

HAFTORAH INSIGHTS

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The Clock is Ticking

The Haftorah is punctuated with a wellknown phrase describing the advent of Mashiach, בְּעְתֵה אֲחִישָׁנַה, in its appointed time. I will hasten it. Chazal observe that these terms seem to be contradictory - either Mashiach will appear at the prescribed time or he will arrive earlier than expected. How is it possible to be on time and early at the same time. I am reminded of the story told about the person who arrives at an interview early. Proud of his timeliness, he comments to his prospective boss how he came early. The boss, a German Jew, responds sharply, "Being early is not on time." So what does the posuk mean?

The classic explanation given in the Gemara Sanhedrin 98a, is that if the Jewish people have enough merits, Hashem will hasten the coming of Moshiach; but if they do not, Moshiach will arrive at its set time. Rav Pam z"tl observed in his Sefer on Haftorot that in the Kaddish prayer, the expression, בַּעָבֶלָא וּבִּזְמֵן קָרִיב, swiftly and soon, seems redundant. Why the double wording? He suggested that in addition to our request that Mashiach come swiftly, we ask that all events unfold in an expeditious manner. The advent of an event

doesn't necessarily mean a quick timeline. As many of us have experienced, the beginning of a construction project rarely informs the completion date. When we recite Kaddish, we daven that the redemption should arrive quickly and the actual process unfolds quickly.

Rav Pam shared how Rav Elchonon Wasserman, hy"d quoted the Chofetz Chaim z"tl saying that "from current events, it is evident that the Geulah cannot be far off. Events that in the past took many decades to unfold, now occur with rapid speed". He referred to World War I and the fall of the Austro-Hungarian Empire. Rav Pam adds the fall of Communism to the list. As we watch the breakneck speed at which world events are unfolding, we pray that Hashem have mercy on His world and bring the redemption, בעתה אחישנה.

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