



## HAFTORAH INSIGHTS

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# A Bridge from Vision to Values

YESHAYAHU 6:1-7:6; 9:5-6

How do we bridge the distance between “קדוש קדוש קדוש” and our daily obligations of justice and righteousness? How do moments of spiritual elevation translate into the choices we make once the vision fades and life resumes its ordinary rhythms? Yeshayahu’s haftorah places these two worlds side by side, the soaring holiness of the heavens and the grounded demands of ethical responsibility, and insists that they are meant to speak to one another.

The haftorah opens with a vision of staggering holiness. The heavens are filled with angels calling to one another, “קדוש קדוש קדוש”, the thresholds tremble, and even the physical space

seems unable to contain the Divine presence. It is an overwhelming encounter, one that is mystical, awe-inducing, and deeply unsettling. Confronted with such holiness, Yeshayahu becomes acutely aware not only of his own limitations, but of the moral fragility of the society around him.

And yet, when Yeshayahu turns from vision to future, the language shifts. The redemption he describes is not framed in celestial or mystical terms, but in ethical ones. The long-awaited leader is not introduced by supernatural feats or spiritual ecstasy, but by the values that will sustain his rule: לְמַרְבֵּה הַמִּשְׁפָּרָה... לְהַכִּין אֶת־הָאָרֶץ. “The future of the nation will be secured not through moments of inspiration alone, but through the consistent exercise of justice and righteousness.

The Malbim highlights that *mishpat* and *tzedakah* address two distinct needs. *Mishpat* refers to law applied with clarity, structure, and consistency. *Tzedakah* speaks to moral sensitivity, to the ability to see the human being

standing before us and respond with compassion. A society may function with order yet lack righteousness, or act generously yet collapse without structure. Redemption, Malbim explains, depends on the careful integration of both.

Seen this way, the haftorah traces a deliberate arc. Holiness fills the heavens, but redemption is realized on the ground. The angels proclaim *kadosh* above,

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but human beings are charged with translating holiness into the way power is exercised below — in courts, in leadership, and in the daily interactions that shape communal life.

The haftorah reminds us that true faith is not measured only by moments of spiritual elevation, but by the values that guide us when inspiration fades. Holiness that remains abstract may uplift, but holiness anchored in *mishpat* and *tzedakah* has the power to rebuild.

Redemption does not arrive when holiness overwhelms us.

It arrives when holiness guides us. ■

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