

PROBING THE PROPHETS

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"Roni akara"-"Sing out, O barren one," "pitzchi v'tzahali"-"burst forth in song and be jubilant"! These clarion calls to Israel with which the navi Yishayahu opens our haftarah this week, are truly, unique cries. Consider: Throughout these post-Tish'a B'av haftarot of consolation, we have read a number of the prophet's visions that describe a glorious future for the grieving nation. We listened to the chants and the praises toward our powerful G-d Who could, and would, bring about the promised miracles of victories over Israel's powerful enemies. And we have also heard soothing words of solace urging the people to allow Yishayahu's prophecies to comfort them, as G-d reassures them that their punishment and suffering would soon be removed.

However, never before had we heard such a call for the nation to rejoice over the news,

In last week's haftarah (chapter 52) we read of the prophet's call for the **Holy City** to rise from the ashes of her destruction and to the ruins of **Jerusalem** to rejoice - but there was no such call for the **people** to do the same.

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Over the past weeks, we have heard the navi's predictions of a miraculous rebirth of the produce in the Land of Israel that would consequently lead to great joy and gladness there (chapter 51, haftarah of Ekev).

But never before had we heard the prophet's call for the **nation herself** to rejoice.

In attempting to understand why this haftarah begins with a declaration that Israel rejoice, perhaps we should begin by recalling that Chazal see these seven haftarot of consolation as steps toward return; the nevuot therein include sequential steps of increasing comfort, and these steps, would ultimately, lead us closer to HaKadosh Baruch Hu inspiring us to repair our relationship with G-d and, thereby, preparing Israel to stand before Him on the Yamim Nora'im. This successful "journey through the haftarot" is meant to help an oft-suffering generation move closer to her Creator and open the doors to teshuva and to Hashem's atonement.

But what did our Rabbis see in **this** haftarah specifically that had them regard her words as reflecting a higher level of consolation than the earlier prophetic messages? Or, simply: What inspired Yishayahu himself, for the first time, to cry out to the nation "Roni", "Rejoice!".

The answer might be found in the latter part of this chapter 54, (a section is read for the haftarah of parashat R'ei), in which G-d proclaims His everlasting love for ALL of Israel, both the righteous and the not-yet-righteous. Indeed, the verses that immediately

follow the closing of the haftarah of parashat Re'i, contain the haftarah for a fast day, "Dirshu Hashem **b'himtz'o**" which calls for Israel to seek out Hashem and abandon their wayward ways. Is it any wonder, then, that Chazal tell us that "**bhimatz'o**" - the time when G-d is especially close to us and can be reached more readily – is actually right now, the days of Elul and the Yamim Nora'im!

These days are not simply days of comfort and regret-they are days of rejoicing as well, "Roni". For the knowledge that G-d loves ALL of Israel and has granted us a special time to call out to Him and be comforted, forgiven.... and, of course, to rejoice!

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