



## Through the Storms of Today: Yeshayahu's Message of Hope

YESHAYAHU 54:1- 55:5

כִּי־יָמִי נָח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבֹּר מִיַּנֹּחַ עוֹד  
עַל־הָאָרֶץ כִּן נִשְׁבַּעְתִּי מִקֶּצֶף עֲלֶיךָ וּמִגֶּעַר־כָּךְ

For this is to Me as Noach's waters: just as I swore never again to pass Noach's waters over the earth, so have I sworn never again to be furious at you, or to shout at you.

In this week's Haftorah, Yeshayahu refers to the eternal nature of the covenant of Noach. Just as Hashem's word remains steadfast and He will not bring another flood, Hashem commits to not be eternally angry with His people. The Radak and Abarbanel both observe that there is a dispute as to how to read the phrase כִּי־יָמִי נָח. In some ancient texts, the initial words of the pasuk are written as two separate words, כִּי־יָמִי נָח, *because of or like the waters of Noach*, while in other texts, the phrase actually appears as only one word, כִּי־יָמִי נָח, *like the days of Noach*. The Abarbanel elaborates suggesting that there are two messages conveyed in this verse. The first message describes the challenges and difficulties of the days of Noach, כִּי־יָמִי נָח. The people were sinful and rejected G-d. Yet, there was a beacon of hope with Noach and through him, the world was rebuilt. The Jewish people are here to fulfill this

mission of bringing Hashem into the world and change the dark days into days filled with spiritual light. The second message is that just as the waters of Noach, כִּי־יָמִי נָח, destroyed nearly all the world but a remnant remained, so too Yerushalayim and her people will survive.

This twofold message resonates deeply today. We are faced with two challenges - the first is that of the war in Israel and the second is the time period we find ourselves in now. The war has ravaged our community. We are filled with sensations of wrath, rage, sadness and sorrow. We are also keenly aware that war ahead will last not only days, but likely months. This knowledge creates a sense of anxiety and stress. These two sets of feelings cause us to wonder whether Hashem is angry with us. The Haftorah, also one of the seven of consolation, provides words of comfort and compassion. Just as the days and waters of Noach are manifestation of Hashem's word, so too we pray that we see the fulfillment of the second half of the pasuk, כִּן נִשְׁבַּעְתִּי מִקֶּצֶף עֲלֶיךָ וּמִגֶּעַר־כָּךְ, *so have I sworn never again to be furious at you, or to shout at you.* ■