



Message from the **Haftara**

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The Prophecy Being Fulfilled in Our Time

KI TAVO

The sixth of the seven haftarot of consolation, taken from Yishayahu 60, reads almost like a dispatch from the present. Verse after verse, the prophet's words describe a reality that anyone living in the modern State of Israel can feel, see, and touch - or, at times, recognize as one that we are still struggling to fully realize. For the modern Jew, reading this haftara today is not an act of longing; it is an act of recognition.

The opening verse sets the tone: "Rise, give light, for your light has come; the glory of the Lord shines over you" (60:1). The very next verse acknowledges the darkness from which that light emerged: "Darkness may cover the earth, and clouds shroud nations" (v. 2). Those words carry enormous weight when read in the shadow of the Holocaust. In the immediate aftermath of the Sho'ah,

the Jewish people were a nation of survivors. There was no rational basis to believe in Jewish continuity, let alone the reestablishment of a sovereign state. And yet, through what can only be described as a momentous unfolding of divine providence, something extraordinary occurred. "Nations will walk toward your light, and kings into the brilliance you shine forth" (v. 3).

To a remarkable degree, nations have indeed walked by our light. The embassies that dot the landscape of Israel, representing governments from across the globe, reflect a renewed Jewish presence among the family of nations, a testament to the emerging radiance of the Jewish people that draws others toward connection and engagement.

Verse 4 speaks of the ingathering of exiles from the far reaches of the earth: "Raise your eyes; look around and see: all of them gathered in and come to you; your sons have come from far away." Walk the streets of Jerusalem or Tel Aviv today and you encounter people of Ethiopian, Russian, Moroccan, American, French, and European descent – a living mosaic of the Diaspora finding its way home. This is not metaphor; this is the transformation of history into lived reality. It is a reality we are privileged to witness; we have only to raise our eyes and look.

Yishayahu then describes the wealth of nations flowing toward Zion: "The ocean's abundance will turn to you; the wealth of nations will come to you" (v. 5). The sustained flow of capital investment into Israel from America, Europe, and Asia – across technology, infrastructure, medicine, and industry – echoes this vision. And the following verses deepen the picture. "The children of strangers will build your walls; their kings will be in your service" (v. 10). International capital and global partnerships have indeed played a significant role in the rebuilding and development of the Jewish state. "Your gates will be always open, day and night, never closed, as the wealth of nations is brought into you, their kings led to you" (v. 11). Israel's cities today are vibrant, dynamic, and deeply connected to the wider world.

Even in the realm of geopolitics, the text resonates powerfully. "For the nations and kingdoms that do not serve you will be lost, nations desolate, destroyed" (v. 12). One does not need to stretch the imagination far to see this playing out. The Abraham Accords, not coincidentally, were signed by the wealthiest and most successful Arab and Muslim countries. Meanwhile, those who have made Israel's destruction their defining mission continue to experience precisely what the verse

describes – decline, deterioration, desolation.

Verse 16 captures a transformation nearly unimaginable in Jewish history: that Israel would stand as an equal among nations, engaging with world leaders as a sovereign power. For centuries, Jews lived at the mercy of rulers who could expel or oppress them at will. Today, representatives of the Jewish state meet presidents, prime ministers, and monarchs as equals, an expression of restored dignity and agency.

And yet the haftara does not allow for complacency or triumphalism. It also presents a moral and spiritual challenge. "No more will violence be heard of in your land, nor plunder or destruction in your borders" (v. 18). This is not yet our reality. Violence remains part of our lived experience – between Jew and Jew, between Jews and others, between Israel and those who wish to destroy it.

The persecution of minorities who cannot help themselves has no place in a state that reflects not only strength, but also compassion, responsibility, and moral clarity. A society rooted in Torah must aspire to protect the vulnerable, uphold human dignity, and be a true light unto nations.

At the same time, something remarkable is unfolding. In a world

searching for meaning and connection, Israel consistently ranks among the happiest countries on earth. Beneath the external pressures and challenges lies a deep sense of purpose, and a connection to something larger than themselves – history, heritage, destiny, and collective responsibility. This sense of shared meaning is part of what sustains Israeli society and empowers resilience.

We are not yet at the end of the journey. But we have come far enough to recognize that we are living within a process that our prophets described. The vision is no longer distant, it is unfolding before our eyes – and it calls on us to help shape what comes next.

We therefore conclude with the haftara's final verse, as both a prayer and a commitment: "In its time, I will do this swiftly" (v. 22). May we merit to play our part in bringing the vision of our haftara closer to fulfillment. 