

תלמוד-תורה ביחד ממרחק

Haftarah

TORAH-STUDY TOGETHER FROM AFAR

September 26, 2020

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְעִסוּק בְּדַבְרֵי תוֹרָה:



Parashah Stats

Weekly Portion:	Ha'azinu-Shuvah
Consists of:	Deuteronomy 32:1-52
Sequence—	
<u>in annual Torah cycle:</u>	53 rd of 54
<u>in Book of Deuteronomy:</u>	10 th of 11



- The Haftarah Selection -

Hosea 14:2-10, Micah 7:18-20, and Joel 2:15-27

A special selection for this Shabbat during the Ten Days of Repentance between Rosh ha-Shanah and Yom Kippur.

Even though Isaiah, Jeremiah, and Ezekiel wrote much longer books, the succinct authors lumped together in the Bible as תְּרֵי עָשָׂר t'rei-asar "The Twelve" are in many ways more important and influential. These shorter books, being earlier compositions, served to establish the stylistic conventions and core concerns of Biblical prophecy.

Here we have brief passages excerpted from the literary legacy of (respectively) the first, sixth, and second of these twelve "Minor Prophets." All of them are among the eighth-century [BCE] social commentators who, at a long-ago crossroads era, summoned our Biblical ancestors back to their own most authentic selves.

Hosea 14:2-10 –

A) Joseph Herman Hertz (1872-1946), *The Pentateuch and Haftorahs* - Hosea is a prophet of the Decline and Fall of Northern Israel [leading up to the Assyrian destruction of Shomron in 722 BCE]. He is a deeply affectionate nature, whose message is **the unwearied love of God to Israel**. "Let Israel come back to God, and call upon Him in its anguish. **Let Israel seek The Eternal One; there is still time**"— such is the burden of his Book.

The doctrine of תְּשׁוּבָה t'shuvah **Repentance** is of fundamental importance in Judaism. **If a person stumble and fall** on the pathway of life, **Judaism bids him rise again and seek the Face of his Celestial Parent in humility, contrition, and repentance**. "If a person sin, what is his punishment?" ask the rabbis. The answer of the prophets is "the soul that sins shall die" [Ezekiel 18:20]— the wages of sin is death [Romans 6:23a]. The answer of the Sage is, "evil pursues the evil-doer" [Thirukkural 208]— the wages of sin is sin. The answer of the

- continued

Almighty is “Let one but repent, and his sin will be forgiven him”— the wages of sin is **return to God.**

[2] **Return, O Israel,** to The Eternal One your God, for you have stumbled because of your sin.

שׁוּבָה יִשְׂרָאֵל עַד יְהוָה אֱלֹהֶיךָ
כִּי כָשַׁלְתָּ בְּעֹנֶךָ

[3] **Take words with you** and **return** to The Eternal One— to Whom say: “Forgive all guilt, and accept what is good. **Let us pay with our lips,** in place of with [sacrificial] bulls.

קָחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל-יְהוָה
אָמְרוּ אֵלָיו כָּל-תְּשׂא עֹן וְקַח-טוֹב
וּנְשַׁלְמָה פְּרִים שְׁפָתֵינוּ

תפלה במקום קרבן היא

B) Babylonian Talmud, B'rachot 26a - Prayer stands **in place of sacrifices.**

הקדוש ברוך הוא אדם עובר עבירה בסתר **מתפייס ממנו בדברים** שנאמר **קחו קחו עִמָּכֶם דְּבָרִים וְשׁוּבוּ** אֶל-יְהוָה

C) Babylonian Talmud, Yoma 86b – The Holy And Blessed One, when a person transgresses, **is appeased by words alone**— even as it is said in Scripture: “**Take words with you** and return to The Eternal One.”

ולא עוד אלא שמחזיק לו טובה שנאמר **וקח-טוב**

Moreover, God emphasizes and reinforces all that is good— even as it is said in Scripture: “and accept what is **good.**”

ולא עוד אלא שמעלה עליו הכתוב **כאילו הקריב פרים ונשלמה פרים שפתינו**
Moreover Scripture credits it to us **as if we had offered up the bull of the sin-offering:** “as **we pay with our lips** instead of with sacrificial bulls.”

[4] “Assyria shall not save us; we cannot escape on horseback; nor ever again will we refer to our handiwork as our god— since it is **in You alone that orphans find pity!**”

אֲשׁוּר לֹא יוֹשִׁיעֵנוּ עַל-סוּס לֹא נִרְכָּב
וְלֹא-נֹאמַר עוֹד אֱלֹהֵינוּ לְמַעֲשֵׂה דִּינֵנוּ
אֲשֶׁר-בְּדָ יִרְחַם יְתוֹם



The Emperor hunting
palace of Ashur-bani-Pal at Nineveh
c. 650 BCE

אֲנִי יְהוָה וְאֵין עוֹד זולַתִּי אֵין אֱלֹהִים

D) Isaiah 45:5-7 – I am The Eternal One, and **there is no other;** besides Me, there are no other gods!

אֶפֶס בְּלִעְדֵי אֲנִי יְהוָה וְאֵין עוֹד יוֹצֵר אוֹר וּבוֹרֵא חֲשֵׁךְ עֲשֵׂה שְׁלוֹם וּבוֹרֵא
רַע אֲנִי יְהוָה עֲשֵׂה כָל-אֵלֶּה

There is none, besides Me— I am The Eternal One, and there is no other. I form light and create darkness, making all things you see as good or bad— I, The Eternal One, do all these.

אָבִינוּ מִלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֱלֹהֵ אֶתֶּה.

E) Prayerbook: *Tachanun* Prayer for Fast-days and the Ten Days of Repentance – Our Father, our King— we have no sovereign besides You!

גְּאֻלָּנוּ גְּאֵל אֲבוֹתֵינוּ, יוֹצֵרְנוּ צוּר יְשׁוּעָתֵינוּ, פּוֹדֵנוּ וּמַצִּילָנוּ מֵעוֹלָם שְׂמֵךְ,
אֵין אֱלֹהִים זוֹלָתֶךָ

F) Prayerbook: *Ge'ulah* concluding Recitation of the *Sh'ma* - Our Redeemer and Redeemer of our forebears, our Creator is the Rock of our salvation! Redeemer and Savior has always been Your Name— there is no God except You!

אֶמֶת אֶתֶּה הוּא רֵאשׁוֹן וְאַתֶּה הוּא אַחֲרוֹן, וּמִבְּלִעְדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ

True it is that You are first and You are last, and that besides You we have no king, redeemer, or savior!

[5] I will heal their affliction, for I love them willingly, so that My rage with them always turns aside!

אָרַפָּא מְשׁוּבָתֶם
אֶהְבֶּם נְדָבָה
כִּי שָׁב אַפִּי מִמֶּנּוּ

אֲנֹכִי אֲנֹכִי הוּא מַחֵה מַחֵה פְּשָׁעֶיךָ לְמַעְנֵי וְחַטָּאתֶיךָ לֹא אֶזְכֹּר
G) Isaiah 43:25 - I— even I!— am the One Who effaces their guilt for My Own Sake, so that your sins will nevermore be called to mind.

בְּרַגַע קָטָן עֲזַבְתִּיךָ וּבְרַחֲמִים גְּדוֹלִים אֶקְבֹּץ

H) Isaiah 54:7-8 - “For a brief moment I forsook you, but in abounding compassion will I gather you back in.

בְּשַׁצֵּף קֶצֶף הִסְתַּרְתִּי פָנַי רַגַע מִמֶּךָ וּבְחַסְדֵּךָ עוֹלָם רַחֲמֵתֶיךָ אֶמַר גְּאֻלְךָ יְהוָה
“In the fury of My wrath, I hid My Face from you for but a moment— yet with enduring love will I take compassion upon you,” declares your Redeemer, The Eternal One.

[6] I will be to Israel like dew, so they blossom like the lily and put down roots as solid as the cedar of Lebanon.

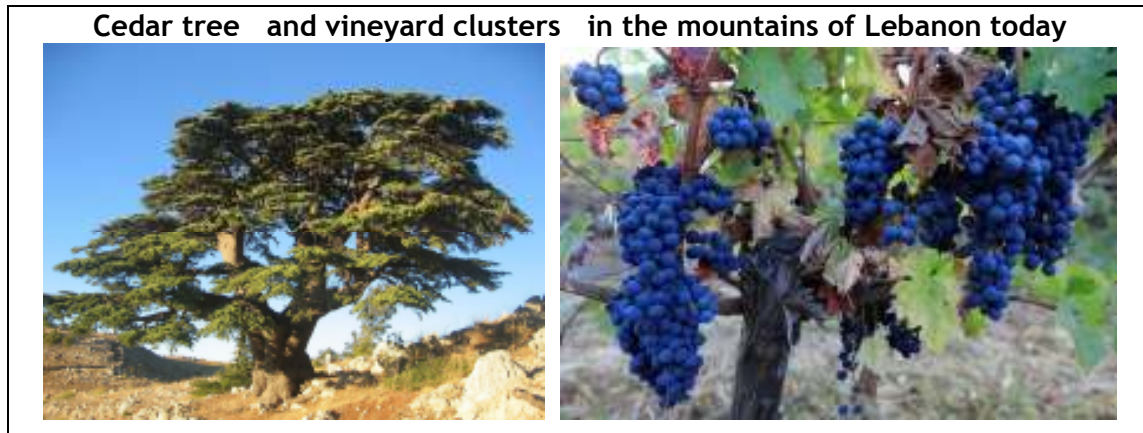
אֶהְיָה כִּטֹּל לְיִשְׂרָאֵל
יִפְרַח כְּשׁוֹשַׁנָּה
וַיִּדְ שָׁרְשָׁיו כְּלִבְנוֹן

[7] Their branches shall spread out far; their beauty shall be like that of the olive tree, their fragrance as pleasing as that of the cedars of Lebanon.

יִלְכוּ יוֹנְקוֹתָיו
וְיִהְי כְּזֵית הוֹדוֹ
וְרִיחַ לוֹ כְּלִבְנוֹן

[8] All who sit in their shade shall be revived. They shall bring to life new grain, blossoming like the grapevine, and their fragrance like the wine of Lebanon.

יָשֻׁבוּ יֹשְׁבֵי בְצֵלוֹ יַחֲיוּ
דָגוּ וַיִּפְרְחוּ כַגֶּפֶן
זָכְרוּ כַיַּיִן לְבָנוֹן



[9] Efrayim declares: “What more have I to do with idols? **When I respond to, and look to, God, I become verdant as the cypress!**” For your fruit is provided by Me.

אֶפְרַיִם מָה-לִּי עוֹד לְעַצְבִּים
אֲנִי עֲנִיתִי וְאֲשׁוּרֵנוּ
אֲנִי כַבְרוֹשׁ רַעֲוֹן מִמֶּנִּי פָרִיד נִמְצָא

[10] **Whoever is wise will consider these words; who is prudent will take note of them.** For the paths of The Eternal One are smooth; the righteous can walk on them, while sinners stumble on them.

מִי חָכֵם וַיִּבֶן אֱלֹהִים
נִבּוֹן וַיִּדְעֵם
כִּי-יִשְׁרִים דְרָכֵי יְהוָה
וַצַּדִּיקִים יֵלְכוּ בָם וּפְשָׁעִים יִפְּשְׁלוּ בָם

I) Samson Raphael Hirsch (1808-1888), *T'rumat Tz'vi* - The ensuing selections from Micah and Joel were added at a later period, because the selection from Hosea ends on a sad note and it is always considered proper **to conclude the *Haftarah* selection in a more cheerful and uplifting spirit.**

The addition of the excerpt from Micah was codified by [14th-century Spanish liturgical codifier David] Abudraham, while the additional passage from Joel dates from the Tosafists [Franco-German, 12th to 15th centuries]. The custom among the Sephardim is to add only the verses from Micah; on the other hand, in *Noheg kaTzon Yoseif* [a compendium of ritual practice by Yosef Yuzpah Kashman, 1778] we find only the verse from Joel. However, **the prevalent custom today [1867] is to follow *Eliyahu Rabbah*** [a commentary on the *Shulchan 'Aruch* by Elijah Spira - Prague, 1757], and to **read all three passages in the order here.**

Micah 7:18-20 –

J) Joseph Herman Hertz (1872-1946), *The Pentateuch and Haftorahs* - Micah was a contemporary of Isaiah. He was village-born, and spoke as one of the oppressed peasantry. He fearlessly denounced luxury, irreligion, and degeneracy. Nevertheless, Micah does not

doubt Israel's mission to humanity. He has given the world the noblest definition of true religion: "What does The Eternal One require of you, but to do justly; to love mercy; and to walk humbly with your God?" **In these concluding verses of his Book, he revels in the thought of Divine forgiveness.**

[18] Who is a God like You, **forgiving iniquity and remitting transgression**; Who has not remained furious forever, against the remnant of His Own people, **because He favors kindness!**

מי-אל כְּמוֹךָ
נִשְׂא עוֹן וְעֵבֶר עַל-פְּשָׁע
לְשֵׁאֲרֵית נִחְלָתוֹ לֹא-הִחְזִיק לְעַד אַפּוֹ
כִּי-הִפָּץ חֶסֶד הוּא

[19] He will take us back in love, covering up our iniquities and **casting all our sins into the depths of the sea.**

יָשׁוּב יִרְחַמֵּנוּ יִכַּבֵּשׂ עֲוֹנוֹתֵינוּ
וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל-חַטָּאתָם



The New Year **Tashlich** ritual

[20] You will keep faith with Jacob, **remain loyal to Abraham**, even as You promised on oath to our forebears in days gone by.

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם
אֲשֶׁר-נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִימֵי קֶדֶם

God's Promise to Abraham...

- Genesis 12:2 I will make **of you** a great nation.
- Genesis 15:1 I am a Shield to you, and will **make you** very great.
- Genesis 17:7 I will maintain My Covenant between Me and **you and your progeny** as an everlasting Covenant **throughout the ages**.
- Genesis 22:18 All the nations of the earth shall bless themselves by **your progeny**.

...and, by extension, to Jacob/Israel

- Exodus 20:6 Showing kindness **to the thousandth generation** of those who revere Me, and who keep My *mitzvot*.

Joel 2:15-27 –

K) Joseph Herman Hertz (1872-1946), *The Pentateuch and Haftorahs* - Joel is a **prophet of Repentance**, of unknown date. He depicts Divine Judgement under the form of a

terrible locust plague, which threatens the land with destruction and famine. **The people fast and pray to God, “and The Eternal One took pity on His People.”**

Joel foresees the day when The Eternal One will pour out the Divine Spirit upon all flesh, “when **your old shall dream dreams, and your youths shall see visions.**”

[15] **Blow a horn in Zion! Declare a sacred fast** and proclaim an assembly! Gather the people, **bidding the assemblage to purify themselves.**

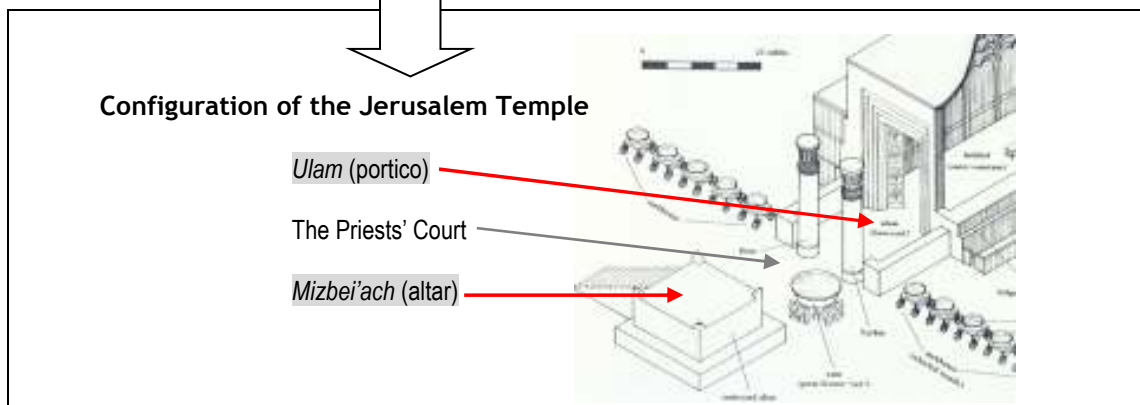
תקעו שופר בציון
קדשו-צום קראו עצה
אספו-עם קדשו קהל

[16] **Bring together the old, gather the babes and the sucklings** at the breast. Summon the bridegroom out of his chamber, and the bride from her canopied couch.

קבצו זקנים
אספו עוללים ויונקי שדים
יצא חתן מחדרו וכלה מחפתה

[17] **Between the portico and the Altar, let the priests— who are God’s Own ministers!— weep and declare: “Oh, spare Your people, Eternal One!**

בין האולם ולמזבח
יבכו הכהנים משרתי יהוה
וילאמרו חוסה יהוה על-עמך



“**Let not Your possession become a mockery**, to be taunted by the other nations! Let not those peoples say, ‘Where is their God?’”

ואל-תתן נחלתך לחרפה
למשל-בם גוים
למה יאמרו בעמים איה אלהיהם

[18] **Then The Eternal One was roused** on behalf of His land, **and took pity** upon His People.

ויקנא יהוה לארצו
ויחמל על-עמו

[19] **In response to His people The Eternal One declared:** “I will grant you the new grain, the new wine, and the new oil, so that you shall have them in abundance. **Never more will I let you be a mockery among the other nations.**

ויען יהוה ויאמר לעמו
הנני שלח לכם את-הדגן והתירוש
והיצהר ושבעתם אתו
ולא-אתן אתכם עוד חרפה בגוים

[20] “I will drive these prickly ones far from you, thrusting them into a parched and desolate land, with their vanguard into the Eastern Sea and their rear-guard into the Western Sea so that the stench of it shall go up and the foul smell rise, **once** [The Eternal One] **has wrought this great deed!**”

וְאֶת-צָפוֹן[ר]נִי אֲרַחֵק מֵעֲלֵיכֶם
וְהִדַּחְתִּיו אֶל-אֶרֶץ צָיָה וְשָׁמָמָה
אֶת-פָּנָיו אֶל-הַיָּם הַקְּדָמָנִי
וְסִפּוֹ אֶל-הַיָּם הָאֲחֵרוֹן
וְעֵלָה בְּאִשׁוֹ וְתַעַל צַחֲנָתוֹ
כִּי הִגְדִּיל לַעֲשׂוֹת

הִגְדִּיל יְהוָה לַעֲשׂוֹת עִם-אֲלֹהֵי **אֲזַי אִמְרוּ בְּגוֹיִם**

L) Psalm 126:2-3 -
Then they shall say among the nations
“The Eternal One has wrought wondrously for those people!”
הִגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הַיֵּינוּ שְׂמֵחִים
The Eternal One has, indeed, wrought wondrously for us—
we will rejoice accordingly!

[21] Fear not, O soil, rejoice and be glad; for The Eternal One has wrought great deeds. Fear not, O beasts of the field, for the pastures in the wilderness are clothed with grass. The trees have borne their fruit; fig tree and vine have yielded their strength.

אֶל-תִּירְאִי אֲדָמָה גִּילִי וְשִׂמְחִי
כִּי-הִגְדִּיל יְהוָה לַעֲשׂוֹת
אֶל-תִּירְאִי בְּהֵמוֹת שָׂדֵי
כִּי דָשְׂאוּ נְאוֹת מִדְּבָר
כִּי-עֵץ נָשָׂא פְרִי
תְאֵנָה וְגִפְנוֹ נָתְנוּ חֵילָם

[23] **O children of Zion, be glad, and rejoice in The Eternal One your God.** For **in His kindness** He has given you the early rain— making the rain fall for you, early and late, in its due season— **as at the first!**

וּבְנֵי צִיּוֹן גִּילוּ
וְשִׂמְחוּ בִיהוָה אֱלֹהֵיכֶם
כִּי-נָתַן לָכֶם אֶת-הַמּוֹרָה לְצִדְקָה
וַיּוֹרֵד לָכֶם גֶּשֶׁם
מוֹרָה וּמִלְקוֹשׁ בְּרֵאשׁוֹן

Your Rains in Their Due Season		
יּוֹרָה <i>yoreh</i>	גֶּשֶׁם <i>geshem</i>	מִלְקוֹשׁ <i>malqosh</i>
“leading” - Autumn drizzle	“rain” - Winter soak	“late” - Spring drizzle
<u>Leviticus 26:3-4</u>	אִם-בְּחֻקֹּתַי תֵּלְכוּ וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ reward for faithful adherence to God’s commandments.	
<u>Deuteronomy 11:14</u>	וְהָיָה אִם-שָׁמַעַתְּ מִצְוֹתַי reward for faithful adherence to God’s commandments.	
<u>Ezekiel 34:26</u>	וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם promise of a reborn Israel under responsible leadership.	

[24] Whereupon the threshing floors shall be piled with grain, and the press shall overflow with new wine and oil.

וּמְלֹאוּ הַגְּרָנוֹת בָּרֶךְ
וְהַשִּׁיקוּ הַיְקָבִים תִּירוֹשׁ וַיִּצְהָר

[25] “Thereby will I repay you for the years which the locust-swarms consumed—larval grubs and crawlers and flyers, that great army I let loose against you!—

וְשַׁלַּמְתִּי לָכֶם אֶת-הַשָּׁנִים
אֲשֶׁר אָכַל הָאַרְבֶּה
הַיֵּלֶק וְהַחֲסִיל וְהַגָּזֵם
חֵילִי הַגָּדוֹל אֲשֶׁר שַׁלַּחְתִּי בְּכֶם

[26] “so that, eating your fill, then you shall praise the Name of The Eternal One your God, Who dealt so wondrously with you. Then My people shall be abashed no more.

וְאָכַלְתֶּם אֶכּוֹל וְשָׂבוּעַ
וְהִלַּלְתֶּם אֶת-שֵׁם יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר-עָשָׂה עִמָּכֶם לְהַפְלִיא
וְלֹא-יִבְשׂוּ עַמִּי לְעוֹלָם

[27] “Then you shall know that I am in the midst of Israel;
that I, The Eternal One, am your God, and there is no other.
Then My people shall be abashed no more.”

וַיִּדְעֶתֶם כִּי בְקֶרֶב יִשְׂרָאֵל אָנֹכִי
וְאָנֹכִי יְהוָה אֱלֹהֵיכֶם וְאֵין עוֹד
וְלֹא-יִבְשׂוּ עַמִּי לְעוֹלָם

A Question of Attitude, Temperament, and Action

you will have **praised**
the Name of The Eternal One

וְהִלַּלְתֶּם אֶת-שֵׁם יְהוָה

you will have **defiled**
the Name of The Eternal One

וְחִלַּלְתֶּם אֶת-שֵׁם יְהוָה