

The Weekly Haftorah

By: Reuben Ebrahimoff - The Haftorahman

The Haftorah for Parshat Mishpatim

The Jews Transgress the Mitzvah
of Freeing Their Hebrew Servants

The Haftorah is read from the book of Yirmiyahu (Jeremiah), 34: 8-22 and 33:25-26



Jeremiah - The weeping prophet by: Rembrandt

The connection of the Haftorah to the Parsha: The first laws of Parshat Mishpatim deal with the Hebrew servant. The Jews had suffered in Egypt as slaves and they knew first hand what slavery meant. Therefore, Hashem expected the Jews to empathize with their servants; do not take advantage of a person when he's down. The Haftorah speaks of a time when the Hebrew servant was being taken advantage of too much.

The storyline of this week's Haftorah: The Jews transgress the mitzvah of freeing their Hebrew servants.

Part 1 - Jeremiah's word of doom. This section establishes the setting: a royal proclamation by King Zedkiyah that all Hebrew slaves must be set free. After the initial compliance with this "covenant" the slaveholders violate the edict and force their compatriots back into slavery. This elicits the prophet's condemnation. The previous episode is juxtaposed to the event at Mt. Sinai, when Hashem "made a covenant" with all of Israel to release its slaves every 7th year. The present revocation of manumission is deemed a profanation of

Hashem's name. The consequences of this breach of the slaves "release" are announced: those who have violated the "covenant" will be punished. Jerusalem and its inhabitants will be destroyed.

Part 2. The natural & supernatural. Hashem swears that as surely as He established a "covenant" with nature He will never reject the promises made to the descendants of the patriarchs. Israel will be restored in love.



The Temple in Jerusalem

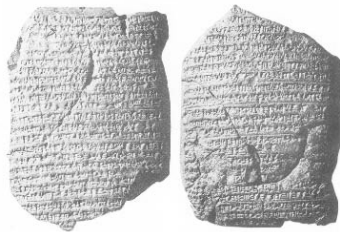


Belonging to Ahikam the son of Shaphan 2 Kings 22:12 - Jeremiah's Scribe

Yirmiyahu's Biography:

- The definition of his name is "Hashem will elevate".
- Born circumcised, to Chilkiya, also a prophet, in 640 B.C.E. about 2650 years ago, on Tishah Be'Av in Anatot, 2 miles north of Jerusalem, in the land of Binyamin.
- Was a Kohen and a descendant of Rachav, the Yericho (Jericho) innkeeper that Yehoshua saved.
- Spoke at childhood, cursing the day he was born. Began prophesying at age 18, continuing for 40 years.
- Lived in Jerusalem. He never married, and had no children.
- Was the head of the Mishmeret Hakohanim (The Guard by the Priests doing work in the Holy Temple). They were the custodians of the Ark of the Lord.

- Known as the Weeping Prophet, for he endured the destruction of the Beit Hamikdash. Symbolically, he wore a wooden yolk around his neck.
- His prophecies took place before, during, and after the destruction of the Bait Hamikdash (Holy Temple). Nebuchadnezzar King of Babylon destroyed the Temple. He remained in Jerusalem after its destruction with Gedalyah ben Achikam, the man whom the fast of Gedalyah is named after. Shafan was his scribe. Shafan brought the scroll he found in the Bait Hamikdash to Jeremiah, which was originally written by Moses. It was open to the verse "Hashem will bring you and your elected King to a nation unknown to your fathers." That scared people into changing their ways.



The diary of King Nebuchadnezzar King of Babylon

He was stoned to death after fleeing to Egypt, Alexandria.

- Wrote 3 Books: His own, Yirmiyahu (Jeremiah); Eicha (Lamentations), read on Tishah Be'Av; and Melachim (The Book of Kings). . The time span of the book Jeremiah was 66 years.

Famous phrases: Jeremiah 30:1, "*Al tira, avdi Yaakov*" "Have no fear, my servant Yaakov" This phrase is the chorus of a poignant song sung at the Melaveh Malka, Farewell to the Shabbat Queen, Meal.


Haftorahman's Lesson of the week: Both "what goes around comes around" and never forget from where you came from. You are not aloud to take advantage of a Jew's weaknesses. On the contrary: you must deal with them charitably.

Timeline: This story took place about 2450 years ago.

ERA OF THE PROPHETS
 ERA OF FIRST TEMPLE - 410 YEARS
 ERA OF THE KINGS
 CENTURY 34
 70 YEARS OF BABYLONIAN EXILE
 ERA OF THE ANSHEI KNESSES HAGEDOL

290 3300 3310 3320 3330 3340 3350 3360 3370 3380 3390
 170 -460 -450 -440 -430 -420 -410 -400 -390 -380 -370

THE FIRST BAIS HAMIKDASH
 ERA OF FIRST TEMPLE - 410 YEARS
 THE BABYLONIAN EXILE




1000 YEARS PROPHECY FROM REVELATION AT SINAI TO END OF THE PROPHETS

JEREMIAH
 DANIEL ISH CHAMUDOS
 HULDAH THE PROPHETESS
 MORDECAI
 ZEPHANIAH
 URIAH BEN SHEMAIAHU
 MACHSEYAH & NERIAH
 SERAIAH BEN NERIAH
 BARUCH BEN NERIAH
 ESTHER





THE KINGS OF JUDAH

YOSHIAHU
 YEHOIACHIN
 YEHOACHAZ
 YEHOIACHIM
 TZIDKIAHU

REMOVES IDOL WORSHIP
 REPAIRS THE TEMPLE
 YOSHIAHU IS KILLED AT MEGIDDO
 PHARAOH NECO KILLS YOSHIAHU
 JUDAH CONQUERED BY NEBUCHADNEZZAR
 YEHOIACHIM BURNS JEREMIAH'S SCROLL
 JUDAH CONQUERED A SECOND TIME BY NEBUCHADNEZZAR
 EXILE OF YEHOIACHIM AND YEHOIACHIN



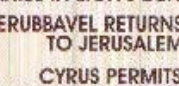


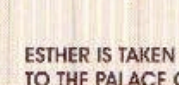


JERUSALEM BESIEGED
 JERUSALEM WALLS BREACHED
 CESSATION OF THE TEMPLE OFFERINGS
 THE DESTRUCTION OF THE TEMPLE
 ASSASSINATION OF GEDALIAH BEN AHIKAM
 CHANANIAH, MISHAEL & AZARIAH ARE THROWN INTO THE FURNACE
 YEHOIACHIN RELEASED FROM PRISON


ERA OF THE ANSHEI KNESSES HAGEDOL
 CHAGGAI - ZECHARIAH - MALACHI - DANIEL
 CHANANIAH - MISHAEL - AZARIAH - NECHEMI
 MORDECHAI - ZERUBBABEL - SERAIAH - RE'EILA
 YEHOSHUA BEN YEHOZADOK - SHIMON HATZAI
 AND OTHERS
 ALTOGETHER 120 PROPHETS AND SAGES

THE WRITING ON THE WALL
 DANIEL IN LION'S DEN
 ZERUBBABEL RETURNS TO JERUSALEM
 CYRUS PERMITS REBUILDING TEMPLE
 THE REBUILDING OF THE TEMPLE IS STOPPED
 FEAST OF AHASUERUS
 ESTHER IS TAKEN TO THE PALACE OF AHASUERUS

BABYLONIAN KINGS

NEBUCHADNEZZAR
 DARIUS THE MEDE
 EVIL MORODACH
 CYRUS
 BELSHAZZAR
 CAMBYSE
 AHASUERUS



Map:



Exile in Assyria, Babylon and Egypt

2 Kings 17.6; 18.11; 24.11-16; 25; Ezra 2.59; 8.17; Nehemiah 7.61; Jeremiah 29; 42-46; 52; Ezekiel 1.1-3; 3.15
 The exile, marking the beginning of the Jewish diaspora, resulted from the deportations of the northern kingdom of Israel to Assyria in 722 B.C., the southern kingdom of Judah to Babylon in 597, 587 and 582 B.C., and the flight of many of the remaining population of Judah to Egypt after an unsuccessful uprising against the Babylonian governor in Mizpah in 582 B.C.

Palestine in the Post-Exilic Period

Ezra 2.21-35; Nehemiah 3.1-32; 7.26-38
 When the Persian king Cyrus II (550-529 B.C.) conquered Babylon in 539 B.C. with hardly a battle, Judah became the Persian province Yahud.

The whole of Palestine was part of the 5th Persian satrapy of Abar-Nahara ("[the land] beyond the [Euphrates] River"); cf. map 19. The satrapy was divided into provinces, two of which were Samaria and Yahud. The capital of Samaria was Shechem, with the holy mountain of Gerizim. In Nehemiah's time the governor of Samaria was Sanballat, and the governor of Ammon was Tobiah. Both governors together with the provinces of Ashdod and Edom were opposed to Nehemiah and his plans to rebuild the walls of Jerusalem.

There is a list of Jewish cities in Nehemiah 11.25-35, but it probably reflects a different period, possibly including places where the inhabitants escaped deportation in 587 B.C. The places Lod, Hadid and Ono which are mentioned in Ezra 2.33 and Nehemiah 7.37 must have been outside the province of Yahud.



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