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 haftorot abridged for the triennial reading,
with new selections -- A Supplement to Etz Hayyim

T -- Traditional, TA -- Traditional Ashkenaz, TS -- Traditional Sfard,
Ta -- Traditional abridged, TAA -- Traditional Ashkenaz abridged, TSa -- Traditional Sfard abridged

<table>
<thead>
<tr>
<th>Page</th>
<th>Parashah</th>
<th>EH</th>
<th>Citation</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>B’reshit --</td>
<td>36</td>
<td>Isaiah 42:5-21</td>
</tr>
<tr>
<td>6</td>
<td>2 [ 2:4-4:26] --</td>
<td>65</td>
<td>Isaiah 54:1-10</td>
</tr>
<tr>
<td>6</td>
<td>3 [ 5:1-6:8] --</td>
<td>97</td>
<td>Isaiah 51:8-16</td>
</tr>
<tr>
<td>7</td>
<td>Noah --</td>
<td>67</td>
<td>Isaiah 54:11-55:5</td>
</tr>
<tr>
<td>7</td>
<td>2 [ 8:15-10:32] --</td>
<td>65</td>
<td>Isaiah 54:1-10</td>
</tr>
<tr>
<td>8</td>
<td>Lekh L’kha --</td>
<td>124</td>
<td>II Kings 4:8-17</td>
</tr>
<tr>
<td>11</td>
<td>Vayera --</td>
<td>124</td>
<td>II Kings 4:8-17</td>
</tr>
<tr>
<td>12</td>
<td>Chayei Sarah --</td>
<td>143</td>
<td>I Kings 1:11-31</td>
</tr>
<tr>
<td>15</td>
<td>Toldot --</td>
<td>196</td>
<td>I Kings 3:5-15</td>
</tr>
<tr>
<td>16</td>
<td>Vayetze --</td>
<td>196</td>
<td>I Kings 3:5-15</td>
</tr>
<tr>
<td>17</td>
<td>3 [ 31:17-32:3] --</td>
<td>272</td>
<td>I Kings 3:16-4:1</td>
</tr>
<tr>
<td>18</td>
<td>Vayishlah --</td>
<td>223</td>
<td>Ovadiah 1:10-18, 21</td>
</tr>
<tr>
<td>18</td>
<td>1 [ 32:4-33:20] --</td>
<td>223</td>
<td>Ovadiah 1:10-18, 21</td>
</tr>
<tr>
<td>20</td>
<td>Vayeshev --</td>
<td>247</td>
<td>Amos 1:1, 11-2:3</td>
</tr>
<tr>
<td>22</td>
<td>Miketz --</td>
<td>291</td>
<td>Ezekiel 37:15-28</td>
</tr>
<tr>
<td>24</td>
<td>Vayigash --</td>
<td>313</td>
<td>I Kings 2:1-12</td>
</tr>
<tr>
<td>25</td>
<td>Vay’chi --</td>
<td>313</td>
<td>I Kings 2:1-12</td>
</tr>
<tr>
<td>Page</td>
<td>Parashah</td>
<td>EH</td>
<td>Citation</td>
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<td>27</td>
<td>Sh'mot --</td>
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<td>29</td>
<td>Vaera --</td>
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<td>31</td>
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<tr>
<td>34</td>
<td>Yitro --</td>
<td></td>
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<td>35</td>
<td>Mishpatim --</td>
<td></td>
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<td>36</td>
<td>T'rumah --</td>
<td></td>
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<tr>
<td>37</td>
<td>T'tzaveh --</td>
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<td>39</td>
<td>Ki Tissa --</td>
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<td>41</td>
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</tbody>
</table>

*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]**

<table>
<thead>
<tr>
<th>Page</th>
<th>V 1</th>
<th></th>
<th></th>
<th>TA / TS (P'kudei)</th>
</tr>
</thead>
<tbody>
<tr>
<td>41</td>
<td></td>
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<td>42</td>
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<td>42</td>
<td>P 1</td>
<td></td>
<td></td>
<td>TAa</td>
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<td>42</td>
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<td>EH</td>
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<td>44</td>
<td></td>
<td>2</td>
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<td>I Samuel 2:13-26</td>
</tr>
<tr>
<td>45</td>
<td></td>
<td>3</td>
<td></td>
<td>Malakhi 2:13-3:4</td>
</tr>
<tr>
<td>46</td>
<td></td>
<td>2</td>
<td>7:11-7:38</td>
<td>Jeremiah 33:14-22</td>
</tr>
<tr>
<td>47</td>
<td></td>
<td>3</td>
<td>8:1-8:36</td>
<td>Ezekiel 42:13-20</td>
</tr>
<tr>
<td>47</td>
<td>Sh'mini --</td>
<td>1</td>
<td>9:1-10:11</td>
<td>645</td>
</tr>
<tr>
<td>48</td>
<td></td>
<td>2</td>
<td>10:12-11:32</td>
<td>Ezekiel 43:18-27</td>
</tr>
<tr>
<td>49</td>
<td>*Tazria -- M'tzora -- [12:1-15:33] (see instructions regarding double parshiyot, above)</td>
<td>T 1</td>
<td>Isaiah 46:3-13</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td></td>
<td>2</td>
<td></td>
<td>Jeremiah 30:1-9</td>
</tr>
<tr>
<td>50</td>
<td></td>
<td>M 1</td>
<td>673</td>
<td>II Kings 5:1-14</td>
</tr>
<tr>
<td>50</td>
<td></td>
<td>2</td>
<td>676</td>
<td>II Kings 7:3-16</td>
</tr>
<tr>
<td>50</td>
<td></td>
<td>3</td>
<td></td>
<td>II Kings 5:20-27</td>
</tr>
<tr>
<td>51</td>
<td></td>
<td>2</td>
<td>714</td>
<td>Ezekiel 20:2-20</td>
</tr>
<tr>
<td>51</td>
<td></td>
<td>K 1</td>
<td>Isaiah 61:1-9</td>
<td></td>
</tr>
<tr>
<td>52</td>
<td></td>
<td>2</td>
<td>706</td>
<td>Amos 9:7-15</td>
</tr>
<tr>
<td>52</td>
<td></td>
<td>3</td>
<td></td>
<td>Hosea 4:1-15</td>
</tr>
<tr>
<td>55</td>
<td>*B'har -- B'chukotai -- [25:1-27:34] (see instructions regarding double parshiyot, above)</td>
<td>Bh 1</td>
<td>Jeremiah 32:6-15</td>
<td></td>
</tr>
<tr>
<td>55</td>
<td></td>
<td>2</td>
<td>760</td>
<td>Jeremiah 32:16-27</td>
</tr>
<tr>
<td>56</td>
<td></td>
<td>Bch 1</td>
<td>Jeremiah 17:1-14</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td></td>
<td>2</td>
<td></td>
<td>Jeremiah 16:9-15, 19-21</td>
</tr>
<tr>
<td>57</td>
<td></td>
<td>3</td>
<td>1296</td>
<td>Malakhi 3:5-12</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Page</th>
<th>Parashah</th>
<th>EH</th>
<th>Citation</th>
</tr>
</thead>
<tbody>
<tr>
<td>57</td>
<td></td>
<td>2</td>
<td>2:1-3:13</td>
</tr>
<tr>
<td>58</td>
<td></td>
<td>3</td>
<td>3:14-4:20</td>
</tr>
<tr>
<td>58</td>
<td>Naso --</td>
<td>1</td>
<td>4:21-5:10</td>
</tr>
<tr>
<td>59</td>
<td></td>
<td>2</td>
<td>5:11-6:27</td>
</tr>
<tr>
<td>59</td>
<td></td>
<td>3</td>
<td>7:1-7:89</td>
</tr>
<tr>
<td>60</td>
<td>B'haalot'kha</td>
<td>1</td>
<td>8:1-9:14</td>
</tr>
<tr>
<td>60</td>
<td></td>
<td>2</td>
<td>9:15-10:34</td>
</tr>
<tr>
<td>62</td>
<td>Sh'lach --</td>
<td>1</td>
<td>13:1-14:7</td>
</tr>
<tr>
<td>62</td>
<td></td>
<td>2</td>
<td>14:8-15:7</td>
</tr>
<tr>
<td>62</td>
<td></td>
<td>3</td>
<td>15:8-15:41</td>
</tr>
<tr>
<td>64</td>
<td>Korach --</td>
<td>1</td>
<td>16:1-17:15</td>
</tr>
<tr>
<td>64</td>
<td></td>
<td>2</td>
<td>16:20-17:24</td>
</tr>
<tr>
<td>65</td>
<td></td>
<td>3</td>
<td>17:25-18:32</td>
</tr>
</tbody>
</table>
*Chukkat -- 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)

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
Haazinu --

[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
83

Special Haftarot – every year, as called for

***Machar Chodesh – 1216 I Samuel 20:18-42 T (long)
84
***Rosh Chodesh -- 1220 Isaiah 66:1-14; 22-24; [23] Ta
84
(*** when these haftarot are pre-empted by the special haftarot some have the custom of appending the first and last verse of these haftarot 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
or 1236 Joel 2:15-27 Ta
84
YK shacharit -- 1242 Isaiah 58:1-14 T
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 T
85
Sukkot 2 -- 1257 I Kings 8:2-13 T
85
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 T
85
Hanukkah 2 -- 1274 I Kings 7:40-50 T
86
Sh’kalim -- 1277 II Kings 12:1; 5-16 T
86
Zakhor -- 1282 I Samuel 15:7-23 T
86
Parah -- 1287 Ezekiel 36:16-28 T
86
HaChodesh -- 1291 Ezekiel 45:16-25 TAa
86
HaGadol -- 1297 Malakhi 3:13-24; [23] T
86
Pesach 1 -- 1300 Joshua 5:2-12 T
86
Pesach 2 -- 1304 II Kings 23:1-9; 21-23 T
87
Shabbat ChhM Pesach – 1308 Ezekiel 37:1-14 T
87
Pesach 7 -- 1311 II Samuel 22:1-19 T
87
Pesach 8 -- 1316 Isaiah 11:1-12; 16 T
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 Havukuk 3:1-13; 18-19 T
87
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
or 1337 Isaiah 56:1-8 Ta

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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.

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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.

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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.
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 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. 4The 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.”

Then 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.”

Elijah 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. 6Fifty 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. 7Then Elijah took his mantle, which had dropped from him; and he went back and stood on the bank of the Jordan.

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

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**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.*
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.

For then I will make the peoples pure of speech, so that they all invoke the LORD by name and serve Him with one accord. 10 From beyond the rivers of Cush, My suppliants shall bring offerings to Me in Fair Puzai. 11 In 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

looked on to 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.
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.

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

That 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.”

So 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.

Early 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!”

But Joash said to all who had raised his battle, “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!”

That day they named him Jerubbaal, meaning “Let Baal contend with him, since he tore down his altar.”

The battle that Joshua fights at Giveon against a coalition of local kings feels very much like the fight Abraham fought against a similar coalition in chapter fourteen of Genesis.
The 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 men of this city, like one of the royal cities—in fact, larger than Ai—and all its men were warriors.

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, 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. 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: “Come up and help me defeat Gibeon; for it has come to terms with Joshua and the Israelites.”

The 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. The 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.” So Joshua marched up from Gilgal with his whole fighting force, all the trained warriors.

The 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.” Joshua took them by surprise, marching all night from Gilgal. The 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. While 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.

On 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!”

And 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; for 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.

[Scripture text in Hebrew with English translation]

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 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.” So 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.


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.

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.

1Look 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.
Let them attain joy and gladness, while sorrow and sighing flee.

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

O people who lay My instruction to heart!

My victory shall stand forever. My triumph shall remain unbroken.

Though the heavens should melt away like smoke, and the earth wear out like a garment, gladness and joy shall abide there, thanksgiving and the sound of music.

The triumph I grant is near; the success I give has gone forth.

Truly 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.

Hearken 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.

The 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.

Raise 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.

Listen 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;

For 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.

Awake, 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.

It 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.

So 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.

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Haftarat Chaye 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.
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.”


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) -- Malaki 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.


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.
Your servant could barely cross the Jordan with your Majesty! Why should Your Majesty reward me so generously? Let 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.” And 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.”

All 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.

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Barzillai the Gileadite had come down from Rogelim and passed on to the Jordan with the king, to see him off at the Jordan. Barzillai 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. The king said to Barzillai, “Cross over with me, and I will provide for you in Jerusalem at my side.” But Barzillai said to the king, “How many years are left to me that I should go up with Your Majesty to Jerusalem? I 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? Your servant could barely cross the Jordan with your Majesty! Why should Your Majesty reward me so generously? Let 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.” And 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.”

All 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.

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

Rebecca and Jacob’s play, employing camouflage so that Jacob not be recognized by Isaac finds its analog in Ehud’s play to gain entry before Eglon.
Then 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. So Ehud made for himself a two-edged dagger, a gomed in length, which he girded on his right side under his cloak. He presented the tribute to King Eglon of Moab. Now Eglon was a very stout man. When [Ehud] had finished presenting the tribute, he dismissed the people who had conveyed the tribute. But 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, and 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. Reaching with his left hand, Ehud drew the dagger from his right side and drove it into [Eglon’s] belly. The 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.

Stepping out into the vestibule, Ehud shut the doors of the upper chamber on him and locked them. After 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.” They 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! But Ehud had made good his escape while they delayed; he had passed Pesilim and escaped to Seirah. When 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.

On 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.
7 On 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:

8 In 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. 9 I asked, “What are those, my lord?” And the angel who talked with me answered, “I will let you know what they are.” 10 Then the man who was standing among the myrtles spoke up and said, “These were sent out by the LORD to roam the earth.” 11 And 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.” 12 Thereupon 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?”

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

14 Then the angel who talked with me said to me: “Proclaim! Thus said the LORD of Hosts: I am very jealous for Jerusalem—for Zion—15 and I am very angry with those nations that are at ease; for I was only angry a little, but they overdid the punishment. 16 Assuredly, 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. 17 Proclaim 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.

11 Saul 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.”

12 Michal let David down from the window and he escaped and fled. 13 Michal 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. 14 Saul sent messengers to seize David; but she said, “He is sick.” 15 Saul, 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.” 16 When the messengers came, they found the household idol in the bed, with the net of goat’s hair at its head. 17 Saul 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.’”

18 David 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.
There is no remedy, no recovery for you.

But I will not make an end of you!

And Jacob shall again have calm and quiet with none to trouble him;

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

Jacob shall return,” says Jeremiah, speaking of exiled Israel. It is, of course, in this portion a reference to the return of exiled Israel.

Jacob confronts Esau in the parashah. The traditional haftarah therefore focuses, generations later, on Jacob’s descendants, Israel, facing Esau’s descendants, Edom.

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;

But I will not make an end of you!
I will not leave you unpunished, but will chastise you in measure.

Your injury is incurable, your wound severe;

No one pleads for the healing of your sickness,
There is no remedy, no recovery for you.

All 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.

I did these things to you ecause your iniquity was so great
And your sins so many.

Assuredly, 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.

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

10But you, have no fear, My servant Jacob — declares the LORD —

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

12For thus said the LORD:

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;

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

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

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.

2Thus 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.
1I 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;
2I 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.

So 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; and 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.

David’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. But afterward David reproached himself for cutting off the corner of Saul’s cloak. He 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.” David rebuked his men and did not permit them to attack Saul.

Saul left the cave and started on his way. Then 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. And David said to Saul, “Why do you listen to the people who say, ‘David is out to do you harm?’ You 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.’ Please, 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. May the LORD judge between you and me! And may He take vengeance upon you for me, but my hand will never touch you. As the ancient proverb has it: ‘Wicked deeds come from wicked men!’ My hand will never touch you. Against whom has the king of Israel come out? Whom are you pursuing? A dead dog? A single flea? May 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.”


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

Now Midian, Amalek, and all those pursuing shall be left with nothing. I have delivered you from their hand.

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

And if you are afraid to attack, first go down to the camp with your attendant Purah and 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.—Now 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.—Gideon 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.” To 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.”

When 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!” He 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. “Watch me,” he said, “and do the same. When I get to the outposts of the camp, do exactly as I do. When 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!’”
Gideon 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, and 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.

5At Gibeon the LORD appeared to Solomon in a dream by night; and God said, “Ask, what shall I grant you?” Solomon said, “You dealt most graciosly 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. And 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. Your servant finds himself in the midst of the people You have chosen, a people too numerous to be numbered or counted. Grant, 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. And 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—I 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. And 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. And 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.

The queen of Sheba heard of Solomon’s fame, through the name of the LORD, and she came to test him with hard questions. She 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. Solomon 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. When the queen of Sheba observed all of Solomon’s wisdom, and the palace he had built, the 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.

She said to the king, “The report I heard in my own land about you and your wisdom was true.

But 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. How fortunate are your men and how fortunate are these your courtiers, who are always in attendance on you and can hear your wisdom! Praised be the LORD your God, who delighted in you and set you on the throne of Israel. It is because of the LORD’s everlast ing love for He made you king to administer justice and righteousness.”


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.

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 suffer 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 התרומ אלי אליהם יחליפו בם נשיא ואידוני יוחנן למשמורי כרכוב בימיו하며 מ CHKן�ך
׃ז קראוה לברל והם ילדים גימלך דוד ו-opacity רוח כוכב קשת עידת.espresso

“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.
I, the He who announced the generations from the start—

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

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

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

Who 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?

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

Who 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.

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

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

The 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.

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

You 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—

Fear 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 כי ח״פ אמח יתוכ היה ליבת ישראל ורצתי הוה יאול התרשיה יתכן ואולגלך לא תבאו נביא
לא טברך כי הגלל לכל חיי אחיך אני: ידע אשתיה ויהו פורלצל כשה ילב יפת
אבלים ואימם אחריהם אול הגלל לכל חייםiano: ידע אשתיה ויהו פורלצל כשה ילב יפת
המדים את כל הדלך יתכן ואולגלך לא תבאו נביא
ולא נביא ז الحوارכי פורלצל הלגלו: שתהו יממה יתכן ואולגלך לא
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ול_INCLUDED הזרחיי יתכן ואולגלך לא
Thus said the LORD to the House of Israel:
Seek Me, and you will live.

Do 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.

Seek 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.

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

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

They hate the arbiter in the gate, and detest him whose plea is just.
Assuredly, 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.
For 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!
Assuredly, at such a time the prudent man keeps silent, for it is an evil time.

Seek good and not evil, that you may live,
And that the LORD, the God of Hosts, may truly be with you, as you think.
Hate 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.


*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.*
They 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.

And David intoned this dirge over Saul and his son Jonathan—

19 Your glory, O Israel, lies slain on your heights;
   How have the mighty fallen!

Tell 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.

O 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.

From the blood of slain, from the fat of warriors—the bow of Jonathan never turned back;
The sword of Saul never withdrew empty.

Saul and Jonathan, beloved and cherished, never parted in life or in death!
They were swifter than eagles, they were stronger than lions!

Daughters of Israel, weep over Saul,
Who clothed you in crimson and finery,
Who decked your robes with jewels of gold.

How have the mighty fallen in the thick of battle—
Jonathan, slain on your heights!

I grieve for you, my brother Jonathan,
You were most dear to me.
Your love was wonderful to me, more than the love of women.

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

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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.

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**Haftarah 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.

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Once, 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?” He 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?” The 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.

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

The LORD said to Joshua, “See, I will deliver Jericho and her king [and her] warriors into your hands. Let all your troops march around the city and complete one circuit of the city. Do this six days, with 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. And 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.”

On 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. On 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.
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.


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.
But 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.

Does 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!

Assuredly, 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.

The 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, And the mass of its scrub and its farm land.

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

And 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.

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

Even 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!

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

Assuredly, 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. For very soon My wrath will have spent itself, and My anger that was bent on wasting them.” The 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.

This same day at Nob he shall stand and wave his hand. O mount of Fair Zion! O hill of Jerusalem!

Lo! 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.
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,
Silver 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.
9But 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.
Then 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? Yet 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. What more can David say to You? You know Your servant, O Lord GOD. For Your word’s sake and of Your own accord You have wrought this great thing, and made it known to Your servant. You are great indeed, O LORD GOD! There is none like You and there is no other God but You, as we have always heard. And 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. You have established Your people Israel as Your very own people forever; and You, O LORD, have become their God.

And now, O LORD God, fulfill Your promise to Your servant and his house forever; and do as You have promised. And 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. Because 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. And now, O LORD GOD, You are God and Your words will surely come true, and You have made this gracious promise to Your servant. Be 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.”


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.
Now the Jordan keeps flowing over its entire bed downstream to the Sea of the Arabah (the Dead Sea) ran out completely. So the people crossed near Adam, the town next to Zarethan; and those flowing away from the Covenant were at the head of the people.

This is the list of Joshua’s twelve men from the tribes of Israel, one man from each tribe.

Now we will know that a living God is among you, and that He will dispossess those before you just as your God did to the Sea of Reeds, which He dried up before you until you crossed. Just as 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. Thus 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.”

And Joshua said to the Israelites, “Come closer and listen to the words of the LORD your God. By this, Joshua continued, “you shall know that a living God is among you, and that He will dispossess for you the Canaanites, Hittites, Gibites, Perizzites, Gergashites, Amorites, and Jebusites: the Ark of the Covenant of the Sovereign of all the earth is advancing before you into the Jordan. Now select twelve men from the tribes of Israel, one man from each tribe. When 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.”

When 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. Now 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, the 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.

The 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.

The people came up from the Jordan on the tenth day of the first month, and encamped at Gilgal on the eastern border of Jericho. And Joshua set up in Gilgal the twelve stones they had taken from the Jordan. He charged the Israelites as follows: “In time to come, when your children ask their fathers, ‘What is the meaning of those stones?’ tell your children: ‘Here the Israelites crossed the Jordan on dry land.’ For 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. Thus 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.”
The Revelation to Moses at Sinai is traditionally complemented by Isaiah’s vision of God.

Isaiah waxes eloquent about the perversity of graven images.

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

As 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. 3 No 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. 4 When 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.” 5 I 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 6 when 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. 7 I bathed you in water, and washed the blood off you, and anointed you with oil. 8 I 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. 9 I decked you out in finery and put bracelets on your arms and a chain around your neck. 10 I put a ring in your nose, and earrings in your ears, and a splendid crown on your head. 11 You 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. 12 Your beauty won you fame among the nations, for it was perfected through the splendor which I set upon you—declares the Lord GOD.
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.

Now Michal daughter of Saul had fallen in love with David; and when this was reported to Saul, he was pleased. Saul 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.” And 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?” When 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?” Saul’s courtiers reported to him, “This is what David answered.” And 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.—When 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, David 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. And Saul realized that the LORD was with David and that Michal daughter of Saul loved him.

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.
In reply, the people declared, “Far be it from us to forsake the LORD and serve other gods! For 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. And 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.”

Joshua, 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. If 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.” But the people replied to Joshua, “No, we will serve the LORD!” Thereupon 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. Then put away the alien gods that you have among you and direct your hearts to the LORD, the God of Israel.” And the people declared to Joshua, “We will serve none but the LORD our God, and we will obey none but Him.”

On that day at Shechem, Joshua made a covenant for the people and he made a fixed rule for them. Joshua 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; and 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.” Joshua then dismissed the people to their allotted portions.

Haftarat *Truman* -- 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.*
Be still, all flesh, before the LORD!  
For He is roused from His holy habitation.


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


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'etzaveh -- 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.
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.”

1And 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’zaveh -- 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.

On the twenty-first day of the seventh month, the word of the LORD came through the prophet Haggai:

3Speak 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: 4Who 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. 5But 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. 6So I promised you when you came out of Egypt, and My spirit is still in your midst. Fear not!

7For 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; 8I 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. 9Silver is Mine and gold is Mine—says the LORD of Hosts. 10The 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 provide prosperity—declares the LORD of Hosts.

Haftarat Kî 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.

This marks the end of our haftarah reading. The next one is from Lamentations, a very different kind of writing. As we read through this, we should be aware that we are moving away from the Torah portion which we had been reading on Saturday morning. As the Shabbat begins, the day of rest, we move to new materials that are appropriate for the Sabbath.
Thus 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, and 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!

Thus said the LORD: Guard yourselves for your own sake against carrying burdens on the sabbath day, and bringing them through the gates of Jerusalem. Nor 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. (But they would not listen or turn their ear; they stiffened their necks and would not pay heed or accept discipline.) If 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, then 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. And 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. But 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.

If 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, then 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.


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.

17 Why, LORD, do You make us stray from Your ways, and turn our hearts away from revering You?
18 Our foes have trampled Your Sanctuary, which Your holy people possessed but a little while.
19 We 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,
2 When You did wonders we dared not hope for, You came down and mountains quaked before You.
3 Such things had never been heard or noted. No eye has seen [them], O God, but You, Who act for those who trust in You.
4 Yet 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?
5 We have all become like an unclean thing, and our virtues like a filthy rag.
We are all withering like leaves, and our iniquities, like a wind, carry us off.
6 Yet 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.
7 But now, O LORD, You are our Father; we are the clay, and You are the Potter, We are all the work of Your hands.
8 Be not implacably angry, O LORD, do not remember iniquity forever.
Oh, look down to Your people, to us all!

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

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

Then he led me to a gate, the gate that faced east. And 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. The 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.

The Presence of the LORD entered the Temple by the gate that faced eastward. A spirit carried me into the inner court, and lo, the Presence of the LORD filled the Temple; and I heard speech addressed to me from the Temple, though [the] man was standing beside me. It 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. When 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. Therefore, let them put their apostasy and the corpses of their kings far from Me, and I will dwell among them forever.

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.

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

Now, therefore, O God of Israel, let Your heavens incline and Your face look toward this house which I have built.

Then 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 and 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; You 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. And 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.’ Now, therefore, O God of Israel, let the promise that You made to Your servant my father David be fulfilled.

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! Yet 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. May 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.

And 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.
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, 

31 oh, 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.

32 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, 

33 oh, hear in heaven and pardon the sin of Your people Israel, and restore them to the land that You gave to their fathers.

34 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, 

35 oh, 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.

36 So, 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, 

37 in 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, 

38 oh, 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.


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.
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, and 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. [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.” And 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. His 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. Eli 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. For 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.

24Now 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, he said to them, “Why do you do such things? I get evil reports about you from the people on all hands. Don’t, my sons! It is no favorable report I hear the people of the LORD spreading about. If 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. Young 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.
13 And 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. 14 But 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. 15 Did 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. 16 For 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.

17 You 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.

But 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. He 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. Then the offerings of Judah and Jerusalem shall be pleasing to the LORD as in the days of yore and in the years of old.


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.

14 See, 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. 15 In 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. 16 In those days Judah shall be delivered and Israel shall dwell secure. And this is what she shall be called: “The LORD is our Vindicator.” 17 For thus said the LORD: There shall never be an end to men of David’s line who sit upon the throne of the
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.

And 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. When 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.”

When 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. He measured the east side with the measuring rod, 500 [cubits]—in rods, by the measuring rod. He turned and measured the north side: 500 [cubits]—in rods, by the measuring rod. He turned [and] measured the south side: 500 [cubits]—in rods, by the measuring rod. Then he turned to the west side [and] measured it: 500 cubits—in rods, by the measuring rod. Thus 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.


The catastrophic death of Uzza in this haftarah recalls the events surrounding the deaths of Nadav and Avihu in today’s Torah portion.
The prophet was distraught, the inspired man driven mad by constant harassment.

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

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

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

Rejoice not, O Israel, as other peoples exult; for you have strayed away from your God:

They 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.

It 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.

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

Behold, 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.

The 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.

Ephraim watches for my God.

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

They 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.

I have spoken, so I will bring it to pass; I have designed it, so I will complete it. I was the Maker, and I will be the Bearer; and I will carry and rescue [you].

Bear in mind what happened of old; They must carry it on their backs and transport it; which is, then, the thematic association of this haftarah to the parashah.

Listen 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:

Till 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].

To whom can you compare Me or declare Me similar?

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

Those 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. They 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.

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

Bear in mind what happened of old;

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

I foretell the end from the beginning, and the start, things that had not occurred. I say: My plan shall be fulfilled; I will do all I have purposed.

I 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.

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

I 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.

A point of linguistic contact connects this haftarah to the Torah reading, both of which speak of giving birth to a male.
The word which came to Jeremiah from the LORD: 5Thus said the LORD, the God of Israel: Write down in a scroll all the words that I have spoken to you. 6For 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. 7And these are the words that the LORD spoke concerning Israel and Judah: 8Thus 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.

In 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; 8instead, 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.*
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?” 22All 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.

23He entered and stood before his master; and Elisha said to him, “Where have you been, Gehazi?” He replied, “Your servant has not gone anywhere.” 24Then [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?

25Surely, 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.


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.


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.
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;
3To 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.


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 chooseness of Israel, but Amos senses the potential arrogance of such a belief, and reminds the people that they are not so special after all.


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.
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.
1 False swearing, dishonesty, and murder, and theft and adultery are rife; Crime follows upon crime!
2 For that, the earth is withered: everything that dwells on it languishes—
3 Beasts of the field and birds of the sky— even the fish of the sea perish.
4 My people is destroyed because of [your] disobedience!
5 So you shall stumble by day, and by night a prophet shall stumble as well,
6 And I will destroy your kindred. 6 My people is destroyed because of [your] disobedience!
7 Because you have rejected obedience, I reject you as My priest;
8 The more they increased, the more they sinned against Me: I will change their dignity to dishonor.
9 They feed on My people’s sin offerings, and so they desire its iniquity.
10 Therefore, the people shall fare like the priests:
I will punish it for its conduct, I will requite it for its deeds.
11 Truly, they shall eat, but not be sated; they shall swill, but not be satisfied,
Because they have forsaken the LORD To practice 11 lechery.
Wine and new wine destroy the mind of 12 My 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.
13 They 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!
14 I 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.
15 If 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!


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

And now, O priests, this charge is for you: Unless 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.) I 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].

Know, then, that I have sent this charge to you that My covenant with Levi may endure—said the LORD of Hosts. I 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.

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

But 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. And 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.

Have 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?
For he is a messenger of the LORD of Hosts.]

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.
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.]

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.


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.

For 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.

And 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.”

Assuredly, 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,” 16but 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.

O 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!

Assuredly, 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.
You, O God, as a horse in a desert,

“Where is He who brought them up from the Sea along with the shepherd of His flock? Then He became their enemy, and Himself made war against them.

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.

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

In 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.

But they rebelled, and grieved His holy spirit;

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

Then 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,

Who 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,

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

As a horse in a desert, "Like 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.

Look 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!

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

At that time Joshua built an altar to the LORD, the God of Israel, on Mount Ebal. As 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. And there, on the stones, he inscribed a copy of the Teaching that Moses had written for the Israelites. All 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. After that, he read all the words of the Teaching, the blessing and the curse, just as is written in the Book of the Teaching. There 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.

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[^30]: At that time Joshua built an altar to the LORD, the God of Israel, on Mount Ebal.
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[^35]: All 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.
And 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.”

Joshua 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.” And he instructed the people, “Go forward, march around the city, with the vanguard marching in front of the Ark of the LORD.” When 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. The 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. But 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.”

So 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. Joshua rose early the next day; and the priests took up the Ark of the LORD, while 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. And so they marched around the city once on the second day and returned to the camp. They did this six days.

-- 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.

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

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

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

And renouncing punishment.

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


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.
Joshua summoned the twelve men whom he had designated among the Israelites, one from each tribe; and 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. This shall serve as a symbol among you: in time to come, when your children ask, ‘What is the meaning of these stones for you?’ you 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.”

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—but 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.”

Then 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.

The 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.”

The 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, “Select twelve men from among the people, one from each tribe, and 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.”

Joshua summoned the twelve men whom he had designated among the Israelites, one from each tribe; and 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. This shall serve as a symbol among you: in time to come, when your children ask, ‘What is the meaning of these stones for you?’ you 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.

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.”

2 Thereupon Hezekiah turned his face to the wall and prayed to the LORD. He said, “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.

3 Before Isaiah had gone out of the middle court, the word of the LORD came to him: “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. 4 And 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.”—Then Isaiah said, “Get a cake of figs.” And they got one, and they applied it to the rash, and he recovered.—5 Hezekiah 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?”—6 Isaiah 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?”—7 Hezekiah said, “It is easy for the shadow to lengthen ten steps, but not for the shadow to recede ten steps.”—8 So the prophet Isaiah called to the LORD, and He made the shadow which had descended on the dial of Ahaz recede ten steps.


The traditions pairs the scouts in the days of Moses with those described in the time of Joshua.
The two faithful scouts are Joshua and Caleb. Joshua’s reward includes his leadership. In this haftarah we read of the reward given Caleb.

So Joshua blessed Caleb son of Jephunneh and assigned Hebron to him as his portion.

The 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. I 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. While my companions who went up with me took the heart out of the people, I was loyal to the LORD my God. On 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.’ Now 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. I 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. And here I am today, eighty-five years old.

Thus 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. — The name of Hebron was formerly Kiriath-arba: [Arba] was the great man among the Anakites. And the land had rest from war.

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.
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.”

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

After some time the wadi dried up, because there was no rain in the land. And the word of the LORD came to him: “Go at once to Zarephath of Sidon, and stay there; I have designated a widow there to feed you.” So 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.” As she went to fetch it, he called out to her, “Please bring along a piece of bread for me.” “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.” “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.” For 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.” She went and did as Elijah had spoken, and she and he and her household had food for a long time. The jar of flour did not give out, nor did the jug of oil fail, just as the LORD had spoken through Elijah.


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


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.

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

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. 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. 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; it is a sacred portion of the land; it shall provide space for houses for the priests, the ministers of the Sanctuary who are qualified to minister to the LORD, as well as holy ground for the Sanctuary. Another ace, 25,000 long by 10,000 wide, shall be the property of the Levites, the servants of the Temple—twenty chambers. 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. 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 border 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.

Thus 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. Have honest balances, an honest ephah, and an honest bath. 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. And the shekel shall weigh 20 gerahs. 20 shekels, 25 shekels [and] 10 plus 5 shekels shall count with you as a mina.
This 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, 14 while 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.— 15 And [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.

The Philistines came up, pitched camp in Judah and spread out over Lehi. 10 The 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.” 11 Thereupon 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.

14 When 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. 15 He came upon a fresh jawbone of an ass and he picked it up; and with it he killed a thousand men. 16 Then Samson said: “With the jaw of an ass, mass upon mass!

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

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

18 He 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?” 19 So 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.”

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

In the third year of King Hoshea son of Elah of Israel, Hezekiah son of King Ahaz of Judah became king. He 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. He did what was pleasing to the LORD, just as his father David had done. He 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. He 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. He clung to the LORD; he did not turn away from following Him, but kept the commandments that the LORD had given to Moses. And the LORD was always with him; he was successful wherever he turned. He rebelled against the king of Assyria and would not serve him. He overran Philistia as far as Gaza and its border areas, from watchtower to fortified town.

In 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, and 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; and 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.

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

19 15 And 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. 16 O LORD, incline Your ear and hear; open Your eyes and see. Hear the words that Sennacherib has sent to blaspheme the living God! 17 True, O LORD, the kings of Assyria have annihilated the nations and their lands, 18 and have committed their gods to the flames and have destroyed them; for they are not gods, but man’s handiwork of wood and stone. 19 But 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.”


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.

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.
2 Truly, 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.
3 He 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;
4 And 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,
Who 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.

The 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.

The 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.

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

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

Joshua assembled all the tribes of Israel at Shechem. He summoned Israel’s elders and commanders, magistrates and officers; and they presented themselves before God. Then 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. But 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, and 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.

Then I sent Moses and Aaron, and I plagued Egypt with [the wonders] that I wrought in their midst, after which I freed you—6 I 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. 7 They 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, 8 I 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. 9 Thereupon Balak son of Zippor, the king of Moab, made ready to attack Israel. He sent for Balaam son of Beor to curse you, 10 but 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. 12 I 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. 13 I 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.

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**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 haftarat puranuta after 17 Tammuz.

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**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 haftarat puranuta after 17 Tammuz.

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. 2 And now assignments were made to the remaining Manassites, by their clans:
the descendants of Abiezer, Helek, Asriel, Shechem, Hepher, and Shamida. Those were the male
descendants of Manasseh son of Joseph, by their clans.

Now 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. They
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. Ten districts fell to Manasseh,
apart from the lands of Gilead and Bashan, which are across the Jordan. Manasseh’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.

But 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. The 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.”


The haftarat discusses the sacrifices brought on Shabbat and festivals, a fitting parallel to the
extensive discussion of the festival offerings in this Torah portion. This haftarat may be
preempted by the start of haftarot puranuta after 17 Tammuz.

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.
The 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. The common
people shall worship before the LORD on sabbaths and new moons at the entrance of the same gate.
The burnt offering which the prince presents to the LORD on the sabbath day shall consist of six
lams without blemish and one ram without blemish— with 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. And 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. \(^7\) And 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*.

\(^8\)When the prince enters, he shall come in by way of the vestibule of the gate, and he shall go out the
same way.

\(^9\)But 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. \(^10\) And as for the prince, he shall enter with them when they enter and leave
when they leave.

\(^11\)On 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*.

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**Haftarat Puranuta 1** -- first third -- Jeremiah 1:11-2:3 -- Etz Hayim p. 970

“mitzafon tipatcha ha-ra’ah”

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**Haftarat Puranuta 1** -- second third -- II Kings 22:8-19

“hinn’ni mevi ra’ah”

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\(^8\)Then 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. \(^9\)The 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.” \(^10\)The scribe Shaphan also told the king, “The high priest Hilkiyah has given me a
scroll”; and Shaphan read it to the king.
When the king heard the words of the scroll of the Teaching, he rent his clothes. And the king gave orders to the priest Hilkiah, and to Ahikam son of Shaphan, Achbor son of Michaiah, the scribe Shaphan, and Asaiah the king’s minister: “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.”

So 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. She responded: “Thus said the LORD, the God of Israel: Say to the man who sent you to me: Thus 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. Because 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. But 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—because 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.

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 Michaiah, the scribe Shaphan, and Asaiah the king’s minister: “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.”

So 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. She responded: “Thus said the LORD, the God of Israel: Say to the man who sent you to me: Thus 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. Because 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. But 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—because 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”

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.’”
The 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!  
Assuredly, 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. And 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.
And 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.
If 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.
Have 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?
We acknowledge our wickedness, O LORD—the iniquity of our fathers—
For we have sinned against You.
For Your name’s sake, do not disown us; Do not dishonor Your glorious throne.
Remember, do not annul Your covenant with us.
Can 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’lishninah”
The LORD appeared to Solomon a second time, as He had appeared to him at Gibeon. The 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 be there. As 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, then 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.’ [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, then 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. And 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?’ they 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, then I will establish your throne of kingship over Israel forever.]

Haftarat Puranuta 3 (Shabbat Chazov) -- 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”
The word of the LORD of Hosts came [to me]:

2 Thus said the LORD of Hosts: I am very jealous for Zion, I am fiercely jealous for her. 3 Thus 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.

4 Thus 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. 5 And the squares of the city shall be crowded with boys and girls playing in the squares. 6 Thus 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. 7 Thus said the LORD of Hosts: I will rescue My people from the lands of the east and from the lands of the west, 8 and 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 Nechemia 3 -- third third Re’eh -- Isaiah 43:11-20

“ami v’chiri”

None but me, the LORD; Beside Me, none can grant triumph.
I 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.

When I act, who can reverse it?
Thus 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.
I am your Holy One, the LORD, Your King, the Creator of Israel.
Thus said the LORD, who made a road through the sea and a path through mighty waters,
Who destroyed chariots and horses, and all the mighty host—
They lay down to rise no more, they were extinguished, quenched like a wick:
I 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.
The 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 Nechemia 4 -- first third Shoftim -- Isaiah 51:12-23, [22] -- Etz Hayim p. 1108

“anokhi anokhi”

Haftarat Nechemia 4 -- second third Shoftim -- Isaiah 52:1-12 -- Etz Hayim p. 1109

“uri uri”
I call you by name, I hail you by title, though you have not known Me.

Opening doors before him and letting no gate stay shut:

Treading down nations before him, ungirding the loins of kings,

And I will restore their ruined places.”

I form light and create darkness, I make weal and create woe— I the LORD do all these things.

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Thus 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;

Who annul the omens of diviners, and make fools of the augurs;

Who turn sages back and make nonsense of their knowledge;

But 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.”

[I,] who said to the deep, “Be dry; I will dry up your floods,”

Am 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.’”

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:

I will march before you and level the hills that loom up;

I will shatter doors of bronze and cut down iron bars.

I 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.

For 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.

I am the LORD and there is none else; Beside Me, there is no god.

I engird you, though you have not known Me,

So that they may know, from east to west, that there is none but Me.

I am the LORD and there is none else,

I form light and create darkness, I make weal and create woe— I the LORD do all these things.
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 siegeworks 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 restore the fortunes of the land as of old—said the LORD.
Haftarat Nechemtah 5 -- third third Ki Tetze -- Isaiah 48:12-21, [20]

“goalekh k’dosh yisrael”

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.
[22Go forth from Babylon. Flee from Chaldea!
Declare this with loud shouting, announce this, bring out the word to the ends of the earth!]
Haftarat Nechemya 6 -- second third Ki Tavo -- Isaiah 60:13-22 -- Etz Hayim p. 1162
“v’amekh kulam tzadikim”

Haftarat Nechemya 6 -- third third Ki Tavo -- Zephaniah 8:11-22
“emet u-mishpat shalom”

And now I will not treat the remnant of this people as before—declares the LORD of Hosts—

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.

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—so, at this time, I have turned and planned to do good to Jerusalem and to the House of Judah. Have no fear! These are the things you are to do:

And do not contrive evil against one another, and do not love perjury, because all those are things that I hate—declares the LORD.

And the word of the LORD of Hosts came to me, saying.

Thus 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.

Thus said the LORD of Hosts: Peoples and the inhabitants of many cities shall yet come—the 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.” The 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.

11But now I will not treat the remnant of this people as before—declares the LORD of Hosts—

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.

And 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—so, at this time, I have turned and planned to do good to Jerusalem and to the House of Judah. Have no fear! These are the things you are to do:

Speak the truth to one another, render true and perfect justice in your gates. And 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—the 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.” The 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.
And the serpent's food shall be earth.

24

But they shall be a people blessed by the LORD, and their offspring shall remain with them.

My chosen ones shall outlive the work of their hands.

He who dies at a hundred years shall be reckoned a youth,

The former things shall not be remembered; they shall never come to mind.

And whoever swears in the land shall swear by the true God.

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.

For behold! I am creating a new heaven and a new earth;

The former things shall not be remembered, they shall never come to mind.

Be glad, then, and rejoice forever in what I am creating.

For I shall create Jerusalem as a joy, and her people as a delight;

And I will rejoice in Jerusalem and delight in her people.

Never again shall be heard there the sounds of weeping and wailing.

No 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.

They shall build houses and dwell in them, they shall plant vineyards and enjoy their fruit.

They 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.

They 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.

Before they pray, I will answer; while they are still speaking, I will respond.

The 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.
Moses, without ever deviating from it to the right or to the left, drive them out to make way for you, and you shall possess their land as the Mediterranean Sea in the west.

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.


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’kabzenu) 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 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.*

*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.*
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.

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.

Whereas the special parashah of Parah deals with purification from physical contamination, this haftarah complements it, dealing with metaphoric, spiritual purification.

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.

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.

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.

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 Tisha 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 Tisha 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


Joel 1:8-13; 2:12-27.

Amos 1:1, 11-2:3, 6-3:2, 7-8; 5:4-15; 9:7-15.

Ovadiah 1:10-18, 21.

Jonah 1:1-4:11


Zephaniah 3:9-20.


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 8:30-35, [33] | B'midbar 3 | I Kings 17:1-16 | Sh'lach 3 |
| 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 24:16-28 | Mishpatim 3 | II Kings 4:8-17 | Vayera 1 |
| Judges 3:15-27, 30 | Toldot 3 | II Kings 4:18-36 | Vayera 3 |
| Judges 4:4-24 | B'shallach 1 | II Kings 5:1-14 | M'tzora 1 |
| Judges 5:1-31 | B'shallach 2 | II Kings 5:20-27 | M'tzora 3 |
| Judges 6:24-32 | Lekh L'kha 1 | II Kings 6:8-23 | Vayera 2 |
| Judges 7:9-20 | Vayeshev 3 | II Kings 7:3-16 | M'tzora 2 |
| Judges 11:12-27 | Chukkat 2 | II Kings 12:1-5-16 | Sh'kalim |
| Judges 15:9-20 | Chukkat 1 | II Kings 20:1-11 | B'haalot'kha 3 |
| 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 | Yitro 1 |
| 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 | Chaye Sarah 2 | Isaiah 27:6-13, 29:22-23 | Sh'mot 1 |
| I Samuel 15:7-23 | Zakhor | 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 | Vayeshev 3 | Isaiah 41:8-16 | Lekh L'kha 3 |
| I Samuel 24:2-15 | Vayeshev 2 | Isaiah 42:5-21 | B'reshit 1 |
| II Samuel 1:12, 17-27 | Vay'chi 3 | Isaiah 43:1-10 | 3 Nechemta 2 |
| II Samuel 6:1-15 | Sh'mini 1 | Isaiah 43:3-11-20 | 3 Nechemta 3 |
| II Samuel 7:1-16 | T'rumah 3 | Isaiah 43:21-44:8 | Vayikra 1 |
| II Samuel 7:18-29 | Bo 3 | Isaiah 44:9-23 | Yitro 2 |
| II Samuel 19:32-40 | Toldot 2 | Isaiah 44:24-45:7 | 3 Nechemta 3 |
| II Samuel 22, 1-19 | Pesach 7 | Isaiah 46:3-13 | Tazria 1 |
| II Samuel 22:1, 19-31 | Haazinu 2 | Isaiah 48:12-21, 20 | 5 Nechemta 3 |
| II Samuel 22:1, 31-51 | Haazinu 1 | Isaiah 49:14-26 | 1 Nechemta 1 |
| II Samuel 1:11-31 | Chaye Sarah 3 | Isaiah 50:1-51:3 | 1 Nechemta 2 |
| II Samuel 2:1-12 | Vay'chi 2 | Isaiah 51:1-11 | Chaye Sarah 1 |
| II Kings 3:5-15 | Miketz 1 | Isaiah 51:12-23, 22 | 4 Nechemta 1 |
| II Kings 3:15-4:1 | Miketz 2 | Isaiah 52:1-12 | 4 Nechemta 2 |
| II Kings 6:1-13 | T'rumah 2 | Isaiah 54:1-10 | Noach 2, 5 Nechemta 1 |
| II Kings 7:13-26 | Vayak-hel 2 | Isaiah 54:11-55:5 | Noach 1, 3 Nechemta 1 |
| II Kings 7:40-50 | Vayak-hel 1, Hanukkah 2 | Isaiah 55:6-13 | Fast Day Minchah (one choice) |
| II Kings 10:1-18 | M'tzora 3 | Isaiah 56:1-8 | Fast Day Minchah (other choice) |
| II Kings 10:19-39 | Vayak-hel 2 | Isaiah 58:1-14 | YK Shacharit |
| II Kings 11:1-16 | Vayak-hel 1 | Isaiah 60:1-9 | 6 Nechemta 1 |
| II Kings 11:17-23 | Vayak-hel 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 | Amos 1:1, 11-2:3 | Vayishlach 3 |
| Isaiah 63:7-16 | B'midbar 2 | Amos 2:6-3:2, 7-8 | Vayeshev 1 |
| Isaiah 63:17-64:8 | Ki Tissa 3 | Amos 5:4-15 | Vay’chi 1 |
| Isaiah 65:16-25 | 7 Nechemta 3 | Amos 9:7-15 | K’doshim 2 |
| Jeremiah 1:1-10 | Vaera 1 | Jeremiah 1:11-2:3 | 1 Puranuta 1 |
| Jeremiah 1:11-2:3 | 1 Puranuta 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 |
| Jeremiah 9:1-10, 11-23 | Tishah B’Av Shacharit 2 | Jeremiah 10:1-10 | Bo 1 |
| Jeremiah 10:1-10 | Bo 1 | Jeremiah 14:11-22 | 1 Puranuta 3 |
| Jeremiah 14:11-22 | 1 Puranuta 3 | Jeremiah 16:9-15, 19-21 | B’chukiot 2 |
| Jeremiah 16:9-15, 19-21 | B’chukiot 2 | Jeremiah 17:1-14 | Bo 2 |
| Jeremiah 30:1-9 | Vaishlah 2 | Jeremiah 32:6-15 | B’har 1 |
| Jeremiah 32:6-15 | B’har 1 | Jeremiah 33:1-11 | 5 Nechemta 2 |
| Jeremiah 33:1-11 | 5 Nechemta 2 | Jeremiah 33:14-22 | Tsav 2 |
| Jeremiah 33:14-22 | Tsav 2 | Jeremiah 34:12-22, 33:25-26 | Mishpatim 1 |
| Jeremiah 34:12-22, 33:25-26 | Mishpatim 1 | Jeremiah 46:13-28 | Bo 2 |
| Jeremiah 46:13-28 | Bo 2 | Ezekiel 1:1-28, 3:12 | Shavuot 1 |
| Ezekiel 1:1-28, 3:12 | Shavuot 1 | Ezekiel 16:4-14 | Yitro 3 |
| Ezekiel 16:4-14 | Yitro 3 | Ezekiel 20:2-20 | Acharei 2 |
| Ezekiel 20:2-20 | Acharei 2 | Ezekiel 22:1-16 | Acharei 1 |
| Ezekiel 28:25-29:12, 21 | Vaera 2 | Ezekiel 36:16-28 | Parah |
| Ezekiel 36:16-28 | Parah | Ezekiel 37:1-14 | Shabbat ChH Pesach |
| Ezekiel 37:1-14 | Shabbat ChH Pesach | Ezekiel 37:15-28 | Vayigash 1 |
| Ezekiel 37:15-28 | Vayigash 1 | Ezekiel 38:18-39:7 | Shabbat ChH Sukkot |
| Ezekiel 42:13-20 | Tsav 3 | Ezekiel 43:1-9 | T’zavveh 1 |
| Ezekiel 43:1-9 | T’zavveh 1 | Ezekiel 43:10-17 | Sh’mini 2 |
| Ezekiel 43:10-17 | Sh’mini 2 | Ezekiel 44:15-24 | Emor 1 |
| Ezekiel 44:15-24 | Emor 1 | Ezekiel 45:1-15 | Korach 3 |
| Ezekiel 45:1-15 | Korach 3 | Ezekiel 45:16-25 | HaChodesh |
| Ezekiel 46:1-11 | Pinchas 3 | Hosea 2:1-7, 16-22 | B’midbar 1 |
| Hosea 2:1-7, 16-22 | B’midbar 1 | Hosea 4:1-15 | K’doshim 3 |
| Hosea 4:1-15 | K’doshim 3 | Hosea 9:1-9 | Sh’mini 3 |
| Hosea 9:1-9 | Sh’mini 3 | Hosea 12:3-14 | Vayetze 1 |
| Hosea 12:3-14 | Vayetze 1 | Hosea 14:2-10 | Shabbat Shuvah (one choice) |
| Hosea 14:2-10 | Shabbat Shuvah (one choice) | Jonah 1:1-4:11 | + Micah 7:18-20 YK Minchah |

**Notes:**
- Amos 7:18-20 added at end of Shabbat Shuvah after Hosea 14 at end of YK Minchah after Jonah.