

עץ חיים

---

ETZ HAYIM

TORAH AND COMMENTARY

THE RABBINICAL ASSEMBLY  
THE UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM



*Produced by* THE JEWISH PUBLICATION SOCIETY

Etz Hayim: Torah and Commentary  
Copyright © 2001 by the Rabbinical Assembly

*Copyright © 2001 by The Rabbinical Assembly*

*Hebrew text, based on Biblia Hebraica Stuttgartensia,*

*© 1999 by The Jewish Publication Society*

*English translation © 1985, 1999 by The Jewish Publication Society*

*First edition. All rights reserved*

*No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage or retrieval system, except for brief passages in connection with a critical review, without permission in writing from:*

*The Rabbinical Assembly*

*3080 Broadway*

*New York, NY 10027*

*Blessings for the Torah and haftarat have been adapted from*

*Siddur Sim Shalom for Shabbat and Festivals, © 2000 by The Rabbinical Assembly.*

*Maps © by Oxford University Press, supplied by Oxford Cartographers. Used by permission of Oxford University Press.*

*Illustrations of the tabernacle and its furnishings by Joe Sikora.*

*Composition by VARDA Graphics, Skokie, Illinois*

*Design by Adrienne Onderdonk Dudden*

*Manufactured in the United States of America*

09 10 10 9 8

*Library of Congress Cataloging-in-Publication Data*

*Bible. O.T. Pentateuch. Hebrew. 2001.*

*Etz Hayim: Torah and commentary / senior editor, David L. Lieber; literary editor, Jules Harlow; sponsored by the Rabbinical Assembly and the United Synagogue of Conservative Judaism.*

*p. cm.*

*Text of the Pentateuch in Hebrew and English; commentary in English.*

*Includes the haftarat and commentary on them, p'shat and d'rash commentaries, comments on Conservative halakhic practice, topical essays, and other material.*

*Includes bibliographical references and index.*

*ISBN-10: 0-8276-0712-1 ISBN-13: 978-0-8276-0712-5*

*1. Bible. O.T. Pentateuch—Commentaries. 2. Haftarat—Commentaries. 3. Bible. O.T. Pentateuch—Theology. 4. Conservative Judaism—Customs and practices. I. Lieber, David L. II. Harlow, Jules. III. United Synagogue of Conservative Judaism. IV. Rabbinical Assembly. V. Bible. O.T. Pentateuch. English. Jewish Publication Society, 2001. VI. Title.*

*BS1222 .L54 2001*

*222'.1077—dc21*

2001029757

**Etz Hayim: Torah and Commentary**  
**Copyright © 2001 by the Rabbinical Assembly**

## 41

After two years' time, Pharaoh dreamed that he was standing by the Nile, <sup>2</sup>when out of the Nile there came up seven cows, handsome and sturdy, and they grazed in the reed grass. <sup>3</sup>But presently, seven other cows came up from the Nile close behind them, ugly and gaunt, and stood beside the cows on the bank of the Nile; <sup>4</sup>and the ugly gaunt cows ate up the seven handsome sturdy cows. And Pharaoh awoke.

<sup>5</sup>He fell asleep and dreamed a second time: Seven ears of grain, solid and healthy, grew on a

מֵא וַיְהִי מִקְצָ שְׁנַתִּים יָמִים  
וּפְרָעָה חֹלִים וְהִנֵּה עֹמֵד עַל-הַיָּאֵר:  
<sup>2</sup>וְהִנֵּה מִן-הַיָּאֵר עֹלֹת שֶׁבַע פָּרוֹת יְפוֹת  
מְרֻאָה וּבְרִיאֹת בְּשָׂר וְתִרְעִינָה בְּאָחוּ:  
<sup>3</sup>וְהִנֵּה שֶׁבַע פָּרוֹת אַחֲרוֹת עֹלֹת  
אֲחִרִּיהֶן מִן-הַיָּאֵר רָעוֹת מְרֻאָה וְדָקוֹת  
בְּשָׂר וְתַעֲמֻדָּה אֶצֶל הַפָּרוֹת עַל-שֵׁפֶת  
הַיָּאֵר: <sup>4</sup>וְתֹאבְלָנָה הַפָּרוֹת רָעוֹת  
הַמְרֻאָה וְדָקֹת הַבְּשָׂר אֵת שֶׁבַע הַפָּרוֹת  
יִפְתּוּ הַמְרֻאָה וְהַבְּרִיאֹת וַיִּיקֶץ פְּרָעָה:  
<sup>5</sup>וַיִּישָׁן וַיַּחֲלֵם שֵׁנִית וְהִנֵּה | שֶׁבַע שִׁבְלִים

## JOSEPH'S LIBERATION AND RISE TO POWER (41:1–56)

Dreams, the cause of Joseph's misfortunes, become the means of his rise to power.

## PHARAOH'S DREAMS (vv. 1–8)

**1. After two years' time** Literally, "at the end of two years of days." Two complete years have elapsed since the release of the cupbearer.

**the Nile** A fateful setting for Pharaoh's

dream. The river was the lifeline of Egypt, the fountainhead of its entire economy.

**2. seven cows** Cows were abundant in Egypt and important to the economy. The motif of seven cows is found in Egyptian paintings and texts.

**3. close behind them** That is, in time.

**5. on a single stalk** A clear symbol of abundance.

## CHAPTER 41

This *parashah* is almost always read during the week of *Hanukkah*. Although that is only a coincidence of the calendar, we can find thematic connections. Just as *Hanukkah* celebrates the victory of the weak over the powerful, the *parashah* begins with Pharaoh's dream of the lean cows conquering the well-fed ones. As the *parashah* begins with Joseph in prison and ends with Joseph as ruler, the story of *Hanukkah* begins with Israel oppressed and ends with Israel triumphant and independent.

**1. standing by the Nile** The literal meaning is "over the Nile." This prompted the Rabbinic comment that Jews see themselves as subservient to God and dependent on God, whereas idolaters see themselves as superior to their gods. (The Nile was a god to the Egyptians, source of life and food.) Judaism teaches us how to serve God. Pagan religions teach their

followers how to use and manipulate their gods (Gen. R. 89:4).

**4.** This must be every tyrant's nightmare, that one day the weak will rise up and overthrow the powerful.

**5ff.** One of the lessons of the Joseph story, reinforced by its being read as autumn gives way to winter, is that life is cyclical. Good years are followed by lean years, adversity is followed by success, rejection yields to connection, winter gives way to spring and summer, only to return again. "What can be learned from this *parashah* to prepare ourselves in good days, days in which holiness is revealed, to set the light in our hearts, to be there in times when holiness seems far off?" The author of *S'fat Emet* answers his own question: We must store up resources of faith, even as the Egyptians stored grain, to nourish us spiritually when events turn against us.

single stalk. <sup>6</sup>But close behind them sprouted seven ears, thin and scorched by the east wind. <sup>7</sup>And the thin ears swallowed up the seven solid and full ears. Then Pharaoh awoke: it was a dream!

<sup>8</sup>Next morning, his spirit was agitated, and he sent for all the magicians of Egypt, and all its wise men; and Pharaoh told them his dreams, but none could interpret them for Pharaoh.

<sup>9</sup>The chief cupbearer then spoke up and said to Pharaoh, "I must make mention today of my offenses. <sup>10</sup>Once Pharaoh was angry with his servants, and placed me in custody in the house of the chief steward, together with the chief baker. <sup>11</sup>We had dreams the same night, he and I, each of us a dream with a meaning of its own. <sup>12</sup>A Hebrew youth was there with us, a servant of the chief steward; and when we told him our dreams, he interpreted them for us, telling each of the meaning of his dream. <sup>13</sup>And as he interpreted for us, so it came to pass: I was restored to my post, and the other was impaled."

**6. scorched by the east wind** This is the sir-occo that blows in from the desert.

**7. it was a dream** This was much to Pharaoh's surprise, for it all seemed so vivid.

**8. his spirit was agitated** Apparently, Pharaoh spent a sleepless night after his dreams, anxiously awaiting the dawn.

**magicians** Magic was a feature of Egyptian life. Although Israel shared with its pagan neighbors a belief in the reality of dreams as a medium of divine communication, it never developed a class of magicians or dream interpreters, as Egypt and Mesopotamia did.

**wise men** This is a translation of *hakhamim*, the first use of the stem חכם in the Bible. Here the term refers to those who possessed specialized knowledge and skill in the magic arts.

**none could interpret them for Pharaoh** It is inconceivable that the professional dream in-

עלות בקנה אחד בריאות וטבות: <sup>6</sup> והנה שבע שבליים דקות ושדופת קדים צמחות אחריהן: <sup>7</sup> ותבלענה השבליים הדקות את שבע השבליים הבריאות והמלאות וייקץ פרעה והנה חלום:

<sup>8</sup> ויהי בבקר ותפעם רוחו וישלח ויקרא את כל חרטמי מצרים ואת כל חכמיה ויספר פרעה להם את חלמו ואין פותר אותם לפרעה:

<sup>9</sup> וידבר שר המשקים את פרעה לאמר את חטאי אני מזכיר היום: <sup>10</sup> פרעה קצף על עבדיו ויתן אתי במשמר בית שר הטבחים אתי ואת שר האפים: <sup>11</sup> ונחלמה חלום בלילה אחד אני והוא איש בפתרון חלמו חלמנו: <sup>12</sup> ושם אתנו נער עברי עבד לשר הטבחים ונספר לו ויפתר לנו את חלמתינו איש בחלמו פתר: <sup>13</sup> ויהי כאשר פתור לנו כן היה אתי השיב על פני ואתו תלה:

terpreters were unable to provide any interpretations. Their interpretations, however, did not satisfy the king in a manner that he found convincing.

#### THE CUPBEARER REMEMBERS JOSEPH (vv. 9–13)

**9. I must make mention** The stem of the word for "making mention" (*mazkir*) is used by Joseph in his plea in 40:14 and by the narrator in reporting the ingratitude of the cupbearer in 40:23. The use of the same verbal root in both incidents is intended to draw our attention to the relationship between the two.

**of my offenses** Against Pharaoh and against Joseph.

**12. A Hebrew youth** The cupbearer stops short of recommending that Joseph, a servant, be brought to Pharaoh.

**12.** The chief cupbearer tries to justify his forgetfulness by emphasizing Joseph's un-

worthiness, describing him as a youth, a foreigner, and a servant.

<sup>14</sup>Thereupon Pharaoh sent for Joseph, and he was rushed from the dungeon. He had his hair cut and changed his clothes, and he appeared before Pharaoh. <sup>15</sup>And Pharaoh said to Joseph, “I have had a dream, but no one can interpret it. Now I have heard it said of you that for you to hear a dream is to tell its meaning.” <sup>16</sup>Joseph answered Pharaoh, saying, “Not I! God will see to Pharaoh’s welfare.”

<sup>17</sup>Then Pharaoh said to Joseph, “In my dream, I was standing on the bank of the Nile, <sup>18</sup>when out of the Nile came up seven sturdy and well-formed cows and grazed in the reed grass. <sup>19</sup>Presently there followed them seven other cows, scrawny, ill-formed, and emaciated—never had I seen their likes for ugliness in all the land of Egypt! <sup>20</sup>And the seven lean and ugly cows ate up the first seven cows, the sturdy ones; <sup>21</sup>but when they had consumed them, one could not tell that they had consumed them, for they looked just as bad as before. And I awoke. <sup>22</sup>In my other dream, I

וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת־יוֹסֵף וַיְרִיצֵהוּ <sup>14</sup>  
 מִן־הַבּוֹר וַיְגַלַּח וַיַּחְלֵף שְׂמֹלְתָיו וַיָּבֵא אֵל־  
 פַּרְעֹה: <sup>15</sup> וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף חֲלוֹם  
 חֲלַמְתִּי וּפְתַר אֵין אִתּוֹ וְאֲנִי שֹׁמֵמֵתִי  
 עָלַיךָ לֵאמֹר תִּשְׁמַע חֲלוֹם לְפָתַר אֹתוֹ:  
 וַיַּעַן יוֹסֵף אֶת־פַּרְעֹה לֵאמֹר בְּלִעְדֵי  
 אֱלֹהִים יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה:  
<sup>17</sup> וַיַּדְבֵּר פַּרְעֹה אֶל־יוֹסֵף בְּחֻלְמֵי הַנֶּגֶז  
 עֹמֵד עַל־שֵׁפֶת הַיָּאֵר: <sup>18</sup> וַהֲגִיחַ מִן־הַיָּאֵר  
 עֹלֹת שֶׁבַע פְּרוֹת בְּרִיאֹת בָּשָׂר וַיִּפֹּת  
 תַּאֲר וַתִּרְעִינָה בָּאָחוּ: <sup>19</sup> וַהֲגִיחַ שֶׁבַע־  
 פְּרוֹת אֲחֵרוֹת עֹלוֹת אֲחֲרֵיהֶן דְּלוֹת  
 וְרַעוֹת תַּאֲר מְאֹד וְרָקוֹת בָּשָׂר לֹא־  
 רָאִיתִי כִּהְנֶה בְּכָל־אֶרֶץ מִצְרַיִם לְרַע:  
<sup>20</sup> וַתֹּאכְלֵנָה הַפְּרוֹת הַרְקוֹת וְהָרַעוֹת  
 אֶת שֶׁבַע הַפְּרוֹת הָרֵאשׁוֹנוֹת הַבְּרִיאֹת:  
<sup>21</sup> וַתִּבְאֵנָה אֶל־קִרְבָּנָהּ וְלֹא נֹדַע פִּי־בָאוּ  
 אֶל־קִרְבָּנָהּ וַיִּמְרְאוּהֶן רַע כַּאֲשֶׁר בְּתַחֲלָה  
 וַאֲיָקֶץ: <sup>22</sup> וַאֲרָא בְּחֻלְמֵי וַהֲגִיחַ | שֶׁבַע

JOSEPH’S DREAM INTERPRETATION  
 (vv. 14–32)

**14. he was rushed** The verbs in this verse indicate a series of actions performed in swift succession in the atmosphere of urgency created when Pharaoh’s wishes are to be satisfied.

**dungeon** See Comment to 40:15.

**his hair cut** The verb meaning “to shave” (גלח) applies to both the head and the face. Egyptian men shaved both areas.

**his clothes** Clothes have consistently been a key element in Joseph’s misfortunes. This change of clothing marks the beginning of his liberation.

**15. no one can interpret** See Comment to verse 8.

**for you to bear a dream** Pharaoh believes that Joseph is endowed with magical power.

**16. God will see** Joseph is saying, in effect, “God will respond to me and grant Pharaoh’s

welfare.” He is certain that the sudden turn of events that has brought him into the presence of Pharaoh is providential for him. And he believes that he will receive a dream interpretation from God that will satisfy Pharaoh entirely.

**17. Then Pharaoh said** The repetition of the dreams to Joseph contains differences from the original narration. Such variations between an initial version and a repeat of it are a recurring feature of biblical discourse.

**19. never had I seen** This previously unstated personal observation points to the real meaning of the dream.

**21. but when** This entire verse is not in Pharaoh’s original narrative. Here, it directs attention to the key element (see vv. 30ff.).

**22. In my other dream** Significantly, the phrase (v. 5) “a second time” is omitted, as though Pharaoh himself realized that the two dreams are really one.

14. Joseph, who twice was stripped of his clothes and thrown into a pit, is twice (here

and in v. 42) elevated in status and given new clothes to mark his new position.

saw seven ears of grain, full and healthy, growing on a single stalk; <sup>23</sup>but right behind them sprouted seven ears, shriveled, thin, and scorched by the east wind. <sup>24</sup>And the thin ears swallowed the seven healthy ears. I have told my magicians, but none has an explanation for me.”

<sup>25</sup>And Joseph said to Pharaoh, “Pharaoh’s dreams are one and the same: God has told Pharaoh what He is about to do. <sup>26</sup>The seven healthy cows are seven years, and the seven healthy ears are seven years; it is the same dream. <sup>27</sup>The seven lean and ugly cows that followed are seven years, as are also the seven empty ears scorched by the east wind; they are seven years of famine. <sup>28</sup>It is just as I have told Pharaoh: God has revealed to Pharaoh what He is about to do. <sup>29</sup>Immediately ahead are seven years of great abundance in all the land of Egypt. <sup>30</sup>After them will come seven years of famine, and all the abundance in the land of Egypt will be forgotten. As the land is ravaged by famine, <sup>31</sup>no trace of the abundance will be left in the land because of the famine thereafter, for it will be very severe. <sup>32</sup>As for Pharaoh having had the same dream twice, it means that the matter has been determined by God, and that God will soon carry it out.

<sup>33</sup>“Accordingly, let Pharaoh find a man of

שְׂבִלִים עֹלֹת בְּקִנְיָה אֶחָד מִלֵּאֵת וְטֹבוֹת: <sup>23</sup>וְהִנֵּה שֶׁבַע שְׂבִלִים צְנֻמּוֹת דְּקוֹת שְׂדֵפוֹת קִדִּים לְמַחוֹת אַחֲרֵיהֶם: <sup>24</sup>וְהַתְּבַלְעוּן הַשְּׂבִלִים הַדְּקוֹת אֶת שֶׁבַע הַשְּׂבִלִים הַטֹּבוֹת וְאָמַר אֶל-הַחֲרֻטָּמִים וְאִין מַגִּיד לִי:

<sup>25</sup>וַיֹּאמֶר יוֹסֵף אֶל-פַּרְעֹה חֲלוֹם פְּרֹעָה אֶחָד הוּא אֵת אֲשֶׁר הָאֱלֹהִים עָשָׂה הַגִּיד לְפַרְעֹה: <sup>26</sup>שֶׁבַע פְּרֹת הַטֹּבֹת שֶׁבַע שָׁנִים הִנֵּה וְשֶׁבַע הַשְּׂבִלִים הַטֹּבֹת שֶׁבַע שָׁנִים הִנֵּה חֲלוֹם אֶחָד הוּא: <sup>27</sup>וְשֶׁבַע הַפְּרוֹת הַרְקוֹת וְהָרַעַת הָעֵלֶת אַחֲרֵיהֶן שֶׁבַע שָׁנִים הִנֵּה וְשֶׁבַע הַשְּׂבִלִים הַרְקוֹת שְׂדֵפוֹת הַקִּדִּים יִהְיוּ שֶׁבַע שָׁנֵי רָעָב: <sup>28</sup>הוּא הַדְּבָר אֲשֶׁר דִּבַּרְתִּי אֶל-פַּרְעֹה אֲשֶׁר הָאֱלֹהִים עָשָׂה הָרְאָה אֶת-פַּרְעֹה: <sup>29</sup>הִנֵּה שֶׁבַע שָׁנִים בָּאוֹת שֶׁבַע גְּדוֹל בְּכָל-אֶרֶץ מִצְרָיִם: <sup>30</sup>וְקָמוּ שֶׁבַע שָׁנֵי רָעָב אַחֲרֵיהֶן וְנִשְׁבַּח כָּל-הַשֶּׁבַע בְּאֶרֶץ מִצְרָיִם וְכָלֵה הָרָעָב אֶת-הָאֶרֶץ: <sup>31</sup>וְלֹא-יִוָּדַע הַשֶּׁבַע בְּאֶרֶץ מִפְּנֵי הָרָעָב הַהוּא אַחֲרֵיכֵן כִּי-כִבֵּד הוּא מְאֹד: <sup>32</sup>וְעַל הַשָּׁנוֹת הַחֲלוֹם אֶל-פַּרְעֹה פַּעַמַּיִם כִּי-נִכּוֹן הַדְּבָר מֵעַם הָאֱלֹהִים וּמִמֶּהָר הָאֱלֹהִים לַעֲשׂוֹתוֹ: <sup>33</sup>וְעַתָּה יִרְא פַּרְעֹה אִישׁ נָבוֹן וְחָכָם

**24. none has an explanation** The phrase refers to what was related in verses 8 and 15.

**25. one and the same** Both dreams, though separate and successive, constitute a single whole and express the identical phenomenon.

**has told** That is, “has disclosed.”

**31. no trace** The reserves of food set aside for the famine will be used up completely.

**32. determined** It is established beyond doubt.

**soon** The seven-year cycle begins at once.

#### JOSEPH’S ADVICE (vv. 33–36)

Unsolicited by Pharaoh, Joseph offers advice on how to avert the famine.

**33. Accordingly** Joseph presents his advice

**33.** Joseph’s interpretation strikes Pharaoh as valid because its message of impending disaster seems to fit the mood of the dream and

because he not only interprets the dream but gives Pharaoh advice on how to deal with its message.

discernment and wisdom, and set him over the land of Egypt. <sup>34</sup>And let Pharaoh take steps to appoint overseers over the land, and organize the land of Egypt in the seven years of plenty. <sup>35</sup>Let all the food of these good years that are coming be gathered, and let the grain be collected under Pharaoh's authority as food to be stored in the cities. <sup>36</sup>Let that food be a reserve for the land for the seven years of famine which will come upon the land of Egypt, so that the land may not perish in the famine."

<sup>37</sup>The plan pleased Pharaoh and all his courtiers. <sup>38</sup>And Pharaoh said to his courtiers, "Could we find another like him, a man in whom is the spirit of God?" <sup>39</sup>So Pharaoh said to Joseph, "Since God has made all this known to you, there is none so discerning and wise as you. <sup>40</sup>You shall be in charge of my court, and by your command shall all my people be directed; only with respect to the throne shall I be superior to you." <sup>41</sup>Pharaoh further said to Joseph, "See, I put you in charge of all the land of Egypt." <sup>42</sup>And removing his signet ring from

וַיִּשְׁתַּחֲוֶה עַל-אֶרֶץ מִצְרַיִם: <sup>34</sup> וַיַּעֲשֶׂה פְרֹעֶה וַיִּפְקֹד וַיִּפְקְדִים עַל-הָאָרֶץ וַחֲמִשׁ אֶת-אֶרֶץ מִצְרַיִם בְּשֶׁבַע שָׁנֵי הַשָּׁבַע: <sup>35</sup> וַיִּקְבְּצוּ אֶת-כָּל-אֹכֶל הַשָּׁנִים הַטֹּבֹת הַבָּאֹת הָאֵלֶּה וַיִּצְבְּרוּ-בָר תַּחַת יַד-פְּרֹעֶה אֹכֶל בַּעֲרִים וְשָׁמְרוּ: <sup>36</sup> וַהֲיָה הָאֹכֶל לְפִקְדוֹן לְאֶרֶץ לְשֶׁבַע שָׁנֵי הָרָעָב אֲשֶׁר תִּהְיֶינָה בְּאֶרֶץ מִצְרַיִם וְלֹא-תִכָּרֵת הָאֶרֶץ בְּרָעָב:

<sup>37</sup> וַיִּיטֵב הַדְּבָר בְּעֵינֵי פְרֹעֶה וּבְעֵינֵי כָל-עַבְדָּיו: <sup>38</sup> וַיֹּאמֶר פְּרֹעֶה אֶל-עַבְדָּיו הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ: <sup>39</sup> וַיֹּאמֶר פְּרֹעֶה אֶל-יֹסֵף אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתָךְ אֶת-כָּל-זֹאת אֵין-נִבּוֹן וְחָכָם כְּמוֹךָ: <sup>40</sup> אַתָּה תִּהְיֶה עַל-בֵּיתִי וְעַל-פִּיךָ יִשָּׁק כָּל-עַמִּי רַק הַכֶּסֶף אֶגְדֹּל מִמֶּךָ: <sup>41</sup> וַיֹּאמֶר פְּרֹעֶה אֶל-יֹסֵף רְאֵה נָתַתִּי אֹתְךָ עַל כָּל-אֶרֶץ מִצְרַיִם: <sup>42</sup> וַיֹּסֶר פְּרֹעֶה אֶת-טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ

שלישי

not as part of the dream message but as a personal suggestion.

**34. let Pharaoh** Not wishing to raise any suspicion that he is suggesting the creation of a new focus of power, Joseph repeatedly emphasizes "Pharaoh," thereby stressing the ubiquitous, omniscient, and omnipotent nature of the king in ancient Egypt.

**35. good years** Joseph sensibly suggests that grain be stockpiled during the plentiful years against the forthcoming years of famine.

JOSEPH'S APPOINTMENT AS VIZIER

(vv. 37–46)

**37. The plan pleased Pharaoh** Pharaoh and his courtiers are impressed by Joseph's perception that the two dreams are actually one, by his relating them to national affairs rather than to the king's personal interests, and by the social concern that he displays in his advice.

**38. Could we find** Pharaoh's question to his courtiers is rhetorical. He knows at once what he must do.

**in whom is the spirit of God** This is the

first biblical mention of an individual so endowed. Possession of the "spirit of God" impels one to undertake a mission (Num. 27:18), imparts extraordinary energy and drive (Judg. 3:10, 11:29), and produces uncommon intelligence and practical wisdom.

**39. discerning and wise** Pharaoh repeats Joseph's own words (v. 33).

**40. in charge of my court** This function probably refers to the position of "overseer of the domain of the palace," one of the known Egyptian bureaucratic titles. Most likely, Joseph is given control over the king's personal estates.

**41. Pharaoh further said** Joseph does not utter a word in response to Pharaoh's announcement.

**in charge of all the land** The function reflects the Egyptian title "chief of the entire land."

**42. removing** Pharaoh now performs a series of ceremonial acts that confirm Joseph's position as "grand vizier of Egypt."

**signet ring** The transfer of the ring bearing the royal seal from the finger of Pharaoh to that of Joseph signifies the delegation of authority; it

his hand, Pharaoh put it on Joseph's hand; and he had him dressed in robes of fine linen, and put a gold chain about his neck. <sup>43</sup>He had him ride in the chariot of his second-in-command, and they cried before him, "Abrek!" Thus he placed him over all the land of Egypt.

<sup>44</sup>Pharaoh said to Joseph, "I am Pharaoh; yet without you, no one shall lift up hand or foot in all the land of Egypt." <sup>45</sup>Pharaoh then gave Joseph the name Zaphenath-paneah; and he gave him for a wife Asenath daughter of Poti-pha, priest of On. Thus Joseph emerged in

עַל־יַד יוֹסֵף וַיִּלְבֹּשׂ אֹתוֹ בְּגָדֵי־שֵׁשׁ וַיַּעַם  
רֶבֶד הַזֹּהָב עַל־צְוָאָרוֹ: <sup>43</sup>וַיַּרְכֵּב אֹתוֹ  
בְּמַרְכָּבַת הַמִּשְׁנָה אֲשֶׁר־לוֹ וַיִּקְרְאוּ  
לְפָנָיו אַבְרָךְ וַנִּתְּנוֹן אֹתוֹ עַל כָּל־אֶרֶץ  
מִצְרָיִם:

<sup>44</sup>וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֲנִי פַרְעֹה  
וּבְלִעְדֶיךָ לֹא־יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־  
רַגְלוֹ בְּכָל־אֶרֶץ מִצְרָיִם: <sup>45</sup>וַיִּקְרָא פַרְעֹה  
שֵׁם־יוֹסֵף צָפְנַת פַּעֲנִחַ וַיִּתֵּן־לוֹ אֶת־אֲסֵנַת  
בַּת־פּוֹטִי פַרְעֹ בְּהֵן אֵן לְאִשָּׁה וַיֵּצֵא יוֹסֵף

enables the new official to validate documents in the king's name. The title "royal seal bearer" was well known in ancient Egypt.

**fine linen** The term translated as "fine linen" (*shesh*) is an Egyptian loan word for cloth of exceptional quality.

**a gold chain** The giving of a gold chain was one of the highest distinctions the king could bestow upon his favorites.

**43. chariot** This is the first reference to a chariot in the Bible. The Hyksos invasion of Egypt in the 18th century B.C.E. introduced the chariot to that country as an instrument of warfare.

**second-in-command** That is, viceroy.

**they cried before him** The practice of having heralds declaim in front of the chariot rider is recorded in Esther 6:9.

**Abrek!** An exclamation found nowhere else in the Bible. In Akkadian, *abarakku* is the term for a steward of the temple and the chief steward of a private or royal household.

**44. I am Pharaoh** That is, I speak with the full authority of my royal office.

**lift up hand or foot** A figure of speech meaning "no action shall be taken."

**45. gave Joseph the name** The change of name signifies a new identity and a fresh start in life. The king probably wanted to "Egyptianize" the name Joseph.

**Zaphenath-paneah** The Egyptian words mean "God speaks; he lives," or "the creator/sustainer of life." During this period in Egypt, it was not unusual for foreigners, and Semites in particular, to be welcomed by the court and to rise to positions of responsibility and power in the government.

**Asenath** The Egyptian name means "she who belongs to (the goddess) Neith."

**Poti-pha** See Comment to 37:36.

**priest of On** This city, located seven miles northeast of modern Cairo, was the worship center of the sun god Re. It was called Beit She-mesh in Hebrew (Jer. 43:13) and Heliopolis in

**45.** Is Poti-pha identical with Potiphar, whom Joseph served in chapter 39? The Talmud thinks he is and understands his giving his daughter to Joseph in marriage as an acknowledgment that Joseph was innocent of the charge brought against him (BT Sot. 13b).

A Rabbinic legend identifies Asenath as the daughter who was born to Dinah, Jacob's daughter, after she had been violated by Shechem (Gen. 34). Subsequently, she was adopted by the childless Potiphar. Thus Joseph, like the other Patriarchs, marries a relative.

#### HALAKHAH L'MA-ASEH

**41:45 the name** This is the first instance in Jewish tradition of having more than one name, one of them Hebrew. For purposes of religious honors (such as an *aliyah* to the Torah) and religious documents (such as for marriage and divorce), one is identified by one's Hebrew name, the son or daughter of (*ben* or *bat*) one's father's Hebrew name. In prayers for the ill, one is traditionally identified by one's mother's name. Conservative practice increasingly uses both the mother's and father's Hebrew names in all circumstances, as an expression of honoring both parents in accordance with the Decalogue (see Exod. 20:12).



charge of the land of Egypt.—<sup>46</sup>Joseph was thirty years old when he entered the service of Pharaoh king of Egypt.—Leaving Pharaoh’s presence, Joseph traveled through all the land of Egypt.

<sup>47</sup>During the seven years of plenty, the land produced in abundance. <sup>48</sup>And he gathered all the grain of the seven years that the land of Egypt was enjoying, and stored the grain in the cities; he put in each city the grain of the fields around it. <sup>49</sup>So Joseph collected produce in very large quantity, like the sands of the sea, until he ceased to measure it, for it could not be measured.

<sup>50</sup>Before the years of famine came, Joseph became the father of two sons, whom Asenath daughter of Poti-phaera, priest of On, bore to him. <sup>51</sup>Joseph named the first-born Manasseh,

עַל־אֶרֶץ מִצְרַיִם: <sup>46</sup>וַיֹּסֶף בֶּן־שְׁלֹשִׁים שָׁנָה בְּעָמְדוֹ לִפְנֵי פַרְעֹה מִלֶּךְ־מִצְרַיִם וַיֵּצֵא יוֹסֵף מִלִּפְנֵי פַרְעֹה וַיַּעֲבֹר בְּכָל־אֶרֶץ מִצְרַיִם:

<sup>47</sup>וַתַּעַשׂ הָאָרֶץ בְּשֶׁבַע שָׁנֵי הַשָּׁבַע לְקַמְצִים: <sup>48</sup>וַיִּקְבֹּץ אֶת־כָּל־אֶכָּל אֲשֶׁר הָיָה בְּאֶרֶץ מִצְרַיִם וַיִּתֵּן־אֶכָּל בְּעָרִים אֶכָּל שְׂדֵה־הָעִיר אֲשֶׁר סְבִיבֹתֶיהָ נָתַן בְּתוֹכָהּ: <sup>49</sup>וַיַּצְבֹּר יוֹסֵף בָּרֶ כְּחֹל הַיָּם הַרְבֵּה מְאֹד עַד כִּי־חָדַל לְסַפֵּר כִּי־אֵין מִסְפָּר:

<sup>50</sup>וַלְיוֹסֵף יָלַד שְׁנַיִ בָּנִים בְּטָרַם תָּבוֹא שְׁנַת הָרֶעֱב אֲשֶׁר יִלְדֶה־לוֹ אֲסֵנַת בַּת־פּוֹטִי פַרַע כַּהֵן אֹנִן: <sup>51</sup>וַיִּקְרָא יוֹסֵף אֶת־

Greek. The high priest at On held the title “greatest of seers.” Joseph thus marries into clerical nobility. Moses would later do the same.

**emerged in charge of** Literally, “went out over.” The clause probably should be understood as short for “he left Pharaoh’s presence to be in charge of the land of Egypt.”

**46. Joseph was thirty** This note, given at the time Joseph’s ordeals end, corresponds to the recording of his age as 17 when they began (37:2) and provides a framework for the narrative.

**entered the service of** Literally, “stood before.”

**Joseph traveled** Joseph begins to familiarize himself with local conditions to prepare for the task of enabling the Egyptians to survive the expected famine.

THE SEVEN YEARS OF PLENTY (vv. 47–49)

**47. in abundance** The word translated as

“in abundance” (*likmatzim*) means, literally, “by handfuls,” i.e., “bumper crops.”

**48. he gathered all the grain** From Joseph’s activities it is clear that he holds the well-known Egyptian office of “overseer of the granaries of Upper and Lower Egypt,” whose duties included the collection of tax payments on field produce, the storage of an adequate supply of food in years of plenty, and the distribution of food during years of famine. He was, in effect, minister of agriculture.

JOSEPH’S TWO SONS (vv. 50–52)

**50. years** Literally, “year.” The sons were born either before the first year of the famine or before the year when its effect first became severe—i.e., toward the end of the famine’s second year, when the migration of Jacob and his family took place.

**51. Manasseh** Joseph adapts the name,

**50. Before the years of famine came** Once the famine arrived, however, people stopped having children, so as not to have additional mouths to feed (BT Ta-an. 11a).

**51.** By calling his first son Manasseh, Joseph

is not saying that he has forgotten the circumstances of his coming to Egypt. He is saying that he remembers them but that the memory no longer oppresses him.

HALAKHAH L’MA-ASEH

41:51 *Joseph named the first-born* See Comment to Gen. 29:32.

meaning, “God has made me forget completely my hardship and my parental home.”<sup>52</sup> And the second he named Ephraim, meaning, “God has made me fertile in the land of my affliction.”

<sup>53</sup>The seven years of abundance that the land of Egypt enjoyed came to an end, <sup>54</sup>and the seven years of famine set in, just as Joseph had foretold. There was famine in all lands, but throughout the land of Egypt there was bread. <sup>55</sup>And when all the land of Egypt felt the hunger, the people cried out to Pharaoh for bread; and Pharaoh said to all the Egyptians, “Go to Joseph; whatever he tells you, you shall do.”—<sup>56</sup>Accordingly, when the famine became severe in the land of Egypt, Joseph laid open all that was within, and rationed out grain to the Egyptians. The famine, however, spread over the whole world. <sup>57</sup>So all the world came to Joseph in Egypt to procure rations, for the famine had become severe throughout the world.

שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי־נִשְׁכַּח אֱלֹהִים אֶת־  
כָּל־עַמְּלִי וְאֶת כָּל־בַּיִת אָבִי: <sup>52</sup> וְאֶת שֵׁם  
הַשֵּׁנִי קָרָא אֶפְרַיִם כִּי־הַפְרִנִי אֱלֹהִים  
בְּאֶרֶץ עֲנִי:

וְהַתְּכַלִּינָה שְׁבַע שָׁנֵי הַשְּׁבַע אֲשֶׁר הָיָה <sup>53</sup> רביעי  
בְּאֶרֶץ מִצְרַיִם: <sup>54</sup> וְהַתְּחַלִּינָה שְׁבַע שָׁנֵי  
הָרָעָב לָבוֹא כַּאֲשֶׁר אָמַר יוֹסֵף וַיְהִי רָעַב  
בְּכָל־הָאֲרָצוֹת וּבְכָל־אֶרֶץ מִצְרַיִם הָיָה  
לָחֶם: <sup>55</sup> וְהִרְעֵב כָּל־אֶרֶץ מִצְרַיִם וַיִּצְעַק  
הָעָם אֶל־פַּרְעֹה לֵאמֹר פְּרַעְה  
לְכָל־מִצְרַיִם לָכֹן אֶל־יוֹסֵף אֲשֶׁר־יֹאמַר  
לָכֶם תַּעֲשׂוּ: <sup>56</sup> וְהָרָעַב הָיָה עַל כָּל־פְּנֵי  
הָאָרֶץ וַיִּפְתַּח יוֹסֵף אֶת־כָּל־אֲשֶׁר בָּהֶם  
וַיִּשְׁבֹּר לְמִצְרַיִם וַיַּחֲזֹק הָרָעַב בְּאֶרֶץ  
מִצְרַיִם: <sup>57</sup> וְכָל־הָאָרֶץ בָּאוּ מִצְרַיִמָּה  
לְשֹׁבֵר אֶל־יוֹסֵף כִּי־חָזַק הָרָעַב בְּכָל־  
הָאָרֶץ:

which means “he who causes to forget,” to his own situation.

**meaning** Hebrew: *ki*, “because.”

**my hardship and my parental home** This is an instance of a single idea expressed by two terms. It means, “my suffering in my parental home.”

**52. Ephraim** The name must have meant either “fertile land,” from the stem פרה, or “pastureland,” from *afar*. Either meaning would suitably describe the future territory of the tribe bearing this name, which was located in the central region of the Land of Israel and blessed with good soil and rainfall.

**made me fertile** The Hebrew verb *bifrani*, a wordplay on the name Ephraim, refers to the blessing of abundant descendants.

**the land of my affliction** That is, where I spent 13 years in captivity.

#### THE ONSET OF FAMINE (vv. 53–57)

The entire agricultural economy of Lower Egypt, the northern, virtually rainless area of the country, has always depended on the Nile floods caused by the river’s periodic rise during three summer months. There are years when the rains in the southern Sudan are insufficient. A

shortfall of only a few inches could bring famine to Egypt. This phenomenon and the motif of seven-year famines are well documented in Egyptian and other Near Eastern texts.

**54. in all lands** In actuality, there could not be any natural connection between the famine in Egypt and that in neighboring countries. The situation in Canaan resulted from a prolonged lack of rainfall that had nothing to do with the failure of the Nile to rise.

**55. Go to Joseph** This verse, which anticipates the next episode, explains why the brothers have to appear in person before Joseph (v. 57).

**56. Accordingly** For the sake of clarity and for continuity with verse 55, the translation inverts the order of the Hebrew clauses.

**within** The Hebrew word *ba-hem*, literally, “in them,” has no antecedent. The ancient versions variously rendered “all the granaries,” “all the granaries in which was grain,” and “everything in which was grain.” These either reflect a different text or are attempts to interpret the difficult Hebrew.

**over the whole world** Literally, “over all the face of the land.”

**42** When Jacob saw that there were food rations to be had in Egypt, he said to his sons, “Why do you keep looking at one another? <sup>2</sup>Now I hear,” he went on, “that there are rations to be had in Egypt. Go down and procure rations for us there, that we may live and not die.” <sup>3</sup>So ten of Joseph’s brothers went down to get grain rations in Egypt; <sup>4</sup>for Jacob did not send Joseph’s brother Benjamin with his brothers, since he feared that he might meet with disaster. <sup>5</sup>Thus the sons of Israel were among those who came to procure rations, for the famine extended to the land of Canaan. <sup>6</sup>Now Joseph was the vizier of the land; it was

**מב** וַיֵּרָא יַעֲקֹב כִּי יֵשׁ-שָׁבֶר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִּתְרָאוּ: <sup>2</sup>וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֵשׁ-שָׁבֶר בְּמִצְרַיִם רְדוּ-שָׁמָּה וּשְׁבֵרוּ-לָנוּ מִשֵּׁם וְנָחִיָּה וְלֹא נָמוּת: <sup>3</sup>וַיֵּרְדוּ אַחֲרֵי-יוֹסֵף עֶשְׂרֵה לְשֵׁבֶר לְשֵׁבֶר בָּר מִמִּצְרַיִם: <sup>4</sup>וְאֶת-בְּנֵימִן אַחֲרֵי יוֹסֵף לֹא-שָׁלַח יַעֲקֹב אֶת-אָחִיו כִּי אָמַר פֶּן-יִקְרָאנוּ אָסוֹן: <sup>5</sup>וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל לְשֵׁבֶר בְּתוֹךְ הַבָּאִים כִּי-הָיָה הָרָעַב בְּאֶרֶץ כְּנָעַן: <sup>6</sup>וַיֹּסֵף הוּא הַשְּׁלִיט עַל-הָאָרֶץ הוּא

JOSEPH AND HIS BROTHERS—ONCE AGAIN (42:1–38)

Joseph, having reached a time in his life when he no longer wishes to be reminded of his past, suddenly finds himself once again face to face with his brothers.

THE BROTHERS’ JOURNEY TO EGYPT (vv. 1–5)

**1. saw** More than 20 years have passed since we last observed Jacob as an inconsolable father mourning his lost son. Now we see him noticing his countrymen as they return from Egypt laden with supplies.

**looking at one another** Helplessly, inactive.

**2. Go down and procure rations** The old Patriarch once again exercises authority and initiative in a critical situation.

**3. ten of Joseph’s brothers** Not “Joseph’s 10 brothers,” because there were 11 in all. The rations in Egypt must have been available on a limited per capita basis, so that the presence and services of all 10 were needed to purchase and

transport sufficient supplies for their large households. Reasons of security may also have dictated the need to travel as a convoy on the journey, which lasted one week each way.

**4. Joseph’s brother Benjamin** The description explains the special status of Benjamin, Joseph’s full brother, who has replaced Joseph as his father’s favorite (Gen. 44:20).

**meet with disaster** Benjamin’s mother, Rachel—as well as his brother—had encountered misfortune during a journey.

**5. among those who came** They were just one among many such groups who came from neighboring countries—yet they alone attract attention.

THE FIRST ENCOUNTER WITH JOSEPH (vv. 6–17)

**6. vizier** This title of Joseph’s, in addition to “seller of corn,” explains in what capacity he interrogated and accused the brothers. A man

CHAPTER 42

**1.** The availability of food in Egypt sets in motion a series of events that will bring Joseph’s family to Egypt, where they will be reunited with him. There they will prosper at first, before being reduced to slavery.

**5. sons of Israel** This is a turning point—the first time that Jacob’s sons are referred to

as *b’nei Yisra-el*. In Exodus, the same term comes to mean “Israelites” (see Exod. 1:7,9).

**6ff.** The purpose of Joseph’s elaborate ruse is not to torment or embarrass his brothers but to see whether they indeed had changed. Repentance (*t’shuvah*) is more than regret. It includes finding oneself in a similar situation and responding differently. Joseph needs to know whether the brothers will leave Simeon and/or

he who dispensed rations to all the people of the land. And Joseph's brothers came and bowed low to him, with their faces to the ground. <sup>7</sup>When Joseph saw his brothers, he recognized them; but he acted like a stranger toward them and spoke harshly to them. He asked them, "Where do you come from?" And they said, "From the land of Canaan, to procure food." <sup>8</sup>For though Joseph recognized his brothers, they did not recognize him. <sup>9</sup>Recalling the dreams that he had dreamed about them, Joseph said to them, "You are spies, you have come to see the land in its nakedness." <sup>10</sup>But they said to him, "No, my lord! Truly, your servants have come to procure food. <sup>11</sup>We are all of us sons of the same man; we are honest men; your servants have never been spies!" <sup>12</sup>And he said to them, "No, you have come to see the land in its nakedness!" <sup>13</sup>And they replied, "We your servants were twelve brothers, sons of a certain man in the land of

הַמְשָׁבִיר לְכָל־עַם הָאָרֶץ וַיִּבְאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲוּוּ־לוֹ אַפְּיִם אָרְצָה: <sup>7</sup>וַיִּרְא וַיִּזְכֹּר אֶת־אֲחָיו וַיִּכְרַם וַיִּתְנַבֵּר אֲלֵיהֶם וַיִּדְבֹּר אֹתָם קָשׁוֹת וַיֹּאמֶר אֲלֵהֶם מֵאֵינן בְּאֵתָם וַיֹּאמְרוּ מֵאָרֶץ כְּנָעַן לְשִׁבְר־אֶכָּל: <sup>8</sup>וַיִּזְכֹּר יוֹסֵף אֶת־אֲחָיו וְהֵם לֹא הִכְרָהוּ: <sup>9</sup>וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֻמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם מְרַגְלִים אַתֶּם לְרִאוֹת אֶת־עֵרֹת הָאָרֶץ בְּאֵתָם: <sup>10</sup>וַיֹּאמְרוּ אֵלָיו לֹא אֲדַנִּי וְעַבְדֶּיךָ בָּאוּ לְשִׁבְר־אֶכָּל: <sup>11</sup>כִּלְנוּ בְּנֵי אִישׁ־אֶחָד נָחֲנוּ כְּנָנִים אֲנַחְנוּ לֹא־הָיוּ עַבְדֶּיךָ מְרַגְלִים: <sup>12</sup>וַיֹּאמֶר אֲלֵהֶם לֹא כִּי־עֵרֹת הָאָרֶץ בְּאֵתָם לְרִאוֹת: <sup>13</sup>וַיֹּאמְרוּ שְׁנַיִם עָשָׂר עַבְדֶּיךָ אַחִים | אֲנַחְנוּ בְּנֵי אִישׁ־אֶחָד

who was solely the dispenser of rations would not normally be concerned with matters of state security.

**bowed low** Joseph's boyhood dreams (Gen. 37:7,9ff.) are being fulfilled.

**7. he acted like a stranger toward them**

The Hebrew may also be translated, "he hid his identity from them." Joseph schemes against the former schemers.

**to procure food** To each question the brothers respond with unsolicited information.

**8. Joseph recognized** The repetition of this fact is simply due to the stylistic need for a counterbalance to the new fact: "they did not recognize him."

**they did not recognize him** It has been more than two decades since they last saw Joseph. He has developed into mature manhood. In addition, his language, his dress, his position, and his name have become Egyptianized.

**9. Recalling the dreams** The sight of his

brothers prostrating themselves before him suddenly reminds Joseph of those long-forgotten dreams, and he realizes that they actually had presaged his future. At the same time, recalling how deeply his brothers hated him, he feels that he must find out conclusively whether or not they regret their actions.

**You are spies** They were foreigners who had entered Egypt from the northeast, the land's most vulnerable border. Incursions by Asians coming from Canaan were fairly common. The discovery of spies might herald an imminent attack.

**the land in its nakedness** This figure of speech refers to uncovering any hidden weaknesses in Egypt's fortifications.

**11. We are all of us** We are one family unit and would not jeopardize all of our lives by collectively engaging in such a dangerous occupation.

Benjamin to languish in prison, as they once had abandoned him.

**11. we are all of us sons of the same man**

They spoke the truth to their brother Joseph without realizing it: "You and we have the same father" (Gen. R. 91:7).

Canaan; the youngest, however, is now with our father, and one is no more.”<sup>14</sup> But Joseph said to them, “It is just as I have told you: You are spies!<sup>15</sup> By this you shall be put to the test: unless your youngest brother comes here, by Pharaoh, you shall not depart from this place!<sup>16</sup> Let one of you go and bring your brother, while the rest of you remain confined, that your words may be put to the test whether there is truth in you. Else, by Pharaoh, you are nothing but spies!”<sup>17</sup> And he confined them in the guardhouse for three days.

<sup>18</sup>On the third day Joseph said to them, “Do this and you shall live, for I am a God-fearing man.<sup>19</sup> If you are honest men, let one of you brothers be held in your place of detention, while the rest of you go and take home rations for your starving households;<sup>20</sup> but you must bring me your youngest brother, that your words may be verified and that you may not die.” And they did accordingly.<sup>21</sup> They said to one another, “Alas, we are being punished on

בְּאֶרֶץ כְּנָעַן וְהִנֵּה הֶקְטָן אֶת־אֲבִינוּ הַיּוֹם וְהָאָחִיד אֵינָנוּ: <sup>14</sup> וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם לֵאמֹר מְרַגְלִים אַתֶּם: <sup>15</sup> בְּזֹאת תִּבְחָנוּ חַי פְּרַעֲה אִם־תֵּצְאוּ מִזֶּה כִּי אִם־בָּבוֹא אֲחֵיכֶם הֶקְטָן הַנֶּה: <sup>16</sup> שְׁלְחוּ מִכֶּם אֶחָד וַיִּקַּח אֶת־אֲחֵיכֶם וְאֶתֶם הֶאָסְרוּ וַיִּבְחָנוּ דְּבָרֵיכֶם הֲאִמֶּת אַתֶּכֶם וְאִם־לֹא חַי פְּרַעֲה כִּי מְרַגְלִים אַתֶּם: <sup>17</sup> וַיֹּאסֶף אֶתֶם אֶל־מִשְׁמַר שְׁלֹשֶׁת יָמִים:

<sup>18</sup> וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בְּיוֹם הַשְּׁלִישִׁי זֹאת חֲמִישִׁי עָשׂוּ וַחֲיוּ אֶת־הָאֱלֹהִים אֲנִי יָרֵא: <sup>19</sup> אִם־כְּנִיִּם אַתֶּם אֲחֵיכֶם אֶחָד יֵאָסֵר בְּבֵית מִשְׁמַרְכֶּם וְאֶתֶם לָכוּ הִבִּיאוּ שֶׁבֶר רַעְבוֹן בְּתֵיכֶם: <sup>20</sup> וְאֶת־אֲחֵיכֶם הֶקְטָן תִּבְיִאוּ אֵלַי וַיֵּאֱמְנוּ דְּבָרֵיכֶם וְלֹא תִּמּוּתוּ וַיַּעֲשׂוּ כֵן: <sup>21</sup> וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו אֲבָל־

**13. one is no more** The phrasing either reflects their uncertainty as to Joseph’s fate or is a delicate way of saying that he was dead.

**14. It is just as I have told you** In a show of despotic arbitrariness, Joseph imperiously rejects their defense. The burden of disproof is on the brothers.

**15. by Pharaoh** Literally, “the life of Pharaoh.” This phrase gives the following statement the character of an oath, validated and sanctioned by the awesome power of the king. It was common practice in the ancient world to swear by the life of the king. Israelites also swore by God.

**16. Let one of you go** This is the first of the tests Joseph imposes. How would they endure the strain of imprisonment? What rivalries would surface as a result of their awareness that only one would return to Canaan and that the fate of the others depended on that one?

THE SECOND ENCOUNTER  
WITH JOSEPH (vv. 18–26)

**18. On the third day** Had Joseph intended only a three-day imprisonment, or does he now change his mind? If the latter, then he must have become aware of the terrible, perhaps fatal suffering that he would be inflicting on his father by detaining nine of the brothers. Furthermore, how would the starving families back home obtain food?

**a God-fearing man** Fear of God is the ultimate restraint on treachery.

**20. that you may not die** Joseph has forced the brothers into a situation in which they have no choice but to bring Benjamin to avoid dying of hunger.

**And they did accordingly** They agreed to Joseph’s conditions.

**21. we are being punished** The word

**21. we are being punished on account of our brother** There was no logical reason for them to connect their predicament with what they had done to Joseph so many years earlier. Ap-

account of our brother, because we looked on at his anguish, yet paid no heed as he pleaded with us. That is why this distress has come upon us.”<sup>22</sup> Then Reuben spoke up and said to them, “Did I not tell you, ‘Do no wrong to the boy’? But you paid no heed. Now comes the reckoning for his blood.”<sup>23</sup> They did not know that Joseph understood, for there was an interpreter between him and them.<sup>24</sup> He turned away from them and wept. But he came back to them and spoke to them; and he took Simeon from among them and had him bound before their eyes.<sup>25</sup> Then Joseph gave orders to fill their bags with grain, return each one’s money to his sack, and give them provisions for the journey; and this was done for them.<sup>26</sup> So they loaded their asses with the rations and departed from there.

<sup>27</sup>As one of them was opening his sack to give feed to his ass at the night encampment, he saw his money right there at the mouth of his bag.<sup>28</sup> And he said to his brothers, “My money has been returned! It is here in my bag!” Their

אֲשֶׁמִים | אֲנַחְנוּ עַל-אֶחֱיוֹ אֲשֶׁר רָאִינוּ  
צָרַת נַפְשׁוֹ בְּהִתְחַנְּנוּ אֵלֵינוּ וְלֹא שָׁמַעְנוּ  
עַל-כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת: <sup>22</sup> וַיַּעַן  
רְאוּבֵן אֶתְּם לֵאמֹר הֲלוֹא אָמַרְתִּי  
אֵלֵיכֶם | לֵאמֹר אֶל-תְּחַטְּאוּ בְיָלֵד וְלֹא  
שָׁמַעְתֶּם וְגַם-דָּמּוֹ הִנֵּה נֹדֵרֶשׁ: <sup>23</sup> וְהֵם  
לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף כִּי הִמְלִיץ  
בֵּינֵתָם: <sup>24</sup> וַיִּסָּב מֵעֲלֵיהֶם וַיִּבֶךְ וַיָּשָׁב  
אֲלֵהֶם וַיְדַבֵּר אֲלֵהֶם וַיִּקַּח מֵאֶתְּם אֶת-  
שִׁמְעוֹן וַיֹּאסֶר אֹתוֹ לְעֵינֵיהֶם: <sup>25</sup> וַיִּצְוּ  
יוֹסֵף וַיִּמְלְאוּ אֶת-כָּלֵיהֶם בָּרֶךְ וּלְהָשִׁיב  
כַּסְפֵיהֶם אִישׁ אֶל-שָׁקוֹ וְלִתַּת לָהֶם צֶדֶה  
לְדַרְךָ וַיַּעַשׂ לָהֶם כֵּן: <sup>26</sup> וַיִּשְׂאוּ אֶת-  
שִׁבְרָם עַל-חֲמֹרֵיהֶם וַיֵּלְכוּ מִשָּׁם:  
<sup>27</sup> וַיִּפְתַּח הָאָחִיד אֶת-שָׁקוֹ לִתַּת מִסְפּוֹא  
לְחֹמְרוֹ בַּמָּלֹן וַיִּרְא אֶת-כַּסְפוֹ וְהִנֵּה-  
הוּא בְּפִי אִמְתַּחְתּוֹ: <sup>28</sup> וַיֹּאמֶר אֶל-אֶחָיו  
הוֹשֵׁב כַּסְפִּי וְגַם הִנֵּה בְּאִמְתַּחְתִּי וַיִּצַּא

*ashem* (the singular of the adjective *ashemim*, translated as “we are being punished”) can mean both guilt and its consequent punishment (Ps. 34:22), for the two are inseparable in Israelite thought. In this moment of common adversity, the brothers’ tortured consciences suddenly erupt.

**22. the reckoning for his blood** Reuben had warned his brothers (37:22), “Shed no blood!” Apparently, he thinks Joseph is dead.

**23. an interpreter** This is the only instance in the patriarchal narratives when direct communication is impeded by differences in language.

**24. and wept** Joseph is deeply affected by the genuine contrition he hears in the words of his brothers, but for the present he must conceal his emotions.

**Simeon** Having overheard that Reuben, the eldest, tried to save his life, Joseph selects the next in seniority to be detained.

**before their eyes** To show that his threats were to be taken seriously and to test their solidarity.

**25. each one’s money** Did Joseph mean to test their integrity or to intensify their torment? His motive is unclear.

#### THE RETURN TO CANAAN (vv. 27–38)

**27. night encampment** Pastoral nomads did not lodge in inns but in crude tent encampments.

**bag** The bag or pack was inside a sack.

**28. Their hearts sank** The surprising find arouses their apprehension. They know they

parently, they had been burdened by guilt for all those years.

**24. He turned away from them and wept** For 20 years, Joseph had dreamed of getting

even with his brothers. Now that he has that power, now that his youthful dream of having them bow to him has come true, Joseph realizes that he does not really want revenge. He wants

hearts sank; and, trembling, they turned to one another, saying, “What is this that God has done to us?”

<sup>29</sup>When they came to their father Jacob in the land of Canaan, they told him all that had befallen them, saying, <sup>30</sup>“The man who is lord of the land spoke harshly to us and accused us of spying on the land. <sup>31</sup>We said to him, ‘We are honest men; we have never been spies! <sup>32</sup>There were twelve of us brothers, sons by the same father; but one is no more, and the youngest is now with our father in the land of Canaan.’ <sup>33</sup>But the man who is lord of the land said to us, ‘By this I shall know that you are honest men: leave one of your brothers with me, and take something for your starving households and be off. <sup>34</sup>And bring your youngest brother to me, that I may know that you are not spies but honest men. I will then restore your brother to you, and you shall be free to move about in the land.’”

<sup>35</sup>As they were emptying their sacks, there, in each one’s sack, was his money-bag! When they and their father saw their money-bags, they were dismayed. <sup>36</sup>Their father Jacob said to them, “It is always me that you bereave: Joseph is no more and Simeon is no more, and now you would take away Benjamin. These

must return to Egypt for further supplies and the release of their brother.

**What is this** The words convey their sense of helplessness.

**29. When they came to their father** The brothers tell their father only what is minimally necessary to explain Simeon’s absence and to emphasize the importance of sending Benjamin next time. They say nothing of the three days in detention, of the shackling of Simeon, or of finding the money.

לָבָם וַיִּחְרְדוּ אִישׁ אֶל-אָחִיו לֵאמֹר מַה זֹאת עָשָׂה אֱלֹהִים לָנוּ:

<sup>29</sup>וַיָּבֹאוּ אֶל-יַעֲקֹב אַבְיֵיהֶם אֶרְצָה כְּנָעַן וַיִּגִּידוּ לוֹ אֵת כָּל-הַקְּרָת אֲתָם לֵאמֹר:

<sup>30</sup>דִּבֶּר הָאִישׁ אֲדֹנָי הָאָרֶץ אֶתָּנוּ קָשׁוֹת וַיִּתֵּן אֶתָּנוּ כְּמַרְגְּלִים אֶת-הָאָרֶץ:

<sup>31</sup>וַנֹּאמֶר אֵלָיו כְּנִים אֲנַחְנוּ לֹא הָיִינוּ מַרְגְּלִים:

<sup>32</sup>שְׁנַיִם-עָשָׂר אֲנַחְנוּ אַחִים בְּנֵי אָבִינוּ הָאֶחָד אֵינָנוּ וְהַקָּטָן הַיּוֹם אֶת-אָבִינוּ בְּאָרֶץ כְּנָעַן:

<sup>33</sup>וַיֹּאמֶר אֵלָינוּ הָאִישׁ אֲדֹנָי הָאָרֶץ בְּזֹאת אֲדַע כִּי כְנִים אַתֶּם אַחֲיֵכֶם הָאֶחָד הַנִּיחֹו אִתִּי וְאֶת-רַעְבּוֹן בְּתֵיכֶם קָחוּ וְלָכוּ:

<sup>34</sup>וְהָבִיאוּ אֶת-אַחֲיֵכֶם הַקָּטָן אֵלָי וְאֲדַעָה כִּי לֹא מַרְגְּלִים אַתֶּם כִּי כְנִים אַתֶּם אֶת-אַחֲיֵכֶם אֶתְּן לָכֶם וְאֶת-הָאָרֶץ תִּסְחָרוּ:

<sup>35</sup>וַיְהִי הֵם מְרִיקִים שִׁקְיָהֶם וְהִנֵּה-אִישׁ צְרוּר-כֶּסֶף בְּשָׁקוֹ וַיִּרְאוּ אֶת-צְרוּרוֹת כֶּסְפֵיהֶם הַמָּה וַאֲבֵיהֶם וַיִּירְאוּ:

<sup>36</sup>וַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אַבְיֵיהֶם אִתִּי שִׁבְלֵתֶם יוֹסֵף אֵינָנוּ וְשִׁמְעוֹן אֵינָנוּ וְאֶת-

**33. and take something for your starving households** Literally, “and take the starvation of your households.”

**35. they were dismayed** The brothers must have dipped into their packs for food during the return journey; each discovered his money long before they reached Canaan.

**36. It is always me that you bereave** Jacob, crushed with sorrow, laments, “It is I who suffer; it is my sons who disappear!”

his family back. Revenge is almost always sweeter in the contemplation than in the realization.

**36. It is always me that you bereave** Does Jacob suspect that they were responsible for Joseph’s disappearance (Sforno)?

things always happen to me!”<sup>37</sup> Then Reuben said to his father, “You may kill my two sons if I do not bring him back to you. Put him in my care, and I will return him to you.”<sup>38</sup> But he said, “My son must not go down with you, for his brother is dead and he alone is left. If he meets with disaster on the journey you are taking, you will send my white head down to Sheol in grief.”

**43** But the famine in the land was severe.<sup>2</sup> And when they had eaten up the rations which they had brought from Egypt, their father said to them, “Go again and procure some food for us.”<sup>3</sup> But Judah said to him, “The man warned us, ‘Do not let me see your faces unless your brother is with you.’<sup>4</sup> If you will let our brother go with us, we will go down and procure food for you;<sup>5</sup> but if you will not let him go, we will not go down, for the man said to us, ‘Do not let me see your faces unless your brother is with you.’”<sup>6</sup> And Israel said, “Why did you serve me so ill as to tell the man that you had another brother?”<sup>7</sup> They replied, “But the man kept

בְּנֵימָן תִּקְחוּ עָלַי הֲיִו כְּלָנָה: <sup>37</sup> וַיֹּאמֶר רְאוּבֵן אֶל-אָבִיו לֵאמֹר אֶת-שְׁנֵי בְנֵי תַמִּית אִם-לֹא אָבִיאֲנֹו אֵלֶיךָ תִּנְה אֶתֹו עַל-יָדַי וְאֲנִי אֲשִׁיבֶנּוּ אֵלֶיךָ: <sup>38</sup> וַיֹּאמֶר לְאִירָד בְּנֵי עִמְכֶם כִּי-אָחִיו מֵת וְהוּא לְבָדֹו נִשְׁאַר וּקְרָאָהוּ אֶסוֹן בְּדֶרֶךְ אֲשֶׁר תֵּלְכוּ-בָהּ וְהוֹרִדְתֶם אֶת-שֵׁיבְתִי בִיגוֹן שְׂאוּלָה:

**מג** וְהָרַעַב כָּבֵד בְּאֶרֶץ: <sup>2</sup> וַיְהִי כַּאֲשֶׁר כָּלוּ לֶאֱכֹל אֶת-הַשֶּׁבֶר אֲשֶׁר הֵבִיאוּ מִמִּצְרַיִם וַיֹּאמֶר אֲלֵיהֶם אָבִיהֶם שְׁבוּ שְׁבוּ-לָנוּ מֵעֵט-אֶכָּל: <sup>3</sup> וַיֹּאמֶר אֲלָיו יְהוּדָה לֵאמֹר הָעֵד הָעֵד בְּנוּ הָאִישׁ לֵאמֹר לֹא-תֵרְאוּ פָנַי בְּלִתִּי אֲחֵיכֶם אֲתֹכֶם: <sup>4</sup> אִם-יִשְׁקֶה מִשְׁלַח אֶת-אָחִינוּ אֲתָנּוּ נִרְדָּה וְנִשְׁבְּרָה לָךְ אֶכָּל: <sup>5</sup> וְאִם-אֵינְךָ מִשְׁלַח לֹא נִרְדָּה כִּי-הָאִישׁ אָמַר אֲלֵינוּ לֹא-תֵרְאוּ פָנַי בְּלִתִּי אֲחֵיכֶם אֲתֹכֶם: <sup>6</sup> וַיֹּאמֶר יִשְׂרָאֵל לָמָּה הִרְעַלְתֶם לִי לְהִגִּיד לָאִישׁ הָעוֹד לָכֶם אַח:

**37. Reuben** He assumes leadership for the last time.

**38. is left** That is, from his mother.

**disaster on the journey** Reuben's self-confidence leaves Jacob unimpressed. Deeply con-

cerned about the perils of the journey, Jacob does not see that Reuben is trying to assure him of an ultimate positive outcome—that the viceroy of Egypt will keep his promise.

## THE SECOND JOURNEY TO EGYPT (43:1–34)

Jacob rejects Reuben's plea and offer. But the brothers know that the fear of starvation will ultimately overcome their father's resistance.

**2. when they had eaten up** There remains only food enough to enable their families to survive while the brothers travel to Egypt and back.

**3. Judah** He is the spokesman from now on. Reuben is not heard from again, even though he is the firstborn. The incident described in 35:22 shows that he has lost his position of honor in the family.

**The man** Abbreviated from “the man who

is lord of the land” (42:30,33). Joseph is henceforth called “the man,” while the brothers are correspondingly termed “the men.” This is an artful device of the narrator as events move toward the climactic moment when Joseph discloses his true identity to his brothers.

**7. They replied** The report the brothers now give to their father does not correspond to the account of the interrogation in chapter 42, when the brothers seemed to offer unsolicited information about themselves quite freely (vv. 11,13). However, from 44:19 it is clear that Jo-



asking about us and our family, saying, ‘Is your father still living? Have you another brother?’ And we answered him accordingly. How were we to know that he would say, ‘Bring your brother here?’”

<sup>8</sup>Then Judah said to his father Israel, “Send the boy in my care, and let us be on our way, that we may live and not die—you and we and our children. <sup>9</sup>I myself will be surety for him; you may hold me responsible: if I do not bring him back to you and set him before you, I shall stand guilty before you forever. <sup>10</sup>For we could have been there and back twice if we had not dawdled.”

<sup>11</sup>Then their father Israel said to them, “If it must be so, do this: take some of the choice products of the land in your baggage, and carry them down as a gift for the man—some balm

7 וַיֹּאמְרוּ שְׂאוֹל שְׂאֵל־הָאִישׁ לָנוּ  
וּלְמוֹלְדֵהֵנוּ לֵאמֹר הֲעוֹד אֲבֵיכֶם חַי הֵיִשׁ  
לָכֶם אָח וְנִגְדְּלוּ עַל־פִּי הַדְּבָרִים הָאֵלֶּה  
הַיְדוּעַ גִּדְעַ כִּי יֹאמֶר הוֹרִידוּ אֶת־  
אָחֵיכֶם:

8 וַיֹּאמֶר יִהְיֶה אֶל־יִשְׂרָאֵל אָבִיו שְׁלָחָה  
הַנְּעַר אֶתִּי וְנִקְוָמָה וְנִלְכָּה וְנִחִיָּה וְלֹא  
נִמּוֹת גַּם־אֲנַחְנוּ גַם־אַתָּה גַם־טַפְּנוּ:  
9 אָנֹכִי אֶעֱרְבֶנּוּ מִיָּדִי תִבְקַשְׁנוּ אִם־לֹא  
הִבִּיאֲתִיו אֵלַיךָ וְהִצַּגְתִּיו לְפָנֶיךָ וְחָטֵאתִי  
לָךְ כָּל־הַיָּמִים: <sup>10</sup> כִּי לֹלֵא הִתְמַהְמַהֵנוּ  
כִּי־עַתָּה שְׂבָנוּ זֶה פְּעַמִּים:

11 וַיֹּאמֶר אֲלֵהֶם יִשְׂרָאֵל אֲבֵיהֶם אִם־כֵּן |  
אִפּוֹא זֹאת עֲשׂוּ קָחוּ מִזֵּמֶרֶת הָאָרֶץ  
בְּכִלְיֶכֶם וְהוֹרִידוּ לְאִישׁ מִנְחָה מְעַט צְרִי

seph had indeed asked the specific questions referred to here. It must, therefore, be assumed that chapter 42 represents a very abbreviated account.

**our family** The word *moledet* is used here in the sense of “kindred.”

**8. Then Judah said** The argument has reached a dead end. Judah steps in to save the situation.

**you and we and our children** In Hebrew, the order is “we and you and our children.” Judah lists them in ascending order of importance to himself.

**the boy** The word *na-ar* can be used of any male from infancy (Exod. 2:6) to marriageable age (Gen. 34:19). The probability of Benjamin’s youthfulness accords with, and renders especially poignant, Jacob’s fears and reluctance to let him undertake the journey to Egypt.

**9. I myself** Meaning, “I personally.”

**be surety** The Hebrew stem ערב most frequently refers to the acceptance of legal responsibility for a debt contracted by another. The guarantor undertakes to ensure that the bor-

rower will not disappear or to repay the loan should the borrower default.

**hold me responsible** The Hebrew phrase *l’vakkesh mi-yad*, “to hold responsible,” “to require an accounting for,” is particularly used with respect to bloodshed.

**forever** Personal guilt and blame would weigh on him always.

**11. If it must be so** Judah’s forceful speech has its effect. The aged Jacob offers no further resistance and resigns himself to the inevitable.

**do this** The Egyptian vizier must be placated with a gift, and the payments for the grain are to be returned.

**choice products of the land** The noun *zim-rab* in this verse, derived from a similar word in Ugaritic, corresponds to *ko-ah* (strength), which also is used in the sense of “yield, produce” (Gen. 4:12; Hos. 7:9; Job 31:39).

**gift** The word *minhab* signifies a gift brought as a token of submission.

**honey** Biblical *d’vash* refers to the thick, intensely sweet syrup made from dates and grapes or figs and is called *dibs* by the Arabs.

CHAPTER 43

8. Reuben had spoken rashly and foolishly to Jacob (42:37—Why would Jacob want to kill

his own grandchildren?). Judah, who had himself experienced the loss of two children (Gen. 38:6–10), is now able to speak convincingly to Jacob’s heart.

and some honey, gum, ladanum, pistachio nuts, and almonds. <sup>12</sup>And take with you double the money, carrying back with you the money that was replaced in the mouths of your bags; perhaps it was a mistake. <sup>13</sup>Take your brother too; and go back at once to the man. <sup>14</sup>And may El Shaddai dispose the man to mercy toward you, that he may release to you your other brother, as well as Benjamin. As for me, if I am to be bereaved, I shall be bereaved.”

<sup>15</sup>So the men took that gift, and they took with them double the money, as well as Benjamin. They made their way down to Egypt, where they presented themselves to Joseph. <sup>16</sup>When Joseph saw Benjamin with them, he said to his house steward, “Take the men into the house; slaughter and prepare an animal, for the men will dine with me at noon.” <sup>17</sup>The man did as Joseph said, and he brought the men into Joseph’s house. <sup>18</sup>But the men were frightened at being brought into Joseph’s house. “It must be,” they thought, “because of the money replaced in our bags the first time that we have been brought inside, as a pretext to attack us and seize us as slaves, with our pack animals.” <sup>19</sup>So they went up to Joseph’s house steward and spoke to him at the entrance of the house. <sup>20</sup>“If you please, my lord,” they said, “we came down once before to procure food. <sup>21</sup>But when

וּמַעַט דְּבִשׁ נִכְאֹת וְלֹט בְּטָנִים וּשְׂקָדִים: <sup>12</sup>וּכְסָף מִשְׁנֵה קָחוּ בְיַדְכֶם וְאֶת־הַכֶּסֶף הַמּוֹשָׁב בְּפִי אִמְתַּחֲתֵיכֶם תָּשִׁיבוּ בְיַדְכֶם אוֹלֵי מִשְׁנֵה הוּא: <sup>13</sup>וְאֶת־אֲחֵיכֶם קָחוּ וְקוּמוּ שׁוּבוּ אֶל־הָאִישׁ: <sup>14</sup>וְאֵל שְׂדֵי יִתֵּן לָכֶם רַחֲמִים לִפְנֵי הָאִישׁ וְשַׁלַּח לָכֶם אֶת־אֲחֵיכֶם אַחַר וְאֶת־בְּנֵימִן וְאֲנִי כְּאִשֶׁר שָׁכַלְתִּי שָׁכַלְתִּי:

<sup>15</sup>וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמִּנְחָה הַזֹּאת וּמִשְׁנֵה־כֶּסֶף לְקָחוּ בְיָדָם וְאֶת־בְּנֵימִן וַיֵּקְמוּ וַיֵּרְדוּ מִצְרַיִם וַיַּעֲמְדוּ לִפְנֵי יוֹסֵף: <sup>16</sup>וַיֵּרָא יוֹסֵף אֹתָם אֶת־בְּנֵימִן וַיֹּאמֶר לְאִשֶׁר עַל־בֵּיתוֹ הֲבֵא אֶת־הָאֲנָשִׁים הַבְּיָתָה וּטְבַח טְבַח וְהִכֵּן כִּי אֲתִי יֹאכְלוּ הָאֲנָשִׁים בַּצֶּהֳרַיִם: <sup>17</sup>וַיַּעַשׂ הָאִישׁ כְּאִשֶׁר אָמַר יוֹסֵף וַיֵּבֵא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָה יוֹסֵף: <sup>18</sup>וַיִּירָאוּ הָאֲנָשִׁים כִּי הוּבָאוּ בֵּית יוֹסֵף וַיֹּאמְרוּ עַל־דְּבַר הַכֶּסֶף הַשֶּׁבַע בְּאִמְתַּחֲתֵינוּ בַּתְּחִלָּה אֲנַחְנוּ מוּבָאִים לְהַתְגַּלֵּל עָלֵינוּ וְלִהְתַּנַּפֵּל עָלֵינוּ וּלְקַחַת אֶתְנוּ לְעֶבְדִים וְאֶת־חֲמֹרֵינוּ: <sup>19</sup>וַיִּגְשׁוּ אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיְדַבְּרוּ אֵלָיו פָּתַח הַבַּיִת: <sup>20</sup>וַיֹּאמְרוּ כִּי אֲדֹנָי יָרֵד יִרְדְּנוּ בַּתְּחִלָּה לְשִׁבְר־אֲכָל:

**12. double the money** The second clause of this verse clarifies the reason for the double amount. One part is for the purchase of food; the other is to return the sum of money placed in their bags.

**a mistake** Jacob appears to be trying to convince himself that the return of the money by the Egyptians has no sinister motives.

**13. Take your brother** The aged patriarch leaves the most painful matter till the end. His use of the words “your brother,” rather than Benjamin, appears to emphasize their fraternal responsibilities.

**14. As for me** Having done all that is humanly possible, Jacob now leaves the rest to God, whose blessing he invokes.

**if I am to be bereaved** Jacob’s words opened (v. 11) and now close on a note of sorrowful resignation.

#### THE BROTHERS IN JOSEPH’S HOUSE

(vv. 15–34)

**16. his house steward** Literally, “the one who is over his house.”

**18. frightened** Because they alone, of all the buyers of grain, are singled out for this treatment. The brothers are probably aware that high Egyptian officials maintained private dungeons in their homes.

**19. at the entrance** They lose no time in deterring an accusation.

we arrived at the night encampment and opened our bags, there was each one's money in the mouth of his bag, our money in full. So we have brought it back with us.<sup>22</sup> And we have brought down with us other money to procure food. We do not know who put the money in our bags.”<sup>23</sup> He replied, “All is well with you; do not be afraid. Your God, the God of your father, must have put treasure in your bags for you. I got your payment.” And he brought out Simeon to them.

<sup>24</sup>Then the man brought the men into Joseph's house; he gave them water to bathe their feet, and he provided feed for their asses.<sup>25</sup> They laid out their gifts to await Joseph's arrival at noon, for they had heard that they were to dine there.

<sup>26</sup>When Joseph came home, they presented to him the gifts that they had brought with them into the house, bowing low before him to the ground.<sup>27</sup> He greeted them, and he said, “How is your aged father of whom you spoke? Is he still in good health?”<sup>28</sup> They replied, “It is well with your servant our father; he is still in

21 וַיְהִי כִּי־בָאוּ אֶל־הַמְּלֹאֵן וַנִּפְתְּחָה אֶת־  
אֲמֹתֵהֶם וַיִּהְיֶה בְּכֶסֶף־אִישׁ בְּפִי  
אֲמֹתֵהֶם בְּכֶסֶפוֹ בְּמִשְׁקָלוֹ וַנִּשֵּׁב אֹתוֹ  
בִּידָנוּ: 22 וּבְכֶסֶף אַחַר הוֹרְדָנוּ בִּידָנוּ  
לְשֶׁבֶר־אֶכֶל לֹא יָדַעְנוּ מִי־שָׂם בְּכֶסֶפוֹ  
בְּאֲמֹתֵהֶם: 23 וַיֹּאמֶר שְׁלוֹם לָכֶם אֵל־  
תִּירָאוּ אֱלֹהֵיכֶם וְאֱלֹהֵי אֲבֹתֵיכֶם נָתַן לָכֶם  
מִטְמוֹן בְּאֲמֹתֵיכֶם בְּכֶסֶפְכֶם בָּא אֵלַי  
וַיֹּצֵא אֱלֹהִים אֶת־שִׁמְעוֹן:

24 וַיָּבֵא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָה יוֹסֵף  
וַיִּתֵּן־מַיִם וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן מִסְּפּוֹא  
לְחִמְרֵיהֶם: 25 וַיִּכְנְוּ אֶת־הַמִּנְחָה עַד־  
בּוֹא יוֹסֵף בְּצַהֲרֵי־בַיִת שָׁמְעוּ כִּי־שָׂם  
לְאֶכְלוֹ לֶחֶם:

26 וַיָּבֵא יוֹסֵף הַבְּיָתָה וַיִּבְיֵאוּ לוֹ אֶת־  
הַמִּנְחָה אֲשֶׁר־בְּיָדֵם הַבְּיָתָה וַיִּשְׁתַּחֲוּוּ לוֹ  
אֶרְצָה: 27 וַיִּשְׁאַל לָהֶם לְשָׁלוֹם וַיֹּאמֶר  
הַשְׁלוֹם אֲבֹתֵיכֶם הֲזָקָן אֲשֶׁר אָמַרְתֶּם  
הַעוֹדְנוּ חַיִּי: 28 וַיֹּאמְרוּ שְׁלוֹם לְעַבְדְּךָ

v. 26. א' דגושה

**21. in full** Literally, “by its weight.”

**23. All is well** This reassurance on the part of the steward is intelligible only if it is assumed that he is privy to Joseph's scheme. His purpose is to lull them into a false sense of security, bolstered by the release of Simeon.

**I got your payment** Literally, “your money came to me,” a legal formula used by ancient Near Eastern traders to confirm receipt of full payment and implying renunciation of any claim.

**27. your aged father** The adjective was not reported in the account of the brothers' first meeting with Joseph, but 44:20 shows that it had indeed been used.

**28. bowed and made obeisance** Either as a sign of appreciation to Joseph for his solicitude in asking about their father's welfare or as a gesture of gratitude to God, a physical equivalent of the verbal “Thank God.”

**23. Your God, the God of your father, must have put treasure** Joseph has taught the stew-

ard and his other servants to see the hand of God in life's unexpected blessings.

HALAKHAH L'MA-ASEH

**43:27 How is your aged father** Asking about a person's well-being became an expected norm in rabbinic Judaism, both as an act of friendship and as a way of knowing when to fulfill the commandment of visiting the sick (*bikkur holim*) (BT Ned. 39b–40a). We also recite the *Mi she-Berakh* prayer for the sick in the synagogue, in part to beseech God's aid in healing and in part to notify the congregation of who is ill and in need of the support of the community.

good health.” And they bowed and made obeisance.

<sup>29</sup>Looking about, he saw his brother Benjamin, his mother’s son, and asked, “Is this your youngest brother of whom you spoke to me?” And he went on, “May God be gracious to you, my boy.” <sup>30</sup>With that, Joseph hurried out, for he was overcome with feeling toward his brother and was on the verge of tears; he went into a room and wept there. <sup>31</sup>Then he washed his face, reappeared, and—now in control of himself—gave the order, “Serve the meal.” <sup>32</sup>They served him by himself, and them by themselves, and the Egyptians who ate with him by themselves; for the Egyptians could not dine with the Hebrews, since that would be abhorrent to the Egyptians. <sup>33</sup>As they were seated by his direction, from the oldest in the order of his seniority to the youngest in the order of his youth, the men looked at one another in astonishment. <sup>34</sup>Portions were served them from his table; but Benjamin’s portion was several times that of anyone else. And they drank their fill with him.

לְאֲבִינוּ עוֹדְנוּ חַי וְיָקְדוּ וַיִּשְׁתַּחֲוּוּ: <sup>29</sup>וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת־בְּנֵי־מִיָּן אָחִיו בֶּן־אִמּוֹ וַיֹּאמֶר הֲזֶה אֶחֱיִכֶם הַקָּטָן אֲשֶׁר אָמַרְתֶּם אֵלַי וַיֹּאמֶר אֱלֹהִים יַחֲנֶה בְנֵי־שְׂבִיעִי <sup>30</sup>וַיַּיְמָהֵר יוֹסֵף כִּי־נִכְמְרוּ רַחֲמָיו אֶל־אָחִיו וַיִּבְקֶשׂ לִבְבוֹת וַיָּבֵא הַחֲדָרָה וַיִּבְךְ שָׁמָּה: <sup>31</sup>וַיִּרְחֹץ פָּנָיו וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שִׁימוּ לָחֶם: <sup>32</sup>וַיִּשְׁימוּ לוֹ לִבְדּוֹ וְלָהֶם לִבְדָּם וְלַמִּצְרָיִם הָאֹכְלִים אִתּוֹ לִבְדָּם כִּי לֹא יוֹכְלוּן הַמִּצְרָיִם לֶאֱכֹל אֶת־הָעֵבְרִים לָחֶם כִּי־תוֹעֵבָה הוּא לַמִּצְרָיִם: <sup>33</sup>וַיֵּשְׁבוּ לִפְנֵי הַבָּכָל כְּבִכְרָתוֹ וַהֲצַעִיר כְּצַעֲרָתוֹ וַיִּתְמָהוּ הָאֲנָשִׁים אִישׁ אֶל־רֵעֵהוּ: <sup>34</sup>וַיִּשָּׂא מִשָּׂאת מֵאֵת פָּנָיו אֱלֹהֶם וְהִתְרַב מִשָּׂאת בְּנֵי־מִיָּן מִמִּשָּׂאת כָּלֶם חֲמִשׁ יָדוֹת וַיִּשְׁכְּרוּ עִמּוֹ:

**30. overcome with feeling** The sight of Benjamin arouses overwhelming tenderness and affection in Joseph. He can find relief only through tears.

**31. Serve the meal** Joseph hosts a meal for his brothers, who years before had callously sat down to eat while he languished in a pit.

**32. They served him by himself** Joseph eats alone because of his august status. The Hebrews were segregated because the Egyptians, believing themselves racially and religiously superior to all other peoples, were generally contemptuous of foreigners.

**could not dine** That is, were prohibited from dining.

**33. were seated by his direction** Literally, “they sat before him.” Saadia and Rashbam point out that the seating arrangement by descending order of seniority could only be at Joseph’s direction. This surprises the brothers. The Egyptians, too, are astonished that the vizier should invite foreigners—especially shepherds, an abhorrent profession (46:34)—to dine at his house.

**34. several** Literally, “five.” Joseph is perhaps testing his brothers to see whether this obvious favoritism would arouse their envy or expose any hostile feelings that they might harbor against the one who is now their father’s favorite and Joseph’s as well.

#### THE BROTHERS’ LAST TRIAL (44:1–34)

After their reception at Joseph’s house, the brothers set out on their homeward journey, undoubtedly in high spirits. Their light mood is shat-

tered, however, as Joseph employs his final stratagem.

**44** Then he instructed his house steward as follows, “Fill the men’s bags with food, as much as they can carry, and put each one’s money in the mouth of his bag. <sup>2</sup>Put my silver goblet in the mouth of the bag of the youngest one, together with his money for the rations.” And he did as Joseph told him.

<sup>3</sup>With the first light of morning, the men were sent off with their pack animals. <sup>4</sup>They had just left the city and had not gone far, when Joseph said to his steward, “Up, go after the men! And when you overtake them, say to them, ‘Why did you repay good with evil? <sup>5</sup>It is the very one from which my master drinks and which he uses for divination. It was a wicked thing for you to do!’”

<sup>6</sup>He overtook them and spoke those words to them. <sup>7</sup>And they said to him, “Why does my lord say such things? Far be it from your servants to do anything of the kind! <sup>8</sup>Here we brought back to you from the land of Canaan the money that we found in the mouths of our bags. How then could we have stolen any silver or gold from your master’s house! <sup>9</sup>Whichever

**מד** וַיֵּצֵאוּ אֶת־אֲשֶׁר עַל־בֵּיתוֹ לְאֹמֶר מִלֵּא אֶת־אֲמַתְחֹת הָאֲנָשִׁים אֶכְל כַּאֲשֶׁר יוּכְלוֹן שְׂאֵת וְשִׁים כֶּסֶף־אִישׁ בְּפִי אֲמַתְחֹתוֹ: <sup>2</sup>וְאֶת־גְּבִיעִי גְּבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי אֲמַתְחֹת הַקְטָן וְאֵת כֶּסֶף שָׁבְרוּ וַיַּעַשׂ כְּדִבְרֵי יוֹסֵף אֲשֶׁר דִּבֶּר: <sup>3</sup>הַבֶּקֶר אֹר וְהָאֲנָשִׁים שָׁלוּחוֹ הֵמָּה וְחִמְרֵיהֶם: <sup>4</sup>הֵם יֵצְאוּ אֶת־הָעִיר לֹא הִרְחִיקוּ וַיֹּסֵף אָמַר לְאֲשֶׁר עַל־בֵּיתוֹ קוּם רִדְף אַחֲרַי הָאֲנָשִׁים וְהִשְׁגַּתְם וְאָמַרְתָּ אֲלֵהֶם לָמָּה שָׁלַמְתֶּם רָעָה תַּחַת טוֹבָה: <sup>5</sup>הֲלוֹא זֶה אֲשֶׁר יִשְׁתֶּה אֲדֹנָי בּוֹ וְהוּא נִחַשׁ יִנְחַשׁ בּוֹ הִרְעַתֶּם אֲשֶׁר עָשִׂיתֶם: <sup>6</sup>וַיִּשְׁגֹּם וַיִּדְבֵּר אֲלֵהֶם אֶת־הַדְּבָרִים הָאֵלֶּה: <sup>7</sup>וַיֹּאמְרוּ אֵלָיו לָמָּה יִדְבֵּר אֲדֹנָי כְּדְבָרִים הָאֵלֶּה חֲלִילָה לְעַבְדֶּיךָ מַעֲשׂוֹת כְּדִבְרֵי הַזֶּה: <sup>8</sup>הֵן כֶּסֶף אֲשֶׁר מְצָאנוּ בְּפִי אֲמַתְחֹתֵינוּ הִשִּׁיבְנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאִיךָ נִגְנַב מִבֵּית אֲדֹנֶיךָ כֶּסֶף אוֹ זָהָב: <sup>9</sup>אֲשֶׁר יִמְצָא אֹתוֹ מֵעַבְדֶּיךָ וּמֵת וְגַם־

**JOSEPH’S INSTRUCTIONS** (vv. 1–5)

**1. Then he instructed** These preparations no doubt take place during the night while the brothers sleep.

**Fill the men’s bags** By supplying them in excess of what their money can buy, Joseph makes them appear all the more ungrateful when they are apprehended for alleged theft.

**put each one’s money** The restoration of their money this time is puzzling, because it plays no role in the accusation that is soon to be made against them.

**2. goblet** A “libation vessel” for wine, larger than an ordinary cup and used also as a receptacle for oil in the menorah of the Tabernacle. Here, the goblet serves both as a drinking vessel and as a divining instrument (v. 5).

**3. the first light of morning** This explains why Joseph is still at home when the brothers later return (v. 14).

**4. the city** The city is said to be situated “in the region of Goshen.” See Comment to 45:10.

**repay good with evil** In verse 50:20, Joseph tells his brothers that God used their evil intentions to good end.

**5. It is the very one** The one they saw him using at dinner. They cannot claim it is their own property.

**he uses for divination** It is not stated that Joseph actually believes in divination, but he wants the brothers to think he does.

**THE STEWARD’S ACCUSATION AND SEARCH** (vv. 6–12)

**8. How then could we have stolen** This inference from a minor premise (“Here”) to a major one (“How then”) is known in rabbinic terminology as *kal va-homer*. There are 10 instances of this type of reasoning in the Bible, listed in Gen. R. 92:7.

of your servants it is found with shall die; the rest of us, moreover, shall become slaves to my lord.”<sup>10</sup> He replied, “Although what you are proposing is right, only the one with whom it is found shall be my slave; but the rest of you shall go free.”

<sup>11</sup>So each one hastened to lower his bag to the ground, and each one opened his bag. <sup>12</sup>He searched, beginning with the oldest and ending with the youngest; and the goblet turned up in Benjamin’s bag. <sup>13</sup>At this they rent their clothes. Each reloaded his pack animal, and they returned to the city.

<sup>14</sup>When Judah and his brothers reentered the house of Joseph, who was still there, they threw themselves on the ground before him. <sup>15</sup>Joseph said to them, “What is this deed that you have done? Do you not know that a man like me practices divination?” <sup>16</sup>Judah replied,

אֲנַחְנוּ נִהְיֶה לְאֹדְנֵי לַעֲבָדִים: <sup>10</sup> וַיֹּאמֶר  
גַּם-עַתָּה כְּדַבְרֵיכֶם כִּן-הוּא אֲשֶׁר יִמָּצֵא  
אֹתוֹ יִהְיֶה-לִּי עֶבֶד וְאַתֶּם תִּהְיוּ נְקִיִּים:

<sup>11</sup> וַיִּמְהָרוּ וַיּוֹרְדוּ אִישׁ אֶת-אֲמַתְּחָתוֹ  
אֶרְצָה וַיִּפְתְּחוּ אִישׁ אֲמַתְּחָתוֹ:  
<sup>12</sup> וַיִּחְפֹּשׂ בְּגֹדוֹל הַחֵל וּבִקְטָן כָּל-הָאִישׁ וַיִּמָּצֵא  
הַגְּבִיעַ בְּאֲמַתְּחַת בְּנִימִן: <sup>13</sup> וַיִּקְרְעוּ  
שִׁמְלֹתָם וַיַּעֲמֹס אִישׁ עַל-חֻמְרוֹ וַיָּשְׁבוּ  
הָעִירָה:

<sup>14</sup> וַיָּבֹא יְהוּדָה וְאָחִיו בֵּיתָה יוֹסֵף וְהוּא  
מַפְטִיר עוֹדְנוּ שָׁם וַיִּפְּלוּ לִפְנֵי אֶרְצָה: <sup>15</sup> וַיֹּאמֶר  
לָהֶם יוֹסֵף מָה-הִמְעַשֶׂה הַזֶּה אֲשֶׁר  
עָשִׂיתֶם הֲלוֹא יָדַעְתֶּם כִּי-יִנְחֹשׁ יִנְחֹשׁ  
אִישׁ אֲשֶׁר כָּמֹנִי: <sup>16</sup> וַיֹּאמֶר יְהוּדָה מָה-

**9. shall die** The proposed punishments reflect no known Egyptian law. It is possible that because the brothers are convinced of their innocence, they propose a penalty for themselves that is harsher than the law actually requires.

**the rest of us** The brothers accept the principle of collective responsibility.

**10. what you are proposing** The opening words of the steward’s response—literally, “also now according to your words so it is”—could mean, “The penalties you invoke are indeed the law, but I shall be lenient,” or, “I accept the logic of your argument to the effect that you are generally honest.”

**shall go free** The word *n’kiyim* is a legal term for “cleared of offense or obligation.”

**11. hastened** Their haste is a demonstration of innocence as well as an attempt to dispose of the entire business as quickly as possible.

**12. He searched** The steward adroitly manipulates the situation. One can imagine the ris-

ing self-confidence of the brothers after each successive search yielded nothing.

#### THE RETURN TO JOSEPH (vv. 13–17)

**13. they rent their clothes** The horror of their predicament leaves them speechless. They can only do what they caused their father to do years before (37:34).

**14. Judah** He takes the lead, because he took on the safety of Benjamin as his personal obligation.

**who was still there** Joseph has not yet left the house for his place of work because it is still very early in the morning (v. 3). His presence, therefore, does not raise any suspicion of trickery.

**on the ground** This addition to the usual phrase expresses their state of utter despair.

**15. Joseph said** Feigning anger, he addresses them collectively, implying that they are all involved in the theft. His “leniency,” soon to

#### CHAPTER 44

**12.** Benjamin’s mother, Rachel, had stolen Laban’s idols and hidden them in her baggage. Will Benjamin be accused of acting similarly

(Gen. R. 92:8)? Joseph’s trap is now set. How will the brothers respond? Will they abandon Benjamin out of resentment of Jacob’s favoring him? Or have they learned how to be brothers?

“What can we say to my lord? How can we plead, how can we prove our innocence? God has uncovered the crime of your servants. Here we are, then, slaves of my lord, the rest of us as much as he in whose possession the goblet was found.”<sup>17</sup> But he replied, “Far be it from me to act thus! Only he in whose possession the goblet was found shall be my slave; the rest of you go back in peace to your father.”

נֹאמֵר לְאֲדֹנָי מִה־נִּדְבַר וּמִה־נִּצְטַדֵּק  
הָאֱלֹהִים מִצָּא אֶת־עֵוֹן עַבְדֶּיךָ הַנִּנְּוּ  
עַבְדִּים לְאֲדֹנָי גַּם־אֲנַחְנוּ גַּם אֲשֶׁר־נִמְצָא  
הַגְּבִיעַ בְּיָדוֹ: <sup>17</sup>וַיֹּאמֶר חֲלִילָה לִּי  
מַעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגְּבִיעַ  
בְּיָדוֹ הוּא יִהְיֶה־לִּי עֶבֶד וְאַתֶּם עָלוּ  
לְשָׁלוֹם אֶל־אֲבִיכֶם: פ

be displayed (v. 17), thus appears to be all the more generous.

**practices divination** See Comment to verse 5. Because no mention is made of the goblet, it may be assumed that Joseph simply boasts of his ability to detect a thief by divination.

**16. the crime of your servants** Judah is perhaps falsely confessing collective guilt regarding the theft of the goblet to save Benjamin from being singled out for punishment. Alternatively, he is expressing the ancient belief that suffering is divine punishment for sin, even if the sin could not be identified, and his words are a res-

ignation to misfortune. It also could be a veiled reference to their sale of Joseph.

**slaves** Judah wisely makes no reference to his earlier rash statement regarding the death penalty (v. 9).

**17. Far be it from me** Joseph now confronts the brothers with a dilemma. They can save their own lives, but that would be an act of disloyalty to Benjamin and a disaster to their father. Or they can remain with Benjamin, but they would then be unable to bring food to their father and their families, who would die of starvation.

times the offerings of food due Me, as gifts of pleasing odor to Me.

<sup>3</sup>Say to them: These are the gifts that you are to present to the LORD:

As a regular burnt offering every day, two yearling lambs without blemish. <sup>4</sup>You shall offer one lamb in the morning, and the other lamb you shall offer at twilight. <sup>5</sup>And as a grain offering, there shall be a tenth of an *ephah* of choice flour with a quarter of a *hin* of beaten oil mixed in—<sup>6</sup>the regular burnt offering instituted at Mount Sinai—a gift of pleasing odor to the LORD.

<sup>7</sup>The libation with it shall be a quarter of a *hin* for each lamb, to be poured in the sacred precinct as an offering of fermented drink to the LORD. <sup>8</sup>The other lamb you shall offer at twilight, preparing the same grain offering and libation as in the morning—a gift of pleasing odor to the LORD.

<sup>9</sup>On the sabbath day: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a grain offering, and with the proper libation—<sup>10</sup>a burnt offering for every sabbath, in addition to the regular burnt offering and its libation.

#### DAILY OFFERING (vv. 3–8)

Called “*tamid*” from biblical times on, the daily offering consisted of a burnt offering of a lamb together with its grain and wine adjuncts. It was offered twice daily, morning and evening.

**3.** The *tamid* offering is to be financed by all the people, not merely by the leaders or by the rich (Neh. 10:34).

**4. at twilight** The time between sunset and darkness.

**5. ephah** See Comment to Exod. 16:36.

**hin** See Comment to Exod. 29:40.

קָרְבָּנֵי לַחֲמֵי לְאִשֵּׁי רִיחַ נִיחֹחַי תִּשְׁמְרוּ  
לְהַקְרִיב לִי בְמוֹעֵדוֹ:

<sup>3</sup>וְאָמַרְתָּ לָהֶם זֶה הָאִשָּׁה אֲשֶׁר תִּקְרִיבוּ  
לַיהוָה

כִּבְשִׂים בְּנֵי־שָׁנָה תְּמִימִם שְׁנַיִם לַיּוֹם  
עֹלָה תְּמִיד: <sup>4</sup>אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה  
בִּבְקָר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין  
הָעֶרְבָּיִם: <sup>5</sup>וְעֵשִׂירִית הָאֵיפָה סֵלֶת  
לְמִנְחָה בְּלוּלָה בְּשֶׁמֶן פְּתִית רְבִיעֵת  
הַהֵיזֵן: <sup>6</sup>עֹלֹת תְּמִיד הַעֲשֶׂה בָהֶר סִינֵי  
לְרִיחַ נִיחֹחַ אִשָּׁה לַיהוָה:

<sup>7</sup>וְנִסְכּוֹ רְבִיעֵת הַהֵיזֵן לְכֶבֶשׂ הָאֶחָד בְּקֹדֶשׁ  
הַסֵּף נִסֵּף שְׂכָר לַיהוָה: <sup>8</sup>וְאֵת הַכֶּבֶשׂ  
הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָּיִם כְּמִנְחַת הַבֶּקָר  
וּכְנִסְכּוֹ תַעֲשֶׂה אִשָּׁה רִיחַ נִיחֹחַ  
לַיהוָה: <sup>פ</sup>

<sup>9</sup>וּבַיּוֹם הַשַּׁבָּת שְׁנֵי־כִבְשִׂים בְּנֵי־שָׁנָה  
תְּמִימִם וּשְׁנֵי עֵשְׂרִינִים סֵלֶת מִנְחָה  
בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: <sup>10</sup>עֹלֹת שַׁבָּת  
בְּשַׁבְּתוֹ עַל־עֹלֹת הַתְּמִיד וְנִסְכָּה: <sup>ס</sup>

**beaten** Hebrew: *katit*, “pressed in a mortar.” Hence it was pure oil.

**7. with it** Refers to the lamb (v. 4, as in v. 8).

#### SHABBAT OFFERING (vv. 9–10)

The sacrifice for a special day, called *musafin* Rabbinic Hebrew, is in addition to the daily *tamid* and is offered immediately after it. Because the *Shabbat* offering is the same as the *tamid*, adding *musaf* gives *Shabbat* double the number of offerings of a weekday.

**10. regular burnt offering** Refers to the

#### HALAKHAH L'MA'ASEH

**28:4. in the morning . . . at twilight** The Sages determined that prayer, specifically the *Amidah*, substitutes for the communal sacrifices mandated in the Torah (BT Ber. 26b). *Shaharit* and *Minḥah* (the morning and afternoon services) are thus based on the requirements articulated in this verse.

**28:10. in addition to the regular burnt offering** The requirement in this chapter for an additional sacrifice offered on *Shabbat*, festivals, and *Rosh Ḥodesh* (New Moon) is fulfilled today through the additional *Amidah* of *Musaf* recited on these days (BT Ber. 26b–27a).



<sup>11</sup>On your new moons you shall present a burnt offering to the LORD: two bulls of the herd, one ram, and seven yearling lambs, without blemish. <sup>12</sup>As grain offering for each bull: three-tenths of a measure of choice flour with oil mixed in. As grain offering for each ram: two-tenths of a measure of choice flour with oil mixed in. <sup>13</sup>As grain offering for each lamb: a tenth of a measure of fine flour with oil mixed in. Such shall be the burnt offering of pleasing odor, a gift to the LORD. <sup>14</sup>Their libations shall be: half a *hin* of wine for a bull, a third of a *hin* for a ram, and a quarter of a *hin* for a lamb. That shall be the monthly burnt offering for each new moon of the year. <sup>15</sup>And there shall be one goat as a purification offering to the LORD, to be offered in addition to the regular burnt offering and its libation.

<sup>16</sup>In the first month, on the fourteenth day of the month, there shall be a passover sacrifice

11 וּבְרֵאשִׁי חֲדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנָיִם וְאַיִל אֶחָד כִּבְשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: 12 וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לַפָּר הָאֶחָד וּשְׁנַיִ עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לְאֵיל הָאֶחָד: 13 וְעֶשְׂרֹן עֶשְׂרֹן סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לַכֶּבֶשׂ הָאֶחָד עֹלָה רֵיחַ נִיחֹחַ אִשָּׁה לַיהוָה: 14 וְנִסְפִיָּהֶם חֲצִי הַהֵינֹן יִהְיֶה לַפָּר וּשְׁלִישֵׁת הַהֵינֹן לְאֵיל וּרְבִיעֵת הַהֵינֹן לַכֶּבֶשׂ יַיִן זֹאת עֹלֹת חֹדֶשׁ בְּחֹדְשׁוֹ לְחֹדְשֵׁי הַשָּׁנָה: 15 וּשְׁעִיר עֲזִים אֶחָד לְחֹטָאת לַיהוָה עַל־עֹלֹת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ: ס

16 וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם

morning *tamid*, because there could be no offering after the *tamid* of the evening. It should be noted that purification sacrifices are never brought on *Shabbat*, because intimations of human wrongdoing are not permitted on this joyous day.

#### ROSH HODESH, THE NEW MOON (vv. 11–15)

In early Israel, this was an important festival celebrated by families and clans in a state of ritual purity at the local sanctuary.

14. Only here are the libation quantities

specified. Because they are always the same, they need not be repeated.

**burnt offering** Use of this term implies the auxiliary grain offering and libation.

**new moon** Hebrew: *hodesh*, “new moon,” as in 29:6. (The word can also mean “month.”)

#### PASCHAL SACRIFICE AND UNLEAVENED BREAD (vv. 16–25)

The day of the paschal offering and the seven-day Festival of Unleavened Bread originally were separate and distinct holidays (cf. Lev. 23:5–6). The fact that the paschal offering is mentioned here

15. **purification offering to the LORD** Hebrew: *hattat l’Adonai*. Noting that this is the only place in the Torah where this phrase occurs, the Talmud understands it to mean “a purification offering for the LORD.” It is brought on God’s behalf on *Rosh Hodesh* (when the new moon appears) as an apology to the moon for having made it smaller and less consequential

than the sun (BT Hul. 60b). Did the Sages here picture God apologizing for all the unfairness of life—to people who are born less healthy, gifted, or fortunate than others? Given the traditional identification of *Rosh Hodesh* as a woman’s festival, did the Sages imagine God expressing regret to women for having a less prominent role than men for so much of history?

#### HALAKHAH L’MA’ASEH

**28:11. new moons** The Jewish calendar is based on the cycles of the moon. An extra month (Adar I) is added 7 times in 19 years to make the lunar calendar conform to the solar year. Each Hebrew month begins with the New Moon (*Rosh Hodesh*); it is announced in synagogue (except for the month of *Tishrei*) on the preceding *Shabbat*, in the Blessing of the Month (*Birkat Ha-Hodesh*). See Comment on Exod. 12:2.

ling lambs. That was the offering of Eliab son of Helon.

<sup>30</sup>On the fourth day, it was the chieftain of the Reubenites, Elizur son of Shedeur. <sup>31</sup>His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; <sup>32</sup>one gold ladle of 10 shekels, filled with incense; <sup>33</sup>one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>34</sup>one goat for a purification offering; <sup>35</sup>and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Elizur son of Shedeur.

<sup>36</sup>On the fifth day, it was the chieftain of the Simeonites, Shelumiel son of Zurishaddai. <sup>37</sup>His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; <sup>38</sup>one gold ladle of 10 shekels, filled with incense; <sup>39</sup>one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>40</sup>one goat for a purification offering; <sup>41</sup>and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Shelumiel son of Zurishaddai.

<sup>42</sup>On the sixth day, it was the chieftain of the Gadites, Eliasaph son of Deuel. <sup>43</sup>His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; <sup>44</sup>one gold ladle of 10 shekels, filled with incense; <sup>45</sup>one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>46</sup>one goat for a purification offering; <sup>47</sup>and for his sacrifice of well-being:

בְּנֵי־שֵׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֱלִיאָב בֶּן־חֵלֹן: פ

<sup>30</sup>בַּיּוֹם הַרְבִּיעִי נָשִׂיא לְבַנֵּי רְאוּבֵן אֱלִיזוּר בֶּן־שְׁדֵיאוּר: <sup>31</sup>קָרְבָּנוֹ קֶעֱרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אַחַד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם | מְלֵאִים סֶלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה: <sup>32</sup>כֶּף אַחַת עֶשְׂרֵה זָהָב מְלֵאָה קִטְרֶת: <sup>33</sup>פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה: <sup>34</sup>שְׁעִיר־עִזִּים אֶחָד לְחֻטָּאת: <sup>35</sup>וְלִזְבַּח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שֵׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֱלִיזוּר בֶּן־שְׁדֵיאוּר: פ

<sup>36</sup>בַּיּוֹם הַחֲמִישִׁי נָשִׂיא לְבַנֵּי שִׁמְעוֹן שְׁלֹמִיאֵל בֶּן־צוּרִישַׁדַּי: <sup>37</sup>קָרְבָּנוֹ קֶעֱרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אַחַד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם | מְלֵאִים סֶלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה: <sup>38</sup>כֶּף אַחַת עֶשְׂרֵה זָהָב מְלֵאָה קִטְרֶת: <sup>39</sup>פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה: <sup>40</sup>שְׁעִיר־עִזִּים אֶחָד לְחֻטָּאת: <sup>41</sup>וְלִזְבַּח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי־שֵׁנָה חֲמִשָּׁה זֶה קָרְבַּן שְׁלֹמִיאֵל בֶּן־צוּרִישַׁדַּי: פ

<sup>42</sup>בַּיּוֹם הַשְּׁשִׁי נָשִׂיא לְבַנֵּי גַד אֱלִיאֶסָף בֶּן־דְּעוּאֵל: <sup>43</sup>קָרְבָּנוֹ קֶעֱרֶת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אַחַד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם | מְלֵאִים סֶלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה: <sup>44</sup>כֶּף אַחַת עֶשְׂרֵה זָהָב מְלֵאָה קִטְרֶת: <sup>45</sup>פָּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה: <sup>46</sup>שְׁעִיר־עִזִּים אֶחָד לְחֻטָּאת: <sup>47</sup>וְלִזְבַּח הַשְּׁלָמִים בָּקָר שְׁנַיִם

two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Eliasaph son of Deuel.

<sup>48</sup>On the seventh day, it was the chieftain of the Ephraimites, Elishama son of Ammihud. <sup>49</sup>His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; <sup>50</sup>one gold ladle of 10 shekels, filled with incense; <sup>51</sup>one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>52</sup>one goat for a purification offering; <sup>53</sup>and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Elishama son of Ammihud.

<sup>54</sup>On the eighth day, it was the chieftain of the Manassites, Gamaliel son of Pedahzur. <sup>55</sup>His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; <sup>56</sup>one gold ladle of 10 shekels, filled with incense; <sup>57</sup>one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>58</sup>one goat for a purification offering; <sup>59</sup>and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Gamaliel son of Pedahzur.

<sup>60</sup>On the ninth day, it was the chieftain of the Benjaminites, Abidan son of Gideoni. <sup>61</sup>His offering: one silver bowl weighing 130 shekels and one silver basin of 70 shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; <sup>62</sup>one gold ladle of 10 shekels, filled with incense; <sup>63</sup>one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; <sup>64</sup>one goat for a purification

אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כִּבְשִׂים  
בְּנֵי־שֵׁנָה חֲמִשָּׁה זֶה קָרְבַּן אֱלִיָּסָף בֶּן־  
דְּעוּאֵל: פ

<sup>48</sup> בַּיּוֹם הַשְּׁבִיעִי נָשִׂיא לְבִנֵי אֶפְרַיִם  
אֱלִישָׁמַע בֶּן־עַמִּיהוּד: <sup>49</sup> קָרְבָּנוֹ קֶעֶרֶת־  
כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק  
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ  
שְׁנֵיהֶם | מְלֵאִים סֶלֶת בְּלוּלָה בְּשֶׁמֶן  
לְמִנְחָה: <sup>50</sup> כֶּף אַחַת עֶשְׂרֵה זָהָב מְלֵאָה  
קִטְרֶת: <sup>51</sup> פֶּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד  
כִּבְש־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה: <sup>52</sup> שְׁעִיר־  
עֲזִים אֶחָד לְחֻטָּאת: <sup>53</sup> וּלְזִבַּח הַשְּׁלָמִים  
בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה  
כִּבְשִׂים בְּנֵי־שֵׁנָה חֲמִשָּׁה זֶה קָרְבַּן  
אֱלִישָׁמַע בֶּן־עַמִּיהוּד: פ

<sup>54</sup> בַּיּוֹם הַשְּׁמִינִי נָשִׂיא לְבִנֵי מְנַשֶּׁה  
גַּמְלִיאֵל בֶּן־פְּדָה־צוּר: <sup>55</sup> קָרְבָּנוֹ קֶעֶרֶת־  
כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק  
אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ  
שְׁנֵיהֶם | מְלֵאִים סֶלֶת בְּלוּלָה בְּשֶׁמֶן  
לְמִנְחָה: <sup>56</sup> כֶּף אַחַת עֶשְׂרֵה זָהָב מְלֵאָה  
קִטְרֶת: <sup>57</sup> פֶּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד  
כִּבְש־אֶחָד בֶּן־שָׁנָתוֹ לְעֹלָה: <sup>58</sup> שְׁעִיר־  
עֲזִים אֶחָד לְחֻטָּאת: <sup>59</sup> וּלְזִבַּח הַשְּׁלָמִים  
בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה  
כִּבְשִׂים בְּנֵי־שֵׁנָה חֲמִשָּׁה זֶה קָרְבַּן  
גַּמְלִיאֵל בֶּן־פְּדָה־צוּר: פ

<sup>60</sup> בַּיּוֹם הַתְּשִׁיעִי נָשִׂיא לְבִנֵי בְנִימִן אַבִּידָן  
בֶּן־גִּדְעֹנִי: <sup>61</sup> קָרְבָּנוֹ קֶעֶרֶת־כֶּסֶף אַחַת  
שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף  
שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם |  
מְלֵאִים סֶלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה:  
<sup>62</sup> כֶּף אַחַת עֶשְׂרֵה זָהָב מְלֵאָה קִטְרֶת:  
<sup>63</sup> פֶּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כִּבְש־אֶחָד  
בֶּן־שָׁנָתוֹ לְעֹלָה: <sup>64</sup> שְׁעִיר־עֲזִים אֶחָד

# הַפְּטָרָה לְשַׁבַּת חֲנוּכָּה (א')

## HAFTARAH FOR FIRST SHABBAT OF ḤANUKKAH

ZECHARIAH 2:14–4:7

In 538 B.C.E., a year after conquering Babylonia, Cyrus the Mede had issued an edict allowing all subject populations to return to their national religious practices. As a result, exiles from Babylonia had returned to Judah with authorization to rebuild the Jerusalem temple, destroyed nearly fifty years earlier. Work on the new temple was postponed, however, when local adversaries first sought to participate and then—after being excluded—prevented the settlers from rebuilding (Ezra 4:1–5,24). In the second year in the reign of Darius I (Ezra 4:4–5,24), the king of Persia permitted construction to resume. That year, the prophets Haggai and Zechariah exhorted the people in God’s name to resume the building effort (Ezra 5:1–2). The prophecies in this *haftarah* date from that time. (Construction would take four more years to complete.)

The *haftarah* begins with an announcement that God promises to return to Zion (2:14–17). This requires preparation and purification of the high priest, the Land, and the people. Thus the prophecy continues with the purification and investiture of the high priest and a declaration of God’s forgiveness for the people’s sins in the Land. This is followed by the prophet’s vision of the lampstand (*m’norah*) to be used in the temple and words affirming that communal success will be achieved through the spirit of God.

Priestly concerns and details dominate the *haftarah*. Nevertheless, the prophet mentions royal or secular leadership (3:8, 4:6–9). A notion of dual national leadership—where Joshua the high priest is paired with Zerubbabel, a descendant of David—is evident elsewhere in the prophecies of Zechariah (4:14), and even more clearly in the writings of his contemporaries Haggai (1:1, 2:2) and Ezra (4:3, 5:2).

In his vision, Zechariah’s focus on the forth-

coming temple features its *m’norah* (4:1–6), a solid lampstand with seven lamps, flanked on either side by an olive tree. In a passage that follows the *haftarah* (4:10–14), this vision is explained: The lampstand symbolizes God; the seven lamps are “the eyes of the LORD, ranging over the whole earth”; and the two trees are anointed dignitaries (literally, “sons of oil”) who attend “the LORD of all the earth.” Theologically speaking, the Temple objects thus represent divine dominion on earth, and the trees represent its two human stewards (Joshua and Zerubbabel).

By giving Zechariah’s prophecy a proclamatory ending—“not by might, nor by power, but by My spirit” (4:7)—the Sages transformed the text into an ever-present divine warning: Groups aiming to “force the end” through military might or by inducing the Temple’s restoration should reconsider such plans of action.

### RELATION OF THE HAFTARAH TO THE CALENDAR

The *haftarah* is appropriate in that *Ḥanukkah* celebrates the rededication of a repurified temple in Hasmonean times and anticipates a messianic temple in the future.

On the first *Shabbat* of *Ḥanukkah*, a portion of the account of offerings brought by Israelite chieftains (*n’si-im*) is read (from Num. 7). This derives from mishnaic practice, which ruled that “On the (*Shabbat* of) *Ḥanukkah* (one reads) from (the portion dealing with) the (portion about the) chieftains” (M Meg. 3:6). This reading supplements the regular *parashah* and is read from a separate Torah scroll (S.A. O.Ḥ. 684:2).

“Shout for joy, Fair Zion! For lo, I come; and I will dwell in your midst [*v’shakhanti b’tokhekh*].” These opening words of the prophet echo God’s

words to Moses when he was first commanded to construct the tabernacle (Exod. 25:8): “Let them make Me a sanctuary that I may dwell among them [*v’shakhanti b’tokham*].” In this way, the prophet suggests that God’s return will renew divine intimacy with Israel and close the era of exile. Recitation of the chieftains’ offerings commemorates the “dedication” (*hanukkah*) of the wilderness tabernacle (Num. 7:84) and anticipates the new Temple when God again will be present among the people.

Just as the Sages interpreted the construction of the wilderness tabernacle as atonement for the

sin of idolatry (the Golden Calf), the rededication of the Temple marks its purification from ritual pollution. Both shrines thus mark a space of sacred service, new and renewed—a place of divine presence in the earthly realm. Symbolic interpretations of the seven lamps of the *m’norah* in terms of the seven days of Creation and the seven heavenly bodies (sun, moon, and five visible planets), add a cosmic dimension. In this context, the new Temple symbolizes a restoration of the world, a rekindling of the lights of Creation through the pure worship of God.

**2**<sup>14</sup>Shout for joy, Fair Zion! For lo, I come; and I will dwell in your midst—declares the LORD. <sup>15</sup>In that day many nations will attach themselves to the LORD and become His people, and He will dwell in your midst. Then you will know that I was sent to you by the LORD of Hosts.

<sup>16</sup>The LORD will take Judah to Himself as His portion in the Holy Land, and He will choose Jerusalem once more.

<sup>17</sup>Be silent, all flesh, before the LORD!

For He is roused from His holy habitation.

**Zechariah 2:14. and I will dwell in your midst** God is aroused to return to Zion from “His holy habitation” in heaven. The language derives from the old tabernacle traditions (“I may dwell among them [*v’shakhanti b’tokham*],” Exod. 25:8). It was used meanwhile to express both God’s dwelling in the temple of Solomon (1 Kings 6:13) and the return of God to the post-exilic temple (Ezek. 43:9).

A threefold biblical typology of divine indwelling spans Israelite history. It begins in the wilderness, with a portable shrine built en route to the Holy Land. It peaks in Solomon’s day with the construction of a permanent house for God. And it concludes here, with the restoration to Zion and the building of a new temple for the indwelling of God’s presence on earth.

The Sages turned God’s providential presence

into the noun *Sh’khinah*. The concept came to include divine involvement in the fate of the people Israel wherever they are found. In the Midrash, the *Sh’khinah* suffers with Israel in exile—and will return with it at the time of redemption. In kabbalistic sources from the medieval period on, the *Sh’khinah* came to symbolize a feminine dimension within divinity as well as the heavenly bride with which Israel enters into symbolic marriage on *Shabbat*.

**16. The LORD will take Judah . . . as His portion** This notion is first found in Deut. 32:9 (speaking of Jacob). The ethnic unit and its territory are one and the same; God will return to claim them both.

**Holy Land** Hebrew: *admat ha-kodesh*; a striking formulation—unique in the Bible—asserting the sanctity of the whole land of Israel.

**ב** <sup>14</sup>רָנִי וְשִׂמְחִי בַת־צִיּוֹן פִּי הַגְּנִיבָא  
וְשָׁכַנְתִּי בְתוֹכָךָ נְאֻם־יְהוָה: <sup>15</sup>וְנִלְוֹוּ גוֹיִם  
רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא וְהָיוּ לִי לְעַם  
וְשָׁכַנְתִּי בְתוֹכָךָ וַיְדַעַתְּ פִּי־יְהוָה צְבָאוֹת  
שְׁלַחְנִי אֵלֶיךָ:  
<sup>16</sup>וְנִחַל יְהוָה אֶת־יְהוּדָה חֶלְקוֹ עַל אֲדַמַּת  
הַקֹּדֶשׁ וּבָחַר עוֹד בִּירוּשָׁלַם:  
<sup>17</sup>הִס כָּל־בָּשָׂר מִפְּנֵי יְהוָה  
כִּי יַעֲזוּר מִמַּעוֹן קֹדְשׁוֹ: ס

**3** He further showed me Joshua, the high priest, standing before the angel of the LORD, and the Accuser standing at his right to accuse him. <sup>2</sup>But [the angel of] the LORD said to the Accuser, “The LORD rebuke you, O Accuser; may the LORD who has chosen Jerusalem rebuke you! For this is a brand plucked from the fire.” <sup>3</sup>Now Joshua was clothed in filthy garments when he stood before the angel. <sup>4</sup>The latter spoke up and said to his attendants, “Take the filthy garments off him!” And he said to him, “See, I have removed your guilt from you, and you shall be clothed in [priestly] robes.” <sup>5</sup>Then he gave the order, “Let a pure diadem be placed on his head.” And they placed the pure diadem on his head and clothed him in [priestly] garments, as the angel of the LORD stood by.

<sup>6</sup>And the angel of the LORD charged Joshua as follows: <sup>7</sup>“Thus said the LORD of Hosts: If you walk in My paths and keep My charge, you in turn will rule My House and guard My courts, and I will permit you to move about among these attendants. <sup>8</sup>Hearken well, O High Priest Joshua, you and your fellow priests sitting before you! For those men are a sign that I am going to bring My servant the Branch. <sup>9</sup>For mark well this stone which I place before Joshua, a single stone with seven eyes. I will execute its engraving—declares the LORD of Hosts—and I will remove that country’s guilt in a single day.

**Zechariah 3:1–2.** In this vision of a heavenly court, God is the judge, the high priest Joshua is the defendant, and the angel and the Accuser (*satan*) are the defense and prosecuting counsels, respectively. Presumably the Accuser has contended that the priest is unfit for office, which would explain why God now rebukes the Accuser. This divine affirmation legitimates the priest and even pronounces him fit to serve as an angel in heaven.

**8. My servant the Branch** Who or what this signifies is unspecified. Probably the prophet is referring to Zerubbabel (see 4:6, below); mention by name would have been unwise, for such expression of Israelite royalist hopes would have

**ג** וַיִּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַגָּדוֹל עֹמֵד  
 לִפְנֵי מַלְאָךְ יְהוָה וְהַשָּׁטָן עֹמֵד עַל־יְמִינוֹ  
 לְשׁוֹטְנוֹ: <sup>2</sup> וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן יִגְעַר  
 יְהוָה בָּךְ הַשָּׁטָן וַיִּגְעַר יְהוָה בָּךְ הַבְּחֹר  
 בִּירוּשָׁלַם הַלּוֹא זֶה אוֹד מִצֶּל מֵאֵשׁ:  
<sup>3</sup> וַיְהוֹשֻׁעַ הָיָה לְבָשׁ בְּגָדִים צוּאִים וְעֹמֵד  
 לִפְנֵי הַמַּלְאָךְ: <sup>4</sup> וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים  
 לִפְנֵי לֵאמֹר הֲסִירוּ הַבְּגָדִים הַצּוּאִים  
 מֵעָלָיו וַיֹּאמֶר אֵלָיו רֵאֵה הָעֵבֶרְתִּי מֵעַלְיָךְ  
 עֲוֹנְךָ וְהִלְבַּשׁ אֶתְךָ מַחְלָצוֹת: <sup>5</sup> וַאֲמַר  
 יְשִׁימוּ צָנִיף טָהוֹר עַל־רֹאשׁוֹ וַיְשִׁימוּ  
 הַצָּנִיף הַטָּהוֹר עַל־רֹאשׁוֹ וַיִּלְבְּשֵׁהוּ בְּגָדִים  
 וּמַלְאָךְ יְהוָה עֹמֵד:  
<sup>6</sup> וַיַּעַד מַלְאָךְ יְהוָה בִּיהוֹשֻׁעַ לֵאמֹר:  
<sup>7</sup> כֹּה־אָמַר יְהוָה צְבָאוֹת אִם־בְּדַרְכֵי תִלְךָ  
 וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אֶתְּךָ  
 תִּדְוִן אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֻצְרֵי  
 וְנָתַתִּי לָךְ מֵהַלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה:  
<sup>8</sup> שְׁמַע־נָא יְהוֹשֻׁעַ | הַכֹּהֵן הַגָּדוֹל אֶתְּךָ  
 וְרַעֲיָךְ הַיֹּשְׁבִים לִפְנֵיךְ כִּי־אֲנֹשִׁי מוֹפֵת  
 הֵמָּה כִּי־הִנְנִי מֵבִיא אֶת־עַבְדִּי צֶמַח:  
<sup>9</sup> כִּי | הִנֵּה הָאֶבֶן אֲשֶׁר נָתַתִּי לִפְנֵי יְהוֹשֻׁעַ  
 עַל־אֶבֶן אַחַת שִׁבְעָה עֵינַיִם הִנְנִי מִפְתָּח  
 פֶּתָחָה נָאִם יְהוָה צְבָאוֹת וּמִשְׁתֵּי אֶת־עוֹן

provoked the Persian government. The metaphor of a branch (*tzemah*) used to depict a future king was already used by Isaiah (4:2). It was then developed fully in Jeremiah’s oracles about a descendant of David whom God will establish to bring victory and to rule in justice (23:5–6, 33:14–16). Later, in the Rabbinic era, it would give rise to interpretations of messianic expectancy. It would also be featured in the 15th benediction of the *Amidah* (“the benediction of David”), which opens with a petition that God cause “the Branch of David to flourish.” This messianic prayer would become the last blessing to be added to the *Amidah*.

<sup>10</sup>In that day—declares the LORD of Hosts—you will be inviting each other to the shade of vines and fig trees.”

**4** The angel who talked with me came back and woke me as a man is wakened from sleep. <sup>2</sup>He said to me, “What do you see?” And I answered, “I see a lampstand all of gold, with a bowl above it. The lamps on it are seven in number, and the lamps above it have seven pipes; <sup>3</sup>and by it are two olive trees, one on the right of the bowl and one on its left.” <sup>4</sup>I, in turn, asked the angel who talked with me, “What do those things mean, my lord?” <sup>5</sup>“Do you not know what those things mean?” asked the angel who talked with me; and I said, “No, my lord.” <sup>6</sup>Then he explained to me as follows:

“This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by My spirit—said the LORD of Hosts. <sup>7</sup>Whoever you are, O great mountain in the path of Zerubbabel, turn into level ground! For he shall produce that excellent stone; it shall be greeted with shouts of ‘Beautiful! Beautiful!’”

**Zechariah 4:2. I see a lampstand** Zechariah’s vision of both lampstand (*m’norah*) and lamps (or spouts) differs from the two major descriptions of these sacred vessels elsewhere in Scripture (Exod. 25:31–40; 1 Kings 7:49). The earliest representation of a seven-branched candelabrum appears on the coins minted for Antigonus Mattathias, the last of the Hasmonean dynasty (40–37 B.C.E.). After the destruction of the Temple by Titus, Domitian’s masons (ca. 81

הָאֶרֶץ־הַהִיא בְּיוֹם אֶחָד: <sup>10</sup> בְּיוֹם הַהוּא נֶאֱמַר יְהוָה צְבָאוֹת תִּקְרְאוּ אִישׁ לְרֵעֵהוּ אֶל־תַּחַת גִּפְנוֹ וְאֶל־תַּחַת תְּאֵנָה:

**ד** וַיָּשָׁב הַמַּלְאָךְ הַדֹּבֵר בִּי וַיַּעֲרִינִי כְּאִישׁ אֲשֶׁר־יִעוֹר מִשְׁנָתוֹ: <sup>2</sup> וַיֹּאמֶר אֵלַי מַה אַתָּה רֹאֶה וַיֹּאמֶר רְאִיתִי אֶת־הַמְּנוֹרָה זֹהָב כְּלֵה וְגִלְגָּל עַל־רֹאשָׁהּ וְשִׁבְעָה נִרְתִּיחַ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְנֵרוֹת אֲשֶׁר עַל־רֹאשָׁהּ: <sup>3</sup> וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִיְמִין הַגִּלְגָּל וְאֶחָד עַל־שְׂמֹאלָהּ: <sup>4</sup> וָאֶעַן וַאֲמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי לֹא־אֲנִי יָדָעֵן הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי הֲלוֹא יָדַעְתָּ מַה־הֵמָּה אֵלֶּה וַאֲמַר לֹא אֲנִי: <sup>6</sup> וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר

זֶה דְּבַר־יְהוָה אֶל־זְרֻבָּבֶל לֵאמֹר לֹא בְּחֵיל וְלֹא בְּכֹחַ כִּי אִם־בְּרוּחִי אֲמַר יְהוָה צְבָאוֹת: <sup>7</sup> מִי־אַתָּה הָרֵר־הַגָּדוֹל לִפְנֵי זְרֻבָּבֶל לְמִישׁוֹר וְהוֹצִיא אֶת־הָאֶבֶן הַרְאֵשָׁה תְּשֻׂאוֹת תָּן תָּן לָהּ: פ

c.e.) carved such a candelabrum on his victory arch.

**6. Zerubbabel** A grandson of King Jehoiachin of Judah (1 Chron. 3:17–19) and the secular head of the repatriated community (Hag. 1:1) [Transl.].

<sup>7</sup> The details of this oracle have long been subject to dispute. The phrase “that excellent stone” seems related to Mesopotamian ceremonies in which the monarch dedicated a new temple with a stone from the former temple.