

Yeshayahu's Roadmap to Reconciliation
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Rebuilding Hope: The Broken Covenant and
Redemption in Eikev and Isaiah

Book of Yeshayahu

Section 1: Judgment and Warning

Chapters: 1-39

Key Themes: Calls to repentance, social justice, warnings of judgment

Section 2: Comfort and Hope

Chapters: 40-55

Key Themes: Comfort to exiles, promise of redemption

Section 3: Restoration and Renewal

Chapters: 56-66

Key Themes: Vision of a restored Jerusalem, universal peace

- **1-12:** Prophecies Against Judah (e.g., Vision, Immanuel)
- **13-23:** Oracles Against the Nations (e.g., Babylon, Moab, Egypt)
- **24-27:** The "Apocalypse of Isaiah" (e.g., Worldwide destruction, salvation)
- **28-35:** Warnings and Promises (e.g., Ephraim, Egypt reliance)
- **36-39:** Historical Interlude (e.g., Assyrian invasion, Hezekiah)

- **40-48:** Comfort for the Exiles (e.g., Greatness of God, Cyrus)
- **49-55:** Songs of the Servant and Redemption (e.g., Suffering servant, invitation to salvation)

- **56-59:** Righteousness and Inclusiveness (e.g., Covenant inclusion, justice)
- **60-62:** Future Glory of Jerusalem (e.g., Zion's restoration)
- **63-66:** New Heavens and Earth (e.g., Divine judgment, final redemption)

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

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 לשוב ולשמוח תגל

Eikev 7:12

וְהָיָה אִם עָקַב

תִּשְׁמְעוּן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְשָׁמַרְתֶּם וְעָשִׂיתֶם אֹתָם וְשָׁמַר יְהוָה אֱלֹהֵי

And if you do obey these rules and observe them carefully, your God יהוה will maintain faithfully for you the covenant made on oath with your fathers:

Eikev 8:11-14

הַשְּׁמַר לְךָ פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ לְבַלְתִּי שְׁמֹר מִצְוֹתָיו וּמִשְׁפָּטָיו וְחֻקֹּתָיו אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם:

Take care lest you forget your God יהוה and fail to keep the divine commandments, rules, and laws which I enjoin upon you today.

פֶּן־תֹּאכַל וְשָׂבַעְתָּ וּבָתִּים טֹבִים תִּבְנֶה וַיִּשְׁבַּת:

When you have eaten your fill, and have built fine houses to live in,

וּבָקָרְךָ וְצֹאנְךָ יִרְבּוּ וְכֶסֶף וְזָהָב יִרְבּוּ וְרֶבְהֶלֶךְ וְכָל אֲשֶׁר־לְךָ יִרְבֶּה:

and your herds and flocks have multiplied, and your silver and gold have increased, and everything you own has prospered,

וְרַם לְבַבְךָ וְשָׁכַחְתָּ אֶת־יְהוָה אֱלֹהֶיךָ הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

beware lest your heart grow haughty and you forget your God יהוה —who freed you from the land of Egypt, the house of bondage;

Eikev 8:19-20

וְהָיָה אִם־

שָׁכַחְתָּ תִשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים וְעַבַדְתָּם וְהִשְׁתַּחֲוִיתָ לָהֶם הֲעַדְתִּי בְּ

If you do forget your God יהוה and follow other gods to serve them or bow down to them, I warn you this day that you shall certainly perish;

כַּגֹּזִים אֲשֶׁר יְהוָה מֵאַבְדִּיד מִפְּנֵיכֶם כִּן תֵּאבְדוּן עֵקֶב לֹא תִשְׁמָעוּן בְּקוֹל יְהוָה אֱלֹהֵיכֶם: {פ}

like the nations that יהוה will cause to perish before you, so shall you perish—because you did not heed your God יהוה.

Verses preceding Haftarah for Eikev Isaiah 45: 1-2

כֹּה־אָמַר יְהוָה לְמַשִּׁיחוֹ לְכוּרֵשׁ אֲשֶׁר־הִתְנַקַּתִּי בְיַמֵּינוּ לְרַד־לְפָנָיו גּוֹיִם וּמַתְּנִי מְלָכִים אֲפַתַּח לְפָתַח
לְפָנָיו דְּלָתִים וּשְׁעָרִים לֹא יִסָּגְרוּ:

Thus said GOD to Cyrus, the anointed one— Having grasped his right hand,
Treading down nations before him, Ungirding the loins of kings, Opening doors
before him And letting no gate stay shut:

אֲנִי לְפָנֶיךָ אֵלֶיךָ וְהַדּוּרִים (אוֹשֵׁר) [אֲיֹשֵׁר] דְּלָתוֹת נִחְוֹשָׁה אֲשַׁבֵּר וּבְרִיתִי בְרָזֶל אֲגַדֵּעַ:

I will march before you And level the hills that loom up; I will shatter doors of
bronze And cut down iron bars.

49: 14-21 The Challenge of Divine Abandonment

(14) Zion says, “GOD has forsaken me, My Sovereign has forgotten me.”

(י"ד)

(15) Can a woman forget her baby, Or disown the child of her

!

womb? The LORD she might forget, never could she forget you! (16) See, you have

תֹּאמַר צִיּוֹן עֲזַבְנִי ה' וְאִדּוּשָׁם שָׁכַחְנִי: (טו)

engraved you On the palms of My hands, Your walls are ever before Me.

(17) Swiftly your children are coming; Those who ravaged and ruined you

shall leave you. (18) Look up all around you and see: They are all

assembled, are come to you! As I live—declares GOD—You shall don

them all like jewels, Deck yourself with them like a bride. (19) As for your

ruins and desolate places And your land laid waste—You shall soon be

crowded with settlers, While destroyers stay far from you. (20) The children

you thought you had lost you thought you had lost Lit. “of your

bereavement.” Shall yet say in your hearing, “The place is too crowded for

me; Make room for me to settle.” (21) And you will say to yourself, “Who

bore these for me When I was bereaved and barren, Exiled and

disdainedgdisdained Meaning of Heb. uncertain.—By whom, then, were

these reared? I was left all alone—And where have these been?” (

God's Response and Assurance (Isaiah 49:22–50:3)

(1) Thus said GOD:al.e., the mother (the country) has not been formally divorced, nor the children (the people) sold because of poverty. Therefore there is no obstacle to their restoration. Where is the bill of divorceOf your mother whom I dismissed?And which of My creditors was itTo whom I sold you off?You were only sold off for your sins,And your mother dismissed for your crimes. (2) Why, when I came, was no one there,bno one there As a covenantal partner.Why, when I called, would none respond?Is my arm, then, too short to rescue,Have I not the power to save?With a mere rebuke I dry up the sea,And turn rivers into desert.Their fish stink from lack of water;They lie dead of thirst.cof thirst Change of vocalization yields “on the parched ground”; cf. 44.3. (3) I clothe the skies in blacknessAnd make their raiment sackcloth.

(א)

כִּי־אָמַר ה' אִי־זֶה סִפֹּר כְּרִיתוֹת אִמְכֶם אֲשֶׁר שְׁלַחְתִּיהָ אוֹ מִי מִמֹּשִׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לֹא־הָיָה בְּעוֹנֵיכֶם נֶחֱמָה

The Role of the Servant of the Lord (Isaiah 50:4–11)

(4) My Sovereign GOD gave me a skilled tongue, To know how to speak timely words to the weary. My Sovereign GOD gave me ... words to the weary. Meaning of the Hebrew uncertain. (4) My Sovereign GOD gave me a skilled tongue, To know how to speak timely words to the weary. My Sovereign GOD gave me ... words to the weary. Meaning of the Hebrew uncertain. (4) My Sovereign GOD gave me a skilled tongue, To know how to speak timely words to the weary. My Sovereign GOD gave me ... words to the weary. Meaning of the Hebrew uncertain.

(5) My Sovereign GOD opened my ears. And I did not disobey. I did not turn away. I offered my back to the floggers, And my cheeks to those who tore out my hair. I did not hide my face From insult and spittle. (7) But my Sovereign GOD will help me—Therefore I feel no disgrace; Therefore I have set my face like flint, And I know I shall not be shamed. (8) My Vindicator is at hand—Who dares contend with me? Let us stand up together! Let us stand up together As opponents in court; cf. Num. 35.12. Who would be my opponent? Let them approach me! (9) Lo, my Sovereign GOD will help me—Who can get a verdict against me? They shall all wear out like a garment, The moth shall consume them. (10) Who among you reveres GOD And heeds the voice of the appointed the appointed servant?—Though walking in darkness And having no light, Let them trust in the name of GOD And rely upon his. God. (11) But you are all kindlers of fire, Girding on Girding on Emendation yields “Lighters of.” firebrands. Walk by the blaze of your fire, By the brands that you have

(ד) אדושם ה' גָּתַן לִי

לְ

שׁוֹן לְמוֹדִים לְדַעַת לְעוֹת אֶת־יַעַף דְּבַר יַעִיר | בְּבִקֵּר בְּ

(י) מִי בְּכֶם יֵרָא ה' שָׁמַע בְּקוֹל עַבְדּוֹ אֲשֶׁר | וְתִלְוֶנָה

(יא) הֵן כְּלַכֶּם קִדְחִי אֲשׁ מְאֻזְרֵי זִיקוֹת לְכַוְנָה

The Promise of Future Restoration (Isaiah 51:1–3)

(1) Listen to Me, you who pursue justice, You who seek
GOD. Look to the rock you were hewn from, To the
quarry you were dug from. (2) Look back to Abraham
your father And to Sarah who brought you forth. For he
was only one when I called him, But I blessed him and
made him many. (3) Truly GOD has comforted
Zion, Comforted all her ruins—Made her wilderness
like Eden, Her desert like the Garden of
GOD. Gladness and joy shall abide there, Thanksgiving
and the sound of music.

(א)
שִׁמְעוּ אֵלַי רֹדְפֵי צְדָק מְבַקְשֵׁי ה'