

Yeshayahu's Roadmap to Reconciliation

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Part 6

Can Redemption Happen without Repentance?

Exploring the final stages in Isaiah 61:10–63:9

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Abudarham - Hebrew Calendar, Order of Parashiot and Haftarot

דע שיש מאלו ההפטרות שמתחלפות לפעמים בהפטרות אחרות כגון אם חל ראש חדש בשבת או ביום ראשון. אבל הפטרות דש"ח נו"ע אר"ק שד"ש אינן מתחלפות באחרת לעולם.

ואומר במדרש על דרך צחות כי תקנו לומר בתחלת הפטרות הנחמות נחמו נחמו עמי כלומ' שהקב"ה אמר לנביאים נחמו נחמו עמי. על זה משיבה כנסת ישראל ותאמר ציון עזבני ה' כלומ' איני מתפייסת מנחמת הנביאים, ואומר עורי עורי לבשי עוז זרוע ה' עורי כי מי קדם. ובמקומות שמפטירין במקום ההפטרה זו עניה סוערה לא נוחמה כלומ' הנביאים חוזרים ואומרים לפני הקב"ה הנה כנסת ישראל לא נתפייסה בתנחומין שלנו, על זה חוזר הקב"ה ואומר אנכי אנכי הוא מנחמכם ואומר עוד רני עקרה לא ילדה ואומר עוד קומי אורי כי בא אורך. על זה משיבה כנסת ישראל שוש אשיש בה' כלומר עתה יש לי לשוש ולשמוח תגל

V'etchanan Isaiah 40 1-2

נַחֲמוּ נַחֲמוּ עַמִּי יֹאמֶר אֱלֹהֵיכֶם:

Comfort, oh comfort My people,
Says your God.

דַּבְּרוּ עַל-לֵב יְרוּשָׁלַיִם וְקִרְאוּ אֵלֶיהָ כִּי מְלֶאכֶת צָבָאָה כִּי נִרְצָה עֲוֹנָהּ כִּי לִקְחָהּ מִיַּד יְהוָה כַּפְּלִים בְּכָל-חַטָּאתֶיהָ: {ס}

Speak tenderly to Jerusalem,
And declare to her
That her term of service is over,
That her iniquity is expiated;
For she has received at GOD's hand
Double for all her sins.

Eikev Isaiah 54:11

עֲנִיָּה סְעָרָה לֹא נִחַמָּה הִיָּה אָנֹכִי מֵרַבִּיץ בַּפּוֹךְ אֲבָנִיָּה וַיִּסְדְּתִיךְ בַּסַּפִּירִים:

Unhappy, storm-tossed one, uncomforted!

I will lay carbuncles as your building stones

And make your foundations of sapphires.

Re'eh 51:12

אֲנֹכִי אֲנֹכִי הוּא מְנַחֵמְכֶם מִי־אַתָּה וּתְיִרְאֵי מֵאֲנָוֶשׁ יְמוֹת וּמִכֶּן־אָדָם תִּצְרִי יִנְחֶנּוּ:

I, I am the One who comforts you!

What ails you that you fear

Man who must die,

Mortals who fare like grass?

Shoftim

אֲנֹכִי אֲנֹכִי הוּא מְנַחֵמְכֶם מִי־אַתָּה וּתְיַרְאֵי מֵאֲנָוֶשׁ יָמוּת וּמִבְּן־אָדָם תִּצְרִיר יִנְחֶנּוּ:

I, I am the One who comforts you!

What ails you that you fear

Man who must die,

Mortals who fare like grass?

Ki Tetze Isaiah 54:1

רְנֵי עֲקָרָה לֹא יִלְדָה פִּצְחֵי רִנָּה וְצִהְלִי לֹא-תִלָּה פִּי-רַבִּים בְּנֵי-שׁוּמְמָה מִבְּנֵי בְעוּלָה אָמַר יְהוָה:

Shout, O infertile one,
You who bore no child!

Shout aloud for joy,
You who did not travail!

For the children of the wife forlorn
Shall outnumber those of the espoused
—said GOD.

Ki Tavo Isaiah 60:1

Arise, shine, for your light has dawned;
The Presence of GOD has shone upon you!

קוֹמִי אֲוִרִי כִּי בָא אֲנִי וְכְבוֹד יְהוָה עָלַיךָ זָרַח:

Part One Isaiah 61:10-11 Celebration

(10) I greatly rejoice in GOD, My whole being exults in my God—Who has clothed me with garments of triumph, Wrapped me in a robe of victory, Like a bridegroom adorned with a turban, Like a bride bedecked with her finery.

(11) For as the earth brings forth her growth And a garden makes the seed shoot up, So my Sovereign GOD will make Victory and renown shoot up In the presence of all the nations.

(י)
וְהָיָה יְצִמְיִיחַ צְדָקָה וּתְהִלָּה נֶגְדַת כָּל־הַגּוֹיִם: ש

Part Two Isaiah 62:1-7 Anticipation and promise

(1) For the sake of Zion I will not be silent, For the sake of Jerusalem I will not be still, Till the victory emerge resplendent And thy her triumph like a flaming torch. (2) Nations shall see your victory, And every king your majesty; And you shall be called by a new name That GOD shall bestow. (3) You shall be a glorious crown In the hand of GOD, And a royal diadem In the palm of your God. (4) Nevermore shall you be called "Forsaken," Nor shall your land be called "Desolate"; But you shall be called "I delight in her," And your land "Espoused." For GOD takes delight in you, And your land shall be espoused. (5) As a youth espouses a maiden, Your sons shall espouse you; And as a bridegroom rejoices over his bride, So will your God rejoice over you. (6) Upon your walls, O Jerusalem, I have set sentries, Who shall never be silent By day or by night. O you, the ETERNAL One's remembrancers, Take no rest (7) And give no rest to [God], Until Jerusalem is established And she is made renowned on earth.

(א) לְמַעַן צִיּוֹן
לֹא אֶחְשָׁה וּלְמַעַן יְרוּשָׁלַם לֹא אֶשְׁקוּט

Part Three Isaiah 62: 8 - 12 two divine speeches

(8) GOD has sworn with the divine right hand, With a mighty arm: Nevermore will I give your new grain To your enemies for food, Nor shall foreigners drink the new wine For which you have labored. (9) But those who harvest it shall eat it And give praise to GOD; And those who gather it shall drink it In My sacred courts. (10) Pass through, pass through the gates! Clear the road for the people; Build up, build up the highway, Remove the rocks! Raise an ensign over the peoples! (11) See, GOD has proclaimed To the end of the earth: Announce to Fair Zion, Your Deliverer is coming! See, [God] has brought along the reward, The recompensed the reward, / The recompense See note at 40.10. is in view. (12) And they shall be called, "The Holy People, GOD's Redeemed," And you shall be called, "Sought Out, A City Not Forsaken."

(ח
ג
מת-ה' ומקבציו ישתהו בחצרות קדשי: {ס}ש
(י) עברו
עבר
לי ה' ולך יקרא דרושה עיר לא נעזבה: {ס}ו

Part Four: Isaiah 63:1-6 Wondrous Sighs and Vengeance

1) Who is this coming from Edom, In crimsoned garments from Bozrah—Who is this, majestic in attire, Pressing forward? “It is I, who contend victoriously, Powerful to give triumph.”
2) Why is your clothing so red, Your garments like those of someone who treads grapes? Lit. “in a press.”
3) “I trod out a vintage alone; Of the peoples Of the peoples Emendation yields “Peoples, and...” nobody was with Me. nobody was with Me. I trod them down in My anger, Trampled them in My rage; Their life-blood life-blood bespattered My garments, And all My clothing was stained.
4) For I had planned a day of vengeance, And My year of redemption arrived.
5) Then I looked, but there was none to help; I stared, but there was none to aid—So My own arm wrought the triumph, And My own rage. was My aid.
6) I trampled peoples in My anger, I made them drunk with My rage, And I hurled their glory to the ground.”

מִי־זֶה אֲנִי (א)
אֲשַׁכְּרֶם בַּחֲמָתִי וְאוֹרִיד לְאָרֶץ נִצְחָם: {ס}ב

Part Five: Isaiah 63:7-9 Praise and Proclamation

7) I will recount GOD's kind acts, GOD's praises—For all that GOD has wrought for us, The vast bounty to the House of Israel That was bestowed upon them According to God's mercy and great kindness. (8) [God] thought: Surely they are My people, Children who will not play false. So [God] was their Deliverer. (9) In all their troubles [God] was troubled, And the angel of the divine Presence delivered them. So [God] was ... delivered them Ancient versions read "So [God] was their Deliverer / 9 In all their troubles. / No angel or messenger, / God's own Presence delivered them." In love and pity It was [God] who redeemed them, Raised them, and exalted them All the days of old.

זַחֲסֵדֵי ה' אֲזַכָּר
הוֹאֵ גְאֻלָּם וַיִּנְטְלֵם וַיִּנְשָׂאֵם כָּל־יְמֵי עוֹלָם: כ

Deuteronomy 30 1-5

וְהָיָה כִּי-יָבֵאוּ עֲלֶיךָ כָּל-הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וְהִשְׁבַּחְתָּ אֶל-לִבְּךָ בְּכָל-הַגּוֹיִם אֲשֶׁר הִדִּיחָה יְהוָה אֱלֹהֶיךָ לְשָׂמָּה:

When all these things befall you—the blessing and the curse that I have set before you—and you take them to heart amidst the various nations to which your God יהוה has banished you,

וּשְׁבַחְתָּ עַד-יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקוֹלוֹ כָּל אֲשֶׁר-אָנֹכִי מְצַוֶּה הַיּוֹם אַתָּה וּבְנֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ:

and you return to your God יהוה, and you and your children heed God's command with all your heart and soul, just as I enjoin upon you this day,

וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת-שְׁבוּתְךָ וְרַחֲמֶךָ וְשָׁב וּקְבַצְךָ מִכָּל-הָעַמִּים אֲשֶׁר הִפְיָצָה יְהוָה אֱלֹהֶיךָ לְשָׂמָּה:

then your God יהוה will restore your fortunes and take you back in love. [God] will bring you together again from all the peoples where your God יהוה has scattered you.

אִם-יִהְיֶה גְדַחֲךָ בְּקֶצֶה הַשָּׁמַיִם מִשָּׁם יִקְבָצְךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ:

Even if your outcasts are at the ends of the world, from there your God יהוה will gather you, from there [God] will fetch you.

וְהִבִּיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-יָרְשׁוּ אֲבוֹתֶיךָ וַיְרַשְׁתָּהּ וְהִיטַבְתָּ וְהָרַבְתָּ מֵאֲבוֹתֶיךָ:

And your God יהוה will bring you to the land that your fathers possessed, and you shall possess it; and [God] will make you more prosperous and more numerous than your ancestors.

Reversal of Lamentations 2:3 and 5:20

גָּדַע בְּחַרְיֵאף כָּל קִרְוֵי יִשְׂרָאֵל הִשְׁיֵב אֶחָד מִיָּמִינוּ מִפְּנֵי אֹנֶב וַיִּבְעַר בֵּיעַקֹּב כַּאֲשֶׁר לָהֶבֶת אֶכְלָה סְבִיב: {ס}

In blazing anger He has cut down
All the might of Israel;
He has withdrawn His right hand
In the presence of the foe;
He has ravaged Jacob like flaming fire,
Consuming on all sides.

....

Why have You forgotten us utterly,
Forsaken us for all time?

לָמָּה לְנָצַח תִּשְׁכַּחֵנוּ תַעֲזֹבֵנוּ לְאַרְוֵי יָמִים:

Adele Berlin:

Adele Berlin

“Through these vv. The prophet uses vocabulary and motifs associated with royalty in biblical and ancient Near Eastern literature...however the motifs are not applied to a Davidic king...this prophet does not look forward to the arrival of a human Messiah...Rather God will rule the nation directly in the future and the whole nation will enjoy royal status.

Parsha	Haftarah	Timing
Devarim	Isaiah 1:1-27	Always before Tisha b'av
V'etchanan	Isaiah 40:1-26	Always right after Tisha b'av
Eikev	Isaiah 49:14–51:3	
Re'eh	Isaiah 54:11–55:5	
Shoftim	Isaiah 51:12–52:12	
Ki Tetze	Isaiah 54:1–10	
Ki Tavo	Isaiah 60:1-22	
Nitzavim /Nitzavim Vayelech	Isaiah 61:10–63:9	
Shabbat Shuva (sometimes Haazinu)	Hosea 14:2-1	Always read between Rosh Hashana and Succot
V'zot Habracha	Joshua 1	Simchat Torah

Isaiah 9 - Davidic References 5-6

כִּי־יֵלֵד יֵלֵד־לָנוּ בֶן נִתַּן־לָנוּ וַתְּהִי הַמְּשָׁרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פֹּלָא יוֹעֵץ אֵל גְּבוּר אָבִי־עַד שֶׁר־שָׁלוֹם:

For a child has been born to us, A son has been given us. And authority has settled on his shoulders. He has been named “The Mighty God is planning grace; The Eternal Father, a peaceable ruler”—

(לם רבה)

[לִמַּר]

בְּיָהּ] הַמְּשָׁרָה וּלְשָׁלוֹם אֵין־קֶץ עַל־כֹּסֶא דָּוִד וְעַל־מַמְלַכְתּוֹ לְהַכִּין אֶתְהָ וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבְצַדִּיקָה מִעַתָּה וְעַד־עוֹלָם

In token of abundant authority And of peace without limit Upon David’s throne and kingdom, That it may be firmly established In justice and in equity Now and evermore. The zeal of GOD of Hosts Shall bring this to pass.

Rashi

כי ילד יולד לנו. אע"פ שאחז רשע הוא בנו הנולד לו זה כמה שנים להיות לנו תחתיו למלך צדיק יהיה ותהיה משרת הקב"ה ועולו על שכמו שיהיה עוסק בתורה ושומר מצות ויטה שכם למשאו של הקב"ה:

Open

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ויקרא שמו. הקב"ה שהוא מפליא עצה ואל גבור ואבי עד, קרא שמו של חזקיהו שר שלום כי שלום ואמת יהיה בימיו:

Ibn Ezra

For unto us, etc. All this has come to pass through the merit of the child that is born unto us. We know that at the time of the invasion of Sennacherib, Hezekiah was thirty-nine years old; at the time of this prophecy he is, therefore, called child (ילד). פלא יועץ אל גבור אבי עד. According to some, these expressions are names of God, and the following שר שלום, the name of the child. I think that all these words are names of the child; he is called פלא wonder, because God did wonders in his days; יועץ counselling; this is distinctly said of Hezekiah (comp. 2 Chr. 30:2); אל גבור Mighty chief; for Hezekiah was powerful; אבי עד The father of perpetuity, because the reign of the house of David was prolonged through his merits: עד has here the same meaning as in 58:15. שר שלום Prince of peace because peace was established in his days; comp. 2 Chron. 32:22

The Suffering Servant Isaiah 53:13-53:5

(13) “Indeed, My servant shall prosper, Be exalted and raised to great heights. (14) Just as the many were appalled at him, *cham* Heb. “you.”—So *maried* was his appearance, unlike that of a person, his form, *beyondu* beyond the semblance of a man. (15) Just so he shall startle states, many nations. Kings shall be silenced because of him, For they shall see what has not been told them, Shall behold what they never have heard.” (1) “Who can believe what we have heard? Upon whom has the arm of GOD, the arm of GOD I.e., the vindication that the arm of GOD effects. been revealed? (2) For he has grown, by God’s favor, like a tree crown, Like a tree trunk out of arid ground. He had no form or beauty, that we should look at him: No charm, that we should find him pleasing. (3) He was despised, shunned by others, bshunned by others. Meaning of Heb. uncertain. A man of suffering, familiar with disease. As one who hid his face from us, cAs one who hid his face from us I.e., as a leper; cf. Lev. 13.45ff. He was despised, we held him of no account. (4) Yet it was our sickness that he was bearing, Our suffering that he endured. We accounted him plagued, Smitten and afflicted by God; (5) But he was wounded because of our sins, Crushed because of our iniquities. He bore the chastisement that made us whole, And by his bruises we were healed.

(יג) הנה ישכיל עבד ירום ונשא וגבה מאד: (יד) נהיה צורתו כצורת אדם (א) מִי הָאֲמִין לְשִׁמְעֵתְנוּ וְזָרַע ה'

Ibn Ezra

The passage which follows offers great difficulties. The Christians refer it to Jesus, and explain my servant to indicate the body. This is wrong; the body cannot be wise, even during the life of man. Again, what is the meaning of he shall see his seed (53:10), he shall prolong his days (ib.)? This was not in fact the case. Again, and he shall divide the spoil with the strong (53:12). The best proof, however, is the circumstance that this passage is preceded by the Lord will go before you, etc., which undoubtedly refers to the Israelites, and is followed by Sing, O barren, etc., which is likewise addressed to the Israelites. *My servant*. The Israelites, who are the servants of the Lord, and are now in exile. Many believe that Messiah is meant by this expression, because our ancient teachers said that Messiah was born on the day on which the temple was destroyed, that he was, as it were, bound in chains, etc.; but many verses in this passage cannot be explained on this supposition. Comp. He is despised and rejected of men, he was taken from prison and judgment, and he made his grave with the wicked, he shall see his seed, he shall prolong his days. The Gaon R. Saadiah refers the whole passage to Jeremiah. His explanation is beautiful; he says: *he shall scatter many nations* by his words, by his prophecy. Comp. Jer. 1:10. *As a tender plant*. Jeremiah was young when he began to prophesy (Jer. 1:6). *And the Lord hath laid on him the iniquity of all of us; he took away the sin of many*. Comp. Remember that I stood before thee, to speak good for them, and to turn away the wrath from them (ibid. 18:20). *He is brought as a lamb to the slaughter*. Comp. But I was like a lamb or an ox that is brought to the slaughter (ibid. 11:19). *And he shall divide the spoil with the strong*. Jeremiah received presents and gifts from the Babylonian chief of the guard (ibid. 40:5). But I think that this passage must be connected with the chapters that precede and follow. What reason is there for mentioning Jeremiah here after some of the comforting prophecies, and before others of the same kind? The singular, my servant, is used because the prophet speaks of every one that is a servant of the Lord and suffers in exile, or because עבדי (= עבד ישראל my servant Israel,) refers to the whole nation; the latter reason is more probable.

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