



## PROBING THE PROPHETS

BY RABBI NACHMAN (NEIL) WINKLER  
FACULTY, OU ISRAEL CENTER

# But He is Always Seeing You!

The nevu'ah (prophecy) found in p'rakim 5-6 of Sefer Micha was selected as the haftarah for this parasha for the obvious reason that the prophet Micha calls upon Israel to remember the kindness Hashem showed them by reversing Bil'am's intended curses into blessings and this, of course, is the very focus of this week's Torah reading. And, although mention of Balak and Bil'am is also found in Sefer Yehoshua [chp. 24] and Sefer Shofetim [chp. 11-which was read is last week's haftarah], both messages were shared with a population that lived only a few generations after the nation had witnessed the events. However, Micha's charge to Israel, as found in our haftarah, demands that the people remember those same events, even

though the entire saga took place some 700 years after Israel witnessed it!

I would submit, therefore, that our ancients saw the message of Micha as one of particular significance to future generations. They regarded the prophet's recollection of Bil'am's failure to curse Israel – not simply as a Divine act of assistance to His people - but as an encouragement to the nation to always realize that Hashem's miraculous deeds of salvation are often hidden and, as a result, not recognized. Consider: How did Israel know of the plot of Balak or the plans of Bil'am? How did they learn the exact words of this malevolent gentile prophet/soothsayer? If, after all, the entire “scenario” took place only between Balak, Bil'am and G-d Himself – how would the nation be expected to have any of the details that the prophet urges them to remember??

In my opinion, we might rightly consider the Torah's “exposure” of the entire saga as a vehicle to bring home that very lesson to Israel of the desert and Jews of the future: ***Hashem is there-even when we don't know it!*** This truth is found in Moshe's closing shira of Ha'azinu in which he quotes Hashem's reaction to Israel's faithlessness telling Israel: [D'varim 32: 20] “Astira fanai meihem”, “I will hide My ‘face’ (My presence) from them”, and adds: “Ehreh mah acharitam”, “And see what will happen to them”. Hashem is actually

In beloved memory of  
our dear father, grandfather,  
and great-grandfather

**Joseph Somogyi z'l**

**יוסף בן יחזקאל ז"ל**

On his 11<sup>th</sup> yearzeit - ט"ז תמוז

*Rochelle & Stefan Somogyi  
Grandchildren, great and  
great-great-grandchildren*

May the Torah learned from this  
issue of Torah Tidbits be **לענין**

promising that **EVEN** when He is “hiding” from us, He will still be caring for us and gazing down to see what might happen. **You may not ‘see’ Him...but He always sees you!!** Indeed, even in times of His anger, Hashem continues to be our protection. We may not know it or even recognize His divine miracles that protect us ...but He is always there!

And, we reiterate that very thought multiple times each day in the Modim tefilla, when we praise G-d as the One whose miracles (“Al nissecha sheb’chol yom immanu”) and wonders (v’al nifl’otecha) surround us each day (“sheb’chol et, erev vavoker v’tzohorayim”).

If we properly understand this haftarah in this way, it begins to take on a more significant message, realizing that this haftarah precedes the three weeks of mourning that lead up to Tish’a B’Av almost every year. In times of crisis and difficulty we may find our faith wavering when searching for HaKadosh Baruch Hu to be a source of help and assistance...and, sadly, do not find Him. But Micha’s nevu’ah teaches us that the failure to find the Divine Source is our failure.

He is always there!

He is always watching!

**You may not ‘see’ Him...but He is always ‘seeing’ you!!■**

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