

תרי עשר

יואל

עובדיה • יונה

מיכה

נחום • חבקוק • צפניה

Rashi -

4 types of ארבה

Abarbanel -

4 nations

כג
כד
כה
כז

The word of the LORD that came to Yo'el the son of Petu'el. Hear this, you old men, and give ear, all you inhabitants of the land. Has such a thing been in your days, or even in the days of your fathers? Tell your children of it, and let your children tell their children, and their children another generation. That which the cutting locust has left, the swarming locust has eaten; and that which the swarming locust has left, the hopping locust has eaten; and that which the hopping locust has left, the destroying locust has eaten. Awake, drunkards, and weep; and howl, all you drinkers of wine, because of the sweet wine; for it is cut off from your mouth. For a nation is come up upon my land, mighty, and without number, whose teeth are the teeth of a lion, and he has the fangs of a lioness. He has laid my vine waste, and splintered my fig tree: he has made it clean bare, and cast it down; its branches are made white. Lament like a virgin girded with sackcloth for the husband of her youth. The meal offering and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn. The field is wasted, the land mourns; for the corn is wasted: the new wine is dried up, the oil languishes. Be ashamed, O you farmers; wail, O you vinedressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig tree languishes: the pomegranate tree, the palm tree also, and the apple tree, all the trees of the field, are withered because joy is withered away from the sons of men. Gird yourselves, and lament, you priests: wail, you ministers of the altar: come, lie all night in sackcloth, you ministers of my

God: for the meal offering and the drink offering is withheld from the house of your God. Sanctify a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry to the LORD. Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come. Is not the food cut off before our eyes, joy and gladness from the house of our God? The seed shrivels under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O LORD, to thee do I cry: for the fire has devoured the pastures of the wilderness, and the flame has burned all the trees of the field. Even beasts of the field cry to thee: for the water courses are dried up, and the fire has devoured the pastures of the wilderness. Blow the shofar in Ziyyon, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD comes, for it is near at hand; a day of darkness and of gloom, a day of clouds and of thick darkness. Like twilight spread over the mountains, a great people and a mighty; there has not been ever the like, nor shall there be any more such after them, to the years of many generations. A fire devours before them; and behind them blazes a flame: the land is like the garden of Eden before them, and behind them a desolate wilderness; and nothing escapes them. The appearance of them is like the appearance of horses; and as horsemen, so do they run. Like the noise of chariots on the tops of mountains they leap; like the noise of a flame of fire that devours the stubble, like a strong people set in battle array. At their presence the peoples are in anguish: all faces are covered with blackness. They run like mighty men; they climb the wall like men of war; and they march everyone on his ways; and they do not break their ranks: nor does one thrust another; they walk everyone in his path: and they burst through the weapons; they are not wounded. They run to and fro in the city; they run upon the wall, they climb up into the houses; they enter in at the windows like a thief. The earth quakes before them; the heavens tremble: the sun and the moon are darkened, and the stars withdraw their shining: and the LORD utters his voice before his army: for his camp is very great: for he who executes his word is strong: for the day of the LORD is great and very terrible; and who can abide it? Yet even now, says the LORD, turn to me with all your heart, and with fasting, and with weeping, and with mourning: and rend

your hearts, and not your garments, and turn to the LORD your God: for he is gracious and merciful, slow to anger, and great in love, and repents of evil. Who knows whether he will not turn and relent, and leave a blessing behind him; a meal offering and a drink offering for the LORD your God?

1 רב-ריהוה אשר היה אל-יואל בדתואל: שמעו זאת הזקנים והאזינו כל יושבי הארץ ההיתה זאת בימיכם ואם בימי אבותיכם: עליה לבניכם ספרו ובניכם לבניהם ודודו אתו: יתר הגום אכל הארפה ויתר הארפה אכל הילק ויתר הילק אכל החסיל: הקיצו שבורים ובכו והילילו בל-שתי יון על-עסים כי נכרת מפניכם: ברגזו עליה על-ארצי עצום ואין מספר שניו שני ארזה ומתלעות לביא לו: שם גפני לשמה ותאנתי לקצפה חשף חשפה השליך הלפניו שריגיה: אלי כבתולה חגרת-שק על-בעל נעודה: הכרת מנחה ונסך מבית יהוה אכלו הכהנים משרתי יהוה: שדד שדה אכלה ארמה כי שדד דגן הוביש תירוש אמלל יהוד: הובישו אפרים הילילו כרמים על-חטה ועל-שעורה כי אבד קציר שדה: הגפן הובישה והתאנה אמללה רמון גם תמר ותפוח בל-עצי השדה יבשו ביהביש ששון מרבג אדם: חגרו וספרו הכהנים הילילו משרתי מופת באו לינו בשקים משרתי אלהי כי נמנע מבית אלהיכם מנחה ונסך: קדשו-צום קראו עצרה אספו זקנים כל יושבי הארץ בית יהוה אלהיכם ועקו אלי-יהוה: אהה ליום כי קרוב יום יהוה וכשד משרי יבוא: הלא נגד עינינו אכל נכרת מבית אלהינו שמחה וגיל: עבשו פרדות תחת מגרפתיהם נשמו אצרות נהרסו ממגרות כי הוביש דגן: מה נאנחה בהמה נבכו עררי בקר כי אין מרעה להם גם-עררי הצאן נאשמו: אליך יהוה אקרא בראש אכלה נאות מרפר ולהבה להטה בל-עצי השדה: גם-בהמות שדה תערוגו אליך כי יבשו אפיקי מים ואש אכלה נאות המדבר: תקעו שופר בציון והדיעו בהר קדשי ורגזו כל יושבי הארץ בירא יום-יהוה כי קרוב: יום חשך ואפלה יום ענן וערפל בשחר פרש על-ההרים עם רב ועצום כמהו לא נהיה מדהעולם ואחריו לא יסר ער-שני דור ודור: לפניו אכלה אש ואחריו תלהט להבה בנגד-עין הארץ לפניו ואחריו מדבר שממה וגם-פליטה לא-היתה לו: במראה סוסים מראהו וכפרשים בן-ירצון: קול מרכבות על-ראשי ההרים ירקדו בקול להב אש אכלה קש בעם עצום ערוך מלחמה: מפניו יחילו עמים כל-פנים קבצו פארו: כגבורים ירצון פאנשו מלחמה ועלו חומה ואיש בדרכיו ילכון ולא יעבטון ארחותם: ואיש אחיו לא ידחלון גבר במסלתו ילכון ובעד השלח יפלו לא יבצעו: בעיר ישקו בחומה ירצון פבתים ועלו בעד החלומים יבאו כגנב: לפניו רגזה ארץ רעשו שמים שמש וירח קדרו וכוכבים אספו נגהם: ויהוה נתן קולו לפניו חילו כי רב מאד מחנהו כי עצום עשה דברו בירגזול יום-יהוה ונרא מאד ומי יכלנו: וגם-עתה נאם-יהוה שבו עדי בכל-לבבכם ובצום ובבכי ובמספר: וקדעו לבבכם ואל-בגדיכם ושובו אלי-יהוה אלהיכם ברחמנו ורחום הוא ארך אפים ורחם ונתחם עליהם: מי יודע ושוב ונתחם והשמיד את-ריו ברכה מנחה ונסך ליהוה אלהיכם: תקעו שופר בציון קדשו-צום קראו עצרה: אספו-עם קדשו קהל קבצו זקנים אספו-עוללים וזנקי שדים יצא תתן מתדורו וכלה

13

And it shall come to pass on that day, that the mountains shall drop down sweet wine, and the hills shall flow with milk, and all the water courses of Yehuda shall flow with water, and a fountain shall issue from the house of the Lord, and shall water the valley of Shittim. Migrayim shall be a desolation, and Edom shall be a desolate wilderness, for the violence done to the children of Yehuda, because they have shed innocent blood in their land. But Yehuda shall remain for ever, and Yerushalayim from generation to generation. And though I have acquitted them, those who shed their blood I have not acquitted; and the Lord will dwell in Zlyyon.

וְהָיָה בַּיּוֹם הַהוּא יִשְׁפּוּ הַהַרִים עֲסִים
וְהַגְּבְעוֹת תִּלְכְּנָה חֵלֶב וְכָל-אֶפְקֵי יְהוּדָה יִלְכוּ מֵיַם וּמַעֲיָן
מִבֵּית יְהוָה יֵצֵא וְהִשְׁקָה אֶת-נַחַל הַשְּׁטִיִּים: מִצְרִיִּים לְשִׁמְמָה
תִּהְיֶה וְאֵדוֹם לְמִדְבָּר שִׁמְמָה תִּהְיֶה מִחֲמַם בְּמִי יְהוּדָה אֲשֶׁר-
שָׁפְכוּ דַם-נָקִיָּא בְּאֶרֶץ: וְיִהְיֶה לְעוֹלָם תֵּשֵׁב וִירוּשָׁלַם
לְדוֹר וָדוֹר: וְגִשְׁיֵי דָמָם לֹא-נִקְיִיתִי וְיְהוָה שֹׁכֵן בְּצִיּוֹן:

Hapaxlegomena - 95 in ¹¹ , 4 in ⁵ !

ב:ב -

14. ואחריו לא יהיה כן. ואותו שהיה בימי יואל, שנאמר בו 'וכמדו לא נהיה מן העולם. למרנו שהיה כבוד משל משה (כי אותו של יואל היה) על ידי מינן הרבה. שהיו יחד ארבה ילק חסיל נוס. אבל של משה לא היה אלא מין אחד. 'וכמדו לא היה ולא יהיה:

Rashi
מנחם י"ג

How can אברקנא answer this question?
Can you think of an additional answer?

ד:ד -

ע"י: מ:ה:ג

ה הכוה יהיה צום אבחרהו יום ענות אדם נפשו הלכף
כאגמן ראשו ושק ואפר יציע הלזה תקרא צום ויום רצון
ליהוה: הלא זה צום אבחרהו פתח חרצבות רשע החר
אגדות מוסה ושלח רצוצים חפשים וכל מוסה תנתקו: הלא
פרם לרעב לחמד ועניים מרודים תביא בית כיתראה ערם
וכפיתו ומבשרך לא תתעלם:

Is such 5
the fast that I have chosen? a day for a man to afflict his soul?
Is it to bow down his head like a bulrush, and to spread sack-
cloth and ashes under him? wilt thou call this a fast, and an
acceptable day to the LORD? Is not this rather the fast that I
6
have chosen? to loose the chains of wickedness, to undo the
bands of the yoke, and to let the oppressed go free, and to
break every yoke? Is it not to share thy bread with the hungry,
7
and that thou bring the poor that are cast out to thy house?
when thou seest the naked; that thou cover him; and that thou
hide not thyself from thy own flesh?

what do these sources say about what ^ה really wants in a fast?

ד:ב - what does this remind you of from 01:18 20 ?

Last 7:100 : Hashem wont reside in 11:3 if evil exists.
(00 → 100 of 56:51, 51)

עובדיה

עובדיה has a unique characteristic that sets him aside from all other Biblical prophets. According to Chazal עובדיה, was not born Jewish, but was an Edomite convert.¹ Edom, another name for Esav,² was at times the fiercest enemy of B'nei Yisrael. Only one chapter in length, עובדיה is the shortest single book in Tanach. Since it refers to the fall of Edom it was chosen as the Haftorah for the Torah portion, Vayishlach which describes Ya'acov's confrontation with Esav.

Chazal identify עובדיה as the prophet by the same name in Chronicles II 17:7 and Kings I 18:3.³ This would mean he was a contemporary of Elisha or even a younger contemporary of Eliyahu. Ibn Ezra objects to this opinion because the other texts refer to עובדיה as one who fears God. If the two are the same, עובדיה should have been called the greater name - a נביא. Ibn Ezra does not suggest a time period, but most modern commentators place him around the time of the Churban Bet Hamikdash.

עובדיה's prophecies are very closely related to what appears in Yirmyahu chapter 49.⁴ Chazal noticed some differences between the two and attributed this to the k'lal - *signon echad olech l'camah nevi'im v'ein shnei nevi'im niba'im b'signon echad*. Although Hashem addresses many nevi'im in the same way, no two nevi'im impart that nevu'ah in exactly the same way.⁵

Edom in Chazal

Chazal identified Edom as Rome.⁶ They saw all the evils and violence of Esav in the lifestyle of the Romans. Edom's fall would give rise to Israel's aspirations. This was based midrashically on Bereishit 25:23 ולאם מלאם יאמץ.⁷ Edom further evolved to refer to Christianity, especially the church. Historically, Edomites were converted to Judaism at approximately 50 BCE. Edom's role in the destruction of Yerushalayim and the Bet Hamikdash can be derived from Tehillim 137:7-9 and Eicha 4:21. עובדיה calls for God's wrath to be poured upon Edom for their cruelty to Israel.

¹ Sanhedrin 39

² Bereishit 25:30

³ Notice that עובדיה was yarei et Hashem m'od. Sometimes a ger or a ba'al t'shuva can teach us about Yirat Shamayim.

⁴ Hence the placement of עובדיה around the time of Yirmyahu.

⁵ See Abarbanel, Yirmyahu 49 for comments on this.

⁶ Sifre V'zot Habrachah et. al.

⁷ See Rashi Ber. 25:23

1. Urye - the nevi'im who heard from Hashem about the future of Edom including Yeshayahu, Yirmiyahu and Amos. Whose opinion dos this fit regarding the time period of Ovadiyah.
2. Edom was never a major world power
3. The strategic landscape of Edom made them haughty.
4. The destruction of Edom.
11. Edom's role against Yerushalayim. See Tehillim 137:29 and Eichah 4:21
12. מִיָּדָם - recall Amos 1:11. See also Devarim 23:8. What if they afflict us first?
13. Remember again Eichah 4:21
14. The Torah prohibits returning a runaway slave to his master (Devarim 23:16). How much more terrible is this. Think of the Poles or Hungarians who were all too happy to turn in a Jew in flight from the Nazis
15. Edom will receive the punishment they justly deserve
16. Remember again Tehillim 137:7-9
18. Bet Yosef - see Rashi on Bereishit 30:25. In the future Mashiach Ben Yosef will destroy Amalek and die in Milchemet Gog v'Magog. Mashiach Ben David will then rule over Israel in a peaceful world.
21. How does this pasuk shed light on the nature of the judges in סו ראו

תהלים

קלו

א על עמלקים וכל עם שונאם נסדקו מלפני אדוני
 ב על צדקם כחובה הליט כחוחות: כי שוא אלהי
 שונאם דבר שיר ותוללע שמחה שיר לו מעד און:
 ג אך נשאו אדוניהם על ארמת נבר: אסאשק
 ד וישלם תשבת ויני: תרסק לשוני וקטו אכלא
 ה אשכני אכלא אכלא אכלא אדוניהם על ראש שמתי:
 ו ובר תת: לבני אדום את עם דושלם האמים עדו
 ז כדוה נוסד בת: כדושלם השותף אשר ששלם
 ח כד אדוניהם שמחה לנו: אשר ו שאמו ופז את
 טללך אלהים:

איכה ד ה

א יוסף להבטחם פני כהנים לא נשאו זקנים לא קטני:
 ב עדנה הכלקה שליטו אלהיהם תכל בצמותו אפטי
 ג אלהי לא יושע: צדו צדו מלכת ברהבתי קרב
 ד קטני מלאו ימינו כדבא קטני: קלים היו דרפטי מנשר
 ה שמים על החברים דלגנו כמדבר ארבו לנו: דום אפטי כ
 ו משיח ותה נלכד בשחתותם אשר אמרנו כאלו קטני
 ז בנוים: שישו ושמחו בתארום וישבתי בארץ צמ
 ח נסעלך תעברום השבר ותחשירי: פם עונך כד
 ט צמ לא יוסף להגותך פני עונך בתארום נלה על
 י הטאקד:

סנד
 כד ק

ה את ארץ יהודה על שלשה פסוקי קלו
 וכל אדוניהם לא אפטי על עמלקים וכל שלמה
 להבד לא אהם: ושלמה את כדמת עם ואלה
 אדוניהם: ויהי נשם אדוניהם ויהי עמם מאד
 השמתי דו על אדוניהם ואלה הארץ שלמה את
 ארץ יהודה:
 ג את ארץ יהודה על שלשה פסוקי קלו
 ד וכל אדוניהם לא אפטי על עמלקים וכל שלמה
 להבד לא אהם: ושלמה את כדמת עם ואלה
 אדוניהם: ויהי נשם אדוניהם ויהי עמם מאד
 השמתי דו על אדוניהם ואלה הארץ שלמה את
 ארץ יהודה:
 ז את ארץ יהודה על שלשה פסוקי קלו
 ח וכל אדוניהם לא אפטי על עמלקים וכל שלמה
 להבד לא אהם: ושלמה את כדמת עם ואלה
 אדוניהם: ויהי נשם אדוניהם ויהי עמם מאד
 השמתי דו על אדוניהם ואלה הארץ שלמה את
 ארץ יהודה:

The vision of 'Ovadya. Thus says the LORD God concerning Edom; We have heard tidings from the LORD, and an ambassador is sent among the nations, Arise, and let us rise up against her in battle. Behold, I will make thee small among the nations: thou art greatly despised. The pride of thy heart has deceived thee, thou who dwellest in the clefts of the rock, whose habitation is high; who says in his heart, Who shall bring me down to the ground? Though thou dost soar aloft like the eagle, and though thou dost set thy nest among the stars, from there I will bring thee down, says the LORD. If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape gatherers came to thee,

would they not leave some gleanings of grapes? How has 'Esav been pillaged! how are his hidden things sought out! All the men of thy confederacy have driven thee to the border: the men who were at peace with thee have deceived thee, and prevailed against thee; they who eat thy bread have laid a snare under thee. There is no discernment in him, for shall I not in that day, says the LORD, even destroy the wise men out of Edom, and understanding out of the mount of 'Esav? And thy mighty men, O Teman, shall be dismayed, to the end that everyone from the mount of 'Esav may be cut off by slaughter. For thy violence against thy brother Ya'aqov, shame shall cover thee, and thou shalt be cut off for ever. On the day that thou didst stand aloof, on the day that strangers took captive his substance, and foreigners entered into his gates, and cast lots upon Yerushalayim, then thou too wast one of them. But thou shouldst not have looked on the day of thy brother on the day of his misfortune; nor shouldst thou have rejoiced over the children of Yehuda on the day of their destruction; nor shouldst thou have spoken proudly on the day of distress. Thou shouldst not have entered into the gate of my people on the day of their calamity; nor shouldst thou have been among those that looked on their affliction on the day of their calamity, nor have laid hands on their substance on the day of their calamity; nor shouldst thou have stood on the crossway, to cut off those of his who escaped; nor shouldst thou have delivered up those of his who remained on the day of distress. For the day of the LORD is near upon all the nations: as thou hast done, it shall be done to thee: thy deeds shall return upon thy own head. For as you have drunk upon my holy mountain, so shall all the nations drink continually, indeed, they shall drink, and they shall swallow down, and they shall be as though they had not been. But upon mount Ziyyon, there shall be deliverance, and there shall be holiness; and the house of Ya'aqov shall possess their own possessions. And the house of Ya'aqov shall be fire, and the house of Yosef flame, and the house of 'Esav for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of 'Esav; for the LORD has spoken it. And they of the Negev shall occupy the mountain of 'Esav; and they of the Shefela the land of the Pelishtim: and they shall occupy the field of Efrayim and the field of Shomeron; and Binyamin shall occupy the Gil'ad. And this exiled host of the children of Yisra'el who are among the Kena'anim as far as Zarefat, and the exiles of Yerushalayim who are in Sefarad, shall occupy the cities of the Negev. And liberators shall ascend upon mount Ziyyon to judge the mountain of 'Esav; and the kingdom shall be the LORD's.

א"כ
א"ב
א"ג

1

א

חזון עבדיה כהאמר אדני יהוה לארצם שמועה שמענו מאת יהוה וצד בנאים שלח קומו ונקומה עליה למלחמה: הגה קטן נתתיך בנאים בזוי אתה מאד: ודון לבך השיאך שכני בגזר-סלע מרום שכנת אמר בלבו מי יודיני ארץ: אמר תגביה בנשך ואם בין כוכבים שים קנך משם אודיך נאם יהוה: אם-גנבים בארלך אם-שודדי לילה איך נדמיתה הלוא יגנבו דים אם-בצדים באו לך הלוא ישארו עללות: איך נחפשו עשו נבעו מצפוני: עד הגבול שלהוך כל אנשי בריתך השיאך יכלו לך אנשי שלמך לחמך ושימו מזח תהיך איך תבונה ב: הלוא ביום ההוא נאם יהוה והאבותי חכמים מאדום התבונה מהר עשו: ותחט גבוריך תימן למען יפרת-איש מהר עשו מקטל: מחמס אחיך יעקב תכסך בנשה ונכרת לעולם: ביום עמךד מנגד ביום שבות דים חילו ונכדים באו שערך ועל ירושלים היו גורל גם אתה כאחד מהם: ואל-תרא ביום אחיך ביום נכח ואל-תשמח לבמר יהוה ביום אבדם ואל-תגלל פני ביום צרה: אל-תבוא בשער-עמי ביום אידם אל-תרא גם אתה ברעתך ביום אידך ואל-תשלחנה בחילו ביום אידך: ואל-תעמד על הפרק להכרית את-פליטיו ואל-תסגר שריו ביום צרה: כירקוב יום-יהוה על-כל-הגוים כאשר עשית יעשה לך גמולך ישוב בראשך: כי כאשר שתיתם על-הר קדשי ישתי כל-הגוים תמיד ושתי ולעו יהיו בלוא יהיו: ובהר ציון תהיה פליטה יהיה קדש ודשו בית יעקב את מודשיהם: יהיה בית יעקב אש ובית יוסף להבה ובית עשו לקש ודלקו בהם ואכלום ולא יהיה שריר לבית עשו כי יהוה דבר: וירשו הנגב את-הר עשו והשפלה את-פליטתים וירשו את שדה אפרים ואת שדה שמרון ובנימן את-הגלעד: וגלת החל-היה לבני ישראל אשר-כנענים עד-צרפת וגלת ירושלים אשר בספרד ירשו את ערי הנגב: ועלו מושעים בהר ציון לשפט את-הר עשו והיתה ליהוה המלוכה:

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uniqueness of י"ב פ"ח
Compare י"כ's treachery to
(11,14) the plight of Jews in Poland,
Hungary etc. during the Holocaust.

(18)

25. כאשר ילדה רחל את יוסף. 26 משנולד שמו של עשו שנת 22 והיה בית יעקב אש ובית יוסף להבה ובית עשו לקש אש בלא להבה אינו שולט למרחוק משנולד יוסף בסח יעקב בהקביה ורצה לשוב:

(21)

עד אשר אבא אל ארני שיערה.
19 ורחוב לו הדרך שלא היה דעתו ללכת אלא עד סכות. אמר אם דעתו לעשות לו רעה יסחין עד כואי אצלו והוא לא הלך 20 ואימתי ילך? בימי המשיח שנא 21 ועלו מושעים בהר ציון לשפט את הר עשו.

רשי
בספר. (גיים חתום) מש (הס) גולם לכו משורשים ורבי של סקח מעל ארבע לא נון זרם לא בימות ההנה ולא בימות כנענים (כ"ז י"ט): וכן נאם. אן נאם אלא י: מחשיך ישירו. מן הכתבים הם נסחיים זה לכה זה להשי: עולם יתכן. לא יחד בחזנה קו זה סגל וכ"ל חלילה הכנעני (וחקלא כ) לא המלחה עד גלה כהרנבה מן הימנים:

YONAH

Yonah was the first *navi* whose message was the repentance of an entire nation. Before Yonah, prophets were mostly sent to kings to give a personal message. After Yonah, prophets such as Yeshayahu, Hosea, Amos and Michah etc. addressed the masses. What is so unique about Yonah is that he wasn't even sent to *B'nei Yisrael* (see 2 Kings, 14:25). In his book he did not address a single word to *B'nei Yisrael*, and his entire prophetic is five words (*Od Arba'im Yom v'Ninveh Nehepachet*). The storyline is Yonah's main message and it was considered so powerful as to be read as the haftorah on *Mincha* of *Yom Kippur*, in order to prepare the congregation for *Ne'ilah*.

The story teaches us that G-d cares for all his living creatures and has universal concern for the salvation of man, even for idolaters. We also learn from the story that, ultimately, the will of G-d always prevails. He has many services at his disposal to fulfill that will, such as the wind, the storm, the lottery, the great fish, the gourd tree and so on. As *Yom Kippur* draws to a close, Yonah's story bids us to open our hearts to G-d. Of course, it is not possible to keep any secrets from G-d, but only by opening our hearts will we be able to admit to ourselves and therefore to G-d what lies inside.

All commentaries on Yonah grapple with his escape. Doesn't Yonah know that man can't hide from G-d? Most commentaries answer that Yonah did not want the repentance of Ninveh to weigh negatively against his own people who were not repenting. Abravanel points out that Ninveh is the capital of Ashur, a country that would shortly destroy the northern kingdom of Israel. Yonah, as a prophet, foretold this event and did not want to be the one responsible for Ashur's salvation. Better to escape and risk G-d's wrath than have a hand in Israel's destruction. There is a *Midrash* that compares Yonah with Eliyahu. According to this *Midrash*, Eliyahu cared much more for G-d than for *B'nei Yisrael*. He even spoke against *B'nei Yisrael* to G-d! (1 Kings 19:14) Yonah, by comparison, cared much more for *B'nei Yisrael* than for G-d, as we can see by his attempted escape from his mission to Ninveh. Yonah could not be persuaded to deliver G-d's message to Ninveh, not even by the threat of the death penalty, the punishment for suppressing prophecy. (*Sanhedrin* 89a) Yonah prepares himself to face death as the consequence for his actions a number of times throughout the story. Yonah, however eventually learns the error of his ways, prays for G-d's salvation and carries out His will.

One has to wonder why it was that Ninveh was so impressed with Yonah's five words that the entire city was motivated to commit so deeply sincere and widespread an act of repentance. Ibn Ezra suggests that the sailors who had manned the ship Yonah had been fleeing on were responsible for the deep impression the Hebrew prophet was able to make on the city of Ninveh. These sailors and others from nearby ships, were witnesses as the great tempest miraculously turned to calm once Yonah was thrown overboard. When the prophet actually surfaced in Ninveh, alive and well, three days later the astonished sailors recounted their miraculous tale to the people of the city. So impressed were the people by the sailors' story, that when Yonah issued a call to the city to repent from their previous ways, all of Ninveh listened to his words and did T'shuvah before G-d.

In thus doing G-d's will, the people of the Ninveh had materialized Yonah's greatest fears. Yonah's own people had ignored his warnings of *their* downfall, yet Ninveh had repented and been saved in the eyes of G-d. So greatly distressed was the prophet by this situation - for which he was partly responsible - that he wished yet again for death, in order to avoid living to see the consequences of his own prophecy. Through the parable of the gourd (*kikayon*), which miraculously springs up and perishes in one day, G-d teaches Yonah that He, Ruler of the World, cares for all the living things he has created. Thus, G-d demonstrates to Yonah that if he would reconsider, from this point of view, the life of the great city of Ninveh, as well as the individual lives of its many thousands of inhabitants, he would understand why Ninveh was saved from destruction.

Yonah has a powerful message of individual, human salvation and redemption, yet, remarkably, he stands out as the only prophet in the entire Bible who says not a single word about the future salvation and redemption of his own people. Every single prophet in *Nevi'im* refers to G-d's future redemption of *B'nei Yisrael*, except Yonah. Perhaps the message of Yonah is that only through our own individual redemption can we hope to achieve redemption for all of *B'nei Yisrael*.

Chapter 1

- 1-3 Yonah suppresses his *n'vuah*
- 4-16 G-d turns Yonah's flight around

Exercise:

Introduce the concept of *Milat Manchah* (a word or words that surface repeatedly in a story. i.e. Av and Ben in the story of Akedat Yitzhak.) Find the Milat Minchah in chapter one.

Chapter 2

- 1-10 Yonah in the whale and his prayer.

Question: Yonah adds *T'shuva* as part of his prayer. Find the reference of *T'shuva*.

- 11 Yonah is saved

Chapter 3:

- 1-3 Yonah goes to Ninveh
- 4 What did Yonah mean by *nehepechet*? See Rashi.
- 5-10 Ninveh's *T'shuva* is accepted.

Chapter 4:

- 1-4 Yonah's reaction to the *T'shuva*
- 5-11 *Midos* of Hashem
What message was Yonah supposed to get from the *kikayon*?

YONAH

- (1) Why do we read יוֹנָה on Yom Kippur Mincha? (3 reasons)
- (2) Why did יוֹנָה try to escape? (2 reasons)
- (3) Compare יוֹנָה and אֱלִיהוּ.
- (4) Why was נִינּוּה so quick to repent?
- (5) Besides never saying a word to בְּנֵי יִשְׂרָאֵל in his book, in what other way does יוֹנָה stand out as נִבְיָא?
- (6) How can עַד אֲרֻכְעִים יוֹם וְנִינּוּה בַּהֲפֹכֶת be true in any case?
- (7) Introduce מַלְחַת מִנְהַה.

מִיכָה

Michah's prophecies can be broken down into three sections:

- 1) Chapters 1-3 - rebuke and punishment
- 2) Chapters 4-5 - consolation (*nechamah*)
- 3) Chapters 6-7 - *mussar*, introspection and prayer

Michah was a contemporary of Yeshayahu, Hosea and Amos and spoke mainly alongside Yeshayahu, to the kingdom of Yehudah (Hosea and Amos spoke to the kingdom of Ephrayim). Michah's main call of prophecy is against social disorder. He also mentions *avodah zara*, but to a much lesser extent than Hosea and Amos. Michah expresses a message which Chazal considered to contain 3 fundamental principles whereby Judaism stands.¹

Michah, for a book of only seven chapters refers quite often to Torah characters. Avraham and Ya'akov (7:5), Moshe, Aharon and Miriyam (3:8), Bilam and Balak (5:6) are all mentioned.

During the time of Michah, the northern tribes of Israel were threatened by Ashur and banded together with the king of Aram to ward off the more powerful Ashur. This coalition wanted the kingdom of Yehudah to join as well. The king of Yehudah at the time was Achaz. Yeshayahu convinced him not to join the coalition, proclaiming that any nation that did would soon be destroyed. Yeshayahu's words soon came true, as Aram was destroyed in 730 BCE and the Northern Kingdom in 722 BCE. The story of this coalition can be found in Yeshayahu perek 7.

Michah and Yeshayahu share a few similar prophecies, the most famous being: "Lo yisa goy el goy cherev v'lo yilmadu od milchamah." Yeshayahu gets credit for it at the "Isaiah Wall."

In a rarity for Tenach, Michah is mentioned in a story that appears in Sepher Yirmiyahu. This story is told in Yirmiyahu perek 26 and attests to Michah's success as a navi.

Chapter 1

After introducing the glory of G-d, Michah lists the sins of Shomron and Yerushalayim, as well as their respective punishments. Michah lists twelve areas in the kingdom of Yehudah that will receive divine punishment.

Chapter 2

Michah complains about the people's pursuit of pleasure and oppression. Michah especially rebukes those who speak against him, and the false prophets, who had a wide following

¹ Macot 24a. Habakuk, according to the Gemarrah, further reduced the basis of Yahadut to Emunah from which all other elements of the religion flow. Emunah in unanswered questions is a main theme of the entire book of Habakuk.

amongst the prophets.² This prophecy ends with two p'sukim of nechamah of G-d himself leading our king.

The sins of chapter one are different from chapter 2. How?

Chapter 3

Prophecy against the leaders of Israel.

1-4 Kings and Governors

5-7 Prophets

8 Contrast of Michah

9-12 Judges, prophets and builders of Yerushalayim.

This is the first time any navi ever said the likes of verse 12!

See the last Gemarrah in mesechet macot with Rabbi Akivah and his friends. Why was Rabbi Akivah consoled? After all, Yerushalayim was still in a state of destruction!

Chapter 4

This chapter introduces the section of the book on consolation.

1-4 Reads like 1 Yeshayahu 2:1-5.³

5 How does this fit in the light of 1-2?⁴

6-7 Hashem will rule over the entire Jewish Nation in Zion.

8-14 Hashem will save B'nei Yisrael from her enemies.

11-13 The nations that gather to destroy Yerushalayim will themselves be destroyed. This is a specific nevu'ah to the goyim to stay away from Yerushalayim or risk incurring the wrath of Hashem.

Chapter 5

This chapter refers to B'nei Yisrael's strength against the goyim, with a special reminder at the end that this power comes only from Hashem.

1. Bet Lechem Ephrata - See Bereishit 35:19; 48:7. David Hamelech came from Bet Lechem (I Samuel, 16:1)

Tsa'ir - David was the youngest of Yishai's children (1 Samuel 16:11)

2. A n'vuah that is perhaps clearer in Hoshea 2:2 and Yechezkel 36. The two kingdoms of Israel at this time were bitter enemies.

3-5 If there is Shalom, then Ashur won't succeed

² Introduce the concept of *navi sheker* and why it affected Amos, Michah, Yirmyahu and Yechezkel most especially.

³ Introduce *ein shnei nevi'im mitnabim b'signon echad* and the slight differences between these two. See a similar phenomenon in Yeremyahu 49 and Ovadiyah. See Sanhedrin 89.

⁴ Discuss *shituf* briefly and the question of Christianity from Ba'alei Tosafot with respect to B'nei No'ach.

6-19 Everything comes from Hashem.

Chapter 6

1-5 G-d's complaint against B'nei Yisrael.

5. What does the pasuk say about Bilam's role in the story of Ba'al Pe'or? (Bamidbar 25)⁵

6-8. What does G-d want from us? A word on korbanot. See Macot 24. Define Tsniut from the Gemarrah. How does this definition lend new meaning to Tsniut?

9-16. Warnings to B'nei Yisrael if they don't repent from their violent ways

16. Omri and Achav - background in M'lachim 1, 16; 21-33

Chapter 7

1-7. Michah laments the deteriorating situation in Israel.

2. *Avad chasid min Ha'aretz*. What is a chasid?

Use Yirmyahu 3:1-12 to teach the meaning of chasidut.

8-13. G-d will cleanse the people and the land. This process can be compared to *stirah al menat livnot*. See Malbim to Yirmyahu 1.

14-17. Because of z'chut avot, Israel will merit great miracles as in the time of Yetsi'at Mitzrayim. What type of gilui shechina are we awaiting for Yemot Hamashiach. Rambam, Ramban - 2 different opinions

18-20. Try to find as many of the 13 midot as you can in these last few p'sukim. This is why these p'sukim were added to Haftorah of Shabbat Shuvah. Demonstrate the scales of justice and *nosei avon v'over al pasha*.

Discuss *ma'avir al hamidot* from the previous pasuk.

⁵ Nowhere in this perek are we told that Ba'al Pe'or was Bilam's idea. Michah blames it on Bilam through the reference of ----- (Bamidbar, 25;1). Actually, the Torah itself alludes to Bilam's role in this averah (Bamidbar, 31;16). Ask the students why they think the Torah didn't refer to Bilam in the story when it actually happened.

6:7-8

ח-ב:1

With what shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He has told thee, O man, what is good; and what does the LORD require of thee, but to do justly, and to love true loyalty, and to walk humbly with thy God?

ו הַרְצֵה
יְהוָה בְּאַלְפֵי אֵילִים בְּרִבְבוֹת נְחֹלֵי שֶׁמֶן הֲאֵתָן בְּכֹרֵי פִשְׁעֵי
פְּרִי בִטְנֵי הַטְּהָאֹת נַפְשִׁי: הֲגִיד לְךָ אָדָם מִהֵטוֹב וּמִהֵיחֹה
דָּרַשׁ מִמֶּךָ כִּי אִם-עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת תּוֹרָה וְהֶצַּנֵּעַ לִפְתַּי
עִם-אֱלֹהֶיךָ:

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thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? no evil can come upon us. Therefore shall Ziyon for your sake be ploughed like a field, and Yerushalayim shall become heaps of rubble, and the mountain of the house like the high places of the forest.

וּשְׁפָטוּ וְכִהְיֶה בְּמִחְדָּי יוֹדוּ וּנְבִיאֵיהֶם בְּכֶסֶף יִקְסְמוּ וְעַל-יְהוָה
וְשָׁעֲנוּ לֵאמֹר הֲלוֹא יְהוָה בְּקִרְבָּנוּ לֹא-תָבֹא עֲלֵינוּ רָעָה: לָכֵן
בְּגִלְלַתְכֶם צִיּוֹן שָׂדֵה תִחְרַשׁ וְיִרְוּשָׁלַם עֵינֵי תְהִיָּה וְהָר הַבַּיִת
לְכַמּוֹת יֵעָר:

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Then said the princes and all the people to the priests and to the prophets; This man is not worthy to die: for he has spoken to us in the name of the LORD our God. Then rose up certain of the elders of the land, and spoke to all the assembly of the people, saying, Mikha the Morashti prophesied in the days of Hizqiyahu king of Yehuda, and spoke to all the people of Yehuda, saying, Thus says the LORD of hosts; Ziyon shall be plowed like a field, and Yerushalayim shall become heaps, and the mountain of the house as the high places of a forest. Did Hizqiyahu king of Yehuda and all Yehuda put him to death? did he not rather fear the LORD, and beseech the LORD, and the LORD repented of the evil which he had pronounced against them? And shall we bring such a great evil against our souls?

וַיֹּאמְרוּ הַשֵּׁרִים וְכָל-הָעָם
אֶל-הַכֹּהֲנִים וְאֶל-הַנְּבִיאִים אֵיךְ-לְאִישׁ הַזֶּה מִשְׁפָּט מוֹת כִּי
בְּשֵׁם יְהוָה אֱלֹהֵינוּ דִּבֶּר אֲלֵינוּ: וַיִּקְמוּ אַנְשִׁים מִזִּקְנֵי הָאָרֶץ
וַיֹּאמְרוּ אֶל-כָּל-קְהַל הָעָם לֵאמֹר: מִיכָיִה הַמּוֹדֵשׁתִּי הִיא נִפְאָר
בַּיָּמִי הִזְקִיחוּ מֶלֶךְ-יְהוּדָה וַיֹּאמֶר אֶל-כָּל-עַם יְהוּדָה לֵאמֹר
כֹּה-אָמַר ו יְהוָה עֲבֹאוֹת צִיּוֹן שָׂדֵה תִחְרַשׁ וְיִרְוּשָׁלַם עֵינִים
תְהִיָּה וְהָר הַבַּיִת לְכַמּוֹת יֵעָר: הֲהִמַּת הַמַּתָּהוּ הִזְקִיחוּ מֶלֶךְ
יְהוּדָה וְכָל-יְהוּדָה הֲלֹא יָרָא אֶת-יְהוָה וַיַּחַל אֶת-פִּנֵּי יְהוָה
וַיִּנְחַם יְהוָה אֶל-הַרְעָה אֲשֶׁר-דִּבֶּר עֲלֵיהֶם וַאֲנַחְנוּ עֹשִׂים רָעָה
גְדוֹלָה עַל-נַפְשׁוֹתֵינוּ:

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Once again they were coming up to Jerusalem together, and just as they came to Mount Scopus they saw a fox emerging from the Holy of Holies. They fell a-weeping and R. Akiba seemed merry. Wherefore, said they to him, are you merry? Said he: Wherefore are you weeping? Said they to him: A place of which it was once said, *And the common man that draweth nigh shall be put to death,*⁶ is now become the haunt of foxes, and should we not weep? Said he to them: Therefore am I merry; for it is written, *And I will take to Me faithful witnesses to record, Uriah the priest and Zechariah the Son of Jeberechiah.*⁷ Now what connection has this Uriah the priest with Zechariah? Uriah live during the times of the first Temple, while [the other,] Zechariah lived [and prophesied] during the second Temple; but Holy-Writ linked the [later] prophecy of Zechariah with the [earlier]

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prophecy of Uriah, In the [earlier] prophecy [in the days] of Uriah it is written, *Therefore shall Zion for your sake be ploughed as a field etc.*¹ In Zechariah it is written, *Thus saith the Lord of Hosts, There shall yet old men and old women sit in the broad places of Jerusalem,*² so long as Uriah's [threatening] prophecy had not had its fulfilment, I had misgivings lest Zechariah's prophecy might not be fulfilled; now that Uriah's prophecy has been [literally] fulfilled, it is quite certain that Zechariah's prophecy also is to find its literal fulfilment. Said they to him: Akiba, you have comforted us! Akiba, you have comforted us!

*

אֱלֹהֵינוּ יִסְתַּדְדוּ וְיִרְאוּ מִמֶּךָ: מִי־אֵל כְּמוֹךָ נִשְׂא עֵן וְעוֹבֵר עַל-
פֶּשַׁע לְשִׂאֲרֵית נִחְלָתוֹ לֹא-יִחַזְקֵיךָ לְעַד אֲפֹ כִי-חָפֵץ חֶסֶד
הוּא: יָשׁוּב יִרְחַמֵּנוּ וְיִכַּבֵּשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלַח בְּמַצְלוֹת יָם כָּל-
חַטָּאתָם: הִתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר-נִשְׁבַּעְתָּ
לְאַבְרָהָם מִיָּמֵי קֶדֶם:

out of their holes like crawling things of the earth: they shall be afraid of the Lord our God, and shall fear because of thee. Who is a God like thee, who pardons iniquity, and forgives the transgression of the remnant of his heritage? he does not maintain his anger for ever, because he delights in mercy. He will again have compassion upon us; he will suppress our iniquities. And thou wilt cast all their sins into the depths of the sea; thou wilt show truth to Ya'aqov, loyal love to Avraham, as thou hast sworn to our fathers from days of old.

נוֹצַר חֶסֶד אֱלֹהִים
וְיִחַזְקֵיךָ לְעַד
וְיִכַּבֵּשׁ עֲוֹנוֹתֵינוּ
וְתִשְׁלַח בְּמַצְלוֹת יָם
כָּל-חַטָּאתָם

יִסְתַּדְדוּ וְיִרְאוּ מִמֶּךָ
יִשְׁבַּעְתָּ לְאַבְרָהָם
יִחַזְקֵיךָ לְעַד
יִכַּבֵּשׁ עֲוֹנוֹתֵינוּ
יִשְׁלַח בְּמַצְלוֹת יָם
יִשְׂא עֵן וְעוֹבֵר עַל-פֶּשַׁע

CHOOSE FROM:

יִכַּבֵּשׁ עֲוֹנוֹתֵינוּ
וְתִשְׁלַח בְּמַצְלוֹת יָם
כָּל-חַטָּאתָם
יִשְׂא עֵן וְעוֹבֵר עַל-פֶּשַׁע
יִשְׁבַּעְתָּ לְאַבְרָהָם

יִסְתַּדְדוּ וְיִרְאוּ מִמֶּךָ
יִחַזְקֵיךָ לְעַד
יִכַּבֵּשׁ עֲוֹנוֹתֵינוּ
יִשְׁלַח בְּמַצְלוֹת יָם
כָּל-חַטָּאתָם

כָּל-חַטָּאתָם

כל המעביר על מדותיו מעבירן לו על כל פשעיו שנאמר נושא עון ועובר על פשע למי [א] נושא עון למי שעובר על פשע רב הנא בריה דרב יהושע חלש על רב פפא לשולוי ביה חוייה דחליש ליה עלמא אמר להו צביתו ליה וזדתא לסוף איתפח הוה מיכסף רב פפא למחוייה איל מאי חוית אמר (*ליה) אין הכי הוה ואמר להו הקב"ה הואיל ולא מוקם במיליה לא תקומו בהדיה שנאמר נושא עון ועובר על פשע למי נושא עון לעובר פשע

נחום

Introduction: The prophets of תנ"ך were not only sent to deliver a message concerning Bnei Yisroel. Three prophets of תרי עשר spoke exclusively concerning foreign nations. יונה spoke of ניננה, עובדיה spoke of אדום, and נחום spoke of אשור. According to Seder Olam, נחום lived during the reign of מנשה בן חזקיה (697-642 BCE). During that time אשור ruled much of the world with an iron fist. Upon conquering a nation they would displace the population in what has become known as בלבול האומות. The last king of the 10 tribes was הושע בן אלה and he and his kingdom were exiled by שלמנאסר in 722 BCE. (מלכים ב' יז:א-ו). אחז, the king of יהודה at that time tried to appease אשור by importing Assyrian עבודה זרה into ירושלים. אחז's son חזקיהו rebelled against Assyria (מב יח:ז) and survived an onslaught of סנחריב against ירושלים in 701 BCE. סנחריב laid siege to ירושלים with 185,000 men ready to attack in the morning. During the night, they were all slain by an angel (מ"ב סוף פרק יט). Assyrian sources refer to a plague that wiped out thousands of soldiers during a campaign at this time. חזקיהו's son מנשה brought back the idolatry of Assyria, and ruled יהודה for 55 years. His sins were even worse than אחז's. He was carried off into exile by Assyria (דה"ב לג:י - יב). מנשה repented and returned to ירושלים (דה"ב לג:י - יג). מנשה's son אמון continued in his wickedness and only ruled 2 years. (מ"א כא:יט-כו). His son יאשיהו ruled at the tender age of 8 and was a very good king (מ"ב פרק כב), and gained freedom for Israel from אשור. At about 620 BCE the kingdom of אשור began to crumble and this is the main theme and prophecy of the book of נחום.

Literary Note: As we have seen in previous תרי עשר books, נחום uses alliteration. See א:י, ב:יא. These terminologies were meant to make a more memorable impression on the listeners.

Chapter 1

- (א) בראשית י:יא) אשור is the capital of נינוה (א)
- (ב) We know 'ה is a jealous God from the תורה (ש"מ:ה). What do נביאים mean when they attribute such feelings to 'ה? See ירמ' ז:יט - רד"ק .
- (ג) אשור controls all of nature and will now use that power against אשור (ג-ו).
- (ד) בני ישראל will stand up for אשור (ז).
- (ה) אשור's brazenness (see ישעיהו י:ה-יח (ח-יא)
- (ו) בני ישראל will destroy אשור and no longer afflict אשור (יב-יד).

Chapter 2

- אשור will be redeemed from the burdens of יהודה (א-ג).
- אשור's war against her enemies. (ד-יא)
- אשור's tyrannical kingdom will exist no longer. (יב-יד)

Chapter 3

The nations will rejoice in the downfall of אשור.

See the campaign of מצרים against אשור and יאשיהו's involvement מב כג:כט-ל. דה"ב לה:כ-כד. Discuss the strategic implications of this campaign and why יאשיהו fought מצרים.

Questions - Knowing what we do about אשור, can you give a reason for יונה refusing to deliver a message of repentance to them?

חבקוק

Introduction

Very little background is known of חבקוק. According to Seder Olam, he spoke alongside נחום and יואל, during the reign of מנשה¹ (697-642 BCE). According to Chazal, חבקוק was the lad resuscitated by אלישע (מ"ב ד: יח-לז). See the linguistic connection at מ"ב ד: טז.

חבקוק foretold the coming destruction at the hands of Babylonia. The Assyrian kingdom was weakened by Egypt and Babylonia and Israel was caught between those two countries. Egypt killed יאשיהו (609 BCE) and appointed יהויקים as king. After Egypt was subdued by Babylonia and יהויקים was taken captive by Babylonia and died (597 BCE). His son יהויכין ruled for 3 months and he too was taken captive to Babylonia along with all the influential people, leaving behind only the poor and the uneducated. The Babylonians appointed צדקיהו as king and he ruled for 11 years until the destruction of Jerusalem and the exile in 586 BCE. The Babylonians led by נבוכדנאצער, appointed גדליה בן אחיקם as governor of יהודה. He was assassinated by those who saw him as a mere puppet of נבוכדנאצער and many Jews then fled to Egypt for fear of Babylonian reprisal. נבוכדנאצער ruled until 560. His grandson, נבונאיד ruled until 539, when Babylonia was subdued by כורש². כורש, acting out a prophecy of ישעיהו³, invited the Jews to return to their homeland⁴. This fulfills the prophecy of שיבת ציון that חבקוק refers to.

חבקוק is perhaps most famous for his brazen attacks against evil and for putting the burden on Hashem to answer for such evil. חז"ל called this מעלה כלפי דברים⁵. And although חבקוק is not the only one in תנ"ך to do this⁶, no one is as harsh as he, with the possible exception of איוב. חבקוק himself however, admitted that Hashem's world is the best it can possibly be given the constraints of free will ב,ד ; ב:יד.

1. The reason given in Seder Olam chapter 20 for מנשה's name not appearing in these books is because of his wickedness.
2. 539 is exactly 70 years from נבוכדנאצער's ascension to the throne. ירמיהו foretold that נבוכדנאצער's kingdom would last 70 years (ירמיהו כה:ח-יד) (ירמיהו כט:י-טו) חורבן בית המקדש of 70 years dating from חשבון of 70 years (ירמיהו כט:י-טו). These two חשבונות caused a degree of confusion as to when the 70 years would be over. (דניאל פרק ט see).
3. ישעיהו מה:א
4. See the very end of דברי הימים and its continuing story in the beginning of עזרא ספר.
5. ברכות לא:
6. בראשית יח:כז - כה - אברהם
במדבר טז:כב - משה
יהושע ז:ז - יהושע
ירמיהו גב:א - ירמיהו

פרק א

(א - ד) : Harsh rebuke of Hashem!

(ה - יא) : The Babylonians will wreak havoc on Israel

(יב) : Hashem is behind it all

לא נמות - 2 interpretation

(1) כפשוטו

(2) תקון סופרים

Elaborate on תקון סופרים

(יג-יז) New claims against Hashem

See what בבלע רשע צדיק ממנו ברכות ז' derives from

How is man like a fish? see קהלת ט:יב

פרק ב

(א - ב) חבקוק expects an answer from Hashem

(ג - ה) There is an order to the world, but you have to wait patiently for it to be understood.

(ו - כ) 6 sections beginning with הוי, all referring to the folly of בבל's destruction and her ultimate destruction, for Hashem always gets the last word.

פרק ג

בבל will be destroyed and בני ישראל will be redeemed. The return of Hashem's presence to בני ישראל is referred to in a similar way as we find in the beginning of ספר יחזקאל. This chapter is as difficult to understand as ספר יחזקאל and together, they are the sources of much of קבלה and the מעשה מרכבה זוהר known as מעשה מרכבה. One can say they are as different to understand as the problem of evil itself.

Conclude with a general discussion on

צדיק ורע לו

רשע וטוב לו

חבקוק in פסוק reduces the fundamental principles of Judaism to a פסוק, "צדיק באמונתו יחיה". Discuss the significance of the fact that this פסוק comes from חבקוק.

צפניה

Introduction: צפניה addressed בני ישראל during the reign of יאשיהו (640-609 BCE). His contemporaries were ירמיהו and חולדה. Chazal say that חולדה spoke to the women, ירמיהו in the streets and public squares, and צפניה to individuals.¹

צפניה's 1st נבואה (chapter 1) is very harsh and speaks of יהודה's utter destruction, with not a word of consolation. צפניה's second נבואה (chapter 2) calls upon בני ישראל to repent, as this is the only way to survive the impending doom. צפניה refers here to the remnant of Israel (ויתר גוי ; שארית בית יהודה ; שארית עמי). Israel will have a שארית, unlike עמון, מואב, פלשתים etc. בני ישראל will be destroyed and this was surely considered good news for בני ישראל. צפניה's 3rd נבואה (chapter 3) continues to refer to the errant ways of בני ישראל and their consequences. צפניה concludes with messages of אחרית הימים, as follows.

- (1) All nations will return to Hashem.
- (2) There will no longer be wicked people among בני ישראל.
- (3) The poor will survive in their אמונה
- (4) The survivors will remain in Israel, with בטחון in Hashem
- (5) בני ישראל will rejoice in Hashem's kingship
- (6) Hashem will rejoice in בני ישראל's redemption
- (7) All exiles will return to Israel
- (8) The return to Israel will be a world famous event.

פרק א

לשון אסף (א-ג) - צפניה is a contemporary of ירמיהו and the two often used similar לשונות (see ירמ' ח:ז) ² אסף can be a נבואה for good. Here as in ירמיהו it's bad.

בעל (ד) - See ספר הושע, chapters 1-3.

ה-ה) The sins of the idolaters

ז) עמוס היח is sometimes good - סוף מלאכי and sometimes bad יום ה'. Which is this?

ח) Discuss חקות הגוים. Its practice then had underpinnings of עבודה זרה.

ט) Against tax collectors who amass great wealth for their kings at the expense of the המון עם. (עמוס ג:).

י-יא) Cries of the people because of perversion of justice.

יב) No one can escape from Hashem. Today, even though we have flashlights, many still prefer to do בדיקת חמץ with a candle. They use this פסוק as their basis.

יג-יד) What will happen when the 'יום ה' arrives? What additional image of שופר is given at פסוק טז? Surely not one of גאולה!

פרק ב

פסוק חז"ל (א) ³ learn an important lesson from this פסוק.

ב-ג) A call for the wicked to repent.

ד-טו) Downfall of the nations.

¹ See Yalkut Shimoni ירמיהו - רמז רס"ב - ירמיהו

² See the introduction of דעת מקרא to צפניה pp.7-9

³ See בבא מציעא קז: - ריש לקיש

פרק ג

(א-ד) The sorry state of leadership in Israel.

(ה-ז) The inhabitants of **ירושלים** are not repenting and they deserve their punishment.

(ח-י) The nations of the world will come to know 'ה. Elaborate on the position of the nations at the end of days from 'ישעיה ב', 'מיכה ד', 'סוף ישעיהו', 'סוף זכריה'.

(יא-כ) The remnant of Israel shall return.

In every generation, Jews have been presenting the sign of redemption as being indent in their own time. What is the clearest event today of the first sign of our redemption?