

אֵי לֹא אֶתְּוֹרָה אֲשֶׁר אֶשְׁלַח אֶתְּךָ וְאֵי לֹא אֶתְּוֹרָה אֲשֶׁר אֶשְׁלַח אֶתְּךָ

In this week's *haftorah*, Hashem comforts *Klal Yisroel* in her exile saying: "**Where is your mother's bill of divorce that I sent her away? Or, who is it of My creditors to whom I sold you? Behold for your iniquities you were sold, and for your transgressions your mother was sent away.**" (Yeshaya 50:1)

How are the above words a comfort to *Klal Yisroel*?!

Perhaps the answer lies in a closer analysis of Hashem's words. Hashem says: "Where is the bill of divorce that **I** sent her away or who is it of My creditors that **I** sold you." In the following *pasuk* Hashem switches the wording saying: "**You** were sold and **you** were sent away," rather than *I* sold or *I* sent away. Perhaps in this lies the comfort. For even though we were sent away, it was not by Hashem's choice, rather, our sins are what obligated our exile. As the *pasuk* (*Eichah* 3:38) states: Not from the mouth of the One on high does bad come forth..." The *Medrash* explains this to mean that once we were given free will our sins are the only cause of any bad that may befall us.

This is indeed a great comfort to *Klal Yisroel*, for not only has her Husband (Hashem) not sent away the wife (*Klal Yisroel*) permanently, in essence it is not even He Who's considered to be the one who sent her away altogether. Rather, her own actions forced her to be sent away, and of course, as soon as she repents she will return to her Husband Who longingly waits for her.

