

Instructions:

This supplement lists every haftarah of the triennial cycle. It includes the full text and translation of every haftarah used in the triennial haftarah cycle that does not appear in Etz Hayim plus the appropriate abridgment of those traditional haftarot that do appear there.

It may be printed, punched and loose-leaf bound in the amounts needed, or a single copy might be printed and run off and bound commercially in the numbers needed by individual congregations.

A Triennial Haftarah Cycle

**the traditional haftarot abridged for the triennial reading,
with new selections -- A Supplement to Etz Hayyim**

**A Triennial Haftarah Cycle -- the traditional haftarot abridged for the triennial reading,
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T -- Traditional, TA -- Traditional Ashkenaz, TS -- Traditional Sfard,
Ta -- Traditional abridged, TAa -- Traditional Ashkenaz abridged, TSa -- Traditional Sfard abridged

<u>Page</u>	<u>Parashah</u>	<u>EH</u>	<u>Citation</u>	
	B'reshit --			
6	1 [Gen. 1:1-2:3] --	36	Isaiah 42:5-21	TS
6	2 [2:4-4:26] --		Isaiah 40:25-31	
6	3 [5:1-6:8] --		II Kings 2:1-13	
	Noach --			
7	1 [6:9-8:14] --	67	Isaiah 54:11-55:5	TAa
7	2 [8:15-10:32] --	65	Isaiah 54:1-10	TS / TAa
8	3 [11:1-11:32] --		Zephaniah 3:9-20	
	Lekh L'kha --			
9	1 [12:1-13:18] --		Judges 6:24-32	
9	2 [14:1-15:21] --		Joshua 10:1-14	
11	3 [16:1-17:27] --	97	Isaiah 41:8-16	Ta
	Vayera --			
11	1 [18:1-18:33] --	124	II Kings 4:8-17	TAa / TSA
11	2 [19:1-20:18] --		II Kings 6:8-23	
12	3 [21:1-22:24] --	125	II Kings 4:18-36	TAa
	Chayei Sarah --			
12	1 [23:1-24:9] --		Isaiah 51:1-11	
13	2 [24:10-24:52] --		I Samuel 14:1-12	
14	3 [24:53-25:18] --	143	I Kings 1:11-31	Ta
	Toldot --			
14	1 [25:19-26:22] --	163	Malakhi 1:1-14	Ta
14	2 [26:23-27:27] --		II Samuel 19:32-40	
15	3 [27:28-28:9] --		Judges 3:15-27, 30	
	Vayetze --			
16	1 [28:10-30:13] --	196 + 189	Hosea 12:3-14	TSa + TAa
16	2 [30:14-31:16] --		Zekhariah 1:7-17	
17	3 [31:17-32:3] --		I Samuel 19:11-18	
	Vayishlach --			
18	1 [32:4-33:20] --	223	Ovadiah 1:10-18, 21	Ta
18	2 [33:1-35:15] --		Jeremiah 30:10-22	
19	3 [35:16-36:43] --		Amos 1:1, 11-2:3	
	Vayeshev --			
20	1 [37:1-37:36] --	247	Amos 2:6-3:2, 7-8	Ta
20	2 [38:1-38:30] --		I Samuel 24:2-15	
21	3 [39:1-40:23] --		Judges 7:9-20	
	Miketz --			
22	1 [41:1-41:52] --		I Kings 3:5-15	
23	2 [41:53-43:15] --	272	I Kings 3:16-4:1	Ta
23	3 [43:16-44:17] --		I Kings 10:1-9	
	Vayigash --			
23	1 [44:18-45:27] --	291	Ezekiel 37:15-28	T
24	2 [45:28-46:27] --		Zekhariah 10:3-12	
24	3 [46:28-47:27] --		Isaiah 41:1-10	
	Vay'chi --			
25	1 [47:28-48:22] --		Amos 5:4-15	
26	2 [49:1-49:26] --	313	I Kings 2:1-12	T
26	3 [49:27-50:26] --		II Samuel 1:12, 17-27	

<u>Page</u>	<u>Parashah</u>	<u>EH</u>	<u>Citation</u>	
	Sh'mot --			
27	1 [Ex. 1:1-2:25] --	343	Isaiah 27:6-13; 29:22-23	TAa
27	2 [3:1-4:17] --		Joshua 5:13-6:5, 15-16	
28	3 [4:18-6:1] --		I Samuel 9:15-21, 27-10:1	
	Vaera --			
29	1 [6:2-7:7] --	347	Jeremiah 1:1-10, [8]	TSa (Sh'mot)
29	2 [7:8-8:15] --	370	Ezekiel 28:25-29:12, 21	Ta
29	3 [8:16-9:35] --		Isaiah 10:15-26, 32-33	
	Bo --			
30	1 [10:1-11:3] --		Jeremiah 10:1-10	
31	2 [11:4-12:28] --	395	Jeremiah 46:13-28	
31	3 [12:29-13:16] --		II Samuel 7:18-29	
	B'shallach --			
32	1 [13:17-15:26] --	424	Judges 4:4-24	TAa (long)
32	2 [14:15-16:10] --	426	Judges 5:1-31	TS / TAa (long)
32	3 [14:26-17:16] --		Joshua 3:9-17, 4:19-24	
	Yitro -- [18:1-20:23 every year, or triennial divisions below]			
34	1 [18:1-18:27] --	452	Isaiah 6:1-13 [S]	TS / TAa
34	2 [19:1-20:23] --	609	Isaiah 44:9-23	Ta (Vayikra)
34	3 [19:1-20:23] --		Ezekiel 16:4-14	
	Mishpatim --			
35	1 [21:1-22:3] --	482	Jeremiah 34:12-22; 33:25-26	TAa
35	2 [22:4-23:19] --		I Samuel 18:20-28	
35	3 [23:20-24:18] --		Joshua 24:16-28	
	T'rumah --			
36	1 [25:1-25:40] --		Zekhariah 2:5-17	
37	2 [26:1-26:30] --	500	I Kings 6:1-13	Ta
37	3 [26:31-27:19] --	647	II Samuel 7:1-16	TAa (Sh'mini)
	T'tzaveh --			
37	1 [27:20-28:30] --	520	Ezekiel 43:10-17	Ta
38	2 [28:31-29:18] --		Haggai 1:1-12	
39	3 [29:19-30:10] --		Haggai 2:1-9	
	Ki Tissa --			
39	1 [30:11-31:17] --		Jeremiah 17:19-27, [24-25]	
40	2 [31:18-33:11] --	549	I Kings 18:20-39	TS / TAa
41	3 [33:12-34:35] --		Isaiah 63:17-64:8	

*** INSTRUCTIONS REGARDING DOUBLE PARSHIYOT**

In any 3 year sequence, in some years these parshiyot are read together and in some they are read separately. When separated: read the next haftarah of the parashah being read. When together: when reading the first third, read the next haftarah of the first parashah, when reading the latter two thirds, read the next haftarah of the latter parashah.

***Vayak-hel -- P'kudei -- [35:1-40:38]**

41	V	1 --	574	I Kings 7:40-50	TA / TS (P'kudei)
42		2 --	576	I Kings 7:13-26	TS
42		3 --		Ezekiel 43:1-9	
42	P	1 --	580	I Kings 8:1-11	TAa
42		2 --	581	I Kings 8:10-21	TAa
43		3 --		I Kings 8:22-39	

<u>Page</u>	<u>Parashah</u>	<u>EH</u>	<u>Citation</u>	
	Vayikra --			
44	1 [Lev. 1:1-2:16] --	607	Isaiah 43:21-44:8	Ta
44	2 [3:1-4:26] --		I Samuel 2:13-26	
45	3 [4:27-5:26] --		Malakhi 2:13-3:4	
	Tsav --			
46	1 [6:1-7:10] --	627	Jeremiah 7:21-28, 9:22-23	Ta
46	2 [7:11-7:38] --		Jeremiah 33:14-22	
47	3 [8:1-8:36] --		Ezekiel 42:13-20	
	Sh'mini --			
47	1 [9:1-10:11] --	645	II Samuel 6:1-15	TAa / TSa
48	2 [10:12-11:32] --	521	Ezekiel 43:18-27	Ta (T'tzaveh)
48	3 [11:1-11:47] --		Hosea 9:1-9	
	*Tazria -- M'tzora -- [12:1-15:33] (see instructions regarding double parshiyot, above)			
49	T 1 --		Isaiah 46:3-13	
49	2 --		Jeremiah 30:1-9	
50	M 1 --	673	II Kings 5:1-14	Ta (Tazria)
50	2 --	676	II Kings 7:3-16	Ta
50	3 --		II Kings 5:20-27	
	*Acharei -- K'doshim -- [16:1-20:27] (see instructions regarding double parshiyot, above)			
51	A 1 --	710	Ezekiel 22:1-16	TS / TAa
51	2 --	714	Ezekiel 20:2-20	TS (K'doshim)
51	K 1 --		Isaiah 61:1-9	
52	2 --	706	Amos 9:7-15	T
52	3 --		Hosea 4:1-15	
	Emor --			
53	1 [21:1-22:16] --	735	Ezekiel 44:15-24	Ta
54	2 [22:17-23:22] --		Malakhi 2:1-10, [7]	
54	3 [23:23-24:23] --		Nachum 1:1-7, 2:1-3, [2b-3a]	
	*B'har -- B'chukotai -- [25:1-27:34] (see instructions regarding double parshiyot, above)			
55	Bh 1 --	759	Jeremiah 32:6-15	Ta
55	2 --	760	Jeremiah 32:16-27	TAa
56	Beh 1 --	763	Jeremiah 17:1-14	Ta
56	2 --		Jeremiah 16:9-15, 19-21	
57	3 --	1296	Malakhi 3:5-12	Ta (Shabbat haGadol)
	B'midbar --			
57	1 [Num1:1-1:54] --	787	Hosea 2:1-7; 16-22	Ta
57	2 [2:1-3:13] --		Isaiah 63:7-16	
58	3 [3:14-4:20] --		Joshua 8:30-35, [33]	
	Naso --			
58	1 [4:21-5:10] --		Joshua 6:5-14, [12]	
59	2 [5:11-6:27] --	813	Judges 13:2-14; 24-25	Ta
59	3 [7:1-7:89] --		Joel 1:8-13, 2:12-14	
	B'haalot'kha			
60	1 [8:1-9:14] --	837	Zekhariah 3:1-5, 4:1-7	Ta
60	2 [9:15-10:34] --		Joshua 3:3-8, 17- 4:7	
62	3 [10:35-12:16] --		II Kings 20:1-11	
	Sh'lach --			
62	1 [13:1-14:7] --	857	Joshua 2:1-11	Ta
63	2 [14:8-15:7] --		Joshua 14:6-15	
63	3 [15:8-15:41] --		I Kings 17:1-16	
	Korach --			
64	1 [16:1-17:15] --	877	I Samuel 12:1-13	Ta
64	2 [16:20-17:24] --	878	I Samuel 12:13-22	Ta
65	3 [17:25-18:32] --		Ezekiel 45:1-15	

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	*Chukat -- Balak -- [19:1-25:9] (see instructions regarding double parshiyot, above)			
66	Ch	1--	Judges 15:9-20	
67		2 --	911 Judges 11:12-27	Ta
67		3 --	II Kings 18:1-13, 19:15-19	
68	B	1 --	916 Micah 6:1-8	Ta
68		2 --	Micah 5:1-8	
69		3 --	Joshua 24:1-14	
	Pinchas -- (this haftarah may be preempted by the first haftarah of Puranuta if Pinchas is read after 17 Tammuz)			
70	1 [25:10-26:51] --	938	I Kings 19:1-16	Ta
70	2 [26:52-28:15] --		Joshua 17:1-6, 17-18	
71	3 [28:16-30:1] --		Ezekiel 46:1-11	
	1 Puranuta (Pinchas or Mattot)--			
72		1 --	970 Jeremiah 1:11-2:3	Ta
72		2 --	II Kings 22:8-19	
73		3 --	Jeremiah 14:11-22	
	2 Puranuta (Mattot-Masei or Masei) --			
74		1 --	973 Jeremiah 2:4-13; 4:1-2	TSa
74		2 --	974 Jeremiah 2:14-28; 3:4	TAa
74		3 --	I Kings 9:2-9, [4-5a]	
	3 Puranuta (chazon / Devarim) --			
75		1000	Isaiah 1:1-27	T (long)
	1 Nechemta (nachamu / Vaetchanan) --			
75		1033	Isaiah 40:1-26	T (long)
	2 Nechemta (Ekev) --			
75		1 --	1056 Isaiah 49:14-26	Ta
76		2 --	1058 Isaiah 50:1-51:3	Ta
76		3 --	Zekhariah 8:1-8	
	3 Nechemta (Re'eh) --			
76		1 --	1085 Isaiah 54:11-55:5**	T
	(**when this haftarah is pre-empted by Rosh Hodesh, it has been the tradition to recite it at the end of the haftarah of the fifth week of nechemta, in its natural order. Those who wish may do so, but there is no need to, as the resulting haftarah would be quite long.)			
76		2 --	39 Isaiah 43:1-10	TAa (B'reshit)
77		3 --	Isaiah 43:11-20	
	4 Nechemta (Shoftim) --			
77		1 --	1108 Isaiah 51:12-23; [22]	Ta
77		2 --	1109 Isaiah 52:1-12	Ta
78		3 --	Isaiah 44:24-45:7	
	5 Nechemta (Ki Tetze) --			
78		1 --	1138 Isaiah 54:1-10	T
79		2 --	Jeremiah 33:1-11	
80		3 --	Isaiah 48:12-21, [20]	
	6 Nechemta (Ki Tavo) --			
80		1 --	1161 Isaiah 60:1-9	Ta
81		2 --	1162 Isaiah 60:13-22	Ta
81		3 --	Zekhariah 8:11-22	
	7 Nechemta (Nitzavim or Nitzavim-Vayelekh) --			
81		1 --	1180 Isaiah 61:10-62:12	Ta
82		2 --	1183 Isaiah 63:1-9	Ta
82		3 --	Isaiah 65:16-25	

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	Haazinu --			
83	[Deut. 32:1-52]1 --	1197/1199	II Samuel 22:1; 31-51	Ta
83		2 --	Joshua 23:1-11	
83		3 --	1197/1198 II Samuel 22:1, 19-31	Ta
<u>Special Haftarat – every year, as called for</u>				
84	***Machar Chodesh --	1216	I Samuel 20:18-42	T (long)
84	***Rosh Chodesh --	1220	Isaiah 66:1-14; 22-24; [23]	Ta
	(***) when these haftarat are pre-empted by the special haftarat some have the custom of appending the first and last verse of these haftarat after the special haftarah of the day).			
84	Rosh Hashanah 1 --	1225	I Samuel 1:1-2:10	T (long)
84	Rosh Hashanah 2 --	1231	Jeremiah 31:2-20	T
84	Shabbat shuvah --	1235	Hosea 14:2-10; Micah 7:18-20	TS
84	<u>or</u>	1236	Joel 2:15-27	Ta
84	YK shacharit --	1242	Isaiah 58:1-14	Ta
85	YK Minchah (Jonah) --	1247	Jonah 1:1-4:11; Micah 7:18-20	T (long)
85	Sukkot 1 --	1253	Zekhariah 14:1-9; 16-21	Ta
85	Sukkot 2 --	1257	I Kings 8:2-13	Ta
85	Shabbat ChhM Sukkot --	1260	Ezekiel 38:18-39:7	Ta
85	Sh'mini Atzeret --	1263	I Kings 8:54-66	T
85	Simchat Torah --	1267	Joshua 1:1-9	TS / TAa
85	Hanukkah 1 --	1271	Zekhariah 3:6-4:7	Ta
85	Hanukkah 2 --	1274	I Kings 7:40-50	T
86	Sh'kalim --	1277	II Kings 12:1; 5-16	Ta
86	Zakhor --	1282	I Samuel 15:7-23	Ta
86	Parah --	1287	Ezekiel 36:16-28	Ta
86	HaChodesh --	1291	Ezekiel 45:16-25	TAa
86	HaGadol --	1297	Malakhi 3:13-24; [23]	Ta
86	Pesach 1 --	1300	Joshua 5:2-12	Ta
86	Pesach 2 --	1304	II Kings 23:1-9; 21-23	Ta
87	Shabbat ChhM Pesach --	1308	Ezekiel 37:1-14	T
87	Pesach 7 --	1311	II Samuel 22:1-19	Ta
87	Pesach 8 --	1316	Isaiah 11:1-12; 16	Ta
87	Yom HaAtzmaut --	1317	Isaiah 11:11-12:6	(T)a
87	Shavuot 1 --	1321	Ezekiel 1:1-28; 3:12	T (long)
87	Shavuot 2 --	1326	Havakuk 3:1-13; 18-19	Ta
	Tishah B'Av Shacharit --			
87		1 -- 1329	Jeremiah 8:13-23; 9:22-23	Ta
88		2 -- 1332	Jeremiah 9:1-10; 22-23	Ta
88		3 -- 1333	Jeremiah 9:11-23	Ta
88	Fast Day Minchah --	1336	Isaiah 55:6-13	Ta
88	<u>or</u>	1337	Isaiah 56:1-8	Ta

Haftarat B'reshit -- first third (Gen. 1:1-2:3) -- Isaiah 42:5-21 -- Etz Hayyim p. 36

Isaiah refers to God here as the Creator, who created the heavens and stretched out the earth, the first theme of parashat B'reshit.

Haftarat B'reshit -- second third (Gen. 2:4-4:26) -- Isaiah 40:25-31

Isaiah speaks of God as both Creator and Giver of the names of all creation, recalling Adam's role before the creation of Eve as described in the second third of the parashah.

כה וְאֶל־מִי תִדְמִינִי וְאֲשׁוּהּ לֵאמֹר קְדוֹשׁ: כּו שְׂאוּ־מְרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֱלֹהֵי הַמּוֹצִיא בְּמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מְרֹב אוֹנִים וְאֲמִיץ כַּח אִישׁ לֹא נִעְדָּר: כּז לָמָּה תֹאמְרוּ יַעֲקֹב וּתְדַבֵּר יִשְׂרָאֵל נִסְתַּרְהָ דְרַכִּי מִיְהוָה וּמֵאֱלֹהֵי מִשְׁפָּטֵי יַעֲבֹר: כח הֲלוֹא יִדְעַתְּ אִם־לֹא שָׁמַעְתָּ אֱלֹהֵי עוֹלָם | יְהוָה בּוֹרֵא קְצוֹת הָאָרֶץ לֹא יִיעָף וְלֹא יִיגַע אֵין חִקְרָה לְתַבּוּנָתוֹ: כט נִתְּן לִיעָף כַּח וּלְאֵין אוֹנִים עֲצֻמָּה יִרְבֶּה: ל וַיַּעֲפוּ נְעָרִים וַיִּגְעוּ וּבַחֲוָרִים כָּשׁוּל יִכְשְׁלוּ: לא וְקוֹי יְהוָה יַחֲלִיפוּ כַח יַעֲלוּ אֲבָר כַּנְּשָׂרִים יְרוּצוּ וְלֹא יִיָּגְעוּ וְלֹא יִלְכוּ וְלֹא יִיעָפוּ:

²⁵To whom, then, can you liken Me, To whom can I be compared? —says the Holy One.

²⁶Lift high your eyes and see: Who created these? He who sends out their host by count, Who calls them each by name: Because of His great might and vast power, not one fails to appear.

²⁷Why do you say, O Jacob, Why declare, O Israel, “My way is hid from the LORD, my cause is ignored by my God”? ²⁸Do you not know? Have you not heard? The LORD is God from of old, Creator of the earth from end to end, He never grows faint or weary, His wisdom cannot be fathomed. ²⁹He gives strength to the weary, fresh vigor to the spent. ³⁰Youths may grow faint and weary, and young men stumble and fall; ³¹but they who trust in the LORD shall renew their strength as eagles grow new plumes: They shall run and not grow weary, they shall march and not grow faint.

Haftarat B'reshit -- third third (Gen. 5:1-6:8) -- II Kings 2:1-13

Only two are reputed to have been taken into heaven alive: Elijah, in the tale reported here, and Enoch as reported in the third third of this parashah.

א וַיְהִי בְּהַעֲלוֹת יְהוָה אֶת־אֶלְיָהוּ בְּסַעֲרָה הַשָּׁמַיִם וַיִּלְךָ אֶלְיָהוּ וַאֲלִישֶׁעַ מִן־הַגִּלְגָּל: ב וַיֹּאמֶר אֶלְיָהוּ אֶל־אֲלִישֶׁעַ שֶׁב־נָא פֹה כִּי יְהוָה שְׁלַחְנִי עַד־בֵּית־אֵל וַיֹּאמֶר אֲלִישֶׁעַ חִי־יְהוָה וְחִי־נִפְשֶׁךָ אִם־אֶעֱזֹבְךָ וַיִּרְדּוּ בֵּית־אֵל: ג וַיִּצְאוּ בְנֵי־הַנְּבִיאִים אֲשֶׁר־בֵּית־אֵל אֶל־אֲלִישֶׁעַ וַיֹּאמְרוּ אֵלָיו הִזְדַּעַתְּ כִּי הַיּוֹם יְהוָה לִקְחָתְךָ אֶת־אֲדֹנֶיךָ מֵעַל רֹאשֶׁךָ וַיֹּאמֶר גַּם־אֲנִי יִדְעַתִּי הַחֲשׂוֹ: ד וַיֹּאמֶר לוֹ אֶלְיָהוּ אֲלִישֶׁעַ | שֶׁב־נָא פֹה כִּי יְהוָה שְׁלַחְנִי יִרְיָחוֹ וַיֹּאמֶר חִי־יְהוָה וְחִי־נִפְשֶׁךָ אִם־אֶעֱזֹבְךָ וַיִּבְאוּ יִרְיָחוֹ: ה וַיִּגְשׁוּ בְנֵי־הַנְּבִיאִים | אֲשֶׁר בְּיִרְיָחוֹ אֶל־אֲלִישֶׁעַ וַיֹּאמְרוּ אֵלָיו הִזְדַּעַתְּ כִּי הַיּוֹם יְהוָה לִקְחָתְךָ אֶת־אֲדֹנֶיךָ מֵעַל רֹאשֶׁךָ וַיֹּאמֶר גַּם־אֲנִי יִדְעַתִּי הַחֲשׂוֹ: ו וַיֹּאמֶר לוֹ אֶלְיָהוּ שֶׁב־נָא פֹה כִּי יְהוָה שְׁלַחְנִי הִרְדֵּנָה וַיֹּאמֶר חִי־יְהוָה וְחִי־נִפְשֶׁךָ אִם־אֶעֱזֹבְךָ וַיִּלְכוּ שְׁנֵיהֶם: ז וְחַמְשִׁים אִישׁ מִבְּנֵי הַנְּבִיאִים הִלְכוּ וַיַּעֲמְדוּ מִנְּגַד מִרְחוֹק וּשְׁנֵיהֶם עָמְדוּ עַל־הַיַּרְדֵּן: ח וַיִּקַּח אֶלְיָהוּ אֶת־אֲדָרְתוֹ וַיִּגְלַם וַיִּכֶּה אֶת־הַמַּיִם וַיַּחֲצוּ הַנָּה וְהַנָּה וַיַּעֲבְרוּ שְׁנֵיהֶם בַּחֲרָבָה: ט וַיְהִי כְעֵבְרָם וַאֲלִיָּהוּ אָמַר אֶל־אֲלִישֶׁעַ שְׂאֵל מָה אַעֲשֶׂה לָּךְ בְּטָרִם אֶלְקָח מֵעַמְּךָ וַיֹּאמֶר אֲלִישֶׁעַ

וַיְהִי־נָא פִּי־שָׁנִים בְּרוּחַ־אֱלֹהִים י וַיֹּאמֶר הַקָּשִׁית לְשֹׂאֹל אִם־תִּרְאֶה אֹתִי לִקַּח מֵאִתְּךָ יְהִי־לְךָ כֹּן
 וְאִם־אֵין לֹא יִהְיֶה: יֵא וַיְהִי הַמָּה הַלְכִים הַלֹּךְ וְדַבֵּר וְהִנֵּה רֶכֶב־אֵשׁ וְסוּסֵי אֵשׁ וַיִּפְרְדּוּ בֵּין שְׁנֵיהֶם וַיַּעֲלֶה
 אֱלֹהֵיו בְּסַעֲרָה הַשָּׁמַיִם: יב וַיֹּאֲלִישַׁע רֹאֶה וְהוּא מְצַעֵק אָבִי | אָבִי רֶכֶב יִשְׂרָאֵל וּפְרָשָׁיו וְלֹא רֹאֵהוּ עוֹד
 וַיַּחְזֹק בְּבִגְדָיו וַיִּקְרַעֵם לְשָׁנִים קָרְעִים: יג וַיֵּרֶם אֶת־אֲדָרְתוֹ אֲלֵיהוּ אֲשֶׁר נָפְלָה מֵעַלָיו וַיָּשָׁב וַיַּעֲמֵד
 עַל־שַׁפְּת הַיַּרְדֵּן:

When the LORD was about to take Elijah up to heaven in a whirlwind, Elijah and Elisha had set out from Gilgal. ²Elijah said to Elisha, “Stay here, for the LORD has sent me on to Bethel.” “As the LORD lives and as you live,” said Elisha, “I will not leave you.” So they went down to Bethel. ³Disciples of the prophets at Bethel came out to Elisha and said to him, “Do you know that the LORD will take your master away from you today?” He replied, “I know it, too; be silent.”

⁴Then Elijah said to him, “Elisha, stay here, for the LORD has sent me on to Jericho.” “As the LORD lives and as you live,” said Elisha, “I will not leave you.” So they went on to Jericho. ⁵The disciples of the prophets who were at Jericho came over to Elisha and said to him, “Do you know that the LORD will take your master away from you today?” He replied, “I know it, too; be silent.”

⁶Elijah said to him, “Stay here, for the LORD has sent me on to the Jordan.” “As the LORD lives and as you live, I will not leave you,” he said, and the two of them went on. ⁷Fifty men of the disciples of the prophets followed and stood by at a distance from them as the two of them stopped at the Jordan.

⁸Thereupon Elijah took his mantle and, rolling it up, he struck the water; it divided to the right and left, so that the two of them crossed over on dry land. ⁹As they were crossing, Elijah said to Elisha, “Tell me, what can I do for you before I am taken from you?” Elisha answered, “Let a double portion of your spirit pass on to me.” ¹⁰“You have asked a difficult thing,” he said. “If you see me as I am being taken from you, this will be granted to you; if not, it will not.” ¹¹As they kept on walking and talking, a fiery chariot with fiery horses suddenly appeared and separated one from the other; and Elijah went up to heaven in a whirlwind. ¹²Elisha saw it, and he cried out, “Oh, father, father! Israel’s chariots and horsemen!” When he could no longer see him, he grasped his garments and rent them in two.

¹³He picked up Elijah’s mantle, which had dropped from him; and he went back and stood on the bank of the Jordan.

Haftarat Noach -- first third (Gen. 6:9-8:14) -- Isaiah 54:11-55:5 -- Etz Hayyim p. 67

Isaiah’s reference to Israel as a “storm-tossed boat” in this haftarah is reminiscent of Noah’s Ark.

Haftarat Noach -- second third (Gen. 8:15-10:32) -- Isaiah 54:1-10 -- Etz Hayyim p. 65

Here God promises Israel that He will never again rebuke Israel, as He swore to Noah never again to flood the earth, the promise of the rainbow made in this Torah portion.

Haftarat Noach -- third third (Gen. 11:1-11:32) -- Zephaniah 3:9-20

The prophet speaks hopefully of a day when all mankind will speak one language and worship God together, an antidote to the disunity sown at Babel.

ט כִּי־אֶזְכֹּר אֶל־עַמִּים שְׁפָה בְרוּרָה לְקֹרֵא כָל־שֵׁם יְהוָה לְעַבְדּוֹ שְׂכֵם אֶחָד: י מַעֲבֵר לְנַהֲרֵי־כּוּשׁ
 עֲתָרִי בַת־פּוּצַי יוֹבְלוֹן מִנְחָתִי: יא בַּיּוֹם הַהוּא לֹא תִבּוֹשׁוּ מִכָּל עֲלִילַתֶיךָ אֲשֶׁר פָּשַׁעְתָּ בִּי כִי־אָז | אֶסְרִי
 מִקְרָבְךָ עַל־יְלֵי גְאֻזְתְּךָ וְלֹא־תוֹסִיפִי לִגְבֹּהָה עוֹד בְּהַר קֹדְשִׁי: יב וְהִשְׁאַרְתִּי בְּקִרְבְּךָ עִם עֲנִי וְדַל וְחָסוּ
 בְּשֵׁם יְהוָה: יג שְׂאֲרִית יִשְׂרָאֵל לֹא־יַעֲשׂוּ עוֹלָה וְלֹא־יִדְבְּרוּ כָזָב וְלֹא־יִמְצֵא בְּפִיהֶם לְשׁוֹן תְּרֻמִית
 כִּי־הֵמָּה יִרְעוּ וְרִבְצוּ וְאִין מִחְרִיד: יד רְנִי בַת־צִיּוֹן הֲרִיעוּ יִשְׂרָאֵל שְׂמַחִי וְעַלְזִי בְּכָל־לֵב בַּת יְרוּשָׁלַם:
 טו הִסִּיר יְהוָה מִשְׁפָּטֶיךָ פְּנֵה אֲיִבְךָ מִלְּךָ יִשְׂרָאֵל | יְהוָה בְּקִרְבְּךָ לֹא־תִירָאֵי רַע עוֹד: טז בַּיּוֹם הַהוּא
 יֵאמֹר לִירוּשָׁלַם אֶל־תִּירָאֵי צִיּוֹן אֶל־יִרְפוּ יְדֶיךָ: יז יְהוָה אֶלְתֶיךָ בְּקִרְבְּךָ גְבוּר יוֹשִׁיעַ יְשִׁיעַ עַלְיךָ
 בְּשִׂמְחָה יַחְרִישׁ בְּאַהֲבָתוֹ יִגִּיל עַלְיךָ בְּרִנָּה: יח נוֹגֵי מִמּוֹעֵד אֶסְפְּתִי מִמֶּנּוּ הֵיוּ מִשְׁאֵת עָלֶיהָ חֲרָפָה:
 יט הִנְנִי עֹשֶׂה אֶת־כָּל־מַעֲשֶׂיךָ בְּעֵת הַהִיא וְהוֹשַׁעְתִּי אֶת־הַצֹּלְעָה וְהִנְדַּחְתָּה אֶקְבָּץ וְשִׂמְתִים לַתְּהִלָּה
 וְלִשְׂם בְּכָל־הָאָרֶץ בְּשִׂתְּם: כ בְּעֵת הַהִיא אָבִיא אֶתְכֶם וּבְעֵת קִבְּצִי אֶתְכֶם כִּי־אֶתֶן אֶתְכֶם לְשֵׁם
 וְלַתְּהִלָּה בְּכָל־עַמֵי הָאָרֶץ בְּשׁוּבֵי אֶת־שְׁבוֹתֵיכֶם לְעֵינֵיכֶם אֶמַר יְהוָה:

⁹For then I will make the peoples pure of speech, so that they all invoke the LORD by name and serve Him with one accord. ¹⁰From beyond the rivers of Cush, My suppliants shall bring offerings to Me in Fair Puzai. ¹¹In that day, you will no longer be shamed for all the deeds by which you have defied Me. For then I will remove the proud and exultant within you, and you will be haughty no more on My sacred mount. ¹²But I will leave within you a poor, humble folk, and they shall find refuge in the name of the LORD. ¹³The remnant of Israel

shall do no wrong and speak no falsehood; a deceitful tongue shall not be in their mouths.

Only such as these shall graze and lie down, with none to trouble them.

¹⁴Shout for joy, Fair Zion, Cry aloud, O Israel! Rejoice and be glad with all your heart, Fair Jerusalem! ¹⁵The LORD has annulled the judgment against you, He has swept away your foes. Israel's Sovereign the LORD is within you; you need fear misfortune no more.

¹⁶In that day, this shall be said to Jerusalem: Have no fear, O Zion; Let not your hands droop!

¹⁷Your God the LORD is in your midst, a warrior who brings triumph. He will rejoice over you and be glad, He will shout over you with jubilation. He will soothe with His love ¹⁸those long disconsolate. I will take away from you the woe over which you endured mockery. ¹⁹At that time I will make [an end] of all who afflicted you. And I will rescue the lame [sheep] and gather the strayed; And I will exchange their disgrace for fame and renown in all the earth.

²⁰At that time I will gather you, and at [that] time I will bring you [home]; for I will make you renowned and famous among all the peoples on earth, when I restore your fortunes before their very eyes —said the LORD.

Haftarat Lekh L'kha -- first third (Gen. 12:1-13:18) -- Judges 6:24-32

Gideon smashes his father's idols, in a scene reminiscent of, and perhaps father to, the midrashic depiction of Abraham as a youth, before he was called.

כד ויבן שם גִּדְעוֹן מִזְבֵּחַ לַיהוָה וַיִּקְרָא-לוֹ יְהוָה שְׁלוֹם עַד הַיּוֹם הַזֶּה עוֹדָנוּ בְּעַפְרַת אַבִּי הָעִזְרִי:
 כה וַיְהִי בַלַּיְלָה הַהוּא וַיֹּאמֶר לוֹ יְהוָה קַח אֶת-פֶּרֶשׁ הַשּׁוֹר אֲשֶׁר לְאַבְדִּי וּפֶרֶשׁ הַשְּׂנִי שֶׁבַע שָׁנִים וְהַרְסֵתָ
 אֶת-מִזְבֵּחַ הַבַּעַל אֲשֶׁר לְאַבְדִּי וְאֶת-הָאֲשֵׁרָה אֲשֶׁר-עָלָיו תִּכְרֹת: כו וּבַיְלִיָּה מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ עַל רֹאשׁ
 הַמַּעוֹז הַזֶּה בַּמַּעְרָכָה וְלִקְחֵתָ אֶת-הַפֶּרֶשׁ הַשְּׂנִי וְהַעֲלִיתָ עוֹלָה בְּעֵצֵי הָאֲשֵׁרָה אֲשֶׁר תִּכְרֹת: כז וַיִּקַּח גִּדְעוֹן
 עֲשָׂרָה אָנָשִׁים מֵעַבְדָּיו וַיַּעַשׂ כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי יְהוָה וַיְהִי כַּאֲשֶׁר יָרָא אֶת-בֵּית אָבִיו וְאֶת-אָנָשֵׁי הָעִיר
 מַעֲשׂוֹת יוֹמָם וַיַּעַשׂ לַיְלָה: כח וַיִּשְׁכְּמוּ אָנָשֵׁי הָעִיר בַּבֹּקֶר וְהִנֵּה נִתְּץ מִזְבֵּחַ הַבַּעַל וְהָאֲשֵׁרָה אֲשֶׁר-עָלָיו
 כִּרְתָהּ וְאֶת הַפֶּרֶשׁ הַשְּׂנִי הֶעֱלָה עַל-הַמִּזְבֵּחַ הַבְּנוּי: כט וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ מִי עָשָׂה הַדָּבָר הַזֶּה
 וַיִּדְרָשׁוּ וַיִּבְקְשׁוּ וַיֹּאמְרוּ גִדְעוֹן בֶּן-יוֹאָשׁ הֶעֱשָׂה הַדָּבָר הַזֶּה: ל וַיֹּאמְרוּ אָנָשֵׁי הָעִיר אֶל-יוֹאָשׁ הוֹצֵא
 אֶת-בְּנֶךָ וַיָּמָת כִּי נִתְּץ אֶת-מִזְבֵּחַ הַבַּעַל וְכִי כָרַת הָאֲשֵׁרָה אֲשֶׁר-עָלָיו: לא וַיֹּאמֶר יוֹאָשׁ לְכָל אֲשֶׁר-עִמָּדוֹ
 עָלָיו הָאֲתָם | תִּרְיִבוּן לַבַּעַל אִם-אֲתָם תּוֹשִׁיעוּן אוֹתוֹ אֲשֶׁר יָרִיב לוֹ יוֹמָת עַד-הַבֹּקֶר אִם-אֱלֹהִים הוּא
 יָרִיב לוֹ כִּי נִתְּץ אֶת-מִזְבְּחוֹ: לב וַיִּקְרָא-לוֹ בַּיּוֹם-הַהוּא יִרְבָּעַל לֵאמֹר יָרִיב בּוֹ הַבַּעַל כִּי נִתְּץ אֶת-מִזְבְּחוֹ:

²⁴So Gideon built there an altar to the LORD and called it Adonai-shalom. To this day it stands in Ophrah of the Abiezrites.

²⁵That night the LORD said to him: “Take the young bull belonging to your father and another bull seven years old; pull down the altar of Baal which belongs to your father, and cut down the sacred post which is beside it. ²⁶Then build an altar to the LORD your God, on the level ground on top of this stronghold. Take the other bull and offer it as a burnt offering, using the wood of the sacred post that you have cut down.” ²⁷So Gideon took ten of his servants and did as the LORD had told him; but as he was afraid to do it by day, on account of his father’s household and the townspeople, he did it by night. ²⁸Early the next morning, the townspeople found that the altar of Baal had been torn down and the sacred post beside it had been cut down, and that the second bull had been offered on the newly built altar. ²⁹They said to one another, “Who did this thing?” Upon inquiry and investigation, they were told, “Gideon son of Joash did this thing!” ³⁰The townspeople said to Joash, “Bring out your son, for he must die: he has torn down the altar of Baal and cut down the sacred post beside it!” ³¹But Joash said to all who had risen against him, “Do you have to contend for Baal? Do you have to vindicate him? Whoever fights his battles shall be dead by morning! If he is a god, let him fight his own battles, since it is his altar that has been torn down!” ³²That day they named him Jerubbaal, meaning “Let Baal contend with him, since he tore down his altar.”

Haftarat Lekh L'kha -- second third (Gen. 14:1-15:21) -- Joshua 10:1-14

The battle that Joshua fights at Gibeon against a coalition of local kings feels very much like the fight Abraham fought against a similar coalition in chapter fourteen of Genesis.

א וַיְהִי כִשְׁמַע אֲדָנִי-צִדְק מֶלֶךְ יְרוּשָׁלַם כִּי-לָכַד יְהוֹשֻׁעַ אֶת-הָעִי וַיַּחְרִימָהּ כַּאֲשֶׁר עָשָׂה לִירִיחוֹ וּלְמַלְכָּהּ
 בְּ-עֲשֵׂה לָעִי וּלְמַלְכָּהּ וְכִי הִשְׁלִימוּ יִשְׁבִּי גְבַעוֹן אֶת-יִשְׂרָאֵל וַיְהִיוּ בְקָרְבָם: ב וַיִּירָאוּ מְאֹד כִּי עִיר גְּדוֹלָה
 גְּבַעוֹן כָּאֲחַת עָרֵי הַמַּמְלָכָה וְכִי הִיא גְּדוֹלָה מִן-הָעִי וְכָל-אָנָשֵׁיהָ גְבָרִים: ג וַיִּשְׁלַח אֲדָנִי-צִדְק מֶלֶךְ
 יְרוּשָׁלַם אֶל-הוֹתָם מֶלֶךְ-חִבְרוֹן וְאֶל-פְּרָאִם מֶלֶךְ-יֶרְמוּת וְאֶל-יַפְיעַ מֶלֶךְ-לָכִישׁ וְאֶל-דָּבִיר מֶלֶךְ-עֵגְלוֹן

לאמר: ד על־ואלֵי וְעִזְרָנִי וְנָכָה אֶת־גִּבְעוֹן כִּי־הִשְׁלִימָה אֶת־יְהוֹשֻׁעַ וְאֶת־בְּנֵי יִשְׂרָאֵל: ה וַיֹּאסְפוּ וַיַּעֲלוּ
 חֲמִשָּׁת | מַלְכֵי הָאֱמֹרִי מֶלֶךְ יְרוּשָׁלַם מֶלֶךְ־חִבְרוֹן מֶלֶךְ־יְרֵמוֹת מֶלֶךְ־לְכִישׁ מֶלֶךְ־עֵגְלוֹן הֵם
 וְכָל־מַחְנֵיהֶם וַיַּחֲנוּ עַל־גִּבְעוֹן וַיִּלְחָמוּ עִלֶּיהָ: ו וַיִּשְׁלַחוּ אַנְשֵׁי גִבְעוֹן אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה הַגִּלְגָּלָה
 לֵאמֹר אֶל־תִּרְרָף יְדִידְךָ מֵעַבְדֶּיךָ עֲלֵה אֵלֵינוּ מְהֵרָה וְהוֹשִׁיעָה לָנוּ וְעִזְרָנוּ כִּי נִקְבְּצוּ אֵלֵינוּ כָּל־מַלְכֵי
 הָאֱמֹרִי יֹשְׁבֵי הָהָר: ז וַיַּעַל יְהוֹשֻׁעַ מִן־הַגִּלְגָּל הוּא וְכָל־עַם הַמִּלְחָמָה עִמּוֹ וְכָל גִּבּוֹרֵי הַחֵיל:
 ח וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ אֶל־תִּירָא מֵהֶם כִּי בַיּוֹדֶךָ נִתְּתִים לָא־יַעֲמֹד אִישׁ מֵהֶם בְּפָנֶיךָ: ט וַיָּבֹא
 אֵלֵיהֶם יְהוֹשֻׁעַ פְּתָאִם כָּל־הַלַּיְלָה עִלָּה מִן־הַגִּלְגָּל: י וַיְהִי־הֵם יְהוָה לִפְנֵי יִשְׂרָאֵל וַיִּכְּסוּ מִכַּה־גְדוּלָה
 בְּגִבְעוֹן וַיִּרְדְּפִם דֶּרֶךְ מַעְלָה בֵּית־חֹרֶן וַיִּכְּסוּ עַד־עֲזָקָה וְעַד־מַקְדָּה: יא וַיְהִי בְּנֶסֶם | מִפְּנֵי יִשְׂרָאֵל הֵם
 בְּמוֹרֵד בֵּית־חֹרֶן וַיְהוָה הַשִּׁלְיָךְ עֲלֵיהֶם אֲבָלִים גְּדוּלוֹת מִן־הַשָּׁמַיִם עַד־עֲזָקָה וַיִּמָּתוּ רַבִּים אֲשֶׁר־מָתוּ
 בְּאֲבָנֵי הַבָּרָד מֵאֲשֶׁר הָרְגוּ בְּנֵי יִשְׂרָאֵל בְּחָרֶב: יב אֵן יִדְבַר יְהוֹשֻׁעַ לַיהוָה בַּיּוֹם תַּת יְהוָה
 אֶת־הָאֱמֹרִי לִפְנֵי בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר | לַעֲיִנֵי יִשְׂרָאֵל שָׁמַשׁ בְּגִבְעוֹן דּוֹם וַיִּרְחַ בַּעֲמַק אֵילֹן: יג וַיִּדְם
 הַשָּׁמַשׁ וַיִּרְחַ עָמֹד עַד־יָקָם גּוֹי אֲבִיּוֹ הֲלֹא־הִיא כְּתוּבָה עַל־סֵפֶר הַיְשָׁר וַיַּעֲמֹד הַשָּׁמַשׁ בְּחֻצֵי הַשָּׁמַיִם
 וְלֹא־אָץ לָבוֹא כַּיּוֹם תָּמִים: יד וְלֹא הָיָה כַּיּוֹם הַהוּא לִפְנֵינוּ וְאַחֲרָיו לְשִׁמְעַע יְהוָה בְּקוֹל אִישׁ כִּי יְהוָה
 נִלְחַם לְיִשְׂרָאֵל:

When King Adoni-zedek of Jerusalem learned that Joshua had captured Ai and proscribed it, treating Ai and its king as he had treated Jericho and its king, and that, moreover, the people of Gibeon had come to terms with Israel and remained among them,² he was very frightened. For Gibeon was a large city, like one of the royal cities—in fact, larger than Ai—and all its men were warriors.³ So King Adoni-zedek of Jerusalem sent this message to King Hoham of Hebron, King Piram of Jarmuth, King Japhia of Lachish, and King Debir of Eglon: ⁴“Come up and help me defeat Gibeon; for it has come to terms with Joshua and the Israelites.”

⁵The five Amorite kings—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, with all their armies—joined forces and marched on Gibeon, and encamped against it and attacked it. ⁶The people of Gibeon thereupon sent this message to Joshua in the camp at Gilgal: “Do not fail your servants; come up quickly and aid us and deliver us, for all the Amorite kings of the hill country have gathered against us.” ⁷So Joshua marched up from Gilgal with his whole fighting force, all the trained warriors.

⁸The LORD said to Joshua, “Do not be afraid of them, for I will deliver them into your hands; not one of them shall withstand you.” ⁹Joshua took them by surprise, marching all night from Gilgal. ¹⁰The LORD threw them into a panic before Israel: [Joshua] inflicted a crushing defeat on them at Gibeon, pursued them in the direction of the Beth-horon ascent, and harried them all the way to Azekah and Makkedah. ¹¹While they were fleeing before Israel down the descent from Beth-horon, the LORD hurled huge stones on them from the sky, all the way to Azekah, and they perished; more perished from the hailstones than were killed by the Israelite weapons.

¹²On that occasion, when the LORD routed the Amorites before the Israelites, Joshua addressed the LORD; he said in the presence of the Israelites:

“Stand still, O sun, at Gibeon,
 O moon, in the Valley of Aijalon!”

¹³And the sun stood still
 And the moon halted,

While a nation wreaked judgment on its foes

—as is written in the Book of Jashar. Thus the sun halted in midheaven, and did not press on to set, for a whole day; ¹⁴for the LORD fought for Israel. Neither before nor since has there ever been such a day, when the LORD acted on words spoken by a man.

Haftarat Lekh L'kha -- third third (Gen. 16:1-17:27) -- Isaiah 41:8-16 -- Etz Hayyim p. 97
Isaiah calls Israel the seed of Abraham recalling the promise of this parashah fulfilled.

Haftarat vayera -- first third (Gen. 18:1-18:33) -- II Kings 4:8-17 -- Etz Hayyim p. 124
"She has no son, and her husband is old". These are the words of Gechazi to the prophet Elisha. So Elisha promised, "at this season next year" she would have a son. The parallel to the birth of Isaac to Abraham and Sarah needs no further elaboration.

Haftarat vayera -- second third (Gen. 19:1-20:18) -- II Kings 6:8-23
Elisha blinds the armies arrayed against Israel to effect Israel's salvation as did God's messengers to the hostile crowd in Sodom to ot and his family in the Torah portion.

ח ומלך ארם היה נלחם בישראל וינעץ אל-עבדיו לאמור אל-מקום פלגי אלמני תחנותי: ט וישלח איש האלהים אל-מלך ישראל לאמור השמר מעבר המקום הזה כי-שם ארם נחתים: י וישלח מלך ישראל אל-המקום אשר אמר לו איש-האלהים והזהירה והזהירו ונשמר שם לא-אחת ולא שתים: יא ויסער לב מלך-ארם על-הדבר הזה ויקרא אל-עבדיו ויאמר אליהם הלא תגידו לי מי משלנו אל-מלך ישראל: יב ויאמר אחד מעבדיו לוא אדני המלך כי-אלישע הנביא אשר בישראל גיד למלך ישראל את-הדברים אשר תדבר בחדר משכבך: יג ויאמר לכו וראו איכה הוא ואשלח ואקחה ויגדלו לאמור הנה בדתן: יד וישלח-שמה סוסים ורכב ותיל כבד ויבאו לילה ויקפו על-העיר: טו וישפם משרת איש האלהים לקום ויצא והנה-חיל סובב את-העיר וסוס ורכב ויאמר נערו אליו אהה אדני איכה נעשה: טז ויאמר אל-תירא כי רבים אשר אתנו מאשר אותם: יז ויתפלל אלישע ויאמר יהוה פקח-נא את-עיני ויראה ויפקח והוה את-עיני הנער וירא והנה החר מלא סוסים ורכב אש סביבת אלישע: יח וירדו אליו ויתפלל אלישע אל-יהוה ויאמר הן-נא את-הגוי-הזה בסנורים ויכם בסנורים כדבר אלישע: יט ויאמר אלהים אלישע לא זה הדרך ולא זה העיר לכו אחרי ואוליכה אתכם אל-האיש אשר תבקשו וילך אותם שמרונה: כ ויהל כבאם שמרון ויאמר אלישע יהוה פקח את-עיני-אלה ויראו ויפקח יהוה את-עיניהם ויראו והנה בתוך שמרון: כא ויאמר מלך-ישראל אל-אלישע כראתו אותם האפה אפי: כב ויאמר לא תכה האשר שבית בחרבך ובקשתך אתה מכה שים לחם ומים לפניהם ויאכלו וישתו וילכו אל-אדניהם: כג ויכרה להם כרה גדולה ויאכלו וישתו וישלחם וילכו אל-אדניהם ולא-יספו עוד גדודי ארם לבוא בארץ ישראל:

⁸While the king of Aram was waging war against Israel, he took counsel with his officers and said, "I will encamp in such and such a place." ⁹But the man of God sent word to the king of Israel, "Take care not to pass through that place, for the Arameans are encamped there." ¹⁰So the king of Israel sent word to the place of which the man of God had told him. Time and again he alerted such a place and took precautions there. ¹¹Greatly agitated about this matter, the king of Aram summoned his officers and said to them, "Tell me! Who of us is on the side of the king of Israel?" ¹²"No one, my lord king," said one of the officers. "Elisha, that prophet in Israel, tells the king of Israel the very words you speak in your bedroom." ¹³"Go find out where he is," he said, "so that I can have him seized." It was reported to him that [Elisha] was in Dothan; ¹⁴so he sent horses and chariots there and a strong force. They arrived at night and encircled the town.

¹⁵When the attendant of the man of God rose early and went outside, he saw a force, with horses

and chariots, surrounding the town. “Alas, master, what shall we do?” his servant asked him. ¹⁶“Have no fear,” he replied. “There are more on our side than on theirs.” ¹⁷Then Elisha prayed: “LORD, open his eyes and let him see.” And the LORD opened the servant’s eyes and he saw the hills all around Elisha covered with horses and chariots of fire. ¹⁸[The Arameans] came down against him, and Elisha prayed to the LORD: “Please strike this people with a blinding light.” And He struck them with a blinding light, as Elisha had asked.

¹⁹Elisha said to them, “This is not the road, and that is not the town; follow me, and I will lead you to the man you want.” And he led them to Samaria. ²⁰When they entered Samaria, Elisha said, “O LORD, open the eyes of these men so that they may see.” The LORD opened their eyes and they saw that they were inside Samaria. ²¹When the king of Israel saw them, he said to Elisha, “Father, shall I strike them down?” ²²“No, do not,” he replied. “Did you take them captive with your sword and bow that you would strike them down? Rather, set food and drink before them, and let them eat and drink and return to their master.” ²³So he prepared a lavish feast for them and, after they had eaten and drunk, he let them go, and they returned to their master. And the Aramean bands stopped invading the land of Israel.

Haftarat Vayera -- third third (Gen. 21:1-22:24) -- II Kings 4:18-36 -- Etz Hayyim p. 125

As Isaac, Abraham’s long awaited son, is saved in the famed Akeda passage, so in this haftarah the son of the Shunamite woman is saved by Elisha as miraculously as he was born.

Haftarat Chayei Sarah -- first third (Gen. 23:1-24:9) -- Isaiah 51:1-11

In this haftarah, Isaiah appeals to the legacy of Abraham and Sarah who exemplify justice and through it are able to achieve prosperity.

א שְׁמַעוּ אֵלַי רְדֵפֵי צְדָק מִבְּקֵשֵׁי יְהוָה הַבֵּיטוּ אֶל-צוּר חֲצִבְתֶּם וְאֶל-מִקְבַּת בּוֹר נִקְרְתֶם: ב הַבֵּיטוּ
אֶל-אַבְרָהָם אֲבִיכֶם וְאֶל-שָׂרָה תְּחוּלְלֶכֶם כִּי-אֶתְד קָרָאתִיו וְאַבְרָכָהוּ וְאַרְבָּהוּ: ג כִּי-נָחַם יְהוָה צִיּוֹן
נַחֵם כָּל-חֲרִבְתֶּיהָ וַיִּשֶׂם מִדְּבָרָהּ כַּעֲדוֹ וְעָרְבָתָהּ כְּגוֹן יְהוָה שְׂשׂוֹן וְשִׁמְחָה יִמְצֵא בָּהּ תִּנְדָּה וְקוֹל זְמִירָה:
ד הַקְשִׁיבוּ אֵלַי עַמִּי וְלֹאֹמְנֵי אֵלַי הִאֲזִינוּ כִּי תוֹרָה מֵאִתִּי תֵצֵא וּמִשְׁפָּטַי לְאוֹר עַמִּים אֲרַגִּיעַ: ה קִרְבוּ
צְדָקִי יֵצֵא וְשִׁעִי וְזִרְעִי עַמִּים וְשִׁפְטוֹ אֵלַי אֵימִים יִקְוּ וְאֶל-זִרְעִי יִחַלְדוּ: ו שְׂאוּ לְשִׁמְיִם עֵינֵיכֶם וְהַבֵּיטוּ
אֶל-הָאָרֶץ מִתַּחַת כִּי-שָׁמַיִם כָּעָשָׁן נִמְלָחוּ וְהָאָרֶץ כַּבֶּגֶד תִּבְלָה וְיִשְׁבְּיָהּ כְּמוֹ-כֶן יִמוּתוּן וַיִּשְׁוַעַתִּי לְעוֹלָם
תְּהִלָּה וְצִדְקָתִי לֹא תִחַת: ז שְׁמַעוּ אֵלַי יְדַעִי צְדָק עִם תּוֹרַתִי בְלִבְכֶם אֶל-תִּירְאוּ חֲרַפַּת אָנוּשׁ
וּמִגִּדְפֹתֶם אֶל-תִּחַתוּ: ח כִּי כִבְגַד יֵאָכְלֶם עֵשׂ וּכְצִמֹר יֵאָכְלֶם סֶס וְצִדְקָתִי לְעוֹלָם תְּהִלָּה וַיִּשְׁוַעַתִּי לְדוֹר
דוֹרִים: ט עוֹרֵי עוֹרֵי לְבָשִׁי-עוֹז זָרוּעַ יְהוָה עוֹרֵי כִימִי קֹדֶם דוֹרוֹת עוֹלָמִים הֲלוֹא אֶתְ-הִיא הַמְחַצְצֶת
רֶהַב מִחוּלְלֹת תִּנְיִן: י הֲלוֹא אֶתְ-הִיא הַמְחַרְבֶּת לִם מִי תִהְיוּם רַבָּה הַשְׁמָה מֵעַמְקֵי-לִם דָּרָד לַעֲבֹר
גְּאוּלַּיִם: יא וּפְדוּלֵי יְהוָה יִשׁוּבוּן וּבָאוּ צִיּוֹן בְּרִנָּה וְשִׁמְחַת עוֹלָם עַל-רֵאשִׁים שְׂשׂוֹן וְשִׁמְחָה יִשְׁיָגוּן נְסוּ
יָגוּן וְאַנְחָה:

Listen to Me, you who pursue justice, you who seek the LORD:

Look to the rock you were hewn from, to the quarry you were dug from.

²Look 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.

³Truly the LORD has comforted Zion, comforted all her ruins;
He has made her wilderness like Eden, her desert like the Garden of the LORD.
Gladness and joy shall abide there, thanksgiving and the sound of music.

⁴Hearken to Me, My people, and give ear to Me, O My nation,
For teaching shall go forth from Me, My way for the light of peoples.
In a moment I will bring it.

⁵The triumph I grant is near; the success I give has gone forth.
My arms shall provide for the peoples; the coastlands shall trust in Me,
They shall look to My arm.

⁶Raise your eyes to the heavens, and look upon the earth beneath:
Though the heavens should melt away like smoke, and the earth wear out like a garment,
And its inhabitants die out as well,
My victory shall stand forever. My triumph shall remain unbroken.

⁷Listen to Me, you who care for the right,
O people who lay My instruction to heart!

Fear not the insults of men, and be not dismayed at their jeers;

⁸For the moth shall eat them up like a garment, the worm shall eat them up like wool.
But My triumph shall endure forever; My salvation through all the ages.

⁹Awake, awake, clothe yourself with splendor.
O arm of the LORD!

Awake as in days of old, as in former ages!

It was you that hacked Rahab in pieces, that pierced the Dragon.

¹⁰It was you that dried up the Sea, the waters of the great deep;
That made the abysses of the Sea a road the redeemed might walk.

¹¹So let the ransomed of the LORD return, and come with shouting to Zion,
Crowned with joy everlasting.

Let them attain joy and gladness, while sorrow and sighing flee.

Haftarat Chayei Sarah -- second third (Gen. 24:10-24:52) -- I Samuel 14:1-12

Jonathan achieves his goal by utilizing a sign that is in God's hands, a technique suffused in faith, pioneered by Eliezer in this Torah portion in seeking out Rebecca.

א וַיְהִי הַיּוֹם וַיֹּאמֶר יוֹנָתָן בֶּן־שָׂאוּל אֶל־הַנָּעִר נָשָׂא כֻלּוֹ לָכֶּה וְנַעֲבְרָה אֶל־מִצֵּב פְּלִשְׁתִּים אֲשֶׁר מֵעֵבֶר
הַלָּז וּלְאָבוֹי לֹא הָגִיד: ב וְשָׂאוּל יוֹשֵׁב בְּקֶצֶה הַגְּבֻעָה תַּחַת הַר־מֹון אֲשֶׁר בְּמִגְרֹון וְהָעָם אֲשֶׁר עִמּוֹ כָּשָׂשׁ
מֵאוֹת אִישׁ: ג וְאַחִיָּה בֶן־אַחִטוֹב אַחִי אֵיכָבוֹד | בֶּן־פִּינְחָס בֶּן־עֲלִי כַהֵן | יְהוֹנָה בְּשֵׁלוֹ נָשָׂא אֶפֶוד וְהָעָם
לֹא יָדָע כִּי הֵלֵךְ יוֹנָתָן: ד וַבֵּין הַמַּעֲבְרוֹת אֲשֶׁר בִּקֵּשׁ יוֹנָתָן לַעֲבֹר עַל־מִצֵּב פְּלִשְׁתִּים שֶׁן־הַסֵּלַע מֵהָעֵבֶר
מִזֶּה וְשֶׁן־הַסֵּלַע מֵהָעֵבֶר מִזֶּה וְשֵׁם הָאֶחָד בּוֹצֵץ וְשֵׁם הָאֶחָד סָנָה: ה הַשֵּׁן הָאֶחָד מְצוּק מְצָפוֹן מוֹל
מִכְמָשׁ וְהָאֶחָד מִנְּגֵב מוֹל גִּבְעָ: ו וַיֹּאמֶר יְהוֹנָתָן אֶל־הַנָּעִר | נָשָׂא כֻלּוֹ לָכֶּה וְנַעֲבְרָה אֶל־מִצֵּב הָעֵרְלִים
הָאֵלֶּה אוֹלֵי יַעֲשֶׂה יְהוָה לָנוּ כִּי אֵין לַיהוָה מַעֲצוֹר לְהוֹשִׁיעַ בָּרַב אוֹ בְּמַעֲט: ז וַיֹּאמֶר לוֹ נָשָׂא כֻלּוֹ עֲשֵׂה
כָּל־אֲשֶׁר בִּלְבָבְךָ נְטָה לָךְ הַנְּנִי עִמָּךְ כָּל־בָּבֶד: ח וַיֹּאמֶר יְהוֹנָתָן הִנֵּה אֲנַחְנוּ עֹבְרִים אֶל־הָאֲנָשִׁים
וְנִגְלִינוּ אֲלֵיהֶם: ט אִם־כֹּה יֵאמְרוּ אֵלֵינוּ דָּמּוּ עַד־הַגִּיעֵנוּ אֲלֵיכֶם וְעַמְדָנוּ תַּחְתֵּינוּ וְלֹא נַעֲלֶה אֲלֵיהֶם:
י וְאִם־כֹּה יֵאמְרוּ עָלּוּ עָלֵינוּ וְעָלֵינוּ כִּי־נִתְּנָם יְהוָה בְּיָדָנוּ וְזֶה־לָנוּ הָאוֹת: יא וַיָּגְלוּ שְׁנֵיהֶם אֶל־מִצֵּב

פְּלִשְׁתִּים וַיֹּאמְרוּ פְּלִשְׁתִּים הִנֵּה עֹבְרִים לְצֵאִים מִן־הַחֲרוֹמִים אֲשֶׁר הִתְחַבְּאוּ־שָׁם: יב וַיַּעֲנוּ אַנְשֵׁי הַמִּצְבֵּה
 אֶת־יוֹנָתָן | וְאֶת־נִשְׂאָ כְלָיו וַיֹּאמְרוּ עָלוּ אֵלֵינוּ וְנִודִיעָה אֶתְכֶם דָּבָר וַיֹּאמֶר יוֹנָתָן אֶל־נִשְׂאָ כְלָיו עֲלֶה
 אַחֲרָי כִּי־נִתְּנָם יְהוָה בְּיַד יִשְׂרָאֵל:

One day, Jonathan son of Saul said to the attendant who carried his arms, “Come, let us cross over to the Philistine garrison on the other side”; but he did not tell his father. ²Now Saul was staying on the outskirts of Gibeah, under the pomegranate tree at Migron, and the troops with him numbered about 600. ³Ahijah son of Ahitub brother of Ichabod son of Phinehas son of Eli, the priest of the LORD at Shiloh, was there bearing an ephod.—The troops did not know that Jonathan had gone. ⁴At the crossing by which Jonathan sought to reach the Philistine garrison, there was a rocky crag on one side, and another rocky crag on the other, the one called Bozez and the other Seneh. ⁵One crag was located on the north, near Michmas, and the other on the south, near Geba.

⁶Jonathan said to the attendant who carried his arms, “Come, let us cross over to the outpost of those uncircumcised fellows. Perhaps the LORD will act in our behalf, for nothing prevents the LORD from winning a victory by many or by few.” ⁷His arms-bearer answered him, “Do whatever you like. You go first, I am with you, whatever you decide.” ⁸Jonathan said, “We’ll cross over to those men and let them see us. ⁹If they say to us, ‘Wait until we get to you,’ then we’ll stay where we are, and not go up to them. ¹⁰But if they say, ‘Come up to us,’ then we will go up, for the LORD is delivering them into our hands. That shall be our sign.” ¹¹They both showed themselves to the Philistine outpost and the Philistines said, “Look, some Hebrews are coming out of the holes where they have been hiding.” ¹²The men of the outpost shouted to Jonathan and his arms-bearer, “Come up to us, and we’ll teach you a lesson.” Then Jonathan said to his arms-bearer, “Follow me, for the LORD will deliver them into the hands of Israel.”

Haftarat Chayei Sarah -- third third (Gen. 24:53-25:18) -- I Kings 1:11-31 -- Etz Hayyim p. 143
The traditional haftarah compares David’s final days in his old age with those of Abraham.

Haftarat Toldot -- first third (Gen. 25:19-26:22) -- Malakhi 1:1-14 -- Etz Hayyim p. 163
God’s relationship to Jacob and Esau and their relationship to each other is the primary focus of the Torah reading and the predicate of the prophet’s comments.

Haftarat Toldot -- second third (Gen. 26:23-27:27) -- II Samuel 19:32-40
The words of Barzilai describing the infirmities of old age are what connects this haftarah to the Torah portion’s description of Isaac’s blindness and search on comfort in food.

לב וּבְרָזַלִי הַגִּלְעָדִי יָרַד מִרְגְּלִים וַיַּעֲבֹר אֶת־הַמֶּלֶךְ הַיִּרְדֵּן לְשִׁלְחוֹ אֶת־בִּידוֹ הַיִּרְדֵּן: לג וּבְרָזַלִי זָקֵן
 מְאֹד בֶּן־שְׁמֹנִים שָׁנָה וְהוּא־כֹּלְכֹל בְּשִׁיבְתוֹ בְּמַחְנֵים כִּי־אִישׁ גָּדוֹל הוּא מְאֹד: לד וַיֹּאמֶר
 הַמֶּלֶךְ אֶל־בְּרָזַלִי אַתָּה עֹבֵר אֵתִי וְכֹלְכֹלֵתִי אֲתָךְ עַמְדִי בִירוּשָׁלַם: לה וַיֹּאמֶר בְּרָזַלִי אֶל־הַמֶּלֶךְ כַּמָּה יְמֵי
 שָׁנִי חָיִי כִי־אֶעְלֶה אֶת־הַמֶּלֶךְ יְרוּשָׁלַם: לו בֶּן־שְׁמֹנִים שָׁנָה אֲנֹכִי הַיּוֹם הַאֲדַע | בֶּן־טוֹב לָרַע אִם־יִטְעֵם
 עַבְדְּךָ אֶת־אֲשֶׁר אֵכֵל וְאֶת־אֲשֶׁר אֲשִׁתָּה אִם־אֲשַׁמְעַ עוֹד בְּקוֹל שָׂרִים וְשָׂרוֹת וְלָמָּה יְהִיָּה עַבְדְּךָ עוֹד

לְמִשָּׂא אֶל-אֲדֹנָי הַמֶּלֶךְ: לֹא כִמְעֵט יַעֲבֹר עֲבָדְךָ אֶת-הַיַּרְדֵּן אֶת-הַמֶּלֶךְ וְלָמָּה יִגְמַלְנִי הַמֶּלֶךְ הַגְּמוּלָה הַזֹּאת: לֹחַ יֵשֵׁב נָא עֲבָדְךָ וְאָמַת בְּעֵינָי עִם קִבְרֵי אָבִי וְאִמִּי וְהִנֵּה | עֲבָדְךָ כִמְהֵם יַעֲבֹר עִם-אֲדֹנָי הַמֶּלֶךְ וַעֲשֵׂה-לוֹ אֶת אֲשֶׁר-טוֹב בְּעֵינֶיךָ: לֹט וַיֹּאמֶר הַמֶּלֶךְ אֲתִלִּי יַעֲבֹר כִּמְהֵם וַאֲנִי אַעֲשֶׂה-לוֹ אֶת-הַטּוֹב בְּעֵינֶיךָ וְכָל אֲשֶׁר-תִּבְחַר עָלַי אַעֲשֶׂה-לְךָ: מ וַיַּעֲבֹר כָּל-הָעָם אֶת-הַיַּרְדֵּן וְהַמֶּלֶךְ עָבַר וַיִּשָּׁק הַמֶּלֶךְ לְבַרְזַלִּי וַיְבָרְכֵהוּ וַיָּשָׁב לְמִקְמוֹ:

³²Barzillai the Gileadite had come down from Rogelim and passed on to the Jordan with the king, to see him off at the Jordan. ³³Barzillai was very old, eighty years of age; and he had provided the king with food during his stay at Mahanaim, for he was a very wealthy man. ³⁴The king said to Barzillai, “Cross over with me, and I will provide for you in Jerusalem at my side.” ³⁵But Barzillai said to the king, “How many years are left to me that I should go up with Your Majesty to Jerusalem? ³⁶I am now eighty years old. Can I tell the difference between good and bad? Can your servant taste what he eats and drinks? Can I still listen to the singing of men and women? Why then should your servant continue to be a burden to my lord the king? ³⁷Your servant could barely cross the Jordan with your Majesty! Why should Your Majesty reward me so generously? ³⁸Let your servant go back, and let me die in my own town, near the graves of my father and mother. But here is your servant Chimham; let him cross with my lord the king, and do for him as you see fit.” ³⁹And the king said, “Chimham shall cross with me, and I will do for him as you see fit; and anything you want me to do, I will do for you.”

⁴⁰All the troops crossed the Jordan; and when the king was ready to cross, the king kissed Barzillai and bade him farewell; and [Barzillai] returned to his home.

Haftarat Toldot -- third third (Gen. 27:28-28:9) -- Judges 3:15-27, 30

Rebecca and Jacob's ploy, employing camouflage so that Jacob not be recognized by Isaac finds its analog in Ehud's ploy to gain entry before Eglon.

טו וַיַּעֲקֹב בְּנֵי-יִשְׂרָאֵל אֶל-יְהוָה וַיִּקַּם יְהוָה לְהֵם מוֹשִׁיעַ אֶת-אֱהוּד בֶּן-גֵּרָא בֶן-הַיְמִינִי אִישׁ אִטָּר וְדַיְמִינִי וַיִּשְׁלְחוּ בְנֵי-יִשְׂרָאֵל בְּיָדוֹ מַנְחָה לְעִגְלוֹן מֶלֶךְ מוֹאָב: טז וַיַּעַשׂ לוֹ אֱהוּד חֲרָב וְלָהּ שְׁנַי פִּיּוֹת גָּמַד אַרְכָּה וַיַּחְגֵּר אוֹתָהּ מִתַּחַת לְמַדְיָיו עַל יָרֵךְ יְמִינוֹ: יז וַיִּקְרַב אֶת-הַמַּנְחָה לְעִגְלוֹן מֶלֶךְ מוֹאָב וְעִגְלוֹן אִישׁ בְּרִיא מְאֹד: יח וַיְהִי כַאֲשֶׁר כָּלָה לְהַקְרִיב אֶת-הַמַּנְחָה וַיִּשְׁלַח אֶת-הָעָם נֹשְׂאֵי הַמַּנְחָה: יט וְהוּא שָׁב מִן-הַפְּסִילִים אֲשֶׁר אֶת-הַגִּלְגָּל וַיֹּאמֶר דְּבַר-סֵתֶר לִי אֱלֹהֵי הַמֶּלֶךְ וַיֹּאמֶר הִס וַיֵּצְאוּ מֵעֵלְיוֹ כָּל-הָעַמֻּדִים עָלָיו: כ וְאֱהוּד | בָּא אֵלָיו וְהוּא יָשֵׁב בְּעֵלִית הַמְּקַרָּה אֲשֶׁר-לוֹ לְבָדוֹ וַיֹּאמֶר אֱהוּד דְּבַר-אֱלֹהִים לִי אֱלֹהֵי וַיִּקַּם מֵעַל הַפְּסָא: כא וַיִּשְׁלַח אֱהוּד אֶת-יָד שְׂמֹאלוֹ וַיִּקַּח אֶת-הַחֲרָב מֵעַל יָרֵךְ יְמִינוֹ וַיִּתְקַעָה בְּבִטְנוֹ: כב וַיָּבֵא גַם-הַנֶּצֶב אַחַר הַלֶּהָב וַיִּסְגֹּר הַחֶלֶב בְּעַד הַלֶּהָב כִּי לֹא שָׁלַף הַחֲרָב מִבִּטְנוֹ וַיֵּצֵא הַפְּרִשְׁדָּנָה: כג וַיֵּצֵא אֱהוּד הַמַּסְדָּרוֹנָה וַיִּסְגֹּר דְּלִתּוֹת הָעֲלִיָּה בְּעֵדוֹ וְנִעַל: כד וְהוּא נֹצֵא וַעֲבָדָיו בָּאוּ וַיִּרְאוּ וְהִנֵּה דְלִתּוֹת הָעֲלִיָּה נִעְלוֹת וַיֹּאמְרוּ אֵךְ מִסִּיד הוּא אֶת-רִגְלֵנוּ בַּחֲדָר הַמְּקַרָּה: כה וַיַּחֲלִילוּ עַד-בֹּשׂ וְהִנֵּה אֵינָנו פֹּתַח דְּלִתּוֹת הָעֲלִיָּה וַיִּקְחוּ אֶת-הַמַּפְתָּח וַיִּפְתְּחוּ וְהִנֵּה אֲדֹנֵיהֶם נֹפֵל אַרְצָה מֵת: כו וְאֱהוּד נִמְלֵט עַד הַתְּמַהֲמָהֶם וְהוּא עָבַר אֶת-הַפְּסִילִים וַיִּמְלֵט הַשְּׁעִירָתָה: כז וַיְהִי בְּבוֹאוֹ וַיִּתְקַע בְּשׁוֹפָר בְּהַר אֶפְרַיִם וַיִּרְדּוּ עִמּוֹ בְנֵי-יִשְׂרָאֵל מִן-הַהָר וְהוּא לִפְנֵיהֶם: ל וַתִּכְנַע מוֹאָב בַּיּוֹם הַהוּא תַּחַת יַד יִשְׂרָאֵל וַתִּשְׁקֹט הָאָרֶץ שְׁמוֹנִים שָׁנָה:

¹⁵Then the Israelites cried out to the LORD, and the LORD raised up a champion for them: the Benjaminite Ehud son of Gera, a left-handed man. It happened that the Israelites sent tribute to King Eglon of Moab through him. ¹⁶So Ehud made for himself a two-edged dagger, a *gomed* in length, which he girded on his right side under his cloak. ¹⁷He presented the tribute to King Eglon of Moab. Now Eglon was a very stout man. ¹⁸When [Ehud] had finished presenting the tribute, he dismissed the people who had conveyed the tribute. ¹⁹But he himself returned from Pesilim, near Gilgal, and said, “Your Majesty, I have a secret message for you.” [Eglon] thereupon commanded, “Silence!” So all those in attendance left his presence; ²⁰and when Ehud approached him, he was sitting alone in his cool upper chamber. Ehud said, “I have a message for you from God”; whereupon he rose from his seat. ²¹Reaching with his left hand, Ehud drew the dagger from his right side and drove it into [Eglon’s] belly. ²²The fat closed over the blade and the hilt went in after the blade—for he did not pull the dagger out of his belly—and the filth came out.

²³Stepping out into the vestibule, Ehud shut the doors of the upper chamber on him and locked them. ²⁴After he left, the courtiers returned. When they saw that the doors of the upper chamber were locked, they thought, “He must be relieving himself in the cool chamber.” ²⁵They waited a long time; and when he did not open the doors of the chamber, they took the key and opened them—and there their master was lying dead on the floor! ²⁶But Ehud had made good his escape while they delayed; he had passed Pesilim and escaped to Seirah. ²⁷When he got there, he had the ram’s horn sounded through the hill country of Ephraim, and all the Israelites descended with him from the hill country; and he took the lead.

³⁰On that day, Moab submitted to Israel; and the land was tranquil for eighty years.

Haftarat vayetze -- first third (Gen. 28:10-30:13) -- Hosea 12:3-14 -- Etz Hayyim pp. 196 / 189

Hosea tells Jacob’s story in chapter 12, reprising the tale first told in the Torah last week and this. Though this might well fit several parashah thirds, both Ashkenazim and Sephardim read parts of this chapter as the haftarah of Vayetze.

Haftarat vayetze -- second third (Gen. 30:14-31:16) -- Zekhariah 1:7-17

The striped horses seen by Zekhariah are described in a locution reminiscent of Jacob’s speckled sheep in today’s Torah portion.

ז ביום עשרים וארבעה לעשתי-עשר חֹדֶשׁ הוּא-חֹדֶשׁ שְׁבֻט בְּשַׁנַּת שְׁתַּיִם לְדַרְיוֹשׁ הָיָה דְבַר-יְהוָה
 אֶל-זְכַרְיָה בֶן-בְּרַכְלִיָּהוּ בֶן-עֲדוּא הַנְּבִיא לֵאמֹר: ח רָאִיתִי | הַלֵּילָה וְהַיָּה-אִישׁ רֹכֵב עַל-סוּס אָדָם וְהוּא
 עֹמֵד בֵּין הַהַדְסִים אֲשֶׁר בְּמִצְלָה וְאַחֲרָיו סוּסִים אֲדָמִים שְׂרָקִים וּלְבָנִים: ט וְאָמַר מֶה-אֵלֶּה אֲדֹנָי
 וַיֹּאמֶר אֵלַי הַמַּלְאָךְ הַדֹּבֵר בֵּי אֲנִי אֲרָאךָ מֶה-הִמָּה אֵלֶּה: י וַיַּעַן הָאִישׁ הָעֹמֵד בֵּין-הַהַדְסִים וַיֹּאמֶר
 אֵלֶּה אֲשֶׁר שָׁלַח יְהוָה לְהַתְּהַלֵּךְ בְּאֶרֶץ: יא וַיַּעֲנוּ אֶת-מַלְאָךְ יְהוָה הָעֹמֵד בֵּין הַהַדְסִים וַיֹּאמְרוּ
 הַתְּהַלְכֵנוּ בְּאֶרֶץ וְהַיָּה כָּל-הָאֶרֶץ יִשְׁבֶּת וְשָׁקֶטָת: יב וַיַּעַן מַלְאָךְ יְהוָה וַיֹּאמֶר יְהוָה צְבָאוֹת עַד מָתַי
 אֲתֶה לֹא תִרְחַם אֶת יְרוּשָׁלַם וְאֶת עַרְבֵי יְהוּדָה אֲשֶׁר זָעַמְתָּה זֶה שִׁבְעִים שָׁנָה: יג וַיַּעַן יְהוָה אֶת-הַמַּלְאָךְ
 הַדֹּבֵר בֵּי דְבָרִים טוֹבִים דְּבָרִים נְחָמִים: יד וַיֹּאמֶר אֵלַי הַמַּלְאָךְ הַדֹּבֵר בֵּי קִרְא לֵאמֹר כֹּה אָמַר יְהוָה
 צְבָאוֹת קִנְאָתִי לִירוּשָׁלַם וּלְצִיּוֹן קִנְאָה גְדוֹלָה: טו וְקִצְף גְּדוֹל אֲנִי קִצְף עַל-הַגּוֹיִם הַשְּׂאֲנִיִם אֲשֶׁר אֲנִי
 קִצְפֹתִי מֵעַט וְהִמָּה עֲזְרוּ לְרַעָה: טז לָכֵן כֹּה-אָמַר יְהוָה שְׁבִתִי לִירוּשָׁלַם בְּרַחֲמִים בֵּיתִי יִבְנֶה בָּהּ נָאִם

הַהֲנֵה צְבָאוֹת וְקוֹה וְקוֹי יִנְטֶה עַל־יְרוּשָׁלַם: יז עוֹד | קָרָא לְאֹמֵר כֹּה אָמַר הַהֲנֵה צְבָאוֹת עוֹד תִּפְוֹצִינָה עָרִי
מִטּוֹב וְנַחֵם הַהֲנֵה עוֹד אֶת־צִיּוֹן וּבְתָר עוֹד בְּיְרוּשָׁלַם:

⁷On the twenty-fourth day of the eleventh month of the second year of Darius—the month of Shebat—this word of the LORD came to the prophet Zechariah son of Berechiah son of Iddo:

⁸In the night, I had a vision. I saw a man, mounted on a bay horse, standing among the myrtles in the Deep, and behind him were bay, sorrel, and white horses. ⁹I asked, “What are those, my lord?” And the angel who talked with me answered, “I will let you know what they are.” ¹⁰Then the man who was standing among the myrtles spoke up and said, “These were sent out by the LORD to roam the earth.”

¹¹And in fact, they reported to the angel of the LORD who was standing among the myrtles, “We have roamed the earth, and have found all the earth dwelling in tranquility.” ¹²Thereupon the angel of the LORD exclaimed, “O LORD of Hosts! How long will You withhold pardon from Jerusalem and the towns of Judah, which You placed under a curse seventy years ago?”

¹³The LORD replied with kind, comforting words to the angel who talked with me.

¹⁴Then the angel who talked with me said to me: “Proclaim! Thus said the LORD of Hosts: I am very jealous for Jerusalem—for Zion—¹⁵and I am very angry with those nations that are at ease; for I was only angry a little, but they overdid the punishment. ¹⁶Assuredly, thus said the LORD: I graciously return to Jerusalem. My House shall be built in her—declares the LORD of Hosts—the measuring line is being applied to Jerusalem. ¹⁷Proclaim further: Thus said the LORD of Hosts: My towns shall yet overflow with bounty. For the LORD will again comfort Zion; He will choose Jerusalem again.”

Haftarat vayetze -- third third (Gen. 31:17-32:3) -- I Samuel 19:11-18

Wily women in both parashah and haftarah deceive their fathers with terafim.

יֵא וַיִּשְׁלַח שָׂאוֹל מַלְאָכִים אֶל־בֵּית דָּוִד לְשִׁמְרוֹ וְלִהְמִיתוֹ בַּבֹּקֶר וַתִּגְדַּל לְדָוִד מִיִּכָּל אֲשֶׁתּוֹ לְאֹמֵר
אִם־אֵינֶנּוּ מִמַּלְטָה אֶת־נַפְשֵׁךָ הַלַּיְלָה מִחָר אֲתָה מוֹמֵת: יב וַתִּרְדַּם מִיִּכָּל אֶת־דָּוִד בְּעֵד הַחֲלוֹן וַיִּלְךָ וַיִּבְרַח
וַיִּמְלֹט: יג וַתִּקַּח מִיִּכָּל אֶת־הַתֵּרָפִים וַתִּשֶׂם אֶל־הַמִּטָּה וְאֵת כַּבִּיר הָעֵצִים שָׂמָה מִרְאֲשֵׁתּוֹ וַתִּכַּסּ בַּבֶּגֶד:
יד וַיִּשְׁלַח שָׂאוֹל מַלְאָכִים לִקְחַת אֶת־דָּוִד וַתֹּאמֶר חַלָּה הוּא: טו וַיִּשְׁלַח שָׂאוֹל אֶת־הַמַּלְאָכִים
לְרֹאוֹת אֶת־דָּוִד לְאֹמֵר הֲעָלוּ אֹתוֹ בַּמִּטָּה אֵלַי לְהַמָּתוֹ: טז וַיִּבְאוּ הַמַּלְאָכִים וְהִנֵּה הַתֵּרָפִים אֶל־הַמִּטָּה
וּכְבִּיר הָעֵצִים מִרְאֲשֵׁתּוֹ: יז וַיֹּאמֶר שָׂאוֹל אֶל־מִיִּכָּל לָמָּה זָכָה רָמִיתִנִי וַתִּשְׁלַחִי אֶת־אֵיבִי וַיִּמְלֹט
וַתֹּאמֶר מִיִּכָּל אֶל־שָׂאוֹל הוּא־אָמַר אֵלַי שְׁלַחֲנִי לָמָּה אָמִיתָ: יח וְדָוִד בָּרַח וַיִּמְלֹט וַיָּבֵא אֶל־שִׁמְמוֹאֵל
הַרְמֹתָה וַיִּגְדַּל־לוֹ אֶת כָּל־אֲשֶׁר עָשָׂה־לוֹ שָׂאוֹל וַיִּלְךָ הוּא וְשִׁמְמוֹאֵל וַיִּשְׁבוּ בְּנֵי־וֹת:

¹¹Saul sent messengers to David’s home to keep watch on him and to kill him in the morning. But David’s wife Michal told him, “Unless you run for your life tonight, you will be killed tomorrow.”

¹²Michal let David down from the window and he escaped and fled. ¹³Michal then took the household idol, laid it on the bed, and covered it with a cloth; and at its head she put a net of goat’s hair. ¹⁴Saul sent messengers to seize David; but she said, “He is sick.” ¹⁵Saul, however, sent back the messengers to see David for themselves. “Bring him up to me in the bed,” he ordered, “that he may be put to death.” ¹⁶When the messengers came, they found the household idol in the bed, with the net of goat’s hair at its head. ¹⁷Saul said to Michal, “Why did you play that trick on me and let my enemy get away safely?” “Because,” Michal answered Saul, “he said to me: ‘Help me get away or I’ll kill you.’”

¹⁸David made good his escape, and he came to Samuel at Ramah and told him all that Saul had done to him. He and Samuel went and stayed at Naioth.

Haftarat vayishlach -- first third (Gen. 32:4-33:20) -- Ovadiah 1:10-18, 21 -- Etz Hayyim p. 223
Jacob confronts Esau in the parashah. The traditional haftarah therefore focuses, generations later, on Jacob's descendants, Israel, facing Esau's descendants, Edom.

Haftarat vayishlach -- second third (Gen. 33:1-35:15) -- Jeremiah 30:10-20

“Jacob shall return,” says Jeremiah, speaking of exiled Israel. It is, of course, in this portion that the patriarch Jacob does in fact return and settle the land after his stay in Aram.

י וְאַתָּה אֶל־תִּירָא עַבְדֵי יַעֲקֹב נֹאם־יְהוָה וְאֶל־תַּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁיעֶדָּה מִרְחוֹק וְאֶת־זֶרְעֶךָ מֵאֶרֶץ
 שְׁבִימִים וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֲנָן וְאִינוּ מִחֲרִידִים: יֵאָמֵר אֲתָךְ אֲנִי נֹאם־יְהוָה לְהוֹשִׁיעֶדָּה כִּי אֶעֱשֶׂה כָּל־
 בְּכָל־הַגּוֹיִם | אֲשֶׁר הִפְצִיתִיךָ שָׁם אַךְ אֲתָךְ לֹא־אֶעֱשֶׂה כָּל־הַיְסוּדִיךָ לְמִשְׁפָּט וְנִקְיָה לֹא אֲנַקֶּדָּה:
 יב כִּי כֹה אָמַר יְהוָה אֲנוֹשׁ לְשִׁבְרֶךָ נַחֲלָה מִכַּתֶּךָ: יג אִין־דָּן דִּינֶךָ לְמִזֹּר רַפְאוֹת תַּעֲלֶה אִין לָךְ:
 יד כָּל־מֵאֵהֶבֶיךָ שְׁכַחֲוֹךְ אֹתְךָ לֹא יִדְרָשׁוּ כִּי מִכַּת אוֹיֵב הִפְתִּיתִיךָ מוֹסֵר אֲכֹזְרֵי עַל רַב עֲוֹנֶךָ עֲצָמוֹ
 חֲטֹאתֶיךָ: טו מֵה־תִּזְעַק עַל־שִׁבְרֶךָ אֲנוֹשׁ מִכְּאֲבֶךָ עַל | רַב עֲוֹנֶךָ עֲצָמוֹ חֲטֹאתֶיךָ עֲשִׂיתִי אֵלֶיךָ לָךְ:
 טז לָכוּ כָּל־אֲכֹלֶיךָ יֹאכְלוּ וְכָל־צָרֶיךָ בָּלִם בְּשִׁבְי יִלְכוּ וְהִינוּ שֹׂאֲסִיךָ לְמִשְׁפָּחָה וְכָל־בְּזוֹזֶיךָ אֲתָן לָבֹ: יז כִּי
 אֶעֱלֶה אֲרָכָה לָךְ וּמִמְכֹּתֶיךָ אֲרַפְּאֶךָ נֹאם־יְהוָה כִּי נִדְחָה קָרָאוּ לָךְ צִיּוֹן הִיא דָּרַשׁ אִין לָךְ: יח כֹּה |
 אָמַר יְהוָה הִנְנִי־שׁוֹב שְׁבוֹת אֶהְלִי יַעֲקֹב וּמִשְׁכַּנְתִּי אֲרַחֵם וּנְבִנְתָה עִיר עַל־תְּלָה וְאֲרַמּוֹן עַל־מִשְׁפָּטוֹ
 יִשָּׁב: יט וְיָצָא מֵהֶם תּוֹדָה וְקוֹל מְשַׁחֲקִים וְהִרְבַּתִּים וְלֹא יִמְעָטוּ וְהִכְבַּדְתִּים וְלֹא יִצְעָרוּ: כ וְהִינוּ בְּנוֹי
 כְּקֹדֶם וְעַדְתּוֹ לִפְנֵי תִכּוֹן וּפְקַדְתִּי עַל כָּל־לְחָצְיוֹ:

¹⁰But you, have no fear, My servant Jacob —declares the LORD—
 Be not dismayed, O Israel!

I will deliver you from far away, your folk from their land of captivity.
 And Jacob shall again have calm and quiet with none to trouble him;

¹¹For I am with you to deliver you —declares the LORD.

I will make an end of all the nations among which I have dispersed you;
 But I will not make an end of you!

I will not leave you unpunished, but will chastise you in measure.

¹²For thus said the LORD:

Your injury is incurable, your wound severe;

¹³No one pleads for the healing of your sickness,

There is no remedy, no recovery for you.

¹⁴All your lovers have forgotten you, they do not seek you out;

For I have struck you as an enemy strikes, with cruel chastisement,

Because your iniquity was so great and your sins so many.

¹⁵Why cry out over your injury, that your wound is incurable?

I did these things to you because your iniquity was so great

And your sins so many.

¹⁶Assuredly, all who wanted to devour you shall be devoured,

And every one of your foes shall go into captivity;

Those who despoiled you shall be despoiled,

And all who pillaged you I will give up to pillage.

¹⁷But I will bring healing to you and cure you of your wounds —declares the LORD.

Though they called you “Outcast! That Zion whom no one seeks out,”

¹⁸Thus said the LORD:

I will restore the fortunes of Jacob’s tents and have compassion upon his dwellings.

The city shall be rebuilt on its mound, and the fortress in its proper place.

¹⁹From them shall issue thanksgiving and the sound of dancers.

I will multiply them, and they shall not be few;

I will make them honored, and they shall not be humbled.

²⁰His children shall be as of old, and his community shall be established by My grace;

And I will deal with all his oppressors.

Haftarat vayishlach -- third third (Gen. 35:16-36:43) -- Amos 1:1, 11-2:3

The end of the parashah focuses on the genealogy of Esau and the history of his descendants, Edom. Amos’ prophecy is likewise directed to Edom and the local tribes surrounding them.

א דַּבְּרֵי עֲמוּס אֲשֶׁר-הֵיגָה בְּנִקְדִים מִתְּקוּעַ אֲשֶׁר חָזָה עַל-יִשְׂרָאֵל בַּיָּמִי | עֲזָה מְלֹךְ-? הַזֹּהָה וּבֵיָמַי
רַבְעִים בְּן-יִשְׂרָאֵל מִלְּךְ יִשְׂרָאֵל שְׁנַתִּים לִפְנֵי הָרַעֵשׁ:

יֵא כֹּה אָמַר יְהוָה עַל-שְׁלֹשָׁה פְּשָׁעֵי אֲדוֹם וְעַל-אַרְבַּעָה לֹא אֲשִׁיבֶנּוּ עַל-רִדְפוֹ בַּחֶרֶב אַחִיו וְשַׁחַת רַחֲמָיו
וַיִּטְרֹף לְעַד אָפוֹ וְעִבְרָתוֹ שָׁמְרָה נֶצַח: יב וְשַׁלַּחְתִּי אֵשׁ בְּתִימָן וְאָכְלָה אַרְמְנוֹת בְּצָרָה: יג כֹּה אָמַר

יְהוָה עַל-שְׁלֹשָׁה פְּשָׁעֵי בְנֵי-עַמּוֹן וְעַל-אַרְבַּעָה לֹא אֲשִׁיבֶנּוּ עַל-בְּקָעִם הַרְוֹת הַגְּלֻעַד לְמַעַן הַרְחִיב
אֶת-גְּבוּלָם: יד וְהִצַּתִּי אֵשׁ בְּחוֹמַת רַבָּה וְאָכְלָה אַרְמְנוֹתֶיהָ בְּתֵרוּעָה בְּיוֹם מַלְחָמָה בְּסַעַר בְּיוֹם סוּפָה:

טו וְהִלְךְ מִלְּכָם בְּגוּלָה הוּא וְשָׁרְיוֹ יַחְדָּו אָמַר יְהוָה:

ב א כֹּה אָמַר יְהוָה עַל-שְׁלֹשָׁה פְּשָׁעֵי מוֹאָב וְעַל-אַרְבַּעָה לֹא אֲשִׁיבֶנּוּ עַל-שָׁרְפוֹ עַצְמוֹת מְלֹךְ-אֲדוֹם
לְשִׂיד: ב וְשַׁלַּחְתִּי אֵשׁ בְּמוֹאָב וְאָכְלָה אַרְמְנוֹת הַקְּרִיּוֹת וּמַת בְּשֵׂאוֹן מוֹאָב בְּתֵרוּעָה בְּקוֹל שׁוֹפָר:

ג וְהִכְרַתִּי שׁוֹפֵט מִקְרָבָה וְכָל-שָׂרֵיהָ אֶהְרֹג עִמּוֹ אָמַר יְהוָה:

The words of Amos, a sheepbreeder from Tekoa, who prophesied concerning Israel in the reigns of Kings Uzziah of Judah and Jeroboam son of Joash of Israel, two years before the earthquake.

¹¹Thus said the LORD:

For three transgressions of Edom; For four, I will not revoke it:

Because he pursued his brother with the sword and repressed all pity,

Because his anger raged unceasing and his fury stormed unchecked.

¹²I will send down fire upon Teman, and it shall devour the fortresses of Bozrah.

¹³Thus said the LORD:

For three transgressions of the Ammonites; For four, I will not revoke it:

Because they ripped open the pregnant women of Gilead in order to enlarge their own territory.

¹⁴I will set fire to the wall of Rabbah, and it shall devour its fortresses,

Amid shouting on a day of battle, on a day of violent tempest.

¹⁵Their king and his officers shall go into exile together —said the LORD.

2 Thus said the LORD:

For three transgressions of Moab; For four, I will not revoke it:

Because he burned the bones of the king of Edom to lime.

²I will send down fire upon Moab, and it shall devour the fortresses of Kerioth.

And Moab shall die in tumult, amid shouting and the blare of horns;

³I will wipe out the ruler from within her and slay all her officials along with him —said the LORD.

Haftarat vayeshev -- first third (Gen. 37:1-37:36) -- Amos 2:6-3:2, 7-8 -- Etz Hayim p. 247

Amos' reference to the sale of a righteous one for silver is, in the rabbinic imagination the sale of Joseph, known as the Righteous One, which is at the heart of this Torah portion.

Haftarat vayeshev -- second third (Gen. 38:1-38:30) -- I Samuel 24:2-15 (3-16)

The connection of this haftarah to the Torah portion is in the use of an object of significance to convey a message, of Tamar to Judah in the Torah portion, of David to Saul in the haftarah.

ב וַיִּקַּח שָׂאוּל שְׁלֹשֶׁת אֲלָפִים אִישׁ בַּחוּר מִכָּל־יִשְׂרָאֵל וַיֵּלֶךְ לִבְקֹשׁ אֶת־דָּוִד וְאֶנְשָׁיו עַל־פְּנֵי צוּרֵי הַיַּעְלִים: ג וַיָּבֵא אֶל־גְּדֵרוֹת הַצֹּאן עַל־הַדְּרֹךְ וְשָׁם מַעְרָה וַיָּבֵא שָׂאוּל לְהַסִּיד אֶת־רַגְלָיו וְדוּד וְאֶנְשָׁיו בְּיַרְכְּתָי הַמַּעְרָה יֹשְׁבִים: ד וַיֹּאמְרוּ אֲנָשֵׁי דָוִד אֵלָיו הֲזֶה הַיּוֹם אֲשֶׁר־אָמַר יְהוָה אֱלֹהֵי אֲנֹכִי נָתַן אֶת־אֵיבֶיךָ בְּיָדְךָ וְעַשִּׂיתָ לָּו כַּאֲשֶׁר יִטֹּב בְּעֵינֶיךָ וַיִּקְּם דָּוִד וַיַּכְרֹת אֶת־כַּנֹּף־הַמַּעֲיֵל אֲשֶׁר־לְשָׂאוּל בַּלָּט: ה וַיְהִי אַחֲרֵי־כֵן וַיָּדֶךְ לִב־דָּוִד אֹתוֹ עַל אֲשֶׁר כָּרַת אֶת־כַּנֹּף אֲשֶׁר לְשָׂאוּל: ו וַיֹּאמֶר לְאֶנְשָׁיו חֲלִילָה לִּי מִיְהוָה אִם־אֶעֱשֶׂה אֶת־הַדְּבָר הַזֶּה לְאֲדֹנָי לְמַשִּׁיחַ יְהוָה לְשַׁלַּח יָדַי בּוֹ כִּי־מַשִּׁיחַ יְהוָה הוּא: ז וַיִּשְׁטַע דָּוִד אֶת־אֲנָשָׁיו בַּדְּבָרִים וְלֹא נָתַנָּם לְקוֹם אֶל־שָׂאוּל וְשָׂאוּל קָם מִהַמַּעְרָה וַיֵּלֶךְ בַּדְּרֹךְ: ח וַיִּקְּם דָּוִד אַחֲרֵי־כֵן וַיֵּצֵא מִן־הַמַּעְרָה מִהַמַּעְרָה וַיִּקְרָא אַחֲרֵי־שָׂאוּל לְאֹמֶר אֲדֹנָי הַמְּלֹךְ וַיִּבֹט שָׂאוּל אַחֲרָיו וַיִּקְדֵּךְ דָּוִד אֶפְרַיִם אֶרְצָה וַיִּשְׁתַּחֲוֶה: ט וַיֹּאמֶר דָּוִד לְשָׂאוּל לָמָּה תִּשְׁמַע אֶת־דְּבָרֵי אָדָם לְאֹמֶר הֲנִי דָוִד מִבְּקֹשׁ רַעְתָּךְ: י הֲנִי הַיּוֹם הַזֶּה רָאוּ עֵינֶיךָ אֶת אֲשֶׁר־נָתַנְךָ יְהוָה | הַיּוֹם | בְּיָדִי בַמַּעְרָה וְאָמַר לְהַרְגֶךָ וַתִּחַס עֲלֶיךָ וְאָמַר לֹא־אֶשְׁלַח יָדִי בְּאֲדֹנָי כִּי־מַשִּׁיחַ יְהוָה הוּא: יא וְאַבְי רָאָה גַם רָאָה אֶת־כַּנֹּף מְעִילָךְ בְּיָדִי כִּי בְּכַרְתִּי אֶת־כַּנֹּף מְעִילָךְ וְלֹא הִרְגַתִּיךָ דַּע וּרְאָה כִּי אֵין בְּיָדִי רַעַה וְפָשַׁע וְלֹא־חַטָּאתִי לָךְ וְאַתָּה צִדְדָה אֶת־נַפְשִׁי לְקַחְתָּהּ: יב וַיִּשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶךָ וַיִּקְמֵנִי יְהוָה מִמָּוֶד וַיְדִי לֹא תִהְיֶה־בְּךָ: יג כַּאֲשֶׁר יֹאמֶר מֹשֶׁל הַקְּדָמָנִי מִרְשָׁעִים יֵצֵא רָשַׁע וַיְדִי לֹא תִהְיֶה־בְּךָ: יד אַחֲרָי מִי יֵצֵא מִלְּךָ יִשְׂרָאֵל אַחֲרָי מִי אַתָּה רֹדֵף אַחֲרָי כְּלָב מֵת אַחֲרָי פָּרַעַשׁ אַחֲדָה: טו וְהִנֵּה יְהוָה לְדָלֶךָ וְשֹׁפֵט בֵּינִי וּבֵינֶךָ וַיֵּרָא וַיִּרְבַּב אֶת־רִיבִי וַיִּשְׁפֹּטֵנִי מִיָּדְךָ:

³So Saul took three thousand picked men from all Israel and went in search of David and his men in the direction of the rocks of the wild goats; ⁴and he came to the sheepfolds along the way. There was a cave there, and Saul went in to relieve himself. Now David and his men were sitting in the back of the cave.

⁵David's men said to him, "This is the day of which the LORD said to you, 'I will deliver your enemy into your hands; you can do with him as you please.'" David went and stealthily cut off the corner of Saul's cloak. ⁶But afterward David reproached himself for cutting off the corner of Saul's cloak. ⁷He said to his men, "The LORD forbid that I should do such a thing to my lord—the LORD's anointed—that I should raise my hand against him; for he is the LORD's anointed."⁸David rebuked his men and did not permit them to attack Saul.

Saul left the cave and started on his way. ⁹Then David also went out of the cave and called after Saul, "My lord king!" Saul looked around and David bowed low in homage, with his face to the ground. ¹⁰And David said to Saul, "Why do you listen to the people who say, 'David is out to do you harm?'" ¹¹You can see for yourself now that the LORD delivered you into my hands in the cave today. And though I was urged to kill you, I showed you pity; for I said, 'I will not raise a hand against my lord, since he is the LORD's anointed.'¹²Please, sir, take a close look at the corner of your cloak in my hand; for when I cut off the corner of your cloak, I did not kill you. You must see plainly that I have

done nothing evil or rebellious, and I have never wronged you. Yet you are bent on taking my life.¹³ May the LORD judge between you and me! And may He take vengeance upon you for me, but my hand will never touch you. ¹⁴As the ancient proverb has it: ‘Wicked deeds come from wicked men!’ My hand will never touch you. ¹⁵Against whom has the king of Israel come out? Whom are you pursuing? A dead dog? A single flea? ¹⁶May the LORD be arbiter and may He judge between you and me! May He take note and uphold my cause, and vindicate me against you.”

Haftarat vayeshev -- third third (Gen. 39:1-40:23) -- Judges 7:9-20

Joseph is known for his dream interpretation. Here, in Judges, Gideon profits from just such a dream and its interpretation.

ט ויהי בלילה ההוא ויאמר אליו יהוה קום רד במחנה כי נתתיו בידיך: י ואם ירא אתה לרדת רד אתה ופגרה נערך אל המחנה: יא ושמעתי מה ידברו ואחר תחזקנה ידי וירדת במחנה וירד הוא ופגרה נערו אל קצה החמשים אשר במחנה: יב ומדלו ועמלק וכל בני קדם נפלים בעמק פארבה לרב ולגמליהם אין מספר כחול שעל שפת הים לרב: יג ויבא גדעון והנה איש מספר לרעהו חלום ויאמר הנה חלום חלמתי והנה צליל לחם שערים מתהפך במחנה מדלו ויבא עד האהל ויכהו ויפל ויהפכהו למעלה ונפל האהל: יד ויען רעהו ויאמר אין זאת בלתי אם חרב גדעון בן יואש איש ישראל נתן האלהים בידו את מדו ואת כל המחנה: טו ויהי כשמע גדעון את מספר החלום ואת שברו וישתחו וישב אל מחנה ישראל ויאמר קומו כי נתן יהוה בידיכם את מחנה מדו: טז ויחץ את שלש מאות האיש שלשה ראשים ויתן שופרות ביד כלם וכבדים רקים ולפדים בתוך הכבדים: יז ויאמר אליהם ממני תראו וכן תעשו והנה אנכי בא בקצה המחנה והיה כאשר אעשה בן תעשו: יח ותקעתו בשופר אנכי וכל אשר אתי ותקעתם בשופרות גם אתם סביבות כל המחנה ואמרתם ליהוה ולגדעון: יט ויבא גדעון ומאה איש אשר אתו בקצה המחנה ראש האשמרת התיכונה אך הקס הקימו את השמרים ויתקעו בשופרות ונפוץ הכבדים אשר בידם: כ ויתקעו שלשת הראשים בשופרות וישברו הכבדים ויחזיקו ביד שמאולם בלפדים ובליד ימינם השופרות לתקוע ויקראו חרב ליהוה ולגדעון:

⁹That night the LORD said to him, “Come, attack the camp, for I have delivered it into your hands.

¹⁰And if you are afraid to attack, first go down to the camp with your attendant Purah ¹¹and listen to what they say; after that you will have the courage to attack the camp.” So he went down with his attendant Purah to the outposts of the warriors who were in the camp.—¹²Now Midian, Amalek, and all the Kedemites were spread over the plain, as thick as locusts; and their camels were countless, as numerous as the sands on the seashore.—¹³Gideon came there just as one man was narrating a dream to another. “Listen,” he was saying, “I had this dream: There was a commotion—a loaf of barley bread was whirling through the Midianite camp. It came to a tent and struck it, and it fell; it turned it upside down, and the tent collapsed.” ¹⁴To this the other responded, “That can only mean the sword of the Israelite Gideon son of Joash. God is delivering Midian and the entire camp into his hands.”

¹⁵When Gideon heard the dream told and interpreted, he bowed low. Returning to the camp of Israel, he shouted, “Come on! The LORD has delivered the Midianite camp into your hands!” ¹⁶He divided the three hundred men into three columns and equipped every man with a ram’s horn and an empty jar, with a torch in each jar. ¹⁷“Watch me,” he said, “and do the same. When I get to the outposts of the camp, do exactly as I do. ¹⁸When I and all those with me blow our horns, you too, all around the camp, will blow your horns and shout, ‘For the LORD and for Gideon!’”

¹⁹Gideon and the hundred men with him arrived at the outposts of the camp, at the beginning of the middle watch, just after the sentries were posted. They sounded the horns and smashed the jars that they had with them, ²⁰and the three columns blew their horns and broke their jars. Holding the torches in their left hands and the horns for blowing in their right hands, they shouted, “A sword for the LORD and for Gideon!”

Haftarat Miketz -- first third (Gen. 41:1-41:52) -- I Kings 3:5-15

Parashat Miketz begins with Pharaoh's dreams which then drive the story. Solomon, another king, dreams a dream which drives the story. And his wisdom, like that of Joseph.

ה בַּגְּבֻעוֹן נִרְאָה יְהוָה אֶל־שְׁלֹמֹה בַּחֲלוֹם הַלַּיְלָה וַיֹּאמֶר אֱלֹהִים שְׁאַל מֶה אֲתוֹן לָךְ: וַיֹּאמֶר שְׁלֹמֹה
 אַתָּה עָשִׂיתָ עִם־עַבְדְּךָ דָּוִד אָבִי חֶסֶד גָּדוֹל כַּאֲשֶׁר הָלַךְ לִפְנֵיךָ בְּאֵמֶת וּבְצַדִּיקָה וּבִישׁוּרֵת לִבָּב עִמָּךְ
 וַתִּשְׁמַר־לוֹ אֶת־הַחֶסֶד הַגָּדוֹל הַזֶּה וַתִּתֵּן־לוֹ בָּרוּךְ יְשֻׁב עַל־כַּסְאוֹ כַּיּוֹם הַזֶּה: ז וְעַתָּה יְהוָה אֱלֹהֵי אַתָּה
 הַמְּלִכָה אֶת־עַבְדְּךָ תַּחַת דָּוִד אָבִי וְאֶנְכִּי נָעַר קָטָן לֹא אֲדַע צֵאת וְבֹא: ח וְעַבְדְּךָ בְּתוֹךְ עַמְּךָ אֲשֶׁר
 בְּחַרְתָּ עִם־דָּב אֲשֶׁר לֹא־יִמְנָה וְלֹא יִסְפֹּר מֵרֵב: ט וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ לִשְׁפֹּט אֶת־עַמְּךָ לְהִבִּין
 בִּין־טוֹב לְרָע כִּי מִי יוֹכֵל לִשְׁפֹּט אֶת־עַמְּךָ הַכָּבֵד הַזֶּה: י וַיִּיטֹב הַדָּבָר בְּעֵינֵי אֲדֹנָי כִּי שְׁאַל שְׁלֹמֹה
 אֶת־הַדָּבָר הַזֶּה: יא וַיֹּאמֶר אֱלֹהִים אֵלָיו יַעֲזֹר אֲשֶׁר שְׁאַלְתָּ אֶת־הַדָּבָר הַזֶּה וְלֹא־שְׁאַלְתָּ לְךָ יָמִים רַבִּים
 וְלֹא־שְׁאַלְתָּ לְךָ עֹשֶׁר וְלֹא שְׁאַלְתָּ נֶפֶשׁ אִיבֹדָה וְשְׁאַלְתָּ לְךָ הִבִּין לִשְׁמֹעַ מִשְׁפָּט: יב הִנֵּה עָשִׂיתִי כְּדַבְּרֶיךָ
 הַזֶּה | נָתַתִּי לְךָ לֵב חָכָם וְנָבוֹן אֲשֶׁר כְּמוֹדָה לֹא־הָיָה לִפְנֵיךָ וְאַחֲרֶיךָ לֹא־יִקְוֶה כְּמוֹדָה: יג וְגַם אֲשֶׁר
 לֹא־שְׁאַלְתָּ נָתַתִּי לָךְ גַּם־עֹשֶׁר גַּם־כְּבוֹד אֲשֶׁר לֹא־הָיָה כְּמוֹדָה אִישׁ בַּמְּלָכִים כָּל־יְמֵיךָ: יד וְאַם | תִּלְךָ
 בְּדַרְכֵי לִשְׁמֹר חֻקֵי וּמִצְוֹתַי כַּאֲשֶׁר הָלַךְ דָּוִד אָבִיךָ וְהִאֲרַכְתִּי אֶת־יְמֵיךָ: טו וַיִּקַּץ שְׁלֹמֹה וְהִנֵּה חֲלוֹם
 וַיָּבֹא יְרוּשָׁלַם וַיַּעֲמֵד | לִפְנֵי | אֲרוֹן בְּרִית־אֲדֹנָי וַיַּעַל עֹלוֹת וַיַּעַשׂ שְׁלָמִים וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו:

⁵At Gibeon the LORD appeared to Solomon in a dream by night; and God said, “Ask, what shall I grant you?” ⁶Solomon said, “You dealt most graciously with Your servant my father David, because he walked before You in faithfulness and righteousness and in integrity of heart. You have continued this great kindness to him by giving him a son to occupy his throne, as is now the case. ⁷And now, O LORD my God, You have made Your servant king in place of my father David; but I am a young lad, with no experience in leadership. ⁸Your servant finds himself in the midst of the people You have chosen, a people too numerous to be numbered or counted. ⁹Grant, then, Your servant an understanding mind to judge Your people, to distinguish between good and bad; for who can judge this vast people of Yours?”

¹⁰The LORD was pleased that Solomon had asked for this. ¹¹And God said to him, “Because you asked for this—you did not ask for long life, you did not ask for riches, you did not ask for the life of your enemies, but you asked for discernment in dispensing justice—¹²I now do as you have spoken. I grant you a wise and discerning mind; there has never been anyone like you before, nor will anyone like you arise again. ¹³And I also grant you what you did not ask for—both riches and glory all your life—the like of which no king has ever had. ¹⁴And I will further grant you long life, if you will walk in My ways and observe My laws and commandments, as did your father David.”

¹⁵Then Solomon awoke: it was a dream! He went to Jerusalem, stood before the Ark of the Covenant of the LORD, and sacrificed burnt offerings and presented offerings of well-being; and he made a banquet for all his courtiers.

Haftarat Miketz -- second third (Gen. 41:53-43:15) -- I Kings 3:16-4:1 -- Etz Hayyim p. 272

This haftarah tells the classic story of Solomon's wisdom and is traditionally associated with Joseph's wisdom as depicted in the parashah.

Haftarat Miketz -- third third (Gen. 43:16-44:17) -- I Kings 10:1-9

The Queen of Sheba recognizes the wisdom of Solomon, as did Pharaoh that of Joseph. She praises God for raising him to leadership. That, too, might be accounted the Torah's subtle message about Joseph.

א ומלכת־שֶׁבָא שְׁמַעַת אֶת־שְׁמַע שְׁלֹמֹה לְשֵׁם יְהוָה וַתָּבֵא לְנִסְתּוֹ בְּחִידוֹת: ב וַתָּבֵא יְרוּשָׁלַיִם מִהַבְּחִיל
 כָּבֵד מְאֹד גְּמָלִים נְשָׂאִים בְּשָׂמִים וְזָהָב רַב־מְאֹד וְאַבְנֵי יָקָרָה וַתָּבֵא אֶל־שְׁלֹמֹה וַתְּדַבֵּר אֵלָיו אֶת
 כָּל־אֲשֶׁר הָיָה עִם־לִבָּהּ: ג וַיַּגֵּד־לָהּ שְׁלֹמֹה אֶת־כָּל־דְּבָרֶיהָ לֹא־הָיָה דָבָר נֶעְלָם מִן־הַמֶּלֶךְ אֲשֶׁר לֹא
 הִגִּיד לָהּ: ד וַתֵּרָא מַלְכַּת־שֶׁבָא אֶת־כָּל־חֲכָמַת שְׁלֹמֹה וְהַבַּיִת אֲשֶׁר בָּנָה: ה וּמֵאֲכָל שְׁלֹחָנוֹ וּמוֹשָׁב
 עֲבָדָיו וּמַעֲמַד מְשָׁרְתָיו [מְשָׁרְתָיו] וּמִלְּבָשֵׁיהֶם וּמִשְׁקֵיו וְעַלְתּוֹ אֲשֶׁר יַעֲלֶה בֵּית יְהוָה וְלֹא־הָיָה בָּהּ עוֹד
 רוּחַ: ו וַתֹּאמֶר אֶל־הַמֶּלֶךְ אַמֶּת הָיָה הַדְּבָר אֲשֶׁר שָׁמַעְתִּי בְּאֶרֶץ עַל־דְּבָרֶיךָ וְעַל־חֲכָמְתֶּךָ:
 ז וְלֹא־הָאֵמַנְתִּי לְדַבְרִים עַד אֲשֶׁר־בָּאתִי וַתֵּרְאֵינָה עֵינַי וְהִנֵּה לֹא־הִגִּיד לִי הַחֲצִי הוֹסֵפֶת חֲכָמָה וְטוֹב
 אֶל־הַשְּׂמוּעָה אֲשֶׁר שָׁמַעְתִּי: ח אֲשֶׁרִי אֲנִישִׁיךָ אֲשֶׁרִי עֲבָדֶיךָ אֵלֶּה הָעֹמְדִים לְפָנֶיךָ תִּמְיֵד הַשְּׂמָעִים
 אֶת־חֲכָמְתֶּךָ: ט יְהִי יְהוָה אֱלֹהֶיךָ בְּרוּךְ אֲשֶׁר חָפַץ בְּךָ לְתַתֶּנְךָ עַל־כִּסֵּא יִשְׂרָאֵל בְּאַהֲבַת יְהוָה
 אֶת־יִשְׂרָאֵל לְעַלְמֵם וַיְשִׁימֶךָ לְמֶלֶךְ לְעֲשׂוֹת מִשְׁפָּט וְצְדָקָה:

The queen of Sheba heard of Solomon's fame, through the name of the LORD, and she came to test him with hard questions. ²She arrived in Jerusalem with a very large retinue, with camels bearing spices, a great quantity of gold, and precious stones. When she came to Solomon, she asked him all that she had in mind. ³Solomon had answers for all her questions; there was nothing that the king did not know, [nothing] to which he could not give her an answer. ⁴When the queen of Sheba observed all of Solomon's wisdom, and the palace he had built, ⁵the fare of his table, the seating of his courtiers, the service and attire of his attendants, and his wine service, and the burnt offerings that he offered at the House of the LORD, she was left breathless.

⁶She said to the king, "The report I heard in my own land about you and your wisdom was true. ⁷But I did not believe the reports until I came and saw with my own eyes that not even the half had been told me; your wisdom and wealth surpass the reports that I heard. ⁸How fortunate are your men and how fortunate are these your courtiers, who are always in attendance on you and can hear your wisdom! ⁹Praised be the LORD your God, who delighted in you and set you on the throne of Israel. It is because of the LORD's everlasting love for Israel that He made you king to administer justice and righteousness."

Haftarat vayigash -- first third (Gen. 44:18-45:27) -- Ezekiel 37:15-28 -- Etz Hayyim p. 291

Ezekiel prophecies the eventual rapprochement and unification of Judah and Joseph, that is the tribes deriving from them, akin to the rapprochement of the principles in the Torah portion.

Haftarat vayigash -- second third (Gen. 45:28-46:27) -- Zekhariah 10:3-12

This Torah portions sees the complete household of Jacob reunited, albeit in Egypt. Zekhariah foresees a time when they will be again united in Israel.

ג עַל־הָרְעִים חָרָה אַפִּי וְעַל־הַעֲתוּדִים אֶפְקֹד כִּי־פָקֹד יִהְיֶה צְבָאוֹת אֶת־עַדְרוֹ אֶת־בַּיִת יְהוּדָה וְשָׁם אוֹתָם כְּסוֹס הוֹדוּ בַּמִּלְחָמָה: ד מִמֶּנּוּ פָנָה מִמֶּנּוּ יִתַּד מִמֶּנּוּ קִשֶׁת מִלְחָמָה מִמֶּנּוּ יֵצֵא כָּל־נוֹגֵשׁ יַחְדָּו: ה וְהָיוּ כְּגִבּוֹרִים בּוֹסִים בְּטֵיט חוּצוֹת בַּמִּלְחָמָה וְלִלְחָמוֹ כִּי יִהְיֶה עַמָּם וְהִבִּישׁוּ רַכְבֵּי סוּסִים: ו וּגְבַרְתִּי | אֶת־בַּיִת יְהוּדָה וְאֶת־בַּיִת יוֹסֵף אוֹשִׁיעַ וְהוֹשִׁיבוֹתִים כִּי רַחֲמֹתַיִם וְהָיוּ כַּאֲשֶׁר לֹא־זִנְחֹתִים כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם וְאֶעֱנֶם: ז וְהָיוּ כְּגִבּוֹר אֶפְרָיִם וְשִׁמְח לֵבָם כְּמוֹ־יָו וּבְנֵיהֶם יֵרָאוּ וְשִׁמְחוּ יַגִּל לֵבָם בִּיהוָה: ח אֲשַׁרְקֶה לָהֶם וְאֶקְבְּצֶם כִּי פְדִיתִים וְרָבוּ כְּמוֹ רְבוּ: ט וְאִזְרַעַם בְּעַמִּים וּבַמְּרַחֲקִים יִזְכְּרוּנִי וְחָיוּ אֶת־בְּנֵיהֶם וְשָׁבוּ: י וְהִשִּׁיבוֹתִים מֵאֶרֶץ מִצְרַיִם וּמֵאֲשׁוּר אֶקְבְּצֶם וְאֶל־אֶרֶץ גִּלְעָד וּלְבָנוֹן אָבִיאֵם וְלֹא יִמָּצֵא לָהֶם: יא וְעֵבֶר בָּיִם צָרָה וְהִכָּה בֵּם גְּלִים וְהִבִּישׁוּ כָּל מְצוּלוֹת יָאֵר וְהוֹרֵד גְּאוֹן אֲשׁוּר וְשִׁבְט מִצְרַיִם יָסוּר: יב וּגְבַרְתִּים בִּיהוָה וּבִשְׁמוֹ יִתְהַלְכוּ נְאֻם יְהוָה:

³My anger is roused against the shepherds, and I will punish the he-goats.

For the LORD of Hosts has taken thought in behalf of His flock, the House of Judah;

He will make them like majestic chargers in battle.

⁴From them shall come cornerstones, from them tent pegs, from them bows of combat,
And every captain shall also arise from them.

⁵And together they shall be like warriors in battle, tramping in the dirt of the streets;

They shall fight, for the LORD shall be with them, and they shall put horsemen to shame.

⁶I will give victory to the House of Judah, and triumph to the House of Joseph.

I will restore them, for I have pardoned them, and they shall be as though I had never disowned them;

For I the LORD am their God, and I will answer their prayers.

⁷Ephraim shall be like a warrior, and they shall exult as with wine;

Their children shall see it and rejoice, they shall exult in the LORD.

⁸I will whistle to them and gather them, for I will redeem them;

They shall increase and continue increasing.

⁹For though I sowed them among the nations, in the distant places they shall remember Me,

They shall escape with their children and shall return.

¹⁰I will bring them back from the land of Egypt and gather them from Assyria;

And I will bring them to the lands of Gilead and Lebanon, and even they shall not suffice for them.

¹¹A hemmed-in force shall pass over the sea and shall stir up waves in the sea;

And all the deeps of the Nile shall dry up.

Down shall come the pride of Assyria, and the scepter of Egypt shall pass away.

¹²But I will make them mighty through the LORD, and they shall march proudly in His name

—declares the LORD.

Haftarat vayigash -- third third (Gen. 46:28-47:27) -- Isaiah 41:1-10

“Fear not, for I am with you,” God says to Jacob in this haftarah. That special divine protection of Jacob is evident in the parashah as Jacob’s family settles peacefully in Goshen.

א הִחַרְישׁוּ אֵלַי אֱלִים וְלֹא־אִמִּים יַחְלִיפוּ כַחַּ וְגִישׁוּ אֵץ יִדְבְּרוּ יַחְדָּו לַמִּשְׁפָּט נִקְרְבָה: ב מִי הָעִיר מִמִּזְרַח צֶדֶק יִקְרָאָהוּ לְרַגְלוֹ יִתְּנוּ לְפָנָיו גּוֹיִם וּמַלְכִים לְרֹד יִתְּנוּ כַּעֲפֹר חֲרָבוֹ כִּקֵּשׁ נִדָּף קִשְׁתוֹ: ג יִרְדְּפִם יַעֲבֹר

שְׁלוֹם אֶרֶץ בְּרָגְלוֹ לֹא יָבֹא: ד מִי־פָעַל וְעָשָׂה קִרְא הַדְרֹת מֵרֹאשׁ אֲנִי יְהוָה רֹאשׁוֹן וְאֶת־אֲחֵרִים
 אֲנִי־הוּא: ה רָאוּ אַיִם וַיִּירְאוּ קִצּוֹת הָאָרֶץ יַחֲרְדוּ קִרְבוֹ וַיִּאֲתָנוּ: ו אִישׁ אֶת־רֵעֵהוּ יַעֲזֹרוּ וּלְאֲחֵיו לֵאמֹר
 חֲזֹק: ז וַיִּחַזַּק חֲרָשׁ אֶת־צֹרֶף מִחֲלִיק פְּטִישׁ אֶת־הוֹלֵם פָּעַם אֵמַר לְדָבֵק טוֹב הוּא וַיִּחַזְקוּהוּ בְּמִסְמְרִים
 לֹא יָמוּט: ח וְאֵתָהּ יִשְׂרָאֵל עֲבָדֶי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זָרַע אֲבֵרְתָם אֲהַבֵּי: ט אֲשֶׁר הִחֲזַקְתִּיךָ
 מִקִּצּוֹת הָאָרֶץ וּמֵאֲצִילֶיהָ קְרִאתִיךָ וְאָמַר לְךָ עֲבָדֵי־אֵתָהּ בְּחַרְתִּיךָ וְלֹא מֵאֲסִיתִיךָ: י אֶל־תִּירָא כִּי
 עֲמַד־אֲנִי אֶל־תִּשְׁתַּע כִּי־אֲנִי אֱלֹהֶיךָ אֲמַצְתִּיךָ אֶף־עֲזַרְתִּיךָ אֶף־תַּמְכַּתִּיךָ בִּימִין צִדְקִי:

Stand silent before Me, coastlands, and let nations renew their strength.

Let them approach to state their case; let us come forward together for argument.

²Who has roused a victor from the East, summoned him to His service?

Has delivered up nations to him, and trodden sovereigns down?

Has rendered their swords like dust, their bows like wind-blown straw?

³He pursues them, he goes on unscathed; No shackle is placed on his feet.

⁴Who has wrought and achieved this?

He who announced the generations from the start—

I, the LORD, who was first and will be with the last as well.

⁵The coastlands look on in fear, the ends of earth tremble. They draw near and come;

⁶Each one helps the other, saying to his fellow, “Take courage!”

⁷The woodworker encourages the smith; He who flattens with the hammer

[Encourages] him who pounds the anvil.

He says of the riveting, “It is good!” and he fixes it with nails, that it may not topple.

⁸But you, Israel, My servant, Jacob, whom I have chosen, Seed of Abraham My friend—

⁹You whom I drew from the ends of the earth and called from its far corners,

To whom I said: You are My servant; I chose you, I have not rejected you—

¹⁰Fear not, for I am with you; Be not frightened, for I am your God;

I strengthen you and I help you; I uphold you with My victorious right hand.

Haftarat vay'chi -- first third (Gen. 47:28-48:22) -- Amos 5:4-15

This exhortation, to seek God, to love and do justice, is addressed by Amos to “the remnant of Joseph.” It is in this portion that we meet Joseph’s children, the ancestors of Amos’ audience.

ד כִּי כֹה אָמַר יְהוָה לְבַיִת יִשְׂרָאֵל דְּרִשׁוּנִי וְחִיו: ה וְאֶל־תִּדְרָשׁוּ בַּיִת־אֵל וְהִגְלַגְל לֹא תִבְאוּ וּבְאֵר שִׁבַע
 לֹא תַעֲבְרוּ כִּי הִגְלַגְל גָּלָה וּגְלָה וּבַיִת אֵל יִהְיֶה לְאֹנוּ: ו דְּרִשׁוּ אֶת־יְהוָה וְחִיו פְּרוּ־יִצְלַח כְּאֵשׁ בַּיִת יוֹסֵף
 וְאָכְלָה וְאִין־מִכְבָּה לְבַיִת־אֵל: ז הַהִפְכִּים לְלַעֲנָה מִשְׁפָּט וּצְדָקָה לְאָרֶץ הַנִּיחֹ: ח עֲשֵׂה כִימָה וּכְסִיל
 וְהַפָּד לְבַקֵּר צִלְמוֹת וַיּוֹם לַיְלָה הַחֲשִׁיד הַקּוֹרָא לְמִי־הֵלֵם וַיִּשְׁפְּכֶם עַל־פְּנֵי הָאָרֶץ יְהוָה שָׁמוּ:
 ט הַמִּבְלִיג שָׂדַע עַל־עֵז וְשָׂדַע עַל־מִבְצָר יָבֹא: י שָׁנְאוּ בְשַׁעַר מוֹכִיחַ וּדְבַר תָּמִים יִתְעַבּוּ: יא לָכוּן יַעַן
 בּוֹשְׁסֵיכֶם עַל־דָּל וּמִשְׁאֵת־בֵּר תִּקְחוּ מִמֶּנּוּ בְּתֵי גֹזִית בְּנִיתֶם וְלֹא־תִשְׁבוּ בָם כְּרִמֵי־חֲמֹד נֹטְעֵתֶם וְלֹא
 תִּשְׁתּוּ אֶת־יַיִנֶם: יב כִּי יִדְעֵתִי רַבִּים פִּשְׁעֵיכֶם וְעֲצָמִים חֲטָאֵתִיכֶם צָרְבֵי צְדִיק לְקַחֵי כֹפֶר וְאֲבוֹנוֹתִים
 בְּשַׁעַר הַטּוֹ: יג לָכוּן הַמִּשְׁפִּיל בַּעַת הַהִיא יָדָם כִּי עַת רָעָה הִיא: יד דְּרִשׁוּ־טוֹב וְאֶל־רַע לִמְעַן תִּחִיו
 וַיְהִי־כֹן יְהוָה אֱלֹהֵי־צַבָּאוֹת אֲתָכֶם כְּאֲשֶׁר אֲמַרְתֶּם: טו שְׁנְאוּ־רַע וְאִהְבּוּ טוֹב וְהִצִּיגוּ בְשַׁעַר מִשְׁפָּט
 אוֹלֵי יַחַן יְהוָה אֱלֹהֵי־צַבָּאוֹת שְׂאֵרֵי יוֹסֵף:

⁴Thus said the LORD to the House of Israel:

Seek Me, and you will live.

⁵Do not seek Bethel, nor go to Gilgal, nor cross over to Beer-sheba;
For Gilgal shall go into exile, and Bethel shall become a delusion.

⁶Seek the LORD, and you will live,

Else He will rush like fire upon the House of Joseph

And consume Bethel with none to quench it.

⁷[Ah,] you who turn justice into wormwood and hurl righteousness to the ground!

[Seek the LORD,] ⁸Who made the Pleiades and Orion,

Who turns deep darkness into dawn and darkens day into night,

Who summons the waters of the sea and pours them out upon the earth—

His name is the LORD!

⁹It is He who hurls destruction upon strongholds, so that ruin comes upon fortresses!

¹⁰They hate the arbiter in the gate, and detest him whose plea is just.

¹¹Assuredly, because you impose a tax on the poor and exact from him a levy of grain,

You have built houses of hewn stone, but you shall not live in them;

You have planted delightful vineyards, but shall not drink their wine.

¹²For I have noted how many are your crimes, and how countless your sins—

You enemies of the righteous, you takers of bribes,

you who subvert in the gate the cause of the needy!

¹³Assuredly, at such a time the prudent man keeps silent, for it is an evil time.

¹⁴Seek good and not evil, that you may live,

And that the LORD, the God of Hosts, may truly be with you, as you think.

¹⁵Hate evil and love good, and establish justice in the gate;

Perhaps the LORD, the God of Hosts, will be gracious to the remnant of Joseph.

Haftarat vay'chi -- second third (Gen. 49:1-49:26) -- I Kings 2:1-12 -- Etz Hayyim p. 313

Jacob's final testament to his sons, in this third of the parashah, is the source of the parallel to the traditional haftarah, the final instructions of David to Solomon, his son.

Haftarat vay'chi -- third third (Gen. 49:27-50:26) -- II Samuel 1:12, 17-27

David's moving lament over the deaths of Saul and Jonathan complements the end of the book of Genesis which reports the deaths of both Jacob and Joseph.

יב וַיִּסְפְּדוּ וַיִּבְכוּ וַיִּצְמוּ עַד-הָעֶרֶב עַל-שְׂאוֹל וְעַל-יְהוֹנָתָן בָּנוּ וְעַל-עַם יְהוָה וְעַל-בֵּית יִשְׂרָאֵל כִּי נָפְלוּ
בְּחָרֵב:

יז וַיִּקְנֶן דָּוִד אֶת-הַקִּינָה הַזֹּאת עַל-שְׂאוֹל וְעַל-יְהוֹנָתָן בָּנוּ: יח וַיֹּאמֶר לְלַמֵּד בְּנֵי-יְהוּדָה קִשְׁת הַנְּהַ
כְּתוּבָה עַל-סֵפֶר הַיָּשָׁר: יט הַצְבִּי יִשְׂרָאֵל עַל-בְּמוֹתַיִךְ חָלָל אִיֶּךְ נָפְלוּ גִבּוֹרִים: כ אֶל-תִּגְדּוּ בְּגַת
אֶל-תִּבְשְׂרוּ בַחֲצוֹת אֲשֶׁקְלוֹן פֶּן-תִּשְׁמַחְנָה בָּנוֹת פְּלִשְׁתִּים פֶּן-תִּעְלֶזְנָה בָּנוֹת הָעַרְלִים: כא הֲרֵי בַגְלִבְעַ
אֶל-טַל וְאֶל-מָטָר עֲלִיכֶם וּשְׂדֵי תְרוּמַת כִּי שָׁם נִגְעַל מִגֶּן גִּבּוֹרִים מִגֶּן שְׂאוֹל בְּלִי מְשִׁיחַ בְּשָׁמֶן:
כב מִדָּם חֲלָלִים מִחֶלֶב גִּבּוֹרִים קִשְׁת יְהוֹנָתָן לֹא נָשׂוּג אַחֲזֹר וְחָרֵב שְׂאוֹל לֹא תָשׁוּב רִיקָם: כג שְׂאוֹל

וַיְהוֹנְתָן הַנְּאֻהָבִים וְהַנְּעִימִם בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדוּ מִנְּשָׁרִים קָלוּ מֵאֲרִיזוֹת גְּבוּרוֹ: כַּד בְּנוֹת יִשְׂרָאֵל
 אֶל־שָׂאוּל בְּכִינָה הַמְּלַבֵּשְׁכֶם שְׁנֵי עַם־עַדְדָיִים הַמְּעַלָּה עֲדֵי זָהָב עַל לְבוּשְׁכֶן: כִּה אֵיךְ נָפְלוּ גְבוּרִים בְּתוֹךְ
 הַמְּלַחְמָה יְהוֹנְתָן עַל־בְּמוֹתֶיךָ חָלָל: כִּי צָר־לִי עָלֶיךָ אַחֵי יְהוֹנְתָן נַעֲמֹת לִי מֵאֵד נִפְלְאָתָה אֶהְבֶּתֶךָ לִי
 מֵאֶהֱבֵת נָשִׁים: כִּי אֵיךְ נָפְלוּ גְבוּרִים וַיֵּאבְדוּ כָּלִי מִלְחָמָה:

¹²They lamented and wept, and they fasted until evening for Saul and his son Jonathan, and for the soldiers of the LORD and the House of Israel who had fallen by the sword.

¹⁷And David intoned this dirge over Saul and his son Jonathan— ¹⁸He ordered the Judites to be taught [The Song of the] Bow. It is recorded in the Book of Jashar.

¹⁹Your glory, O Israel, lies slain on your heights;

How have the mighty fallen!

²⁰Tell it not in Gath, do not proclaim it in the streets of Ashkelon,

Lest the daughters of the Philistine rejoice; Lest the daughters of the uncircumcised exult.

²¹O hills of Gilboa— let there be no dew or rain on you, or bountiful fields,

For there the shield of warriors lay rejected, the shield of Saul, polished with oil no more.

²²From the blood of slain, from the fat of warriors— the bow of Jonathan never turned back;

The sword of Saul never withdrew empty.

²³Saul and Jonathan, beloved and cherished, never parted in life or in death!

They were swifter than eagles, they were stronger than lions!

²⁴Daughters of Israel, weep over Saul,

Who clothed you in crimson and finery,

Who decked your robes with jewels of gold.

²⁵How have the mighty fallen in the thick of battle—

Jonathan, slain on your heights!

²⁶I grieve for you, my brother Jonathan,

You were most dear to me.

Your love was wonderful to me, more than the love of women.

²⁷How have the mighty fallen, the weapons of war perished!

Haftarat Sh'mot -- first third (Ex. 1:1-2:25) -- Isaiah 27:6-13, 29:22-23 -- Etz Hayyim p. 343

The beginning of the book of Sh'mot tells of the growth of Israel in Egypt. The traditional haftarah here picks up the theme of Israel's growth and of the expectation of Exodus, as well.

Haftarat Sh'mot -- second third (Ex. 3:1-4:17) -- Joshua 5:13-6:5, 15-16

Joshua meets an emissary of God who instructs him, "Remove your sandals from your feet."

The scene recalls Moses at the burning bush, which we read this morning.

יג וַיְהִי בַּהַיּוֹת יְהוֹשֻׁעַ בְּרִיחוֹ וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה אִישׁ עֹמֵד לְנֶגְדוֹ וְחַרְבּוֹ שְׁלוּפָה בְּיָדוֹ וַיִּלְכֵד יְהוֹשֻׁעַ
 אֵלָיו וַיֹּאמֶר לוֹ הֲלֵנוּ אַתָּה אִם־לְצַרְנוֹ: יָד וַיֹּאמֶר | לֹא כִי אֲנִי שֶׁר־צָבָא יְהוָה עִתָּה בְּאֵתִי וַיִּפֹּל יְהוֹשֻׁעַ
 אֶל־פָּנָיו אֲרָצָה וַיִּשְׁתַּחוּ וַיֹּאמֶר לוֹ מָה אֲדַנִּי מִדְּבַר אֶל־עַבְדּוֹ: טו וַיֹּאמֶר שֶׁר־צָבָא יְהוָה אֶל־יְהוֹשֻׁעַ
 שְׁלֹנְעֶלְךָ מַעַל רַגְלֶךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד עָלָיו קֹדֶשׁ הוּא וַיַּעַשׂ יְהוֹשֻׁעַ כֵּן:

ו א ויריחו סגרת ומסגרת מפני בני ישראל אין יוצא ואין בא: ב ויאמר יהוה אל־יהושע ראה נתתי בידך את־יריחו ואת־מלכה גבורי החיל: ג וסבתם את־העיר כל אנשי המלחמה תקיף את־העיר פעם אחת כה תעשה ששת ימים: ד ושבעה כהנים ישאו שבעה שופרות היובלים לפני הארון וביום השביעי תסבו את־העיר שבע פעמים והכהנים יתקעו בשופרות: ה והיה במשך | בקרו היובל בשמעכם כשמעכם את־קול השופר יריעו כל־העם תרועה גדולה ונפלה חומת העיר תחתייה ועלו העם איש נגדו:

טו והיה | ביום השביעי וישלמו בעלות השחר ויסבו את־העיר כמשפט הזה שבע פעמים רק ביום ההוא סבבו את־העיר שבע פעמים: טז והיה בפעם השביעית תקעו הכהנים בשופרות ויאמר יהושע אל־העם הריעו כי נתן יהוה לכם את־העיר:

¹³Once, when Joshua was near Jericho, he looked up and saw a man standing before him, drawn sword in hand. Joshua went up to him and asked him, “Are you one of us or of our enemies?” ¹⁴He replied, “No, I am captain of the LORD’s host. Now I have come!” Joshua threw himself face down to the ground and, prostrating himself, said to him, “What does my lord command his servant?” ¹⁵The captain of the LORD’s host answered Joshua, “Remove your sandals from your feet, for the place where you stand is holy.” And Joshua did so.

6 Now Jericho was shut up tight because of the Israelites; no one could leave or enter.

²The LORD said to Joshua, “See, I will deliver Jericho and her king [and her] warriors into your hands. ³Let all your troops march around the city and complete one circuit of the city. Do this six days, ⁴with seven priests carrying seven ram’s horns preceding the Ark. On the seventh day, march around the city seven times, with the priests blowing the horns. ⁵And when a long blast is sounded on the horn—as soon as you hear that sound of the horn—all the people shall give a mighty shout. Thereupon the city wall will collapse, and the people shall advance, every man straight ahead.”

¹⁵On the seventh day, they rose at daybreak and marched around the city, in the same manner, seven times; that was the only day that they marched around the city seven times. ¹⁶On the seventh round, as the priests blew the horns, Joshua commanded the people, “Shout! For the LORD has given you the city.”

Haftarat Sh'mot -- third third (Ex. 4:18-6:1) -- I Samuel 9:15-21, 27-10:1

The anointing of Saul as Israel's first king parallels the choice of Moses.

טו ויהוה גלה את־אזן שמואל יום אחד לפני בוא־שאול לאמר: טז כעת | מחר אשלח אליך איש מארץ בנימין ומשחתו לנגיד על־עמי ישראל והושיע את־עמי מיד פלשתים כי ראיתל את־עמי כי באה צעקתו אלי: יז ושמואל ראה את־שאול ויהוה ענהו הנה האיש אשר אמרתל אליך זה יעצר בעמי: יח ויגש שאול את־שמואל בתוך השער ויאמר הגידה־נא לי איזה בית הראה: יט ויען שמואל את־שאול ויאמר אנכי הראה עליה לפני הבמה ואכלתם עמי היום ושלחתך בבקר וכל אשר בלבבך אגיד לך: כ ולא־תנאות האבדות לך היום שלשת הימים אל־תשם את־לבך להם כי נמצאו ולמי כל־חמדת ישראל הלוא לך ולכל בית אביך: כא ויען שאול ויאמר הלוא בן־ימיני אנכי מקטני שבטי ישראל ומשפחתי הצערה מכל משפחות שבטי בנימין ולמה דברת אלי בדבר הזה: כז הנה יורדים בקצה העיר ושמואל אמר אל־שאול אמר לנער ויעבר לפנינו ויעבר ואתה עמד פלום ואשמיעך את־דבר אלהים:

י א ויקח שמואל את־פד השמן ויצק על־ראשו וישקהו ויאמר הלוא כי־משחך יהוה על־נחלתו לנגיד:

¹⁵Now the day before Saul came, the LORD had revealed the following to Samuel: ¹⁶“At this time tomorrow, I will send a man to you from the territory of Benjamin, and you shall anoint him ruler of My people Israel. He will deliver My people from the hands of the Philistines; for I have taken note of My people, their outcry has come to Me.”

¹⁷As soon as Samuel saw Saul, the LORD declared to him, “This is the man that I told you would govern My people.” ¹⁸Saul approached Samuel inside the gate and said to him, “Tell me, please, where is the house of the seer?” ¹⁹And Samuel answered Saul, “I am the seer. Go up ahead of me to the shrine, for you shall eat with me today; and in the morning I will let you go, after telling you whatever may be on your mind. ²⁰As for your asses that strayed three days ago, do not concern yourself about them, for they have been found. And for whom is all Israel yearning, if not for you and all your ancestral house?” ²¹Saul replied, “But I am only a Benjaminite, from the smallest of the tribes of Israel, and my clan is the least of all the clans of the tribe of Benjamin! Why do you say such things to me?”

²⁷As they were walking toward the end of the town, Samuel said to Saul, “Tell the servant to walk ahead of us”—and he walked ahead—“but you stop here a moment and I will make known to you the word of God.”

10 Samuel took a flask of oil and poured some on Saul’s head and kissed him, and said, “The LORD herewith anoints you ruler over His own people.

Haftarat vaera -- first third (Ex. 6:2-7:7) -- Jeremiah 1:1-10, [8] -- Etz Hayyim p. 347

This haftarah is read by Sfardim in connection with Parashat Sh’mot since it deals with Jeremiah’s appointment in terms similar to that of Moses. But Moses’ appointment is a rolling recurring process, and Moses expresses his concern about his mission in today’s Torah portion, as did Jeremiah, and each was reassured.

Haftarat vaera -- second third (Ex. 7:8-8:15) -- Ezekiel 28:25-29:12, 21 -- Etz Hayyim p. 370

In this haftarah God has Ezekiel prophesy against Pharaoh and Egypt, using, in particular, the image of striking the Nile and paralleling the actions of Moses in today’s Torah portion.

Haftarat vaera -- third third (Ex. 8:16-9:35) -- Isaiah 10:12, 15-26, 32-33

In this haftarah God vows to strike Assyria for its arrogance as He had struck Egypt.

יב וְהָיָה כִּי־יִבְצַע אֲדֹנָי אֶת־כָּל־מַעֲשָׂהוּ בְּהָר צִיּוֹן וּבִירוּשָׁלַם אֶפְקֹד עַל־פְּרִי־גֹדֶל לִבָּב מֶלֶךְ־אֲשׁוּר
וְעַל־תַּפְאֵרֶת רוּם עֵינָיו:
טו הִיִּתְפָּאֵר הַגְּרֹן עַל הַחֲצַב בּוֹ אִם־יִתְגַּדֵּל הַמַּשׂוֹר עַל־מְנִיפּוֹ כְּהִנִּיף שִׁבְט וְאֶת־מְרִימָיו כְּהָרִים מִטָּה
לֹא־עַץ: טז לָכֵן יִשְׁלַח הָאֲדוֹן יְהוָה צְבָאוֹת בְּמַשְׁמַנֵּי רָזָן וְתַחַת כַּבְדּוֹ יִקְדּוּ וְיִקְדּוּ אֵשׁ: יז וְהָיָה
אוֹר־יִשְׂרָאֵל לְאֵשׁ וּקְדוּשׁוֹ לְלִהְבֵּה וּבַעֲרָה וְאֶכְלָה שִׁיתוֹ וּשְׁמִירוֹ בַּיּוֹם אֶחָד: יח וּכְבוֹד יַעֲרוּ וּכְרַמְלוּ
מִנֶּפֶשׁ וְעַד־בָּשָׂר יִכְלָה וְהָיָה כְּמַסַּס נֶסֶס: יט וּשְׂאֵר עֵץ יַעֲרוּ מִסִּפְּרֵי יְהוָה וְנָעַר יִכְתְּבֵם: כ וְהָיָה |
בַּיּוֹם הַהוּא לֹא־יִוָּסֵף עוֹד שְׂאֵר יִשְׂרָאֵל וּפְלִיטַת בֵּית־יַעֲקֹב לְהַשְׁעֵן עַל־מַכְהוֹ וְנִשְׁעֵן עַל־יְהוָה קְדוֹשׁ
יִשְׂרָאֵל בְּאַמְתּוֹ: כא שְׂאֵר יָשׁוּב שְׂאֵר יַעֲקֹב אֶל־אֵל גְּבוּר: כב כִּי אִם־יְהִיֶּה עִמָּךְ יִשְׂרָאֵל כְּחוֹל הַיָּם שְׂאֵר

יָשׁוּב בּוֹ כְּלִיּוֹן חָרוֹץ שׁוֹטֵף צְדָקָה: כַּג כִּי כָלָה וְנִחַרְצָה אֲדֹנָי יְהוִה צְבָאוֹת עֲשֵׂה בְּקֶרֶב כָּל־הָאָרֶץ:
 כַּד לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה צְבָאוֹת אֶל־תִּירָא עַמִּי יֹשֵׁב צִיּוֹן מֵאֲשׁוּר בְּשִׁבְט יִכְּכָה וּמִטָּהוּ יִשְׂא־עֲלֶיךָ
 בְּדֶרֶךְ מִצְרַיִם: כֹּה כִּי־עוֹד מִעֵט מִזְעָר וְכָלָה זָעַם וְאַפִּי עַל־תְּבִלִיתָם: כּו וְעוֹרֵר עָלָיו יְהוִה צְבָאוֹת שׁוֹט
 כְּמַפְתַּת מִדָּגָן בְּצוּר עוֹרֵב וּמִטָּהוּ עַל־הַלֵּם וּנְשָׂאוֹ בְּדֶרֶךְ מִצְרַיִם:
 לֵב עוֹד הַיּוֹם בָּנָב לְעֵמֹד וְנִפְּף יָדוֹ הָרַב בֵּית בַּת צִיּוֹן גִּבְעַת יְרוּשָׁלַם: לֵג הַנֶּה הָאֲדוֹן יְהוִה צְבָאוֹת מְסַעֵף
 פְּאֲרָה בְּמַעֲרָצָה וְרַמִּי הַקּוֹמָה גְדוּעִים וְהַגְּבָהִים שִׁפְלוּ:

¹²But when my Lord has carried out all his purpose on Mount Zion and in Jerusalem, He will punish the majestic pride and overbearing arrogance of the king of Assyria.

¹⁵Does an ax boast over him who hews with it, or a saw magnify itself above him who wields it? As though the rod raised him who lifts it, as though the staff lifted the man!

¹⁶Assuredly, The Sovereign LORD of Hosts will send a wasting away in its fatness; And under its body shall burn a burning like that of fire, Destroying frame and flesh. it shall be like a sick man who pines away.

¹⁷The Light of Israel will be fire and its Holy One flame.

It will burn and consume its thorns and its thistles in a single day,

¹⁸And the mass of its scrub and its farm land.

¹⁹What trees remain of its scrub shall be so few that a boy may record them.

²⁰And in that day, the remnant of Israel and the escaped of the House of Jacob Shall lean no more upon him that beats it,

But shall lean sincerely on the LORD, the Holy One of Israel.

²¹Only a remnant shall return, only a remnant of Jacob, to Mighty God.

²²Even if your people, O Israel, should be as the sands of the sea, only a remnant of it shall return. Destruction is decreed; retribution comes like a flood!

²³For my Lord GOD of Hosts is carrying out a decree of destruction upon all the land.

²⁴Assuredly, thus said my Lord GOD of Hosts: "O My people that dwells in Zion, have no fear of Assyria, who beats you with a rod and wields his staff over you as did the Egyptians. ²⁵For very soon My wrath will have spent itself, and My anger that was bent on wasting them." ²⁶The LORD of Hosts will brandish a scourge over him as when He beat Midian at the Rock of Oreb, and will wield His staff as He did over the Egyptians by the sea.

³²This same day at Nob he shall stand and wave his hand.

O mount of Fair Zion! O hill of Jerusalem!

³³Lo! The Sovereign LORD of Hosts will hew off the tree-crowns with an ax: The tall ones shall be felled; the lofty ones cut down.

Haftarat Bo -- first third (Ex. 10:1-11:3) -- Jeremiah 10:1-10

In a vision of the future, Jeremiah imagines the nations quaking before God's heavenly portents. While he did not expressly draw an analogy to the ten plagues, we surely may.

א שִׁמְעוּ אֶת־הַדְּבָר אֲשֶׁר דִּבֶּר יְהוִה עֲלֵיכֶם בֵּית יִשְׂרָאֵל: ב כֹּה | אָמַר יְהוִה אֱלֹהֵי דָרָךְ הַגּוֹיִם אֶל־תִּלְמְדוּ
 וּמֵאֲתוֹת הַשָּׁמַיִם אֶל־תִּחַתּוּ כִּי־יַחַתּוּ הַגּוֹיִם מִהֶמָּה: ג כִּי־חֲקוֹת הָעַמִּים הַבָּל הוּא כִּי־עַל מִיַּעַר כָּרְתוּ
 מִעֲשֵׂה יְדִי־חָרֵשׁ בְּמַעֲצָד: ד בְּכֶסֶף וּבַזָּהָב יִיפְּהוּ בְּמִסְמְרוֹת וּבְמִקְבוֹת יַחֲזִקוּם וְלֹא יִפִּיק: ה כִּתְמוֹר
 מִקִּשָּׁה הֶמָּה וְלֹא יִדְּבְרוּ נְשׂוּא וְנִשְׂוֹא כִּי לֹא יִצְעְדוּ אֶל־תִּירָאוּ מֵהֶם כִּי־לֹא יִרְעוּ וְגַם־הֵיטִיב אֵין אוֹתָם:

וּמַאֲיִן כְּמוֹד יְהוָה גְּדוֹל אַתָּה וְגְדוֹל שְׁמֹךְ בְּגִבּוֹרָה: זִמְי לֹא יִרְאֶךָ מֶלֶךְ הַגּוֹיִם כִּי לֹךְ יֵאָתֶה כִּי
 בְּכָל-חֲכָמֵי הַגּוֹיִם וּבְכָל-מַלְכוּתָם מַאֲיִן כְּמוֹד: ח וּבְאַחַת יִבְעֲרוּ וַיִּכְסְלוּ מוֹסֵר הַבָּלִים עַץ הוּא: ט כִּסְף
 מִרְקָע מִתְרַשֵּׁישׁ יוֹבֵא וְזָהָב מֵאוּפָז מַעֲשֵׂה חָרָשׁ וַיְדִי צוּרָף תְּכֵלֶת וְאַרְגָּמָן לְבוּשָׁם מַעֲשֵׂה חֲכָמִים כָּלָם:
 י וַיְהוֹה אֱלֹהִים אֲמֶת הוּא אֱלֹהִים חַיִּים וּמְלֹךְ עוֹלָם מְקַצְפוֹ תִרְעַשׂ הָאָרֶץ וְלֹא יִכְלוּ גוֹיִם זַעֲמוּ:

Hear the word which the LORD has spoken to you, O House of Israel!

²Thus said the LORD:

Do not learn to go the way of the nations, and do not be dismayed by portents in the sky;
 Let the nations be dismayed by them!

³For the laws of the nations are delusions, for it is the work of a craftsman's hands.

He cuts down a tree in the forest with an ax, ⁴He adorns it with silver and gold,

He fastens it with nails and hammer, so that it does not totter.

⁵They are like a scarecrow in a cucumber patch, they cannot speak.

They have to be carried, for they cannot walk.

Be not afraid of them, for they can do no harm; nor is it in them to do any good.

⁶O LORD, there is none like You! You are great and Your name is great in power.

⁷Who would not revere You, O King of the nations?

For that is Your due,

Since among all the wise of the nations and among all their royalty there is none like You.

⁸But they are both dull and foolish; [Their] doctrine is but delusion; It is a piece of wood,

⁹Silver beaten flat, that is brought from Tarshish, and gold from Uphaz,

The work of a craftsman and the goldsmith's hands;

Their clothing is blue and purple, all of them are the work of skilled men.

¹⁰But the LORD is truly God: He is a living God, the everlasting King.

At His wrath, the earth quakes, and nations cannot endure His rage.

Haftarat Bo -- second third (Ex. 11:4-12:28) -- Jeremiah 46:13-28 -- Etz Hayyim p. 395

Jeremiah prophesies the destruction of Egypt in his day and the deliverance of Israel "from the land of their captivity."

Haftarat Bo -- third third (Ex. 12:29-13:16) -- II Samuel 7:18-29

In this passage King David expressly recalls the Exodus.

יח וַיִּבֹּא הַמֶּלֶךְ דָּוִד וַיֵּשֶׁב לְפָנַי יְהוָה וַיֹּאמֶר מִי אֲנֹכִי אֲדַנְּי יְהוָה וּמִי בֵיתִי כִּי הֵבִיאֲתָנִי עַד-הַלָּם:
 יט וַתִּקְטַן עוֹד זֵאת בְּעֵינַיִךְ אֲדַנְּי יְהוָה וַתִּדְבֹּר גַּם אֶל-בֵּית-עַבְדְּךָ לְמִרְחֹק וְזֹאת תּוֹרַת הָאָדָם אֲדַנְּי
 יְהוָה: כ וּמַה-יוֹסִיף דָּוִד עוֹד לְדַבֵּר אֵלֶיךָ וְאַתָּה יַדְעֵת אֶת-עַבְדְּךָ אֲדַנְּי יְהוָה: כא בְּעִבּוֹר דְּבָרְךָ וּכְלַבְּךָ
 עָשִׂיתָ אֶת כָּל-הַגְּדוּלָּה הַזֹּאת לְהוֹדִיעַ אֶת-עַבְדְּךָ: כב עַל-כֵּן גִּדַּלְתָּ יְהוָה אֱלֹהִים כִּי-אֲנִי כְמוֹד וְאִין
 אֱלֹהִים זוֹלָתְךָ בְּכָל אֲשֶׁר-שָׁמַעְנוּ בְּאַזְנוֹנָי: כג וּמִי כְעַמְּךָ כִּי־יִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְצְךָ אֲשֶׁר הִלְכוּ אֱלֹהִים
 לַפְּדוֹת-לוֹ לָעַם וְלָשׂוּם לוֹ נֶשֶׁם וְלַעֲשׂוֹת לָכֶם הַגְּדוּלָּה וְנִרְאוֹת לְאַרְצְךָ מִפְּנֵי עַמְּךָ אֲשֶׁר פָּדִיתָ לָךְ
 מִמִּצְרַיִם גוֹיִם וְאֱלֹהֵיו: כד וַתִּכְוֹן לָךְ אֶת-עַמְּךָ יִשְׂרָאֵל | לָךְ לָעַם עַד-עוֹלָם וְאַתָּה יְהוָה הֵייתָ לָהֶם

לְאֱלֹהִים: כֹּה וְעַתָּה יְהוָה אֱלֹהִים הַדְּבַר אֲשֶׁר דִּבַּרְתָּ עַל־עַבְדְּךָ וְעַל־בֵּיתוֹ הַקָּס עַד־עוֹלָם וְעַשָּׂה
 כַּאֲשֶׁר דִּבַּרְתָּ: כֹּה וַיִּגְדֹּל שִׁמְךָ עַד־עוֹלָם לֵאמֹר יְהוָה צְבָאוֹת אֱלֹהִים עַל־יִשְׂרָאֵל וּבֵית עַבְדְּךָ דָּוִד יְהוָה
 נִכּוֹן לְפָנֶיךָ: כִּי כִי־אַתָּה יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל גְּלִיתָה אֶת־אֲזִן עַבְדְּךָ לֵאמֹר בַּיִת אֲבִנְהָלְךָ עַל־כֹּן
 מִצָּא עַבְדְּךָ אֶת־לְבֹו לְהַתְּפִלֵּל אֵלֶיךָ אֶת־הַתְּפִלָּה הַזֹּאת: כֹּחַ וְעַתָּה | אֲדַנִּי יְהוָה אַתָּה־הוּא הָאֱלֹהִים
 וּדְבַרְיָךָ יִהְיוּ אִמְתֵּי וַתִּדְבַּר אֶל־עַבְדְּךָ אֶת־הַטּוֹבָה הַזֹּאת: כֹּחַ וְעַתָּה הוֹאֵל וּבְרַךְ אֶת־בַּיִת עַבְדְּךָ לְהַיּוֹת
 לְעוֹלָם לְפָנֶיךָ כִּי־אַתָּה אֲדַנִּי יְהוָה דִּבַּרְתָּ וּמִבְּרַכְתְּךָ יְבָרַךְ בַּיִת־עַבְדְּךָ לְעוֹלָם:

¹⁸Then King David came and sat before the LORD, and he said, “What am I, O Lord GOD, and what is my family, that You have brought me thus far? ¹⁹Yet even this, O Lord GOD, has seemed too little to You; for You have spoken of Your servant’s house also for the future. May that be the law for the people, O Lord GOD. ²⁰What more can David say to You? You know Your servant, O Lord GOD. ²¹For Your word’s sake and of Your own accord You have wrought this great thing, and made it known to Your servant. ²²You are great indeed, O LORD God! There is none like You and there is no other God but You, as we have always heard. ²³And who is like Your people Israel, a unique nation on earth, whom God went and redeemed as His people, winning renown for Himself and doing great and marvelous deeds for them [and] for Your land—[driving out] nations and their gods before Your people, whom You redeemed for Yourself from Egypt. ²⁴You have established Your people Israel as Your very own people forever; and You, O LORD, have become their God.

²⁵“And now, O LORD God, fulfill Your promise to Your servant and his house forever; and do as You have promised. ²⁶And may Your name be glorified forever, in that men will say, ‘The LORD of Hosts is God over Israel’; and may the house of Your servant David be established before You.

²⁷Because You, O LORD of Hosts, the God of Israel, have revealed to Your servant that You will build a house for him, Your servant has ventured to offer this prayer to You. ²⁸And now, O Lord GOD, You are God and Your words will surely come true, and You have made this gracious promise to Your servant. ²⁹Be pleased, therefore, to bless Your servant’s house, that it abide before You forever; for You, O Lord GOD, have spoken. May Your servant’s house be blessed forever by Your blessing.”

Haftarat B’shallach -- first third (Ex. 13:17-15:26) -- Judges 4:4-24 -- Etz Hayyim p. 424

The destruction of Sisera’s troops in this haftarah parallels the destruction of the Egyptian troops.

Haftarat B’shallach -- second third (Ex. 14:15-16:10) -- Judges 5:1-31 -- Etz Hayyim p. 426

Deborah’s triumphal song upon the defeat of Sisera’s forces is an obvious parallel to the song of Moses that we read today.

Haftarat B’shallach -- third third (Ex. 14:26-17:16) -- Joshua 3:9-17, 4:19-24

The splitting of the Jordan and Israel’s crossing upon dry land, though different in detail from the crossing of the Red Sea (note how the water splits), is noted by Joshua.

ט וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל גִּשּׁוּ הַנָּה וְשַׁמְעוּ אֶת־דְּבַרִי יְהוָה אֱלֹהֵיכֶם: י וַיֹּאמֶר יְהוֹשֻׁעַ בּוֹאֲתֵי
 תִּדְעוּן כִּי אֵל חַי בְּקִרְבְּכֶם וְהוֹרֵשׁ יוֹרֵשׁ מִפְּנֵיכֶם אֶת־הַכְּנַעֲנִי וְאֶת־הַחִתִּי וְאֶת־הַחִוִּי וְאֶת־הַפְּרִזִּי

וְאֶת־הַגְּרָגְשִׁי וְהָאֲמָרִי וְהַיְבוּסִי: יֵא הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כָּל־הָאָרֶץ עֹבֵר לִפְנֵיכֶם בַּיַּרְדֵּן: יב וְעַתָּה קָחוּ לָכֶם שְׁנֵי עָשָׂר אִישׁ מִשְׁבֹּטֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־אֶחָד לְשֹׁבֵט: יג וְהָיָה כְּנֹחַ כְּפֹת רַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן יְהוָה אֲדוֹן כָּל־הָאָרֶץ בְּמֵי הַיַּרְדֵּן מִי הַיַּרְדֵּן יִכְרְתוּן הַמַּיִם הַיַּרְדִּים מִלְּמַעְלָה וַיַּעֲמְדוּ גֵד אֶחָד: יד וְיָהִי בְּנִסְעַ הָעָם מֵאֶהְלִיָּהֶם לְעֹבֵר אֶת־הַיַּרְדֵּן וְהַכֹּהֲנִים נֹשְׂאֵי הָאֲרוֹן הַבְּרִית לִפְנֵי הָעָם: טו וְכִבּוֹא נֹשְׂאֵי הָאֲרוֹן עַד־הַיַּרְדֵּן וְרַגְלֵי הַכֹּהֲנִים נֹשְׂאֵי הָאֲרוֹן נִטְבְּלוּ בַקֶּצֶה הַמַּיִם וְהַיַּרְדֵּן מָלֵא עַל־כָּל־גְּדוֹתָיו כֹּל יְמֵי קִצִּיר: טז וַיַּעֲמְדוּ הַמַּיִם הַיַּרְדִּים מִלְּמַעְלָה קִמּוּ גֵד־אֶחָד הִרְחֵק מְאֹד בְּאֲדָם מֵאֲדָם הָעִיר אֲשֶׁר מֵצֵד צִרְתָּן וְהַיַּרְדִּים עַל יָם הָעַרְבָה יָם־הַמֶּלַח תִּמְּוּ נִכְרְתוּ וְהָעָם עָבְרוּ נֹגֵד יְרִיחוֹ: יז וַיַּעֲמְדוּ הַכֹּהֲנִים נֹשְׂאֵי הָאֲרוֹן בְּרִית־יְהוָה בַּחֲרֻבָה בְּתוֹךְ הַיַּרְדֵּן הַכֹּן וְכָל־יִשְׂרָאֵל עֹבְרִים בַּחֲרֻבָה עַד אֲשֶׁר־תִּמְּוּ כָל־הַגּוֹי לְעֹבֵר אֶת־הַיַּרְדֵּן:

ד יט וְהָעָם עָלוּ מִן־הַיַּרְדֵּן בַּעֲשׂוֹר לַחֲדָשׁ הָרִאשׁוֹן וַיַּחֲנוּ בְּגִלְגָל בַּקֶּצֶה מִזֶּרֶחַ יְרִיחוֹ: כ וְאֵת שְׁתֵּי עֶשְׂרֵה הָאֲבָנִים הָאֵלֶּה אֲשֶׁר לָקָחוּ מִן־הַיַּרְדֵּן הַקִּים יְהוֹשֻׁעַ בְּגִלְגָל: כא וַיֹּאמֶר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אֲשֶׁר יִשְׁאֲלוּן בְּנֵיכֶם מָחָר אֶת־אֲבוֹתְכֶם לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה: כב וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם לֵאמֹר בִּיבְשָׁה עֹבֵר יִשְׂרָאֵל אֶת־הַיַּרְדֵּן הַזֶּה: כג אֲשֶׁר־הוֹבִישׁ יְהוָה אֱלֹהֵיכֶם אֶת־מֵי הַיַּרְדֵּן מִפְּנֵיכֶם עַד־עֹבְרְכֶם כַּאֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְיַם־סוּף אֲשֶׁר־הוֹבִישׁ מִפְּנֵינוּ עַד־עֹבְרֵנוּ: כד לְמַעַן יָדַעַת כָּל־עַמֵּי הָאָרֶץ אֶת־יְדֵי יְהוָה כִּי חֲזָקָה הִיא לְמַעַן יֵרָאֲתֶם אֶת־יְהוָה אֱלֹהֵיכֶם כָּל־הַיָּמִים:

⁹And Joshua said to the Israelites, “Come closer and listen to the words of the LORD your God. ¹⁰By this,” Joshua continued, “you shall know that a living God is among you, and that He will dispossess for you the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites: ¹¹the Ark of the Covenant of the Sovereign of all the earth is advancing before you into the Jordan. ¹²Now select twelve men from the tribes of Israel, one man from each tribe. ¹³When the feet of the priests bearing the Ark of the LORD, the Sovereign of all the earth, come to rest in the waters of the Jordan, the waters of the Jordan—the water coming from upstream—will be cut off and will stand in a single heap.”

¹⁴When the people set out from their encampment to cross the Jordan, the priests bearing the Ark of the Covenant were at the head of the people. ¹⁵Now the Jordan keeps flowing over its entire bed throughout the harvest season. But as soon as the bearers of the Ark reached the Jordan, and the feet of the priests bearing the Ark dipped into the water at its edge, ¹⁶the waters coming down from upstream piled up in a single heap a great way off, at Adam, the town next to Zarethan; and those flowing away downstream to the Sea of the Arabah (the Dead Sea) ran out completely. So the people crossed near Jericho. ¹⁷The priests who bore the Ark of the LORD’s Covenant stood on dry land exactly in the middle of the Jordan, while all Israel crossed over on dry land, until the entire nation had finished crossing the Jordan.

4 ¹⁹The people came up from the Jordan on the tenth day of the first month, and encamped at Gilgal on the eastern border of Jericho. ²⁰And Joshua set up in Gilgal the twelve stones they had taken from the Jordan. ²¹He charged the Israelites as follows: “In time to come, when your children ask their fathers, ‘What is the meaning of those stones?’ ²²tell your children: ‘Here the Israelites crossed the Jordan on dry land.’ ²³For the LORD your God dried up the waters of the Jordan before you until you crossed, just as the LORD your God did to the Sea of Reeds, which He dried up before us until we crossed. ²⁴Thus all the peoples of the earth shall know how mighty is the hand of the LORD, and you shall fear the LORD your God always.”

Haftarat Yitro -- first third (Ex. 18:1-27) -- Isaiah 6:1-13 -- Etz Hayyim p. 452

The Revelation to Moses at Sinai is traditionally complemented by Isaiah's vision of God.

Haftarat Yitro -- second third (Ex. 19:1-20:23) -- Isaiah 44:9-23 -- Etz Hayyim p. 609

Isaiah waxes eloquent about the perversity of graven images.

Haftarat Yitro -- third third (Ex. 19:1-20:23) -- Ezekiel 16:4-14

Ezekiel reflects on Israel's birth, covenant and marriage. The Revelation at Sinai has been spoken of as all three.

ד ומולדותיך ביום הולדת אתך לא־כרת שרך ובמים לא־רחצת למשעי והמלח לא המלחת והחתל לא חתלת: ה לא־חסה עליך עין לעשות לך אחת מאלה לחמלה עליך ותשלכי אל־פני השדה בגעל נפשך ביום הולדת אתך: ו ואעבר עליך ואראך מתבוססת בדמין ואמר לך בדמין חלי ואמר לך בדמין חיי: ז רבבה כצמח השדה נתתיך ותרבי ותגדלי ותבאי בעדי עדיים שדים נלנו ושערך צמח ואת ערם ועריה: ח ואעבר עליך ואראך והנה עתך עת דדים ואפרש כנפלי עליך ואכסה ערותך ואשבע לך ואבוא בברית אתך נאם אדני יהוה ותהיי־לי: ט וארחצך במים ואשטף דמין מעלך ואסכך בשמן: י ואלבישך רקמה ואנעלך תחש ואחבשך בשש ואכסך משי: יא ואעדך עדי ואתנה צמידים על־גידך ורביד על־גרונוך: יב ואתן לזם על־אפך ועגילים על־אזניך ועטרת תפארת בראשך: יג ותעדי זהב וכסף ומלבושך ששי שש ומשי ורקמה סלת ודבש ושמן אכלתי אכלת ותיפלי בממד מאד ותצחתי למלוכה: יד ויצא לך שם בגוים ביפוך כי | כליל הוא בהדרלי אשר־שמתי עליך נאם אדני יהוה:

⁴As for your birth, when you were born your navel cord was not cut, and you were not bathed in water to smooth you; you were not rubbed with salt, nor were you swaddled. ⁵No one pitied you enough to do any one of these things for you out of compassion for you; on the day you were born, you were left lying, rejected, in the open field. ⁶When I passed by you and saw you wallowing in your blood, I said to you: “Live in spite of your blood.” Yea, I said to you: “Live in spite of your blood.” ⁷I let you grow like the plants of the field; and you continued to grow up until you attained to womanhood, until your breasts became firm and your hair sprouted.

You were still naked and bare ⁸when I passed by you [again] and saw that your time for love had arrived. So I spread My robe over you and covered your nakedness, and I entered into a covenant with you by oath—declares the Lord GOD; thus you became Mine. ⁹I bathed you in water, and washed the blood off you, and anointed you with oil. ¹⁰I clothed you with embroidered garments, and gave you sandals of *tahash*-leather to wear, and wound fine linen about your head, and dressed you in silks. ¹¹I decked you out in finery and put bracelets on your arms and a chain around your neck. ¹²I put a ring in your nose, and earrings in your ears, and a splendid crown on your head. ¹³You adorned yourself with gold and silver, and your apparel was of fine linen, silk, and embroidery. Your food was choice flour, honey, and oil. You grew more and more beautiful, and became fit for royalty. ¹⁴Your beauty won you fame among the nations, for it was perfected through the splendor which I set upon you—declares the Lord GOD.

Haftarat Mishpatim -- first third (Ex. 21:1-22:3) -- Jeremiah 34:12-22; 33:25-26 -- Etz Hayyim p. 482

In this haftarah Jeremiah refers clearly to the beginning of Parashat Mishpatim, for which reason it was established as the traditional haftarah for this Torah portion.

Haftarat Mishpatim -- second third (Ex. 22:4-23:19) -- I Samuel 18:20-28

This story of David's bride price for Michal (mohar hab'tulot) that is discussed in this haftarah is an instantiation of the law referred to in this Torah portion.

כ וּתְאַהֲב מִיכָל בֵּת-שָׂאוּל אֶת-דָּוִד וַיִּגְדּוּ לְשָׂאוּל וַיִּשְׂר הַדָּבָר בְּעֵינָיו: כֹּה וַיֹּאמֶר שָׂאוּל אֶתְנַנֶּה לוֹ וַתְּהִי-לוֹ לְמוֹקֵשׁ וַתְּהִי-בּוֹ יַד-פְּלִשְׁתִּים וַיֹּאמֶר שָׂאוּל אֶל-דָּוִד בְּשָׂתִים תִּתְחַתֵּן בִּי הַיּוֹם: כִּב וַיֵּצֵא שָׂאוּל אֶת-עַבְדָּיו דִּבְרוּ אֶל-דָּוִד בְּלֹט לְאֹמֵר הֲלֵה חֲפָץ בְּךָ הַמֶּלֶךְ וְכָל-עַבְדָּיו אֶהְבֹּד וְעַתָּה הִתְחַתֵּן בְּמֶלֶךְ: כֵּג וַיִּדְבְּרוּ עַבְדֵי שָׂאוּל בְּאָזְנֵי דָוִד אֶת-הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר דָּוִד הִנֵּקְלָה בְּעֵינֶיכֶם הִתְחַתֵּן בְּמֶלֶךְ וְאַנְכִי אִישׁ-רָשׁ וְנִקְלָה: כֵּד וַיִּגְדּוּ עַבְדֵי שָׂאוּל לוֹ לְאֹמֵר כְּדִבְרֵים הָאֵלֶּה דִבְרַר דָּוִד: כֵּה וַיֹּאמֶר שָׂאוּל כֹּה-תֹאמְרוּ לְדָוִד אִין-חֲפָץ לְמֶלֶךְ בְּמָהָר כִּי בְמֵאָה עֶרְלוֹת פְּלִשְׁתִּים לְהִנָּקֵם בְּאֵיבֵי הַמֶּלֶךְ וְשָׂאוּל חָשַׁב לְהַפִּיל אֶת-דָּוִד בְּיַד-פְּלִשְׁתִּים: כֵּו וַיִּגְדּוּ עַבְדָּיו לְדָוִד אֶת-הַדְּבָרִים הָאֵלֶּה וַיִּשְׂר הַדָּבָר בְּעֵינָיו דָּוִד לְהִתְחַתֵּן בְּמֶלֶךְ וְלֹא-מָלְאוּ הַיָּמִים: כֵּז וַיִּקֶם דָּוִד וַיִּלְךָ | הוּא וְאַנְשָׁיו וַיֵּךְ בַּפְּלִשְׁתִּים מְאֹתַיִם אִישׁ וַיָּבֵא דָוִד אֶת-עֶרְלֹתֵיהֶם וַיִּמְלְאוּם לְמֶלֶךְ לְהִתְחַתֵּן בְּמֶלֶךְ וַיִּתֵּן-לוֹ שָׂאוּל אֶת-מִיכָל בִּתּוֹ לְאִשָּׁה: כֵּח וַיִּרָא שָׂאוּל וַיֵּדַע כִּי יִהְיֶה עִם-דָּוִד וּמִיכָל בֵּת-שָׂאוּל אֶהְבְּתָהּ:

²⁰Now Michal daughter of Saul had fallen in love with David; and when this was reported to Saul, he was pleased. ²¹Saul thought: "I will give her to him, and she can serve as a snare for him, so that the Philistines may kill him." So Saul said to David, "You can become my son-in-law even now through the second one." ²²And Saul instructed his courtiers to say to David privately, "The king is fond of you and all his courtiers like you. So why not become the king's son-in-law?" ²³When the king's courtiers repeated these words to David, David replied, "Do you think that becoming the son-in-law of a king is a small matter, when I am but a poor man of no consequence?" ²⁴Saul's courtiers reported to him, "This is what David answered." ²⁵And Saul said, "Say this to David: 'The king desires no other bride-price than the foreskins of a hundred Philistines, as vengeance on the king's enemies.'"—Saul intended to bring about David's death at the hands of the Philistines.—²⁶When his courtiers told this to David, David was pleased with the idea of becoming the king's son-in-law. Before the time had expired, ²⁷David went out with his men and killed two hundred Philistines; David brought their foreskins and they were counted out for the king, that he might become the king's son-in-law. Saul then gave him his daughter Michal in marriage. ²⁸And Saul realized that the LORD was with David and that Michal daughter of Saul loved him.

Haftarat Mishpatim -- third third (Ex. 23:20-24:18) -- Joshua 24:16-28

The covenant scene at the end of this parashah, where the people pledge to observe God's words and Moses writes them down is echoed in a similar moment between Joshua and the people described in this haftarah.

טז וַיַּעַן הָעָם וַיֹּאמְרוּ חֲלִילָה לָנוּ מֵעַזְבֹת אֶת-יְהוָה לְעַבְדֹת אֱלֹהִים אֲחֵרִים: יז כִּי יִהְיֶה אֱלֹהֵינוּ הוּא הַמַּעֲלָה אֶתְנוּ וְאֶת-אֲבוֹתֵינוּ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים וְאֲשֶׁר עָשָׂה לְעֵינֵינוּ אֶת-הָאֲתוֹת הַגְּדֹלוֹת

הָאֱלֹהִים וַיִּשְׁמְרוּנוּ בְּכָל-הַדְרֹךְ אֲשֶׁר הִלְכְנוּ בָּהּ וּבְכָל-הַעֲמֻמִּים אֲשֶׁר עָבְרָנוּ בְּקִרְבָּם: יח וַיִּגְרַשׁ יְהוָה אֶת-כָּל-הַעֲמֻמִּים וְאֶת-הָאֱמֹרִי יֵשֵׁב הָאָרֶץ מִפְּנֵינוּ גַם-אֲנַחְנוּ נַעֲבֹד אֶת-יְהוָה כִּי-הוּא אֱלֹהֵינוּ: יט וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-הָעָם לֹא תוּכְלוּ לַעֲבֹד אֶת-יְהוָה כִּי-אֱלֹהִים קְדוֹשִׁים הוּא אֶל-קִנּוּא הוּא לֹא-יִשָּׂא לְפִשְׁעֵכֶם וּלְחַטָּאוֹתֵיכֶם: כ כִּי תַעֲזֹבוּ אֶת-יְהוָה וַעֲבַדְתֶּם אֱלֹהֵי נֹכַר וְשָׁב וְהִרַע לָכֶם וְכִלְהָ אֶתְכֶם אַחֲרָי אֲשֶׁר-הֵיטִיב לָכֶם: כא וַיֹּאמֶר הָעָם אֶל-יְהוֹשֻׁעַ לֹא כִּי אֶת-יְהוָה נַעֲבֹד: כב וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-הָעָם עַדִּים אַתֶּם בָּכֶם כִּי-אַתֶּם בְּחֻרְתְּם לָכֶם אֶת-יְהוָה לַעֲבֹד אוֹתוֹ וַיֹּאמְרוּ עַדִּים: כג וַעֲתָה הִסִּירוּ אֶת-אֱלֹהֵי הַנֹּכַר אֲשֶׁר בְּקִרְבְּכֶם וְהִטּוּ אֶת-לְבַבְכֶם אֶל-יְהוָה אֱלֹהֵי יִשְׂרָאֵל: כד וַיֹּאמְרוּ הָעָם אֶל-יְהוֹשֻׁעַ אֶת-יְהוָה אֱלֹהֵינוּ נַעֲבֹד וּבְקוּלוֹ נִשְׁמָע: כה וַיְכַרְתַּת יְהוֹשֻׁעַ בְּרִית לָעָם בַּיּוֹם הַהוּא וַיִּשֶׁם לוֹ חֶק וּמִשְׁפָּט בְּשֵׁכֶם: כו וַיִּכְתֹּב יְהוֹשֻׁעַ אֶת-הַדְּבָרִים הָאֵלֶּה בְּסֵפֶר תּוֹרַת אֱלֹהִים וַיִּקַּח אֲבָן גְּדוֹלָה וַיְקִימָהּ שָׁם תַּחַת הָאֱלֹהִים אֲשֶׁר בְּמִקְדָּשׁ יְהוָה: כז וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם הִנֵּה הָאֲבָן הַזֹּאת תְּהִיָּה-בָנוּ לְעֵדָה כִּי-הִיא שֹׁמֵעָה אֶת כָּל-אֲמָרֵי יְהוָה אֲשֶׁר דִּבֶּר עִמָּנוּ וְהִיְתָה בָכֶם לְעֵדָה פֶּן-תִּכְחָשׁוּ בְּאֱלֹהֵיכֶם: כח וַיִּשְׁלַח יְהוֹשֻׁעַ אֶת-הָעָם אִישׁ לְנַחֲלָתוֹ:

¹⁶In reply, the people declared, “Far be it from us to forsake the LORD and serve other gods! ¹⁷For it was the LORD our God who brought us and our fathers up from the land of Egypt, the house of bondage, and who wrought those wondrous signs before our very eyes, and guarded us all along the way that we traveled and among all the peoples through whose midst we passed. ¹⁸And then the LORD drove out before us all the peoples—the Amorites—that inhabited the country. We too will serve the LORD, for He is our God.”

¹⁹Joshua, however, said to the people, “You will not be able to serve the LORD, for He is a holy God. He is a jealous God; He will not forgive your transgressions and your sins. ²⁰If you forsake the LORD and serve alien gods, He will turn and deal harshly with you and make an end of you, after having been gracious to you.” ²¹But the people replied to Joshua, “No, we will serve the LORD!”

²²Thereupon Joshua said to the people, “You are witnesses against yourselves that you have by your own act chosen to serve the LORD.” “Yes, we are!” they responded. ²³“Then put away the alien gods that you have among you and direct your hearts to the LORD, the God of Israel.” ²⁴And the people declared to Joshua, “We will serve none but the LORD our God, and we will obey none but Him.”

²⁵On that day at Shechem, Joshua made a covenant for the people and he made a fixed rule for them. ²⁶Joshua recorded all this in a book of divine instruction. He took a great stone and set it up at the foot of the oak in the sacred precinct of the LORD; ²⁷and Joshua said to all the people, “See, this very stone shall be a witness against us, for it heard all the words that the LORD spoke to us; it shall be a witness against you, lest you break faith with your God.” ²⁸Joshua then dismissed the people to their allotted portions.

Haftarat T'rumah -- first third (Ex. 25:1-25:40) -- Zekhariah 2:5-17

The connection of this haftarah to the parashah is in God's promise to dwell within Israel.

ה וַאֲשָׁא עֵינַי וָאֶרָא וְהִנֵּה-אִישׁ וּבְגָדוֹ חָבַל מִדָּה: ו וַאֲמַר אָנָּה אַתָּה הַלֵּךְ וַיֹּאמֶר אֵלַי לְמַד אֶת-יְרוּשָׁלַם לְרֵאוֹת כְּמֵה-דְרַחְבָּהּ וְכְמֵה אֶרְכָּהּ: ז וְהִנֵּה הַמְּלֶאֶךְ הַדֹּבֵר בִּי יֵצֵא וּמִלְאָךְ אַחֲרָי יֵצֵא לְקִרְאָתוֹ: ח וַיֹּאמֶר אֵלַי רַץ דַּבֵּר אֶל-הַנַּעַר הַלֵּז לֵאמֹר פְּרוֹזוֹת תֵּשֵׁב יְרוּשָׁלַם מִרְב אָדָם וּבְהִמָּה בְּתוֹכָהּ: ט וַאֲנִי אֶהְיֶה-לָּהּ נְאֻם-יְהוָה חוֹמַת אֵשׁ סָבִיב וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ: י הוּי הוּי וְנָסוּ מֵאָרֶץ צָפוֹן נְאֻם-יְהוָה כִּי כְּאֶרְבַּע רוּחוֹת הַשָּׁמַיִם פָּרַשְׁתִּי אֶתְכֶם נְאֻם-יְהוָה: יא הוּי צִיּוֹן הַמְּלֶטִי יוֹשֶׁבֶת בַּת-דָּבָל:

יב כִּי כֹה אָמַר יְהוָה צְבָאוֹת אַחַר כְּבוֹד שְׁלַחְנִי אֶל־הַגּוֹיִם הַשְּׁלֵלִים אֶתְכֶם כִּי הִנֵּגְע בְּכֶם נִגְע בְּבַבְתַּי
 עֵינָיו: יג כִּי הִנְלִי מִנִּיף אֶת־יָדַי עֲלֵיהֶם וְהָיוּ שְׁלָל לְעַבְדֵיהֶם וַיִּדְעַתְּם כִּי־יְהוָה צְבָאוֹת שְׁלַחְנִי: יד רָנִי
 וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכָךְ נְאֻם־יְהוָה: טו וְנִלְווּ גוֹלִים רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא וְהָיוּ
 לִי לְעָם וְשָׁכַנְתִּי בְתוֹכָךְ וַיִּדְעַתְּ כִּי־יְהוָה צְבָאוֹת שְׁלַחְנִי אֵלֶיךָ: טז וְנִחַל יְהוָה אֶת־יְהוּדָה חִלְקוֹ עַל
 אֲדַמַּת הַקָּדָשׁ וּבָחַר עוֹד בִּירוּשָׁלַם: יז הִס כָּל בָּשָׂר מִפְּנֵי יְהוָה כִּי נֶעֱזַר מִמַּעוֹן קִדְשׁוֹ:

⁵I looked up, and I saw a man holding a measuring line. ⁶“Where are you going?” I asked. “To measure Jerusalem,” he replied, “to see how long and wide it is to be.” ⁷But the angel who talked with me came forward, and another angel came forward to meet him. ⁸The former said to him, “Run to that young man and tell him:

“Jerusalem shall be peopled as a city without walls, so many shall be the men and cattle it contains.

⁹And I Myself—declares the LORD—will be a wall of fire all around it, and I will be a glory inside it.

¹⁰“Away, away! Flee from the land of the north—says the LORD—though I swept you [there] like the four winds of heaven—declares the LORD.”

¹¹Away, escape, O Zion, you who dwell in Fair Babylon! ¹²For thus said the LORD of Hosts—He who sent me after glory—concerning the nations that have taken you as spoil: “Whoever touches you touches the pupil of his own eye. ¹³For I will lift My hand against them, and they shall be spoil for those they enslaved.”—Then you shall know that I was sent by the LORD of Hosts.

¹⁴Shout for joy, Fair Zion! For lo, I come; and I will dwell in your midst—declares the LORD. ¹⁵In that day many nations will attach themselves to the LORD and become His people, and He will dwell in your midst. Then you will know that I was sent to you by the LORD of Hosts.

¹⁶The LORD will take Judah to Himself as His portion in the Holy Land, and He will choose Jerusalem once more.

¹⁷Be silent, all flesh, before the LORD!

For He is roused from His holy habitation.

Haftarat T'rumah -- second third (Ex. 26:1-26:30) -- I Kings 6:1-13 -- Etz Hayyim p. 500

The building of the First Temple by Solomon is juxtaposed, here, to the building of the Tabernacle.

Haftarat T'rumah -- third third (Ex. 26:31-27:19) -- II Samuel 7:1-16 -- Etz Hayyim p. 647

The building of a Temple is denied to David, but promised to his heirs. That house would become the successor to the Tabernacle constructed by the generation of the desert.

Haftarat T'tzaveh -- first third (Ex. 27:20-28:30) -- Ezekiel 43:10-17 -- Etz Hayyim p. 520

Ezekiel here discusses his vision of the future Temple, in all its particulars, similar to the painstaking details found in the Torah portion.

Haftarat T'tzaveh -- second third (Ex. 28:31-29:18) -- Haggai 1:1-12

The tradition begun with the Tabernacle in the desert and continued with the Temple in the land of Israel, is renewed upon return from exile with the preparation of the second Temple.

א בשנת שתים לדריוש המלך בחדש הששי ביום אחד לחדש הלה דבר יהוה ביד חגי הנביא
אל זרובבל בן שאלתיאל פחת יהודה ואל יהושע בן יהוצדק הכהן הגדול לאמר: ב כה אמר יהוה
צבאות לאמר העם הזה אמרו לא עת בא עת בית יהוה להבנות: ג ויהי דבר יהוה ביד חגי
הנביא לאמר: ד העת לכם אתם לשבת בבתיכם ספונגים והבית הזה חרב: ה ועתה כה אמר יהוה
צבאות שימו לבבכם על דרכיכם: ו זרעתם הרבה והבא מעט אכול ואין לשבעה שתו ואין לשכרה
לבוש ואין לחם לו והמשתכר אל צרור נקוב: ז כה אמר יהוה צבאות שימו לבבכם
על דרכיכם: ח עלו ההר והבאתם עץ ובנו הבית וארצהו ואכבדו ואכבדה אמר יהוה: ט פנה
אל הרבה והנה למעט והבאתם הבית ונפחתי בו יען מה נאם יהוה צבאות יען ביתי אשר הוא חרב
ואתם רצים איש לביתו: י על כן עליכם כלאו שמים מטל והארץ כלאה יבולה: יא ואקרא חרב
על הארץ ועל ההרים ועל הדגן ועל התירוש ועל היצהר ועל אשר תוציא האדמה ועל האדם
ועל הבהמה ועל כל יגיע פנים: יב וישמע זרובבל | בן שלתיאל ויהושע בן יהוצדק הכהן הגדול
וכל | שארית העם בקול יהוה אלהיהם ועל דברי חגי הנביא כאשר שלחו יהוה אלהיהם וייראו
העם מפני יהוה:

In the second year of King Darius, on the first day of the sixth month, this word of the LORD came through the prophet Haggai to Zerubbabel son of Shealtiel, the governor of Judah, and to Joshua son of Jehozadak, the high priest:

²Thus said the LORD of Hosts: These people say, “The time has not yet come for rebuilding the House of the LORD.”

³And the word of the LORD through the prophet Haggai continued:

⁴Is it a time for you to dwell in your paneled houses, while this House is lying in ruins? ⁵Now thus said the LORD of Hosts: Consider how you have been faring! ⁶You have sowed much and brought in little; you eat without being satisfied; you drink without getting your fill; you clothe yourselves, but no one gets warm; and he who earns anything earns it for a leaky purse.

⁷Thus said the LORD of Hosts: Consider how you have fared: ⁸Go up to the hills and get timber, and rebuild the House; then I will look on it with favor and I will be glorified—said the LORD.

⁹You have been expecting much and getting little; and when you brought it home, I would blow on it! Because of what?—says the LORD of Hosts. Because of My House which lies in ruins, while you all hurry to your own houses! ¹⁰That is why the skies above you have withheld [their] moisture and the earth has withheld its yield, ¹¹and I have summoned fierce heat upon the land—upon the hills, upon the new grain and wine and oil, upon all that the ground produces, upon man and beast, and upon all the fruits of labor.

¹²Zerubbabel son of Shealtiel and the high priest Joshua son of Jehozadak and all the rest of the people gave heed to the summons of the LORD their God and to the words of the prophet Haggai, when the LORD their God sent him; the people feared the LORD.

Haftarat T'tzaveh -- third third (Ex. 29:19-30:10) -- Haggai 2:1-9

God's promise in this haftarah, despite its poor beginnings -- this second Temple will be even greater than its forbears.

א בְּשִׁבְעֵי בַעֲשָׂרִים וָאֶחָד לַחֹדֶשׁ הָיָה דְבַר יְהוָה בְּיַד חֲגִי הַנְּבִיא לֵאמֹר: ב אָמַר נָא אֶל־זֵרֻבָבֶל בֶּן־שֵׁלְתַיָּאל פֶּחַת יְהוּדָה וְאֶל־יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְאֶל־שָׂאֲרִית הָעַם לֵאמֹר: ג מִי בְכֶם הַנִּשְׁאָר אֲשֶׁר רָאָה אֶת־הַבַּיִת הַזֶּה בְּכַבּוּדוֹ הַרְאִשׁוֹן וּמָה אַתֶּם רֹאִים אֲתוֹ עַתָּה הֲלוֹא כְמֹהוּ כְּאִן בְּעֵינֵיכֶם: ד וְעַתָּה חֲזַק זֵרֻבָבֶל | נֹאם יְהוָה וְחֲזַק יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל וְחֲזַק כָּל־עַם הָאָרֶץ נֹאם־יְהוָה וַעֲשׂוּ כִּי־אֲנִי אֵתְכֶם נֹאם יְהוָה צְבָאוֹת: ה אֶת־הַדָּבָר אֲשֶׁר־כָּרַתִּי אִתְּכֶם בְּצֵאתְכֶם מִמִּצְרַיִם וְרוּחִי עֹמֵד עִמָּכֶם אֶל־תִּירְאוּ: ו כִּי כֹה אָמַר יְהוָה צְבָאוֹת עוֹד אַחַת מֵעַט הִיא וְאֲנִי מֵרַעִישׁ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וְאֶת־הַיָּם וְאֶת־הַחַרְבָּה: ז וְהִרְעַשְׁתִּי אֶת־כָּל־הַגּוֹלִים וּבָאוּ חֲמֻדַּת כָּל־הַגּוֹיִם וּמִלֵּאֲתֵי אֶת־הַבַּיִת הַזֶּה כְּבוֹד אָמַר יְהוָה צְבָאוֹת: ח לִי הַכֶּסֶף וְלִי הַזָּהָב נֹאם יְהוָה צְבָאוֹת: ט גְּדוֹל יְהִי כְבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן מִן־הַרְאִשׁוֹן אָמַר יְהוָה צְבָאוֹת וּבְמִקּוֹם הַזֶּה אֲתֵן שָׁלוֹם נֹאם יְהוָה צְבָאוֹת:

On the twenty-first day of the seventh month, the word of the LORD came through the prophet Haggai: ²Speak to Zerubbabel son of Shealtiel, the governor of Judah, and to the high priest Joshua son of Jehozadak, and to the rest of the people: ³Who is there left among you who saw this House in its former splendor? How does it look to you now? It must seem like nothing to you. ⁴But be strong, O Zerubbabel—says the LORD—be strong, O high priest Joshua son of Jehozadak; be strong, all you people of the land—says the LORD—and act! For I am with you—says the LORD of Hosts. ⁵So I promised you when you came out of Egypt, and My spirit is still in your midst. Fear not!

⁶For thus said the LORD of Hosts: In just a little while longer I will shake the heavens and the earth, the sea and the dry land; ⁷I will shake all the nations. And the precious things of all the nations shall come [here], and I will fill this House with glory, said the LORD of Hosts. ⁸Silver is Mine and gold is Mine—says the LORD of Hosts. ⁹The glory of this latter House shall be greater than that of the former one, said the LORD of Hosts; and in this place I will grant prosperity—declares the LORD of Hosts.

Haftarat Ki Tissa -- first third (Ex. 30:11-31:17) -- Jeremiah 17:19-27, [24-25]

This haftarah focuses on the observance of Shabbat and carrying burden, the subtext of Moses' warning to observe Shabbat in the context of building the Mishkan.

יט כֹּה־אָמַר יְהוָה אֱלֹהֵי הַלָּדָּ: וְעֹמֵדָתְךָ בְּשַׁעַר בְּנֵי־עַם הָעַם אֲשֶׁר יָבֹאוּ בּוֹ מִלְכֵי יְהוּדָה וְאֲשֶׁר יֵצְאוּ בּוֹ וּבְכָל שַׁעְרֵי יְרוּשָׁלַם: כ וְאָמַרְתָּ אֲלֵיהֶם שְׁמְעוּ דְבַר־יְהוָה מִלְכֵי יְהוּדָה וְכָל־יְהוּדָה וְכָל יֹשְׁבֵי יְרוּשָׁלַם הַבָּאִים בְּשַׁעְרֵי הָאֵלֶּה: כא כֹּה אָמַר יְהוָה הַשְׁמְרוּ בְּנִפְשׁוֹתֵיכֶם וְאַל־תִּשְׂאוּ מִשָּׂא בְיָוִם הַשַּׁבָּת וְהִבַּאתֶם בְּשַׁעְרֵי יְרוּשָׁלַם: כב וְלֹא־תוֹצִיאוּ מִשָּׂא מִבְּתֵיכֶם בְּיָוִם הַשַּׁבָּת וְכָל־מִלְאָכָה לֹא תַעֲשׂוּ וְקִדְשִׁתֶם אֶת־יָוִם הַשַּׁבָּת כַּאֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתֵיכֶם: כג וְלֹא שְׁמְעוּ וְלֹא הִטּוּ אֶת־אָזְנֵם וַיִּקְשׂוּ אֶת־עַרְפֹּם לְבַלְתִּי שׁוֹמֵעַ וּלְבַלְתִּי קוֹחַת מוֹסֵר: כד וְהָיָה אִם־שָׁמַעַתְּ שְׁמַעוֹן אֵלַי נֹאם־יְהוָה לְבַלְתִּי | הִבִּיא מִשָּׂא בְּשַׁעְרֵי הָעִיר הַזֹּאת בְּיָוִם הַשַּׁבָּת וּלְקַדֵּשׁ אֶת־יָוִם הַשַּׁבָּת לְבַלְתִּי עֲשׂוֹת־בָּהּ בּוֹ כָּל־מִלְאָכָה: כה וּבָאוּ בְּשַׁעְרֵי הָעִיר הַזֹּאת מִלְכִים | וְשָׂרִים יֹשְׁבִים עַל־כֶּסֶף דָּוָד רְכָבִים | בְּרֶכֶב וּבִסוּסִים הֵמָּה וְשָׂרֵיהֶם אִישׁ יְהוּדָה

וַיֹּשְׁבֵי יְרוּשָׁלַם וַיֵּשְׁבֶה הָעִיר־הַזֹּאת לְעוֹלָם: כּוּ וּבָאוּ מֵעַרְי־יְהוּדָה וּמִסְבִּיבוֹת יְרוּשָׁלַם וּמֵאֶרֶץ בְּנִימֹן
 וּמִן־הַשְּׁפֵלָה וּמִן־הַהָר וּמִן־הַנָּגֶב מִבָּאִים עוֹלָה וְזָבַח וּמִנְחָה וּלְבוֹנָה וּמִבְּאֵי תוֹדָה בַּיַּת יְהוָה:
 כִּי וְאִם־לֹא תִשְׁמְעוּ אֵלַי לְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת וּלְבַלְתִּי | שְׁאֵת מִשָּׂא וּבֹא בְּשַׁעְרֵי יְרוּשָׁלַם בְּיוֹם
 הַשַּׁבָּת וְהֵצִיטִי אִישׁ בְּשַׁעְרֵיהָ וְאָכְלָה אֶרְמִנוֹת יְרוּשָׁלַם וְלֹא תִכְבֶּה:
 [כִּד וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּן אֵלַי נְאֻם־יְהוָה לְבַלְתִּי | הִבֵּיָא מִשָּׂא בְּשַׁעְרֵי הָעִיר הַזֹּאת בְּיוֹם הַשַּׁבָּת
 וּלְקַדֵּשׁ אֶת־יוֹם הַשַּׁבָּת לְבַלְתִּי עֲשׂוֹת־בֶּה בּוֹ כֹּל־מְלָאכָה: כִּה וּבָאוּ בְּשַׁעְרֵי הָעִיר הַזֹּאת מְלָכִים |
 וְשָׂרִים וְיָשִׁיבִים עַל־פֶּסֶא דָּוִד רְכָבִים | בְּרֶכֶב וּבִסּוּסִים הֵמָּה וְשָׂרֵיהֶם אִישׁ יְהוּדָה וַיֹּשְׁבֵי יְרוּשָׁלַם
 וַיֵּשְׁבֶה הָעִיר־הַזֹּאת לְעוֹלָם:]

¹⁹Thus said the LORD to me: Go and stand in the People's Gate, by which the kings of Judah enter and by which they go forth, and in all the gates of Jerusalem, ²⁰and say to them: Hear the word of the LORD, O kings of Judah, and all Judah, and all the inhabitants of Jerusalem who enter by these gates!

²¹Thus said the LORD: Guard yourselves for your own sake against carrying burdens on the sabbath day, and bringing them through the gates of Jerusalem. ²²Nor shall you carry out burdens from your houses on the sabbath day, or do any work, but you shall hallow the sabbath day, as I commanded your fathers. (²³But they would not listen or turn their ear; they stiffened their necks and would not pay heed or accept discipline.) ²⁴If you obey Me—declares the LORD—and do not bring in burdens through the gates of this city on the sabbath day, but hallow the sabbath day and do no work on it, ²⁵then through the gates of this city shall enter kings who sit upon the throne of David, with their officers—riding on chariots and horses, they and their officers—and the men of Judah and the inhabitants of Jerusalem. And this city shall be inhabited for all time. ²⁶And people shall come from the towns of Judah and from the environs of Jerusalem, and from the land of Benjamin, and from the Shephelah, and from the hill country, and from the Negeb, bringing burnt offerings and sacrifices, meal offerings and frankincense, and bringing offerings of thanksgiving to the House of the LORD. ²⁷But if you do not obey My command to hallow the sabbath day and to carry in no burdens through the gates of Jerusalem on the sabbath day, then I will set fire to its gates; it shall consume the fortresses of Jerusalem and it shall not be extinguished.

[²⁴If you obey Me—declares the LORD—and do not bring in burdens through the gates of this city on the sabbath day, but hallow the sabbath day and do no work on it, ²⁵then through the gates of this city shall enter kings who sit upon the throne of David, with their officers—riding on chariots and horses, they and their officers—and the men of Judah and the inhabitants of Jerusalem. And this city shall be inhabited for all time.]

Haftarat Kí Tíssa -- second third (Ex. 31:18-33:11) -- I Kings 18:20-39 -- Etz Hayyim p. 549

The dramatic challenge of Elijah to the prophets of Baal culminating in the people returning from idolatry to God has clear affinity to the moment when Moses descended the mountain to confront the Golden Calf.

Haftarat Ki Tissa -- third third (Ex. 33:12-34:35) -- Isaiah 63:17-64:8

Isaiah takes on a voice like that of Moses at the end of Ki Tissa, seeking to intercede on behalf of the people and bring God to forgive Israle's sins.

זו למה תתענו יהוה מדרך־כיף תקשיח לבנו מיראתך שוב למען עבדיך שבטי נחלתך: יח למצער ירשו
עם־קדשך צרינו בוססו מקדשך: יט הלינו מעולם לא־משלת בם לא־נקרא שמך עליהם לוא־קרעת
שמים ירדת מפניך הרים נלו:

סד א בקדח אש המסים מים תבעה־אש להודיע שמך לצריה מפניך גוים ירגזו: ב בעשותך נוראות
לא נקוה ירדת מפניך הרים נלו: ג ומעולם לא־שמעו לא האזינו עין לא־ראתה אלהים זולתך ועשה
למחכה־לו: ד פגעת את־שש ועשה צדק בדרך־ך יזכרוד הו־אתה קצפת ונחטא בהם עולם ונשע:
ה ונהי כטמא בלנו וכבגד עדים כל־צדקתינו ונבל כעלה בלנו ועוננו פרוח ישאנו: ו ואין־קורא בשמך
מתעורר להחזיק בך פי־הסתרת פניך ממנו ותמוגנו ביד־עוננו: ז ועתה יהוה אבינו אתה אנחנו
החמר ואתה יצרנו ומעשה ידך בלנו: ח אל־תקצר יהוה עד־מאד ואל־לעד תזכר עון הו־הבט־נא
עמך בלנו:

¹⁷Why, LORD, do You make us stray from Your ways, and turn our hearts away from revering You?

Relent for the sake of Your servants, the tribes that are Your very own!

¹⁸Our foes have trampled Your Sanctuary, which Your holy people possessed but a little while.

¹⁹We have become as a people You never ruled, to which Your name was never attached.

If You would but tear open the heavens and come down, so that mountains would quake before You—

64 As when fire kindles brushwood, and fire makes water boil—

To make Your name known to Your adversaries so that nations will tremble at Your Presence,

²When You did wonders we dared not hope for, You came down and mountains quaked before You.

³Such things had never been heard or noted. No eye has seen [them], O God, but You,
Who act for those who trust in You.

⁴Yet you have struck him who would gladly do justice, and remember You in Your ways.

It is because You are angry that we have sinned;

We have been steeped in them from of old, and can we be saved?

⁵We have all become like an unclean thing, and all our virtues like a filthy rag.

We are all withering like leaves, and our iniquities, like a wind, carry us off.

⁶Yet no one invokes Your name, rouses himself to cling to You.

For You have hidden Your face from us, and made us melt because of our iniquities.

⁷But now, O LORD, You are our Father; we are the clay, and You are the Potter,

We are all the work of Your hands.

⁸Be not implacably angry, O LORD, do not remember iniquity forever.

Oh, look down to Your people, to us all!

Haftarat vayak-hel one (Ex. 35:1-40:38) -- I Kings 7:40-50 -- Etz Hayyim p. 574

Solomon attends to the construction of his Temple in this haftarah that parallels the construction of the Tabernacle in the Torah portion.

Haftarat vayak-hel two (Ex. 35:1-40:38) -- I Kings 7:13-26 -- Etz Hayyim p. 576

Solomon attends to the construction of his Temple in this haftarah that parallels the construction of the Tabernacle in the Torah portion.

Haftarat vayak-hel three (Ex. 35:1-40:38) -- Ezekiel 43:1-9

The importance of the project of the Tabernacle which occupies our attention in the Torah, is dramatically emphasized by Ezekiel in this vision.

א וַיֹּלְכֵנִי אֶל־הַשָּׁעַר שֶׁעַר אֲשֶׁר פָּנָה דָרָךְ הַקֳּדָיִם: ב וְהִנֵּה כְבוֹד אֱלֹהֵי יִשְׂרָאֵל בָּא מִדָּרָךְ הַקֳּדָיִם וְקוֹלוֹ
 כָּקוֹל מַיִם רַבִּים וְהָאֲרֶז הָאֵיזָרָה מִכַּבֹּד: ג וַיִּכְמַרְאֶה הַמַּרְאֶה אֲשֶׁר רָאִיתִי כַּמַּרְאֶה אֲשֶׁר־רָאִיתִי בְּבֵאֵל
 לְשַׁחַת אֶת־הָעִיר וּמַרְאֹת כַּמַּרְאֶה אֲשֶׁר רָאִיתִי אֶל־נְהַר כְּבָר וְאֶפֶל אֶל־פְּנֵי: ד וַיִּכְבֹּד יְהוָה בָּא
 אֶל־הַבַּיִת דָּרָךְ שֶׁעַר אֲשֶׁר פָּנָה דָרָךְ הַקֳּדָיִם: ה וַתִּשְׁאַנֵּנִי רוּחַ וַתְּבִיאֵנִי אֶל־הַחֶצֶר הַפְּנִימִי וְהִנֵּה מְלֶאכֶּ
 כְּבוֹד־יְהוָה הַבַּיִת: ו וַאֲשַׁמַּע מִדְּבַר אֱלֹהֵי מִהַבַּיִת וְאִישׁ הָיָה עֹמֵד אֶצְלִי: ז וַיֹּאמֶר אֵלַי בֶּן־אָדָם
 אֶת־מְקוֹם כְּסָאִי וְאֶת־מְקוֹם כְּפֹת רַגְלֵי אֲשֶׁר אֲשַׁכֹּן־שָׁם בְּתוֹךְ בְּנֵי־יִשְׂרָאֵל לְעוֹלָם וְלֹא יִטְמְאוּ עוֹד
 בַּיַּת־יִשְׂרָאֵל שֵׁם קֹדֶשִׁי הַמָּה וּמַלְכֵיהֶם בְּזוּתָם וּבַפְּגַרֵי מַלְכֵיהֶם בְּמוֹתָם: ח בְּתַתֶּם סֶפֶס אֶת־סְפֵי
 וּמְזוּזָתָם אֶצֶל מְזוּזָתַי וְהַקִּיר בֵּינִי וּבֵינֵיהֶם וְטִמְאוּ | אֶת־שֵׁם קֹדֶשִׁי בְּתוֹעֵבוֹתָם אֲשֶׁר עָשׂוּ וְאֶכַּל אֶתְּם
 בְּאִפִּי: ט עֲתָה יִרְחָקוּ אֶת־זְנוּתָם וּפְגַרֵי מַלְכֵיהֶם מִמֶּנִּי וְשִׁכְנֹתַי בְּתוֹכְכֶם לְעוֹלָם:

Then he led me to a gate, the gate that faced east. ²And there, coming from the east with a roar like the roar of mighty waters, was the Presence of the God of Israel, and the earth was lit up by His Presence.

³The vision was like the vision I had seen when I came to destroy the city, the very same vision that I had seen by the Chebar Canal. Forthwith, I fell on my face.

⁴The Presence of the LORD entered the Temple by the gate that faced eastward. ⁵A spirit carried me into the inner court, and lo, the Presence of the LORD filled the Temple; ⁶and I heard speech addressed to me from the Temple, though [the] man was standing beside me. ⁷It said to me:

O mortal, this is the place of My throne and the place for the soles of My feet, where I will dwell in the midst of the people Israel forever. The House of Israel and their kings must not again defile My holy name by their apostasy and by the corpses of their kings at their death. ⁸When they placed their threshold next to My threshold and their doorposts next to My doorposts with only a wall between Me and them, they would defile My holy name by the abominations that they committed, and I consumed them in My anger. ⁹Therefore, let them put their apostasy and the corpses of their kings far from Me, and I will dwell among them forever.

Haftarat P'kudei one (Ex. 35:1-40:38) -- I Kings 8:1-11 -- Etz Hayyim p. 580

The work of the Tabernacle is finished at the beginning of Parashat P'kudei. This is traditionally teamed with the last act of preparing the Temple, bringing in the Ark, thus completing the transition from Tabernacle to Temple.

Haftarat P'kudei two (Ex. 35:1-40:38) -- I Kings 8:10-21 -- Etz Hayyim p. 581

At the end of parashat P'kudei, as in this haftarah, God's presence takes up residence and the celebration of the newly inaugurated shrine begins.

Haftarat P'kudei three (Ex. 35:1-40:38) -- I Kings 8:22-39

At the end of parashat P'kudei, as in this haftarah, God's presence takes up residence and the celebration of the newly inaugurated shrine begins.

כב ויעמד שלמה לפני מזבח יהוה נגד כל־קהל ישראל ויפרש כפיו השמים: כג ויאמר יהוה אלהי ישראל אין־כמוך אלהים בשמים ממעל ועל־הארץ מתחת שמר הברית והחסד לעבדיך ההלכים לפניך בכל־לבם: כד אשר שמרת לעבדך דוד אבי את אשר־דברת לו ותדבר בפיו ובגידך מלאת פיום הזה: כה ועתה יהוה | אלהי ישראל שמר לעבדך דוד אבי את אשר דברת לו לאמר לא־יפרת לך איש מלפני ישוב על־פסא ישראל רק אם־ישמרו בניך את־דרכם ללכת לפני כֹּאשר הלכת לפני: כו ועתה אלהי ישראל יאמן נא דבריך אשר דברת לעבדך דוד אבי: כז כי האמנם ישוב אלהים על־הארץ הנה השמים ושמי השמים לא יכלכלוך אף כִּי־הבית הזה אשר בנית: כח ופנית אל־תפלת עבדך ואל־תחנותו יהוה אלהי לשמע אל־הרנה ואל־התפלה אשר עבדך מתפלל לפניך היום: כט להיות עינך פתחת אל־הבית הזה לילה ויום אל־המקום אשר אמרת יהיה שמי שם לשמע אל־התפלה אשר יתפלל עבדך אל־המקום הזה: ל ושמת אל־תחנת עבדך ועמך ישראל אשר יתפללו אל־המקום הזה ואתה תשמע אל־מקום שבתך אל־השמים ושמת וסלחת: לא את אשר יחטא איש לרעהו ונשא־בו אלה להאלתו ובא אלה לפני מזבחה בבית הזה: לב ואתה | תשמע השמים ועשית ושפטת את־עבדיך להרשיע רשע לתת דרכו בראשו ולהצדיק צדיק לתת לו כצדקתו: לג בהנגף עמך ישראל לפני אויב אשר יחטאו־לך ושבו אליך והודו את־שִׁמְךָ והתפללו והתחננו אליך בבית הזה: לד ואתה תשמע השמים וסלחת לחטאת עמך ישראל והשבתם אל־האדמה אשר נתת לאבותם: לה בהעצר שמים ולא־יהיה מטר כי יחטאו־לך והתפללו אל־המקום הזה והודו את־שִׁמְךָ ומחטאתם ישובו כי תענם: לו ואתה | תשמע השמים וסלחת לחטאת עבדיך ועמך ישראל כי תורם את־הדרך הטובה אשר ילכו־בה ונתתה מטר על־ארצך אשר־נתתה לעמך לנחלה: לז רֵעַב כִּי־יהיה בארץ דבר כִּי־יהיה שדִּפוֹן ירקון ארבה חסיל כי יהיה כי יצר־לו איבו בארץ שערו כל־נגע כל־מחלה: לח כל־תפלה כל־תחנה אשר תהיה לכל־האדם לכל עמך ישראל אשר ידעון איש נגע לבבו ופרש כפיו אל־הבית הזה: לט ואתה תשמע השמים מכון שבתך וסלחת ועשית ונתת לאיש ככל־דרכיו אשר תדע את־לבבו כִּי־אתה ידעת לבדך את־לבב כל־בני האדם:

²²Then Solomon stood before the altar of the LORD in the presence of the whole community of Israel; he spread the palms of his hands toward heaven ²³and said, “O LORD God of Israel, in the heavens above and on the earth below there is no god like You, who keep Your gracious covenant with Your servants when they walk before You in wholehearted devotion; ²⁴You who have kept the promises You made to Your servant, my father David, fulfilling with deeds the promise You made—as is now the case. ²⁵And now, O LORD God of Israel, keep the further promise that You made to Your servant, my father David: ‘Your line on the throne of Israel shall never end, if only your descendants will look to their way and walk before Me as you have walked before Me.’ ²⁶Now, therefore, O God of Israel, let the promise that You made to Your servant my father David be fulfilled.

²⁷“But will God really dwell on earth? Even the heavens to their uttermost reaches cannot contain You, how much less this House that I have built! ²⁸Yet turn, O LORD my God, to the prayer and supplication of Your servant, and hear the cry and prayer which Your servant offers before You this day. ²⁹May Your eyes be open day and night toward this House, toward the place of which You have said, ‘My name shall abide there’; may You heed the prayers which Your servant will offer toward this place. ³⁰And when You hear the supplications which Your servant and Your people Israel offer toward this place, give heed in Your heavenly abode—give heed and pardon.

³¹“Whenever one man commits an offense against another, and the latter utters an imprecation to bring a curse upon him, and comes with his imprecation before Your altar in this House, ³²oh, hear in heaven and take action to judge Your servants, condemning him who is in the wrong and bringing down the punishment of his conduct on his head, vindicating him who is in the right by rewarding him according to his righteousness.

³³“Should Your people Israel be routed by an enemy because they have sinned against You, and then turn back to You and acknowledge Your name, and they offer prayer and supplication to You in this House, ³⁴oh, hear in heaven and pardon the sin of Your people Israel, and restore them to the land that You gave to their fathers.

³⁵“Should the heavens be shut up and there be no rain, because they have sinned against You, and then they pray toward this place and acknowledge Your name and repent of their sins, when You answer them, ³⁶oh, hear in heaven and pardon the sin of Your servants, Your people Israel, after You have shown them the proper way in which they are to walk; and send down rain upon the land which You gave to Your people as their heritage. ³⁷So, too, if there is a famine in the land, if there is pestilence, blight, mildew, locusts or caterpillars, or if an enemy oppresses them in any of the settlements of the land.

“In any plague and in any disease, ³⁸in any prayer or supplication offered by any person among all Your people Israel—each of whom knows his own affliction—when he spreads his palms toward this House, ³⁹oh, hear in Your heavenly abode, and pardon and take action! Render to each man according to his ways as You know his heart to be—for You alone know the hearts of all men.

Haftarat vayikra -- first third (Lev. 1:1-2:16) -- Isaiah 43:21-44:8 -- Etz Hayyim p. 607

The Torah portion begins to describe the obligatory public sacrifices. In the haftarah, Isaiah bemoans the fact that that piety of public sacrifice has been lost.

Haftarat vayikra -- second third (Lev. 3:1-4:26) -- I Samuel 2:13-26

The haftarah reflects a story of the corruption of the priests in Samuel's day, reflecting the Torah's concern should a priest sin.

יג ומשפט הכהנים את־העם כל־איש זבח זבח ובא נער הכהן כבשל הבשר והמזלג שלש־השנים בקדו: יד והכה בפלור או בדוד או בקלחת או בפלור כל אשר יעלה המזלג יקח הכהן בו ככה יעשו לכל־ישראל הבאים שם בשלה: טו גם בטרם יקטרון את־החלב ובא | נער הכהן ואמר לאיש הזבח תנה בשר לצלות לפהו ולא־יקח ממך בשר מבשל כי אם־חי: טז ויאמר אליו האיש קטר יקטרון פיוס החלב וקח־לך כֶּאֱשֶׁר תֵּאָוֶה נִפְשָׁךְ וְאָמַר | לו לא כי עתה תתן ואם־לא לקחתי בחזקה: יז ותהי חטאת הנערים גדולה מאד את־פני יהוה כי נאצו האנשים את מנחת יהוה: יח ושמואל משרת את־פני יהוה נער חגור אפוד בד: יט ומעיל קטר תעשה־לו אמו והעלתה לו מימים | מימיה בעלותה את־אישוה לזבח את־זבח הימים: כ ובדך עלי את־אלקנה ואת־אשתו ואמר ישם יהוה לך זרע מן־האשה הזאת תחת השאלה אשר שאל ליהוה והלכו למקמו: כא כי־פקד יהוה את־חנה ותהר ותלד שלשה־בנים ושתי בנות ויגדל הנער שמואל עם־יהוה: כב ועלי זקן מאד ושמע את כל־אשר יעשו בניו לכל־ישראל ואת אשר־ישכבן את־הנשים הצבאות פתח אהל מועד: כג ויאמר להם למה תעשו כדברים האלה אשר אנכי שמע את־דבריכם רעים מאת כל־העם אלה: כד אל

בְּנֵי כִי לֹא-טוֹבָה הַשְּׁמֵעָה אֲשֶׁר אֲנֹכִי שֹׁמֵעַ מֵעֹבְרִים עִם-יְהוָה: כֹּה אִם-יַחְטָא אִישׁ לְאִישׁ וּפְלִלּוֹ אֱלֹהִים וְאִם לִיהוָה יַחְטָא-אִישׁ מִי יִתְפַּלֵּל-לוֹ וְלֹא יִשְׁמְעוּ לְקוֹל אֲבֵיהֶם כִּי-חֲפָץ יְהוָה לְהַמִּיתָם: כּו וְהַנְּעָר שְׂמוּאֵל הִלֵּךְ וְגִדֵּל וְטוֹב גַּם עִם-יְהוָה וְגַם עִם-אֲנָשִׁים:

¹³This is how the priests used to deal with the people: When anyone brought a sacrifice, the priest's boy would come along with a three-pronged fork while the meat was boiling, ¹⁴and he would thrust it into the cauldron, or the kettle, or the great pot, or the small cooking-pot; and whatever the fork brought up, the priest would take away on it. This was the practice at Shiloh with all the Israelites who came there. ¹⁵[But now] even before the suet was turned into smoke, the priest's boy would come and say to the man who was sacrificing, "Hand over some meat to roast for the priest; for he won't accept boiled meat from you, only raw." ¹⁶And if the man said to him, "Let them first turn the suet into smoke, and then take as much as you want," he would reply, "No, hand it over at once or I'll take it by force." ¹⁷The sin of the young men against the LORD was very great, for the men treated the LORD's offerings impiously.

¹⁸Samuel was engaged in the service of the LORD as an attendant, girded with a linen ephod. ¹⁹His mother would also make a little robe for him and bring it up to him every year, when she made the pilgrimage with her husband to offer the annual sacrifice. ²⁰Eli would bless Elkanah and his wife, and say, "May the LORD grant you offspring by this woman in place of the loan she made to the LORD." Then they would return home. ²¹For the LORD took note of Hannah; she conceived and bore three sons and two daughters. Young Samuel meanwhile grew up in the service of the LORD.

²²Now Eli was very old. When he heard all that his sons were doing to all Israel, and how they lay with the women who performed tasks at the entrance of the Tent of Meeting, ²³he said to them, "Why do you do such things? I get evil reports about you from the people on all hands. ²⁴Don't, my sons! It is no favorable report I hear the people of the LORD spreading about. ²⁵If a man sins against a man, the LORD may pardon him; but if a man offends against God, who can obtain pardon for him?" But they ignored their father's plea; for the LORD was resolved that they should die. ²⁶Young Samuel, meanwhile, grew in esteem and favor both with God and with men.

Haftarat vayikra -- third third (Lev. 4:27-5:26) -- Malakhi 2:13-3:4

Sinfulness with regard to sacrifices, the topic of the end of this parashah, is the subject of Malakhi's ruminations about bringing sacrifice while continuing to sin.

יג וזאת שנית תעשו כסות דמעה את-מזבח יהוה בכי ואנקה מאין עוד פנות אל-המנחה ולקחת רצון מידכם: יד ואמרתם על-מה על כיהוה העלד בינך ובין | אשת נעוריק אשר אתה בגדתה בה והיא חברתך ואשת בריתך: טו ולא-אתך עשה ושאר רוח לו ומה האחד מבקש זרע אלהים ונשמרתם ברוחכם ובאשת נעוריק אל-יבגד: טז כישנא שלח אמר יהוה אלהי ישראל וכסה חמס על-לבושו אמר יהוה צבאות ונשמרתם ברוחכם ולא תבגדו: יז הוגעתם יהוה בדבריכם ואמרתם במה הוגענו באמרכם כל-עשה רע טוב | בעיני יהוה ובהם הוא חפץ או איה אלהי המשפט: ג א הנני שלח מלאכי ופנה-דרך לפני ופתאם יבוא אל-היכלו האדון | אשר-אתם מבקשים ומלאך הברית אשר-אתם חפצים הנה-בא אמר יהוה צבאות: ב ומי מכלכל את-יום בואו ומי העמד בהראותו כיהוא כאש מצרף וכברית מכבסים: ג וישב מצרף ומטהר כסף וטהר את-בני-לוי וזקק אתם כזהב וככסף והיו ליהוה מגישי מנחה בצדקה: ד וערבה ליהוה מנחת יהודה וירושלם כימי עולם וכשנים קדמניות:

¹³And this you do as well: You cover the altar of the LORD with tears, weeping, and moaning, so that He refuses to regard the oblation any more and to accept what you offer. ¹⁴But you ask, “Because of what?” Because the LORD is a witness between you and the wife of your youth with whom you have broken faith, though she is your partner and covenanted spouse. ¹⁵Did not the One make [all,] so that all remaining life-breath is His? And what does that One seek but godly folk? So be careful of your life-breath, and let no one break faith with the wife of his youth. ¹⁶For I detest divorce—said the LORD, the God of Israel—and covering oneself with lawlessness as with a garment—said the LORD of Hosts. So be careful of your life-breath and do not act treacherously.

¹⁷You have wearied the LORD with your talk. But you ask, “By what have we wearied [Him]?” By saying, “All who do evil are good in the sight of the LORD, and in them He delights,” or else, “Where is the God of justice?”

3 Behold, I am sending My messenger to clear the way before Me, and the Lord whom you seek shall come to His Temple suddenly. As for the angel of the covenant that you desire, he is already coming. ²But who can endure the day of his coming, and who can hold out when he appears? For he is like a smelter’s fire and like fuller’s lye. ³He shall act like a smelter and purger of silver; and he shall purify the descendants of Levi and refine them like gold and silver, so that they shall present offerings in righteousness. ⁴Then the offerings of Judah and Jerusalem shall be pleasing to the LORD as in the days of yore and in the years of old.

Haftarat Tzav -- first third (Lev. 6:1-7:10) -- Jeremiah 7:21-28, 9:22-23 -- Etz Hayyim p. 627

As the Torah continues to enumerate the sacrifices, the traditional rabbinic choice of haftarah considers God’s preference for justice over sacrifice.

Haftarat Tzav -- second third (Lev. 7:11-7:38) -- Jeremiah 33:14-22

Jeremiah’s vision of the future, despite the Temple’s destruction in his day, is of the priests again offering the sacrifices as described in the Torah.

יד הנה ימים באים נאם יהוה והקמתלי אתהדבר הטוב אשר דברתי אלבית ישראל ועלבית יהודה: טו בימים ההם ובעת ההיא אצמיח לדוד צמח צדקה ועשה משפט וצדקה בארץ: טז בימים ההם תישע יהודה וירושלם תשכון לבטח וזה אשר יקרא לה יהוה | צדקנו: יז כיכה אמר יהוה לא יפרת לדוד איש ישב עלכסא בית ישראל: יח ולכהנים הלויים לא יפרת איש מלפני מעלה עולה ומקטיר מנחה ועשה זבח כלהימים: יט ויהי דברייהוה אלירמיהו לאמור: ככה אמר יהוה אם תברו אתבריתי היום ואתבריתי הלילה ולבלתי היות יומסולילה בעתם: כא גםבריתי תפר אתדוד עבדי מהיותלו בן מלך עלכסאו ואתהלויים הכהנים משרתי: כב אשר לאיספר צבא השמים ולא ימד חול היס כן ארבה אתזרע דוד עבדי ואתהלויים משרתי אתי:

¹⁴See, days are coming—declares the LORD—when I will fulfill the promise that I made concerning the House of Israel and the House of Judah. ¹⁵In those days and at that time, I will raise up a true branch of David’s line, and he shall do what is just and right in the land. ¹⁶In those days Judah shall be delivered and Israel shall dwell secure. And this is what she shall be called: “The LORD is our Vindicator.” ¹⁷For thus said the LORD: There shall never be an end to men of David’s line who sit upon the throne of the

House of Israel. ¹⁸Nor shall there ever be an end to the line of the levitical priests before Me, of those who present burnt offerings and turn the meal offering to smoke and perform sacrifices.

¹⁹The word of the LORD came to Jeremiah: ²⁰Thus said the LORD: If you could break My covenant with the day and My covenant with the night, so that day and night should not come at their proper time, ²¹only then could My covenant with My servant David be broken—so that he would not have a descendant reigning upon his throne—or with My ministrants, the levitical priests. ²²Like the host of heaven which cannot be counted, and the sand of the sea which cannot be measured, so will I multiply the offspring of My servant David, and of the Levites who minister to Me.

Haftarat Tzav -- third third (Lev. 8:1-8:36) -- Ezekiel 42:13-20

Ezekiel discusses the priestly precincts and clothing, complementing the description of the priestly vestments in the Torah portion.

יג ויאמר אלי לשכות הצפון לשכות הדרום אשר אלפני הגזרה הנה | לשכות הקדש אשר לאכלו־שם הכהנים אשר־קרובים ליהוה קדשי הקדשים שם יניחו | קדשי הקדשים והמנחה והחטאת והאשם כי המקום קדש: יד בבאם הכהנים ולא יצאו מהקדש אל־החצר החיצונה ושם יניחו בגדיהם אשר־ישרתו בהן פיקדוש הנה ילבושו ולבשו בגדים אחרים וקרבו אל־אשר לעם: טו וכלה את־מדות הבית הפנימי והוציאני דרך השער אשר פניו דרך הקדים ומדדו סביב | סביב: טז מדד רוח הקדים בקנה המדה חמש־ אמות מאות קנים בקנה המדה סביב: יז מדד רוח הצפון חמש־מאות קנים בקנה המדה סביב: יח את רוח הדרום מדד חמש־מאות קנים בקנה המדה: יט סבב אל־רוח הים מדד חמש־מאות קנים בקנה המדה: כ לארבע רוחות מדדו חומה לו סביב | סביב ארך חמש מאות ורחב חמש מאות להבדיל בין הקדש לחל:

¹³And he said to me, “The northern chambers and the southern chambers by the vacant space are the consecrated chambers in which the priests who have access to the LORD shall eat the most holy offerings. There they shall deposit the most holy offerings—the meal offerings, the sin offerings, and the guilt offerings, for the place is consecrated. ¹⁴When the priests enter, they shall not proceed from the consecrated place to the outer court without first leaving here the vestments in which they minister; for the [vestments] are consecrated. Before proceeding to the area open to the people, they shall put on other garments.”

¹⁵When he had finished the measurements of the inner Temple [area], he led me out by way of the gate which faces east, and he measured off the entire area. ¹⁶He measured the east side with the measuring rod, 500 [cubits]—in rods, by the measuring rod. He turned ¹⁷[and] measured the north side: 500 [cubits]—in rods, by the measuring rod. He turned ¹⁸[and] measured the south side: 500 [cubits]—in rods, by the measuring rod. ¹⁹Then he turned to the west side [and] measured it: 500 cubits—in rods, by the measuring rod. ²⁰Thus he measured it on the four sides; it had a wall completely surrounding it, 500 [cubits] long on each side, to separate the consecrated from the unconsecrated.

Haftarat Sh'mini -- first third (Lev. 9:1-10:11) -- II Samuel 6:1-15 -- Etz Hayyim p. 645

The catastrophic death of Uzza in this haftarah recalls the events surrounding the deaths of Nadav and Avihu in today's Torah portion.

Haftarat Sh'mini -- second third (Lev. 10:12-11:32) -- Ezekiel 43:18-27 -- Etz Hayyim p. 521

The haftarah's specification that sacrifices brought at the inauguration of the altar, and specifically on the eighth day tie this haftarah to Parashat Sh'mini.

Haftarat Sh'mini -- third third (Lev. 11:1-11:47) -- Hosea 9:1-9

We find the kashrut rules in the Torah portion we read today, and in this haftarah Hosea refers specifically to those regulations.

א אֶל־תִּשְׂמַח יִשְׂרָאֵל | אֶל־גִּיל כְּעַמִּים כִּי זָנִיתָ מֵעַל אֱלֹהֶיךָ אֶהְבַּתְּ אֶתְנֹן עַל כָּל־גְּרָנוֹת דָּגָן: ב גָּרוּ וַיִּקַּב
 לֹא יִרְעֶם וְתִירוֹשׁ יִכְחַשׁ בָּהּ: ג לֹא יִשְׂבוּ בְּאֶרֶץ יְהוָה וְשָׁב אֲפָרִים מִצָּרִים וּבְאֲשׁוּר טָמְא יֹאכְלוּ:
 ד לֹא־יִסְכּוּ לַיהוָה | יִין וְלֹא יַעֲרְבוּ־לוֹ זִבְחֵיהֶם כְּלֶחֶם אוֹנִים לָהֶם כָּל־אֲכָלֵיו יִטְמְאוּ כִּי־לַחֲמֵם לִנְפֹשָׁם
 לֹא יָבֹא בֵּית יְהוָה: ה מִה־תַּעֲשׂוּ לַיּוֹם מוֹעֵד וּלַיּוֹם חַג־יְהוָה: ו כִּי־הִנֵּה הִלְכוּ מִשָּׂד מִצָּרִים תִּקְבְּצֶם מִן־
 תִּקְבְּרֵם מִחֲמַד לְכַסְפֶּם קִמוֹשׁ יִירָשֶׁם חוֹחַ בְּאֶהְלִיחֶם: ז בָּאוּ | יָמֵי הַפְּקֻדָּה בָּאוּ יָמֵי הַשְּׁלָם יִדְעוּ
 יִשְׂרָאֵל אֲנִיל הִנְבִּיא מְשַׁעֵ אִישׁ הָרוּחַ עַל רֹב עֲוֹנֹתָ וְרַבָּה מִשְׁטָמָה: ח צַפָּה אֲפָרִים עִם־אֱלֹהֵי נְבִיא פֶחַ
 יְקוֹשׁ עַל־כָּל־דְּרָכָיו מִשְׁטָמָה בְּבֵית אֱלֹהָיו: ט הָעַמִּיקוּ שַׁחְתּוֹ כִּימֵי הַגְּבָעָה יִזְכּוֹר עוֹנָם יִפְקֹד
 חַטָּאתָם:

Rejoice not, O Israel, as other peoples exult; for you have strayed away from your God:
 You have loved a harlot's fee by every threshing floor of new grain.

²Threshing floor and winepress shall not join them, and the new wine shall betray her.

³They shall not be able to remain in the land of the LORD.

But Ephraim shall return to Egypt and shall eat unclean food in Assyria.

⁴It shall be for them like the food of mourners, all who partake of which are defiled.

They will offer no libations of wine to the LORD, and no sacrifices of theirs will be pleasing to Him;

But their food will be only for their hunger. It shall not come into the House of the LORD.

⁵What will you do about feast days, about the festivals of the LORD?

⁶Behold, they have gone from destruction [with] the silver they treasure.

Egypt shall hold them fast, Moph shall receive them in burial.

Weeds are their heirs; prickly shrubs occupy their [old] homes.

⁷The days of punishment have come for your heavy guilt;

The days of requital have come— Let Israel know it!

The prophet was distraught, the inspired man driven mad by constant harassment.

⁸Ephraim watches for my God.

As for the prophet, fowlers' snares are on all his paths, harassment in the House of his God.

⁹They have been as grievously corrupt as in the days of Gibeah;

He will remember their iniquity. He will punish their sins.

Haftarat Tazria -- one (Lev. 12:1-15:33) -- Isaiah 46:3-13

Isaiah uses the metaphor of pregnancy and birth to describe God's relationship with Israel, which is, then, the thematic association of this haftarah to the parashah.

ג שִׁמְעוּ אֱלֹהֵי בֵּית יַעֲקֹב וְכָל־שְׂאֲרֵי בֵּית יִשְׂרָאֵל הַעֲמִסִּים מִנִּי־בֶטֶן הַנְּשֹׂאִים מִנִּי־רֶחֶם: ד וְעַד־זִקְנָה אֲנִי הוּא וְעַד־שִׁיבָה אֲנִי אֶסְבֵּל אֲנִי עֲשִׂיתִי וְאֲנִי אֲשָׂא וְאֲנִי אֶסְבֵּל וְאֶמְלֹט: ה לְמִי תִדְמִיּוּנִי וְתִשְׁווּ וְתִמְשְׁלוּנִי וְנִדְמָה: ו הַזֵּלִים זָהָב מִפִּיס וְכֶסֶף בַּקֶּנֶה יִשְׁקְלוּ יִשְׁכְּרוּ צוּרִף וַיַּעֲשֶׂהוּ אֵל יִסְגְּדוּ אֶף־יִשְׁתַּחֲווּ: ז יִשְׂאֶהוּ עַל־כַּתְּף יִסְבְּלֶהוּ וַיְנַיַּחֲהוּ תַחְתּוּ וַיַּעֲמֵד מִמְקוֹמוֹ לֹא יִמִּישׁ אֶף־יִצְעַק אֵלָיו וְלֹא יַעֲזֶה מִצַּרְתּוֹ לֹא יוֹשִׁיעֵנּוּ: ח זָכְרוּ־זֹאת וְהִתְאַשְׁשׁוּ הַשִּׁיבוּ פְּוִשְׁעִים עַל־לֵב: ט זָכְרוּ רֵאשֻׁנוֹת מַעֲוֹלָם כִּי אֲנֹכִי אֵל וְאִין עוֹד אֱלֹהִים וְאֶפֶס כְּמוֹנִי י מִגִּיד מְרֵאשִׁית אַחֲרֵית וּמִקֶּדֶם אֲשֶׁר לֹא־נַעֲשׂוּ אִמַר עֲצָתִי תִקּוּם וְכָל־חֲפָצִי אַעֲשֶׂה: יא קוֹרֵא מִמִּזְרַח עֵיט מֵאֲרֶץ מִרְחֵק אִישׁ עֲצָתוֹ אֶף־דִּבְרֵתִי אֶף־אֲבִיאָנָה יִצְרָתִי אֶף־אֶעֱשֶׂנָה: יב שִׁמְעוּ אֱלֹהֵי אֲבִירֵי לֵב הָרְחוֹקִים מִצְדָּקָה: יג קִרְבַּתִּי צְדָקָתִי לֹא תִרְחֹק וְתִשְׁוִעַתִּי לֹא תִאָּחַר וְנִתְּתִי בְצִיּוֹן תִּשְׁוֶעָה לְיִשְׂרָאֵל תִּפְאָרְתִּי:

³Listen to Me, O House of Jacob, all that are left of the House of Israel,
Who have been carried since birth, supported since leaving the womb:

⁴Till you grow old, I will still be the same; when you turn gray, it is I who will carry;
I was the Maker, and I will be the Bearer; and I will carry and rescue [you].

⁵To whom can you compare Me or declare Me similar?

To whom can you liken Me, so that we seem comparable?

⁶Those who squander gold from the purse and weigh out silver on the balance,
They hire a metal worker to make it into a god, to which they bow down and prostrate themselves.

⁷They must carry it on their backs and transport it;

When they put it down, it stands; it does not budge from its place.

If they cry out to it, it does not answer; it cannot save them from their distress.

⁸Keep this in mind, and stand firm! Take this to heart, you sinners!

⁹Bear in mind what happened of old;

For I am God, and there is none else, I am divine, and there is none like Me.

¹⁰I foretell the end from the beginning, and from the start, things that had not occurred.

I say: My plan shall be fulfilled; I will do all I have purposed.

¹¹I summoned that swooping bird from the East; from a distant land, the man for My purpose.

I have spoken, so I will bring it to pass; I have designed it, so I will complete it.

¹²Listen to Me, you stubborn of heart, who are far from victory:

¹³I am bringing My victory close; it shall not be far, and My triumph shall not be delayed.

I will grant triumph in Zion to Israel, in whom I glory.

Haftarat Tazria -- two (Lev. 12:1-15:33) -- Jeremiah 30:1-9

A point of linguistic contact connects this haftarah to the Torah reading, both of which speak of giving birth to a male.

א הַדְּבַר אֲשֶׁר הָיָה אֶל־יִרְמְיָהוּ מֵאֵת יְהוָה לֵאמֹר: ב כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר כְּתַב־לְךָ אֶת כָּל־הַדְּבָרִים אֲשֶׁר־דִּבַּרְתִּי אֵלֶיךָ אֶל־סֵפֶר: ג כִּי הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְשִׁבְתִּי אֶת־שִׁבּוֹת עַמִּי יִשְׂרָאֵל וַיְהוּדָה אָמַר יְהוָה וְהַשְׁבַּתִּים אֶל־הָאָרֶץ אֲשֶׁר נָתַתִּי לְאֲבוֹתָם וַיִּרְשׁוּהָ: ד וְאֵלֶּה הַדְּבָרִים

אֲשֶׁר דִּבֶּר יְהוָה אֶל־יִשְׂרָאֵל וְאֶל־יְהוּדָה: הַכִּי־כֹה אָמַר יְהוָה קוֹל חֲרָדָה שָׁמַעְנוּ פֶּחַד וְאִין שְׁלוֹם:
 וּשְׁאֲלוּ־נָא וּרְאוּ אִם־יִלְדָּ זָכָר מִדּוּעַ רָאִיתִי כָּל־גֶּבֶר יָדָיו עַל־חֻלְצָיו בְּיִלְדָּה וְנִהְפְּכוּ כָּל־פָּנִים לִירְקוֹן:
 זֶה הוּא כִּי גָדוֹל הַיּוֹם הַהוּא מֵאִין כְּמָהוּ וְעַתָּה־צָרָה הִיא לְיַעֲקֹב וּמִמָּנָה יִשָּׁע: ח וְהָיָה בַיּוֹם הַהוּא נָאִם |
 יְהוָה צְבָאוֹת אֲשֶׁבֶר עָלוּ מֵעַל צְוֹאֲרֹד וּמוֹסְרוֹתֶיךָ אֲנַתֶּק וְלֹא־יַעֲבֹדוּ־בּוֹ עוֹד זָרִים: ט וְעַבְדוּ אֶת יְהוָה
 אֱלֹהֵיהֶם וְאֶת דָּוִד מֶלֶכָם אֲשֶׁר אָקִים לָהֶם:

The word which came to Jeremiah from the LORD: ²Thus said the LORD, the God of Israel: Write down in a scroll all the words that I have spoken to you. ³For days are coming—declares the LORD—when I will restore the fortunes of My people Israel and Judah, said the LORD; and I will bring them back to the land that I gave their fathers, and they shall possess it. ⁴And these are the words that the LORD spoke concerning Israel and Judah: ⁵Thus said the LORD:

We have heard cries of panic, terror without relief.

⁶Ask and see: Surely males do not bear young!

Why then do I see every man with his hands on his loins like a woman in labor?

Why have all faces turned pale?

⁷Ah, that day is awesome; There is none like it!

It is a time of trouble for Jacob, But he shall be delivered from it.

⁸In that day—declares the LORD of Hosts—I will break the yoke from off your neck and I will rip off your bonds. Strangers shall no longer make slaves of them; ⁹instead, they shall serve the LORD their God and David, the king whom I will raise up for them.

Haftarat Metzora -- one (Lev. 12:1-15:33) -- II Kings 5:1-14 -- Etz Hayyim p. 673

The story of Elisha's curing of Naaman the Aramean general of his leprosy is told in this haftarah, as we read about that disease in the Torah.

Haftarat Metzora -- two (Lev. 12:1-15:33) -- II Kings 7:3-16 -- Etz Hayyim p. 676

The salvation of Israel at the hands of four lepers is recounted in this haftarah, as we read about that disease in the Torah.

Haftarat Metzora -- three (Lev. 12:1-15:33) -- II Kings 5:20-27

Gechazi, Elisha's aide, misbehaves and is punished with leprosy, connecting this haftarah to the subject of the parashah.

כ וַיֹּאמֶר גִּיחִזִּי נַעֲרָ אֱלִישָׁע אִישׁ־הָאֱלֹהִים הִנֵּה | חֲשָׂדָּ אֲדֹנָי אֶת־נַעֲמָן הָאֲרַמִּי הַזֶּה מִקַּחַת מִנְדוֹ אֶת
 אֲשֶׁר־הֵבִיא חֵי־יְהוָה כִּי־אִם־רָצִיתִי אַחֲרָיו וְלִקַּחְתִּי מֵאִתּוֹ מְאוֹמָה: כֹּא וַיִּרְדֹּף גִּיחִזִּי אַחֲרָי נַעֲמָן וַיִּרְאֶה
 נַעֲמָן רֶךְ אַחֲרָיו וַיִּפֹּל מֵעַל הַמֶּרְכָּבָה לְקִרְאָתוֹ וַיֹּאמֶר הַשְׁלוֹם: כֹּב וַיֹּאמֶר | שְׁלוֹם אֲדֹנָי שְׁלַחְנִי לֵאמֹר
 הִנֵּה עַתָּה זֶה בָּאוּ אֵלַי שְׁנֵי־נַעֲרִים מִהַר אַפְרַיִם מִבְּנֵי הַנְּבִיאִים תְּנַה־נָּא לָהֶם כֶּכֶר־כֶּסֶף וּשְׁתֵּי חֻלְפוֹת
 בָּגָדִים: כֹּג וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כֶּכֶרִים וַיִּפְרָצ־בוֹ וַיִּצַּר כֶּכֶרִים כֶּסֶף בְּשֵׁנֵי חֻרְטִים וּשְׁתֵּי חֻלְפוֹת

בְּגָדִים וַיִּתֵּן אֶל־שָׁנֵי נַעֲרָיו וַיִּשְׂאוּ לְפָנָיו: כִּד וַיָּבֹא אֶל־הָעֵפֶל וַיִּקַּח מִיָּדָם וַיִּפְקֹד בְּבַיִת וַיִּשְׁלַח אֶת־הָאֲנָשִׁים וַיֵּלְכוּ: כִּה וְהוּא־בָּא וַיַּעֲמֵד אֶל־אֲדָנָיו וַיֹּאמֶר אֵלָיו אֶל־יִשָּׁע מֵאֵן מֵאֵן גְּחִזִּי וַיֹּאמֶר לֹא־הִלְדָּה עַבְדְּךָ אִנְּהָ וְאִנְּהָ: כֹּו וַיֹּאמֶר אֵלָיו לֹא־לִבִּי הִלְדָּה כִּפְּאֶשֶׁר הִפְדָּה אִישׁ מֵעַל מִרְכַּבְתּוֹ לִקְרֹאתְךָ הֵלֵת לִקְחַת אֶת־הַכֶּסֶף וְלִקְחַת בְּגָדִים וְזֵיתִים וְכַרְמִים וְצֹאן וּבָקָר וְעַבְדִּים וְשִׁפְחוֹת: כֹּו וְצָרַעַת נַעֲמֹן תִּדְבַּק־בְּךָ וּבְצָרַעַד לְעוֹלָם וַיֵּצֵא מִלְּפָנָיו מִצָּרַע כֶּסֶף:

²⁰Gehazi, the attendant of Elisha the man of God, thought: “My master has let that Aramean Naaman off without accepting what he brought! As the LORD lives, I will run after him and get something from him.” ²¹So Gehazi hurried after Naaman. When Naaman saw someone running after him, he alighted from his chariot to meet him and said, “Is all well?” ²²“All is well,” he replied. “My master has sent me to say: Two youths, disciples of the prophets, have just come to me from the hill country of Ephraim. Please give them a talent of silver and two changes of clothing.” ²³Naaman said, “Please take two talents.” He urged him, and he wrapped the two talents of silver in two bags and gave them, along with two changes of clothes, to two of his servants, who carried them ahead of him. ²⁴When [Gehazi] arrived at the citadel, he took [the things] from them and deposited them in the house. Then he dismissed the men and they went their way.

²⁵He entered and stood before his master; and Elisha said to him, “Where have you been, Gehazi?” He replied, “Your servant has not gone anywhere.” ²⁶Then [Elisha] said to him, “Did not my spirit go along when a man got down from his chariot to meet you? Is this a time to take money in order to buy clothing and olive groves and vineyards, sheep and oxen, and male and female slaves? ²⁷Surely, the leprosy of Naaman shall cling to you and to your descendants forever.” And as [Gehazi] left his presence, he was snow-white with leprosy.

Haftarat Achareil-Mot -- one (16:1-20:27) -- Ezekiel 22:1-16 -- Etz Hayyim p. 710

This parashah's list of sexual sins, oft termed abominations, and the threat of expulsion from the land for such sinfulness sparks the traditional choice of the haftarah in which Ezekiel rails against a broader list of abominations and likewise raises the specter of exile.

Haftarat Achareil-Mot -- two (16:1-20:27) -- Ezekiel 20:2-20 -- Etz Hayyim p. 714

Ezekiel warns against the fetishes of Egypt, as does the Torah portion.

Haftarat Kedoshim -- one (16:1-20:27) -- Isaiah 61:1-9

“You shall be called ‘Priests of the Lord’,” Isaiah declares, picking up the theme of today’s Torah portion.

א רֹחַ אֲדֹנָי יְהוִה עָלַי וְעַן מְשַׁח יְהוִה אֹתִי לְבִשֵׁר עֲנוּיִם שְׁלַחְנִי לְחַבֵּשׁ לְנִשְׁבְּרֵי־לֵב לִקְרֹא לְשׁבוּיִם דְּרוֹר וְלְאַסּוּרִים פְּקַח־קוֹחַ: ב לִקְרֹא שְׁנַת־רְצוֹן לַיהוָה וַיּוֹם נֶקֶם לְאֱלֹהֵינוּ לְנַחֵם כָּל־אַבְלִים: ג לְשׁוּם | לְאַבְלֵי צִיּוֹן לְתַתּ לָהֶם פֶּאֶר תַּחַת אֶפְרַיִם שְׁשׁוֹן תַּחַת אֲבֵל מַעֲטָה תְהַלֵּךְ תַּחַת רֹחַ כְּהֵה וְקִרְא לָהֶם אֵילַי הַצֹּדֵק מִטֵּעַ יְהוָה לְהַתְּפֹאֵר: ד וּבְנוּ חֲרֻבוֹת עוֹלָם שְׁמֹמֹת רְאשֵׁינִים יְקוּמְמוּ וְחִדְּשׁוּ עֲרֵי

חֲרַב שְׁמֵמוֹת דָּוָר וְדָוָר: הַ וְעָמְדוּ זָרִים וְרָעוּ צְאֻנְכֶם וּבְנֵי נֶזֶר אֶפְרַיִם וְכַרְמֵיכֶם: וְאַתֶּם כְּהֵנִי יְהוָה
 תִּקְרְאוּ מִשְׁרֵתֵי אֱלֹהֵינוּ יֹאמֶר לְכֶם חֵיל גּוֹיִם תֹּאכְלוּ וּבִכְבוֹדֶם תִּתְיַמְרוּ: ז תַּחַת בְּשֵׁתְכֶם מִשְׁנֵה וּכְלֵמָה
 יִרְנוּ חֲלָקֶם לָכוּ בְּאַרְצֵם מִשְׁנֵה יִיָּשׁוּ שְׁמֵחַת עוֹלָם תִּהְיֶה לָהֶם: ח כִּי אֲנִי יְהוָה אֶהָב מִשְׁפָּט שֵׁנָה גִזְל
 בְּעוֹלָה וְנִתְתִּי פְעֻלְתֶּם בְּאַמֵּת וּבְרִית עוֹלָם אֶכְרוֹת לָהֶם: ט וְנוֹדַע בְּגוֹיִם זָרָעִם וְצִאֲצָאֵיהֶם בְּתוֹךְ
 הָעַמִּים כָּל־רְאִיֵּיהֶם יִכִּירוּם כִּי הֵם זָרַע בְּרַךְ יְהוָה:

The spirit of the Lord GOD is upon me, because the LORD has anointed me;
 He has sent me as a herald of joy to the humble, to bind up the wounded of heart,
 To proclaim release to the captives, liberation to the imprisoned;
²To proclaim a year of the LORD's favor and a day of vindication by our God;
 To comfort all who mourn—
³To provide for the mourners in Zion—
 To give them a turban instead of ashes, the festive ointment instead of mourning,
 A garment of splendor instead of a drooping spirit.
 They shall be called terebinths of victory, planted by the LORD for His glory.
⁴And they shall build the ancient ruins, raise up the desolations of old,
 And renew the ruined cities, the desolations of many ages.
⁵Strangers shall stand and pasture your flocks, aliens shall be your plowmen and vine-trimmers;
⁶While you shall be called "Priests of the LORD," and termed "Servants of our God."
 You shall enjoy the wealth of nations and revel in their riches.
⁷Because your shame was double—
 Men cried, "Disgrace is their portion"—
 Assuredly, they shall have a double share in their land, joy shall be theirs for all time.
⁸For I the LORD love justice, I hate robbery with a burnt offering.
 I will pay them their wages faithfully, and make a covenant with them for all time.
⁹Their offspring shall be known among the nations, their descendants in the midst of the peoples.
 All who see them shall recognize that they are a stock the LORD has blessed.

Haftarat Kedoshim -- two (16:1-20:27) -- Amos 9:7-15 -- Etz Hayyim p. 706

The choice of this haftarah for Kedoshim is one of the unusual haftarah choices wherein the prophetic portion is antithetical to, or points to limits on the Torah's theme. The Torah asserts the chosenness of Israel, but Amos senses the potential arrogance of such a belief, and reminds the people that they are not so special after all.

Haftarat Kedoshim -- three (16:1-20:27) -- Hosea 4:1-15

Holiness as the Torah sees it includes faithfulness in civil affairs, in marriage and in worship. Hosea likewise sees all these as a package and God, he asserts, wants no part.

א שָׁמְעוּ דְבַר־יְהוָה בְּנֵי יִשְׂרָאֵל כִּי רִיב לִיהוָה עִם־יוֹשְׁבֵי הָאָרֶץ כִּי אֵין־אַמֶּת וְאֵין־חֶסֶד וְאֵין־דַּעַת
 אֱלֹהִים בְּאָרֶץ: ב אֵלֶּה וּכְחֹשׁ וְרָצַח וְגִבּוֹ וְנֶאֱפָר פְּרָצוּ וְדָמִים בְּדָמִים נִגְעוּ: ג עַל־כֵּן | תִּאָּבֵל הָאָרֶץ
 וְאִמְלַל כָּל־יוֹשֵׁב בָּהּ בַּחַיַּת הַשָּׂדֶה וּבַעוֹף הַשָּׁמַיִם וְגַם־דְּגֵי הַיָּם יִאֲסֹפוּ: ד אֵךְ אִישׁ אֶל־יָרֵב וְאֶל־יוֹכַח
 אִישׁ וְעַמָּךְ כַּמְרִיבֵי כְהֵן: ה וְכַשְׁלַת הַיּוֹם וְכַשְׁלַת גַּם־נְבִיא עַמָּךְ לְלֵלָה וְדַמִּיתִי אִמָּךְ: ו נִדְמוּ עַמִּי מִבְּלִי

הִדְעַת כִּי אֵתָּה הַדְּעַת מְאִסָּתָּ וְאִמְאָסָּדָּ מִכֶּהֱנָן לִי וְתִשְׁכַּח תּוֹרַת אֱלֹהֶיךָ אֲשֶׁכַח בְּנִיךָ גַם־אֲנִי:
 ז כָּרַבְּסָּ בֶן חֲטָאוֹ־לִי כְּבוֹדָּם בְּקִלּוֹן אָמִיר: ח חֲטָאָת עַמִּי יֹאכְלוּ וְאֶל־עֵוֹנָם יִשְׁאוּ נַפְשׁוֹ: ט וְהָיָה כָּעַם
 כִּכְהֵן וּפְקֻדָּתַי עָלָיו דְּרָכָיו וּמַעַלְלָיו אָשִׁיב לוֹ: י וְאָכְלוּ וְלֹא יִשְׂבְּעוּ הַזֵּנוּ וְלֹא יִפְרָצוּ כִּי־אֶת־יְהוָה עֲזָבוּ
 לִשְׁמֹר: יא זְנוּת וְיָן וְתִירוּשׁ יִקַּח־לָב: יב עַמִּי בְּעֵצוֹ יִשְׁאֵל וּמִקְלוֹ יִגִּיד לוֹ כִּי רוּחַ זְנוּנִים הִתְעָה וַיִּזְנוּ
 מִתַּחַת אֱלֹהֵיהֶם: יג עַל־רָאשֵׁי הַהָרִים יִזְבְּחוּ וְעַל־הַגְּבָעוֹת יִקְטְרוּ תַחַת אֱלֹון וְלִבְנָה וְאֵלֶּה כִּי־טוֹב צִלָּהּ
 עַל־כֵּן תִּזְנִינָה בְּנוֹתֵיכֶם וְכִלּוֹתֵיכֶם תִּנְאַפְנָה: יד לֹא־אֶפְקֹוד עַל־בְּנוֹתֵיכֶם כִּי תִזְנִינָה וְעַל־כִּלּוֹתֵיכֶם כִּי
 תִּנְאַפְנָה כִּי־הֵם עִם־הַזְנוּת יִפְרְדוּ וְעִם־הַקְדָּשׁוֹת יִזְבְּחוּ וְעַם לֹא־יָבִין יִלְבֹּט: טו אִם־זָנָה אֶתָּה יִשְׂרָאֵל
 אֶל־יָאֲשֻׁם יְהוּדָה וְאֶל־תַּבָּאוּ הַגִּלְגָּל וְאֶל־תַּעֲלֵי בֵּית אֶון וְאֶל־תִּשְׁבְּעוּ חֵי־יְהוָה:

Hear the word of the LORD, O people of Israel!

For the LORD has a case against the inhabitants of this land,

Because there is no honesty and no goodness and no obedience to God in the land.

²[False] swearing, dishonesty, and murder, and theft and adultery are rife; Crime follows upon crime!

³For that, the earth is withered: everything that dwells on it languishes—

Beasts of the field and birds of the sky— even the fish of the sea perish.

⁴“Let no man rebuke, let no man protest!” for this your people has a grievance against [you], O priest!

⁵So you shall stumble by day, and by night a prophet shall stumble as well,

And I will destroy your kindred. ⁶My people is destroyed because of [your] disobedience!

Because you have rejected obedience, I reject you as My priest;

Because you have spurned the teaching of your God, I, in turn, will spurn your children.

⁷The more they increased, the more they sinned against Me: I will change their dignity to dishonor.

⁸They feed on My people’s sin offerings, and so they desire its iniquity.

⁹Therefore, the people shall fare like the priests:

I will punish it for its conduct, I will requite it for its deeds.

¹⁰Truly, they shall eat, but not be sated; they shall swill, but not be satisfied,

Because they have forsaken the LORD To practice ¹¹lechery.

Wine and new wine destroy the mind of ¹²My people:

It consults its stick, its rod directs it!

A lecherous impulse has made them go wrong, and they have strayed from submission to their God.

¹³They sacrifice on the mountaintops and offer on the hills,

Under oaks, poplars, and terebinths whose shade is so pleasant.

That is why their daughters fornicate and their daughters-in-law commit adultery!

¹⁴I will not punish their daughters for fornicating nor their daughters-in-law for committing adultery;

For they themselves turn aside with whores and sacrifice with prostitutes,

And a people that is without sense must stumble.

¹⁵If you are a lecher, Israel— Let not Judah incur guilt—

Do not come to Gilgal, do not make pilgrimages to Beth-aven, and do not swear by the LORD!

Haftarat Emor -- first third (Lev. 21:1-22:16) -- Ezekiel 44:15-24 -- Etz Hayyim p. 735

The traditional haftarah for parashat Emor, this haftarah focuses on the conduct of the priests.

Haftarat Emor -- second third (Lev. 22:17-23:22) -- Malakhi 2:1-10, [7]

This haftarah reflects on the conduct of the Kohanim and warns them against Hillul Hashem, a warning heard also in this morning's Torah reading.

א ועתה אליכם המצנה הזאת הכהנים: ב אם לא תשמעו ואם לא תשימו על לב לתת כבוד לשמי אמר יהוה צבאות ושלחתי בכם את המארה וארותי את ברכותיכם וגם ארותי כי אינכם שמם על לב: ג הנני גער לכם את הזרע וזריתי פרש על פניכם פרש חגיכם ונשא אתכם אליו: ד וידעתם כי שלחתי אליכם את המצנה הזאת להיות בריתי את לוי אמר יהוה צבאות: ה בריתי | היתה אתו החיים והשלוש ואתנם לו מורא ויראני ומפני שמי נחת הוא: ו תורת אמת היתה בפיהו ועולה לא נמצא בשפתיו בשלוש ובמישור הלך אתי ורבים השיב מעון: ז כי שפתי כהן ישמר ודעת ותורה יבקשו מפיהו כי מלאך יהוה צבאות הוא: ח ואתם סרתם מן הדבר הכשלתם רבים בתורה שחתם ברית הלוי אמר יהוה צבאות: ט וגם אני נתתי אתכם נבזים ושפלים לכל העם כפי אשר אינכם שמרים את דרכי ונשאים פנים בתורה: י הלוא אב אחד לכלנו הלוא אל אחד בראנו מדוע נבגד איש באחיו לחלל ברית אבותינו: ז כי שפתי כהן ישמר ודעת ותורה יבקשו מפיהו כי מלאך יהוה צבאות הוא: [

And now, O priests, this charge is for you: ²Unless you obey and unless you lay it to heart, and do honor to My name—said the LORD of Hosts—I will send a curse and turn your blessings into curses. (Indeed, I have turned them into curses, because you do not lay it to heart.) ³I will put your seed under a ban, and I will strew dung upon your faces, the dung of your festal sacrifices, and you shall be carried out to its [heap].

⁴Know, then, that I have sent this charge to you that My covenant with Levi may endure—said the LORD of Hosts. ⁵I had with him a covenant of life and well-being, which I gave to him, and of reverence, which he showed Me. For he stood in awe of My name.

⁶Proper rulings were in his mouth, and nothing perverse was on his lips;
He served Me with complete loyalty and held the many back from iniquity.

⁷For the lips of a priest guard knowledge, and men seek rulings from his mouth;
For he is a messenger of the LORD of Hosts.

⁸But you have turned away from that course: You have made the many stumble through your rulings; you have corrupted the covenant of the Levites—said the LORD of Hosts. ⁹And I, in turn, have made you despicable and vile in the eyes of all the people, because you disregard My ways and show partiality in your rulings.

¹⁰Have we not all one Father? Did not one God create us? Why do we break faith with one another, profaning the covenant of our ancestors?

[⁷For the lips of a priest guard knowledge, and men seek rulings from his mouth;
For he is a messenger of the LORD of Hosts.]

Haftarat Emor -- third third (Lev. 23:23-24:23) -- Nachum 1:1-7, 2:1-3, [2b-3a]

This section of the Torah is the complete calendar of Biblical Festivals. It is in reference to those that Nachum exhorts Judah's faithfulness in this haftarah.

א משא נינה ספר חזון נחום האלקשי: ב אל קנוא ונקם יהוה נקם יהוה ובעל חמה נקם יהוה לצריו ונוטר הוא לאיביו: ג יהוה ארך אפים וגדול וגדל פח ונקמה לא ינקמה יהוה בסופה ובשערה

דָּרְפוּ וְעָנָן אֲבָק רִגְלָיו: ד גּוֹעַר בַּיָּם וַיִּבְשֶׂהוּ וְכָל־הַנְּהָרוֹת הִחְרִיב אִמְלַל בְּשׁוֹן וְכִרְמֵל וַיִּפְרַח לְבָנוֹן
אִמְלַל: ה הָרִים רָעְשׁוּ מִמָּוֶן וְהַגְּבָעוֹת הִתְמַגְּגוּ וַתִּשָּׂא הָאָרֶץ מִפְּנֵי וַתִּבֶּל וְכָל־יוֹשְׁבֵי בָהּ: ו לִפְנֵי זַעֲמוֹ
מִי יַעֲמוֹד וּמִי יָקוּם בַּחֲרוֹן אַפּוֹ חֲמָתוֹ נִתְּכָה כְּאֵשׁ וְהַצָּרִים נִתְּצוּ מִמֶּנּוּ: ז טוֹב יְהוָה לְמַעֲוֹז בְּיוֹם צָרָה
וַיִּדַע חֲסִי בּוֹ:

ב א הִנֵּה עַל־הַהָרִים רִגְלֵי מַבְשָׁר מִשְׁמִיעַ שְׁלוֹם חָגִי יְהוּדָה חֲגִיךָ שְׁלָמִי נִדְרָךָ: כִּי לֹא יוֹסִיף עוֹד
לַעֲבוֹר לַעֲבֹר־בְּךָ בְּלִיעַל כֹּלָה נִכְרָת: ב עָלָה מִפִּיךָ עַל־פְּנֵיךָ נֶצֶר מִצּוֹרָה צִפְה־דָרְךָ חֲזַק מִתְּנִים אֲמַץ כֹּחַ
מְאֹד: ג כִּי שָׁב יְהוָה אֶת־גְּאוֹן יַעֲקֹב כַּגְּאוֹן יִשְׂרָאֵל כִּי בְקָקוּם בְּקָקִים וַיִּזְמְרִיהֶם שְׁחָתוּ:
[צִפְה־דָרְךָ חֲזַק מִתְּנִים אֲמַץ כֹּחַ מְאֹד: ג כִּי שָׁב יְהוָה אֶת־גְּאוֹן יַעֲקֹב כַּגְּאוֹן יִשְׂרָאֵל]

A pronouncement on Nineveh: The Book of the Prophecy of Nahum the Elkoshite.

²The LORD is a passionate, avenging God; the LORD is vengeful and fierce in wrath.

The LORD takes vengeance on His enemies, He rages against His foes.

³The LORD is slow to anger and of great forbearance,

But the LORD does not remit all punishment.

He travels in whirlwind and storm, and clouds are the dust on His feet.

⁴He rebukes the sea and dries it up, and He makes all rivers fail;

Bashan and Carmel languish, and the blossoms of Lebanon wither.

⁵The mountains quake because of Him, and the hills melt.

The earth heaves before Him, the world and all that dwell therein.

⁶Who can stand before His wrath? Who can resist His fury?

His anger pours out like fire, and rocks are shattered because of Him.

⁷The LORD is good to [those who hope in Him], a haven on a day of distress;

He is mindful of those who seek refuge in Him.

2 Behold on the hills the footsteps of a herald announcing good fortune!

“Celebrate your festivals, O Judah, fulfill your vows.

Never again shall scoundrels invade you, they have totally vanished.”

²A shatterer has come up against you.

Man the guard posts, watch the road;

Steady your loins, brace all your strength!

³For the LORD has restored the Pride of Jacob as well as the Pride of Israel,

Though marauders have laid them waste and ravaged their branches.

[Watch the road; steady your loins, brace all your strength!

³For the LORD has restored the Pride of Jacob as well as the Pride of Israel.]

Haftarat B'har -- one (Lev. 25:1-27:34) -- Jeremiah 32:6-15 -- Etz Hayyim p. 759

The theme of redeeming land in Israel is the common coin of this haftarah and the parashah.

Haftarat B'har -- two (Lev. 25:1-27:34) -- Jeremiah 32:16-27 -- Etz Hayyim p. 760

Jeremiah's prayer is that Israel will redeem its land, and the gesture he has made in buying land in Israel will not prove fruitless.

Haftarat B'chukotai -- one (Lev. 25:1-27:34) -- Jeremiah 17:1-14 -- Etz Hayyim p. 763

The book of Leviticus ends with a set of blessings and curses. Similarly such blesses for one who trust in God and curses for those who reject God are central to Jeremiah's message, here.

Haftarat B'chukotai -- two (Lev. 25:1-27:34) -- Jeremiah 16:9-15, 19-21

Jeremiah speaks of eradicating joy, complementing the mood of the somber desolation described in the Torah portion. Each ends, however, on a more positive note.

ט כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מַשְׁבִּית מִן־הַמְּקוֹם הַזֶּה לְעֵינֵיכֶם וּבִימֵיכֶם קוֹל שִׁשׁוֹן וְקוֹל שִׂמְחָה קוֹל חֲתָן וְקוֹל כַּלָּה: י וְהָיָה כִּי תִגִּיד לְעַם הַזֶּה אֶת כָּל־הַדְּבָרִים הָאֵלֶּה וְאָמְרוּ אֵלֶיךָ עַל־מָה דָּבַר יְהוָה עָלֵינוּ אֶת כָּל־הַרְעָה הַגְּדוֹלָה הַזֹּאת וּמָה עֹנֵנּוּ וּמָה חֲטָאתָנוּ אֲשֶׁר חֲטָאנוּ לַיהוָה אֱלֹהֵינוּ: יא וְאָמַרְתָּ אֲלֵיהֶם עַל אֲשֶׁר־עָזְבוּ אֲבוֹתֵיכֶם אוֹתִי נֹאֵם־יְהוָה וַיִּלְכוּ אַחֲרֵי אֱלֹהִים אֲחֵרִים וַיַּעֲבֹדוּם וַיִּשְׁתַּחֲוּוּ לָהֶם וְאֹתִי עָזְבוּ וְאֶת־תּוֹרָתִי לֹא שָׁמְרוּ: יב וְאַתֶּם הִרְעַתֶּם לַעֲשׂוֹת מַאֲבֹתֵיכֶם וְהִנֵּכֶם הַלְכִים אִישׁ אַחֲרֵי שְׂרָרוֹת לְבוֹ־הָרָע לְבַלְתִּי שָׁמַע אֵלַי: יג וְהִטַּלְתִּי אֶתְכֶם מֵעַל הָאָרֶץ הַזֹּאת עַל־הָאָרֶץ אֲשֶׁר לֹא יָדַעְתֶּם אֹתָם וְאֲבוֹתֵיכֶם וַעֲבַדְתֶּם־שָׁם אֶת־אֱלֹהִים אֲחֵרִים יוֹמָם וְלַיְלָה אֲשֶׁר לֹא־אִתּוֹן לָכֶם חֲנִינָה: יד לָכוּ הִנֵּה־יָמִים בָּאִים נֹאֵם־יְהוָה וְלֹא־יֵאמַר עוֹד חִי־יְהוָה אֲשֶׁר הָעֵלָה אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם: טו כִּי אִם־חִי־יְהוָה אֲשֶׁר הָעֵלָה אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ צְפּוֹן וּמִכָּל הָאָרְצוֹת אֲשֶׁר הִדִּיחֶם שָׁמָּה וְהִשְׁבַּתִּים עַל־אֲדָמְתָם אֲשֶׁר נָתַתִּי לְאֲבוֹתָם: יט יְהוָה עָזָּ וּמַעֲזֵי וּמְנוֹסֵי בְיָוֶם צָרָה אֵלֶיךָ גּוֹיִם יָבֹאוּ מֵאֲפִסֵי־אֶרֶץ וַיֹּאמְרוּ אֶדְ־שִׁקְרָה נִחַלְנוּ אֲבוֹתֵינוּ הֶבֶל וְאִין־בָּם מוֹעִיל: כ הִיַּעֲשֶׂה־לּוֹ אָדָם אֱלֹהִים וְהִמָּה לֹא אֱלֹהִים: כא לָכוּ הִנְנִי מוֹדִיעֶם בַּפֶּעַם הַזֶּה אוֹדִיעֶם אֶת־יָדִי וְאֶת־גְּבוּרָתִי וַיִּדְעוּ כִּי־שָׁמִי יְהוָה:

⁹For thus said the LORD of Hosts, the God of Israel: I am going to banish from this place, in your days and before your eyes, the sound of mirth and gladness, the voice of bridegroom and bride.

¹⁰And when you announce all these things to that people, and they ask you, “Why has the LORD decreed upon us all this fearful evil? What is the iniquity and what the sin that we have committed against the LORD our God?” ¹¹say to them, “Because your fathers deserted Me—declares the LORD—and followed other gods and served them and worshiped them; they deserted Me and did not keep My Instruction. ¹²And you have acted worse than your fathers, every one of you following the willfulness of his evil heart and paying no heed to Me. ¹³Therefore I will hurl you out of this land to a land that neither you nor your fathers have known, and there you will serve other gods, day and night; for I will show you no mercy.”

¹⁴Assuredly, a time is coming—declares the LORD—when it shall no more be said, “As the LORD lives who brought the Israelites out of the land of Egypt,” ¹⁵but rather, “As the LORD lives who brought the Israelites out of the northland, and out of all the lands to which He had banished them.” For I will bring them back to their land, which I gave to their fathers.

¹⁹O LORD, my strength and my stronghold, my refuge in a day of trouble, to You nations shall come from the ends of the earth and say: Our fathers inherited utter delusions, things that are futile and worthless. ²⁰Can a man make gods for himself? No-gods are they!

²¹Assuredly, I will teach them, once and for all I will teach them My power and My might. And they shall learn that My name is LORD.

Haftarat B'chukotai -- three (Lev. 25:1-27:34) -- Malakhi 3:5-12 -- Etz Hayyim p. 1296

Malakhi dwells here on the bad times when the people slight (curse) God and he them in return, similar to the lengthy curses called down on a rebellious people in the parashah.

Haftarat B'midbar -- first third (Num. 1:1-1:54) -- Hosea 2:1-7, 16-22 -- Etz Hayyim p. 787

The traditional haftarah from Hosea, here, begins with the number of the people of Israel and speaks of them being led through the wilderness, completing its reflection of this parashah.

Haftarat B'midbar -- second third (Num. 2:1-3:13) -- Isaiah 63:7-16

Isaiah reflects on the people's sojourn under God's guidance, a period of wandering that begins in today's parashah.

ז חסדי יהוה | אזכיר תהלת יהוה פעל כל אשר גמלנו יהוה ורב טוב לבית ישראל אשר גמלם
 כרחמי וכרב חסדיו: ח ויאמר אד-עמי המה בנים לא ישקרו ויהי להם למושיע: ט בכל צרתם | לא
 לו צר ומלאך פניו הושיעם באהבתו ובחמלתו הוא גאלם וינטלם וינשאם כל ימי עולם: י והמה
 מרו ועצבו את רוח קדשו ויהפך להם לאויב הוא נלחם-בם: יא ויזכר ימי-עולם משה עמו איה |
 המעלים מים את רעי צאנו איה השם בקרבן את רוח קדשו: יב מולך לימין משה זרוע תפארתו
 בוקע מים מפניהם לעשות לו שם עולם: יג מוליכם בתהמות פסוס במדבר לא יכשל: יד כבהמה
 בבקעה תרד רוח יהוה תניחנו כן נהגת עמך לעשות לך שם תפארת: טו הבט משמים וראה מזבל
 קדשך ותפארתך איה קנאתך וגבורתך המון מעיד ורחמיך אל התאפקו: טז כי-אתה אבינו כי
 אברהם לא ידענו וישראל לא יכירו אתה יהוה אבינו גאלנו מעולם שמה:

⁷I will recount the kind acts of the LORD, the praises of the LORD—

For all that the LORD has wrought for us, the vast bounty to the House of Israel
 That He bestowed upon them according to His mercy and His great kindness.

⁸He thought: Surely they are My people, children who will not play false. So He was their Deliverer.

⁹In all their troubles He was troubled, and the angel of His Presence delivered them.

In His love and pity He Himself redeemed them, raised them, and exalted them all the days of old.

¹⁰But they rebelled, and grieved His holy spirit;

Then He became their enemy, and Himself made war against them.

¹¹Then they remembered the ancient days, Him, who pulled His people out [of the water]:

“Where is He who brought them up from the Sea along with the shepherd of His flock?

Where is He who put in their midst His holy spirit,

¹²Who made His glorious arm march at the right hand of Moses,

Who divided the waters before them to make Himself a name for all time,

¹³Who led them through the deeps so that they did not stumble—

As a horse in a desert, ¹⁴Like a beast descending to the plain?”

‘Twas the spirit of the LORD gave them rest!

Thus did You shepherd Your people to win for Yourself a glorious name.

¹⁵Look down from heaven and see, from Your holy and glorious height!

Where is Your zeal, Your power? Your yearning and Your love are being withheld from us!

¹⁶Surely You are our Father: though Abraham regard us not, and Israel recognize us not,

You, O LORD, are our Father; from of old, Your name is “Our Redeemer.”

Haftarah B'midbar -- third third (Num. 3:14-4:20) -- Joshua 8:30-35, [33]

In this haftarah we see the kohanim carrying the ark as they were instructed to do in this parashah.

ל אִזּוּ יִבְנֶה יְהוֹשֻׁעַ מִזְבֵּחַ לַיהוָה אֱלֹהֵי יִשְׂרָאֵל בְּהַר עֵיבָל: לֹא כָאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד־יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל כִּפְתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה מִזְבַּח אֲבָנִים שְׁלֵמוֹת אֲשֶׁר לֹא־הֵנִיף עֲלֵיהֶן בְּרָזָל וַיַּעֲלוּ עָלָיו עֹלוֹת לַיהוָה וַיִּזְבְּחוּ שְׁלָמִים: לֵב וַיִּכְתֹּב־שָׁם עַל־הָאֲבָנִים אֶת מִשְׁנֵה תּוֹרַת מֹשֶׁה אֲשֶׁר כָּתַב לִפְנֵי בְנֵי יִשְׂרָאֵל: לֵג וְכָל־יִשְׂרָאֵל וּזְקֵנָיו וְשֹׁטְרִים | וְשֹׁפְטָיו עֹמְדִים מִזֵּה | וּמִזֵּה | לְאֲרוֹן נֶגֶד הַכְּהֹנִים הַלְוִיִּם נֹשְׂאֵי | אֲרוֹן בְּרִית־יְהוָה כַּגֵּר כְּאֲזוּחַ חֲצִיו אֶל־מֹול הַר־גְּרִזִים וְחֲצִיו אֶל־מֹול הַר־עֵיבָל כְּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד־יְהוָה לְבָרֵךְ אֶת־הָעָם יִשְׂרָאֵל בְּרֵאשִׁנָּה: לֵד וְאַחֲרֵי־כֵן קָרָא אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַבְּרָכָה וְהַקְּלָלָה כְּכָל־הַפְּתוּב בְּסֵפֶר הַתּוֹרָה: לֵה לֹא־הֵיָה דָבָר מִכָּל אֲשֶׁר־צִוָּה מֹשֶׁה אֲשֶׁר לֹא־קָרָא יְהוֹשֻׁעַ נֶגֶד כָּל־קְהַל יִשְׂרָאֵל וְהַנְּשִׂים וְהַטָּף וְהַגֵּר הַהֹלֵךְ בְּקִרְבָּם:
[לֵג וְכָל־יִשְׂרָאֵל וּזְקֵנָיו וְשֹׁטְרִים | וְשֹׁפְטָיו עֹמְדִים מִזֵּה | וּמִזֵּה | לְאֲרוֹן נֶגֶד הַכְּהֹנִים הַלְוִיִּם נֹשְׂאֵי | אֲרוֹן בְּרִית־יְהוָה כַּגֵּר כְּאֲזוּחַ חֲצִיו אֶל־מֹול הַר־גְּרִזִים וְחֲצִיו אֶל־מֹול הַר־עֵיבָל כְּאֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד־יְהוָה לְבָרֵךְ אֶת־הָעָם יִשְׂרָאֵל בְּרֵאשִׁנָּה:]

³⁰At that time Joshua built an altar to the LORD, the God of Israel, on Mount Ebal, ³¹as Moses, the servant of the LORD, had commanded the Israelites—as is written in the Book of the Teaching of Moses—an altar of unhewn stone upon which no iron had been wielded. They offered on it burnt offerings to the LORD, and brought sacrifices of well-being. ³²And there, on the stones, he inscribed a copy of the Teaching that Moses had written for the Israelites. ³³All Israel—stranger and citizen alike—with their elders, officials, and magistrates, stood on either side of the Ark, facing the levitical priests who carried the Ark of the LORD’s Covenant. Half of them faced Mount Gerizim and half of them faced Mount Ebal, as Moses the servant of the LORD had commanded them of old, in order to bless the people of Israel. ³⁴After that, he read all the words of the Teaching, the blessing and the curse, just as is written in the Book of the Teaching. ³⁵There was not a word of all that Moses had commanded that Joshua failed to read in the presence of the entire assembly of Israel, including the women and children and the strangers who accompanied them.

[³³All Israel—stranger and citizen alike—with their elders, officials, and magistrates, stood on either side of the Ark, facing the levitical priests who carried the Ark of the LORD’s Covenant. Half of them faced Mount Gerizim and half of them faced Mount Ebal, as Moses the servant of the LORD had commanded them of old, in order to bless the people of Israel.]

Haftarah Naso -- first third (Num. 4:21-5:10) -- Joshua 6:5-14, [12]

In this haftarah we see the kohanim carrying the ark as they were instructed to do in this parashah.

וְהָיָה בַּמִּשְׁךְ | בְּקִרְוֵי הַיּוֹבֵל בְּשִׁמְעֵכֶם כְּשִׁמְעֵכֶם אֶת־קוֹל הַשּׁוֹפָר יִרְעוּ כָּל־הָעָם תְּרוּעָה גְדוּלָה וְנִפְלָא חוֹמַת הָעִיר תַּחְתּוּיָהּ וְעָלוּ הָעָם אִישׁ נֶגְדּוֹ: וַיִּקְרָא יְהוֹשֻׁעַ בּוֹנוֹן אֶל־הַכְּהֹנִים וַיֹּאמֶר אֲלֵהֶם שְׂאוּ אֶת־אֲרוֹן הַבְּרִית וְשַׁבְּעוּהָ כְּהֹנִים יִשְׂאוּ שַׁבְּעָה שׁוֹפְרוֹת יוֹבְלִים לִפְנֵי אֲרוֹן יְהוָה: ז וַיֹּאמְרוּ וַיֹּאמֶר אֶל־הָעָם עֲבְרוּ וְסִבּוּ אֶת־הָעִיר וְהִחְלוּץ יַעֲבֹר לִפְנֵי אֲרוֹן יְהוָה: ח וַיְהִי כַּאֲמֹר יְהוֹשֻׁעַ אֶל־הָעָם וְשַׁבְּעוּ הַכְּהֹנִים נֹשְׂאֵים שַׁבְּעָה שׁוֹפְרוֹת הַיּוֹבְלִים לִפְנֵי יְהוָה עֲבְרוּ וְתַקְעוּ בְּשׁוֹפְרוֹת וְאֲרוֹן בְּרִית יְהוָה הֹלֵךְ

אֲחֲרֵיהֶם: ט וְהִחְלוּץ הַלֵּךְ לִפְנֵי הַכֹּהֲנִים תִּקְעוּ וְתִקְעֵי הַשּׁוֹפְרוֹת וְהַמֵּאֲסֹף הַלֵּךְ אַחֲרֵי הָאָרוֹן הַלֵּךְ וְתִקְוֶעַ בְּשׁוֹפְרוֹת: י וְאֶת־הָעַם צִוָּה יְהוֹשֻׁעַ לֵאמֹר לֹא תִרְעוּ וְלֹא תִשְׁמִיעוּ אֶת־קוֹלְכֶם וְלֹא־יֵצֵא מִפִּיכֶם דְּבַר עַד יוֹם אֲמַרִי אֲלֵיכֶם הֲרִיעוּ וְהֲרִיעַתֶּם: יא וַיֹּסֵב אָרוֹן־יְהוָה אֶת־הָעִיר הַקּוֹף פְּעַם אַחַת וַיִּבְּאוּ הַמַּחֲנֶה וַיִּלְּנוּ בַּמַּחֲנֶה: יב וַיִּשְׁכֶּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּשְׂאוּ הַכֹּהֲנִים אֶת־אָרוֹן יְהוָה: יג וְשָׁבְעָה הַכֹּהֲנִים נְשָׂאִים שְׁבַעַה שׁוֹפְרוֹת הַיְבֻלִים לִפְנֵי אָרוֹן יְהוָה הַלֹּךְ וְתִקְעוּ בְּשׁוֹפְרוֹת וְהִחְלוּץ הַלֵּךְ לִפְנֵיהֶם וְהַמֵּאֲסֹף הַלֵּךְ אַחֲרֵי אָרוֹן יְהוָה הוֹלֵךְ הַלֵּךְ וְתִקְוֶעַ בְּשׁוֹפְרוֹת: יד וַיִּסְבוּ אֶת־הָעִיר בַּיּוֹם הַשְּׁנִי פְּעַם אַחַת וַיִּשְׁבוּ הַמַּחֲנֶה כִּי עָשׂוּ שְׁשֶׁת יָמִים: [יב וַיִּשְׁכֶּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּשְׂאוּ הַכֹּהֲנִים אֶת־אָרוֹן יְהוָה:]

⁵And when a long blast is sounded on the horn—as soon as you hear that sound of the horn—all the people shall give a mighty shout. Thereupon the city wall will collapse, and the people shall advance, every man straight ahead.”

⁶Joshua son of Nun summoned the priests and said to them, “Take up the Ark of the Covenant, and let seven priests carrying seven ram’s horns precede the Ark of the LORD.” ⁷And he instructed the people, “Go forward, march around the city, with the vanguard marching in front of the Ark of the LORD.” ⁸When Joshua had instructed the people, the seven priests carrying seven ram’s horns advanced before the LORD, blowing their horns; and the Ark of the LORD’s Covenant followed them. ⁹The vanguard marched in front of the priests who were blowing the horns, and the rear guard marched behind the Ark, with the horns sounding all the time. ¹⁰But Joshua’s orders to the rest of the people were, “Do not shout, do not let your voices be heard, and do not let a sound issue from your lips until the moment that I command you, ‘Shout!’ Then you shall shout.”

¹¹So he had the Ark of the LORD go around the city and complete one circuit; then they returned to camp and spent the night in camp. ¹²Joshua rose early the next day; and the priests took up the Ark of the LORD, ¹³while the seven priests bearing the seven ram’s horns marched in front of the Ark of the LORD, blowing the horns as they marched. The vanguard marched in front of them, and the rear guard marched behind the Ark of the LORD, with the horns sounding all the time. ¹⁴And so they marched around the city once on the second day and returned to the camp. They did this six days.

[¹²Joshua rose early the next day; and the priests took up the Ark of the LORD.]

Haftarat Naso -- second third (Num. 5:11-6:27) -- Judges 13:2-14, 24-25 -- Etz Hayyim p. 813

The traditional haftarah pairs the story of Samson, a Nazirite and hero of Israel from the period before the monarchy, with the rules of the Nazirite found in this portion.

Haftarat Naso -- third third (Num. 7:1-7:89) -- Joel 1:8-13, 2:12-14

The dedication of the tabernacle and the start of the sacrificial service is presented in the Torah’s narrative. In the haftarah we consider the cessation of the sacrifices after the destruction of the Temple, with a hope for their renewal.

ח אֵלֵי כַּבְּתוּלָה חֲגַרְת־שֶׁק עַל־בַּעַל נְעוּרֶיהָ: ט הַכֶּרֶת מִנְחָה וְנִסָּךְ מִבַּיִת יְהוָה אֲבָלוּ הַכֹּהֲנִים מִשְׁרַתִּי יְהוָה: י שִׁדְד שְׂדָה אֲבָלָה אֲדַמָּה כִּי שִׁדְד דָּגָן הוֹבִישׁ תִּירוֹשׁ אֲמַלֵּל יִצְהָר: יא הַבִּישׁוּ אֲפָרִים הִלְלִלוּ כְרָמִים עַל־חֹטֵה וְעַל־שְׁעָרָה כִּי אֲבַד קִצִּיר שְׂדֵה: יב הִגִּפוּן הוֹבִישָׁה וְהִתְאַנָּה אֲמַלֵּלָה רְמוֹן גַּם־תִּמְרָ

וּתְפוּחַ כָּל־עֲצֵי הַשָּׂדֶה יִבְשׁוּ כִּי־הִבִּישׁ שִׁשׁוֹן מִן־בְּנֵי אָדָם: יג חֲגֹרוּ וְסִפְדוּ הַכְּהֻנִּים הַלֵּילֹל מִשְׁרָתִי
 מִזִּבְחַת בָּאוּ לִינוּ בְּשִׁקִּים מִשְׁרָתִי אֱלֹהֵי כִּי נִמְנַע מִבַּיִת אֱלֹהֵיכֶם מִנְחָה וְנִסָּד:
 ב יב וְגַם־עֵתָה נִאֵם־יְהוָה שְׁבוּ עֲדֵי בְּכָל־לִבְבְּכֶם וּבְצֹם וּבִבְכִי וּבְמִסָּפֵד: יג וְקִרְעוּ לְבַבְכֶם
 וְאַל־בְּגַדֵיכֶם וּשְׁבוּ אֶל־יְהוָה אֱלֹהֵיכֶם כִּי־חֲנוּן וְרַחוּם הוּא אֲרָךְ אַפַּיִם וְרַב־חֶסֶד וְנָתַם עַל־הַרְעָה:
 יד מִי יוֹדַע יָשׁוּב וְנָתַם וְהַשְׂאִיר אַחֲרָיו בְּרָכָה מִנְחָה וְנִסָּד לַיהוָה אֱלֹהֵיכֶם:

⁸Lament—like a maiden girl with sackcloth for the husband of her youth!

⁹Offering and libation have ceased from the House of the LORD;

The priests must mourn who minister to the LORD.

¹⁰The country is ravaged, the ground must mourn;

For the new grain is ravaged, the new wine is dried up, the new oil has failed.

¹¹Farmers are dismayed and vine dressers wail over wheat and barley;

For the crops of the field are lost.

¹²The vine has dried up, the fig tree withers,

Pomegranate, palm, and apple— all the trees of the field are sear.

And joy has dried up among men.

¹³Gird yourselves and lament, O priests, wail, O ministers of the altar;

Come, spend the night in sackcloth, O ministers of my God.

For offering and libation are withheld from the House of your God.

2 ¹²“Yet even now”—says the LORD—

“Turn back to Me with all your hearts, and with fasting, weeping, and lamenting.”

¹³Rend your hearts rather than your garments, and turn back to the LORD your God.

For He is gracious and compassionate, slow to anger, abounding in kindness,

And renouncing punishment.

¹⁴Who knows but He may turn and relent, and leave a blessing behind

For meal offering and drink offering to the LORD your God?

Haftarat B'haalot'kha -- first third (8:1-9:14) -- Zekhariah 3:1-5, 4:1-7 -- Etz Hayyim p. 837

The haftarah from Zekhariah, in the context of preparing to build the second Temple, speaks of purifying the kohen and of the Menorah. The parashah takes the opposite order, beginning with the Menorah and proceeding to the purification of the levites.

Haftarat B'haalot'kha -- second third (9:15-10:34) -- Joshua 3:3-8, 17:4-7

The Torah portion includes the bracketed verses concerning the ark's travel. In Joshua's narrative we see the ark leading Israel as it crosses from the wilderness into the promised land.

ג וַיִּצְוֵה אֶת־הָעָם לְאֹמֶר כְּרָאוּתְכֶם אֶת אֲרוֹן בְּרִית־יְהוָה אֱלֹהֵיכֶם וְהַכְּהֻנִּים הַלְוִיִּם נִשְׂאִים אֹתוֹ וְאֵתָם
 תִּסְעוּ מִמְּקוֹמְכֶם וְהִלַּכְתֶּם אַחֲרָיו: ד אַךְ | רְחוֹק יְהִיֶּה בֵּינֵיכֶם וּבֵינֵנו וּבֵילֵינוּ כְּאַלְפִים אַמָּה בַּמַּדָּה
 אֶל־תִּקְרְבוּ אֵלָיו לְמַעַן אֲשֶׁר־תִּדְעוּ אֶת־הַדֶּרֶךְ אֲשֶׁר תִּלְכוּ־בָהּ כִּי לֹא עִבְרַתֶּם בַּדֶּרֶךְ מִתְּמוֹל שְׁלֹשׁוֹם:
 ה וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הַתְּקַדְּשׁוּ כִּי מָחָר יַעֲשֶׂה יְהוָה בְּקִרְבְּכֶם נִפְלְאוֹת: ו וַיֹּאמֶר יְהוֹשֻׁעַ
 אֶל־הַכְּהֻנִּים לֵאמֹר שְׂאוּ אֶת־אֲרוֹן הַבְּרִית וְעִבְרוּ לִפְנֵי הָעָם וַיִּשְׂאוּ אֶת־אֲרוֹן הַבְּרִית וַיִּלְכוּ לִפְנֵי הָעָם:

ז וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ הַיּוֹם הַזֶּה אֶחָל גְּדֹלְךָ בְּעֵינַי כָּל־יִשְׂרָאֵל אֲשֶׁר יֵדְעוּן כִּי כָאֲשֶׁר הָיִיתִי עִם־מֹשֶׁה אֶהְיֶה עִמָּךְ: ח וְאַתָּה תִצְוֶה אֶת־הַכֹּהֲנִים נְשָׂאֵי אֲרוֹן־הַבְּרִית לֵאמֹר כְּבָאֲכֶם עַד־קִצְהָ מִי הַיַּרְדֵּן בַּיַּרְדֵּן תַּעֲמֹדוּ:

יז וַיַּעֲמֵדוּ הַכֹּהֲנִים נְשָׂאֵי הָאֲרוֹן בְּרִית־יְהוָה בַּחֲרֻבָּה בְּתוֹךְ הַיַּרְדֵּן וְכָל־יִשְׂרָאֵל עֹבְרִים בַּחֲרֻבָּה עַד אֲשֶׁר־תָּמּוּ כָל־הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן:

יח א וַיְהִי כָאֲשֶׁר־תָּמּוּ כָל־הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן פ וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ לֵאמֹר: ב קַחוּ לָכֶם מִן־הָעַם שְׁנַיִם עָשָׂר אַנְשִׁים אִישׁ־אֶחָד אִישׁ־אֶחָד מִשִּׁבְטֵי: ג וְצִוּוּ אוֹתָם לֵאמֹר שְׂאוּ־לָכֶם מֵזֶה מִתּוֹךְ הַיַּרְדֵּן מִמַּצֵּב רִגְלֵי הַכֹּהֲנִים הַכִּיּוֹן שְׁתִּים־עֶשְׂרֵה אַבְנִים וְהַעֲבַרְתֶּם אוֹתָם עִמָּכֶם וְהִנַּחְתֶּם אוֹתָם בְּמַלְוֹן אֲשֶׁר־תֵּלְכֵנוּ בּוֹ הַלֵּילָה: ד וַיִּקְרָא יְהוֹשֻׁעַ אֶל־שְׁנַיִם הָעָשָׂר אִישׁ אֲשֶׁר הָכִין מִבְּנֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־אֶחָד מִשִּׁבְטֵי: ה וַיֹּאמֶר לָהֶם יְהוֹשֻׁעַ עֲבְרוּ לִפְנֵי אֲרוֹן יְהוָה אֱלֹהֵיכֶם אֶל־תּוֹךְ הַיַּרְדֵּן וְהִרְמִיּוּ לָכֶם אִישׁ אָבִו אַחַת עַל־שִׁכְמוֹ לְמִסְפַּר שִׁבְטֵי בְנֵי־יִשְׂרָאֵל: ו לְמַעַן תִּהְיֶה זֹאת אוֹת בְּקִרְבְּכֶם כִּי־יִשְׁאַלּוּן בְּנֵיכֶם מַחֲרָ לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה לָכֶם: ז וַאֲמַרְתֶּם לָהֶם אֲשֶׁר נִכְרָתוּ מִימֵי הַיַּרְדֵּן מִפְּנֵי אֲרוֹן בְּרִית־יְהוָה בְּעֲבֹרוֹ בַּיַּרְדֵּן וְהָיוּ הָאֲבָנִים לְזִכָּרוֹן לְבְנֵי יִשְׂרָאֵל עַד־עוֹלָם:

³[The officials] charged the people as follows: “When you see the Ark of the Covenant of the LORD your God being borne by the levitical priests, you shall move forward. Follow it—⁴but keep a distance of some two thousand cubits from it, never coming any closer to it—so that you may know by what route to march, since it is a road you have not traveled before.” ⁵And Joshua said to the people, “Purify yourselves, for tomorrow the LORD will perform wonders in your midst.”

⁶Then Joshua ordered the priests, “Take up the Ark of the Covenant and advance to the head of the people.” And they took up the Ark of the Covenant and marched at the head of the people.

⁷The LORD said to Joshua, “This day, for the first time, I will exalt you in the sight of all Israel, so that they shall know that I will be with you as I was with Moses. ⁸For your part, command the priests who carry the Ark of the Covenant as follows: When you reach the edge of the waters of the Jordan, make a halt in the Jordan.”

¹⁷The priests who bore the Ark of the LORD’s Covenant stood on dry land exactly in the middle of the Jordan, while all Israel crossed over on dry land, until the entire nation had finished crossing the Jordan.

4 When the entire nation had finished crossing the Jordan, the LORD said to Joshua, ²“Select twelve men from among the people, one from each tribe, ³and instruct them as follows: Pick up twelve stones from the spot exactly in the middle of the Jordan, where the priests’ feet are standing; take them along with you and deposit them in the place where you will spend the night.”

⁴Joshua summoned the twelve men whom he had designated among the Israelites, one from each tribe; ⁵and Joshua said to them, “Walk up to the Ark of the LORD your God, in the middle of the Jordan, and each of you lift a stone onto his shoulder—corresponding to the number of the tribes of Israel. ⁶This shall serve as a symbol among you: in time to come, when your children ask, ‘What is the meaning of these stones for you?’ ⁷you shall tell them, ‘The waters of the Jordan were cut off because of the Ark of the LORD’s Covenant; when it passed through the Jordan, the waters of the Jordan were cut off.’ And so these stones shall serve the people of Israel as a memorial for all time.”

Haftarat B'haalot'kha -- third third (10:35-12:16) -- II Kings 20:1-11

In this third of the parashah we read of Miriam's rebellion and punishment, and Moses's iconic prayer for her healing. The haftarah recalls another healing through prayer, that of Hezekiah, a righteous king of the Davidic line.

א בַּיָּמִים הָהֵם חָלָה חִזְקִיָּהוּ לְמוֹת וַיָּבֵא אֱלֹהֵי יִשְׂרָאֵל וַיִּשְׁעֵלְהוּ בְּרֹאֲמוֹץ הַנְּבִיא וַיֹּאמֶר אֱלֹהֵי כֹה־אָמַר יְהוָה צִוּ לְבִיתְךָ כִּי מֵת אַתָּה וְלֹא תַחֲיֶה: ב וַיֹּסֵב אֶת־פָּנָיו אֶל־הַקִּיר וַיִּתְפַּלֵּל אֶל־יְהוָה לֵאמֹר: ג אָנֹכָה יְהוָה זָכַר־נָא אֶת אֲשֶׁר הִתְהַלַּכְתִּי לְפָנֶיךָ בְּאֵמֶת וּבְלִבָּב שְׁלֵם וְהֵטוֹב בְּעֵינֶיךָ עֲשִׂיתִי וַיַּבֶּד חִזְקִיָּהוּ בְּכִי גְדוֹל: ד וַיְהִי יִשְׁעֵלְהוּ לֹא יָצָא הָעִיר חֵצֵר הַתְּיַכְנֶה וּדְבַר־יְהוָה הִיָּה אֵלָיו לֵאמֹר: ה שׁוּב וְאָמַרְתָּ אֶל־חִזְקִיָּהוּ נְגִיד־עַמִּי כֹה־אָמַר יְהוָה אֱלֹהֵי דָוִד אָבִיךָ שָׁמַעְתִּי אֶת־תַּפִּלָּתְךָ רָאִיתִי אֶת־דַּמְעֹתֶיךָ הַנְּנִי רַפָּא לָךְ בַּיּוֹם הַשְּׁלִישִׁי תַעֲלֶה בֵּית יְהוָה: ו וְהִסַּפְתִּי עַל־יָמֶיךָ חֲמֵשׁ עֶשְׂרֵה שָׁנָה וּמִכַּף מַלְאָךְ־אֲשׁוּר אֲצִילְךָ וְאֵת הָעִיר הַזֹּאת וְגִנוֹתֶי עַל־הָעִיר הַזֹּאת לְמַעַן וּלְמַעַן דָּוִד עַבְדִּי: ז וַיֹּאמֶר יִשְׁעֵלְהוּ קָחוּ דְבַלַּת תַּאֲנִים וַיִּקְחוּ וַיִּשְׂמוּ עַל־הַשְּׁחִין וַיַּחֲחֶ: ח וַיֹּאמֶר חִזְקִיָּהוּ אֶל־יִשְׁעֵלְהוּ מַה אוֹת כִּי־רַפָּא יְהוָה לִי וְעַלִּיתִי בַּיּוֹם הַשְּׁלִישִׁי בֵּית יְהוָה: ט וַיֹּאמֶר יִשְׁעֵלְהוּ זֶה־לָּךְ הָאוֹת מֵאֵת יְהוָה כִּי יַעֲשֶׂה יְהוָה אֶת־הַדָּבָר אֲשֶׁר דִּבֶּר הַלֵּךְ הַצֵּל עֲשֶׂר מַעֲלוֹת אִם־יָשׁוּב עֲשֶׂר מַעֲלוֹת: י וַיֹּאמֶר חִזְקִיָּהוּ נִקַּל לְצַל לְנִטּוֹת עֲשֶׂר מַעֲלוֹת לֹא כִי יָשׁוּב הַצֵּל אַחֲרָיִת עֲשֶׂר מַעֲלוֹת: יא וַיִּקְרָא יִשְׁעֵלְהוּ הַנְּבִיא אֶל־יְהוָה וַיָּשֻׁב אֶת־הַצֵּל בְּמַעֲלוֹת אַחֲזוּ אַחֲרָיִת עֲשֶׂר מַעֲלוֹת:

In those days Hezekiah fell dangerously ill. The prophet Isaiah son of Amoz came and said to him, "Thus said the LORD: Set your affairs in order, for you are going to die; you will not get well."

²Thereupon Hezekiah turned his face to the wall and prayed to the LORD. He said, ³"Please, O LORD, remember how I have walked before You sincerely and wholeheartedly, and have done what is pleasing to You." And Hezekiah wept profusely.

⁴Before Isaiah had gone out of the middle court, the word of the LORD came to him: ⁵"Go back and say to Hezekiah, the ruler of My people: Thus said the LORD, the God of your father David: I have heard your prayer, I have seen your tears. I am going to heal you; on the third day you shall go up to the House of the LORD. ⁶And I will add fifteen years to your life. I will also rescue you and this city from the hands of the king of Assyria. I will protect this city for My sake and for the sake of My servant David."—⁷Then Isaiah said, "Get a cake of figs." And they got one, and they applied it to the rash, and he recovered.—⁸Hezekiah asked Isaiah, "What is the sign that the LORD will heal me and that I shall go up to the House of the LORD on the third day?" ⁹Isaiah replied, "This is the sign for you from the LORD that the LORD will do the thing that He has promised: Shall the shadow advance ten steps or recede ten steps?" ¹⁰Hezekiah said, "It is easy for the shadow to lengthen ten steps, but not for the shadow to recede ten steps." ¹¹So the prophet Isaiah called to the LORD, and He made the shadow which had descended on the dial of Ahaz recede ten steps.

Haftarat Sh'lach -- first third (13:1-14:7) -- Joshua 2:1-11 -- Etz Hayyim p. 857

The traditions pairs the scouts in the days of Moses with those described in the time of Joshua.

Haftarat Sh'lach -- second third (14:8-15:7) -- Joshua 14:6-15

The two faithful scouts are Joshua and Caleb. Joshua's reward includes his leadership. In this haftarah we read of the reward given Caleb.

וַיִּגְשׁוּ בְנֵי-יְהוּדָה אֶל-יְהוֹשֻׁעַ בְּגִלְגָל וַיֹּאמֶר אֵלָיו כָּלֵב בֶּן-יִפְנֹה הַקְּנִזִּי אֵתְּךָ יָדַעַתְּ אֶת-הַדָּבָר אֲשֶׁר-דִּבֶּר יְהוָה אֶל-מֹשֶׁה אִישׁ הָאֱלֹהִים עַל אֲדֹתַי וְעַל אֲדֹתֶיךָ בְּקֹדֶשׁ בְּרִנְעִי: ז בְּרֹא-אַרְבָּעִים שָׁנָה אָנֹכִי בְּשַׁלַּח מֹשֶׁה עִבְד־יְהוָה אֹתִי מִקְדָּשׁ בְּרִנְעַ לְרַגְלֵךְ אֶת-הָאָרֶץ וְאָשֵׁב אֹתוֹ דָּבָר כַּאֲשֶׁר עִם-לִבִּי: ח וְאַחֲלִי אֲשֶׁר עָלָיו עִמִּי הַמָּסִיו אֶת-לֵב הָעָם וְאָנֹכִי מִלְּאֹתֵי אַחֲרֵי יְהוָה אֱלֹהֵי: ט וַיִּשְׁבַּע מֹשֶׁה בַּיּוֹם הַהוּא לְאֹמֶר אִם-לֹא הָאָרֶץ אֲשֶׁר דָּרַכְתָּ רַגְלְךָ בָּהּ לֵדָּ תְהִיָּה לְנַחֲלָה וּלְבָנֶיךָ עַד-עוֹלָם כִּי מִלְּאֹת אַחֲרֵי יְהוָה אֱלֹהֵי: י וְעַתָּה הִנֵּה הַחִלָּה יְהוָה | אֹתְךָ כַּאֲשֶׁר דִּבֶּר זֶה אַרְבָּעִים וְחָמֵשׁ שָׁנָה מֵאָז דִּבֶּר יְהוָה אֶת-הַדָּבָר הַזֶּה אֶל-מֹשֶׁה אֲשֶׁר-הִלַּךְ: יִשְׂרָאֵל בְּמִדְבָר וְעַתָּה הִנֵּה אָנֹכִי הַיּוֹם בְּרֹחֲמֵשׁ וּשְׂמֹנִים שָׁנָה: יא עוֹדֵנִי הַיּוֹם חָזֵק כַּאֲשֶׁר בַּיּוֹם שַׁלַּח אֹתְךָ מֹשֶׁה כִּכְחִי אֲנִי וּכְכַחֲךָ אֲנִי לְמַלְחָמָה וּלְצֹאֹת וּלְבֹאֵ: יב וְעַתָּה תִּנְהַלֵּל אֶת-הָקֹדֶשׁ הַזֶּה אֲשֶׁר-דִּבֶּר יְהוָה בַּיּוֹם הַהוּא כִּי-אַתָּה שָׁמַעְתָּ בַּיּוֹם הַהוּא כִּי-עֲנַקְתִּים שָׁם וְעָרִים גְּדוֹלוֹת בְּצֻרוֹת אוֹלֵי יְהוָה אֹתְךָ וְהוֹרֵשְׁתִּים כַּאֲשֶׁר דִּבֶּר יְהוָה: יג וַיְבָרְכֵהוּ יְהוֹשֻׁעַ וַיִּתֵּן אֶת-חֲבֵרוֹן לְכָלֵב בֶּן-יִפְנֹה לְנַחֲלָה: יד עַל-כֵּן הִיָּתְהָ חֲבֵרוֹן לְכָלֵב בֶּן-יִפְנֹה הַקְּנִזִּי לְנַחֲלָה עַד הַיּוֹם הַזֶּה יַעַן אֲשֶׁר מִלֹּא אַחֲרֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל: טו וְשֵׁם חֲבֵרוֹן לְפָנִים קָרִית אַרְבַּע הָאָדָם הַגְּדוֹל בְּעֲנַקְתִּים הוּא וְהָאָרֶץ שְׂקֵטָה מִמַּלְחָמָה:

⁶The Judites approached Joshua at Gilgal, and Caleb son of Jephunneh the Kenizzite said to him: “You know what instructions the LORD gave at Kadesh-barnea to Moses, the man of God, concerning you and me. ⁷I was forty years old when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land, and I gave him a forthright report. ⁸While my companions who went up with me took the heart out of the people, I was loyal to the LORD my God. ⁹On that day, Moses promised on oath, ‘The land on which your foot trod shall be a portion for you and your descendants forever, because you were loyal to the LORD my God.’ ¹⁰Now the LORD has preserved me, as He promised. It is forty-five years since the LORD made this promise to Moses, when Israel was journeying through the wilderness; and here I am today, eighty-five years old. ¹¹I am still as strong today as on the day that Moses sent me; my strength is the same now as it was then, for battle and for activity. ¹²So assign to me this hill country as the LORD promised on that day. Though you too heard on that day that Anakites are there and great fortified cities, if only the LORD is with me, I will dispossess them, as the LORD promised.”

¹³So Joshua blessed Caleb son of Jephunneh and assigned Hebron to him as his portion. ¹⁴Thus Hebron became the portion of Caleb son of Jephunneh the Kenizzite, as it still is, because he was loyal to the LORD, the God of Israel. —¹⁵The name of Hebron was formerly Kiriath-arba: [Arba] was the great man among the Anakites. And the land had rest from war.

Haftarat Sh'lach -- third third (15:8-15:41) -- I Kings 17:1-16

The connection of the haftarah to the parashah is in the particular term m'koshesh etzim used in the parashah and in the haftarah's very different tale.

א וַיֹּאמֶר אֱלֹהֵינוּ הַתְּשׁוּבִי מִתְּשׁוּבֵי גִלְעָד אֶל-אַחֲזָבַי חִי-יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עִמָּדְתִּי לְפָנָיו אִם-יְהִיָּה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם-לִפְנֵי דְבָרִי: ב וַיְהִי דְבַר-יְהוָה אֵלָיו לֵאמֹר: ג לֵךְ מִזֶּה וּפְגִיֵת לְךָ קֹדֶמָה וְנִסְתַּרְתָּ בְּנַחַל כְּרִית אֲשֶׁר עַל-פְּנֵי הַיַּרְדֵּן: ד וְהָיָה מִהַנַּחֲל תִּשְׁתָּה וְאֶת-הָעֲרָבִים צוּיִתִּי לְכַלְכֶּלְךָ:

שָׁם: הַ וַיִּלְךָ וַיַּעַשׂ כַּדְּבַר יְהוָה וַיֵּשֶׁב בְּנַחַל כְּרִית אֲשֶׁר עַל-פְּנֵי הַיַּרְדֵּן: וַהֲעֵרְבִים מִבֵּיָאִים לוֹ לַחֵם וּבָשָׂר בְּבִקֹר וּלְחֵם וּבָשָׂר בְּעֶרֶב וּמִן-הַנַּחַל יִשְׁתֶּה: ז וַיְהִי מִקֶּץ יָמָיו וַיִּבֶשׂ הַנַּחַל כִּי לֹא-הָיָה גֶשֶׁם בְּאֶרֶץ: ח וַיְהִי דְבַר-יְהוָה אֵלָיו לֵאמֹר: ט קוּם לֵךְ צִרְפֶּתֶהָ אֲשֶׁר לְצִדּוֹן וַיִּשְׁבֶּתָ שָׁם הֲיֵה צִוִּיתִי שָׁם אֲשֶׁה אֶלְמִנָה לְכָל־כְּלָדָי: י וַיִּקָּם | וַיִּלְךָ צִרְפֶּתֶהָ וַיָּבֵא אֶל-פֶּתַח הָעִיר וְהֵנִה-שָׁם אִשָּׁה אֶלְמִנָה מְקַשְׁשֶׁת עֵצִים וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר קַח־נָא לִי מֵעֵט-מַיִם בְּכָל־י וַאֲשַׁתָּה: יא וַתֵּלֶךְ לָקַחַת וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר לְקַח־נָא לִי פַת-לֶחֶם בִּידָדָי: יב וַתֹּאמֶר חַי-יְהוָה אֱלֹהֵיךָ אִם-יֵשׁ-לִי מְעוֹג כִּי אִם-מִלֵּא כֹף-קִמְחָ בְּכַד וּמֵעֵט-שֶׁמֶן בְּצַפְחַת וְהִנְנִי מְקַשְׁשֶׁת שָׁנִים עֲצִים וּבָאתִי וַעֲשִׂיתִיהוּ לִי וּלְבָנַי וְאֶכְלֵנְהוּ וּמָתְנוּ: יג וַיֹּאמֶר אֵלֶיהָ אֲלֵהוּ אֶל-תִּירְאֵי בָאִי עֲשִׂי כַדְבָרָדָי אַךְ עֲשִׂי-לִי מִשֶּׁם עֲגָה קִטְנָה בְּרֵאשִׁינָה וְהוֹצֵאת לִי וְלָדָי וּלְבָנָדָי תַּעֲשִׂי בְּאַחֲרֵנָה: יד כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל כִּד הַקִּמְחָ לֹא תִכְלֶה וְצַפְחַת הַשֶּׁמֶן לֹא תִחָסֵר עַד יוֹם תַּתֵּן-תֵּת יְהוָה גֶּשֶׁם עַל-פְּנֵי הָאָדָמָה: טו וַתֵּלֶךְ וַתַּעֲשֶׂה כַדְבַר אֱלֹהֵיו וַתֹּאכַל הוּא הָיָא-וְהִיא וְהוּא וּבֵיתָהּ יָמָיִם: טז כִּד הַקִּמְחָ לֹא כָלְתָה וְצַפְחַת הַשֶּׁמֶן לֹא חָסַר כַּדְבַר יְהוָה אֲשֶׁר דָּבַר בְּיַד אֱלֹהֵיו:

Elijah the Tishbite, an inhabitant of Gilead, said to Ahab, “As the LORD lives, the God of Israel whom I serve, there will be no dew or rain except at my bidding.”

² The word of the LORD came to him: ³“Leave this place; turn eastward and go into hiding by the Wadi Cherith, which is east of the Jordan. ⁴You will drink from the wadi, and I have commanded the ravens to feed you there.” ⁵He proceeded to do as the LORD had bidden: he went, and he stayed by the Wadi Cherith, which is east of the Jordan. ⁶The ravens brought him bread and meat every morning and every evening, and he drank from the wadi.

⁷ After some time the wadi dried up, because there was no rain in the land. ⁸And the word of the LORD came to him: ⁹“Go at once to Zarephath of Sidon, and stay there; I have designated a widow there to feed you.” ¹⁰So he went at once to Zarephath. When he came to the entrance of the town, a widow was there gathering wood. He called out to her, “Please bring me a little water in your pitcher, and let me drink.” ¹¹As she went to fetch it, he called out to her, “Please bring along a piece of bread for me.” ¹²“As the LORD your God lives,” she replied, “I have nothing baked, nothing but a handful of flour in a jar and a little oil in a jug. I am just gathering a couple of sticks, so that I can go home and prepare it for me and my son; we shall eat it and then we shall die.” ¹³“Don’t be afraid,” said Elijah to her. “Go and do as you have said; but first make me a small cake from what you have there, and bring it out to me; then make some for yourself and your son. ¹⁴For thus said the LORD, the God of Israel: The jar of flour shall not give out and the jug of oil shall not fail until the day that the LORD sends rain upon the ground.” ¹⁵She went and did as Elijah had spoken, and she and he and her household had food for a long time. ¹⁶The jar of flour did not give out, nor did the jug of oil fail, just as the LORD had spoken through Elijah.

Haftarat Korach -- first third (16:1-17:15) -- I Samuel 12:1-13 -- Etz Hayyim p. 877

Moses’s self-defense of his leadership is echoed in Samuel’s general defense of prophetic leadership and objection to an Israelite kingship.

Haftarat Korach -- second third (16:20-17:24) -- I Samuel 12:13-22 -- Etz Hayyim p. 878

Samuel’s objection in this haftarah to appointing a leader who is not a prophet with direct channel to God is at least part of the possible lessons to be learned from Korach’s rebellion.

Haftarat Korach -- third third (17:25-18:32) -- Ezekiel 45:1-15

In this portion, the Torah discusses the lot of the priests and Levites. A similar point animates this prophecy by Ezekiel.

א ובהפילכם את הארץ בנחלה תרימו תרומה ליהוה | קדש מן הארץ ארד חמשה ועשרים אלף ארד ורחב עשרה אלף קדש הוא בכל גבולה סביב: ב יהיה מזה אל הקדש חמש מאות בחמש מאות מרבע סביב וחמשים אמה מגרש לו סביב: ג ומן המדה הזאת תמוד ארד חמש חמשה ועשרים אלף ורחב עשרת אלפים ובו יהיה המקדש קדש קדשים: ד קדש מן הארץ הוא לפנהיים משרתי המקדש יהיה הקרבים לשרת את יהוה והיה להם מקום לבתים ומקדש למקדש: ה וחמשה ועשרים אלף ארד ועשרת אלפים רחב יהיה ללויים משרתי הבית להם לאחזה עשרים לשכת: ו ואחזת העיר ותתנו חמשת אלפים רחב וארד חמשה ועשרים אלף לעמת תרומת הקדש לכל בית ישראל יהיה: ז ולנשיא מזה ומזה לתרומת הקדש ולאחזת העיר אל פני תרומת הקדש ואל פני אחזת העיר מפאתים למה ומפאת קדמה קדימה וארד לעמות אחד החלקים מגבול ים אל גבול קדימה: ח לארץ יהיה לו לאחזה בישראל ולא יונו עוד נשיאי את עמי והארץ יתנו לבית ישראל לשבטיהם: ט כה אמר אדני יהוה רב לכם נשיאי ישראל חמס ושר הסירו ומשפט וצדקה עשו הרימו גרשתיכם מעל עמי נאם אדני יהוה: י מאזני צדק ואיפת צדק ובת צדק יהי לכם: יא האיפה והבת תכן אחד יהיה לשאת מעשר החמר הבת ועשירת החמר האיפה אל החמר יהיה מתכנתו: יב והשקל עשרים גרה עשרים שקלים חמשה ועשרים שקלים עשרה וחמשה שקל המנה יהיה לכם: יג זאת התרומה אשר תרימו ששית האיפה מחמר החטים וששיתם האיפה מחמר השערים: יד וחק השמן הבת השמן מעשר הבת מן הכר עשרת הבתים חמר כיעשרת הבתים חמר: טו ושה אחת מן הצאן מן המאתים ממשקה ישראל למנחה ולעולה ולשלמים לכפר עליהם נאם אדני יהוה:

When you allot the land as an inheritance, you shall set aside from the land, as a gift sacred to the LORD, an area 25,000 [cubits] long and 10,000 wide: this shall be holy through its entire extent.² Of this, a square measuring a full 500 by 500 shall be reserved for the Sanctuary, and 50 cubits for an open space all around it.³ Of the aforesaid area, you shall measure off, as most holy and destined to include the Sanctuary, [a space] 25,000 long by 10,000 wide;⁴ it is a sacred portion of the land; it shall provide space for houses for the priests, the ministrants of the Sanctuary who are qualified to minister to the LORD, as well as holy ground for the Sanctuary.⁵ Another ace], 25,000 long by 10,000 wide, shall be the property of the Levites, the servants of the Temple—twenty chambers.⁶ Alongside the sacred reserve, you shall set aside [a space] 25,000 long by 5,000 wide, as the property of the city; it shall belong to the whole House of Israel.⁷ And to the prince shall belong, on both sides of the sacred reserve and the property of the city and alongside the sacred reserve and the property of the city, on the west extending westward and on the east extending eastward, a portion corresponding to one of the [tribal] portions that extend from the western border to the eastern border⁸ of the land. That shall be his property in Israel; and My princes shall no more defraud My people, but shall leave the rest of the land to the several tribes of the House of Israel.

⁹Thus said the Lord GOD: Enough, princes of Israel! Make an end of lawlessness and rapine, and do what is right and just! Put a stop to your evictions of My people—declares the Lord GOD.¹⁰ Have honest balances, an honest *ephah*, and an honest *bath*.¹¹ The *ephah* and the *bath* shall comprise the same volume, the *bath* a tenth of a *homer* and the *ephah* a tenth of a *homer*; their capacity shall be gauged by the *homer*.¹² And the shekel shall weigh 20 *gerahs*. 20 shekels, 25 shekels [and] 10 plus 5 shekels shall count with you as a *mina*.

¹³This is the contribution you shall make: One-sixth of an *ephah* from every *homer* of wheat and one-sixth of an *ephah* from every *homer* of barley, ¹⁴while the due from the oil—the oil being measured by the *bath*—shall be one-tenth of a *bath* from every *kor*.—As 10 *baths* make a *homer*, so 10 *baths* make a *homer*.—¹⁵And [the due] from the flock shall be one animal from every 200. [All these shall be contributed] from Israel's products for meal offerings, burnt offerings, and offerings of well-being, to make expiation for them—declares the Lord GOD.

Haftarat Chukkat -- one (19:1-25:9) -- Judges 15:9-20

This parashah is well known for the story of Moses splitting the rock to get water. In the haftarah it is Samson who gets water when God splits the earth for him to draw forth water.

ט וַיַּעֲלוּ פְּלִשְׁתִּים וַיַּחֲנוּ בִיהוּדָה וַיִּנְטְשׁוּ בְלַחִי י וַיֹּאמְרוּ אִישׁ יְהוּדָה לָמָּה עָלִיתֶם עָלֵינוּ וַיֹּאמְרוּ לְאַסּוּר אֶת־שִׁמְשׁוֹן עָלֵינוּ לַעֲשׂוֹת לוֹ כַּאֲשֶׁר עָשָׂה לָנוּ: יא וַיֵּרְדוּ שְׁלֹשֶׁת אַלְפִים אִישׁ מִיְהוּדָה אֶל־סַעֲיֹן סָלַע עֵיטֹם וַיֹּאמְרוּ לְשִׁמְשׁוֹן הֲלֹא יָדַעְתָּ כִּי־מִשְׁלָמִים בָּנוּ פְּלִשְׁתִּים וּמִה־זֹּאת עָשִׂיתָ לָנוּ וַיֹּאמֶר לָהֶם כַּאֲשֶׁר עָשׂוּ לִי כֵן עָשִׂיתִי לָהֶם: יב וַיֹּאמְרוּ לוֹ לְאַסּוּרָךְ יֵרְדְּנוּ לְתַתְּךָ בְּיַד־פְּלִשְׁתִּים וַיֹּאמֶר לָהֶם שִׁמְשׁוֹן הֲשָׁבְעוּ לִי כִּן־תִּפְגְּעוּן בִּי אַתֶּם: יג וַיֹּאמְרוּ לוֹ לֵאמֹר לֹא כִּי־אַסּוּר נֶאֱסַרְךָ וּנְתַנּוּךָ בְּיָדָם וְהַמַּת לֹא נִמִּיתְךָ וַיֹּאסְרוּהוּ בְּשָׁלִים עֲבֹתִים חֲדָשִׁים וַיַּעֲלוּהוּ מִן־הַסָּלַע: יד הוּא־בָּא עַד־לַחִי וּפְלִשְׁתִּים הֲרִיעוּ לְקִרְאָתוֹ וַתִּצְלַח עָלָיו רוּחַ יְהוָה וַתַּהַיִּינָה הָעֲבֹתִים אֲשֶׁר עַל־זְרוּעוֹתָיו כַּפְּשָׁתִים אֲשֶׁר בָּעָרוּ בְּאֵשׁ וַיִּמָּסוּ אֶסּוּרָיו מֵעַל יָדָיו: טו וַיִּמְצָא לַחִי־חֲמֹר טְרִיָּה וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ וַיִּדְּבָהּ אֶלֶף אִישׁ: טז וַיֹּאמֶר שִׁמְשׁוֹן בְּלַחִי הַחֲמֹר חֲמֹר חֲמֹר בְּלַחִי הַחֲמֹר בְּלַחִי הַחֲמֹר אֶלֶף אִישׁ: יז וַיְהִי כִכְלַתּוֹ לְדָבָר וַיִּשְׁלַךְ הַלַּחִי מִיָּדוֹ וַיִּקְרָא לַמָּקוֹם הַהוּא רַמַת לַחִי: יח וַיִּצְמָא מְאֹד וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר אֲתָה נִתְּתָ בְּיַד־עַבְדְּךָ אֶת־הַתְּשׁוּעָה הַגְּדֹלָה הַזֹּאת וְעַתָּה אָמוּת בְּצִמְאָ וְנִפְלַתִי בְּיַד הָעֲרָלִים: יט וַיִּבְקַע אֱלֹהִים אֶת־הַמַּכְתָּשׁ אֲשֶׁר־בְּלַחִי וַיִּצְאוּ מִמֶּנּוּ מַיִם וַיִּשְׁתַּב וַתִּשָּׁב רֹחוֹ וַיַּחֲי עַל־כֵּן | קָרָא שְׁמָה עַיִן הַקּוֹרָא אֲשֶׁר בְּלַחִי עַד הַיּוֹם הַזֶּה: כ וַיִּשְׁפֹּט אֶת־יִשְׂרָאֵל בִּימֵי פְּלִשְׁתִּים עֶשְׂרִים שָׁנָה:

⁹The Philistines came up, pitched camp in Judah and spread out over Lehi. ¹⁰The men of Judah asked, “Why have you come up against us?” They answered, “We have come to take Samson prisoner, and to do to him as he did to us.” ¹¹Thereupon three thousand men of Judah went down to the cave of the rock of Etam, and they said to Samson, “You knew that the Philistines rule over us; why have you done this to us?” He replied, “As they did to me, so I did to them.” ¹²“We have come down,” they told him, “to take you prisoner and to hand you over to the Philistines.” “But swear to me,” said Samson to them, “that you yourselves will not attack me.” ¹³“We won’t,” they replied. “We will only take you prisoner and hand you over to them; we will not slay you.” So they bound him with two new ropes and brought him up from the rock.

¹⁴When he reached Lehi, the Philistines came shouting to meet him. Thereupon the spirit of the LORD gripped him, and the ropes on his arms became like flax that catches fire; the bonds melted off his hands. ¹⁵He came upon a fresh jawbone of an ass and he picked it up; and with it he killed a thousand men. ¹⁶Then Samson said: “With the jaw of an ass, mass upon mass!

With the jaw of an ass I have slain a thousand men.”

¹⁷As he finished speaking, he threw the jawbone away; hence that place was called Ramath-lehi.

¹⁸He was very thirsty and he called to the LORD, “You Yourself have granted this great victory through Your servant; and must I now die of thirst and fall into the hands of the uncircumcised?” ¹⁹So God split open the hollow which is at Lehi, and the water gushed out of it; he drank, regained his strength, and revived. That is why it is called to this day “En-hakkore of Lehi.”

²⁰He led Israel in the days of the Philistines for twenty years.

Haftarat Chukat -- two (19:1-25:9) -- Judges 11:12-27 -- Etz Hayyim p. 911

The journey across Moav detailed in the Torah portion is recalled in this haftarah.

Haftarat Chukat -- three (19:1-25:9) -- II Kings 18:1-13, 19:15-19

Moses erects a bronze snake to ward off a plague in this parashah. It becomes revered, a magical talisman, and in this haftarah King Hezekiah zealously destroys it.

א וַיְהִי בַשָּׁנָה שְׁלֹשׁ לַהֲוֹשֵׁעַ בֶּן־אֵלָה מֶלֶךְ יִשְׂרָאֵל מֶלֶךְ חִזְקִיָּה בֶן־אֲחָז מֶלֶךְ יְהוּדָה: ב בְּרֹעֲשֵׁי־רִים וְחָמֵשׁ שָׁנָה הָיָה בְּמִלְכּוֹ וְעֲשָׂרִים וְתֵשַׁע שָׁנָה מֶלֶךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ אֲבִי בֵת־זִכְרְיָה: ג וַיַּעַשׂ הַיִּשְׂרָאֵל בְּעֵינָי יְהוָה כְּכֹל אֲשֶׁר־עָשָׂה דָּוִד אָבִיו: ד הוּא | הִסִּיר אֶת־הַבָּמוֹת וְשִׁבַר אֶת־הַמִּצְבֹּת וְכָרַת אֶת־הָאֲשֵׁרָה וּפְתַת נָחֹשׁ הַנְּחֹשֶׁת אֲשֶׁר־עָשָׂה מֹשֶׁה כִּי עַד־הַיָּמִים הַהֵמָּה הָיוּ בְנֵי־יִשְׂרָאֵל מְקַטְרִים לוֹ וַיִּקְרָאוּ לּוֹ נְחֹשֶׁתֶן: ה בַּיְהוָה אֱלֹהֵי־יִשְׂרָאֵל בָּטַח וְאַחֲרָיו לֹא־הָיָה כָּמֹהוּ בְּכֹל מַלְכֵי יְהוּדָה וְאֲשֶׁר הָיוּ לְפָנָיו: ו וַיִּדְבֹק בַּיְהוָה לֹא־סָר מֵאַחֲרָיו וַיִּשְׁמֹר מִצְוֹתָיו אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה: ז וְהָיָה יְהוָה עִמּוֹ בְּכֹל אֲשֶׁר־יֵצֵא וַיִּשְׁכַּל וַיִּמְרֹד בְּמֶלֶךְ־אֲשׁוּר וְלֹא עָבְדוּ: ח הוּא־הִכָּה אֶת־פְּלִשְׁתִּים עַד־עֵזָה וְאֶת־גְּבוּלֶיהָ מִמִּגְדַל נּוֹצְרִים עַד־עִיר מִבְּצָר: ט וַיְהִי בַשָּׁנָה הַרְבִּיעִית לְמֶלֶךְ חִזְקִיָּהוּ הָיָה הַשָּׁנָה הַשְּׁבִיעִית לַהֲוֹשֵׁעַ בֶּן־אֵלָה מֶלֶךְ יִשְׂרָאֵל עָלָה שַׁלְמַנְאֶסֶר מֶלֶךְ־אֲשׁוּר עַל־שִׁמְרוֹן וַיִּצַר עֲלֵיהָ: י וַיִּלְכְּדָהּ מִקְצֵה שְׁלֹשׁ שָׁנִים בַּשָּׁנָה־שֵׁשׁ לַחִזְקִיָּה הָיָה שָׁנַת־תֵּשַׁע לַהֲוֹשֵׁעַ מֶלֶךְ יִשְׂרָאֵל נִלְכְּדָה שִׁמְרוֹן: יא וַיִּגַּל מֶלֶךְ־אֲשׁוּר אֶת־יִשְׂרָאֵל אֲשׁוּרָה וַיִּנְחָם בַּחֲלָח וּבַחֲבוֹר נֶהָר גִּזְזוֹן וְעָרֵי מְדִי: יב עַל | אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל יְהוָה אֱלֹהֵיהֶם וַיַּעֲבְרוּ אֶת־בְּרִיתוֹ אֶת כָּל־אֲשֶׁר צִוָּה מֹשֶׁה עֶבֶד יְהוָה וְלֹא שָׁמְעוּ וְלֹא עָשׂוּ: יג וּבְאַרְבַּע עָשָׂרָה שָׁנָה לְמֶלֶךְ חִזְקִיָּה עָלָה סַנְחַרִּיב מֶלֶךְ־אֲשׁוּר עַל כָּל־עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתְּפֹשֶׂם: יט טו וַיִּתְּפֹלֵל חִזְקִיָּהוּ לְפָנָי יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי יִשְׂרָאֵל יֵשֵׁב הַכְּרָבִים אֲתָה־הוּא הָאֱלֹהִים לְבַדְּךָ לְכֹל מַמְלָכוֹת הָאָרֶץ אֲתָה עֹשִׂית אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ: טז הִטָּה יְהוָה | אֲזַנְדָּה וְשָׁמַע פִּקְחֵי יְהוָה עֵינֶיךָ וְרָאָה וְשָׁמַע אֶת דְּבָרֵי סַנְחַרִּיב אֲשֶׁר שָׁלְחוּ לְחַרֵף אֱלֹהִים חַי: יז אָמַנְם יְהוָה הַחֲרִיבוּ מַלְכֵי אֲשׁוּר אֶת־הַגּוֹיִם וְאֶת־אַרְצָם: יח וַנִּתְּנוּ אֶת־אֱלֹהֵיהֶם בְּאֵשׁ כִּי לֹא אֱלֹהִים הֵמָּה כִּי אִם־מַעֲשֵׂה דִי־אָדָם עַץ וְאֶבֶן וְאִבְדֹּם: יט וְעַתָּה יְהוָה אֱלֹהֵינוּ הוֹשִׁיעֵנו נָא מִיָּדוֹ וַיִּדְעוּ כָּל־מַמְלָכוֹת הָאָרֶץ כִּי אֲתָה יְהוָה אֱלֹהִים לְבַדְּךָ:

In the third year of King Hoshea son of Elah of Israel, Hezekiah son of King Ahaz of Judah became king. ²He was twenty-five years old when he became king, and he reigned in Jerusalem twenty-nine years; his mother's name was Abi daughter of Zechariah. ³He did what was pleasing to the LORD, just as his father David had done. ⁴He abolished the shrines and smashed the pillars and cut down the sacred post. He also broke into pieces the bronze serpent that Moses had made, for until that time the Israelites had been offering sacrifices to it; it was called Nehushtan. ⁵He trusted only in the LORD the God of Israel; there was none like him among all the kings of Judah after him, nor among those before him. ⁶He clung to the LORD; he did not turn away from following Him, but kept the commandments that the LORD had given to Moses. ⁷And the LORD was always with him; he was successful wherever he turned. He rebelled against the king of Assyria and would not serve him. ⁸He overran Philistia as far as Gaza and its border areas, from watchtower to fortified town.

⁹In the fourth year of King Hezekiah, which was the seventh year of King Hoshea son of Elah of Israel, King Shalmaneser of Assyria marched against Samaria and besieged it, ¹⁰and he captured it at the end of three years. In the sixth year of Hezekiah, which was the ninth year of King Hoshea of Israel, Samaria was captured; ¹¹and the king of Assyria deported the Israelites to Assyria. He settled

them in Halah, along the Habor [and] the River Gozan, and in the towns of Media. ¹²[This happened] because they did not obey the LORD their God; they transgressed His covenant—all that Moses the servant of the LORD had commanded. They did not obey and they did not fulfill it.

¹³In the fourteenth year of King Hezekiah, King Sennacherib of Assyria marched against all the fortified towns of Judah and seized them.

19 ¹⁵And Hezekiah prayed to the LORD and said, “O LORD of Hosts, Enthroned on the Cherubim! You alone are God of all the kingdoms of the earth. You made the heavens and the earth. ¹⁶O LORD, incline Your ear and hear; open Your eyes and see. Hear the words that Sennacherib has sent to blaspheme the living God! ¹⁷True, O LORD, the kings of Assyria have annihilated the nations and their lands, ¹⁸and have committed their gods to the flames and have destroyed them; for they are not gods, but man’s handiwork of wood and stone. ¹⁹But now, O LORD our God, deliver us from his hands, and let all the kingdoms of the earth know that You alone, O LORD, are God.”

Haftarat Balak -- one (19:1-25:9) -- Micah 6:1-8 -- Etz Hayyim p. 916

The events of this parashah are recalled by the prophet Micah in this haftarah.

Haftarat Balak -- two (19:1-25:9) -- Micah 5:1-8

Balaam’s blessing of Israel escaped from Egypt arrayed before him suggests Micah’s paean to Israel which has survived exile among the nations.

א ואתָּה בֵּית־לַחֶם אֶפְרַתָּה צָעִיר לְהַיּוֹת בְּאַלְפֵי יְהוּדָה מִמֶּדֶד לִי יֵצֵא לְהַיּוֹת מוֹשֵׁל בְּיִשְׂרָאֵל וּמוֹצְאֹתָיו
מִקְדָּם מִימֵי עוֹלָם: ב לִכֵּן יִתְּנֶם עַד־עַתָּה יוֹלְדָה יוֹלְדָה וַיִּתֵּר אֲחִיו יִשׁוּבוּן עַל־בְּנֵי יִשְׂרָאֵל: ג וְעַמְד וְרַעָה
בְּעַז יְהוָה בְּגֵאוֹן שָׁם יְהוָה אֱלֹהָיו וַיִּשְׁבוּ כִּי־עַתָּה יִגְדֹּל עַד־אַפְסֵי־אָרֶץ: ד וְהָיָה זֶה שְׁלוֹם אֲשׁוּר |
כִּי־יָבֹא בְּאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וְהִקְמֵנוּ עָלָיו שְׁבַע רָעִים וְשִׁמְנָה נְסִיכֵי אָדָם: ה וְרָעוּ
אֶת־אָרֶץ אֲשׁוּר בְּחָרָב וְאֶת־אָרֶץ נִמְרֹד בְּפִתְחֶיהָ וְהִצִּיל מֵאֲשׁוּר כִּי־יָבֹא בְּאַרְצֵנוּ וְכִי־יִדְרֹךְ בְּגִבּוֹלֵנוּ:
ו וְהָיָה | שְׂאֲרֵית יַעֲקֹב בְּקָרֵב עַמִּים רַבִּים כְּטַל מֵאֵת יְהוָה כְּרַבִּיבִים עָלֵי־עֵשֶׂב אֲשֶׁר לֹא־יִקְוָה לְאִישׁ
וְלֹא יִיחַל לִבְנֵי אָדָם: ז וְהָיָה שְׂאֲרֵית יַעֲקֹב בְּגוֹיִם בְּקָרֵב עַמִּים רַבִּים כְּאֲרִיָּה בְּבַהֲמוֹת לְעַר כְּכַפִּיר
בְּעִדְרֵי־צֹאן אֲשֶׁר אִם עָבַר וְרִמַּס וְטָרַף וְאִין מִצִּיל: ח תָּרַם יִדְךָ עַל־צִרְיָד וְכָל־אֲיָבִיד יִפְרֹתוּ:

And you, O Bethlehem of Ephrath, least among the clans of Judah,

From you one shall come forth to rule Israel for Me—

One whose origin is from of old, from ancient times.

²Truly, He will leave them [helpless] until she who is to bear has borne;

Then the rest of his countrymen shall return to the children of Israel.

³He shall stand and shepherd by the might of the LORD,

By the power of the name of the LORD his God,

And they shall dwell [secure].

For lo, he shall wax great to the ends of the earth;

⁴And that shall afford safety.

Should Assyria invade our land and tread upon our fortresses,

We will set up over it seven shepherds, eight princes of men,

⁵Who will shepherd Assyria's land with swords, the land of Nimrod in its gates.
Thus he will deliver [us] from Assyria, should it invade our land,
And should it trample our country.

⁶The remnant of Jacob shall be, in the midst of the many peoples,
Like dew from the LORD, like droplets on grass—
Which do not look to any man nor place their hope in mortals.

⁷The remnant of Jacob shall be among the nations, in the midst of the many peoples,
Like a lion among beasts of the wild, like a fierce lion among flocks of sheep,
Which tramples wherever it goes and rends, with none to deliver.

⁸Your hand shall prevail over your foes, and all your enemies shall be cut down!

Haftarat Balak -- three (19:1-25:9) -- Joshua 24:1-14

This haftarah's recitation of the history of Israel includes specific reference to Balak and today's parashah.

א וַיֵּאָסֶף יְהוֹשֻׁעַ אֶת־כָּל־שִׁבְטֵי יִשְׂרָאֵל שְׂכֵמָה וַיִּקְרָא לְזִקְנֵי יִשְׂרָאֵל וּלְרֵאשִׁי וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו
וַיִּתְיַצְּבוּ לִפְנֵי הָאֱלֹהִים: ב וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּעֵבֶר הַנְּהָר יָשְׁבוּ
אֲבוֹתֵיכֶם מֵעוֹלָם תָּרַח אָבִי אַבְרָהָם וְאָבִי נְחוֹר וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים: ג וְאָקַח אֶת־אֲבִיכֶם
אֶת־אַבְרָהָם מֵעֵבֶר הַנְּהָר וְאוֹלָךְ אוֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן וְאַרְבַּ וְאַרְבֵּה אֶת־זֵרְעוֹ וְאֶתְּנוּ לוֹ אֶת־יִצְחָק:
ד וְאֶתְּנוּ לְיִצְחָק אֶת־יַעֲקֹב וְאֶת־עֵשָׂו וְאֶתְּנוּ לְעֵשָׂו אֶת־הַר שְׁעִיר לְרֵשֶׁת אוֹתוֹ וַיַּעֲקֹב וּבָנָיו יָרְדוּ מִצְרָיִם:
ה וְאֶשְׁלַח אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וְאָנְף אֶת־מִצְרָיִם כַּאֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ וְאַחַר הוֹצֵאתִי אֶתְכֶם:
ו וְאוֹצִיא אֶת־אֲבוֹתֵיכֶם מִמִּצְרָיִם וַתִּבְּאוּ הַיַּמָּה וַיִּרְדְּפוּ מִצְרָיִם אַחֲרַי אֲבוֹתֵיכֶם בְּרֶכֶב וּבַפָּרָשִׁים
יִסְסוּ: ז וַיִּצְעֲקוּ אֶל־יְהוָה וַיִּשְׁם מַאֲלַל בֵּינֵיכֶם | וּבִין הַמִּצְרָיִם וַיָּבֵא עֲלֵינוּ אֶת־הַיָּם וַיִּכְסְהוּ וַתִּרְאַיְנָה
עֵינֵיכֶם אֶת־אֲשֶׁר־עָשִׂיתִי בְּמִצְרָיִם וַתִּשְׁבוּ בַּמִּדְבָּר יָמִים רַבִּים: ח וְאַבְרָהָ וְאַבְיָא אֶתְכֶם אֶל־אֶרֶץ הָאֱמֹרִי
הַיּוֹשֵׁב בְּעֵבֶר הַיַּרְדֵּן וַיִּלְחַמוּ אֶתְכֶם וְאֶתְּנוּ אוֹתְכֶם בְּיַדְכֶם וַתִּירְשׁוּ אֶת־אֶרֶץ וְאַשְׁמִידְם מִפְּנֵיכֶם:
ט וַיִּקָּם בָּלַק בֶּן־צַפּוֹר מֶלֶךְ מוֹאָב וַיִּלְחַם בְּיִשְׂרָאֵל וַיִּשְׁלַח וַיִּקְרָא לְבַלְעָם בֶּן־בְּעוֹר לְקַלֵּל אֶתְכֶם: י וְלֹא
אֲבִיתִי לְשִׁמְעַע לְבַלְעָם וַיִּבְרַךְ בְּרוּךְ אֶתְכֶם וְאַצֵּל אֶתְכֶם מִיָּדוֹ: יא וַתַּעֲבְרוּ אֶת־הַיַּרְדֵּן וַתִּבְּאוּ אֶל־יְרִיחוֹ
וַיִּלְחַמוּ בְכֶם בְּעַל־יְרִיחוֹ הָאֱמֹרִי וְהַפְּרָזִי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַגְּרִגְשִׁי הַחַוִּי וְהַיְבוּסִי וְאֶתְּנוּ אוֹתְכֶם בְּיַדְכֶם:
יב וְאֶשְׁלַח לִפְנֵיכֶם אֶת־הַצְּרָעָה וַתִּגְרַשׁ אוֹתְכֶם מִפְּנֵיכֶם שְׁנֵי מַלְכֵי הָאֱמֹרִי לֹא בַחֲרִבָּה וְלֹא בְּקִשְׁתָּהּ:
יג וְאֶתְּנוּ לְכֶם אֶרֶץ | אֲשֶׁר לֹא־יִגְעַת בָּהּ וְעָרִים אֲשֶׁר לֹא־בְנִיתֶם וַתִּשְׁבוּ בָהֶם כְּרִמִּים וְזִיתִים אֲשֶׁר
לֹא־נִטְעַתֶם אֹתָם אֲכָלִים: יד וְעַתָּה יֵרָאוּ אֶת־יְהוָה וְעִבְדוּ אוֹתוֹ בְּתַמִּים וּבְאַמֶּת וְהִסִּירוּ אֶת־אֱלֹהֵים
אֲשֶׁר עִבְדוּ אֲבוֹתֵיכֶם בְּעֵבֶר הַנְּהָר וּבְמִצְרָיִם וְעִבְדוּ אֶת־יְהוָה:

Joshua assembled all the tribes of Israel at Schechem. He summoned Israel's elders and commanders, magistrates and officers; and they presented themselves before God. ²Then Joshua said to all the people, "Thus said the LORD, the God of Israel: In olden times, your forefathers—Terah, father of Abraham and father of Nahor—lived beyond the Euphrates and worshiped other gods. ³But I took your father Abraham from beyond the Euphrates and led him through the whole land of Canaan and multiplied his offspring. I gave him Isaac, ⁴and to Isaac I gave Jacob and Esau. I gave Esau the hill country of Seir as his possession, while Jacob and his children went down to Egypt.

⁵"Then I sent Moses and Aaron, and I plagued Egypt with [the wonders] that I wrought in their midst, after which I freed you—⁶I freed your fathers—from Egypt, and you came to the Sea. But the

Egyptians pursued your fathers to the Sea of Reeds with chariots and horsemen. ⁷They cried out to the LORD, and He put darkness between you and the Egyptians; then He brought the Sea upon them, and it covered them. Your own eyes saw what I did to the Egyptians.

“After you had lived a long time in the wilderness, ⁸I brought you to the land of the Amorites who lived beyond the Jordan. They gave battle to you, but I delivered them into your hands; I annihilated them for you, and you took possession of their land. ⁹Thereupon Balak son of Zippor, the king of Moab, made ready to attack Israel. He sent for Balaam son of Beor to curse you, ¹⁰but I refused to listen to Balaam; he had to bless you, and thus I saved you from him.

¹¹“Then you crossed the Jordan and you came to Jericho. The citizens of Jericho and the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites, and Jebusites fought you, but I delivered them into your hands. ¹²I sent a plague ahead of you, and it drove them out before you—[just like] the two Amorite kings—not by your sword or by your bow. ¹³I have given you a land for which you did not labor and towns which you did not build, and you have settled in them; you are enjoying vineyards and olive groves which you did not plant.

¹⁴“Now, therefore, revere the LORD and serve Him with undivided loyalty; put away the gods that your forefathers served beyond the Euphrates and in Egypt, and serve the LORD.

Haftarat Pinchas -- first third (25:10-26:51) -- I Kings 19:1-16 -- Etz Hayyim p. 938

Elijah's zeal for God is compared in this traditional haftarah to Pinchas' zeal referenced at the beginning of this Torah portion. This haftarah may be preempted by the start of haftarot puranuta after 17 Tammuz.

Haftarat Pinchas -- second third (26:52-28:15) -- Joshua 17:1-6, 17-18

This haftarah recounts the tale of the daughters of Tzlofchad. This haftarah may be preempted by the start of haftarot puranuta after 17 Tammuz.

א וַיְהִי הַגּוֹרֵל לְמַטֵּה מְנַשֶּׁה כִּי־הוּא בְּכוֹר יוֹסֵף לְמַכִּיר בְּכוֹר מְנַשֶּׁה אָבִי הַגִּלְעָד כִּי הוּא הָיָה אִישׁ מִלְחָמָה וַיְהִי־לוֹ הַגִּלְעָד וְהַבָּשָׁן: ב וַיְהִי לְבָנֵי מְנַשֶּׁה הַנּוֹתָרִים לְמִשְׁפַּחְתָּם לְבָנֵי אֲבִיעֶזֶר וּלְבָנֵי־חֶלֶק וּלְבָנֵי אֲשׁוּרִיאֵל וּלְבָנֵי־שֹׁכֶם וּלְבָנֵי־חֲפֹר וּלְבָנֵי שְׁמִידָע אֵלֶּה בְנֵי מְנַשֶּׁה בֶן־יוֹסֵף הַזְּכָרִים לְמִשְׁפַּחְתָּם: ג וּלְצִלְפַּחַד בֶּן־חֲפֹר בֶּן־גִּלְעָד בֶּן־מַכִּיר בֶּן־מְנַשֶּׁה לֹא־הָיוּ לוֹ בָּנִים כִּי אִם־בָּנוֹת וְאֵלֶּה שְׁמוֹת בָּנוֹתָיו מִחֵלָה וְנֹעָה חֲגִלָּה מִלְכָּה וְתַרְצָה: ד וַתִּקְרַבְנָה לִפְנֵי אֱלֹעָזָר הַכֹּהֵן וּלְפָנָי | יְהוֹשֻׁעַ בֶּן־נוּן וּלְפָנָי הַנְּשִׂאִים לֵאמֹר יְהוָה צְנֹה אֶת־מִשְׁהָ לָתֵת־לָנוּ נַחֲלָה בְּתוֹךְ אַחֵינוּ וַיִּתֵּן לָהֶם אֶל־פִּי יְהוָה נַחֲלָה בְּתוֹךְ אֶתִּי אֲבִיהֶן: ה וַיִּפְּלוּ חֲבֵלֵי־מְנַשֶּׁה עֲשָׂרָה לְבַד מֵאַרְץ הַגִּלְעָד וְהַבָּשָׁן אֲשֶׁר מֵעֵבֶר לַיַּרְדֵּן: ו כִּי בָנוֹת מְנַשֶּׁה נַחֲלוּ נַחֲלָה בְּתוֹךְ בָּנָיו וְאַרְץ הַגִּלְעָד הִיְתָה לְבָנֵי־מְנַשֶּׁה הַנּוֹתָרִים: ז וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יוֹסֵף לְאַפְרַיִם וּלְמְנַשֶּׁה לֵאמֹר עַם־רַב אַתֶּם וְכַח גְּדוֹל לָךְ לֹא־יְהִיָּה לָךְ גּוֹרֵל אַחַד: יח כִּי הָרַ יְהִי־לָךְ כִּי־יַעַר הוּא וַיְבָרְאוּ וְהָיָה לָךְ תְּצַאֲתֵינוּ כִּי־תוֹרִישׁ אֶת־הַכְּנַעֲנִי כִּי רַכֵּב בְּרִזְלָיו כִּי חֲזַק הוּא:

And this is the portion that fell by lot to the tribe of Manasseh—for he was Joseph’s first-born. Since Machir, the first-born of Manasseh and the father of Gilead, was a valiant warrior, Gilead and Bashan were assigned to him. ²And now assignments were made to the remaining Manassites, by their clans:

the descendants of Abiezer, Helek, Asriel, Shechem, Hepher, and Shemida. Those were the male descendants of Manasseh son of Joseph, by their clans.

³Now Zelophehad son of Hepher son of Gilead son of Machir son of Manasseh had no sons, but only daughters. The names of his daughters were Mahlah, Noah, Hoglah, Milcah, and Tirzah. ⁴They appeared before the priest Eleazer, Joshua son of Nun, and the chieftains, saying: “The LORD commanded Moses to grant us a portion among our male kinsmen.” So, in accordance with the LORD’s instructions, they were granted a portion among their father’s kinsmen. ⁵Ten districts fell to Manasseh, apart from the lands of Gilead and Bashan, which are across the Jordan. ⁶Manasseh’s daughters inherited a portion in these together with his sons, while the land of Gilead was assigned to the rest of Manasseh’s descendants.

¹⁷But Joshua declared to the House of Joseph, to Ephraim and Manasseh, “You are indeed a numerous people, possessed of great strength; you shall not have one allotment only. ¹⁸The hill country shall be yours as well; true, it is forest land, but you will clear it and possess it to its farthest limits. And you shall also dispossess the Canaanites, even though they have iron chariots and even though they are strong.”

Haftarat Pinchas -- third third (28:16-30:1) -- Ezekiel 46:1-11

The haftarah discusses the sacrifices brought on Shabbat and festivals, a fitting parallel to the extensive discussion of the festival offerings in this Torah portion. This haftarah may be preempted by the start of haftarot puranuta after 17 Tammuz.

א כֹּה־אָמַר אֲדֹנָי יְהוִה שְׁעַר הַחֹצֵר הַפְּנִימִית הַפְּנִיָּה קָדִים יְהִיָּה סָגוּר שְׁשֶׁת יָמֵי הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיטִי יִפְתָּח וּבַיּוֹם הַחֹדֶשׁ יִפְתָּח׃ ב וּבָא הַנָּשִׂיא דָּרָךְ אוֹלָם הַשְּׁעַר מֵחוּץ וְעָמַד עַל־מִזְבֵּחַ הַשְּׁעַר וְעָשׂוּ הַכֹּהֲנִים אֶת־עוֹלֹתָו וְאֶת־שְׁלָמָיו וְהִשְׁתַּחֲוָה עַל־מִפְתָּן הַשְּׁעַר וַיֵּצֵא וְהַשְּׁעַר לֹא־יִסָּגֵר עַד־הָעֶרֶב׃ ג וְהִשְׁתַּחֲוּוּ עִם־הָאֲרָץ פֶּתַח הַשְּׁעַר הַהוּא בְּשַׁבְּתוֹת וּבְיָחִידִים לִפְנֵי יְהוָה׃ ד וְהִעֲלָה אִשָּׁר־יִקְרַב הַנָּשִׂיא לַיהוָה בַּיּוֹם הַשְּׁבִיטִי שְׁשֶׁה כִּבְשִׂים תְּמִימִם וְאֵיל תְּמִים׃ ה וּמִנְחָה אֵיפָה לְאֵיל וּלְכִבְשִׂים מִנְחָה מִתַּת יָדוֹ וְשִׁמּוֹ הֵינן לְאֵיפָה׃ וּבַיּוֹם הַחֹדֶשׁ פֶּר בֶּן־בְּקָר תְּמִימִם וְשִׁשֶּׁת כִּבְשִׂים וְאֵיל תְּמִימִם יְהִי׃ ז וְאֵיפָה לֶפָר וְאֵיפָה לְאֵיל יַעֲשֶׂה מִנְחָה וּלְכִבְשִׂים כַּאֲשֶׁר תִּשְׂגֶּה יָדוֹ וְשִׁמּוֹ הֵינן לְאֵיפָה׃ ח וּבָבֹא הַנָּשִׂיא דָּרָךְ אוֹלָם הַשְּׁעַר יָבֹא וּבְדַרְכּוֹ יֵצֵא׃ ט וּבָבֹא עִם־הָאֲרָץ לִפְנֵי יְהוָה בְּמוֹעֲדֵים הַבָּא דָּרָךְ־שְׁעַר צָפוֹן לְהִשְׁתַּחֲוֹת יֵצֵא דָּרָךְ־שְׁעַר נֹגֵב וְהָבֹא דָּרָךְ־שְׁעַר נֹגֵב יֵצֵא דָּרָךְ־שְׁעַר צָפוֹן לֹא יָשׁוּב דָּרָךְ הַשְּׁעַר אֲשֶׁר־בָּא בּוֹ כִּי נָכְחוּ יֵצֵאוּ י וְהַנָּשִׂיא בְּתוֹכָם בָּבֹאִם יָבֹא וּבְצֵאתָם יֵצֵאוּ׃ יא וּבְחֻגִים וּבְמוֹעֲדִים תִּהְיֶה הַמִּנְחָה אֵיפָה לֶפָר וְאֵיפָה לְאֵיל וּלְכִבְשִׂים מִתַּת יָדוֹ וְשִׁמּוֹ הֵינן לְאֵיפָה׃

Thus said the Lord GOD: The gate of the inner court which faces east shall be closed on the six working days; it shall be opened on the sabbath day and it shall be opened on the day of the new moon.

²The prince shall enter by way of the vestibule outside the gate, and shall attend at the gatepost while the priests sacrifice his burnt offering and his offering of well-being; he shall then bow low at the threshold of the gate and depart. The gate, however, shall not be closed until evening. ³The common people shall worship before the LORD on sabbaths and new moons at the entrance of the same gate.

⁴The burnt offering which the prince presents to the LORD on the sabbath day shall consist of six lambs without blemish and one ram without blemish—⁵with a meal offering of an *ephah* for the ram, a meal offering of as much as he wishes for the lambs, and a *hin* of oil with every *ephah*. ⁶And on the day of the new moon, it shall consist of a bull of the herd without blemish, and six lambs and a

ram—they shall be without blemish. ⁷And he shall provide a meal offering of an *ephah* for the bull, an *ephah* for the ram, and as much as he can afford for the lambs, with a *hin* of oil to every *ephah*.

⁸When the prince enters, he shall come in by way of the vestibule of the gate, and he shall go out the same way.

⁹But on the fixed occasions, when the common people come before the LORD, whoever enters by the north gate to bow low shall leave by the south gate; and whoever enters by the south gate shall leave by the north gate. They shall not go back through the gate by which they came in, but shall go out by the opposite one. ¹⁰And as for the prince, he shall enter with them when they enter and leave when they leave.

¹¹On festivals and fixed occasions, the meal offering shall be an *ephah* for each bull, an *ephah* for each ram, and as much as he wishes for the lambs, with a *hin* of oil for every *ephah*.

Haftarat Puranuta 1 -- first third -- Jeremiah 1:11-2:3 -- Etz Hayim p. 970

“mitzafon tipatach ha-ra’ah”

Haftarat Puranuta 1 -- second third -- II Kings 22:8-19

“hinn’ni mevi ra’ah”

ח וַיֹּאמֶר חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל עַל־שֵׁפֶן הַסֹּפֵר סֵפֶר הַתּוֹרָה מִצָּאתַי בְּבַיִת יְהוָה וַיִּתֶּן חִלְקִיָּהוּ אֶת־הַסֵּפֶר אֶל־שֵׁפֶן וַיִּקְרָאֵהוּ: ט וַיֵּבֵא שֵׁפֶן הַסֹּפֵר אֶל־הַמֶּלֶךְ וַיֵּשֶׁב אֶת־הַמֶּלֶךְ דָּבָר וַיֹּאמֶר הֲתִיכּוּ עִבְדֵיךָ אֶת־הַכֶּסֶף הַנִּמְצָא בְּבַיִת וַיִּתְּנָהוּ עַל־יַד עֲשֵׂי הַמְּלָאכָה הַמִּפְקָדִים בַּיַּת יְהוָה: י וַיֵּלֶךְ שֵׁפֶן הַסֹּפֵר לַמֶּלֶךְ לֵאמֹר סֵפֶר נָתַן לִי חִלְקִיָּהוּ הַכֹּהֵן וַיִּקְרָאֵהוּ שֵׁפֶן לִפְנֵי הַמֶּלֶךְ: יא וַיְהִי כַּשְּׂמַע הַמֶּלֶךְ אֶת־דְּבָרֵי סֵפֶר הַתּוֹרָה וַיִּקְרַע אֶת־בְּגָדָיו: יב וַיֵּצֵא הַמֶּלֶךְ אֶת־חִלְקִיָּהוּ הַכֹּהֵן וְאֶת־אַחִיקָם בֶּן־שֵׁפֶן וְאֶת־עַכְבֹּר בֶּן־מִיכָלָה וְאֶת | שֵׁפֶן הַסֹּפֵר וְאֶת עֲשֵׂיָה עֶבֶד־הַמֶּלֶךְ לֵאמֹר: יג לְכוּ דַרְשׁוּ אֶת־יְהוָה בְּעַדֵי וּבְעַד־הָעַם וּבְעַד כָּל־יְהוּדָה עַל־דְּבָרֵי הַסֵּפֶר הַנִּמְצָא הַזֶּה כִּי־גְדוֹלָה חֲמַת יְהוָה אֲשֶׁר־הִיא נֹצְתָה בָּנוּ עַל אֲשֶׁר לֹא־שָׁמְעוּ אֲבוֹתֵינוּ עַל־דְּבָרֵי הַסֹּפֵר הַזֶּה לַעֲשׂוֹת כְּכָל־הַפְּתוּב עֲלֵינוּ: יד וַיֵּלֶךְ חִלְקִיָּהוּ הַכֹּהֵן וְאַחִיקָם וְעַכְבֹּר וְשֵׁפֶן וְעֲשֵׂיָה אֶל־חִלְדָּה הַנְּבִיאָה אִשְׁת | שְׁלֹם בֶּן־תַּקֹּנָה בֶּן־חֲרָחַס שֹׁמֵר הַבְּגָדִים וְהִיא יֹשֶׁבֶת בִּירוּשָׁלַם בַּמְּשָׁנָה וַיְדַבְּרוּ אֵלֶיהָ: טו וַתֹּאמֶר אֵלֵיהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָמְרוּ לְאִישׁ אֲשֶׁר־שָׁלַח אֲתֶכֶם אֵלַי: טז כֹּה אָמַר יְהוָה הֲנִלִי מִבֵּיא רַעָה אֶל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו אֶת כָּל־דְּבָרֵי הַסֵּפֶר אֲשֶׁר קָרָא מֶלֶךְ יְהוּדָה: יז תַּחַת | אֲשֶׁר עֲזַבוּנִי וַיִּקְטְרוּ לְאֱלֹהִים אֲחֵרִים לְמַעַן הַכְּעִיסֵנִי בְּכָל מַעֲשֵׂה יְדֵיהֶם וְנֹצְתָה חֲמַתִּי בַּמָּקוֹם הַזֶּה וְלֹא תִכְבְּהָ: יח וְאֶל־מֶלֶךְ יְהוּדָה הַשְׁלַח אֲתֶכֶם לְדַרְשׁ אֶת־יְהוָה כֹּה תֹאמְרוּ אֵלָיו כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ: יט יַעַן רַדְּ לִבְבְּךָ וַתִּכְנַע | מִפְּנֵי יְהוָה בְּשָׁמַעְךָ אֲשֶׁר דִּבַּרְתִּי עַל־הַמָּקוֹם הַזֶּה וְעַל־יֹשְׁבָיו לְהִזוֹת לְשִׁמָּה וְלִקְלָלָהּ וַתִּקְרַע אֶת־בְּגָדֶיךָ וַתִּבְכֶּה לִפְנָי וְגַם אָנֹכִי שָׁמַעְתִּי נְאֻם־יְהוָה:

⁸Then the high priest Hilkiyah said to the scribe Shaphan, “I have found a scroll of the Teaching in the House of the LORD.” And Hilkiyah gave the scroll to Shaphan, who read it. ⁹The scribe Shaphan then went to the king and reported to the king: “Your servants have melted down the silver that was deposited in the House, and they have delivered it to the overseers of the work who are in charge at the House of the LORD.” ¹⁰The scribe Shaphan also told the king, “The high priest Hilkiyah has given me a scroll”; and Shaphan read it to the king.

¹¹When the king heard the words of the scroll of the Teaching, he rent his clothes. ¹²And the king gave orders to the priest Hilkiah, and to Ahikam son of Shaphan, Achbor son of Michaiiah, the scribe Shaphan, and Asaiah the king's minister: ¹³“Go, inquire of the LORD on my behalf, and on behalf of the people, and on behalf of all Judah, concerning the words of this scroll that has been found. For great indeed must be the wrath of the LORD that has been kindled against us, because our fathers did not obey the words of this scroll to do all that has been prescribed for us.”

¹⁴So the priest Hilkiah, and Ahikam, Achbor, Shaphan, and Asaiah went to the prophetess Huldah—the wife of Shallum son of Tikvah son of Harhas, the keeper of the wardrobe—who was living in Jerusalem in the Mishneh, and they spoke to her. ¹⁵She responded: “Thus said the LORD, the God of Israel: Say to the man who sent you to me: ¹⁶Thus said the LORD: I am going to bring disaster upon this place and its inhabitants, in accordance with all the words of the scroll which the king of Judah has read. ¹⁷Because they have forsaken Me and have made offerings to other gods and vexed Me with all their deeds, My wrath is kindled against this place and it shall not be quenched. ¹⁸But say this to the king of Judah, who sent you to inquire of the LORD: Thus said the LORD, the God of Israel: As for the words which you have heard—¹⁹because your heart was softened and you humbled yourself before the LORD when you heard what I decreed against this place and its inhabitants—that it will become a desolation and a curse—and because you rent your clothes and wept before Me, I for My part have listened—declares the LORD.

Haftart Puranuta 1 -- third third -- Jeremiah 14:11-22

“ki yatzumu, eini shomea”

יא ויאמר יהוה אלך אל-תתפלל בעד-העם הזה לטובה: יב כִּי יִצְמוּ אֲיַנְנִי שְׁמַעְ אֶל-רִנְתָּם וְכִי יַעֲלוּ
עֲלֶיהָ וּמִנְחָה אֲיַנְנִי רֹצֵם כִּי בַחֲרֹב וּבַרְעָב וּבַדָּבָר אֲנֹכִי מַכְלֶה אוֹתָם: יג וְאָמַר אֶתְּהָ | אֲדַנִּי יְהוָה הַנֶּה
הַנְּבִאִים אֹמְרִים לָהֶם לֹא-תֵרְאוּ חֹרֵב וְרָעַב לֹא-יְהִיֶּה לָכֶם כִּי-שָׁלוֹם אָמַת אֲתֶן לָכֶם בְּמִקְוֹם הַזֶּה:
יד ויאמר יהוה אלי שֶׁקֶר הַנְּבִאִים נְבִאִים בְּשִׁמִּי לֹא שְׁלַחְתִּים וְלֹא צוִיתִים וְלֹא דִבַּרְתִּי אֲלֵיהֶם חַזוֹן
שֶׁקֶר וְקִסָּם וְאֵלּוּל וְתַרְמוֹת וְאֵלִיל וְתַרְמִית לָכֶם הֵמָּה מִתְנַבְּאִים לָכֶם: טו לָכֵן כֹּה-אָמַר יְהוָה
עַל-הַנְּבִאִים הַנְּבִאִים בְּשִׁמִּי וְאֲנִי לֹא-שְׁלַחְתִּים וְהֵמָּה אֹמְרִים חֹרֵב וְרָעַב לֹא יְהִי בְּאֶרֶץ הַזֹּאת בַּחֲרֹב
וּבַרְעָב יִתְּמוּ הַנְּבִאִים הַהֵמָּה: טז וְהָעַם אֲשֶׁר-הֵמָּה נְבִאִים לָהֶם יִהְיוּ מִשְׁלָכִים בַּחֲצוֹת יְרוּשָׁלַם מִפְּנֵי |
הַרְעָב וְהַחֲרֹב וְאִין מִקְבֵר לְהֵמָּה הֵמָּה נְשִׁיָּהם וּבְנֵיהֶם וּבְנִיתֵיהֶם וְשִׁפְכֹתַי עֲלֵיהֶם אֶת-רַעְתָּם:
יז וְאָמַרְתָּ אֲלֵיהֶם אֶת-הַדָּבָר הַזֶּה תִרְדְּנָה עֵינֵי דַמְעָה לִלְלָה וְיוֹמָם וְאֶל-תִּדְמִינָה כִּי שֶׁבֶר גָּדוֹל נִשְׁבְּרָה
בְּתוֹלַת בֵּת-עַמִּי מִכָּה נִחְלָה מְאֹד: יח אִם-יִצְאֵתִי הַשָּׂדֶה וְהִנֵּה חֲלִלֵ-חֹרֵב וְאִם בְּאֶתִי הָעִיר וְהִנֵּה
תַּחֲלוּאֵי רָעַב כִּי גַם-נְבִיא גַם-כֹּהֵן סָחֲרוּ אֶל-אֶרֶץ וְלֹא יִדְעוּ: יט הֵמָּס מְאִסָּת אֶת-יְהוּדָה
אִם-בְּצִוּוֹן גִּיעָלָה נִפְשָׁה מִדוּעַ הַכִּיתָנוּ וְאִין לָנוּ מִרְפָּא קוֹנָה לְשָׁלוֹם וְאִין טוֹב וְלַעֲת מִרְפָּא וְהִנֵּה בְעֵתָה:
כ יִדְעֵנוּ יְהוָה רִשְׁעֵנוּ עֲוֹן אֲבוֹתֵינוּ כִּי חָטְאוּנוּ לָךְ: כא אֶל-תִּנְאֹץ לְמַעַן שִׁמּוֹךְ אֶל-תִּנְבֵּל כִּסָּא כְבוֹדְךָ זָכַר
אֶל-תִּפְרַר בְּרִיתְךָ אֲתָנוּ: כב הִלֵּשׁ בְּהַבְלֵי הַגּוֹיִם מִגְשָׁמִים וְאִם-הַשָּׁמַיִם יִתְּנוּ רִבְבִים הֲלֹא אֶתָּה-הוּא
יְהוָה אֱלֹהֵינוּ וְנִקְוָה-לָךְ כִּי-אֲתָה עֲשִׂיתָ אֶת-כָּל-אֵלֶּה:

¹¹And the LORD said to me, “Do not pray for the benefit of this people. ¹²When they fast, I will not listen to their outcry; and when they present burnt offering and meal offering, I will not accept them. I will exterminate them by war, famine, and disease.”

¹³I said, “Ah, Lord GOD! The prophets are saying to them, ‘You shall not see the sword, famine shall not come upon you, but I will give you unfailing security in this place.’”

¹⁴The LORD replied: It is a lie that the prophets utter in My name. I have not sent them or commanded them. I have not spoken to them. A lying vision, an empty divination, the deceit of their own contriving—that is what they prophesy to you! ¹⁵Assuredly, thus said the LORD concerning the prophets who prophesy in My name though I have not sent them, and who say, “Sword and famine shall not befall this land”; those very prophets shall perish by sword and famine. ¹⁶And the people to whom they prophesy shall be left lying in the streets of Jerusalem because of the famine and the sword, with none to bury them—they, their wives, their sons, and their daughters. I will pour out upon them [the requital of] their wickedness.

¹⁷And do you speak to them thus:

Let my eyes run with tears, day and night let them not cease,
For my hapless people has suffered a grievous injury, a very painful wound.

¹⁸If I go out to the country— lo, the slain of the sword.

If I enter the city— lo, those who are sick with famine.

Both priest and prophet roam the land, they know not where.

¹⁹Have You, then, rejected Judah? Have You spurned Zion?

Why have You smitten us so that there is no cure?

Why do we hope for happiness, but find no good;

For a time of healing, and meet terror instead?

²⁰We acknowledge our wickedness, O LORD— the iniquity of our fathers—

For we have sinned against You.

²¹For Your name’s sake, do not disown us; Do not dishonor Your glorious throne.

Remember, do not annul Your covenant with us.

²²Can any of the false gods of the nations give rain? Can the skies of themselves give showers?

Only You can, O LORD our God!

So we hope in You, for only You made all these things.

Haftarat Puranuta 2 -- first third -- Jeremiah 2:4-13; 4:1-2 -- Etz Hayim p. 973

“shtayim ra’ot asah ami”

Haftarat Puranuta 2 -- second third -- Jeremiah 2:14-28; 3:4 -- Etz Hayim p. 974

“ra vamar ozvekh et Adonai”

Haftarat Puranuta 2 -- third third -- I Kings 9:2-9, [4-5a]

“l’mashal v’lishnah”

ב ויבא יהוה אל־שלמה שנית כאשר נראה אליו בגבעון; ג ויאמר יהוה אליו שִׁמְעֵתִי אֶת־תְּפִלָּתְךָ וְאֶת־תַּחֲנֻנֶיךָ אֲשֶׁר הִתְחַנַּנְתָּה לְפָנַי הַקֹּדֶשֶׁתִי אֶת־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתָ לְשֵׁם־שְׁמִי שָׁם עַד־עוֹלָם וְהָיוּ עֵינַי וְלִבִּי שָׁם כָּל־הַיָּמִים: ד וְאַתָּה אִם־תִּלְךָ לְפָנַי כְּאֲשֶׁר הָלַךְ דָּוִד אָבִיךָ בְּתָם־לֵבָב וּבְלִשָׁר לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִיךָ תִּקֵּי וּמִשְׁפָּטִי תִשְׁמֹר: ה וְהִקְמַתִּי אֶת־כִּסֵּא מַמְלַכְתְּךָ עַל־יִשְׂרָאֵל לְעַלְמָם כְּאֲשֶׁר דִּבַּרְתִּי עַל־דָּוִד אָבִיךָ לֵאמֹר לֹא־יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל: ו אִם־שׁוּב תִּשְׁבוּן אַתֶּם וּבְנֵיכֶם מֵאַחֲרַי וְלֹא תִשְׁמְרוּ מִצְוֹתַי חֻקֹּתַי אֲשֶׁר נָתַתִּי לְפָנֵיכֶם וְהִלַּכְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם

לָהֶם: ז וְהִכְרַתִּי אֶת־יִשְׂרָאֵל מֵעַל פְּנֵי הָאָדָמָה אֲשֶׁר נָתַתִּי לָהֶם וְאֶת־הַבַּיִת אֲשֶׁר הִקְדַּשְׁתִּי לְשִׁמִּי אֲשַׁלַּח מֵעַל פְּנֵי וְהָיָה יִשְׂרָאֵל לְמַשְׁלַל וְלִשְׁנִינָה בְּכָל־הָעַמִּים: ח וְהַבַּיִת הַזֶּה יִהְיֶה עֲלִיּוֹן כָּל־עֹבֵר עָלָיו יָשֹׁם וְשָׂרָק וְאָמְרוּ עַל־מָה עָשָׂה יְהוָה כֹּכָה לָאָרֶץ הַזֹּאת וּלְבַיִת הַזֶּה: ט וְאָמְרוּ עַל אֲשֶׁר עָזְבוּ אֶת־יְהוָה אֱלֹהֵיהֶם אֲשֶׁר הוֹצִיא אֶת־אֲבוֹתָם מֵאֶרֶץ מִצְרַיִם וַיַּחֲזִקוּ בְּאֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוּ וַיִּשְׁתַּחֲוּ לָהֶם וַיַּעֲבֹדוּם עַל־כֵּן הֵבִיא יְהוָה עֲלֵיהֶם אֶת כָּל־הָרָעָה הַזֹּאת:

יג וְאַתָּה אִם־תִּלְקַח לִפְנֵי כָּאֲשֶׁר הָלַךְ דָּוִד אֲבִיךָ בְּתֵם־לֵבָב וּבַיִשָּׁר לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִיךָ חֲקִי וּמִשְׁפָּטֶי תִשְׁמֹר: ה וְהִקְמַתִּי אֶת־כִּסֵּא מַמְלַכְתְּךָ עַל־יִשְׂרָאֵל לְעַלְמִם:

²The LORD appeared to Solomon a second time, as He had appeared to him at Gibeon. ³The LORD said to him, “I have heard the prayer and the supplication which you have offered to Me. I consecrate this House which you have built and I set My name there forever. My eyes and My heart shall ever be there. ⁴As for you, if you walk before Me as your father David walked before Me, wholeheartedly and with uprightness, doing all that I have commanded you [and] keeping My laws and My rules, ⁵then I will establish your throne of kingship over Israel forever, as I promised your father David, saying, ‘Your line on the throne of Israel shall never end.’ ⁶[But] if you and your descendants turn away from Me and do not keep the commandments [and] the laws which I have set before you, and go and serve other gods and worship them, ⁷then I will sweep Israel off the land which I gave them; I will reject the House which I have consecrated to My name; and Israel shall become a proverb and a byword among all peoples. ⁸And as for this House, once so exalted, everyone passing by it shall be appalled and shall hiss. And when they ask, ‘Why did the LORD do thus to the land and to this House?’ ⁹they shall be told, ‘It is because they forsook the LORD their God who freed them from the land of Egypt, and they embraced other gods and worshiped them and served them; therefore the LORD has brought all this calamity upon them.’”

[⁴As for you, if you walk before Me as your father David walked before Me, wholeheartedly and with uprightness, doing all that I have commanded you [and] keeping My laws and My rules, ⁵then I will establish your throne of kingship over Israel forever.]

Haftarat Puranuta 3 (Shabbat Chazon) -- Isaiah 1:1-27 -- Etz Hayim p. 1000

“eichah hay'tah l'zonah”

Read every year on the Shabbat before Tisha B'Av in conjunction with Parashat D'varim.

Haftarat Nechemta 1 (Shabbat Nachamu) -- Isaiah 40:1-26 -- Etz Hayim p. 1033

“nachamu nachamu ami”

Read every year on the Shabbat after Tisha B'Av in conjunction with Parashat Vaetchanan.

Haftarat Nechemta 2 -- first third Ekev-- Isaiah 49:14-26 -- Etz Hayim p. 1056

“ani moshiekh v'goalekh”

Haftarat Nechemta 2 -- second third Ekev -- Isaiah 50:1-51:3 -- Etz Hayim p. 1058
 “sason v’simchah yimatze vah”

Haftarat Nechemta 2 -- third third Ekev -- Zekhariah 8:1-8
 “be’emet u-vitzdakah”

א וַיְהִי דְבַר־יְהוָה צְבָאוֹת לֵאמֹר: ב כֹּה אָמַר יְהוָה צְבָאוֹת קִנְיָתִי לְצִיּוֹן קִנְיָהּ גְדוֹלָה וְחֲמָה גְדוֹלָה
 קִנְיָתִי לָהּ: ג כֹּה אָמַר יְהוָה שְׂבִתִּי אֶל־צִיּוֹן וְשָׁכַנְתִּי בְּתוֹךְ יְרוּשָׁלַם וְנִקְרְאָהּ יְרוּשַׁלַם עִיר־הַאֱמֻת
 וְהָר־יְהוָה צְבָאוֹת הָרַ הַקֹּדֶשׁ: ד כֹּה אָמַר יְהוָה צְבָאוֹת עַד יֵשְׁבוּ זְקֵנִים וְזִקְנוֹת בְּרַחֲבוֹת יְרוּשָׁלַם
 וְאִישׁ מְשַׁעֲנֵתוֹ בְּיָדוֹ מֵרַב יָמִים: ה וְרַחֲבוֹת הָעִיר יִמְלְאוּ יְלָדִים וְיִלְדוֹת מְשַׁחֲקִים בְּרַחֲבֹתֶיהָ: ו כֹּה
 אָמַר יְהוָה צְבָאוֹת כִּי יִפְלֵא בְּעֵינַי שְׂאֵרֵית הָעָם הַזֶּה בְּיָמַי הֵהֵם גַּם־בְּעֵינַי יִפְלֵא נְאֻם יְהוָה צְבָאוֹת:
 ז כֹּה אָמַר יְהוָה צְבָאוֹת הַנְּנִי מוֹשִׁיעַ אֶת־עַמִּי מֵאַרְצַ מִזֶּרֶחַ וּמֵאַרְצַ מְבוֹאָהּ הַשָּׁמֶשׁ: ח וְהִבֵּאתִי אֹתָם
 וְשָׁכַנּוּ בְּתוֹךְ יְרוּשָׁלַם וְהָיוּ־לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם לְאֱלֹהִים בְּאֱמֶת וּבְצִדְקָה:

The word of the LORD of Hosts came [to me]:

²Thus said the LORD of Hosts: I am very jealous for Zion, I am fiercely jealous for her. ³Thus said the LORD: I have returned to Zion, and I will dwell in Jerusalem. Jerusalem will be called the City of Faithfulness, and the mount of the LORD of Hosts the Holy Mount.

⁴Thus said the LORD of Hosts: There shall yet be old men and women in the squares of Jerusalem, each with staff in hand because of their great age. ⁵And the squares of the city shall be crowded with boys and girls playing in the squares. ⁶Thus said the LORD of Hosts: Though it will seem impossible to the remnant of this people in those days, shall it also be impossible to Me?—declares the LORD of Hosts. ⁷Thus said the LORD of Hosts: I will rescue My people from the lands of the east and from the lands of the west, ⁸and I will bring them home to dwell in Jerusalem. They shall be My people, and I will be their God—in truth and sincerity.

Haftarat Nechemta 3 -- first third Re'eh -- Isaiah 54:11-55:5 -- Etz Hayim p. 1085
 “aniyah soarah”.

When this haftarah is pre-empted by Rosh Hodesh, it has been the tradition to recite it at the end of the haftarah of the fifth week of nechemta, in its natural order. Those who wish may do so, but there is no need to, as the resulting haftarah would be quite long.

Haftarat Nechemta 3 -- second third Re'eh -- Isaiah 43:1-10 -- Etz Hayim p. 39
 “al tira ki g’altikha”

Haftarat Nechemta 3 -- third third Re'eh -- Isaiah 43:11-20

“ami v'chiri”

אֵי אֲנֹכִי אֲנֹכִי יְהוָה וְאֵין מִבְּלַעְדֵי מוֹשִׁיעַ: יב אֲנֹכִי הַגִּדְתִּי וְהוֹשַׁעְתִּי וְהִשְׁמַעְתִּי וְאֵין בְּכֶם זֶר וְאַתֶּם עַדִּי
נֶאֱסַר יְהוָה וְאֲנִי־אֵל: יג גַּם־מִיּוֹם אֲנִי הוּא וְאֵין מִיָּדִי מִצִּיל אֶפְעַל וּמִי יִשְׁיבֶנָּה: יד כֹּה־אָמַר יְהוָה
גְּאֻלְכֶם קְדוֹשׁ יִשְׂרָאֵל לְמַעַן־כֶּם שְׁלַחְתִּי בְּבִלְהָ וְהוֹרַדְתִּי בְּרִיחַיִם כְּלָם וְכַשְׂדִּים בְּאֲנִיּוֹת רִנְתֶּם: טו אֲנִי
יְהוָה קְדוֹשְׁכֶם בּוֹרֵא יִשְׂרָאֵל מִלְּכֶם: טז כֹּה אָמַר יְהוָה הַנּוֹתֵן בַּיָּם דָּרָךְ וּבַמַּיִם עֲזִים נְתִיבָה:
זי הַמוֹצִיא רֶכֶב־זָסוּס תַּחַל וְעִזּוֹ יַחַדּוֹ יִשְׁכְּבוּ בַל־יִקּוּמוּ דַעְכוּ כְּפַשְׁתָּהּ כָּבוֹ: יח אֶל־תִּזְכְּרוּ רְאֵשִׁיטוֹת
וְקִדְמֹנִיּוֹת אֶל־תִּתְּבַנְּנוּ: יט הִנְנִי עֹשֶׂה חֲדָשָׁה עִתָּהּ תִּצְמַח הַלּוֹא תִדְעוּהָ אֲף אֲשִׁים בַּמִּדְבָּר דָּרָךְ
בִּישְׁמוֹן נְהָרוֹת: כ תִּכְבְּדֵנִי חֵיַת הַשָּׂדֶה תִּנְּיִם וּבְנֹת יַעֲנֶה כִּי־נִתְּתִי בַּמִּדְבָּר מֵיִם נְהָרוֹת בִּישְׁיִמֹן
לְהַשְׁקוֹת עַמִּי בְּחִירִי:

¹¹None but me, the LORD; Beside Me, none can grant triumph.

¹²I alone foretold the triumph and I brought it to pass;

I announced it, and no strange god was among you.

So you are My witnesses —declares the LORD— and I am God.

¹³Ever since day was, I am He; None can deliver from My hand.

When I act, who can reverse it?

¹⁴Thus said the LORD, your Redeemer, the Holy One of Israel:

For your sake I send to Babylon; I will bring down all [her] bars,

And the Chaldeans shall raise their voice in lamentation.

¹⁵I am your Holy One, the LORD, Your King, the Creator of Israel.

¹⁶Thus said the LORD, who made a road through the sea and a path through mighty waters,

¹⁷Who destroyed chariots and horses, and all the mighty host—

They lay down to rise no more, they were extinguished, quenched like a wick:

¹⁸Do not recall what happened of old, or ponder what happened of yore!

¹⁹I am about to do something new; even now it shall come to pass, suddenly you shall perceive it:

I will make a road through the wilderness and rivers in the desert.

²⁰The wild beasts shall honor Me, jackals and ostriches,

For I provide water in the wilderness, rivers in the desert, to give drink to My chosen people.

Haftarat Nechemta 4 -- first third Shoftim -- Isaiah 51:12-23, [22] -- Etz Hayim p. 1108

“anokhi anokhi”

Haftarat Nechemta 4 -- second third Shoftim -- Isaiah 52:1-12 -- Etz Hayim p. 1109

“uri uri”

Haftarat Nechemta 4 -- third third Shoftim -- Isaiah 44:24-45:7

“l'ma'an avdi”

כד כֹּה־אָמַר יְהוָה גֹּאֲלֶךָ וְיֹצֵרֶךָ מִבֶּטֶן אֲנֹכִי יְהוָה עֲשֵׂה כָּל נֹטָה שְׁמַיִם לְבִדְי רִקַּע הָאָרֶץ מִי אֲתִי מֵאֲתָיִי כֹה מִפְּרֹ אֲתוֹת בְּדָיִם וְקֹסְמִים יְהוֹלֵל מְשַׁיֵּב חֲכָמִים אַחֲזֹר וְדַעְתֶּם יִסְכְּלוּ כֹּה מִקִּים דְּבַר עֲבָדוֹ וְעַצְתָּ מִלְּאֲכָוִי יִשְׁלִים הָאֱמֹר לִירוּשָׁלַם תּוֹשֵׁב וְלַעֲרִי יְהוּדָה תִּבְנֶינָה וְחֲרֻבוֹתֶיהָ אֲקוּמָם כֹּה הָאֱמֹר לְצוּלָה חֲרָבִי וְנִהְרַתִּיךָ אֹבִישׁ כֹּחַ הָאֱמֹר לְכוֹרֶשׁ רַעִי וְכָל־חֲפָצֵי יִשְׁלָם וְלֹאֲמֹר לִירוּשָׁלַם תִּבְנֶנָּה וְהִיכַל תִּוָּסֵד:

מֵה א כֹּה־אָמַר יְהוָה לְמַשִּׁיחוֹ לְכוֹרֶשׁ אֲשֶׁר־הִחְזַקְתִּי בִימֵינוֹ לְרַד־לְפָנָיו גּוֹלִים וּמְתַנִּי מְלָכִים אֲפַתַּח לְפָתַח לְפָנָיו דְּלָתִים וְשַׁעֲרִים לֹא יִסְגְּרוּ ב אֲנִי לְפָנֶיךָ אֱלֹהֵי וְהַדּוֹרִים אוֹשֵׁר אֲיַשֵּׁר וְדַלְתוֹת נְחוּשָׁה אֲשַׁבֵּר וּבְרִיחֵי בְרֹזֶל אֲגַדֵּעַ ג וְנִתְתִּי לָךְ אוֹצְרוֹת חֹשֶׁךְ וּמִטְמֵנִי מִסִּתְרִים לְמַעַן תִּדְעַ כִּי אֲנִי יְהוָה הַקּוֹרֵא בְּשֵׁמֶךָ אֱלֹהֵי יִשְׂרָאֵל ד לְמַעַן עֲבָדֵי יַעֲקֹב וְיִשְׂרָאֵל בְּחִירֵי וְאֶקְרָא לָךְ בְּשֵׁמֶךָ אֲכַנֶּךָ וְלֹא יִדְעַתְּנִי ה אֲנִי יְהוָה וְאִין עוֹד זולָתִי אִין אֱלֹהִים אֲאֹרֶךְ וְלֹא יִדְעַתְּנִי ו לְמַעַן יִדְעוּ מִמְזֻרַח־שְׁמֶשׁ וּמִמְעַרְבָּה כִּי־אֶפֶס בְּלַעֲדֵי אֲנִי יְהוָה וְאִין עוֹד ז יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֲשֵׂה שְׁלֹם וּבוֹרֵא רַע אֲנִי יְהוָה עֲשֵׂה כָּל־אֱלֹהֵי:

²⁴Thus said the LORD, your Redeemer, who formed you in the womb:

It is I, the LORD, who made everything,

Who alone stretched out the heavens and unaided spread out the earth;

²⁵Who annul the omens of diviners, and make fools of the augurs;

Who turn sages back and make nonsense of their knowledge;

²⁶But confirm the word of My servant and fulfill the prediction of My messengers.

It is I who say of Jerusalem, “It shall be inhabited,” and of the towns of Judah, “They shall be rebuilt; And I will restore their ruined places.”

²⁷[I,] who said to the deep, “Be dry; I will dry up your floods,”

²⁸Am the same who says of Cyrus, “He is My shepherd; He shall fulfill all My purposes!

He shall say of Jerusalem, ‘She shall be rebuilt,’ and to the Temple: ‘You shall be founded again.’”

45 Thus said the LORD to Cyrus, His anointed one— whose right hand He has grasped,

Treading down nations before him, ungirding the loins of kings,

Opening doors before him and letting no gate stay shut:

²I will march before you and level the hills that loom up;

I will shatter doors of bronze and cut down iron bars.

³I will give you treasures concealed in the dark and secret hoards—

So that you may know that it is I the LORD, the God of Israel, who call you by name.

⁴For the sake of My servant Jacob, Israel My chosen one,

I call you by name, I hail you by title, though you have not known Me.

⁵I am the LORD and there is none else; Beside Me, there is no god.

I engird you, though you have not known Me,

⁶So that they may know, from east to west, that there is none but Me.

I am the LORD and there is none else,

⁷I form light and create darkness, I make weal and create woe— I the LORD do all these things.

Haftarat Nechemta 5 -- first third Ki Tetze -- Isaiah 54:1-10 -- Etz Hayim p. 1138

“roni akarrah”.

Haftarat Nechemta 5 -- second third Ki Tetze -- Jeremiah 33:1-11

“kol sason v'kol simchah”

א וַיְהִי דְבַר-יְהוָה אֶל-יִרְמְיָהוּ שְׁנִית וְהוּא עוֹדְנוּ עֶצְרוֹ בְּחֶצֶר הַמְּטָרָה לֵאמֹר: ב כֹּה-אָמַר יְהוָה עֲשֵׂה יְהוָה יוֹצֵר אוֹתָהּ לְהַכִּינָהּ יְהוָה שְׁמוֹ: ג קְרָא אֵלַי וְאֶעֱנֶךָ וְאֶגִּידָה לְךָ גְּדֻלוֹת וּבְצֻרוֹת לֹא יִדְעֶתָם: ד כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל עַל-בְּתוּלֵי הָעִיר הַזֹּאת וְעַל-בְּתוּלֵי מַלְכֵי יְהוּדָה הַנִּתְצָיִם אֶל-הַסְּלָלוֹת וְאֶל-הַחֲרֹב: ה בָּאִים לְהַלְחֵם אֶת-הַכַּשְׂדִּים וּלְמַלְאֵם אֶת-פְּגַרֵי הָאָדָם אֲשֶׁר-הִכִּיתִי בְּאִפִּי וּבְחַמְתִּי וְאֲשֶׁר הִסְתַּרְתִּי פָּנָי מִהָעִיר הַזֹּאת עַל כָּל-רַעְתָּם: ו הִנְנִי מַעֲלֶה-לָּהּ אֲרָכָה וּמִרְפָּא וּרְפָאוֹתִים וּגְלִיתִי לָהֶם עֲתָרַת שָׁלוֹם וְאַמְתִּ: ז וְהִשְׁבַּתִּי אֶת-שָׁבוֹת יְהוּדָה וְאֶת שָׁבוֹת יִשְׂרָאֵל וּבְנֹתִים כְּבָרְאשְׁנָה: ח וְטַהַרְתִּים מִכָּל-עֲוֹנוֹתֵיכֶם אֲשֶׁר חָטְאוּ-לִי וְאֲשֶׁר חָטְאוּ-לִי וְאֲשֶׁר פָּשְׁעוּ בִּי: ט וְהִיְתָה לִי לְשֵׁם שְׁשׁוֹן לְתַהֲלָה וּלְתַפְאֵרֶת לְכָל גּוֹיֵי הָאָרֶץ אֲשֶׁר יִשְׁמְעוּ אֶת-כָּל-הַטּוֹבָה אֲשֶׁר אֲנִי עֹשֶׂה אִתְּם וּפְחָדוֹ וּרְגִזוֹ עַל כָּל-הַטּוֹבָה וְעַל כָּל-הַשְּׁלוֹם אֲשֶׁר אֲנִי עֹשֶׂה לָּהּ: י כֹּה | אָמַר יְהוָה עוֹד יִשְׁמַע בְּמִקּוֹם-הַזֶּה אֲשֶׁר אַתֶּם אֹמְרִים חָרַב הוּא מֵאִן אָדָם וּמֵאִן בְּהֵמָה בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם הַנְּשֻׁמוֹת מֵאִן אָדָם וּמֵאִן יוֹשֵׁב וּמֵאִן בְּהֵמָה: יא קוֹל שְׁשׁוֹן וְקוֹל שְׂמִיחָה קוֹל חֲתָן וְקוֹל כְּלָהּ קוֹל אֹמְרִים הוֹדוּ אֶת-יְהוָה צְבָאוֹת כִּי-טוֹב יְהוָה כִּי-לְעוֹלָם חֲסִדוֹ מִבְּאִים תוֹדָה בֵּית יְהוָה כִּי-אֲשִׁיב אֶת-שָׁבוֹת-הָאָרֶץ כְּבָרְאשְׁנָה אָמַר יְהוָה:

The word of the LORD came to Jeremiah a second time, while he was still confined in the prison compound, as follows:

²Thus said the LORD who is planning it, the LORD who is shaping it to bring it about,

Whose name is LORD:

³Call to Me, and I will answer you,

And I will tell you wondrous things, secrets you have not known.

⁴For thus said the LORD, the God of Israel, concerning the houses of this city and the palaces of the kings of Judah that were torn down for [defense] against the siegemounds and against the sword, ⁵and were filled by those who went to fight the Chaldeans,—with the corpses of the men whom I struck down in My anger and rage, hiding My face from this city because of all their wickedness: ⁶I am going to bring her relief and healing. I will heal them and reveal to them abundance of true favor. ⁷And I will restore the fortunes of Judah and Israel, and I will rebuild them as of old. ⁸And I will purge them of all the sins which they committed against Me, and I will pardon all the sins which they committed against Me, by which they rebelled against Me. ⁹And she shall gain through Me renown, joy, fame, and glory above all the nations on earth, when they hear of all the good fortune I provide for them. They will thrill and quiver because of all the good fortune and all the prosperity that I provide for her.

¹⁰Thus said the LORD: Again there shall be heard in this place, which you say is ruined, without man or beast—in the towns of Judah and the streets of Jerusalem that are desolate, without man, without inhabitants, without beast—¹¹the sound of mirth and gladness, the voice of bridegroom and bride, the voice of those who cry, “Give thanks to the LORD of Hosts, for the LORD is good, for His kindness is everlasting!” as they bring thanksgiving offerings to the House of the LORD. For I will restore the fortunes of the land as of old—said the LORD.

Haftarat Nechemta 5 -- third third Ki Tetze -- Isaiah 48:12-21, [20]

“goalekh k’dosh yisrael”

יב שְׁמַע אֱלֹהֵי יַעֲקֹב וְיִשְׂרָאֵל מִקְרָאֵי אֲנִי-הוּא אֲנִי רִאשׁוֹן אֶף אֲנִי אַחֲרוֹן: יג אֶף-יְדִל יִסְדָּה אֶרֶץ וַיִּמְיֵנִי טִפְחָה שְׁמַיִם קָרָא אֲנִי אֲלֵיהֶם יַעֲמְדוּ יַחְדָּו: יד הִקְבֵּצוּ כְלַכֶּם וְשִׁמְעוּ מִי בְהֶם הִגִּיד אֶת-אֱלֹהֵי יְהוָה אֲהַבּוּ יַעֲשֶׂה חֲפָצוֹ בְּבָבֶל וּזְרַעוּ כְּשָׂדִים: טו אֲנִי אֲנִי דִבַּרְתִּי אֶף-קִרְאתִיו הִבִּיאתִיו וְהִצַּלְתִּי וְדַרְכּוֹ: טז קָרְבוּ אֵלַי שְׁמַעוּ-זֹאת לֹא מִרְאשׁ בְּסִתֵּר דִּבַּרְתִּי מֵעַת הַיּוֹתָה שָׁם אֲנִי וְעַתָּה אֲדַנִּי יְהוָה שְׁלַחְנִי וְרוּחוֹ: יז כֹּה-אָמַר יְהוָה גְּאֻלְךָ קְדוֹשׁ יִשְׂרָאֵל אֲנִי יְהוָה אֱלֹהֶיךָ מִלְמַדְךָ לְהוֹעִיל מְדַרְיֶיךָ בְּדַרְךָ תִּלְדֶּה: יח לֹא הִקְשַׁבְתָּ לְמִצּוֹתַי וַיְהִי כְנֹהֵר שְׁלוֹמֶךָ וְצַדִּיקְתָּ כְּגִלְיָהִים: יט וַיְהִי כַחֲלוֹל זֶרְעֶךָ וְצִיָּאֲאֵי מֵעֵיד כְּמַעוֹתַי לֹא-יִכְרַת וְלֹא-יִשְׁמַד שְׁמוֹ מִלְפָּנַי: כ צֵאוּ מִבְּבֶל בְּרוּחוֹ מִכְּשָׂדִים בְּקוֹל רִנָּה הִגִּידוּ הַשְּׁמִיעוּ זֹאת הוֹצִיאוּהָ עַד-קֶצֶה הָאָרֶץ אֲמָרוּ גְאֻל יְהוָה עֲבָדוּ יַעֲקֹב: כא וְלֹא צִמְאוּ בַּחֲרָבוֹת הוֹלִיכֶם מִיָּם מִצּוֹר הַזֵּיל לָמוּ וַיִּבְקַע-צוּר וַיִּזְבוּ מַיִם: [כ צֵאוּ מִבְּבֶל בְּרוּחוֹ מִכְּשָׂדִים בְּקוֹל רִנָּה הִגִּידוּ הַשְּׁמִיעוּ זֹאת הוֹצִיאוּהָ עַד-קֶצֶה הָאָרֶץ אֲמָרוּ גְאֻל יְהוָה עֲבָדוּ יַעֲקֹב:]

¹²Listen to Me, O Jacob, Israel, whom I have called:

I am He—I am the first, and I am the last as well.

¹³My own hand founded the earth, My right hand spread out the skies.

I call unto them, let them stand up.

¹⁴Assemble, all of you, and listen! Who among you foretold these things:

“He whom the LORD loves shall work His will against Babylon,

And, with His might, against Chaldea”?

¹⁵I, I predicted, and I called him; I have brought him and he shall succeed in his mission.

¹⁶Draw near to Me and hear this:

From the beginning, I did not speak in secret; from the time anything existed, I was there.

“And now the Lord God has sent me, endowed with His spirit.”

¹⁷Thus said the LORD your Redeemer, the Holy One of Israel:

I the LORD am your God,

Instructing you for your own benefit. Guiding you in the way you should go.

¹⁸If only you would heed My commands!

Then your prosperity would be like a river, your triumph like the waves of the sea.

¹⁹Your offspring would be as many as the sand, their issue as many as its grains.

Their name would never be cut off or obliterated from before Me.

²⁰Go forth from Babylon. Flee from Chaldea!

Declare this with loud shouting, announce this, bring out the word to the ends of the earth!

²¹Say: “The LORD has redeemed His servant Jacob!”

They have known no thirst, though He led them through parched places;

He made water flow for them from the rock; He cleaved the rock and water gushed forth.

[²⁰Go forth from Babylon. Flee from Chaldea!

Declare this with loud shouting, announce this, bring out the word to the ends of the earth!]

Haftarat Nechemta 6 -- first third Ki Tavo -- Isaiah 60:1-9 -- Etz Hayim p. 1161

“kumi ori”

Haftarat Nechemta 6 -- second third Ki Tavo -- Isaiah 60:13-22 -- Etz hayim p. 1162

“v’amekh kulam tzadikim”

Haftarat Nechemta 6 -- third third Ki Tavo -- Zekhariah 8:11-22

“emet u-mishpat shalom”

יא ועתה לא כימים הראשנים אני לשארית העם הזה נאם יהוה צבאות: יב כי יזרע השלום הגפן ותתן פריה והארץ תתן את יבולה והשמים יתנו טלם והנחלתי את שארית העם הזה את כל-אלה: יג והיה כאשר הייתם קללה בגוים בית יהודה ובית ישראל בן אושיע אתכם והייתם ברכה אל-תיראו ותחזקנה ידיכם: יד כי כה אמר יהוה צבאות כאשר זממתי להרע לכם בהקציף אבותיכם אתי אמר יהוה צבאות ולא נחמתי: טו כן שבתי זממתי בימים האלה להיטיב את ירושלים ואת בית יהודה אל-תיראו: טז אלה הדברים אשר תעשו דברו אמת איש את רעהו אמת ומשפט שלום שפטו בשעריכם: יז ואיש | את דעת רעהו אל-תחשבו בלבבכם ושבעת שקר אל-תאהבו כי את כל-אלה אשר שנאתי נאם יהוה: יח ויהי דבר יהוה צבאות אלי לאמר: יט כה אמר יהוה צבאות צום הרביעי וצום החמישי וצום השביעי וצום העשירי יהיה לבית יהודה לששון ולשמחה ולמזעדים טובים והאמת והשלום אהבו: כ כה אמר יהוה צבאות עד אשר יבאו עמים וישבי ערים רבות: כא והלכו יושבי אחת אל-אחת לאמר נלכה הלוך לחלות את-פני יהוה ולבקש את יהוה צבאות אלקה גם-אני: כב ויבאו עמים רבים וגוים עצומים לבקש את יהוה צבאות בירושלם ולחלות את-פני יהוה:

¹¹But now I will not treat the remnant of this people as before—declares the LORD of Hosts—¹²but what it sows shall prosper: The vine shall produce its fruit, the ground shall produce its yield, and the skies shall provide their moisture. I will bestow all these things upon the remnant of this people. ¹³And just as you were a curse among the nations, O House of Judah and House of Israel, so, when I vindicate you, you shall become a blessing. Have no fear; take courage!

¹⁴For thus said the LORD of Hosts: Just as I planned to afflict you and did not relent when your fathers provoked Me to anger—said the LORD of Hosts—¹⁵so, at this time, I have turned and planned to do good to Jerusalem and to the House of Judah. Have no fear! ¹⁶These are the things you are to do: Speak the truth to one another, render true and perfect justice in your gates. ¹⁷And do not contrive evil against one another, and do not love perjury, because all those are things that I hate—declares the LORD.

¹⁸And the word of the LORD of Hosts came to me, saying, ¹⁹Thus said the LORD of Hosts: The fast of the fourth month, the fast of the fifth month, the fast of the seventh month, and the fast of the tenth month shall become occasions for joy and gladness, happy festivals for the House of Judah; but you must love honesty and integrity.

²⁰Thus said the LORD of Hosts: Peoples and the inhabitants of many cities shall yet come—²¹the inhabitants of one shall go to the other and say, “Let us go and entreat the favor of the LORD, let us seek the LORD of Hosts; I will go, too.” ²²The many peoples and the multitude of nations shall come to seek the LORD of Hosts in Jerusalem and to entreat the favor of the LORD.

Haftarat Nechemta 7 -- first third -- Isaiah 61:10-62:12 -- Etz Hayim p. 1180

“sos asis”

Haftarat Nechemta 𐤇 -- second third -- Isaiah 63:1-9 -- Etz Hyim p. 1183

“b’khol tzaratam lo tzar”

Haftarat Nechemta 𐤇 -- third third -- Isaiah 65:16-25

“terem yikra’u va-ani e’eneh”

טז אֲשֶׁר הִמְתַּבְּרָד בְּאֶרֶץ יִתְבָּרַד בְּאֱלֹהֵי אֱמוֹן וְהִנְשַׁבַּע בְּאֶרֶץ יִשְׁבַּע בְּאֱלֹהֵי אֱמוֹן כִּי נִשְׁכָּחוּ הַצָּרוֹת
הַרְאֵשׁוֹת וְכִי נִסְתָּרוּ מֵעֵינַי: יז כִּי־הִנְנִי בּוֹרֵא שָׁמַיִם חֲדָשִׁים וְאֶרֶץ חֲדָשָׁה וְלֹא תִזְכְּרֶנָּה הַרְאֵשׁוֹת וְלֹא
תִּזְכְּרֶנָּה עַל־לֵב: יח כִּי־אִם־שִׁישׁוּ וְגִילוּ עַד־יָעֹד אֲשֶׁר אֲנִי בּוֹרֵא כִּי הִנְנִי בּוֹרֵא אֶת־יְרוּשָׁלַם גִּילָה וְעִמָּה
מְשׁוֹשׁ: יט וְגִלְתִּי בִירוּשָׁלַם וְשִׁשְׁתִּי בְעַמִּי וְלֹא־יִשְׁמַע בָּהּ עוֹד קוֹל בְּכִי וְקוֹל זַעֲקָה: כ לֹא־יִהְיֶה מִשָּׁם
עוֹד עוֹל יָמִים וְזָקֵן אֲשֶׁר לֹא־יִמְלֹא אֶת־יָמָיו כִּי הִנְעַר בְּרִימָאָה שָׁנָה יָמוֹת וְהַחֲזִיטָא בְרִימָאָה שָׁנָה
יִקְלָל: כא וּבְנֵי בָתַיִם וְיָשְׁבוּ וְנִטְעוּ כְרָמִים וְאָכְלוּ פְרִיָם: כב לֹא יִבְנוּ וְאַחַר יֵשֵׁב לֹא יִטְעוּ וְאַחַר יֹאכְל
כִּי־כִימֵי הָעֵץ יָמֵי עַמִּי וּמַעֲשֵׂה יְדֵיהֶם יִבְלוּ בַחֲרִי: כג לֹא יִיָּגְעוּ לְרִיק וְלֹא יִלְדוּ לְבָהֳלָה כִּי זָרַע בְּרוּכֵי
יְהוָה הֵמָּה וְצִאֲצָאֵיהֶם אִתָּם: כד וְהִיָּה טָרִם יִקְרָאוּ וְאֲנִי אֶעֱנֶה עוֹד הֵם מִדְּבָרִים וְאֲנִי אֲשַׁמְעֶ: כה זָאֵב
וְטֹלָה יִרְעוּ כְּאַחַד וְאַרְיֵה כְּבָקָר וְאֹכְל־תְּבֹן וְנַחֲשׁ עַפְרָ לַחֲמוֹ לֹא־יִרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָר קִדְשֵׁי
אֲמַר יְהוָה:

¹⁶For whoever blesses himself in the land shall bless himself by the true God;

And whoever swears in the land shall swear by the true God.

The former troubles shall be forgotten, shall be hidden from My eyes.

¹⁷For behold! I am creating a new heaven and a new earth;

The former things shall not be remembered, they shall never come to mind.

¹⁸Be glad, then, and rejoice forever in what I am creating.

For I shall create Jerusalem as a joy, and her people as a delight;

¹⁹And I will rejoice in Jerusalem and delight in her people.

Never again shall be heard there the sounds of weeping and wailing.

²⁰No more shall there be an infant or graybeard who does not live out his days.

He who dies at a hundred years shall be reckoned a youth,

And he who fails to reach a hundred shall be reckoned accursed.

²¹They shall build houses and dwell in them, they shall plant vineyards and enjoy their fruit.

²²They shall not build for others to dwell in, or plant for others to enjoy.

For the days of My people shall be as long as the days of a tree,

My chosen ones shall outlive the work of their hands.

²³They shall not toil to no purpose; they shall not bear children for terror,

But they shall be a people blessed by the LORD, and their offspring shall remain with them.

²⁴Before they pray, I will answer; while they are still speaking, I will respond.

²⁵The wolf and the lamb shall graze together, and the lion shall eat straw like the ox,

And the serpent’s food shall be earth.

In all My sacred mount nothing evil or vile shall be done —said the LORD.

Haftarat Ha'azinu -- first third -- II Samuel 22:1; 31-51 -- Etz Hayim p. 1197 / 1199

David's song is chosen to parallel Moses's song which we read in today's parashah. The whole of Parashat Ha'azinu is read each year in the triennial cycle.

Haftarat Ha'azinu -- second third -- II Samuel 22:1; 19-31 -- Etz Hayim p. 1197 / 1199

David's song is chosen to parallel Moses's song which we read in today's parashah. The whole of Parashat Ha'azinu is read each year in the triennial cycle.

Haftarat Ha'azinu -- third third -- Joshua 23:1-11

The very end of Parashat Ha'azinu reflects Moses's taking leave of Israel before his death. The haftarah represents a similar scene of Joshua's farewell.

א וַיְהִי מִיָּמַיִם רַבִּים אַחֲרֵי אֲשֶׁר־הִלִּיחַ יְהוָה לְיִשְׂרָאֵל מִכָּל־אֲיִבֵיהֶם מִסָּבִיב וַיְהוֹשֶׁעַ זִקְוֹן בָּא בַּיָּמִים:
 ב וַיִּקְרָא יְהוֹשֻׁעַ לְכָל־יִשְׂרָאֵל לְזִקְנָיו וּלְרֹאשֵׁיו וּלְשֹׁפְטָיו וּלְשֹׁטְרָיו וַיֹּאמֶר אֲלֵהֶם אֲנִי זִקְנָתִי בְּאַתִּי
 בַּיָּמִים: ג וְאַתֶּם רְאִיתֶם אֶת־כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם לְכָל־הַגּוֹיִם הָאֵלֶּה מִפְּנֵיכֶם כִּי יְהוָה
 אֱלֹהֵיכֶם הוּא הִנְלַחֵם לָכֶם: ד רְאוּ הַפְּלִתִי לָכֶם אֶת־הַגּוֹיִם הַנִּשְׁאָרִים הָאֵלֶּה בְּנִחְלָה לְשִׁבְטֵיכֶם
 מִן־הַיַּרְדֵּן וְכָל־הַגּוֹיִם אֲשֶׁר הִכְרַתִּי וְהַיָּם הַגָּדוֹל מִבּוֹא הַשָּׁמֶשׁ: ה וַיְהוָה אֱלֹהֵיכֶם הוּא יַהַדְפֶם מִפְּנֵיכֶם
 וְהוֹרִישׁ אֶתְּכֶם מִלְּפָנֵיכֶם וַיִּרְשַׁתֶּם אֶת־אֶרֶץ כְּנָעַן כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיכֶם לָכֶם: ו וְחִזַּקְתֶּם מְאֹד לְשִׁמּוֹר
 וּלְעֲשׂוֹת אֶת כָּל־הַכְּתוּב בְּסֵפֶר תּוֹרַת מֹשֶׁה לְבַלְתִּי סוּר מִמֶּנּוּ יָמִין וּשְׂמֹאל: ז לְבַלְתִּי־בּוֹא בְּגוֹיִם
 הָאֵלֶּה הַנִּשְׁאָרִים הָאֵלֶּה אֶתְּכֶם וּבָשָׂם אֱלֹהֵיהֶם לֹא־תִזְכְּרוּ וְלֹא תִשְׁבִּיעוּ וְלֹא תַעֲבֹדוּם וְלֹא תִשְׁתַּחֲוּוּ
 לָהֶם: ח כִּי אִם־בִּיהוָה אֱלֹהֵיכֶם תִּדְבְּקוּ כַּאֲשֶׁר עָשִׂיתֶם עַד הַיּוֹם הַזֶּה: ט וַיֹּרֶשׁ יְהוָה מִפְּנֵיכֶם גּוֹיִם
 גְּדֹלִים וְעֲצוּמִים וְאַתֶּם לֹא־עָמַד אִישׁ בְּפָנֵיכֶם עַד הַיּוֹם הַזֶּה: י אִישׁ־אַחַד מִכֶּם יִרְדֹּף־אֶלַף כִּי | יְהוָה
 אֱלֹהֵיכֶם הוּא הִנְלַחֵם לָכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם: יא וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֵׁיכֶם לֹא־הִבֵּה אֶת־יְהוָה
 אֱלֹהֵיכֶם:

Much later, after the LORD had given Israel rest from all the enemies around them, and when Joshua was old and well advanced in years, ²Joshua summoned all Israel, their elders and commanders, their magistrates and officials, and said to them: "I have grown old and am advanced in years. ³You have seen all that the LORD your God has done to all those nations on your account, for it was the LORD your God who fought for you. ⁴See, I have allotted to you, by your tribes, [the territory of] these nations that still remain, and that of all the nations that I have destroyed, from the Jordan to the Mediterranean Sea in the west. ⁵The LORD your God Himself will thrust them out on your account and drive them out to make way for you, and you shall possess their land as the LORD your God promised you.

⁶"But be most resolute to observe faithfully all that is written in the Book of the Teaching of Moses, without ever deviating from it to the right or to the left, ⁷and without intermingling with these nations that are left among you. Do not utter the names of their gods or swear by them; do not serve them or bow down to them. ⁸But hold fast to the LORD your God as you have done to this day.

⁹"The LORD has driven out great, powerful nations on your account, and not a man has withstood you to this day. ¹⁰A single man of you would put a thousand to flight, for the LORD your God Himself has been fighting for you, as He promised you. ¹¹For your own sakes, therefore, be most mindful to love the LORD your God.

Haftarat Machar Chodesh -- I Samuel 20:18-42 -- Etz Hayim p. 1216

The story of the concern of Jonathan for his friend David plays out on the eve of the New Moon gathering, prompting this beloved haftarah. When this haftarah is pre-empted by a special haftarah, some have the custom of appending to that haftarah the first and last verse of this.

Haftarat Rosh Chodesh -- Isaiah 66:1-14, 22-24; [23] -- Etz Hayim p. 1220

Isaiah speaks together of Rosh Chodesh and Shabbat, motivating the choice of this haftarah when the two occasions fall together. When this haftarah is pre-empted by a special haftarah, some have the custom of appending to that haftarah the first and last verse of this.

Haftarat Rosh Hashanah 1 -- I Samuel 1:1-2:10 -- Etz Hayim p. 1225

Rosh Hashanah is known as the Day of Remembrance (Yom haZikaron) and tradition has it that Sarah and Chanah were both “remembered” on Rosh Hashanah.

Haftarat Rosh Hashanah 2 -- Jeremiah 31:2-20 -- Etz Hayim p. 1231

One of the most poignant haftarot of return to the land of Israel, this haftarah promises that the far flung will be gathered again (m'zareh Yisrael y'kabtzen) and, Rosh Hashanah's theme, that God will remember beloved Jacob (zakhor ezk'renu), a verse central to the Musaf service. Not to be lost is that Rosh Hashanah marks the end of the ten week cycle of haftarot, puranuta mourning the loss of the land, and nechemta proclaiming Israel's return. This haftarah may rightly be seen as the culmination of that saga.

Haftarat Shabbat Shuvah -- Hosea 14:2-10; Micah 7:18-20 -- Etz Hayim p. 1235

“Shuvah Yisrael” -- this haftarah focuses on the theme of repentance.

Haftarat Shabbat Shuvah (alternative) -- Joel 2:15-27 -- Etz Hayim p. 1236

“Tik'u shofar b'Tziyon” -- sounding the shofar, gathering the people can be seen as a description of Rosh Hashanah, with the promise of God's blessing for which we pray.

Haftarat Yom Kippur (shacharit) -- Isaiah 58:1-14 -- Etz Hayim p. 1242

Isaiah's dramatic argument that fasting, to be effective, must exist in the context of righteousness, of clothing the poor, feeding the hungry and freeing the enslaved.

Haftarat Yom Kippur (minchah) -- Jonah 1:1-4:11; Micah 7:18-20 -- Etz Hayim p. 1247

The book of Jonah was understood to be a saga of the universal power of repentance, with the verses from Micah added to emphasize God's willingness and desire to forgive.

Haftarat Sukkot 1 -- Zekhariah 14:1-9, 16-21 -- Etz Hayim p. 1253

The prophet imagines all the world coming to Jerusalem to worship on Sukkot at God's Temple. Already here we see the seasonal association of Sukkot with the coming rains.

Haftarat Sukkot 2 -- I Kings 8:2-13 -- Etz Hayim p. 1257

Solomon first dedicated the Temple he had built on Sukkot, as described in this passage.

Haftarat Shabbat Chol hamoed Sukkot -- Ezekiel 38:18-39:7 -- Etz Hayim p. 1260

There is an old tradition, attested already in the name of Hai Gaon in the eleventh century, that the war of Gog and Magog described here will occur at this season.

Haftarat Shmini Atzeret -- I Kings 8:54-66 -- Etz Hayim p. 1263

Solomon first dedicated the Temple he had built on Sukkot, and at the end of those festivities, which we read here, there is reference to an "eighth day," enough to bring to mind Shmini Atzeret, the independent holiday of the Eighth Day. Solomon's closing prayer is singularly lovely.

Haftarat Simchat Torah -- Joshua 1:1-9 -- Etz hayim p. 1267

As the Torah reading cycles back to begin again, the haftarah continues forward in the historical moment, with the beginning of Joshua's mission after Moses's death.

Haftarat Hanukkah 1 -- Zekhariah 3:6-4:7 -- Etz Hayim p. 1271

Zekhariah's vision is of the restoration of the Temple and of the Menorah at its heart, and so was a clear choice to represent the rededication at the time of the Maccabees.

Haftarat Hanukkah 2 -- I Kings 7:40-50 -- Etz Hayim p. 1274

This second haftarah of Hanukkah, when it is needed, describes the construction of the vessels of the First Temple, including menorot.

Haftarat Parashat Sh'kalim -- II Kings 12:1, 5-16 -- Etz Hayim p. 1277

The special Torah reading of Sh'kalim deals with an assessment for the building and maintenance of the tabernacle. Likewise the haftarah deals with Temple finance as it played out for real, bumps included.

Haftarat Parashat Zakhor -- I Samuel 15:7-23 -- Etz Hayim p. 1282

Read on the Shabbat before Purim, the special reading about the attack by Amalek in the desert, together with this haftarah about Saul's dealings with Agag, King of Amalek and Megillat Esther, with the tale of Haman, Agag's descendant, constitute the Amalek saga that we are commanded never to forget.

Haftarat Parashat Parah -- Ezekiel 36:16-28 -- Etz Hayim p. 1287

Whereas the special parashah of Parah deals with purification from physical contamination, this haftarah complements it, dealing with metaphoric, spiritual purification.

Haftarat Parashat haChodesh -- Ezekiel 45:16-25 -- Etz Hayim p. 1291

The Torah portion speaks of the preparation of the first Pesach sacrifice, from which all others follow. In this haftarah Ezekiel refers to the preparation of all sacrifices, the sacrifice of Pesach, by name, among them.

Haftarat Shabbat haGadol -- Malakhi 3:13-24; [23] -- Etz Hayim p. 1297

The Shabbat before Pesach, Malakhi speaks of the coming of Elijah, harbinger of the Messiah, traditionally expected at Pesach-time. That expectation is reflected as well in Elijah's cup at the Seder.

Haftarat Pesach 1 -- Joshua 5:2-12 -- Etz Hayim p. 1300

Joshua and the people crossed into the land of Israel on the tenth of Nissan, just in time to begin preparations for the Pesach sacrifice. Those events are described in today's haftarah.

Haftarat Pesach 2 -- II Kings 23:1-9, 21-23 -- Etz Hayim p. 1304

In this haftarah we see another Pesach celebration in the time of Josiah, in the seventh century BCE, when a new scroll of the Torah, many associate this with the book of Deuteronomy, was discovered in the Temple, initiating religious reform which saw Pesach observed "during the days of the kings of Israel and the kings of Judah."

Haftarat Shabbat Chol haMoed Pesach -- Ezekiel 37:1-14 -- Etz Hayim p. 1308

Ezekiel's famous prophecy of the resurrection of the dry bones is read on this Shabbat perhaps because resurrection was seen as a divine redemption akin to the redemption from Egypt, or perhaps in an association with spring flowering and the revitalizing dew, for which we pray on Pesach.

Haftarat Pesach 7 -- II Samuel 22:1-19 -- Etz Hayim p. 1311

As it had been associated previously with Moses's final song in Parashat Ha'azinu, so, here, David's song is associated with Moses's song at the Red Sea.

Haftarat Pesach 8 -- Isaiah 11:1-12, 16 -- Etz Hayim p. 1316

In this haftarah speaks of the thriving of Israel and a new redemption of Israel's exiled people, expressly likening this new redemption to that time "when Israel left the land of Egypt." Thus Elijah's cup at the Seder and the expectation that the Messiah would arrive at Pesach-time.

Haftarat Yom haAtzmaut -- Isaiah 11:11-12:6 -- Etz Hayim p. 1317

Perceiving prophetically in his day what would become Zionist reality in ours, Isaiah speaks of the ingathering of the exiles and the rejoicing on that day.

Haftarat Shavuot 1 -- Ezekiel 1:1-28; 3:12 -- Etz Hayim p. 1321

Ezekiel's vision of the chariot, a divine appearance, is juxtaposed to the Revelation at Sinai. Thus also the customary belief that at midnight of Shavuot the heavens would open.

Haftarat Shavuot 2 -- Havakuk 3:1-13, 18-19 -- Etz Hayim p. 1326

Havakuk's prophecy was understood, particularly in verse three and four, as describing God's appearance at Sinai, hence its inclusion as a haftarah for Shavuot.

Haftarat Tisha B'Av (shacharit) -- first third -- Jeremiah 8:13-23; 9:22-23 -- Etz Hayim p. 1329

It is said that Jeremiah composed the laments that make up Megillat Eichah. His mournful words are also chosen for the haftarah on this day.

Haftarat Tísha B'Av (shacharit) -- second third -- Jeremiah 9:1-10, 22-23 -- Etz Hayim p. 1332

It is said that Jeremiah composed the laments that make up Megillat Eichah. His mournful words are also chosen for the haftarah on this day.

Haftarat Tísha B'Av (shacharit) -- third third -- Jeremiah 9:11-23 -- Etz Hayim p. 1333

It is said that Jeremiah composed the laments that make up Megillat Eichah. His mournful words are also chosen for the haftarah on this day.

Fast Day (minchah) -- Isaiah 55:6-13 -- Etz Hayim p. 1336

or -- Isaiah 56:1-8 -- Etz Hayim p. 1337

Both of these alternative haftarot focus on repentance and doing God's will. Each is part of the traditional haftarah read at this time.

Appendix I: Prophetic Verses Represented in the Complete Triennial Haftarah Cycle

Joshua 1:1-9; 2:1-11; 3:3-4:7, 19-24; 5:2-6:16; 8:30-35; 10:1-14; 14:6-15; 17:1-6, 17-18; 23:1-11; 24:1-14, 16-28.

Judges 3:15-27, 30; 4:4-5:31; 6:24-32; 7:9-20; 11:12-27; 13:2-14, 24-25; 15:9-20.

I Sam 1: 1-2:10, 13-26; 9:15-21, 27-10:1; 12:1-22; 14:1-12; 15:7-23; 18:20-28; 19:11-18; 20:18-42; 24:2-15.

II Sam 1:12, 17-27; 6:1-15; 7:1-16, 18-29; 19:32-40; 22:1-51.

I Kings 1:11-31; 2:1-12; 3:5-4:1; 6:1-13; 7:13-26, 40-50; 8:1-39, 54-66; 9:2-9; 10:1-9; 17:1-16; 18:20-39; 19:1-16.

II Kings 2:1-13; 4:8-36; 5:1-14, 20-27; 6:8-23; 7:3-16; 12:1, 5-16; 18:1-13; 19:15-19; 20:1-11; 22:8-19; 23:1-9, 21-23.

Isaiah 1:1-27; 6:1-13; 10:15-26, 32-33; 11:1-12:6; 27:6-13; 29:22-23; 40:1-41:16; 42:5-21; 43:1-45:7; 46:3-13; 48:12-21; 49:14-52:12; 54:1-56:8; 58:1-14; 60:1-9, 13-64:8; 65:16-66:14, 22-24.

Jeremiah 1:1-2:28; 3:4; 4:1-2; 7:21-28; 8:13-9:23; 10:1-10; 14:11-22; 16:9-15, 19-17:14, 19-27; 30:1-22; 31:2-20; 32:6-27; 33:1-11, 14-22, 25-26; 34:12-22; 46:13-28.

Ezekiel 1:1-28; 3:12; 16:4-14; 20:2-20; 22:1-16; 28:25-29:12, 21; 36:16-28; 37:1-28; 38:18-39:7; 42:13-43:27; 44:15-24; 45:1-46:11.

Hosea 2:1-7, 16-22; 4:1-15; 9:1-9; 12:3-14; 14:2-10.

Joel 1:8-13; 2:12-27.

Amos 1:1, 11-2:3, 6-3:2, 7-8; 5:4-15; 9:7-15.

Ovadhiah 1:10-18, 21.

Jonah 1:1-4:11

Micah 5:1-8; 6:1-8; 7:18-20.

Nachum 1:1-7; 2:1-3.

Havakuk 3:1-13, 18-19.

Zephaniah 3:9-20.

Haggai 1:1-12; 2:1-9.

Zekhariah 1:7-17; 2:5-4:7; 8:1-8, 11-22; 10:3-12; 14:1-9, 16-21.

Malakhi 1:1-2:10, 13-3:24.

Appendix II: Prophetic Verses Correlated to the Triennial Torah Cycle

Joshua 1:1-9	Simchat Torah	I Kings 8:1-11	P'kudei 1
Joshua 2:1-11	Sh'lach 1	I Kings 8:2-13	Sukkot 2
Joshua 3:3-8, 17-4:7	B'haalot'kha 2	I Kings 8:10-21	P'kudei 2
Joshua 3:9-17, 4:19-24	B'shallach 3	I Kings 8:22-39	P'kudei 3
Joshua 5:2-12	Pesach 1	I Kings 8:54-66	Sh'mini Atzeret
Joshua 5:13-6:5, 15-16	Shmot 2	I Kings 9:2-9, [4-5a]	2 Puranuta 3
Joshua 6:5-14, [12]	Naso 1	I Kings 10:1-9	Miketz 3
Joshua 8:30-35, [33]	B'midbar 3	I Kings 17:1-16	Sh'lach 3
Joshua 10:1-14	Lekh L'kha 2	I Kings 18:20-39	Ki Tissa 2
Joshua 14:6-15	Sh'lach 2	I Kings 19:1-16	Pinchas 1
Joshua 17, 1-6, 17-18	Pinchas 2		
Joshua 23:1-11	Haazinu 3		
Joshua 24:1-14	Balak 3	II Kings 2:1-13	B'reshit 3
Joshua 24:16-28	Mishpatim 3	II Kings 4:8-17	Vayera 1
		II Kings 4:18-36	Vayera 3
		II Kings 5:1-14	M'tzora 1
Judges 3:15-27, 30	Toldot 3	II Kings 5:20-27	M'tzora 3
Judges 4:4-24	B'shallach 1	II Kings 6:8-23	Vayera 2
Judges 5:1-31	B'shallach 2	II Kings 7:3-16	M'tzora 2
Judges 6:24-32	Lekh l'kha 1	II Kings 12:1, 5-16	Sh'kalim
Judges 7:9-20	Vayeshev 3	II Kings 18:1-13, 19:15-19	Chukkat 3
Judges 11:12-27	Chukkat 2	II Kings 20:1-11	B'haalot'kha 3
Judges 13:2-14, 24-25	Naso 2	II Kings 22:8-19	1 Puranuta 2
Judges 15:9-20	Chukkat 1	II Kings 23:1-9, 21-23	Pesach 2
I Samuel 1:1-2:10	Rosh Hashanah 1	Isaiah 1:1-27	3 Puranuta
I Samuel 2:13-26	Vayikra 2	Isaiah 6:1-13	Yitro1
I Samuel 9:15-21, 27-10:1	Sh'mot 3	Isaiah 10:15-26, 32-33	Vaera 3
I Samuel 12:1-13	Korach 1	Isaiah 11:1-12, 16	Pesach 8
I Samuel 12:13-22	Korach 2	Isaiah 11:11-12:6	Yom HaAtzmaut
I Samuel 14:1-12	Chayei Sarah 2	Isaiah 27:6-13, 29:22-23	Sh'mot 1
I Samuel 15:7-23	Zachor	Isaiah 40:1-26	1 Nechemta
I Samuel 18:20-28	Mishpatim 2	Isaiah 40:25-31	B'reshit 2
I Samuel 19:11-18	Vayetze 3	Isaiah 41:1-10	Vayigash 3
I Samuel 20:18-42	Machar Chodesh	Isaiah 41:8-16	Lekh L'kha 3
I Samuel 24:2-15	Vayeshev 2	Isaiah 42:5-21	B'reshit 1
		Isaiah 43:1-10	3 Nechemta 2
		Isaiah 43:11-20	3 Nechemta 3
II Samuel 1:12, 17-27	Vay'chi 3	Isaiah 43:21-44:8	Vayikra 1
II Samuel 6:1-15	Sh'mini 1	Isaiah 44:9-23	Yitro 2
II Samuel 7:1-16	T'rumah 3	Isaiah 44:24-45:7	3 Nechemta 3
II Samuel 7:18-29	Bo 3	Isaiah 46:3-13	Tazria 1
II Samuel 19:32-40	Toldot 2	Isaiah 48:12-21, [20]	5 Nechemta 3
II Samuel 22, 1-19	Pesach 7	Isaiah 49:14-26	1 Nechemta 1
II Samuel 22:1, 19-31	Haazinu 2	Isaiah 50:1-51:3	1 Nechemta 2
II Samuel 22:1, 31-51	Haazinu 1	Isaiah 51:1-11	Chayei Sarah 1
		Isaiah 51:12-23, [22]	4 Nechemta 1
		Isaiah 52:1-12	4 Nechemta 2
I Kings 1:11-31	Chayei Sarah 3	Isaiah 54:1-10	Noach 2, 5 Nechemta 1
I Kings 2:1-12	Vay'chi 2	Isaiah 54:11-55:5	Noach 1, 3 Nechemta 1
I Kings 3:5-15	Miketz 1	Isaiah 55:6-13	Fast Day Minchah (one choice)
I Kings 3:15-4:1	Miketz 2	Isaiah 56:1-8	Fast Day Minchah (other choice)
I Kings 6:1-13	T'rumah 2	Isaiah 58:1-14	YK Shacharit
I Kings 7:13-26	Vayak-hel 2	Isaiah 60:1-9	6 Nechemta 1
I Kings 7:40-50	Vayak-hel 1, Hanukkah 2	Isaiah 60:13-22	6 Nechemta 2

Isaiah 61:1-9	K'doshim 1	Joel 1:8-13, 2:12-14	Naso 3
Isaiah 61:10-62:12	7 Nechemta 1	Joel 2:15-27	Shabbat Shuvah (other choice)
Isaiah 63:1-9	7 Nechemta 2		
Isaiah 63:7-16	B'midbar 2		
Isaiah 63:17-64:8	Ki Tissa 3	Amos 1:1, 11-2:3	Vayishlach 3
Isaiah 65:16-25	7 Nechemta 3	Amos 2:6-3:2, 7-8	Vayeshev 1
Isaiah 66:1-14, 22-24, [23]	Rosh Chodesh	Amos 5:4-15	Vay'chi 1
		Amos 9:7-15	K'doshim 2
Jeremiah 1:1-10, [8]	Vaera 1		
Jeremiah 1:11-2:3	1 Puranuta 1	Ovadiah 1:10-18, 21	Vayishlach 1
Jeremiah 2:4-13, 4:1-2	2 Puranuta 1		
Jeremiah 2:14-28, 3:4	2 Puranuta 2		
Jeremiah 7:21-28, 9:22-23	Tsav 1	Jonah 1:1-4:11	
Jeremiah 8:13-23, 9:22-23	Tishah B'Av shacharit 1	+ Micah 7:18-20	YK Minchah
Jeremiah 9:1-10, 22-23	Tishah B'Av Shacharit 2		
Jeremiah 9:11-23	Tishah B'Av Shacharit 3		
Jeremiah 10:1-10	Bo 1	Micah 5:1-8	Balak 2
Jeremiah 14:11-22	1 Puranuta 3	Micah 6:1-8	Balak 1
Jeremiah 16:9-15, 19-21	B'chukotai 2	Micah 7:18-20	added at end of Shabbat Shuvah after Hosea 14 at end of YK Minchah after Jonah
Jeremiah 17:1-14	B'chukotai 1		
Jeremiah 17:19-27, [24-25]	Ki Tissa 1		
Jeremiah 30:1-9	Tazria 2		
Jeremiah 30:10-22	Vayishlach 2		
Jeremiah 31:2-20	Rosh Hashanah 2	Nachum 1:1-7, 2:1-3, [2b-3a]	Emor 3
Jeremiah 32:6-15	B'har 1		
Jeremiah 32:16-27	B'har 2		
Jeremiah 33:1-11	5 Nechemta 2	Havakuk 3:1-13, 18-19	Shavuot 2
Jeremiah 33:14-22	Tsav 2		
Jeremiah 34:12-22, 33:25-26	Mishpatim 1		
Jeremiah 46:13-28	Bo 2	Zephaniah 3:9-20	Noach 3
Ezekiel 1:1-28, 3:12	Shavuot 1	Haggai 1:1-12	T'tzaveh 2
Ezekiel 16:4-14	Yitro 3	Haggai 2:1-9	T'tzaveh 3
Ezekiel 20:2-20	Acharei 2		
Ezekiel 22:1-16	Acharei 1		
Ezekiel 28:25-29:12, 21	Vaera 2	Zekhariah 1:7-17	Vayetze 2
Ezekiel 36:16-28	Parah	Zekhariah 2:5-17	T'rumah 1
Ezekiel 37:1-14	Shabbat ChhM Pesach	Zekhariah 3:1-5, 4:1-7	B'haalot'kha 1
Ezekiel 37:15-28	Vayigash 1	Zekhariah 3:6-4:7	Hanukkah 1
Ezekiel 38:18-39:7	Shabbat ChhM Sukkot	Zekhariah 8:1-8	2 Nechemta 3
Ezekiel 42:13-20	Tsav 3	Zekhariah 8:11-22	6 Nechemta 3
Ezekiel 43:1-9	Vayak-hel 3	Zekhariah 10:3-12	Vayigash 2
Ezekiel 43:10-17	T'tzaveh 1	Zekhariah 14:1-9, 16-21	Sukkot 1
Ezekiel 43:18-27	Sh'mini 2		
Ezekiel 44:15-24	Emor 1		
Ezekiel 45:1-15	Korach 3	Malakhi 1:1-14	Toldot 1
Ezekiel 45:16-25	HaChodesh	Malakhi 2:1-10, [7]	Emor 2
Ezekiel 46:1-11	Pinchas 3	Malakhi 2:13-3:4	Vayikra 3
		Malakhi 3:5-12	B'chukotai 3
Hosea 2:1-7, 16-22	B'midbar 1	Malakhi 3:13-24, [23]	Ha Gadol
Hosea 4:1-15	K'doshim 3		
Hosea 9:1-9	Sh'mini 3		
Hosea 12:3-14	Vayetze 1		
Hosea 14:2-10 + Micah 7:18-20			
	Shabbat Shuvah (one choice)		