

Yeshayahu's Roadmap to Reconciliation

Shiva D'Nechemta

Adina Blaustein



**Class #4 Maternal Pain and Redemption: Unveiling Feminine
Themes in Isaiah 54:1-10 and Ki Tetze**

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49: 14-21 The Challenge of Divine Abandonment

(14) Zion says, “GOD has forsaken me, My Sovereign has forgotten me.”

(15) Can a woman forget her baby, Or disown the child of her womb?

(16) See, you have engraved you On the palms of My hands, Your walls are ever before Me.

(17) Swiftly your children are coming; Those who ravaged and ruined you shall leave you. (18) Look up all around you and see: They are all assembled, are come to you! As I live—declares GOD—You shall don them all like jewels, Deck yourself with them like a bride. (19) As for your ruins and desolate places And your land laid waste—You shall soon be crowded with settlers, While destroyers stay far from you. (20) The children you thought you had lost Shall yet say in your hearing, “The place is too crowded for me; Make room for me to settle.” (21) And you will say to yourself, “Who bore these for me When I was bereaved and barren, Exiled and disdained —By whom, then, were these reared? I was left all alone—And where have these been?” (

(י"ד)

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תֹּאמַר צִיּוֹן עֲזַבְנִי ה' וְאִדּוּשָׁם שָׁכַחְנִי: (טו)

Promises of Restoration / Joy 54:1-5

(1) Shout, O infertile one, You who bore no child! Shout aloud for joy, You who did not travail! For the children of the wife forlorn Shall outnumber those of the espoused—said GOD:

(2) Enlarge the site of your tent, Extend the size of your dwelling, Do not stint! Lengthen the ropes, and drive the pegs firm. (3) For you shall spread out to the right and the left; Your offspring shall dispossess nations (4) Fear not, you shall not be shamed; Do not cringe, you shall not be disgraced. For you shall forget The reproach of your youth, And remember no more The shame of your widowhood. (5) For the One who made you—whose name is “GOD of Hosts”—Will espouse you. The Holy One of Israel—who is called “God of all the Earth”—Will redeem you.

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נִי עֲקָרָה לֹא יִלְדָה פְּצָחֵי רַגְלֵי וְצַהֲלֵי לֹא חָלָה לִי יְדֵי־בְנֵי שׂוֹמְרֵה מִבְּנֵי בְעֻלָּה אֲמַר ה' (ב) הוֹחֵב וְנִמְקֵב

Covenant of Peace 54:6-10

(6) GOD has called you back As a wife forlorn and forsaken Can one cast off the wife of his youth? — said God, (7) For a little while I forsook you But with vast love I will bring you back. (8) In slight anger, for a moment, I hid My face from you; But with kindness everlasting I will take you back in love—said GOD your Redeemer. (9) For this to Me is like the waterscwaters Other Heb. mss. and the ancient versions read “days.” of Noah: As I swore that the waters of Noah Nevermore would flood the earth, So I swear that I will not Be angry with you or rebuke you. (10) For the mountains may move And the hills be shaken, But my loyalty shall never move from you, Nor My covenant of friendship be shaken—said GOD, who takes you back

(ו)

כִּי-כֹאשָׁה עֲזוּבָה וְעֲצוּבַת רוּחַ קָרָאךָ ה' וְאָמַרְתָּ לְעַד מָה לִּפְתוּחַ אֲמַר אֱלֹהִים (ו) לְבַיט גַּע קוֹסן עֲרִיבִי וְיִזְכְּרֶנּוּ אֱלֹהִים אֶתְּךָ וְאָמַרְתָּ לְעַד מָה לִּפְתוּחַ אֲמַר אֱלֹהִים (ז) לְבַיט גַּע קוֹסן עֲרִיבִי וְיִזְכְּרֶנּוּ אֱלֹהִים אֶתְּךָ וְאָמַרְתָּ לְעַד מָה לִּפְתוּחַ אֲמַר אֱלֹהִים (ח) לְבַיט גַּע קוֹסן עֲרִיבִי וְיִזְכְּרֶנּוּ אֱלֹהִים אֶתְּךָ וְאָמַרְתָּ לְעַד מָה לִּפְתוּחַ אֲמַר אֱלֹהִים (ט) לְבַיט גַּע קוֹסן עֲרִיבִי וְיִזְכְּרֶנּוּ אֱלֹהִים אֶתְּךָ וְאָמַרְתָּ לְעַד מָה לִּפְתוּחַ אֲמַר אֱלֹהִים (י) לְבַיט גַּע קוֹסן עֲרִיבִי וְיִזְכְּרֶנּוּ אֱלֹהִים אֶתְּךָ וְאָמַרְתָּ לְעַד מָה לִּפְתוּחַ אֲמַר אֱלֹהִים

Examples of prophecies of distress using the barren woman imagery

Deuteronomy 28:18

"אָרוּר פְּרִי-בִטְנֶךָ וּפְרִי-אֲדָמְתְּךָ, שְׂגֵר אֶלְפִיךָ וְעִשְׂתָּרוֹת צֹאנֶךָ." - *Cursed shall be the fruit of your womb, the fruit of your land, the increase of your herds, and the young of your flock.*"

Hosea 9: 11-12

אֶפְרַיִם כְּעוֹף, תַּעֲוִיף כְּבוֹדוֹ; מִלֵּדָה, וּמִבְטָן וּמִהַרְיוֹן. כִּי אִם-יִגְדְּלוּ אֶת-בְּנֵיהֶם, וְשִׁכְּלָתֵימָאָדָם: כִּי-גַם-אוֹי לָהֶם, בְּשׁוּרֵי יַמָּהִם:

"Ephraim's glory shall fly away like a bird—no birth, no pregnancy, no conception! Even if they bring up children, I will bereave them till none is left. Woe to them when I depart from them!"

Hosea 9:14

"תַּנֵּם יְהוָה מֵהַ תַּתֵּן נָתַן לָהֶם רַחֵם מִשְׁכִּיל וְשֹׁדִים צְמָקִים." "Give them, O Lord—what will You give? Give them a miscarrying womb and dry breasts."

Hannah - Samuel 1

1 Samuel 1: 5

וּלְחֵצָה יִתֵּן מִנֶּה אֶחַת אֲפִים כִּי אֶת־חֲנָה אָהָב וַיְהִי סָגֵר רַחֲמָה:

but to Hannah he would give one portion only—though^b Hannah was his favorite—for the LORD had closed her womb.

1 Samuel 2:21

כִּי־פָקַד יְהוָה אֶת־חֲנָה וַתֵּהָר וַתֵּלֶד וַתֵּהָר וַתֵּלֶד שְׁלֹשֶׁה־בָנִים וּשְׁתֵּי בָנוֹת וַיִּגְדַּל הַנֶּעֶר שְׂמוֹאֵל עִם־יְהוָה: {ס}

For the LORD took note of Hannah; she conceived and bore three sons and two daughters. Young Samuel meanwhile grew up in the service of the LORD.

.Samuel 2:5

שְׂבִיעִים, בְּלֶחֶם נִשְׁכְּרוּ; וְרַעֲבִים, חָדְלוּ--עַד־עֲקָרָה יֵלְדָה שִׁבְעָה, וְרַבַּת בָּנִים אֲמָלְלָה. "Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger. The barren has borne seven, but she who has many children is forlorn."

Genesis 21

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וַתֵּרָא שָׂרָה אֶת-בֶּן-הַגֵּר הַמִּצְרַיִת אֲשֶׁר-יָלְדָה לְאַבְרָהָם מִצְחָק:

Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing.

וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת-בְּנָהּ כִּי לֹא יִירָשׁ בֶּן-הָאִמָּה הַזֹּאת עִם-בְּנֵי עַם-יִצְחָק:

She said to Abraham, “Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac.”

וַיִּרַע הַדְּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֶת בְּנוֹ:

The matter distressed Abraham greatly, for it concerned a son of his.

וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם אֶל-יִרַע בְּעֵינֶיךָ עַל-הַנְּעוּר וְעַל-אִמְתְּךָ כֹּל אֲשֶׁר תֹּאמַר אֵלַיךְ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בְיִצְחָק יִקְרָא לָהּ זֶרַע:

But God said to Abraham, “Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you.

וְגַם אֶת-בֶּן-הָאִמָּה לִגְוִי אֲשִׁימוֹנוּ כִּי זֶרַעָהּ הוּא:

As for the son of the slave-woman, I will make a nation of him, too, for he is your seed.”

Deuteronomy 21 15-18

(15) If a householder*householder has two wives, one loved and the other unloved, and both the loved and the unloved have borne him sons, but the first-born is the son of the unloved one— (16) when he wills his property to his sons, he may not treat as first-born the son of the loved one in disregard of the son of the unloved one who is older. (17) Instead, he must accept the first-born, the son of the unloved one, and allot to him a double portion*double portion of all he possesses; since he is the first fruit of his vigor, the birthright is his due.

(טו)

כִּי־תִהְיֶיךָ לְאִישׁ שְׁתֵּי נָשִׁים הָאֶחָת אָהוּבָה וְהַשֵּׁנִית לֹא־אָהוּבָה וְשֵׁנֵי הַנָּשִׁים הָאֵלֶּה יָלְדוּ לְךָ בָנִים

Genesis 29

(30) And Jacob cohabited with Rachel also; indeed, he loved Rachel more than Leah. And he served him another seven years.
(31) Seeing that Leah was unmoved, she opened her womb; but Rachel was barren. (32) Leah conceived and bore a son, and named him Reuben; for she declared, "It means: 'יהוה has seen*has seen my affliction'; it also means: 'Now my husband will love me.'"*will love me (33) She conceived again and bore a son, and declared, "This is because 'ה heard*heard Heb. shama', connected with "Simeon." that I was unloved and has given me this one also"; so she named him Simeon. (34) Again she conceived and bore a son and declared, "This time my husband will become attached*will become attached to me, for I have borne him three sons." Therefore he was named Levi. (35) She conceived again and bore a son, and declared, "This time I will praise*I will praise Heb. 'odeh, connected with "Judah." 'ה." Therefore she named him Judah. Then she stopped bearing.

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בא גם אל-רחל ויאהב גם את-רחל מלאה חסד וחסד פתחה ויפתח לה רחל ויאהב גם את-רחל

Who is the “espoused wife” - the בעולה?

Rashi: for the children of the desolate one The daughter of Edom.

Ibn Ezra: לא חלה *That didst not travail with child*. Comp. חיל trembling (Ex. 15:14); repeat עקרה O barren before לא חלה. חלה *מבני בעולה* *Than the children of the married wife*, that is, than the children of Babylon