

From Moriah to Mourning

TiM Tisha B'Av 5786
Rebecca Winter



A joke?

Then My anger will flare up against them, and I will abandon them and hide My countenance from them. They shall be ready prey; and many evils and troubles shall befall them. And they shall say on that day, “Surely it is because our God is not in our midst that these evils have befallen us.” Yet I will keep My countenance hidden on that day, because of all the evil they have done in turning to other gods.

Devarim 31:16-17 (Parshat Vayelech)

וְחָרָה אַפִּי בָּם בַּיּוֹם־הַהוּא וְעִזְבֹתִים
וְהִסְתַּרְתִּי פָנַי מֵהֶם וְהָיָה לָאֵל לְמַצָּאוֹ
רַעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא הֲלֹא
עַל כִּי־אֵין אֱלֹהֵי בְּקִרְבִּי מִצָּאוֹנִי הִרְעוֹת
הָאֵלֶּה:
וְאֲנֹכִי הִסְתַּר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל
כָּל־הִרְעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹהִים
אֲחֵרִים:

What can I learn on Tisha B'av?

אבל קורא הוא במקום שאינו רגיל לקרוא, וישונה במקום שאינו רגיל לשנות, וקורא בקינות באיוב, ובדברים הרעים שבירמיה. ותינוקות של בית רבן בטלין, משום שנאמר: "פקודי ה' ישרים משמחי לב".

However, one may read from a place in the Bible that he is unaccustomed to reading, as it will be difficult for him and he will not derive pleasure from it, **and he** may likewise **study from a place** of the Talmud **that he is unaccustomed to studying**. **And one may read from** the book of **Lamentations**; **from** the book of **Job**; **and from the evil matters in Jeremiah**, i.e., his prophecies of doom. **And schoolchildren interrupt** their studies for the day **because it is stated**: “**The precepts of the Lord are right, rejoicing the heart**” (Psalms 19:9).

Taanit 30a

What does the Kohen Gadol learn on Yom Kippur?

אם הָיָה חָכָם, דּוֹרֵשׁ. וְאִם לֹא, תַלְמִידֵי חֲכָמִים דּוֹרְשִׁין לְפָנָיו. וְאִם רָגִיל לִקְרוֹת, קוֹרֵא. וְאִם לֹא, קוֹרִין לְפָנָיו. וּבִמָּה קוֹרִין לְפָנָיו, בְּאִיזֵב וּבְעֶזְרָא וּבְדַבְּרֵי הַיָּמִים. זִכְרִיָּה בֶן קְבוּטָל אוֹמֵר, פְּעָמִים הִרְבֵּה קִרִּיתִי לְפָנָיו בְּדִנְיָאֵל:

They kept him occupied throughout the night to prevent him from sleeping. **If he was a scholar, he would teach Torah. If he was not a scholar, Torah scholars would teach Torah before him. And if he was accustomed to read the Bible, he would read; and if he was not, they would read the Bible before him. And what books would they read before him to pique his interest so that he would not fall asleep? They would read from Job, and from Ezra, and from Chronicles. Zekharya, son of Kevutal, says: Many times I read before him from the book of Daniel.**

Mishna Yoma 1:6

Why is Iyov an a chosen book of study for both Tisha B'av and Yom Kippur?

Why these books specifically on Yom Kippur?

לחשוב בכמה. בקשו לרכך לבבו והרגשותיו. ובקריאת עזרא. דהנה באיוב זרזו מחשבותיו להתפלא בעסקי החקירות לבלי להפסיד כל. ז. יתאמץ בכל כח לידע כמה צריך לדקדק בענייני עבודתו"ועי. עמל ויגיעה ועוני בנו אז המקדש י שיעסקו "ובקריאת דברי הימים ישתעשע מחשבותיו בסיפורי מעשיות ומלחמות ועניינים שוני וע. יגיעת אבותיו". [נתעורר שינה מעיניו. ובעונג. וברחמנות. בהשכלה. אלו 'ויטרדו מחשבותיו בג

For through the reading of Job, he stirs his **mind** to wonder about profound questions. Through the reading of Ezra, he softens his heart and emotions, reflecting on the immense labor, hardship, and poverty through which the Temple was built, thereby **strengthening** himself to be scrupulous in the service of God, lest he squander the toil of his ancestors. Through the reading of Chronicles, he **delights** his mind with stories, battles, and the varied events of history. And by engaging his thoughts with these three—with wisdom, compassion, and delight—sleep will flee from his eyes.

Boaz on Mishna Yoma (Tiferet Yisrael, 18th century)

Answer 1: Iyov is the subversive sequel to the Akeida

Subversive sequel: Later biblical stories intentionally parallel, comment on, and sometimes subvert (or undermine) earlier narratives, ultimately presenting a progressive evolution of biblical attitudes.

Avraham and Iyov

Breishit 22:21-22

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָּה מְלָכָה גַם־הוּא בָנִים לְנַחֲשׁוֹר אַחִיךָ:
אֶת־עֹוֶץ בְּכָרוֹ וְאֶת־בְּוֹז אַחִיו וְאֶת־קְמוּאֵל אֲבִי אָרָם:
וְאֶת־כְּשָׁד וְאֶת־חִזּוֹ וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָף וְאֶת בְּתוּאֵל:

Iyov 1:1; 1:17: 32:2

אִישׁ הָיָה בְּאֶרֶץ עֹוֶץ אִינוֹב שְׁמוֹ

עוֹדוֹ זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר כְּשָׂדִים שְׁמוֹ שְׁלֹשָׁה רָאשִׁים וַיִּפְשְׁטוּ עַל הַגְּמָלִים וַיִּקְחוּם וְאֶת
הַנְּעָרִים הָכּוּ לְפִי חָרָב

וַיַּחַר אֶפְרָא אֵלָיו הוּא בֶן בְּרַכְאֵל הַבּוֹזִי מִמִּשְׁפַּחַת

Avraham and Iyov

Breishit 22:12

וַיֹּאמֶר אֶל-תְּשֻׁלַּח יָדְךָ אֶל-הַנֶּעַר וְאֶל-תַּעֲשֵׂשׁ לוֹ מֵאוֹמָה כִּי אֶעֱתֶה יָדְעֹתִי כִּי-יִרָא אֱלֹהִים אֶתָּה וְלֹא חָשַׁכְתָּ
אֶת-בְּנֶךָ אֶת-יְחִידְךָ מִמֶּנִּי:

“Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me.”

Iyov 1:1

אִישׁ הָיָה בְּאֶרֶץ-עוּץ אִינוֹב שְׁמוֹ וְהָיָה אִ הָאִישׁ הַהוּא תָם וְיָשָׁר וִירָא אֱלֹהִים וְסָר מִרָע:

There was a man in the land of Uz named Job. That man was blameless and upright; he feared God and shunned evil.

Avraham and Iyov

Breishit 18:27

וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה־נָא הוֹאֵלֶתִי לְדַבֵּר אֶל־אֲדֹנָי וְאֲנֹכִי עָפָר וָאֵפֶר:

Abraham spoke up, saying, “Here I venture to speak to my Sovereign, I who am but dust and ashes:

Iyov 42:6

עַל־כֵּן אֶמְאָס וְנִחַמְתִּי עַל־עָפָר וָאֵפֶר: {פ}

Therefore, I recant and relent,
Being but dust and ashes.

Avraham and Iyov - Sanhedrin 89b

Satan said before the Holy One, Blessed be He: Master of the Universe, this old man, you favored him with a product of the womb, i.e., a child, at one hundred years of age. From the entire feast that he prepared, did he not have even one dove or one pigeon to sacrifice before You as a thanks-offering? God said to Satan: Did Abraham prepare the feast for any reason but for his son? If I say to him: Sacrifice your son before Me, he would immediately slaughter him. Immediately, after these matters, the verse states: “And God tried Abraham.”

Iyov's responses 1:21; 3:3; 18:7

He said, "Naked came I out of my mother's womb,
and naked shall I return there; GOD has taken away;

Passive acceptance

וַיֹּאמֶר עָרִם יָצֵאתִי מִבֶּטֶן אִמִּי וְעָרִם אָשׁוּב
הָיָה שָׁמָּה; אֱלֹהִים נָתַן, וְעָלָם

Perish the day on which I was born,
And the night it was announced,
"A male has been conceived!"

Complaints about suffering

יָאֵבֶד יוֹם אֲנִלְדָּ בּוֹ וְהַלֵּילָה אָמַר הָרָה

I cry, "Violence!" but am not answered;
I shout, but can get no justice.

Anger

הֵן אֶצְעֵק חֲמָס וְלֹא אֶעֱנֶה אֲשׁוּעַ וְאֵין

Hashem's response 42:7

וַיְהִי אַחֲרֵי דִבֶּר יְהוָה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־אֱיֹזָב וַיֹּאמֶר יְהוָה אֶל־אֱלִיפָז הַתִּימְנִי חָרָה אַפִּי בָךְ
וּבִשְׁנֵי רֵעֶיךָ כִּי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה כְּעַבְדִּי אֱיֹזָב: {ס }

After GOD had spoken these words to Job, GOD said to Eliphaz the Temanite, “I am incensed at you and your two friends, for you have not spoken the truth about Me as did My servant Job.

The subversive sequel

In its final verses, the book of Job overturns the *Akedah*'s messages of wordless compliance with God's decrees. In this subversive sequel to the *Akedah*, God's chosen is revealed to be not the most silent and subdued, but rather God's most outspoken combatant.

Significantly, the defiant Job, no less than the submissive Abraham, ends his life with God's stamp of approval, along with great blessings and personal contentment.

(Judy Klitsner, Subversive Sequels in the Bible, introduction)

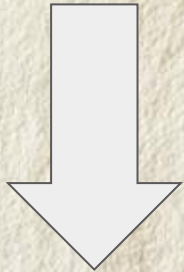
The response to suffering - Iyov and Avraham

While the second ending of the book of Job is more naturally compatible with a modern mindset and its sophisticated philosophical constructs, the model of the first ending captures our attention on Rosh Hashana, when we read the story of the *Akedah* and hear the *shofar* that recalls the ram slaughtered in Isaac's stead.

By design, the Jewish calendar offers a holiday whose recurring liturgical theme is God's royal grandeur. On Rosh Hashana, we create our own crisis moment, in which we stand before God, in stark vulnerability, quite simply begging the Almighty to grant us another year of life. On Rosh Hashana, we are all Abraham at the *Akedah* and we are all Job in the eye of God's sublime and mysterious storm.

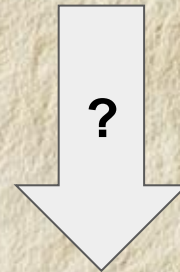
(Judy Klitsner, Subversive Sequels in the Bible, introduction)

Iyov's submissive
response and Avraham
and the Akeida



Rosh
Hashana/Yamim
Noraim

Iyov's
challenging
response



Tisha B'av

Eicha

Perek 1 - theological equilibrium

Perek 2 - lack of theological tranquility

Perek 3 - how the individual copes with suffering

Perek 4 - lack of theological tranquility

Perek 5 - theological equilibrium

Dr. Yael Zeigler, *Lamentations*, introduction

Eicha Chapter 3

Pesukim 1 - 3

אֲנִי הָאִישׁ אֲשֶׁר יָדָעָה עָנִי בְּשֹׁבֶט עֲבָרָתוֹ: {
אוֹתִי נָהַג וַיִּלֶּךְ חֹשֶׁךְ וְלֹא-אֹר: {
אֶךְ בִּי יָשָׁב יִהְיֶה יָדוֹ כָּל-הַיּוֹם: {

אֲנִי am the man who has known affliction
Under the rod of His wrath;
It is I who was driven on and on
In unrelieved darkness;
On none but me His hand descends
Again and again, without cease.

Complaints about suffering

Eicha Chapter 3

Pasuk 24

חֶסֶדִּי יְהוָה כִּי לֹא־תִמָּנוּ כִּי לֹא־כָלוּ רַחֲמָיו: } ס

¶ The kindness of GOD has not ended,
And God's mercies are not spent.

Faith - acceptance

Eicha Chapter 3

Pesukim 43 - 45

} סָכַתָּה בְּאַף וְתִרְדְּפֵנוּ הִרְגַּתָּ לֹא חֲמִלְתָּ: {
} סָכַתָּה בְּעָנָן לְךָ מִעֲבֹר תִּפְלֶה: {
} סִחִי וּמָאוֹס תִּשְׁיִמְנוּ בִּקְרֹב הָעַמִּים: {

o You have clothed Yourself in anger and pursued
You have slain without pity.
You have screened Yourself off with a cloud,
That no prayer may pass through.
You have made us filth and refuse
In the midst of the peoples.

Anger

Iyov's responses 1:21; 3:3; 18:7

He said, "Naked came I out of my mother's womb, and naked shall I return there; GOD has taken away; blessed be the name of the LORD."

Passive acceptance

וַיֹּאמֶר עָרִם יָצֵאתִי מִבֶּטֶן אִמִּי וְעָרִם אָשׁוּב
נִהְיֵיתִי שָׁם; אֱלֹהִים נָתַן, וְאֵלֹהִים

Perish the day on which I was born,
And the night it was announced,
"A male has been conceived!"

Complaints about suffering

יָאֲבֹד יוֹם אֲנִלֵּד בּוֹ וְהַלֵּילָה אֲמַר הִרָה

I cry, "Violence!" but am not answered;
I shout, but can get no justice.

Anger

הֵן אֶצְעֵק חֲמָס וְלֹא אֶעֱנֶה אֲשׁוּעַ וְאֵין

The same three moves — now in motion

Iyov: Passive acceptance → Anger → Complaint



Eicha 3: Suffering → Faith → Anger → Direct address

The anger becomes prayer.

Eicha Perek 3

Pasuk 59

רְאִיתָהּ יְהוָה עֲנֵתְתִּי שְׁפָטָה מִשְׁפָּטֶי: } o{

You have seen, O ETERNAL One, the wrong done me;

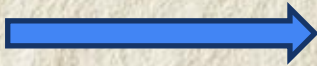
Oh, vindicate my right!

Yom Kippur - can my relationship with Hashem survive sin

Tisha B'av - can my relationship with Hashem survive suffering

Iyov

Steps toward
relationship
repair



Ezra

Strength of
building



Divrei Hayamim

Joy of history

The Joke

May we merit a Geula Shleima