

[T]he ... relationship between God and Israel includes not only God but also Israel as woman, who in this relationship with God is at once virgin and mother. For this reason the covenant, which forms the very basis of the existence of Israel as a nation and the existence of each individual as Israelite, is expressed interpersonally in the fidelity of the marriage covenant and in no other way. **Marriage is the form of the mutual relationship between husband and wife that results from the covenant, the fundamental human relationship upon which all human history is based.** It bears a theology within itself, ... But above all, this also means that to God, the One, is joined, not a goddess, but, as in his historical revelation, the chosen creature, Israel, the daughter Zion, the woman. **To leave woman out of the whole of theology would be to deny creation and election (salvation history) and thereby to nullify revelation.**

[T]he Old Testament ... acquires its definitive meaning for the first time in the New Testament: in the woman who is herself described as the true holy remnant, as the authentic daughter Zion, and who is thereby the mother of the savior, yes, the mother of God.

In the theology of woman: Israel herself, the chosen people, is interpreted simultaneously as woman, virgin, beloved, wife and mother. ... By making the category of covenant comprehensible and by giving it meaning and spiritual orientation, the figure of the woman enters into the most intimate reaches of Old Testament piety, of the Old Testament relationship with God.

Thus we can now say the figure of the woman is indispensable for the structure of biblical faith. She expresses the reality of creation as well as the fruitfulness of grace. The abstract outline outlines for the hope that God will turn toward his people receive, in the New Testament, a concrete, personal name in the figure of Jesus Christ. At that same moment, the figure of the woman, until then seen only typologically in Israel although provisionally personified by the great women of Israel, also emerges with a name: Mary.

Not without reason did the Church Fathers interpret the passion and cross as marriage, as that suffering in which God takes upon himself the pain of the faithless wife in order to draw her to himself irrevocably in eternal love.

Hatikva (התקנה, The Hope)

As long as within our hearts (כל עוד בלִבֵּנוּ פְּנִימָה)

The Jewish soul sings, (נִפְּשׁ יְהוּדֵי הוֹמְיָה)

As long as forward to the East (וּלְפָנֵינוּ מִזְרָח, קְדִימָה)

To Zion, looks the eye – (עֵינֵינוּ לְצִיּוֹן צוֹפֵיָה)

Our hope is not yet lost, (עוֹד לֹא אֶבְדָּה תְּקִוּתֵנוּ)

It is two thousand years old, (הַתְּקִנָּה בֵּת שְׁנֹת אֲלָפִים)

To be a free people in our land (לְהִיּוֹת עַם חֵפְשִׁי בְּאַרְצֵנוּ)

The land of Zion and Jerusalem. (אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם)