

## Psalms 63

## الْمَزَامِيرُ 63

2 So I have gazed upon You in the sanctuary,  
To see Your power and Your glory. [Ps 42:1, 2]

3 Because Your lovingkindness is better than life,  
My lips shall praise You.

4 So will I bless You as long as I live;  
I will lift up my hands in Your name.

5 My soul [my life, my very self] is satisfied as with marrow and fatness,  
And my mouth offers praises [to You] with joyful lips.

2 لَكِي أَبْصِرَ قُوَّتَكَ وَمَجْدَكَ. كَمَا قَدْ رَأَيْتُكَ فِي قُدْسِكَ.

3 لِأَنَّ رَحْمَتَكَ أَفْضَلُ مِنَ الْحَيَاةِ. شَفَتَايَ تُسَبِّحَانِكَ.

4 هَكَذَا أُبَارِكُكَ فِي حَيَاتِي. بِأَسْمِكَ أَرْفَعُ يَدَيَّ.

5 كَمَا مِنْ شَحْمٍ وَدَسَمٍ تَشْبَعُ نَفْسِي، وَبِشَفَتَيَّ الْأَبْتِهَاجِ يُسَبِّحُكَ فَمِي.

6¶ When I remember You on my bed,  
I meditate and thoughtfully focus  
on You in the night watches,

7 For You have been my help,  
And in the shadow of Your wings  
[where I am always protected] I  
sing for joy.

8 My soul [my life, my very self]  
clings to You;  
Your right hand upholds me.

9¶ But those who seek my life to  
destroy it  
Will [be destroyed and] go into the  
depths of the earth [into the  
underworld].

6 إِذَا ذَكَرْتُكَ عَلَى فِرَاشِي، فِي السُّهْدِ  
الْهَجُ بِكَ،

7 لِأَنَّكَ كُنْتَ عَوْنًا لِي، وَبِظِلِّ جَنَاحَيْكَ  
أَبْتَهِجُ.

8 اتَّصَقْتُ نَفْسِي بِكَ. يَمِينُكَ تَعْضُدُنِي.

9 أَمَّا الَّذِينَ هُمْ لِلتَّهْلُكَةِ يَطْلُبُونَ نَفْسِي،  
فَيَدْخُلُونَ فِي أَسَافِلِ الْأَرْضِ.

## 2 Kings 4

8Now there came a day when Elisha went over to Shunem, where there was a prominent and influential woman, and she persuaded him to eat a meal. Afterward, whenever he passed by, he stopped there for a meal. 9She said to her husband, “Behold, I sense that this is a holy man of God who frequently passes our way. 10Please, let us make a small, fully-walled upper room [on the housetop] and put a bed there for him, with a table, a chair, and a lampstand. Then whenever he comes to visit us, he can turn in there.”

11One day he came there and turned in to the upper room and lay down to rest. 12And he said to Gehazi his servant, “Call this Shunammite.” So he called her and she stood before him.

## الْمُلُوكِ الثَّانِي 4

8وَفِي ذَاتِ يَوْمٍ عَبَرَ إِلِيْشَعُ إِلَى شُونَمَ. وَكَانَتْ هُنَاكَ أُمْرَأَةٌ عَظِيْمَةٌ، فَأَمْسَكَتُهُ لِيَأْكُلَ خُبْزًا. وَكَانَ كُلَّمَا عَبَرَ يَمِيْلُ إِلَى هُنَاكَ لِيَأْكُلَ خُبْزًا. 9فَقَالَتْ لِرَجُلِهَا: «قَدْ عَلِمْتُ أَنَّهُ رَجُلٌ أَلَّهِ، مُقَدَّسٌ الَّذِي يَمُرُّ عَلَيْنَا دَائِمًا. 10فَلْنَعْمَلْ عُلَيَّةً عَلَى الْحَائِطِ صَغِيرَةً وَنَضَعْ لَهُ هُنَاكَ سَرِيرًا وَخَوَانًا وَكُرْسِيًّا وَمَنَارَةً، حَتَّى إِذَا جَاءَ إِلَيْنَا يَمِيْلُ إِلَيْهَا». 11وَفِي ذَاتِ يَوْمٍ جَاءَ إِلَى هُنَاكَ وَمَالَ إِلَى الْعُلَيَّةِ وَأَضْطَجَعَ فِيهَا. 12فَقَالَ لِجِحْزِي غُلَامِهِ: «أَدْعُ هَذِهِ الشُّونَمِيَّةَ». فَدَعَاَهَا، فَوَقَفَتْ أَمَامَهُ.

13 Now he said to Gehazi, "Say to her now, 'You have gone to all this trouble for us; what can I do for you? Would you like to be mentioned to the king or to the captain of the army?'" She answered, "I live among my own people [in peace and security and need no special favors]." 14 Later Elisha said, "What then is to be done for her?" Gehazi answered, "Well, she has no son and her husband is old." 15 He said, "Call her." So Gehazi called her, and she [came and] stood in the doorway. 16 Elisha said, "At this season next year, you will embrace a son." She said, "No, my lord. O man of God, do not lie to your maidservant."

17 But the woman conceived and gave birth to a son at that season the next year, just as Elisha had said to her.

13 فَقَالَ لَهُ: «قُلْ لَهَا: هُوَذَا قَدْ أَنْزَعْتَ بِسَبَبِنَا كُلَّ هَذَا الْأَنْزِعَاجِ، فَمَاذَا يُصْنَعُ لَكَ؟ هَلْ لَكَ مَا يُتَكَلَّمُ بِهِ إِلَى الْمَلِكِ أَوْ إِلَى رَئِيسِ الْجَيْشِ؟» فَقَالَتْ: «إِنَّمَا أَنَا سَاكِنَةٌ فِي وَسْطِ شَعْبِي». 14 ثُمَّ قَالَ: «فَمَاذَا يُصْنَعُ لَهَا؟» فَقَالَ جِئْزِي: «إِنَّهُ لَيْسَ لَهَا ابْنٌ، وَرَجُلُهَا قَدْ شَاخَ». 15 فَقَالَ: «أَدْعُهَا». فَدَعَاَهَا، فَوَقَفَتْ فِي الْبَابِ. 16 فَقَالَ: «فِي هَذَا الْمِيعَادِ نَحْوَ زَمَانِ الْحَيَاةِ تَحْتَضِنِينَ ابْنًا». فَقَالَتْ: «لَا يَا سَيِّدِي رَجُلَ اللَّهِ. لَا تَكْذِبْ عَلَى جَارِيَتِكَ». 17 فَحَبِلَتِ الْمَرْأَةُ وَوَلَدَتْ ابْنًا فِي ذَلِكَ الْمِيعَادِ نَحْوَ زَمَانِ الْحَيَاةِ، كَمَا قَالَ لَهَا الْيَشَعُ.

18When the child was grown, the day came that he went out to his father, to the reapers. 19But he said to his father, "My head, my head." The man said to his servant, "Carry him to his mother." 20When he had carried and brought him to his mother, he sat on her lap until noon, and then he died. 21She went up and laid him on the bed of the man of God, and shut the door [of the small upper room] behind him and left. 22Then she called to her husband and said, "Please send me one of the servants and one of the donkeys, so that I may run to the man of God and return."

18وَكَبِرَ الْوَلَدُ. وَفِي ذَاتِ يَوْمٍ خَرَجَ إِلَى أَبِيهِ  
إِلَى الْحَصَّادِينَ، 19وَقَالَ لِأَبِيهِ: «رَأْسِي،  
رَأْسِي». فَقَالَ لِلْغَلَامِ: «أَحْمِلْهُ إِلَى أُمِّهِ».  
20فَحَمَلَهُ وَأَتَى بِهِ إِلَى أُمِّهِ، فَجَلَسَ عَلَى  
رُكْبَتَيْهَا إِلَى الظُّهْرِ وَمَاتَ. 21فَصَعِدَتْ  
وَأَضْجَعَتْهُ عَلَى سَرِيرِ رَجُلِ اللَّهِ، وَأَغْلَقَتْ  
عَلَيْهِ وَخَرَجَتْ. 22وَنَادَتْ رَجُلَهَا وَقَالَتْ:  
«أَرْسِلْ لِي وَاحِدًا مِنَ الْغُلَمَانِ وَإِحْدَى الْأُتُنِ  
فَأَجْرِي إِلَى رَجُلِ اللَّهِ وَأَرْجِعَ».

23He said, “Why are you going to him today? It is neither the New Moon nor the Sabbath.” And she said, “It will be all right.” 24Then she saddled the donkey and said to her servant, “Drive [the animal] fast; do not slow down the pace for me unless I tell you.” 25So she set out and came to the man of God at Mount Carmel.

When the man of God saw her at a distance, he said to Gehazi his servant, “Look, there is the Shunammite woman. 26Please run now to meet her and ask her, ‘Is it well with you? Is it well with your husband? Is it well with the child?’” And she answered, “It is well.”

23فَقَالَ: «لِمَاذَا تَذْهَبِينَ إِلَيْهِ الْيَوْمَ؟ لَا رَأْسُ شَهْرٍ وَلَا سَبْتُ». فَقَالَتْ: «سَلَامٌ».

24وَشَدَّتْ عَلَى الْأَتَانِ، وَقَالَتْ لِغُلَامِهَا: «سُقْ وَسِرْ وَلَا تَتَعَوَّقْ لِأَجْلِي فِي الرُّكُوبِ إِنْ لَمْ أَقُلْ لَكَ». 25وَأَنْطَلَقَتْ حَتَّى جَاءَتْ إِلَى رَجُلِ اللَّهِ إِلَى جَبَلِ الْكَرْمَلِ. فَلَمَّا رَأَاهَا رَجُلُ اللَّهِ مِنْ بَعِيدٍ قَالَ لِجِحْزِي غُلَامِهِ: «هُوَذَا تِلْكَ الشُّونَمِيَّةُ. 26أَرْكُضِ الْآنَ لِلِقَائِهَا وَقُلْ لَهَا: أَسَلَامٌ لَكَ؟ أَسَلَامٌ لِرَوْجِكَ؟ أَسَلَامٌ لِلْوَلَدِ؟» فَقَالَتْ: «سَلَامٌ».

27 When she came to the mountain to the man of God, she took hold of his feet. Gehazi approached to push her away; but the man of God said, “Let her alone, for her soul is desperate and troubled within her; and the Lord has hidden the reason from me and has not told me.” 28 Then she said, “Did I ask for a son from my lord? Did I not say, ‘Do not give me false hope’?”

29 Then he said to Gehazi, “Gird up your loins (prepare now!) and take my staff in your hand, and go [to the woman’s house]; if you meet any man [along the way], do not greet him and if a man greets you, do not [stop to] answer him; and lay my staff on the face of the boy [as soon as you reach the house].” 30 The mother of the child said, “As the Lord lives and as your soul lives, I will not leave you.” So Elisha arose and followed her.

27 فَلَمَّا جَاءَتْ إِلَى رَجُلِ اللَّهِ إِلَى الْجَبَلِ أَمْسَكَتْ رِجْلَيْهِ. فَتَقَدَّمَ جِيعَزِي لِيَدْفَعَهَا، فَقَالَ رَجُلُ اللَّهِ: «دَعَهَا لِأَنَّ نَفْسَهَا مُرَّةٌ فِيهَا وَالرَّبُّ كَتَمَ الْأَمْرَ عَنِّي وَلَمْ يُخْبِرْنِي». 28 فَقَالَتْ: «هَلْ طَلَبْتُ ابْنًا مِنْ سَيِّدِي؟ أَلَمْ أَقُلْ لَا تَخْدَعْنِي؟» 29 فَقَالَ لَجِيعَزِي: «أَشَدُّ حَقْوَيْكَ وَخُذْ عُكَّازِي بِيَدِكَ وَأَنْطَلِقْ، وَإِذَا صَادَفْتَ أَحَدًا فَلَا تُبَارِكْهُ، وَإِنْ بَارَكَكَ أَحَدٌ فَلَا تُجِبْهُ. وَضَعْ عُكَّازِي عَلَى وَجْهِ الصَّبِيِّ». 30 فَقَالَتْ أُمُّ الصَّبِيِّ: «حَيُّ هُوَ الرَّبُّ، وَحَيَّةٌ هِيَ نَفْسُكَ، إِنَّنِي لَا أَتْرُكُكَ». فَقَامَ وَتَبِعَهَا.

31 Gehazi went on ahead of them and laid the staff on the boy's face, but there was no sound or response [from the boy]. So he turned back to meet Elisha and told him, "The boy has not awakened (revived)."

32 When Elisha came into the house, the child was dead and lying on his bed. 33 So he went in, shut the door behind the two of them, and prayed to the Lord.

31 وَجَارَ جِحْزِي قُدَّامَهُمَا وَوَضَعَ  
الْعُكَّازَ عَلَى وَجْهِ الصَّبِيِّ، فَلَمْ يَكُنْ  
صَوْتُ وَلَا مُصْنَعٌ. فَرَجَعَ لِلِقَائِهِ وَأَخْبَرَهُ  
قَائِلًا: «لَمْ يَنْتَبِهِ الصَّبِيُّ». 32 وَدَخَلَ  
الْيَشَعَ الْبَيْتَ وَإِذَا بِالصَّبِيِّ مَيِّتٌ  
وَمُضْطَجِعٌ عَلَى سَرِيرِهِ. 33 فَدَخَلَ  
وَأَغْلَقَ الْبَابَ عَلَى نَفْسَيْهِمَا كِلَيْهِمَا،  
وَصَلَّى إِلَى الرَّبِّ.



34 Then he went up and lay on the child and put his mouth on his mouth, his eyes on his eyes, and his hands on his hands. And as he stretched himself out on him and held him, the boy's skin became warm. [1 Kin 17:21] 35 Then he returned and walked in the house once back and forth, and went up [again] and stretched himself out on him; and the boy sneezed seven times and he opened his eyes. 36 Then Elisha called Gehazi and said, "Call this Shunammite." So he called her. And when she came to him, he said, "Pick up your son." 37 She came and fell at his feet, bowing herself to the ground [in respect and gratitude]. Then she picked up her son and left.

34 ثُمَّ صَعِدَ وَأَضْطَجَعَ فَوْقَ الصَّبِيِّ وَوَضَعَ فَمَهُ عَلَى فَمِهِ، وَعَيْنَيْهِ عَلَى عَيْنَيْهِ، وَيَدَيْهِ عَلَى يَدَيْهِ، وَتَمَدَّدَ عَلَيْهِ فَسَخُنَ جَسَدُ الْوَلَدِ. 35 ثُمَّ عَادَ وَتَمَشَّى فِي الْبَيْتِ تَارَةً إِلَى هُنَا وَتَارَةً إِلَى هُنَاكَ، وَصَعِدَ وَتَمَدَّدَ عَلَيْهِ فَعَطَسَ الصَّبِيُّ سَبْعَ مَرَّاتٍ، ثُمَّ فَتَحَ الصَّبِيُّ عَيْنَيْهِ. 36 فَدَعَا جِئْزِي وَقَالَ: «أَدْعُ هَذِهِ الشُّونَمِيَّةَ» فَدَعَاَهَا. وَلَمَّا دَخَلَتْ إِلَيْهِ قَالَ: «أَحْمِلِي ابْنَكَ». 37 فَآتَتْ وَسَقَطَتْ عَلَى رِجْلَيْهِ وَسَجَدَتْ إِلَى الْأَرْضِ، ثُمَّ حَمَلَتْ ابْنَهَا وَخَرَجَتْ.

## 2 Kings 8

## الْمُلُوكِ الثَّانِي 8

1Now Elisha had said to the [Shunammite] woman whose son he had restored to life, “Prepare and go, you and your household, and stay temporarily wherever you can; for the Lord has called for a famine, and moreover, it will come on the land [and continue] for seven years.” 2So the woman set out and did everything in accordance with the word of the man of God. She and her household went and stayed temporarily as foreigners in the land of the Philistines for seven years. 3At the end of the seven years the woman returned from the land of the Philistines; and she went to appeal to the king [of Israel] for her house and for her land. 4Now the king was talking with Gehazi, the servant of the man of God, saying, “Tell me all the great things that Elisha has done.”

1 وَكَلَّمَ أَلِيشَعُ الْمَرْأَةَ الَّتِي أَحْيَا ابْنَهَا قَائِلًا: «قُومِي وَأَنْطَلِقِي أَنْتِ وَبَيْتُكَ وَتَغْرَبِي حَيْثُمَا تَتَغْرَبِي، لِأَنَّ الرَّبَّ قَدْ دَعَا بِجُوعٍ فَيَأْتِي أَيْضًا عَلَى الْأَرْضِ سَبْعَ سِنِينَ». 2 فَقَامَتِ الْمَرْأَةُ وَفَعَلَتْ حَسَبَ كَلَامِ رَجُلِ اللَّهِ، وَأَنْطَلَقَتْ هِيَ وَبَيْتُهَا وَتَغَرَّبَتْ فِي أَرْضِ الْفِلِسْطِينِيِّينَ سَبْعَ سِنِينَ. 3 وَفِي نِهَايَةِ السَّنِينَ السَّبْعِ رَجَعَتِ الْمَرْأَةُ مِنْ أَرْضِ الْفِلِسْطِينِيِّينَ، وَخَرَجَتْ لِتَصْرُخَ إِلَى الْمَلِكِ لِأَجْلِ بَيْتِهَا وَحَقْلِهَا. 4 وَكَلَّمَ الْمَلِكُ جِيحْزِي غُلَامَ رَجُلِ اللَّهِ قَائِلًا: «قُصِّ عَلَيَّ جَمِيعَ الْعَظَائِمِ الَّتِي فَعَلَهَا أَلِيشَعُ».

5And [just] as Gehazi was telling the king how Elisha had restored the dead to life, behold, the woman whose son he had restored to life appealed to the king for her house and for her land. And Gehazi said, “My lord, O king, this is the woman and this is her son, whom Elisha restored to life.” 6When the king asked the woman, she told him [everything]. So the king appointed for her a certain high official, saying, “Restore everything that was hers, including all the produce of the field since the day that she left the land until now.”

5وَفِيمَا هُوَ يَقْصُّ عَلَى الْمَلِكِ كَيْفَ أَنَّهُ أَحْيَا الْمَيِّتَ، إِذَا بِالْمَرْأَةِ الَّتِي أَحْيَا ابْنَهَا تَصْرُخُ إِلَى الْمَلِكِ لِأَجْلِ بَيْتِهَا وَلِأَجْلِ حَقْلِهَا. فَقَالَ جِحْزِي: «يَا سَيِّدِي الْمَلِكُ، هَذِهِ هِيَ الْمَرْأَةُ وَهَذَا هُوَ ابْنُهَا الَّذِي أَحْيَاهُ الْإِشْعُ». 6فَسَأَلَ الْمَلِكُ الْمَرْأَةَ فَقَصَّتْ عَلَيْهِ ذَلِكَ، فَأَعْطَاهَا الْمَلِكُ خَصِيًّا قَائِلًا: «أَرْجِعْ كُلَّ مَا لَهَا وَجَمِيعَ غَلَاتِ الْحَقْلِ مِنْ حِينَ تَرَكَتِ الْأَرْضَ إِلَى الْآنَ».

Sermon for Women's Sunday in the Kreuzkirche on 29 June 2025

The Great Woman of Shunem by Brigitte Reinard on 2 Kings 4:8-37

عظة أحد النساء في كنيسة الصليب المقدس، ٢٩ يونيو ٢٠٢٥  
المرأة العظيمة من شونم، بقلم بريجيت رينارد، عن سفر الملوك  
الثاني ٤: ٨-٣٧

**Dear congregation,**

1. The biblical story we are looking at is about a great woman. The great woman of Shunem, I read in the text. And immediately it starts to work in my head. Images come to mind, my own experiences, ideas and the usual categorization. Let's see what this tall woman can do and what her “greatness” actually means. And why does a woman's size matter at all?

**أيها الحضور الأعزاء!**

1. القصة التوراتية التي نناقشها تتحدث عن امرأة عظيمة. قرأتُ "المرأة العظيمة من شونم" في النص. وفجأةً، بدأ كل شيء يتبادر إلى ذهني. تتبادر إلى ذهني صور، وتجاربي الخاصة، وأفكاري، والتصنيفات المعتادة. لنرَ ما تستطيع هذه المرأة العظيمة فعله، وما الذي يُعرّف "عظمتها" فعليًا. ولماذا تُعتبر عظمة المرأة مهمة أصلاً؟

2. I do this until I slow myself down and put up an internal stop sign in the flow of my thoughts. Don't compare, evaluate or judge straight away!

Then I start again and try to fully engage with the somewhat longer text and the life story of another woman. It makes me curious as to what actually makes her so great.

2. أفعل هذا حتى أهدئ من روحي، وأوقف سلسلة أفكاري. لا أقارن، أو أقيّم، أو أصدر أحكامًا فورًا! ثم أبدأ من جديد، وأحاول الانغماس تمامًا في النص الأطول نوعًا ما، وفي قصة حياة امرأة أخرى. هذا يُثير فضولي لمعرفة ما يُعرّف عظمتها فعليًا.

3. I ask myself: How do we actually perceive other women? And how are we perceived as women? What spaces do we have? Which ones do we need? Which ones do we create? And what space should we perhaps take for ourselves? Asking such questions with the great woman of Shunem means seeing the world in which she and other women live, perceiving it and feeling respect.

3. أسأل نفسي: كيف ننظر إلى النساء الأخريات؟ وكيف يُنظر إلينا كنساء؟ ما هي المساحات المتاحة لنا؟ وأيها نحتاج؟ وأيها نخلق؟ وأي مساحة ينبغي أن نخصصها لأنفسنا؟ إن طرح مثل هذه الأسئلة على امرأة شونم العظيمة يعني رؤية عالم هؤلاء النساء وغيرهن، وإدراكه، والشعور بالاحترام.

4. In dealing with her, I am also reminded to be mindful, not to compare myself with others, but also to value my life, my life's achievements, the space I have carved out for myself. And finally, I recognize in the great woman from Shunem a profound faith that finds expression in the encounter with Elisha, gives her entire life a turnaround and changes it significantly.

4. في تعاملي معها، أذكّر نفسي  
أيضًا بأن أكون واعية، لا أن  
أقارن نفسي بالآخرين، بل أن  
أقدّر حياتي، وإنجازاتي،  
والمساحة التي خصصتها لنفسي.  
وأخيرًا، أدرك في امرأة شونم  
العظيمة إيمانًا عميقًا، يتجلى في  
لقائها مع إيلشع، الذي يُغيّر  
حياتها بأكملها ويُغيّر ها تغييرًا  
جذريًا.

5. I feel connected to her because it is a faith that sustains her, just as my faith has sustained me in difficult times despite doubts and has always given me support. And so I ask curiously: Who are you, great woman from Shunem?

5. أشعر بالارتباط بها، لأنه إيمان يُعينها، كما كان إيماني يُعينني في الأوقات الصعبة رغم الشكوك، ودائمًا ما يُساندني. ولذلك أسأل بفضول: من أنتِ، أيتها المرأة العظيمة من شونم؟



6. She lives in Shunem. Elisha passes her house again and again. She invites him in and takes him into her house. This is how the story begins. This woman shows true greatness and strength. She makes decisions. She is assertive and I recognize a certain stubbornness as well as a strong self-confidence. She stands her ground in life. She is a personality in the space she has created for herself.

6. تعيش في شونم. مرّ إليشع بمنزلها مرارًا وتكرارًا. دعتّه، ورَحّبت به في منزلها. هكذا بدأت القصة. أظهرت هذه المرأة عظمة وقوة حقيقتين. تتخذ القرارات. تتمتع بحزم في قرارها، وأُلاحظ فيها عنادًا مُعيّنًا وثقةً قويةً بنفسها. صامدةٌ في الحياة. إنها شخصية بارزة في المساحة التي خلقتها لنفسها.

7. The description “great” implies that she is recognized and respected, certainly also through her care. She cares. And I recognize an openness. She is open to the words of Elisha, open to the encounter with the man she recognizes as the man of God.

7. يوحى وصف "عظيمة" بأنها  
مُقدِّرةٌ ومُحترمةٌ، ومُحدِّدةٌ أيضًا  
باهتمامها. إنها تُعني. والأُحظ  
انفتاحًا. إنها منفتحةٌ على كلمات  
إِليشع، ومنفتحةٌ على لقاء الرجل  
الذي تُدرّكه كرجلٍ من رجال الله.

8. Each time he passes through, she invites him into her home. She appreciates his presence, his words and clearly seeks to meet him. She approaches him. His devotion to God must have fascinated her so much that she asks her husband to build a permanent place of refuge for Elisha, a room in her house.

8. في كل مرّة يمرّ بها، تدعوه إلى منزلها. تُقدّر حضوره وكلماته، وتسعى بوضوح إلى لقائه. تقترب منه. لا بدّ أن إخلاصه لله قد أبهرها لدرجة أنها طلبت من زوجها أن يبني ملجأ دائماً، غرفةً في منزلهما، لإليشع.

9. As I think about this, I wonder as I read the text whether the great woman from Shunem might not only have a place of refuge built for Elisha, but possibly also a room for herself. A spiritual place. A room of her own in her house - very close to her and above her, where she can pray every day and come close to God. A room of her own in which not only Elisha has a place, but also the woman. Perhaps even other people, because Elisha could also have had visitors.

9. بينما أتأمل، اتساءل، وأنا أقرأ النص، هل كان للمرأة العظيمة من شونم ليس فقط ملجأً مُبنى لإليشع، بل ربما غرفة خاصة بها أيضاً. مكانٌ روحي. غرفة خاصة بها في بيتها - قريبة منها وفوقها، حيث تستطيع الصلاة يومياً والتقرب من الله. غرفة خاصة بها، حيث لا يكون لإليشع مكانٌ فحسب، بل للمرأة أيضاً. ربما حتى لأشخاص آخرين، إذ كان بإمكان إليشع استقبال زوار أيضاً.

10. It is not Elisha who seeks out the great woman from Shunem, but it is the woman who seeks him. As I read, I realize that I often feel the same way. I am searching. I feel a longing deep inside me. It's like an emptiness inside me that I can't fill. It's there sometimes and it comes over me from time to time. Then I ask myself what I'm missing. I'm doing well after all.

10. ليس إيليشع هو من يبحث عن المرأة العظيمة من شونم، بل المرأة التي تبحث عنه. بينما أقرأ، أدرك أنني غالبًا ما أشعر بنفس الشعور. أبحث. أشعر بشوق عميق في داخلي. إنه مثل فراغ داخلي لا أستطيع ملؤه. إنه موجودٌ أحيانًا، ويغمرني من حينٍ لآخر. ثم أسأل نفسي ما الذي ينقصني. أنا بخير، في النهاية.

11. How can I fill this inner emptiness?  
Where can I find fulfillment? And  
sometimes I despair because I can't find  
peace. And then I ask myself: Is this  
now the famous search for meaning in  
my life? And did this search for  
meaning also occupy the great woman  
of Shunem when she offered Elisha, the  
man of God, her hospitality and her  
house?

11. كيف يمكنني ملء هذا الفراغ  
الداخلي؟ أين أجد الرضا؟ أحياناً  
أشعر باليأس لعدم وجود السلام. ثم  
أسأل نفسي: هل هذا هو البحث  
الشهير عن معنى لحياتي؟ وهل  
انشغلت امرأة شونم العظيمة بهذا  
البحث أيضاً عندما عرضت ضيافتها  
ومنزلهما على رجل الله، أليشع؟

12. Elisha accepts the offer. As he travels a lot, he certainly enjoys being cared for, having a fixed point of contact and a place to retreat to. And he would like to show his appreciation for this. But the woman doesn't ask for anything in return. Has she found faith in God?

12. قبل أليشع العرض. ولأنه كثير السفر، فهو بالتأكيد يستمتع بالرعاية، وبوجود نقطة اتصال ثابتة وملجأ. ويود أن يُظهر امتنانه لذلك. لكن المرأة لم تطلب شيئاً في المقابل. هل وجدت الإيمان بالله؟

13. She seems to be acting selflessly.  
She seems content with what she has.  
Or has she forgotten how to ask or wish  
for something? We do not find out. It is  
enough for her to live in the midst of  
people who are well-disposed towards  
her. But we do find out: A gift brings  
with it a gift in return. Then as now.

13. يبدو أنها تتصرف بغير أنانية.  
تبدو راضية بما لديها. أم أنها نسيت  
كيف تطلب أو ترغب في شيء  
لنفسها؟ نحن لا نتعلم. يكفيها أن  
تعيش في صحبة طيبة بين أناس  
طيبين تجاهها. لكننا نتعلم: الهدية  
تُقابلها بهدية. كما كان الحال في  
الماضي، كما هو الحال الآن.



14. But what happens next makes me wonder. I notice how I react badly to Elisha's behavior. Where has this servant suddenly come from? Why is he and not Elisha talking directly to the woman? Elisha is her guest and has had many conversations with her. Why is he now talking to her through a third party? Is the great woman simply being overlooked and ignored?

14. لكن ما حدث بعد ذلك أثار شكوكي. لاحظتُ رد فعلي الحاقِد تجاه سلوك إيشع. من أين جاء هذا الخادم فجأة؟ لماذا يتحدث هو، وليس إيشع، مباشرةً إلى المرأة؟ إيشع ضيفها وقد تحدث معها كثيرًا. لماذا يُخاطبها الآن من خلال طرف ثالث؟ هل تم تجاهل المرأة العظيمة وتجاهلها؟

15. Or does Elisha only consult with his servant, who judges what might be a suitable gift for the woman? The servant seems to see with the eyes of the male world of the time. It is clear to him what is needed in this woman's life: on the one hand, there is the woman's old husband and, on the other, no son.

15. أم أن إيشع كان يتشاور مع خادمه فقط، الذي كان يُقيّم الهدية المناسبة للمرأة؟ يبدو أن الخادم كان يرى الأمور من منظور ذكوري في ذلك الوقت. إنه يفهم بوضوح ما تتطلبه حياة هذه المرأة: من جهة، زوجها المسن، ومن جهة أخرى، ليس لديها ابن.

16. It is true that the woman is childless.  
But this could also mean that she has  
“only” given birth to daughters, but  
needs a son for a secure future after the  
death of her husband. Yet the woman is  
very wealthy. In another section of the  
text, we learn that she reclaimed all her  
possessions, that she was in danger of  
losing them for a short time because she  
had to leave the country.

16. يُقال إن المرأة ليس لها أبناء.  
لكن هذا قد يعني أيضاً أنها أنجبت  
بنات "فقط"، لكنها بحاجة إلى ابن  
لمستقبل آمن بعد وفاة زوجها. مع  
ذلك، كانت المرأة ثرية للغاية. في  
مقطع آخر، نعلم أنها طالبت باستعادة  
جميع ممتلكاتها، التي كانت معرضة  
لخطر فقدانها لفترة وجيزة لأنها  
اضطرت لمغادرة البلاد.

17. So there could be no question of poverty. Nor does it say that she was a widow. She fights for herself and other people around her for whom she bears responsibility. The actions of the great woman from Shunem towards Elisha were not out of self-interest. We do not recognize a motive of giving and expecting something in return.

17. إِذَا، لَا مَجَالٌ لِلْفَقْرِ. كَمَا لَمْ يُذَكَّرْ أَنَّهَا كَانَتْ أَرْمَلَةً. إِنَّهَا تُكَافِحُ مِنْ أَجْلِ نَفْسِهَا وَمِنْ حَوْلِهَا، الَّذِينَ تَتَحَمَّلُ مَسْئُولِيَّتَهُمْ. تَصْرِفَاتُ الْمَرْأَةِ الْعَظِيمَةِ مِنْ شُونَم تَجَاهُ الْيَشَعَ لَيْسَتْ أَنَانِيَّةً. لَا نَلْمَسُ دَافِعًا لِلْعَطَاءِ وَانْتِظَارَ شَيْءٍ فِي الْمَقَابِلِ.

18. She does not want the son either.  
Perhaps she was also afraid of being  
disappointed again. But when the son  
arrives, she loves him. A gift. But after  
just a few years, she is suddenly  
threatened with a painful loss: the boy  
dies. But she doesn't give up. Especially  
not now, it seems.

18. هي أيضًا لا تريد ابنًا. ربما  
كان هناك أيضًا خوف من خيبة  
الأمل مرة أخرى. عندما ولد الابن  
أخيرًا، أحبته. هدية. لكن بعد بضع  
سنوات فقط، تُهددها فجأةً خسارةٌ  
مؤلمة: موت الصبي. لكنها لا  
تستسلم. الآن، يبدو الأمر أقلّ  
استسلامًا.

19. After waiting so long for the almost impossible to happen, she fights for her beloved child and turns to Elisha in desperation. But here, too, it is striking: Elisha only talks through his servant. But the woman does not put up with this. She insists on speaking directly to Elisha, looking him in the eye and almost forces him to do everything he can to save this precious gift that was given to her without being asked.

19. بعد انتظارٍ طويلٍ لحدوث ما بدا مستحيلاً، تُناضل من أجل طفلها الحبيب وتلجأ إلى أليشع في يأسها. ولكن هنا أيضاً، اللافت للنظر: أليشع لا يتحدث إلا عن خادمه. المرأة لا تدع هذا يمرّ مرور الكرام. تُصرّ على التحدث مباشرةً إلى أليشع، ناظرةً في عينيه، وتكاد تُجبره على بذل كل ما في وسعه لإنقاذ هذه الهبة الثمينة التي لم يطلبها.

20. What a strong personality - then as now. This woman fights, she does not allow herself to be brought to her knees. I see a woman's life before me who lives through all the highs and lows. God enters her life through Elisha. Passing through, into her house, then permanently. He shows himself to her. Unexpectedly. And she reacts by letting in the man of God and thus God, by bringing him in and thus creating space for God.

20. يا لها من شخصية قوية - آنذاك والآن! هذه المرأة تُناضل؛ ترفض أن تُركع. أرى حياة امرأة أمامي، تمرُّ بكلِّ التقلبات. يدخل الله حياتها من خلال أليشع. يمرُّ بها، إلى بيتها، ثمَّ إلى الأبد. يُظهر نفسه لها. بشكلٍ غير متوقع. فتستجيب بسماحها لرجل الله، وبالتالي الله، بالدخول، وإدخاله، وبالتالي إفساح المجال لله.

21. This changes her life from the ground up. God works in her life and turns everything upside down. Faith becomes part of her life. I wish for us that our faith in God grows. I wish for us that we create space. I wish for us that contentment and longing are fulfilled and filled in the knowledge that God knows our true greatness and that we are not alone. I don't know how, I don't know when, I don't know how, but I believe and experience that it is so. Amen!

٢١ . تتغير حياتها جذريًا . يعمل الله في حياتها ويقلب كل شيء رأسًا على عقب . يصبح الإيمان جزءًا من حياتها . أتمنى أن ينمو إيماننا بالله . أتمنى أن نخلق مساحة . أتمنى أن تتحقق رضانا وشوقنا ، وأن تمتلئ قلوبنا بمعرفة أن الله يعلم عظمتنا الحقيقية وأنها لسنا وحدنا . لا أعرف كيف ، ولا أعرف متى ، ولا أعرف لماذا ، لكنني أوّمن وأختبر ذلك ، آمين .