

PiNCHAS



41st of the 54 sedras;
8th of 10 in Bamidbar

Written on 280 lines (rank: 2nd)

35 Parshiyot; 10p 25s (2nd most)

168 psukim - 2nd (2nd in B'midbar)

1887 words - 9th (2nd in B'midbar)

7853 letters - 4th (2nd in B'midbar)

Second shortest psukim in the Torah, wordwise. Longest words in the Torah (on average). 49th of 54 in length of psukim, letterwise. Second longest sedra, pasuk-wise. These factors combine to explain the unusual fluctuation in rankings.

Pinchas is the most often read-from sedra in the whole Torah (because of Rosh Chodesh & Chagim in addition to Parshat HaShavua)

MITZVOT

Contains 6 of the 613 mitzvot, all positive. One of only 6 sedras that have only positive mitzvot



[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Numbers in [square brackets] are the Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition). X:Y is the perek and pasuk from which the mitzva comes.

Kohen - First Aliya 13 p'sukim - 25:10-26:4

[P> 25:10 (6)] When Pinchas killed Zimri and Kozbi, a tremendous controversy erupted among the people as to whether his actions were correct or criminal. This week's sedra begins with G-d "testifying" to the correctness of what Pinchas did. First, because of what Pinchas did, the plague that had broken out, stopped. Second, the Torah repeatedly identifies Pinchas as the grandson of Aharon HaKohen. Third, G-d places His stamp of approval upon Pinchas by giving him "the covenant of the eternal kehuna" and the "covenant of peace". Perhaps, without G-d's seal of approval, the controversy would have continued.

SDT A scribal tradition is to write the VAV in the word SHALOM with a break. Peace that results from violence, even required violence, is defective. (Just one possible idea.)

Other commentaries look at the unusual VAV as allowing the word SHALOM to be read also as SHALEIM, complete. This relates to the Kohein, who must be without blemish in order to serve in the Mikdash.

[P> 25:16 (3.23)] Next, G-d tells Moshe to go to war against Midyan in revenge for their seduction of Israel to the worship of Baal Peor. (The battle does not take place until next sedra, the rest of Pinchas is a digression of sorts.) It is after the plague...

[P> 26:1* (10.77)] (this parsha break comes in the middle of a pasuk -

unusual, but not unique) G-d commands Moshe and Elazar that a new census be taken of the people.

The counting of the people at this point has several functions. Rashi says that after the plague(s) that devastated the people, G-d wants to count them as a shepherd would count his sheep after wolves attacked the flock. Second, having just been commanded to prepare to fight against Midyan, a census of men of military age is necessary. Third and most significantly, it is these people who will fight for Eretz Yisrael, and it is to these people that the Land will be apportioned (but based on the original post-Exodus census).

SDT Moav was the partner of Midyan and should have been included in this avenging war. Some explain that Moav was spared this battle in the merit of Ruth. Some commentaries explain that there was a significant difference between Moav and Midyan. Moav was afraid of Israel. They feared that their land would be conquered by them (us). That is why they wanted to fight against us. Midyan agreed to help Moav because of their desire to destroy the Jewish People. They went as far as using their women to seduce the Israelites to immoral and idolatrous behavior. G-d's command of revenge is directed at the latter type of enemy.

Levi - Second Aliya 47 p'sukim - 26:5-51

Longest 2nd-Aliya in the Torah, tied with Ki Tisa's. Both are tied for 3rd place

for all Aliyot in the Torah. There are three different whole sedras with fewer p'sukim than this aliya.

In preparation for conscripting an army to fight Midyan, a new census is taken. The Torah lists each of the tribes, their family sub-units, and the number of males of military age.

In addition to this information, it is interesting to note the "extra" material mentioned in this portion - such as...

Under Reuven, the Torah tells us about Datan and Aviram who, with Korach, were swallowed up by the ground. The Torah then makes a point of telling us that Korach's sons did not die. Korach was from Levi. The inclusion of the sons of Korach at this point is not of census value, but does teach us the power of T'shuva. Korach's sons did not follow in their father's ways. They were (semi-) righteous.

Generally, the family units of a tribe are based on the sons of the sons of Yaakov. In Reuven's case, we have Chanoch, Palu, Chetzron, and Karmi, giving Reuven a total of 43,730. Palu's son, Eliav, is mentioned because his sons were N'mu'el, Datan and Aviram.

One more observation...

Reuven is often called B'CHOR YISRAEL. This is noteworthy in light of the fact that Reuven "lost" the status of firstborn to three younger brothers. The Kehuna went to Levi, the kingship was destined to go to Yehuda, and the double portion of the B'chor went to Yosef. Yet the Torah repeatedly calls

Reuven the B'chor of Yisrael.

Reuven's count dropped 2770 since the first counting in the Midbar. (To be expected, because of their involvement in the Korach rebellion.)

[S> 26:12 (3)] Shimon: note the relatively small number. Members of the tribe of Shimon were the main victims of the plague that followed the Zimri (one of the leaders of Shimon) affair. Shimon: 22,200. Down 37,100!

Shimon's family units are from N'mu'el (a different one), Yamin, Yachin, Zerach, and Sha'ul.

[S> 26:15 (4)] Gad: 40,500. Down 5150. The families from Gad's sons are Tz'fon, Chagi, Shuni, Ozni, Eiri, Arodi, Ar'eili.

[S> 26:19 (4)] Yehuda: 76,500. Up 1900. Yehuda's families are from sons Sheila, Peretz, Zerach. From Peretz come the families of Chetzron and Chamul. Yehuda's first two sons Er and Onan, who died childless, are mentioned at this point in the Torah.

[S> 26:23 (3)] Yissachar: One of his sons is identified as Yashuv. Commentaries say that he is Yov, as recorded in Vayigash. Yov was an inappropriate name (of pagan origin). The extra SHIN that was added to his name is symbolically taken from his father's name - spelled with two S(H)INs but pronounced as if there is only one. The families of Yissachar are Tola, Puva (family name is Puni), Yashuv, and Shimron. Yissachar: 64,300. Up 9900.

[S> 26:26 (2)] Zevulun: 60,500. Up

3100. Families are from sons Sered, Eilon, and Yachl'eil.

[S> 26:28 (7)] Notice that the sons of Yosef are listed as Menashe and Efrayim - in that order. Although this is birth order, it is unusual to find Menashe mentioned first.

Also note the great increase in the population of Menashe, and the decrease in the population of Efrayim. The increase in Menashe is considered to be related to the fact that their tribe was given land on both sides of the Jordan. They were not the ones who asked to settle on the east side of the Jordan -- that was Reuven and Gad. Menashe was sent along, so to speak, to keep an eye on the other two tribes. It would therefore be unfair to give them a smaller portion of Eretz Yisrael (west of the Jordan). Their increase in population got them a "regular" share on the west side in addition to their territory on the east bank.

Menashe: here we are introduced to the five daughters of Tz'lofchad. We will hear more from them shortly. Menashe: 52,700. Increase of 20,500. By the way, Efrayim was mentioned before Menashe in that earlier census. Menashe's sons (family units) are Machir, Machir's son Gil'ad, Gil'ad's sons I'ezer, Cheilek, Asri'el, Shechem, Sh'mida, Cheifer, Cheifer's son Tzelofchad.

[S> 26:35 (3)] Efrayim: 32,500. Down 8000. Efrayim's families are from Shutelach, Becher, Tachan. And Shutelach's son Eiran. The Torah then says again that these two (Menashe

and Efrayim) are the children of Yosef.

[S> 26:38 (4)] Binyamin: Families from sons Bela, Ashbel, Achiram, Sh'fufam, Chupam. Bela's sons Ard and Naaman. Binyamin: 45,600. Up 10,200. Note: Back in Vayigash, Binyamin is recorded as having 10 sons: Bela, Becher, Ashbel, Geira, Naaman, Eichi, Rosh, Mupim, Chupim, and Ard.

[S> 26:42 (2)] Dan: One son, Shucham, family name Shuchami. Previously, Dan's son is called Chushim. Dan: 64,400. Up 1700.

Note that Binyamin's ten sons produced a smaller tribe than the one son of Dan. This is considered as a(nother) lesson that we cannot second-guess G-d. He has an agenda, we do what we do, but He "calls the shots".

[S> 26:44 (4)] Asher: Note the rare inclusion of a daughter - Serach bat Asher. Great longevity is attributed to her, and she is considered the bridge between Yaakov and his sons on the one hand, and the new nation of Israel which emerged from Egyptian slavery. Serach was alive throughout the entire Egyptian experience, and then some. Asher's total: 53,400. Up 11,900, comes from sons Yimna, Yishvi, B'ri'a. Bri'a's sons Chever and Malki'el.

[S> 26:48 (4)] Naftali: Yachtz'eil, Guni, Yeitzer, Shileim. 45,400. Down 8000.

And, within this Naftali parsha we are presented with the total for Bnei Yisrael: 601,730. Down 1820 from the 603,550 following the Exodus.

Shlishi - Third Aliya 19 p'sukim - 26:52-27:5

[P> 26:52 (5)] It is to these people that the Land will be apportioned. The actual distribution of land will be done by (Divine) lottery and will involve this census and the earlier one.

[S> 26:57 (9)] The Torah next details the family tree of Levi (whose Tribe does not receive land). Specific attention is paid to Amram's family - namely, his wife Yocheved (daughter of Levi), Moshe, Aharon and his sons, and daughter Miriam.

The Torah next states that no one in this national census was in the previous census except for Kalev and Yehoshua.

[S> 27:1 (5)] The daughters of Tz'lofchad (identified here as 6th generation from Yosef, an unusually long ancestry to present) approach Moshe, Elazar HaKohen, the leaders of the Tribes, and the People, and petition for property in the Land of Israel for themselves because their father had no sons. They emphasize that their father was not part of Korach's rebellion but died for his own sins

Tradition tells us that Tz'lofchad was the "wood-gatherer" who was executed for desecrating the Shabbat. Had he been part of Korach's rebellion, he would have been considered a MOREID B'MALCHUT, one who rebels against the king, and would have forfeited any claim to land. But in his situation, his



property still goes to his heirs.

Moshe appeals to G-d for a decision in their case. (Commentaries say that the details of the laws of inheritance momentarily escapes Moshe's memory, either as punishment for an inappropriate comment he had made, or to give honor to these "lovers of the Land" - Tz'lofchad's daughters - by having the laws of inheritance presented "to them"... or both.)

R'vi'i - Fourth Aliya 18 p'sukim - 27:6-23

[P> 27:6 (6)] G-d's answer to the daughters of Tz'lofchad is in the affirmative - they will acquire both their father's share and part of their grandfather's share (specifically a double portion of Chefer's allotment, since Tz'lofchad was Chefer's firstborn. Note that both Chefer and Tz'lofchad were among those who left Egypt - males 20 and up, and therefore their heirs are to receive their allotments).

Furthermore, the laws of inheritance [400,A248 27:8] are hereby set down as follows:

A man's son(s) inherit from him. If there are no sons, his daughters inherit. (When a man has sons and daughters, his sons inherit and are responsible to support the daughters, even if it means begging door-to-door.) A man without children is inherited by his father, then his brothers (if his father is not alive), and if there are no brothers (or sisters), then his paternal uncles (or aunts), and then by the closest relatives along paternal lines.

[P> 27:12 (3)] G-d next tells Moshe to ascend Har HaAvarim and view the Land into which he (Moshe) will not go. Moshe is then to prepare for his death.

[S> 27:15 (9)] "And Moshe spoke to G-d saying."

This unique variation of the most common pasuk in the Torah, creates a dramatic mood as we wait to hear what Moshe is about to say to G-d. Will he ask for his life? Will he ask to be permitted even a brief excursion into the beloved Land of Israel?

Moshe Rabeinu asks that a suitable leader be appointed to take his place.

A true leader is concerned first and foremost with his charges - part of the legacy of Moshe Rabeinu.

G-d's response to Moshe's request is immediate. Yehoshua is to be presented to the People as Moshe's successor and Moshe is to transfer to him some of his "majesty". Elazar has already taken over from Aharon, and it will be Yehoshua and Elazar who will lead the People into the Land.

Chamishi 5th Aliya 15 p'sukim - 28:1-15

[P> 28:1 (8)] This entire Aliya is the Torah reading of Rosh Chodesh when it falls on a weekday. The first part contains the mitzva of the Daily Sacrifices [401, A39 28:2], one in the morning and one before evening. Shacharit and Mincha correspond to these T'midim.



[P> 28:9 (2)] Then comes Musaf for Shabbat - two lambs [402, A41 28:9]. Correspondingly, we daven Musaf on Shabbat.

[P> 28:11 (5)] The Musaf of Rosh Chodesh [403, A42 28:9] consists of two bulls, one ram, and seven lambs. In addition to these "Olot", a goat was to be offered as a communal "Sin Offering". Korbanot were accompanied by wine for libation (in varying amounts for the different animals) and fine flour & oil mixtures, known as **Menachot**.

Shishi - Sixth Aliya

27 p'sukim - 28:16-29:11

[S> 28:16 (10)] Next the Torah presents the Musafim of the Holidays, beginning with Pesach. Note that each day of Pesach is a "carbon-copy" of the first day (as opposed to Sukkot - see further).

[S> 28:26 (6)] Then, Shavuot - here referred to as Yom HaBikurim. The Musaf of Shavuot is counted as a mitzva here [404, A45 28:26] - that of Pesach (and the other holidays) have been counted already from Parshat Emor. In Emor, the korbanot that accompanied the Two Loaves offering are presented and Musaf is not mentioned until here in Pinchas.

[P> 29:1 (6)] Next comes Rosh HaShana, called here YOM T'RU'A. Its Musaf has also been counted as a mitzva previously (in Emor), but the mitzva of blowing Shofar is counted here [405, A170 29:1]. Since Rosh HaShana is also Rosh Chodesh

Tishrei, double musafim are brought.

MitzvaWatch

The Torah does not say: THOU SHALT BLOW THE SHOFAR. (Not for Rosh HaShana, that is.) It tells us to have a YOM T'RU'A on the first of Tishrei. The Gemara teaches us what that means, using a G'zeira Shava (parallel terminology) to Yovel. In B'har, there is a command to blow the Shofar on Yom Kippur of Yovel. The Oral Law teaches us a parallel between the T'RU'A of Tishrei (Yovel) and the T'RU'A of Tishrei (Rosh HaShana). Although the word SHOFAR does not appear in context of Rosh HaShana, it DOES appear in connection with the "other" Tishrei-T'ru'a. The Talmudic principle of G'zeira Shava is used to define the Rosh HaShana T'ru'a requirement as Shofar. Shofar is one of a small list of mitzvot that the Torah commands in an indirect way.

It can also be suggested, that by the Torah's wording, we need to do more than 'just' hear the Shofar on Rosh HaShana - we need to transform that day into a T'RU'A day that combines the blasts of the Shofar with the special davening and with our mood and attitude.

[S> 29:7 (5)] Next comes Yom Kippur's Musaf. All the Chagim are presented here and previously in Emor (aside from other places).

Notice that there is brief reference to the requirement of fasting and the Shabbat-like prohibition of Melacha,

and slight reference to the special Yom Kippur service (presented in detail back in Parshat Acharei). Here, in Parshat Pinchas, the main emphasis is on the Musaf korbanot of the Holy days, the other details seemly coming as a by-the-way.

Sh'VII Seventh Aliya 29 p'sukim - 29:12-30:1

[S> 29:12 (5)] Lastly, the musafim of Sukkot and Shmini Atzeret are presented. The numbers of animals on Sukkot vary day-to-day, with the bulls totalling 70, a symbolic universal number. Specifically, each day has 2 rams, 14 lambs, and a goat as a Chatat, but the bulls range from 13 down to 7 for the 7 days of Sukkot.

Note: Each day of Sukkot has an "identity" of its own. There IS a third day of Sukkot in the Torah. In contrast, there is no mention of a third day of Pesach - just KA-ELEH, like ditto marks. On the other hand, the counting of the Omer gives Pesach what Sukkot has from its Musafim - a counting dimension.

First day: 13 bulls, 2 rams, 14 lambs...

[S> 29:17 (3)] And on the second day... (12, 2, 14)

[S> 29:20 (3)] And on the third day... (11, 2, 14)

[S> 29:23 (3)] And on the fourth day... (10, 2, 14)

[S> 29:26 (3)] And on the fifth day... (9, 2, 14)

[S> 29:29 (3)] And on the sixth day... (8, 2, 14)

[S> 29:32 (3)] And on the seventh day... (7, 2, 14)

[S> 29:35 (6)] On the eighth day... (without "and", because Shmini Atzeret is its own holiday, in addition to being the 8th day of Sukkot, sort of)

These musaf passages for Chagim are the respective Maftirs of the Holidays.

The sedra ends with references to other korbanot in the Mikdash. And finally, a summary/divider pasuk - And Moshe told the people all that HaShem had commanded.

Rashi explains that Matot begins with Moshe speaking to the people, so the pasuk at the end of Pinchas has to restate that Moshe has been transmitting G-d's words all along, and not just from the portion of Nedarim at the beginning of Matot.

The last 6 p'sukim are reread for the Maftir. (6 p'sukim is the most for a regular maftir. Only one other sedra has a sixer - Nitzavim. Special maftirs range from 3 to 40 p'sukim. When do we read a 40-pasuk maftir?)

Haftara 22 p'sukim Yirmiyahu 1:1-2:3

Pinchas has two haftarot, one for when it is during the 3 Weeks (majority, including this year) and one for when it falls before (rare-ish)...

The first of the three HAFTAROT OF TRAGEDY. When Matot and Mas'ei



are combined, this is the haftara for Parshat Pinchas. When they are separated, it is the haftara for Matot. Furthermore, even when the Torah reading for Israel and Chutz LaAretz is out of sync, the haftara is the same - the Shabbat after 17 Tamuz is Divrei Yirmiyahu.

And, FYFI (for your further information), EIDOT MIZRACH also reads Divrei Yirmiyahu for Parshat Sh'mot.

The haftara consists of the opening words of the book of Yirmiyahu. Aside from the personal exchange between G-d and Yirmiyahu, we are told of his visions of an almond tree (which blooms early in the year, a sign that G-d's judgment is coming soon) and the "boiling pot", representing the enemy from the north (Bavel) who will come to destroy Jerusalem. This prophecy of destruction, because of idolatry and unfaithfulness, sets the tone for the 3 Week mourning period for the Beit HaMikdash and for the main part of the book of Yirmiyahu.

The concluding p'sukim allow us to end the haftara on a high note: telling us of the promise that G-d will punish those who rise against Israel, for Israel - despite its sins - is holy and special to HaShem.

PROBING the PROPHETS

This Shabbat, we inaugurate the three-week mourning period that precedes Tish'a b'Av with the reading of the first perek in Sefer Yirmiyahu in which the navi is charged with his mission. The divine mission, as described in the haftara, was to

"uproot and smash, to destroy and overthrow, to build and to plant". The seeming contradiction of destruction and building is easily understood if we realize that the destruction was for the purpose of REbuilding. The navi's task was never meant to be one of admonition alone but rather one of education and inspiration; criticism that would lead to improvement; destruction only for the purpose of construction.

It is important to recognize that Yirmiyahu had a particularly difficult mission for it went beyond warning the people of the impending devastation and exile. His goal of changing the hearts and minds of the generation was a charge made far more challenging by the fact that the people did not recognize that their behavior was in any way sinful and that, therefore, G-d was not really angry with them.

Making his task even more challenging was the fact that Yirmiyahu's message was contradicted by false prophets who labeled him a traitor and even a non-believer. After all, these false prophets argued, our G-d is the most powerful of all so no other "god" could ever destroy His temple or banish His people from their land! For this reason, Yirmiyahu was despised by the people and eventually imprisoned in a pit. This is also the reason why the navi's warnings of exile and of the destruction often fell upon deaf ears. The people could not believe such predictions, they were urged by the false prophets not to believe the dire forecasts and they simply did not want to believe the frightening prophecies.



So it was, that the prophet had to harshly criticize a wayward people, convince them of their sinfulness and of Hashem's resulting punishments that would befall them. At the same time, he had to reassure them of the efficacy of teshuva, the undying hope for a bright future and G-d's everlasting love for His people. How fittingly, therefore, does our haftara end with the inclusion of the opening of the second chapter of Yirmiyahu:

"Go and call out into the ears of Jerusalem - thus says Hashem: I remember the kindness of your youth when you followed me into the wilderness... Israel is holy to Hashem... and those who devour her will be held guilty!"

G-d retains His love for us even when we fall short of His expectations.

Probing the Prophets, weekly insights into the Haftara, is written by Rabbi Nachman (Neil) Winkler, author of Bringing the Prophets to Life (Gefen Publ.)

Eretz Yisrael in the Haftara

by Rabbis Ethan Eisen and Tuly Weisz

If I Forget Thee O' Pittsburgh

As Zionism emerged in the late 19th century, the Reform movement responded with strong opposition in the Pittsburgh Platform of 1885. From 'Steel City' in an age of great opulence and optimism, Reform Judaism declared, "We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine, nor a

sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state." Reform rejected long-held, basic beliefs of Judaism, believing the antiquated Bible was "reflecting the primitive ideas of its own age" and so the words of the ancient Prophets were no longer relevant, chas v'shalom.

During the three weeks between the 17th of Tamuz and the 9th of Av, the Shulchan Aruch (O.C. 428:8) directs us to read a series of harsh haftarot known as the "t'lata d'paranuta", the 'three of affliction', to sensitize our hearts to the destruction of the Beit HaM ikdash.

If the haftara (Yirmiyahu 1:1-2:3) is meant to teach us how we should relate to the destroyed Temple for all generations, the specificity of the opening verses presents a glaring question:

The words of Yirmiyahu ben Chilkiyahu, one of the kohanim at Anatot in the territory of Binyamin. The word of the G-d came to him in the days of King Yoshiyahu son of Amon of Yehuda, in the thirteenth year of his reign, and throughout the days of King Yehoyakim son of Yoshiyahu of Yehuda, and until the end of the eleventh year of King Tzidkiyahu son of Yoshiyahu of Yehuda, when Jerusalem went into exile in the fifth month.

Not only does the Navi tell us precisely when and where Yirmiyahu started to relate his messages, we even learn when he ceased to prophesy, with the destruction of Yerushalyaim in the month of Av. One could conclude from such a precise description that

Yirmiyahu's message was equally specific to his particular time and place, and therefore not applicable to our own day and age. However, the Gemara (Megila 14a) states that, "only prophecies that were needed for future generations have been recorded" and so Yirmiyahu's message must have eternal applicability.

How do we reconcile Chazal's statement as to the eternity of Yirmiyahu's message with the limiting aspects of all the details? Additionally, if we are meant to meditate on the profound loss of the Beit HaMikdash during the Three Weeks, other passages in Tanach seem more fitting, as they depict far more vivid descriptions of the destruction.

Unlike most other Neviim, we are told the origin story of Yirmiyahu, who, like Moshe Rabeinu, initially resisted the call to be a leader and prophet. However, Hashem insists that Yirmiyahu was born for such a role, and Yirmiyahu demonstrates his keen abilities of interpretation in his first two visions. Hashem then encourages Yirmiyahu to be brave and courageous, because G-d will be with him and protect him from those who refuse to heed his message.

While messages of the destruction are surely present, the primary theme of the haftara is on the emergence of a leader who will fearlessly rebuke the people, teaching a crucial lesson this time of year. To understand Tanach, while the details might change, the broader messages are eternal. We not only recall the terrible events of the fall of Jerusalem and the Temple, but we

seek the lessons and leadership to help us understand our own personal and communal shortcomings. Yirmiyahu surely offered a specific message for the challenges of his time, but we read these haftarot of affliction in keeping with the rabbinic dictum that, "each generation that fails to rebuild the Beit HaMikdash is considered as if they destroyed it" (Yerushalmi Yoma 1:1).

The Torah and our prophets are not just historical relics relevant in the past; instead, they have great meaning in the present and for the future as well. This is especially true when it comes to one of the most oft-repeated themes in all of the Tanach: the return of the People of Israel to the Land of Israel, as Yirmiyahu beautifully foretells to conclude our haftara:

Go proclaim to Jerusalem: Thus said G-d: I accounted to your favor The devotion of your youth, Your love as a bride - How you followed Me in the wilderness, In a land not sown. Israel was holy to G-d, The first fruits of His harvest.

The Reform leaders in Pittsburgh did not expect a return to Zion, yet that is indeed what happened in fulfillment of our ancient prophets' eternal words. During the Three Weeks, all Jews must recall our historic "devotion of our youth" and find new ways to demonstrate our love for Hashem and for Yerushalayim.

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