

TLATA DEPURANUTA & SHIVA DENECHEMTA

Three Haftarat of Punishment,
Seven Haftarat of Consolation

Week 9: Kumi Ori

We read all of Yeshayahu chapter 60 this week.

It's part of a longer section that also includes part of next week's haftara, Sos Asis

These early chapters in the 60's of the sefer are an extended address to Zion

Chs 60–62: Encouragement to Zion. This lengthy poem portrays Jerusalem (Zion) as a bereaved woman. In this respect it resembles many passages encountered in the previous section of Deutero-

Isaiah's work, chs 49–57. Its enthusiasm and optimism recall the prophecies in chs 40–48, and like them it heralds the dawn of a new age. The restored Zion will be home for a righteous nation newly

returned to its land and its God; universal recognition of the one God will lead all the nations to enrich Zion and her inhabitants. Unlike the prophecies in chs 40–48, however, this passage puts relatively little emphasis on the return from the exile and does not mention the fall of Babylonia. This section of the book was composed after the Persians under Cyrus defeated the Babylonians in 538 BCE. The restoration of Zion that followed proved in most ways disappointing (see chs 49–57 n.). Rather than giving up hope, the prophet repeats the earlier message, insisting that the LORD will become manifest to humanity and that Jerusalem will eventually achieve peace, security, wealth, and glory. The prophet focuses less on the return to Zion, since it has already begun. **60.1–22: Royal city, royal**

Childs:

“God’s covenant with those “who turn away from sin” (59:20) will continue from generation to generation. Chapters 60—62 serve to spell out, in different ways, the effect of this enduring promise. Particularly in chapter 60 the future glory of Zion is described in a moving portrayal of the city of God. She is addressed in the second person feminine as the downtrodden, rejected woman whose fortunes have suddenly been reversed.”

Light, brightness, radiance, brilliance

This haftara is ALL ABOUT LIGHT. Fishbane says:

"The imagery of light frames the haftarah... This light is portrayed as God's own Glory, a splendor that will illumine Zion and attract all nations to her (v. 3). In earlier prophecies, Israel ... and the prophet in particular are the designated bearers of the light of hope... Now the light is wholly divine; and God, the creator of light (45:7), tells Zion to arise and shine, for He has cast a supernatural light upon her (60:1)....

The people are repeatedly called upon to heed the heavenly manifestation [which] is more than natural; it is not a creation in the world like the sun, but a supernal effulgence {supernatural radiant splendor} of God's redemptive reality... Zion shall have no further need of natural light... Their redemptive state ... shall be a permanent illumination. An eternal radiance shall be cast over the city—lighting all things in full clarity.

Light imagery is found in other genres of Israelite literature ... in such personal exclamations as "The LORD is my light and my help ... whom should I fear?" (Ps. 27:1) and ... "With You is the fountain of life; by Your light do we see light" (Ps. 36:10). Speaking to the nation centuries earlier, Isaiah of Jerusalem ... invited them to "walk by the light of the LORD" (Isa. 2:5). And in another word of hope, he also consoled the people oppressed by Assyrian dominion with the prophecy, "The people that walked in darkness have seen a brilliant light; on those who dwelt in a land of gloom light has dawned" (9:1). Harking back to these promises, the present prophet gives Isaiah's words a new national application. Indeed, his vision of redemption as a heavenly and enduring illumination marks a new moment in biblical theology."

60 Arise, shine, for your light has dawned;
 The Presence of the LORD has shone upon you!
 2 Behold! Darkness shall cover the earth,
 And thick clouds the peoples;
 But upon you the LORD will shine,
 And His Presence be seen over you.
 3 And nations shall walk by your light,
 Kings, by your shining radiance.

4 Raise your eyes and look about:
 They have all gathered and come to you.
 Your sons shall be brought from afar,
 Your daughters like babes on shoulders.
 5 As you behold, you will glow;
 Your heart will throb and thrill—
 For the wealth of the sea* shall pass on to you,
 The riches of nations shall flow to you.

6 Dust clouds of camels shall cover you,
 Dromedaries of Midian and Ephah.
 They all shall come from Sheba;
 They shall bear gold and frankincense,
 And shall herald the glories of the LORD.

7 All the flocks of Kedar shall be assembled for you,
 The rams of Nebaioth shall serve your needs;
 They shall be welcome offerings on My altar,
 And I will add glory to My glorious House.

8 Who are these that float like a cloud,
 Like doves to their cotes?
 9 *Behold, the coastlands await me,*
 With ^bships of Tarshish^b in the lead,
 To bring your sons from afar,
 And their^c silver and gold as well—
 For the name of the LORD your God,
 For the Holy One of Israel, who has glorified you.
 10 Aliens shall rebuild your walls,
 Their kings shall wait upon you—
 For in anger I struck you down,
 But in favor I take you back.
 11 Your gates shall always stay open—
 Day and night they shall never be shut—
 To let in the wealth of the nations,
 With their kings in procession.

12 For the nation or the kingdom
 That does not serve you shall perish;
 Such nations shall be destroyed.

13 The majesty of Lebanon shall come to you—
 Cypress and pine and box—
 To adorn the site of My Sanctuary,
 To glorify the place where My feet rest.

cerns. 6. *Midian*, an area in the Sinai, inhabited by nomadic traders. *Ephah*, a Midianite tribe. *Sheba*, Yemen, the southwest corner of the Arabian peninsula, renowned for its wealth and exotic goods. 7: *Kedar*, a tribe of nomadic traders located in the extreme north of the Arabian desert. *Nebaioth*, the Nabateans, an Arabian tribe located east of the Dead Sea. *Rams*: The Heb term could refer to animals or to political leaders. *They shall be welcome offerings*: If "rams" refers to animals, then translate, "They will go up willingly on My altar." If "rams" refers to leaders, then translate "They will offer acceptable offerings on My altar." The latter translation may suggest that foreigners will be able to serve in priestly roles in the Temple of the future. Cf. 54.7; 66.21. The issue is debated in the Babylonian Talmud (*b. A. Z.* 23b).

14 Bowing before you, shall come
 The children of those who tormented you;
 Prostrate at the soles of your feet
 Shall be all those who reviled you;
 And you shall be called
 "City of the LORD,
 Zion of the Holy One of Israel."
 15 Whereas you have been forsaken,
 Rejected, with none passing through,

I will make you a pride everlasting,
 A joy for age after age.
 16 You shall suck the milk of the nations,
 Suckle at royal breasts.*
 And you shall know
 That I the LORD am your Savior,
 I, The Mighty One of Jacob, am your Redeemer.
 17 Instead of copper I will bring gold,
 Instead of iron I will bring silver;
 Instead of wood, copper;
 And instead of stone, iron.
 And I will appoint Well-being as your
 government,
 Prosperity as your officials.
 18 The cry "Violence!"
 Shall no more be heard in your land,
 Nor "Wrack and ruin!"
 Within your borders.
 And you shall name your walls "Victory"
 And your gates "Renown."

19 No longer shall you need the sun
 For light by day,
 Nor the shining of the moon
 For radiance [by night^b];
 For the LORD shall be your light everlasting,
 Your God shall be your glory.
 20 Your sun shall set no more,
 Your moon no more withdraw;
 For the LORD shall be a light to you forever,
 And your days of mourning shall be ended.
 21 And your people, all of them righteous,
 Shall possess the land for all time;
 They are the shoot that I planted,
 My handiwork in which I glory.
 22 The smallest shall become a clan;
 The least, a mighty nation.
 I the LORD will speed it in due time.

60.17–22: The city transformed.
 Jerusalem and its inhabitants will be secure and prosperous, and God's Presence will dwell in the city once again. **19–20:** According to biblical writers, the divine Presence consists of or is surrounded by an extraordinarily bright light (see Exod. 24.16–16; Isa. 4.5; Ezek. 1.26–28; 10.4; 43.2; Ps. 104.2). Because God's Presence will dwell on Zion, neither the sun nor the moon will be visible, much less necessary. **61.1–9: Jubilee for**

Isaiah 60:1–2. Arise, shine, for your light has dawned. This proclamation is dominated by verbal plays and repetitions. Note the assonance between *'ori* (shine), *'or* (light), and *yera'eh* (be seen). See also verses 4–5. A similar assonance is found in Isa. 9:1, “The people that walked in darkness have seen [*ra'u*] a brilliant light [*'or*].” This is one of several links between the earlier and later sections of the Book of Isaiah, suggesting that the oracles are about to be fulfilled. Note also the link between *nagah* (shine) in 9:1 and *nogah* (shining) in 60:3.

ט'

הָעָם הַהִלְכִים בַּחֹשֶׁךְ רְאוּ אֹר גָּדוֹל יִשְׁבִּי בָאָרֶץ צְלֻמוֹת אֹר נִגָּה עֲלֵיהֶם:

- קומי אֹרִי כִּי בָא אֹרְךָ וּכְבוֹד עֲלֶיךָ זָרַח: א
- כִּי־הִנֵּה הַחֹשֶׁךְ יִכְסֶה־אֶרֶץ וְעָרָפֶל לְאֻמִּים וְעֲלֶיךָ יִזְרַח וּכְבוֹדוֹ עֲלֶיךָ יֵרָאֶה: ב
- וְהִלְכוּ גוֹיִם לְאֹרְךָ וּמִלְכִּים לְנִגָּה זָרַחְךָ: ג
- שְׂאִי־סִבִּיב עֵינֶיךָ וּרְאִי כָלֵם נִקְבְּצוּ בְּאוֹלָךְ בְּנֶיךָ מִרְחוֹק יָבֹאוּ וּבְנוֹתֶיךָ עַל־צֶדֶד תֵּאֱמָנָה: ד
- אֲזַ תִּרְאִי וְנִמְרָתִי וּפְתַד וְרֶחַב לְכַבֵּד כִּי־יִהְיֶה עֲלֶיךָ הַמָּוֶן לָם חֵיל גּוֹיִם יָבֹאוּ לָךְ: ה

15. forsaken, / Rejected These verbs hint at the motif of Zion as a banished bride. This is developed explicitly in the third and seventh haftarot of consolation (Re'eh and Nitzavim, respectively; see Text and Comments on those passages). In this context, the metaphors are subordinated to the trope of Zion being an abandoned site.

Considerable discussion has focused on the strange imagery of v. 16. In the preceding verse the familiar portrayal of the forsaken wife recurs, now restored to her position of honor. However, in v. 16a, instead of the formulation of 49:23, “Kings will be your foster fathers, and their queens will serve as nurses,” one reads, “You will suck the milk of nations and nurse at the breast of kings.”

The abandoned site Zion will be enriched by wealth and prosperity flowing to it from other kingdoms. The suckling imagery isn't actually that strange. Being raised up with lavish gifts is in line with the restored wife motif, even!

22. *I the LORD will speed it in due time* The Hebrew syntax, which puts “in due [lit., in its] time” before “will speed it,” seemed a paradox to older commentators. If the redemption will occur “in its time,” what does “will speed it” add or mean? The clauses were therefore divided and given new motivation: “[if] the people have merit—I [God] will speed it”; [but if] they do not have merit—[redemption will come] in due time” (B. Sanhedrin 98a; see Rashi). R. David Kimḥi interpreted the syntax according to the Masoretic accents and explained the clause to mean that when redemption comes “in due time” God “will speed it” to a complete conclusion.

of the kingdom of God. Indeed, Babylon has receded into the background as has the new exodus. It has become only an instance of the promise. Rather, what now lies ahead has become radically eschatologized. The new Jerusalem is not a rebuilt earthly city, but the entrance of the divine kingdom of God, the kingdom of God.

Fishbane summing it up:

The new "light" that shines for Zion is God's redemptive Presence.... This promise counterpoints the elegy of exile, afflicting the people with "darkness and no light" (Lam. 3:2).

[T]he roads of Zion that were "in mourning" because they were "empty of pilgrims" (Lam. 1:4) shall be repopulated: Israel and the nations shall come again to Zion in droves, for her "days of mourning shall be ended" (Isa. 60:20). The hunger and horror of the devastation is over, when "babes and sucklings languish" in the streets and their "life runs out in their mothers' bosoms" (Lam. 2:11-12). Now Fair Zion, mother of the people, is consoled with God's healing word: "You shall suck the milk of nations, suckle at royal breasts. And you shall know that I the LORD am your Savior" (Isa. 60:16).