



Will The Real Paul Please Stand Up?

The Gospel of Rav Shaul

Part 7

The Seven Shabbats of Comfort



1. **Nachamu** ("Comfort, comfort") – Isaiah 40:1–26 (read on Shabbat Va'etchanan)
2. **Va-tomer Tzion** ("And Zion said") – Isaiah 49:14–51:3 (read on Shabbat Ekev)
3. **Aniya So'ara** ("O afflicted storm-tossed one") – Isaiah 54:11–55:5 (read on Shabbat Re'eh)
4. **Anokhi** ("I, even I am He") – Isaiah 51:12–52:12 (read on Shabbat Shoftim)
5. **Roni Akara** ("Shout aloud, O barren woman") – Isaiah 54:1–10 (read on Shabbat Ki Tetze)
6. **Kumi Ori** ("Arise, shine") – Isaiah 60:1–22 (read on Shabbat Ki Tavo)
7. **Sos Asis** ("I will greatly rejoice") – Isaiah 61:10–63:9 (read on Shabbat Nitzavim)

**After mourning comes
comfort.**

**After destruction comes
rebuilding.**

After exile comes return.

Shabbat Shalom.

The Seven Weeks of Comfort
Week 3

Week 3: Aniyah So'arah

(Isaiah 54:11–55:5)



11 “Storm-ravaged [city], unconsoled, I will set your stones in the finest way, lay your foundations with sapphires, 12 make your windows shine with rubies, your gates with garnet, your walls with gemstones. 13 All your children will be taught by Adonai; your children will have great peace. 14 In righteousness you will be established, far from oppression, with nothing to fear; far from ruin, for it will not come near you. 15 Any alliance that forms against you will not be my doing; whoever tries to form such an alliance will fall because of you. 16 It is I who created the craftsman who blows on the coals and forges weapons suited to their purpose; I also created the destroyer to work havoc.

Week 3: Aniyah So'arah

(Isaiah 54:11–55:5)



17 No weapon made will prevail against you. In court you will refute every accusation. The servants of Adonai inherit all this; the reward for their righteousness is from me,” says Adonai.

1 “All you who are thirsty, come to the water! You without money, come, buy, and eat! Yes, come! Buy wine and milk without money — it’s free!

Paul In His Own Words



Romans 1

1 From: Sha'ul, **A SLAVE** of the Messiah Yeshua,
AN EMISSARY because I was called and set
apart for the **GOOD NEWS** of God.

ἀπόστολος – apostolos

Set apart and sent out
on behalf of another; an
ambassador

δούλος – doulos

Bound together with
another by voluntary or
involuntary subjection

Paul & Heuristics



Romans 1

5 Through him we received grace and were given the work of being **an emissary on his behalf**

PROMOTING TRUST-GROUNDED OBEDIENCE

among all the Gentiles 6 including you, who have been called by Yeshua the Messiah.

πίστις – pistis

emunah – אמונה

Semitic Greek: faithful; a truth prompting behavior consistent with that truth

ὑπακοή – hupakoē

sh'ma – שמע

Semitic Greek: to hear with the explicit intent of obeying

Paul & Heuristics



“FAITH”

Gr. Pistis – πίστις
translates the Hebrew word
Emunah – אמונה

FAITHFULNESS

“Will you stay steady and firm, reliably committed to obedience – to God and His Torah – and will you do it over time, especially if it costs you something, or even...everything?”

The Gospel of Rav Sha'ul



*Paul is presenting and reinforcing to the Gentile world the **Good News of REPENTANCE FROM SIN** leading to **redemption and faithful obedience...**

This redemption saves us from the ultimate destruction coming upon evil and upon those rebellious and unrepentant who have given themselves to it.

The Gospel of Rav Sha'ul



*He is also calling out:

The group of Jews who have aligned with Hellenists
against Torah and against Messianic believers, as
well as...

The group of Jews who are entrenched in hypocrisy
and Jewish elitism.

Romans 2



13 For it is not merely the hearers of Torah whom God considers righteous; rather, **IT IS THE DOERS OF WHAT TORAH SAYS WHO WILL BE MADE RIGHTEOUS IN GOD'S SIGHT.**

Romans 2



14 For whenever Gentiles, who have no Torah, do naturally what the Torah requires, then these, even though they don't have Torah, **FOR THEMSELVES**
ARE TORAH!

Romans 2



15 For **THEIR LIVES SHOW** that the conduct
the Torah dictates **IS WRITTEN IN THEIR**
HEARTS.

Romans 2



Their consciences also bear witness to this,
FOR THEIR CONFLICTING THOUGHTS
SOMETIMES ACCUSE THEM AND
SOMETIMES DEFEND THEM



שבע דנחמתא • SHEVA D'NECHEMTA

From Ruin to Renewal through Repentance

**The Seven Haftarot of Consolation, the Turn to Elul,
and the Journey to Yom T'ruah**

Comfort and Return in Messiah



A Seven-Week Bridge

Between the mourning over the sin that caused destruction on
Tisha B'Av

And the appointed redemption & judgment that begins on
Yom T'ruah — the Feast of Trumpets

Are seven Sabbaths, each paired with a haftarah of comfort drawn
from the prophet Isaiah, the “Book of Consolation.”



7

Haftarot

Isaiah 40–63

Read every Shabbat



A Seven-Week Bridge



Partway through this cycle, without pause or separate announcement, the month of Elul quietly begins.



7

Haftarot

Isaiah 40–63, read every
Shabbat



~3

Weeks

From Tisha B'Av to
Rosh Chodesh Elul



1

Shofar

Sounds daily through
Elul, toward Yom
T'ruah

Where the Calendars Meet

Rosh Chodesh Elul falls inside the cycle of comfort, not before or after it

Mourning
9 Av
Tisha B'Av

Rosh Chodesh Elul
Haftarah 3–4
≈ 1 Elul · Re'eh / Shoftim

Eve of Yom T'ruah
Haftarah 7
Sos Asis — Shabbat Nitzavim

Haftarah 1
Nachamu — Shabbat
Va'etchanan

Elul
Cheshbon HaNefesh intensifies

Elul begins 21 days (three weeks) after 9 Av
Shabbat Mevarchim Elul
The Shabbat that blesses the incoming month of Elul

1 HAFTARAH 1 *Va'etchanan · Shabbat Nachamu*

Isaiah 40:1–26

נחמו נחמו עמי

Nachamu, Nachamu Ami — “Comfort, O comfort My people”

The consolation cycle opens with a doubled imperative — comfort, repeated for emphasis. God instructs the prophets to speak tenderly to Jerusalem and declare her time of punishment complete. The chapter closes by contrasting God's greatness with the emptiness of every rival power.



The very first word breaks the silence of Tisha B'Av: consolation begins with a divine command to comfort, not human effort.

POINTS TO MESSIAH Isaiah 40:3–5's “voice in the wilderness”

Is quoted of John the Baptist in all four Gospels (Matthew 3:3; Mark 1:3; Luke 3:4–6; John 1:23) the herald preparing the way before Messiah's arrival.

2 HAFTARAH 2 Eikev

Isaiah 49:14–51:3

ותאמר ציון עזבני ה'

Vatomer Tziyon, Azavani Hashem — “But Zion said, the LORD has forsaken me”

This haftarah gives voice to Zion's grievance before answering it. God responds with the image of a mother who could not forget her nursing child, and promises that though mountains may move, His compassion for Zion will not depart.

Comfort here is a conversation between God and His people — it doesn't dismiss the pain of abandonment, it answers it point by point.



POINTS TO MESSIAH Just before this haftarah opens, Isaiah 49:6 calls the Servant “a light to the nations” — words echoed in Simeon's blessing over the infant Yeshua (Luke 2:32) and applied Israel's mission as they await Messiah's return.

3

HAFTARAH 3

Re'eh · Shabbat Mevarchim Elul

Isaiah 54:11–55:5

עֲנִיָּה סֶעֱרָה לֹא נִחְמָה

Aniyah So'arah Lo Nuchamah — “O afflicted one, storm-tossed, uncomforted”

Jerusalem is promised rebuilding in precious stones — foundations of sapphire, gates of carbuncle — and an eternal covenant of peace. The haftarah closes with an open invitation: “Everyone who thirsts, come to the water.”



This is the Shabbat that blesses the coming month — Re'eh is always Shabbat Mevarchim Elul, tying the coming of Messiah, the Resurrection and Judgment to Elul's inner work.

POINTS TO MESSIAH This haftarah's own closing invitation, “come to the waters” (Isaiah 55:1), is taken up by Yeshua at Sukkot (John 7:37) and in the final invitation of Revelation 22:17.

The Arc Within the Arc

Read in sequence, the seven haftarot don't only repeat the theme of comfort — they narrow its focus. The opening chapters argue on a national scale: God's holiness and sovereignty set against the nations' idols. The closing chapters speak in the language of marriage: garments, jewels, rejoicing. By the time the cycle ends, the comfort offered is personal and covenantal and it is full redemption.

**NATIONAL SIN &
ITS CONSEQUENCES**

**INTIMATE
RELATIONSHIP**



This transition is critical: a relationship rebuilt on the foundation of grace and mercy and whose goal is intimacy is the kind of relationship that can support honest self-examination and repentance.

A Month of Introspection & Personal Repentance

Tisha B'Av falls on 9 Av. Elul begins on 1 Elul — twenty-one days, or three weeks, later. The seven haftarot span roughly seven weeks, Rosh Chodesh Elul lands not before the cycle and not after it, but inside it: around the third or fourth haftarah, Aniyah So'arah or Anochi, Anochi Hu.

The Shabbat before Elul begins, is always Shabbat Mevarchim Elul — the Shabbat that formally blesses the incoming month - TODAY.

9 AV

Tisha B'Av

| 21 days

1 ELUL

*Rosh Chodesh Elul — falls
around Haftarah 3–4*



The personal, introspective work of Elul begins while the community is still being comforted — not after the comfort is complete.



I Am My Beloved's



אני לדודי ודודי לי

Ani L'Dodi V'Dodi Li — “I am my beloved's, and my beloved is mine” · Song of Songs 6:3

The name of the month, אלול (Elul), as an acronym for this verse.

The image is invitation: Elul's theme is that the King is “in the field” — approachable, without the formality of the palace. That same bridal register is exactly where the seventh haftarah, Sos Asis, left off just days earlier.

Elul introduces a time where the depth of repentance is based on grace and the promise of redemption as the evil inclination is sought out, released and replaced with the Torah written on the heart, bringing continued renewal

POINTS TO MESSIAH This intimacy is based on the New Covenant as secured in Jeremiah 31:31–34's promise of the Torah within and then written on the heart — the relationship inaugurated through Yeshua's blood (Luke 22:20; Hebrews 8:10).



An Accounting of the Soul

Cheshbon hanefesh — literally “an accounting of the soul” — is the practice of systematically reviewing one's deeds, character traits (middot), and relationships, first with God and then with others.



WHAT

An honest ledger of the past year's actions and character — not a vague mood of forced guilt – a very intentional review



WHEN

Intensified throughout Elul, deepening as we prepare for Yom T'ruah and culminating at Yom Kippur.



WHY

To enter the moment of redemption and judgment with clear eyes rather than illusions — self-knowledge as the fruit of genuine teshuvah.



IN MESSIAH

Undertaken already secure in the atonement Yeshua accomplished (Hebrews 10:10, 14) — the fruit of relationship, not the price of it.



Comfort Before the Ledger: Grace Before Obedience



Cheshbon HaNefesh: Honest self-examination is difficult to sustain from a place of despair — it tends to collapse into denial or shame. By rebuilding closeness first — moving from Zion's grievance, through God's self-declaration as comforter, to the bridal intimacy of the final haftarah — the seven weeks establish security before they ask for repentance.

ACCOUNTING FROM DREAD

Fear · hiding · denial · self-punishment
Examination feels like standing trial
before a stranger.

ACCOUNTING FROM SECURITY

Honesty · trust · return — grounded in
Messiah's finished atonement.
Examination feels like a child accounting
for the year to a parent who has already
said: I have not forgotten you, and the way
home is already open.

This is what the seven haftarot supply before Elul asks anything of the individual.

Practices That Carry the Message Forward



Shofar

Sounded daily (except Shabbat) throughout Elul — a wake-up call to repentance. From a Messianic perspective, its blasts also anticipate the “last trumpet” of Messiah's return (1 Corinthians 15:52; 1 Thessalonians 4:16).



Psalm 27

Recited daily by many communities through Hoshana Rabbah, its themes of divine light, protection, and closeness echo the haftarot directly.



Tzedakah

Increased charity throughout the month — introspection expressed as concrete action toward others.



Selichot

Penitential prayers

Each practice keeps the haftarot's core message — closeness, not distance — alive in daily life rather than only in the weekly text.