

CANDLE LIGHTING

8:38 PM

Friday • Erev Shabbos

EREV SHABBOS

3 Av 5786
July 17, 2026

TORAH READING

Devarim

Haftarah: Chazon —
Yeshayahu 1:1-27

PIRKEI AVOS

Ch. 2

Shabbos Chazon • The Nine
Days

SHABBOS ENDS

9:48 PM

Motzaei Shabbos • Sat night

PARSHAS DEVARIM • SHABBOS CHAZON • MEASURE FOR MEASURE

Whose Heads Gonna Roll?



Tehran, July 5, 2026 • A mourner kicks a “wanted” banner of President Trump, crosshairs over his face and a bounty for his killing, at the Khamenei funeral processions where Graham was also named “Target 1.” • Photo: Atta Kenare / AFP via Getty Images

On Saturday night, July 11, Senator Lindsey Graham died at the age of 71. His office said only that it was “a brief and sudden illness.” Emergency crews had responded to a call of cardiac arrest at his Washington home. He had flown back from Ukraine days earlier and was scheduled to appear on “Meet the Press” that Sunday morning. He never made it to the studio.

Five days before he died, his face had been printed on a poster in Tehran.

During the funeral processions for the slain Iranian Supreme Leader, held across Tehran from Saturday, July 4 through Monday, July 6, regime supporters marched with placards built to look like assassination target lists. Red crosshairs were printed over the faces of American and pro-Israel figures: President Trump, Ben Shapiro, Laura Loomer, Miriam Adelson, Mark Dubowitz, Peter Thiel, and Senator Lindsey Graham. Above the faces ran one line: “Sooner or later, your heads will roll.” Graham was labeled Target 1. Of the seven, he had been Tehran’s fiercest adversary — for years he pushed for military action against the regime, he was reported to have advised Prime Minister Netanyahu on how to persuade Trump to authorize the strikes on Iran, and he openly predicted the regime’s fall. That is why his face sat at the top of the list.

When he was gone, Tehran did not hide its satisfaction. A senior anchor on Iranian state television congratulated “the great Iranian nation” that Graham, “the warmongering senator and enemy of Iran, has gone to hell.” Pro-regime accounts then circulated an up-

dated version of the funeral graphic with Graham’s face crossed out in red, as if an item on a list had been checked off.

No evidence has surfaced that Iran caused his death, and the cause has not been established. Prominent voices, among them Laura Loomer, are calling for a toxicology report and a serious investigation, pointing to how strange the timing is. That question belongs to investigators. What is already on the record, out in the open, is a regime that printed a man’s face in crosshairs, wrote that his head would roll, and celebrated when he was gone.

The Measure a Man Uses

This Shabbos is Shabbos Chazon, the Shabbos of Vision, the last Shabbos before Tisha B’Av, and we read Parshas Devarim. In it Moshe recounts how the kings Sichon and Og each marched an army out to destroy Israel and were themselves destroyed. The Sages add that Og tore a mountain loose to crush the Jewish camp — and it came down instead onto his own neck.

This is the law the Sages call *midah k’neged midah*, measure for measure: the measure a person uses against others is the measure Heaven uses against him. The punishment is cut from the same cloth as the crime, so that the trap a person builds for someone else becomes the exact shape of his own downfall.

“Whoever digs a pit will fall into it, and whoever rolls a stone, it will roll back onto him.” — Mishlei 26:27

King David draws the picture in Tehillim: “*He digs a pit and hollows it out, and falls into the pit he has made; his mischief returns upon his own head, and his violence comes down upon his own skull.*” His son, King Shlomo, says it again in Mishlei: “*Whoever digs a pit will fall into it, and whoever rolls a stone, it will roll back onto him.*”

Hold those words up against the poster in Tehran. They wrote “your heads will roll.” Scripture, long before them, had already answered the question their sentence left hanging — which is whose head. The one who rolls the stone is the one it returns to.

The Army That Went to Sleep

Shabbos Chazon takes its name from the reading from the Prophets — the opening vision of Yeshayahu, chanted to the mournful melody of Eichah. Yeshayahu is not speaking in the abstract. He lived through this exact kind of moment.

In his day the great power was Assyria, and its king, Sancheriv, marched on Yerushalayim, surrounded it, and declared openly that he would erase it, mocking the God of Israel to the faces of the people on the wall. Yeshayahu told King Chizkiyahu not to fear him. That night a single angel went out into the Assyrian camp. In the morning the 185,000 soldiers who had come to destroy Yerushalayim were dead where they lay. There was no battle and no wound. An army went to sleep threatening the Jews and simply did not wake up. The Sages describe a death that left the bodies whole, the life burned out of them from within.

And Sancheriv himself, so sure he was the one who wrote the endings, fled home to Ninveh. As he bowed in the temple of his god, his own two sons struck him down with the sword. The king who had marked a nation for death was assassinated at his own altar, by his own children, exactly as Yeshayahu had foretold.

Read that against a poster in Tehran. A regime rings its enemies with crosshairs, mocks them, and swears they are finished. Yeshayahu already lived the sequel — the threatening army that does not wake, and the tyrant cut down at his own altar by his own sons.

The Reckoning Reaches Tehran

As Shabbos Chazon arrives, Tehran is watching the reckoning come to its own ground. By Friday the United States had bombed

targets across Iran for six nights running — the heaviest campaign since the agreement between Washington and Tehran collapsed last month — with dozens more refueling aircraft moving into position and the regime's own leaders split over how much more the country can absorb. The fire it wished on its enemies has come to its own door, night after night, in the very days the Jewish people mourn the burning of Yerushalayim.

Tehran wrote the sentence. It did not get to choose whose head it fell on.

Yeshayahu's vision does not end at the reckoning. It closes with a promise: *"Zion will be redeemed through justice, and those who return to her through righteousness"* (Yeshayahu 1:27). The Rebbe pointed to that verse throughout these weeks, urging more Torah study and more acts of tzedakah as the direct way to bring the redemption near. And the Chassidic masters teach that on Shabbos Chazon every single Jew is shown a vision of the third Beis HaMikdash, the Temple of the Messianic age. The soul sees it even when the eye cannot, and the sight gives us the strength to walk out of exile.

So we reach the end of the Three Weeks holding two images side by side. One is a poster in Tehran, certain that it writes the endings. The other is the vision Yeshayahu carried and every Jewish soul receives this Shabbos: the enemy camp silent at dawn, and past it, the Beis HaMikdash rebuilt.

SOURCES

Devarim 2–3 (Sichon and Og) • Berachos 54b (Og and the mountain) • Yeshayahu 1 (Haftaras Chazon), Yeshayahu 36–37 & II Melachim 18–19 (Sancheriv) • Sanhedrin 94a; Sotah 8b (measure for measure) • Tehillim 7:16–17 • Mishlei 26:27 • Kedushas Levi, R' Levi Yitzchak of Berditchev (the third Beis HaMikdash seen on Shabbos Chazon) • News: NBC, NPR, Washington Post, Bloomberg (Graham's death); Iran International, Reuters, JFeed (the Tehran target-list placards); Israel Hayom, Ynet (state-media reaction); Times of Israel, Haaretz, i24NEWS (the six-night U.S. campaign on Iran).

RAMBAM STUDY SCHEDULE • SHABBOS, 4 AV • DAY 166

Daily Rambam

Three chapters a day: Temidin U'Musafim, chs. 3–5 • **One chapter a day:** Chameitz U'Matzah — Text of the Haggadah • **Sefer HaMitzvos:** Positive 28, 25, 40, 41, 27, 42.

Sefer HaMitzvos, in brief: the day's mitzvos gather the daily service of the Mikdash. The Kohanim are commanded to burn the *ketores*, the incense, upon the golden altar twice each day — morning and evening (P 28; Shmos 30:7–8) — and to kindle the lamps of the Menorah continually before Hashem, the *hatavas ha'neros* (P 25; Shmos 27:21). The Kohen Gadol is commanded to bring each day his *chavitin*, a meal-offering of fine flour, morning and evening (P 40; Vayikra 6:13). We are commanded to offer the *Musaf* of Shabbos, two additional lambs beyond the daily *tamid* (P 41; Bamidbar 28:9); to set the *lechem ha'panim*, the showbread, upon the table before Hashem continually, renewed with its *levonah* each Shabbos (P 27; Shmos 25:30); and to offer the *Musaf* of Rosh Chodesh, the additional offering of every new month (P 42; Bamidbar 28:11).