

Tell a story
Haftarah Ki Savo
by Julie Zhuk on 2022-09-17

Comments

The first page of this Haftara is summarizing it, we will see G-d's light shining upon the Jewish people. There will be a verse that talks about the Gentile nations that will honor Jerusalem and will bring back her children. Another verse will be about non-Jewish nations offering gifts. A third verse will be about different nations serving the Jewish people.

A fourth verse will go into the depth of the gifts that these nations would give to the Jews. The last verse that will be mentioned will talk about the peace in Israel and the marvelous blessings the Jews will get. This Haftara is the sixth of the Haftaros of Consolation. There are wonderful spiritual and material blessings that are described for the future in these Haftaros again and again. They are here to help us, readers, visualize a world so different from the one we live in now. Reading these Haftaros of Consolations is supposed to try and help us understand the basic concept of our faith to be more realistic.

This particular Haftara also relates to this week's Parsha, Ki Savo. It is the one that has a lot of terrible curses that will befall the Jewish people if they are to transgress against the Torah. The Parsha goes into great detail about these curses, so it's best if Jews stay away from transgressing against the Torah! The Haftara does promise a future of comfort for all of these punishments, that has, unfortunately, happened already when we were in a period of exile.

There are three verses that are in the Reproof of Ki Savo and they threaten the Jewish people. These verses state that the Jews will be smitten with going blind and be in a state of bewilderment and feel confused due to deep sorrow when they are in exile. G-d is going to be the one to smite the Jews with madness and blindness found in the book of Devarim 28:28. G-d tells the Jews, they will be groping at midday as a blind man gropes in the darkness. G-d will give the Jews an agitated heart and they will have a yearning of eyes and anguish.

In order to compensate for these punishments, the Haftara opens with three promises of future "light". This means there will be salvation and tranquility for the Jewish people. The Jewish people are to "Rise and shine" it means, that G-d will shine upon them. The third promise is that Nations will walk by the light of the Jews and this is found in Yeshayahu 60:1-3. These three promises is what this particular source is summarizing about this Haftara.

There is a threat for the Jewish people, they will bear sons and daughters who will not remain their own. These sons and daughters will become captives, but the Haftara gives us comfort in knowing that we Jews, need to lift our eyes and see that our sons are coming from far away. This is from the book of Yeshayahu 60:4. There is Reproof of G-d that He threatens all Jews to be robbed of their possessions and become destitute. He tells the Jews that, the fruit of our ground and our toil, a nation of that we don't know will consume; and we will be oppressed and crushed all the days of our lives.

To compensate for this, the Haftara assures the Jewish people that we will have future wealth. There will be a huge fortune of islands from the west that will be turned over to the Jewish people. There will be possessions of people that will come to the Jewish people. At the very end of the Reproof of G-d, He tells the Jews that we will be sold as slaves to our enemies.

There is a comfort in the Haftara for this, The people or kingdom that will not serve G-d will ultimately be destroyed. The last thing G-d says to the Jews is, "May all the consolations of the Haftara be speedily fulfilled. The first verse that was mentioned in this Haftara is about Jerusalem being ready for Redemption. G-d tells the Jewish people to, arise from their low position and shine, for their light has finally arrived! G-d's honor shines upon the Jews; and it rests in their midst. The word "light" has arrived and is hinging upon Jerusalem, represents the Jewish nation. The Midrash asks how will she begin to shine?

There are two basic explanations of this, one of them is that the tremendous sufferings and hardships of exile are described as darkness. Mashiach arriving, the Jews are finally relieved of every kind of physical or mental distress. They start to experience "light", goodness, kindness, and salvation all coming from G-d. There is another view that says the "darkness" of exile is a description of the spiritual state a Jew was in. The Jew was plunged in a dark world that was largely dominated by false values and ideals, the Jews were pursuing goals that didn't truly benefit them. There was a Divine light of the Presence of G-d and it was concealed during the exile period.

It was no longer possible for a Jew to achieve prophecy, which was how they got direct communication with G-d. There were no more visible miracles and the Presence of G-d was not perceptible anymore as it had been during the time of the Bais Hamikdash. As a result of this happening, people had doubts in faith and they strayed away from the path of the Torah. The path of the Torah was important, because it helped deepen the "darkness" even more.

There was a ray of light even when the Jews were in exile, that light was the Torah itself. By clinging to that ray of light, the Jews could illuminate the darkness and would merit the full light of G-d in their future, especially in the time of Mashiach coming. The commentary says that these two explanations compliment each other, because they speak of an absence of spiritual light. It represents the closeness one can feel towards G-d. It engenders physical and mental suffering one has. The term for darkness here, is referring to the exile that previously appeared in the Torah as the Sages had interpreted.

We learn that Great fear and darkness overcame Avraham, found in Genesis 15:12. G-d envisioned the future exiles of the Jewish people, the exile was hinted in the account of Creation. There was a darkness on the surface of the depth, that referred to the exile. The name Aicha is mentioned here and in the words of this person it says, "In the darkness He placed me." The Jewish Nation told G-d, the Torah He gave is called the source of light. Jews will in the future bask in the light of G-d. At the redemption, G-d's divine Presence is going to reveal itself and will permanently rest in the third Bais Hamikdash in far greater measure than it did in the first Bais Hamikdash.

It will reveal itself even more than it did in the second Bais Hamikdash, where the Presence of G-d was present only to a small degree. The light of the Presence of G-d, is also the light of

Truth. It will shine so brightly and will be overwhelming upon the Jewish people, that they will feel a closeness to G-d as they never had before. It will be because of this that they will automatically act in a righteous way.

There will be another verse that will explain how only the Jews will be granted this revelation of the Divine light in the time when Mashiach is here. As recipients of this, they will "shine" upon the rest of the nations. They will be the ones guiding others to follow in the path of G-d. The verse that talks about the darkness that is covering the earth and dense clouds over the nations. G-d will continue to shine upon the Jews, and it will be in His Honor, that His Presence will be seen over all the Jews.

There are two completely different creatures, one is a bat and the other a rooster. They were both waiting for daybreak. The rooster turns to the bat asking it why in all the world was it waiting for the day to arrive? The bat answered it was waiting for the daybreak to come, because he wanted to enjoy the light. The rooster said, you are a creature of the dark you cannot bear the strong glare of sunlight, so why should you be waiting for it?!

There was a Sage named, Rabbi Abbahu, and reacted in the same way when he was once asked by a Sadducee who denied fundamentals of the Torah. The Sadducee asked, when is the Mashiach coming? The Sage didn't want to curse the non-believer openly. The Sage replied in an obscure way, that the Mashiach will come, when this Sadducee will be surrounded by darkness! The non-believer asked in an angry tone, are you giving me a curse?

The Sage didn't explain everything and said, he was only citing a verse that says to behold the darkness will cover the earth and dense fog, speaking of the nations. The Midrash uses an allegory of the bat and the rooster to explain why the light of the Presence of G-d doesn't rest upon the nations after Mashiach comes as it will upon the Jewish people. The bat's eyes aren't made to bear the bright sunshine and it is actually harmful for the bat to be around the sunshine.

The non-Jewish nations aren't made to receive the overpowering splendor of the Presence of G-d. On the other hand, the Jews are like the rooster and they are made to receive and see the Presence of G-d. The reason for this is the Jews accepted the Torah upon themselves when they were at Mount Sinai. The Jews upheld the Torah during the trying exile period with supreme self-sacrifice. Their hearts were purified and enabled the future light of the Presence of G-d to enter.

The non-Jewish nations on the other hand, had declined the Torah that was offered to them when it was being offered to the Jewish people. The non-Jewish nations didn't want to live without restrictions, and they wanted to keep indulging in their passions and their desires. Because they wanted this, they will not have the capacity to receive the light G-d wants to share, they won't be able to get it fully and directly like the Jewish people will. Instead the Jewish people have to teach non Jews the proper way of life.

There is another interpretation of this verse that explains the darkness means it will cover the nations of the world. It symbolizes in the future they will be punished and suffer a lot. Nations

will go by the light of G-d and the kings will luster of the shine coming from the light of G-d. Jerusalem is going to enlighten the nations of the world - that have been living in the darkness with the Torah way of serving G-d. In the future, Jerusalem is going to become the lantern, meaning the spiritual capital, of the entire world.

There will be many great miracles that will take place at the Redemption and it will jolt the other nations into realizing the truth of G-d's power that will forever be unlimited. The Jewish people will not need to go out to convince and teach the non Jews. Instead, the gentile nations will come of their own accord to Jerusalem for more than one purpose.

They will come to transport the Jews back from exile, and to honor Mashiach and the Bais Hamikdash. They will do this by bringing gifts and seeking instructions from the Jews and putting themselves at their service. The next verse is going to elaborate about this. Jews are told to raise our eyes all around, Mother of Jerusalem, and see, all that are gathered and have come to us today. Jerusalem's sons and will come from far away and Jerusalem's daughters will be dented by kings. Then they will be transported back at the side of the kings.

The word here means everyone had gathered and come to Jerusalem. It has an ambiguous meaning. It may refer to the previously mentioned nations and kings who were coming to Jerusalem to honor G-d and to seek instructions. Many of them had intended to convert to Judaism, they have now gathered for a holy purpose while in the past they usually gathered around having hostile intentions against the Jewish people. The term all here can also refer to the Jewish men and women whom these nations are bringing back to Jerusalem.

The Midrash is asking us why the prophet emphasizes that all the Jewish people will return? Maybe it is to include even the Ten Tribes that were absent from the rest of Jewry since the destruction of the First Bais Hamikdash. Or to contrast the final Redemption with that of the Babylonian exile that happened in Ezra's time. There had been a number of Jews that refused to return to Israel and remained in Bavel. The non-Jewish kings and nations will escort the Jews safely on their way back to Israel. The Jewish daughters are not described as coming back together with the non-Jews.

Instead they are at "their side" meaning they are standing modestly in order to keep some distance from these non-Jewish kings. When Jews will see a lot of people coming from all directions, their face will shine with joy and their heart at first will be amazed. It will be shocked by the happenings and then it will expand from happiness, for the huge fortune of nations coming from islands in the west and they will turn over to the Jewish people. The possessions of these people will come to the Jewish people.

Up until this point, Jerusalem was very lonely and desolate. Now all of a sudden, it's as if a transformation has happened. There are endless throngs of people coming to Jerusalem, among them are her long-lost children. To her surprises she is mingled with fear. She wonder if these children are considered tzaddikim or have they been assimilated with the non-Jews among whom they lived? One look at these people and she is convinced that they are different from the non-Jews who accompany them; they are indeed her righteous children. Now she feels completely overjoyed.

The non-Jewish nations brought many gifts for the Jews. These people were coming from the west, meaning the Mediterranean islands. The next verses speak about Arab nations that are in the south. They are southeast and east of Israel. The only descendants of Ishmael and Ketura are mentioned, but not the nations from Rome. These people from Rome will refuse to submit to Mashiach and in return will be destroyed. These people will bring gifts like multitude of different camels.

There will be so many of these kinds of camels, they will cover the ground around the Jewish people. These young camels will be coming from Midyan and Aifa. The commentary here implies that Jerusalem is going to be afraid, because from first sight she will think that the nations have come towards her to go to war. This idea contradicts the promise that the Torah gave if the Jews were on a high spiritual level.

They wouldn't need to be afraid even of foreign armies passing through their land. Rashi translates the words that Jerusalem will be afraid as, she will wonder and she will be amazed. If Jerusalem is afraid of anything, it will be of her past transgressions. She may think, that G-d is going to punish her for these past transgressions. These people coming from Midyan and Aifa would have been relatives of Midyah. All the people of Sheva were planning to come; they would carry gold with them and incense as a gift; and after coming back to their countries, they would tell the praises of G-d.

They would have personally seen the greatness of Mashiach and of the Jewish people. The Midyanim who raise camels will offer the best of them to the Jewish people. . The verse will explain about the gifts brought to Mashiach and for the Bais Hamikdash. The verse is going to speak about animals supplied as an offering on the altar. All of the flocks of Kaidar (that are sheep and goat raising nomads) would be offered as sacrifices on the altar that Jews used. There were even rams of Nevayos that would be used at the service the Jewish people had.

These rams would be accepted favorably upon the altar of G-d. He planned to glorify the House of His Glory. The nations' on their own contributed to demonstrate their acknowledgement of G-d's might; they are a glory for the Bais Hamikdash. It was a mitzva to use the very best animals for sacrifices, and the sheep of Kaidar and of Nevayos were the choicest of their kind. The verse contrasts sharply with the criticism voiced by Yeshayahu in the Haftara of Shabbos Chazon. That was, why do I need the multitude of your sacrifices? Before the destruction, G-d was angry at the Jewish people because the sacrificial services wasn't accompanied by their contrite thoughts.

For the future, those putting in their offers will be sincere in their submission to G-d. That was why their sacrifices were going to be accepted with pleasure to G-d. In fact, it would be the greatest honor to G-d if these former enemies of G-d would now donate sacrifices to G-d Himself! There was one question, who was going to offer up these animals, the Jews or the non-Jews who were bringing them? Our Sages discuss among themselves whether animals donated by non-Jews are even acceptable.

There is one opinion, the verse refers to those non-Jews who planned to convert unofficially. The reason for that was officially no converts are accepted in the time of Mashiach. There is a verse that explains the return of a prophet to Jerusalem. Right away, he is amazed and wondered about the Jewish people coming back to their homeland. He asks who these Jews are that are flying back to their land like they are a cloud, and like doves to the openings of their cotes? This comparison is to explain that a cloud is used because it never gets tired.

A cloud can move very slowly even if there is no wind. If one was to suggest speed, the smile of the dove is added. The dove always finds its way back to its nest, no matter how far away it has flown. The Jews will always come back to their cote, which is Jerusalem. They will always return to Jerusalem without fail. The Midrash also tells us the verse is promising the Jewish people to be transported by clouds. It would be as if they are being transported by the wings of a bird. When they return to Israel, they will experience this miracle once in the past, once they have left Egypt.

G-d will provide clouds for them and they will be surrounded by them, and a cloud beneath them will carry the tzaddikim among them. This will happen as they wander through the desert under the leadership of Moses. G-d will also carry the Jews out on the wings of eagles, when the Egyptians will try to pursue them after the Exodus. This will happen by the Jews intercepting their enemies' arrows with the cloud of G-d. We know that an eagle can carry its young on its back instead of its claws, then it is exposing its own body to arrows from below.

The Midrash explains that after Mashiach comes, clouds will carry Jews from all parts of Israel, every Rosh Chodesh and on Shabbat too. That is the explanation for how the Jewish people will come back home. There is another interpretation that is different, it refers to the non-Jewish nations streaming to Israel. They are coming in a fast way as if they are doves and clouds wanting to convert. The people who were living on islands they will gather around to come and be in front of G-d. They will come by strong sea ships or they will be traveling from the sea of Tarshish.

They will be first inspired to bring the sons of the Jews from far away. These people from different islands will have their own silver and gold with them. It will be something they want to offer as a gift to the Name of G-d, to the Holy One of Israel Who has granted the Jews all of this glory. And this nation should always be subservient to the Jewish people. There is an opinion about these people having their own silver and gold with them. It refers to the money of the Jewish people, which the non-Jews had once robbed from them.

These non-Jews would bring it to Israel and return it to the Jews, and not keep any of it. The Midrash asks us why the ships from Tarshish the first ones to return? According to our Sages, the tribes of Gad and Yosef will be the first to be redeemed in the future. They are part of the lost Ten Tribes who, according to some opinions, had been exiled over to Africa. Tarshish maybe in Africa. There is another way of explaining this verse, Tarshish ships would arrive in Israel and just as at first, in King Shlomo's time, when these ships landed in Israel every three years people would bring back gold and silver from their expeditions on which the king had sent them.

The prophet had spoken about the gifts that foreign nations would bring to Israel. We will also learn about non-Jews performing labor for the Jewish people. There will be strangers that will build walls of Jerusalem and of other cities as well. The non-Jewish kings will serve the Jewish people. For the Jews, it will be a great turnabout from being in a low point and growing to greatness. It will demonstrate the Jewish history didn't consist of natural occurrences, but rather in the anger that G-d had, He would smote the Jews and His good would have mercy on the Jews too.

The kings and the nations are being paid back measure for measure, since they had once destroyed the walls of Jerusalem. Now they are rebuilding these walls. They originally once drafted young Jewish noblemen into their services. This happened with King Nevuchadnetzar, he was King of Bavel. He forced Jews named, Daniel, Chananya, Mishael, Azarya, and others not named here to serve him. These kings were now going to serve the Jewish people as a whole. There is a possibility that we may misunderstand the prophecy. If we assume that in the future the nations will become "our slaves" while we live a life of indulgence and luxury.

It's not like that, in the future, the Jewish people will all become tzadikim and so involved in the study of Torah.

They will do so many mitzvos that they won't have time to perform menial tasks, by performing work for them, the non-Jewish will not only help Jews, but are actually doing themselves a great favor. They will be participating in the service of G-d and theft will become worthy of G-d's many blessings. It was a prophecy for the Jews and it referred to the time of Machia, since after the return from the Babylonian exile, the enemies of the Jews weren't helpful.

These enemies were constantly trying to frustrate the Jews in their attempts to rebuild the walls of Jerusalem. Nechemya tells us about this. We returned from Bavel to Jerusalem with permission from the emperor, but the Shomronim, Amorim, and other hostile neighbors of ours kept breaking down the wall around Jerusalem. The Jews were desperately trying to rebuild the wall. The Jews had half of their servants do the work and the other half would hold onto their spears and shields to protect everyone.

Those building the wall and those who had jobs always held a tool in one hand and had a weapon in the other. If there was an attack, the Jews didn't take their clothing off because they feared of sudden attacks. G-d was always there to help the Jewish people out and eventually the Jews managed to repair the wall of Jerusalem. Nechemya worked for twelve years on this reconstruction that took place. The gates of Jerusalem would forever be open, they will not be shut day or night; in order that the possessions of nations may be brought to the Jews and their kings can be led to the Jews.

Even if this is against their will, these kings will be escorted by guides, since the kings didn't know the route to Jerusalem. There was no need to close the gates in Jerusalem for fear of enemies. There is a verse that explains all opposing nations would be wiped out and there would be peace in the world. It is for this reason, the non-Jewish nations would not be afraid of traveling by night. They would actually prefer to travel by night to avoid the heat of the day.

There were people in the kingdom who would wish to not serve the Jews. They would be destroyed and those nations would be wiped out entirely.

The verse explains of these nations, that they would refuse to place themselves in the service of G-d's nation. These nations would ignore the great miracles of the Redemption and prefer to continue pursuing their individual interests. While doing this, they would be in a hostile isolation and would be threatening the universal peace under the rulership of G-d. After the Redemption, the nations' raison d'être is that they serve the Jewish people. The reason for this, is the Jews had accepted the Torah and they didn't. Their refusal to cooperate is what will send them to their doom.

In Levanon there were trees that were superior, they were known as cypress, tidhar, and myrtle. Together these trees would come to the Jewish people, they and the nations that did acknowledge G-d and his rulership, would bring them to the Jews. They would do this to glorify the place of G-d's Bais Hamikdash. It was a way to honor the place where G-d's feet rested. The Bais Hamikdash is called G-d's footstool, because it is the Throne of Glory and is described as it is situated above it, in heaven.

The best wood from different types of trees would be utilized and cut to uniform size, it would enhance the beauty and would have an inspiring awe of the future of the Bais Hamikdash. The people would be in extreme awe of the future Bais Hamikdash. It would be so different than the Bais Hamikdash they had ever known of. This verse corresponds with the opinion that the future Bais Hamikdash will come down as already "ready made" from heaven. There is one answer that the verse doesn't say it is the Third Bais Hamikdash and will be built with wood that was donated by the nations.

Instead it will be beautiful and that wood will not be used for the construction, only for the extra ornamentation. The Midrash speaks of the sons of those tormenting the Jewish people, will die while the Jews were in exile. The sons of those tormenting the Jews will come to the Jews in a bent low position. They will be submissive to the Jews and anyone who has once taunted the Jews, will bow to the soles of the Jewish people's feet.

They will refer to the Jews as being in the city of G-d and Jerusalem is the dwelling place of the Holy One of Israel. The descendants of the Jews tormentors will bend so low when they are on their journey to Jerusalem. This will be not merely as an outward show of them being submissive to the Jews, but also because they will feel truly humbled at heart. They will be cognizant of the Jews having a superior amount of holiness compared to theirs. These people will try as they might to atone for the tortures and afflictions to which their forebears subjected to the Jews.

Those of the Jewish people's enemies who had once abused us verbally will make amends. They will do this by addressing the Jews in a respectful way and calling us the "City of G-d" and that "Jerusalem, is the dwelling place of the Holy one of Israel. It will be their way to express the idea that the Jewish people are the apple of G-d's eye and that no one will dare touch it. There were also those who made fun of Jerusalem, they were haughty people, one was known as the Assyrian emperor Sancheriv. He exiled the Ten Tribes.

When King Chizkiyahu was alive, the Assyrian emperor Sancheriv, gathered a lot of people to be in his army. He did this to take over Jerusalem. There were forty-five thousand princes who were riding in golden chariots. They were accompanied by womenfolk as though this were a pleasure trip. There were eighty thousand war heroes in armor and sixty thousand swordsmen who ran around before him. Also there was a vast division of riders. When Sancheriv arrived outside the wall of Jerusalem, his servants had piled up mats until they were the height of the city wall.

Sancheriv was able to peer inside and he asked if this was the city for which he stirred up all of his troops after having taken over the countries surrounding Israel? He asked if she was smaller and weaker than the rest of the nations that he had taken over with his mighty arm! In a scornful way, he shook his head and hands towards the Bais Hamikdash.

Sancheriv had generals who advised him to attack Jerusalem that day! He told his general that there was no rush to do so. He wanted his army to rest and the next day they would enter Israel with ease, he was going to send each of his army men to take off one piece of the city wall and bring it to him. This did happen, and it took place on the first night of Passover. That night, Sancheriv's general whose name was Ravshakay, he was a Jewish non-believer.

He looked over the wall and heard the Jews pray. They were saying the Hallel. He turned to Sancheriv and told him to turn back, because that was a night when miracles were to take place for the Jewish nation. Sancheriv wouldn't believe this and said it was ridiculous words. He was so wrong, and that Jew who was a non-believer was so right. That night miracles for the Jewish people did happen. They happened in the honor of Chizkiyahu and his righteous generation. There was an angel from G-d that flew down at midnight and struck the Assyrian army dead.

Sancheriv managed to escape alive. He went home only to be assassinated by his sons when he got home. That happened after the angel shaved the Assyrian emperor's head and beard. This was done to humble him for his arrogance towards G-d. We learn that in the future, anyone who wanted to ridicule Jerusalem would be sincerely remorseful afterwards. G-d told the Jews that they shouldn't feel forsaken by the Presence of G-d nor by the people. Or by anyone who universally hated the Jews, because with no one passing the land that belonged to the Jews, G-d was going to give it to them with eternal superiority.

This land would be filled with Jews rejoicing for all generations to come. G-d wanted the Jews to be satisfied with the milk of the nations. G-d wanted the Jews to enjoy the best of their possessions. This would cause them to know what happened was no accident, but G-d being the Savior and Redeemer of the Jewish people is the Mighty One of Yaakov. There were many years of exile that the Jews were in and those years were long. The nations that weren't Jewish were known for being cruel to the Jewish people. G-d always planned to have the Jewish people be compensated for that, they were to receive the best of their possessions.

There were some fundamental differences between the non-Jewish treatment of the Jews in the past and of how the Jews treated them in the future. There is a verse that says the Jews should suck the milk of nations, and at the breast of kings you shall suck, that is, you shall enjoy the best of their possessions. This is referring to a mother nursing her infant child. She is doing this

because she wants to, and she is getting a lot of pleasure from this. She is feeling satisfied to do this more than the baby is to receive the milk.

The non-Jewish nation will not be coerced into handing over their wealth to the Jewish people. They will do that on their own, without any Jew asking for it. The non-Jewish nation will be gratified more to do this for the Jewish people. The non-Jewish nation will be honored to assist G-d's holy people, who they now respect and love now. There is another idea that by using the simile of a nursing baby getting a supply of milk from its mother, the nations will not just offer a one time to help the Jews out with supplies. They will come again and again to help out.

By doing this, it will atone for the times they had once robbed the Jews many times in the past. The Midrash brings another comparison, the infant finds food conveniently and it is ready for him or her to eat it. In the same way, the non-Jewish nations riches are going to fall into the lap of the Jews without any effort, there will be no need for Jews to exert anything on their part.

There is a verse that starts out talking about a place of copper that the non-Jewish nations robbed from the Jews, G-d was going to bring them gold. It was going to be in the place of the iron, He was also going to bring them silver; and that was going to be in place of the wood and copper. Finally in place of the stones, there would be iron. G-d promised to make the Jewish oppressors' officers - who had once used to demand taxes from them and they had once inquired after the welfare of the Jews. Those who had once been former oppressors act with righteousness towards the Jews.

The start of verse is indicating that those nations had once stolen from the Jews. Now it was time for the people to pay the Jews back. They were going to do this using goods of higher value in the future. The words instead of the stones or iron, it seems that those who had once been captors of the Jews even carried away stones from Jerusalem with them.

The Jewish Sages teach us that Woe to any Jew who is an idol worshiper, because they can't atone for their crimes! In the future, G-d is going to demand from these people a more valuable commodity as compensation for every item they had once taken from the Jews. For example, the stolen wood, they would have to return the copper as well. For the stolen stones, it would be iron. G-d asked what about the blood of the holy martyrs like Rabbi Akiva and his colleagues? Can anyone who was a murder offer lives as valuable as those of these lofty souls?

G-d says they will not be exempted from severe punishment! The prophet has assured Jerusalem of having friendship and gifts from their former enemies that were outside of the land.

Now the prophet continues with promises that regard peace from within the land of Israel. The promised riches are of small value, unless the land is also secure inside. The prophet tells the Jews there will no longer be violence that is heard in the land of Israel. No more looting and havoc in the territory. Once the Jews would proclaim the salvation of G-d within their walls and His praise is in their gates they would feel peace.

The Jews can refer to the walls of Jerusalem as the gates of G-d. The kingdom of Mashiach will work without a police force or prisons, but it will take some time for there to be a complete sense of peace. Jerusalem will still have walls, but not for security. It will be there to make it

permissible to eat certain sacrifices which maybe consumed only within the walls of Jerusalem. The Jews won't need the sun for light by day, or the moon to light for illumination for them. G-d's Presence will be an everlasting light for the Jews. G-d has a goodness that will be the glory for the Jews.

The sun and the moon won't stop shining, G-d's radiance will be so brilliant that the Jews will no longer need their illumination. As we read this we don't know if we are to take this verse in the literal sense? There are some opinions that say, it conveys the general idea for the future. The Jewish people won't need to be living according to the natural law. They will be led by G-d's direct providence. There is another view, though, it maintains that Israel will go back to the original state in Gan Eden.

This was when it had bright light of the Presence of G-d and it served as illumination for Adam and Chava. It was later, that G-d stored away that bright light for the future. The sun and the moon would serve as lights for the nations of the world, the Jews wouldn't need this anymore. The Midrash confirms this opinion. During the forty-years when the Jews wandered in the wilderness, they didn't need sunlight by day nor the moonshine at night.

The sunlight that the Jews didn't need anymore, was replaced by a cloud and a pillar of fire. There was a similar miracle that would happen in the near future. The verse re-emphasizes the idea. We are told that our "sun" is no longer set, and our "moon" will stop for G-d will be an eternal light for Jews. Our days of mourning in the darkness of exile will be over forever. The natural sun and moon will have a time limit for them to work, it won't be like the light Jews get through G-d's direct providence. Were the Jewish people worthy of getting all of these blessings? After the final Redemption, the Jewish people will become tzadikim.

They will have done teshuva and the evil people among them will have perished. The Jews will have inherited the land of Israel forever. It will be apparent that they are a branch of My planting, My handiwork of which I am proud because they are holy. What land is being talked about that we will get forever? It's Israel, never again will we be driven out as the Jews had been in the past because of their many transgressions.

Our Sages give us another interpretation, every Jew has a share in the world to come. It is the future world, for it says, that they will inherit the Land, Gan Eden. It is forever a branch of His planting, His handiwork, and with which He praises Himself in contrast to the present world, where human beings cultivate. We are asked if the above dictum includes the evil people who are deliberate sinners of the Jewish people? The Zohar tells us that the honor of doing a bris mila, will grant every Jew a minimal portion in the world to come. At the same time, this Mishna is referring to sinners who have accepted the Bais Din's punishment upon themselves. Their sins are forgiven and they have a share in the world of souls.

There will always be some evil people who have intentionally separated themselves from the Jewish community and no longer carry the name "Israel." Those are excluded from the world to come. These people are known as non-believers. The Mishna also refers to a time period after those who are dead come back to life, known as techiyas hamaisim. Meaning all souls will have received their final refutation, maybe after having gone through several reincarnations on earth. G-d ensures that there will be a time everyone can become a tzaddik.

This is saying that the Jewish people as a whole has a future of growing great in their spirituality. There is a verse that will conclude the Haftara saying the Jews will also increase in numbers. It's also very possible that this verse is telling us the spiritual greatness refers to: even the smallest in stature among Jews who are equal to a thousand tzaddikim. Then there are the people who feel they are insignificant and will be spiritually equal to G-d. Only their occupation to the Torah and its mitzvos are needed.

The very end of the last verse promises the Jews that as soon as the destined time will come, this prediction will happen right away. There are some Jewish Sages that say the verse implies that G-d has two different plans for the Mashiach to come.

There is a question that both the Redemption will come at the right time. Also that G-d is going to bring it in a fast way. This is indicating that He will bring it before the right right time. There is an explanation for this, any time a Jew is doing teshuva of their own accord, the Redemption will follow regardless of any schedule. Even if the Jews don't, there is a set point in time at which the Redemption has to come.

G-d will see to it that harsh decrees are enacted by cruel authorities compelling the Jewish people to do teshuva. In other words, the Redemption is going to come at a set time, but it could come any day. That is if the Jewish people choose to listen to G-d. The last verse mentions the phrase of G-d saying, He is G-d. It is as if he is signing His signature and sealing for the unconditional fulfillment of all the promises of salvation, happiness, and blessings that He wants to give for the Jewish people and all of mankind.

Even if the Jewish people will prove to be unworthy of being redeemed, G-d is going to fulfill these prophecies because He says, for the sake of His great Name that is desecrated in our exile.