' This will turn your faith in G-d from a mere concept to a solid fact."*