I want to understand why Paul presents this situation, which in our scrutiny is difficult to unravel - Abr's pleading for Faram...

1. read D 23: 1-19

2. Now here is a contradiction
   A. 1st verse: spare the righteous
   B. 2nd verse: spare the wicked along with righteousness
   C. 3rd verse: spare only righteousness

3. Answer by 23:5 12/6:
   A. 1st verse: Abr's iniquity and guilt? Justice: Not a segment or portion - but simple justice requires saving righteousness
   B. 2nd verse: Abr's prayer - that wicked be spared less righteousness
   C. 3rd verse: Abr's prayer for wicked unanswered, then certainly justice Claimers had, same righteousness

D. 2 principles here
   A. Abr. found out by Jeremiah: that Da [in 3 as leitmotiv]
      1st say: 23:5 12/6
   B. Responsibility of righteous towards rest of society
      2nd say: Jeremiah too say: 160, 180, 200

a righteous man can save his society...
VI - what is q-d's answer? Do righteous save others?
A- an important undition - acc. explanation Ibn Ezra.
B- """"

Ibn Ezra!

C. Similarly - """" in name of this faction:

III.

Idea of prime people, religious people, astrologers,
 Jews not secluding selves - but being active,
 public + community life, sanctifying Name.

I - by their behavior, insisting that I.
 T'd by their behavior, insisting that I.
 7 by their behavior, insisting that I.
 6 by their behavior, insisting that I.
 5 by their behavior, insisting that I.
 4 by their behavior, insisting that I.
 3 by their behavior, insisting that I.
 2 by their behavior, insisting that I.
 1 by their behavior, insisting that I.

This interpretation of our portion is clear.

VII.

Justice + Judgement are the roots of Judaism
- men of goodness must not rule the privacy of
- men of goodness must not rule the privacy of
- men of goodness must not rule the privacy of
- men of goodness must not rule the privacy of
- men of goodness must not rule the privacy of

VIII.

in so doing, they must not subdue their ideals.
- in so doing, they must not subdue their ideals.
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- in so doing, they must not subdue their ideals.
- in so doing, they must not subdue their ideals.

IX.

At such, us draw his own conclusions: understand how they
apply to our lives.

X.

And, thus demonstrating

that we are People, triumphantly human in the highest sense, lot in
my view that, if not - not that Jesus, Israel of all worlds.