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Parshah and Haftarah Nitzavim
by Julie Zhuk on 2022-09-24

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Parshah Nitzavim

Deuteronomy 29:9-30:20

We have another four Parshahs to get through before completing the book of Devarim and this is the last book of the Torah. This week's Parshah is going to start out by focusing on doing teshuva. For the Jews to be prepared to do teshuva because it is almost the Jewish New Year. We want to have a fresh start for the new year.

This Parshah is all about Moses telling the Jews to follow the way of G-d. Follow His commandments and not stray away from the belief in the Jewish religion. This Shabbat is a special one, as we are getting ready for Rosh Hashana. We want to be prepared coming before G-d and starting the year over. In this week's Parshah, we learn that the whole nation gathered in a ceremony where Moses renewed the covenant between G-d and the Jews. Moses started out speaking to the Jews saying, that they were standing there today, all of them, before G-d. At first, the Jewish people felt Moses was making a bigger deal out of his speech than he needed to. A source named Rashi, tells us since this covenant with G-d and the Jews was being renewed, it required everyone's immediate attention.

Also for everyone to stand, was a way of paying respect to our Creator. Another source named Rabbi Eliyahu Meir Bloch, tells us that the word "stand" wasn't meaning the people stood on both feet necessarily. It has the concept of being in one place and standing still. It was a transitional point in the life of the Jewish people. Moses was aware he was going to die. He was giving his leadership role to another person, Joshua. After being in the desert for forty years, the Jewish people would now be entering the land of Israel. They were once sustained directly from G-d. He had provided them with food from heaven and they were being protected from the clouds of glory. They had clothes that stayed clean and they were able to wear them over the years.

Things were going to be different now, they would be living in a more natural manner. It meant doing laundry, having to go out and shop for things, and cooking as we are doing in the present day. Moses wanted the people to feel this momentous occasion. He wanted the Jews to internalize what he was saying to them. It was a major crossroad for them and a serious introspection and a defining moment for the Jews. The nation stood still as Moses spoke. In this Parshah, we learn that Rosh Hashana is the turning point of the year for Jews. It is especially important to stand still and reflect.

Before bringing in the Jewish New Year, it's important we steal a few minutes of quiet time in our day. We can also think about what we want for our future. One thing we can focus on is how we can work on becoming better people. Using prayer in our future to do that. When Rosh Hashana comes, we will enter it with an inventory of the past and a plan for our future.

Haftarah

After many weeks, we have finally reached the seven Haftaros of Consolation. We have finally made it to the joyous climax. In the previous Haftaros, they focused a lot of time on various aspects of the future bliss for the Jewish people. This includes the ingathering of the children of the Tzion, as well as the material wealth the Jews would have, and the added Torah knowledge that would belong to them.

The opening line of this week's Haftara talks about the ultimate exultation for which the Jewish people had been yearning. It was the pinnacle of their hopes: they kept thinking how they would rejoice in G-d; how their soul would jubilate in G-d. This was talking about the ecstasy they would experience at their future reunion with the Presence of G-d's Spirit.

The Jews remembered when they were in many long years of exile, they were distanced from G-d's presence. The Jews felt as if they were separated from Him by a wall. There is an important verse mentioned in this Haftara. The rejoicing of the bridegroom over the bride will your G-d rejoice over you. It is found in the book of Yeshayahu 62:5. It is corresponding directly to a statement in Parshah Nitzavim.

Where G-d says that He will again rejoice over the Jews for doing good and that He will rejoice over the fathers of the Jews. It's found in the book of Devarim 30:9. Parshah Nitzavim explicitly tells the future of the ingathering of the entire Jewish people. This is the theme of all the Haftaros of Consolation.

When Mashiach comes, the Jewish nation is going to exclaim that they greatly rejoice in G-d and their soul jubilates in G-d. He was the one who gave them clothing with garments of salvation. He surrounded the Jewish with salvation. Every Jew will feel it was G-d who wrapped them in a robe that had a reward. G-d gave great rewards to the bridegroom who resembled a kohen gadol by donning gorgeous garments.

This happened as a bride would adorn herself with her jewelry. The Midrash provides us with a short story that will give us insight into the nature of the Jews rejoicing in the future. There was a queen who had a husband. Her sons and sons-in-law had traveled overseas and left her alone. She was downhearted for years that seemed to go on forever.

All of a sudden, one day exciting, almost unbelievable news has reached her. She is told that her sons have returned! But she wasn't very despondent in hearing this news. She told herself that her daughters-in-laws should be happy and shrugged her shoulders. At a later point, she was told, that her sons-in-law were back as well. Hearing this bit of news, she dismissed the announcement and commented that she didn't understand how any of this bit of news was going to help her.

She said, let my daughters be happy. Finally, the woman heard the news that the king, her husband was back! That was when she felt the radiant joy. She proclaimed that now she wished

to greatly rejoice! Having the king come back, the queen became a changed woman. There is some commentary we learn that the word charity appears more than once in this chapter.

Metzudas David is a source and it signifies the righteousness G-d is doing with the Jews. According to another source named Mishkenos Yaakov, that expression about G-d being righteous with the Jewish people means the non-Jewish nations will recognize the Jewish people's righteousness. Even though these nations won't be able to appreciate the Jews fully. These other nations will understand why G-d treated us differently from others.

The Jewish rendition of the term, "Tzedaka" means reward, or to be recognized, or recompense. It is based on the book of Devarim in verse 6:25. It would seem to be indicated by the verse's structure, which says charity is parallel to salvation. When the Jewish people were in exile, they endured many unbearable tortures. These were both physical and mental. They were subjected to humiliation and abuse, torment, and death. At the time of the Redemption, this abject suffering was reversed, and the Jews would be overwhelmed instead with blessings.

The above Midrash tells us that the true reason for the Jewish people's future happiness was they would rejoice in G-d. This may simply mean that their future close attachment to Him would be the major cause of their exultation. There is a deeper explanation that the Jews would rejoice in the great honor that G-d's Name would be accorded throughout the world. The main grief the Jews felt in exile, was that He was being ridiculed and blasphemed.

The agony the Jews felt would only be relieved by the announcement "The King is coming! G-d's greatness was revealed to all! When the king came, the queen was able to enjoy the presence of her sons and sons-in-law also. It was the same thing with the gathering of many of the dispersed Jews and all their promised blessings. They were promised to gain a sense of meaning for being Jews only after G-d revealed Himself to the world. Their joy was not selfish, but a simcha for the opportunity of doing something good for the sake of G-d. The Zohar helps come up with the idea that states "Fortunate are the Jews whose delight is in G-d.

The Zohar goes on to explain the switch from the Name "Hashem" to the name Elokim. The Name Hashem means (I Greatly rejoice in G-d). That name represents His Attribute of Mercy to the new name, Elokim. Elokim means (My soul jubilates in Elokim/G-d.) That Name symbolizes His Attribution of Justice. The Jewish people are joyful whether G-d deals strictly or in a merciful way with them. These two Divine Names in the verse, represent mercy and justice.

They refer to the two possible ways in which the final Redemption can occur. This will happen through the Jewish people voluntarily returning to G-d. If this is the case, He will deal mercifully with them. Or G-d forbid, through their entrenchment in their many transgressions. That will cause G-d to compel the Jewish people to do teshuva through suffering. In the verse, the Jews declare that they joyfully accept either option. The commentary on this part says that the Midrash is directing us on how we should feel. Our main concern when in exile, is overshadowing any personal sorrow that we may experience.

Our personal sorrow should be the disgrace to G-d's great Name. There is another idea about the time of the Redemption. That is the Jews will recognize in hindsight the benefits of the exile period. After the exile period, the Jews will proclaim their joyful acceptance of all the ways G-d has dealt with them. The verse compares G-d's future salvation of the Jewish people to the beautiful garments and jewelry with which a bridegroom and bride are wearing.

When the Jews were in exile, they wore garments of mourning. These garments were replaced by what is known as "splendid garments." Their ashes will turn into glory. The bridegroom and bride are appropriately symbolic because our happiness at the Redemption will be very much the same as a newlywed couple. The verse describes G-d being the bridegroom and the Jewish people being His bride. This is how some commentators interpret the verse, meaning G-d will be like a bridegroom who presents His pride with glorious garments.

There is a simple meaning for both of these terms, bridegroom, and bride and it applies here to the Jewish people. The Jews will stand out with their glorious garments and jewelry. It will be just like a bride and bridegroom who are recognizable in a crowd. A Midrash has commentary on the "gorgeous garments". G-d will bestow upon the Jewish people in the future. G-d will put garments on Mashiach when he comes.

The garment that Mashiach will wear is going to shine from one end of the world to another. Garment is also a poetic term used to describe character traits. The Midrash is saying that Mashiach is going to be graced with outstanding character traits. He will be a tzaddik who is going to influence the entire world to recognize G-d. There is another idea that the Midrash has about this, in the future G-d will give His glory to the Jewish people. He will do this by putting the crown of tefillin on their heads. When the Jews were in exile, the tzaddikim had removed it as a sign of their mourning. They were explaining to G-d they knew they had sinned.

In the future, G-d would declare to the Jews that all had been forgiven. He will kiss the Jews and return the tefillin back on their heads. The crown of tefillin expresses the idea that in the future the Jewish people will be distinguished as G-d's treasured people, and that the entire world would stand in awe of them. Another explanation of this is, the "jewelry" of the future refers to the two spiritual crowns the Jews were granted at Mount Sinai. These were removed when the Jews made the golden calf and would be returned to them at the time of the Redemption.

At the beginning of the verse, it indicates that the Jewish people's clothing of salvation would be secondary to the overwhelming ecstasy of their joy in G-d. By using the simile of a kohen, G-d is also reminding the Jews of their role in history. This role in history is for them to be a kingdom of kohanim. Meaning to be servants of G-d, who lead the rest of mankind in His service. In the future, this ideal will be fully realized. The comparison to the garments of a bridegroom and bride may reflect the two possible circumstances under which the final Redemption may occur.

The bridegroom usually acquires his own clothing. This alludes to a redemption earned in the honor of the Jewish people. The bride on the other hand generally gets hers from her father or from the bridegroom. This is hinting at redemption which is not earned with the Jewish people doing teshuvah. When comparing a bridegroom to a kohen, the verse is also teaching us a

Jewish law. That law is, just as a kohen is called up to read from the Torah and to lead the blessing after a meal, so too the bridegroom is given priority in these areas.

There is a verse that assures us that the Jewish people's salvation is in progress, even if the Jews don't see the progress themselves. The verse is, For as the earth brings forth its plant, and as the garden causes what is sown in it to grow, so G-d will cause recognition and praise for the Jewish people to grow before all the nations. The Jewish people may not be aware of it, but the Redemption is growing, just like a seed that is deposited in the earth and it appears to be decaying. Actually, it is bringing forth a new plant with numerous seeds.

G-d is causing the Redemption to grow only gradually in order to protect the Jewish people. He is protecting the Jews, from the harmful effects they could potentially suffer if it was to come upon us suddenly. The verse is suggesting two ways the Redemption could happen. As the earth brings forth its plant, which no one had sowed, so will G-d bring the Redemption, even if the Jews do not "sow" teshuva and good deeds. On the other hand, the garden that causes what is sown in it to grow hints at a more desired option, which is that the Jewish people will voluntarily sow the spiritual seeds of the Redemption, by coming back to G-d.

G-d says for the sake of the downtrodden and forsaken Jerusalem, He will not remain silent. For the sake of Jerusalem which lies in ruins, He will not keep quiet until her reward (or the righteousness that He is doing with the Jewish people) will come forth like radiance and her salvation like a burning torch. The radiance and burning torch is visible from far away. This is referring to the future of the Redemption, it will not be a private experience of the Jewish nation.

It will become visible to everyone all over the world. Non-Jewish nations will see the Jews's reward (or the righteousness that He is doing with the Jews) and all the kings will see the honor of the Jews. The Jews will be called by a new name, which G-d will declaration will determine. The Jewish nation's new name is listed later; she is to be called "Cheftzi-ba." It means My Desire-Is-In-Her. Another name for it is, Derusha.

Derusha means the Sought-Out-One and Jerusalem will be called Ir Lo Ne'evzava. That means The-City-that-isn't forsaken." The nation's new name indicates her totally altered fate, and it erases the shameful memories she has of her transgressions. Along with the guilt, the Jewish people felt when they were in exile. After a person does teshuva, they deserve a new name. The Jewish people wouldn't dare to rename themselves, but G-d will be the one to rename them. The Jewish people will be a crown of glory in G-d's hand.

The Jewish people will be a turban of royalty in the palm of your G-d. The Jewish people will be the crown of creation under G-d's meticulous supervision and care. The Jews will no longer be named, "The Forsaken One," nor will our land be labeled as desolate. Instead, the Jews will be called "Cheftzi-bah. G-d will refer to the Jews as My Desire-Is-In-Her. The land of Jerusalem will be known as Be'ula meaning married/settled. G-d has never forsaken the Jews, even when they were in exile. G-d was always watching over the Jews even when they were miserable in exile. The Jewish people considered themselves to be "forsaken," and the nations of the world claimed she was abandoned by G-d.

In the future, it will become abundantly clear that He always desired her above any other nation. The land of the Jews, which in exile was “widowed” of its inhabitants, will feel “married” once the Jews had settled there. The Jews and the land will achieve a high spiritual level because of the Presence of the Spirit of G-d. It will rest there to a degree that no Jew had ever experienced before. The land will also revert to the wonderful productivity and fertility it once had in the Gan Eden. This Gan Eden happened during Adam’s time, it was before the earth was cursed. It was before there were bringing forth delectable ready-to-eat foods.

For all of these reasons it certainly deserves a completely different name. The next verse in the Midrash talks about a young man marrying a maiden for life. Later his sons will settle in the young man being their father. They will not want to leave. As the rejoicing of the bridegroom over the bride, will G-d too rejoice over you? It’s believed in the Jewish religion, that the Jews married G-d at Mount Sinai. We did this when we got the Torah. When we were in exile, we were compared to a quasi-widow. Meaning a woman whose husband had traveled overseas for an extended period of time.

We would assume that their future reunion would be like a “second marriage”. It would be like a husband remarrying his divorced wife. If this was the case, the celebration would be low-key. The prophet tells us differently, it was at the Redemption, and the past will be completely erased. The Jewish people would get a new name. They would achieve a new level of perfection, and the land would be blooming as if it had never been desolate. The Redemption will have all the newness and excitement of a young man’s wedding to a maiden- and their relationship will remain forever. The previous verse and this one describe a “double wedding” it is talking about the union of G-d with the Jewish people.

The Jewish people are the bride with the Torah being the marriage contract, and the union of Israel, the bride, with the Jews who are the bridegroom. Throughout the Jewish people’s exile foreign nations tried to settle in the land, but it considered them “undesirable suitors”. Sooner or later it ejected these non-Jewish nations. When the Jewish people were ready to settle on the holy soil of Israel, at the time of the Redemption, it was a suitable match. This was compared to that of a young man with a maiden, and their “reunion” will be permanent, for the Jews will dwell in the Land of Israel forever.

The prophet had reassured the Jews that G-d wouldn’t rest until He brought us salvation. The prophet adds that G-d has appointed guardians to urge Him to rebuild Jerusalem. G-d said, over our ruined walls, Jerusalem, He appointed watchmen all day and all night; they are never quiet. The Jewish people, remind G-d to not stay silent. We shouldn’t give Him the rest that silence brings until G-d establishes and makes Jerusalem a praise in the Land. Who are these watchmen whose task it is to remind G-d to rebuild Jerusalem? The Midrash says that G-d put angels in charge- at their head. Michael and Gavriel were angels and they pointed out the honor of the Jewish people to G-d a lot. They pleaded to G-d to redeem the Jews.

They told the Jews how greatly G-d loves the Jewish nation. They also told the Jews that G-d appointed the strong holy angels to be their watchmen. There is another explanation coming

from our Sages, the Torah scholars who are involved in Torah study day and night are considered these “watchmen.” These watchmen would pray to G-d and send blessings over to the Jewish people, they reminded G-d daily to rebuild Jerusalem.

The phrase, “over your walls” hints to the forefathers because they were termed as “walls”. It was due to their own merits that the Jews were given the protective purpose. The verse tells the Jews that G-d “will make Jerusalem a praise in the Land. This ties into when the Jews were in exile, where we were derided by other nations of the world. G-d will reverse matters in order to reestablish the honor of His great Name. The prophet tells us that future Redemption is guaranteed for another reason. G-d has taken an oath to bring it about. G-d had once sworn by His right hand, by the arm of His strength: saying He will no longer allow the Jews' grain to be food for their enemies.

He no longer would allow strangers to drink wine that was meant for the Jews. It was the Jews who toiled the wine, to begin with. This verse promises the Jews in Israel, they will no longer be controlled by their enemies as they had once in their past. The Midrash asks us if all these assurances G-d sends us are trustworthy. Even without His oath? Meaning why does G-d need to swear that His words would really come true? We have a rule that a Divine decree confirmed by an oath never changes, no matter what the circumstances are.

Without G-d's oath, His promise may become void because of the Jews' transgressions. The oath confirms the absolute certainty of the Redemption. The Jews who gather the grains will eat them while praising G-d, and those who are collecting the grapes will drink the wine in their homes. These homes are situated in the courtyards of My holy city, Jerusalem. Going back to the time of the Judges, whenever the Jews served idols, their enemies would invade Jerusalem.

Their enemies would rob and destroy their produce. During the time of the Judges, the Jewish people did evil in the eyes of G-d. G-d in return delivered the enemies into the hand of Midyan. When Jerusalem sowed that Midyan, Amalek and the people of Kedem came up against them. Then they destroyed the produce of the land and Israel became very poor. It was on account of Midyan. In the future, the blessings enumerated in the passage of Vehaya im shamo'a. Meaning it will come true, you will gather in your grain, wine, and your oil.

In the past, material possessions and enjoyment usually led to the Jews' estrangement from G-d. Many viewed these pleasures as an ending to themselves. In the future, the Jewish people would eat and drink for the purpose of praising G-d. They also referred to the citing of the blessings after a meal, for example when they ate something with grain in it. There is another interpretation that the Jews will praise G-d for the second tithe, and the fruit of the fourth year. Those can only be consumed in the courtyards of My holy city, within the walls of Jerusalem.

The Jews are getting ready for the time of the Redemption. It's finally going to happen. Pass, pass through the gates, and clear the way for the people! Pave, pave the path to make it even. Let's make sure it's free of stones and lift a banner above for the nations! One interpretation of this verse is that it encourages all the nations to clear the way for the homecoming Jews. Many

of Yeshayahu's consolations were phrased as a double expression, such as "Comfort, comfort My people. We see the words pass repeated more than once and the same with the word pave. G-d is giving the Jews a "double comfort".

It is a huge expansive consolation for the future. G-d afflicted the tzaddik named Iyov with intense suffering. His herds of animals were robbed by enemies and all of his sons and daughters were killed. Their house collapsed, and Iyov's body was covered in leprosy. Iyov was willing to accept G-d's decree and he remained a tzaddik. G-d restored to him twice as much as he had previously possessed. Then G-d blessed him with exceptional sons and daughters. These were his descendants and he lived to see four generations later.

G-d told the Jews that He even gave Iyov, an individual gentile a double compensation for his suffering. Since He did that, He would for sure recompense His own sons doubly in the future. A deeper explanation of this is that it encourages the Jewish leaders to make a spiritual path for the Redemption. These Jewish leaders need to urge the Jewish people to do teshuva. If Jews are to accomplish this, then a banner will be lifted for the nations. It is then that Mashiach will come. It is from this interpretation that the prophet tells the Jews they must not content themselves with G-d's promises for the future.

Instead, they are obligated to do their part to enable His word to come true quickly. The words, "Pass through the gates," and to whom is this addressed? According to the view that the nations are being told to prepare the way for the Jewish people to return to their Land, the gentile leaders in each city, where the Jews were residing are being commanded to proclaim the message of the forthcoming redemption.

This was to happen in every given and to command their subjects to pave the roads for the Jews who were going to be traveling back to their country. There is another view, this call was directed to the leaders of the Jewish people. Meaning the Prophets, the Judges, and Torah scholars. The gates of the city were always the traditional spot for the Jewish court of law and the wise men were to gather around there.

It was there at the gates of the city, these Prophets, Judges, and Torah scholars would come up with strategies for moving the people to do teshuva. This would "free the entranceway of stones". It would remove all obstacles that blocked Mashiach from coming. The Jews argued with G-d, they said to Him "Master of the Universe, You know how strong the power of the evil inclination is! G-d told them to "Remove it little by little. In the future, He was going to uproot it totally and He would give every Jew a new heart.

G-d told everyone on earth to tell the daughter of Jerusalem: "See your salvation has arrived! See, the reward that He is obligated to give each one is with Him, and the recompense for each one's deed is before Him. It was at the Redemption, where G-d will confer upon every Jew a magnificent reward for having upheld the Torah and its mitzvos despite all the difficulties people have. This also applies to all the suffering the Jews went through when they were in exile, it all happened for the sake of His great Name. The Jews will be called "a holy people" and the redeemed of G-d, and you Jerusalem will be called, Sought-Out-One".

The Jews will also be referred to as, "The-City-that -is-Not Forsaken. In the future, the Jews would be called holy people, compared to the past when the non-Jews called them words such as "dirty and unclean people." The Redemption can't be complete without the punishment of Edom, whose destruction is a recurring theme in the Books of the Prophets. Edom is a country that is situated in the southeast of Israel, the inhabitants there were known to be exceptionally cruel towards the Jewish people. The people of Edom had joined their enemies during the destructions of both the first and the second Bais Mikdash. The prophets had predicted that the Edomim would be annihilated for their atrocities. In the end, that was what happened, the country was eventually wiped out.

Our Sages tell us that, Edom represented the Roman empire, as well as the evil nations that succeeded it until the end of the exile the Jews were in. The Romans managed to destroy the second Bais Hamikdash. They treated the Jewish people with unequalled barbarity. Edom and its cohorts adopted as their basic principle the "Aisav doctrine".

According to this it was their prerogative of the stronger one to suppress and to exploit a weaker group of people. They chose to do this to the Jews. Edom had always opposed G-d's holy demands to practice righteousness and justice. Edom stood in the way of all the nations uniting under the leadership of G-d. It hindered the fulfillment of the final goal of history. The Jews didn't need to fear, for G-d watched the people of Edom act as they did. G-d had a plan of His own to mete out Edom's fully deserved punishment for the atrocities they committed against the Jews.

There were onlookers who asked in amazement who was coming from Edom with blood-stained garments from Botzra. It's a major country in the country of Edom. The people with these blood-stained garments were representing the nation, The person coming from Edom used to be magnificent with His garment and look at him now! He can toss around anyone He wishes with His great strength or He is girded having great sense of strength. G-d replies that He spoke and He promised to do justice to the Jews. He was going to save the Jews all along and He was planning to save them greatly. He was going to keep His promise. The Midrash asks us readers why it says, who is coming from Edom, instead of stating is it G-d who is coming from Edom? This phrasing explains the utter shock and amazement of the non-Jewish nations. They have convinced themselves that G-d had long forsaken the Jewish people as they were in exile and

He was not involved in directing any of their affairs in their world. Once G-d had revealed Himself in the future, they would ask, who is this? The Midrash tells us the question is that of the prophet Yeshayahu, who had an indistinct vision. He was once shown the sublime scene of G-d being in His Heavenly throne room. It would be there that the prophet had expressed himself with the words that in G-d's critical view bordered on arrogance. The prophet saw that G-d was sitting on His throne. It was measure for measure that the prophet got a blurred prophecy and wondered who was coming from Edom? There is an idea behind G-d's blood-stained garments, the basic explanation is that the prophet describes G-d's punishment of Edom in human terms. G-d is returning from slaying that wicked nation.

G-d appeared like a war hero that returned from a battlefield in a dirty and blood-stained uniform. Our Sages tell us that G-d was returning from slaying Samael. Samael was Edom's guardian angel. The "blood-stained garments" send a message to us Jews that Samael had his own downfall. The way this is explained to Jews was, for angels are spiritual beings and their destruction obviously doesn't leave traces of blood. Our Sages describe every nation of the world as being presided over by its own guardian angel. A nation can keep existing only as long as the angels in that nation are alive.

The destruction of Edom's angel spells that the nation has reached its end. The Midrash has another opinion to share, that the blood-stained garments is talking about the course of the exile the Jews were in. Whenever anyone murdered a Jew, G-d would take His robe and dip it in the dead Jew's blood until His garment eventually became completely blood-stained. When the Great Day of Judgement came and G-d was sitting on the podium to judge the nations, He would put on the robe. It always bore the marks of every tzaddik that was killed.

It would say He will judge the nations (with His robe) full of (the signs that attested to the dead) bodies. This is found in the book of Tehillim in verse 110:6. This showed that G-d would always take revenge on those avenging the Jews. It's this specific Midrash that explains G-d is acting as the go'el hadam, the Redeemer of the Blood, for all of the slaughtered Jews. What really is happening is, G-d is the Source of all mercy, and His garments are usually white and splendid. When it comes to the country Edom, He will wear His red robe to show how He punished that country measure for measure. On His red robe, the very name is rooted in the word adom, which translates to red. When it was misused its natural inclination is toward bloodshed and killing innocent people in cold blood.

That is what the people of Edom did. The Midrash goes on to further explain the idea underlying G-d's description of what "red robe" meant. G-d appears in many different kinds of robes, it depends on what the occasion is. When He created the earth, He was clothed in a robe known as having "strength and majesty" when He gave the Torah. When He forgave the sins of the Jewish people, He was "dressed in white".

For taking revenge on Edom, He reserved a special "red garment". These garments that G-d wears are also His qualities, they differ according to the needs of the occasion. White garments symbolize G-d's trait of mercy. When He wears anything red it represents strict din, and justice. This is also in order here as G-d executed justice upon the people of Edom. The Heavenly Warrior is questioned even more. The main question is why are there red stains on the garments and why are the clothes that red of someone who treads on a winepress to squeeze the grapes? Then their clothing becomes dyed red from the juice of the winepress. On the day that Moses died, He taught the Jews a song. It was the song of Ha'azinu, it was there that he predicted what the final punishment of the evil nations would be.

There was a passage where G-d declared He would take revenge on His enemies and repay His haters; He was going to make His arrows drunk with blood. This expression drunk with blood reminds people of a winepress. It is mentioned in the Haftara. According to the Torah, G-d will decimate evil people, by shooting arrows at them. He did this while Yeshayahu predicted that G-d was going to "tread" upon the evil nations as in a winepress.

The Midrash asks us what method did G-d really use. G-d was trying to mete out punishment, so He dealt with each nation as they deserved. The evil leaders of the nations, like Haman will suffer the worse fate. Evil people such as Haman, would “be trodden down as in a winepress”. At the same time their followers, would perish through the milder kind of punishment of being stuck with arrows. The Midrash is using poetic terms and their literal meaning isn’t known to the human mind. The verse gives us an idea to the meaning of the name, “Botzra”. That was the Edomite city, it was mentioned in the previous verse. The root word for Botz means to harvest grapes. This indicated that the inhabitants of Botzra would be cut down and trodden upon like grapes in a winepress. G-d always says that He is as one who has trod the winepress alone, and from the nations there is no man with Him to help me. He claims to trod on them in His wrath and to trample them using His fury. These other nations, their life-blood squirted on G-d’s garments and that’s how his clothing became damaged.

The meaning of G-d’s clothing being damaged is, He has wiped out the nations and He did it alone. There is one interpretation saying the verse tells us that the ultimate Redemption will differ from past salvation. These past salvation came about through the agency of human beings, like Moses at the exodus from Egypt. Other biblical characters mentioned are Mordechai and Esther in the Purim story. In the future, however, G-d Himself will dispense punishment and rescue the Jewish people. That isn’t the only explanation or opinion. In the event, if the Jewish people fail to do teshuvah, G-d is going to bring the Redemption “alone”. It means it will be unaided by the Jewish people’s merits. G-d says He will punish the nations because of His righteousness, it won’t be because the Jewish people deserve it.

If this interpretation is correct then it means none of the Jewish people are with G-d Himself. It means that in this case, their merits don’t help G-d. There is a third opinion about this. That is G-d examines the records of the wicked nations before punishing them to see if they have any merits. Only after He concludes that “from these nations there is no man that stands together with G-d” that none are on His side. In this case, these people are not deserving of mercy and He will tread upon them using His anger.

The Midrash uses a simile regarding the winepress. It suggests, that G-d has a punishment that has a positive goal. The grapes are pressed and crushed in order to separate their precious contents from the skins and pits. With that in mind, G-d has an aim to extract the nobility of humanity, and in the process of doing so, He needs to crush nations. This may happen sometimes. Perhaps at the end of the earlier verse where it said, that G-d damaged all of His clothing, it was hinting to G-d being reluctant to bring about His goals in this manner. There is a Hebrew term that is translated to the “nations blood”.

It endows them with vitality and those who are evil will lose it at the time of G-d getting revenge. G-d had it planned how He was going to get revenge. He waited until the year of His redemption arrived and He was ready to carry out the punishment. There is an example with King Shlomo. He was the wisest of men and he wished to gain insight into various secrets. He petitioned G-d to reveal them to him. He kept asking G-d to let him know the reward for fulfilling the mitzvos. He begged, but G-d replied that it was not possible for any human being to know. The human being couldn’t know while clad in their physical body.

The human being wouldn't be able to grasp the immense spiritual delights that G-d had reserved in the future for those who feared Him. King Shlomo also wished to know the reward for studying Torah, but was told that it is incomprehensible even to angels. It couldn't be explained to anyone who was mortal. Finally King Shlomo asked G-d to let him know the end of the Jewish people's future while they were in exile. G-d refused to share the answer for this. G-d responded saying, "the day of revenge on Edom was in the heart of G-d."

This is found in the book of Yeshayahu 63:4. G-d told King Shlomo that he couldn't divulge that piece of information. What has sustained the Jews under the most trying of circumstances? We keep hoping that the Redemption is at hand, if we had known at any point how far off it was, we would have despaired a long time ago. This is one of the reasons G-d doesn't share the date of when the period of exile will be over. He also doesn't tell the Jews when the Mashiach will come. He keeps this a secret from everyone and the Jews too.

The commentators explain that the verse is referring to a situation where the Jewish people are underserving of redemption. Even then G-d plans to punish the evil nations at a time He sees fit. He will do this for the sake of restoring honor to His great Name. The next verse continues with this theme. G-d looks and there is no savior. He wondered and there was no one to support Him. G-d felt that His arm saved Him and His fury supported Him. G-d took a look around and found the Jewish people to be unworthy of redemption. He still took revenge on the nations and redeemed the Jewish people anyways.

One consideration in punishing the oppressors of the Jewish people was that they were far crueler in their treatment of the Jews than G-d ever planned to be when He decreed there would be an exile. This verse is talking about the redemption from the Babylonian exile as well as the final Redemption in case the Jews don't do teshuva in the current exile. G-d trods down nations using His fury. He makes them drunk with His anger. That anger is put into a cup and He spills their life-blood to the ground.

From the beginning of this chapter, The Midrash spoke mainly about the punishment Edom got. After Edom was mentioned, the Midrash mentioned other evil nations. There is a deeper sense, there is a Hebrew term that may mean Edom's eternity. In contrast to the previous exiles, which were of a relatively short period of time. The present exile we are in now could be endless. It all depends on G-d, He will terminate even this present exile. This was part of the prophecy that the prophet Yeshayahu spelled out for the Jews. He spelled out in great detail what Moses had already predicted in the Torah.

It became true, that at the end of history, "He will avenge the blood of His servants". This is found in the book of Devarim 32:43. This kind of vengeance is going to show all of humanity that the world is run by a righteous Judge and it is carefully organized by a system of justice. The commentary on this part uses a source, Rav Dessler in Michtav MeEliyahu 2 p. 51. It defines the difference between the first three empires to which the Jews had been exiled. There was a fourth one, and that was Edom. The cultures of Babylonia, Persia, and Greece had been characterized by a quest for physical fulfillment.

Its very nature, however, the enjoyment of physical pleasure ended once satisfaction had been achieved. From this, we learn that any empire that strove for this ideal would naturally exhaust itself and come to an end. Edom really strives for military dominance. It has an evil “spiritual” nature about it that has no end. In the end, it will be terminated by G-d Himself. G-d shows kindness to the Jewish people. There will be some more verses that describe the prophet praying on behalf of the Jews when they were in exile. There is a part included in the Haftara that is the introduction to an important prayer.

This prayer is where Yeshayahu enumerates the many acts of kindness G-d gives to the Jewish people. The prophet told the Jews that He will remind them of G-d being kind to them. The prophet was telling the Jews it was proper to proclaim praises of G-d for all that He had bestowed upon the people. He gave the Jewish people an abundance of goodness to the house of Israel and He bestowed upon the Jewish people His mercy and His greatness.

Yeshayahu pointed out to the Jewish people how G-d always dealt in kind ways to them. He was kind to them, even the many times they angered Him. The prophet mentions kindness to a generation-long past, that of a time when Moses was alive. The prophet declared to the Jewish people that, G-d had bestowed them upon us, for each Jew throughout the generations must consider himself as though he was a Jew that went out of Egypt. When G-d took the Jewish people out of Egypt, He declared that “They alone are My people whom I have chosen from all the nations.

They are My sons and they won’t betray Me by forsaking Me.” It is because of that, G-d was their Savior. There is a phrase that hints at what G-d foresaw in The Giving of the Torah. G-d was aware that the Jewish people wouldn’t stay loyal to Him. That is because there was a limitation or exception to what had been stated. There is an opinion coming from Our Sages, that some of the Jews did not accept the Torah with full sincerity. Otherwise, they could not have participated in making the golden calf forty days after getting the Torah. The concluding verse in the Haftara emphasizes G-d’s constant mercy on the Jewish people.

Us Jews thousands of years later must remember how good G-d was to us. When we were in distress, so was G-d. Even though the Jewish people deserved to be afflicted because of their many transgressions, G-d sent his ministering angel to save them at His command. He was showing His love and his compassion for them.

He redeemed them from hardship, He carried the Jews and lifted them throughout their entire history, all the days of the world. This verse tells us that G-d shared in the suffering when the Jews were in exile. When the Jews were in Egypt slaves to the Egyptians, G-d appeared before Moses in a thorn bush to demonstrate that He too was distressed. G-d felt hurt. G-d and the Jewish people are inextricably bound up with each other, and whatever happens to one will automatically affect the other.

This means if the Jews get hurt, G-d feels that same pain. Not only does He feel the pain of the Jewish people as a whole, but He also feels it of every individual Jew. If a Jew is suffering, the Presence of G-d's Spirit calls out too. This Presence calls out the words, "I am hurt too! We humans, may not think that G-d is really in pain. Sometimes people feel that G-d doesn't care about our suffering. That's not the right way for a Jew to think in actuality, the idea that G-d does feel our pain. He feels it more intensely than we do. Our suffering for him is like when a child is suffering. This example is used to show how if a child is suffering, in reality, their actual father is more distressed.

There are some explanations for the verse that contain two distinct parts. The first part has G-d rescuing the Jews from trouble. He did this by sending his messenger in the form of an angel. This refers to all the past redemptions which were accomplished by means of different agents. Since this happened, those redemptions which were only temporary. The second part hints that in His love and compassion for the Jewish people, G-d is going to personally redeem them in the future. This is also how G-d is going to elevate them, "all the days of the world" - the final Redemption is going to last forever. The haftarah returns to the simple meaning of the beginning of the verse.

This is where the prophet declares that every hardship G-d sends us is not by accident. It gives G-d a lot of pain to see us suffering, but He does so for our ultimate benefit. It's important we know this, can accept this and will tolerate our present exile. During this time, we hope and pray for the speedy arrival of the day when we will "rejoice in G-d."