

THE
ISRAEL
BIBLE

GENESIS
בראשית

Honoring THE GOD, THE PEOPLE & THE LAND OF ISRAEL

EDITED BY
RABBI TULY WEISZ

ISRAEL365

THE
ISRAEL
BIBLE

TM

Edited by Rabbi Tuly Weisz

ISRAEL
365



The Israel Bible: Genesis
First Edition, 2018

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The Israel Bible is a holy book that contains the
name of God and should be treated with respect.

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Credits

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I am indebted to the spiritual mentorship of RABBI SHLOMO RISKIN and DAVID NEKRUTMAN of the Center for Jewish Christian Understanding and Cooperation for their pioneering work and for contributing the foreword to *The Israel Bible*.

Every page of this volume testifies to the impressive skill of the professionals at Koren Publishers Jerusalem including MATTHEW MILLER, YEHOSHUA MILLER, RABBI AVISHAI MAGENCE, RABBI ALAN HABER, YEHUDIT SINGER, ESTIE DISHON, TANI BAYER and ASHIRAH YOSEFAH of their Menorah imprint. As Israel’s foremost Bible publishers, Koren represents a heritage of excellence and it was an honor to collaborate on this important undertaking with their prodigious staff.

Thanks to RABBI BARRY SCHWARTZ and LEIF MILLIKEN for their assistance in providing the well respected New Jewish Publication Society English translation for inclusion in this volume.

In addition to its many unique features, *The Israel Bible* is the first *Tanakh* to be financed through crowdfunding. I can’t thank enough the close to 1,000 contributors of our online campaign who enthusiastically supported our idea and waited patiently for its publication. While many Jews and non-Jews from all over the world eagerly participated with great generosity, a sincere thank you is to a special and humble friend of Israel from Nigeria. I am greatly appreciative of the gift in honor of EKPE NDIYO EKPE by his loving son.

Over the years, I have had many mentors, teachers and rabbis who deeply impacted me and taught me a love for *Torah*. I have been fortunate to benefit from many, yet would like to thank RABBI ZEVULUN CHARLOP, dean of

the Rabbi Isaac Elchanan Theological Seminary for our private study sessions and his enthusiasm for my work in general and this initiative in particular.

I would like to acknowledge the influence of my two grandfathers, RABBI DAVID STAVSKY AND GEORGE WEISZ, both of blessed memory. In very different ways, my grandfathers equally taught invaluable lessons of hard work and self-sacrifice on behalf of *Torah*. My grandmothers, PEPPI WEISZ and RUTH STAVSKY and ROSALIND DOMBROFF have assumed the role of beloved matriarchs to our family, and should be blessed with longevity.

My in-laws, RHONDA and DR. TOM WEISS, are like parents to me and have provided loving encouragement and much appreciated support. They should see much “*nachas*” from all their children and grandchildren.

I would like to thank my own precious children who were my real inspiration for *The Israel Bible*. Feeding off their wide-eyed enthusiasm in learning the holy words of the *Torah* in school — and in Hebrew no less — I felt invigorated to immerse myself in our ancient heritage. With eternal gratitude to *Hashem*, I am fortunate for the opportunity each day “to teach these words to my children,” SHAINDEE, BELLA, DOVID, TZOFIA and AMITAI.

My ultimate thanks are reserved for my beloved wife, ABBY, for her steadfast support. Anything I have achieved is to her credit. Certainly, that is true for *The Israel Bible*, which only came about through her guiding our family to fulfilling our dream of making *Aliyah*. May all the blessings that emerge from the study of *The Israel Bible* reward her with her innermost prayer: that our children always embrace the eternal values of the *Torah* of Israel.

Finally, all my colleagues in producing this volume join me in offering our profound thanksgiving to the Almighty for permitting us to help spread love for the Land and the People of Israel. May the God of Israel continue His blessings so that *The Israel Bible* shapes the minds and hearts of all His children for generations to come.

Naphtali “Tuly” Weisz
Ramat Beit Shemesh, Israel
Shevat 5778 / February 2018

Aleph Bet Chart

5 ה Hay 'H'	4 ד Dalet 'D'	3 ג Gimel 'G'	2 ב Vet 'V'	2 ב Bet 'B'	1 א Aleph Silent ¹
20 כ Kaf 'K'	10 י Yud 'Y'	9 ט Tet 'T'	8 ח Chet 'KH'	7 ז Zayin 'Z'	6 ו Vav 'V'
50 נ Nun 'N'	40 ם Final Mem 'M'	40 מ Mem 'M'	30 ל Lamed 'L'	20 ך Final Khaf 'KH'	20 כ Khaf 'KH'
80 ף Final Pey 'F'	80 פ Fay 'F'	80 פ Pay 'P'	70 ע Ayin Silent ¹	60 ס Samekh 'S'	50 ו Final Nun 'N'
300 ש Sin 'S'	300 ש Shin 'SH'	200 ר Raysh 'R'	100 ק Kuf 'K'	90 ץ Final Tzadi 'TZ'	90 צ Tzadi 'TZ'
Notes: ¹ If there is a vowel underneath the letter, the sound of the vowel is pronounced. If there is no vowel underneath, the letter remains silent. ² In Hebrew there are two types of Sh'vas. A sh'va na is considered a vowel and is pronounced. This is represented in our transliteration by the apostrophe (') and pronounced like the 'e' in father. The other sh'va, the sh'va nakh, indicates the end of a syllable. It does not have its own sound, and therefore no phonetic representation. ³ A kamatz katan looks like a regular kamatz but is pronounced like a kholam. ⁴ The Hebrew alphabet has a unique feature known as <i>gematriya</i> , in which every letter is assigned a numerical value.				400 ת Sav 'T'	400 ת Tav 'T'
Above each letter is its numeric value ⁴					

Vowels: The Aleph is silent¹ so we will use it in the example for each sound

 Shuruk/Kubutz 'u' in junior	 Segol 'e' in Edward	 Kheerik Khasayr 'i' in igloo	 Kamatz Katan ³ 'o' in host	 Patakh 'a' in hurrah	 Kamatz 'a' in hurrah
 Sh'va ² ' (apostrophe)	 Tzayray 'ay' in day	 Kheerik Malay 'ee' in street	 Kholam 'o' in host	 Patakh + Yud 'ai' in aisle	 Kamatz + Yud 'ai' in aisle

Introduction

The Hebrew Bible is commonly known as the *Tanakh* which stands for *Torah* (the Five Books of Moses), *Neviim* (the Prophets) and *Ketuvim* (the Writings). The *Tanakh* consists of 24 books that are considered by Jews to be the word of God. While these books have been referred to as the “Old Testament,” many Jews reject this label since it implies the replacement of the Hebrew Bible with something newer and prefer the more authentic Jewish name.

The *Tanakh* is not only the most important book known to man, it is God’s word that is perfect and absolute. It is therefore a daunting undertaking to publish an edition of the *Tanakh*, and the responsibilities are awesome. There is no room for error or carelessness in dealing with the eternal word of God. Further, upon embarking on such a serious initiative, we ask ourselves if our efforts are gratuitous. Considering the many editions of the Bible in print, is there truly a need for yet another one?

While there are numerous Bibles in circulation today, its most central aspect — the Land of Israel – has often been overlooked. References to Israel appear on nearly every page, and the city of Jerusalem is specifically referred to hundreds of times throughout the Bible. The essential link between Israel and *Torah* is emphasized repeatedly in verses such as, “For instruction (*Torah*) shall come forth from *Tzion*, the word of *Hashem* from *Yerushalayim*” (Micah 4:2).

The miraculous return of the People of Israel to the Land of Israel in our own generation, and the celebration of the State of Israel’s 70th anniversary this year provides the perfect moment for a new volume to fill this void in biblical literature. *The Israel Bible* includes many special features elucidating God’s focus on Israel throughout *Tanakh* and there are many additional, multimedia features available on our website WWW.THEISRAELBIBLE.COM.

Ordering and Presentation — In presenting *The Israel Bible*, our goal is to spread awareness of the biblical significance of the Land of Israel as well as the Jewish people’s eternal connection to the land, based on the text of the *Tanakh*, the Hebrew Bible. We aim to honor “the God, the People and the Land of Israel” from an Orthodox Jewish perspective. To that end, *The Israel Bible* follows the traditional Jewish ordering of the books and the customary Hebrew division of chapters. Therefore, for example, we count 24 books of *Tanakh* with *Sefer Divrei Hayamim* (Chronicles) appearing last. It is our hope that our rich content will speak to all Jews and non-Jews who appreciate Israel as the God given land of the Jewish people.

English Translation — Throughout history, Jews have studied the Bible in Hebrew, as any form of translation would miss much of the nuance of the original holy tongue in which *Torah* has been transmitted since the days of Moses. However, as many Jews settled in America in the 19th Century, the need for an English translation became necessary. To be sure, there were already English translations prepared over the centuries by Christians, but in the words of the original editors of the Jewish Publication Society (JPS), “The Jew cannot afford to have his Bible translation prepared for him by others. He cannot have it as a gift, even as he cannot borrow his soul from others.”

JPS set out in the late 1800’s to publish an authoritative English translation “in the spirit of Jewish tradition.” It was compiled over decades by some of the leading Jewish scholars of the time. They formed committees and sub-committees to compare existing English versions, considering medieval and modern Jewish commentators. The monumental JPS translation, originally published in 1917, has been updated in recent years and *The Israel Bible* is proud to utilize the 1984 New Jewish Publication Society (NJPS) version with its modern, clear language, as well as its wide-ranging acceptance as an accurate and high-quality translation. We applied the NJPS translation verbatim, except for a select list of nouns, which we replaced with their traditional Hebrew names. This is true even when we found the NJPS translation to be different than the popular translation of a word or phrase and when the NJPS switched the order of the text for the sake of clarity (see, for example, Ezekiel 24:22-24).

Hebrew Transliteration — To give our readers an authentic *Tanakh* experience, every verse that has commentary is transliterated from Hebrew into English. The Hebrew alphabet chart includes our standards for transliteration

and pronunciation of Hebrew verses, enabling readers of *The Israel Bible* to decipher key biblical passages in the holy language. Readers can hear the entire Bible read in Hebrew on our website WWW.THEISRAELBIBLE.COM.

There are various standards when it comes to transliterating Hebrew words into English letters. While we have relied primarily on the classical Hebrew transliteration, we have occasionally deviated for the sake of simplicity, clarity and to reflect common usage.

In addition to whole verses, we have also transliterated many proper nouns in the English translation so that our readers can learn the names of key biblical figures and locations in their Hebrew form. As a rule, we chose to transliterate names of people that were central in the establishment and functioning of the nation of Israel, as well as significant places in the Holy Land. Therefore, regarding Adam's sons, for example, only *Shet* (Seth) is transliterated since it was from him that *Noach* (Noah) and ultimately *Avraham* (Abraham) descended. For this reason, there might be verses or sections of *The Israel Bible* that contains multiple names and only some of them are transliterated.

For the same reason, we have transliterated the names of the books of *Tanakh* when referring to them in our introductions and commentary. When referencing a specific chapter or verse, however, we use the English names of the books in our citations for clarity. We also transliterated ideas and concepts that are central to Judaism such as *Shabbat* (Sabbath), the names of the Jewish holidays and the *Beit Hamikdash* (Temple), as well as biblical measurements. Finally, the name of God is transliterated. Out of respect, Orthodox Jews generally refer to the Lord as *Hashem*, which literally means 'the Name.' Referring to God as *Hashem* reminds us that we feel close to Him but also recognize our distance at the same time. To stress this moniker, we transliterated both the Tetragrammaton as well as the name *Elohim* as *Hashem*.

Study Notes — Our unique commentary was compiled by Orthodox Jewish scholars who live in Israel. It is an anthology in the sense that most of the commentary is not original, but draws from traditional teachings of early Jewish Sages and modern rabbinic commentators. We also include quotations from individuals who have played a significant part in the past century of modern Israeli history including Israeli prime ministers, poets and military leaders.

Our commentary can be broken into four categories, three of which are identified by an icon at the beginning of the study note:



Israel lessons are indicated with an icon bearing the map of Israel and focus on the Land of Israel and the modern State of Israel.



Jewish lessons are indicated with a *Torah* scroll and teach a concept in Judaism or a classic idea from rabbinic thought.



Hebrew lessons are represented by an icon bearing the letter *aleph* and focus on the meaning of a Hebrew word or phrase.

All other comments are considered general comments and are not assigned an icon.

Supplemental Material — In addition to our unique translation and original commentary, *The Israel Bible* offers supplementary material to enrich the learning experience of our readers. Before every book of *Tanakh*, we provide an introduction, as well as information, generally in the form of a map, a chart or a list, which is central to the specific book.

Maps — As the purpose of *The Israel Bible* is to highlight the biblical significance of the Land of Israel, significant time was spent researching and preparing maps to bring the physical contours of the holy land to life with great accuracy. However, since there is a lack of information regarding the precise locations of certain ancient cities, some of the places on our maps are approximate or subject to debate. In these cases, we followed the opinion that we are most comfortable with, but acknowledge that there is room for disagreement. We continue to produce new maps, which are available on our website WWW.THEISRAELBIBLE.COM/MAPS.

Torah Readings — The *Torah* is not just a work that is studied privately, it is also read out loud in synagogue. Every *Shabbat* and holiday a portion of the *Torah* is read, as well as a related section from *Neviim*, the prophets, called the *haftarah*. For this reason, we included the blessings recited before and after the reading of the *Torah*. Readers can always find the current week's *Torah* portion by visiting WWW.THEISRAELBIBLE.COM/WEEKLY-TORAH-PORZION. In this volume, we indicate where a new *Torah* portion begins by highlighting the Hebrew verse number with a gray box so readers can follow along with the communal *Torah* readings. Furthermore, we have included prayers for the State of Israel and the soldiers of the Israel Defense Forces

(IDF) that are generally recited following the *Torah* reading in synagogue. It is our constant prayer that God watch over the State of Israel and the members of the IDF, who defend Israel every hour of every day.

In 1948, the State of Israel was created providing a modern answer to Isaiah's ancient question, "Is a nation born all at once?" (Isaiah 66:8). We are now in the 70th year of God's miraculous restoration of the People of Israel to the Land of Israel. Jewish wisdom teaches that 70 is a significant number: *Moshe* (Moses) translated the *Torah* into 70 languages for all 70 nations of the world. From our very origins, the Jewish people were meant to be a light unto the 70 nations, spreading God's truth to the masses.

In the seven decades since the modern rebirth of the the State of Israel, God's plan has been unfolding with unprecedented speed, dramatic highs and heart-breaking lows. Never has Israel been at the forefront of the world's attention as it is in our generation. Efforts to vilify the Jewish State seem to spread every day across the globe. At the same time, so does the growing movement of millions of non-Jewish biblical Zionists who stand with the nation of Israel as an expression of their commitment to God's word. As we seek to understand the clash of these two conflicting worldviews, the need for *The Israel Bible* has never been so important.

Standing on the great shoulders of those who came before us and emanating from the land that has always served as the birthplace for the Bible, we conclude with a heartfelt prayer: May the Almighty bless our efforts in offering this *Tanakh* to influence the hearts, minds and actions of its readers. In this way, it is our hope to spread God's name so that the publication of *The Israel Bible* brings us one step closer to the final redemption of Israel and the entire world.

Rabbi Tuly Weisz
Editor, *The Israel Bible*

Foreward

The mandate to study God’s word daily is interestingly not found in the Five Books of Moses (Pentateuch), but rather in the first book of our prophetic writings: “Let not this Book of the Teaching cease from your lips, but recite it day and night, so that you may observe faithfully all that is written in it. Only then will you prosper in your undertakings and only then will you be successful” (Joshua 1:8). Charged with bringing the Israelites into the land covenantally promised to Abraham, Isaac and Jacob, God ensures Joshua of His protection if the nation observes His ways as dictated in the Divine constitution known as the *Torah*.

In Jewish tradition, Joshua (1:8) is directly linked with Deuteronomy (11:14), “You shall gather in your new grain and wine, and oil.”¹ Our Sages deduced from this scriptural combination the importance of merging *Torah* study with a profession. Completely dedicating oneself to the study of *Torah* without having the financial means to sustain this lifestyle can lead one to eventually straying from observance of God’s will. Poverty and crime can have an intimate relationship.

We must also be careful that our work does not affect our daily study of Scripture. The addiction of becoming a workaholic and not making *Torah* study a priority can also lead one into temptations that can violate our personal relationship with Him as well as our fellow human beings. The goal is to achieve a healthy balance between our study of God’s word and our daily work.

The Deuteronomic verse quoted above is part of the second section of the Shema² that discusses the concept of reward and punishment. Sanctifying God by fulfilling His commandments results in the Land of Israel practically benefitting from rains that occur in the right season and reaping the abundance from the fields. However, if the nation follows pagan gods and practices, the consequences are devastating – famine and death. The Land of Israel is intrinsically linked with the keeping of the *Torah*. Covenant Land comes with covenant responsibility.

Born into slavery, Joshua is now leading His people into the Promised Land. More than 500 years separates him from his ancestral forefather Abraham. The historical narratives that took place between Abraham leaving everything behind to follow God in Genesis 12 and the death of Moses in the last chapter of Deuteronomy are filled with intrigue, suspense, joy, sorrow and hope. What began as a family is now a nation actualizing its mission to be a kingdom of priests to the world. However, for the Israelites to succeed in the Land of Israel, they must see the *Torah* as the only compass to direct their lives.

The biblical episodes after our first entry into the land are well known. Our ancestors' triumphs and sins are all on public record. We learned the harsh reality of Leviticus (18:28) "So let not the land spew you out for defiling it as it spewed out the nation that came before you." Twice, we lost the privilege to be stewards of the Land of Israel and to fulfill our nation state mandate to be a light to the world. However, when the annals of history were ready to archive the Jewish people after the Holocaust, God kept His covenantal promise and gathered us from the four corners of the globe to come home. The year 1948 was a game changer. Biblical prophecies were and are being realized. We are now living in the birth pangs of the messianic era.

In our morning prayers, we recite a series of blessings over the *Torah* that include petitioning God to have a sweet tooth for His word, to study it without any ulterior motive and to have Him to teach it to us. They are some congregations that invoke the following liturgical prayer after the completion of these blessings: *May the Torah be my faith and El Shaddai my help. Blessed be the name of His glorious kingdom forever and all time.*

According to Jewish tradition, the neglect of not blessing the *Torah* before engaging in its study was one of the reasons for the destruction of the Temple.³ This is deduced from the redundancy of words in Jeremiah (9:12) that talks about Israel not following God: "... Because they forsook the teaching I had set before them. They did not obey Me and they did not follow it [did not make a blessing before studying it]." Our inability to properly cherish God's greatest gift to the world, the *Torah*, led to our eventual exile from our land.

The State of Israel will celebrate its 70th birthday this year. On Israel's Independence Day, Jews around the world recite Psalms 113-118 to express our gratitude to God for His Divine hand in helping establish the State of

3. Babylonian Talmud Nedarim 81a

Israel. We have learned from our past and realize the privilege to see firsthand the land, people and *Torah* operating all together in our generation.

When Rabbi Tuly Weisz approached me about his intent to publish *The Israel Bible* that would highlight commentary about the special relationship between the land and people, I saw this project as another way to publicly demonstrate our appreciation to God for having the State of Israel. In addition, it is another educational tool to ensure biblical literacy. If we are to truly enjoy the Land of Israel, it is incumbent upon us to continually study the *Torah*. Isaiah once prophesied that the Jewish people would return to Zion with songs, “crowned with everlasting joy” (35:10). *The Israel Bible* provides us the lyrical content to express our joy in living in the land that God calls holy.

Rabbi Shlomo Riskin
Chief Rabbi of Efrat
Founder of the Center for Jewish-Christian
Understanding & Cooperation (CJCUC)

Blessing Before Reading the Torah:

The one who has been called up to the Torah says:

Bless <i>Hashem</i> , the one who is blessed	<i>ba-r'-KHU et a-do-NAI ham-vo-RAKH</i>	בָּרַכְו אֱתֵי הַמְּבָרָךְ
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The Congregation responds:

Blessed is <i>Hashem</i> , the one who is blessed, for all eternity	<i>ba-RUKH a-do-NAI ham-vo-RAKH l'-o-LAM va-ED</i>	בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד
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The one who has been called up to the Torah continues:

Blessed is <i>Hashem</i> , the one who is blessed, for all eternity	<i>ba-RUKH a-do-NAI ham-vo-RAKH l'-o-LAM va-ED</i>	בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד
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Blessed are you, <i>Hashem</i>	<i>ba-RUKH a-TAH a-do-NAI</i>	בְּרוּךְ אַתָּה יְיָ
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Our God, King of the universe	<i>e-lo-HAY-nu ME-lekh ha-o-LAM</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
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Who has chosen us	<i>a-SHER BA-khar BA-nu</i>	אֲשֶׁר בָּחַר בָּנוּ
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From among all the nations	<i>mi-KOL ha-a-MEEM</i>	מִכָּל הָעַמִּים
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And has given us	<i>v'-NA-tan LA-nu</i>	וְנָתַן לָנוּ
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His <i>Torah</i>	<i>et to-ra-TO</i>	אֶת תּוֹרָתוֹ
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Blessed are you, <i>Hashem</i>	<i>ba-RUKH a-TAH a-do-NAI</i>	בְּרוּךְ אַתָּה יְיָ
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Giver of the <i>Torah</i>	<i>no-TAYN ha-to-RAH</i>	נוֹתֵן הַתּוֹרָה
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Blessing After Reading the Torah:

Blessed are you, <i>Hashem</i>	<i>ba-RUKH a-TAH a-do-NAI</i>	בְּרוּךְ אַתָּה יְיָ
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Our God, King of the universe	<i>e-lo-HAY-nu ME-lekh ha-o-LAM</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
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Who has given us	<i>a-SHER NA-tan LA-nu</i>	אֲשֶׁר נָתַן לָנוּ
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The <i>Torah</i> of truth	<i>to-RAT e-MET</i>	תּוֹרַת אֱמֶת
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And planted eternal life within us	<i>v'-kha-YAY o-LAM na-TA b'-to-KHAY-nu</i>	וַחַיֵי עוֹלָם נָטַע בְּתוֹכֵנוּ
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Blessed are you, <i>Hashem</i>	<i>ba-RUKH a-TAH a-do-NAI</i>	בְּרוּךְ אַתָּה יְיָ
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Giver of the <i>Torah</i>	<i>no-TAYN ha-to-RAH</i>	נוֹתֵן הַתּוֹרָה
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THE
ISRAEL
BIBLE

TM

Sefer Bereishit

The Book of Genesis

Introduction and commentary by Rabbi Tuly Weisz

Sefer Bereishit (Genesis) is the first of the Five Books of *Moshe*. *Sefer Bereishit* begins with a detailed description of the creation of the world, and continues with a brief account of the generations from *Adam* through *Avraham*. The remainder of the book focuses on the lives of the matriarchs and patriarchs, culminating with the story of the departure of the family of *Yaakov* from the land of Israel and their descent to Egypt.

Rabbi Shlomo Yitzchaki, the famed medieval commentator known by his acronym *Rashi*, asks a compelling question. If the *Torah* is essentially a book of law, why did God choose to start it with the stories of creation? Would it not have made more sense to begin with the first commandment given to the Jewish people? Quoting the verse from *Sefer Tehillim* (Psalms 111:6), “He revealed to His people His powerful works, in giving them the heritage of nations,” *Rashi* explains that the Lord began His *Torah* with the account of the creation of the world in order to give the People of Israel a response to anyone who would accuse them of stealing the Land of Israel: Since *Hashem* is the Creator of the world, it is His prerogative to give it to whomever He chooses. Though He initially gave it to the seven nations of Canaan, when they were no longer worthy He chose to take it from them and to give it to the Children of Israel.

This theme of choice and choosing is present throughout the book. *Sefer Bereishit* is known as the book of creation. Most obviously, this refers to the description of the creation of the world, but beyond that it is about the creation of a people, the nation chosen by *Hashem* to be His representatives in the world and to carry out His mission of being a light unto the nations. In every generation described in *Sefer Bereishit*, there is a person or a group that stands out from the rest, and is chosen by God due to their morality and recognition of God. Once a person is chosen, the continuation of the narrative focuses on him and his offspring, often emphasizing their positive qualities. Thus, *Shet* is the chosen son of *Adam*, *Noach* is chosen to survive

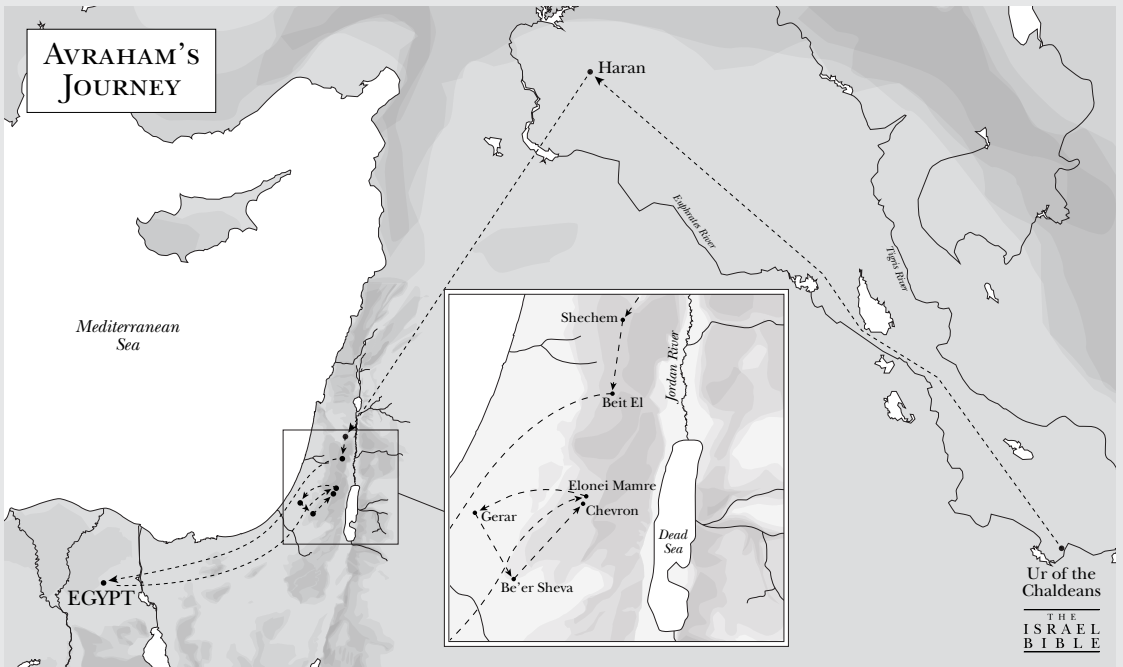
his entire generation, and the Bible then focuses on the descendants of *Noach's* son *Shem*. Ultimately, *Hashem* chooses *Avraham*, his son *Yitzchak* and *Yitzchak's* son *Yaakov*. With *Yaakov*, the process of choosing is complete and a nation is born.

As *Rashi* implies, the *Torah* is much more than a book of laws; it is the legacy of the Jewish people. It tells of the creation of a nation, chosen by God to be His emissaries of kindness, justice, goodness and recognition of the one true Creator. It starts with the creation of the world so that there would be no question that *Eretz Yisrael* belongs to them. From the very beginning of the world, *Hashem* intended for the People of Israel to be holy, to do His holy work in the holy Land of Israel, and from there, for their light to emanate to the entire world. May our study of *Sefer Bereishit* strengthen the chosenness within each of us and our appreciation for *Eretz Yisrael*.

Map of Avraham's Journey

This map features *Avraham's* journey to, and throughout, the Promised Land, as described in *Sefer Bereishit* (11:31-23:20).

1. *Avraham* is born in Ur of the Chaldeans (Genesis 11:26-31).
2. From Ur of the Chaldeans, *Avraham* travels with his family to Haran (Genesis 11:31-32).
3. From Haran, *Avraham* travels to Canaan, where he builds an altar to God in **Shechem** (Genesis 12:6-7).
4. In **Beit El**, *Avraham* builds an altar to God and calls out in His name (Genesis 12:8).
5. *Avraham* travels to Egypt in order to escape famine in Canaan (Genesis 12:10-20).
6. Upon returning from Egypt, *Avraham* moves to **Elonei Mamre**, just north of Chevron (Genesis 13:18).
7. *Avraham* moves once again and settles in Gerar (Genesis 20:1).
8. In **Be'er Sheva**, *Avraham* plants a tree and again calls out in God's name. He returns to Be'er Sheva after the binding of Isaac (Genesis 22:19).
9. When Sarah dies, *Avraham* buys the Cave of Machpelah, in **Chevron**, as a burial plot (Genesis 23:1-20).



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|----------------|---------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 ¹ | When <i>Hashem</i> began to create heaven and earth—

<i>b'-ray-SHEET ba-RA e-lo-HEEM AYT ha-sha-MA-yim v'-AYT ha-A-retz</i> | א ב
בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ: |
| 2 | the earth being unformed and void, with darkness over the surface of the deep and a wind from <i>Hashem</i> sweeping over the water— | ב
וְהָאָרֶץ הִיְתָה תְהוֹ וּבְהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: |
| 3 | <i>Hashem</i> said, “Let there be light”; and there was light. | ג
וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר: |
| 4 | <i>Hashem</i> saw that the light was good, and <i>Hashem</i> separated the light from the darkness. | ד
וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: |
| 5 | <i>Hashem</i> called the light Day, and the darkness He called Night. And there was evening and there was morning, a first day. | ה
וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קִרְיָ לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: |
| 6 | <i>Hashem</i> said, “Let there be an expanse in the midst of the water, that it may separate water from water.” | ו
וַיֹּאמֶר אֱלֹהִים יְהִי רַקִּיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לְמַיִם: |
| 7 | <i>Hashem</i> made the expanse, and it separated the water which was below the expanse from the water which was above the expanse. And it was so. | ז
וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַרַקִּיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרַקִּיעַ וַיְהִי־כֵן: |
| 8 | <i>Hashem</i> called the expanse Sky. And there was evening and there was morning, a second day. | ח
וַיִּקְרָא אֱלֹהִים לַרַקִּיעַ שָׁמַיִם וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי: |
| 9 | <i>Hashem</i> said, “Let the water below the sky be gathered into one area, that the dry land may appear.” And it was so. | ט
וַיֹּאמֶר אֱלֹהִים יִקּוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד וְתֵרָאֵה הַיַּבְשָׁה וַיְהִי־כֵן: |
| 10 | <i>Hashem</i> called the dry land Earth, and the gathering of waters He called Seas. And <i>Hashem</i> saw that this was good. | י
וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אָרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: |



“Heaven and Earth” — Dead Sea landscape



1:1 When *Hashem* began to create heaven and earth If the Bible is essentially a book of law, why does it begin with stories of Genesis? Would it not make more sense to skip the stories and start with the legal sections of the *Torah*? *Rashi*, the famed medieval commentator, answers this question with an essential lesson that should inform our reading of the entire *Tanakh*. According to *Rashi*, one day the nations of the world would accuse the Jewish People of stealing *Eretz Yisrael*. In response, the Jews will point to the *Torah* which begins by telling us that God created the heaven and the earth. Since *Hashem* is the Creator of the world, He may give the land to whomever He wishes, and it is the divine will that the Land of Israel will belong to the People of Israel.



1:1 When *Hashem* began The first word in the *Torah* is *Bereishit* (בראשית), which begins with the letter *bet* (ב), while the last word in the *Torah* is *Yisrael* (ישראל), ‘Israel,’ which ends with the letter *lamed* (ל). Together, these two letters spell the word *lev* (לב), which means ‘heart’ in Hebrew. The first lesson hinted at in the very first letter of the *Tanakh* is that *Torah* is the heart of the People of Israel, and the ultimate expression of *Hashem*’s love for us. By studying the *Torah*, from the first letter through the last, we can access the ‘heart’ of *Hashem*.

לב
ישראל
ראשית

- 11 And Hashem said, "Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it." And it was so.
- 12 The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And Hashem saw that this was good.
- 13 And there was evening and there was morning, a third day.
- 14 Hashem said, "Let there be lights in the expanse of the sky to separate day from night; they shall serve as signs for the set times—the days and the years;
- 15 and they serve as lights in the expanse of the sky to shine upon the earth." And it was so.
- 16 Hashem made the two great lights, the greater light to dominate the day and the lesser light to dominate the night, and the stars.
- 17 And Hashem set them in the expanse of the sky to shine upon the earth,
- 18 to dominate the day and the night, and to separate light from darkness. And Hashem saw that this was good.
- 19 And there was evening and there was morning, a fourth day.
- 20 Hashem said, "Let the waters bring forth swarms of living creatures, and birds that fly above the earth across the expanse of the sky."
- 21 Hashem created the great sea monsters, and all the living creatures of every kind that creep, which the waters brought forth in swarms, and all the winged birds of every kind. And Hashem saw that this was good.
- 22 Hashem blessed them, saying, "Be fertile and increase, fill the waters in the seas, and let the birds increase on the earth."
- 23 And there was evening and there was morning, a fifth day.
- יא וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא
עֵשֶׂב מְזֵרִיעַ זֶרַע עֵץ פְּרִי עֵשֶׂה פְּרִי
לְמִינוֹ אֲשֶׁר זֶרְעוֹבוּ עַל־הָאָרֶץ וַיְהִי־
כֵן:
- יב וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מְזֵרִיעַ זֶרַע
לְמִינֵהוּ וְעֵץ עֵשֶׂה־פְּרִי אֲשֶׁר זֶרְעוֹבוּ
לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
- יג וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי:
- יד וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ
הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה
וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:
- טו וְהָיוּ לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר
עַל־הָאָרֶץ וַיְהִי־כֵן:
- טז וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת
הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת
הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת
הַלַּיְלָה וְאֵת הַכּוֹכָבִים:
- יז וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם
לְהָאִיר עַל־הָאָרֶץ:
- יח וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין
הָאוֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
- יט וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רְבִיעִי:
- כ וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ
חַיָּה וְעוֹף יַעֲוֹף עַל־הָאָרֶץ עַל־פְּנֵי
רְקִיעַ הַשָּׁמַיִם:
- כא וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים
וְאֵת כָּל־נֶפֶשׁ הַחַיָּה הַרְמֹשֶׁת אֲשֶׁר
שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כְּנָף
לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
- כב וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ
וּמְלֵאוּ אֶת־הַמַּיִם בַּיָּמִים וְהַעוֹף יִרְבֶּה
בָּאָרֶץ:
- כג וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חַמִּישִׁי:

- 24 Hashem said, "Let the earth bring forth every kind of living creature: cattle, creeping things, and wild beasts of every kind." And it was so.
- 25 Hashem made wild beasts of every kind and cattle of every kind, and all kinds of creeping things of the earth. And Hashem saw that this was good.
- 26 And Hashem said, "Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth."
- 27 And Hashem created man in His image, in the image of Hashem He created him; male and female He created them.
- 28 Hashem blessed them and Hashem said to them, "Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth."
- 29 Hashem said, "See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food.
- 30 And to all the animals on land, to all the birds of the sky, and to everything that creeps on earth, in which there is the breath of life, [I give] all the green plants for food." And it was so.
- 31 And Hashem saw all that He had made, and found it very good. And there was evening and there was morning, the sixth day.
- 2¹ The heaven and the earth were finished, and all their array.
- 2 On the seventh day Hashem finished the work that He had been doing, and He ceased on the seventh day from all the work that He had done.
- 3 And Hashem blessed the seventh day and declared it holy, because on it Hashem ceased from all the work of creation that He had done.
- 4 Such is the story of heaven and earth when they were created. When Hashem made earth and heaven—
- כד וַיֹּאמֶר אֱלֹהִים תּוֹצֵא אֶת־הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיִּת־הָאָרֶץ לְמִינָהּ וַיְהִי־כֵן׃
- כה וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת־כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי־טוֹב׃
- כו וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרִדוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃
- כז וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃
- כח וַיְבָרֵךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּהָ וַרְדוּ בְּדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיֵּי הָרֶמֶשׂת עַל־הָאָרֶץ׃
- כט וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בוּ פְרִיעַץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ׃
- ל וְלָכָל־חַיֵּי הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וְלָכָל רֹמֵשׂ עַל־הָאָרֶץ אֲשֶׁר־בוּ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי־כֵן׃
- לא וַיִּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי׃
- ב א וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם׃
- ב וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃
- ג וַיְבָרֵךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֹתוֹ כִּי בּו שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃
- ד אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וּשְׁמַיִם׃

- 5 when no shrub of the field was yet on earth and no grasses of the field had yet sprouted, because *Hashem* had not sent rain upon the earth and there was no man to till the soil,
- v'-KHOL SEE-akh ha-sa-DEH TE-rem yih-YEH va-A-retz v'-khol AY-sev ha-sa-DEH TE-rem yitz-MAKH KEE LO him-TEER a-do-NAI e-lo-HEEM al ha-A-retz v'-a-DAM A-yin la-a-VOD et ha-a-da-MAH*
- 6 but a flow would well up from the ground and water the whole surface of the earth—
- 7 *Hashem* formed man from the dust of the earth. He blew into his nostrils the breath of life, and man became a living being.
- 8 *Hashem* planted a garden in Eden, in the east, and placed there the man whom He had formed.
- 9 And from the ground *Hashem* caused to grow every tree that was pleasing to the sight and good for food, with the tree of life in the middle of the garden, and the tree of knowledge of good and bad.
- 10 A river issues from Eden to water the garden, and it then divides and becomes four branches.
- 11 The name of the first is Pishon, the one that winds through the whole land of Havilah, where the gold is.
- 12 The gold of that land is good; bdellium is there, and lapis lazuli.)
- 13 The name of the second river is *Gichon*, the one that winds through the whole land of Cush.
- 14 The name of the third river is Tigris, the one that flows east of Assyria. And the fourth river is the Euphrates.
- ה וְכָל שִׁיחַ הַשָּׂדֶה טָרָם יִהְיֶה בְּאֶרֶץ
וְכָל־עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח כִּי לֹא
הָמְטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם
אֵין לַעֲבֹד אֶת־הָאֲדָמָה:
- ו וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־
פְּנֵי־הָאֲדָמָה:
- ז וַיִּצְרָ יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפָר
מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשֹׁמַת חַיִּים
וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:
- ח וַיִּטַע יְהוָה אֱלֹהִים גֶּן־בְּעֵדֶן מִקְדָּם
וַיִּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר:
- ט וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־
עֵץ נֹחַמַד לַמְרֹאֶה וְטוֹב לַמֶּאֱכֹל וְעֵץ
הַחַיִּים בְּתוֹךְ הַגֶּן וְעֵץ הַדַּעַת טוֹב וְרָע:
- י וַנְהַר יֵצֵא מֵעֵדֶן לְהִשְׁקוֹת אֶת־הַגֶּן
וּמִשָּׁם יִפְרָד וְהִיָּה לְאַרְבָּעָה רָאשִׁים:
- יא שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת־כָּל־
אֶרֶץ הַחֲוִילָה אֲשֶׁר־שָׁם הַזָּהָב:
- יב וְזָהָב הָאָרֶץ הַהִוא טוֹב שָׁם הַבְּדֵלָח
וְאֶבֶן־שֵׁהִם:
- יג וְשֵׁם־הַנְּהַר הַשֵּׁנִי גִיחוֹן הוּא הַסּוֹבֵב
אֶת־כָּל־אֶרֶץ כּוּשׁ:
- יד וְשֵׁם־הַנְּהַר הַשְּׁלִישִׁי חֲדָקִל הוּא הַהֲלֵךְ
קְדָמַת אַשּׁוּר וְהַנְּהַר הָרְבִיעִי הוּא
פָּרָת:



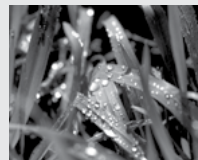
Rashi
(1040-1105)



2:5 Because *Hashem* had not sent rain upon the earth

The land was poised to allow its seeds to sprout, but God did not bring forth rain to allow them to grow, because there was no man yet to work the land. *Hashem* did not bring rain until there was a person who could recognize the necessity for rain, and, says *Rashi*, pray for rain. During its short rainy season, *Eretz Yisrael* is dependent on adequate rainfall to produce yearly crops. It is God's

design that the Jews living in Israel are to strengthen their relationship with Him through daily prayer requesting adequate rainfall and a successful agricultural season. Since *Hashem* desires a deep relationship with man, He incorporated the need for prayer, the ultimate form of dialogue between man and God, within the natural order.



Droplets on grass
near Beit Shemesh

- 15 *Hashem* took the man and placed him in the garden of Eden, to till it and tend it. טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגֵן־עֵדֶן לְעַבְדָּהּ וּלְשָׁמְרָהּ:
- 16 And *Hashem* commanded the man, saying, "Of every tree of the garden you are free to eat; טז וַיֹּצֵר יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֵּן אָכַל תֹּאכֵל:
- 17 but as for the tree of knowledge of good and bad, you must not eat of it; for as soon as you eat of it, you shall die." יז וּמַעַץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת:
- 18 *Hashem* said, "It is not good for man to be alone; I will make a fitting helper for him." יח וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִית הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לוֹ עֹזֵר כְּגַגְדּוֹ:
- 19 And *Hashem* formed out of the earth all the wild beasts and all the birds of the sky, and brought them to the man to see what he would call them; and whatever the man called each living creature, that would be its name. יט וַיִּצַר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֵל־הָאָדָם לְרֵאוֹת מַה־יִּקְרָאֵלוּ וְכָל אֲשֶׁר יִקְרָאֵלוּ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ:
- 20 And the man gave names to all the cattle and to the birds of the sky and to all the wild beasts; but for *Adam* no fitting helper was found. כ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וְלַעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא־מָצָא עֹזֵר כְּגַגְדּוֹ:
- 21 So *Hashem* cast a deep sleep upon the man; and, while he slept, He took one of his ribs and closed up the flesh at that spot. כא וַיִּפַּל יְהוָה אֱלֹהִים תַּרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אַחַת מִצְלָעָתָיו וַיִּסְגֶּר בְּשָׂר תַּחְתָּנָהּ:
- 22 And *Hashem* fashioned the rib that He had taken from the man into a woman; and He her to the man. כב וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֶּלַע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיָּבֵאָהּ אֵל־הָאָדָם:
- 23 Then the man said, "This one at last Is bone of my bones And flesh of my flesh. This one shall be called Woman, For from man was she taken." כג וַיֹּאמֶר הָאָדָם זֹאת הִפַּעַם עֵצָם מַעֲצָמִי וּבִשָּׂר מִבִּשְׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחָהּ זֹאת:
- 24 Hence a man leaves his father and mother and clings to his wife, so that they become one flesh. כד עַל־כֵּן יַעֲזֹב אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וַיִּדְבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:
- 25 The two of them were naked, the man and his wife, yet they felt no shame. כה וַהֲיוּ שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשׁוּ:
- 3 ¹ Now the serpent was the shrewdest of all the wild beasts that *Hashem* had made. He said to the woman, "Did *Hashem* really say: You shall not eat of any tree of the garden?" א וְהַנָּחַשׁ הָיָה עָרוּם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֵל־הָאִשָּׁה אִי כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֵּן:
- 2 The woman replied to the serpent, "We may eat of the fruit of the other trees of the garden. ב וַתֹּאמֶר הָאִשָּׁה אֵל־הַנָּחַשׁ מִפְּרִי עֵץ־הַגֵּן נֹאכֵל:
- 3 It is only about fruit of the tree in the middle of the garden that *Hashem* said: 'You shall not eat of it or touch it, lest you die.'" ג וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֵּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תַגְעוּ בוֹ פֶּן־תָּמוּתוּן:
- 4 And the serpent said to the woman, "You are not going to die, ד וַיֹּאמֶר הַנָּחַשׁ אֵל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּן:

- 5 but *Hashem* knows that as soon as you eat of it your eyes will be opened and you will be like divine beings who know good and bad.”
- 6 When the woman saw that the tree was good for eating and a delight to the eyes, and that the tree was desirable as a source of wisdom, she took of its fruit and ate. She also gave some to her husband, and he ate.
- 7 Then the eyes of both of them were opened and they perceived that they were naked; and they sewed together fig leaves and made themselves loincloths.
- 8 They heard the sound of *Hashem* moving about in the garden at the breezy time of day; and the man and his wife hid from *Hashem* among the trees of the garden.
- 9 *Hashem* called out to the man and said to him, “Where are you?”
- 10 He replied, “I heard the sound of You in the garden, and I was afraid because I was naked, so I hid.”
- 11 Then He asked, “Who told you that you were naked? Did you eat of the tree from which I had forbidden you to eat?”
- 12 The man said, “The woman You put at my side— she gave me of the tree, and I ate.”
- 13 And *Hashem* said to the woman, “What is this you have done!” The woman replied, “The serpent duped me, and I ate.”
- 14 Then *Hashem* said to the serpent, “Because you did this, More cursed shall you be Than all cattle And all the wild beasts: On your belly shall you crawl And dirt shall you eat All the days of your life.
- 15 I will put enmity Between you and the woman, And between your offspring and hers; They shall strike at your head, And you shall strike at their heel.”
- 16 And to the woman He said, “I will make most severe Your pangs in childbearing; In pain shall you bear children. Yet your urge shall be for your husband, And he shall rule over you.”
- ה כי ידע אלהים כי ביום אכלכם ממנו ונפקחו עיניכם והייתם כאלהים ידעי טוב ורע:
- ו ותרא האשה כי טוב העץ למאכל וכי תאוה הוא לעינים ונחמד העץ להשכיל ותקח מפריו ותאכל ותתן גם לאישה עמה ויאכל:
- ז ותפקחנה עיני שניהם וידעו עירמם הם ויתפרו עלה תאנה ויעשו להם חגרות:
- ח וישמעו את קול יהוה אלהים מתהלך בגן לרוח היום ויתחבא האדם ואשתו מפני יהוה אלהים בתוך עץ הגן:
- ט ויקרא יהוה אלהים אל האדם ויאמר לו איכה:
- י ויאמר את קלך שמעתי בגן ואירא כי עירם אנכי ואחבא:
- יא ויאמר מי הגיד לך כי עירם אתה המן העץ אשר צויתך לבלתי אכל ממנו אכלת:
- יב ויאמר האדם האשה אשר נתתה עמדי הוא נתנה לי מן העץ ואכל:
- יג ויאמר יהוה אלהים לאשה מה זאת עשית ותאמר האשה הנחש השיאני ואכל:
- יד ויאמר יהוה אלהים אל הנחש כי עשית זאת ארור אתה מכל הבהמה ומכל חית השדה על גחונך תלך ועפר תאכל כל ימי חיך:
- טו ואיבה אשית בינך ובין האשה ובין זרעך ובין זרעה הוא ישופך ראש ואתה תשופנו עקב:
- טז אל האשה אמר הרבה ארבה עצבונך והרבה בעצב תלדי בנים ואל אישך תשוקתך והוא ימשל בך:

- 17 To *Adam* He said, “Because you did as your wife said and ate of the tree about which I commanded you, ‘You shall not eat of it,’ Cursed be the ground because of you; By toil shall you eat of it All the days of your life:
- ul-a-DAM a-MAR KEE sha-MA-ta l'-KOL ish-TE-kha va-TO-khal min ha-AYTZ a-SHER tzi-vee-TEE-kha lay-MOR LO to-KHAL mi-ME-nu a-ru-RAH ha-a-da-MAH ba-a-vu-RE-kha b'-i-tza-VON to-kh'-LE-na KOL y'-MAY kha-YE-kha*
- 18 Thorns and thistles shall it sprout for you. But your food shall be the grasses of the field;
- 19 By the sweat of your brow Shall you get bread to eat, Until you return to the ground— For from it you were taken. For dust you are, And to dust you shall return.”
- 20 The man named his wife *Chava*, because she was the mother of all the living.
- 21 And *Hashem* made garments of skins for *Adam* and his wife, and clothed them.
- 22 And *Hashem* said, “Now that the man has become like one of us, knowing good and bad, what if he should stretch out his hand and take also from the tree of life and eat, and live forever!”
- 23 So *Hashem* banished him from the garden of Eden, to till the soil from which he was taken.
- 24 He drove the man out, and stationed east of the garden of Eden the cherubim and the fiery everturning sword, to guard the way to the tree of life.
- 4¹ Now the man knew his wife *Chava*, and she conceived and bore Cain, saying, “I have gained a male child with the help of *Hashem*.”
- וְלֹאדָם אָמַר כִּי־שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וְתֹאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בְּעִבְרֹךָ בְּעִצְבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ:
- וְקוֹץ וְדַרְדַּר תִּצְמַיֵחַ לְךָ וְאָכַלְתָּ אֹתָם עֵשֶׂב הַשָּׂדֶה:
- בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוֹבְךָ אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי־עֹפָר אַתָּה וְאֶל־עֹפָר תֵּשׁוּב:
- וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הִיְתָה אֵם כָּל־חַיִּי:
- וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנָיו עוֹר וַיִּלְבָּשֵׁם:
- וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הִיָּה כְּאָחַד מִמֶּנּוּ לְדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:
- וַיִּשְׁלַחֵהוּ יְהוָה אֱלֹהִים מִגֶּן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׂם:
- וַיִּגְרֹשׂ אֶת־הָאָדָם וַיִּשְׁכֵּן מִקֶּדֶם לְגֶן־עֵדֶן אֶת־יְהִיָּרְבַּיִם וְאֶת־לֵהֵט הַחֶרֶב הַמִּתְהַפֶּכֶת לִשְׁמֹר אֶת־דֶּרֶךְ עַץ הַחַיִּים:
- וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־יְהוָה:



Rabbi Samson
R. Hirsch
(1808-1888)

3:17 Cursed be the ground because of you The land is cursed *ba'avurecha* (בעבורך), translated here as 'because of you.' However, according to Rabbi Samson Raphael Hirsch, a prolific writer and leader of Orthodox Jewry in 19th century Germany, *ba'avurecha* means 'for your sake,' in order to rectify man's actions. Following *Adam's* sin, the land's prosperity became a means of measuring man's adherence to *Hashem*; for the Jewish nation, this means following the command-

ments and keeping God's *Torah*. When they do so, *Hashem* shows His approval through the land's flourishing. This is especially true in *Eretz Yisrael*. Scholars and historians alike note that while the Jews were in exile, the Land of Israel lay fallow and uninhabitable until they returned, and in just a short time the Jews of Israel, following the commandments set out in the *Torah*, have turned a wasteland into a blooming, prosperous country.

- 2 She then bore his brother Abel. Abel became a keeper of sheep, and Cain became a tiller of the soil. ב וַתֵּסֶף לָלֶדֶת אֶת־אָחִיו אֶת־הָבֶל וַיְהִי הָבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה:
- 3 In the course of time, Cain brought an offering to Hashem from the fruit of the soil; ג וַיְהִי מִקֶּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה:
- 4 and Abel, for his part, brought the choicest of the firstlings of his flock. Hashem paid heed to Abel and his offering, ד וְהָבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֻלְבָּבוֹ וַיִּשַׁע יְהוָה אֶל־הָבֶל וְאֶל־מִנְחָתוֹ:
- 5 but to Cain and his offering He paid no heed. Cain was much distressed and his face fell. ה וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו:
- 6 And Hashem said to Cain, “Why are you distressed, And why is your face fallen?” ו וַיֹּאמֶר יְהוָה אֶל־קַיִן לָמָּה חָרָה לְךָ וְלָמָּה נִפְּלוּ פָּנֶיךָ:
- 7 Surely, if you do right, There is uplift. But if you do not do right Sin couches at the door; Its urge is toward you, Yet you can be its master.” ז הֲלוֹא אִם־תִּיטִיב שְׂאֵת וְאִם לֹא תִיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תִּשְׁוֹקֶתוּ וְאַתָּה תִּמְשָׁל־בוֹ:
- 8 Cain said to his brother Abel and when they were in the field, Cain set upon his brother Abel and killed him. ח וַיֹּאמֶר קַיִן אֶל־הָבֶל אָחִיו וַיְהִי בְּהִיּוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן אֶל־הָבֶל אָחִיו וַיַּהַרְגֵהוּ:
- 9 Hashem said to Cain, “Where is your brother Abel?” And he said, “I do not know. Am I my brother’s keeper?” ט וַיֹּאמֶר יְהוָה אֶל־קַיִן אֵי הָבֶל אָחֶיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:
- 10 Then He said, “What have you done? Hark, your brother’s blood cries out to Me from the ground!” י וַיֹּאמֶר מֶה עָשִׂיתָ קוֹל דְּמֵי אָחֶיךָ צֹעֲקִים אֵלַי מִן־הָאֲדָמָה:
- 11 Therefore, you shall be more cursed than the ground, which opened its mouth to receive your brother’s blood from your hand. יא וְעַתָּה אָרוּר אַתָּה מִן־הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת־פִּיהָ לְקַחַת אֶת־דְּמֵי אָחֶיךָ מִיָּדֶךָ:
- 12 If you till the soil, it shall no longer yield its strength to you. You shall become a ceaseless wanderer on earth.” יב כִּי תַעֲבֹד אֶת־הָאֲדָמָה לֹא־תִתֵּן־תָּת־כֹּחָהּ לְךָ נֶעַ וְנָד תִּהְיֶה בָאָרֶץ:

KEE ta-a-VOD et HA-a-da-MAH lo to-SAYF tayt ko-KHAH LAKH NA va-NAD
tih-YEH va-A-retz




4:12 You shall become a ceaseless wanderer on

earth The Hebrew for ‘ceaseless wanderer’ in this verse is *na v’nad* (נע ונד). Rabbi Samson Raphael Hirsch distinguishes the word *na* (נע) from *nad* (נד). *Na* refers to a wanderer who can find no physical resting place on Earth, whereas a *nad* is a wanderer whose connection to mankind has been severed. Cain’s punishment isolated him from the land as well as from

all of mankind; he was cursed with an inability to find a homeland or a society, and subsequently his sin was too much to bear. The privilege of living in a homeland among a society of people who share a common lineage is no small matter. The return of Jewish sovereignty to its biblical homeland in our time, after thousands of years of exile, is truly a mark of God’s hand in this world.

- 13 Cain said to *Hashem*, “My punishment is too great to bear!”
- 14 Since You have banished me this day from the soil, and I must avoid Your presence and become a restless wanderer on earth—anyone who meets me may kill me!”
- 15 *Hashem* said to him, “I promise, if anyone kills Cain, sevenfold vengeance shall be taken on him.” And *Hashem* put a mark on Cain, lest anyone who met him should kill him.
- 16 Cain left the presence of *Hashem* and settled in the land of Nod, east of Eden.
- 17 Cain knew his wife, and she conceived and bore *Chanoch*. And he then founded a city, and named the city after his son *Chanoch*.
- 18 To *Chanoch* was born *Irada*, and *Irada* begot *Mehujael*, and *Mehujael* begot *Methusael*, and *Methusael* begot *Lemeh*.
- 19 *Lemeh* took to himself two wives: the name of the one was *Adah*, and the name of the other was *Zillah*.
- 20 *Adah* bore *Jabal*; he was the ancestor of those who dwell in tents and amidst herds.
- 21 And the name of his brother was *Jubal*; he was the ancestor of all who play the lyre and the pipe.
- 22 As for *Zillah*, she bore *Tubal-cain*, who forged all implements of copper and iron. And the sister of *Tubal-cain* was *Naamah*.
- 23 And *Lemeh* said to his wives, “*Adah* and *Zillah*, hear my voice; O wives of *Lemeh*, give ear to my speech. I have slain a man for wounding me, a lad for bruising me.
- 24 If Cain is avenged sevenfold, Then *Lemeh* seventy-sevenfold.”
- 25 *Adam* knew his wife again, and she bore a son and named him *Shet*, meaning, “*Hashem* has provided me with another offspring in place of *Abel*,” for Cain had killed him.
- 26 And to *Shet*, in turn, a son was born, and he named him *Enosh*. It was then that men began to invoke *Hashem* by name.
- יג ויאמר קין אל־יהוה גדול עוני מנשא:
יד הן גרשת אתי היום מעל פני האדמה ומפניך אסתר והייתי נע ונד בארץ והיה כל־מצאי יהרגני:
טו ויאמר לו יהוה לכן כל־הרג קין שבעתים יקם וישם יהוה לקין אות לבלתי הכות אתו כל־מצאו:
טז ויצא קין מלפני יהוה וישב בארץ־נוד קדמת־עדן:
יז וידע קין את־אשתו ותהר ותלד את־חנוך והיה בנה עיר ויקרא שם העיר כשם בנו חנוך:
יח ויולד לחנוך את־עירד ועירד ילד את־מחויאל ומחויאל ילד את־מתושאל ומתושאל ילד את־למך:
יט ויקח־לו למך שתי נשים שם האחת עדה ושם השנית צלה:
כ ותלד עדה את־יבל הוא היה אבי ישב אהל ומקנה:
כא ושם אחיו יובל הוא היה אבי כל־תפש כנור ועוגב:
כב וצלה גם־הוא ילדה את־תובל קין לטש כל־חרש נחשת וברזל ואחות תובל־קין נעמה:
כג ויאמר למך לנשיו עדה וצלה שמען קולי נשי למך האזנה אמרתי כי איש הרגתי לפצעני וילד לחברתי:
כד כי שבעתים יקם־קין ולמך שבעים ושבעה:
כה וידע אדם עוד את־אשתו ותלד בן ותקרא את־שמו שת כי שתי־לי אלהים זרע אחר תחת הבל כי הרגו קין:
כו ולשת גם־הוא ילד־בן ויקרא את־שמו אנוש אז הוחל לקרא בשם יהוה:

- 5 ¹ This is the record of *Adam's* line.—When *Hashem* created man, He made him in the likeness of *Hashem*;
- ² male and female He created them. And when they were created, He blessed them and called them Man.—
- ³ When *Adam* had lived 130 years, he begot a son in his likeness after his image, and named him *Shet*.
- ⁴ After the birth of *Shet*, *Adam* lived 800 years and begot sons and daughters.
- ⁵ All the days that *Adam* lived came to 930 years; then he died.
- ⁶ When *Shet* had lived 105 years, he begot *Enosh*.
- ⁷ After the birth of *Enosh*, *Shet* lived 807 years and begot sons and daughters.
- ⁸ All the days of *Shet* came to 912 years; then he died.
- ⁹ When *Enosh* had lived 90 years, he begot *Keinan*.
- ¹⁰ After the birth of *Keinan*, *Enosh* lived 815 years and begot sons and daughters.
- ¹¹ All the days of *Enosh* came to 905 years; then he died.
- ¹² When *Keinan* had lived 70 years, he begot *Mehalalel*.
- א ה זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בְּרָא אֱלֹהִים אָדָם בְּדְמוּת אֱלֹהִים עָשָׂה אֹתוֹ:
- ב זָכַר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם הַבְּרָאָם:
- ג וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָת שָׁנָה וַיּוֹלֵד בְּדְמוּתוֹ כְּצַלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת:
- ד וַיְהִי יְמֵי־אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־יֶשֶׁת שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:
- ה וַיְהִי כָל־יְמֵי אָדָם אֲשֶׁר־חֵי תִשַׁע מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמָת:
- ו וַיְחִי־יֶשֶׁת חֲמֵשׁ שָׁנִים וּמֵאָת שָׁנָה וַיּוֹלֵד אֶת־אֵנוֹשׁ:
- ז וַיְחִי־יֶשֶׁת אַחֲרֵי הוֹלִידוֹ אֶת־אֵנוֹשׁ שְׁבַע שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:
- ח וַיְהִי כָל־יְמֵי־יֶשֶׁת שְׁתַּיִם עֶשְׂרֵה שָׁנָה וּתִשַׁע מֵאוֹת שָׁנָה וַיָּמָת:
- ט וַיְחִי אֵנוֹשׁ תְּשַׁעִים שָׁנָה וַיּוֹלֵד אֶת־קִינָן:
- י וַיְחִי אֵנוֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת־קִינָן חֲמֵשׁ עֶשְׂרֵה שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:
- יא וַיְהִי כָל־יְמֵי אֵנוֹשׁ חֲמֵשׁ שָׁנִים וּתִשַׁע מֵאוֹת שָׁנָה וַיָּמָת:
- יב וַיְחִי קִינָן שְׁבַעִים שָׁנָה וַיּוֹלֵד אֶת־מֵהֶלְלֵאל:

 **5:3 In his likeness after his image** Rabbi Yehuda Halevi, a medieval poet and philosopher who lived in Spain and later Jerusalem, states in his work *The Kuzari* that Cain killed Abel because he thought that Abel would inherit the Land of Israel and continue *Adam's* lineage. When *Shet* was born in the likeness of

Adam, he replaced Abel, and, therefore, became fitting to inherit the land in *Adam's* stead. From the onset of history, *Eretz Yisrael* has been recognized as unique and chosen, and since then, many have sought to inherit it at all costs.



Rabbi Yehuda
Halevi
(1075–1141)

- 13 After the birth of *Mehalalel*, *Keinan* lived 840 years and begot sons and daughters. יג וַיְחִי קַיִן אַחֲרֵי הוּלְדוֹ אֶת־מֵהַלְלָאֵל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:
- 14 All the days of *Keinan* came to 910 years; then he died. יד וַיְהִי כָל־יְמֵי קַיִן עֶשְׂרֵת שָׁנִים וַתֵּשֶׁע מֵאוֹת שָׁנָה וַיָּמָת:
- 15 When *Mehalalel* had lived 65 years, he begot *Yered*. טו וַיְחִי מֵהַלְלָאֵל חֲמֵשׁ שָׁנִים וְשֵׁשִׁים שָׁנָה וַיּוֹלֵד אֶת־יֶרֶד:
- 16 After the birth of *Yered*, *Mehalalel* lived 830 years and begot sons and daughters. טז וַיְחִי מֵהַלְלָאֵל אַחֲרֵי הוּלְדוֹ אֶת־יֶרֶד שְׁלֹשִׁים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:
- 17 All the days of *Mehalalel* came to 895 years; then he died. יז וַיְהִי כָל־יְמֵי מֵהַלְלָאֵל חֲמֵשׁ וַתֵּשְׁעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיָּמָת:
- 18 When *Yered* had lived 162 years, he begot *Chanoch*. יח וַיְחִי־יֶרֶד שְׁתַּיִם וְשֵׁשִׁים שָׁנָה וּמֵאָת שָׁנָה וַיּוֹלֵד אֶת־חַנוֹךְ:
- 19 After the birth of *Chanoch*, *Yered* lived 800 years and begot sons and daughters. יט וַיְחִי־יֶרֶד אַחֲרֵי הוּלְדוֹ אֶת־חַנוֹךְ שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:
- 20 All the days of *Yered* came to 962 years; then he died. כ וַיְהִי כָל־יְמֵי־יֶרֶד שְׁתַּיִם וְשֵׁשִׁים שָׁנָה וַתֵּשֶׁע מֵאוֹת שָׁנָה וַיָּמָת:
- 21 When *Chanoch* had lived 65 years, he begot *Metushelach*. כא וַיְחִי חַנוֹךְ חֲמֵשׁ וְשֵׁשִׁים שָׁנָה וַיּוֹלֵד אֶת־מְתוּשֶׁלַח:
- 22 After the birth of *Metushelach*, *Chanoch* walked with *Hashem* 300 years; and he begot sons and daughters. כב וַיִּתְהַלֵּךְ חַנוֹךְ אֶת־הָאֱלֹהִים אַחֲרַי הוּלְדוֹ אֶת־מְתוּשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:
- 23 All the days of *Chanoch* came to 365 years. כג וַיְהִי כָל־יְמֵי חַנוֹךְ חֲמֵשׁ וְשֵׁשִׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה:
- 24 *Chanoch* walked with *Hashem*; then he was no more, for *Hashem* took him. כד וַיִּתְהַלֵּךְ חַנוֹךְ אֶת־הָאֱלֹהִים וַאֲיָנֹנוּ כִּי לָקַח אֹתוֹ אֱלֹהִים:
- 25 When *Metushelach* had lived 187 years, he begot *Lemech*. כה וַיְחִי מְתוּשֶׁלַח שְׁבַע וּשְׁמֹנִים שָׁנָה וּמֵאָת שָׁנָה וַיּוֹלֵד אֶת־לֶמֶךְ:
- 26 After the birth of *Lemech*, *Metushelach* lived 782 years and begot sons and daughters. כו וַיְחִי מְתוּשֶׁלַח אַחֲרֵי הוּלְדוֹ אֶת־לֶמֶךְ שְׁתַּיִם וּשְׁמֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:
- 27 All the days of *Metushelach* came to 969 years; then he died. כז וַיְהִי כָל־יְמֵי מְתוּשֶׁלַח תֵּשַׁע וְשֵׁשִׁים שָׁנָה וַתֵּשֶׁע מֵאוֹת שָׁנָה וַיָּמָת:
- 28 When *Lemech* had lived 182 years, he begot a son. כח וַיְחִי־לֶמֶךְ שְׁתַּיִם וּשְׁמֹנִים שָׁנָה וּמֵאָת שָׁנָה וַיּוֹלֵד בֵּן:
- 29 And he named him *Noach*, saying, "This one will provide us relief from our work and from the toil of our hands, out of the very soil which *Hashem* placed under a curse." כט וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יַנְחֵמְנוּ מִמְּעֹשֵׂנוּ וּמִמְּצָבוֹן יְדִינֹנוּ מִן־הָאֲדָמָה אֲשֶׁר אָרְרָה יְהוָה:

30 After the birth of *Noach*, *Lemech* lived 595 years and begot sons and daughters.

ל וַיְחִי לִמְכָן אַחֲרֵי הוֹלִידוֹ אֶת־נֹחַ חֲמֵשׁ וְתִשְׁעִים שָׁנָה וַחֲמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:

31 All the days of *Lemech* came to 777 years; then he died.

לא וַיְהִי כָּל־יְמֵי־לִמְכָן שִׁבְעֵים וְשִׁבְעִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה וַיָּמָת:

32 When *Noach* had lived 500 years, *Noach* begot *Shem*, *Ham*, and *Japheth*.

לב וַיְהִי־נֹחַ בְּרַחֲמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד נֹחַ אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת:

6¹ When men began to increase on earth and daughters were born to them,

א וַיְהִי כִּי־הִחַל הָאָדָם לָרֵב עַל־פְּנֵי הָאֲדָמָה וּבָנוֹת יָלְדוּ לָהֶם:

2 the divine beings saw how beautiful the daughters of men were and took wives from among those that pleased them.

ב וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה וַיִּקְחוּ לָהֶם נָשִׁים מְכֹל אֲשֶׁר בָּחָרוּ:

3 *Hashem* said, “My breath shall not abide in man forever, since he too is flesh; let the days allowed him be one hundred and twenty years.”

ג וַיֹּאמֶר יְהוָה לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשָׂגֵם הוּא בָשָׂר וְהָיָ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה:

4 It was then, and later too, that the Nephilim appeared on earth—when the divine beings cohabited with the daughters of men, who bore them offspring. They were the heroes of old, the men of renown.

ד הַנְּפִלִים הָיוּ בְּאֶרֶץ בְּיָמֵים הָהֵם וְגַם אַחֲרֵיכֵן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל־בָּנוֹת הָאָדָם וַיּוֹלְדוּ לָהֶם הַמְּהִיָּמָה הַגְּבוּרִים אֲשֶׁר מְעֹלָם אֲנָשֵׁי הַשָּׁמַיִם:

5 *Hashem* saw how great was man’s wickedness on earth, and how every plan devised by his mind was nothing but evil all the time.

ה וַיִּרְא יְהוָה כִּי רָבָה רַעַת הָאָדָם בְּאֶרֶץ וְכָל־יִצְרָר מִחֻשְׁבֹּת לְבוֹ רַק רַע כָּל־הַיּוֹם:

6 And *Hashem* regretted that He had made man on earth, and His heart was saddened.

ו וַיִּנְחַם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בְּאֶרֶץ וַיִּתְעַצֵּב אֵל־לְבוֹ:

7 *Hashem* said, “I will blot out from the earth the men whom I created—men together with beasts, creeping things, and birds of the sky; for I regret that I made them.”

ז וַיֹּאמֶר יְהוָה אֲמַחֶה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם כִּי נַחֲמָתִי כִּי עָשִׂיתִם:

8 But *Noach* found favor with *Hashem*.

ח וַנֹּחַ מָצָא חֵן בְּעֵינֵי יְהוָה:

9 This is the line of *Noach*.—*Noach* was a righteous man; he was blameless in his age; *Noach* walked with *Hashem*.—

ט אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת־הָאֱלֹהִים הִתְהַלְק־נֹחַ:

10 *Noach* begot three sons: *Shem*, *Ham*, and *Japheth*.

י וַיּוֹלֵד נֹחַ שְׁלֹשָׁה בָּנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת:

11 The earth became corrupt before *Hashem*; the earth was filled with lawlessness.

יא וַתִּשְׁחָת הָאֶרֶץ לְפָנֵי הָאֱלֹהִים וַתִּמְלֵא הָאֶרֶץ חָמָס:

12 When *Hashem* saw how corrupt the earth was, for all flesh had corrupted its ways on earth,

יב וַיִּרְא אֱלֹהִים אֶת־הָאֶרֶץ וְהִנֵּה נִשְׁחָתָה כִּי־הִשְׁחִית כָּל־בָּשָׂר אֶת־דְּרָכָהּ עַל־הָאֶרֶץ:

- 13 Hashem said to Noach, “I have decided to put an end to all flesh, for the earth is filled with lawlessness because of them: I am about to destroy them with the earth.
- va-YO-mer e-lo-HEEM l'-NO-akh KAYTZ kol ba-SAR BA l'-fa-NAI kee ma-l'-AH ha-A-retz kha-MAS mi-p'-nay-HEM v'-hi-n'-NEE mash-khee-TAM et ha-A-retz*
- 14 Make yourself an ark of gopher wood; make it an ark with compartments, and cover it inside and out with pitch.
- 15 This is how you shall make it: the length of the ark shall be three hundred *amot*, its width fifty *amot*, and its height thirty *amot*.
- 16 Make an opening for daylight in the ark, and terminate it within an *amah* of the top. Put the entrance to the ark in its side; make it with bottom, second, and third decks.
- 17 “For My part, I am about to bring the Flood—waters upon the earth—to destroy all flesh under the sky in which there is breath of life; everything on earth shall perish.
- 18 But I will establish My covenant with you, and you shall enter the ark, with your sons, your wife, and your sons’ wives.
- 19 And of all that lives, of all flesh, you shall take two of each into the ark to keep alive with you; they shall be male and female.
- 20 From birds of every kind, cattle of every kind, every kind of creeping thing on earth, two of each shall come to you to stay alive.
- 21 For your part, take of everything that is eaten and store it away, to serve as food for you and for them.”
- 22 Noach did so; just as Hashem commanded him, so he did.
- יג וַיֹּאמֶר אֱלֹהִים לְנֹחַ קַח כָּל־בְּשָׂר בָּא לְפָנַי כִּי־מָלְאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתֶם אֶת־הָאָרֶץ:
- יד עֲשֵׂה לָךְ תֵּבַת עֲצֵי־גִפְרִית אָרְבָּע קָנִים תַּעֲשֶׂה אֶת־הַתֵּבָה וְכִפְרֹתָ אֹתָהּ מִבֵּית וּמִחוּץ בַּכֹּפֶר:
- טו וְזֶה אֲשֶׁר תַּעֲשֶׂה אֹתָהּ שְׁלֹשׁ מֵאוֹת אַמָּה אָרְדָּה הַתֵּבָה חֲמֵשִׁים אַמָּה רְחֹבָה וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ:
- טז צִהַר תַּעֲשֶׂה לַתֵּבָה וְאֵל־אַמָּה תִּכְלָנָה מִלְמַעְלָה וּפְתַח הַתֵּבָה בְּצַדָּהּ תַּעֲשֶׂה תַּחְתִּים שְׁנַיִם וּשְׁלֹשִׁים תַּעֲשֶׂה:
- יז וְאֲנִי הִנְנִי מֹבִיא אֶת־הַמָּבּוּל מִיַּם עַל־הָאָרֶץ לְשַׁחֵת כָּל־בְּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים מִתַּחַת הַשָּׁמַיִם כֹּל אֲשֶׁר־בָּאָרֶץ יָגוּעַ:
- יח וְהִקְמַתִּי אֶת־בְּרִיתִי אִתְּךָ וּבָאתָ אֵלַי וְהִתְבָּה אִתְּךָ וּבְנֶיךָ וְנִשְׁי־בְנֶיךָ אִתְּךָ:
- יט וּמִכָּל־הַחַי מִכָּל־בְּשָׂר שְׁנַיִם מִכֹּל תִּבְיֵא אֶל־הַתֵּבָה לְהַחִיֵּת אִתְּךָ זָכָר וּנְקֵבָה יִהְיוּ:
- כ מִהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה לְמִינָהּ מִכָּל־רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ שְׁנַיִם מִכֹּל יָבֹאוּ אֵלֶיךָ לְהַחִיֹּת:
- כא וְאִתָּהּ קַח־לָךְ מִכָּל־מֵאֵכֶל אֲשֶׁר יֵאָכֵל וְאִסַּפְתָּ אֵלֶיךָ וְהָיָה לָךְ וּלְהֵם לְאֹכֶל:
- כב וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן עָשָׂה:



Rabbi Shneur Z.
Liadi (1745-1813)

6:13 I am about to destroy them with the earth According to one opinion in the Talmud (*Zevachim* 113b), the effects of the flood were less severe in the Land of Israel. Why did Hashem choose to spare this particular land? Rabbi Shneur Zalman of Liadi, the founder of the Chabad Hasidic dynasty in eighteenth century Russia, concludes that the purpose of the flood was to purify the world of its corruption. The flood, then,

served as a kind of *mikveh*, a ritual bath, to bring about a process of purification. However, since *Eretz Yisrael* is intrinsically pure, it is impossible to corrupt and, therefore, did not need this type of purification. In fact, whenever the *Torah* discusses sins that can cause exile, it says that the land will purge itself of the sinners. *Eretz Yisrael* cannot be corrupted and does not tolerate impurity on its soil.

- 7 ¹ Then Hashem said to Noach, "Go into the ark, with all your household, for you alone have I found righteous before Me in this generation.
- 2 Of every clean animal you shall take seven pairs, males and their mates, and of every animal that is not clean, two, a male and its mate;
- 3 of the birds of the sky also, seven pairs, male and female, to keep seed alive upon all the earth.
- 4 For in seven days' time I will make it rain upon the earth, forty days and forty nights, and I will blot out from the earth all existence that I created."
- 5 And Noach did just as Hashem commanded him.
- 6 Noach was six hundred years old when the Flood came, waters upon the earth.
- 7 Noach, with his sons, his wife, and his sons' wives, went into the ark because of the waters of the Flood.
- 8 Of the clean animals, of the animals that are not clean, of the birds, and of everything that creeps on the ground,
- 9 two of each, male and female, came to Noach into the ark, as Hashem had commanded Noach.
- 10 And on the seventh day the waters of the Flood came upon the earth.
- 11 In the six hundredth year of Noach's life, in the second month, on the seventeenth day of the month, on that day All the fountains of the great deep burst apart, And the floodgates of the sky broke open.
- 12 The rain fell on the earth forty days and forty nights.)
- 13 That same day Noach and Noach's sons, Shem, Ham, and Japheth, went into the ark, with Noach's wife and the three wives of his sons
- 14 they and all beasts of every kind, all cattle of every kind, all creatures of every kind that creep on the earth, and all birds of every kind, every bird, every winged thing.
- 15 They came to Noach into the ark, two each of all flesh in which there was breath of life.
- ז ויאמר יהוה לנח בא אתה וכל ביתך אל התבה כי אתך ראיתי צדיק לפני בדור הזה:
- ח מכל הבהמה הטהורה תקח לך שבעה שבעה איש ואשתו ומין הבהמה אשר לא טהרה הוא שנים איש ואשתו:
- ט גם מעוף השמים שבעה שבעה זכר ונקבה לחיות זרע על פני כל הארץ:
- י כי לימים עוד שבעה אנכי ממטיר על הארץ ארבעים יום וארבעים לילה ומחיתי את כל היקום אשר עשיתי מעל פני האדמה:
- יא ויעש נח ככל אשר צוהו יהוה:
- יב ונח בן שש מאות שנה והמבול היה מים על הארץ:
- יג ויבא נח ובניו ואשתו וגשׁי בניו אתו אל התבה מפני מי המבול:
- יד מין הבהמה הטהורה ומין הבהמה אשר איננה טהרה ומין העוף וכל אשר רמש על האדמה:
- טו שנים שנים באו אל נח אל התבה זכר ונקבה כאשר צוה אלהים את נח:
- טז ויהי לשבעת הימים ומי המבול היו על הארץ:
- יז בשנת שש מאות שנה לחיי נח בחדש השני בשבעה עשר יום לחדש ביום הזה נבקעו כל מעינת תהום רבה וארבת השמים נפתחו:
- יח ויהי הגשם על הארץ ארבעים יום וארבעים לילה:
- יט בעצם היום הזה בא נח ושם וחס ויפת בני נח ואשת נח ושלשת נשי בניו אתם אל התבה:
- כ המה וכל החיה למינה וכל הבהמה למינה וכל הרמש על הארץ למינה וכל העוף למינהו כל צפור כל כנף:
- כא ויבאו אל נח אל התבה שנים שנים מכל הבשר אשר בו רוח חיים:

- 16 Thus they that entered comprised male and female of all flesh, as *Hashem* had commanded him. And *Hashem* shut him in. טז וְהַבְּאִים זָכָר וּנְקֵבָה מִכָּל־בֶּשֶׂר בָּאוּ כַּאֲשֶׁר צִוָּה אֱלֹהִים וַיִּסְגֹר יְהוָה בַּעֲדוֹ:
- 17 The Flood continued forty days on the earth, and the waters increased and raised the ark so that it rose above the earth. יז וַיְהִי הַמַּבּוּל אַרְבַּעַיִם יוֹם עַל־הָאָרֶץ וַיִּרְבוּ הַמַּיִם וַיִּשְׂאוּ אֶת־הַתֵּבָה וַתִּרָם מֵעַל הָאָרֶץ:
- 18 The waters swelled and increased greatly upon the earth, and the ark drifted upon the waters. יח וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבוּ מְאֹד עַל־הָאָרֶץ וַתִּלָּךְ הַתֵּבָה עַל־פְּנֵי הַמַּיִם:
- 19 When the waters had swelled much more upon the earth, all the highest mountains everywhere under the sky were covered. יט וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ וַיִּכְסּוּ כָל־הַהָרִים הַגְּבוּהִים אֲשֶׁר־תַּחַת כָּל־הַשָּׁמַיִם:
- v'-ha-MA-yim ga-v'-RU m'-OD m'-OD al ha-A-retz vai-khu-SU kol he-ha-REEM
ha-g'-vo-HEEM a-sher TA-khat kol ha-sha-MA-yim*
- 20 Fifteen *amot* higher did the waters swell, as the mountains were covered. כ חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְּמַעְלָה גָּבְרוּ הַמַּיִם וַיִּכְסּוּ הַהָרִים:
- 21 And all flesh that stirred on earth perished—birds, cattle, beasts, and all the things that swarmed upon the earth, and all mankind. כא וַיָּגוּעַ כָּל־בֶּשֶׂר הַרְמֵשׁ עַל־הָאָרֶץ בְּעוֹף וּבַבְּהֵמָה וּבַחַיָּה וּבְכָל־הַשָּׂרָץ הַשֹּׁרֵץ עַל־הָאָרֶץ וְכָל־הָאָדָם:
- 22 All in whose nostrils was the merest breath of life, all that was on dry land, died. כב כָּל אֲשֶׁר נִשְׁמַת־רוּחַ חַיִּים בְּאַפֵּיו מִכָּל אֲשֶׁר בְּתַרְבֵּה מֵתוֹ:
- 23 All existence on earth was blotted out—man, cattle, creeping things, and birds of the sky; they were blotted out from the earth. Only *Noach* was left, and those with him in the ark. כג וַיִּמַח אֶת־כָּל־הַיְקוּם אֲשֶׁר עַל־פְּנֵי הָאָדָמָה מְאֹדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם וַיִּמָּחוּ מִן־הָאָרֶץ וַיִּשְׂאֵר אֲדֹנָי וְאֲשֶׁר אִתּוֹ בַּתֵּבָה:
- 24 And when the waters had swelled on the earth one hundred and fifty days, כד וַיִּגְבְּרוּ הַמַּיִם עַל־הָאָרֶץ חֲמֵשִׁים וּמֵאָת יוֹם:
- 8¹ *Hashem* remembered *Noach* and all the beasts and all the cattle that were with him in the ark, and *Hashem* caused a wind to blow across the earth, and the waters subsided. ח א וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת־כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיִּשְׁכּוּ הַמַּיִם:



Dove of Peace,
President's House,
Jerusalem



7:19 All the highest mountains This verse seems to contradict the assertion that *Eretz Yisrael* was not affected by the flood. The *Ramban*, a leading scholar in medieval Spain, solves this contradiction by stating that rain did not fall over the Land of Israel, but nevertheless, as there was no barrier surrounding the land, the flood waters entered the land from the surrounding lands. Even though the land was flooded, the powerful rain did not fall

directly on *Eretz Yisrael*. As a result, the trees were not affected and at the conclusion of the flood, the dove was able to find an olive leaf in bloom. The image of a dove grasping an olive branch has become a symbol of peace. This icon, which emerged at the re-initiation of the world, when God's anger was quenched and *Noach* was commanded to continue mankind anew, emerged from the Land of Israel, the land of peace.

- 2 The fountains of the deep and the floodgates of the sky were stopped up, and the rain from the sky was held back;
- 3 the waters then receded steadily from the earth. At the end of one hundred and fifty days the waters diminished,
- 4 so that in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat.
- 5 The waters went on diminishing until the tenth month; in the tenth month, on the first of the month, the tops of the mountains became visible.
- 6 At the end of forty days, *Noach* opened the window of the ark that he had made
- 7 and sent out the raven; it went to and fro until the waters had dried up from the earth.
- 8 Then he sent out the dove to see whether the waters had decreased from the surface of the ground.
- 9 But the dove could not find a resting place for its foot, and returned to him to the ark, for there was water over all the earth. So putting out his hand, he took it into the ark with him.
- 10 He waited another seven days, and again sent out the dove from the ark.
- 11 The dove came back to him toward evening, and there in its bill was a plucked-off olive leaf! Then *Noach* knew that the waters had decreased on the earth.
- 12 He waited still another seven days and sent the dove forth; and it did not return to him any more.
- ב וַיִּסְכְּרוּ מַעְיִנַת תְּהוֹם וְאַרְבַּת הַשָּׁמַיִם וַיִּכְלֹא הַגֶּשֶׁם מִן־הַשָּׁמַיִם:
- ג וַיֵּשְׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלֹּחֵץ וְשׁוֹב וַיִּחְסְרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמֵאֵת יוֹם:
- ד וַתָּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בִּשְׁבַע־עָהָר עֶשְׂרֵי יוֹם לַחֹדֶשׁ עַל הַר־אֲרָרָט:
- ה וְהַמַּיִם הָיוּ הַלֹּחֵץ וְחָסוּר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֲשִׂירֵי בְּאָחָד לַחֹדֶשׁ נִרְאוּ רָאשֵׁי הַהָרִים:
- ו וַיְהִי מִקֶּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה:
- ז וַיִּשְׁלַח אֶת־הָעֹרֵב וַיֵּצֵא וַיָּצוּא וְשׁוֹב עַד־יִבְשַׁת הַמַּיִם מֵעַל הָאָרֶץ:
- ח וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאֲתוֹ לְרְאוֹת הַקִּלּוֹ הַמַּיִם מֵעַל פְּנֵי הָאָדָמָה:
- ט וְלֹא־מָצְאָה הַיּוֹנָה מְנוּחַ לְכַף־רַגְלָהּ וַתָּשֻׁב אֵלָיו אֶל־הַתֵּבָה כִּי־מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ וַיָּבֵא אֶתָּהּ אֵלָיו אֶל־הַתֵּבָה:
- י וַיְחַל עוֹד שְׁבַע־יָמִים אַחֲרֵים וַיִּסֵּף שְׁלַח אֶת־הַיּוֹנָה מִן־הַתֵּבָה:
- יא וַתָּבֵא אֵלָיו הַיּוֹנָה לְעַת עֶרֶב וְהָיָה עֲלֶיהָ זֵית טָרֵף בְּפִיהָ וַיֵּדַע נֹחַ כִּי־קָלוּ הַמַּיִם מֵעַל הָאָרֶץ:
- יב וַיְחַל עוֹד שְׁבַע־יָמִים אַחֲרֵים וַיִּשְׁלַח אֶת־הַיּוֹנָה וְלֹא־יָסְפָה שׁוֹב־אֵלָיו עוֹד:

v'-lo ma-tz'-AH ha-yo-NAH ma-NO-akh l'-khaf rag-LAH va-TA-shov ay-LAV el ha-tay-VAH kee MA-yim al p'-NAY khol ha-A-retz va-yish-LAKH ya-DO va-yi-ka-KHE-ha va-ya-VAY o-TAH ay-LAV el ha-tay-VAH



8:9 But the dove could not find a resting place

Throughout Talmudic literature, the Jewish people are compared to the dove. Once a dove meets her mate, she never leaves him for another, and a dove, even when her offspring are taken, will never abandon her nest. In a similar fashion, the Children of Israel are faithful to God. The Sages of the *Midrash* comment that the dove that *Noach* sent foreshadows

the journey of the Jewish people throughout history. Just as the dove found no rest for the sole of its foot, so the Jews will find no solace in exile. Just as the dove returned to the ark seeking shelter, so the Jews will return from exile to the Land of Israel. Like *Noach's* dove, the people have remained faithful to *Hashem*, and now, after thousands of years of absence, have returned to His land.



Dove resting at the Western Wall

- 13 In the six hundred and first year, in the first month, on the first of the month, the waters began to dry from the earth; and when *Noach* removed the covering of the ark, he saw that the surface of the ground was drying.
- 14 And in the second month, on the twenty-seventh day of the month, the earth was dry.
- 15 *Hashem* spoke to *Noach*, saying,
- 16 “Come out of the ark, together with your wife, your sons, and your sons’ wives.
- 17 Bring out with you every living thing of all flesh that is with you: birds, animals, and everything that creeps on earth; and let them swarm on the earth and be fertile and increase on earth.”
- 18 So *Noach* came out, together with his sons, his wife, and his sons’ wives.
- 19 Every animal, every creeping thing, and every bird, everything that stirs on earth came out of the ark by families.
- 20 Then *Noach* built an altar to *Hashem* and, taking of every clean animal and of every clean bird, he offered burnt offerings on the altar.
- 21 *Hashem* smelled the pleasing odor, and *Hashem* said to Himself: “Never again will I doom the earth because of man, since the devisings of man’s mind are evil from his youth; nor will I ever again destroy every living being, as I have done.
- 22 So long as the earth endures, Seedtime and harvest, Cold and heat, Summer and winter, Day and night Shall not cease.”
- 9 1 *Hashem* blessed *Noach* and his sons, and said to them, “Be fertile and increase, and fill the earth.
- 2 The fear and the dread of you shall be upon all the beasts of the earth and upon all the birds of the sky—everything with which the earth is astir—and upon all the fish of the sea; they are given into your hand.
- 3 Every creature that lives shall be yours to eat; as with the green grasses, I give you all these.
- 4 You must not, however, eat flesh with its life-blood in it.
- יג וַיְהִי בְּאַחַת וּשְׁמֵימָאוֹת שָׁנָה בְּרֵאשׁוֹן בְּאַחַד לַחֹדֶשׁ חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ וַיִּסֶר נֹחַ אֶת מִכְסֵה הַתְּבֵה וַיֵּרָא וְהִנֵּה חָרְבוּ פְּנֵי הָאֲדָמָה:
- יד וּבְחֹדֶשׁ הַשְּׁנַי בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבֹשָׁה הָאָרֶץ:
- טו וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר:
- טז צֵא מִן־הַתְּבֵה אַתָּה וְאִשְׁתְּךָ וּבְנֶיךָ וְנִשְׂיֵבְנֶיךָ אִתְּךָ:
- יז כָּל־הַחַיָּה אֲשֶׁר־אִתְּךָ מִכָּל־בֶּשֶׂר בְּעוֹף וּבַבְּהֵמָה וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ הוּצָא [הַיְצֵא] אִתְּךָ וּשְׂרָצוֹ בְּאָרֶץ וּפְרוּ וּרְבוּ עַל־הָאָרֶץ:
- יח וַיֵּצֵא־נֹחַ וּבָנָיו וְאִשְׁתּוֹ וְנִשְׂיֵבְנָיו אִתּוֹ:
- יט כָּל־הַחַיָּה כָּל־הָרֶמֶשׂ וְכָל־הָעוֹף כָּל־רוֹמֵשׂ עַל־הָאָרֶץ לְמִשְׁפַּחְתֵּיהֶם יֵצְאוּ מִן־הַתְּבֵה:
- כ וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטְּהוֹר וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ:
- כא וַיִּרַח יְהוָה אֶת־רִיחַ הַנְּיִיחֹחַ וַיֹּאמֶר יְהוָה אֵל־לִבּוֹ לֹא־אֶסֶף לְקַלֵּל עוֹד אֶת־הָאֲדָמָה בְּעֵבֹר הָאָדָם כִּי יֵצֵר לֵב הָאָדָם רַע מִנְעֻרָיו וְלֹא־אֶסֶף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי:
- כב עוֹד כָּל־יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקֹר וְחֹם וְקֹץ וְחָרֵף וַיּוֹם וְלַיְלָה לֹא יִשְׁבְּתוּ:
- טו וַיְבָרֵךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ:
- כ וּמוֹרָאֲכֶם וְחִתְכֶם יִהְיֶה עַל כָּל־חַיָּה הָאָרֶץ וְעַל כָּל־עוֹף הַשָּׁמַיִם כָּכָל אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה וּבְכָל־דְּגֵי הַיָּם בְּיַדְכֶם נִתְּנוּ:
- ג כָּל־רֶמֶשׂ אֲשֶׁר הוּא־חַי לָכֶם יִהְיֶה לְאֹכְלָהּ כִּי־רוּחַ עֶשֶׂב נָתַתִּי לָכֶם אֶת־כָּל־: ד אֲך־בֶּשֶׂר בְּנַפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ:

- 5 But for your own life-blood I will require a reckoning: I will require it of every beast; of man, too, will I require a reckoning for human life, of every man for that of his fellow man!
- 6 Whoever sheds the blood of man, By man shall his blood be shed; For in His image Did Hashem make man.
- 7 Be fertile, then, and increase; abound on the earth and increase on it.”
- 8 And Hashem said to Noach and to his sons with him,
- 9 “I now establish My covenant with you and your offspring to come,
- 10 and with every living thing that is with you—birds, cattle, and every wild beast as well—all that have come out of the ark, every living thing on earth.
- 11 I will maintain My covenant with you: never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.”
- 12 Hashem further said, “This is the sign that I set for the covenant between Me and you, and every living creature with you, for all ages to come.
- 13 I have set My bow in the clouds, and it shall serve as a sign of the covenant between Me and the earth.
- 14 When I bring clouds over the earth, and the bow appears in the clouds,
- 15 I will remember My covenant between Me and you and every living creature among all flesh, so that the waters shall never again become a flood to destroy all flesh.
- 16 When the bow is in the clouds, I will see it and remember the everlasting covenant between Hashem and all living creatures, all flesh that is on earth.
- 17 That,” Hashem said to Noach, “shall be the sign of the covenant that I have established between Me and all flesh that is on earth.”
- 18 The sons of Noach who came out of the ark were Shem, Ham, and Japheth—Ham being the father of Canaan.
- ה וְאֵךְ אֶת־דַּמְכֶם לְנַפְשֵׁיכֶם אֲדַרְשׁ מִיַּד כָּל־חַיָּה אֲדַרְשֶׁנּוּ וּמִיַּד הָאָדָם מִיַּד אִישׁ אָחִיו אֲדַרְשׁ אֶת־נַפְשׁ הָאָדָם:
- ו שִׁפְךָ דַּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָךְ כִּי בַצֶּלֶם אֱלֹהִים עָשָׂה אֶת־הָאָדָם:
- ז וְאַתֶּם פְּרוּ וּרְבוּ וּשְׂרָצוּ בָאָרֶץ וּרְבוּ־בָהּ:
- ח וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ וְאֶל־בְּנָיו אִתּוֹ לֵאמֹר:
- ט וְאֲנִי הֲנִי מְקִים אֶת־בְּרִיתִי אִתְּכֶם וְאֶת־זֶרְעְכֶם אַחֲרֵיכֶם:
- י וְאַתְּ כָּל־נֶפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם בְּעוֹף בְּבִהֵמָה וּבְכָל־חַיַּת הָאָרֶץ אִתְּכֶם מִכָּל יִצְאֵי הַתְּבֹהַּ לְכָל־חַיַּת הָאָרֶץ:
- יא וְהִקְמַתִּי אֶת־בְּרִיתִי אִתְּכֶם וְלֹא־יִכָּרֵת כָּל־בֶּשֶׁר עוֹד מִמִּי הַמַּבּוּל וְלֹא־יִהְיֶה עוֹד מַבּוּל לְשַׁחַת הָאָרֶץ:
- יב וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת־הַבְּרִית אֲשֶׁר־אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם לְדֹרֹת עוֹלָם:
- יג אֶת־קַשְׂתִּי נֹתַתִּי בַעֲנַן וְהָיְתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ:
- יד וְהָיָה בַעֲנַנִּי עָנָן עַל־הָאָרֶץ וְנִרְאָתָה הַקֶּשֶׁת בַּעֲנָן:
- טו וְזָכַרְתִּי אֶת־בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בֶּשֶׁר וְלֹא־יִהְיֶה עוֹד הַמַּיִם לְמַבּוּל לְשַׁחַת כָּל־בֶּשֶׁר:
- טז וְהָיְתָה הַקֶּשֶׁת בַּעֲנָן וְרָאִיתֶיהָ לְזִכָּר בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בֶּשֶׁר אֲשֶׁר עַל־הָאָרֶץ:
- יז וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ זֹאת אוֹת־הַבְּרִית אֲשֶׁר הִקְמַתִּי בֵּינִי וּבֵין כָּל־בֶּשֶׁר אֲשֶׁר עַל־הָאָרֶץ:
- יח וַיְהִיו בְּנֵי־נֹחַ הַיִּצְאָאִים מִן־הַתְּבֹהַּ שֵׁם וְחָם וְיָפֶת וְחָם הוּא אָבִי כְנַעַן:

- 19 These three were the sons of *Noach*, and from these the whole world branched out. יט שְׁלֹשָׁה אֱלֹהֵי בְנֵי־נֹחַ וּמֵאֵלֶּהָ נִפְצָה כָּל־הָאָרֶץ:
- 20 *Noach*, the tiller of the soil, was the first to plant a vineyard. כ וַיַּחַל נֹחַ אִישׁ הָאֲדָמָה וַיִּטַּע כֶּרֶם:
- 21 He drank of the wine and became drunk, and he uncovered himself within his tent. כא וַיִּשְׂתַּ מִן־הַיַּיִן וַיִּשְׁכַּר וַיִּתְּגַל בְּתוֹךְ אֹהֶל־הָאֵלֶּה:
- 22 Ham, the father of Canaan, saw his father's nakedness and told his two brothers outside. כב וַיֵּרָא חָם אֲבִי כְנַעַן אֶת עֶרְוַת אָבִיו וַיַּגִּד לְשְׁנֵי־אָחָיו בַּחוּץ:
- 23 But *Shem* and Japheth took a cloth, placed it against both their backs and, walking backward, they covered their father's nakedness; their faces were turned the other way, so that they did not see their father's nakedness. כג וַיִּקַּח שָׁם וַיִּפֹּת אֶת־הַשְּׂמָלָה וַיִּשְׂמִימוּ עַל־שִׁכְמָם שְׁנֵיהֶם וַיֵּלְכוּ אַחֲרֵינִית וַיִּכְסּוּ אֶת עֶרְוַת אָבִיהֶם וּפְנֵיהֶם אַחֲרֵינִית וְעֶרְוַת אָבִיהֶם לֹא רָאוּ:
- 24 When *Noach* woke up from his wine and learned what his youngest son had done to him, כד וַיִּיקָץ נֹחַ מִמֵּינוּ וַיֵּדַע אֶת אֲשֶׁר־עָשָׂה לֹא בְנוֹ הַקָּטָן:
- 25 he said, "Cursed be Canaan; The lowest of slaves Shall he be to his brothers." כה וַיֹּאמֶר אָרוּר כְּנַעַן עֶבֶד עֲבָדִים יִהְיֶה לְאָחָיו:
- 26 And he said, "Blessed be *Hashem*, The God of *Shem*; Let Canaan be a slave to them. כו וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי שָׁם וַיְהִי כְנַעַן עֶבֶד לָמוֹ:
- va-YO-mer ba-RUKH a-do-NAI e-LO-hay SHAYM vee-HEE kh'-NA-an E-ved LA-mo*
- 27 May *Hashem* enlarge Japheth, And let him dwell in the tents of *Shem*; And let Canaan be a slave to them." כז יִפֹּת אֱלֹהִים לְיָפֶת וַיִּשְׁכֵּן בְּאֹהֲלֵי־שָׁם וַיְהִי כְנַעַן עֶבֶד לָמוֹ:
- 28 *Noach* lived after the Flood 350 years. כח וַיַּחֲיֶינָה אַחֵר הַמְּבּוּל שְׁלֹשׁ מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה:
- 29 And all the days of *Noach* came to 950 years; then he died. כט וַיְהִיו כָּל־יְמֵי־נֹחַ תְּשַׁע מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה וַיָּמָת:
- 10 1 These are the lines of *Shem*, Ham, and Japheth, the sons of *Noach*: sons were born to them after the Flood. י א וְאֵלֶּה תּוֹלְדֹת בְּנֵי־נֹחַ שָׁם חָם וַיִּפֹּת וַיֵּלְדוּ לָהֶם בְּנִים אַחֵר הַמְּבּוּל:
- 2 The descendants of Japheth: Gomer, Magog, Media, Javan, Tubal, Meshech, and Tiras. ב בְּנֵי יָפֶת גֹּמֶר וּמָגוּג וּמְדִי וַיּוּן וְתַבֶּל וּמִשֶׁךְ וְתִירָס:
- 3 The descendants of Gomer: Ashkenaz, Riphath, and Togarmah. ג וּבְנֵי גֹמֶר אֲשֶׁכַּז וְרִפְתַּ וְתוּגַרְמָה:



9:26 Blessed be *Hashem*, The God of *Shem* *Rashi* comments that the God of *Shem* is blessed because He will eventually fulfill His promise to give the Land of Israel to *Shem's* descendants. While not recorded explicitly in the verse, *Hashem* had revealed this plan to

Noach, and *Noach*, in his righteousness, accepted it as fact even before the promise had been made. To bless God means to acknowledge that *Hashem* is the source of blessing. In this verse, *Noach* recognizes that *Eretz Yisrael* is a blessing and a gift, and thanks God for it.

- 4 The descendants of Javan: Elishah and Tarshish, the Kittim and the Dodanim. י' וּבְנֵי יָוָן אֵלִישָׁה וְתַרְשִׁישׁ כְּתִים וְדֹדָנִים:
- 5 From these the maritime nations branched out. [These are the descendants of Japheth] by their lands—each with its language—their clans and their nations. ה' מֵאֵלֶּה נִפְרְדוּ אַיִי הַגּוֹיִם בְּאַרְצוֹתָם אִישׁ לְלִשְׁוֹ לְמִשְׁפַּחְתָּם בְּגוֹיֵהֶם:
- may-AY-leh nif-r'-DU i-YAY ha-go-YIM b'-ar-tzo-TAM EESH lil-sho-NO l'-mish-p'-kho-TAM b'-go-yay-HEM*
- 6 The descendants of Ham: Cush, Mizraim, Put, and Canaan. ו' וּבְנֵי חָם כּוּשׁ וּמִצְרַיִם וּפּוּט וְכַנְעַן:
- 7 The descendants of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah: Sheba and Dedan. ז' וּבְנֵי כּוּשׁ סְבָא וְחוּיִלָּה וְסַבְתָּה וְרַעְמָה וְסַבְתְּכָא וּבְנֵי רַעְמָה שְׁבָא וְדָדָן:
- 8 Cush also begot Nimrod, who was the first man of might on earth. ח' וְכוּשׁ יָלַד אֶת־נִמְרֹד הוּא הַחַל לְהִיּוֹת גִּבּוֹר בְּאַרְצָּ:
- 9 He was a mighty hunter by the grace of *Hashem*; hence the saying, “Like Nimrod a mighty hunter by the grace of *Hashem*.” ט' הוּא־הָיָה גִבּוֹר־צִיד לְפָנָי יְהוָה עַל־כֵּן יֵאמָר כְּנִמְרֹד גִּבּוֹר צִיד לְפָנָי יְהוָה:
- 10 The mainstays of his kingdom were Babylon, Erech, Accad, and Calneh in the land of Shinar. י' וַתְּהִי רֵאשִׁית מַמְלַכְתּוֹ בָּבֶל וְאַרְךְ וְאַכַּד וְכַלְנֵה בְּאַרְץ שִׁנְעָר:
- 11 From that land Assyria went forth and built Nineveh, Rehoboth-ir, Calah, יא' מִן־הָאָרֶץ הַהִוא יָצָא אַשּׁוּר וַיְבִן אֶת־נִינְוֵה וְאֶת־רְחוֹבֹת עִיר וְאֶת־כַּלְח:
- 12 and Resen between Nineveh and Calah, that is the great city. יב' וְאֶת־רֶסֶן בֵּין נִינְוֵה וּבֵין כַּלְח הוּא הָעִיר הַגְּדֹלָה:
- 13 And Mizraim begot the Ludim, the Anamim, the Lehabim, the Naphtuhim, יג' וּמִצְרַיִם יָלַד אֶת־לּוּדִים וְאֶת־עַנְנִימִים וְאֶת־לְהַבִּים וְאֶת־נַפְתּוּחִים:
- 14 the Pathrusim, the Casluhim, and the Capthorim,* whence the Philistines came forth. יד' וְאֶת־פְּתֻרְסִים וְאֶת־כַּסְלֻחִים אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים וְאֶת־כַּפְתּוּרִים:
- 15 Canaan begot *Tzidon*, his first-born, and Heth; טו' וְכַנְעַן יָלַד אֶת־צִידֹן בְּכֹרֹו וְאֶת־חֵת:

* “and the Capthorim” moved up from the end of the verse for clarity

10:5 From these the maritime nations branched out This chapter lists the generations that emerged from *Noach's* sons after the flood, implying that the nations spread out as a result of natural population growth. Hence, the word *nifridu* (נִפְרְדוּ), ‘divided,’ which connotes natural separation, is used here, as opposed to the term *vayafetz* (וַיִּפְצֵץ), ‘scattered,’ used in the story of the Tower of Babylon (11:8), which connotes forced dispersion. Similarly, the choice of the word *lashon* (לִשׁוֹן), ‘tongue,’ as opposed to *safa* (שָׁפָה), ‘language,’ which is used in chapter eleven,

indicates a natural evolution of dialects as nations moved away from each other. Conceivably, new languages were not yet initiated, only dialects of Hebrew. Rabbi Zalman Sorotzkin, who fled Europe and arrived in Israel during World War II, points out that this verse mentions the three aspects that unite a nation; common ancestry, land and language. Although the Jewish people can be found all over the world, they are united by their common ancestry, their connection to *Eretz Yisrael* and their ability to converse in Hebrew.

נִפְרְדוּ
וַיִּפְצֵץ
שָׁפָה
לִשׁוֹן

- 16 and the Jebusites, the Amorites, the Girgashites, טז וְאֶת־הַיְבוּסִי וְאֶת־הָאֲמֹרִי וְאֶת־הַגִּרְגָּשִׁי:
- 17 the Hivites, the Arkites, the Sinites, יז וְאֶת־הַחִוִּי וְאֶת־הָעַרְקִי וְאֶת־הַסִּינִי:
- 18 the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites spread out. יח וְאֶת־הָאֲרֻדִי וְאֶת־הַצְּמֹרִי וְאֶת־הַחֲמָתִי וְאַחֲרָיִם נִפְצוּ מִשְׁפָּחוֹת הַכְּנַעֲנִי:
- 19 The [original] Canaanite territory extended from Tzidon as far as Gerar, near Azza, and as far as Sodom, Gomorrah, Admah, and Zeboiim, near Lasha. יט וַיְהִי גְבוּל הַכְּנַעֲנִי מִצִּידֹן בְּאַכָּה גְרָרָה עַד־עֵזָה בְּאַכָּה סְדֹמָה וְעֹמֹרָה וְאַדְמָה וְצִבְיִים עַד־לָשָׁע:
- 20 These are the descendants of Ham, according to their clans and languages, by their lands and nations. כ אֵלֶּה בְּנֵי־חָם לְמִשְׁפָּחָתָם לְלִשְׁנָתָם בְּאַרְצֵתָם בְּגוֹיֵיהֶם:
- 21 Sons were also born to Shem, ancestor of all the descendants of Ever and older brother of Japheth. כא וְלִשֵׁם יָלַד גַּם־הוּא אָבִי כָּל־בְּנֵי־עֵבֶר אָחִי יִפֶּת הַגְּדוֹל:
- 22 The descendants of Shem: Elam, Assyria, Arpachshad, Lud, and Aram. כב בְּנֵי שֵׁם עֵילָם וְאַשּׁוּר וְאַרְפַּכְשָׁד וְלוּד וְאַרָּם:
- 23 The descendants of Aram: Uz, Hul, Gether, and Mash. כג וּבְנֵי אָרָם עוּץ וְחוּל וְגֶתֶר וּמָשׁ:
- 24 Arpachshad begot Sheila, and Sheila begot Ever. כד וְאַרְפַּכְשָׁד יָלַד אֶת־שֵׁלַח וְשֵׁלַח יָלַד אֶת־עֵבֶר:
- 25 Two sons were born to Ever: the name of the first was Peleg, for in his days the earth was divided; and the name of his brother was Joktan. כה וְלִעֵבֶר יָלַד שְׁנֵי בָנִים שֵׁם הָאֶחָד פֶּלֶג כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ וְשֵׁם אָחִיו יֻקְטָן:
- 26 Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, כו וַיֻּקְטָן יָלַד אֶת־אֱלֹמֹדָד וְאֶת־שֵׁלֶף וְאֶת־חֲצַרְמֹנֶת וְאֶת־יֶרַח:
- 27 Hadoram, Uzal, Diklah, כז וְאֶת־הַדּוֹרָם וְאֶת־אוּזָל וְאֶת־דִּקְלָה:
- 28 Obal, Abimael, Sheba, כח וְאֶת־עוֹבָל וְאֶת־אַבִּימָאֵל וְאֶת־שֶׁבָא:
- 29 Ophir, Havilah, and Jobab; all these were the descendants of Joktan. כט וְאֶת־אוֹפִיר וְאֶת־חַוִּילָה וְאֶת־יֹבָב כָּל־אֵלֶּה בְּנֵי יֻקְטָן:
- 30 Their settlements extended from Mesha as far as Sephar, the hill country to the east. ל וַיְהִי מוֹשְׁבָם מִמֶּשָׂא בְּאַכָּה סְפָרָה הַר הַקְּדָם:
- 31 These are the descendants of Shem according to their clans and languages, by their lands, according to their nations. לא אֵלֶּה בְּנֵי־שֵׁם לְמִשְׁפָּחָתָם לְלִשְׁנָתָם בְּאַרְצֵתָם לְגוֹיֵיהֶם:
- 32 These are the groupings of Noach's descendants, according to their origins, by their nations; and from these the nations branched out over the earth after the Flood. לב אֵלֶּה מִשְׁפָּחוֹת בְּנֵי־נֹחַ לְתוֹלְדוֹתָם בְּגוֹיֵיהֶם וּמֵאֵלֶּה נִפְרְדוּ הַגּוֹיִם בְּאַרְצֵי אַחֲרֵי הַמַּבּוּל:

- 11 ¹ Everyone on earth had the same language and the same words. יא א
vai-HEE khol ha-A-retz sa-FAH e-KHAT ud-va-REEM a-kha-DEEM
- ² And as they migrated from the east, they came upon a valley in the land of Shinar and settled there. ב
 וַיְהִי בְּנִסְעֵם מִקֶּדֶם וַיִּמְצְאוּ בְּקֶעֶה בְּאֶרֶץ שִׁנְעַר וַיֵּשְׁבוּ שָׁם:
- ³ They said to one another, “Come, let us make bricks and burn them hard.”—Brick served them as stone, and bitumen served them as mortar. ג
 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הִבֵּה נִלְבְּנָה לִבְנִים וְנִשְׂרָפָה לְשִׂרְפָּה וַתְּהִי לָהֶם הַלְּבָנָה לְאַבֵּן וְהַחֲמֹר הָיָה לָהֶם לַחֲמֹר:
- ⁴ And they said, “Come, let us build us a city, and a tower with its top in the sky, to make a name for ourselves; else we shall be scattered all over the world.” ד
 וַיֹּאמְרוּ הִבֵּה נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נִפְּוֹץ עַל־פְּנֵי כָל־הָאָרֶץ:
- ⁵ Hashem came down to look at the city and tower that man had built, ה
 וַיֵּרַד יְהוָה לִרְאֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם:
- ⁶ and Hashem said, “If, as one people with one language for all, this is how they have begun to act, then nothing that they may propose to do will be out of their reach. ו
 וַיֹּאמֶר יְהוָה הֲנֹן עִם אֶחָד וּשְׂפָה אֶחָת לְכֻלָּם זֶה הַחֲלָם לַעֲשׂוֹת וְעַתָּה לֹא־יִבְצָר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת:
- ⁷ Let us, then, go down and confound their speech there, so that they shall not understand one another’s speech.” ז
 הִבֵּה נִרְדֶּה וְנִבְלָה שָׂם שְׂפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שִׂפְתַּי רֵעֵהוּ:
- ⁸ Thus Hashem scattered them from there over the face of the whole earth; and they stopped building the city. ח
 וַיִּפֶץ יְהוָה אֹתָם מִשָּׁם עַל־פְּנֵי כָל־הָאָרֶץ וַיַּחְדְּלוּ לִבְנֵת הָעִיר:
- ⁹ That is why it was called Babel, because there Hashem confounded the speech of the whole earth; and from there Hashem scattered them over the face of the whole earth. ט
 עַל־כֵּן קְרָא שְׁמָהּ בָּבֶל כִּי־שָׂם בָּלַל יְהוָה שְׂפַת כָּל־הָאָרֶץ וּמִשָּׁם הִפְיָצָם יְהוָה עַל־פְּנֵי כָל־הָאָרֶץ:
- ¹⁰ This is the line of Shem. Shem was 100 years old when he begot Arpachshad, two years after the Flood. י
 אֵלֶּה תוֹלְדֹת שָׁם שָׁם בְּן־מֵאֵת שָׁנָה וַיּוֹלֵד אֶת־אַרְפַּכְשָׁד שְׁנַתִּים אַחֲרַי הַמַּבּוּל:
- ¹¹ After the birth of Arpachshad, Shem lived 500 years and begot sons and daughters. יא
 וַיְחִי־שָׁם אַחֲרֵי הוֹלִידוֹ אֶת־אַרְפַּכְשָׁד חֲמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:

11:1 Everyone on earth had the same language The Hebrew word for ‘language,’ *safa* (שפה), also appears in *Sefer Tzefanya* (3:9) when the prophet describes a *safa b’rurah* (שפה ברורה), ‘purity of speech,’ that will be shared by all the nations of the world in the end of days: “For then I will make the peoples pure of speech, so that they all invoke Hashem by name and serve Him with one accord.” Rabbi Avraham Ibn Ezra comments that the pure language

that *Tzefanya* promises is the Hebrew language. In future times, the world will begin to learn Hebrew, the language of Creation. This promise has begun to come true in our age. Not only has the Hebrew language been revitalized over the past century as the spoken language in the Jewish homeland, but in more recent years, thousands of non-Jews have also begun to study Hebrew as a way to connect with their Creator and gain a deeper understanding of the Bible.

שפה ברורה

- 12 When *Arpachshad* had lived 35 years, he begot *Shelach*. יב וְאַרְפַּכְשָׁד חַי חֲמִשׁ וּשְׁלִשִׁים שָׁנָה וַיֹּלֵד אֶת־שֶׁלַח:
- 13 After the birth of *Shelach*, *Arpachshad* lived 403 years and begot sons and daughters. יג וַיְחִי אַרְפַּכְשָׁד אַחֲרֵי הוֹלִידוֹ אֶת־שֶׁלַח שְׁלֹשׁ שָׁנִים וָאַרְבַּע מֵאוֹת שָׁנָה וַיֹּלֵד בָּנִים וּבָנוֹת:
- 14 When *Shelach* had lived 30 years, he begot *Ever*. יד וְשֶׁלַח חַי שְׁלֹשִׁים שָׁנָה וַיֹּלֵד אֶת־עֵבֶר:
- 15 After the birth of *Ever*, *Shelach* lived 403 years and begot sons and daughters. טו וַיְחִי־שֶׁלַח אַחֲרֵי הוֹלִידוֹ אֶת־עֵבֶר שְׁלֹשׁ שָׁנִים וָאַרְבַּע מֵאוֹת שָׁנָה וַיֹּלֵד בָּנִים וּבָנוֹת:
- 16 When *Ever* had lived 34 years, he begot *Peleg*. טז וַיְחִי־עֵבֶר אַרְבַּע וּשְׁלֹשִׁים שָׁנָה וַיֹּלֵד אֶת־פֶּלֶג:
- 17 After the birth of *Peleg*, *Ever* lived 430 years and begot sons and daughters. יז וַיְחִי־עֵבֶר אַחֲרֵי הוֹלִידוֹ אֶת־פֶּלֶג שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה וַיֹּלֵד בָּנִים וּבָנוֹת:
- 18 When *Peleg* had lived 30 years, he begot *Re'u*. יח וַיְחִי־פֶלֶג שְׁלֹשִׁים שָׁנָה וַיֹּלֵד אֶת־רְעוֹ:
- 19 After the birth of *Re'u*, *Peleg* lived 209 years and begot sons and daughters. יט וַיְחִי־פֶלֶג אַחֲרֵי הוֹלִידוֹ אֶת־רְעוֹ תִשַׁע שָׁנִים וּמֵאוֹתִים שָׁנָה וַיֹּלֵד בָּנִים וּבָנוֹת:
- 20 When *Re'u* had lived 32 years, he begot *Serug*. כ וַיְחִי רְעוֹ שְׁתַּיִם וּשְׁלֹשִׁים שָׁנָה וַיֹּלֵד אֶת־שֵׁרוּג:
- 21 After the birth of *Serug*, *Re'u* lived 207 years and begot sons and daughters. כא וַיְחִי רְעוֹ אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁרוּג שִׁבְעַת שָׁנִים וּמֵאוֹתִים שָׁנָה וַיֹּלֵד בָּנִים וּבָנוֹת:
- 22 When *Serug* had lived 30 years, he begot *Nachor*. כב וַיְחִי שֵׁרוּג שְׁלֹשִׁים שָׁנָה וַיֹּלֵד אֶת־נַחֹר:
- 23 After the birth of *Nachor*, *Serug* lived 200 years and begot sons and daughters. כג וַיְחִי שֵׁרוּג אַחֲרֵי הוֹלִידוֹ אֶת־נַחֹר מֵאוֹתִים שָׁנָה וַיֹּלֵד בָּנִים וּבָנוֹת:
- 24 When *Nachor* had lived 29 years, he begot *Terach*. כד וַיְחִי נַחֹר תִּשַׁע וְעֶשְׂרִים שָׁנָה וַיֹּלֵד אֶת־תְּרַח:
- 25 After the birth of *Terach*, *Nachor* lived 119 years and begot sons and daughters. כה וַיְחִי נַחֹר אַחֲרֵי הוֹלִידוֹ אֶת־תְּרַח תִּשַׁע־עֶשְׂרֵה שָׁנָה וּמֵאוֹת שָׁנָה וַיֹּלֵד בָּנִים וּבָנוֹת:
- 26 When *Terach* had lived 70 years, he begot *Avram*, *Nahor*, and *Haran*. כו וַיְחִי־תְרַח שִׁבְעִים שָׁנָה וַיֹּלֵד אֶת־אַבְרָם אֶת־נַחֹר וְאֶת־הָרָן:
- 27 Now this is the line of *Terach*: *Terach* begot *Avram*, *Nahor*, and *Haran*; and *Haran* begot *Lot*. כז וְאַלֶּה תּוֹלְדֹת תְּרַח תְּרַח הוֹלִיד אֶת־אַבְרָם אֶת־נַחֹר וְאֶת־הָרָן וְהָרָן הוֹלִיד אֶת־לוֹט:
- 28 *Haran* died in the lifetime of his father *Terach*, in his native land, *Ur of the Chaldeans*. כח וַיָּמָת הָרָן עַל־פְּנֵי תְרַח אָבִיו בְּאֶרֶץ מוֹלְדֹתוֹ בְּאוּר כַּשְׁדִּים:

- 29 Avram and Nahor took to themselves wives, the name of Avram's wife being Sarai and that of Nahor's wife Milcah, the daughter of Haran, the father of Milcah and Iscah.
- 30 Now Sarai was barren, she had no child.
- 31 Terach took his son Avram, his grandson Lot the son of Haran, and his daughter-in-law Sarai, the wife of his son Avram, and they set out together from Ur of the Chaldeans for the land of Canaan; but when they had come as far as Haran, they settled there.
- 32 The days of Terach came to 205 years; and Terach died in Haran.
- 12 ¹ Hashem said to Avram, "Go forth from your native land and from your father's house to the land that I will show you.
- va-YO-mer a-do-NAI el av-RAM lekh l'-KHA may-ar-tz'-KHA u-mi-mo-lad-t'-KHA u-mi-BAYT a-VEE-kha el ha-A-retz a-SHER ar-E-ka*
- 2 I will make of you a great nation, And I will bless you; I will make your name great, And you shall be a blessing.
- 3 I will bless those who bless you And curse him that curses you; And all the families of the earth Shall bless themselves by you."
- va-a-va-r'-KHA m'-VA-r'-KHE-kha um-ka-lel-KHA a-OR v'-niv-r'-KHU v'-KHA KOL mish-p'-KHOT ha-a-da-MAH*

כט וַיִּקַּח אַבְרָם וְנָחוֹר לָהֶם נָשִׁים שָׁם
אֵשֶׁת אַבְרָם שָׂרַי וְשָׁם אֵשֶׁת נָחוֹר
מִלְכָּה בַת־הָרָן אֲבִי־מִלְכָּה וְאֲבִי יִסְכָּה:

ל וְהָיָה שָׂרַי עֲקָרָה אֵין לָהּ יֶלֶד:

לא וַיִּקַּח תְּרַח אֶת־אַבְרָם בְּנוֹ וְאֵת־לוֹט
בְּנֵי־הָרָן בְּנֵי־בְנוֹ וְאֵת שָׂרַי כְּלֵתוֹ אֵשֶׁת
אַבְרָם בְּנוֹ וַיֵּצְאוּ אֹתָם מֵאוּר כְּשָׂדִים
לְלֶכֶת אֶרֶץ כְּנָעַן וַיָּבֹאוּ עַד־חָרָן
וַיֵּשְׁבוּ שָׁם:

לב וַיְהִי יְמֵי־תְרַח חֲמֵשׁ שָׁנִים וּמָתָם
שָׁנָה וַיָּמָת תְּרַח בְּחָרָן:

יב א וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֵךְ מֵאַרְצְךָ
וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ
אֲשֶׁר אֲרָאָךְ:

ב וְאֶעֱשֶׂךָ לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלְךָ
שְׁמֹךָ וְהָיָה בְרָכָה:

ג וְאֶבְרַכְךָ מִבְּרִכְיָךְ וּמִקְלָלְךָ אֲזָר
וְנִבְרַכְוּ בְךָ כָּל־מִשְׁפְּחוֹת הָאֲדָמָה:

12:1 Go forth from your native land With the words *lech l'cha* (לך לך), literally 'go for yourself', Avraham is commanded to leave everything behind and head to the Holy Land. It would have been enough for God to command him *lech* (לך), 'go'; what is added by the word *l'cha* (לך), 'for yourself'? According to *Rashi*, the word *l'cha* implies that the travel was for Avraham's benefit. Though he is leaving his homeland, family, and father's house, God promises Avraham that the journey will be beneficial to him. As a result of his relocation, he will merit the children he has always wanted and will become influential throughout the world, so that he will be able to accomplish his mission to positively influence the world. A journey to *Eretz Yisrael* is not always simple, but the impact it can have is immeasurable.

12:3 I will bless those who bless you and curse him that curses you Avraham is commanded to travel to a land unknown to him. To assuage his fears that he would not find friends or supporters in his new home, Hashem promises that He will remain on Avraham's side by blessing those who bless him and cursing those who curse him. He concludes with the promise that Avraham and his descendants will become a source of blessing to the entire world. This promise has remained in effect through the generations. History has shown that whenever a nation persecutes the Jewish people, curses ultimately befall it. However, wherever the Children of Israel have been welcomed, they have made immeasurable contributions to society, thus earning divine favor for their host nation. On an individual level as well, many non-Jews look to this verse as an important reason to stand with the People of Israel and the Land of Israel.

לך לך

- 4 Avram went forth as Hashem had commanded him, and Lot went with him. Avram was seventy-five years old when he left Haran.
- 5 Avram took his wife Sarai and his brother's son Lot, and all the wealth that they had amassed, and the persons that they had acquired in Haran; and they set out for the land of Canaan. When they arrived in the land of Canaan,
- 6 Avram passed through the land as far as the site of Shechem, at the terebinth of Moreh. The Canaanites were then in the land.
- 7 Hashem appeared to Avram and said, "I will assign this land to your offspring." And he built a *mizbayach* there to Hashem who had appeared to him.
- 8 From there he moved on to the hill country east of Beit El and pitched his tent, with Beit El on the west and Ai on the east; and he built there a *mizbayach* to Hashem and invoked Hashem by name.
- 9 Then Avram journeyed by stages toward the Negev.
- 10 There was a famine in the land, and Avram went down to Egypt to sojourn there, for the famine was severe in the land.
- 11 As he was about to enter Egypt, he said to his wife Sarai, "I know what a beautiful woman you are.
- 12 If the Egyptians see you, and think, 'She is his wife,' they will kill me and let you live.
- 13 Please say that you are my sister, that it may go well with me because of you, and that I may remain alive thanks to you."
- וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי יְהוָה וַיֵּלֶךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן־חַמֶּשׁ שָׁנַיִם וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ מִחָרָן׃
- וַיִּקַּח אַבְרָם אֶת־שָׂרִי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ וְאֶת־הַנְּפֹשׁ אֲשֶׁר־עָשׂוּ בְּחָרָן וַיֵּצְאוּ׃ לָלֶכֶת אֶרְצָה כְּנַעַן וַיָּבֹאוּ אֶרְצָה כְּנַעַן׃
- וַיַּעֲבֵר אַבְרָם בְּאֶרֶץ עַד מְקוֹם שֶׁכֶם עַד אֵלוֹן מוֹרֵה וְהַכְּנַעֲנִי אָז בְּאֶרֶץ׃
- וַיֵּרָא יְהוָה אֶל־אַבְרָם וַיֹּאמֶר לְזָרְעֶךָ אֲתָן אֶת־הָאֶרֶץ הַזֹּאת וַיְבָן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו׃
- וַיַּעֲתַק מִשָּׁם הַהָרָה מִקְדָּם לְבֵית־אֵל וַיֵּט אֹהֶלָה בֵּית־אֵל מִיָּם וְהָעִי מִקְדָּם וַיְבָן־שָׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם יְהוָה׃
- וַיִּסַּע אַבְרָם הַלּוֹךְ וְנֹסַע הַנְּגֵבָה׃
- וַיְהִי רָעַב בְּאֶרֶץ יוּדֵי אַבְרָם מִצְרַיִמָּה לָגוֹר שָׁם כִּי־כָבַד הָרָעַב בְּאֶרֶץ׃
- וַיְהִי כַּאֲשֶׁר הִקְרִיב לְבֹאוֹ מִצְרַיִמָּה וַיֹּאמֶר אֶל־שָׂרִי אִשְׁתּוֹ הִנֵּה־נָא יִדְעִתְּ כִּי אִשָּׁה יִפְתַּח־מְרָאָה אֵת׃
- וְהָיָה כִּי־יִרְאוּ אֹתְךָ הַמִּצְרַיִם וְאָמְרוּ אִשְׁתּוֹ זֹאת וְהָרְגוּ אֹתִי וְאֹתְךָ יַחֲיוּ׃
- אֲמַרְיִנָּא אַחֲתִי אֵת לְמַעַן יִיטְבִּלִי בְּעַבְדוֹךָ וְחַיְתָה נַפְשִׁי בְּגֻלְלֶךָ׃



12:7 Hashem appeared to Avram This is the first time that the Bible describes God revealing Himself to Avraham. Even at the beginning of this chapter when Hashem commanded Avraham to leave his land, it does not say that Hashem appeared to him. The *Kli Yakar*, a biblical commentator who lived in Prague in the early seventeenth century, explains this by

reference to the principle that Hashem does not reveal Himself prophetically outside the Land of Israel. The command given in Haran at the start of this chapter was heard, but not seen. Only once he arrived in Israel did God actually appear to Avraham, which then prompted Avraham to build an altar to mark the occasion. God's presence is felt most intensely in *Eretz Yisrael*.

- 14 When *Avram* entered Egypt, the Egyptians saw how very beautiful the woman was. יד וַיְהִי כְּבֹא אַבְרָם מִצְרַיִם וַיִּרְאוּ הַמִּצְרַיִם אֶת־הָאִשָּׁה כִּי־יָפָה הִוא מְאֹד:
- 15 Pharaoh's courtiers saw her and praised her to Pharaoh, and the woman was taken into Pharaoh's palace. טו וַיִּרְאוּ אֹתָהּ שָׂרֵי פַרְעֹה וַיְהַלְלוּ אֹתָהּ: אֶל־פַּרְעֹה וַתִּקַּח הָאִשָּׁה בֵּית פַּרְעֹה:
- 16 And because of her, it went well with *Avram*; he acquired sheep, oxen, asses, male and female slaves, she-asses, and camels. טז וּלְאַבְרָם הֵיטִיב בְּעִבְרָה וַיְהִי־לוֹ צֹאן־וּבָקָר וַחֲמֹרִים וְעֶבְדִים וְשִׁפְחֹת וְאֹתָנֹת וְגַמְלִים:
- 17 But *Hashem* afflicted Pharaoh and his household with mighty plagues on account of *Sarai*, the wife of *Avram*. יז וַיַּגַּע יְהוָה אֶת־פַּרְעֹה וְגַעִים גְּדֹלִים וְאֶת־בֵּיתוֹ עַל־דְּבַר שָׂרֵי אִשְׁת־אַבְרָם:
- 18 Pharaoh sent for *Avram* and said, "What is this you have done to me! Why did you not tell me that she was your wife? יח וַיִּקְרָא פַרְעֹה לְאַבְרָם וַיֹּאמֶר מַה־זֹּאת עָשִׂיתָ לִּי לָמָּה לֹא־הִגַּדְתָּ לִּי כִּי אִשְׁתְּךָ הִוא:
- 19 Why did you say, 'She is my sister,' so that I took her as my wife? Now, here is your wife; take her and begone!" יט לָמָּה אָמַרְתָּ אֲחֹתִי הִוא וַאֲקַח אֹתָהּ לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּךָ קַח וְלֵךְ:
- 20 And Pharaoh put men in charge of him, and they sent him off with his wife and all that he possessed. כ וַיִּצַּו עָלָיו פַּרְעֹה אַנְשִׁים וַיִּשְׁלְחוּ אֹתוֹ וְאֶת־אִשְׁתּוֹ וְאֶת־כָּל־אֲשֵׁר־לוֹ:
- 13 ¹ From Egypt, *Avram* went up into the *Negev*, with his wife and all that he possessed, together with Lot. כא יָגַע וַיַּעַל אַבְרָם מִמִּצְרַיִם הִוא וְאִשְׁתּוֹ וְכָל־אֲשֵׁר־לוֹ וְלוֹט עִמּוֹ הַנִּגְבָּה:
- 2 Now *Avram* was very rich in cattle, silver, and gold. כב וְאַבְרָם כְּבָד מְאֹד בְּמִקְנֵה בָּכָשֶׁף וּבָזָהָב:
- 3 And he proceeded by stages from the *Negev* as far as *Beit El*, to the place where his tent had been formerly, between *Beit El* and *Ai*, כג וַיֵּלֶךְ לְמִסְעָיו מִנִּגְבַּע וְעַד־בֵּית־אֵל עַד־הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם אֹהֶלָה [אֵהְלוֹ] בְּתַחֲלָה בֵּין בֵּית־אֵל וּבֵין הָעֵי:
- 4 the site of the *mizbayach* that he had built there at first; and there *Avram* invoked *Hashem* by name. כד אֶל־מָקוֹם הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה שָׁם בְּרִאשֹׁנָה וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם יְהוָה:
- 5 Lot, who went with *Avram*, also had flocks and herds and tents, ה וְגַם־לְלוֹט הַהֵלֵךְ אֶת־אַבְרָם הָיָה צֹאן־וּבָקָר וְאֹהֶלִים:
- 6 so that the land could not support them staying together; for their possessions were so great that they could not remain together. ו וְלֹא־נִשְׂא אֹתָם הָאָרֶץ לְשִׁבְת־יַחְדוֹ כִּי־הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ לְשִׁבְת־יַחְדוֹ:
- 7 And there was quarreling between the herdsmen of *Avram*'s cattle and those of Lot's cattle.—The Canaanites and Perizzites were then dwelling in the land. ז וַיְהִי־רִיב בֵּין רְעֵי מִקְנֵה־אַבְרָם וּבֵין רְעֵי מִקְנֵה־לוֹט וַהֲכַנְעֲנִי וְהַפְרִזִי אָז יָשָׁב בְּאֶרֶץ:

- 8 Avram said to Lot, “Let there be no strife between you and me, between my herdsmen and yours, for we are kinsmen.
- 9 Is not the whole land before you? Let us separate: if you go north, I will go south; and if you go south, I will go north.”
- 10 Lot looked about him and saw how well watered was the whole plain of the *Yarden*, all of it—this was before *Hashem* had destroyed Sodom and Gomorrah—all the way to Zoar, like the garden of *Hashem*, like the land of Egypt.
- 11 So Lot chose for himself the whole plain of the *Yarden*, and Lot journeyed eastward. Thus they parted from each other;
- 12 Avram remained in the land of Canaan, while Lot settled in the cities of the Plain, pitching his tents near Sodom.
- 13 Now the inhabitants of Sodom were very wicked sinners against *Hashem*.
- 14 And *Hashem* said to Avram, after Lot had parted from him, “Raise your eyes and look out from where you are, to the north and south, to the east and west,
- 15 for I give all the land that you see to you and your offspring forever.
- 16 I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, then your offspring too can be counted.
- 17 Up, walk about the land, through its length and its breadth, for I give it to you.”
- יג וַיֹּאמֶר אַבְרָם אֶל־לוֹט אַל־נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ וּבֵין רְעִי וּבֵין רְעִיךָ כִּי־אֲנָשִׁים אַחִים אֲנַחְנוּ:
- ט הֲלֹא כָל־הָאָרֶץ לִפְנֵיךָ הַפָּרָד נָא מַעֲלִי אִם־הִשְׁמַאל וְאִמְנָה וְאִם־הַיָּמִין וְאִשְׁמְאִילָהּ:
- י וַיִּשְׂא־לוֹט אֶת־עֵינָיו וַיֵּרָא אֶת־כָּל־כַּפַּר הַיַּרְדֵּן כִּי כָלָה מִשְׁקָה לִפְנֵי שַׁחַת יְהוָה אֶת־סֹדֹם וְאֶת־עֲמֹרָה כַּגַּן־יְהוָה כְּאָרֶץ מִצְרַיִם בְּאֶבֶה צֶעֶר:
- יא וַיִּבְחַר־לוֹ לֹט אֶת כָּל־כַּפַּר הַיַּרְדֵּן וַיֵּסַע לֹט מִקְדָּם וַיִּפְרְדוּ אִישׁ מֵעַל אָחִיו:
- יב אַבְרָם יָשָׁב בְּאָרֶץ־כְּנָעַן וְלוֹט יָשָׁב בְּעָרֵי הַכְּפָר וַיֵּאֱהֶל עַד־סֹדֹם:
- יג וְאֲנָשֵׁי סֹדֹם רָעִים וְחָטָאִים לַיהוָה מְאֹד:
- יד וַיְהוֶה אָמַר אֶל־אַבְרָם אַחֲרֵי הַפָּרָד לֹט מַעֲמוּ שָׂא נָא עֵינֶיךָ וּרְאֵה מִן־הַמְּקוֹם אֲשֶׁר־אַתָּה שָׂם צַפְנָה וְנִגְבָּה וּקְדָמָה וַיְמָהּ:
- טו כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר־אַתָּה רֹאֶה לְךָ אֶתְנַנֶּה וְלְזֶרְעֶךָ עַד־עוֹלָם:
- טז וְשִׁמְתִּי אֶת־זֶרְעֶךָ כַּעֲפַר הָאָרֶץ אֲשֶׁר אִם־יִוְכַל אִישׁ לִמְנוֹת אֶת־עֲפַר הָאָרֶץ גַּם־זֶרְעֶךָ יִמְנָהּ:
- יז קוּם הִתְהַלֵּךְ בְּאָרֶץ לְאָרְכָּהּ וּלְרֵחְבָּהּ כִּי לְךָ אֶתְנַנֶּהּ:

13:10 How well watered was the whole plain of the *Yarden*

After conflict arises between their shepherds, it becomes clear that Avraham and Lot must separate. Lot chooses the fertile, well-watered plain of the *Yarden*, leaving Canaan, a land with meager water sources of its own, to Avraham. The area that Lot chooses, though lush and bountiful, was filled with

cruel and corrupt inhabitants who are ultimately destroyed in Sodom and Gomorrah. Avraham, on the other hand, settles in the holy Land of Israel, where he begins to fulfill his spiritual calling. Though other places can be attractive, when it comes to sanctity and Godliness there is no better place on earth than *Eretz Yisrael*.



Jordan River

- 18 And Avram moved his tent, and came to dwell at the terebinths of Mamre, which are in *Chevron*; and he built a *mizbayach* there to *Hashem*.
- 14 ¹ Now, when King Amraphel of Shinar, King Arioch of Ellasar, King Chedorlaomer of Elam, and King Tidal of Goiim
- 2 made war on King Bera of Sodom, King Birsha of Gomorrah, King Shinab of Admah, King Shemeber of Zeboiim, and the king of Bela, which is Zoar,
- 3 all the latter joined forces at the Valley of Siddim, now the Dead Sea.
- 4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.
- 5 In the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim at Ashteroth-karnaim, the Zuzim at Ham, the Emim at Shaveh-kiriathaim,
- 6 and the Horites in their hill country of Seir as far as *El-paran*, which is by the wilderness.
- 7 On their way back they came to En-mishpat, which is Kadesh, and subdued all the territory of the Amalekites, and also the Amorites who dwelt in Hazazon-tamar.
- 8 Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela, which is Zoar, went forth and engaged them in battle in the Valley of Siddim:
- 9 King Chedorlaomer of Elam, King Tidal of Goiim, King Amraphel of Shinar, and King Arioch of Ellasar—four kings against those five.
- 10 Now the Valley of Siddim was dotted with bitumen pits; and the kings of Sodom and Gomorrah, in their flight, threw themselves into them, while the rest escaped to the hill country.
- 11 [The invaders] seized all the wealth of Sodom and Gomorrah and all their provisions, and went their way.
- 12 They also took Lot, the son of Avram's brother, and his possessions, and departed; for he had settled in Sodom.
- יח וַיֵּאָהֵל אַבְרָם וַיֵּשֶׁב בְּאֵלֵי מַמְרֵי אֲשֶׁר בְּחֶבְרוֹן וַיִּבְנוּ שָׁם מִזְבֵּחַ לַיהוָה:
- יד א וַיְהִי בַיָּמִים אֲמֶרְפֶּל מֶלֶךְ-שִׁנְעָר אַרְיוֹךְ מֶלֶךְ אֱלֶסָר כְּדָרְלֶעֶמֶר מֶלֶךְ עֵילָם וַתִּדְעַל מֶלֶךְ גּוֹיִם:
- ב עָשׂוּ מִלְחָמָה אֶת-בְּרַע מֶלֶךְ סֹדֶם וְאֶת-בְּרִשָׁע מֶלֶךְ עֶמְרָה שְׁנָאֵב מֶלֶךְ אַדְמָה וְשִׁמְאֵבֶר מֶלֶךְ צְבוֹיִים [צְבוֹיִים] וּמֶלֶךְ בְּלַע הַיָּא-צֹעַר:
- ג כָּל-אֵלֶּה חִבְּרוּ אֶל-עֵמֶק הַשִּׁדִּים הוּא יָם הַמֶּלַח:
- ד שְׁתֵּים עָשָׂר שָׁנָה עָבְדוּ אֶת-כְּדָרְלֶעֶמֶר וּשְׁלֹשׁ-עָשָׂר שָׁנָה מָרְדוּ:
- ה וּבָרְבַע עָשָׂר שָׁנָה בָּא כְּדָרְלֶעֶמֶר וְהַמְּלָכִים אֲשֶׁר אִתּוֹ וַיִּכּוּ אֶת-רִפְאִים בְּעִשְׂתָּרֶת קַרְנַיִם וְאֶת-הַזּוּזִים בְּהָם וְאֶת הָאֵימִים בְּשֹׁהַ קִרְיָתַיִם:
- ו וְאֶת-הַחֹרִי בְּהַרֶם שְׁעִיר עַד אֵיל פָּאֶרָן אֲשֶׁר עַל-הַמִּדְבָּר:
- ז וַיָּשׁוּבוּ וַיָּבֹאוּ אֶל-עֵין מִשְׁפַּט הוּא קַדֵּשׁ וַיִּכּוּ אֶת-כָּל-שְׂדֵה הָעַמְלֹקִי וְגַם אֶת-הָאֲמֹרִי הַיֹּשֵׁב בְּחֶצְצֹן תַּמָּר:
- ח וַיֵּצֵא מֶלֶךְ-סֹדֶם וּמֶלֶךְ עֶמְרָה וּמֶלֶךְ אַדְמָה וּמֶלֶךְ צְבוֹיִם [צְבוֹיִם] וּמֶלֶךְ בְּלַע הוּא-צֹעַר וַיַּעֲרֹכוּ אִתָּם מִלְחָמָה בְּעֵמֶק הַשִּׁדִּים:
- ט אֶת כְּדָרְלֶעֶמֶר מֶלֶךְ עֵילָם וַתִּדְעַל מֶלֶךְ גּוֹיִם וְאֲמֶרְפֶּל מֶלֶךְ שִׁנְעָר וְאַרְיוֹךְ מֶלֶךְ אֱלֶסָר אַרְבָּעָה מְלָכִים אֶת-הַחֲמֻשָּׁה:
- י וְעֵמֶק הַשִּׁדִּים בְּאֶרֶת בְּאֶרֶת חֲמֹר וַיִּגְסוּ מֶלֶךְ-סֹדֶם וְעֶמְרָה וַיִּפְלוּ-שָׁמָּה וְהַנִּשְׁאָרִים הָרָה נָסוּ:
- יא וַיִּקְחוּ אֶת-כָּל-רֶכֶשׁ סֹדֶם וְעֶמְרָה וְאֶת-כָּל-אֲכָלָם וַיֵּלְכוּ:
- יב וַיִּקְחוּ אֶת-לוֹט וְאֶת-רַכְשׁוֹ בֶּן-אֲחִי אַבְרָם וַיֵּלְכוּ וְהוּא יוֹשֵׁב בְּסֹדֶם:

- 13 A fugitive brought the news to *Avram* the Hebrew, who was dwelling at the terebinths of Mamre the Amorite, kinsman of Eshkol and Aner, these being *Avram's* allies.
- 14 When *Avram* heard that his kinsman had been taken captive, he mustered his retainers, born into his household, numbering three hundred and eighteen, and went in pursuit as far as *Dan*.
- 15 At night, he and his servants deployed against them and defeated them; and he pursued them as far as *Hobah*, which is north of *Damascus*.
- 16 He brought back all the possessions; he also brought back his kinsman *Lot* and his possessions, and the women and the rest of the people.
- 17 When he returned from defeating *Chedorlaomer* and the kings with him, the king of *Sodom* came out to meet him in the Valley of *Shaveh*, which is the Valley of the King.
- 18 And King *Melchizedek* of *Shalem* brought out bread and wine; he was a priest of *Hashem* Most High.
- 19 He blessed him, saying, "Blessed be *Avram* of *Hashem* Most High, Creator of heaven and earth.
- 20 And blessed be *Hashem* Most High, Who has delivered your foes into your hand." And [*Avram*] gave him a tenth of everything.
- 21 Then the king of *Sodom* said to *Avram*, "Give me the persons, and take the possessions for yourself."
- 22 But *Avram* said to the king of *Sodom*, "I swear to *Hashem*, *Hashem* Most High, Creator of heaven and earth:
- 23 I will not take so much as a thread or a sandal strap of what is yours; you shall not say, 'It is I who made *Avram* rich.'
- יג וַיָּבֵא הַפְּלִיט וַיַּגֵּד לְאַבְרָם הָעֵבְרִי וְהוּא שָׁכֵן בְּאַלְנֵי מְמָרָא הָאֱמֹרִי אַחֵי אֶשְׁכֵּל וְאָחִי עֶנְרִי וְהֵם בְּעַלֵי בְרִית־אֲבָרָם:
- יד וַיִּשְׁמַע אֲבָרָם כִּי נִשְׁבָּה אַחִיו וַיִּרְקַץ אֶת־חַנִּיכָיו וְלִידֵי בֵיתוֹ שְׁמֹנֶה עָשָׂר וּשְׁלֹשׁ מֵאוֹת וַיִּרְדֹּף עַד־דָּן:
- טו וַיַּחֲלַק עֲלֵיהֶם לַיְלָה הוּא וְעַבְדָּיו וַיִּכְּמֻם וַיִּרְדְּפֵם עַד־חֹבֹבָה אֲשֶׁר מִשְׁמָאל לְדַמְשָׁק:
- טז וַיָּשֶׁב אֶת כָּל־הָרֶכֶשׁ וְגַם אֶת־לוֹט אַחִיו וְרֶכְשׁוֹ הַשֵּׁיב וְגַם אֶת־הַנְּשִׁים וְאֶת־הָעַם:
- יז וַיָּצֵא מֶלֶךְ־סֹדֶם לִקְרָאתוֹ אַחֲרֵי שׁוּבוֹ מִהַכּוֹת אֶת־כְּדֻרְלַעְמֹר וְאֶת־הַמְּלָכִים אֲשֶׁר אִתּוֹ אֶל־עֵמֶק שָׁוֵה הוּא עֵמֶק הַמֶּלֶךְ:
- יח וּמֶלֶךְ־צֶדֶק מֶלֶךְ שָׁלֹם הוֹצִיא לֶחֶם וַיֵּין וְהוּא כֹהֵן לְאֵל עֵלְיוֹן:
- יט וַיְבָרְכֵהוּ וַיֹּאמֶר בְּרוּךְ אֲבָרָם לְאֵל עֵלְיוֹן קִנְהַ שְׁמַיִם וְאָרֶץ:
- כ וּבְרוּךְ אֵל עֵלְיוֹן אֲשֶׁר־מָגֵן צְרִיף בְּיַדְךָ וַיִּתְּן־לוֹ מַעֲשֵׂר מְכֹל:
- כא וַיֹּאמֶר מֶלֶךְ־סֹדֶם אֶל־אַבְרָם תְּנֵה־לִי הַנַּפְשׁ וְהָרֶכֶשׁ קַח־לְךָ:
- כב וַיֹּאמֶר אֲבָרָם אֶל־מֶלֶךְ סֹדֶם הַרִימָתִי יְדִי אֶל־יְהוָה אֵל עֵלְיוֹן קִנְהַ שְׁמַיִם וְאָרֶץ:
- כג אִם־מַחוּט וְעַד שָׁרוּךְ־נֶעַל וְאִם־אֶקַח מִכָּל־אֲשֶׁר־לְךָ וְלֹא תֹאמַר אֲנִי הָעַשְׂרָתִי אֶת־אַבְרָם:

u-mal-kee TZE-dek ME-lekh sha-LAYM ho-TZEE LE-khem va-ya-YIN v'-HU kho-HAYN l'-AYL el-YON



Old City
of Jerusalem



14:18 And King Melchizedek of Shalem The Sages explain that Melchizedek, King of *Shalem*, is actually *Shem*, the son of *Noach*, and that *Shalem* is an early name for *Yerushalayim*. After *Avraham* emerges victorious from war, Melchizedek greets him with bread and wine and blesses him

and the God who delivered him, thereby attributing *Avraham's* success to divine justice. Even before knowledge of one God and His righteous ways had spread throughout the world, the concept of divine justice was present in *Shalem*, Israel's future capital.

- 24 For me, nothing but what my servants have used up; as for the share of the men who went with me—Aner, Eshkol, and Mamre—let them take their share.”
- 15** ¹ Some time later, the word of *Hashem* came to *Avram* in a vision. He said, “Fear not, *Avram*, I am a shield to you; Your reward shall be very great.”
- ² But *Avram* said, “O *Hashem*, what can You give me, seeing that I shall die childless, and the one in charge of my household is *Dammeseq Eliezer!*”
- ³ *Avram* said further, “Since You have granted me no offspring, my steward will be my heir.”
- ⁴ The word of *Hashem* came to him in reply, “That one shall not be your heir; none but your very own issue shall be your heir.”
- ⁵ He took him outside and said, “Look toward heaven and count the stars, if you are able to count them.” And He added, “So shall your offspring be.”
- ⁶ And because he put his trust in *Hashem*, He reckoned it to his merit.
- ⁷ Then He said to him, “I am *Hashem* who brought you out from Ur of the Chaldeans to assign this land to you as a possession.”
- ⁸ And he said, “O *Hashem*, how shall I know that I am to possess it?”
- ⁹ He answered, “Bring Me a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtledove, and a young bird.”
- ¹⁰ He brought Him all these and cut them in two, placing each half opposite the other; but he did not cut up the bird.
- ¹¹ Birds of prey came down upon the carcasses, and *Avram* drove them away.
- ¹² As the sun was about to set, a deep sleep fell upon *Avram*, and a great dark dread descended upon him.
- ¹³ And He said to *Avram*, “Know well that your offspring shall be strangers in a land not theirs, and they shall be enslaved and oppressed four hundred years;

כד בלעדי רק אשר אכלו הנערים וחלק האנשים אשר הלכו אתי ענר אשכול וממרא הם יקחו חלקם:

טו ^א אחר הדברים האלה היה דבר יהוה אל-אברם במחזה לאמר אל-תירא אברם אנכי מגן לך שכרך הרבה מאד:

^ב ויאמר אברם אדני יהוה מה-תתן-לי ואנכי הולך עירי ובן-משק ביתי הוא דמשק אליעזר:

^ג ויאמר אברם הן לי לא נתתה זרע והנה בן-ביתי יורש אתי:

^ד והנה דבר-יהוה אליו לאמר לא יירשך זה כִּי-אם אשר יצא ממעיך הוא יירשך:

^ה ויוצא אתו החוצה ויאמר הבט-נא השמימה וספר הכוכבים אם-תוכל לספר אתם ויאמר לו כה יהיה זרעך:

^ו והאמן ביהוה ויחשבה לו צדקה:

^ז ויאמר אליו אני יהוה אשר הוצאתיך מאור כשדים לתת לך את-הארץ הזאת לרשתה:

^ח ויאמר אדני יהוה במה אדע כי אירשנה:

^ט ויאמר אליו קחה לי עגלה משלשת ועז משלשת ואיל משלש ותר וגזל:

^י ויקחו-לו את-כל-אלה ויבתר אתם בתוך ויתן איש בתרו לקראת רעהו ואת-הצפר לא בתר:

^{יא} וירד העיט על-הפגרים וישב אתם אברם:

^{יב} ויהי השמש לבוא ותרדמה נפלה על-אברם והנה אימה חשכה גדלה נפלת עליו:

^{יג} ויאמר לאברם ידע תדע כי-גר יהיה זרעך בארץ לא להם ועבדום וענו אתם ארבע מאות שנה:

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>14 but I will execute judgment on the nation they shall serve, and in the end they shall go free with great wealth.</p> | <p>י"ד וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנֹכִי וְאַחֲרָיִכֶן יֵצְאוּ בְרַכְשׁ גָּדוֹל:</p> |
| <p>15 As for you, You shall go to your fathers in peace; You shall be buried at a ripe old age.</p> | <p>טו וְאַתָּה תָּבוֹא אֶל־אֲבֹתֶיךָ בְּשָׁלוֹם תִּקְבָּר וּבְשִׁיבָה טוֹבָה:</p> |
| <p>16 And they shall return here in the fourth generation, for the iniquity of the Amorites is not yet complete."</p> | <p>טז וְדוֹר רְבִיעִי יָשׁוּבוּ הֵנָּה כִּי לֹא־שָׁלֵם עוֹן הָאֱמֹרִי עַד־הֵנָּה:</p> |
| <p>17 When the sun set and it was very dark, there appeared a smoking oven, and a flaming torch which passed between those pieces.</p> | <p>יז וַיְהִי הַשֶּׁמֶשׁ בָּאָה וְעֵלְטָה הָיָה וְהִנֵּה תַנּוּר עֹשֵׂן וְלֶפֶיד אֵשׁ אֲשֶׁר עָבַר בֵּין הַגְּזָרִים הָאֵלֶּה:</p> |
| <p>18 On that day Hashem made a covenant with Avram, saying, "To your offspring I assign this land, from the river of Egypt to the great river, the river Euphrates:</p> | <p>יח בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת־אַבְרָם בְּרִית לֵאמֹר לְזָרְעֶךָ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת מִנְהַר מִצְרַיִם עַד־הַנְּהָר הַגָּדוֹל נְהַר־פָּרָת:</p> |
| <p><i>ba-YOM ha-HU ka-RAT a-do-NAI et av-RAM b'-REET lay-MOR l'-zar-a-KHA na-TA-tee et ha-A-retz ha-ZOT mi-n'-HAR mitz-RA-yim ad ha-na-HAR ha-ga-DOL n'-har p'-RAT</i></p> | |
| <p>19 the Kenites, the Kenizzites, the Kadmonites,</p> | <p>יט אֶת־הַקֵּינִי וְאֶת־הַקֵּנִזִּי וְאֶת־הַקַּדְמוֹנִי:</p> |
| <p>20 the Hittites, the Perizzites, the Rephaim,</p> | <p>כ אֶת־הַחִתִּי וְאֶת־הַפְּרִזִּי וְאֶת־הַרְפָּאִים:</p> |
| <p>21 the Amorites, the Canaanites, the Girgashites, and the Jebusites."</p> | <p>כא וְאֶת־הָאֱמֹרִי וְאֶת־הַכְּנַעֲנִי וְאֶת־הַגִּרְגָּשִׁי וְאֶת־הַיְבוּסִי:</p> |
| <p>16¹ Sarai, Avram's wife, had borne him no children. She had an Egyptian maidservant whose name was Hagar.</p> | <p>טז א וְשָׂרַי אִשְׁתׁ אַבְרָם לֹא יָלְדָה לוֹ וְלֵהָרַץ שִׁפְחָה מִצְרַיִת וּשְׁמָהּ הָרָה:</p> |
| <p>2 And Sarai said to Avram, "Look, Hashem has kept me from bearing. Consort with my maid; perhaps I shall have a son through her." And Avram heeded Sarai's request.</p> | <p>ב וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם הִנֵּה־נָא עֲצֹרְנִי יְהוָה מִלְּדַת בְּאִנָּה אֶל־שִׁפְחָתִי אוּלַי אֲבָנָה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרַי:</p> |
| <p>3 So Sarai, Avram's wife, took her maid, Hagar the Egyptian—after Avram had dwelt in the land of Canaan ten years—and gave her to her husband Avram as concubine.</p> | <p>ג וַתִּקַּח שָׂרַי אִשְׁתׁ אַבְרָם אֶת־הָרָה הַמִּצְרַיִת שִׁפְחָתָה מִקֶּץ עֶשְׂרֵת שָׁנִים לְשִׁבַת אַבְרָם בְּאָרֶץ כְּנָעַן וַתִּתֵּן אֹתָהּ לְאַבְרָם אִשָּׁה לֹ לְאִשָּׁה:</p> |



15:18 To your offspring I assign this land In this monumental covenant between Hashem and Avraham, God states that on this day He has given the Land of Israel to Avraham's descendants. While Hashem uses the term *natatee* (נָתַתִּי), 'I have given,' in the past tense, in reference to generations that have not yet been born, *Rashi* explains that this is not a grammatical error. Since God's word is the ultimate

truth, it is as if it has already been done. Though it took more than four hundred years until this promise was fulfilled, the children of Avraham waited with faith. This patient waiting served as good practice for the nearly two thousand years of waiting that preceded our present return to Zion. With the birth of the State of Israel, another promise to Avraham has been fulfilled.

- 4 He cohabited with Hagar and she conceived; and when she saw that she had conceived, her mistress was lowered in her esteem.
- 5 And Sarai said to Avram, “The wrong done me is your fault! I myself put my maid in your bosom; now that she sees that she is pregnant, I am lowered in her esteem. Hashem decide between you and me!”
- 6 Avram said to Sarai, “Your maid is in your hands. Deal with her as you think right.” Then Sarai treated her harshly, and she ran away from her.
- 7 An angel of Hashem found her by a spring of water in the wilderness, the spring on the road to Shur,
- 8 and said, “Hagar, slave of Sarai, where have you come from, and where are you going?” And she said, “I am running away from my mistress Sarai.”
- 9 And the angel of Hashem said to her, “Go back to your mistress, and submit to her harsh treatment.”
- 10 And the angel of Hashem said to her, “I will greatly increase your offspring, And they shall be too many to count.”
- 11 The angel of Hashem said to her further, “Behold, you are with child And shall bear a son; You shall call him Ishmael, For Hashem has paid heed to your suffering.
- 12 He shall be a wild ass of a man; His hand against everyone, And everyone’s hand against him; He shall dwell alongside of all his kinsmen.”
- 13 And she called Hashem who spoke to her, “You Are El-roi,” by which she meant, “Have I not gone on seeing after He saw me!”
- 14 Therefore the well was called Beer-lahai-roi; it is between Kadesh and Bered.

ד וַיְבֹא אֶל-הָגָר וַתְּהַר וַתֵּרָא כִּי הָרְתָה וַתִּתְקַל גְּבֵרְתָּהּ בְּעֵינֶיהָ:

ה וַתֹּאמֶר שְׂרַי אֶל-אַבְרָם חֲמָסִי עָלַיךָ; אֲנִי נָתַתִּי שִׁפְחָתִי בְּחִיקְךָ וַתֵּרָא כִּי הָרְתָה וְאֶקַּל בְּעֵינֶיהָ יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶיךָ:

ו וַיֹּאמֶר אַבְרָם אֶל-שְׂרַי הִנֵּה שִׁפְחָתְךָ בְּיָדְךָ עֲשִׂי-לָהּ הַטּוֹב בְּעֵינֶיךָ וַתַּעֲנֶנּוּ שְׂרַי וַתִּבְרַח מִפְּנֵיהָ:

ז וַיִּמְצָאָהּ מַלְאָךְ יְהוָה עַל-עֵין הַמַּיִם בַּמִּדְבָּר עַל-הָעֵיז בְּדֶרֶךְ שׁוּר:

ח וַיֹּאמֶר הָגָר שִׁפְחַת שְׂרַי אִי-מֵזָה בָּאת וְאַנְהוּ תִּלְכִּי וַתֹּאמֶר מִפְּנֵי שְׂרַי גְּבֵרְתִּי אֲנִי בִרְחַת:

ט וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה שׁוּבִי אֶל-גְּבֵרְתְּךָ וְהִתְעַנִּי תַּחַת יָדֶיהָ:

י וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה הֲרֵבָה אַרְבֵּה אֶת-זַרְעֲךָ וְלֹא יִסְפָּר מֵרֵב:

יא וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה הִנֵּךְ הָרָה וְיִלְדֶתְּ בֵן וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל כִּי-שָׁמַע יְהוָה אֶל-עֲנֶיךָ:

יב וְהוּא יְהִי פָרָא אָדָם יָדוּ בְּכָל יוֹד כָּל בּוֹ וְעַל-פְּנֵי כָּל-אָחִיו יִשְׁכֵּן:

יג וַתִּקְרָא שֵׁם-יְהוָה הַדֹּבֵר אֵלֶיהָ אֶתְהָ אֵל רֹאֵי כִּי אָמְרָהּ הַגֵּם הֵלֵם רֹאֵיתִי אַחֲרַי רֹאֵי:

יד עַל-כֵּן קָרָא לְבְּאֵר לְבְּאֵר לַחֵי רֹאֵי הַנֵּה בֵּין-קָדֵשׁ וּבֵין בְּרֶד:

al KAYN ka-RA la-b'-AYR b'-AYR la-KHAI ro-EE hi-NAY vayn ka-DAYSH u-VAYN BA-red



16:14 Therefore the well was called Beer-lahai-roi

No longer able to bear her suffering in the home of her mistress Sara, Hagar runs to the desert in search of relief and solitude. According to Rabbi Samson Raphael Hirsch, when Hagar subsequently encounters the angel she realizes that one is never alone or out of

God’s sight. The well where this encounter takes place is therefore named *beer lachai ro-ee* (באר לחי ראי), the ‘well of the Living One who sees me’. Specifically in *Eretz Yisrael*, God’s presence and watchful eye is felt strongly, as it says in *Devarim* (11:12) “on which Hashem your God always keeps His eye.”



Rabbi Samson R. Hirsch (1808-1888)

- 15 Hagar bore a son to *Avram*, and *Avram* gave the son that Hagar bore him the name Ishmael. וַתֵּלֶד הַגֵּר לְאַבְרָם בֶּן וַיִּקְרָא אֲבָרָם שֵׁם־בְּנוֹ אֶשְׁרֵי־יִלְדָהּ הַגֵּר יִשְׁמָעֵאל׃
- 16 *Avram* was eighty-six years old when Hagar bore Ishmael to *Avram*. וְאַבְרָם בֶּן־שְׁמֹנִים שָׁנָה וַשֵּׁשׁ שָׁנִים בְּלִדְת־הַגֵּר אֶת־יִשְׁמָעֵאל לְאַבְרָם׃
- 17 ¹ When *Avram* was ninety-nine years old, *Hashem* appeared to *Avram* and said to him, “I am *El Shaddai*. Walk in My ways and be blameless. וַיְהִי אֲבָרָם בֶּן־תְּשַׁעִים שָׁנָה וַתֵּשַׁע שָׁנִים וַיֹּאֲרַא יְהוָה אֶל־אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי־אֵל שְׁדֵי הַתְּהַלֵּךְ לִפְנֵי וְהָיָה תָּמִים׃
- ² I will establish My covenant between Me and you, and I will make you exceedingly numerous.” וְאִתְּנָה בְרִיתִי בֵּינִי וּבֵינְךָ וְאַרְבֵּה אוֹתְךָ בְּמֵאד מְאֹד׃
- ³ *Avram* threw himself on his face; and *Hashem* spoke to him further, וַיִּפֹּל אֲבָרָם עַל־פָּנָיו וַיְדַבֵּר אֹתוֹ אֱלֹהִים לֵאמֹר׃
- ⁴ “As for Me, this is My covenant with you: You shall be the father of a multitude of nations. אֲנִי הִנֵּה בְרִיתִי אִתְּךָ וְהָיִיתָ לְאָב הַמּוֹן גּוֹיִם׃
- ⁵ And you shall no longer be called *Avram*, but your name shall be *Avraham*, for I make you the father of a multitude of nations. וְלֹא־יִקְרָא עוֹד אֶת־שִׁמְךָ אֲבָרָם וְהָיָה שִׁמְךָ אֲבָרָהָם כִּי אֲבִי־הַמּוֹן גּוֹיִם נִתְּתִיךָ׃
- ⁶ I will make you exceedingly fertile, and make nations of you; and kings shall come forth from you. וְהִפְרַתִּי אֹתְךָ בְּמֵאד מְאֹד וְנִתְּתִיךָ לְגוֹיִם וּמְלָכִים מִמֶּךָ יֵצְאוּ׃
- ⁷ I will maintain My covenant between Me and you, and your offspring to come, as an everlasting covenant throughout the ages, to be *Hashem* to you and to your offspring to come. וְהִקְמַתִּי אֶת־בְּרִיתִי בֵּינִי וּבֵינְךָ וּבֵין זַרְעֶךָ אַחֲרֶיךָ לְדֹרֹתָם לְבְרִית עוֹלָם לְהִיּוֹת לְךָ לְאֱלֹהִים וּלְזַרְעֶךָ אַחֲרֶיךָ׃
- ⁸ I assign the land you sojourn in to you and your offspring to come, all the land of Canaan, as an everlasting holding. I will be their God.” וְנִתַּתִּי לְךָ וּלְזַרְעֶךָ אַחֲרֶיךָ אֶת אֶרֶץ מִגְרֶיךָ אֶת כָּל־אֶרֶץ כְּנַעַן לְאֶחְזָת עוֹלָם וְהָיִיתִי לָהֶם לְאֱלֹהִים׃
- v'-na-ta-TEE l'-KHA ul-zar-a-KHA a-kha-RE-kha AYT E-retz m'-gu-RE-kha AYT kol E-retz k'-NA-an la-a-khu-ZAT o-LAM v'-ha-YEE-tee la-HEM LAay-lo-HEEM*
- ⁹ *Hashem* further said to *Avraham*, “As for you, you and your offspring to come throughout the ages shall keep My covenant. וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם וְאִתְּךָ אֶת־בְּרִיתִי תִשְׁמֹר אַתָּה וְזַרְעֶךָ אַחֲרֶיךָ לְדֹרֹתָם׃
- ¹⁰ Such shall be the covenant between Me and you and your offspring to follow which you shall keep: every male among you shall be circumcised. זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינִיכֶם וּבֵין זַרְעֶךָ אַחֲרֶיךָ הַמּוֹל לָכֶם כָּל־זָכָר׃
- ¹¹ You shall circumcise the flesh of your foreskin, and that shall be the sign of the covenant between Me and you. וְנִמְלַתֶם אֶת בָּשָׂר עֶרְלַתְכֶם וְהָיָה לְאוֹת בְּרִית בֵּינִי וּבֵינִיכֶם׃
- ¹² And throughout the generations, every male among you shall be circumcised at the age of eight days. As for the homeborn slave and the one bought from an outsider who is not of your offspring, וּבֶן־שְׁמֹנֶת יָמִים יְמוֹל לָכֶם כָּל־זָכָר לְדֹרֹתֵיכֶם יְלִיד בַּיִת וּמִקְנַת־כֶּסֶף מְכַל בֶּן־זָכָר אֲשֶׁר לֹא מִזַּרְעֶךָ הוּא׃

- 13 they must be circumcised, homeborn, and purchased alike. Thus shall My covenant be marked in your flesh as an everlasting pact.
- 14 And if any male who is uncircumcised fails to circumcise the flesh of his foreskin, that person shall be cut off from his kin; he has broken My covenant.”
- 15 And Hashem said to Avraham, “As for your wife Sarai, you shall not call her Sarai, but her name shall be Sara.
- 16 I will bless her; indeed, I will give you a son by her. I will bless her so that she shall give rise to nations; rulers of peoples shall issue from her.”
- 17 Avraham threw himself on his face and laughed, as he said to himself, “Can a child be born to a man a hundred years old, or can Sara bear a child at ninety?”
- 18 And Avraham said to Hashem, “O that Ishmael might live by Your favor!”
- 19 Hashem said, “Nevertheless, Sara your wife shall bear you a son, and you shall name him Yitzchak; and I will maintain My covenant with him as an everlasting covenant for his offspring to come.
- 20 As for Ishmael, I have heeded you. I hereby bless him. I will make him fertile and exceedingly numerous. He shall be the father of twelve chieftains, and I will make of him a great nation.
- 21 But My covenant I will maintain with Yitzchak, whom Sara shall bear to you at this season next year.”
- 22 And when He was done speaking with him, Hashem was gone from Avraham.
- יג המול ימול יליד ביתך ומקנת כסףך והיתה בריתי בבשרכם לברית עולם:
- יד וערל זכר אשר לא ימול את בשר ערלתו ונכרתה הנפש ההוא מעמיה את בריתי הפר:
- טו ויאמר אלהים אל אברהם שרי אשתך לא תקרא את שמה שרי כי שרה שמה:
- טז וברכתי אתה וגם נתתי ממנה לך בן וברכתיה והיתה לגוים מלכי עמים ממנה יהיו:
- יז ויפל אברהם על פניו ויצחק ויאמר בלבו הלבן מאה שנה יולד ואם שרה הבת תשעים שנה תלד:
- יח ויאמר אברהם אל האלהים לו ישמעאל יחיה לפניך:
- יט ויאמר אלהים אבל שרה אשתך ילדת לך בן וקראת את שמו יצחק והקמת את בריתי אתו לברית עולם לזרעו אחרי:
- כ ולישמעאל שמעתיד הנה ברכתי אתו והפריתי אתו והרביתי אתו במאד מאד שנים עשר נשיאם יוליד ונתתיו לגוי גדול:
- כא ואת בריתי אקים את יצחק אשר תלד לך שרה למועד הזה בשנה האחרת:
- כב ויכל לדבר אתו ויעל אלהים מעל אברהם:

v'-et b'-ree-TEE a-KEEM et yitz-KHAK a-SHER tay-LAYD l'-KHA sa-RAH la-mo-AYD ha-ZEH ba-sha-NAH ha-a-KHE-ret

17:21 But My covenant I will maintain with Yitzchak
Avraham was chosen to be God's emissary in this world, to live in the Land of Israel, and to establish a nation with a unique mission. But who would be Avraham's

heir, Ishmael or Yitzchak? This ambiguity is eliminated when Hashem declares that, although a great nation will emerge from Ishmael's lineage, Yitzchak is the chosen heir to Avraham's legacy and Eretz Yisrael.

- 23 Then *Avraham* took his son Ishmael, and all his homeborn slaves and all those he had bought, every male in *Avraham's* household, and he circumcised the flesh of their foreskins on that very day, as *Hashem* had spoken to him.
- 24 *Avraham* was ninety-nine years old when he circumcised the flesh of his foreskin,
- 25 and his son Ishmael was thirteen years old when he was circumcised in the flesh of his foreskin.
- 26 Thus *Avraham* and his son Ishmael were circumcised on that very day;
- 27 and all his household, his homeborn slaves and those that had been bought from outsiders, were circumcised with him.
- 18 **יח א** *Hashem* appeared to him by the terebinths of Mamre; he was sitting at the entrance of the tent as the day grew hot.
- 2 Looking up, he saw three men standing near him. As soon as he saw them, he ran from the entrance of the tent to greet them and, bowing to the ground,
- 3 he said, "My lords, if it please you, do not go on past your servant.
- 4 Let a little water be brought; bathe your feet and recline under the tree.
- 5 And let me fetch a morsel of bread that you may refresh yourselves; then go on—seeing that you have come your servant's way." They replied, "Do as you have said."
- 6 *Avraham* hastened into the tent to *Sara*, and said, "Quick, three *se'eem* of choice flour! Knead and make cakes!"
- ב וַיִּקַּח אַבְרָהָם אֶת־יִשְׁמָעֵאל בְּנוֹ וְאֵת כָּל־יְלִידֵי בֵיתוֹ וְאֵת כָּל־מִקְנֵת כֶּסֶףוֹ כָּל־זָכָר בְּאַנְשֵׁי בֵית אַבְרָהָם וַיְמַלְ אֹתָם בְּשׂוֹר עַרְלָתָם בְּעֶצֶם הַיּוֹם הַזֶּה כַּאֲשֶׁר דִּבֶּר אֲתוֹ אֱלֹהִים:
- ג וְאַבְרָהָם בְּן־תְּשָׁעִים וַתְּשַׁע שָׁנָה בְּהִמְלוֹ בְּשׂוֹר עַרְלָתוֹ:
- ד וַיִּשְׁמַעֵאל בְּנוֹ בְּן־שְׁלֹשׁ עֶשְׂרֵה שָׁנָה בְּהִמְלוֹ אֶת בְּשׂוֹר עַרְלָתוֹ:
- ה בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אַבְרָהָם וַיִּשְׁמַעֵאל בְּנוֹ:
- ו וְכָל־אֲנָשֵׁי בֵיתוֹ יְלִיד בַּיִת וּמִקְנֵת־כֶּסֶף מֵאֵת בְּנֵי־נֹכַר נִמְלוּ אֹתוֹ:
- יח א וַיֵּרָא אֵלָיו יְהוָה בְּאֵלֵי מַמְרָא וְהוּא יָשָׁב פֶּתַח־הָאֵהָל כְּחֹם הַיּוֹם:
- ב וַיֵּשֶׁא עֵינָיו וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אָנָשִׁים נֹצְבִים עָלָיו וַיֵּרָא וַיֵּרֶץ לְקִרְאָתָם מִפֶּתַח הָאֵהָל וַיִּשְׁתַּחוּ אַרְצָה:
- ג וַיֹּאמֶר אֲדֹנָי אִם־נָא מִצָּאתִי חֹן בְּעֵינֶיךָ אֶל־נָא תַעֲבֹר מֵעַל עַבְדְּךָ:
- ד וַיִּקְח־נָא מֵעֵט־מַיִם וּרְחֹצוּ רַגְלֵיכֶם וְהִשְׁעֲנוּ תַחַת הָעֵץ:
- ה וְאִקְחָה פֶתַח־לֶחֶם וְסַעְדוּ לְבַבְכֶם אַחַר תַּעֲבְרוּ כִי־עַל־כֵּן עֲבַרְתֶּם עַל־עַבְדְּכֶם וַיֹּאמְרוּ כֵן תַּעֲשֶׂה כַּאֲשֶׁר דִּבַּרְתָּ:
- ו וַיַּמְהַר אַבְרָהָם הָאֵהָלָה אֶל־שָׂרָה וַיֹּאמֶר מְהֵרָה שְׁלֹשׁ סְאִים קִמַּח סֹלֶת לֹשִׁי וַעֲשֵׂי עֲגוֹת:

va-yay-RA ay-LAV a-do-NAI b'-ay-lo-NAY mam-RAY v'-HU yo-SHAYV pe-takh
ha-O-hel k'-KHOM ha-YOM



Terebinth tree
at Nachal Sanin



18:1 By the terebinths of Mamre Mamre was the name of *Avraham's* ally (Genesis 14:13). *Rashi* explains that of his three allies, Mamre was the only one who supported the idea of circumcision, and it was for this reason that *Hashem* reveals himself to *Avraham* in his territory. This teaches us an important

lesson: A person should choose to live in a place conducive to spiritual growth. Choosing to live in the Land of Israel means choosing an environment that can foster a person's spiritual development and relationship with God.

- 7 Then Avraham ran to the herd, took a calf, tender and choice, and gave it to a servant-boy, who hastened to prepare it.
- 8 He took curds and milk and the calf that had been prepared and set these before them; and he waited on them under the tree as they ate.
- 9 They said to him, "Where is your wife Sara?" And he replied, "There, in the tent."
- 10 Then one said, "I will return to you next year, and your wife Sara shall have a son!" Sara was listening at the entrance of the tent, which was behind him.
- 11 Now Avraham and Sara were old, advanced in years; Sara had stopped having the periods of women.
- 12 And Sara laughed to herself, saying, "Now that I am withered, am I to have enjoyment—with my husband so old?"
- 13 Then Hashem said to Avraham, "Why did Sara laugh, saying, 'Shall I in truth bear a child, old as I am?'"
- 14 Is anything too wondrous for Hashem? I will return to you at the same season next year, and Sara shall have a son."
- 15 Sara lied, saying, "I did not laugh," for she was frightened. But He replied, "You did laugh."
- 16 The men set out from there and looked down toward Sodom, Avraham walking with them to see them off.
- 17 Now Hashem had said, "Shall I hide from Avraham what I am about to do,
- 18 since Avraham is to become a great and populous nation and all the nations of the earth are to bless themselves by him?
- 19 For I have singled him out, that he may instruct his children and his posterity to keep the way of Hashem by doing what is just and right, in order that Hashem may bring about for Avraham what He has promised him."
- 20 Then Hashem said, "The outrage of Sodom and Gomorrah is so great, and their sin so grave!
- וְאֶל־הַבָּקָר רָץ אַבְרָהָם וַיִּקַּח בֶּן־בָּקָר
רֶךְ וְטוֹב וַיִּתֵּן אֶל־הַנְּעָר וַיְמַהֵר לַעֲשׂוֹת
אֹתוֹ:
- וַיִּקַּח חֲמֵאָה וּחֵלֶב וּבֶן־הַבָּקָר אֲשֶׁר
עָשָׂה וַיִּתֵּן לִפְנֵיהֶם וְהוּא עֹמֵד עֲלֵיהֶם
תַּחַת הָעֵץ וַיֹּאכְלוּ:
- וַיֹּאמְרוּ אֵלָיו אַיֵּה שְׂרָה אֲשֶׁתְּךָ וַיֹּאמֶר
הִנֵּה בַּאֲהֶל:
- וַיֹּאמֶר שׁוּב אֲשׁוּב אֵלֶיךָ כְּעַת חַיָּה
וְהִנֵּה־בֵן לְשָׂרָה אֲשֶׁתְּךָ וְשָׂרָה שָׁמְעַת
פֶּתַח הָאֲהֶל וְהוּא אַחֲרָיו:
- וְאַבְרָהָם וְשָׂרָה זָקֵנִים בְּאִים בְּיָמִים
חֲדָל לְהוֹיֵת לְשָׂרָה אַרְחַ כְּנָשִׁים:
- וַתִּצְחַק שְׂרָה בְּקִרְבָּהּ לֵאמֹר אַחֲרַי
בְּלִתי הֲיִתְהַי לִי עַדנָה וְאֵדְנִי זָקֵן:
- וַיֹּאמֶר יְהוָה אֶל־אַבְרָהָם לְמָה זֶה
צָחַקָה שְׂרָה לֵאמֹר הֲאִם אֶמְנָם אֶלֶד
וְאַנִּי זָקֵנָתִי:
- וְהִפְלֵא מִיְהוָה דְּבַר לְמוֹעֵד אֲשׁוּב
אֵלֶיךָ כְּעַת חַיָּה וּלְשָׂרָה בֵּן:
- וַתִּכְחַשׂ שְׂרָה לֵאמֹר לֹא צָחַקְתִּי כִּי
יֵרָאָה וַיֹּאמֶר לֹא כִּי צָחַקְתִּי:
- וַיִּקְמוּ מִשָּׁם הָאֲנָשִׁים וַיִּשְׁכַּפוּ עַל־פְּנֵי
סֹדֶם וְאַבְרָהָם הִלֵּךְ עִמָּם לְשַׁלְחָם:
- וַיְהוֶה אָמַר הַמַּכְסָּה אֲנִי מֵאַבְרָהָם
אֲשֶׁר אֲנִי עֹשֶׂה:
- וְאַבְרָהָם הָיוּ יְהִיָּה לְגוֹי גָדוֹל וְעַצוֹם
וּנְבָרְכוּ בוֹ כָּל גּוֹיֵי הָאָרֶץ:
- כִּי יַדְעִיתִי לְמַעַן אֲשֶׁר יִצְוֶה אֶת־בְּנָיו
וְאֶת־בֵּיתוֹ וְשָׁמְרוּ דְרָךְ יְהוָה
לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הִבִּיא
יְהוָה עַל־אַבְרָהָם אֶת־אֲשֶׁר־דִּבֶּר עֲלָיו:
- וַיֹּאמֶר יְהוָה זַעֲקַת סֹדֶם וְעַמָּהּ כִּי
רָבָה וְחַטָּאתָם כִּי כָבְדָה מְאֹד:

- 21 I will go down to see whether they have acted altogether according to the outcry that has reached Me; if not, I will take note.”
- 22 The men went on from there to Sodom, while *Avraham* remained standing before *Hashem*.
- 23 *Avraham* came forward and said, “Will You sweep away the innocent along with the guilty?”
- 24 What if there should be fifty innocent within the city; will You then wipe out the place and not forgive it for the sake of the innocent fifty who are in it?
- 25 Far be it from You to do such a thing, to bring death upon the innocent as well as the guilty, so that innocent and guilty fare alike. Far be it from You! Shall not the Judge of all the earth deal justly?”
- 26 And *Hashem* answered, “If I find within the city of Sodom fifty innocent ones, I will forgive the whole place for their sake.”
- 27 *Avraham* spoke up, saying, “Here I venture to speak to my Lord, I who am but dust and ashes:
- 28 What if the fifty innocent should lack five? Will You destroy the whole city for want of the five?” And He answered, “I will not destroy if I find forty-five there.”
- 29 But he spoke to Him again, and said, “What if forty should be found there?” And He answered, “I will not do it, for the sake of the forty.”
- 30 And he said, “Let not my Lord be angry if I go on: What if thirty should be found there?” And He answered, “I will not do it if I find thirty there.”
- 31 And he said, “I venture again to speak to my Lord: What if twenty should be found there?” And He answered, “I will not destroy, for the sake of the twenty.”
- 32 And he said, “Let not my Lord be angry if I speak but this last time: What if ten should be found there?” And He answered, “I will not destroy, for the sake of the ten.”
- 33 When *Hashem* had finished speaking to *Avraham*, He departed; and *Avraham* returned to his place.
- כא אֲרִדָּה נָא וְאֶרְאֶה הַכְּצַעֲקוֹתָהּ הַבָּאָה אֵלַי עֲשׂוּ כֻלָּהּ וְאִם-לֹא אֲדַעָה:
- כב וַיִּפְּנוּ מִשָּׁם הָאֲנָשִׁים וַיֵּלְכוּ סְדֹמָה וְאַבְרָהָם עֹדֵדְנוּ עִמָּד לִפְנֵי יְהוָה:
- כג וַיָּגֶשׁ אַבְרָהָם וַיֹּאמֶר הֲאֵף תִּסְפֶּה צְדִיק עִם-רָשָׁע:
- כד אוּלַי יֵשׁ חֲמִשִּׁים צְדִיקִים בְּתוֹךְ הָעִיר הֲאֵף תִּסְפֶּה וְלֹא-תִשָּׂא לְמָקוֹם לְמַעַן חֲמִשִּׁים הַצְדִּיקִים אֲשֶׁר בְּקִרְבָּהּ:
- כה חֲלִלָה לָךְ מֵעֲשׂוֹת כַּדָּבָר הַזֶּה לְהַמִּית צְדִיק עִם-רָשָׁע וְהִיָּה כַצְדִּיק כְּרָשָׁע חֲלִלָה לָךְ הַשְּׁפֵט כָּל-הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט:
- כו וַיֹּאמֶר יְהוָה אִם-אֶמְצָא בְּסֹדֶם חֲמִשִּׁים צְדִיקִים בְּתוֹךְ הָעִיר וְנִשְׁאָתִי לְכָל-הַמָּקוֹם בְּעִבּוּרָם:
- כז וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה-נָא הוֹאֲלֹתִי לְדַבֵּר אֶל-אֲדֹנָי וְאֲנֹכִי עֹפָר וְאֵפֶר:
- כח אוּלַי יִחְסְרוּן חֲמִשִּׁים הַצְדִּיקִים חֲמִשָּׁה הַתְּשֻׁחִית בַּחֲמִשָּׁה אֶת-כָּל-הָעִיר וַיֹּאמֶר לֹא אֲשַׁחִית אִם-אֶמְצָא שָׁם אַרְבָּעִים וַחֲמִשָּׁה:
- כט וַיִּסֹּף עוֹד לְדַבֵּר אֵלָיו וַיֹּאמֶר אוּלַי יִמְצְאוּן שָׁם אַרְבָּעִים וַיֹּאמֶר לֹא אַעֲשֶׂה בְּעִבּוּר הָאַרְבָּעִים:
- ל וַיֹּאמֶר אֵל-נָא יָחַר לְאֲדֹנָי וְאֲדַבְּרָה אוּלַי יִמְצְאוּן שָׁם שְׁלֹשִׁים וַיֹּאמֶר לֹא אַעֲשֶׂה אִם-אֶמְצָא שָׁם שְׁלֹשִׁים:
- לא וַיֹּאמֶר הִנֵּה-נָא הוֹאֲלֹתִי לְדַבֵּר אֶל-אֲדֹנָי אוּלַי יִמְצְאוּן שָׁם עֶשְׂרִים וַיֹּאמֶר לֹא אֲשַׁחִית בְּעִבּוּר הָעֶשְׂרִים:
- לב וַיֹּאמֶר אֵל-נָא יָחַר לְאֲדֹנָי וְאֲדַבְּרָה אֶךְ-הַפַּעַם אוּלַי יִמְצְאוּן שָׁם עֶשְׂרֵה וַיֹּאמֶר לֹא אֲשַׁחִית בְּעִבּוּר הָעֶשְׂרֵה:
- לג וַיֵּלֶךְ יְהוָה כְּאֲשֶׁר כָּלָה לְדַבֵּר אֶל-אַבְרָהָם וְאַבְרָהָם שָׁב לְמָקוֹמוֹ:

- 19¹ The two angels arrived in Sodom in the evening, as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to greet them and, bowing low with his face to the ground,
- ² he said, “Please, my lords, turn aside to your servant’s house to spend the night, and bathe your feet; then you may be on your way early.” But they said, “No, we will spend the night in the square.”
- ³ But he urged them strongly, so they turned his way and entered his house. He prepared a feast for them and baked unleavened bread, and they ate.
- ⁴ They had not yet lain down, when the townspeople, the men of Sodom, young and old—all the people to the last man—gathered about the house.
- ⁵ And they shouted to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us, that we may be intimate with them.”
- ⁶ So Lot went out to them to the entrance, shut the door behind him,
- ⁷ and said, “I beg you, my friends, do not commit such a wrong.
- ⁸ Look, I have two daughters who have not known a man. Let me bring them out to you, and you may do to them as you please; but do not do anything to these men, since they have come under the shelter of my roof.”
- ⁹ But they said, “Stand back! The fellow,” they said, “came here as an alien, and already he acts the ruler! Now we will deal worse with you than with them.” And they pressed hard against the person of Lot, and moved forward to break the door.
- ¹⁰ But the men stretched out their hands and pulled Lot into the house with them, and shut the door.
- ¹¹ And the people who were at the entrance of the house, young and old, they struck with blinding light, so that they were helpless to find the entrance.
- ¹² Then the men said to Lot, “Whom else have you here? Sons-in-law, your sons and daughters, or anyone else that you have in the city—bring them out of the place.

יט א וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סָדְמָה בְּעֶרְבַּי
וְלוֹט יָשֵׁב בְּשַׁעַר־סֹדֹם וַיִּרְאֵהוּ לֹט וַיִּקָּם
לְקִרְאתָם וַיִּשְׁתַּחוּ אַפָּיִם אַרְצָה:

ב וַיֹּאמֶר הִנֵּה נָא־אֲדֹנָי סוּרוּ נָא אֵלַי
בַּיִת עֲבַדְכֶם וְלִינִי וּרְחֲצוּ רַגְלֵיכֶם
וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדֹרְכְכֶם וַיֹּאמְרוּ
לֹא כִי בְרַחוּב נָלִין:

ג וַיִּפְצְרוּ בָם מְאֹד וַיִּסְרוּ אֵלָיו וַיָּבֹאוּ אֵלָי
בֵּיתוֹ וַיַּעַשׂ לָהֶם מִשְׁתֶּה וּמִצּוֹת אֶפֶה
וַיֹּאכְלוּ:

ד טָרַם יִשְׁכְּבוּ וְאָנְשֵׁי הָעִיר אָנְשֵׁי סֹדֹם
נִסְבּוּ עַל־הַבַּיִת מִנְעֵר וְעַד־זֶקֶן כָּל־
הָעָם מִקְצֵה:

ה וַיִּקְרָאוּ אֶל־לוֹט וַיֹּאמְרוּ לוֹ אֵיךְ
הָאֲנָשִׁים אֲשֶׁר־בָּאוּ אֵלֶיךָ הַלַּיְלָה
הוֹצִיאֵם אֵלֵינוּ וְנִדְעָה אִתָּם:

ו וַיֵּצֵא אֲלֵהֶם לוֹט הַפֶּתַחַה וַהֲדִלַת סָגַר
אֲחֵרָיו:

ז וַיֹּאמֶר אֶל־נָא אַחֵי תָרְעוּ:

ח הִנֵּה־נָא לִי שְׁתֵּי בָנוֹת אֲשֶׁר לֹא־יָדְעוּ
אִישׁ אוֹצִיאָה־נָא אֶתְהֶן אֵלֵיכֶם וַעֲשׂוּ
לָהֶן כָּטוֹב בְּעֵינֵיכֶם רַק לְאֲנָשִׁים הֵאל
אֶל־תַּעֲשׂוּ דָבָר כִּי־עַל־כֵּן בָּאוּ בְצֵל
קִרְתִּי:

ט וַיֹּאמְרוּ גִשְׁ־הִלָּאָה וַיֹּאמְרוּ הֲאֶחָד בָּא־
לָגוֹר וַיִּשְׁפֹּט שְׁפוֹט עֵתָה נָרַע לָךְ מֵהֶם
וַיִּפְצְרוּ בְּאִישׁ בְּלוֹט מְאֹד וַיִּגְשׂוּ לְשֹׁבֵר
הַדֶּלֶת:


י וַיִּשְׁלַחוּ הָאֲנָשִׁים אֶת־יָדָם וַיִּבְיִאוּ אֶת־
לוֹט אֲלֵיהֶם הַבַּיְתָה וְאֶת־הַדֶּלֶת סָגְרוּ:

יא וְאֶת־הָאֲנָשִׁים אֲשֶׁר־פָּתַח הַבַּיִת הֵכּוּ
בְּסַנְגָּרִים מִקִּטָּן וְעַד־גָּדוֹל וַיִּלְאוּ לְמִצָּא
הַפֶּתַח:

יב וַיֹּאמְרוּ הָאֲנָשִׁים אֶל־לוֹט עַד מִי־לָךְ
כֹּה חָתָן וּבְנִיךָ וּבְנֵי־יָדְךָ וְכָל אֲשֶׁר־לָךְ
בְּעִיר הוֹצֵא מִן־הַמָּקוֹם:

- 13 For we are about to destroy this place; because the outcry against them before *Hashem* has become so great that *Hashem* has sent us to destroy it.”
- 14 So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, “Up, get out of this place, for *Hashem* is about to destroy the city.” But he seemed to his sons-in-law as one who jests.
- 15 As dawn broke, the angels urged Lot on, saying, “Up, take your wife and your two remaining daughters, lest you be swept away because of the iniquity of the city.”
- 16 Still he delayed. So the men seized his hand, and the hands of his wife and his two daughters—in *Hashem*’s mercy on him—and brought him out and left him outside the city.
- 17 When they had brought them outside, one said, “Flee for your life! Do not look behind you, nor stop anywhere in the Plain; flee to the hills, lest you be swept away.”
- 18 But Lot said to them, “Oh no, my lord!
- 19 You have been so gracious to your servant, and have already shown me so much kindness in order to save my life; but I cannot flee to the hills, lest the disaster overtake me and I die.
- 20 Look, that town there is near enough to flee to; it is such a little place! Let me flee there—it is such a little place—and let my life be saved.”
- 21 He replied, “Very well, I will grant you this favor too, and I will not annihilate the town of which you have spoken.
- 22 Hurry, flee there, for I cannot do anything until you arrive there.” Hence the town came to be called Zoar.
- 23 As the sun rose upon the earth and Lot entered Zoar,
- 24 *Hashem* rained upon Sodom and Gomorrah sulfurous fire from *Hashem* out of heaven.
- יג כִּי־מִשְׁחָתִים אָנְחָנוּ אֶת־הַמָּקוֹם הַזֶּה כִּי־גִדְלָה צַעֲקַתָּם אֶת־פְּנֵי יְהוָה וַיִּשְׁלַחנִי יְהוָה לְשַׁחֲתָהּ:
- יד וַיֵּצֵא לוֹט וַיְדַבֵּר אֶל־חֲתָנָיו לֵקְחֵי בְנֹתָיו וַיֹּאמְרוּ קוּמוּ צְאוּ מִן־הַמָּקוֹם הַזֶּה כִּי־מִשְׁחָתִית יְהוָה אֶת־הָעִיר וַיְהִי כַמְצַחֵק בְּעֵינֵי חֲתָנָיו:
- טו וַכִּמוֹ הַשָּׁחַר עָלָה וַיֹּאצִּצוּ הַמַּלְאָכִים בְּלוֹט לֵאמֹר קוּם קַח אֶת־אִשְׁתְּךָ וְאֶת־שְׁתֵּי בְנֹתֶיךָ הַנִּמְצָאֹת פְּנֵי־תְּסֹפֶה בְּעוֹן הָעִיר:
- טז וַיִּתְמַהֲמַה וַיַּחְזְקוּ הָאֲנָשִׁים בְּיָדוֹ וּבְיַד־אִשְׁתּוֹ וּבְיַד־שְׁתֵּי בְנֹתָיו בַּחֲמַלַת יְהוָה עֲלָיו וַיֵּצְאוּהוּ וַיַּנְחֵהוּ מִחוּץ לָעִיר:
- יז וַיְהִי כְהוֹצִיאֵם אֹתָם הַחוּצָה וַיֹּאמֶר הַמַּלְט עַל־נַפְשְׁךָ אֶל־תִּבִּיט אַחֲרֶיךָ וְאַל־תַּעֲמֵד בְּכָל־הַכֶּכֶר הַהָרָה הַמַּלְט פְּנֵי־תְּסֹפֶה:
- יח וַיֹּאמֶר לוֹט אֵלֵהֶם אֵלֶינִי:
- יט הִנְהִינָא מִצָּא עֲבָדְךָ חֵן בְּעֵינֶיךָ וַתְּגַדְּלֵי חַסְדְּךָ אֲשֶׁר עָשִׂיתָ עִמָּדִי לְהַחִיּוֹת אֶת־נַפְשִׁי וְאַנְכִי לֹא אוֹכַל לְהַמְלִיט הַהָרָה פְּנֵי־תִדְבַקְנִי הָרָעָה וּמָתִי:
- כ הִנְהִינָא הָעִיר הַזֹּאת קְרִיבָה לְנוֹס שָׁמָּה וְהִיא מִצְעָר אִמְלֹטָה נָא שָׁמָּה הֲלֹא מִצְעָר הוּא וַתַּחֲיֵי נַפְשִׁי:
- כא וַיֹּאמֶר אֵלָיו הִנֵּה נִשְׂאֲתִי פָנֶיךָ גַם לְדַבֵּר הַזֶּה לְבִלְתִּי הַפְּכִי אֶת־הָעִיר אֲשֶׁר דִּבַּרְתָּ:
- כב מַה־הַמַּלְט שָׁמָּה כִּי לֹא אוֹכַל לַעֲשׂוֹת דָּבָר עַד־בֹּאֵךְ שָׁמָּה עַל־כֵּן קָרָא שְׁם־הָעִיר צוֹעַר:
- כג הַשָּׁמֶשׁ יָצָא עַל־הָאָרֶץ וְלוֹט בָּא צַעֲרָה:
- כד וַיְהוֶה הַמֵּטִיר עַל־סְדוֹם וְעַל־עֲמֹרָה גַּפְרִית וְאֵשׁ מֵאֵת יְהוָה מִן־הַשָּׁמַיִם:

- 25 He annihilated those cities and the entire Plain, and all the inhabitants of the cities and the vegetation of the ground. כה
וַיִּהְיֶה כְּהַחֲרֹבֵת אֶת־הָעָרִים הָאֵלֶּה וְאֶת־כָּל־הַכֶּכֶר וְאֶת־כָּל־יֹשְׁבֵי הָעָרִים וְצִמְחַת הָאֲדָמָה:
va-ya-ha-FOKH et he-a-REEM ha-AYL v'-AYT kol ha-ki-KAR v'-AYT kol yo-sh'-VAY he-a-REEM v'-TZE-makh ha-a-da-MAH
- 26 Lot's wife looked back, and she thereupon turned into a pillar of salt. כז
וַתִּבֹּט אֶשְׁתּוֹ מֵאַחֲרָיו וַתִּהְיֶה נְצִיב מֶלַח:
כז וַיִּשְׁכַּם אַבְרָהָם בַּבֹּקֶר אֶל־הַמָּקוֹם אֲשֶׁר־עָמַד שָׁם אֶת־פָּנָיו יְהוָה:
- 27 Next morning, Avraham hurried to the place where he had stood before Hashem, כח
כח וַיִּשְׁקֹף עַל־פְּנֵי סוּדָם וַעֲמִרָה וְעַל־כָּל־פְּנֵי אֶרֶץ הַכֶּכֶר וַיִּרְא יְהוָה עֹלָה קֵיטֹר הָאֲרָץ כְּקֵיטֹר הַכֶּבֶשׂן:
- 28 and, looking down toward Sodom and Gomorrah and all the land of the Plain, he saw the smoke of the land rising like the smoke of a kiln. כט
כט וַיְהִי בִשְׁחַת אֱלֹהִים אֶת־עָרֵי הַכֶּכֶר וַיִּזְכֹּר אֱלֹהִים אֶת־אַבְרָהָם וַיִּשְׁלַח אֶת־לוֹט מִתּוֹךְ הַהֶפְכָּה בְּהַפֵּךְ אֶת־הָעָרִים אֲשֶׁר־יָשֵׁב בָּהֶן לוֹט:
- 29 Thus it was that, when Hashem destroyed the cities of the Plain and annihilated the cities where Lot dwelt, Hashem was mindful of Avraham and removed Lot from the midst of the upheaval. ל
ל וַיַּעַל לוֹט מִצּוֹעַר וַיֵּשֶׁב בְּהָר וּשְׁתֵּי בָנָתָיו עִמּוֹ כִּי יָרָא לְשֹׁכֵת בְּצוֹעַר וַיֵּשֶׁב בְּמַעְרָה הוּא וּשְׁתֵּי בָנָתָיו:
- 30 Lot went up from Zoar and settled in the hill country with his two daughters, for he was afraid to dwell in Zoar; and he and his two daughters lived in a cave. לא
לא וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְּעִירָה אֲבִינוּ זָקֵן וְאִישׁ אֵין בְּאֶרֶץ לְבוֹא עֲלֵינוּ כְּדָרֹךְ כָּל־הָאֲרָץ:
- 31 And the older one said to the younger, "Our father is old, and there is not a man on earth to consort with us in the way of all the world. לב
לב לָכֵּה נִשְׁקָה אֶת־אֲבִינוּ יוֹן וְנִשְׁכָּבָה עִמּוֹ וְנַחֲיָה מֵאֲבִינוּ זָרַע:
- 32 Come, let us make our father drink wine, and let us lie with him, that we may maintain life through our father." לג
לג וַתִּשְׁקֶינּוּ אֶת־אָבִיהֶן יוֹן בְּלִילָה הוּא וַתִּבְּא הַבְּכִירָה וַתִּשְׁכַּב אֶת־אָבִיהָ וְלֹא־יָדָע בִּשְׁכָבָהּ וּבִקְוָמָה:
- 33 That night they made their father drink wine, and the older one went in and lay with her father; he did not know when she lay down or when she rose. לד
לד וַיְהִי מִמָּחֳרָת וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְּעִירָה הִן־שִׁכַּבְתִּי אִמְשׁ אֶת־אָבִי נִשְׁקָנּוּ יוֹן גַּם־הַלִּילָה וּבְאִי שִׁכְבִּי עִמּוֹ וְנַחֲיָה מֵאֲבִינוּ זָרַע:
- 34 The next day the older one said to the younger, "See, I lay with Father last night; let us make him drink wine tonight also, and you go and lie with him, that we may maintain life through our father."

 **19:25 And the vegetation of the ground** The destruction of Sodom is complete, total annihilation. The obliteration includes not just the people, but also the overturning of the city and the very earth they resided on. The *Ramban* comments that here, God set a precedent that the Land of Israel, which includes Sodom, does not tolerate corruption. This serves as a warning for future inhabitants of this holy

place to guard their behavior. As it says in *Sefer Devarim* (29:22,24) "all its soil devastated by sulfur and salt, beyond sowing and producing, no grass growing in it, just like the upheaval of Sodom and Gomorrah... Because they forsook the covenant that the LORD, God of their fathers, made with them when He freed them from the land of Egypt... because they forsook the covenant of Hashem."



Ramban
(1194-1270)

- 35 That night also they made their father drink wine, and the younger one went and lay with him; he did not know when she lay down or when she rose. לה וַתִּשְׁקֶינּוּ גַם בַּלַּיְלָה הַהוּא אֶת־אָבִיהֶן יִין וַתִּקַּם הַצְעִירָה וַתִּשְׁכַּב עִמּוֹ וְלֹא יָדַע בְּשִׁכְבָּהּ וּבִקְמָהּ:
- 36 Thus the two daughters of Lot came to be with child by their father. לו וַתִּהְרִינּוּ שְׁתֵּי בְנוֹת־לוֹט מֵאָבִיהֶן:
- 37 The older one bore a son and named him Moab; he is the father of the Moabites of today. לו וַתֵּלֶד הַבְּכִירָה בֶן וַתִּקְרָא שְׁמוֹ מוֹאָב הוּא אָבִי־מוֹאָב עַד־הַיּוֹם:
- 38 And the younger also bore a son, and she called him Ben-ammi; he is the father of the Ammonites of today. לה וְהַצְעִירָה גַם־הוּא יָלְדָה בֶן וַתִּקְרָא שְׁמוֹ בֶן־עַמִּי הוּא אָבִי בְנֵי־עַמּוֹן עַד־הַיּוֹם:
- 20 **1** *Avraham* journeyed from there to the region of the Negev and settled between Kadesh and Shur. While he was sojourning in Gerar, א כ וַיִּסַּע מִשָּׁם אַבְרָהָם אֶרְצָה הַנֶּגֶב וַיָּשָׁב בֵּין־קַדְשׁ וּבֵין שׁוּר וַיֵּגֶר בְּגֵרָר:
- va-yi-SA mi-SHAM av-ra-HAM AR-tzah ha-NE-gev va-YAY-shev bayn ka-DAYSH u-VAYN SHUR va-YA-gor big-RAR*
- 2 *Avraham* said of *Sara* his wife, “She is my sister.” So King Abimelech of Gerar had *Sara* brought to him. ב וַיֹּאמֶר אַבְרָהָם אֶל־שָׂרָה אֵשֶׁתּוֹ אַחֲתִי הוּא וַיִּשְׁלַח אַבְיִמֶלֶךְ מֶלֶךְ גֵּרָר וַיִּקַּח אֶת־שָׂרָה:
- va-YO-mer av-ra-HAM el sa-RAH ish-TO a-KHO-tee HEE va-yish-LAKH a-vee-ME-lekh ME-lekh g'-RAR va-yi-KAKH et sa-RAH*
- 3 But *Hashem* came to Abimelech in a dream by night and said to him, “You are to die because of the woman that you have taken, for she is a married woman.” ג וַיָּבֵא אֱלֹהִים אֶל־אַבְיִמֶלֶךְ בַּחֲלוֹם הַלַּיְלָה וַיֹּאמֶר לוֹ הִנֵּנּוּ מֵת עַל־הָאִשָּׁה אֲשֶׁר־לָקַחְתָּ וְהוּא בְעֵלְתָּ בְעַלְתָּ:



20:1 Avraham journeyed from there Scripture does not provide any reason for *Avraham*'s travels. Consequently, Rabbi David Kimchi, a medieval commentator and grammarian known as the *Radak*, posits that *Avraham* travels in order to dwell in the different parts of the land that *Hashem* gave to him. By residing in various places, even for short periods of time, *Avraham* thereby adds his own effort to acquire the breadth and width of the land promised to him. In this way, *Avraham* is fulfilling God's command "walk about the land" (Genesis 13:17). Saddened by the loss of the cities of Sodom and Gomorrah, *Avraham* wonders if the destruction could have been prevented by his presence there. He resolves to reach further areas in *Eretz Yisrael*.



20:2 So King Abimelech of Gerar had Sara brought to him Although *Sara* was taken captive by both Pharaoh (Genesis 12:19) and

Abimelech, her courage and bravery inspired many Jewish women over the centuries, especially those who carried her name. Sarah Braverman, the "first lady of the IDF," was born in Romania in 1918, and arrived in Israel when she was 20 years old. Upon her arrival, she immediately joined the Jewish liberation movement. Braverman was one of the first women to join "*Palmach*," the special fighting forces of the Haganah and one of the forerunners of the Israeli army. Braverman was chosen to be one of three women in a group of 37 Palmach fighters to take part in the 1943 parachuting mission behind enemy lines into Nazi Europe. After the creation of the State of Israel, Braverman helped establish the IDF Women's Corps. Sarah Braverman truly lived up to her namesake, the original *Sara*. She was a brave and devoted Jewish heroine, who put her life on the line time and again to protect and defend her people.



Sarah Braverman
(1918-2013)

- 4 Now Abimelech had not approached her. He said, “O *Hashem*, will You slay people even though innocent?”
- 5 He himself said to me, ‘She is my sister!’ And she also said, ‘He is my brother.’ When I did this, my heart was blameless and my hands were clean.”
- 6 And *Hashem* said to him in the dream, “I knew that you did this with a blameless heart, and so I kept you from sinning against Me. That was why I did not let you touch her.
- 7 Therefore, restore the man’s wife—since he is a *navi*, he will intercede for you—to save your life. If you fail to restore her, know that you shall die, you and all that are yours.”
- 8 Early next morning, Abimelech called his servants and told them all that had happened; and the men were greatly frightened.
- 9 Then Abimelech summoned *Avraham* and said to him, “What have you done to us? What wrong have I done that you should bring so great a guilt upon me and my kingdom? You have done to me things that ought not to be done.
- 10 What, then,” Abimelech demanded of *Avraham*, “was your purpose in doing this thing?”
- 11 “I thought,” said *Avraham*, “surely there is no fear of *Hashem* in this place, and they will kill me because of my wife.
- 12 And besides, she is in truth my sister, my father’s daughter though not my mother’s; and she became my wife.
- 13 So when *Hashem* made me wander from my father’s house, I said to her, ‘Let this be the kindness that you shall do me: whatever place we come to, say there of me: He is my brother.’”
- 14 Abimelech took sheep and oxen, and male and female slaves, and gave them to *Avraham*; and he restored his wife *Sara* to him.
- 15 And Abimelech said, “Here, my land is before you; settle wherever you please.”
- 16 And to *Sara* he said, “I herewith give your brother a thousand pieces of silver; this will serve you as vindication before all who are with you, and you are cleared before everyone.”
- ד וַאֲבִימֶלֶךְ לֹא קָרַב אֵלֶיהָ וַיֹּאמֶר אֲדֹנָי הַגּוֹי גַּם צִדִּיק תִּהְיֶה׃
- ה הֲלֹא הוּא אָמַרְלִי אַחֲתִי הוּא וְהִיא גַּם־הִוא אָמְרָה אַחִי הוּא בְּתַם־לִבִּבִי וּבְנִקְיָן כְּפִי עֲשִׂיתִי זֹאת׃
- ו וַיֹּאמֶר אֵלָיו הָאֱלֹהִים בְּחֹלֶם גַּם אֲנֹכִי יָדַעְתִּי כִּי בְּתַם־לִבְבְךָ עֲשִׂיתָ זֹאת וְאֶחָשֶׁךְ גַּם־אֲנֹכִי אוֹתָךְ מִחֹטְאֵי לִי עַל־כֵּן לֹא־נִתְתִּיךָ לְנֹגַע אֵלֶיהָ׃
- ז וְעַתָּה הֲשֵׁב אִשְׁתְּ הָאִישׁ כִּי־נָבִיא הוּא וְיִתְפַּלֵּל בְּעַדְךָ וְחַיֶּה וְאִם־אֵינְךָ מְשִׁיב דַּע כִּי־מוֹת תָּמוּת אֹתָהּ וְכָל־אֲשֶׁר־לְךָ׃
- ח וַיִּשְׁכֶם אֲבִימֶלֶךְ בַּבֹּקֶר וַיִּקְרָא לְכָל־עַבְדָּיו וַיְדַבֵּר אֹתָם־כָּל־הַדְּבָרִים הָאֵלֶּה בְּאָזְנֵיהֶם וַיִּירָאוּ הָאֲנָשִׁים מְאֹד׃
- ט וַיִּקְרָא אֲבִימֶלֶךְ לְאַבְרָהָם וַיֹּאמֶר לוֹ מָה־עֲשִׂיתָ לָנוּ וְמָה־חָטַאתִי לָךְ כִּי־הִבַּאתָ עָלַי וְעַל־מַמְלַכְתִּי חֲטָאָה גְדוֹלָה מִעֲשִׂים אֲשֶׁר לֹא־יַעֲשׂוּ עֲשִׂיתָ עִמָּדִי׃
- י וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־אַבְרָהָם מָה רָאִיתָ כִּי עֲשִׂיתָ אֹתִי־הַדְּבָר הַזֶּה׃
- יא וַיֹּאמֶר אַבְרָהָם כִּי אָמַרְתִּי רַק אִין־יִרְאֹת אֱלֹהִים בְּמִקוֹם הַזֶּה וְהִרְגִנִי עַל־דְּבַר אִשְׁתִּי׃
- יב וְגַם־אֲמַנָּה אַחֲתִי בַת־אָבִי הוּא אֶךְ לֹא בַת־אָמִי וְתַהֲיִלִּי לְאִשָּׁה׃
- יג וַיְהִי כַאֲשֶׁר הִתְעוּ אֹתִי אֱלֹהִים מִבֵּית אָבִי וְאָמַר לָהּ זֶה חֲסִדְךָ אֲשֶׁר תַּעֲשִׂי עִמָּדִי אֵל כָּל־הַמְּקוֹם אֲשֶׁר נָבּוֹא שָׁמָּה אֲמַרְיִלִּי אַחִי הוּא׃
- יד וַיִּקַּח אֲבִימֶלֶךְ צֹאן וּבָקָר וְעַבְדִּים וּשְׂפָחוֹת וַיִּתֵּן לְאַבְרָהָם וַיִּשְׁבּוּ לוֹ אֶת־שָׂרָה אִשְׁתּוֹ׃
- טו וַיֹּאמֶר אֲבִימֶלֶךְ הִנֵּה אֶרְצִי לְפָנֶיךָ בְּטוֹב בְּעֵינֶיךָ שֵׁב׃
- טז וּלְשָׂרָה אָמַר הִנֵּה נָתַתִּי אֵלֶיךָ כֶּסֶף לְאַחֲיֶיךָ הִנֵּה הוּא־לְךָ כְּסוֹת עֵינַיִם לְכָל־אֲשֶׁר אֶתָּךְ וְאֵת כָּל־וְנֹכַחַת׃

- 17 *Avraham* then prayed to *Hashem*, and *Hashem* healed Abimelech and his wife and his slave girls, so that they bore children;
- 18 for *Hashem* had closed fast every womb of the household of Abimelech because of *Sara*, the wife of *Avraham*.
- 21 ¹ *Hashem* took note of *Sara* as He had promised, and *Hashem* did for *Sara* as He had spoken.
- 2 *Sara* conceived and bore a son to *Avraham* in his old age, at the set time of which *Hashem* had spoken.
- 3 *Avraham* gave his newborn son, whom *Sara* had borne him, the name of *Yitzchak*.
- 4 And when his son *Yitzchak* was eight days old, *Avraham* circumcised him, as *Hashem* had commanded him.
- 5 Now *Avraham* was a hundred years old when his son *Yitzchak* was born to him.
- 6 *Sara* said, “*Hashem* has brought me laughter; everyone who hears will laugh with me.”
- 7 And she added, “Who would have said to *Avraham* That *Sara* would suckle children! Yet I have borne a son in his old age.”
- 8 The child grew up and was weaned, and *Avraham* held a great feast on the day that *Yitzchak* was weaned.
- 9 *Sara* saw the son whom Hagar the Egyptian had borne to *Avraham* playing.
- 10 She said to *Avraham*, “Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son *Yitzchak*.”
- 11 The matter distressed *Avraham* greatly, for it concerned a son of his.
- 12 But *Hashem* said to *Avraham*, “Do not be distressed over the boy or your slave; whatever *Sara* tells you, do as she says, for it is through *Yitzchak* that offspring shall be continued for you.
- 13 As for the son of the slave-woman, I will make a nation of him, too, for he is your seed.”
- יז וַיִּתְפַּלֵּל אַבְרָהָם אֱלֹהֵי אִמֵּיהֶם וַיִּרְפָּא אֱלֹהִים אֶת־אֲבִימֶלֶךְ וְאֶת־אִשְׁתּוֹ וְאִמְהַתָּיו וַיֵּלְדוּ:
- יח כִּי־עָצַר עָצַר יְהוָה בְּעַד כָּל־רַחֲמֵי לְבַיִת אֲבִימֶלֶךְ עַל־דְּבַר שָׂרָה אִשְׁתְּ אַבְרָהָם:
- כא ^א וַיְהִי וַיִּזְכֹּר אֱלֹהִים אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:
- ב וַתַּהַר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לִזְקֵנָיו לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֲתוֹ אֱלֹהִים:
- ג וַיִּקְרָא אַבְרָהָם אֶת־שֵׁם־בְּנֵוֹ הַנוֹלָד־לוֹ אֲשֶׁר־יָלְדָה־לוֹ שָׂרָה יִצְחָק:
- ד וַיִּמַל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בֶּן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֲתוֹ אֱלֹהִים:
- ה וְאַבְרָהָם בֶּן־מֵאָת שָׁנָה בְּהוֹלֵד לוֹ אֶת יִצְחָק בְּנוֹ:
- ו וַתֹּאמֶר שָׂרָה צַחֵק עָשָׂה לִי אֱלֹהִים כֹּל־הַשְּׂמֵעַ יִצְחָק־לִי:
- ז וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הֲיִנִּיקָה בָנִים שָׂרָה כִּי־יֵלְדֵתִי בֶּן לִזְקֵנָיו:
- ח וַיִּגְדַל הַיָּלֵד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתֵּה גָדוֹל בְּיוֹם הַגְּמֹל אֶת־יִצְחָק:
- ט וַתֹּרֵא שָׂרָה אֶת־בְּנֵי־הַגֵּר הַמִּצְרִית אֲשֶׁר־יָלְדָה לְאַבְרָהָם מִצְחָק:
- י וַתֹּאמֶר לְאַבְרָהָם גֹּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירֶשׁ בְּנֵי־הָאִמָּה הַזֹּאת עִם־בְּנֵי עִם־יִצְחָק:
- יא וַיִּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אֹדֶת בְּנוֹ:
- יב וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל־יִרַע בְּעֵינֶיךָ עַל־הַנְּעוּר וְעַל־אֲמַתְךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׂמַע בְּקוֹלָהּ כִּי בִי־צַחֵק יִקְרָא לָהּ זָרַע:
- יג וְגַם אֶת־בְּנֵי־הָאִמָּה לְגוֹי אֲשִׁימְנוּ כִּי זָרַעָהּ הוּא:

- 14 Early next morning *Avraham* took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of *Be'er Sheva*.
- 15 When the water was gone from the skin, she left the child under one of the bushes,
- 16 and went and sat down at a distance, a bowshot away; for she thought, "Let me not look on as the child dies." And sitting thus afar, she burst into tears.
- 17 *Hashem* heard the cry of the boy, and an angel of *Hashem* called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for *Hashem* has heeded the cry of the boy where he is.
- 18 Come, lift up the boy and hold him by the hand, for I will make a great nation of him."
- 19 Then *Hashem* opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink.
- 20 *Hashem* was with the boy and he grew up; he dwelt in the wilderness and became a bowman.
- 21 He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.
- 22 At that time Abimelech and Phicol, chief of his troops, said to *Avraham*, "*Hashem* is with you in everything that you do.
- 23 Therefore swear to me here by *Hashem* that you will not deal falsely with me or with my kith and kin, but will deal with me and with the land in which you have sojourned as loyally as I have dealt with you."
- 24 And *Avraham* said, "I swear it."
- 25 Then *Avraham* reproached Abimelech for the well of water which the servants of Abimelech had seized.
- 26 But Abimelech said, "I do not know who did this; you did not tell me, nor have I heard of it until today."
- 27 *Avraham* took sheep and oxen and gave them to Abimelech, and the two of them made a pact.
- י"ד וישכם אברהם בבקר ויקח לחם וחסות מים ויתן אליהגר שם על שכמה ואת הילד וישלחה ותלך ותתע במדבר באר שבע:
- טו ויכלו המים מן החמת ותשלך את הילד תחת אחד השיחים:
- טז ותלך ותשב לה מנגד הרחק כמטחוי קשת כי אמרה אל-אראה במוות הילד ותשב מנגד ותשא את-קלה ותבך:
- יז וישמע אלהים את-קול הנער ויקרא מלאך אלהים אל-הגר מן השמים ויאמר לה מה-לך הגר אל-תיראי כי שמע אלהים אל-קול הנער באשר הוא-שם:
- יח קומי שאי את-הנער והחזיקי את-ידך בו כילגוי גדול אשימוני:
- יט ויפקח אלהים את-עיניה ותרא באר מים ותלך ותמלא את-החמת מים ותשק את-הנער:
- כ ויהי אלהים את-הנער ויגדל וישב במדבר ויהי רבה קשת:
- כא וישב במדבר פארן ותקח-לו אמו אשה מארץ מצרים:
- כב ויהי בעת ההוא ויאמר אבימלך ופיקל שר-צבאו אל-אברהם לאמר אלהים עמך בכל אשר-אתה עשה:
- כג ועתה השבעה לי באלהים הנה אם-תשקר לי ולניני ולנכדי כחסד אשר-עשיתי עמך תעשה עמדי ועם-הארץ אשר-גרתה בה:
- כד ויאמר אברהם אנכי אשבע:
- כה והוכח אברהם את-אבימלך על-אדות באר המים אשר גזלו עבדי אבימלך:
- כו ויאמר אבימלך לא ידעתי מי עשה את-הדבר הזה וגם-אתה לא הגדת לי וגם אנכי לא שמעתי בלתי היום:
- כז ויקח אברהם צאן ובקר ויתן לאבימלך ויכרתו שניהם ברית:

- 28 *Avraham* then set seven ewes of the flock by themselves, כח וַיִּצַב אַבְרָהָם אֶת־שִׁבְעַת כִּבְשֹׂת הַצֹּאן לְבִדְהוֹן:
- 29 and Abimelech said to *Avraham*, “What mean these seven ewes which you have set apart?” כט וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־אַבְרָהָם מַה הֵנָּה שִׁבְעַת כִּבְשֹׂת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבִדְנָה:
- 30 He replied, “You are to accept these seven ewes from me as proof that I dug this well.” ל וַיֹּאמֶר כִּי אֶת־שִׁבְעַת כִּבְשֹׂת תִּקַּח מִיָּדִי בְּעֵבוּר תְּהִיֶּה־לִּי לְעֵדָה כִּי חִפְרֹתִי אֶת־הַבְּאֵר הַזֹּאת:
- 31 Hence that place was called *Be'er Sheva*, for there the two of them swore an oath. לא עַל־כֵּן קָרָא לְמָקוֹם הַהוּא בְּאֵר שִׁבְעַת כִּי שָׁם נִשְׁבְּעוּ שְׁנֵיהֶם:
- al KAYN ka-RA la-ma-KOM ha-HU b'-AYR SHA-va KEE SHAM nish-b'-U sh'-nay-HEM*
- 32 When they had concluded the pact at *Be'er Sheva*, Abimelech and Phicol, chief of his troops, departed and returned to the land of the Philistines. לב וַיִּכְרְתוּ בְרִית בְּבֵאֵר שִׁבְעַת וַיֵּקֶם אֲבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ וַיָּשִׁבוּ אֶל־אֶרֶץ פְּלִשְׁתִּים:
- 33 [*Avraham*] planted a tamarisk at *Be'er Sheva*, and invoked there the name of *Hashem*, the Everlasting God. לג וַיִּטַּע אֲשֶׁל בְּבֵאֵר שִׁבְעַת וַיִּקְרָא־שָׁם בְּשֵׁם יְהוָה אֵל עוֹלָם:
- va-yi-TA E-shel biv-AYR SHA-va va-YIK-ra SHAM b'-SHAYM a-do-NAI AYL o-LAM*
- 34 And *Avraham* resided in the land of the Philistines a long time. לד וַיֵּגֶר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים:
- 22¹ Some time afterward, *Hashem* put *Avraham* to the test. He said to him, “*Avraham*,” and he answered, “Here I am.” כב וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַהֲאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי:

באר שבע

**21:31 Hence that place was called *Be'er Sheva***

Avraham names the place where he entered the covenant with Abimelech *Be'er Sheva*. The name *Be'er Sheva* (באר שבע), is made up of two Hebrew words. *Be'er* (באר) means ‘well,’ hinting to the fact that this covenant acknowledged *Avraham’s* right to the water well. The second part of the word is made up of the root ע-ב-ש, which means both ‘seven’ and ‘bath.’ Thus, *Be'er Sheva* can mean either ‘well of the seven’ or ‘well of the oath.’ This double meaning hints both to the seven female sheep set aside by *Avraham* as verification of the oath, and to the oath taken with regard to the well itself.



Abraham's well
in Beersheva

**21:33 The name of *Hashem*, the Everlasting God**

The Hebrew word used in this verse for everlasting is *olam* (עולם), which also means ‘world’ or ‘universe.’ The word *olam* is closely related to the word *ne'elam* (נעלם), meaning ‘hidden.’ The phrase “*El Olam*” (אל עולם), ‘Everlasting God,’ alludes to the fact that *Hashem* is also King over that which is hidden from us. God has specifically designed a world that is ruled by the laws of nature and hides His presence. It is up to man to see past His mask and reveal the Godliness that is hidden throughout the universe.

עולם

- 2 And He said, “Take your son, your favored one, *Yitzchak*, whom you love, and go to the land of *Moriah*, and offer him there as a burnt offering on one of the heights that I will point out to you.”
- va-YO-mer kakh NA et bin-KHA et y'-khee-d'-KHA a-sher a-HAV-ta et yitz-KHAK v'-LEKH l'-KHA el E-retz ha-mo-ri-YAH v'-ha-a-LAY-hu SHAM l'-o-LAH AL a-KHAD he-ha-REEM a-SHER o-MAR ay-LE-kha*
- 3 So early next morning, *Avraham* saddled his ass and took with him two of his servants and his son *Yitzchak*. He split the wood for the burnt offering, and he set out for the place of which *Hashem* had told him.
- 4 On the third day *Avraham* looked up and saw the place from afar.
- 5 Then *Avraham* said to his servants, “You stay here with the ass. The boy and I will go up there; we will worship and we will return to you.”
- 6 *Avraham* took the wood for the burnt offering and put it on his son *Yitzchak*. He himself took the firestone and the knife; and the two walked off together.
- 7 Then *Yitzchak* said to his father *Avraham*, “Father!” And he answered, “Yes, my son.” And he said, “Here are the firestone and the wood; but where is the sheep for the burnt offering?”
- 8 And *Avraham* said, “*Hashem* will see to the sheep for His burnt offering, my son.” And the two of them walked on together.
- 9 They arrived at the place of which *Hashem* had told him. *Avraham* built a *mizbayach* there; he laid out the wood; he bound his son *Yitzchak*; he laid him on the *mizbayach*, on top of the wood.
- 10 And *Avraham* picked up the knife to slay his son.
- 11 Then an angel of *Hashem* called to him from heaven: “*Avraham!* *Avraham!*” And he answered, “Here I am.”
- 12 And he said, “Do not raise your hand against the boy, or do anything to him. For now I know that you fear *Hashem*, since you have not withheld your son, your favored one, from Me.”
- ב וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִצְחָק אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל־אֶחָד הַהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ׃
- ג וַיִּשְׁכֶם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׂ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אֹתוֹ וְאֶת־יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי עֲלָיו וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים׃
- ד בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְאֵה אֶת־הַמָּקוֹם מֵרָחֵק׃
- ה וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמֹר וְאֲנִי וְהַנֶּגֶר וְלִכְהָ עִד־כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוָבָה אֵלֵיכֶם׃
- ו וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו׃
- ז וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנֵנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהַעֲצִים וְאִיִּה הַשֶּׁה לְעֹלָה׃
- ח וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֵה־לוֹ הַשֶּׁה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו׃
- ט וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׂם אוֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים׃
- י וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכָלֹת לְשַׁחֵט אֶת־בְּנוֹ׃
- יא וַיִּקְרָא אֵלָיו מִלֵּאָדָּה יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הֲנֵנִי׃
- יב וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּגֶר וְאַל־תַּעַשׂ לוֹ מְאוּמָה כִּי עֵתָה יָדְעֵתִי כִּי־יִרְאֵה אֱלֹהִים אֹתָהּ וְלֹא חִשַּׁכְתָּ אֶת־בְּנֶךָ אֶת־יַחֲדָךְ מִמֶּנִּי׃

- 13 When *Avraham* looked up, his eye fell upon a ram, caught in the thicket by its horns. So *Avraham* went and took the ram and offered it up as a burnt offering in place of his son.
- 14 And *Avraham* named that site *Adonai-yireh*, whence the present saying, “On the mount of *Hashem* there is vision.”
- 15 The angel of *Hashem* called to *Avraham* a second time from heaven,
- 16 and said, “By Myself I swear, *Hashem* declares: Because you have done this and have not withheld your son, your favored one,
- 17 I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes.
- 18 All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command.”
- v'-hit-ba-r'-KHU v'-zar-a-KHA KOL go-YAY ha-A-retz AY-kev a-SHER sha-MA-ta b'-ko-LEE*
- 19 *Avraham* then returned to his servants, and they departed together for *Be'er Sheva*; and *Avraham* stayed in *Be'er Sheva*.
- 20 Some time later, *Avraham* was told, “*Milcah* too has borne children to your brother *Nahor*:
- 21 *Uz* the first-born, and *Buz* his brother, and *Kemuel* the father of *Aram*;
- 22 and *Chesed*, *Hazo*, *Pildash*, *Jidlap*, and *Bethuel*”
- יג וַיִּשָׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא וְהִנֵּה אֵיל אַחֵר אַחַר נְאֻחֻז בְּסֹבֵף בְּקִרְנָיו וַיִּלָּךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנוֹ:
- יד וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֹאמַר הַיּוֹם בְּהַר יְהוָה יִרְאֶה:
- טו וַיִּקְרָא מַלְאָךְ יְהוָה אֶל־אַבְרָהָם שֵׁנִית מִן־הַשָּׁמַיִם:
- טז וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חִשַׁכְתָּ אֶת־בְּנֶךְ אֶת־יְחִידֶךָ:
- יז כִּי־בָרַךְ אַבְרָהָם וְהִרְבָּה אַרְבֵּה אֶת־זַרְעוֹ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שֵׁפֶת הַיָּם וַיִּרֶשׂ זַרְעוֹ אֶת־שַׁעַר אֹיְבָיו:
- יח וְהִתְבָּרְכוּ בְּזַרְעוֹ כָּל־גּוֹיֵי הָאָרֶץ עִקְבַּב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי:
- יט וַיָּשָׁב אַבְרָהָם אֶל־נְעָרָיו וַיִּקְמוּ וַיִּלְכוּ יַחְדָּו אֶל־בְּאֵר שֶׁבַע וַיָּשָׁב אַבְרָהָם בְּבֵאֵר שֶׁבַע:
- כ וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָה מִלְּכָה גַם־הוּא בָנִים לְנַחֲרוֹר אַחִידֶךָ:
- כא אֶת־עוֹנֵץ בְּכֹרוֹ וְאֶת־בְּנוֹ אַחִיו וְאֶת־קִמּוֹאֵל אָבִי אָרָם:
- כב וְאֶת־כְּשֹׁד וְאֶת־חִזּוֹ וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָף וְאֶת־בְּתוּאֵל:



22:18 All the nations of the earth shall bless themselves by your descendants

After *Avraham* demonstrates his unwavering faith in *Hashem* with the binding of *Yitzchak*, the Lord repeats His original promise found in *Sefer Bereishit* (12:3), and assures *Avraham* that all the nations of the world will be blessed through him. When we look at the many contributions that the State of Israel makes to the entire world even beyond

its spiritual message – such as its technological, agricultural and humanitarian innovations – we see that the State of Israel is a fulfillment of this biblical promise. Contemporary Israel has come to be known as the “Start-up Nation,” and there are actually more Israeli companies on the NASDAQ stock exchange than any foreign country besides China. Israel plays an outsized role in the global economy, proving this blessing’s efficacy.

PM Ehud Barak
visiting the
NASDAQ

- 23 Bethuel being the father of *Rivka*. These eight Milcah bore to Nahor, *Avraham's* brother.
- 24 And his concubine, whose name was Reumah, also bore children: Tebah, Gaham, Tahash, and Maacah.
- 23** 1 *Sara's* lifetime—the span of *Sara's* life—came to one hundred and twenty-seven years.
- 2 *Sara* died in *Kiryat Arba*—now *Chevron*—in the land of Canaan; and *Avraham* proceeded to mourn for *Sara* and to bewail her.
- 3 Then *Avraham* rose from beside his dead, and spoke to the Hittites, saying,
- 4 “I am a resident alien among you; sell me a burial site among you, that I may remove my dead for burial.”
- 5 And the Hittites replied to *Avraham*, saying to him,
- 6 “Hear us, my lord: you are the elect of *Hashem* among us. Bury your dead in the choicest of our burial places; none of us will withhold his burial place from you for burying your dead.”
- 7 Thereupon *Avraham* bowed low to the people of the land, the Hittites,
- 8 and he said to them, “If it is your wish that I remove my dead for burial, you must agree to intercede for me with Ephron son of Zohar.
- 9 Let him sell me the cave of Machpelah that he owns, which is at the edge of his land. Let him sell it to me, at the full price, for a burial site in your midst.”
- 10 Ephron was present among the Hittites; so Ephron the Hittite answered *Avraham* in the hearing of the Hittites, all who entered the gate of his town, saying,
- 11 “No, my lord, hear me: I give you the field and I give you the cave that is in it; I give it to you in the presence of my people. Bury your dead.”
- 12 Then *Avraham* bowed low before the people of the land,
- 13 and spoke to Ephron in the hearing of the people of the land, saying, “If only you would hear me out! Let me pay the price of the land; accept it from me, that I may bury my dead there.”
- א וּבְתוֹאֵל יָלַד אֶת־רִבְקָה שְׁמֹנֶה אֵלֶּה יִלְדָה מְלֶכְהָ לְנָחוֹר אָחִי אַבְרָהָם:
- ב וּפְרִילְגֻשׁוֹ וּשְׁמָהּ רְאוּמָה וַתֵּלֶד גַּם־הִוא אֶת־טִבַּח וְאֶת־גָּחַם וְאֶת־תַּחַשׁ וְאֶת־מַעֲכָה:
- כג** א וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעֵי שָׁנִים שְׁנֵי חַיֵּי שָׂרָה:
- ב וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע הוּא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן וַיְבֵא אַבְרָהָם לְסֹפֵד לְשָׂרָה וּלְבִכְתָּהּ:
- ג וַיָּקָם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וַיְדַבֵּר אֶל־בְּנֵי־חֵת לֵאמֹר:
- ד גְּרוֹתוֹשֵׁב אֲנִי עִמָּכֶם תְּנוּ לִי אֲחֻזָּת־קֶבֶר עִמָּכֶם וְאֶקְבְּרָה מֵתִי מִלְּפָנַי:
- ה וַיַּעֲנוּ בְנֵי־חֵת אֶת־אַבְרָהָם לֵאמֹר לוֹ:
- ו שָׁמְעֵנוּ אֲדֹנָי נְשִׂיאֵי אֱלֹהִים אֶתָּה בְּתוֹכֵנוּ בְּמִבְחָר קֶבְרֵינוּ קֶבֶר אֶת־מֵתְךָ אִישׁ מִמֶּנּוּ אֶת־קֶבְרוֹ לֹא־יִכְלֶה מִמֶּךָ מִקְבֵּר מֵתְךָ:
- ז וַיָּקָם אַבְרָהָם וַיִּשְׁתַּחוּ לְעַם־הָאָרֶץ לְבְנֵי־חֵת:
- ח וַיְדַבֵּר אֹתָם לֵאמֹר אִם־יֵישׁ אֶת־נַפְשְׁכֶם לְקַבֵּר אֶת־מֵתִי מִלְּפָנַי שְׁמְעוּנִי וּפְגַעוּנִי לִי בְּעַפְרוֹן בֶּן־צֹחָר:
- ט וַיִּתֵּן־לִי אֶת־מַעְרַת הַמַּכְפֵּלָה אֲשֶׁר־לוֹ אֲשֶׁר בְּקֻצֵּה שְׂדֵהוּ בְּכֶסֶף מְלֵא יִתְּנֶנָּה לִי בְּתוֹכְכֶם לְאַחֻזַּת־קֶבֶר:
- י וַעֲפְרוֹן יָשָׁב בְּתוֹךְ בְּנֵי־חֵת וַיַּעַן עַפְרוֹן הַחִתִּי אֶת־אַבְרָהָם בְּאָזְנֵי בְנֵי־חֵת לְכָל בָּאֵי שַׁעֲרֵי־עִירוֹ לֵאמֹר:
- יא לֹא־אֲדֹנָי שְׁמַעְנִי הַשְׂדֵּה נָתַתִּי לָךְ וְהַמְעָרָה אֲשֶׁר־בוֹ לָךְ נָתַתִּיהָ לְעֵינַי בְּנֵי־עַמִּי נָתַתִּיהָ לָךְ קֶבֶר מֵתְךָ:
- יב וַיִּשְׁתַּחוּ אַבְרָהָם לִפְנֵי עַם־הָאָרֶץ:
- יג וַיְדַבֵּר אֶל־עַפְרוֹן בְּאָזְנֵי עַם־הָאָרֶץ לֵאמֹר אִךְ אִם־אֶתָּה לוֹ שְׁמַעְנִי נָתַתִּי כֶּסֶף הַשְׂדֵּה קַח מִמֶּנִּי וְאֶקְבְּרָה אֶת־מֵתִי שָׁמָּה:

- 14 And Ephron replied to *Avraham*, saying to him, י' וַיַּעַן עֶפְרוֹן אֶת־אַבְרָהָם לֵאמֹר לוֹ:
- 15 “My lord, do hear me! A piece of land worth four hundred *shekalim* of silver—what is that between you and me? Go and bury your dead.” טו אֲדֹנָי שְׁמַעֲנִי אֲרָץ אַרְבַּע מֵאוֹת שֶׁקֶל־כֶּסֶף בִּינִי וּבִינְךָ מֵה־הוּא וְאֶת־מֵתְךָ קַבֵּר:
- 16 *Avraham* accepted Ephron’s terms. *Avraham* paid out to Ephron the money that he had named in the hearing of the Hittites—four hundred *shekalim* of silver at the going merchants’ rate. טז וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקַל אַבְרָהָם לַעֲפָרוֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי־חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֵבֶר לְסוֹחֵר:
- 17 So Ephron’s land in Machpelah, near Mamre—the field with its cave and all the trees anywhere within the confines of that field—passed יז וַיִּקַּם שְׂדֵה עֶפְרוֹן אֲשֶׁר בְּמַכְפֵּלָה אֲשֶׁר לְפָנָי מִמְרֵא הַשְּׂדֵה וְהַמְעָרָה אֲשֶׁר־בוֹ וְכָל־הָעֵץ אֲשֶׁר בַּשְּׂדֵה אֲשֶׁר בְּכַל־גְּבֹלוֹ סְבִיב:
- 18 to *Avraham* as his possession, in the presence of the Hittites, of all who entered the gate of his town. יח לְאַבְרָהָם לְמִקְנָה לְעֵינָי בְּנֵי־חֵת בְּכָל־בְּאֵי שַׁעֲרֵי־עִירוֹ:
- 19 And then *Avraham* buried his wife *Sara* in the cave of the field of Machpelah, facing Mamre—now *Chevron*—in the land of Canaan. יט וַאֲחֵרֵיכֶן קָבַר אַבְרָהָם אֶת־שָׂרָה אֲשֶׁתּוֹ אֶל־מְעָרַת שְׂדֵה הַמַּכְפֵּלָה עַל־פְּנֵי מְרֵא הוּא חֶבְרוֹן בְּאֲרָץ כְּנָעַן:
- v'-a-kha-ray KHAYN ka-VAR av-ra-HAM et sa-RAH ish-TO el m'-a-RAT s'-DAY ha-makh-pay-LAH al p'-NAY mam-RAY HEE chev-RON b'-E-retz k'-NA-an*
- 20 Thus the field with its cave passed from the Hittites to *Avraham*, as a burial site. כ וַיִּקַּם הַשְּׂדֵה וְהַמְעָרָה אֲשֶׁר־בוֹ לְאַבְרָהָם לְאַחֲזֹת קָבַר מֵאוֹת בְּנֵי־חֵת:
- va-YA-kom ha-sa-DEH v'-ha-m'-a-RAH a-sheR BO l'-av-ra-HAM la-a-khu-zat KA-ver may-AYT b'-nay KHAYT*
- 24 ^א *Avraham* was now old, advanced in years, and *Hashem* had blessed *Avraham* in all things. כד וַאֲבָרָהָם זָקֵן בָּא בַּיָּמִים וַיהוָה בֵּרַךְ אֶת־אַבְרָהָם בְּכָל־:
- 2 And *Avraham* said to the senior servant of his household, who had charge of all that he owned, “Put your hand under my thigh ב וַיֹּאמֶר אַבְרָהָם אֶל־עַבְדּוֹ זָקֵן בֵּיתוֹ הַמְּשָׁל בְּכָל־אֲשֶׁר־לוֹ שִׁים־נָא יָדְךָ תַּחַת יְרֵכִי:

חברון



23:19 Now Chevron The names of many Israeli cities have profound significance. According to a Midrash quoted by the *Ramban*, the Hebrew name for Hebron, ‘*Chevron*’ (חברון), is a contraction of the word *chaver* (חבר), ‘friend,’ and the word *na-eh* (נאה) ‘beloved.’ Thus, the very name of the city of *Chevron* alludes to its most famous resident *Avraham*, who was the first beloved friend of the Lord, as *Hashem* says in *Sefer Yeshayahu* (41:8), “Seed of *Avraham* My friend.”



23:20 Passed from the Hittites to Avraham, as a burial site At the time of *Sara*’s death, *Avraham* had been living in the Land of Israel for over sixty years,

yet this is the first mention of him actually purchasing land. Rabbi Moshe Lichtman, in his book *Eretz Yisrael in the Parasha*, notes that purchasing the land for *Sara*’s burial highlights the fundamental truth that one must sacrifice for *Eretz Yisrael*. It was only after *Avraham* experienced the hardship of the loss of his wife that he acquired his first piece of property. Lest this be discouraging, Jewish tradition teaches that “the reward is proportionate to the effort” (*Ethics of the Fathers*, 5:26). Because of the great sacrifice and effort the Jewish people have made in reclaiming *Eretz Yisrael*, we can be assured that the reward will likewise be great.



Kiryat Arba with Chevron in the background

- 3 and I will make you swear by *Hashem*, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites among whom I dwell,
- 4 but will go to the land of my birth and get a wife for my son *Yitzchak*.”
- 5 And the servant said to him, “What if the woman does not consent to follow me to this land, shall I then take your son back to the land from which you came?”
- 6 *Avraham* answered him, “On no account must you take my son back there!
- 7 *Hashem*, the God of heaven, who took me from my father’s house and from my native land, who promised me on oath, saying, ‘I will assign this land to your offspring’—He will send His angel before you, and you will get a wife for my son from there.
- 8 And if the woman does not consent to follow you, you shall then be clear of this oath to me; but do not take my son back there.”
- 9 So the servant put his hand under the thigh of his master *Avraham* and swore to him as bidden.
- 10 Then the servant took ten of his master’s camels and set out, taking with him all the bounty of his master; and he made his way to Aram-Naharaim, to the city of Nahor.
- 11 He made the camels kneel down by the well outside the city, at evening time, the time when women come out to draw water.
- 12 And he said, “*Hashem*, God of my master *Avraham*, grant me good fortune this day, and deal graciously with my master *Avraham*:
- ג וְאֶשְׁבְּעֶיךָ בַּיהוָה אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ אֲשֶׁר לֹא תִקַּח אִשָּׁה לְבְנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אֲנִי יוֹשֵׁב בְּקִרְבּוֹ:
- ד כִּי אֶל־אֶרֶץ וְאֶל־מוֹלַדְתִּי תֵלֵךְ וּלְקַחְתָּ אִשָּׁה לְבְנִי לְיִצְחָק:
- ה וַיֹּאמֶר אֵלָיו הֲעֶבֶד אוֹלֵי לֹא־תֵאבְּדָה הָאִשָּׁה לְלָקַח אַחֲרַי אֶל־הָאָרֶץ הַזֹּאת הֲהִשָּׁב אָשִׁיב אֶת־בְּנִךְ אֶל־הָאָרֶץ אֲשֶׁר־יָצֵאתָ מִשָּׁם:
- ו וַיֹּאמֶר אֵלָיו אֲבָרְהָם הַשְּׁמֵר לְךָ פֶּן תָּשִׁיב אֶת־בְּנִי שָׁמָּה:
- ז יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחְנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי וְאֲשֶׁר דִּבְרִי־לִי וְאֲשֶׁר נִשְׁבַּע־לִי לֵאמֹר לְזָרְעֶךָ אֶתֶּן אֶת־הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מַלְאָכּוֹ לְפָנֶיךָ וּלְקַחְתָּ אִשָּׁה לְבְנִי מִשָּׁם:
- ח וְאִם־לֹא תֵאבְּדָה הָאִשָּׁה לְלָקַח אַחֲרַיךָ וְנִקִּיתָ מִשְׁבַּעְתִּי זֹאת רַק אֶת־בְּנִי לֹא תָשִׁיב שָׁמָּה:
- ט וַיִּשֶׁם הָעֶבֶד אֶת־יָדוֹ תַּחַת יָרֵךְ אֲבָרְהָם אֲדָנָיו וַיִּשְׁבַּע לוֹ עַל־הַדָּבָר הַזֶּה:
- י וַיִּקַּח הָעֶבֶד עֶשְׂרֵה גַמְלִים מִגְּמָלֵי אֲדָנָיו וַיֵּלֶךְ וְכָל־טוֹב אֲדָנָיו בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אֶל־אֶרֶם נְהָרַיִם אֶל־עִיר נַחוּר:
- יא וַיִּבְרַךְ הַגַּמְלִים מִחוּץ לְעִיר אֶל־בְּאֵר הַמַּיִם לַעַת עָרַב לַעַת צִאת הַשָּׂאֵבֹת:
- יב וַיֹּאמֶר יְהוָה אֱלֹהֵי אֲדָנָי אֲבָרְהָם הַקְּרֵה־נָא לְפָנַי הַיּוֹם וַעֲשֵׂה־חֶסֶד עִם אֲדָנָי אֲבָרְהָם:

va-yi-KAKH ha-E-ved a-sa-RAH g'-ma-LEEM mi-g'-ma-LAY a-do-NAV va-YAY-lekh v'-khol TUV a-do-NAV b'-ya-DO va-YA-kom va-YAY-lekh el a-RAM na-ha-RA-yim el EER na-KHOR

גמל



24:10 Then the servant took ten of his master's camels

The Hebrew word for 'camel' is *gamal* (גמל), which also means 'to be independent.' We find the usage of this word in a variety of contexts: "The child grew up, and was 'weaned' (*vayigamal*)" (Genesis 21:8); "and borne almonds" (*vayigmol* - i.e. 'became independent of the stalk'; Numbers 17:23). According to Rabbi Natan

Slifkin, popularly known as the "Zoo Rabbi," the Hebrew name for camel refers to the animal's ability to survive without water for up to seven months. It is fitting that the independent camel was the method of transportation used by *Avraham's* servant to bring back a wife for *Yitzchak*, as *Rivka* made the independent choice to leave her family in order to join *Yitzchak* in Eretz Yisrael.



A camel on the Mount of Olives

- 13 Here I stand by the spring as the daughters of the townsmen come out to draw water; יג הנה אנכי נצב על־עין המים ובנות אנשי העיר יצאת לשאב מים:
- 14 let the maiden to whom I say, 'Please, lower your jar that I may drink,' and who replies, 'Drink, and I will also water your camels'—let her be the one whom You have decreed for Your servant *Yitzchak*. Thereby shall I know that You have dealt graciously with my master." יד והיה הנער אשר אמר אליה הטי־נא כדך ואשתה ואמרה שתה וגם־גמליך אשקה אתה הכחת לעבדך ליצחק ובה אדע כִּי־עשית חסד עם־אדני:
- 15 He had scarcely finished speaking, when *Rivka*, who was born to Bethuel, the son of Milcah the wife of *Avraham's* brother Nahor, came out with her jar on her shoulder. טו והיה הוא טרם כלה לדבר והנה רבקה יצאת אשר ילדה לבתואל בן־מלכה אשת נחור אחי אברהם וכדה על־שכמה:
- 16 The maiden was very beautiful, a virgin whom no man had known. She went down to the spring, filled her jar, and came up. טז והנער טבת מראה מאד בתולה ואיש לא ידעה ותרד העינה ותמלא כדה ותעל:
- 17 The servant ran toward her and said, "Please, let me sip a little water from your jar." יז וירץ העבד לקראתה ויאמר הגמיאיני נא מעט־מים מכדך:
- 18 "Drink, my lord," she said, and she quickly lowered her jar upon her hand and let him drink. יח ותאמר שתה אדני ותמהר ותרד כדה על־ידה ותשקהו:
- 19 When she had let him drink his fill, she said, "I will also draw for your camels, until they finish drinking." יט ותכל להשקותו ותאמר גם לגמליך אשאב עד אם־כלו לשתת:
- 20 Quickly emptying her jar into the trough, she ran back to the well to draw, and she drew for all his camels. כ ותמהר ותער כדה אל־השקת ותרוץ עוד אל־הבאר לשאב ותשאב לְכָל־גמליו:
- 21 The man, meanwhile, stood gazing at her, silently wondering whether *Hashem* had made his errand successful or not. כא והאיש משתאה לה מחריש לדעת ההצלחִים יהיה דרכו אם־לא:
- 22 When the camels had finished drinking, the man took a gold nose-ring weighing a *beka*, and two gold bands for her arms, ten *shekalim* in weight. כב ויהי כאשר כלו הגמלים לשתות ויקח האיש נזם זהב בקע משקלו ושני צמידים על־ידיה עשרה זהב משקלם:
- 23 "Pray tell me," he said, "whose daughter are you? Is there room in your father's house for us to spend the night?" כג ויאמר בת־מי את הגידי נא לי היש בית־אביך מקום לנו ללון:
- 24 She replied, "I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor." כד ותאמר אליו בת־בתואל אנכי בן־מלכה אשר ילדה לנחור:
- 25 And she went on, "There is plenty of straw and feed at home, and also room to spend the night." כה ותאמר אליו גם־תבן גם־מספוא רב עמנו גם־מקום ללון:
- 26 The man bowed low in homage to *Hashem* כו ויקד האיש וישתחו ליהוה:

- 27 and said, "Blessed be *Hashem*, the God of my master *Avraham*, who has not withheld His steadfast faithfulness from my master. For I have been guided on my errand by *Hashem*, to the house of my master's kinsmen."
- 28 The maiden ran and told all this to her mother's household.
- 29 Now *Rivka* had a brother whose name was Laban. Laban ran out to the man at the spring
- 30 when he saw the nose-ring and the bands on his sister's arms, and when he heard his sister *Rivka* say, "Thus the man spoke to me." He went up to the man, who was still standing beside the camels at the spring.
- 31 "Come in, O blessed of *Hashem*," he said, "why do you remain outside, when I have made ready the house and a place for the camels?"
- 32 So the man entered the house, and the camels were unloaded. The camels were given straw and feed, and water was brought to bathe his feet and the feet of the men with him.
- 33 But when food was set before him, he said, "I will not eat until I have told my tale." He said, "Speak, then."
- 34 "I am *Avraham's* servant," he began.
- 35 "*Hashem* has greatly blessed my master, and he has become rich: He has given him sheep and cattle, silver and gold, male and female slaves, camels and asses.
- 36 And *Sara*, my master's wife, bore my master a son in her old age, and he has assigned to him everything he owns.
- 37 Now my master made me swear, saying, 'You shall not get a wife for my son from the daughters of the Canaanites in whose land I dwell;
- 38 but you shall go to my father's house, to my kindred, and get a wife for my son.'
- 39 And I said to my master, 'What if the woman does not follow me?'"
- כז וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם אֲשֶׁר לֹא־עָזַב חֶסְדּוֹ וְאַמְתּוֹ מִעַם אֲדֹנָי אֲנֹכִי בַדֶּרֶךְ נִחַנִּי יְהוָה בֵּית אָחִי אֲדֹנָי:
- כח וַתֵּרֶץ הַנְּעִר וַתַּגִּד לְבֵית אִמָּהּ כְּדַבְרֵיהֶם הָאֵלֶּה:
- כט וּלְרִבְקָה אָח וּשְׁמוֹ לָבָן וַיֵּרָץ לָבָן אֶל־הָאִישׁ הַחוֹצֵה אֶל־הָעַיִן:
- ל וַיְהִי כִּרְאֵת אֶת־הַנְּזָם וְאֶת־הַצְּמִידִים עַל־יָדֵי אַחֲתוֹ וּכְשָׁמְעוּ אֶת־דְּבָרֵי רִבְקָה אַחֲתוֹ לֵאמֹר כֹּה־דָבַר אֵלַי הָאִישׁ וַיָּבֵא אֶל־הָאִישׁ וְהִנֵּה עֹמֵד עַל־הַגְּמָלִים עַל־הָעַיִן:
- לא וַיֹּאמֶר בּוֹא בְרוּךְ יְהוָה לְמָה תַעֲמֹד בַּחוּץ וְאַנְכִי פְנִיתִי הַבַּיִת וּמְקוֹם לְגַמְלִים:
- לב וַיָּבֵא הָאִישׁ הַבֵּיתָה וַיִּפְתַּח הַגְּמָלִים וַיִּתֵּן תַּבָּן וּמִסְפּוֹא לְגַמְלִים וּמַיִם לְרַחֵץ רַגְלָיו וְרַגְלֵי הָאֲנָשִׁים אֲשֶׁר אִתּוֹ:
- לג וַיִּישֶׁם [וַיּוֹשֶׁם] לִפְנֵי לְאָכֵל וַיֹּאמֶר לֹא אֲכַל עַד אִם־דַּבַּרְתִּי דְבָרִי וַיֹּאמֶר דַּבֵּר:
- לד וַיֹּאמֶר עֶבֶד אַבְרָהָם אֲנֹכִי:
- לה וַיְהוֶה בְּרַךְ אֶת־אֲדֹנָי מְאֹד וַיִּגְדַּל וַיִּתְּנוּ־לוֹ צֹאן וּבָקָר וְכֶסֶף וְזָהָב וְעִבְדִּים וּשְׁפָחוֹת וּגְמָלִים וְחֹמְרִים:
- לו וַתֵּלֶד שָׂרָה אִשְׁתֵּ אֲדֹנָי בֶּן לְאֲדֹנָי אַחֲרֵי זְקֻנָתָהּ וַיִּתֵּן־לוֹ אֶת־כָּל־אֲשֶׁר־לוֹ:
- לז וַיִּשְׁבַּעַנִּי אֲדֹנָי לֵאמֹר לֹא־תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אֲנֹכִי יֹשֵׁב בְּאַרְצוֹ:
- לח אִם־לֹא אֶל־בֵּית־אָבִי תֵלֵךְ וְאֶל־מִשְׁפַּחְתִּי וּלְקַחְתָּ אִשָּׁה לְבָנִי:
- לט וַיֹּאמֶר אֶל־אֲדֹנָי אֵלַי לֹא־תֵלֵךְ הָאִשָּׁה אַחֲרָי:

- 40 He replied to me, ‘*Hashem*, whose ways I have followed, will send His angel with you and make your errand successful; and you will get a wife for my son from my kindred, from my father’s house.
- 41 Thus only shall you be freed from my adjuration: if, when you come to my kindred, they refuse you—only then shall you be freed from my adjuration.’
- 42 “I came today to the spring, and I said: *Hashem*, God of my master *Avraham*, if You would indeed grant success to the errand on which I am engaged!
- 43 As I stand by the spring of water, let the young woman who comes out to draw and to whom I say, ‘Please, let me drink a little water from your jar,’
- 44 and who answers, ‘You may drink, and I will also draw for your camels’—let her be the wife whom *Hashem* has decreed for my master’s son.’
- 45 I had scarcely finished praying in my heart, when *Rivka* came out with her jar on her shoulder, and went down to the spring and drew. And I said to her, ‘Please give me a drink.’
- 46 She quickly lowered her jar and said, ‘Drink, and I will also water your camels.’ So I drank, and she also watered the camels.
- 47 I inquired of her, ‘Whose daughter are you?’ And she said, ‘The daughter of Bethuel, son of Nahor, whom Milcah bore to him.’ And I put the ring on her nose and the bands on her arms.
- 48 Then I bowed low in homage to *Hashem* and blessed *Hashem*, the God of my master *Avraham*, who led me on the right way to get the daughter of my master’s brother for his son.
- 49 And now, if you mean to treat my master with true kindness, tell me; and if not, tell me also, that I may turn right or left.”
- 50 Then Laban and Bethuel answered, “The matter was decreed by *Hashem*; we cannot speak to you bad or good.
- 51 Here is *Rivka* before you; take her and go, and let her be a wife to your master’s son, as *Hashem* has spoken.”
- 52 When *Avraham*’s servant heard their words, he bowed low to the ground before *Hashem*.
- מ וַיֹּאמֶר אֵלַי יְהוָה אֲשֶׁר־הִתְּלַכְתִּי לְפָנָיו יִשְׁלַח מַלְאָכּוֹ אִתָּךְ וְהִצְלִיחַ דְּרָכְךָ וְלָקַחְתָּ אִשָּׁה לְבָנִי מִמִּשְׁפַּחְתִּי וּמִבֵּית אָבִי:
- מא אַז תִּנָּקֶה מֵאֲלַתִּי כִּי תָבוֹא אֶל־מִשְׁפַּחְתִּי וְאִם לֹא יִתְּנוּ לָךְ וְהִיִּיתָ נָקִי מֵאֲלַתִּי:
- מב וְאָבָא הַיּוֹם אֶל־הָעֵין וָאָמַר יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם אִם־יִשְׁדָּךְ נָא מִצְּלִיחַ דְּרַכִּי אֲשֶׁר אֲנֹכִי הֹלֵךְ עֲלֶיהָ:
- מג הִנֵּה אֲנֹכִי נֹצֵב עַל־עֵין הַמַּיִם וְהִיא הָעֹלְמָה הַיִּצְאָתָא לְשָׂאב וְאָמַרְתִּי אֵלַיָּהּ הַשְׁקִינִי נָא מֵעַט מַיִם מִכַּדָּךְ:
- מד וְאָמְרָה אֵלַי גַּם־אֶתְּהָ שְׁתֵּה וְגַם לְגַמְלֵיךָ אֲשָׂאב הוּא הָאִשָּׁה אֲשֶׁר־הִכִּיחַ יְהוָה לְבָנִי־אֲדֹנָי:
- מה אֲנִי טָרַם אֲכַלֶּה לְדַבֵּר אֶל־לְבִי וְהִנֵּה רַבָּקָה יִצְאָתָא וְכֹדָה עַל־שַׁכְמָהּ וְתוֹרֵד הָעֵינָה וְתִשָּׂאב וָאָמַר אֵלַיָּהּ הַשְׁקִינִי נָא:
- מו וְתַמְהָר וְתוֹרֵד כֹּדָה מֵעֲלֶיהָ וְתֹאמֶר שְׁתֵּה וְגַם־גַּמְלֵיךָ אֲשָׂקֶה וְאִשְׁתֵּךְ וְגַם־הַגַּמְלִים הַשְׁקַתְּהָ:
- מז וָאֲשָׂאֵל אֶתְּהָ וָאָמַר בֵּת־מִי אַתְּ וְתֹאמַר בֵּת־בְּתוּאֵל בֶּן־נַחוּר אֲשֶׁר יִלְדֶה־לוֹ מִלְכָּה וְאִשָּׁם הַזֶּזֶם עַל־אֶפְסָה וְהִצְמִידִים עַל־יָדֶיהָ:
- מח וָאֶקַּד וָאֲשַׁתְּחוּה לַיהוָה וָאֲבָרַךְ אֶת־יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם אֲשֶׁר הִנְחֵנִי בְּדֶרֶךְ אֱמֶת לְקַחְתָּ אֶת־בֵּת־אָחִי אֲדֹנָי לְבָנוֹ:
- מט וְעַתָּה אִם־יִשְׁכַּם עִשִׂים חֶסֶד וָאֱמַת אֶת־אֲדֹנָי הַגִּידוּ לִי וְאִם־לֹא הַגִּידוּ לִי וָאֶפְנֶה עַל־יְמִין אוֹ עַל־שְׂמָאל:
- נ וַעֲנִן לָבָן וּבְתוּאֵל וַיֹּאמְרוּ מִי־הוּא יִצְאָ הַדָּבָר לֹא נוֹכַל דַּבֵּר אֵלַיְכֶם רַע אוֹ־טוֹב:
- נא הִנֵּה רַבָּקָה לְפָנֶיךָ קַח וְלֶךְ וְתַהֵי אִשָּׁה לְבָנִי־אֲדֹנֶיךָ כְּאֲשֶׁר דַּבֵּר יְהוָה:
- נב וַיְהִי כְּאֲשֶׁר שָׁמַע עֶבֶד אַבְרָהָם אֶת־דְּבָרֵיהֶם וַיִּשְׁתַּחוּ אַרְצָה לַיהוָה:

- 53 The servant brought out objects of silver and gold, and garments, and gave them to *Rivka*; and he gave presents to her brother and her mother.
- 54 Then he and the men with him ate and drank, and they spent the night. When they arose next morning, he said, "Give me leave to go to my master."
- 55 But her brother and her mother said, "Let the maiden remain with us some ten days; then you may go."
- 56 He said to them, "Do not delay me, now that *Hashem* has made my errand successful. Give me leave that I may go to my master."
- 57 And they said, "Let us call the girl and ask for her reply."
- 58 They called *Rivka* and said to her, "Will you go with this man?" And she said, "I will."
- 59 So they sent off their sister *Rivka* and her nurse along with *Avraham's* servant and his men.
- 60 And they blessed *Rivka* and said to her, "O sister! May you grow Into thousands of myriads; May your offspring seize he gates of their foes."
- 61 Then *Rivka* and her maids arose, mounted the camels, and followed the man. So the servant took *Rivka* and went his way.
- 62 *Yitzchak* had just come back from the vicinity of Beer-lahai-roi, for he was settled in the region of the *Negev*.
- 63 And *Yitzchak* went out walking in the field toward evening and, looking up, he saw camels approaching.
- 64 Raising her eyes, *Rivka* saw *Yitzchak*. She alighted from the camel
- 65 and said to the servant, "Who is that man walking in the field toward us?" And the servant said, "That is my master." So she took her veil and covered herself.
- 66 The servant told *Yitzchak* all the things that he had done.
- נג וַיּוֹצֵא הָעֶבֶד כְּלֵי־כֶסֶף וְכְלֵי זָהָב וּבגָדִים וַיִּתֵּן לְרַבְקָה וּמַגְדָּנָתָּן לְאָחִיהָ וּלְאִמָּהּ:
- נד וַיֹּאכְלוּ וַיִּשְׁתּוּ הוּא וְהָאֲנָשִׁים אֲשֶׁר־עִמּוֹ וַיְלִיְנוּ וַיִּקְוֹמוּ בַבֶּקֶר וַיֹּאמֶר שְׁלַחְנִי לְאֲדָנִי:
- נה וַיֹּאמֶר אָחִיהָ וְאִמָּהּ תֵּשֶׁב הַנְּעָר אִתָּנוּ יָמִים אֹ אוֹ עֲשׂוֹר אַחַר תֵּלֶךְ:
- נו וַיֹּאמֶר אֱלֹהִים אֶל־תִּתְּאוּרוּ אֹתִי וַיְהִי הַצְּלִיחַ דְּרָכֵי שְׁלַחְוִנִי וְאַל־כֹּה לְאֲדָנִי:
- נד וַיֹּאמְרוּ וְקִרְא לְנָעֳרָה וְנִשְׁאַלָה אֶת־פִּיהָ:
- נז וַיִּקְרְאוּ לְרַבְקָה וַיֹּאמְרוּ אֵלֶיהָ הֲתֵלְכִי עִם־הָאִישׁ הַזֶּה וַתֹּאמֶר אֵלָּהּ:
- נט וַיִּשְׁלְחוּ אֶת־רַבְקָה אַחֲתָם וְאֶת־מְנַקְתָּהּ וְאֶת־עֶבֶד אַבְרָהָם וְאֶת־אֲנָשָׁיו:
- ס וַיְבָרְכוּ אֶת־רַבְקָה וַיֹּאמְרוּ לָהּ אַחֲתָנוּ אֵת הֵי לְאַלְפֵי רֶבְבָה וַיִּירֶשׁ זֶרְעֶךָ אֵת שַׁעַר שַׁנְאָיו:
- סא וַתִּקַּם רַבְקָה וַנְּעִרְתִּיהָ וַתִּרְכַּבְנָה עַל־הַגְּמֵלִים וַתִּלְכְּנָה אַחֲרֵי הָאִישׁ וַיִּקַּח הָעֶבֶד אֶת־רַבְקָה וַיֵּלֶךְ:
- סב וַיִּצְחָק בָּא מִבּוּאָה בָּאֵר לְחֵי רְאִי וְהוּא יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב:
- סג וַיֵּצֵא יִצְחָק לִשְׂוֹחַ בְּשׂוּדָה לְפָנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה גְמֵלִים בָּאִים:
- סד וַתִּשָּׂא רַבְקָה אֶת־עֵינֶיהָ וַתִּרְא אֶת־יִצְחָק וַתִּפֹּל מֵעַל הַגְּמֵל:
- סה וַתֹּאמֶר אֶל־הָעֶבֶד מִי־הָאִישׁ הַלֵּזֶה הֲהֵלֶךְ בְּשׂוּדָה לְקִרְאוֹתֵנוּ וַיֹּאמֶר הָעֶבֶד הוּא אֲדָנִי וַתִּקַּח וַתְּצַעִיף וַתִּתְּכָס:
- סו וַיִּסְפֹּר הָעֶבֶד לְיִצְחָק אֵת כְּלֵי־הַדְּבָרִים אֲשֶׁר עָשָׂה:

- 67 *Yitzchak* then brought her into the tent of his mother *Sara*, and he took *Rivka* as his wife. *Yitzchak* loved her, and thus found comfort after his mother's death.
- 25 ¹ *Avraham* took another wife, whose name was *Keturah*.
- 2 She bore him *Zimran*, *Jokshan*, *Medan*, *Midian*, *Ishbak*, and *Shuah*.
- 3 *Jokshan* begot *Sheba* and *Dedan*. The descendants of *Dedan* were the *Assyrians*, the *Letushim*, and the *Leummim*.
- 4 The descendants of *Midian* were *Ephah*, *Epher*, *Enoch*, *Abida*, and *Eldaah*. All these were descendants of *Keturah*.
- 5 *Avraham* willed all that he owned to *Yitzchak*;
- 6 but to *Avraham's* sons by concubines *Avraham* gave gifts while he was still living, and he sent them away from his son *Yitzchak* eastward, to the land of the East.
- 7 This was the total span of *Avraham's* life: one hundred and seventy-five years.
- 8 And *Avraham* breathed his last, dying at a good ripe age, old and contented; and he was gathered to his kin.
- 9 His sons *Yitzchak* and *Ishmael* buried him in the cave of *Machpelah*, in the field of *Ephron* son of *Zohar* the *Hittite*, facing *Mamre*,
- va-yik-b'-RU o-TO yitz-KHAK v'-yish-ma-AYL ba-NAV el m'-a-RAT ha-makh-pay-LAH el s'-DAY ef-RON ben TZO-khar ha-khi-TEE a-SHER al p'-NAY mam-RAY*
- 10 the field that *Avraham* had bought from the *Hittites*; there *Avraham* was buried, and *Sara* his wife.
- יז וַיְבִיאָהּ יִצְחָק הָאֵלֶּלֶה שָׂרָה אִמּוֹ וַיִּקַּח אֶת־רִבְקָה וַתְּהִי־לוֹ לְאִשָּׁה וַיֶּאֱהָבָהּ וַיִּנְחָם יִצְחָק אַחֲרֵי אִמּוֹ:
- כה א וַיִּסֹּף אַבְרָהָם וַיִּקַּח אִשָּׁה וְשֵׁמָהּ קֶטוּרָה:
- ב וַתֵּלֶד לוֹ אֶת־זִמְרָן וְאֶת־יִזְקָן וְאֶת־מִדְּיָן וְאֶת־יִשְׁבָּק וְאֶת־שׁוּאֵן:
- ג וַיִּקְשֶׁן יֶלֶד אֶת־שֵׁבָא וְאֶת־דֶּדָן וּבְנֵי דֶדָן הָיוּ אַשּׁוּרִים וְלִטְוּשִׁים וְלִאֲמִים:
- ד וּבְנֵי מִדְּיָן עֵיפָה וְעֶפְרַי וְחִנּוֹךְ וְאֲבִידֶעַ וְאֶלְדָּעָה כָּל־אֵלֶּה בְנֵי קֶטוּרָה:
- ה וַיִּתֵּן אַבְרָהָם אֶת־כָּל־אֲשֶׁר־לוֹ לְיִצְחָק:
- ו וּלְבָנָי הַפִּילִגְשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן אַבְרָהָם מִתְּנַת וְיִשְׁלָחֵם מֵעַל יִצְחָק בְּנוֹ בְּעֻדוֹנוֹ חַי קְדָמָה אֶל־אֶרֶץ קְדָמָ:
- ז וְאֵלֶּה יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם אֲשֶׁר־חַי מֵאֵת שָׁנָה וּשְׁבַע־עִים שָׁנָה וְחָמֵשׁ שָׁנִים:
- ח וַיָּגוּעַ וַיָּמָת אַבְרָהָם בְּשִׁיבָה טוֹבָה זָקֵן וְשָׁבַע וַיֵּאֶסֶף אֶל־עַמּוּיוֹ:
- ט וַיִּקְבְּרוּ אֹתוֹ יִצְחָק וַיִּשְׁמַעֲאֵל בְּנָיו אֶל־מַעְרַת הַמְּכַפְלָה אֶל־שָׂדֵה עֶפְרָן בֶּן־צֹחַר הַחִתִּי אֲשֶׁר עַל־פְּנֵי מַמְרֵ:
- י הַשָּׂדֵה אֲשֶׁר־קָנָה אַבְרָהָם מֵאֵת בְּנֵי־חַת שָׂמָה קָבַר אַבְרָהָם וְשָׂרָה אִשְׁתּוֹ:



Cave of the Machpelah in Chevron



25:9 His sons *Yitzchak* and *Ishmael* buried him in the cave of *Machpelah*

The *Torah* states that *Avraham*, *Sara*, *Yitzchak*, *Rivka*, *Yaakov* and *Leah* are all buried in *Machpelah* Cave. According to tradition, *Adam* and *Chava* were buried there as well. *Avraham's* purchase of this property to bury *Sara* was the first concrete action that established a Jewish connection with a particular site in *Eretz Yisrael*, and upon his death he is also buried in this place. Although the entire Land of Israel was promised to the Children of Israel, there are three key places that were actually purchased, in

order that they could never be accused of having taken possession of them inappropriately. *Avraham* purchased the Cave of *Machpelah*, *Yaakov* bought *Yosef's* burial plot in *Shechem* (Genesis 33:19) and King *David* paid for the site of the *Beit Hamikdash* (II Samuel 24:24). While we are fortunate that we can actually visit the Cave of *Machpelah* today, sadly, Jewish authority over *Chevron*, *Shechem* and *Har Habayit*, is disputed by much of the world. We pray for the time when the biblical record will be recognized and respected by the nations.

- 11 After the death of *Avraham*, *Hashem* blessed his son *Yitzchak*. And *Yitzchak* settled near Beer-lahai-roi.
יא וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹהִים אֶת יִצְחָק בְּנוֹ וַיֵּשֶׁב יִצְחָק עִם בְּאֵר לַחַי רֹאִי:
- 12 This is the line of Ishmael, *Avraham's* son, whom *Hagar* the Egyptian, *Sara's* slave, bore to *Avraham*.
יב וְאֵלֶּה תְּלֹדֹת יִשְׁמָעֵאל בֶּן־אַבְרָהָם אֲשֶׁר יָלְדָה הַגֵּר הַמִּצְרַיִת שִׁפְחַת שָׂרָה לְאַבְרָהָם:
- 13 These are the names of the sons of Ishmael, by their names, in the order of their birth: Nebaioth, the first-born of Ishmael, Kedar, Adbeel, Mibsam,
יג וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׁמָעֵאל בְּשִׁמְתָם לְתוֹלְדֹתָם כְּכֹר יִשְׁמָעֵאל נְבִיִּית וְקֶדָר וְאַדְבָּאֵל וּמִבְּשָׁם:
- 14 *Mishma*, *Dumah*, *Massa*,
יד וּמִשְׁמַע וְדוּמָה וּמַסָּא:
- 15 *Hadad*, *Tema*, *Jetur*, *Naphish*, and *Kedmah*.
טו חֲדָד וְתִמְאָ וְיִטוֹר נָפִישׁ וְקֶדְמָה:
- 16 These are the sons of Ishmael and these are their names by their villages and by their encampments: twelve chieftains of as many tribes.
טז אֵלֶּה הֵם בְּנֵי יִשְׁמָעֵאל וְאֵלֶּה שְׁמֹתָם בְּחִצְרֵיהֶם וּבְטִירֵיהֶם שְׁנֵים־עָשָׂר נְשִׂאִים לְאַמְתָּם:
- 17 These were the years of the life of Ishmael: one hundred and thirty-seven years; then he breathed his last and died, and was gathered to his kin.
יז וְאֵלֶּה שְׁנֵי חַיֵּי יִשְׁמָעֵאל מֵאֵת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיִּשָׁבַע שְׁנָיִם וַיִּגָּוַע וַיָּמָת וַיֵּאָסֶף אֶל־עַמּוּיוֹ:
- 18 They dwelt from *Havilah*, by *Shur*, which is close to *Egypt*, all the way to *Assyria*; they camped alongside all their kinsmen.
יח וַיִּשְׁכְּנוּ מִחוּלָה עַד־שׁוּר אֲשֶׁר עַל־פְּנֵי מִצְרַיִם בְּאֶרֶץ אַשּׁוּרָה עַל־פְּנֵי כָל־אֶחָיו נָפְלָ:
- 19 This is the story of *Yitzchak*, son of *Avraham*. *Avraham* begot *Yitzchak*.
יט וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת־יִצְחָק:
- 20 *Yitzchak* was forty years old when he took to wife *Rivka*, daughter of *Bethuel* the Aramean of *Paddanaram*, sister of *Laban* the Aramean.
כ וַיְהִי יִצְחָק בֶּן־אַרְבָּעִים שָׁנָה בְּקַחְתּוֹ אֶת רִבְקָה בַּת־בְּתוּאֵל הָאַרְמִי מִפְּדָן אֶרֶם אָחוֹת לְבָן הָאַרְמִי לוֹ לְאִשָּׁה:
- 21 *Yitzchak* pleaded with *Hashem* on behalf of his wife, because she was barren; and *Hashem* responded to his plea, and his wife *Rivka* conceived.
כא וַיַּעֲתַר יִצְחָק לַיהוָה לְנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה הוּא וַיַּעֲתַר לוֹ יְהוָה וַתְּהַר רִבְקָה אִשְׁתּוֹ:
- 22 But the children struggled in her womb, and she said, "If so, why do I exist?" She went to inquire of *Hashem*,
כב וַיִּתְרַצְצוּ הַבָּנִים בְּקֶרֶבָה וַתֹּאמֶר אִם־כֵּן לָמָּה זֶה אֲנֹכִי וַתִּלְךְ לְדַרֵּשׁ אֶת־יְהוָה:
- 23 and *Hashem* answered her, "Two nations are in your womb, Two separate peoples shall issue from your body; One people shall be mightier than the other, And the older shall serve the younger."
כג וַיֹּאמֶר יְהוָה לָהּ שְׁנֵי גֵיִים [גוִים] בְּבֶטְנְךָ וְשְׁנֵי לְאֻמִּים מִמֶּעֶיךָ יִפְרְדוּ וְלֹאִם מְלֹאִם יֵאָמְצוּ וְרַב יַעֲבֹד צָעִיר:
- 24 When her time to give birth was at hand, there were twins in her womb.
כד וַיִּמְלְאוּ יְמִיהָ לְלֹדֹת וְהִנֵּה תוֹמָם בְּבֶטְנָהּ:
- 25 The first one emerged red, like a hairy mantle all over; so they named him *Esau*.
כה וַיֵּצֵא הָרִאשׁוֹן אֲדָמוֹנִי כְּלוֹ כְּאַדְרָת שַׁעַר וַיִּקְרְאוּ שְׁמוֹ עֵשָׂו:

- 26 Then his brother emerged, holding on to the heel of Esau; so they named him *Yaakov*. *Yitzchak* was sixty years old when they were born.
- 27 When the boys grew up, Esau became a skillful hunter, a man of the outdoors; but *Yaakov* was a mild man who stayed in camp.
- 28 *Yitzchak* favored Esau because he had a taste for game; but *Rivka* favored *Yaakov*.
- 29 Once when *Yaakov* was cooking a stew, Esau came in from the open, famished.
- 30 And Esau said to *Yaakov*, “Give me some of that red stuff to gulp down, for I am famished”—which is why he was named Edom.
- 31 *Yaakov* said, “First sell me your birthright.”
- 32 And Esau said, “I am at the point of death, so of what use is my birthright to me?”
- 33 But *Yaakov* said, “Swear to me first.” So he swore to him, and sold his birthright to *Yaakov*.
- 34 *Yaakov* then gave Esau bread and lentil stew; he ate and drank, and he rose and went away. Thus did Esau spurn the birthright.
- 26¹ There was a famine in the land—aside from the previous famine that had occurred in the days of *Avraham*—and *Yitzchak* went to Abimelech, king of the Philistines, in Gerar.
- 2 *Hashem* had appeared to him and said, “Do not go down to Egypt; stay in the land which I point out to you.
- 3 Reside in this land, and I will be with you and bless you; I will assign all these lands to you and to your heirs, fulfilling the oath that I swore to your father *Avraham*.
- כו א וַיֵּצֵא אֶת יִצְחָק מִבְּעֵקֶב עֶשָׂו וַיִּקְרָא שְׁמוֹ יַעֲקֹב וַיִּצְחָק בֶּן־שְׁשִׁים שָׁנָה בְּלִדְתוֹ אֹתָם:
- כז וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֶשָׂו אִישׁ יָדָע צֵיד אִישׁ שָׂדֵה וַיַּעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהֶלִים:
- כח וַיֹּאֲהֵב יִצְחָק אֶת־עֶשָׂו כִּי־צֵיד בָּפִיו וּרְבֵקָה אֹהֶבֶת אֶת־יַעֲקֹב:
- כט וַיֵּזֶד יַעֲקֹב נֹזֵד וַיָּבֵא עֶשָׂו מִן־הַשָּׂדֶה וְהוּא עֵיפָף:
- ל וַיֹּאמֶר עֶשָׂו אֶל־יַעֲקֹב הֲלֵעִטְנִי נָא מִן־הָאֵדָם הָאֵדָם הִזֶּה כִּי עֵיפָף אֲנִי עַל־כֵּן קָרָא שְׁמוֹ אֶדוֹם:
- לא וַיֹּאמֶר יַעֲקֹב מְכֹרָה כִּי־אֶת־בְּכֹרְתְךָ לִי:
- לב וַיֹּאמֶר עֶשָׂו הִנֵּה אֲנִי הוֹלֵךְ לָמוּת וְלָמָּה־זֶה לִּי בְּכֹרָה:
- לג וַיֹּאמֶר יַעֲקֹב הַשְּׂבֻעָה לִּי כִּי־אֵם לֹא וַיִּמְכֹּר אֶת־בְּכֹרְתוֹ לְיַעֲקֹב:
- לד וַיַּעֲקֹב נָתַן לְעֶשָׂו לֶחֶם וְנֹזֵד עַד־שִׁים וַיֹּאכַל וַיִּשָׂת וַיִּקָּם וַיֵּלֶךְ וַיָּבֹז עֶשָׂו אֶת־הַבְּכֹרָה:
- כו א וַיְהִי רָעַב בְּאֶרֶץ מִלְכָּד הַרְעֵב הָרֵאשִׁון אֲשֶׁר הָיָה בִּימֵי אַבְרָהָם וַיֵּלֶךְ יִצְחָק אֶל־אֲבִימֶלֶךְ מֶלֶךְ־פְּלִשְׁתִּים גֵּרָרָה:
- ב וַיֹּרָא אֵלָיו יְהוָה וַיֹּאמֶר אֵל־תֵּרַד מִצְרַיִמָּה שָׁכֵן בְּאֶרֶץ אֲשֶׁר אָמַר אֵלָיךְ:
- ג גֹּר בְּאֶרֶץ הַזֹּאת וְאֵהִיָּה עִמָּךְ וְאֲבָרְכְךָ כִּי־לָךְ וּלְזֶרְעֶךָ אֶתְּן אֶת־כָּל־הָאֶרֶץ הָאֵל וְהִקְמֹתִי אֶת־הַשְּׂבֻעָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם אָבִיךָ:

GUR ba-A-retz ha-ZOT v'-eh-YEH i-m'-KHA va-a-va-r'-KHE-ka kee l'-KHA ul-zar-a-KHA e-TAYN et kol ha-a-ra-TZOT ha-AYL va-ha-ki-mo-TEE et ha-sh'-vu-AH a-SHER nish-BA-tee l'-av-ra-HAM a-VEE-kha

26:3 Reside in this land, and I will be with you and bless you *Yitzchak* is warned that despite the famine in *Eretz Yisrael*, he is not to escape the hardship by fleeing to Egypt. Though *Avraham* went down to Egypt when there was a plague in Israel, and *Yaakov* likewise

descended to Egypt towards the end of his life, God told *Yitzchak* not to leave the Land of Israel. Due to the unique spiritual status he acquired after being offered on the altar, *Yitzchak* was the only one of the three forefathers to never step foot outside of the Holy Land.

- 4 I will make your heirs as numerous as the stars of heaven, and assign to your heirs all these lands, so that all the nations of the earth shall bless themselves by your heirs
- וְהִרְבִּיתִי אֶת־זַרְעֲךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְנָתַתִּי לְזַרְעֲךָ אֶת כָּל־הָאָרֶצַת הָאֵלֶּה וְהִתְבָּרְכוּ בְזַרְעֲךָ כָּל גּוֹי הָאָרֶץ׃
- v'-hir-bay-TEE et zar-a-KHA k'-kho-kh'-VAY ha-sha-MA-yim v'-na-ta-TEE l'-zar-a-KHA AYT kol ha-a-ra-TZOT ha-AYL v'-hit-ba-r'-KHU v'-zar-a-KHA KOL go-YAY ha-A-retz*
- 5 inasmuch as Avraham obeyed Me and kept My charge: My commandments, My laws, and My teachings.”
- עַקַב אֲשֶׁר־שָׁמַע אֲבְרָהָם בְּקוֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקוֹתַי וְתוֹרֹתַי׃
- 6 So Yitzchak stayed in Gerar.
- וַיֹּשֶׁב יִצְחָק בְּגֵרָר׃
- 7 When the men of the place asked him about his wife, he said, “She is my sister,” for he was afraid to say “my wife,” thinking, “The men of the place might kill me on account of Rivka, for she is beautiful.”
- וַיִּשְׂאֲלוּ אֲנָשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר אַחֲתִי הוּא כִּי יִרָא לְאֹמֵר אִשְׁתִּי פֶן־יִהְרַגְנִי אֲנָשֵׁי הַמָּקוֹם עַל־רִבְקָה כִּי טוֹבַת מְרָאֵה הִיא׃
- 8 When some time had passed, Abimelech king of the Philistines, looking out of the window, saw Yitzchak fondling his wife Rivka.
- וַיְהִי כִּי אָרְכוּ־לוֹ שָׁם הַיָּמִים וַיִּשְׁקֹף אַבְיִמֶלֶךְ מִלֶּךְ פְּלִשְׁתִּים בְּעַד הַחֲלוֹן וַיִּרָא וְהִנֵּה יִצְחָק מְצַחֵק אֶת רִבְקָה אִשְׁתּוֹ׃
- 9 Abimelech sent for Yitzchak and said, “So she is your wife! Why then did you say: ‘She is my sister?’” Yitzchak said to him, “Because I thought I might lose my life on account of her.”
- וַיִּקְרָא אַבְיִמֶלֶךְ לְיִצְחָק וַיֹּאמֶר אֵךְ הִנֵּה אִשְׁתְּךָ הוּא וַאֲיֶךְ אֲמַרְתָּ אַחֲתִי הוּא וַיֹּאמֶר אֵלָיו יִצְחָק כִּי אֲמַרְתִּי פֶן־אָמוּת עָלַיָּה׃
- 10 Abimelech said, “What have you done to us! One of the people might have lain with your wife, and you would have brought guilt upon us.”
- וַיֹּאמֶר אַבְיִמֶלֶךְ מַה־זֹּאת עָשִׂיתָ לָּנוּ כִּמְעַט שָׁכַב אֶחָד הָעָם אֶת־אִשְׁתְּךָ וְהִבֵּאתָ עָלֵינוּ אֵשׁ׃
- 11 Abimelech then charged all the people, saying, “Anyone who molests this man or his wife shall be put to death.”
- וַיִּצַו אַבְיִמֶלֶךְ אֶת־כָּל־הָעָם לֵאמֹר הַנִּגַּע בְּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ מוֹת יוּמָת׃
- 12 Yitzchak sowed in that land and reaped a hundredfold the same year. Hashem blessed him,
- וַיִּזְרַע יִצְחָק בְּאֶרֶץ הַהוּא וַיִּמְצָא בַשָּׁנָה הַהוּא מֵאָה שְׁעָרִים וַיְבָרְכֵהוּ יְהוָה׃



26:4 I will make your heirs as numerous as the stars of heaven

Why are the children of Avraham compared to the stars? The poetess Chana Senesh was born in Hungary in 1921 and in 1939 she emigrated to what was then the British Mandate of Palestine. Senesh was a brave heroine who volunteered to leave her beloved Palestine in 1944 in order to fight with the partisans against the Nazis. Unfortunately, she was caught, tried for treason and eventually executed. In one

of her beautiful poems she wrote, “There are stars whose radiance is visible on earth though they have long been extinct. There are people whose brilliance continues to light the world though they are no longer among the living. These lights are particularly bright when the night is dark. They light the way for mankind.” Like the stars in Senesh’s poem, the Jew’s role in this world is to light the way for mankind, despite the darkness we have encountered throughout our history.



Chana Senesh
(1921-1944)

- 13 and the man grew richer and richer until he was very wealthy: יג וַיִּגְדַּל הָאִישׁ וַיִּלְךְ הֵלוֹךְ וַיִּגְדַּל עַד כִּי גָדַל מְאֹד:
- 14 he acquired flocks and herds, and a large household, so that the Philistines envied him. יד וַיְהִי לוֹ מִקְנֵה צֹאן וּמִקְנֵה בָקָר וְעֵבֶדָה רַבָּה וַיִּקְנְאוּ אֹתוֹ פְּלִשְׁתִּים:
- 15 And the Philistines stopped up all the wells which his father's servants had dug in the days of his father *Avraham*, filling them with earth. טו וְכָל־הַבְּאֵרֹת אֲשֶׁר חָפְרוּ עֲבָדֵי אָבִיו בְּיָמֵי אֲבִרְהָם כִּתְמוּם פְּלִשְׁתִּים וַיִּמְלְאוּם עֹפֶר:
- 16 And Abimelech said to *Yitzchak*, "Go away from us, for you have become far too big for us." טז וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־יִצְחָק לֵךְ מֵעִמּוֹנוּ כִּי־עֲצַמְתָּ מְמֹנֵנוּ מְאֹד:
- va-YO-mer ah-vi-MEH-lekh el yitz-KHAK lekh me-ee-MAH-noo kee ah-TZAM-tah mee-MEH-noo m'-OHD*
- 17 So *Yitzchak* departed from there and encamped in the wadi of Gerar, where he settled. יז וַיֵּלֶךְ מִשָּׁם יִצְחָק וַיִּחַן בְּנַחַל גֶּרָר וַיֹּשֶׁב שָׁם:
- 18 *Yitzchak* dug anew the wells which had been dug in the days of his father *Avraham* and which the Philistines had stopped up after *Avraham's* death; and he gave them the same names that his father had given them. יח וַיֹּשֶׁב יִצְחָק וַיַּחְפֹּר אֶת־בְּאֵרֹת הַמַּיִם אֲשֶׁר חָפְרוּ בְּיָמֵי אֲבִרְהָם אָבִיו וַיִּסְתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אֲבִרְהָם וַיִּקְרָא לָהֶן שְׁמוֹת כְּשֵׁמֹת אֲשֶׁר־קָרָא לָהֶן אָבִיו:
- 19 But when *Yitzchak's* servants, digging in the wadi, found there a well of spring water, יט וַיַּחְפְּרוּ עֲבָדֵי־יִצְחָק בְּנַחַל וַיִּמְצְאוּ־שָׁם בְּאֵר מַיִם חַיִּים:
- 20 the herdsmen of Gerar quarreled with *Yitzchak's* herdsmen, saying, "The water is ours." He named that well Esek, because they contended with him. כ וַיְרִיבוּ רְעֵי גֶרָר עִם־רְעֵי יִצְחָק לֵאמֹר לָנוּ הַמַּיִם וַיִּקְרָא שֵׁם־הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְׂקוּ עִמּוֹ:
- 21 And when they dug another well, they disputed over that one also; so he named it Sitnah. כא וַיַּחְפְּרוּ בְּאֵר אַחֲרַת וַיְרִיבוּ גַם־עָלֶיהָ וַיִּקְרָא שְׁמָהּ שִׁטְנָה:
- 22 He moved from there and dug yet another well, and they did not quarrel over it; so he called it Rehoboth, saying, "Now at last *Hashem* has granted us ample space to increase in the land." כב וַיַּעֲתֵק מִשָּׁם וַיַּחְפֹּר בְּאֵר אַחֲרַת וְלֹא רָבוּ עָלֶיהָ וַיִּקְרָא שְׁמָהּ רְחֹבוֹת וַיֹּאמֶר כִּי־עָתָה הִרְחִיב יְהוָה לָנוּ וּפְרִינוּ בְּאֶרֶץ:
- va-ya-TAYK mi-SHAM va-yakh-POR b'-AYR a-KHE-ret v'-LO ra-VU a-LEY-ha va-yik-RA sh'-MAH r'-kho-VOT va-YO-mer kee a-TAH hir-KHEEV a-do-NAI LA-nu u-fa-REE-nu va-A-retz*
- 23 From there he went up to *Be'er Sheva*. כג וַיַּעַל מִשָּׁם בְּאֵר שֵׁבַע:



26:16 Go away from us, for you have become far too big for us

The story of *Yitzchak* among the Philistines alludes to the history of the Jewish people during their lengthy exile, hosted by various foreign nations. Rabbi Zalman Sorotzkin points out that *Yitzchak* is one Jew in an entire country, yet the Philistines claim that there is no room for him. As a successful farmer, *Yitzchak* is not an economic burden on his hosts, and

yet the Philistines banish him. They could have learned agricultural techniques and benefitted from his water, but they instead choose to ignore the valuable contributions he could make, and they clog the wells he has dug. Similarly, many Jewish inventors and innovators have been expelled from their host nations throughout history. The only safe place where the Children of Israel can flourish is in the Land of Israel.

- 24 That night *Hashem* appeared to him and said, "I am the God of your father *Avraham*. Fear not, for I am with you, and I will bless you and increase your offspring for the sake of My servant *Avraham*."
- 25 So he built a *mizbayach* there and invoked *Hashem* by name. *Yitzchak* pitched his tent there and his servants started digging a well.
- 26 And *Abimelech* came to him from *Gerar*, with *Ahuzzath* his councilor and *Phicol* chief of his troops.
- 27 *Yitzchak* said to them, "Why have you come to me, seeing that you have been hostile to me and have driven me away from you?"
- 28 And they said, "We now see plainly that *Hashem* has been with you, and we thought: Let there be a sworn treaty between our two parties, between you and us. Let us make a pact with you
- 29 that you will not do us harm, just as we have not molested you but have always dealt kindly with you and sent you away in peace. From now on, be you blessed of *Hashem*!"
- 30 Then he made for them a feast, and they ate and drank.
- 31 Early in the morning, they exchanged oaths. *Yitzchak* then bade them farewell, and they departed from him in peace.
- 32 That same day *Yitzchak*'s servants came and told him about the well they had dug, and said to him, "We have found water!"
- 33 He named it *Shibah*; therefore the name of the city is *Be'er Sheva* to this day.
- 34 When *Esau* was forty years old, he took to wife *Judith* daughter of *Be'eri* the Hittite, and *Basemath* daughter of *Elon* the Hittite;
- 35 and they were a source of bitterness to *Yitzchak* and *Rivka*.
- 27¹ When *Yitzchak* was old and his eyes were too dim to see, he called his older son *Esau* and said to him, "My son." He answered, "Here I am."
- 2 And he said, "I am old now, and I do not know how soon I may die.
- כד וַיֵּרָא אֵלָיו יְהוָה בַּלַּיְלָה הַהוּא וַיֹּאמֶר
אֲנֹכִי אֱלֹהֵי אַבְרָהָם אָבִיךָ אֶל־תִּירָא
כִּי־אֲתָךְ אֲנֹכִי וּבֵרַכְתִּיךָ וְהִרְבִּיתִי אֶת־
זְרַעְךָ בְּעֵבוּר אַבְרָהָם עַבְדִּי:
- כה וַיִּבֶן שָׁם מִזְבֵּחַ וַיִּקְרָא בְשֵׁם יְהוָה וַיֹּט־
שָׁם אָהָלוֹ וַיִּכְרוֹשׁ שָׁם עֲבָדֵי־יִצְחָק בְּאֵר:
- כו וַאֲבִימֶלֶךְ הֵלֵךְ אֵלָיו מִגֶּרָר וְאַחַזַּת
מְרַעְהוֹ וּפִיכֹל שַׂר־צְבָאוֹ:
- כז וַיֹּאמֶר אֲלֵהֶם יִצְחָק מִדּוֹעַ בְּאַתֶּם
אֵלַי וְאַתֶּם שָׂנְאַתֶּם אֶתִּי וְתִשְׁלַחְנִי
מֵאַתְכֶם:
- כח וַיֹּאמְרוּ רְאוּ רְאִינוּ כִּי־הִיא יְהוָה עִמָּךְ
וְנֹאמַר תְּהִי נָא אֵלֶּה בִּינוֹתֵינוּ בִּינֵינוּ
וּבִינֶיךָ וּנְכַרְתֶּה בְּרִית עִמָּךְ:
- כט אִם־תַּעֲשֶׂה עִמָּנוּ רָעָה כְּאֲשֶׁר לֹא
נִגְעַנּוּךָ וְכֹאֲשֶׁר עָשִׂינוּ עִמָּךְ רַק־טוֹב
וְנִשְׁלַחְךָ בְּשָׁלוֹם אֶתָּה עֵתָה בְרוּךְ
יְהוָה:
- ל וַיַּעַשׂ לָהֶם מִשְׁתֶּה וַיֹּאכְלוּ וַיִּשְׁתּוּ:
- לא וַיִּשְׁכִּימוּ בַבֹּקֶר וַיִּשְׁבְּעוּ אִישׁ לְאָחִיו
וַיִּשְׁלַחֶם יִצְחָק וַיֵּלְכוּ מֵאֵתוֹ בְּשָׁלוֹם:
- לב וַיְהִי בַיּוֹם הַהוּא וַיָּבֹאוּ עֲבָדֵי יִצְחָק
וַיְגִדּוּ לוֹ עַל־אֲדוֹת הַבְּאֵר אֲשֶׁר חָפְרוּ
וַיֹּאמְרוּ לוֹ מִצְאָנוּ מַיִם:
- לג וַיִּקְרָא אֹתָהּ שִׁבְעָה עַל־כֵּן שֵׁם־הָעִיר
בְּאֵר שִׁבְעַ עַד הַיּוֹם הַזֶּה:
- לד וַיְהִי עֵשׂוֹ בֶן־אַרְבָּעִים שָׁנָה וַיִּקַּח אִשָּׁה
אֶת־יְהוּדִית בַּת־בְּאָרִי הַחֲתִי וְאֶת־
בְּשֵׁמֶת בַּת־אֵילָן הַחֲתִי:
- לה וַתְּהִי־וּמֵרַת רוּחַ לְיִצְחָק וּלְרִבְקָה:
- כז א וַיְהִי כִּי־זָקֵן יִצְחָק וַתִּכְהֶיךָ עֵינָיו מֵרְאֹת
וַיִּקְרָא אֶת־עֵשׂוֹ בְּנוֹ הַגָּדֹל וַיֹּאמֶר אֵלָיו
בְּנִי וַיֹּאמֶר אֵלָיו הִנְנִי:
- ב וַיֹּאמֶר הִנְהֵנָּה זָקֵנְתִי לֹא יָדַעְתִּי יוֹם
מוֹתִי:

- 3 Take your gear, your quiver and bow, and go out into the open and hunt me some game.
- 4 Then prepare a dish for me such as I like, and bring it to me to eat, so that I may give you my innermost blessing before I die.”
- 5 *Rivka* had been listening as *Yitzhak* spoke to his son *Esau*. When *Esau* had gone out into the open to hunt game to bring home,
- 6 *Rivka* said to her son *Yaakov*, “I overheard your father speaking to your brother *Esau*, saying,
- 7 ‘Bring me some game and prepare a dish for me to eat, that I may bless you, with *Hashem’s* approval, before I die.’
- 8 Now, my son, listen carefully as I instruct you.
- 9 Go to the flock and fetch me two choice kids, and I will make of them a dish for your father, such as he likes.
- 10 Then take it to your father to eat, in order that he may bless you before he dies.”
- 11 *Yaakov* answered his mother *Rivka*, “But my brother *Esau* is a hairy man and I am smooth-skinned.
- 12 If my father touches me, I shall appear to him as a trickster and bring upon myself a curse, not a blessing.”
- 13 But his mother said to him, “Your curse, my son, be upon me! Just do as I say and go fetch them for me.”
- 14 He got them and brought them to his mother, and his mother prepared a dish such as his father liked.
- 15 *Rivka* then took the best clothes of her older son *Esau*, which were there in the house, and had her younger son *Yaakov* put them on;
- 16 and she covered his hands and the hairless part of his neck with the skins of the kids.
- 17 Then she put in the hands of her son *Yaakov* the dish and the bread that she had prepared.
- 18 He went to his father and said, “Father.” And he said, “Yes, which of my sons are you?”
- ג וַעֲתָה שְׂאֵנָא כְּלִיף תְּלִיף וְקִשְׁתְּךָ וְצֵא הַשְּׂדֵה וְצוּדָה לִי צִידָה [צִיד]:
- ד וַעֲשֵׂה־לִי מִטְעָמִים כַּאֲשֶׁר אֲהַבְתִּי וְהִבִּיאָה לִי וְאָכְלָה בְּעִבּוֹר תְּבָרְכֵךְ נַפְשִׁי בְטָרָם אֲמוֹת:
- ה וְרִבְקָה שָׁמְעַת בְּדַבֵּר יִצְחָק אֶל־ עֶשָׂו בְּנֹו וַיֵּלֶךְ עֶשָׂו הַשְּׂדֵה לְצוּד צִיד לְהִבְיֵא:
- ו וְרִבְקָה אָמְרָה אֶל־יַעֲקֹב בְּנֵה לֵאמֹר הִנֵּה שָׁמְעֵתִי אֶת־אָבִיךָ מְדַבֵּר אֶל־עֶשָׂו אֲחִיךָ לֵאמֹר:
- ז הִבִּיאָה לִי צִיד וַעֲשֵׂה־לִי מִטְעָמִים וְאָכְלָה וְאַבְרַכְכָּה לְפָנַי יְהוָה לְפָנַי מוֹת:
- ח וַעֲתָה בְנִי שְׁמַע בְּקִלִּי לְאֲשֶׁר אֲנִי מְצַוָּה אֹתְךָ:
- ט לְךָ־נָא אֶל־הַצֹּאֵן וְקַח־לִי מִשָּׁם שְׁנֵי גְדִי עֵזִים טְבִיִּים וְאֶעֱשֶׂה אֹתָם מִטְעָמִים לְאָבִיךָ כַּאֲשֶׁר אֲהַב:
- י וְהִבֵּאת לְאָבִיךָ וְאָכַל בְּעִבֹר אֲשֶׁר יְבָרְכֶךָ לְפָנַי מוֹתוֹ:
- יא וַיֹּאמֶר יַעֲקֹב אֶל־רִבְקָה אִמּוֹ הֵן עֶשָׂו אָחִי אִישׁ שָׁעָר וְאֲנִכִּי אִישׁ חָלָק:
- יב אוּלַי יִמְשֹׁנִי אָבִי וְהִיִּיתִי בְעֵינָיו כַּמְתַּעֲתַע וְהִבֵּאתִי עָלַי קָלְלָה וְלֹא בְרָכָה:
- יג וַתֹּאמֶר לוֹ אִמּוֹ עָלֶיךָ קָלְלָתְךָ בְנִי אֵךְ שְׁמַע בְּקִלִּי וְלֹךְ קַח־לִי:
- יד וַיֵּלֶךְ וַיִּקַּח וַיָּבֵא לְאִמּוֹ וַתַּעַשׂ אִמּוֹ מִטְעָמִים כַּאֲשֶׁר אֲהַב אָבִיו:
- טו וַתִּקַּח רִבְקָה אֶת־בְּגָדֵי עֶשָׂו בְּנֵה הַגְּדֹל הַחֲמֹדֶת אֲשֶׁר אֶתָּה בְּבֵית וַתִּלְבַּשׂ אֶת־יַעֲקֹב בְּנֵה הַקָּטָן:
- טז וְאֵת עֲרֹת גְּדֵי הָעֵזִים הִלְבִּישָׁה עָל־יָדָיו וְעַל חֻלְקַת צַוְּאָרָיו:
- יז וַתִּתֵּן אֶת־הַמִּטְעָמִים וְאֵת־הַלֶּחֶם אֲשֶׁר עָשָׂתָה בְּיַד יַעֲקֹב בְּנֵה:
- יח וַיָּבֵא אֶל־אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנָנִי מִי אַתָּה בְנִי:

- 19 Yaakov said to his father, "I am Esau, your first-born; I have done as you told me. Pray sit up and eat of my game, that you may give me your innermost blessing."
- 20 Yitzchak said to his son, "How did you succeed so quickly, my son?" And he said, "Because Hashem your God granted me good fortune."
- 21 Yitzchak said to Yaakov, "Come closer that I may feel you, my son—whether you are really my son Esau or not."
- 22 So Yaakov drew close to his father Yitzchak, who felt him and wondered. "The voice is the voice of Yaakov, yet the hands are the hands of Esau."
- 23 He did not recognize him, because his hands were hairy like those of his brother Esau; and so he blessed him.
- 24 He asked, "Are you really my son Esau?" And when he said, "I am,"
- 25 he said, "Serve me and let me eat of my son's game that I may give you my innermost blessing." So he served him and he ate, and he brought him wine and he drank.
- 26 Then his father Yitzchak said to him, "Come close and kiss me, my son";
- 27 and he went up and kissed him. And he smelled his clothes and he blessed him, saying, "Ah, the smell of my son is like the smell of the fields that Hashem has blessed.
- 28 "May Hashem give you Of the dew of heaven and the fat of the earth, Abundance of new grain and wine.
- יט וַיֹּאמֶר יַעֲקֹב אֶל-אָבִיו אֲנִכִּי עֲשׂו בְּכֻרְךָ עֲשִׂיתָ כַּאֲשֶׁר דִּבַּרְתָּ אֵלַי קוּם-נָא שֶׁבֵה וְאָכַלְהָ מִצִּידִי בְּעִבּוּר תְּבָרַכְנִי נִפְשֶׁךָ:
- כ וַיֹּאמֶר יִצְחָק אֶל-בְּנוֹ מַה-זֶּה מַה־רַחֵם לְמַצָּא בְנִי וַיֹּאמֶר כִּי הִקְרָה יְהוָה אֱלֹהֶיךָ לְפָנָי:
- כא וַיֹּאמֶר יִצְחָק אֶל-יַעֲקֹב גִּשְׁה-נָא וְאִמְשֶׁךָ בְנִי הֲאֵתָה זֶה בְנִי עֲשׂו אִם-לֹא:
- כב וַיִּגַּשׁ יַעֲקֹב אֶל-יִצְחָק אָבִיו וַיִּמְשְׁהוּ וַיֹּאמֶר הֲקֵל קוֹל יַעֲקֹב וְהַיָּדַיִם יָדַי עֲשׂו:
- כג וְלֹא הִכִּירוּ כִּי-הָיוּ יָדָיו כְּיַדֵּי עֲשׂו אָחִיו שְׁעֵרֵת וַיְבָרַכְהוּ:
- כד וַיֹּאמֶר אֵתָה זֶה בְנִי עֲשׂו וַיֹּאמֶר אָנִי:
- כה וַיֹּאמֶר הַגִּשְׁה לִי וְאָכַלְהָ מִצִּיד בְּנִי לְמַעַן תְּבָרַכְךָ נַפְשִׁי וַיִּגַּשְׁלוּ וַיֹּאכַל וַיָּבֵא לוֹ יַיִן וַיִּשְׁתָּ:
- כו וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גִּשְׁה-נָא וּשְׁקָה-לִי בְנִי:
- כז וַיִּגַּשׁ וַיִּשְׁק-לוֹ וַיְרַח אֶת-רִיחַ בְּגָדָיו וַיְבָרַכְהוּ וַיֹּאמֶר רִיחַ בְּנִי כְּרִיחַ שְׂדֵה אֲשֶׁר בְּרַכּוּ יְהוָה:
- כח וַיִּתֵּן-לֶךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֵשׁ:
- v'-yi-ten l'-KHA ha-e-lo-HEEM mi-TAL ha-sha-MA-yim u-mish-ma-NAY ha-A-retz v'-ROV da-GAN v'-ti-ROSH*

27:28 May Hashem give you of the dew of heaven and the fat of the earth The *Zohar*, our primary mystical text, says that this blessing is what has sustained the People of Israel throughout the millennia. If so, why was Yitzchak the one who gave the blessing and not Avraham or Yaakov? Rabbi

Shlomo Carlebach, the influential Hebrew songwriter of the 20th century, explained that both Avraham and Yaakov spent part of their lives outside Israel. Therefore it was only Yitzchak, who never once left the Holy Land, who was worthy of bestowing this powerful blessing.



Rabbi Shlomo Carlebach (1925-1994)

- 29 Let peoples serve you, And nations bow to you; Be master over your brothers, And let your mother's sons bow to you. Cursed be they who curse you, Blessed they who bless you."
- 30 No sooner had *Yaakov* left the presence of his father *Yitzchak*—after *Yitzchak* had finished blessing *Yaakov*—than his brother *Esau* came back from his hunt.
- 31 He too prepared a dish and brought it to his father. And he said to his father, "Let my father sit up and eat of his son's game, so that you may give me your innermost blessing."
- 32 His father *Yitzchak* said to him, "Who are you?" And he said, "I am your son, *Esau*, your first-born!"
- 33 *Yitzchak* was seized with very violent trembling. "Who was it then," he demanded, "that hunted game and brought it to me? Moreover, I ate of it before you came, and I blessed him; now he must remain blessed!"
- 34 When *Esau* heard his father's words, he burst into wild and bitter sobbing, and said to his father, "Bless me too, Father!"
- 35 But he answered, "Your brother came with guile and took away your blessing."
- 36 [*Esau*] said, "Was he, then, named *Yaakov* that he might supplant me these two times? First he took away my birthright and now he has taken away my blessing!" And he added, "Have you not reserved a blessing for me?"
- 37 *Yitzchak* answered, saying to *Esau*, "But I have made him master over you: I have given him all his brothers for servants, and sustained him with grain and wine. What, then, can I still do for you, my son?"
- 38 And *Esau* said to his father, "Have you but one blessing, Father? Bless me too, Father!" And *Esau* wept aloud.
- 39 And his father *Yitzchak* answered, saying to him, "See, your abode shall enjoy the fat of the earth And the dew of heaven above.
- 40 Yet by your sword you shall live, And you shall serve your brother; But when you grow restive, You shall break his yoke from your neck."
- כט יַעֲבֹדוּ עַמִּים וַיִּשְׁתַּחוּ וַיִּבְרְכוּ לְךָ לְאֲמִים הַנְּהָ גְבִיר לְאָחִיךָ וַיִּשְׁתַּחוּ לְךָ בְּנֵי אִמְךָ אֲרִיִּד אָרוּר וּמְבָרְכֶיךָ בְּרוּךְ:
- ל וַיְהִי כַּאֲשֶׁר כָּלָה יִצְחָק לְבָרֵךְ אֶת יַעֲקֹב וַיְהִי אֵךְ יֵצֵא יֵצֵא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו וַעֲשׂוֹ אָחִיו בָּא מִצִּידוֹ:
- לא וַיַּעַשׂ גַּם־הוּא מִטַּעַמִּים וַיָּבֵא לְאָבִיו וַיֹּאמֶר לְאָבִיו יְקָם אָבִי וַיֹּאכַל מִצִּיד בְּנוֹ בַעֲבוּר תְּבָרְכֵנִי נַפְשׁוֹ:
- לב וַיֹּאמֶר לוֹ יִצְחָק אָבִיו מִי־אַתָּה וַיֹּאמֶר אָנִי בְנֶךָ בְּכֹרֶךָ עֲשׂוֹ:
- לג וַיִּחַרַד יִצְחָק חֲרָדָה גְּדֹלָה עַד־מָאֵד וַיֹּאמֶר מִי־אֶפּוֹא הוּא הַצִּיד־צִיד וַיֹּאמֶר לִי וַאֲכַל מִכָּל בְּטָרָם תָּבוֹא וְאִבְרַכְהוּ גַם־בְּרוּךְ יְהִי־הוּא:
- לד כַּשְׁמַע עֲשׂוֹ אֶת־דְּבָרֵי אָבִיו וַיִּצְעַק צַעֲקָה גְּדֹלָה וַיִּמְרָה עַד־מָאֵד וַיֹּאמֶר לְאָבִיו בְּרַכְנִי גַם־אֲנִי אָבִי:
- לה וַיֹּאמֶר בָּא אָחִיךָ בְּמַרְמָה וַיִּקַּח בְּרַכְתְּךָ:
- לו וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעֲקֹבֵנִי זֶה פַעַמִּים אֶת־בְּכֹרְתִי לָקַח וְהִנֵּה עִתָּה לָקַח בְּרַכְתִּי וַיֹּאמֶר הֲלֹא אֶצְלַתְּ לִי בְרַכָּה:
- לז וַיַּעַן יִצְחָק וַיֹּאמֶר לַעֲשׂוֹ הֵן גְּבִיר שָׁמְתִיו לְךָ וְאֶת־כָּל־אָחִיו נָתַתִּי לוֹ לְעַבְדִּים וְדָגַן וְתִירֵשׁ סִמְכַתִּיו וְלָכֵה אֶפּוֹא מֶה אֶעֱשֶׂה בְּנִי:
- לח וַיֹּאמֶר עֲשׂוֹ אֶל־אָבִיו הַבְּרַכָּה אַחַת הוּא לְךָ אָבִי בְּרַכְנִי גַם־אֲנִי אָבִי וַיִּשָּׂא עֲשׂוֹ קְלוֹ וַיִּבֶךְ:
- לט וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו הִנֵּה מִשְׁמַי הָאָרֶץ יִהְיֶה מוֹשְׁבֶךָ וּמִטַּל הַשָּׁמַיִם מֵעַל:
- מ וְעַל־חַרְבֶּךָ תַּחֲיֶה וְאֶת־אָחִיךָ תַעֲבֹד וְהִיָּה כַּאֲשֶׁר תִּרְדֵּי וּפְרַקְתָּ עָלוֹ מֵעַל צְוֹאֲרֶךָ:

41 Now Esau harbored a grudge against *Yaakov* because of the blessing which his father had given him, and Esau said to himself, "Let but the mourning period of my father come, and I will kill my brother *Yaakov*."

מא וַיִּשְׂטֹם עֵשָׂו אֶת־יַעֲקֹב עַל־הַבְּרָכָה אֲשֶׁר בָּרַךְ אָבִיו וַיֹּאמֶר עֵשָׂו בְּלִבּוֹ יִקְרְבוּ יְמֵי אָבִי וְאֶהְרַגְהָ אֶת־יַעֲקֹב אָחִי:

42 When the words of her older son Esau were reported to *Rivka*, she sent for her younger son *Yaakov* and said to him, "Your brother Esau is consoling himself by planning to kill you.

מב וַיַּגִּד לְרִבְקָה אֶת־דְּבָרֵי עֵשָׂו בְּנֵה הַגָּדֹל וַתִּשְׁלַח וַתִּקְרָא לְיַעֲקֹב בְּנֵה הַקָּטָן וַתֹּאמֶר אֵלָיו הִנֵּה עֹשֶׂו אָחִיךָ מַתְנַחֵם לְךָ לְהַרְגֶךָ:

43 Now, my son, listen to me. Flee at once to Haran, to my brother Laban.

מג וַעֲתָה בְנֵי שָׁמַע בְּקוֹלִי וְקוּם בְּרַח־לְךָ אֶל־לָבָן אָחִי חָרָנָה:

44 Stay with him a while, until your brother's fury subsides

מד וַיִּשְׁבַּת עִמּוֹ יָמִים אַחְדִּים עַד אֲשֶׁר־תָּשׁוּב חֲמַת אָחִיךָ:

45 until your brother's anger against you subsides—and he forgets what you have done to him. Then I will fetch you from there. Let me not lose you both in one day!"

מה עַד־שׁוּב אֶף־אָחִיךָ מִמֶּךָ וְשָׁכַח אֶת־אֲשֶׁר־עָשִׂיתָ לוֹ וְשָׁלַחְתִּי וְלָקַחְתִּיךָ מִשָּׁם לָמָּה אֲשַׁכַּל גַּם־שְׁנֵיכֶם יוֹם אֶחָד:

46 *Rivka* said to *Yitzchak*, "I am disgusted with my life because of the Hittite women. If *Yaakov* marries a Hittite woman like these, from among the native women, what good will life be to me?"

מו וַתֹּאמֶר רִבְקָה אֶל־יִצְחָק קִצְתִּי בְחַיֵּי מִפְּנֵי בָנוֹת חַת אִם־לָקַח יַעֲקֹב אִשָּׁה מִבְּנוֹת־חַת כְּאֵלֶּה מִבְּנוֹת הָאָרֶץ לָמָּה לִּי חַיִּים:

28¹ So *Yitzchak* sent for *Yaakov* and blessed him. He instructed him, saying, "You shall not take a wife from among the Canaanite women.

כא וַיִּקְרָא יִצְחָק אֶל־יַעֲקֹב וַיְבָרֶךְ אֹתוֹ וַיְצַוֵּהוּ וַיֹּאמֶר לוֹ לֹא־תִקַּח אִשָּׁה מִבְּנוֹת כְּנַעַן:

2 Up, go to Paddan-aram, to the house of Bethuel, your mother's father, and take a wife there from among the daughters of Laban, your mother's brother,

כב קוּם לֶךְ פְּדָנָה אֲרָם בֵּיתָה בְּתוּאֵל אָבִי אָמֵךְ וְקַח־לְךָ מִשָּׁם אִשָּׁה מִבְּנוֹת לָבָן אָחִי אָמֵךְ:

3 May *El Shaddai* bless you, make you fertile and numerous, so that you become an assembly of peoples.

כג וְאֵל שְׁדַי יְבָרֶךְ אֹתְךָ וַיַּפְרֶךְ וַיְרַבֶּךָ וְהָיִיתָ לְקַהֲל עַמִּים:

4 May He grant the blessing of *Avraham* to you and your offspring, that you may possess the land where you are sojourning, which *Hashem* assigned to *Avraham*."

כד וַיִּתֵּן־לְךָ אֶת־בְּרַכַּת אַבְרָהָם לְךָ וּלְזַרְעֶךָ אֹתְךָ לְרִשְׁתָּךְ אֶת־אֲרֶץ מְגֻרֶיךָ אֲשֶׁר־נָתַן אֱלֹהִים לְאַבְרָהָם:

v'-yi-ten l'-KHA et bir-KAT av-ra-HAM l'-KHA ul-zar-a-KHA i-TAKH l'-rish-t'-KHA et E-retz m'-gu-RE-kha a-sheer na-TAN e-lo-HEEM l'-av-ra-HAM

5 Then *Yitzchak* sent *Yaakov* off, and he went to Paddan-aram, to Laban the son of Bethuel the Aramean, the brother of *Rivka*, mother of *Yaakov* and Esau.

כה וַיִּשְׁלַח יִצְחָק אֶת־יַעֲקֹב וַיֵּלֶךְ פְּדָנָה אֲרָם אֶל־לָבָן בֶּן־בְּתוּאֵל הָאַרְמִי אָחִי רִבְקָה אִם יַעֲקֹב וְעֵשָׂו:

- 6 When Esau saw that *Yitzchak* had blessed *Yaakov* and sent him off to Paddan-aram to take a wife from there, charging him, as he blessed him, “You shall not take a wife from among the Canaanite women,”
- 7 and that *Yaakov* had obeyed his father and mother and gone to Paddan-aram,
- 8 Esau realized that the Canaanite women displeased his father *Yitzchak*.
- 9 So Esau went to Ishmael and took to wife, in addition to the wives he had, Mahalath the daughter of Ishmael son of *Avraham*, sister of *Nebaioth*.
- 10 *Yaakov* left *Be'er Sheva*, and set out for Haran.
- 11 He came upon a certain place and stopped there for the night, for the sun had set. Taking one of the stones of that place, he put it under his head and lay down in that place.
- va-yif-GA ba-ma-KOHM va-ya-LAYN shahm ki va ha-SHE-mesh va-yi-KAKH me-ahv-NAY ha-ma-KOME va-ya-SAYM m'-ra-sho-TAV va-yish-KAHV ba-ma-KOHM ha-HU*
- 12 He had a dream; a stairway was set on the ground and its top reached to the sky, and angels of *Hashem* were going up and down on it.
- 13 And *Hashem* was standing beside him and He said, “I am *Hashem*, the God of your father *Avraham* and the God of *Yitzchak*: the ground on which you are lying I will assign to you and to your offspring.
- 14 Your descendants shall be as the dust of the earth; you shall spread out to the west and to the east, to the north and to the south. All the families of the earth shall bless themselves by you and your descendants.

וַיֵּרָא עֵשָׂו כִּי־בָרַךְ יִצְחָק אֶת־יַעֲקֹב וַיִּשְׁלַח אֹתוֹ פְּדָנָה אֶרֶם לְקַח־תּוֹ לוֹ מִשָּׁם אִשָּׁה בְּבָרְכוֹ אֹתוֹ וַיִּצַּו עָלָיו לֵאמֹר לֹא תִקַּח אִשָּׁה מִבְּנוֹת כְּנָעַן:

וַיִּשְׁמַע יַעֲקֹב אֶל־אָבִיו וְאֶל־אִמּוֹ וַיֵּלֶךְ פְּדָנָה אֶרֶם:

וַיֵּרָא עֵשָׂו כִּי רְעוּת בָּנוּת כְּנָעַן בְּעֵינָיו יִצְחָק אָבִיו:

וַיֵּלֶךְ עֵשָׂו אֶל־יִשְׁמַעֲאֵל וַיִּקַּח אֶת־מַחֲלַת בַּת־יִשְׁמַעֲאֵל בִּן־אֲבִרְהָם אַחֹת נְבִיּוֹת עַל־נָשָׂיו לֹו לְאִשָּׁה:

וַיִּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע וַיֵּלֶךְ חָרָנָה:

וַיַּפְּגַע בְּמָקוֹם וַיֵּלֶן שָׁם כִּי־בָא הַשָּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשָּׂם מִרְאֲשֹׁתָיו וַיִּשְׁכַּב בְּמָקוֹם הַהוּא:

וַיַּחֲלֵם וְהִנֵּה סֹלֶם מִצָּב אֶרְצָה וְרֹאשׁוֹ מִגִּיעֵ הַשָּׁמַיְמָה וְהִנֵּה מַלְאָכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ:

וְהִנֵּה יְהוָה נֹצֵב עָלָיו וַיֹּאמֶר אֲנִי יְהוָה אֱלֹהֵי אֲבִרְהָם וְאֱלֹהֵי יִצְחָק הָאֶרֶץ אֲשֶׁר אֲתָה שֹׁכֵב עָלֶיהָ לְךָ אֶתְנָנָה וְלְזָרְעֶךָ:

וְהָיָה זָרְעֶךָ כַּעֲפַר הָאֶרֶץ וּפְרָצְתָ יָמָה וְקִדְמָה וְצָפֹנָה וְנִגְבָּה וּנְבָרְכוּ בְךָ כָּל־מִשְׁפַּחַת הָאָדָמָה וּבִזְרַעֲךָ:



Rabbi David Stavsky
(1929-2004)

28:11 He came upon a certain place Where is the place that *Yaakov* slept? American congregational Rabbi David Stavsky explained in one of his High Holy Day sermons that the Hebrew word used in this verse is *ba-makom* (בְּמָקוֹם), ‘upon the place,’ and not *bi-makom* (בִּמְקוֹם), ‘upon a place.’ The use of the definite article means this refers to the most important spot in the entire world. As Rabbi Stavsky said, *Yaakov* came upon “the place where Jacob’s father Isaac, and his grandfather Abraham, had built

an altar. The place where Isaac was bound to the altar. The place which, for centuries, has tied us to *Hashem*. *Hamakom*, ‘the place,’ was Mount *Moriah*, eventually to become the heart and soul of Jerusalem, and it was as if a magnet had drawn young Jacob to wander the hot Mesopotamian desert that night, to that particular place. And dear friends, I dare say that whatever force pulled Jacob to that place that night, pulls you and me to that place. It is a deep mystical pull. It is holiness.”

- 15 Remember, I am with you: I will protect you wherever you go and will bring you back to this land. I will not leave you until I have done what I have promised you.”
- 16 *Yaakov* awoke from his sleep and said, “Surely *Hashem* is present in this place, and I did not know it!”
- 17 Shaken, he said, “How awesome is this place! This is none other than the abode of *Hashem*, and that is the gateway to heaven.”
- 18 Early in the morning, *Yaakov* took the stone that he had put under his head and set it up as a pillar and poured oil on the top of it.
- 19 He named that site *Beit El*; but previously the name of the city had been *Luz*.
- 20 *Yaakov* then made a vow, saying, “If *Hashem* remains with me, if He protects me on this journey that I am making, and gives me bread to eat and clothing to wear,
- 21 and if I return safe to my father’s house—*Hashem* shall be my God.
- 22 And this stone, which I have set up as a pillar, shall be *Hashem*’s abode; and of all that You give me, I will set aside a tithe for You.”
- וְהָנָה אֲנֹכִי עִמָּךְ וּשְׁמַרְתִּיךָ בְּכָל אֲשֶׁר-תֵּלֵךְ וְהִשְׁבַּרְתִּיךָ אֶל-הָאָדָמָה הַזֹּאת כִּי לֹא אֶעְזָבְךָ עַד אֲשֶׁר אִם-עָשִׂיתִי אֶת אֲשֶׁר-דִּבַּרְתִּי לָךְ:
- וַיִּיקָץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אָכֵן יֵשׁ הַיְהוָה בַּמָּקוֹם הַזֶּה וָאֲנֹכִי לֹא יָדַעְתִּי:
- וַיִּירָא וַיֹּאמֶר מִהֲנוֹרָא הַמָּקוֹם הַזֶּה אִין זֶה כִּי אִם-בַּיִת אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם:
- וַיִּשְׁכֵּם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת-הָאֶבֶן אֲשֶׁר-שָׁם מִרְאשֵׁיתָיו וַיִּשֶׂם אֹתָהּ מִצְבֵּה וַיִּצַק שֶׁמֶן עַל-רֹאשָׁהּ:
- וַיִּקְרָא אֶת-שֵׁם-הַמָּקוֹם הַהוּא בַּיִת אֵל וְאוּלַם לֹז שֵׁם-הָעִיר לְרֵאשֹׁנָה:
- וַיִּדַר יַעֲקֹב נֶדָר לֵאמֹר אִם-יְהִיָּה אֱלֹהִים עִמָּדִי וּשְׁמַרְנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אֲנֹכִי הוֹלֵךְ וְנָתַתְּ לִי לֶחֶם לֵאכֹל וּבָגֵד לְלִבָּשׁ:
- וּשְׁבַתִּי בְשָׁלוֹם אֶל-בֵּית אָבִי וְהָיָה הַיְהוָה לִי לֵאלֹהִים:
- וְהָאֶבֶן הַזֹּאת אֲשֶׁר-שָׁמַתִּי מִצְבֵּה יְהִיָּה בַיִת אֱלֹהִים וְכָל אֲשֶׁר תִּתֶּן-לִי עֲשֶׂר אֶעֱשְׂרֶנּוּ לָךְ:
- va-yee-RA va-yo-MAR mah no-RA ha-ma-KOM ha-ZEH AYN ZEH KEE im BAYT e-lo-HEEM v'-ZEH SHA-ar ha-sha-MA-yim*
- va-yik-RA et shaym ha-ma-KOM ha-HU bayt EL v'-u-LAM LUZ shaym ha-EER la-ri-sho-NAH*

 **28:17 This is none other than the abode of Hashem** According to *Rashi*, these words refer to the Temple Mount in *Yerushalayim*. He explains that the foot of the ladder in *Yaakov*’s dream was in *Be’er Sheva*, and its head was in *Beit El*. Therefore the middle of the ladder hung over Mount *Moriah* and the intensity of the encounter with *Hashem* occurred in that spot. When *Yaakov* awakens, he realizes that he has seen no ordinary place, but “the abode of *Hashem*,” the most intimate spot for prayers to ascend heavenward and the site where the *Beit Hamikdash* would later stand. The *Beit Hamikdash* is referred to here as ‘abode’ or ‘house’ because in the Temple, *Hashem*’s revealed presence – the *shechina* (שכינה) – dwells with His people, just as a husband dwells intimately with his wife in their home.

 **28:19 He named that site Beit El** When *Yaakov* arrives in *Beit El*, the city near which his grandfather *Avraham* called to *Hashem* for the first time in the Land of Israel (Genesis 12:8), he recognizes its unique spiritual character. From that moment on, *Beit El* appears throughout the Bible as a special location for prayer. The Hebrew name *Beit El* means “The House of the Lord,” and signifies its powerful purpose. Rabbi Zalman Sorotzkin explains that a home protects a person from the elements, extreme temperatures and rain. Similarly, we are meant to view “The House of the Lord” as a safe haven, protecting us from danger and therefore an ideal location for coming close to God.



Ariel view of the Temple Mount



Ariel view of Beit El

29¹ *Yaakov* resumed his journey and came to the land of the Easterners.

כט א וישא יעקב וגליו וילך ארצה בני קדם:

va-yi-SA ya-a-KOV rag-LAV va-YAY-lekh AR-tzah v'-nay KE-dem

2 There before his eyes was a well in the open. Three flocks of sheep were lying there beside it, for the flocks were watered from that well. The stone on the mouth of the well was large.

ב וירא והנה באר בשדה והנה שם שלשה עדרים צאן רבצים עליה כי מן הבאר ההוא ישקו העדרים והאבן גדלה עליפי הבאר:

3 When all the flocks were gathered there, the stone would be rolled from the mouth of the well and the sheep watered; then the stone would be put back in its place on the mouth of the well.

ג ונאספו שמה כל העדרים וגללו את האבן מעל פי הבאר והשקו את הצאן והשיבו את האבן על פי הבאר למקמה:

4 *Yaakov* said to them, "My friends, where are you from?" And they said, "We are from Haran."

ד ויאמר להם יעקב אחי מאין אתם ויאמרו מחרן אנחנו:

5 He said to them, "Do you know Laban the son of Nahor?" And they said, "Yes, we do."

ה ויאמר להם הידעתם את לבן בן נחור ויאמרו ידענו:

6 He continued, "Is he well?" They answered, "Yes, he is; and there is his daughter *Rachel*, coming with the flock."

ו ויאמר להם השלום לו ויאמרו שלום והנה רחל בתו באה עם הצאן:

7 He said, "It is still broad daylight, too early to round up the animals; water the flock and take them to pasture."

ז ויאמר הן עוד היום גדול לא עת האסף המקנה השקו הצאן ולכו רעו:

8 But they said, "We cannot, until all the flocks are rounded up; then the stone is rolled off the mouth of the well and we water the sheep."

ח ויאמרו לא נוכל עד אשר יאספו כל העדרים וגללו את האבן מעל פי הבאר והשקינו הצאן:

9 While he was still speaking with them, *Rachel* came with her father's flock; for she was a shepherdess.

ט עודנו מדבר עמם ורחל באה עם הצאן אשר לאביה כי רעה היא:

10 And when *Yaakov* saw *Rachel*, the daughter of his uncle Laban, and the flock of his uncle Laban, *Yaakov* went up and rolled the stone off the mouth of the well, and watered the flock of his uncle Laban.

י ויהי כאשר ראה יעקב את רחל בת לבן אחי אמו ואת צאן לבן אחי אמו וישק יעקב וגל את האבן מעל פי הבאר וישק את צאן לבן אחי אמו:

11 Then *Yaakov* kissed *Rachel*, and broke into tears.

יא וישק יעקב לרחל וישא את קלו ויבד:

12 *Yaakov* told *Rachel* that he was her father's kinsman, that he was *Rivka's* son; and she ran and told her father.

יב ויגד יעקב לרחל כי אחי אביה הוא וכי ברבקה הוא ותרוץ ותגד לאביה:



Rashi
(1040-1105)

29:1 To the land of the Easterners The distinction between *Eretz Yisrael* and other lands becomes clear to *Yaakov* as he enters the "land of the Easterners," where he immediately encounters jealous shepherds and later the

crooked Lavan. This new land stands in stark contrast to the Land of Israel where *Yaakov's* grandfather *Avraham* had sought to bring righteousness and Godliness to the world.

- 13 On hearing the news of his sister's son *Yaakov*, Laban ran to greet him; he embraced him and kissed him, and took him into his house. He told Laban all that had happened,
- 14 and Laban said to him, "You are truly my bone and flesh." When he had stayed with him a month's time,
- 15 Laban said to *Yaakov*, "Just because you are a kinsman, should you serve me for nothing? Tell me, what shall your wages be?"
- 16 Now Laban had two daughters; the name of the older one was *Leah*, and the name of the younger was *Rachel*.
- 17 *Leah* had weak eyes; *Rachel* was shapely and beautiful.
- 18 *Yaakov* loved *Rachel*; so he answered, "I will serve you seven years for your younger daughter *Rachel*."
- 19 Laban said, "Better that I give her to you than that I should give her to an outsider. Stay with me."
- 20 So *Yaakov* served seven years for *Rachel* and they seemed to him but a few days because of his love for her.
- 21 Then *Yaakov* said to Laban, "Give me my wife, for my time is fulfilled, that I may cohabit with her."
- 22 And Laban gathered all the people of the place and made a feast.
- 23 When evening came, he took his daughter *Leah* and brought her to him; and he cohabited with her.
- 24 Laban had given his maidservant *Zilpa* to his daughter *Leah* as her maid.
- 25 When morning came, there was *Leah*! So he said to Laban, "What is this you have done to me? I was in your service for *Rachel*! Why did you deceive me?"
- 26 Laban said, "It is not the practice in our place to marry off the younger before the older.
- 27 Wait until the bridal week of this one is over and we will give you that one too, provided you serve me another seven years."
- 28 *Yaakov* did so; he waited out the bridal week of the one, and then he gave him his daughter *Rachel* as wife.—
- יג וַיְהִי כִשְׁמַע לָבָן אֶת־שִׁמְעַיְקֹב בֶּן־אָחוּתוֹ וַיֵּרָץ לִקְרָאתוֹ וַיְחַבְקֵהוּ לֹו וַיִּנְשָׁקֵהוּ לֹו וַיְבִיאֵהוּ אֶל־בֵּיתוֹ וַיֹּסִיפֵר לָלָבָן אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה:
- יד וַיֹּאמֶר לֹו לָבָן אַךְ עֲצַמִּי וּבְשָׂרִי אַתָּה וַיֵּשֶׁב עִמּוֹ חֹדֶשׁ יָמִים:
- טו וַיֹּאמֶר לָבָן לַיַּעֲקֹב הֲכִי־אָחִי אַתָּה וַעֲבַדְתָּנִי חִנָּם הַגִּידָה לִּי מַה־מְשַׁכְּרָתְךָ:
- טז וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאמֹר וּשְׁם הַקְּטָנָה רָחֵל:
- יז וְעֵינֵי לֵאמֹר רַכּוֹת וּרְחֵל הָיְתָה יְפֹת־תָאֵר וַיִּפְתַּ מְרָאָהּ:
- יח וַיֶּאֱהֵב יַעֲקֹב אֶת־רָחֵל וַיֹּאמֶר אֶעֱבֹדְךָ שִׁבְעַ שָׁנִים בְּרָחֵל בִּתְךָ הַקְּטָנָה:
- יט וַיֹּאמֶר לָבָן טוֹב תַּתִּי אַתָּה לְךָ מִתַּתִּי אַתָּה לְאִישׁ אַחֵר שְׁבָה עִמָּדִי:
- כ וַיַּעֲבֹד יַעֲקֹב בְּרָחֵל שִׁבְעַ שָׁנִים וַיְהִי בְעֵינָיו כְּיָמִים אַחָדִים בְּאֵהָבָתוֹ אַתָּה:
- כא וַיֹּאמֶר יַעֲקֹב אֶל־לָבָן הֲבָה אֶת־אִשְׁתִּי כִּי מָלְאוּ יָמִי וְאָבֹואָה אֵלַיָּהּ:
- כב וַיֹּאסֹף לָבָן אֶת־כָּל־אֲנָשֵׁי הַמָּקוֹם וַיַּעַשׂ מִשְׁתֶּה:
- כג וַיְהִי בְעָרֶב וַיִּקַּח אֶת־לֵאָה בִּתּוֹ וַיָּבֵא אַתָּה אֵלָיו וַיָּבֵא אֵלַיָּהּ:
- כד וַיִּתֵּן לָבָן לָהּ אֶת־זִלְפָּה שִׁפְחָתוֹ לְלֵאָה בִּתּוֹ שִׁפְחָהּ:
- כה וַיְהִי בַבֹּקֶר וַהֲנִיָּה־הוּא לֵאמֹר אֵל־לָבָן מַה־זֹּאת עָשִׂיתָ לִּי הֲלֹא בְרָחֵל עַבְדְּתִי עִמָּדִי וְלָמָּה רָמִיתָנִי:
- כו וַיֹּאמֶר לָבָן לֹא־יַעֲשֶׂה כֵן בְּמִקוֹמֵנוּ לַתִּת הַצְּעִירָה לַפְּנֵי הַבְּכִירָה:
- כז מָלֵא שִׁבְעַ זֹאת וְנִתְּנָה לְךָ גַּם־אֶת־זֹאת בְּעַבְדָּהּ אֲשֶׁר תַּעֲבֹד עִמָּדִי עוֹד שִׁבְעַ־שָׁנִים אַחֲרָיוֹת:
- כח וַיַּעַשׂ יַעֲקֹב כֵּן וַיְמַלֵּא שִׁבְעַ זֹאת וַיִּתֵּן לֹו אֶת־רָחֵל בִּתּוֹ לֹו לְאִשָּׁה:

- 29 Laban had given his maidservant *Bilha* to his daughter *Rachel* as her maid.
- 30 And *Yaakov* cohabited with *Rachel* also; indeed, he loved *Rachel* more than *Leah*. And he served him another seven years.
- 31 *Hashem* saw that *Leah* was unloved and he opened her womb; but *Rachel* was barren.
- 32 *Leah* conceived and bore a son, and named him *Reuven*; for she declared, "It means: '*Hashem* has seen my affliction'; it also means: 'Now my husband will love me.'"
- 33 She conceived again and bore a son, and declared, "This is because *Hashem* heard that I was unloved and has given me this one also"; so she named him *Shimon*.
- 34 Again she conceived and bore a son and declared, "This time my husband will become attached to me, for I have borne him three sons." Therefore he was named *Levi*.
- 35 She conceived again and bore a son, and declared, "This time I will praise *Hashem*." Therefore she named him *Yehuda*. Then she stopped bearing.
- 30 1 When *Rachel* saw that she had borne *Yaakov* no children, she became envious of her sister; and *Rachel* said to *Yaakov*, "Give me children, or I shall die."
- 2 *Yaakov* was incensed at *Rachel*, and said, "Can I take the place of *Hashem*, who has denied you fruit of the womb?"
- 3 She said, "Here is my maid *Bilha*. Consort with her, that she may bear on my knees and that through her I too may have children."
- 4 So she gave him her maid *Bilha* as concubine, and *Yaakov* cohabited with her.
- 5 *Bilha* conceived and bore *Yaakov* a son.
- 6 And *Rachel* said, "*Hashem* has vindicated me; indeed, He has heeded my plea and given me a son." Therefore she named him *Dan*.
- 7 *Rachel's* maid *Bilha* conceived again and bore *Yaakov* a second son.
- כט וַיִּתֵּן לְבִן לְרַחֵל בְּתוֹ אֶת־בִּלְהָה שְׁפָחַתוֹ לָהּ לְשִׁפְחָהּ:
- ל וַיִּבְאֵה גַם אֶל־רַחֵל וַיֵּאָהֵב גַּם־אֶת־רַחֵל מִלֵּאָהּ וַיַּעֲבֹד עִמּוֹ עוֹד שִׁבְעַת־שָׁנִים אַחֲרֹת:
- לא וַיִּרְא יְהוָה כִּי־שְׂנוּאָה לָאָה וַיִּפְתַּח אֶת־רַחֲמָהּ וְרַחֵל עֲקָרָה:
- לב וַתְּהַר לָאָה וַתֵּלֵד בֵּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמַרְהָ כִּי־רָאָה יְהוָה בְּעַנְיִי כִי עָתָה יֵאָהֲבֵנִי אִישִׁי:
- לג וַתְּהַר עוֹד וַתֵּלֵד בֵּן וַתֹּאמֶר כִּי־שָׁמַע יְהוָה כִּי־שְׂנוּאָה אָנֹכִי וַיִּתְּנֵלִי גַם־אֶת־זֶה וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן:
- לד וַתְּהַר עוֹד וַתֵּלֵד בֵּן וַתֹּאמֶר עָתָה הַפַּעַם יִלְוֶה אִישִׁי אֵלַי כִּי־יִלְדַתִּי לוֹ שְׁלֹשָׁה בָנִים עֲלֵיכֶן קָרָא־שְׁמוֹ לְוִי:
- לה וַתְּהַר עוֹד וַתֵּלֵד בֵּן וַתֹּאמֶר הַפַּעַם אוֹדָה אֶת־יְהוָה עַל־כֵּן קָרָאָה שְׁמוֹ יְהוּדָה וַתַּעֲמֵד מִלְּדוֹת:
- לו א וַתִּרְא רַחֵל כִּי לֹא יֵלְדָהּ לַיַּעֲקֹב וַתִּקְנֵא רַחֵל בְּאַחֲתָהּ וַתֹּאמֶר אֶל־יַעֲקֹב הִבֵּה־לִי בָנִים וְאִם־אֵין מִתְּהָ אֲנֹכִי:
- לב וַיַּחֲרֵאֶף יַעֲקֹב בְּרַחֵל וַיֹּאמֶר הַתַּחַת אֱלֹהִים אֲנֹכִי אֲשֶׁר־מָנַע מִמֶּךָ פְּרִי־בֶטֶן:
- לג וַתֹּאמֶר הִנֵּה אֲמַתִּי בִלְהָה בֹּא אֵלַיָּה וַתֵּלֵד עֲלַי־בְּרָכִי וְאִבְנָהּ גַם־אֲנֹכִי מִמֶּנָּה:
- לד וַתִּתֵּן־לוֹ אֶת־בִּלְהָה שְׁפָחַתָּה לְאִשָּׁה וַיִּבְאֵה אֵלֶיהָ יַעֲקֹב:
- לה וַתְּהַר בִּלְהָה וַתֵּלֵד לַיַּעֲקֹב בֵּן:
- לו וַתֹּאמֶר רַחֵל דִּנְיָי אֱלֹהִים וְגַם שָׁמַע בְּקוֹלִי וַיִּתֵּן־לִי בֵן עַל־כֵּן קָרָאָה שְׁמוֹ דָּן:
- לז וַתְּהַר עוֹד וַתֵּלֵד בִּלְהָה שְׁפָחַת רַחֵל בֵּן שְׁנֵי לַיַּעֲקֹב:

- 8 And *Rachel* said, "A fateful contest I waged with my sister; yes, and I have prevailed." So she named him *Naftali*.
ח ותאמר רחל נפתולי אלהים נפתלתי עם אחותי גם יכלתי ותקרא שמו נפתלי:
- 9 When *Leah* saw that she had stopped bearing, she took her maid *Zilpa* and gave her to *Yaakov* as concubine.
ט ותרא לאה כי עמדה מלדת ותקח את זלפה שפחתה ותתן אותה ליעקב לאשה:
- 10 And when *Leah's* maid *Zilpa* bore *Yaakov* a son,
י ותלד זלפה שפחת לאה ליעקב בן:
- 11 *Leah* said, "What luck!" So she named him *Gad*.
יא ותאמר לאה בגד [בא] [גד] ותקרא את שמו גד:
- 12 When *Leah's* maid *Zilpa* bore *Yaakov* a second son,
יב ותלד זלפה שפחת לאה בן שני ליעקב:
- 13 *Leah* declared, "What fortune!" meaning, "Women will deem me fortunate." So she named him *Asher*.
יג ותאמר לאה באשרי כי אשרוני בנות ותקרא את שמו אשר:
- 14 Once, at the time of the wheat harvest, *Reuven* came upon some mandrakes in the field and brought them to his mother *Leah*. *Rachel* said to *Leah*, "Please give me some of your son's mandrakes."
יד וילך ראובן בימי קציר חטים וימצא דודאים בשדה ויבא אתם אל לאה אמו ותאמר רחל אל לאה תניני נא לי מדודאי בנד:
- 15 But she said to her, "Was it not enough for you to take away my husband, that you would also take my son's mandrakes?" *Rachel* replied, "I promise, he shall lie with you tonight, in return for your son's mandrakes."
טו ותאמר לה המעט קחתך את אישי ולקחת גם את דודאי בני ותאמר רחל לכן ישכב עמך הלילה תחת דודאי בנד:
- 16 When *Yaakov* came home from the field in the evening, *Leah* went out to meet him and said, "You are to sleep with me, for I have hired you with my son's mandrakes." And he lay with her that night.
טז ויבא יעקב מן השדה בערב ותצא לאה לקראתו ותאמר אלי תבוא כי שכר שכרתיך בדודאי בני וישכב עמך בלילה הוא:
- 17 *Hashem* heeded *Leah*, and she conceived and bore him a fifth son.
יז וישמע אלהים אל לאה ותהר ותלד ליעקב בן חמישי:
- 18 And *Leah* said, "*Hashem* has given me my reward for having given my maid to my husband." So she named him *Yissachar*.
יח ותאמר לאה נתן אלהים שכרי אשר נתתי שפחתי לאישי ותקרא שמו יששכר:
- 19 When *Leah* conceived again and bore *Yaakov* a sixth son,
יט ותהר עוד לאה ותלד בן ששי ליעקב:
- 20 *Leah* said, "*Hashem* has given me a choice gift; this time my husband will exalt me, for I have borne him six sons." So she named him *Zevulun*.
כ טוב הפעם זבלני אישי כילדתי לו ששה בנים ותקרא את שמו זבולון:
- 21 Last, she bore him a daughter, and named her *Dina*.
כא ואחר ילדה בת ותקרא את שמה דינה:
- 22 Now *Hashem* remembered *Rachel*; *Hashem* heeded her and opened her womb.
כב ויזכר אלהים את רחל וישמע אליה אלהים ויפתח את רחמה:

- 23 She conceived and bore a son, and said, “*Hashem* has taken away my disgrace.” כג וַתֵּהָרֵם וַתֵּלֶד בֵּן וַתֹּאמֶר אֶסֶף אֱלֹהִים אֶת־חַרְפֹּתַי:
- 24 So she named him *Yosef*, which is to say, “May *Hashem* add another son for me.” כד וַתִּקְרָא אֶת־שְׁמוֹ יוֹסֵף לֵאמֹר יִסְוֶה לִּי בֵּן אַחֵר:
- 25 After *Rachel* had borne *Yosef*, *Yaakov* said to *Laban*, “Give me leave to go back to my own homeland.” כה וַיְהִי כִּאֲשֶׁר יָלְדָה רָחֵל אֶת־יוֹסֵף וַיֹּאמֶר יַעֲקֹב אֶל־לָבָן שְׁלַחֲנִי וְאֶלְכָה אֶל־מְקוֹמִי וְלֵאחֲרָי:
- vai-HEE ka-a-SHER ya-l'-DAH ra-KHAYL et yo-SAYF va-YO-mer ya-a-KOV el la-VAN sha-l'-KHAY-nee v'-AY-l'-KHAH el m'-ko-MEE ul-ar-TZEE*
- 26 Give me my wives and my children, for whom I have served you, that I may go; for well you know what services I have rendered you.” כו תְּנֵה אֶת־נְשָׁי וְאֶת־יְלִדֵי אֲשֶׁר עֲבַדְתִּי אִתָּךְ בְּהֵן וְאֶלְכָה כִּי אֵתָה יָדַעְתָּ אֶת־עֲבַדְתִּי אֲשֶׁר עֲבַדְתִּיךָ:
- 27 But *Laban* said to him, “If you will indulge me, I have learned by divination that *Hashem* has blessed me on your account.” כז וַיֹּאמֶר אֵלָיו לָבָן אִם־נָא מִצָּאתִי חֵן בְּעֵינַיִךְ נַחֲשֵׁתִי וַיְבָרְכֵנִי יְהוָה בְּגִלְגָּלְךָ:
- 28 And he continued, “Name the wages due from me, and I will pay you.” כח וַיֹּאמֶר נִקְבֵה שְׂכָרְךָ עָלַי וְאֵתְנָה:
- 29 But he said, “You know well how I have served you and how your livestock has fared with me.” כט וַיֹּאמֶר אֵלָיו אַתָּה יָדַעְתָּ אֵת אֲשֶׁר עֲבַדְתִּיךָ וְאֵת אֲשֶׁר־הָיָה מִקְנֶךָ אִתִּי:
- 30 For the little you had before I came has grown to much, since *Hashem* has blessed you wherever I turned. And now, when shall I make provision for my own household?” ל כי מַעַט אֲשֶׁר־הָיָה לְךָ לִפְנֵי וַיִּפְרֹץ לְרֹב וַיְבָרֶךְ יְהוָה אִתָּךְ לְרִגְלֵי וְעֵתָה מָתִי אֲעֲשֶׂה גַם־אֲנֹכִי לְבֵיתִי:
- 31 He said, “What shall I pay you?” And *Yaakov* said, “Pay me nothing! If you will do this thing for me, I will again pasture and keep your flocks: לא וַיֹּאמֶר מָה אֶתְּנֶךָ וַיֹּאמֶר יַעֲקֹב לֹא תִתֶּן־לִי מֵאֹמֶה אִם־תַּעֲשֶׂה־לִּי הַדָּבָר הַזֶּה אֲשׁוּבָה אֶרְעֶה צֹאנְךָ אֲשַׁמְרֶה:
- 32 let me pass through your whole flock today, removing from there every speckled and spotted animal—every dark-colored sheep and every spotted and speckled goat. Such shall be my wages. לב אֲעֻבֵר בְּכָל־צֹאנְךָ הַיּוֹם הַסֵּר מִשָּׁם כָּל־שֶׂה נֶקֶד וְטָלוּא וְכָל־שֶׂה־חֹום בְּכִשְׂבִּים וְטָלוּא וְנֶקֶד בְּעֹזִים וְהָיָה שְׂכָרִי:
- 33 In the future when you go over my wages, let my honesty toward you testify for me: if there are among my goats any that are not speckled or spotted or any sheep that are not dark-colored, they got there by theft.” לג וְעֵתָה־בִּי צִדְקָתִי בְּיוֹם מַחֵר כִּי־תָבוֹא עָלַי־שְׂכָרִי לִפְנֶיךָ כָּל אֲשֶׁר־אֵינְנוּ נֶקֶד וְטָלוּא בְּעֹזִים וְחֹום בְּכִשְׂבִּים גְּנוּב הוּא אֶתִּי:

Rashi
(1040-1105)

30:25 To go back to my own homeland Once *Rachel* has finally been blessed with a son, *Yosef*, *Yaakov* concludes that his time in exile has ended and he begins to prepare to return to the Land of Israel. Later in the Bible, *Rashi* explains that *Yosef* is referred to as a “flame” who will extinguish *Esau* who “shall be straw”

(Obadiah 1:18). Once *Esau*’s defeater is born, *Yaakov* is free to return to the Land of Israel, from which he fled out of fear of *Esau*. The birth of *Yosef* reinforces *Yaakov*’s faith in *Hashem* and urges him to return home. *Yaakov* understands that his “own homeland” is only in *Eretz Yisrael*.

- 34 And Laban said, “Very well, let it be as you say.”
 35 But that same day he removed the streaked and spotted he-goats and all the speckled and spotted she-goats—every one that had white on it—and all the dark-colored sheep, and left them in the charge of his sons.
 36 And he put a distance of three days’ journey between himself and *Yaakov*, while *Yaakov* was pasturing the rest of Laban’s flock.
 37 *Yaakov* then got fresh shoots of poplar, and of almond and plane, and peeled white stripes in them, laying bare the white of the shoots.
 38 The rods that he had peeled he set up in front of the goats in the troughs, the water receptacles, that the goats came to drink from. Their mating occurred when they came to drink,
 39 and since the goats mated by the rods, the goats brought forth streaked, speckled, and spotted young.
 40 But *Yaakov* dealt separately with the sheep; he made these animals face the streaked or wholly dark-colored animals in Laban’s flock. And so he produced special flocks for himself, which he did not put with Laban’s flocks.
 41 Moreover, when the sturdier animals were mating, *Yaakov* would place the rods in the troughs, in full view of the animals, so that they mated by the rods;
 42 but with the feebler animals he would not place them there. Thus the feeble ones went to Laban and the sturdy to *Yaakov*.
 43 So the man grew exceedingly prosperous, and came to own large flocks, maidservants and menservants, camels and asses.
- 31 ¹ Now he heard the things that Laban’s sons were saying: “*Yaakov* has taken all that was our father’s, and from that which was our father’s he has built up all this wealth.”
² *Yaakov* also saw that Laban’s manner toward him was not as it had been in the past.
- לד וַיֹּאמֶר לָבָן הֲלוֹ יְהִי כַדְבָרְךָ:
 לה וַיִּסַּר בַּיּוֹם הַהוּא אֶת־הַתֵּיִשִׁים הָעֶקְדִים וְהַטְּלָאִים וְאֶת־כָּל־הָעִזִּים הַנִּקְדוֹת וְהַטְּלָאֵת כָּל־אֲשֶׁר־לָבָן בּוֹ וְכָל־חֹם בַּכְּשָׁבִים וַיִּתֵּן בְּיַד־בְּנָיו:
 לו וַיִּשֶׂם דְּרֹךְ שְׁלֹשֶׁת יָמִים בֵּינוּ וּבֵין יַעֲקֹב וַיַּעֲקֹב רָעָה אֶת־צֹאן לָבָן הַנּוֹתָרֹת:
 לז וַיִּקְחוּ־לוֹ יַעֲקֹב מִקָּל לִבְנֵה לַח וְלוֹז וְעֶרְמוֹן וַיַּפְצֵל בֵּהֶן פְּצָלוֹת לִבְנוֹת מַחֲשֵׁף הַלְבָן אֲשֶׁר עַל־הַמְקָלוֹת:
 לח וַיַּצַּג אֶת־הַמְקָלוֹת אֲשֶׁר פָּצַל בְּרֹהֲטִים בְּשִׁקְחוֹת הַמַּיִם אֲשֶׁר תְּבֹאֵן הַצֹּאן לְשִׁתּוֹת לִנְכַח הַצֹּאן וַיַּחֲמֵנָה בְּבֹאֵן לְשִׁתּוֹת:
 לט וַיַּחֲמוּ הַצֹּאן אֶל־הַמְקָלוֹת וַתִּלְדֶּן הַצֹּאן עֶקְדִים וְטְלָאִים:
 מ וְהַכְּשָׁבִים הַפְּרִיד יַעֲקֹב וַיִּתֵּן פְּנֵי הַצֹּאן אֶל־עֶקֶד וְכָל־חֹם בְּצֹאן לָבָן וַיִּשְׁתַּלּוּ עֲדָרִים לְבָדוֹ וְלֹא שָׁתָם עַל־צֹאן לָבָן:
 מא וְהָיָה בְּכָל־יַחֲם הַצֹּאן הַמְקָשְׁרוֹת וַשֵּׁם יַעֲקֹב אֶת־הַמְקָלוֹת לְעֵינֵי הַצֹּאן בְּרֹהֲטִים לְיַחֲמֵנָה בַּמְקָלוֹת:
 מב וּבַהֲעֵטִיף הַצֹּאן לֹא יִשִּׂים וְהָיָה הָעֵטֶפִים לְלָבָן וְהַקְּשָׁרִים לְיַעֲקֹב:
 מג וַיִּפְרָץ הָאִישׁ מְאֹד מְאֹד וַיְהִי־לוֹ צֹאן רְבוֹת וּשְׁפָחוֹת וְעֶבְדִים וְגַמְלִים וְחֹמְרִים:
 לד א וַיִּשְׁמַע אֶת־דְּבָרֵי בְנֵי־לָבָן לֵאמֹר לָקַח יַעֲקֹב אֶת־כָּל־אֲשֶׁר לְאֲבִינוֹ וּמֵאֲשֶׁר לְאֲבִינוֹ עָשָׂה אֶת־כָּל־הַכְּבֹד הַזֶּה:
 לב וַיֵּרָא יַעֲקֹב אֶת־פְּנֵי לָבָן וְהִנֵּה אֵינָנו עִמּוֹ כַּתְּמוּל שְׁלֹשׁוֹם:

- 3 Then *Hashem* said to *Yaakov*, “Return to the land of your fathers where you were born, and I will be with you.”
va-YO-mer a-do-NAI el ya-a-KOV SHUV el E-retz a-vo-TE-kha ul-mo-lad-TE-kha v'-ch-YEH i-MAKH
- 4 *Yaakov* had *Rachel* and *Leah* called to the field, where his flock was,
- 5 and said to them, “I see that your father’s manner toward me is not as it has been in the past. But the God of my father has been with me.
- 6 As you know, I have served your father with all my might;
- 7 but your father has cheated me, changing my wages time and again. *Hashem*, however, would not let him do me harm.
- 8 If he said thus, “The speckled shall be your wages,’ then all the flocks would drop speckled young; and if he said thus, “The streaked shall be your wages,’ then all the flocks would drop streaked young.
- 9 *Hashem* has taken away your father’s livestock and given it to me.
- 10 “Once, at the mating time of the flocks, I had a dream in which I saw that the he-goats mating with the flock were streaked, speckled, and mottled.
- 11 And in the dream an angel of *Hashem* said to me, ‘*Yaakov!*’ ‘Here,’ I answered.
- 12 And he said, ‘Note well that all the he-goats which are mating with the flock are streaked, speckled, and mottled; for I have noted all that *Laban* has been doing to you.
- 13 I am the God of *Beit El*, where you anointed a pillar and where you made a vow to Me. Now, arise and leave this land and return to your native land.”
- וַיֹּאמֶר יְהוָה אֶל-יַעֲקֹב שׁוּב אֶל-אֶרֶץ אֲבוֹתֶיךָ וְלִמְלֹדֶתְךָ וְאֵהְיָה עִמָּךְ:
וַיִּשְׁלַח יַעֲקֹב וַיִּקְרָא לְרַחֵל וּלְלֵאָה הַשְּׂדֵה אֶל-צֹאֲנוֹ:
וַיֹּאמֶר לָהֶן רְאֵה אֲנֹכִי אֶת-פְּנֵי אֲבִיךָ כִּי אֵינְנִי אֵלַי כְּתַמֵּל שְׁלֹשׁם וְאֵלֶיךָ אָבִי הָיָה עִמָּדִי:
וְאִתְּנָה יְדַעְתָּן כִּי בְכַל-כְּחֵי עַבְדְּתִי אֶת-אֲבִיכָן:
וְאֲבִיכֵן הַתֵּל בֵּי וְהַחֲלֵף אֶת-מִשְׁכָּרְתִּי עֲשֵׂרֶת מְנִים וְלֹא-נִתְּנוּ אֱלֹהִים לְהָרַע עִמָּדִי:
אִם-כֹּה יֹאמֶר נִקְדִּים יִהְיֶה שְׁכָרְךָ וְיִלְדוּ כָל-הַצֹּאן נִקְדִּים וְאִם-כֹּה יֹאמֶר עֲקָדִים יִהְיֶה שְׁכָרְךָ וְיִלְדוּ כָל-הַצֹּאן עֲקָדִים:
וַיֹּצֵל אֱלֹהִים אֶת-מִקְנֵה אֲבִיכֶם וַיִּתֵּן לִי:
וַיְהִי בַעַת יַחַם הַצֹּאן וְאִשָּׂא עֵינַי וַאֲרָא בַחֲלוּם וְהִנֵּה הַעֲתִדִים הָעֵלִים עַל-הַצֹּאן עֲקָדִים נִקְדִּים וּבְרָדִים:
וַיֹּאמֶר אֵלַי מַלְאָךְ הָאֱלֹהִים בַּחֲלוּם יַעֲקֹב וַאֲמַר הֲנִנִּי:
וַיֹּאמֶר שָׂאֲנָא עֵינֶיךָ וּרְאֵה כָל-הַעֲתִדִים הָעֵלִים עַל-הַצֹּאן עֲקָדִים נִקְדִּים וּבְרָדִים כִּי רְאִיתִי אֶת כָּל-אֲשֶׁר לָבֵן עֹשֶׂה לָּךְ:
אֲנֹכִי הָאֵל בֵּית-אֵל אֲשֶׁר מִשַּׁחַת שָׁם מִצְבָּה אֲשֶׁר נִדְרַתְּ לִי שָׁם נָדַר עִתָּה קוּם צֵא מִן-הָאָרֶץ הַזֹּאת וּשׁוּב אֶל-אֶרֶץ מוֹלְדֹתְךָ:



Malbim
(1809-1879)



31:3 Return to the land of your fathers With these words, *Hashem* implies that He will be with *Yaakov* only if he returns to the land of his fathers, the Land of Israel, but not if he stays with *Lavan* in Haran. Rabbi Meir Leibush Weiser, a Bible commentator and

Hebrew grammarian commonly known by the acronym *Malbim*, explains that *Hashem* intentionally removed His protection from *Yaakov* in order to motivate him to return to *Eretz Yisrael*. After spending so much time outside the Holy Land, it is time for *Yaakov* to go home.

- 14 Then *Rachel* and *Leah* answered him, saying, “Have we still a share in the inheritance of our father’s house?”
- 15 Surely, he regards us as outsiders, now that he has sold us and has used up our purchase price.
- 16 Truly, all the wealth that *Hashem* has taken away from our father belongs to us and to our children. Now then, do just as *Hashem* has told you.”
- 17 Thereupon *Yaakov* put his children and wives on camels;
- 18 and he drove off all his livestock and all the wealth that he had amassed, the livestock in his possession that he had acquired in Paddan-aram, to go to his father *Yitzhak* in the land of Canaan.
- 19 Meanwhile *Laban* had gone to shear his sheep, and *Rachel* stole her father’s household idols.
- 20 *Yaakov* kept *Laban* the Aramean in the dark, not telling him that he was fleeing,
- 21 and fled with all that he had. Soon he was across the Euphrates and heading toward the hill country of *Gilad*.
- 22 On the third day, *Laban* was told that *Yaakov* had fled.
- 23 So he took his kinsmen with him and pursued him a distance of seven days, catching up with him in the hill country of *Gilad*.
- 24 But *Hashem* appeared to *Laban* the Aramean in a dream by night and said to him, “Beware of attempting anything with *Yaakov*, good or bad.”
- 25 *Laban* overtook *Yaakov*. *Yaakov* had pitched his tent on the Height, and *Laban* with his kinsmen encamped in the hill country of *Gilad*.
- 26 And *Laban* said to *Yaakov*, “What did you mean by keeping me in the dark and carrying off my daughters like captives of the sword?”
- 27 Why did you flee in secrecy and mislead me and not tell me? I would have sent you off with festive music, with timbrel and lyre.
- 28 You did not even let me kiss my sons and daughters good-by! It was a foolish thing for you to do.
- י' וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמְרֶנָּה לּוֹ הַעוֹד לָנוּ חֵלֶק וַנַּחֲלָה בְּבַיִת אָבִינוּ:
- י"ו הֲלוֹא נִכְרִיּוֹת נָחֲשַׁבְנוּ לּוֹ כִּי מִכְרָנוּ וַיֹּאכַל גַּם־אֶכּוֹל אֶת־כַּסְפֵּנוּ:
- י"ז כִּי כָל־הָעֶשֶׂר אֲשֶׁר הֵצִיל אֱלֹהִים מֵאֲבִינוּ לָנוּ הוּא וּלְבָנֵינוּ וְעַתָּה כָּל־אֲשֶׁר אָמַר אֱלֹהִים אֵלַיךְ עָשֵׂה:
- י"ח וַיִּקַּם יַעֲקֹב וַיֵּשֶׂא אֶת־בָּנָיו וְאֶת־נְשָׁיו עַל־הַגְּמָלִים:
- י"ח וַיִּנְהַג אֶת־כָּל־מִקְנֵהוּ וְאֶת־כָּל־רֶכְשׁוֹ אֲשֶׁר רָכַשׁ מִקְנֵה קַיְנָנוּ אֲשֶׁר רָכַשׁ בְּפַדְדָּאֵר אֶרֶם לְבֹאֵא אֶל־יִצְחָק אָבִיו אֶרְצָה כְּנָעַן:
- י"ט וַלְבָן הָלַךְ לְגֹזֵז אֶת־צֹאֲנוֹ וַתִּגְנַב רָחֵל אֶת־הַתְּרָפִים אֲשֶׁר לְאָבִיהָ:
- כ' וַיִּגְבַּח יַעֲקֹב אֶת־לֵב לְבָן הָאֲרָמִי עַל־בְּלִי הַגִּיד לּוֹ כִּי בָרַח הוּא:
- כ"א וַיִּבְרַח הוּא וְכָל־אֲשֶׁר־לוֹ וַיִּקַּם וַיַּעֲבֵר אֶת־הַנְּהָר וַיֵּשֶׂם אֶת־פָּנָיו הַר הַגִּלְעָד:
- כ"ב וַיִּגַּד לְלָבָן בַּיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב:
- כ"ג וַיִּקַּח אֶת־אֶחָיו עִמּוֹ וַיִּרְדְּף אַחֲרָיו דְּרֹךְ שְׁבַע־עֵת יָמִים וַיִּדְבַק אֹתוֹ בְּהַר הַגִּלְעָד:
- כ"ד וַיָּבֵא אֱלֹהִים אֶל־לָבָן הָאֲרָמִי בַחֲלֹם הַלַּיְלָה וַיֹּאמֶר לּוֹ הִשָּׁמֶר לָךְ פֶּן־תִּדְבַּר עִם־יַעֲקֹב מִטּוֹב עַד־רָע:
- כ"ה וַיִּשַׁג לָבָן אֶת־יַעֲקֹב וַיַּעֲקֹב תִּקַּע אֶת־אֱהֹלוֹ בְּהָר וּלְבָן תִּקַּע אֶת־אֶחָיו בְּהַר הַגִּלְעָד:
- כ"ו וַיֹּאמֶר לָבָן לַיַּעֲקֹב מָה עָשִׂיתָ וַתִּגְנַב אֶת־לִבִּי וַתִּנְהַג אֶת־בְּתוּלֹתֵי כַּשְׁבִּיּוֹת חָרָב:
- כ"ז לָמָּה נִחְבַּאתָ לְבָרַח וַתִּגְנַב אֹתִי וְלֹא־הַגַּדְתָּ לִּי וְאֲשַׁלְּחֶךָ בְּשִׂמְחָה וּבִבְשָׂרִים בַּתִּי וּבְכִנּוֹר:
- כ"ח וְלֹא נָטַשְׁתָּנִי לְנִשְׁק לְבָנֵי וּלְבָנֹתַי עִתָּה הִסְכַּלְתָּ עִשׂוֹ:

- 29 I have it in my power to do you harm; but the God of your father said to me last night, 'Beware of attempting anything with *Yaakov*, good or bad.'
- 30 Very well, you had to leave because you were longing for your father's house; but why did you steal my gods?"
- 31 *Yaakov* answered *Laban*, saying, "I was afraid because I thought you would take your daughters from me by force.
- 32 But anyone with whom you find your gods shall not remain alive! In the presence of our kinsmen, point out what I have of yours and take it." *Yaakov*, of course, did not know that *Rachel* had stolen them.
- 33 So *Laban* went into *Yaakov's* tent and *Leah's* tent and the tents of the two maidservants; but he did not find them. Leaving *Leah's* tent, he entered *Rachel's* tent.
- 34 *Rachel*, meanwhile, had taken the idols and placed them in the camel cushion and sat on them; and *Laban* rummaged through the tent without finding them.
- 35 For she said to her father, "Let not my lord take it amiss that I cannot rise before you, for the period of women is upon me." Thus he searched, but could not find the household idols.
- 36 Now *Yaakov* became incensed and took up his grievance with *Laban*. *Yaakov* spoke up and said to *Laban*, "What is my crime, what is my guilt that you should pursue me?"
- 37 You rummaged through all my things; what have you found of all your household objects? Set it here, before my kinsmen and yours, and let them decide between us two.
- 38 "These twenty years I have spent in your service, your ewes and she-goats never miscarried, nor did I feast on rams from your flock.
- 39 That which was torn by beasts I never brought to you; I myself made good the loss; you exacted it of me, whether snatched by day or snatched by night.
- 40 Often, scorching heat ravaged me by day and frost by night; and sleep fled from my eyes.
- כט וְיִשְׂרָאֵל יָדִי לַעֲשׂוֹת עִמָּכֶם רָע וְאֱלֹהֵי אֲבִיכֶם אָמַשׁ אָמַר אֵלַי לֵאמֹר הַשְׁמַר לְךָ מִדְּבַר עִם יַעֲקֹב מִטּוֹב עַד־רָע:
- ל וְעַתָּה הֲלֹךְ הַלְכָתָּ כִּי־נִכְסְיָךְ וְכַסְפְּתָהּ לְבֵית אֲבִיךָ לָמָּה גָּנַבְתָּ אֶת־אֱלֹהֵי:
- לא וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן כִּי יִרְאתִי כִּי אֶמְרֹתִי פֹן־תִּגְזֹל אֶת־בְּנוֹתַי מִעִמִּי:
- לב עִם אֲשֶׁר תִּמְצָא אֶת־אֱלֹהֶיךָ לֹא יִחִיָּה נֶגֶד אַחֵינוּ הִכְרֵ־לְךָ מִה עִמָּדִי וְקַח־לְךָ וְלֹא־יָדוּעַ יַעֲקֹב כִּי רָחַל גָּנְבָתָם:
- לג וַיָּבֵא לָבָן בְּאֵהָל יַעֲקֹב וּבְאֵהָל לָאָה וּבְאֵהָל שְׁתֵּי הָאִמָּהוֹת וְלֹא מָצָא וַיֵּצֵא מֵאֵהָל לָאָה וַיָּבֵא בְּאֵהָל רָחֵל:
- לד וְרָחַל לָקְחָה אֶת־הַתְּרָפִים וַתִּשְׁמַם בְּכַר הַגִּמְלָל וַתִּשָּׁב עֲלֵיהֶם וַיִּמְשַׁשׁ לָבָן אֶת־כָּל־הָאֵהָל וְלֹא מָצָא:
- לה וַתֹּאמֶר אֶל־אָבִיהָ אֶל־יָחַר בְּעֵינַי אֲדֹנָי כִּי לֹא אוֹכַל לָקוּם מִפְּנֵיךָ כִּי־דָרְךְ נָשִׁים לִי וַיַּחְפֹּשׂ וְלֹא מָצָא אֶת־הַתְּרָפִים:
- לו וַיָּחַר לַיעֲקֹב וַיִּרֶב בְּלָבָן וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן מַה־פִּשְׁעִי מַה חָטָאתִי כִּי דֹלְקֶת אַחֲרַי:
- לז כִּי־מִשְׁשַׁתָּ אֶת־כָּל־כְּלֵי מַה־מִּצְאָתָּ מִכָּל כְּלֵי־בֵיתְךָ שִׁים כֹּה נִגַּד אַחֲרַי וְאַחֲרַיךָ וַיִּזְכִּיחוּ בֵּין שְׁנֵינוּ:
- לח זֶה עֲשָׂרִים שָׁנָה אֲנִי עֹמֵד רֹחֵלְךָ וְעֹפֵרְךָ לֹא שָׁכְלוּ וְאֵילֵי צֹאנְךָ לֹא אֶכְלָתִי:
- לט טָרְפָה לֹא־הִבֵּאתִי אֵלֶיךָ אֲנִי אֲחַטְּנָה מִיָּדִי תִּבְקַשְׁנָה גָּנַבְתִּי יוֹם וּגְנַבְתִּי לַיְלָה:
- מ הֵייתִי בַיּוֹם אֶכְלָנִי חֶרֶב וְקָרַח בְּלַיְלָה וַתִּדַּד שְׁנָתִי מֵעֵינַי:

- 41 Of the twenty years that I spent in your household, I served you fourteen years for your two daughters, and six years for your flocks; and you changed my wages time and again.
- 42 Had not the God of my father, the God of *Avraham* and the Fear of *Yitzchak*, been with me, you would have sent me away empty-handed. But *Hashem* took notice of my plight and the toil of my hands, and He gave judgment last night.”
- 43 Then Laban spoke up and said to *Yaakov*, “The daughters are my daughters, the children are my children, and the flocks are my flocks; all that you see is mine. Yet what can I do now about my daughters or the children they have borne?”
- 44 Come, then, let us make a pact, you and I, that there may be a witness between you and me.”
- 45 Thereupon *Yaakov* took a stone and set it up as a pillar.
- 46 And *Yaakov* said to his kinsmen, “Gather stones.” So they took stones and made a mound; and they partook of a meal there by the mound.
- 47 Laban named it Yegar-sahadutha, but *Yaakov* named it Gal-ed.
- 48 And Laban declared, “This mound is a witness between you and me this day.” That is why it was named Gal-ed;
- 49 and [it was called] *Mitzpa*, because he said, “May *Hashem* watch between you and me, when we are out of sight of each other.
- 50 If you ill-treat my daughters or take other wives besides my daughters—though no one else be about, remember, *Hashem* Himself will be witness between you and me.”
- 51 And Laban said to *Yaakov*, “Here is this mound and here the pillar which I have set up between you and me:
- 52 this mound shall be witness and this pillar shall be witness that I am not to cross to you past this mound, and that you are not to cross to me past this mound and this pillar, with hostile intent.
- 53 May the God of *Avraham* and the god of *Nahor*—their ancestral deities—“judge between us.” And *Yaakov* swore by the Fear of his father *Yitzchak*.
- מא זְהִילִי עֶשְׂרִים שָׁנָה בְּבֵיתְךָ עֲבַדְתִּיךָ אַרְבַּע־עֶשְׂרֵה שָׁנָה בְּשֵׁתֵי בְּנֹתֶיךָ וְשֵׁשׁ שָׁנִים בְּצֹאֲנֶךָ וַתַּחַלֵּף אֶת־מִשְׁכָּרְתִּי עֶשְׂרֵת מָנִים:
- מב וְלֹאִי אֱלֹהֵי אָבִי אֱלֹהֵי אַבְרָהָם וּפְחַד יִצְחָק הָיָה לִי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עַנְיִי וְאֶת־יָגִיעִי כְּפִי רָאָה אֱלֹהִים וַיֹּזֶכֶם אֶמְשׁ:
- מג וַיַּעַן לָבָן וַיֹּאמֶר אֶל־יַעֲקֹב הַבָּנוֹת בְּנֹתַי וְהַבָּנִים בְּנֵי הַצֹּאֵן צֹאנִי וְכֹל אֲשֶׁר־אִתָּה רָאָה לִי־הוּא וְלִבְנֹתַי מִה־אֲעֹשֶׂה לְאֵלֶּה הַיּוֹם אוֹ לְבָנֶיהֶן אֲשֶׁר יֵלְדוּ:
- מד וְעַתָּה לָכֶּה נִכְרַתָּה בְּרִית אֲנִי וְאַתָּה וְהָיָה לְעֵד בֵּינִי וּבֵינֶךָ:
- מה וַיִּקַּח יַעֲקֹב אֶבֶן וַיְרִמֶהָ מִצְבָּה:
- מו וַיֹּאמֶר יַעֲקֹב לְאֶחָיו לְקַטּוּ אֲבָנִים וַיִּקְחוּ אֲבָנִים וַיַּעֲשׂוּ־גֹל וַיֹּאכְלוּ שָׁם עַל־הַגֹּל:
- מז וַיִּקְרָא־לוֹ לָבָן יָגַר שְׁהַדוּתָא וַיַּעֲקֹב קָרָא לוֹ גַל־עֵד:
- מח וַיֹּאמֶר לָבָן הֲגַל הָזֶה עֵד בֵּינִי וּבֵינֶךָ הַיּוֹם עַל־כֵּן קָרָא־שְׁמוֹ גַל־עֵד:
- מט וְהַמִּצְפָּה אֲשֶׁר אָמַר יִצְחָק הָיְהוּ בֵּינִי וּבֵינֶךָ כִּי נִסְתַּר אִישׁ מֵרֵעֵהוּ:
- נ וְאִם־תַּעֲנֶה אֶת־בְּנֹתַי וְאִם־תִּקַּח נָשִׁים עַל־בְּנֹתַי אִין אִישׁ עִמּוֹנוּ רָאָה אֱלֹהִים עֵד בֵּינִי וּבֵינֶךָ:
- נא וַיֹּאמֶר לָבָן לְיַעֲקֹב הֲנִהּ הַגֹּל הַזֶּה וְהַנֶּהֱמַצְבָּה אֲשֶׁר יָרִיתִי בֵּינִי וּבֵינֶךָ:
- נב עַד הַגֹּל הַזֶּה וְעַד הַמִּצְבָּה אִם־אֲנִי לֹא־אֲעֹבֵר אֵלֶיךָ אֶת־הַגֹּל הַזֶּה וְאִם־אִתָּה לֹא־תַעֲבֹר אֵלַי אֶת־הַגֹּל הַזֶּה וְאֶת־הַמִּצְבָּה הַזֹּאת לְרָעָה:
- נג אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי נְחוֹר יִשְׁפְטוּ בֵּינֵינוּ אֱלֹהֵי אֲבִיהֶם וַיִּשְׁבַּע יַעֲקֹב בְּפַחַד אֲבִיו יִצְחָק:

- 54 *Yaakov* then offered up a sacrifice on the Height, and invited his kinsmen to partake of the meal. After the meal, they spent the night on the Height.
- 32 ¹ Early in the morning, *Laban* kissed his sons and daughters and bade them good-by; then *Laban* left on his journey homeward.
- ² *Yaakov* went on his way, and angels of *Hashem* encountered him.
- ³ When he saw them, *Yaakov* said, “This is *Hashem’s* camp.” So he named that place Mahanaim.
- ⁴ *Yaakov* sent messengers ahead to his brother *Esau* in the land of *Seir*, the country of *Edom*,
- ⁵ and instructed them as follows, “Thus shall you say, ‘To my lord *Esau*, thus says your servant *Yaakov*: I stayed with *Laban* and remained until now;
- ⁶ I have acquired cattle, asses, sheep, and male and female slaves; and I send this message to my lord in the hope of gaining your favor.”
- ⁷ The messengers returned to *Yaakov*, saying, “We came to your brother *Esau*; he himself is coming to meet you, and there are four hundred men with him.”
- ⁸ *Yaakov* was greatly frightened; in his anxiety, he divided the people with him, and the flocks and herds and camels, into two camps,
- ⁹ thinking, “If *Esau* comes to the one camp and attacks it, the other camp may yet escape.”

וַיִּזְבַּח יַעֲקֹב זֶבַח בְּהָר וַיִּקְרָא לְאָחָיו
לְאֶכְל־לֶחֶם וַיֹּאכְלוּ לֶחֶם וַיְלִינוּ בַּהָר׃

לֵב א וַיִּשְׂכַּם לְבֵן בִּבְקָר וַיִּנְשֹׁק לְבָנָיו
וְלִבְנוֹתָיו וַיִּבְרַךְ אֹתָהֶם וַיֵּלֶךְ וַיֵּשֶׁב לְבֵן
לְמִקְמוֹ׃

ב וַיַּעֲקֹב הֵלֵךְ לְדַרְכוֹ וַיִּפְגְּעוּ בוּ מַלְאֲכֵי
אֱלֹהִים׃

ג וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה
אֱלֹהִים זֶה וַיִּקְרָא שֵׁם הַמְּקוֹם הַהוּא
מַחֲנֵיִם׃

ד וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לִפְנֵיו אֶל־עֵשָׂו
אָחָיו אֶרְצָה שְׂעִיר שָׂדֵה אַדוּם׃

ה וַיֵּצֵא אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לְאֲדֹנָי
לְעֵשָׂו כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם־לְבֵן
גִּרְתִּי וְאָחֵר עַד־עַתָּה׃

ו וַיְהִי־לִי שׂוֹר וְחִמּוֹר צֹאן וְעַבְד וּשְׁפָחָה
וְאִשְׁלָחָה לְהַגִּיד לְאֲדֹנָי לְמִצְאֹן־ךָ
בְּעֵינֶיךָ׃

ז וַיֵּשְׁבוּ הַמַּלְאָכִים אֶל־יַעֲקֹב לֵאמֹר
בָּאֵנוּ אֶל־אָחֶיךָ אֶל־עֵשָׂו וְגַם הֵלֵךְ
לְקִרְאתָךְ וְאַרְבַּע־מֵאוֹת אִישׁ עִמוֹ׃

ח וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֵר לוֹ וַיַּחֲצֵ אֶת־
הָעָם אֲשֶׁר־אִתּוֹ וְאֶת־הַצֹּאן וְאֶת־
הַבְּקָר וְהַגְּמִלִים לְשְׁנֵי מַחֲנוֹת׃

ט וַיֹּאמֶר אִם־יָבוֹא עֵשָׂו אֶל־הַמַּחֲנֵה
הָאֶחָת וְהִכָּהוּ וְהָיָה הַמַּחֲנֵה הַנִּשְׁאָר
לְפָלִיטָה׃

va-YO-mer im ya-VO ay-SAV el ha-ma-kha-NEH ha-a-KHAT v'-hi-KA-hu v'-ha-
YAH ha-ma-kha-NEH ha-nish-AR lif-lay-TAH

פליטה



32:9 The other camp may yet escape Whenever the same Hebrew word is used to describe unrelated events, the Bible is drawing a deep connection between the two events. The word for ‘escape’ in this verse is *playta* (פליטה), the same word used by the Prophet *Ovadya* (1:17) “But on Mount Zion a remnant (*playta*) shall survive, and it shall be holy. The house of

Yaakov shall dispossess those who had dispossessed them. The house of *Yaakov* shall be fire, and the house of *Yosef* a flame, and the house of *Esau* shall be straw.” As he prepares for war with his brother *Esau*, *Yaakov* alludes to the fact that Zion is the only real refuge for the Jewish people from all future battles with the descendants of *Esau*.

- 10 Then *Yaakov* said, “O God of my father *Avraham* and God of my father *Yitzchak*, *Hashem*, who said to me, ‘Return to your native land and I will deal bountifully with you!’
- 11 I am unworthy of all the kindness that You have so steadfastly shown Your servant: with my staff alone I crossed this *Yarden*, and now I have become two camps.
- 12 Deliver me, I pray, from the hand of my brother, from the hand of *Esau*; else, I fear, he may come and strike me down, mothers and children alike.
- 13 Yet You have said, ‘I will deal bountifully with you and make your offspring as the sands of the sea, which are too numerous to count.’”
- 14 After spending the night there, he selected from what was at hand these presents for his brother *Esau*:
- 15 200 she-goats and 20 he-goats; 200 ewes and 20 rams;
- 16 30 milch camels with their colts; 40 cows and 10 bulls; 20 she-asses and 10 he-asses.
- 17 These he put in the charge of his servants, drove by drove, and he told his servants, “Go on ahead, and keep a distance between droves.”
- 18 He instructed the one in front as follows, “When my brother *Esau* meets you and asks you, ‘Whose man are you? Where are you going? And whose [animals] are these ahead of you?’
- 19 you shall answer, ‘Your servant *Yaakov*’s; they are a gift sent to my lord *Esau*; and [*Yaakov*] himself is right behind us.”
- 20 He gave similar instructions to the second one, and the third, and all the others who followed the droves, namely, “Thus and so shall you say to *Esau* when you reach him.
- 21 And you shall add, ‘And your servant *Yaakov* himself is right behind us.’” For he reasoned, “If I propitiate him with presents in advance, and then face him, perhaps he will show me favor.”
- 22 And so the gift went on ahead, while he remained in camp that night.
- י' וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וְאֱלֹהֵי אָבִי יִצְחָק יְהוָה הָאֵמֵר אֵלַי שׁוּב לְאַרְצְךָ וְלִמְלֹדֶתְךָ וְאִיטִיבָה עִמָּךְ:
- יא קָטַנְתִּי מְכַל הַחַסְדִּים וּמְכַל־הָאֲמֹת אֲשֶׁר עֲשִׂיתָ אֶת־עַבְדְּךָ כִּי בַמַּקְלִי עָבַרְתִּי אֶת־הַיַּרְדֵּן וְהִנֵּה וְעַתָּה הֵייתִי לִשְׁנֵי מַחֲנֹת:
- יב הַצִּילֵנִי נָא מִיַּד אָחִי מִיַּד עֵשָׂו כִּי־יָרָא אֲנֹכִי אֹתוֹ פֶּן־יָבֹוא וְהִכְנִי אִם־עַל־בְּנֵי־י:
- יג וְאַתָּה אֲמַרְתָּ הֵיטֵב אֵיטִיב עִמָּךְ וְשִׁמְתִי אֶת־זֵרְעֶךָ כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִסְפָּר מֵרֵב:
- יד וַיִּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו:
- טו עֲזִימִם מְאֹתִים וְתִישִׁים עֶשְׂרִים רְחִלִּים מְאֹתִים וְאֵילִים עֶשְׂרִים:
- טז גַּמְלִים מִיַּנְיֻקוֹת וּבְנֵיהֶם שְׁלֹשִׁים פְּרוֹת אַרְבָּעִים וּפְרָיִם עֶשְׂרֵה אֶתְנֹת עֶשְׂרִים וְעֵרִים עֶשְׂרֵה:
- יז וַיִּתֵּן בְּיַד־עַבְדָּיו עֵדֶר עֵדֶר לְבָדוֹ וַיֹּאמֶר אֶל־עַבְדָּיו עָבְרוּ לִפְנֵי וְרוּחַ תְּשִׁימוּ בֵּין עֵדֶר וּבֵין עֵדֶר:
- יח וַיִּצַּו אֶת־הָרִאשׁוֹן לֵאמֹר כִּי יִפְגְּשֶׁךָ עֵשָׂו אָחִי וְשָׁאַלְךָ לֵאמֹר לְמִי־אַתָּה וְאָנֹה תֵלֵךְ וּלְמִי אֵלֶּה לִפְנֶיךָ:
- יט וְאֲמַרְתָּ לְעַבְדְּךָ לְיַעֲקֹב מִנְחָה הוּא שְׁלֹחָה לְאֲדֹנָי לְעֵשָׂו וְהִנֵּה גַם־הוּא אַחֲרָיִנוּ:
- כ וַיִּצַּו גַּם אֶת־הַשְּׁנַיִם גַּם אֶת־הַשְּׁלִישִׁי גַם אֶת־כָּל־הַהֹלְכִים אַחֲרָיִם הָעֹדְרִים לֵאמֹר כַּדָּבָר הַזֶּה תְּדַבְּרוּן אֲלֵי־עֵשָׂו בְּמִצְאָכֶם אֹתוֹ:
- כא וְאֲמַרְתֶּם גַּם הִנֵּה עַבְדְּךָ יַעֲקֹב אַחֲרָיִנוּ כִּי־אָמַר אֲכַפְרָה פְּנָיו בְּמִנְחָה הַהֹלֶכֶת לִפְנֵי וְאַחֲרָיִכֶן אֲרָאָה פְּנָיו אוֹלֵי יִשְׂא פְּנָי:
- כב וְתַעֲבֵר הַמִּנְחָה עַל־פְּנָיו וְהוּא לֵן בַּלַּיְלָה־הַהוּא בַּמַּחֲנֶה:

- 23 That same night he arose, and taking his two wives, his two maidservants, and his eleven children, he crossed the ford of the Jabbok.
- 24 After taking them across the stream, he sent across all his possessions.
- 25 *Yaakov* was left alone. And a man wrestled with him until the break of dawn.
- 26 When he saw that he had not prevailed against him, he wrenched *Yaakov's* hip at its socket, so that the socket of his hip was strained as he wrestled with him.
- 27 Then he said, "Let me go, for dawn is breaking." But he answered, "I will not let you go, unless you bless me."
- 28 Said the other, "What is your name?" He replied, "*Yaakov*."
- 29 Said he, "Your name shall no longer be *Yaakov*, but *Yisrael*, for you have striven with beings divine and human, and have prevailed."
- 30 *Yaakov* asked, "Pray tell me your name." But he said, "You must not ask my name!" And he took leave of him there.
- 31 So *Yaakov* named the place Peniel, meaning, "I have seen a divine being face to face, yet my life has been preserved."
- 32 The sun rose upon him as he passed Penuel, limping on his hip.
- 33 That is why the children of *Yisrael* to this day do not eat the thigh muscle that is on the socket of the hip, since *Yaakov's* hip socket was wrenched at the thigh muscle.
- 33** 1 Looking up, *Yaakov* saw Esau coming, accompanied by four hundred men. He divided the children among *Leah*, *Rachel*, and the two maids,
- 2 putting the maids and their children first, *Leah* and her children next, and *Rachel* and *Yosef* last.
- 3 He himself went on ahead and bowed low to the ground seven times until he was near his brother.
- ג וַיָּקָם בְּלַיְלָה הוּא וַיִּקַּח אֶת־שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי שִׁפְחוֹתָיו וְאֶת־אֶחָד עֶשֶׂר יְלָדָיו וַיַּעֲבֵר אֶת מַעְבַּר יַבְבֹּק׃
- ד וַיִּקְחֵם וַיַּעֲבֵרם אֶת־הַנָּחַל וַיַּעֲבֵר אֶת־אֲשֵׁרֵלוֹ׃
- ה וַיּוֹתֵר יַעֲקֹב לְבָדּוֹ וַיֵּאבֶּק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר׃
- ו וַיֵּרָא כִּי לֹא יָכַל לוֹ וַיִּגַע בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־יָרֵךְ יַעֲקֹב בְּהֶאֱבָקוֹ עִמּוֹ׃
- ז וַיֹּאמֶר שְׁלַחֲנִי כִּי עֹלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶךָ כִּי אִם־בֵּרַכְתָּנִי׃
- ח וַיֹּאמֶר אֵלָיו מַה־שְּׁמֶךָ וַיֹּאמֶר יַעֲקֹב׃
- ט וַיֹּאמֶר לֹא יַעֲקֹב יֹאמַר עוֹד שְׁמֶךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׁרִיתָ עִם־אֱלֹהִים וְעִם־אֲנָשִׁים וַתּוֹכַל׃
- י וַיִּשְׁאַל יַעֲקֹב וַיֹּאמֶר הַגִּידָה נָא שְׁמֶךָ וַיֹּאמֶר לְמֹה זֶה תִּשְׁאַל לְשְׁמִי וַיִּבְרַךְ אֹתוֹ שֵׁם׃
- יא וַיִּקְרָא יַעֲקֹב שֵׁם הַמְּקוֹם פְּנִיאֵל כִּי־רָאִיתִי אֱלֹהִים פְּנִים אֶל־פְּנִים וַתִּנָּצַל נַפְשִׁי׃
- יב וַיִּזְרַח־לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל וְהוּא צָלַע עַל־יָרְכוֹ׃
- יג עַל־כֵּן לֹא־יֹאכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־גִּיד הַנֶּשֶׂה אֲשֶׁר עַל־כַּף הַיָּרֵךְ עַד הַיּוֹם הַזֶּה כִּי נָגַע בְּכַף־יָרֵךְ יַעֲקֹב בְּגִיד הַנֶּשֶׂה׃
- יד וַיִּשָּׂא יַעֲקֹב עֵינָיו וַיֵּרָא וְהִנֵּה עֹשׂוֹ בָא וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיַּחֲץ אֶת־הַיְלָדִים עַל־לְאָה וְעַל־רָחֵל וְעַל שְׁתֵּי הַשִּׁפְחוֹת׃
- טו וַיִּשֶׂם אֶת־הַשִּׁפְחוֹת וְאֶת־יְלָדֵיהֶן רִאשׁוֹנָה וְאֶת־לְאָה וְיְלָדֶיהָ אַחֲרָיִם וְאֶת־רָחֵל וְאֶת־יוֹסֵף אַחֲרָיִם׃
- טז וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אַרְצָה שֶׁבַע פְּעָמִים עַד־גִּשְׁתּוֹ עַד־אָחִיו׃

- 4 Esau ran to greet him. He embraced him and, falling on his neck, he kissed him; and they wept.
צָוֹארוֹ וַיִּשָּׂקֶהוּ וַיִּבְכּוּ:
וַיֵּרַץ עֵשָׂו לִקְרָאתוֹ וַיַּחְבְּקֵהוּ וַיִּפֹּל עָלָיו
- 5 Looking about, he saw the women and the children. “Who,” he asked, “are these with you?” He answered, “The children with whom *Hashem* has favored your servant.”
וַיֵּשֶׂא אֶת־עֵינָיו וַיֵּרָא אֶת־הַנְּשִׂימִים וְאֶת־הַיְלָדִים וַיֹּאמֶר מִי־אֵלֶּה לָּךְ וַיֹּאמֶר הַיְלָדִים אֲשֶׁר־חָנַן אֱלֹהִים אֶת־עַבְדְּךָ:
- 6 Then the maids, with their children, came forward and bowed low;
וַתִּגְשׁוּ־וַתִּשְׁפָּחוּת הַנָּה וַיִּלְדִּיָּהוּן וַתִּשְׁתַּחֲוּוּ־וּ:
- 7 next *Leah*, with her children, came forward and bowed low; and last, *Yosef* and *Rachel* came forward and bowed low;
וַתִּגְשׁ גַּם־לֵאָה וַיִּלְדִּיהָ וַיִּשְׁתַּחֲוּוּ וְאַחַר גַּשׁ יוֹסֵף וְרָחֵל וַיִּשְׁתַּחֲוּוּ:
- 8 And he asked, “What do you mean by all this company which I have met?” He answered, “To gain my lord’s favor.”
וַיֹּאמֶר מִי לָּךְ כָּל־הַמַּחְנֶה הַזֶּה אֲשֶׁר פָּגַשְׁתִּי וַיֹּאמֶר לְמַצְאֵחַן בְּעֵינֵי אֲדֹנָי:
- 9 Esau said, “I have enough, my brother; let what you have remain yours.”
וַיֹּאמֶר עֵשָׂו יִשְׁלִי רַב אַחִי יְהִי לָּךְ אֲשֶׁר־לָּךְ:
- 10 But *Yaakov* said, “No, I pray you; if you would do me this favor, accept from me this gift; for to see your face is like seeing the face of *Hashem*, and you have received me favorably.
וַיֹּאמֶר יַעֲקֹב אֶל־נָא אִם־נָא מִצְּאֹתִי חֵן בְּעֵינֶיךָ וּלְקַחַת מִנִּי מִיָּדִי כִי עַל־כֵּן רָאִיתִי פְּנֶיךָ כְּרֹאת פְּנֵי אֱלֹהִים וַתִּרְצֵנִי:
- 11 Please accept my present which has been brought to you, for *Hashem* has favored me and I have plenty.” And when he urged him, he accepted.
וַיֹּאמֶר קַח־נָא אֶת־בְּרִכְתִּי אֲשֶׁר הֵבֵאתָ לָּךְ כִּי־חָנַן אֱלֹהִים וְכִי־יִשְׁלִי־כָל וַיִּפְצֹר־בו וַיִּקַּח:
- 12 And [Esau] said, “Let us start on our journey, and I will proceed at your pace.”
וַיֹּאמֶר נִסְעָה וְנִלְכָה וְאֵלֶּכָה לְנַגְדְּךָ:
- 13 But he said to him, “My lord knows that the children are frail and that the flocks and herds, which are nursing, are a care to me; if they are driven hard a single day, all the flocks will die.
וַיֹּאמֶר אֵלָיו אֲדֹנָי יָדַע כִּי־הַיְלָדִים רַכִּים וְהַצֹּאן וְהַבָּקָר עֹלוֹת עָלַי וְדִפְקוּם יוֹם אֶחָד וּמָתוּ כָּל־הַצֹּאן:
- 14 Let my lord go on ahead of his servant, while I travel slowly, at the pace of the cattle before me and at the pace of the children, until I come to my lord in Seir.”
וַיַּעֲבֹר־נָא אֲדֹנָי לִפְנֵי עַבְדּוֹ וְאָנִי אֲתֹנְהֶלָה לְאִטִּי לְרִגְלֵי הַמְּלֹאכָה אֲשֶׁר־לִפְנֵי וּלְרִגְלֵי הַיְלָדִים עַד אֲשֶׁר־אָבֵא אֶל־אֲדֹנָי שְׁעִירָה:
- 15 Then Esau said, “Let me assign to you some of the men who are with me.” But he said, “Oh no, my lord is too kind to me!”
וַיֹּאמֶר עֵשָׂו אֲצִיגֶנָּה נָא עִמָּךְ מִן־הָעָם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָּה זֶה אֲמַצְאֵחַן בְּעֵינֵי אֲדֹנָי:
- 16 So Esau started back that day on his way to Seir.
וַיֵּשֶׁב בַּיּוֹם הַהוּא עֵשָׂו לְדַרְכוֹ שְׁעִירָה:
- 17 But *Yaakov* journeyed on to Succoth, and built a house for himself and made stalls for his cattle; that is why the place was called Succoth.
וַיַּעֲקֹב נָסַע סִכְתָּה וַיִּבֶן לוֹ בַּיִת וּלְמִקְנֵהוּ עָשָׂה סִכְתֹּת עַל־כֵּן קָרָא שֵׁם־הַמָּקוֹם סִכּוֹת:

- 18 *Yaakov* arrived safe in the city of *Shechem* which is in the land of Canaan—having come thus from Paddan-aram—and he encamped before the city.
- 19 The parcel of land where he pitched his tent he purchased from the children of Hamor, *Shechem's* father, for a hundred *kesitah*.
- 20 He set up a *mizbayach* there, and called it *El-elohe-yisrael*.
- 34 1 Now *Dina*, the daughter whom *Leah* had borne to *Yaakov*, went out to visit the daughters of the land.
- 2 *Shechem* son of Hamor the Hivite, chief of the country, saw her, and took her and lay with her by force.
- 3 Being strongly drawn to *Dina* daughter of *Yaakov*, and in love with the maiden, he spoke to the maiden tenderly.
- 4 So *Shechem* said to his father Hamor, “Get me this girl as a wife.”
- 5 *Yaakov* heard that he had defiled his daughter *Dina*; but since his sons were in the field with his cattle, *Yaakov* kept silent until they came home.
- 6 Then *Shechem's* father Hamor came out to *Yaakov* to speak to him.
- 7 Meanwhile *Yaakov's* sons, having heard the news, came in from the field. The men were distressed and very angry, because he had committed an outrage in *Yisrael* by lying with *Yaakov's* daughter—a thing not to be done.
- 8 And Hamor spoke with them, saying, “My son *Shechem* longs for your daughter. Please give her to him in marriage.
- יח וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שְׁכֶם אֲשֶׁר בְּאֶרֶץ כְּנַעַן בְּבֹאוֹ מִפַּדַּן אֲרָם וַיַּחֲנוּ אֶת־פְּנֵי הָעִיר׃
- יט וַיִּקֶּן אֶת־חֲלֻקַּת הַשָּׂדֶה אֲשֶׁר נָטָה־שָׁם אֱהָלוֹ מִיַּד בְּנֵי־חַמּוֹר אָבִי שְׁכֶם בְּמֵאָה קֶשֶׁטָה׃
- כ וַיַּצַּב־שָׁם מִזְבֵּחַ וַיִּקְרָא־לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל׃
- לד 1 וַתֵּצֵא דִינָה בַת־לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב לְרֵאוֹת בְּנֹנוֹת הָאֶרֶץ׃
- ב וַיֵּרָא אֹתָהּ שְׁכֶם בֶּן־חַמּוֹר הַחִוִּי נָשִׂיא הָאֶרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אִתָּהּ וַיַּעֲנֶנָּה׃
- ג וַתִּדְבַק נַפְשׁוֹ בְּדִינָה בַת־יַעֲקֹב וַיֵּאָהֵב אֶת־הַנְּעִר וַיְדַבֵּר עִלְיָב הַנְּעִר׃
- ד וַיֹּאמֶר שְׁכֶם אֶל־חַמּוֹר אָבִיו לֵאמֹר קַח־לִי אֶת־הַיְלִדָה הַזֹּאת לְאִשָּׁה׃
- ה וַיַּעֲקֹב שָׁמַע כִּי טָמְא אֶת־דִּינָה בְּתוֹ וּבְנָיו הָיוּ אֶת־מִקְנֵהוּ בַשָּׂדֶה וְהַחֲרַשׁ יַעֲקֹב עַד־בָּאִם׃
- ו וַיֵּצֵא חַמּוֹר אָבִי־שְׁכֶם אֶל־יַעֲקֹב לְדַבֵּר אִתּוֹ׃
- ז וּבְנֵי יַעֲקֹב בָּאוּ מִן־הַשָּׂדֶה כְּשָׁמְעָם וַיִּתְעַצְבוּ הָאָנָשִׁים וַיַּחֲרֵם לָהֶם מְאֹד כִּי נָבְלָה עָשָׂה בְיִשְׂרָאֵל לְשֹׁכֵב אֶת־בַּת־יַעֲקֹב וְכֵן לֹא יַעֲשֶׂה׃
- ח וַיְדַבֵּר חַמּוֹר אִתָּם לֵאמֹר שְׁכֶם בְּנִי חָשָׁקָה נַפְשׁוֹ בְּבַתְּכֶם תָּנוּ נָא אֹתָהּ לוֹ לְאִשָּׁה׃

va-YI-ken et khel-KAT ha-sa-DEH a-SHER na-tah SHAM a-ha-LO mi-YAD b'-nay
kha-MOR a-VEE sh'-KHEM b'-may-AH k'-see-TAH



View of
the landscape
of Shechem



33:19 The parcel of land where he pitched his tent

After escaping unscathed from Esau's clutches, *Yaakov* enters Canaan and purchases the land he has chosen to settle. This is a message for all of eternity. To ensure survival amidst countless enemies, the Children of Israel must build up their only true safe haven, the Land of Israel. Like his

grandfather *Avraham*, *Yaakov* then builds an altar to *Hashem*. *Rav Ovadya Seforno*, a sixteenth century Italian commentator, points out that after spending time in exile, *Yaakov* appreciates that service of *Hashem* is most fitting in *Eretz Yisrael*, and he immediately makes every possible effort to worship the one true God of Israel there.

- 9 Intermarry with us: give your daughters to us, and take our daughters for yourselves:
- 10 You will dwell among us, and the land will be open before you; settle, move about, and acquire holdings in it.”
- 11 Then *Shechem* said to her father and brothers, “Do me this favor, and I will pay whatever you tell me.
- 12 Ask of me a bride-price ever so high, as well as gifts, and I will pay what you tell me; only give me the maiden for a wife.”
- 13 *Yaakov’s* sons answered *Shechem* and his father Hamor—speaking with guile because he had defiled their sister *Dina*
- 14 and said to them, “We cannot do this thing, to give our sister to a man who is uncircumcised, for that is a disgrace among us.
- 15 Only on this condition will we agree with you; that you will become like us in that every male among you is circumcised.
- 16 Then we will give our daughters to you and take your daughters to ourselves; and we will dwell among you and become as one kindred.
- 17 But if you will not listen to us and become circumcised, we will take our daughter and go.”
- 18 Their words pleased Hamor and Hamor’s son *Shechem*.
- 19 And the youth lost no time in doing the thing, for he wanted *Yaakov’s* daughter. Now he was the most respected in his father’s house.
- 20 So Hamor and his son *Shechem* went to the public place of their town and spoke to their fellow townsmen, saying,
- 21 “These people are our friends; let them settle in the land and move about in it, for the land is large enough for them; we will take their daughters to ourselves as wives and give our daughters to them.
- 22 But only on this condition will the men agree with us to dwell among us and be as one kindred: that all our males become circumcised as they are circumcised.
- ט וְהִתְחַתְּנוּ אִתָּנוּ בְּנֹתֵיכֶם תִּתְּנוּ לָנוּ
וְאֶת־בְּנֹתֵינוּ תִקְחוּ לָכֶם:
- י וְאִתָּנוּ תֵּשְׁבוּ וְהָאָרֶץ תִּהְיֶה לְפָנֵיכֶם
שְׁבוּ וּסְתְרוּהָ וְהִיא חֲזוּזָה בָּהּ:
- יא וַיֹּאמֶר שָׁכֵם אֶל־אָבִיהָ וְאֶל־אֶחָיו
אֲמַצְאֶחֶן בְּעֵינֵיכֶם וְאֲשֶׁר תֹּאמְרוּ אֵלַי
אֲתֵן:
- יב הִרְבוּ עָלַי מֵאֵד מִהֶר וּמִתֵּן וְאִתָּנָה
כְּאֲשֶׁר תֹּאמְרוּ אֵלַי וְתִנּוּ לִי אֶת־הַנְּעָרָה
לְאִשָּׁה:
- יג וַיַּעֲנוּ בְנֵי־יַעֲקֹב אֶת־שָׁכֵם וְאֶת־חַמּוֹר
אָבִיו בְּמִרְמָה וַיִּדְבְּרוּ אֲשֶׁר טָמְאָה אֶת
דִּינָה אֶחָתָם:
- יד וַיֹּאמְרוּ אֲלֵיהֶם לֹא נוּכַל לַעֲשׂוֹת הַדָּבָר
הַזֶּה לְתֵת אֶת־אֶחָתָנוּ לְאִישׁ אֲשֶׁר־לוֹ
עֶרְלָה כִּי־חֲרָפָה הוּא לָנוּ:
- טו אַךְ־בְּזֹאת נֹאֵת לָכֶם אִם תִּהְיוּ כָּמוֹנוּ
לְהַמְלֹךְ לָכֶם כָּל־זָכָר:
- טז וְנִתְּנוּ אֶת־בְּנֹתֵינוּ לָכֶם וְאֶת־בְּנֹתֵיכֶם
נִקְחוּ לָנוּ וְיִשְׁבְּנוּ אִתְּכֶם וְהִינּוּ לָעַם
אֶחָד:
- יז וְאִם־לֹא תִשְׁמָעוּ אֵלֵינוּ לְהַמּוֹל וּלְקַחְנוּ
אֶת־בָּתְּנוּ וְהִלְכָנוּ:
- יח וַיִּיטְבוּ דְבָרֵיהֶם בְּעֵינֵי חַמּוֹר וּבְעֵינֵי
שָׁכֵם בֶּן־חַמּוֹר:
- יט וְלֹא־אָחַר הַנְּעָר לַעֲשׂוֹת הַדָּבָר כִּי חָפֵץ
בְּבַת־יַעֲקֹב וְהוּא נִכְבָּד מִכָּל בֵּית אָבִיו:
- כ וַיָּבֵא חַמּוֹר וּשָׁכֵם בְּנוֹ אֶל־שַׁעַר עִירָם
וַיִּדְבְּרוּ אֶל־אֲנָשֵׁי עִירָם לֵאמֹר:
- כא הֲאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם אִתָּנוּ
וַיֵּשְׁבוּ בְּאָרֶץ וַיִּסְחָרוּ אֹתָהּ וְהָאָרֶץ הַגְּדוּלָּה
רְחֹב־יָדַיִם לְפָנֵיהֶם אֶת־בְּנֹתָם נִקְחוּ־
לָנוּ לְנָשִׁים וְאֶת־בְּנֹתֵינוּ נָתַן לָהֶם:
- כב אַךְ־בְּזֹאת יֵאָתוּ לָנוּ הָאֲנָשִׁים לְשִׁבְתָּ
אִתָּנוּ לְהִיּוֹת לָעַם אֶחָד בְּהַמּוֹל לָנוּ כָּל־
זָכָר כְּאֲשֶׁר הֵם נְמַלִּים:

- 23 Their cattle and substance and all their beasts will be ours, if we only agree to their terms, so that they will settle among us.”
- 24 All who went out of the gate of his town heeded Hamor and his son *Shechem*, and all males, all those who went out of the gate of his town, were circumcised.
- 25 On the third day, when they were in pain, *Shimon* and *Levi*, two of *Yaakov's* sons, brothers of *Dina*, took each his sword, came upon the city unmolested, and slew all the males.
- 26 They put Hamor and his son *Shechem* to the sword, took *Dina* out of *Shechem's* house, and went away.
- 27 The other sons of *Yaakov* came upon the slain and plundered the town, because their sister had been defiled.
- 28 They seized their flocks and herds and asses, all that was inside the town and outside;
- 29 all their wealth, all their children, and their wives, all that was in the houses, they took as captives and booty.
- 30 *Yaakov* said to *Shimon* and *Levi*, “You have brought trouble on me, making me odious among the inhabitants of the land, the Canaanites and the Perizzites; my men are few in number, so that if they unite against me and attack me, I and my house will be destroyed.”
- 31 But they answered, “Should our sister be treated like a whore?”

כג מְקַנְהֵם וְקַנְיָנָם וְכָל־בְּהֵמָתָם הַלֹּא לָנוּ הֵם אֲךָ נְאוֹתֶיהָ לָהֶם וַיִּשְׁבוּ אִתָּנוּ:

כד וַיִּשְׁמְעוּ אֶל־חַמּוֹר וְאֶל־שָׁכֶם בְּנוֹ כָּל־יֹצְאֵי שַׁעַר עִירוֹ וַיְמַלְּכוּ כָּל־זָכָר כָּל־יֹצְאֵי שַׁעַר עִירוֹ:

כה וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְהִיּוֹתָם כְּאֲבִים וַיִּקְחוּ שְׁנֵי־בְנֵי־יַעֲקֹב שִׁמְעוֹן וְלֵוִי אֲחֵי דִינָה אִישׁ חֶרְבוֹ וַיָּבֹאוּ עַל־הָעִיר בְּטַח וַיַּהַרְגוּ כָּל־זָכָר:

כו וְאֶת־חַמּוֹר וְאֶת־שָׁכֶם בְּנוֹ הֲרִגוּ לְפָנֶי־חֶרֶב וַיִּקְחוּ אֶת־דִּינָה מִבֵּית שָׁכֶם וַיִּצְאוּ:

כז בְּנֵי יַעֲקֹב בָּאוּ עַל־הַחֲלָלִים וַיַּבְּזוּ הָעִיר אֲשֶׁר טָמְאוּ אֹחֹתָם:

כח אֶת־צֹאֲנָם וְאֶת־בְּקָרָם וְאֶת־חֲמֹרֵיהֶם וְאֶת־אֲשֶׁר־בְּעִיר וְאֶת־אֲשֶׁר בַּשָּׂדֶה לָקְחוּ:

כט וְאֶת־כָּל־חֵילָם וְאֶת־כָּל־טָפָם וְאֶת־נְשֵׁיהֶם שָׁבוּ וַיַּבְּזוּ וְאֶת־כָּל־אֲשֶׁר בַּבַּיִת:

ל וַיֹּאמֶר יַעֲקֹב אֶל־שִׁמְעוֹן וְאֶל־לֵוִי עַכְרָתָם אֲתִי לְהַבְאִישְׁנִי בְיִשְׁבַּת הָאָרֶץ בְּכַנְעַנִי וּבְפָרְזִי וְאֲנִי מִתִּי מִסֹּפֶר וְנֶאֱסַפּוּ עָלַי וְהִכּוּנִי וְנִשְׁמַדְתִּי אֲנִי וּבֵיתִי:

לא וַיֹּאמְרוּ הַכְּזוֹנָה יַעֲשֶׂה אֶת־אֹחֹתֵנוּ:

va-yo-m'-RU hakh-zo-NAH ya-a-SEH et a-kho-TAY-nu

- 35 *Hashem* said to *Yaakov*, “Arise, go up to *Beit El* and remain there; and build a *mizbayach* there to the God who appeared to you when you were fleeing from your brother *Esau*.”

לה וַיֹּאמֶר אֱלֹהִים אֶל־יַעֲקֹב קוּם עֲלֶה בֵּית־אֵל וְשַׁב־שָׁם וַעֲשֵׂה־שָׁם מִזְבֵּחַ לְאֵל הַנִּרְאָה אֵלֶיךָ בְּבָרְחֶךָ מִפְּנֵי עֵשָׂו אֹחֶיךָ:



Rabbi Samson
R. Hirsch
(1808-1888)



34:31 Should our sister be treated like a

whore *Yaakov's* sons argue with their father, who personifies peace and mercy, maintaining that in order to protect the family's honor, there are times when use of the sword is necessary. It is through the *Torah's* education, says Rabbi Samson Raphael Hirsch, that the

Jewish people have learned gentleness and humanity. But, this has not made the Jews a weak or cowardly nation. With *Hashem's* help, the tiny State of Israel has time and again stood up successfully to her numerous enemies, through the courageous men and women of the Israel Defense Forces.

- 2 So *Yaakov* said to his household and to all who were with him, “Rid yourselves of the alien gods in your midst, purify yourselves, and change your clothes.
- 3 Come, let us go up to *Beit El*, and I will build a *mizbayach* there to the God who answered me when I was in distress and who has been with me wherever I have gone.”
- 4 They gave to *Yaakov* all the alien gods that they had, and the rings that were in their ears, and *Yaakov* buried them under the terebinth that was near *Shechem*.
- 5 As they set out, a terror from *Hashem* fell on the cities round about, so that they did not pursue the sons of *Yaakov*.
- 6 Thus *Yaakov* came to *Luz*—that is, *Beit El*—in the land of Canaan, he and all the people who were with him.
- 7 There he built a *mizbayach* and named the site *El-bethel*, for it was there that *Hashem* had revealed Himself to him when he was fleeing from his brother.
- 8 *Devora*, *Rivka’s* nurse, died, and was buried under the oak below *Beit El*; so it was named *Allon-bacuth*.
- 9 *Hashem* appeared again to *Yaakov* on his arrival from *Paddan-aram*, and He blessed him.
- 10 *Hashem* said to him, “You whose name is *Yaakov*, You shall be called *Yaakov* no more, But *Yisrael* shall be your name.” Thus He named him *Yisrael*.
- 11 And *Hashem* said to him, “I am *El Shaddai*. Be fertile and increase; A nation, yea an assembly of nations, Shall descend from you. Kings shall issue from your loins.
- 12 The land that I assigned to *Avraham* and *Yitzchak* I assign to you; And to your offspring to come Will I assign the land.”
- 13 *Hashem* parted from him at the spot where He had spoken to him;
- ב וַיֹּאמֶר יַעֲקֹב אֶל-בֵּיתוֹ וְאֶל כָּל-אֲשֶׁר עִמּוֹ הֲסֵרוּ אֶת-אֱלֹהֵי הַנֹּכַר אֲשֶׁר בְּתִכְכֶם וְהִטְהַרוּ וְהַחֲלִיפוּ שְׂמַלְתֵיכֶם:
- ג וְקוּמוּהָ וְנַעֲלֶה בֵּית־אֵל וְאֶעֱשֶׂה-שָׁם מִזְבֵּחַ לְאֵל הַעֲנָה אֹתִי בְיוֹם צָרָתִי וַיְהִי עִמָּדִי בְדֶרֶךְ אֲשֶׁר הִלְכְתִּי:
- ד וַיִּתְּנוּ אֶל-יַעֲקֹב אֶת כָּל-אֱלֹהֵי הַנֹּכַר אֲשֶׁר בְּיָדָם וְאֶת-הַנְּזָמִים אֲשֶׁר בְּאָזְנֵיהֶם וַיִּטְמֹן אֹתָם יַעֲקֹב תַּחַת הָאֵלֶּה אֲשֶׁר עִם-שָׁכָם:
- ה וַיִּסְעוּ וַיְהִי חַתַּת אֱלֹהִים עַל-הָעָרִים אֲשֶׁר סְבִיבֹתֵיהֶם וְלֹא רָדְפוּ אַחֲרַי בְּנֵי יַעֲקֹב:
- ו וַיָּבֹא יַעֲקֹב לִזְוֵה אֲשֶׁר בְּאֶרֶץ כְּנַעַן הוּא בֵּית־אֵל הוּא וְכָל-הָעָם אֲשֶׁר-עִמּוֹ:
- ז וַיְבֹן שָׁם מִזְבֵּחַ וַיִּקְרָא לְמָקוֹם אֵל בֵּית־אֵל כִּי שָׁם נִגְלוּ אֵלָיו הָאֱלֹהִים בְּבָרְחוֹ מִפְּנֵי אָחִיו:
- ח וַתָּמָת דְּבָרָה מִיִּנְקַת רַבְקָה וַתִּקָּבֵר מִתַּחַת לְבֵית־אֵל תַּחַת הָאֵלֹן וַיִּקְרָא שְׁמוֹ אֵלֹן בְּכוּת:
- ט וַיֵּרָא אֱלֹהִים אֶל-יַעֲקֹב עוֹד בְּבֹאוֹ מִפַּדָּן אֶרֶם וַיְבָרֶךְ אֹתוֹ:
- י וַיֹּאמֶר-לוֹ אֱלֹהִים שְׁמֹךְ יַעֲקֹב לֹא יִקְרָא שְׁמֹךְ עוֹד יַעֲקֹב כִּי אִם-יִשְׂרָאֵל יִהְיֶה שְׁמֹךְ וַיִּקְרָא אֶת-שְׁמוֹ יִשְׂרָאֵל:
- יא וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שְׂדֵי פְרָה וְרִבְהָ גוֹי וְקָהַל גוֹיִם יִהְיֶה מִמֶּךָ וּמְלָכִים מִחַלְצֶיךָ יֵצְאוּ:
- יב וְאֶת-הָאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְרָהָם וְלִיִּצְחָק לָךְ אֶתְנַנֶּה וְלִזְרַעְךָ אַחֲרַיךָ אֶתֵּן אֶת-הָאָרֶץ:
- יג וַיַּעַל מֵעַלְיוֹ אֱלֹהִים בְּמָקוֹם אֲשֶׁר-דִּבֶּר אֹתוֹ:

v'-et ha-A-retz a-SHER na-TA-tee l'-av-ra-HAM ul-yitz-KHAK l'-KHA e-t'-NE-nah
ul-zar-a-KHA a-kha-RE-kha e-TAYN et ha-A-retz

- 14 and *Yaakov* set up a pillar at the site where He had spoken to him, a pillar of stone, and he offered a libation on it and poured oil upon it.
- 15 *Yaakov* gave the site, where *Hashem* had spoken to him, the name of *Beit El*.
- 16 They set out from *Beit El*; but when they were still some distance short of *Efrat*, *Rachel* was in childbirth, and she had hard labor.
- 17 When her labor was at its hardest, the midwife said to her, “Have no fear, for it is another boy for you.”
- 18 But as she breathed her last—for she was dying—she named him Ben-oni; but his father called him *Binyamin*.
- 19 Thus *Rachel* died. She was buried on the road to *Efrat*—now *Beit Lechem*.
- va-ta-MAT ra-KHAYL va-ti-ka-VAYR b'-DE-rekh ef-RA-tah HEE BAYT LA-khem*
- 20 Over her grave *Yaakov* set up a pillar; it is the pillar at *Rachel's* grave to this day.
- 21 *Yisrael* journeyed on, and pitched his tent beyond *Migdal-eder*.
- 22 While *Yisrael* stayed in that land, *Reuven* went and lay with *Bilha*, his father's concubine; and *Yisrael* found out. Now the sons of *Yaakov* were twelve in number.
- 23 The sons of *Leah*: *Reuven*—*Yaakov's* first-born—*Shimon*, *Levi*, *Yehuda*, *Yissachar*, and *Zevulun*.
- 24 The sons of *Rachel*: *Yosef* and *Binyamin*.
- 25 The sons of *Bilha*, *Rachel's* maid: *Dan* and *Naftali*.

וַיַּצַּב יַעֲקֹב מִצֵּבָה בַּמָּקוֹם אֲשֶׁר דִּבֶּר
אֵתוֹ מִצֵּבַת אֲבֹן וַיִּסַּד עָלֶיהָ נֶסֶד וַיִּצַק
עָלֶיהָ שֵׁמֶן:

וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם הַמָּקוֹם אֲשֶׁר
דִּבֶּר אֵתוֹ שֵׁם אֱלֹהִים בֵּית־אֵל:

וַיִּסְעוּ מִבֵּית אֵל וַיְהִי־עוֹד כַּבֶּרֶת־
הָאָרֶץ לְבוֹא אֶפְרָתָה וַתֵּלֶד רָחֵל וַתִּקַּשׁ
בְּלִדְתָּהּ:

וַיְהִי בְהִקְשָׁתָהּ בְּלִדְתָּהּ וַתֹּאמֶר לָהּ
הַמְיֻלְדֶת אֶל־תִּירָאִי כִּי־גַם־זֶה לְךָ בֵּן:

וַיְהִי בְצָאת נַפְשָׁהּ כִּי מָתָה וַתִּקְרָא
שְׁמוֹ בֶן־אוֹנִי וְאָבִיו קָרָא־לוֹ בְּנִימִין:

וַתָּמָת רָחֵל וַתִּקָּבֵר בְּדֶרֶךְ אֶפְרָתָה
הוּא בֵּית לָחֶם:

וַיַּצַּב יַעֲקֹב מִצֵּבָה עַל־קְבֻרָתָהּ הוּא
מִצֵּבַת קְבֻרַת־רָחֵל עַד־הַיּוֹם:

וַיִּסַּע יִשְׂרָאֵל וַיֵּט אֹהֶלָה מִהַלְאָה
לְמַגְדַּל־עֵדֶר:

וַיְהִי בִשְׁכֹן יִשְׂרָאֵל בְּאֶרֶץ הַהוּא וַיֵּלֶד
רְאוּבֵן וַיִּשְׁכַּב אֶת־בִּלְהָה פִּילְגֶשֶׁת אָבִיו
וַיִּשְׁמַע יִשְׂרָאֵל וַיְהִיו בְּנֵי־יַעֲקֹב שְׁנַיִם
עָשָׂר:

בְּנֵי לֵאָה בְּכוֹר יַעֲקֹב רְאוּבֵן וְשִׁמְעוֹן
וְלֵוִי וַיְהוּדָה וַיִּשְׁשֹׁן וְזְבֻלֹן:

בְּנֵי רָחֵל יוֹסֵף וּבְנִימִן:

וּבְנֵי בִלְהָה שְׁפָחַת רָחֵל דָּן וְנַפְתָּלִי:



Rachel's Tomb
in Beit Lechem,
c. 1890



35:19 She was buried on the road to *Efrat* *Yaakov* did not bury his beloved wife *Rachel* in the family plot in *Chevron*, but rather in nearby *Beit Lechem*. *Rashi* explains that *Rachel* was intentionally buried there in *Beit Lechem*, on the side of the road on which the Jews were forcibly marched into exile following the destruction of the first *Beit Hamikdash*. At that devastating moment in Jewish history, the down-trodden people found comfort in *Rachel's* holy resting spot as she entreated God's mercy towards His people. This is alluded to in *Yirmiyahu's* prophecy (Jeremiah 31:15-17) “A cry is heard in *Rama* — wailing, bitter

weeping — *Rachel* is weeping for her children.” According to the *Zohar*, the *Mashiach* will ultimately lead the dispersed Jews along that same route, again passing *Rachel's* grave as they are led back to their land and thus fulfilling the continuation of *Yirmiyahu's* prophecy, “they shall return from the enemy's land . . . the children shall return to their country.” Today, *Rachel's* Tomb on the outskirts of contemporary *Bethlehem* remains a popular destination for people to pour out their hearts in prayer for the day when all of *Rachel's* descendants will pass her grave, on their way back home into *Eretz Yisrael*.

26 And the sons of *Zilpa*, *Leah's* maid: *Gad* and *Asher*. These are the sons of *Yaakov* who were born to him in *Paddan-aram*.

27 And *Yaakov* came to his father *Yitzchak* at *Mamre*, at *Kiryat Arba*—now *Chevron*—where *Avraham* and *Yitzchak* had sojourned.

28 *Yitzchak* was a hundred and eighty years old

29 when he breathed his last and died. He was gathered to his kin in ripe old age; and he was buried by his sons *Esau* and *Yaakov*.

36¹ This is the line of *Esau*—that is, *Edom*.

2 *Esau* took his wives from among the *Canaanite* women—*Adah* daughter of *Elon* the *Hittite*, and *Oholibamah* daughter of *Anah* daughter of *Zibeon* the *Hivite*

3 and also *Basemath* daughter of *Ishmael* and sister of *Nebaioth*.

4 *Adah* bore to *Esau* *Eliphaz*; *Basemath* bore *Reuel*;

5 and *Oholibamah* bore *Jeush*, *Jalam*, and *Korah*. Those were the sons of *Esau*, who were born to him in the land of *Canaan*.

6 *Esau* took his wives, his sons and daughters, and all the members of his household, his cattle and all his livestock, and all the property that he had acquired in the land of *Canaan*, and went to another land because of his brother *Yaakov*.

כו ובני זלפה שפחת לאה גד ואשר אלה בני יעקב אשר ילדו בפדן ארם:

כז ויבא יעקב אל יצחק אביו ממרא קרית הארבע הוא חברון אשר גר שם אברהם ויצחק:

כח ויהיו ימי יצחק מאת שנה ושמונים שנה:

כט ויגיע יצחק וימת ויאסף אל עמיו זקן ושבע ימים ויקברו אתו עשו ויעקב בניו:

לך א ואלה תלדות עשו הוא אדום:

ב עשו לקח את נשיו מבנות כנען את עדנה בת אילון החתי ואת אהליבמה בת ענה בת צבעון החוי:

ג ואת בשמת בת ישמעאל אחות נביית:

ד ותלד עדנה לעשו את אליפז ובשמת ילדה את רעואל:

ה ואהליבמה ילדה את יעיש [יעוש] ואת יעלם ואת קרח אלה בני עשו אשר ילדו לו בארץ כנען:

ו ויקח עשו את נשיו ואת בניו ואת בנותיו ואת כל נפשות ביתו ואת מקנהו ואת כל בהמתו ואת כל קניינו אשר רכש בארץ כנען וילך אל ארץ מפני יעקב אחיו:

va-yi-KAKH ay-SAV et na-SHAV v'-et ba-NAV v'-et b'-no-TAV v'-et kol naf-SHOT bay-TO v'-et mik-NAY-hu v'-et kol b'-hem-TO v'-AYT kol kin-ya-NO a-SHER ra-KHASH b'-E-retz k'-NA-an va-YAY-lekh el E-retz mi-p'-NAY ya-a-KOV a-KHEEV



36:6 Went to another land because of his brother

Yaakov Esau moves away from *Yaakov* and the Land of Israel to a foreign land. Rabbi Zalman Sorotzkin explains that Esau is interested in “a land,” meaning a physical territory. He does not want the spiritual and moral responsibilities that come with *Eretz Yisrael*, since he understands the unique spiritual sensitivity of the land, and wants to live without worry that the land may

“vomit” him out (see *Leviticus 18:28*) The Sages comment that Esau deferred to his brother in recognition of *Yaakov's* rightful acquisition of the birthright, thereby acknowledging his right to the Promised Land. With this fateful decision, Esau decided to release himself of the responsibilities inherent in ownership of the Land of Israel and relinquished them to *Yaakov*.

- 7 For their possessions were too many for them to dwell together, and the land where they sojourned could not support them because of their livestock.
- 8 So Esau settled in the hill country of Seir—Esau being Edom.
- 9 This, then, is the line of Esau, the ancestor of the Edomites, in the hill country of Seir.
- 10 These are the names of Esau's sons: Eliphaz, the son of Esau's wife Adah; Reuel, the son of Esau's wife Basemath.
- 11 The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.
- 12 Timna was a concubine of Esau's son Eliphaz; she bore Amalek to Eliphaz. Those were the descendants of Esau's wife Adah.
- 13 And these were the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. Those were the descendants of Esau's wife Basemath.
- 14 And these were the sons of Esau's wife Oholibamah, daughter of Anah daughter of Zibeon: she bore to Esau Jeush, Jalam, and Korah.
- 15 These are the clans of the children of Esau. The descendants of Esau's first-born Eliphaz: the clans Teman, Omar, Zepho, Kenaz,
- 16 Korah, Gatam, and Amalek; these are the clans of Eliphaz in the land of Edom. Those are the descendants of Adah.
- 17 And these are the descendants of Esau's son Reuel: the clans Nahath, Zerah, Shammah, and Mizzah; these are the clans of Reuel in the land of Edom. Those are the descendants of Esau's wife Basemath.
- 18 And these are the descendants of Esau's wife Oholibamah: the clans Jeush, Jalam, and Korah; these are the clans of Esau's wife Oholibamah, the daughter of Anah.
- 19 Those were the sons of Esau—that is, Edom—and those are their clans.
- 20 These were the sons of Seir the Horite, who were settled in the land: Lotan, Shobal, Zibeon, Anah,
- ז כִּי־הָיָה רְכוּשָׁם רַב מְשֻׁבָּת יַחְדָּו וְלֹא יִכְלֶה אֶרֶץ מְגוּרֵיהֶם לְשִׂאת אֹתָם מִפְּנֵי מִקְנֵיהֶם:
- ח וַיֵּשֶׁב עֵשָׂו בְּהַר שְׁעִיר עֵשָׂו הוּא אֱדוֹם:
- ט וְאֵלֶּה תְּלֻדֹת עֵשָׂו אָבִי אֱדוֹם בְּהַר שְׁעִיר:
- י אֵלֶּה שְׁמוֹת בְּנֵי־עֵשָׂו אֱלִיפַז בֶּן־עֲדָה אִשְׁתּוֹ עֵשָׂו רְעוּאֵל בֶּן־בְּשֵׁמֶת אִשְׁתּוֹ עֵשָׂו:
- יא וַיְהִיו בְּנֵי אֱלִיפַז תִּימָן אוֹמֵר צְפוֹ וְגַעְתָּם וְקִנְזִי:
- יב וְתִמְנַע הָיְתָה פִּילְגֶשׁ לְאֱלִיפַז בֶּן־עֵשָׂו וַתֵּלֶד לְאֱלִיפַז אֶת־עַמְלֵק אֵלֶּה בְּנֵי עֲדָה אִשְׁתּוֹ עֵשָׂו:
- יג וְאֵלֶּה בְּנֵי רְעוּאֵל נַחַת זֶרַח וְזַרְחַ שְׁמָהּ וּמִזָּה אֵלֶּה הָיוּ בְּנֵי בְּשֵׁמֶת אִשְׁתּוֹ עֵשָׂו:
- יד וְאֵלֶּה הָיוּ בְּנֵי אֹהֶל־יִבְמָה בַת־עֲנָה בַת־צַבְעוֹן אִשְׁתּוֹ עֵשָׂו וַתֵּלֶד לְעֵשָׂו אֶת־יְעִישׁ [יְעוּשׁ] וְאֶת־יַעְלָם וְאֶת־קֹרַח:
- טו אֵלֶּה אֱלוֹפֵי בְנֵי־עֵשָׂו בְּנֵי אֱלִיפַז בְּכוֹר עֵשָׂו אֱלוֹף תִּימָן אֱלוֹף אוֹמֵר אֱלוֹף צְפוֹ אֱלוֹף קִנְזִי:
- טז אֱלוֹף־קֹרַח אֱלוֹף גַּעְתָּם אֱלוֹף עַמְלֵק אֵלֶּה אֱלוֹפֵי אֱלִיפַז בְּאֶרֶץ אֱדוֹם אֵלֶּה בְּנֵי עֲדָה:
- יז וְאֵלֶּה בְּנֵי רְעוּאֵל בֶּן־עֵשָׂו אֱלוֹף נַחַת אֱלוֹף זֶרַח אֱלוֹף שְׁמָהּ אֱלוֹף מִזָּה אֵלֶּה אֱלוֹפֵי רְעוּאֵל בְּאֶרֶץ אֱדוֹם אֵלֶּה בְּנֵי בְּשֵׁמֶת אִשְׁתּוֹ עֵשָׂו:
- יח וְאֵלֶּה בְּנֵי אֹהֶל־יִבְמָה אִשְׁתּוֹ עֵשָׂו אֱלוֹף יְעוּשׁ אֱלוֹף יַעְלָם אֱלוֹף קֹרַח אֵלֶּה אֱלוֹפֵי אֹהֶל־יִבְמָה בַת־עֲנָה אִשְׁתּוֹ עֵשָׂו:
- יט אֵלֶּה בְּנֵי־עֵשָׂו וְאֵלֶּה אֱלוֹפֵיהֶם הוּא אֱדוֹם:
- כ אֵלֶּה בְּנֵי־שְׁעִיר הַחֹרִי יִשְׁבֵי הָאָרֶץ לוֹטָן וְשׁוֹבָל וְצַבְעוֹן וְעֲנָה:

- 21 Dishon, Ezer, and Dishan. Those are the clans of the Horites, the descendants of Seir, in the land of Edom.
- 22 The sons of Lotan were Hori and Hemam; and Lotan's sister was Timna.
- 23 The sons of Shobal were these: Alvan, Manahath, Ebal, Shepho, and Onam.
- 24 The sons of Zibeon were these: Aiah and Anah—that was the Anah who discovered the hot springs in the wilderness while pasturing the asses of his father Zibeon.
- 25 The children of Anah were these: Dishon and Anah's daughter Oholibamah.
- 26 The sons of Dishon were these: Hemdan, Eshban, Ithran, and Cheran.
- 27 The sons of Ezer were these: Bilhan, Zaavan, and Akan.
- 28 And the sons of Dishan were these: Uz and Aran.
- 29 These are the clans of the Horites: the clans Lotan, Shobal, Zibeon, Anah,
- 30 Dishon, Ezer, and Dishan. Those are the clans of the Horites, clan by clan, in the land of Seir.
- 31 These are the kings who reigned in the land of Edom before any king reigned over the Israelites.
- 32 Bela son of Beor reigned in Edom, and the name of his city was Dinhabah.
- 33 When Bela died, Jobab son of Zerah, from Bozrah, succeeded him as king.
- 34 When Jobab died, Husham of the land of the Temanites succeeded him as king.
- 35 When Husham died, Hadad son of Bedad, who defeated the Midianites in the country of Moab, succeeded him as king; the name of his city was Avith.
- 36 When Hadad died, Samlah of Masrekah succeeded him as king.
- 37 When Samlah died, Saul of Rehoboth-on-the-river succeeded him as king.
- 38 When Saul died, Baal-hanan son of Achbor succeeded him as king.
- כא וְדִשׁוֹן וְאֶזֶר וְדִישָׁן אֱלֹהֵי הַחֲרִי בְּנֵי שְׂעִיר בְּאֶרֶץ אֲדוֹם:
- כב וַיְהִיו בְּנֵי-לוֹטָן חֲרִי וְהִימָם וְאַחֹת לוֹטָן תִּמְנָע:
- כג וְאֵלֶּה בְּנֵי שׁוּבָל עֲלוֹן וּמְנַחֵת וְעֵיבָל שְׁפּוֹ וְאוֹנָם:
- כד וְאֵלֶּה בְּנֵי-צִבְעוֹן וְאִיָּה וְעֵנָה הוּא עֵנָה אֲשֶׁר מָצְאָה אֶת-הַיַּמִּים בְּמִדְבָּר בְּרַעְתּוֹ אֶת-הַחֲמֹרִים לְצִבְעוֹן אָבִיו:
- כה וְאֵלֶּה בְּנֵי-עֵנָה דִּשׁוֹן וְאֹהֲלִיבָמָה בַת-עֵנָה:
- כו וְאֵלֶּה בְּנֵי דִישׁוֹן חֲמַדָּן וְאֶשְׁבָּן וְיִתְרָן וְכֶרָן:
- כז אֵלֶּה בְּנֵי-אֶזֶר בִּלְחָן וְזַעְוָן וְאַקָּן:
- כח אֵלֶּה בְּנֵי-דִישָׁן עוּז וְאַרָּן:
- כט אֵלֶּה אֱלֹוֹפֵי הַחֲרִי אֱלֹוֹף לוֹטָן אֱלֹוֹף שׁוּבָל אֱלֹוֹף צִבְעוֹן אֱלֹוֹף עֵנָה:
- ל אֱלֹוֹף דִּשׁוֹן אֱלֹוֹף אֶזֶר אֱלֹוֹף דִּישָׁן אֵלֶּה אֱלֹוֹפֵי הַחֲרִי לְאֱלֹפֵיהֶם בְּאֶרֶץ שְׂעִיר:
- לא וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ-מִלְכָּה לְבְנֵי יִשְׂרָאֵל:
- לב וּמֶלֶךְ בְּאֲדוֹם בְּלָע בֶּן-בְּעוֹר וְשֵׁם עִירוֹ דִּנְהַבָּה:
- לג וַיָּמָת בְּלָע וַיִּמְלֹךְ תַּחְתָּיו יוֹבָב בֶּן-זֶרַח מִבּוֹזְרָה:
- לד וַיָּמָת יוֹבָב וַיִּמְלֹךְ תַּחְתָּיו חֻשָׁם מֵאֶרֶץ הַתִּמָּנִי:
- לה וַיָּמָת חֻשָׁם וַיִּמְלֹךְ תַּחְתָּיו הַדָּד בֶּן-בְּדָד הַמִּדְיָן אֶת-מִדְיָן בְּשָׂדֵה מוֹאָב וְשֵׁם עִירוֹ עֻוִית:
- לו וַיָּמָת הַדָּד וַיִּמְלֹךְ תַּחְתָּיו שַׁמְלָה מִמַּשְׂרְקָה:
- לז וַיָּמָת שַׁמְלָה וַיִּמְלֹךְ תַּחְתָּיו שָׂאוּל מִרְחֹבוֹת הַנָּהָר:
- לח וַיָּמָת שָׂאוּל וַיִּמְלֹךְ תַּחְתָּיו בְּעַל חָנָן בֶּן-עֲכָבוֹר:

- 39 And when Baal-hanan son of Achbor died, Hadar succeeded him as king; the name of his city was Pau, and his wife's name was Mehetabel daughter of Matred daughter of Me-zahab.
- 40 These are the names of the clans of Esau, each with its families and locality, name by name: the clans Timna, Alvah, Jetheth,
- 41 Oholibamah, Elah, Pinon,
- 42 Kenaz, Teman, Mibzar,
- 43 Magdiel, and Iram. Those are the clans of Edom—that is, of Esau, father of the Edomites—by their settlements in the land which they hold.
- 37 ¹ Now *Yaakov* was settled in the land where his father had sojourned, the land of Canaan.
- ² This, then, is the line of *Yaakov*: At seventeen years of age, *Yosef* tended the flocks with his brothers, as a helper to the sons of his father's wives *Bilha* and *Zilpa*. And *Yosef* brought bad reports of them to their father.
- AY-leh tol-DOT ya-a-KOV yo-SAYF ben sh'-va es-RAY sha-NAH ha-YAH ro-EH et e-KHAV ba-TZON v'-HU NA-ar et b'-NAY bil-HAH v'-et b'-NAY zil-PAH n'-SHAY a-VEEV va-ya-VAY yo-SAYF et di-ba-TAM ra-AH el a-vee-HEM*
- 3 Now *Yisrael* loved *Yosef* best of all his sons, for he was the child of his old age; and he had made him an ornamented tunic.
- 4 And when his brothers saw that their father loved him more than any of his brothers, they hated him so that they could not speak a friendly word to him.
- 5 Once *Yosef* had a dream which he told to his brothers; and they hated him even more.
- 6 He said to them, "Hear this dream which I have dreamed:
- ל ט וַיָּמָת בַּעַל חָנָן בֶּן־עֲכָבוֹר וַיִּמְלֹךְ תַּחְתָּיו הָדָר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהֵיטָבָאֵל בַּת־מְטָרָד בַּת מִי זָהָב:
- מ וְאֵלֶּה שְׁמוֹת אֱלוֹפֵי עֵשׂוּ לְמִשְׁפַּחְתָּם לְמִקְוָתָם בְּשֵׁמֹתָם אֱלוֹף תִּמְנָע אֱלוֹף עֵלְוָה אֱלוֹף יִתֶּת:
- מא אֱלוֹף אֶהְלִיבָמָה אֱלוֹף אֵלָה אֱלוֹף פִּינוֹן:
- מב אֱלוֹף קִנְזוֹ אֱלוֹף תִּימָן אֱלוֹף מִבְּצָר:
- מג אֱלוֹף מַגְדִּיֵּאל אֱלוֹף עִירָם אֵלָה אֱלוֹפֵי אֲדוֹם לְמִשְׁבְּתָתָם בְּאֶרֶץ אַחֲזֹתָם הוּא עֵשׂוֹ אָבִי אֲדוֹם:
- לז א וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מִגּוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן:
- ב אֵלֶּה תְּלֻדוֹת יַעֲקֹב יוֹסֵף בֶּן־שִׁבְעֵי עֶשְׂרֵה שָׁנָה הָיָה רְעָה אֶת־אֶחָיו בְּצֹאן וְהוּא נָעַר אֶת־בְּנֵי בְּלֵהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דְּבָרָתָם רְעָה אֶל־אֲבִיהֶם:
- ג וַיִּשְׂרָאֵל אֶהָב אֶת־יוֹסֵף מִכָּל־בְּנָיו כִּי־בֶן־זָקְנִים הוּא לוֹ וַעֲשָׂה לוֹ כְּתֹנֶת פָּסִים:
- ד וַיִּרְאוּ אֶחָיו כִּי־אֶהָב אֶהָב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׁנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַבְּרוֹ לְשָׁלֵם:
- ה וַיַּחְלֵם יוֹסֵף חֲלוֹם וַיַּגִּד לְאֶחָיו וַיּוֹסְפוּ עוֹד שְׁנֵא אֹתוֹ:
- ו וַיֹּאמֶר אֲלֵיהֶם שְׁמַעוּ־נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתִּי:



"Mikve Yisrael"
Agricultural School,
1970



37:2 *Yosef* tended the flocks with his brothers It is no coincidence that so many biblical heroes are shepherds. The Sages point out that this simple profession is excellent spiritually, for two reasons. On one hand, the abundance of time for quiet reflection and meditation allows the shepherd to develop an

intimate relationship with *Hashem*. On the other hand, a shepherd who excels in his work acquires a deep sensitivity to the needs of each and every sheep in his flock. What *Yosef* learns as a young shepherd enables him to become a paradigm of leadership for all future generations in the service of God and the service of man.

- 7 There we were binding sheaves in the field, when suddenly my sheaf stood up and remained upright; then your sheaves gathered around and bowed low to my sheaf.”
- 8 His brothers answered, “Do you mean to reign over us? Do you mean to rule over us?” And they hated him even more for his talk about his dreams.
- 9 He dreamed another dream and told it to his brothers, saying, “Look, I have had another dream: And this time, the sun, the moon, and eleven stars were bowing down to me.”
- 10 And when he told it to his father and brothers, his father berated him. “What,” he said to him, “is this dream you have dreamed? Are we to come, I and your mother and your brothers, and bow low to you to the ground?”
- 11 So his brothers were wrought up at him, and his father kept the matter in mind.
- 12 One time, when his brothers had gone to pasture their father’s flock at *Shechem*,
- 13 *Yisrael* said to *Yosef*, “Your brothers are pasturing at *Shechem*. Come, I will send you to them.” He answered, “I am ready.”
- 14 And he said to him, “Go and see how your brothers are and how the flocks are faring, and bring me back word.” So he sent him from the valley of *Chevron*. When he reached *Shechem*,
- 15 a man came upon him wandering in the fields. The man asked him, “What are you looking for?”
- 16 He answered, “I am looking for my brothers. Could you tell me where they are pasturing?”
- 17 The man said, “They have gone from here, for I heard them say: Let us go to Dothan.” So *Yosef* followed his brothers and found them at Dothan.
- 18 They saw him from afar, and before he came close to them they conspired to kill him.
- 19 They said to one another, “Here comes that dreamer!
- 20 Come now, let us kill him and throw him into one of the pits; and we can say, ‘A savage beast devoured him.’ We shall see what comes of his dreams!”
- וְהָיָה וְאָנְחָנוּ מֵאֲלֵמִים אֲלֵמִים בְּתוֹךְ הַשָּׂדֶה וְהָיָה קָמָה אֲלֵמְתִי וְגַם-נִצְבָּה וְהָיָה תִסְבִּינָה אֲלֵמְתֵיכֶם וְתִשְׁתַּחֲוּיָן לְאֵלְמֶתִי:
- וַיֹּאמְרוּ לוֹ אָחִיו הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ אִם-מִשׁוֹל תִּמְשַׁל בְּנוּ וַיֹּסְפוּ עוֹד שְׂנֵא אֹתוֹ עַל-חֲלֵמָתוֹ וְעַל-דְּבָרָיו:
- וַיַּחֲלֶם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאָחָיו וַיֹּאמֶר הִנֵּה חֲלֵמְתִי חֲלוֹם עוֹד וְהָיָה הַשָּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי:
- וַיְסַפֵּר אֶל-אָבִיו וְאֶל-אָחָיו וַיִּגְעַר-בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתָּ הַבּוֹא נְבוֹא אֲנִי וְאַמְךָ וְאָחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אֶרְצָה:
- וַיִּקְנְאוּ-בּוֹ אָחָיו וְאָבִיו שָׁמַר אֶת-הַדְּבָרִי:
- וַיֵּלְכוּ אָחָיו לְרְעוֹת אֶת-צֹאן אֲבֵיהֶם בְּשֶׂכֶם:
- וַיֹּאמֶר יִשְׂרָאֵל אֶל-יֹסֵף הֲלוֹא אָחֶיךָ רְעִים בְּשֶׂכֶם לָכֵה וְאֶשְׁלַחְךָ אֵלֵיהֶם וַיֹּאמֶר לוֹ הֲנִנִּי:
- וַיֹּאמֶר לוֹ לֶךְ-נָא רְאֵה אֶת-שְׁלוֹם אָחֶיךָ וְאֶת-שְׁלוֹם הַצֹּאן וְהַשִּׁבְנִי דָּבָר וַיִּשְׁלַחְהוּ מֵעֵמֶק חֶרְבוֹן וַיָּבֹא שְׁכֵמָה:
- וַיִּמְצְאוּהוּ אִישׁ וְהָיָה תַעֲהָ בְשָׂדֶה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מַה-תִּבְקֶשׁ:
- וַיֹּאמֶר אֶת-אָחִי אֲנֹכִי מִבְּקֶשׁ הַגִּידֶה נָא לִי אֵיפֹה הֵם רְעִים:
- וַיֹּאמֶר הָאִישׁ וְסַעוּ מִזֶּה כִּי שָׁמַעְתִּי אֲמָרִים נִלְכָּה דַתְיֵנָה וַיֵּלֶךְ יוֹסֵף אַחֵר אָחָיו וַיִּמְצְאֵם בְּדוֹתָן:
- וַיֵּרְאוּ אֹתוֹ מֵרָחֵק וּבְטָרֶם יָקָרְב אֵלֵיהֶם וַיִּתְנַקְּלוּ אֹתוֹ לְהַמִּיתוֹ:
- וַיֹּאמְרוּ אִישׁ אֶל-אָחָיו הִנֵּה בַעַל הַחֲלֹמוֹת הַלְזָה בָּא:
- וַעֲתָה לָכֵן וְנִהְרָגוּ וְנִשְׁלַכְהוּ בְּאַחַד הַבְּרוֹת וְאֲמַרְנוּ חַיִּה רְעָה אֲכָלְתָהוּ וְנִרְאָה מִה־יְהִיו חֲלֵמָתוֹ:

- 21 But when *Reuven* heard it, he tried to save him from them. He said, “Let us not take his life.” **כא** וַיִּשְׁמַע רְאוּבֵן וַיִּצְלֵהוּ מִיָּדָם וַיֹּאמֶר לֹא נִכְנֹו נַפְשׁוֹ:
- 22 And *Reuven* went on, “Shed no blood! Cast him into that pit out in the wilderness, but do not touch him yourselves”—intending to save him from them and restore him to his father. **כב** וַיֹּאמֶר אֵלֵיהֶם רְאוּבֵן אַל־תִּשְׁפְּכוּ־דָם הַשְּׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בְּמִדְבָּר וַיֵּד אֶל־תִּשְׁלַחוּ־בּוֹ לְמַעַן הִצִּיל אֹתוֹ מִיָּדָם לְהַשִּׁיבוֹ אֶל־אָבִיו:
- va-YO-mer a-lay-HEM r'-u-VAYN al tish-p'-khu DAM hash-LEE-khu o-TO el ha-BOR ha-ZEH a-SHER ba-mid-BAR v'-YAD al tish-l'-khu VO l'-MA-an ha-TZEEL o-TO mi-ya-DAM la-ha-shee-VO el a-VEEV*
- 23 When *Yosef* came up to his brothers, they stripped *Yosef* of his tunic, the ornamented tunic that he was wearing, **כג** וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אָחָיו וַיִּפְשְׁטוּ אֶת־יוֹסֵף אֶת־כִּתְנֹתָיו אֶת־כִּתְנֵת הַפָּסִים אֲשֶׁר עָלָיו:
- 24 and took him and cast him into the pit. The pit was empty; there was no water in it. **כד** וַיִּקְחֵהוּ וַיִּשְׁלַכוּ אֹתוֹ הַבְּרֶה וְהַבּוֹר רֶק אֵין בּוֹ מַיִם:
- 25 Then they sat down to a meal. Looking up, they saw a caravan of Ishmaelites coming from *Gilad*, their camels bearing gum, balm, and ladanum to be taken to Egypt. **כה** וַיֵּשְׁבוּ לֶאֱכֹל־לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אַרְחַת יִשְׁמַעֲאֵלִים בָּאָה מִגְּלָעָד וְגַמְלִיָּהִם נֹשְׂאִים נֹכָחַת וְצָרִי וְלֹט הוֹלְכִים לְהוֹרִיד מִצְרַיִם:
- 26 Then *Yehuda* said to his brothers, “What do we gain by killing our brother and covering up his blood?” **כו** וַיֹּאמֶר יְהוּדָה אֶל־אָחָיו מַה־בְּצַע כִּי נַהַרְגֶׁ אֶת־אָחֵינוּ וְכִסִּינוּ אֶת־דַּמּוֹ:
- 27 Come, let us sell him to the Ishmaelites, but let us not do away with him ourselves. After all, he is our brother, our own flesh.” His brothers agreed. **כז** לָכוּ וְנִמְכְּרֵנוּ לִישְׁמַעֲאֵלִים וַיִּדְנוּ אֶל־תְּהִי־בּוֹ כִּי־אָחֵינוּ בְּשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אָחָיו:
- 28 When Midianite traders passed by, they pulled *Yosef* up out of the pit. They sold *Yosef* for twenty pieces of silver to the Ishmaelites, who brought *Yosef* to Egypt. **כח** וַיַּעֲבְרוּ אַנְשֵׁים מִדְּיָנִים סוֹרְרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר וַיִּמְכְּרוּ אֶת־יוֹסֵף לִישְׁמַעֲאֵלִים בְּעֶשְׂרִים כֶּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף מִצְרַיִם:
- 29 When *Reuven* returned to the pit and saw that *Yosef* was not in the pit, he rent his clothes. **כט** וַיָּשֶׁב רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה אֵין־יוֹסֵף בְּבוֹר וַיִּקְרַע אֶת־בְּגָדָיו:
- 30 Returning to his brothers, he said, “The boy is gone! Now, what am I to do?” **ל** וַיָּשֶׁב אֶל־אָחָיו וַיֹּאמֶר הִילֵד אֵינְנוּ וְאֵין אָנָּה אֲנִי־בָּא:
- 31 Then they took *Yosef*'s tunic, slaughtered a kid, and dipped the tunic in the blood. **לא** וַיִּקְחוּ אֶת־כִּתְנֵת יוֹסֵף וַיִּשְׁחֲטוּ שְׂעִיר עִזִּים וַיִּטְבְּלוּ אֶת־הַכִּתְנֵת בַּדָּם:



37:22 Cast him into that pit *Reuven* suggests throwing *Yosef* into a pit filled with dangerous snakes and scorpions, whereas *Yehuda* recommends selling *Yosef* to merchants. It would seem that *Yehuda*'s plan was likelier to save *Yosef*'s life and ensure a better

outcome. Nevertheless, Rabbi Chaim of Volozhin, the nineteenth century author of *Nefesh Hachaim* and founder of the Volozhin Yeshiva, explains that one is safer in *Eretz Yisrael*, despite apparent imminent dangers, than in a foreign land with the illusion of physical security.

- 32 They had the ornamented tunic taken to their father, and they said, “We found this. Please examine it; is it your son’s tunic or not?”
- 33 He recognized it, and said, “My son’s tunic! A savage beast devoured him! *Yosef* was torn by a beast!”
- 34 *Yaakov* rent his clothes, put sackcloth on his loins, and observed mourning for his son many days.
- 35 All his sons and daughters sought to comfort him; but he refused to be comforted, saying, “No, I will go down mourning to my son in Sheol.” Thus his father bewailed him.
- 36 The Midianites, meanwhile, sold him in Egypt to Potiphar, a courtier of Pharaoh and his chief steward.

לג וַיִּשְׁלְחוּ אֶת־כִּתְנֵת הַפְּסִים וַיָּבִיאוּ אֶל־אָבִיהֶם וַיֹּאמְרוּ זֹאת מִצְאָנוּ הַכְּרִינָא הַכִּתְנֵת בְּנֵךְ הוּא אִם־לֹא:

לד וַיִּכְרָה וַיֹּאמֶר כִּתְנֵת בְּנֵי חַיָּה רָעָה אֶכְלָתָהּ טָרֵף טָרֵף יוֹסֵף:

לז וַיִּקְרַע יַעֲקֹב שִׁמְלֹתָיו וַיִּשֶׂם שָׂק בְּמַתְנֵיו וַיִּתְאַבֵּל עַל־בְּנוֹ יָמִים רַבִּים:

לח וַיִּקְמוּ כָל־בָּנָיו וְכָל־בָּנוֹתָיו לְנַחֲמוֹ וַיִּמָּאֵן לְהַנְחִיחֵם וַיֹּאמֶר כִּי־אֶרְדּ אֶל־בְּנֵי אָבִי שָׂאֵלָה וַיִּבְדָּ אֹתוֹ אָבִיו:

לז והמדנים מכרו אתו אל־מצרים לפוטפיר סריס פרעה שר הטבחים:

38¹ About that time *Yehuda* left his brothers and camped near a certain Adullamite whose name was Hirah.

לח^א וַיְהִי בַעַת הַהוּא וַיֵּרֵד יְהוּדָה מֵאֵת אָחָיו וַיֵּט עַד־אִישׁ עַדְלָמִי וּשְׁמוֹ חִירָה:

vai-HEE ba-AYT ha-HEE va-YAY-red y'-hu-DAH may-AYT e-KHAV va-YAYT ad EESH a-du-la-MEE ush-MO khee-RAH

- 2 There *Yehuda* saw the daughter of a certain Canaanite whose name was Shua, and he married her and cohabited with her.
- 3 She conceived and bore a son, and he named him *Er*.
- 4 She conceived again and bore a son, and named him *Onan*.
- 5 Once again she bore a son, and named him *Sheila*; he was at *Chezib* when she bore him.
- 6 *Yehuda* got a wife for *Er* his first-born; her name was *Tamar*.

ב וַיִּרְאֶשׁ יְהוּדָה בַּת־אִישׁ כְּנַעֲנִי וּשְׁמוֹ שׁוּעַ וַיִּקְחָהּ וַיְבֵא אֵלֶיהָ:

ג וַתַּהַר וַתֵּלֶד בֵּן וַיִּקְרָא אֶת־שְׁמוֹ עֵר:

ד וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ אוֹנָן:

ה וַתִּסֶּף עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁלָה וְהָיָה בְּכֶזֶיב בְּלִדְתָהּ אֹתוֹ:

ו וַיִּקַּח יְהוּדָה אִשָּׁה לְעֵר בְּכוֹרוֹ וּשְׁמָהּ תָמָר:



38:1 *Yehuda* left his brothers Though the story of *Yehuda* and his daughter-in-law *Tamar* seems to interrupt the narrative of the *Yosef* stories, Jewish tradition teaches that its placement here is deliberate. In beautiful shorthand, the Midrash explains the connection: “While the tribes were busy with the sale of *Yosef*, *Reuven*, *Yosef* and *Yaakov* were busy with their sackcloth and mourning; *Yehuda* was busy taking a wife; and God was busy creating the light of the *Mashiach*.”

Like a puppet master operating behind the scenes and hidden from view, *Hashem* is pulling the strings and directing events without the knowledge or understanding of the participants themselves. From the union between *Yehuda* and *Tamar*, the Davidic dynasty and ultimately the *Mashiach* himself would emerge. Precisely when life seems to be completely unraveling, *Hashem* is directing events with His infinite wisdom, and is carefully nurturing our redemption.

- 7 But *Er*, *Yehuda's* first-born, was displeasing to *Hashem*, and *Hashem* took his life. ז ויהי ער בכור יהודה רע בעיני יהוה וימתהו יהוה:
- 8 Then *Yehuda* said to *Onan*, “Join with your brother’s wife and do your duty by her as a brother-in-law, and provide offspring for your brother.” ח ויאמר יהודה לאונן בא אל־אשת אחיך ויבם אתה והקם זרע לאחיק:
- 9 But *Onan*, knowing that the seed would not count as his, let it go to waste whenever he joined with his brother’s wife, so as not to provide offspring for his brother. ט וידע אונן כי לא לו יהיה הזרע והיה אם־בא אל־אשת אחיו ושחת ארצה לבלתי נתן זרע לאחיו:
- 10 What he did was displeasing to *Hashem*, and He took his life also. י וירע בעיני יהוה אשר עשה וימת גם־אתו:
- 11 Then *Yehuda* said to his daughter-in-law *Tamar*, “Stay as a widow in your father’s house until my son *Sheila* grows up”—for he thought, “He too might die like his brothers.” So *Tamar* went to live in her father’s house. יא ויאמר יהודה לתמר כלתו שבי אלמנה בית אביך עד־יגדל שלה בני כי אמר פן־ימות גם־הוא כאחיו ותלך תמר ותשב בית אביה:
- 12 A long time afterward, *Shua's* daughter, the wife of *Yehuda*, died. When his period of mourning was over, *Yehuda* went up to *Timnah* to his sheepshearers, together with his friend *Hirah* the *Adullamite*. יב וירבו הימים ותמת בת־שוע אשת יהודה וינחם יהודה ויעל על־גזי צאנו הוא וחירה רעהו העדלמי תמנתה:
- 13 And *Tamar* was told, “Your father-in-law is coming up to *Timnah* for the sheepshearing.” יג ויגד לתמר לאמר הנה חמיק עלה תמנתה לגז צאנו:
- 14 So she took off her widow’s garb, covered her face with a veil, and, wrapping herself up, sat down at the entrance to *Enaim*, which is on the road to *Timnah*; for she saw that *Sheila* was grown up, yet she had not been given to him as wife. יד ותסר בגדי אלמנותה מעליה ותכס בצעיף ותתעלף ותשב בפתח עינים אשר על־דרך תמנתה כי ראתה כי גדל שלה והוא לא־נתנה לו לאשה:
- 15 When *Yehuda* saw her, he took her for a harlot; for she had covered her face. טו ויראה יהודה ויחשבה לזונה כי כסתה פניה:
- 16 So he turned aside to her by the road and said, “Here, let me sleep with you”—for he did not know that she was his daughter-in-law. “What,” she asked, “will you pay for sleeping with me?” טז ויט אליה אל־הדרך ויאמר הבה־נא אבוא אליך כי לא ידע כי כלתו הוא ותאמר מה־תתן־לי כי תבוא אלי:
- 17 He replied, “I will send a kid from my flock.” But she said, “You must leave a pledge until you have sent it.” יז ויאמר אנכי אשלח גדי־עזים מן־הצאן ותאמר אם־תתן ערבון עד שלחך:
- 18 And he said, “What pledge shall I give you?” She replied, “Your seal and cord, and the staff which you carry.” So he gave them to her and slept with her, and she conceived by him. יח ויאמר מה הערבון אשר אתך ותאמר חתמך ופתיך ומטף אשר בידך ויתן־לה ויבא אליה ותהר לו:
- 19 Then she went on her way. She took off her veil and again put on her widow’s garb. יט ותקם ותלך ותסר צעיפה מעליה ותלבש בגדי אלמנותה:

- 20 *Yehuda* sent the kid by his friend the Adullamite, to redeem the pledge from the woman; but he could not find her.
- 21 He inquired of the people of that town, "Where is the cult prostitute, the one at Enaim, by the road?" But they said, "There has been no prostitute here."
- 22 So he returned to *Yehuda* and said, "I could not find her; moreover, the townspeople said: There has been no prostitute here."
- 23 *Yehuda* said, "Let her keep them, lest we become a laughingstock. I did send her this kid, but you did not find her."
- 24 About three months later, *Yehuda* was told, "Your daughter-in-law *Tamar* has played the harlot; in fact, she is with child by harlotry." "Bring her out," said *Yehuda*, "and let her be burned."
- 25 As she was being brought out, she sent this message to her father-in-law, "I am with child by the man to whom these belong." And she added, "Examine these: whose seal and cord and staff are these?"
- 26 *Yehuda* recognized them, and said, "She is more in the right than I, inasmuch as I did not give her to my son *Sheila*." And he was not intimate with her again.
- 27 When the time came for her to give birth, there were twins in her womb!
- 28 While she was in labor, one of them put out his hand, and the midwife tied a crimson thread on that hand, to signify: This one came out first.
- 29 But just then he drew back his hand, and out came his brother; and she said, "What a breach you have made for yourself!" So he was named *Peretz*.
- 30 Afterward his brother came out, on whose hand was the crimson thread; he was named *Zerach*.

כ וַיִּשְׁלַח יְהוּדָה אֶת־גְּדִי הָעֵזִים בְּיַד רֵעֵהוּ הַעֲדֻלְמִי לְקַחַת מִן־הָאִשָּׁה וְלֹא מָצָאָהּ׃

כא וַיִּשְׁאֵל אֶת־אֲנָשֵׁי מְקוֹמָהּ לֵאמֹר אֵיךְ הַקְּדוּשָׁה הוּא בְּעֵינַיִם עַל־הַדֶּרֶךְ וַיֹּאמְרוּ לֹא־הָיְתָה בָּזֶה קְדוּשָׁה׃

כב וַיָּשֹׁב אֶל־יְהוּדָה וַיֹּאמֶר לֹא מָצָאתִיהָ וְגַם אֲנָשֵׁי הַמְּקוֹם אָמְרוּ לֹא־הָיְתָה בָּזֶה קְדוּשָׁה׃

כג וַיֹּאמֶר יְהוּדָה תִּקַּח־לָהּ פֶּן נִהְיֶה לְבוֹז הִנֵּה שְׁלַחְתִּי הַגְּדִי הַזֶּה וְאַתָּה לֹא מָצָאתָהּ׃

כד וַיְהִי כַמְּשָׁלֶשׁ חֳדָשִׁים וַיִּגַּד לִיְהוּדָה לֵאמֹר זֹנְתָה וְתָמַר כָּלְתָךְ וְגַם הִנֵּה הָרָה לְזָנוּנִים וַיֹּאמֶר יְהוּדָה הוֹצִיאֶיהָ וְתִשְׂרָף׃

כה הוּא מוֹצֵאת וְהִיא שְׁלַחָה אֶל־חַמִּיָּה לֵאמֹר לְאִישׁ אֲשֶׁר־אַלָּה לוֹ אֲנֹכִי הָרָה וְתֹאמַר הַכֹּרֵנָא לְמִי הַחֲתָמַת וְהַפְּתִילִים וְהַמָּטָה הָאֵלֶּה׃

כו וַיִּכַּר יְהוּדָה וַיֹּאמֶר צְדָקָה מִמֶּנִּי כִּי־עַל־כֵּן לֹא־נִתְּתִיהָ לְשִׁלָּה בְּנִי וְלֹא־יִסֹּף עוֹד לְדַעְתָּהּ׃

כז וַיְהִי בַעַת לְדָתָהּ וְהִנֵּה תֵאומִים בְּבִטְנָהּ׃

כח וַיְהִי בְלִדְתָהּ וַיִּתְּנֵיָד וַתִּקַּח הַמִּילָדָת וַתִּקְשֹׁר עַל־יָדוֹ שָׁנִי לֵאמֹר זֶה יֵצֵא רִאשׁוֹנָה׃

כט וַיְהִי כַמְּשִׁיב יָדוֹ וְהִנֵּה יֵצֵא אַחִיו וַתֹּאמֶר מַה־פְּרָצַת עָלַיְךָ פֶּרֶץ וַיִּקְרָא שְׁמוֹ פֶּרֶץ׃

ל וְאַחַר יֵצֵא אַחִיו אֲשֶׁר עַל־יָדוֹ הַשָּׁנִי וַיִּקְרָא שְׁמוֹ זֶרַח׃

39¹ When *Yosef* was taken down to Egypt, a certain Egyptian, Potiphar, a courtier of Pharaoh and his chief steward, bought him from the Ishmaelites who had brought him there.

ט א וַיִּסּוֹף הוֹרֵד מִצְרַיִמָּה וַיִּקְנֶהוּ פוֹטִיפָר סָרִיס פְּרַעֲהוּ שֶׁר הַטְּבָחִים אִישׁ מִצְרַיִם מִיַּד הַיִּשְׁמַעֲלִים אֲשֶׁר הוֹרְדוּהוּ שְׁמָה׃

v'-yo-SAYF hu-RAD mitz-RA-y'-mah va-yik-NAY-hu po-tee-FAR s'-REES par-OH
SAR ha-ta-ba-KHEEM EESH mitz-REE mi-YAD ha-yish-m'-ay-LEEM a-SHER
ho-ri-DU-hu SHA-mah

- 2 Hashem was with Yosef, and he was a successful man; and he stayed in the house of his Egyptian master.
- 3 And when his master saw that Hashem was with him and that Hashem lent success to everything he undertook,
- 4 he took a liking to Yosef. He made him his personal attendant and put him in charge of his household, placing in his hands all that he owned.
- 5 And from the time that the Egyptian put him in charge of his household and of all that he owned, Hashem blessed his house for Yosef's sake, so that the blessing of Hashem was upon everything that he owned, in the house and outside.
- 6 He left all that he had in Yosef's hands and, with him there, he paid attention to nothing save the food that he ate. Now Yosef was well built and handsome.
- 7 After a time, his master's wife cast her eyes upon Yosef and said, "Lie with me."
- 8 But he refused. He said to his master's wife, "Look, with me here, my master gives no thought to anything in this house, and all that he owns he has placed in my hands.
- 9 He wields no more authority in this house than I, and he has withheld nothing from me except yourself, since you are his wife. How then could I do this most wicked thing, and sin before Hashem?"
- ב וַיְהִי יְהוָה אִתּוֹ יוֹסֵף וַיְהִי אִישׁ מְצַלֵּחַ
וַיְהִי בְּבֵית אֲדֹנָיו הַמִּצְרַיִם:
- ג וַיִּרְא אֲדֹנָיו כִּי יְהוָה אִתּוֹ וְכָל אֲשֶׁר-
הוּא עֹשֶׂה יְהוָה מְצַלֵּחַ בְּיָדוֹ:
- ד וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו וַיִּשְׂרֹת אֹתוֹ
וַיִּפְקְדֵהוּ עַל-בֵּיתוֹ וְכָל-יִשְׁלוֹ נָתַן
בְּיָדוֹ:
- ה וַיְהִי מֵאִזּוֹ הַפְּקִיד אֹתוֹ בְּבֵיתוֹ וְעַל
כָּל-אֲשֶׁר יִשְׁלוֹ וַיְבָרֶךְ יְהוָה אֶת-בֵּית
הַמִּצְרַיִם בְּגַלְל יוֹסֵף וַיְהִי בְרַכְתּוֹ יְהוָה
בְּכָל-אֲשֶׁר יִשְׁלוֹ בְּבֵית וּבִשְׂדֵהוּ:
- ו וַיַּעֲזֹב כָּל-אֲשֶׁר-לוֹ בְּיַד יוֹסֵף וְלֹא יָדַע
אֹתוֹ מֵאֹמֶה כִּי אִם-הִלָּחֵם אֲשֶׁר-הוּא
אוֹכֵל וַיְהִי יוֹסֵף יָפֵה תֹאֵר וַיִּפְהַ מְרֹאֶה:
- ז וַיְהִי אַחֵר הַדְּבָרִים הָאֵלֶּה וַתִּשְׂא
אֶשְׁת־אֲדֹנָיו אֶת-עֵינֶיהָ אֶל-יוֹסֵף
וַתֹּאמֶר שְׁכַבָּה עִמִּי:
- ח וַיִּמָּאן וַיֹּאמֶר אֶל-אֶשְׁת־אֲדֹנָיו הֲנָן אֲדֹנִי
לֹא יָדַע אֹתִי מִה-בְּבֵית וְכָל אֲשֶׁר-יִשְׁ-
לוֹ נָתַן בְּיָדִי:
- ט אֵינְנוּ גְדוֹל בְּבֵית הַזֶּה מִמֶּנִּי וְלֹא חָשָׁךְ
מִמֶּנִּי מֵאֹמֶה כִּי אִם-אוֹתָךְ בְּאִשְׁרִי
אֶת-אִשְׁתּוֹ וְאִיךָ אֶעֱשֶׂה הַרְעָה הַגְּדֹלָה
הַזֹּאת וְחָטַאתִי לְאֱלֹהִים:



39:1 A certain Egyptian The verse here labels Potiphar *ish mitzree* (איש מצרי), 'an Egyptian,' in contrast to Yosef, who is called *Ha'Ivri* (העברי), 'the Hebrew' (verse 14). Since we already know the nationalities of these individuals, why are the labels necessary? The Egyptians were known for their arrogance and condescension towards the nomadic tribes. Despite their prejudice, Yosef will rise in rank

among them. He will succeed at every task presented to him, and subsequently find favor in the eyes of Potiphar, the Egyptian royal official. Only Divine Providence could bring about the success of a mere "Hebrew," as the next verse says "Hashem was with Yosef, and he was a successful man." Yosef demonstrates that when a person puts himself in the hands of God, he can succeed beyond expectation.

- 10 And much as she coaxed *Yosef* day after day, he did not yield to her request to lie beside her, to be with her.
- 11 One such day, he came into the house to do his work. None of the household being there inside,
- 12 she caught hold of him by his garment and said, "Lie with me!" But he left his garment in her hand and got away and fled outside.
- 13 When she saw that he had left it in her hand and had fled outside,
- 14 she called out to her servants and said to them, "Look, he had to bring us a Hebrew to dally with us! This one came to lie with me; but I screamed loud.
- 15 And when he heard me screaming at the top of my voice, he left his garment with me and got away and fled outside."
- 16 She kept his garment beside her, until his master came home.
- 17 Then she told him the same story, saying, "The Hebrew slave whom you brought into our house came to me to dally with me;
- 18 but when I screamed at the top of my voice, he left his garment with me and fled outside."
- 19 When his master heard the story that his wife told him, namely, "Thus and so your slave did to me," he was furious.
- 20 So *Yosef's* master had him put in prison, where the king's prisoners were confined. But even while he was there in prison,
- 21 *Hashem* was with *Yosef*: He extended kindness to him and disposed the chief jailer favorably toward him.
- 22 The chief jailer put in *Yosef's* charge all the prisoners who were in that prison, and he was the one to carry out everything that was done there.
- 23 The chief jailer did not supervise anything that was in *Yosef's* charge, because *Hashem* was with him, and whatever he did *Hashem* made successful.
- י' וַיְהִי כְּדַבְּרָהּ אֶל־יוֹסֵף יוֹם וָלַיְלָה שָׁמַע אֵלָיָהּ לְשֹׁכֵב אִצְלָהּ לְהִיּוֹת עִמָּה:
- יא וַיְהִי כִּהְיוֹם הַזֶּה וַיָּבֹא וַיְבִיא הַבֵּיתָה לַעֲשׂוֹת מְלֹאכְתּוֹ וְאִין אִישׁ מֵאֲנָשֵׁי הַבַּיִת שָׁם בְּבַיִת:
- יב וַתִּתְפָּשֶׂהוּ בַּבְּגָדוֹ לֵאמֹר שֹׁכֵבָה עִמִּי וַיַּעֲזֹב בְּגָדוֹ בַּיָּדָהּ וַיֵּנָס וַיֵּצֵא הַחוּצָה:
- יג וַיְהִי כִּפְרוֹתָהּ כִּי־עָזַב בְּגָדוֹ בַּיָּדָהּ וַיֵּנָס הַחוּצָה:
- יד וַתִּקְרָא לְאֲנָשֵׁי בֵיתָהּ וַתֹּאמֶר לָהֶם לֵאמֹר רְאוּ הֵבִיא לָנוּ אִישׁ עִבְרִי לְצַחֵק בְּנוּ בָּא אֵלַי לְשֹׁכֵב עִמִּי וְאִקְרָא בְּקוֹל גָּדוֹל:
- טו וַיְהִי כִשְׁמָעוֹ כִּי־הִרִימֹתִי קוֹלִי וְאִקְרָא וַיַּעֲזֹב בְּגָדוֹ אִצְלִי וַיֵּנָס וַיֵּצֵא הַחוּצָה:
- טז וַתִּנַּח בְּגָדוֹ אִצְלָהּ עַד־בּוֹא אֲדֹנָיו אֶל־בֵּיתוֹ:
- יז וַתְּדַבֵּר אֵלָיו כְּדַבְּרִים הָאֵלֶּה לֵאמֹר בָּא־אֵלַי הָעֶבֶד הָעִבְרִי אֲשֶׁר־הֵבֵאתָ לָנוּ לְצַחֵק בִּי:
- יח וַיְהִי כִּפְרִימִי קוֹלִי וְאִקְרָא וַיַּעֲזֹב בְּגָדוֹ אִצְלִי וַיֵּנָס הַחוּצָה:
- יט וַיְהִי כִשְׁמַע אֲדֹנָיו אֶת־דְּבָרֵי אִשְׁתּוֹ אֲשֶׁר דִּבְּרָה אֵלָיו לֵאמֹר כְּדַבְּרִים הָאֵלֶּה עָשָׂה לִי עֲבָדְךָ וַיַּחַר אַפּוֹ:
- כ וַיִּקַּח אֲדֹנָי יוֹסֵף אֶתֹּו וַיִּתְּנֶהוּ אֶל־בַּיִת הַסֵּהֶר מְקוֹם אֲשֶׁר־אֲסוּרִי [אֲסִירִי] הַמֶּלֶךְ אֲסוּרִים וַיְהִי שָׁם בְּבַיִת הַסֵּהֶר:
- כא וַיְהִי יְהוָה אֶת־יוֹסֵף וַיְטַ אֵלָיו חֶסֶד וַיִּתֵּן חֲנוּן בְּעֵינֵי שַׂר בַּיִת הַסֵּהֶר:
- כב וַיִּתֵּן שַׂר בַּיִת הַסֵּהֶר בְּיַד־יוֹסֵף אֶת כָּל־הָאֲסִירִים אֲשֶׁר בְּבַיִת הַסֵּהֶר וְאֶת כָּל־אֲשֶׁר עֹשִׂים שָׁם הוּא הָיָה עֹשֶׂה:
- כג אִין שַׂר בַּיִת הַסֵּהֶר רָאָה אֶת־כָּל־מְאוֹמָהּ בְּיַדוֹ בְּאִשֶׁר יְהוָה אִתּוֹ וְאֲשֶׁר־הוּא עֹשֶׂה יְהוָה מִצְלִיחַ:

- 40 ¹ Some time later, the cupbearer and the baker of the king of Egypt gave offense to their lord the king of Egypt.
- ² Pharaoh was angry with his two courtiers, the chief cupbearer and the chief baker,
- ³ and put them in custody, in the house of the chief steward, in the same prison house where *Yosef* was confined.
- ⁴ The chief steward assigned *Yosef* to them, and he attended them. When they had been in custody for some time,
- ⁵ both of them—the cupbearer and the baker of the king of Egypt, who were confined in the prison—dreamed in the same night, each his own dream and each dream with its own meaning.
- ⁶ When *Yosef* came to them in the morning, he saw that they were distraught.
- ⁷ He asked Pharaoh’s courtiers, who were with him in custody in his master’s house, saying, “Why do you appear downcast today?”
- ⁸ And they said to him, “We had dreams, and there is no one to interpret them.” So *Yosef* said to them, “Surely *Hashem* can interpret! Tell me [your dreams].”
- ⁹ Then the chief cupbearer told his dream to *Yosef*. He said to him, “In my dream, there was a vine in front of me.
- ¹⁰ On the vine were three branches. It had barely budded, when out came its blossoms and its clusters ripened into grapes.
- ¹¹ Pharaoh’s cup was in my hand, and I took the grapes, pressed them into Pharaoh’s cup, and placed the cup in Pharaoh’s hand.”
- ¹² *Yosef* said to him, “This is its interpretation: The three branches are three days.
- ¹³ In three days Pharaoh will pardon you and restore you to your post; you will place Pharaoh’s cup in his hand, as was your custom formerly when you were his cupbearer.
- ¹⁴ But think of me when all is well with you again, and do me the kindness of mentioning me to Pharaoh, so as to free me from this place.
- מ** ^א וְהָיָה אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חֲטָאוּ
מִשְׁקָה מֶלֶךְ־מִצְרַיִם וְהָאֹפֶה וְהָאֲדֹנִיָּהם
לְמֶלֶךְ מִצְרַיִם:
- ^ב וַיִּקְצַף פַּרְעֹה עַל שְׁנֵי סְרִיסָיו עַל שֹׂר
הַמִּשְׁקִים וְעַל שֹׂר הָאֹפִים:
- ^ג וַיִּתֵּן אֹתָם בְּמִשְׁמַר בֵּית שֹׂר הַטְּבָחִים
אֶל־בֵּית הַסֵּהַר מְקוֹם אֲשֶׁר יוֹסֵף אֲסוּר
שָׁם:
- ^ד וַיִּפְקֹד שֹׂר הַטְּבָחִים אֶת־יוֹסֵף אֹתָם
וַיִּשְׂרַת אֹתָם וַיְהִיו יָמִים בְּמִשְׁמַר:
- ^ה וַיַּחְלְמוּ חֲלוֹם שְׁנֵיהֶם אִישׁ חֲלֹמוֹ
בַּלַּיְלָה אֶחָד אִישׁ כְּפִתְרוֹן חֲלֹמוֹ
הַמִּשְׁקָה וְהָאֹפֶה אֲשֶׁר לְמֶלֶךְ מִצְרַיִם
אֲשֶׁר אֲסוּרִים בְּבֵית הַסֵּהַר:
- ^ו וַיָּבֹא אֲלֵיהֶם יוֹסֵף בְּבֹקֶר וַיִּרְא אֹתָם
וְהֵנָּם זֹעֲפִים:
- ^ז וַיִּשְׂאֵל אֶת־סְרִיסֵי פַרְעֹה אֲשֶׁר אֹתוֹ
בְּמִשְׁמַר בֵּית אֲדֹנָיו לֵאמֹר מָדוּעַ
פְּנֵיכֶם רָעִים הַיּוֹם:
- ^ח וַיֹּאמְרוּ אֵלָיו חֲלוֹם חֲלַמְנוּ וּפְתָר
אֵין אֹתוֹ וַיֹּאמֶר אֲלֵיהֶם יוֹסֵף הֲלוֹא
לְאֱלֹהִים פְּתָרְנִים סִפְרוּ־נָא לִּי:
- ^ט וַיֹּסֶפֶר שְׂרֵי־הַמִּשְׁקִים אֶת־חֲלֹמוֹ לְיוֹסֵף
וַיֹּאמֶר לוֹ בַּחֲלוֹמִי וְהִנֵּה־גִפְן לִפְנֵי:
- ^י וּבְגִפְן שְׁלֹשָׁה שָׂרִיגִם וְהִיא כִּפְרַחַת
עֲלֶתָהּ נֹצֵה הַבְּשִׁילוֹ אֲשֶׁכְּלַתְיָהּ עֲנָבִים:
- ^{יא} וְכֹס פַּרְעֹה בְּיָדִי וָאֶקַּח אֶת־הָעֲנָבִים
וָאֲשַׁחַט אֹתָם אֶל־כֹּס פַּרְעֹה וָאֵתֵן
אֶת־הַכֹּס עַל־כַּף פַּרְעֹה:
- ^{יב} וַיֹּאמֶר לוֹ יוֹסֵף זֶה פְּתָרְנוֹ שְׁלֹשֶׁת
הַשָּׂרִיגִם שְׁלֹשֶׁת יָמִים הֵם:
- ^{יג} בְּעוֹד שְׁלֹשֶׁת יָמִים יֵשֵׂא פַרְעֹה אֶת־
רֹאשׁוֹ וְהִשִּׁיבָד עַל־כַּנְּף וְנִתְּתָ כֹס־
פַּרְעֹה בְּיָדוֹ כַּמִּשְׁפֵּט הָרִאשׁוֹן אֲשֶׁר
הָיִיתָ מִשְׁקָהוֹ:
- ^{יד} כִּי אִם־זָכַרְתִּי אֹתָךְ כַּאֲשֶׁר יֵיטֵב לְךָ
וְעָשִׂיתָ־נָא עִמָּדִי חֶסֶד וְהִזְכַּרְתָּנִי אֶל־
פַּרְעֹה וְהוֹצֵאתָנִי מִן־הַבַּיִת הַזֶּה:

- 15 For in truth, I was kidnapped from the land of the Hebrews; nor have I done anything here that they should have put me in the dungeon.”
- 16 When the chief baker saw how favorably he had interpreted, he said to *Yosef*, “In my dream, similarly, there were three openwork baskets on my head.
- 17 In the uppermost basket were all kinds of food for Pharaoh that a baker prepares; and the birds were eating it out of the basket above my head.”
- 18 *Yosef* answered, “This is its interpretation: The three baskets are three days.
- 19 In three days Pharaoh will lift off your head and impale you upon a pole; and the birds will pick off your flesh.”
- 20 On the third day—his birthday—Pharaoh made a banquet for all his officials, and he singled out his chief cupbearer and his chief baker from among his officials.
- 21 He restored the chief cupbearer to his cupbearing, and he placed the cup in Pharaoh’s hand;
- 22 but the chief baker he impaled—just as *Yosef* had interpreted to them.
- 23 Yet the chief cupbearer did not think of *Yosef*; he forgot him.
- 41 ¹ After two years’ time, Pharaoh dreamed that he was standing by the Nile,
- ² when out of the Nile there came up seven cows, handsome and sturdy, and they grazed in the reed grass.
- טו כִּי־גָנַב גָּנַבְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם־ פֹּה לֹא־עָשִׂיתִי מְאוּמָה כִּי־שָׂמוּ אֹתִי בְּבוֹר:
- טז וַיֵּרָא שְׂרֵי־הָאִפִּים כִּי טוֹב פִּתְרוֹ וַיֹּאמֶר אֶל־יוֹסֵף אֶף־אֲנִי בַחְלוּמֵי וְהִנֵּה שְׁלֹשָׁה סִלֵּי חֲרִי עַל־רֹאשִׁי:
- יז וּבִסֵּל הָעֲלִיוֹן מִכֹּל מֵאֲכָל פְּרֵעָה מַעֲשֶׂה אִפְּהוּ וְהָעוֹף אָכַל אֹתָם מִן־הַסֵּל מֵעַל רֹאשִׁי:
- יח וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פִּתְרוֹנוֹ שְׁלֹשֶׁת הַסֵּלִים שְׁלֹשֶׁת יָמִים הֵם:
- יט בְּעוֹד שְׁלֹשֶׁת יָמִים יִשָּׂא פְרֵעָה אֶת־רֹאשְׁךָ מֵעֲלִיךָ וְתִלְּהָ אוֹתְךָ עַל־עֵץ וְאָכַל הָעוֹף אֶת־בְּשָׂרְךָ מֵעֲלִיךָ:
- כ וַיְהִי בַיּוֹם הַשְּׁלִישִׁי יוֹם הַלְדָתָא אֶת־פְּרֵעָה וַיַּעַשׂ מִשְׁתֶּה לְכָל־עַבְדָּיו וַיִּשָּׂא אֶת־רֹאשׁ שׂוֹר הַמִּשְׁקִים וְאֶת־רֹאשׁ שׂוֹר הָאִפִּים בְּתוֹךְ עַבְדָּיו:
- כא וַיִּשָּׂב אֶת־שׂוֹר הַמִּשְׁקִים עַל־מִשְׁקוֹ וַיִּתֵּן הַכּוֹס עַל־כַּף פְּרֵעָה:
- כב וְאֵת שׂוֹר הָאִפִּים תִּלְּהָ כַּאֲשֶׁר פִּתְרוֹ לָהֶם יוֹסֵף:
- כג וְלֹא־זָכַר שְׂרֵי־הַמִּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכַּחְהוּ:
- מא וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים וּפְרֵעָה חָלַם וְהִנֵּה עֹמֵד עַל־הַיָּאֵר:
- ב וְהִנֵּה מִן־הַיָּאֵר עֹלֹת שְׁבַע פְּרוֹת יְפוֹת מְרֹאָה וּבְרִיאֹת בְּשׂוֹר וְתַרְעִינָה בְּאָחוּ:
- kee gu-NOV gu-NAV-tee may-E-retz ha-iv-REEM v'-gam POH lo a-SEE-tee m'-U-mah kee sa-MU o-TEE ba-BOR



40:15 I was kidnapped from the land of the Hebrews

It is remarkable, notes Rabbi Samson Raphael Hirsch, that at this early date, the Land of Israel was already known as the ‘Land of the Hebrews.’ While the *Torah* chronicles and elaborates on events in the lives of the Patriarchs and other monumental occur-

rences that influence all of Jewish history, it provides little commentary on the surrounding nations’ reactions to these events. Through this reference, though, it becomes clear that the Hebrew people was emerging as a recognized entity, important enough for the land to be referenced as theirs.



Rabbi Samson R. Hirsch (1808-1888)

- 3 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;
- 4 and the ugly gaunt cows ate up the seven handsome sturdy cows. And Pharaoh awoke.
- 5 He fell asleep and dreamed a second time: Seven ears of grain, solid and healthy, grew on a single stalk.
- 6 But close behind them sprouted seven ears, thin and scorched by the east wind.
- 7 And the thin ears swallowed up the seven solid and full ears. Then Pharaoh awoke: it was a dream!
- 8 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.
- 9 The chief cupbearer then spoke up and said to Pharaoh, "I must make mention today of my offenses.
- 10 Once Pharaoh was angry with his servants, and placed me in custody in the house of the chief steward, together with the chief baker.
- 11 We had dreams the same night, he and I, each of us a dream with a meaning of its own.
- 12 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.
- 13 And as he interpreted for us, so it came to pass: I was restored to my post, and the other was impaled."
- 14 Thereupon Pharaoh sent for Yosef, and he was rushed from the dungeon. He had his hair cut and changed his clothes, and he appeared before Pharaoh.
- 15 And Pharaoh said to Yosef, "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."
- ג וְהִנֵּה שִׁבְעַת פְּרוֹת אֲחֵרוֹת עֹלוֹת
אֲחֲרֵיהֶן מִן־הַיָּאֵר רְעוֹת מְרָאָה וְדָקוֹת
בְּשׂוֹר וְתַעֲמֹדָנָה אֶצֶל הַפְּרוֹת עַל־שֵׁפֶת
הַיָּאֵר:
- ד וְתֹאכְלֶנָּה הַפְּרוֹת רְעוֹת הַמְּרָאָה וְדָקוֹת
הַבְּשׂוֹר אֶת שִׁבְעַת הַפְּרוֹת יִפֹּת הַמְּרָאָה
וְהַבְּרִיאֹת וַיִּיקָץ פַּרְעֹה:
- ה וַיִּישָׁן וַיִּחְלֹם שֵׁנִית וְהִנֵּה שִׁבְעַת שְׂבָלִים
עֹלוֹת בְּקִנְיָה אֶחָד בְּרִיאֹת וְטֹבוֹת:
- ו וְהִנֵּה שִׁבְעַת שְׂבָלִים דְּקוֹת וְשָׂדוּפוֹת
קָדִים צִמְחוֹת אֲחֲרֵיהֶן:
- ז וְתִבְלַעְנָה הַשְּׂבָלִים הַדְּקוֹת אֶת שִׁבְעַת
הַשְּׂבָלִים הַבְּרִיאֹת וְהַמְּלֵאוֹת וַיִּיקָץ
פַּרְעֹה וְהִנֵּה חִלּוֹם:
- ח וַיְהִי בַבֶּקֶר וַתִּפְעֵם רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא
אֶת־כָּל־חֹרְטְמֵי מִצְרַיִם וְאֶת־כָּל־
חֲכָמָיָה וַיְסַפֵּר פַּרְעֹה לָהֶם אֶת־חִלְמוֹ
וְאִין־יִפְתְּרוּ אוֹתָם לַפַּרְעֹה:
- ט וַיְדַבֵּר שׂוֹר הַמְּשָׁקִים אֶת־פַּרְעֹה לֵאמֹר
אֶת־חֲטָאֵי אֲנִי מִזְכִּיר הַיּוֹם:
- י פַּרְעֹה קָצַף עַל־עַבְדָּיו וַיִּתֵּן אוֹתִי
בְּמִשְׁמַר בֵּית שׂוֹר הַטְּבָחִים אוֹתִי וְאֶת־
שׂוֹר הָאֲפִים:
- יא וַנִּחְלְמָה חִלּוֹם בְּלַיְלָה אֶחָד אֲנִי וְהוּא
אִישׁ כְּפַתְרוֹן חִלְמוֹ חִלְמוֹ:
- יב וְשָׁם אֲתָנוּ נָעַר עֲבָרִי עָבַד לְשׂוֹר
הַטְּבָחִים וְנִסְפָּר־לוֹ וַיִּפְתְּרֵנוּ לָנוּ אֶת־
חִלְמֹתֵינוּ אִישׁ כְּחִלְמוֹ פִּתְרָה:
- יג וַיְהִי כַּאֲשֶׁר פִּתְרֵנוּ כֵּן הָיָה אוֹתִי
הַשִּׁיב עַל־כַּפְּי וְאוֹתוֹ תִּלְהֶה:
- יד וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת־יוֹסֵף וַיִּרְיָצֵהוּ
מִן־הַבּוֹר וַיְגַלַּח וַיְחַלֵּף שְׂמַלְתּוֹ וַיָּבֵא
אֶל־פַּרְעֹה:
- טו וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף חִלּוֹם חִלְמֹתֵי
וּפְתָר אֵין אֹתוֹ וְאֲנִי שָׁמַעְתִּי עֲלֶיךָ
לֵאמֹר תִּשְׁמַע חִלּוֹם לְפָתַר אוֹתוֹ:

- 16 *Yosef* answered Pharaoh, saying, “Not I! *Hashem* will see to Pharaoh’s welfare.”
- 17 Then Pharaoh said to *Yosef*, “In my dream, I was standing on the bank of the Nile,
- 18 when out of the Nile came up seven sturdy and well-formed cows and grazed in the reed grass.
- 19 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!
- 20 And the seven lean and ugly cows ate up the first seven cows, the sturdy ones;
- 21 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.
- 22 In my other dream, I saw seven ears of grain, full and healthy, growing on a single stalk;
- 23 but right behind them sprouted seven ears, shriveled, thin, and scorched by the east wind.
- 24 And the thin ears swallowed the seven healthy ears. I have told my magicians, but none has an explanation for me.”
- 25 And *Yosef* said to Pharaoh, “Pharaoh’s dreams are one and the same: *Hashem* has told Pharaoh what He is about to do.
- 26 The seven healthy cows are seven years, and the seven healthy ears are seven years; it is the same dream.
- 27 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.
- 28 It is just as I have told Pharaoh: *Hashem* has revealed to Pharaoh what He is about to do.
- 29 Immediately ahead are seven years of great abundance in all the land of Egypt.
- 30 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,
- טו וַיַּעַן יוֹסֵף אֶת־פַּרְעֹה לֵאמֹר בִּלְעָדֵי אֱלֹהִים יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה:
- יז וַיְדַבֵּר פַּרְעֹה אֶל־יוֹסֵף בַּחֲלֹמֵי הַנְּנִי עֵמֵד עַל־שֵׁפֶת הַיָּאֵר:
- יח וַהֲנֵה מִן־הַיָּאֵר עֹלֹת שִׁבְעַ פְּרוֹת בְּרִיאֹת בְּשׂוֹר וַיִּפֹּת תֹּאֵר וַתִּרְעֶינָה בְּאֲחוּ:
- יט וַהֲנֵה שִׁבְעַ פְּרוֹת אַחֲרוֹת עֲלוֹת אַחֲרֵיהֶן דְּלוֹת וְרַעוֹת תֹּאֵר מְאֹד וְרִקוֹת בְּשׂוֹר לֹא־רָאִיתִי כַּהֲנֵה בְּכָל־אַרְץ מִצְרַיִם לְרַע:
- כ וַתֹּאכְלֶנָה הַפְּרוֹת הַרְקוֹת וְהִרְעוֹת אֶת שִׁבְעַ הַפְּרוֹת הָרֵאשׁוֹנֹת הַבְּרִיאֹת:
- כא וַתְּבֹאנֶה אֶל־קִרְבָּנָהּ וְלֹא נֹדַע כִּי־בָאוּ אֶל־קִרְבָּנָהּ וּמָרְאִיהֶן רַע כַּאֲשֶׁר בַּתְּחִלָּה וַאֲיָקֶץ:
- כב וַאֲרָא בַּחֲלֹמִי וַהֲנֵה שִׁבְעַ שְׁבָלִים עֹלֹת בְּקִנְיָה אֶחָד מְלֵאֹת וְטֹבוֹת:
- כג וַהֲנֵה שִׁבְעַ שְׁבָלִים צְנֻמוֹת דְּקוֹת שְׁדָפוֹת קִדִּים צְמָחוֹת אַחֲרֵיהֶם:
- כד וַתִּבְלַעַן הַשְּׁבָלִים הַדְּקוֹת אֶת שִׁבְעַ הַשְּׁבָלִים הַטֹּבוֹת וַאֲמַר אֶל־הַחֲרֻטָּמִים וַאֲיִן מַגִּיד לִי:
- כה וַיֹּאמֶר יוֹסֵף אֶל־פַּרְעֹה חֲלוֹם פַּרְעֹה אֶחָד הוּא אֶת אֲשֶׁר הָאֱלֹהִים עָשָׂה הַגִּיד לְפַרְעֹה:
- כו שִׁבְעַ פְּרוֹת הַטֹּבוֹת שִׁבְעַ שָׁנִים הֵנָּה וְשִׁבְעַ הַשְּׁבָלִים הַטֹּבוֹת שִׁבְעַ שָׁנִים הֵנָּה חֲלוֹם אֶחָד הוּא:
- כז וְשִׁבְעַ הַפְּרוֹת הַרְקוֹת וְהִרְעֹת הָעֹלֹת אַחֲרֵיהֶן שִׁבְעַ שָׁנִים הֵנָּה וְשִׁבְעַ הַשְּׁבָלִים הַרְקוֹת שְׁדָפוֹת הַקִּדִּים יִהְיוּ שִׁבְעַ שָׁנֵי רָעָב:
- כח הוּא הַדְּבָר אֲשֶׁר דִּבַּרְתִּי אֶל־פַּרְעֹה אֲשֶׁר הָאֱלֹהִים עָשָׂה הִרְאָה אֶת־פַּרְעֹה:
- כט הֵנָּה שִׁבְעַ שָׁנִים בָּאוֹת שִׁבְעַ גְּדוֹל בְּכָל־אַרְץ מִצְרַיִם:
- ל וְקָמוּ שִׁבְעַ שָׁנֵי רָעָב אַחֲרֵיהֶן וְנִשְׁכַּח כָּל־הַשְּׁבַע בְּאַרְץ מִצְרַיִם וְכֻלָּה הָרָעָב אֶת־הָאָרֶץ:

- 31 no trace of the abundance will be left in the land because of the famine thereafter, for it will be very severe. לא ולא יִוּדַע הַשְּׁבַע בְּאֶרֶץ מִפְּנֵי הָרָעָב הַהוּא אַחֲרֵי־כֵן כִּי־כָבֵד הוּא מְאֹד:
- 32 As for Pharaoh having had the same dream twice, it means that the matter has been determined by Hashem, and that Hashem will soon carry it out. לב ועל השננות החלום אל־פרעה פעמים כִּי־נִכּוֹן הַדְּבָר מֵעַם הָאֱלֹהִים וּמִמְהֵרָה הָאֱלֹהִים לַעֲשׂוֹתוֹ:
- 33 “Accordingly, let Pharaoh find a man of discernment and wisdom, and set him over the land of Egypt. לג ועתה ירא פרעה איש נבון וחכם וישיתוהו על־ארץ מצרים:
- 34 And let Pharaoh take steps to appoint overseers over the land, and organize the land of Egypt in the seven years of plenty. לד יַעֲשֶׂה פְרֹעֶה וַיִּפְקֵד פְּקֻדִים עַל־הָאָרֶץ וְחָמֵשׁ אֶת־אֶרֶץ מִצְרַיִם בְּשִׁבְעַת שָׁנֵי הַשְּׁבַע:
- 35 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. לה וַיִּקְבְּצוּ אֶת־כָּל־אֲכָל הַשָּׁנִים הַטּוֹבוֹת הַבָּאֹת הָאֵלֶּה וַיִּצְבְּרוּ־בָר תַּחַת יַד־ פְּרֹעֶה אֲכָל בְּעָרִים וּשְׁמֹרוֹ:
- 36 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.” לו והיה האכל לפקדון לארץ לשבע שני הרעב אשר תהיו בארץ מצרים ולא תכרת הארץ ברעב:
- 37 The plan pleased Pharaoh and all his court. לז וַיִּטֵּב הַדְּבָר בְּעֵינֵי פְרֹעֶה וּבְעֵינֵי כָּל־ עַבְדָּיו:
- 38 And Pharaoh said to his courtiers, “Could we find another like him, a man in whom is the spirit of Hashem?” לח וַיֹּאמֶר פְּרֹעֶה אֶל־עַבְדָּיו הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ:
- 39 So Pharaoh said to Yosef, “Since Hashem has made all this known to you, there is none so discerning and wise as you. לט וַיֹּאמֶר פְּרֹעֶה אֶל־יוֹסֵף אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתָךְ אֶת־כָּל־זֹאת אֵין־נִבּוֹן וְחָכָם כְּמוֹךָ:
- 40 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.” מ אֲתָה תְהִיָּה עַל־בֵּיתִי וְעַל־פִּי יִשָּׁק כָּל־עַמִּי רַק הַכִּסֵּא אֲגַדֵּל מִמֶּךָ:
- 41 Pharaoh further said to Yosef, “See, I put you in charge of all the land of Egypt.” מא וַיֹּאמֶר פְּרֹעֶה אֶל־יוֹסֵף רְאֵה נָתַתִּי אֹתָךְ עַל־כָּל־אֶרֶץ מִצְרַיִם:
- 42 And removing his signet ring from his hand, Pharaoh put it on Yosef’s hand; and he had him dressed in robes of fine linen, and put a gold chain about his neck. מב וַיִּסַּר פְּרֹעֶה אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָהּ עַל־יַד יוֹסֵף וַיַּלְבֵּשׁ אוֹתוֹ בְּגָדֵי־ שֵׁשׁ וַיִּשֶׂם רֶבֶד הַזָּהָב עַל־צַוְאָרוֹ:
- 43 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. מג וַיַּרְכַּב אוֹתוֹ בְּמַרְכָּבַת הַמְּשֻׁנָּה אֲשֶׁר־לוֹ וַיִּקְרְאוּ לִפְנָיו אֲבֹרָךְ וַנִּתּוֹן אוֹתוֹ עַל־כָּל־ אֶרֶץ מִצְרַיִם:
- 44 Pharaoh said to Yosef, “I am Pharaoh; yet without you, no one shall lift up hand or foot in all the land of Egypt.” מד וַיֹּאמֶר פְּרֹעֶה אֶל־יוֹסֵף אֲנִי פְרֹעֶה וּבְלִעְדֶּיךָ לֹא־יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־ רַגְלוֹ בְּכָל־אֶרֶץ מִצְרַיִם:

- 45 Pharaoh then gave *Yosef* the name Zaphenath-paneah; and he gave him for a wife Asenath daughter of Poti-phaera, priest of On. Thus *Yosef* emerged in charge of the land of Egypt.
- 46 *Yosef* was thirty years old when he entered the service of Pharaoh king of Egypt.—Leaving Pharaoh’s presence, *Yosef* traveled through all the land of Egypt.
- 47 During the seven years of plenty, the land produced in abundance.
- 48 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.
- 49 So *Yosef* collected produce in very large quantity, like the sands of the sea, until he ceased to measure it, for it could not be measured.
- 50 Before the years of famine came, *Yosef* became the father of two sons, whom Asenath daughter of Poti-phaera, priest of On, bore to him.
- 51 *Yosef* named the first-born *Menashe*, meaning, “*Hashem* has made me forget completely my hardship and my parental home.”
- 52 And the second he named *Efraim*, meaning, “*Hashem* has made me fertile in the land of my affliction.”
- v’-AYT SHAYM ha-shay-NEE ka-RA ef-RA-yim kee hif-RA-nee e-lo-HEEM b’-E-retz on-YEE*
- 53 The seven years of abundance that the land of Egypt enjoyed came to an end,
- 54 and the seven years of famine set in, just as *Yosef* had foretold. There was famine in all lands, but throughout the land of Egypt there was bread.
- מה ויקרא פרעה שם יוסף צפנת פענח ויתן לו את אסנת בת פוטי פרע כהן אן לאשה ויצא יוסף על ארץ מצרים:
- מו ויוסף בן שלשים שנה בעמדו לפני פרעה מלך מצרים ויצא יוסף מלפני פרעה ויעבר בכל ארץ מצרים:
- מז ותעש הארץ בשבע שני השבע לקמצים:
- מח ויקבץ את כל אכל שבע שנים אשר היו בארץ מצרים ויתן אכל בערים אכל שדה העיר אשר סביביתה נתן בתוכה:
- מט ויצבר יוסף בר כחול הים הרבה מאד עד כִּי חָדַל לְסַפֵּר כִּי אֵין מִסְפָּר:
- נ וְיוֹסֵף יָלַד שְׁנַי בָּנִים בְּטָרַם תְּבוֹא שְׁנַת הָרֶעֶב אֲשֶׁר יִלְדֶה לוֹ אֲסַנַת בַּת פּוֹטִי פְרַע כְּהֵן אֹן:
- נא ויקרא יוסף את שם הבכור מנשה כי נשני אלהים את כל עמלי ואת כל בית אבי:
- נב ואת שם השני קרא אפרים כי הפרני אלהים בארץ עניי:
- נג וכתלינה שבע שני השבע אשר היה בארץ מצרים:
- נד ותחלינה שבע שני הרעב לבוא כאשר אמר יוסף ויהי רעב בכל הארצות ובכל ארץ מצרים היה לחם:

41:52 Hashem has made me forget completely my hardship As the name of his first son indicates, *Yosef* is finally comforted after his troubling experience with his brothers. Yet, with the name of his second son, *Yosef* indicates that even after being appointed viceroy to Pharaoh, Egypt is still a land of

affliction to him. Rabbi Yitzchak Abrabanel, a fifteenth century Bible commentator, points out that despite his elevated status, *Yosef* never forgot where he truly belonged. Though he was comforted over his loss, *Yosef* still yearned to return to his father’s household in Eretz Yisrael.



Rabbi Yitzchak
Abaranel
(1437-1508)

- 55 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 Jo-seph; whatever he tells you, you shall do.”
- 56 Accordingly, when the famine became severe in the land of Egypt, *Yosef* laid open all that was within, and rationed out grain to the Egyptians. The famine, however, spread over the whole world.
- 57 So all the world came to *Yosef* in Egypt to procure rations, for the famine had become severe throughout the world.
- 42 ¹ When *Yaakov* saw that there were food rations to be had in Egypt, he said to his sons, “Why do you keep looking at one another?
- ² 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.”
- ³ So ten of *Yosef’s* brothers went down to get grain rations in Egypt;
- ⁴ for *Yaakov* did not send *Yosef’s* brother *Binyamin* with his brothers, since he feared that he might meet with disaster.
- ⁵ Thus the sons of *Yisrael* were among those who came to procure rations, for the famine extended to the land of Canaan.
- ⁶ Now *Yosef* was the vizier of the land; it was he who dispensed rations to all the people of the land. And *Yosef’s* brothers came and bowed low to him, with their faces to the ground.
- ⁷ When *Yosef* 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.”
- נח וְתָרַעַב כָּל־אֶרֶץ מִצְרַיִם וַיִּצְעַק הָעָם אֶל־פַּרְעֹה לֶחֶם וַיֹּאמֶר פַּרְעֹה לְכֹל־מִצְרַיִם לְכוּ אֶל־יוֹסֵף אֲשֶׁר־יֹאמַר לָכֶם תַּעֲשׂוּ:
- נז וְהָרַעַב הָיָה עַל כָּל־פְּנֵי הָאָרֶץ וַיִּפְתַּח יוֹסֵף אֶת־כָּל־אֲשֶׁר בְּהֶם וַיֵּשְׁבֶר לְמִצְרַיִם וַיַּחֲזֹק הָרַעַב בְּאֶרֶץ מִצְרַיִם:
- חז וְכָל־הָאָרֶץ בָּאוּ מִצְרַיִם לִשְׁבֹר אֶל־יוֹסֵף כִּי־חֲזַק הָרַעַב בְּכָל־הָאָרֶץ:
- מב ^א וַיֵּרָא יַעֲקֹב כִּי יֹשְׁבֵר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִּתְרָאוּ:
- ב וַיֹּאמֶר הִנֵּה שָׁמַעְתִּי כִּי יֹשְׁבֵר בְּמִצְרַיִם רְדוּ־שָׁמָּה וּשְׁבֵרוּ־לָנוּ מִשֶּׁם וְנַחֲיָה וְלֹא נָמוּת:
- ג וַיֵּרְדוּ אַחֲיֵי־יוֹסֵף עֶשְׂרֵה לִשְׁבֹר בְּרַ מִמִּצְרַיִם:
- ד וְאֶת־בְּנֵי־מִיִּן אַחִי יוֹסֵף לֹא־שָׁלַח יַעֲקֹב אֶת־אֲחִיו כִּי אָמַר פֶּן־יִקְרָאֵנוּ אֲסוּן:
- ה וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל לִשְׁבֹר בְּתוֹךְ הַבָּאִים כִּי־הָיָה הָרַעַב בְּאֶרֶץ כְּנָעַן:
- ו וַיֹּסֵף הוּא הַשְּׁלִיט עַל־הָאָרֶץ הוּא הַמְּשַׁבֵּר לְכָל־עַם הָאָרֶץ וַיָּבֹאוּ אַחִי יוֹסֵף וַיִּשְׁתַּחֲוִי־לוּ אַפַּיִם אֲרָצָה:
- ז וַיֵּרָא יוֹסֵף אֶת־אֲחָיו וַיִּכְרַם וַיִּתְנַכֵּר אֲלֵיהֶם וַיִּדְבֹר אֹתָם קָשׁוֹת וַיֹּאמֶר אֲלֵהֶם מֵאִין בָּאתֶם וַיֹּאמְרוּ מֵאֶרֶץ כְּנָעַן לִשְׁבֹר־אֶכֶל:

va-YAR yo-SAYF et e-KHAV va-ya-ki-RAYM va-yit-na-KAYR a-lay-HEM vai-da-BAYR i-TAM ka-SHOT va-YO-mer a-lay-HEM may-A-yin ba-TEM va-YO-m'-RU may-E-retz k'-NA-an lish-bor O-khel



42:7 From the land of Canaan, to procure food

Many commentators point out the incongruity between *Yosef’s* question and the brothers’ answer. *Yosef* asked only about their origin; why, then, did the brothers supply a reason for their travels? The

question is strengthened by the fact that assumedly, their reason for coming to Egypt was self-evident. Rabbi Zalman Sorotzkin answers that the brothers were accustomed to the need to apologize and offer an explanation for leaving the holy Land of Israel.

- 8 For though *Yosef* recognized his brothers, they did not recognize him. ח וַיִּכַּר יוֹסֵף אֶת־אֶחָיו וְהֵם לֹא הִכְרִוּוֹ:
- 9 Recalling the dreams that he had dreamed about them, *Yosef* said to them, “You are spies, you have come to see the land in its nakedness.” ט וַיִּזְכֹּר יוֹסֵף אֶת־הַחֲלֻמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם מִרְגָּלִים אַתֶּם לְרֹאוֹת אֶת־עֵרוֹת הָאָרֶץ בְּאַתֶּם:
- 10 But they said to him, “No, my lord! Truly, your servants have come to procure food. י וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנָי וְעַבְדֶּיךָ בָּאוּ לְשִׁבְר־אֲכָל:
- 11 We are all of us sons of the same man; we are honest men; your servants have never been spies! יא כָּלֵנוּ בְנֵי אִישׁ־אֶחָד נָחֲנוּ כְּנִים אֲנַחְנוּ לֹא־הָיוּ עַבְדֶּיךָ מִרְגָּלִים:
- 12 And he said to them, “No, you have come to see the land in its nakedness!” יב וַיֹּאמֶר אֲלֵהֶם לֹא כִי־עֵרוֹת הָאָרֶץ בְּאַתֶּם לְרֹאוֹת:
- 13 And they replied, “We your servants were twelve brothers, sons of a certain man in the land of Canaan; the youngest, however, is now with our father, and one is no more.” יג וַיֹּאמְרוּ שְׁנַיִם עָשָׂר עַבְדֶּיךָ אַחִים אֲנַחְנוּ בְנֵי אִישׁ־אֶחָד בְּאָרֶץ כְּנָעַן וְהַיְהוּה הִקְטִן אֶת־אֲבִינוּ הַיּוֹם וְהָאֶחָד אֵינָנוּ:
- 14 But *Yosef* said to them, “It is just as I have told you: You are spies! יד וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי אֲלֵכֶם לֵאמֹר מִרְגָּלִים אַתֶּם:
- 15 By this you shall be put to the test: unless your youngest brother comes here, by Pharaoh, you shall not depart from this place! טו בְּזֹאת תִּבְחָנוּ חֵי פְרַעֲהוּ אִם־תִּצְאוּ מִזֶּה כִּי אִם־בָּבוֹא אֶחָיְכֶם הִקְטִן הַיְהוּה:
- 16 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!” טז שְׁלַחוּ מִכֶּם אֶחָד וַיִּקַּח אֶת־אֶחִיכֶם וְאַתֶּם הֹאֲסְרוּ וַיִּבְחָנוּ דְּבַרְיְכֶם הָאֵמֶת אַתֶּם וְאִם־לֹא חֵי פְרַעֲהוּ כִּי מִרְגָּלִים אַתֶּם:
- 17 And he confined them in the guardhouse for three days. יז וַיֹּאסֶף אֹתָם אֶל־מִשְׁמֶר שְׁלֹשֶׁת יָמִים:
- 18 On the third day *Yosef* said to them, “Do this and you shall live, for I am a *Hashem*-fearing man. יח וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בְּיוֹם הַשְּׁלִישִׁי זֹאת עֲשׂוּ וַחֲיוּ אֶת־הָאֱלֹהִים אֲנִי יִרֵא:
- 19 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; יט אִם־כְּנִים אַתֶּם אֶחִיכֶם אֶחָד יֹאסֶר בְּבֵית מִשְׁמָרְכֶם וְאַתֶּם לְכוּ הִבְיֵאוּ שִׁבְר־רַעְבוֹן בְּתִיכֶם:
- 20 but you must bring me your youngest brother, that your words may be verified and that you may not die.” And they did accordingly. כ וְאֶת־אֶחִיכֶם הִקְטִן תְּבִיאוּ אֵלַי וַיֵּאֱמְנוּ דְּבַרְיְכֶם וְלֹא תָמוּתוּ וַיַּעֲשׂוּ־כֵן:

Although they could presume that the Egyptian would not think in these terms, they nevertheless felt the

need to excuse their absence from their spiritual homeland.

- 21 They said to one another, "Alas, we are being punished on 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."
- 22 Then *Reuven* 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."
- 23 They did not know that *Yosef* understood, for there was an interpreter between him and them.
- 24 He turned away from them and wept. But he came back to them and spoke to them; and he took *Shimon* from among them and had him bound before their eyes.
- 25 Then *Yosef* 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.
- 26 So they loaded their asses with the rations and departed from there.
- 27 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.
- 28 And he said to his brothers, "My money has been returned! It is here in my bag!" Their hearts sank; and, trembling, they turned to one another, saying, "What is this that *Hashem* has done to us?"
- 29 When they came to their father *Yaakov* in the land of Canaan, they told him all that had befallen them, saying,
- 30 "The man who is lord of the land spoke harshly to us and accused us of spying on the land.
- 31 We said to him, 'We are honest men; we have never been spies!
- 32 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.'
- 33 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.
- כא וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו אָבֵל אֲשֶׁמִים אֲנַחְנוּ עַל־אָחִינוּ אֲשֶׁר רָאִינוּ צָרָת נַפְשׁוֹ בְּהִתְחַנְּנוּ אֵלֵינוּ וְלֹא שָׁמַעְנוּ עַל־כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת:
- כב וַיַּעַן רְאוּבֵן אֶתֶם לֵאמֹר הֲלוֹא אָמַרְתִּי אֵלֵיכֶם לֵאמֹר אַל־תַּחַטְּאוּ בְיַלְד וְלֹא שָׁמַעְתֶּם וְגַם־דָּמּוּ הֵנָּה נִדְרָשׁ:
- כג וְהֵם לֹא יָדְעוּ כִּי שָׁמַע יוֹסֵף כִּי הִמְלִיץ בֵּינָתָם:
- כד וַיִּסַּב מֵעֲלֵיהֶם וַיִּבְּךְ וַיִּשָּׁב אֲלֵהֶם וַיִּדְבֹר אֲלֵהֶם וַיִּקַּח מֵאֲתָם אֶת־שִׁמְעוֹן וַיֶּאָסֶר אוֹתוֹ לְעֵינֵיהֶם:
- כה וַיִּצוּ יוֹסֵף וַיִּמְלֵאוּ אֶת־כָּלֵיהֶם בָּר וְלִהְשִׁיב כֶּסְפֵיהֶם אִישׁ אֶל־שָׁקוֹ וְלָתֵת לָהֶם צֹדֵה לְדַרְךָ וַיַּעַשׂ לָהֶם כֵּן:
- כו וַיִּשְׂאוּ אֶת־שִׁבְרָם עַל־חֲמֹרֵיהֶם וַיֵּלְכוּ מִשָּׁם:
- כז וַיִּפְתַּח הָאָחֵד אֶת־שָׁקוֹ לָתֵת מִסּוּפֹא לְחֲמֹרוֹ בַּמָּלֶן וַיֵּרָא אֶת־כֶּסְפוֹ וְהִנֵּה הוּא בְּפִי אֲמַתְחָתוֹ:
- כח וַיֹּאמֶר אֶל־אָחִיו הַיּוֹשֵׁב כֶּסֶף וְגַם הִנֵּה בְּאֲמַתְחָתִי וַיֵּצֵא לָבֶם וַיִּחְרְדוּ אִישׁ אֶל־אָחִיו לֵאמֹר מִה־זֹּאת עָשָׂה אֲלֵהֶם לָנוּ:
- כט וַיָּבֹאוּ אֶל־יַעֲקֹב אֲבִיהֶם אַרְצָה כְּנָעַן וַיִּגִּידוּ לוֹ אֵת כָּל־הַקִּרְתָּ אֶתֶם לֵאמֹר:
- ל דָּבַר הָאִישׁ אֲדֹנָי הָאָרֶץ אֲתָנוּ קָשׁוֹת וַיִּתֵּן אֲתָנוּ כַּמְרַגְלִים אֶת־הָאָרֶץ:
- לא וַנֹּאמֶר אֵלָיו כִּנִּים אֲנַחְנוּ לֹא הִיינוּ מְרַגְלִים:
- לב שְׁנַיִם־עָשָׂר אֲנַחְנוּ אַחִים בְּנֵי אָבִינוּ הָאָחֵד אֵינָנו וְהַקָּטָן הַיּוֹם אֶת־אָבִינוּ בְּאָרֶץ כְּנָעַן:
- לג וַיֹּאמֶר אֵלֵינוּ הָאִישׁ אֲדֹנָי הָאָרֶץ בְּזֹאת אֲדַע כִּי כִנִּים אַתֶּם אֲחֵיכֶם הָאָחֵד הַנִּיחֵנוּ אִתִּי וְאֶת־רַעְבוֹן בְּתֵיכֶם קָחוּ וְלָכוּ:

- 34 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.”
- 35 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.
- 36 Their father *Yaakov* said to them, “It is always me that you bereave: *Yosef* is no more and *Shimon* is no more, and now you would take away *Binyamin*. These things always happen to me!”
- 37 Then *Reuven* 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.”
- 38 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.”

- לד וְהֵבִיאוּ אֶת־אֲחֵיכֶם הַקָּטָן אֵלַי וְאָדַעְתָּה כִּי לֹא מַרְגְּלִים אַתֶּם כִּי בְנִים אַתֶּם אֶת־אֲחֵיכֶם אַתֶּן לָכֶם וְאֶת־הָאָרֶץ תִּסְחָרוּ:
- לה וַיְהִי הֵם מְרִיקִים שְׂקֵיהֶם וְהִנֵּה־אִישׁ צֻרוֹר־כֶּסֶף בְּשִׁקּוֹ וַיֵּרְאוּ אֶת־צֻרוֹת כֶּסְפֵיהֶם הֵמָּה וְאֲבִיהֶם וַיִּירָאוּ:
- לו וַיֹּאמֶר אֱלֹהִים יַעֲקֹב אֲבִיהֶם אֲתִי שְׂכַלְתֶּם יוֹסֵף אֵינְנִי וְשִׁמְעוֹן אֵינְנִי וְאֶת־בְּנֵימִן תִּקְחוּ עָלַי הֲיִזְוֶה כְלָנִי:
- לז וַיֹּאמֶר רְאוּבֵן אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בְנֵי תְּמִית אִם־לֹא אָבִיאֲנֹו אֵלֶיךָ תִּנְהַ אֲנוּ עַל־יָדַי וְאֲנִי אֲשִׁיבֶנּוּ אֵלֶיךָ:
- לח וַיֹּאמֶר לֹא־יֵרֵד בְּנִי עִמָּכֶם כִּי־אֲחִיו מֵת וְהוּא לְבָדֹו נִשְׁאַר וְקִרְאֵהוּ אֲסוֹן בְּדַרְךְ אֲשֶׁר תִּלְכוּ־בָהּ וְהוֹרְדְתֶם אֶת־שִׁיבְתִי בִּגְיוֹן שְׂאוּלָה:

43 ¹ But the famine in the land was severe. מג א וְהָרֵעַב כָּבֵד בְּאֶרֶץ־

- 2 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.”
- 3 But *Yehuda* said to him, “The man warned us, ‘Do not let me see your faces unless your brother is with you.’
- 4 If you will let our brother go with us, we will go down and procure food for you;
- 5 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.’”
- 6 And *Yisrael* said, “Why did you serve me so ill as to tell the man that you had another brother?”
- 7 They replied, “But the man kept 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?’”
- 8 Then *Yehuda* said to his father *Yisrael*, “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.

- ב וַיְהִי כַאֲשֶׁר כָּלוּ לֶאֱכֹל אֶת־הַשֶּׁבֶר אֲשֶׁר הֵבִיאוּ מִמִּצְרַיִם וַיֹּאמֶר אֲלֵיהֶם אֲבִיהֶם שִׁבוּ שִׁבְרוֹלֵנוּ מֵעַט־אֲכֹל:
- ג וַיֹּאמֶר אֵלָיו יְהוּדָה לֵאמֹר הֲעַד הָעַד בְּנוּ הָאִישׁ לֵאמֹר לֹא־תֵרְאוּ פָנַי בְּלִתִּי אֲחֵיכֶם אִתְּכֶם:
- ד אִם־יִשָּׁף מִשְׁלַח אֶת־אֲחִינוּ אַתֶּנוּ נֵרְדָה וְנִשְׁבְּרָה לָךְ אֲכֹל:
- ה וְאִם־אֵינְךָ מִשְׁלַח לֹא נֵרֵד כִּי־הָאִישׁ אָמַר אֵלֵינוּ לֹא־תֵרְאוּ פָנַי בְּלִתִּי אֲחֵיכֶם אִתְּכֶם:
- ו וַיֹּאמֶר יִשְׂרָאֵל לָמָּה הֲרַעַתֶּם לִי לְהִגִּיד לְאִישׁ הָעוֹד לָכֶם אָח:
- ז וַיֹּאמְרוּ שְׂאוּל שְׂאֵל־הָאִישׁ לָנוּ וּלְמִוְלָדְתֵנוּ לֵאמֹר הֲעוֹד אֲבִיכֶם חַי הִישׁ לָכֶם אָח וְנִגְדַּלְו עַל־פִּי הַדְּבָרִים הָאֵלֶּה הַיְדוּעַ נָדַע כִּי יֹאמֶר הוֹרִידוּ אֶת־אֲחֵיכֶם:
- ח וַיֹּאמֶר יְהוּדָה אֶל־יִשְׂרָאֵל אָבִיו שְׁלַחָה הַנְּעַר אֲתִי וְנִקְוָמָה וְנִלְכָה וְנִחְיָה וְלֹא נָמוּת גַּם־אֲנַחְנוּ גַם־אַתָּה גַם־טַפְּנוּ:

- 9 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.
- ט אֲנֹכִי אֶעֱרְבֶנּוּ מִיָּדִי תִבְקָשְׁנוּ אִם-
לֹא הִבִּיאֲתִי אֵלֶיךָ וְהִצַּגְתִּי לְפָנֶיךָ
וְחָטָאתִי לְךָ כָּל-הַיָּמִים:
- 10 For we could have been there and back twice if we had not dawdled.”
- י כִּי לֹא הִתְמַהְמְהֵנוּ כִּי-עָתָה שָׁבְנוּ זֶה
פַּעֲמַיִם:
- 11 Then their father *Yisrael* 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 and some honey, gum, ladanum, pistachio nuts, and almonds.
- יא וַיֹּאמֶר אֱלֹהִים יִשְׂרָאֵל אֲבִיהֶם אִם-כֵּן
אֶפֹּא זֹאת עֲשׂוּ קָחוּ מִזְמֶרֶת הָאָרֶץ
בְּכֻלְיֶכֶם וְהוֹרִידוּ לְאִישׁ מִנְחָה מֵעֵט
צָרִי וּמֵעֵט דְּבֶשֶׁת נְכֹאת וְלֵט בְּטָנִים
וְשִׁקְדִים:
- va-YO-mer a-lay-HEM yis-ra-AYL a-vee-HEM im KAYN ay-FO ZOT a-SU k'-
KHU mi-zim-RAT ha-A-retz bikh-lay-KHEM v'-ho-REE-du la-EESH min-KHAH
m'-AT tzo-REE um-AT d'-VASH n'-KHOT va-LOT bo-t'-NEEM ush-kay-DEEM*
- 12 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.
- יב וְכֶסֶף מִשְׁנֵה קָחוּ בְיָדְכֶם וְאֶת-הַכֶּסֶף
הַמוֹשָׁב בְּפִי אִמְתַּחֲתֵיכֶם תְּשִׁיבוּ
בְיָדְכֶם אוֹלֵי מִשְׁגָּה הוּא:
- 13 Take your brother too; and go back at once to the man.
- יג וְאֶת-אֲחֵיכֶם קָחוּ וְקוּמוּ שׁוּבוּ אֵלַי-
הָאִישׁ:
- 14 And may *El Shaddai* dispose the man to mercy toward you, that he may release to you your other brother, as well as *Binyamin*. As for me, if I am to be bereaved, I shall be bereaved.”
- יד וְאֵל שְׁדַי יִתֵּן לָכֶם רַחֲמִים לְפָנַי הָאִישׁ
וְשַׁלַּח לָכֶם אֶת-אֲחֵיכֶם אַחַר וְאֶת-
בְּנֵימִן וְאֲנִי כְּאִשֶׁר שְׁכַלְתִּי שְׁכַלְתִּי:
- 15 So the men took that gift, and they took with them double the money, as well as *Binyamin*. They made their way down to Egypt, where they presented themselves to *Yosef*.
- טו וַיִּקְחוּ הָאֲנָשִׁים אֶת-הַמִּנְחָה הַזֹּאת
וּמִשְׁנֵה-כֶסֶף לָקְחוּ בְיָדָם וְאֶת-בְּנֵימִן
וַיִּקְמוּ וַיֵּרְדוּ מִצְרַיִם וַיַּעֲמְדוּ לְפָנַי יוֹסֵף:
- 16 When *Yosef* saw *Binyamin* 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.”
- טז וַיֵּרֶא יוֹסֵף אֶת-בְּנֵימִן וַיֹּאמֶר
לְאִשֶׁר עַל-בֵּיתוֹ הִבֵּא אֶת-הָאֲנָשִׁים
הַבָּיְתָה וּטְבַח טְבַח וְהֵכֵן כִּי אֲתִי יֵאָכְלוּ
הָאֲנָשִׁים בְּצַהֲרַיִם:
- 17 The man did as *Yosef* said, and he brought the men into *Yosef*'s house.
- יז וַיַּעַשׂ הָאִישׁ כְּאִשֶׁר אָמַר יוֹסֵף וַיָּבֵא
הָאִישׁ אֶת-הָאֲנָשִׁים בֵּיתָה יוֹסֵף:

Fruit and nut stand
in Jerusalem**43:11 Carry them down as a gift for the man**

Yaakov commands his sons to bring an offering to Pharaoh's viceroy of some choice fruits from the land. A *mincha* (מנחה), 'gift,' says Rabbi Samson Raphael Hirsch, indicates a present that benefits the giver more than the receiver. Obviously, a gift could provide a great benefit to the sons of *Yaakov*, if it will cause the viceroy

to view them with favor. In addition, as they again descend to Egypt, this particular gift carries the added benefit of reminding them of their homeland and its many blessings. Though it is sometimes necessary to leave *Eretz Yisrael*, it should always be on the forefront of one's mind.

- 18 But the men were frightened at being brought into *Yosef'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."
- 19 So they went up to *Yosef's* house steward and spoke to him at the entrance of the house.
- 20 "If you please, my lord," they said, "we came down once before to procure food.
- 21 But when 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.
- 22 And we have brought down with us other money to procure food. We do not know who put the money in our bags."
- 23 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 *Shimon* to them.
- 24 Then the man brought the men into *Yosef's* house; he gave them water to bathe their feet, and he provided feed for their asses.
- 25 They laid out their gifts to await *Yosef's* arrival at noon, for they had heard that they were to dine there.
- 26 When *Yosef* came home, they presented to him the gifts that they had brought with them into the house, bowing low before him to the ground.
- 27 He greeted them, and he said, "How is your aged father of whom you spoke? Is he still in good health?"
- 28 They replied, "It is well with your servant our father; he is still in good health." And they bowed and made obeisance.
- 29 Looking about, he saw his brother *Binyamin*, his mother's son, and asked, "Is this your youngest brother of whom you spoke to me?" And he went on, "May *Hashem* be gracious to you, my boy."
- יח וַיִּירָאוּ הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף וַיֹּאמְרוּ עַל־דְּבַר הַכֶּסֶף הַשֵּׁב בְּאֲמֹתָחַתֵינוּ בְּתַחֲלָה אֲנַחְנוּ מוּבְאִים לְהַתְגַּלֵּל עָלֵינוּ וּלְהַתְנַפֵּל עָלֵינוּ וּלְקַחַת אֹתָנוּ לְעִבְדִים וְאֶת־חֲמֹרֵינוּ:
- יט וַיֵּשׁוּ אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף וַיְדַבְּרוּ אֵלָיו פֶּתַח הַבַּיִת:
- כ וַיֹּאמְרוּ בִּי אֲדֹנָי יֵרֵד יַרְדְּנוּ בְּתַחֲלָה לְשִׁבְר־אֶכָּל:
- כא וַיְהִי כִּי־בָאוּ אֶל־הַמְּלֹךְ וַנִּפְתַּחַה אֶת־אֲמֹתָחַתֵינוּ וַהֲנִיחַ כֶּסֶף־אִישׁ בְּפִי אֲמֹתָחַתוֹ כִּסְפוֹ בְּמִשְׁקְלוֹ וַנִּשֵׁב אֹתוֹ בְּיַדְנוּ:
- כב וְכֶסֶף אַחַר הוֹרְדְנוּ בְּיַדְנוּ לְשִׁבְר־אֶכָּל לֹא יָדַעְנוּ מִי־שֵׁם כִּסְפוֹ בְּאֲמֹתָחַתֵינוּ:
- כג וַיֹּאמֶר שְׁלוֹם לָכֶם אֶל־תִּירָאוּ אֱלֹהֵיכֶם וְאֱלֹהֵי אֲבִיכֶם נָתַן לָכֶם מִטְּמוֹן בְּאֲמֹתָחַתֵיכֶם כִּסְפֶכֶם בָּא אֵלַי וַיּוֹצֵא אֲלֵהֶם אֶת־שְׂמֵעוֹן:
- כד וַיָּבֵא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתוֹ יוֹסֵף וַיִּתֵּן מַיִם וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן מִסְפּוֹא לְחֲמֹרֵיהֶם:
- כה וַיִּכְינוּ אֶת־הַמִּנְחָה עַד־בּוֹא יוֹסֵף בְּצַהְרִים כִּי שָׁמְעוּ כִּי־שֵׁם יֹאכְלוּ לֶחֶם:
- כו וַיָּבֵא יוֹסֵף הַבְּיָתָה וַיָּבִיאוּ לוֹ אֶת־הַמִּנְחָה אֲשֶׁר־בְּיָדָם הַבְּיָתָה וַיִּשְׁתַּחֲוּוּ לוֹ אַרְצָה:
- כז וַיִּשְׁאַל לָהֶם לְשֹׁלֹם וַיֹּאמֶר הַשְׁלוֹם אֲבִיכֶם הֲזָקָן אֲשֶׁר אֲמַרְתֶּם הֲעוֹדְנוּ חַיִּים:
- כח וַיֹּאמְרוּ שְׁלוֹם לַעֲבָדְךָ לְאֲבִינוּ עוֹדְנוּ חַיִּים וַיִּקְדּוּ וַיִּשְׁתַּחֲוּוּ [וַיִּשְׁתַּחֲוּוּ]:
- כט וַיֵּשֶׂא עֵינָיו וַיִּרֶא אֶת־בְּנֵי־מִיִּם אָחִיו בֶּן־אָמוֹ וַיֹּאמֶר הֲזֶה אָחִיכֶם הַקָּטָן אֲשֶׁר אֲמַרְתֶּם אֵלַי וַיֹּאמֶר אֱלֹהִים יַחַדְנָה בְּנֵי:

- 30 With that, *Yosef* 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.
- 31 Then he washed his face, reappeared, and—now in control of himself—gave the order, “Serve the meal.”
- 32 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.
- 33 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.
- 34 Portions were served them from his table; but *Binyamin*’s portion was several times that of anyone else. And they drank their fill with him.
- 44** 1 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.
- 2 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 *Yosef* told him.
- 3 With the first light of morning, the men were sent off with their pack animals.
- 4 They had just left the city and had not gone far, when *Yosef* said to his steward, “Up, go after the men! And when you overtake them, say to them, ‘Why did you repay good with evil?’
- 5 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!”
- 6 He overtook them and spoke those words to them.
- 7 And they said to him, “Why does my lord say such things? Far be it from your servants to do anything of the kind!
- ל וַיַּמְהַר יוֹסֵף כִּי־נִכְמְרוּ רַחֲמָיו אֶל־אָחִיו וַיִּבְקֶשׁ לִבְכוֹת וַיָּבֵא הַחֲדָרָה וַיִּבְדֹּךְ שָׁמָּה:
- לא וַיִּרְחֹץ פָּנָיו וַיֵּצֵא וַיִּתְאַפֵּק וַיֹּאמֶר שִׁימוּ לָחֶם:
- לב וַיְשִׁימוּ לוֹ לִבְדּוֹ וְלָהֶם לְבָדִם וְלַמִּצְרַיִם הָאֲכָלִים אֹתוֹ לְבָדִם כִּי לֹא יוּכְלוּן הַמִּצְרַיִם לֶאֱכֹל אֶת־הָעֵבְרִים לָחֶם כִּי־תוֹעֵבָה הוּא לַמִּצְרַיִם:
- לג וַיֵּשְׁבוּ לִפְנֵי הַבָּכָר כְּבִכְרָתוֹ וְהַצְעִיר כְּצַעֲרָתוֹ וַיִּתְמָהּוּ הָאֲנָשִׁים אִישׁ אֶל־רֵעֵהוּ:
- לד וַיֵּשֶׂא מִשְׂאֵת מֵאֵת פָּנָיו אֲלֵהֶם וַתִּבֶּר מִשְׂאֵת בְּנֵימִן מִמִּשְׂאֵת כָּלֶם חֶמֶשׁ יָדוֹת וַיִּשְׁתּוּ וַיִּשְׂכְּרוּ עִמּוֹ:
- מד** א וַיֹּצֵא אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מֵלֵא אֶת־אֲמַתְחַת הָאֲנָשִׁים אֲכַל כֶּאֱשֶׁר יוּכְלוּן שְׂאֵת וְשִׁים כֶּסֶף־אִישׁ בְּפִי אֲמַתְחָתוֹ:
- ב וְאֵת־גְּבִיעֵי גְבִיעֵי הַכֶּסֶף תְּשִׂים בְּפִי אֲמַתְחַת הַקֶּטָן וְאֵת כֶּסֶף שְׂבָרוֹ וַיַּעַשׂ כְּדַבַּר יוֹסֵף אֲשֶׁר דִּבֶּר:
- ג הַבֹּקֶר אֹר וְהָאֲנָשִׁים שָׁלְחוּ הֵמָּה וְחֲמֹרֵיהֶם:
- ד הֵם יָצְאוּ אֶת־הָעִיר לֹא הִרְחִיקוּ וַיֹּסֵף אָמַר לְאֲשֶׁר עַל־בֵּיתוֹ קוּם רְדֵף אַחֲרַי הָאֲנָשִׁים וְהִשְׁגַּתֶם וְאָמַרְתָּ אֲלֵהֶם לָמָּה שְׁלַמְתֶּם רָעָה תַּחַת טוֹבָה:
- ה הַלֹּא זֶה אֲשֶׁר יִשְׁתֶּה אֲדֹנָי בּוֹ וְהוּא נִחַשׁ יִנְחַשׁ בּוֹ הִרְעַתֶם אֲשֶׁר עֲשִׂיתֶם:
- ו וַיִּשְׁגֹּם וַיְדַבֵּר אֲלֵהֶם אֶת־הַדְּבָרִים הָאֵלֶּה:
- ז וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֲדֹנָי כְּדַבְּרִים הָאֵלֶּה חֲלִילָה לַעֲבֹדֶיךָ מֵעַשׂוֹת כְּדַבַּר הַזֶּה:

- 8 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!
- HAYN KE-sef a-SHER ma-TZA-nu b'-FEE am-t'-kho-TAY-nu he-shee-VO-nu ay-LE-kha may-E-retz k'-NA-an v'-AYKH nig-NOV mi-BAYT a-do-NE-kha KE-sef O za-HAV
- הֵן כֶּסֶף אֲשֶׁר מָצְאָנוּ בְּפִי אֲמֹתַחֲתֵינוּ הַשִּׁיבָנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן וְאִיךָ נִגְבַּב מִבֵּית אֲדֹנֶיךָ כֶּסֶף אוֹ זָהָב:
- 9 Whichever of your servants it is found with shall die; the rest of us, moreover, shall become slaves to my lord.”
- אֲשֶׁר יִמָּצָא אֹתוֹ מִעֲבָדֶיךָ וּמַת וְגַם־ אֲנַחְנוּ נִהְיֶה לְאֲדֹנֵי לְעֲבָדִים:
- 10 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.”
- וַיֹּאמֶר גַּם־עַתָּה כְּדַבְּרֵיכֶם כֹּךָ הוּא אֲשֶׁר יִמָּצָא אֹתוֹ יִהְיֶה־לִּי עֶבֶד וְאַתֶּם תִּהְיוּ נְקִיִּים:
- 11 So each one hastened to lower his bag to the ground, and each one opened his bag.
- וַיִּמְהָרוּ וַיּוֹרְדוּ אִישׁ אֶת־אֲמֹתַחְתּוֹ אֶרְצָה וַיִּפְתְּחוּ אִישׁ אֶת־אֲמֹתַחְתּוֹ:
- 12 He searched, beginning with the oldest and ending with the youngest; and the goblet turned up in *Binyamin's* bag.
- וַיַּחְפֹּשׂ בְּגֹדוֹל הַחַל וּבְקֶטֶן כָּלָה וַיִּמָּצָא הַגְּבִיעַ בְּאֲמֹתַחַת בְּנִימִן:
- 13 At this they rent their clothes. Each reloaded his pack animal, and they returned to the city.
- וַיִּקְרְעוּ שְׂמֹלְתָם וַיַּעֲמֹס אִישׁ עָלָיִם חֲמָרוֹ וַיֵּשְׁבוּ הָעִירָה:
- 14 When *Yehuda* and his brothers reentered the house of *Yosef*, who was still there, they threw themselves on the ground before him.
- וַיָּבֹא יְהוּדָה וְאָחָיו בֵּיתָה יוֹסֵף וְהוּא עוֹדֵנּוּ שָׁם וַיִּפְּלוּ לְפָנָיו אֶרְצָה:
- 15 *Yosef* said to them, “What is this deed that you have done? Do you not know that a man like me practices divination?”
- וַיֹּאמֶר לָהֶם יוֹסֵף מַה־הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עֲשִׂיתֶם הַלּוֹא יִדְעֹתֶם כִּי־נִחַשׁ יִנַּחֵשׁ אִישׁ אֲשֶׁר כְּמֹנִי:
- 16 *Yehuda* replied, “What can we say to my lord? How can we plead, how can we prove our innocence? *Hashem* 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.”
- וַיֹּאמֶר יְהוּדָה מִה־נֹּאמֵר לְאֲדֹנֵי מִה־ נִדְבַר וּמַה־נִּצְטַדֵּק הָאֱלֹהִים מִצָּדָאֵת־עֵינֵן עֲבָדֶיךָ הִנְנוּ עֲבָדִים לְאֲדֹנֵי גַם־ אֲנַחְנוּ גַם אֲשֶׁר־נִמְצָא הַגְּבִיעַ בְּיָדוֹ:
- 17 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.”
- וַיֹּאמֶר חֲלִילָה לִּי מַעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגְּבִיעַ בְּיָדוֹ הוּא יִהְיֶה־לִּי עֶבֶד וְאַתֶּם עֲלוּ לְשָׁלוֹם אֶל־אֲבִיכֶם:

44:8 From the land of Canaan The brothers attempt to exonerate themselves from the accusations of theft by mentioning that they had already returned the extra money they found in their sacks after the previous trip. Why must the brothers specify that they returned the money from the land of Canaan? It seems that in the brothers' minds, this detail adds a further verification

of their honesty. As they brought the money back from the Land of Israel, known for its spiritual heights, they must surely have noble intentions. Since antiquity, *Eretz Yisrael* has been synonymous with morality, and the land itself demands a high level of ethical responsibility from its inhabitants.

- 18 Then *Yehuda* went up to him and said, “Please, my lord, let your servant appeal to my lord, and do not be impatient with your servant, you who are the equal of Pharaoh.
- 19 My lord asked his servants, ‘Have you a father or another brother?’
- 20 We told my lord, ‘We have an old father, and there is a child of his old age, the youngest; his full brother is dead, so that he alone is left of his mother, and his father dotes on him.’
- 21 Then you said to your servants, ‘Bring him down to me, that I may set eyes on him.’
- 22 We said to my lord, ‘The boy cannot leave his father; if he were to leave him, his father would die.’
- 23 But you said to your servants, ‘Unless your youngest brother comes down with you, do not let me see your faces.’
- 24 When we came back to your servant my father, we reported my lord’s words to him.
- 25 “Later our father said, ‘Go back and procure some food for us.’
- 26 We answered, ‘We cannot go down; only if our youngest brother is with us can we go down, for we may not show our faces to the man unless our youngest brother is with us.’
- 27 Your servant my father said to us, ‘As you know, my wife bore me two sons.
- 28 But one is gone from me, and I said: Alas, he was torn by a beast! And I have not seen him since.
- 29 If you take this one from me, too, and he meets with disaster, you will send my white head down to Sheol in sorrow.’
- 30 “Now, if I come to your servant my father and the boy is not with us—since his own life is so bound up with his
- 31 when he sees that the boy is not with us, he will die, and your servants will send the white head of your servant our father down to Sheol in grief.
- 32 Now your servant has pledged himself for the boy to my father, saying, ‘If I do not bring him back to you, I shall stand guilty before my father forever.’
- יח ויגש אליו יהודה ויאמר בי אדני ידבר נא עבדך דבר באזני אדני ואל יחר אפך בעבדך כי כמוך כפרעה:
- יט אדני שאל את עבדיו לאמר היש לכם אב או אח:
- כ ונאמר אל אדני יש לנו אב זקן וילד זקנים קטן ואחיו מת ויותר הוא לבדו לאמו ואביו אהבו:
- כא ותאמר אל עבדך הורדהו אלי ואשימה עיני עלי:
- כב ונאמר אל אדני לא יוכל הנער לעזב את אביו ועזב את אביו ומת:
- כג ותאמר אל עבדך אם לא ירד אחיכם הקטן אתכם לא תספון לראות פני:
- כד ויהי כי עלינו אל עבדך אבי ונגד לו את דברי אדני:
- כה ויאמר אבינו שבו שברו לנו מעט אכל:
- כו ונאמר לא נוכל לרדת אם יש אחינו הקטן אתנו וירדנו כי לא נוכל לראות פני האיש ואחיו הקטן איננו אתנו:
- כז ויאמר עבדך אבי אלינו אתם ידעתם כי שנים ילדה לי אשתי:
- כח ויצא האחד מאתי ואמר אך טרף טרף ולא ראיתיו עד הנה:
- כט ולקחתם גם את זה מעם פני וקרהו אסון והורדתם את שיבתי ברעה שאלה:
- ל ועתה כבאי אל עבדך אבי והנער איננו אתנו ונפש קשויה בנפשו:
- לא והיה כראותו כי אין הנער ומת והורידו עבדך את שיבת עבדך אבינו ביגון שאלה:
- לב כי עבדך ערב את הנער מעם אבי לאמר אם לא אביאנו אליך וחטאתי לאבי כל הימים:

- 33 Therefore, please let your servant remain as a slave to my lord instead of the boy, and let the boy go back with his brothers.
- 34 For how can I go back to my father unless the boy is with me? Let me not be witness to the woe that would overtake my father!"
- 45 ¹ *Yosef* could no longer control himself before all his attendants, and he cried out, "Have everyone withdraw from me!" So there was no one else about when *Yosef* made himself known to his brothers.
- 2 His sobs were so loud that the Egyptians could hear, and so the news reached Pharaoh's palace.
- 3 *Yosef* said to his brothers, "I am *Yosef*. Is my father still well?" But his brothers could not answer him, so dumfounded were they on account of him.
- 4 Then *Yosef* said to his brothers, "Come forward to me." And when they came forward, he said, "I am your brother *Yosef*, he whom you sold into Egypt.
- 5 Now, do not be distressed or reproach yourselves because you sold me hither; it was to save life that *Hashem* sent me ahead of you.
- 6 It is now two years that there has been famine in the land, and there are still five years to come in which there shall be no yield from tilling.
- 7 *Hashem* has sent me ahead of you to ensure your survival on earth, and to save your lives in an extraordinary deliverance.
- va-yish-la-KHAY-nee e-lo-HEEM lif-nay-KHEM la-SUM la-KHEM sh'-ay-REET
ba-A-retz ul-ha-kha-YOT la-KHEM lif-lay-TAH g'-do-LAH*
- 8 So, it was not you who sent me here, but *Hashem*; and He has made me a father to Pharaoh, lord of all his household, and ruler over the whole land of Egypt.
- לג וְעַתָּה יִשְׁבֹּןָא עַבְדְּךָ תַּחַת הַנְּעֵר עַבְדִּי לְאֲדֹנָי וְהַנְּעֵר יַעַל עִם־אָחִיו:
- לד כִּי־אֵיךְ אֶעֱלֶה אֶל־אָבִי וְהַנְּעֵר אֵינְנוּ אֲתִי פֶן אֶרְאֶה בְּרַע אֲשֶׁר יִמָּצֵא אֶת־אָבִי:
- מה א וְלֹא־יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנֹּצְבִים עֲלָיו וַיִּקְרָא הוֹצִיאוּ כָל־אִישׁ מֵעָלָי וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהִתְנוּדַע יוֹסֵף אֶל־אָחָיו:
- ב וַיִּתֵּן אֶת־קְלוֹ בְּכַיִּי וַיִּשְׁמְעוּ מִצְרַיִם וַיִּשְׁמַע בֵּית פַּרְעֹה:
- ג וַיֹּאמֶר יוֹסֵף אֶל־אָחָיו אֲנִי יוֹסֵף הַעֹד אָבִי חַי וְלֹא־יָכְלוּ אָחָיו לַעֲנוֹת אֹתוֹ כִּי נִבְהָלוּ מִפְּנָיו:
- ד וַיֹּאמֶר יוֹסֵף אֶל־אָחָיו גִּשְׁוּנָא אֵלַי וַיִּגְשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אָחִיכֶם אֲשֶׁר־מָכַרְתֶּם אֹתִי מִצְרַיִמָּה:
- ה וְעַתָּה אֲלִי־תַעֲצְבוּ וְאֵלִי־חֵר בְּעֵינֵיכֶם כִּי־מָכַרְתֶּם אֹתִי הִנֵּה כִי לְמַחִיָּה שְׁלַחְנִי אֱלֹהִים לְפָנֵיכֶם:
- ו כִּי־זֶה שְׁנַתִּים הָרַעַב בְּקֶרֶב הָאָרֶץ וְעוֹד חָמֵשׁ שָׁנִים אֲשֶׁר אֵין חֲרִישׁ וְקָצִיר:
- ז וַיִּשְׁלַחְנִי אֱלֹהִים לְפָנֵיכֶם לְשׁוּם לָכֶם שְׂאִרִית בְּאָרֶץ וְלִהְיוֹת לָכֶם לְפָלִיטָה גְדֹלָה:
- ח וְעַתָּה לֹא־אַתֶּם שְׁלַחְתֶּם אֹתִי הִנֵּה כִי הֵאֱלֹהִים וַיִּשְׁמַנִּי לְאָב לְפָרְעֹה וּלְאֲדוֹן לְכָל־בֵּיתוֹ וּמִשָּׁל בְּכָל־אָרֶץ מִצְרַיִם:

45:7 To save your lives in an extraordinary deliverance

To allay his brothers' fears that he will take revenge for selling him into slavery, *Yosef* observes that their actions were part of the divine plan, and will undoubtedly bring great salvation. The short term benefit is already clear in that, due to his position, *Yosef* will be able to save his family and the entire region from the famine which has just begun. Further, in

the great scheme of history, the sale of *Yosef* brought the entire family down to Egypt, thus beginning the fulfillment of God's promise (Genesis 15:13-14) that *Avraham's* descendants will be strangers in a strange land. It follows that after the period of enslavement in Egypt specified by the prophecy, they will merit a 'great deliverance,' and ultimately return to the Promised Land.

- 9 “Now, hurry back to my father and say to him: Thus says your son *Yosef*, ‘*Hashem* has made me lord of all Egypt; come down to me without delay.
- 10 You will dwell in the region of Goshen, where you will be near me—you and your children and your grandchildren, your flocks and herds, and all that is yours.
- 11 There I will provide for you—for there are yet five years of famine to come—that you and your household and all that is yours may not suffer want.’
- 12 You can see for yourselves, and my brother *Binyamin* for himself, that it is indeed I who am speaking to you.
- 13 And you must tell my father everything about my high station in Egypt and all that you have seen; and bring my father here with all speed.”
- 14 With that he embraced his brother *Binyamin* around the neck and wept, and *Binyamin* wept on his neck.
- 15 He kissed all his brothers and wept upon them; only then were his brothers able to talk to him.
- 16 The news reached Pharaoh’s palace: “*Yosef*’s brothers have come.” Pharaoh and his courtiers were pleased.
- 17 And Pharaoh said to *Yosef*, “Say to your brothers, ‘Do as follows: load up your beasts and go at once to the land of Canaan.
- 18 Take your father and your households and come to me; I will give you the best of the land of Egypt and you shall live off the fat of the land.’
- 19 And you are bidden [to add], ‘Do as follows: take from the land of Egypt wagons for your children and your wives, and bring your father here.
- 20 And never mind your belongings, for the best of all the land of Egypt shall be yours.”
- 21 The sons of *Yisrael* did so; *Yosef* gave them wagons as Pharaoh had commanded, and he supplied them with provisions for the journey.
- 22 To each of them, moreover, he gave a change of clothing; but to *Binyamin* he gave three hundred pieces of silver and several changes of clothing.
- ט מָהֵרוּ וְעָלוּ אֶל־אָבִי וְאָמַרְתֶּם אֵלָיו כֹּה אָמַר בְּנֵךְ יוֹסֵף שְׁמֵנִי אֱלֹהִים לָאָדוֹן לְכָל־מִצְרַיִם רְדֵה אֵלַי אֶל־תַּעֲמֹד:
- י וְיִשְׁבַת בְּאֶרֶץ־גֹּשֶׁן וְהָיִיתָ קְרוֹב אֵלַי אַתָּה וּבְנֵיךָ וּבְנֵי־בְנֵיךָ וְצֹאֲנֶךָ וּבְקָרְדֶךָ וְכָל־אֲשֶׁר־לְךָ:
- יא וְכָלְכַלְתִּי אִתְּךָ שֵׁם כִּי־עוֹד חֲמֵשׁ שָׁנִים רָעֵב פְּנֵי־תַוְרוֹשׁ אַתָּה וּבֵיתְךָ וְכָל־אֲשֶׁר־לְךָ:
- יב וְהִנֵּה עֵינֵיכֶם רְאוֹת וְעֵינַי אַחֲזִי בְּנִימִן כִּי־פִי הַמְדַבֵּר אֵלֵיכֶם:
- יג וְהִגַּדְתֶּם לְאָבִי אֶת־כָּל־כְּבוֹדִי בְּמִצְרַיִם וְאֵת כָּל־אֲשֶׁר רָאִיתֶם וּמַהֲרַתֶּם וְהוֹרַדְתֶּם אֶת־אָבִי הֵנָּה:
- יד וַיִּפֹּל עַל־צַוְאָרָיו בְּנִימִן־אֲחִיו וַיִּבֶךְ וּבְנִימִן בָּכָה עַל־צַוְאָרָיו:
- טו וַיִּנָּשֶׁק לְכָל־אֲחָיו וַיִּבֶךְ עֲלֵיהֶם וְאֲחָרָיו כֵּן דִּבְרוּ אֲחָיו אִתּוֹ:
- טז וְהַקֵּל נִשְׁמַע בֵּית פְּרַעֲוָה לֵאמֹר בָּאוּ אֲחָיו יוֹסֵף וַיִּטֵּב בְּעֵינָיו פְּרַעֲוָה וּבְעֵינָיו עַבְדָּיו:
- יז וַיֹּאמֶר פְּרַעֲוָה אֶל־יוֹסֵף אָמַר אֶל־אֲחִיךָ זֹאת עֲשׂוּ טַעֲנוּ אֶת־בְּעִירְכֶם וּלְכֹדוּ בָאוּ אֶרְצָה כְּנַעַן:
- יח וַקְחוּ אֶת־אֲבִיכֶם וְאֶת־בְּתִיכֶם וּבָאוּ אֵלַי וְאֶתְּנֶנָּה לְכֶם אֶת־טוֹב אֶרֶץ מִצְרַיִם וְאֶכְלוּ אֶת־חֶלֶב הָאָרֶץ:
- יט וְאֶתָּה צִוִּיתָה זֹאת עֲשׂוּ קַחוּ־לְכֶם מֵאֶרֶץ מִצְרַיִם עֲגָלוֹת לְטַפְכֶם וּלְנַשְׁיֶכֶם וּנְשֵׂאתֶם אֶת־אֲבִיכֶם וּבְאֵתָם:
- כ וְעֵינֵיכֶם אֶל־תַּחֲסוּ עַל־כְּלֵיכֶם כִּי־טוֹב כָּל־אֶרֶץ מִצְרַיִם לְכֶם הוּא:
- כא וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיִּתֵּן לָהֶם יוֹסֵף עֲגָלוֹת עַל־פִּי פְּרַעֲוָה וַיִּתֵּן לָהֶם צִדָּה לְדַרְךָ:
- כב לְכֵלָם נָתַן לְאִישׁ חֲלָפוֹת שְׂמֹלֶת וּלְבְנֵימִן נָתַן שְׁלֹשׁ מֵאוֹת כֶּסֶף וְחֲמֵשׁ חֲלָפֹת שְׂמֹלֶת:

- 23 And to his father he sent the following: ten he-asses laden with the best things of Egypt, and ten she-asses laden with grain, bread, and provisions for his father on the journey.
- 24 As he sent his brothers off on their way, he told them, "Do not be quarrelsome on the way."
- 25 They went up from Egypt and came to their father *Yaakov* in the land of Canaan.
- 26 And they told him, "*Yosef* is still alive; yes, he is ruler over the whole land of Egypt." His heart went numb, for he did not believe them.
- 27 But when they recounted all that *Yosef* had said to them, and when he saw the wagons that *Yosef* had sent to transport him, the spirit of their father *Yaakov* revived.
- 28 "Enough!" said *Yisrael*. "My son *Yosef* is still alive! I must go and see him before I die."

- כג וּלְאָבִיו שָׁלַח כְּזֹאת עֶשְׂרֵה חֲמֹרִים נְשִׂאִים מְטוֹב מִצְרַיִם וְעֶשְׂרֵה אֲתֹנֹת נְשִׂאת בָּר וּלְחֶם וּמִזֹּן לְאָבִיו לַדֶּרֶךְ:
- כד וַיִּשְׁלַח אֶת־אָחִיו וַיִּלְכְּדוּ וַיֹּאמֶר אֲלֵהֶם אֶל־תִּרְגְּזוּ בַדֶּרֶךְ:
- כה וַיַּעֲלוּ מִמִּצְרַיִם וַיָּבֹאוּ אֶרֶץ כְּנָעַן אֶל־יַעֲקֹב אָבִיהֶם:
- כו וַיִּגְדּוּ לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְכִי־הוּא מִשָּׁל בְּכָל־אֶרֶץ מִצְרַיִם וַיִּפַּגּ לְבֹו כִי לֹא־הָאֱמִין לָהֶם:
- כז וַיִּדְבְּרוּ אֵלָיו אֵת כָּל־דְּבָרֵי יוֹסֵף אֲשֶׁר דָּבַר אֲלֵהֶם וַיֵּרָא אֶת־הַעֲגָלוֹת אֲשֶׁר־שָׁלַח יוֹסֵף לְשִׂאת אֹתוֹ וַתַּחֲי רוּחַ יַעֲקֹב אָבִיהֶם:
- כח וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד־יוֹסֵף בְּנֵי חַי אֲלֵכָה וְאֶרְאֶנּוּ בְטָרֶם אָמוֹת:

46¹ So *Yisrael* set out with all that was his, and he came to *Be'er Sheva*, where he offered sacrifices to the God of his father *Yitzchak*.

מו^א וַיֵּסַע יִשְׂרָאֵל וְכָל־אֲשֶׁר־לוֹ וַיָּבֹא בְּאֶרֶץ שִׁבְעָ וַיִּזְבַּח וַיִּזְבַּח זְבָחִים לְאֱלֹהֵי אָבִיו יִצְחָק:

- 2 *Hashem* called to *Yisrael* in a vision by night: "*Yaakov!* *Yaakov!*" He answered, "Here."
- 3 And He said, "I am *Hashem*, the God of your father. Fear not to go down to Egypt, for I will make you there into a great nation.

- ב וַיֹּאמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמַרְאֵה הַלַּיְלָה וַיֹּאמֶר יַעֲקֹב וַיַּעֲקֹב וַיֹּאמֶר הִנְנִי:
- ג וַיֹּאמֶר אֲנֹכִי הֵאֱלֵךְ אֱלֹהֵי אָבִיךָ אֶל־תִּירָא מִדֶּבַח מִצְרַיִמָּה כִּי־לְגוֹי גָּדוֹל אֲשִׁימְךָ שָׁם:

- 4 I Myself will go down with you to Egypt, and I Myself will also bring you back; and *Yosef's* hand shall close your eyes."

ד אֲנֹכִי אֵרָד עִמָּךְ מִצְרַיִמָּה וְאֲנֹכִי אֶעֱלֶךְ גַּם־עִלְיָה וַיֹּסֵף יָשִׁית יָדוֹ עַל־עֵינַיִךְ:

a-no-KHEE ay-RAYD i-m'-KHA mitz-RAI-ma v'-a-no-KHEE a-al-KHA gam a-LO v'-yo-SAYF ya-SHEET ya-DO al ay-NE-kha

- 5 So *Yaakov* set out from *Be'er Sheva*. The sons of *Yisrael* put their father *Yaakov* and their children and their wives in the wagons that Pharaoh had sent to transport him;

ה וַיֵּקֶם יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־יַעֲקֹב אָבִיהֶם וְאֶת־טַפָּם וְאֶת־נְשֵׂיהֶם בְּעֲגָלוֹת אֲשֶׁר־שָׁלַח פְּרַעֲוֹה לְשִׂאת אֹתוֹ:



46:4 I Myself will go down with you to Egypt

Yaakov's family descends to Egypt to escape the famine in *Eretz Yisrael*. In this verse, *Hashem* assures *Yaakov* that when the Children of Israel are in exile, *Hashem's* presence will accompany them. Rabbi Yehuda Lowe, a sixteenth century Talmudic scholar known as the *Maharal*, points out that the word

'descend' in this verse was carefully chosen. It conveys the idea that spiritually speaking, *Eretz Yisrael* is the highest of all places, and hence one who leaves that land is descending. Of course, the opposite is also true. Travel to Israel is repeatedly referred to in the Bible as an 'ascension.' Whenever one enters the land Israel, he or she experiences an elevated spiritual state.



Statue of the Maharal in Prague

- 6 and they took along their livestock and the wealth that they had amassed in the land of Canaan. Thus *Yaakov* and all his offspring with him came to Egypt:
- 7 he brought with him to Egypt his sons and grandsons, his daughters and granddaughters—all his offspring.
- 8 These are the names of the Israelites, *Yaakov* and his descendants, who came to Egypt. *Yaakov's* first-born *Reuven*;
- 9 *Reuven's* sons: *Chanoch*, *Pallu*, *Chetzron*, and *Carmi*.
- 10 *Shimon's* sons: *Jemuel*, *Jamin*, *Ohad*, *Jachin*, *Zohar*, and *Shaul* the son of a Canaanite woman.
- 11 *Levi's* sons: *Gershon*, *Kehat*, and *Merari*.
- 12 *Yehuda's* sons: *Er*, *Onan*, *Sheila*, *Peretz*, and *Zerach*—but *Er* and *Onan* had died in the land of Canaan; and *Peretz's* sons were *Chetzron* and *Hamul*.
- 13 *Yissachar's* sons: *Tola*, *Puvah*, *Iob*, and *Shimron*.
- 14 *Zevulun's* sons: *Sered*, *Eilon*, and *Jahleel*.
- 15 Those were the sons whom *Leah* bore to *Yaakov* in Paddan-aram, in addition to his daughter *Dina*. Persons in all, male and female: 33.
- 16 *Gad's* sons: *Ziphion*, *Haggi*, *Shuni*, *Ezbon*, *Eri*, *Arodi*, and *Areli*.
- 17 *Asher's* sons: *Imnah*, *Ishvah*, *Ishvi*, and *Beriah*, and their sister *Serah*. *Beriah's* sons: *Chever* and *Malchiel*.
- 18 These were the descendants of *Zilpa*, whom *Laban* had given to his daughter *Leah*. These she bore to *Yaakov*—16 persons.
- 19 The sons of *Yaakov's* wife *Rachel* were *Yosef* and *Binyamin*.
- 20 To *Yosef* were born in the land of Egypt *Menashe* and *Efraim*, whom *Asenath* daughter of *Poti-phera* priest of *On* bore to him.
- 21 *Binyamin's* sons: *Bela*, *Becher*, *Ashbel*, *Gera*, *Naaman*, *Ehi*, *Rosh*, *Muphim*, *Huphim*, and *Ard*.
- 22 These were the descendants of *Rachel* who were born to *Yaakov*—14 persons in all.
- 1 וַיִּקְחוּ אֶת־מִקְנֵיהֶם וְאֶת־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנָעַן וַיָּבֵאוּ מִצְרָיִמָה יַעֲקֹב וְכָל־זָרְעוֹ אִתּוֹ:
- 2 בָּנָיו וּבְנֵי בָנָיו אִתּוֹ בְּנֹתָיו וּבְנוֹת בָּנָיו וְכָל־זָרְעוֹ הֵבִיא אִתּוֹ מִצְרָיִמָה:
- 3 וְאֵלֶּה שְׁמוֹת בְּנֵי־יִשְׂרָאֵל הַבָּאִים מִצְרָיִמָה יַעֲקֹב וּבְנָיו בְּכֹר יַעֲקֹב רְאוּבֵן:
- 4 וּבְנֵי רְאוּבֵן חֲנוֹךְ וּפְלוּז וְחֶצְרוֹן וְכַרְמִי:
- 5 וּבְנֵי שִׁמְעוֹן יְמוּאֵל וַיְמִין וְאַהֲד וַיְכִין וְצַחֲרִי וְשָׂאוּל בֶּן־הַכְּנַעֲנִית:
- 6 וּבְנֵי לֵוִי גֶרְשׁוֹן וְקֹהַת וּמְרָרִי:
- 7 וּבְנֵי יְהוּדָה עֵר וְאוֹנָן וְשֵׁלָה וּפְרָץ וְזָרַח וַיָּמָת עֵר וְאוֹנָן בְּאֶרֶץ כְּנָעַן וַיְהִיו בְּנֵי־פְרָץ חֶצְרוֹן וְחַמּוּל:
- 8 וּבְנֵי יִשְׂשַׁכָּר תּוֹלַע וּפְוָה וַיּוֹב וּשְׁמֵרוֹן:
- 9 וּבְנֵי זְבֻלֻן סֶרֶד וְאֵילֹן וַיְחַלְאֵל:
- 10 אֵלֶּה בְנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדַן אֲרָם וְאֵת דִּינָה בְתוּלַתָּהּ כָּל־נַפְשׁוֹ בָּנָיו וּבְנוֹתָיו שְׁלֹשִׁים וּשְׁלֹשׁ:
- 11 וּבְנֵי גָד צִפְיוֹן וְחָגִי וְשׁוּנִי וְעִזְבֹּן עָרִי וְאַרֹדִי וְאַרְאֵלִי:
- 12 וּבְנֵי אֲשֶׁר יִמְנָה וַיִּשְׁוִי וַיְבִרְיעָה וְשֶׁרַח אַחֲתָם וּבְנֵי בְרִיעָה חֶכֶר וּמַלְכִּיֵאל:
- 13 אֵלֶּה בְנֵי זִלְפָּה אֲשֶׁר־נָתַן לָבֵן לְלֵאָה בְתוּלַתָּהּ אֶת־אֵלֶּה לְיַעֲקֹב שֵׁשׁ עֶשְׂרֵה נַפְשׁוֹ:
- 14 בְנֵי רַחֵל אֵשֶׁת יַעֲקֹב יוֹסֵף וּבְנָיִם:
- 15 וַיּוֹלֵד לְיוֹסֵף בְּאֶרֶץ מִצְרַיִם אֲשֶׁר יָלְדָה־לוֹ אֲסֵנַת בַּת־פְּוֹטִי פֶרַע כְּהֵן אֵן אֶת־מְנַשֶׁה וְאֶת־עִפְרַיִם:
- 16 וּבְנֵי בְנִימִן בְּלַע וּבְכָר וְאַשְׁבֵּל גְּרָא וַנְעַמָּן אַחִי רֹאשׁ מַפְּיִם וְחַפְּיִם וְאַרְדִּי:
- 17 אֵלֶּה בְנֵי רַחֵל אֲשֶׁר יָלְדָה לְיַעֲקֹב כָּל־נַפְשׁוֹ אַרְבָּעָה עֶשְׂרֵה:

- 23 Dan's son: Hushim.
- 24 Naftali's sons: Jahzeel, Guni, Jezer, and Shillem.
- 25 These were the descendants of *Bilha*, whom Laban had given to his daughter *Rachel*. These she bore to *Yaakov*—7 persons in all.
- 26 All the persons belonging to *Yaakov* who came to Egypt—his own issue, aside from the wives of *Yaakov*'s sons—all these persons numbered 66.
- 27 And *Yosef*'s sons who were born to him in Egypt were two in number. Thus the total of *Yaakov*'s household who came to Egypt was seventy persons.
- 28 He had sent *Yehuda* ahead of him to *Yosef*, to point the way before him to Goshen. So when they came to the region of Goshen,
- 29 *Yosef* ordered his chariot and went to Goshen to meet his father *Yisrael*; he presented himself to him and, embracing him around the neck, he wept on his neck a good while.
- 30 Then *Yisrael* said to *Yosef*, "Now I can die, having seen for myself that you are still alive."
- 31 Then *Yosef* said to his brothers and to his father's household, "I will go up and tell the news to Pharaoh, and say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me.
- 32 The men are shepherds; they have always been breeders of livestock, and they have brought with them their flocks and herds and all that is theirs.'
- 33 So when Pharaoh summons you and asks, 'What is your occupation?'
- 34 you shall answer, 'Your servants have been breeders of livestock from the start until now, both we and our fathers'—so that you may stay in the region of Goshen. For all shepherds are abhorrent to Egyptians."
- 47 ¹ Then *Yosef* came and reported to Pharaoh, saying, "My father and my brothers, with their flocks and herds and all that is theirs, have come from the land of Canaan and are now in the region of Goshen."
- 2 And selecting a few of his brothers, he presented them to Pharaoh.

- כג ובני־דן חֲשִׁים:
- כד ובני נפתלי יחצאל וגוני ויער ושלם:
- כה אלה בני בלהה אשר־נתן לבן לרחל בתו ותלד את־אלה ליעקב כל־נפש שבעה:
- כו כל־הנפש הבאה ליעקב מצרימה יצאי ירכו מלבד נשי בני־יעקב כל־נפש ששים וָשֵׁשׁ:
- כז ובני יוסף אשר־ילד־לו במצרים נפש שנים כל־הנפש לבית־יעקב הבאה מצרימה שבעים:
- כח ואת־יהודה שלח לפניו אל־יוסף להורת לפניו גשנה ויבאו ארצה גשן:
- כט ויאסור יוסף מרכבתו ועל לקראת־ישראל אביו גשנה וירא אליו ויפל על־צוואריו ויבך על־צוואריו עוד:
- ל ויאמר ישראל אל־יוסף אמותה הפעם אחרי ראותי את־פניך כי עודך־חי:
- לא ויאמר יוסף אל־אחיו ואל־בית אביו אעלה ואגידה לפרעה ואמרה אליו אחי ובית־אבי אשר בארץ־כנען באו אלי:
- לב והאנשים רעי צאן כי־אנשי מקנה היו וצאנם ובקרים וכל־אשר להם הביאו:
- לג והיה כִּי־יקרא להם פרעה ואמר מה־מעשיכם:
- לד ואמרתם אנשי מקנה היו עבדיך מנעוריני ועד־עתה גם־אנחנו גם־אבותינו בעבור תשבו בארץ גשן כי תועבת מצרים כל־רעה צאן:
- מז א ויבא יוסף ויגד לפרעה ויאמר אביו ואחיו וצאנם ובקרים וכל־אשר להם באו מארץ כנען והנם בארץ גשן:
- ב ומקצה אחיו לקח חמשה אנשים ויצגם לפני פרעה:

- 3 Pharaoh said to his brothers, "What is your occupation?" They answered Pharaoh, "We your servants are shepherds, as were also our fathers.
- 4 We have come," they told Pharaoh, "to sojourn in this land, for there is no pasture for your servants' flocks, the famine being severe in the land of Canaan. Pray, then, let your servants stay in the region of Goshen."
- 5 Then Pharaoh said to *Yosef*, "As regards your father and your brothers who have come to you,
- 6 the land of Egypt is open before you: settle your father and your brothers in the best part of the land; let them stay in the region of Goshen. And if you know any capable men among them, put them in charge of my livestock."
- 7 *Yosef* then brought his father *Yaakov* and presented him to Pharaoh; and *Yaakov* greeted Pharaoh.
- 8 Pharaoh asked *Yaakov*, "How many are the years of your life?"
- 9 And *Yaakov* answered Pharaoh, "The years of my sojourn [on earth] are one hundred and thirty. Few and hard have been the years of my life, nor do they come up to the life spans of my fathers during their sojourns."
- 10 Then *Yaakov* bade Pharaoh farewell, and left Pharaoh's presence.
- 11 So *Yosef* settled his father and his brothers, giving them holdings in the choicest part of the land of Egypt, in the region of Rameses, as Pharaoh had commanded.
- 12 *Yosef* sustained his father, and his brothers, and all his father's household with bread, down to the little ones.
- 13 Now there was no bread in all the world, for the famine was very severe; both the land of Egypt and the land of Canaan languished because of the famine.
- 14 *Yosef* gathered in all the money that was to be found in the land of Egypt and in the land of Canaan, as payment for the rations that were being procured, and *Yosef* brought the money into Pharaoh's palace.
- ג וַיֹּאמֶר פַּרְעֹה אֶל־אֶחָיו מַה־מַּעֲשֵׂיכֶם וַיֹּאמְרוּ אֶל־פַּרְעֹה רַעַה צֹאן עֲבָדֶיךָ גַּם־אֲנַחְנוּ גַּם־אֲבוֹתֵינוּ:
- ד וַיֹּאמְרוּ אֶל־פַּרְעֹה לְגֹר בְּאֶרֶץ בְּאֵנוּ כִּי־אֵין מְרֻעָה לְצֹאן אֲשֶׁר לְעֲבָדֶיךָ כִּי־כֶבֶד הָרַעַב בְּאֶרֶץ כְּנָעַן וְעַתָּה יִשְׁבֹּר־נָא עֲבָדֶיךָ בְּאֶרֶץ גֹּשֶׁן:
- ה וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף לְאֹמֹר אָבִיךָ וְאֶחָיֶיךָ בָּאוּ אֵלֶיךָ:
- ו אֶרֶץ מִצְרַיִם לְפָנֶיךָ הוּא בְּמִיטֵב הָאֶרֶץ הוֹשִׁיב אֶת־אָבִיךָ וְאֶת־אֶחָיֶיךָ יִשְׁבוּ בְּאֶרֶץ גֹּשֶׁן וְאִם־יִדְעַתָּ וְיִשְׁבֹּם אֲנֹשִׁי חֵיל וְשִׁמְתָם שָׂרֵי מִקְנֶה עַל־אֲשֵׁר־לִי:
- ז וַיָּבֵא יוֹסֵף אֶת־יַעֲקֹב אָבִיו וַיַּעֲמֵדְהוּ לְפָנָיו פַּרְעֹה וַיִּבְרַךְ יַעֲקֹב אֶת־פַּרְעֹה:
- ח וַיֹּאמֶר פַּרְעֹה אֶל־יַעֲקֹב כַּמּוֹה יָמֵי שָׁנַי חֲיִיךָ:
- ט וַיֹּאמֶר יַעֲקֹב אֶל־פַּרְעֹה יָמֵי שָׁנַי מְגֹוְרֵי שְׁלֹשִׁים וּמְאַת שָׁנָה מֵעַט וְרַעִים הָיוּ יָמֵי שָׁנַי חֲיִי וְלֹא הִשְׁיִגוּ אֶת־יָמֵי שָׁנַי חֲיִי אֲבֹתִי בְיָמֵי מְגֹוְרֵיהֶם:
- י וַיִּבְרַךְ יַעֲקֹב אֶת־פַּרְעֹה וַיֵּצֵא מִלְּפָנָיו פַּרְעֹה:
- יא וַיּוֹשֵׁב יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וַיִּתֵּן לָהֶם אֲחֻזָּה בְּאֶרֶץ מִצְרַיִם בְּמִיטֵב הָאֶרֶץ בְּאֶרֶץ רַעַמְסֵס כַּאֲשֶׁר צִוָּה פַּרְעֹה:
- יב וַיַּכְלִלֵם יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וְאֵת כָּל־בֵּית אָבִיו לֶחֶם לְפִי הַטֶּף:
- יג וְלֶחֶם אֵין בְּכָל־הָאֶרֶץ כִּי־כֶבֶד הָרַעַב מְאֹד וַתִּלָּה אֶרֶץ מִצְרַיִם וְאֶרֶץ כְּנָעַן מִפְּנֵי הָרַעַב:
- יד וַיִּלְקֹט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ מִצְרַיִם וּבְאֶרֶץ כְּנָעַן בְּשֶׁבֶר אֲשֵׁר־יָהֶם שְׂבָרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָה פַּרְעֹה:

- 15 And when the money gave out in the land of Egypt and in the land of Canaan, all the Egyptians came to *Yosef* and said, "Give us bread, lest we die before your very eyes; for the money is gone!"
- 16 And *Yosef* said, "Bring your livestock, and I will sell to you against your livestock, if the money is gone."
- 17 So they brought their livestock to *Yosef*, and *Yosef* gave them bread in exchange for the horses, for the stocks of sheep and cattle, and the asses; thus he provided them with bread that year in exchange for all their livestock.
- 18 And when that year was ended, they came to him the next year and said to him, "We cannot hide from my lord that, with all the money and animal stocks consigned to my lord, nothing is left at my lord's disposal save our persons and our farmland.
- 19 Let us not perish before your eyes, both we and our land. Take us and our land in exchange for bread, and we with our land will be serfs to Pharaoh; provide the seed, that we may live and not die, and that the land may not become a waste."
- 20 So *Yosef* gained possession of all the farm land of Egypt for Pharaoh, every Egyptian having sold his field because the famine was too much for them; thus the land passed over to Pharaoh.
- 21 And he removed the population town by town, from one end of Egypt's border to the other.
- 22 Only the land of the priests he did not take over, for the priests had an allotment from Pharaoh, and they lived off the allotment which Pharaoh had made to them; therefore they did not sell their land.
- 23 Then *Yosef* said to the people, "Whereas I have this day acquired you and your land for Pharaoh, here is seed for you to sow the land.
- 24 And when harvest comes, you shall give one-fifth to Pharaoh, and four-fifths shall be yours as seed for the fields and as food for you and those in your households, and as nourishment for your children."
- 25 And they said, "You have saved our lives! We are grateful to my lord, and we shall be serfs to Pharaoh."

- טו וַיְתֵם הַכֶּסֶף מֵאֶרֶץ מִצְרַיִם וּמֵאֶרֶץ כְּנָעַן וַיָּבֹאוּ כָּל־מִצְרַיִם אֶל־יוֹסֵף לֵאמֹר הִבֵּה־לָנוּ לֶחֶם וְלָמָּה נָמוֹת נִגְדָדְךָ כִּי אֲפֹס כֶּסֶף:
- טז וַיֹּאמֶר יוֹסֵף הֲבוּ מִקְנֵיכֶם וְאֶתְנֶה לָכֶם בְּמִקְנֵיכֶם אִם־אֲפֹס כֶּסֶף:
- יז וַיָּבִיאוּ אֶת־מִקְנֵיהֶם אֶל־יוֹסֵף וַיִּתֵּן לָהֶם יוֹסֵף לֶחֶם בְּסוּסִים וּבְמִקְנֵה הַצֹּאן וּבְמִקְנֵה הַבָּקָר וּבְחֲמֹרִים וַיִּנְהַלֵּם בְּלֶחֶם בְּכָל־מִקְנֵהוּ בַשָּׁנָה הַהוּא:
- יח וַתֵּתֶם הַשָּׁנָה הַהוּא וַיָּבֹאוּ אֵלָיו בַּשָּׁנָה הַשְּׁנִית וַיֹּאמְרוּ לוֹ לֹא־נִכְחַד מֵאֲדָנִי כִּי אִם־תָּתֵם הַכֶּסֶף וּמִקְנֵה הַבְּהֵמָה אֶל־אֲדָנִי לֹא נִשְׂאָר לִפְנֵי אֲדָנִי בְּלֹתִי אִם־גּוֹיְתָנוּ וְאֶדְמֹתָנוּ:
- יט לָמָּה נָמוֹת לְעֵינֶיךָ גַּם־אֲנַחְנוּ גַּם אֲדְמֹתָנוּ קָנֵה־אֶתְנוּ וְאֶת־אֲדְמֹתָנוּ בְּלֶחֶם וְנִהְיֶה אֲנַחְנוּ וְאֲדְמֹתָנוּ עֲבָדִים לְפָרְעָה וְתֵן־זֶרַע וְנִחְיֶה וְלֹא נָמוֹת וְהָאֲדָמָה לֹא תִשָּׁם:
- כ וַיִּקַּן יוֹסֵף אֶת־כָּל־אֲדָמַת מִצְרַיִם לְפָרְעָה כִּי־מָכְרוּ מִצְרַיִם אִישׁ שָׂדֵהוּ כִּי־יָחֶזֶק עֲלֵהֶם הָרָעַב וְתִהְיֶה הָאֶרֶץ לְפָרְעָה:
- כא וְאֶת־הָעָם הָעֵבִיר אֹתוֹ לְעָרִים מִקְצֵה גְבוּל־מִצְרַיִם וְעַד־קְצֵהוּ:
- כב רַק אֲדָמַת הַכֹּהֲנִים לֹא קָנָה כִּי חֵק לַכֹּהֲנִים מֵאֵת פְּרֻעָה וְאָכְלוּ אֶת־חֵקֵם אֲשֶׁר נָתַן לָהֶם פְּרֻעָה עַל־כֵּן לֹא מָכְרוּ אֶת־אֲדָמָתָם:
- כג וַיֹּאמֶר יוֹסֵף אֶל־הָעָם הֵן קָנִיתִי אֶתְכֶם הַיּוֹם וְאֶת־אֲדָמַתְכֶם לְפָרְעָה הֵא־לָכֶם זֶרַע וְזָרַעְתֶּם אֶת־הָאֲדָמָה:
- כד וְהָיָה בְּתִבּוּאוֹת וּנְתַתֶּם חֲמִישִׁית לְפָרְעָה וְאַרְבַּע הַיְדִית יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וְלֶאֱכֹלְכֶם וְלֹאֲשֶׁר בְּבֵתֵיכֶם וְלֶאֱכֹל לְטַפְכֶם:
- כה וַיֹּאמְרוּ הַחֲיִיתָנוּ נִמְצָאֲחֹן בְּעֵינֵי אֲדָנִי וְהִיָּינוּ עֲבָדִים לְפָרְעָה:

26 And *Yosef* made it into a land law in Egypt, which is still valid, that a fifth should be Pharaoh's; only the land of the priests did not become Pharaoh's.

כו וַיִּשֶׂם אֶת־הַיּוֹסֵף לְחֹק עַד־הַיּוֹם הַזֶּה עַל־אֲדָמַת מִצְרַיִם לְפָרְעָה לְחֶמֶשׁ רַק אֲדָמַת הַכֹּהֲנִים לִבְדָּם לֹא הָיְתָה לְפָרְעָה:

27 Thus *Yisrael* settled in the country of Egypt, in the region of Goshen; they acquired holdings in it, and were fertile and increased greatly.

כז וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיִּחַזְּזוּ בָּהּ וַיִּרְבוּ וַיִּרְבּוּ מְאֹד:

28 *Yaakov* lived seventeen years in the land of Egypt, so that the span of *Yaakov's* life came to one hundred and forty-seven years.

כח וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שִׁבְעַת עָשָׂר שָׁנָה וַיְהִי יְמֵי־יַעֲקֹב שְׁנַיִם חֲמִיּוֹת שִׁבְעַת שָׁנִים וְאַרְבָּעִים וּמֵאָת שָׁנָה:

29 And when the time approached for *Yisrael* to die, he summoned his son *Yosef* and said to him, "Do me this favor, place your hand under my thigh as a pledge of your steadfast loyalty: please do not bury me in Egypt.

כט וַיִּקְרָבוּ יְמֵי־יִשְׂרָאֵל לָמוּת וַיִּקְרָא לְבִנּוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ אִם־נָא מִצָּאתִי חַן בְּעֵינֶיךָ שִׂים־נָא יָדְךָ תַּחַת יְרֵכִי וְעָשִׂיתָ עִמָּדִי חֶסֶד וּמֵאָת אֶל־נָא תִקְבְּרֵנִי בְּמִצְרַיִם:

30 When I lie down with my fathers, take me up from Egypt and bury me in their burial-place." He replied, "I will do as you have spoken."

ל וְשָׁכַבְתִּי עִם־אֲבֹתַי וְנִשְׂאתַנִּי מִמִּצְרַיִם וַיִּקְבְּרַתְנִי בְּקַבְרֹתָם וַיֹּאמֶר אָנֹכִי אֲעָשֶׂה כְּדַבְּרְךָ:

v'-sha-khav-TEE im a-vo-TAI un-sa-TA-nee mi-mitz-RA-yim uk-var-TA-nee bik-vu-ra-TAM va-yo-MAR a-no-KHEE e-SEH khid-va-RE-kha

31 And he said, "Swear to me." And he swore to him. Then *Yisrael* bowed at the head of the bed.

לא וַיֹּאמֶר הַשְּׁבַעָה לִי וַיִּשְׁבַּע לוֹ וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל־רֹאשׁ הַמֶּטֶה:

48 1 Some time afterward, *Yosef* was told, "Your father is ill." So he took with him his two sons, *Menashe* and *Efraim*.

מח א וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חָלָה וַיִּקַּח אֶת־שְׁנֵי בָנָיו עִמוֹ אֶת־מְנַשֶּׁה וְאֶת־אֶפְרַיִם:

2 When *Yaakov* was told, "Your son *Yosef* has come to see you," *Yisrael* summoned his strength and sat up in bed.

ב וַיִּגַּד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בָנְךָ יוֹסֵף בָּא אֵלַיךָ וַיִּתְחַק יִשְׂרָאֵל וַיֵּשֶׁב עַל־הַמֶּטֶה:

3 And *Yaakov* said to *Yosef*, "*El Shaddai* appeared to me at Luz in the land of Canaan, and He blessed me,

ג וַיֹּאמֶר יַעֲקֹב אֶל־יוֹסֵף אֵל שְׁדֵי נְרָאָה אֵלַי בְּלוֹז בְּאֶרֶץ כְּנָעַן וַיְבָרֶךְ אֹתִי:



Aerial view of
Yosef's tomb
in Shechem

47:30 Take me up from Egypt In requesting that he be buried in *Eretz Yisrael* with his father and grandfather, *Yaakov* is instilling in *Yosef* a message to carry through the ages. Though he journeyed to Egypt with God's blessing, *Yaakov* longs to return to the Holy Land — if not during his lifetime then at least after death. No matter how comfortable life may be at this historical

conjunction, *Yaakov* recognizes that Egypt is not where he belongs. He wants only to return to the land of his fathers. *Yosef* takes his father's message to heart, and later insists that his own bones also be carried back to the Land of Israel when the nation will ultimately be redeemed from Egypt (Genesis 50:25).

- 4 and said to me, ‘I will make you fertile and numerous, making of you a community of peoples; and I will assign this land to your offspring to come for an everlasting possession.’
- וַיֹּאמֶר אֵלַי הַגֵּנִי מִפְרֹךְ וְהִרְבִּיתֶךָ
וְנָתַתִּיךָ לְקַהֵל עַמִּים וְנָתַתִּי אֶת־
הָאָרֶץ הַזֹּאת לְזֶרְעֶךָ אַחֲרַיִךְ אֲחֻזָּת
עוֹלָם:
- va-YO-mer ay-LAI hi-n'-NEE maf-r'-KHA v'-hir-bee-TI-kha un-ta-TEE-kha lik-
HAL a-MEEM v'-NA-ta-TEE et ha-A-retz ha-ZOT l'-zar-a-KHA a-kha-RE-kha
a-khu-ZAT o-LAM*
- 5 Now, your two sons, who were born to you in the land of Egypt before I came to you in Egypt, shall be mine; *Efraim* and *Menashe* shall be mine no less than *Reuven* and *Shimon*.
- וְעַתָּה שְׁנֵי־בְנֵיךָ הַנוֹלָדִים לְךָ בְּאֶרֶץ
מִצְרַיִם עַד־בָּאִי אֵלַיךְ מִצְרַיִמָּה לִי־
הֵם אֶפְרַיִם וּמְנַשֶּׁה כְּרֵאוּבֵן וְשִׁמְעוֹן
יְהִיוּ־לִי:
- 6 But progeny born to you after them shall be yours; they shall be recorded instead of their brothers in their inheritance.
- וּמוֹלַדְתֶּךָ אֲשֶׁר־הוֹלִדְתָּ אַחֲרֵיהֶם לְךָ
יְהִיוּ עַל שֵׁם אֲחֵיהֶם יִקְרָאוּ בְּנֵי־חֵלְתָם:
- 7 I [do this because], when I was returning from Paddan, *Rachel* died, to my sorrow, while I was journeying in the land of Canaan, when still some distance short of *Efrat*; and I buried her there on the road to *Efrat*—now *Beit Lechem*.
- וְאֲנִי בָבְאִי מִפַּדָּן מֵתָה עָלַי רַחֵל בְּאֶרֶץ
כְּנַעַן בְּדַרְדֹּךְ בְּעוֹד כְּבַרְתָּ אֶרֶץ לְבָא
אֶפְרַתָּה וְאֶקְבְּרָהּ שָׁם בְּדַרְדֹּךְ אֶפְרַת
הוּא בֵּית לֶחֶם:
- 8 Noticing *Yosef's* sons, *Yisrael* asked, “Who are these?”
- וַיֵּרָא יִשְׂרָאֵל אֶת־בְּנֵי יוֹסֵף וַיֹּאמֶר מִי־
אֵלֶּה:
- 9 And *Yosef* said to his father, “They are my sons, whom *Hashem* has given me here.” “Bring them up to me,” he said, “that I may bless them.”
- וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו בְּנֵי הֵם אֲשֶׁר־
נָתַן לִי אֱלֹהִים בְּזוֹה וַיֹּאמֶר קְחֵם־נָא
אֵלַי וְאִבְרַכְם:
- 10 Now *Yisrael's* eyes were dim with age; he could not see. So [*Yosef*] brought them close to him, and he kissed them and embraced them.
- וַעֲיַיִן יִשְׂרָאֵל כְּבָדוֹ מִזְקֵן לֹא יוֹכֵל
לְרְאוֹת וַיִּגֵּשׁ אֹתָם אֱלֹוֹ וַיִּשַׁק לָהֶם
וַיַּחֲבֹק לָהֶם:
- 11 And *Yisrael* said to *Yosef*, “I never expected to see you again, and here *Hashem* has let me see your children as well.”
- וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף רָאֵה פְּנֶיךָ לֹא
פָלַלְתִּי וְהִנֵּה הִרְאָה אֹתִי אֱלֹהִים גַּם
אֶת־זֶרְעֶךָ:
- 12 *Yosef* then removed them from his knees, and bowed low with his face to the ground.
- וַיּוֹצֵא יוֹסֵף אֹתָם מֵעַם בְּרַכּוֹ וַיִּשְׁתַּחוּ
לְאִפָּיו אֶרְצָה:
- 13 *Yosef* took the two of them, *Efraim* with his right hand—to *Yisrael's* left—and *Menashe* with his left hand—to *Yisrael's* right—and brought them close to him.
- וַיִּקַּח יוֹסֵף אֶת־שְׁנֵיהֶם אֶת־אֶפְרַיִם
בְּיַמִּינוֹ מִשְׁמָאל יִשְׂרָאֵל וְאֶת־מְנַשֶּׁה
בְּשְׂמָאלוֹ מִיַּמִּין יִשְׂרָאֵל וַיִּגֵּשׁ אֵלָיו:
- 14 But *Yisrael* stretched out his right hand and laid it on *Efraim's* head, though he was the younger, and his left hand on *Menashe's* head—thus crossing his hands—although *Menashe* was the first-born.
- וַיִּשְׁלַח יִשְׂרָאֵל אֶת־יָמִינוֹ וַיִּשֵּׁת
עַל־רֹאשׁ אֶפְרַיִם וְהוּא הַצָּעִיר וְאֶת־
שְׂמָאלוֹ עַל־רֹאשׁ מְנַשֶּׁה שֶׁכַּל אֶת־יָדָיו
כִּי מְנַשֶּׁה הַבְּכוֹר:

- 15 And he blessed *Yosef*, saying, “The *Hashem* in whose ways my fathers *Avraham* and *Yitzchak* walked, The *Hashem* who has been my shepherd from my birth to this day—
- 16 The Angel who has redeemed me from all harm—the lads. In them may my name be recalled, And the names of my fathers *Avraham* and *Yitzchak*, And may they be teeming multitudes upon the earth.”
- ha-mal-AKH ha-go-AYL o-TEE mi-kol RA y’-va-RAYKH et ha-n’-a-REEM v’-yi-ka-RAY va-HEM sh’-MEE v’-SHAYM a-vo-TAI av-ra-HAM v’-yitz-KHAK v’-yid-GU la-ROV b’-KE-rev ha-A-retz*
- 17 When *Yosef* saw that his father was placing his right hand on *Efraim’s* head, he thought it wrong; so he took hold of his father’s hand to move it from *Efraim’s* head to *Menashe’s*.
- 18 “Not so, Father,” *Yosef* said to his father, “for the other is the first-born; place your right hand on his head.”
- 19 But his father objected, saying, “I know, my son, I know. He too shall become a people, and he too shall be great. Yet his younger brother shall be greater than he, and his offspring shall be plentiful enough for nations.”
- 20 So he blessed them that day, saying, “By you shall *Yisrael* invoke blessings, saying: *Hashem* make you like *Efraim* and *Menashe*.” Thus he put *Efraim* before *Menashe*.
- vai-VA-r’-KHAYM ba-YOM ha-HU lay-MOR b’-KHA y’-va-RAYKH yis-ra-AYL lay-MOR y’-sim-KHA e-lo-HEEM k’-ef-RA-yim v’-khim-na-SHEH va-YA-sem et ef-RA-yim lif-NAY m’-na-SHEH*
- יב וַיְבָרֵךְ אֶת־יוֹסֵף וַיֹּאמֶר הָאֱלֹהִים אֲשֶׁר הִתְנַחֵלוּ אֲבֹתַי לְפָנָיו אֲבָרְכֶם וַיִּצְחָק הָאֱלֹהִים הִרְעָה אֹתִי מֵעוֹדֵי עַד־הַיּוֹם הַזֶּה:
- יג הַמַּלְאָךְ הַגָּאֵל אֹתִי מִכָּל־רָע יְבָרֵךְ אֶת־הַנְּעָרִים וַיִּקְרָא בְהֵם שְׁמִי וְשֵׁם אֲבֹתַי אֲבָרְכֶם וַיִּצְחָק וַיְדַגּוּ לְרֹב בְּקִרְבַּי הָאָרֶץ:
- יד וַיֵּרָא יוֹסֵף כִּי־נִשִּׁית אָבִיו יְדֵי־יְמִינוֹ עַל־רֹאשׁ אֶפְרַיִם וַיִּרַע בְּעֵינָיו וַיִּתְמַךְ יָד־אָבִיו לְהַסִּיר אֹתָהּ מֵעַל־רֹאשׁ־אֶפְרַיִם עַל־רֹאשׁ מְנַשֶּׁה:
- טו וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו לֹא־כֵן אָבִי כִּי־זֶה הַבְּכֹר שֵׁם יְמִינְךָ עַל־רֹאשׁוֹ:
- טז וַיִּמָּאֵן אָבִיו וַיֹּאמֶר יָדַעְתִּי בְנֵי יַדְעָתִי גַם־הוּא יִהְיֶה לְעָם וְגַם־הוּא יִגְדֹל וְאוּלָם אַחִיו הַקָּטָן יִגְדֹל מִמֶּנּוּ וְזָרְעוֹ יִהְיֶה מְלֵאֵה־גּוֹיִם:
- יז וַיְבָרְכֶם בַּיּוֹם הַהוּא לֵאמֹר בְּךָ יְבָרֵךְ יִשְׂרָאֵל לֵאמֹר יִשְׁמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה וַיִּשֶׂם אֶת־אֶפְרַיִם לְפָנָי מְנַשֶּׁה:

□



48:16 **May my name be recalled** The Hebrew word for ‘name’ is *shem* (שֵׁם). The great master of the Hebrew language, Rabbi Samson Raphael Hirsch, explains that the word *shem* (שֵׁם), meaning ‘there.’ Rabbi Hirsch explains that by naming and defining something, one puts it in its proper ‘place.’ Here, *Yaakov* blesses his grandsons *Efraim* and *Menashe*, by placing their ancestors’ names upon them, thereby establishing their ‘place’ within the spiritual legacy of their forbears.



48:20 **By you shall *Yisrael* invoke blessings** As dictated by this verse, to this day Jewish parents bless their sons each *Shabbat* with the words, “May *Hashem* make you like *Efraim* and *Menashe*.” Out of all the biblical heroes possible to emulate, what is special about *Efraim* and *Menashe*? Rabbi Shlomo Riskin, Chief Rabbi of *Efrat*, explains that the two sons of *Yosef* play a very significant role in the formation of the Jewish people. They are the first of *Avraham’s* family to be born in Egypt, yet despite their physical disconnection from *Eretz Yisrael*, they remain loyal to the traditions of their ancestors. *Efraim* and *Menashe*, therefore, represent a key to the survival of the Jewish people and their return to Israel in the future. For this reason, they are chosen as special role models for the Children of Israel.



Rabbi Shlomo Riskin (b. 1940)

- 21 Then *Yisrael* said to *Yosef*, “I am about to die; but *Hashem* will be with you and bring you back to the land of your fathers.
- 22 And now, I assign to you one portion more than to your brothers, which I wrested from the Amorites with my sword and bow.”
- 49 ¹ And *Yaakov* called his sons and said, “Come together that I may tell you what is to befall you in days to come.
- 2 Assemble and hearken, O sons of *Yaakov*; Harken to *Yisrael* your father:
- 3 *Reuven*, you are my first-born, My might and first fruit of my vigor, Exceeding in rank And exceeding in honor.
- 4 Unstable as water, you shall excel no longer; For when you mounted your father’s bed, You brought disgrace—my couch he mounted!
- 5 *Shimon* and *Levi* are a pair; Their weapons are tools of lawlessness.
- 6 Let not my person be included in their council, Let not my being be counted in their assembly. For when angry they slay men, And when pleased they maim oxen.
- 7 Cursed be their anger so fierce, And their wrath so relentless. I will divide them in *Yaakov*, Scatter them in *Yisrael*.
- 8 You, O *Yehuda*, your brothers shall praise; Your hand shall be on the nape of your foes; Your father’s sons shall bow low to you.
- 9 *Yehuda* is a lion’s whelp; On prey, my son, have you grown. He crouches, lies down like a lion, Like the king of beasts—who dare rouse him?
- 10 The scepter shall not depart from *Yehuda*, Nor the ruler’s staff from between his feet; So that tribute shall come to him And the homage of peoples be his.
- כא וַיֹּאמֶר יִשְׂרָאֵל אֶל-יֹסֵף הִנֵּה אָנֹכִי מֹת וְהָיָה אֱלֹהִים עִמָּכֶם וְהָשִׁיב אֶתְכֶם אֶל-אֶרֶץ אֲבוֹתֵיכֶם:
- כב וְאֲנִי נֹתַתִּי לְךָ שְׂכָם אֶחָד עַל-אֲחִיךָ אֲשֶׁר לְקַחְתִּי מִיַּד הָאֲמֹרִי בַחֲרֹבִי וּבְקִשְׁתִּי:
- מט ^א וַיִּקְרָא יַעֲקֹב אֶל-בָּנָיו וַיֹּאמֶר הֲאִסְפוּ וְאֲגִידָה לָכֶם אֵת אֲשֶׁר-יִקְרָא אֶתְכֶם בְּאַחֲרֵית הַיָּמִים:
- ב הִקְבְּצוּ וּשְׁמַעוּ בְנֵי יַעֲקֹב וּשְׁמַעוּ אֶל-יִשְׂרָאֵל אֲבִיכֶם:
- ג רְאוּבֵן בְּכֹרִי אַתָּה כְּחֵי וְרֵאשִׁית אוֹנִי יֵתֶר שְׂאֵת וְיֵתֶר עֹז:
- ד פָּחוּז כְּמַיִם אֶל-תּוֹתֵר כִּי עֲלִיתַּ מִשְׁכְּבִי אֲבִיד אִז חִלַּלְתָּ יְצוּעֵי עֲלָה:
- ה שְׁמַעוּן וְלוֹי אַחִים כָּלִי חָמָס מִכְרַתֵּיהֶם:
- ו בְּסֹדֶם אֶל-תְּבֹא נַפְשִׁי בְּקִהְלָם אֶל-תִּחַד כְּבֹדִי כִּי בְאַפָּם הָרְגוּ אִישׁ וּבְרָצָנָם עָקְרוּ-שׁוֹר:
- ז אָרוּר אָפֶם כִּי עֹז וְעִבְרַתְם כִּי קִשְׁתָּה אֶחְלַקְם בְּיַעֲקֹב וְאֶפְיָצֶם בְּיִשְׂרָאֵל:
- ח יְהוּדָה אַתָּה יוֹדוּךָ אֲחִיךָ יָדְךָ בְּעֶרְףְּ אֲבִיךָ יִשְׁתַּחֲוּוּ לְךָ בְּנֵי אֲבִיךָ:
- ט גּוֹר אַרְיָה יְהוּדָה מִטְרַף בְּנֵי עֲלִיתַ כְּרַע רֹבֵץ כְּאַרְיָה וְכָלְבִּיא מִי יִקְיַמְנוּ:
- י לֹא-יִסּוֹר שִׁבְטְ מִיְהוּדָה וּמַחֲקֶךָ מִבֵּין רַגְלָיו עַד כִּי-יָבֵא שִׁילֹה [שִׁילֹה] וְלוֹ יִקְהַת עַמִּים:

49:10 So that tribute shall come to him The Hebrew word for tribute in this verse is *Shilo* (שִׁילֹה). Fourteenth century scholar Rabbi Yaakov ben Asher, known by the name of his Bible commentary as

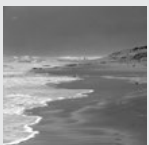
the *Baal Haturim*, reveals a hidden connection between the word *Shilo* (שִׁילֹה) and *Mashiach* (מָשִׁיחַ), the Hebrew word for ‘Messiah.’ According to the mystical study of *gematriya*, every Hebrew letter corresponds to a

שִׁילֹה
מָשִׁיחַ

lo ya-SUR SHAY-vet mee-hu-DAH um-kho-KAYK mi-BAYN rag-LAV AD kee ya-
VO shee-LOH v'-LO yi-k-HAHT a-MEEM

- 11 He tethers his ass to a vine, His ass's foal to a choice vine; He washes his garment in wine, His robe in blood of grapes. יא אֶסְרִי לְגֵפֶן עֵירָה [עֵירוֹ] וְלִשְׂרָקָה בְּנֵי אֲתָנּוֹ כֶּבֶס בֵּינָן לְבָשׁוֹ וּבְדָם עֲנָבִים סוֹתָה [סוֹתוֹ]:
- 12 His eyes are darker than wine; His teeth are whiter than milk. יב חֲכָלְיִי עֵינַיִם מִיַּיִן וְלִבָּן שֵׁנַיִם מִחֶלֶב:
- 13 *Zevulun* shall dwell by the seashore; He shall be a haven for ships, And his flank shall rest on *Tzidon*. יג זְבוּלוֹן לְחוּף יַמִּים יִשְׁכֵן וְהוּא לְחוּף אֲנִיּוֹת וְיִרְכָתוֹ עַל-צִידוֹ:
- z'-vu-LUN l'-KHOF ya-MEEM yish-KON v'-HU l'-KHOF a-ni-YOT v'-yar-kha-TO al tzee-DON*
- 14 *Yissachar* is a strong-boned ass, Crouching among the sheepfolds. יד יִשְׁשַׁכֵּר חֲמֹר גָּרַם רִבְצָ בֵּין הַמְּשֻׁפְתִּים:
- 15 When he saw how good was security, And how pleasant was the country, He bent his shoulder to the burden, And became a toiling serf. טו וַיֵּרָא מְנוּחָה כִּי טוֹב וְאֶת-הָאָרֶץ כִּי נִעְמָה וַיִּט שִׁכְמוֹ לְסָבֵל וַיְהִי לְמַסַּעֲבָד:
- 16 *Dan* shall govern his people, As one of the tribes of *Yisrael*. טז דָּן יָדִין עַמּוֹ כְּאַחַד שְׁבֵטֵי יִשְׂרָאֵל:
- 17 *Dan* shall be a serpent by the road, A viper by the path, That bites the horse's heels So that his rider is thrown backward. יז יְהִי־דָן נָחֵשׁ עַל־יַדְרֹךְ שְׁפִיפִן עַל־יֶאֱרָח הַנֶּשֶׁךְ עַקְבֵי־סוּס וַיִּפֹּל רִכְבוֹ אַחֹר:
- 18 I wait for Your deliverance, *Hashem*! יח לִישׁוּעָתְךָ קוֹיֵתִי יְהוָה:
- 19 *Gad* shall be raided by raiders, But he shall raid at their heels. יט גָּד גְּדוּד יִגְדוּנוּ וְהוּא יִגְד עַקְבָּם:
- 20 *Asher's* bread shall be rich, And he shall yield royal dainties. כ מֵאֲשֶׁר שְׂמֵנָה לְחֶמוֹ וְהוּא יִתֵּן מַעֲדָנָיִם מִלֶּךְ:

different number. With this understanding, if the numerical values of diverse words and ideas match each other, this means they are secretly connected. Amazingly, the numerical value of the words *yavo shilo* (יבא שילה), 'Shilo shall come'; is 358 which is exactly the same value as the word *Mashiach*. With prophetic foresight, *Yaakov* blesses *Yehuda* not only with the monarchy, but with the eventual emergence of the Messiah through his lineage.



Mediterranean Sea

49:13 *Zevulun* shall dwell by the seashore Each of the twelve tribes of Israel is to receive a specific portion of the land, corresponding to that tribe's unique spiritual attributes. According to Jewish tradition, the sons of *Zevulun*, who were given a coastal

territory as their inheritance, became successful sea merchants and entered into a special partnership with the tribe of *Yissachar*, descendants of *Zevulun's* closest brother. According to the arrangement they forged, members of the tribe of *Zevulun* would use some of their commercial profits to financially support the sons of *Yissachar*, noted scholars who would devote their energies to full time *Torah* study. In turn, they would share the spiritual revenue and heavenly reward of the joint venture with their brethren from *Zevulun*. Today as well, in many Israeli communities it is a common practice for business people to seek out a spiritual partner, supporting the learning of a *Torah* scholar in a mutually-beneficial partnership modeled after the original *Yissachar-Zevulun* agreement.

- 21 *Naftali* is a hind let loose, Which yields lovely fawns.
כא נפתלי אילה שלחה הנתן אמרי־שפר:
- 22 *Yosef* is a wild ass, A wild ass by a spring —Wild colts on a hillside.
כב בן פרת יוסף בן פרת עלי־עין בנות צעדה עלי־שור:
- 23 Archers bitterly assailed him; They shot at him and harried him.
כג וימררהו ורבו וישטמהו בעלי חצים:
- 24 Yet his bow stayed taut, And his arms were made firm By the hands of the Mighty One of *Yaakov*— There, the Shepherd, the Rock of *Yisrael*—
כד ותשב באיתן קשתו ויפזו זרעי ידיו מידי אביר יעקב משם רעה אבן ישראל:
- 25 The God of your father who helps you, And *Shaddai* who blesses you With blessings of heaven above, Blessings of the deep that couches below, Blessings of the breast and womb.
כה מאל אביך ויעזרך ואת שדי ויברך ברכת שמים מעל ברכת תהום רבצת תחת ברכת שדים ורחם:
- 26 The blessings of your father Surpass the blessings of my ancestors, To the utmost bounds of the eternal hills. May they rest on the head of *Yosef*, On the brow of the elect of his brothers.
כו ברכת אביך גברו על ברכת הזרי עד תאות גבעת עולם תהיין לראש יוסף ולקדקד נזיר אחיו:
- 27 *Binyamin* is a ravenous wolf; In the morning he consumes the foe, And in the evening he divides the spoil.”
כז בנימין זאב יטרף בבקר יאכל עד ולערב יחלק שלל:
- 28 All these were the tribes of *Yisrael*, twelve in number, and this is what their father said to them as he bade them farewell, addressing to each a parting word appropriate to him.
כח כל־אלה שבטי ישראל שנים עשר וזאת אשר־דבר להם אביהם ויברך אותם איש אשר כברכתו ברך אתם:
- 29 Then he instructed them, saying to them, “I am about to be gathered to my kin. Bury me with my fathers in the cave which is in the field of Ephron the Hittite,
כט ויצו אותם ויאמר אלהם אני נאסף אל־עמי קברו אתי אל־אבתי אל־המערה אשר בשדה עפרון החיתי:
- 30 the cave which is in the field of Machpelah, facing Mamre, in the land of Canaan, the field that *Avraham* bought from Ephron the Hittite for a burial site
ל במערה אשר בשדה המכפלה אשר על־פני־ממרא בארץ כנען אשר קנה אברהם את־השדה מאת עפרן החיתי לאחזת־קבר:
- 31 there *Avraham* and his wife *Sara* were buried; there *Yitzhak* and his wife *Rivka* were buried; and there I buried *Leah*
לא שמה קברו את־אברהם ואת שרה אשתו שמה קברו את־יצחק ואת רבקה אשתו וְשמה קברתי את־לאה:
- 32 the field and the cave in it, bought from the Hittites.”
לב מקנה השדה והמערה אשר־בו מאת בני־חת:
- 33 When *Yaakov* finished his instructions to his sons, he drew his feet into the bed and, breathing his last, he was gathered to his people.
לג ויכל יעקב לצות את־בניו ויאסף רגליו אל־המטה ויגוע ויאסף אל־עמיו:

- 50 ¹ *Yosef* flung himself upon his father's face and wept over him and kissed him.
- ² Then *Yosef* ordered the physicians in his service to embalm his father, and the physicians embalmed *Yisrael*.
- ³ It required forty days, for such is the full period of embalming. The Egyptians bewailed him seventy days;
- ⁴ and when the wailing period was over, *Yosef* spoke to Pharaoh's court, saying, "Do me this favor, and lay this appeal before Pharaoh:
- ⁵ 'My father made me swear, saying, "I am about to die. Be sure to bury me in the grave which I made ready for myself in the land of Canaan." Now, therefore, let me go up and bury my father; then I shall return.'
- ⁶ And Pharaoh said, "Go up and bury your father, as he made you promise on oath."
- ⁷ So *Yosef* went up to bury his father; and with him went up all the officials of Pharaoh, the senior members of his court, and all of Egypt's dignitaries,
- ⁸ together with all of *Yosef's* household, his brothers, and his father's household; only their children, their flocks, and their herds were left in the region of Goshen.
- ⁹ Chariots, too, and horsemen went up with him; it was a very large troop.
- ¹⁰ When they came to Goren ha-Atad, which is beyond the *Yarden*, they held there a very great and solemn lamentation; and he observed a mourning period of seven days for his father.
- ¹¹ And when the Canaanite inhabitants of the land saw the mourning at Goren ha-Atad, they said, "This is a solemn mourning on the part of the Egyptians." That is why it was named Abel-mizraim, which is beyond the *Yarden*.
- ¹² Thus his sons did for him as he had instructed them.
- ¹³ His sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, the field near Mamre, which *Avraham* had bought for a burial site from Ephron the Hittite.
- א ויפל יוסף על־פְּנֵי אָבִיו וַיִּבְךְ עָלָיו וַיִּשְׁקֵלֹ: ^א
- ב וַיִּצַו יוֹסֵף אֶת־עֲבָדָיו אֶת־הַרְפָּאִים לְחַנֵּט אֶת־אָבִיו וַיַּחְנְטוּ הַרְפָּאִים אֶת־יִשְׂרָאֵל: ^ב
- ג וַיִּמְלְאוּלוּ אַרְבַּעַיִם יוֹם כִּי כֵן יִמְלְאוּ מִי הַחֲנֻטִּים וַיִּבְכוּ אֹתוֹ מִצְרַיִם שִׁבְעִים יוֹם: ^ג
- ד וַיַּעֲבֵרוּ מִי בְכִיתוֹ וַיְדַבֵּר יוֹסֵף אֶל־בֵּית פַּרְעֹה לֵאמֹר אִם־נָא מִצָּאתִי חַן בְּעֵינֵיכֶם דַּבְּרוּ־נָא בְּאָזְנֵי פַרְעֹה לֵאמֹר: ^ד
- ה אָבִי הִשְׁבִּיעֵנִי לֵאמֹר הִנֵּה אֲנֹכִי מֹת בְּקִבְרֵי אֲשֶׁר כָּרַתִּי לִי בְּאֶרֶץ כְּנָעַן שָׁמָּה תִקְבְּרֵנִי וְעַתָּה אָעֲלֶה־נָא וְאֶקְבְּרָה אֶת־אָבִי וְאָשׁוּבָה: ^ה
- ו וַיֹּאמֶר פַּרְעֹה עֲלֶה וּקְבֹר אֶת־אָבִיךָ כַּאֲשֶׁר הִשְׁבִּיעֶךָ: ^ו
- ז וַיַּעַל יוֹסֵף לְקַבֵּר אֶת־אָבִיו וַיַּעֲלוּ אֹתוֹ כָּל־עֲבָדֵי פַרְעֹה וְקִנְיֵי בֵיתוֹ וְכָל זְקֵנֵי אֶרֶץ־מִצְרַיִם: ^ז
- ח וְכָל בֵּית יוֹסֵף וְאֶחָיו וְבֵית אָבִיו רַק טַפָּם וְצֹאנָם וּבְהֵמָתָם עָזְבוּ בְּאֶרֶץ גֹּשֶׁן: ^ח
- ט וַיַּעַל עִמּוֹ גַּם־רֶכֶב גַּם־פָּרָשִׁים וַיְהִי הַמַּחֲנֶה כְּבֹד מְאֹד: ^ט
- י וַיָּבֹאוּ עַד־גֶּרֶן הָאֶטָד אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן וַיִּסְפְּדוּ־שָׁם מִסְפַּד גָּדוֹל וְקָבַד מְאֹד וַיַּעַשׂ לְאָבִיו אָבֵל שְׁבַעַת יָמִים: ^י
- יא וַיֵּרָא וַיֹּשֶׁב הָאֶרֶץ הַכְּנַעֲנִי אֶת־הָאֲבָל בְּגֶרֶן הָאֶטָד וַיֹּאמְרוּ אֲבָל־כְּבֹד זֶה לְמִצְרַיִם עַל־כֵּן קָרָא שְׁמָהּ אָבֵל מִצְרַיִם אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן: ^{יא}
- יב וַיַּעֲשׂוּ בְנָיו לוֹ כֵּן כַּאֲשֶׁר צִוָּם: ^{יב}
- יג וַיִּשְׂאוּ אֹתוֹ בְּנָיו אֶרְצָה כְּנַעַן וַיִּקְבְּרוּ אֹתוֹ בְּמַעְרַת שְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשְּׂדֵה לְאַחֲזֵת קְבֹר מֵאֵת עֶפְרָן הַחִתִּי עַל־פְּנֵי מַמְרֵא: ^{יג}

- 14 After burying his father, *Yosef* returned to Egypt, he and his brothers and all who had gone up with him to bury his father.
- 15 When *Yosef's* brothers saw that their father was dead, they said, “What if *Yosef* still bears a grudge against us and pays us back for all the wrong that we did him!”
- 16 So they sent this message to *Yosef*, “Before his death your father left this instruction:
- 17 So shall you say to *Yosef*, ‘Forgive, I urge you, the offense and guilt of your brothers who treated you so harshly. Therefore, please forgive the offense of the servants of the God of your father.’ And *Yosef* was in tears as they spoke to him.
- 18 His brothers went to him themselves, flung themselves before him, and said, “We are prepared to be your slaves.”
- 19 But *Yosef* said to them, “Have no fear! Am I a substitute for *Hashem*?
- 20 Besides, although you intended me harm, *Hashem* intended it for good, so as to bring about the present result—the survival of many people.
- 21 And so, fear not. I will sustain you and your children.” Thus he reassured them, speaking kindly to them.
- 22 So *Yosef* and his father’s household remained in Egypt. *Yosef* lived one hundred and ten years.
- 23 *Yosef* lived to see children of the third generation of *Efraim*; the children of *Machir* son of *Menashe* were likewise born upon *Yosef's* knees.
- 24 At length, *Yosef* said to his brothers, “I am about to die. *Hashem* will surely take notice of you and bring you up from this land to the land that He promised on oath to *Avraham*, to *Yitzchak*, and to *Yaakov*.”
- י' וַיָּשָׁב יוֹסֵף מִצְרָיִם הוּא וְאָחָיו וְכָל־הָעֹלָיִם אִתּוֹ לְקַבֵּר אֶת־אָבִיו אַחֲרָיִ קָבְרוּ אֶת־אָבִיו:
- י"א וַיִּרְאוּ אַחֲרָיו יוֹסֵף כִּי־מֵת אָבִיהֶם וַיֹּאמְרוּ לוֹ יִשְׁטַמְנוּ יוֹסֵף וְהָשִׁיב יֹשִׁיב לָנוּ אֵת כָּל־הָרָעָה אֲשֶׁר גָּמְלָנוּ אֹתוֹ:
- י"ב וַיִּצְווּ אֱלֹהֵי־יוֹסֵף לֵאמֹר אֲבִיךָ צִוָּה לְפָנָי מוֹתוֹ לֵאמֹר:
- י"ג כֹּה־תֹאמְרוּ לְיוֹסֵף אֲנֵא שָׂא נָא פְשַׁע אַחֲיָךְ וְחַטָּאתָם כִּי־רָעָה גָּמְלוּךָ וְעַתָּה שָׂא נָא לְפִשְׁעֵ עַבְדֵי אֱלֹהֵי אָבִיךָ וַיְבַךְ יוֹסֵף בְּדַבְרָם אֵלָיו:
- י"ד וַיֵּלְכוּ גַם־אָחָיו וַיִּפְּלוּ לְפָנָיו וַיֹּאמְרוּ הִנְנּוּ לְךָ לְעַבְדִּים:
- י"ה וַיֹּאמֶר אֲלֵהֶם יוֹסֵף אֵל־תִּירְאוּ כִי הִתַּחַת אֱלֹהִים אָנִי:
- י"ו וְאִתָּם חִשְׁבֹתֶם עָלַי רָעָה אֱלֹהִים חֲשָׁבָה לְטֹבָה לְמַעַן עֲשֶׂה כִּי־וַיִּזְכֶּה לְהַחִיֵּת עִם־רַב:
- י"ז וְעַתָּה אֵל־תִּירְאוּ אֲנִי אֶכְלָכֶל אֶתְכֶם וְאֶת־טַפְכֶם וַיִּנַּחֵם אוֹתָם וַיְדַבֵּר עַל־לִבָּם:
- י"ח וַיָּשָׁב יוֹסֵף בְּמִצְרַיִם הוּא וּבֵית אָבִיו וַיְחִי יוֹסֵף מֵאָה וְעֶשְׂרֵ שָׁנִים:
- י"ט וַיִּרְא יוֹסֵף לְאֶפְרַיִם בְּנֵי שְׁלֹשִׁים גַּם בְּנֵי מְכִיר בֶּן־מְנַשֶּׁה יָלְדוּ עַל־בְּרֵכֵי יוֹסֵף:
- כ' וַיֹּאמֶר יוֹסֵף אֶל־אָחָיו אֲנִי מֵת וְאֱלֹהִים יִפְקֹד אֶתְכֶם וְהָעֹלָה אֶתְכֶם מִן־הָאָרֶץ הַזֹּאת אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב:



50:24 Hashem will surely take notice of you These words are spoken by *Yosef* to reassure his brothers that *Hashem* will one day bring the Israelites out of Egypt and into *Eretz Yisrael*. The Sages point out that the phrase used by *Yosef*, “surely take notice,” is

repeated many years later by *Moshe* when he tells the Jewish people that the time had come for their redemption (see Exodus 3:16). *Yosef* initiated an oral tradition among the descendants of *Yaakov*; the words “surely take notice” became a code for their national

va-YO-mer yo-SAYF el e-KHAV a-no-KHEE MAYT vay-lo-HEEM pa-KOD
yif-KOD et-KHEM v'-he-e-LAH et-KHEM min ha-A-retz ha-ZOT el ha-A-retz
a-SHER nish-BA l'-av-ra-HAM l'-yitz-KHAHK ul-ya-a-KOV

- 25 So Yosef made the sons of Yisrael swear, saying,
“When Hashem has taken notice of you, you shall
carry up my bones from here.”
- 26 Yosef died at the age of one hundred and ten years;
and he was embalmed and placed in a coffin in
Egypt.

כה וַיִּשְׁבַּע יוֹסֵף אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר
פִּקֹּד יִפְקֹד אֱלֹהִים אֶתְכֶם וְהֵעֲלֶתֶם
אֶת־עַצְמוֹתַי מִזֶּה:

כו וַיָּמָת יוֹסֵף בֶּן־מֵאָה וָעֶשֶׂר שָׁנִים
וַיַּחַנְטוּ אֹתוֹ וַיִּישֶׂם בְּאֲרוֹן בְּמִצְרַיִם:

redemption. When later generations hear this phrase uttered by *Moshe*, they understand that their redemption is imminent.



50:24 To Avraham, to Yitzchak, and to Yaakov. The story of the origins of the Jewish nation through God’s selection of *Avraham*, *Yitzchak*, and *Yaakov* is timeless. Though God indeed fulfilled His promise

redeem *Avraham*’s children from Egypt, the story does not end there; it continues to unfold over thousands of years. *Hashem* made an eternal promise to *Avraham* and to his descendants, the Jewish people. While there are many difficult times along the way — persecution, slavery, exile, pogroms, and even the horrors of the twentieth century — the Jewish people will ultimately emerge as a great nation residing in *Eretz Yisrael*.

Biographies of *The Israel Bible* Scholars

Ahuva Balofsky — Ahuva grew up in Toronto, Canada and obtained her B.A. Hons. and B.Ed. at York University. She taught Bible, Rabbinics and English at the Community Hebrew Academy of Toronto. After moving to Israel in 2004 with her family, she completed a Master's degree in Bible at Bar Ilan University.

Rabbi Avi Baumol — Rabbi Baumol, a pulpit Rabbi and Jewish educator, is currently serving the Jewish community of Krakow, Poland. He earned a B.A. from Yeshiva University and an M.A. in Jewish History from the Bernard Revel Graduate School. Rabbi Baumol is an alumnus of Yeshivat Har Etzion and received Rabbinic Ordination from Yeshiva University. He is the author of "The Poetry of Prayer; Tehillim in Tefillah," Gefen Publishing, Jerusalem 2009.

Rabbi Yaakov Beasley — Rabbi Beasley has been lecturing passionately on Bible in different venues in Israel and abroad for almost twenty years. His essays and articles on Bible study appear regularly in leading magazines. Rabbi Beasley is also the editor of the groundbreaking series on the Pentateuch, *Torah MiEtzion*, and is completing advanced Bible studies at Bar Ilan University. When not teaching, he enjoys the company of his family in their home in the Judean mountains.

Josh Even-Chen — Josh is a native of North Carolina, but has called Israel his home ever since immigrating to Israel with his family in 1978. Josh graduated from Bar-Ilan University and completed a teaching degree. He now works as a tour guide who is popular with diverse groups of varied ages and backgrounds. He lives in Ma'aleh Adumim with his wife Chana and their six children.

Rabbi Shmuel Jablon — Rabbi Jablon is a highly experienced Jewish educator, having served as an administrator and teacher in American Jewish day schools for over two decades. He is a rabbinic graduate of the Hebrew Theological College ("Skokie Yeshiva"), holds a Masters Degree in Education and is a member of the Rabbinical Council of America. In the summer of 5774 (2014), he fulfilled a life-long dream by making aliyah to Israel with his family.

Batya Markowitz — Batya is a two-time National Bible Contest winner. Growing up in Toronto, her dream was to make aliyah to Israel and become a Bible teacher. Today, Batya lives with her husband in the heart of Jerusalem, fulfilling both of those goals. Since receiving a degree in Jewish Education at Michlalah Jerusalem College, she has been teaching Jewish studies at the elementary, junior high and post high school levels.

Shira Schechter – Shira graduated from Stern College with a BA in Judaic studies and received masters’ degrees in education and Bible from the Azrieli and the Bernard Revel graduate schools of Yeshiva University. Shira also studied at the Yeshiva University Graduate Program for women in Advanced Talmudic Studies, and was a teaching fellow at the Rabbi Soloveitchik Institute in Boston. Prior to making aliyah in 2013, Shira taught Bible to high school students in New Jersey.

Rabbi Noam Shapiro — Rabbi Shapiro studied at Yeshivat Har Etzion and has rabbinic ordination from Yeshiva University’s Rabbi Isaac Elchanan Theological Seminary. Originally from Boston, Massachusetts, Rabbi Shapiro has taught *Torah* topics at high schools and Seminaries in the United States and Israel. Rabbi Shapiro also served as an editor for the Koren Talmud Bavli with commentary by Rabbi Adin Steinsaltz. He currently lives with his family in Gush Etzion, Israel.

Alexander Jacob Tsykin –Born in Melbourne, Rabbi Tsykin studied in Mount Scopus Memorial College for thirteen years before spending three years at Yeshivat Har Etzion pursuing advanced studies in Jewish law. He studied for two years in Monash University, Australia, and two years in Yeshiva University, New York, where he completed a degree in Jewish Studies focusing on Modern Jewish History. Alexander lives in Alon Shevut, Israel, with his wife and son.

Rabbi Naphtali (“Tuly”) Weisz — Rabbi Weisz attended Yeshiva University (BA), the Rabbi Isaac Elchanan Theological Seminary (Rabbinic Ordination) and the Benjamin Cardozo School of Law (JD). He served as the Rabbi of the Beth Jacob Congregation in Columbus, Ohio before making Aliyah. Rabbi Weisz founded Israel365 and the Yeshiva for the Nations and serves as the publisher of Breaking Israel News. He is also the editor of *The Israel Bible*.

Bibliography

This bibliography contains a short biography of the scholars and historical figures mentioned in the commentary of *The Israel Bible*.

Aaronsohn, Sarah (1890–1917) — Born in Zichron Yaakov, Aaronsohn and her siblings co-founded Nili, a Jewish, pro-British espionage group, established to help liberate Palestine from Ottoman rule. Aaronsohn was captured and tortured by the Turks, and killed herself before revealing anything to her torturers.

Abrabanel, Rabbi Yitzchak (1437–1508) — Born in Portugal, Abrabanel fled to Spain in 1483. He was a statesman, philosopher and Bible commentator. He tried to convince King Ferdinand to revoke the edict expelling the Jews from Spain in 1492 but was unsuccessful.

Agnon, Shmuel Yosef (1888–1970) — Born in Buczacz, Galicia, Agnon immigrated to Israel in 1908. An Israeli writer, his works are published under his initials S.Y. Agnon, and he is known in Hebrew by his acronym Shai (שׂ). One of the most admired Israeli authors of the 20th century, Agnon was awarded the Nobel Prize in Literature in 1966.

Albo, Rabbi Joseph (1380–1444) — Born in Spain, Albo was a Jewish rabbi and philosopher during the 15th century. He is best known for his philosophical work, *Book of the Principles*, in which he discusses the fundamental beliefs of Judaism.

Allon, Yigal (1918–1980) — Born in Kfar Tavor, Israel, Allon was a commander of the Palmach, a general in the IDF and an Israeli politician. He briefly served as interim Prime Minister of the State of Israel in 1969, following the death of Prime Minister Levi Eshkol.

Altschuler, Rabbi David (18th century) — Commonly known by the name of his commentary, *Metzudat David*, he lived in Galicia where he died a martyr's death. The *Metzudat David* commentary is considered basic for understanding the books of the prophets.

Aviner, Rabbi Shlomo (b. 1943) – Born in France, Aviner immigrated to Israel at age 23. He served in the Israeli Defense Forces and studied under

Rabbi Tzvi Yehuda Kook. He is the Rabbi of Beit El and head of the Ateret Yerushalayim seminary in the Old City of Jerusalem. He is the author of many books, including a commentary on the Book of Judges.

Barak, Ehud (b. 1942) — Born in Kibbutz Mishmar Hasharon, Barak is an Israeli politician who served as Israel's tenth Prime Minister from 1999–2001. He served in the IDF for 35 years and, along with two others, is the most decorated soldier in Israel's history.

Barbivai, Orna (b. 1962) — Born in Afula, Barbivai is a Major-General in the IDF and former head of its manpower directorate. She is the first woman to have been promoted to the rank of Major-General in the Israel Defense Forces.

Bar-Ilan, Rabbi Meir (1880–1949) — Born in Russia, Bar-Ilan moved to the United States in 1915 where he became an important leader of the Mizrahi Religious Zionist Movement. He moved to Israel in 1926 where he continued to lead Mizrahi and the struggle for a Jewish state. Bar Ilan University is named in his memory.

Barkat, Nir (b. 1959) — Born in Jerusalem, Barkat is an Israeli businessman and politician who has served as the mayor of Jerusalem since 2008.

Bazak, Rabbi Amnon (b. 1966) – Born in Jerusalem, Bazak is a teacher of Talmud at Yeshivat Har Etzion in Alon Shevut. He is an expert in the Bible, and teaches Bible classes at the Herzog teacher's college. He has published a number of books on the Bible.

Begin, Menachem (1913–1992) — Born in Belarus, Begin became an Israeli politician, founder of the Israeli political party Likud and 6th Prime Minister of the State of Israel. Before the establishment of the State, he headed the Zionist paramilitary organization called the Irgun. As Prime Minister, Begin signed a peace treaty with Egypt in 1979, for which he and Anwar Sadat were awarded the Nobel Peace Prize.

Ben-Gurion, David (1886–1973) — Born in Poland, Ben-Gurion immigrated to Israel in 1906. He is considered Israel's "founding father," as he formally declared the establishment of the State on May 14, 1948, and was the first to sign the Israeli Declaration of Independence which he helped write. Ben-Gurion served as the first Prime Minister of Israel.

Ben-Zvi, Yitzchak (1884–1963) — Born in the Ukraine, Ben-Zvi immigrated to the Land of Israel in 1907. He was a historian and a leader of

the Labor Zionist movement. He served as the second president of the State of Israel from 1952 until his death in 1963.

Berlin, Rabbi Naftali Tzvi Yehuda (1816–1893) — Born in Belarus, Berlin is commonly known by his acronym *Netziv*. He was a *Torah* scholar and served as dean of the esteemed talmudical college of Volozhin from 1854 until it closed in 1892. Berlin authored a number of works on rabbinic literature as well as a commentary on the Bible.

Bialik, Chaim Nachman (1873–1934) — Born in the Ukraine, Bialik moved to Tel Aviv in 1924. He was one of the pioneers of Hebrew poetry and his works contributed to the revival of the Hebrew language. He became known as Israel's national poet.

Blech, Rabbi Benjamin (b. 1933) — Born in Zurich, Blech is a professor of Talmud at Yeshiva University in New York. He served as Rabbi of the Young Israel of Oceanside and has authored numerous books including *The Secrets of Hebrew Words*.

Braverman, Sarah (1919–2013) — Born in Romania, Braverman immigrated to Israel at a young age. She was a member of the Palmach, parachuted into Europe with the Jewish heroine Chana Senesh, and established the IDF Women's Corps. She is affectionately known as the “first lady of the IDF.”

Carlebach, Rabbi Shlomo (1925–1994) — Born in Berlin, Carlebach moved to New York in 1939. He was a rabbi, religious teacher, composer and singer. He is known as one of the foremost Jewish religious songwriters of the century as well as a pioneer of the “baal teshuva movement,” working to draw unaffiliated Jews back to Judaism.

Clorfene, Rabbi Chaim (b. 1939) — Born in Chicago, Illinois, Clorfene resides in Safed, Israel. He is a recognized authority on the Third Temple and the Messianic era, has authored numerous books, and produced multiple audio dramas and video presentations on the Third Temple and other Jewish topics.

Dayan, Moshe (1915–1981) — Born on Kibbutz Degania Alef, Dayan was the second child born on the first Israeli kibbutz. He was an Israeli military leader and politician, known for his role as Israeli Defense Minister during the 1967 Six-Day War as well as for his signature eye patch.

Eban, Abba (1915–2002) — Born in South Africa, Eban immigrated to Israel in 1940. He was a scholar of both Arabic and Hebrew as well as an

Israeli diplomat and politician. Some of his different positions included Israeli Foreign Affairs Minister, Education Minister, Deputy Prime Minister, Ambassador to the United States and to the United Nations.

Eshkol, Levi (1895–1969) — Born in the Ukraine, Eshkol immigrated to the Land of Israel in 1914. He served as Israel’s fourth Prime Minister from 1963 until his death in 1969.

Ginsberg, Asher (1856–1927) — Born in Russia, Ginsberg moved to Israel in 1922. He was a Hebrew essayist and is considered the founder of cultural Zionism. He is primarily known by his Hebrew pen name Achad Ha’am.

Glazerson, Rabbi Matityahu (b. 1937) — Born in K’far Saba, Glazerson is a rabbi, teacher, musician and composer. In his teaching, he focuses on the meaning behind the Hebrew letters and their numerical value. He has authored over 30 books.

Hakham, Rabbi Amos (1921–2012) — Born in Jerusalem, Hakham was a master of the Hebrew Bible and a scholar. He was the winner of the first International Bible Contest held in Israel in 1958. Hakham authored the commentary on a number of books for the Da’at Mikra Bible series, including the commentary on the Book of Psalms.

Halevi, Rabbi Judah (c. 1080 — c. 1145) – Born in Spain, Halevi was a physician, poet and philosopher. He wrote *The Kuzari* in defense of the teachings of Judaism. His is known to have had an intense yearning for the Holy land, and is famous for writing “My heart is in the east, and I in the uttermost west.” He died shortly after arriving in Israel.

Hertz, Rabbi Joseph Herman (1872–1946) — Born in Hungary, Hertz was a rabbi and Bible scholar, and edited a notable commentary on the Pentateuch. He was the Chief Rabbi of the United Kingdom from 1913–1946.

Hirsch, Rabbi Samson Raphael (1808–1888) — Born in France, Hirsch was a rabbi in Frankfurt-Main and the leader of modern German-Jewish Orthodoxy. He wrote a six-volume commentary on the Pentateuch.

Horowitz, Rabbi Yeshaya (1565–1630) — Born in Prague, Horowitz immigrated to the Land of Israel in 1621. He was a prominent rabbi and kabbalist and is also known as the *Shelah ha-Kadosh* (the holy *Shelah*).

Ibn Ezra, Rabbi Abraham (1089–1164) — Born in Tuleda, Navarre, Ibn Ezra was a philosopher, poet, mathematician, astronomer, linguist and

biblical exegete. His commentary is included in most common editions of the Hebrew Bible that contain rabbinic commentary.

Ickovitz, Rabbi Chaim (1749–1821) – Born in Volozhin, Ickovitz is commonly known as Rabbi Chaim of Volozhin. A rabbi, Talmudist and ethicist, he was the founder of the famed Volozhin talmudical college. He authored *Nefesh HaChaim*, a work of religious philosophy.

Jacob son of Asher (c. 1275 — c. 1340) – Born in Germany, he was an influential medieval rabbi, often called the *Baal HaTurim*, after his main work on Jewish law, the *Arbaah Turim*, the Four Rows. He wrote two commentaries on the Pentateuch; a concise commentary of mystical and symbolic references in the *Torah*, and an exegetical commentary.

Kaplan, Rabbi Aryeh (1934–1983) — Born in the Bronx, New York, Kaplan was a rabbi, educator and author. He is considered an original thinker and was known for his knowledge of physics and kabbalah. Kaplan authored numerous works on a variety of topics including the Bible, Talmud, mysticism, Jewish beliefs and philosophy.

Keel, Yehuda (1916–2011) — Born in Saint Petersburg, Russia, Keel immigrated to Israel in 1936. He was an educator and Bible commentator and served as the head of the religious education department of the Israel Ministry of Education. He headed the Da'at Mikra biblical commentary project and was awarded the Israel Prize for Jewish studies in 1992.

Kimchi, Rabbi David (1160–1235) — Born in Provence, Kimchi is commonly known by his acronym Radak. A rabbi, philosopher and grammarian, he wrote a widely-studied commentary on the Bible.

Kook, Rabbi Abraham Isaac (1865–1935) — Born in Latvia, Kook immigrated to Israel in 1904. He was the first Ashkenazi Chief Rabbi of the Land of Israel, founder of the Mercaz HaRav academy and is viewed as one of the fathers of Religious Zionism. He was well known for his tremendous love for others and for his intellectual leadership helping to establish a Jewish State in the Land of Israel.

Kook, Rabbi Tzvi Yehuda (1891–1982) — Born in Lithuania, Kook immigrated to Israel in 1904. He was a Rabbi and leader of Religious Zionism and the only son of Rabbi Abraham Isaac Kook. He served as head of the Mercaz HaRav seminary as well as the editor of many of his late father's works. He continued in his father's path of Religious Zionism and was

instrumental in encouraging Jews to settle in areas liberated during the Six Day War.

Kollek, Theodore (1911–2007) — Born in Hungary in 1911, Kollek immigrated to Israel in 1935. He served as mayor of Jerusalem for 28 years from 1965–1993, and dedicated himself to developing the city and was awarded the Israel Prize in 1988 for his contributions to society and the State of Israel.

Kremer, Rabbi Elijah (1720–1797) — Born in Lithuania, Kremer was a Talmudist, a master of Jewish law and a kabbalist. Because of his brilliance and mastery of text he is known as the “Genius of Vilna.”

Leibowitz, Nechama (1905–1997) — Born in Riga, Latvia, Leibowitz immigrated to the Land of Israel in 1930. She was a Bible scholar and master educator who inspired many to study the Bible. She was known for her worksheets containing questions on the weekly *Torah* portion which she would personally review, correct and return.

Leibtag, Rabbi Menachem (b. 1958) – Born in Ohio, Leibtag immigrated to Israel where he is a Bible scholar, noted lecturer and pioneer of Jewish education on the internet. He teaches a thematic-analytic approach to biblical study, emphasizing biblical theme and structure, that combines traditional Jewish approaches with modern scholarship.

Levi ben Gershon (1288–1344) — Born in France, he is commonly known by his acronym Ralbag or Gersonides. He was a philosopher, mathematician, astronomer, Talmudist and Bible commentator.

Levin, Rabbi Aryeh (1885–1969) — Born in Poland, Levin was a rabbi and scholar known for his warmth, kindness, humility and love of every person. After immigrating to Israel, he became known as the “Father of the Prisoners” for his role as Jewish prison chaplain, bringing love, encouragement and hope to those behind bars.

Lichtman, Rabbi Moshe — Born in New Jersey, Lichtman immigrated to Israel in 1991. He is a rabbi, teacher and author, and is known for his translations of various Hebrew texts and for his work, *Eretz Yisrael in the Parshah* and *A Drop in the Ocean*.

Luntschitz, Rabbi Shlomo Ephraim (1550–1619) — Born in Poland, Luntschitz served as the Rabbi of Prague from 1604–1619 and was best known for his *Torah* commentary *Kli Yakar*.

Luria, Rabbi Isaac (1534–1572) — Born in Jerusalem, Luria is commonly known as the *Arizal* (the Ari of blessed memory). He became a rabbi and Jewish kabbalist in the mystical city of Safed. He is considered to be the father of contemporary Jewish mysticism.

Maimonides (1135–1204) — Born in Spain, Maimonides is commonly known as Rambam, the acronym of his name Rabbi Moshe ben (son of) Maimon. He was a preeminent Jewish legal scholar and philosopher, as well as a renowned physician. His numerous works include “The Guide for the Perplexed,” the main source of his philosophical views, and the “*Mishneh Torah*,” his seminal codification of Jewish law. He is buried in Tiberias, Israel.

Meir, Golda (1898–1978) — Born in Kiev, Meir immigrated first to the United States and then to the Land of Israel in 1921. She served as Israel’s fourth Prime Minister, the only woman to have held this position to date.

Meir Simcha of Dvinsk (1843–1926) — Born in Lithuania, he was a rabbi and prominent leader of the Orthodox Jewish community of Eastern Europe. He is known for his writings on Maimonides’ work of Jewish law, called *Ohr Sameach*, as well as his commentary on the *Torah* called *Meshech Chochmah*.

Meiri, Rabbi Menachem (1249- c. 1310) — Born in Southern France, Meiri was a rabbi and Talmudic scholar. His commentary on the Talmud is considered one of the most monumental works on the Talmud.

Morgensztern, Rabbi Menachem Mendel (1787–1859) — Born in Poland, Morgensztern is also known as the Kotzker Rebbe. He was a Hasidic rabbi and leader, known for his sharp-witted sayings and down-to-earth philosophies.

Munk, Rabbi Michael (1905–1985) — Born in Berlin, Munk was an educator, author and activist. He founded the Adath Yisrael Synagogue of Hendon in London, and was the founding principal of the largest Orthodox Jewish school for girls in America.

Nahmanides (1194–1270) – Born in Spain, Rabbi Moshe ben (son of) Nachman is also known by his acronym the Ramban. He was one of the leading *Torah* scholars of the Middle Ages, and authored numerous works on *Torah* subjects, including a famed commentary on the Pentateuch.

Navon, Yitzchak (1921–2015) — Born in Jerusalem, Navon became an Israeli political and diplomat, author, and linguist. He served as the fifth president of the State of Israel from 1978–1983.

Netanyahu, Benjamin (b. 1949) — Born in Tel Aviv, Netanyahu is an Israeli politician, a veteran of an elite unit of the Israel Defense Forces, and a graduate of the Massachusetts Institute of Technology. In March 2015, he was elected to his fourth term as Prime Minister of the State of Israel.

Peres, Shimon (1923–2016) — Born in Poland, Peres immigrated to Israel in 1934. He was an Israeli politician who served as Prime Minister from 1984–1986, and from 1995–1996. He was also Israel's ninth president from 2007–2014.

Rabin, Yitzchak (1922–1995) — Born in Jerusalem, Rabin was an Israeli politician who served two terms as Prime Minister of the State of Israel, from 1974–1977 and again from 1992 until his assassination in 1995.

Riskin, Rabbi Shlomo (b. 1940) — Born in Brooklyn, Riskin served as a rabbi in New York before immigrating to Israel in 1983 to become the founding chief rabbi of Efrat. He is also the founder and chancellor of Ohr Torah Stone, a network of Jewish educational institutions in America and Israel.

Rivlin, Reuven (b. 1939) — Born in Jerusalem, Rivlin is an Israeli lawyer and politician who has been serving as Israel's 10th president since 2014.

Rosen, Rabbi Joseph (1858–1936) — Born in Rogachev, Belarus, Rosen was one of the most prominent Talmudic scholars of the early 20th century. He is known as the “Genius of Rogachev” because of his photographic memory and his ability to use seemingly unrelated Talmudic passages to elucidate a question or area of Jewish law under discussion.

Sacks, Rabbi Lord Jonathan (b. 1948) — Born in London, England, Sacks is a rabbi, scholar and philosopher, and has authored more than 25 books. Sacks served as the Chief Rabbi of the United Hebrew Congregations of the Commonwealth for 22 years.

Schneerson, Rabbi Menachem Mendel (1902–1994) — Born in Russia, Schneerson immigrated to the United States in 1941. He was the last leader of the Chabad-Lubavitch Hasidic movement and one of the most influential Jewish leaders of the 20th century.

Senesh, Chana (1921–1944) – Born in Hungary, Senesh immigrated to Israel in 1939. She was one of the 37 Jews from Mandatory Palestine parachuted into Yugoslavia by the British Army in an effort to save Jews from deportation to Auschwitz. She was ultimately caught and executed. She is remembered for her heroism as well as her poetry.

Sforno, Rabbi Obadiah (c. 1470- 1550) — Born in Italy, Sforno was a rabbi, philosopher and physician. His commentary on the Bible often reflects his knowledge of natural sciences. His commentaries on Ecclesiastes and Song of Songs were dedicated to King Henry II of France, demonstrating a close relationship between them.

Shamir, Yitzchak (1915–2012) — Born in Ruzinoy, Poland, Shamir immigrated to the Land of Israel in 1935. He was an Israeli politician who served as both Israel's eighth and tenth Prime Minister, from 1983–1984 and 1986–1992.

Sharansky, Natan (b. 1948) — Born in the former Soviet Union, Sharansky is an Israeli politician and human rights activist and a former Russian refusenik. He immigrated to Israel following his release from Soviet prison in 1986, and has served as Chairman of the Executive of the Jewish Agency since 2009.

Sharett, Moshe (1894–1965) — Born in the Ukraine, Sharett immigrated to Israel in 1906. He was the second Prime Minister of the State of Israel, serving from 1954–1955, and also served as Israel's Foreign Minister from 1955–1956.

Sharon, Ariel (1928–2014) — Born in the Israeli agricultural community of Kfar Malal, Sharon was an Israeli general and politician. He served as Israel's eleventh Prime Minister from 2001–2006.

Shazar, Zalman (1889–1974) — Born in Belarus, Shazar immigrated to Israel in 1924. An Israeli politician, author and poet, he was the president of the State of Israel from 1963–1973.

Shemer, Naomi (1930–2004) — Born on Kibbutz Kvutzat Kinneret, Shemer became a well-known Israeli singer, songwriter and composer. Her most famous song, *Yerushalayim shel zahav*, Jerusalem of Gold, was written in 1967 and is considered by some to be an informal second Israeli national anthem.

Shlomo son of Yitzchak (1040–1105) — Born in France, he is commonly known by his acronym Rashi. He wrote extensive commentaries on the Bible and Talmud, and his comments are considered the most basic for understanding both the Pentateuch and the Talmud.

Shneur Zalman of Liadi (1745–1812) – Born in Belarus, he was the founder of the Chabad-Lubavitch dynasty of Hasidic Judaism. He is known as the *Baal Hatanya*, the Master of the Tanya, for his work on Hasidic Jewish

philosophy and is author of various works on Jewish philosophy, law and prayer.

Slifkin, Rabbi Natan (b. 1975) — Born in England, Slifkin immigrated to Israel where he is a rabbi, educator and author popularly known as the “Zoo Rabbi.” He has authored texts on zoology and science and their relationship to the *Torah*, and is the director of the Biblical Museum of Natural History in Beit Shemesh, Israel.

Soloveitchik, Rabbi Joseph B. (1903–1993) – Born in Poland, Soloveitchik was a renowned religious leader, Talmudic scholar, author and modern Jewish philosopher. He headed the rabbinical school of Yeshiva University in New York.

Sorotzkin, Rabbi Zalman (1881–1966) – Born in Lithuania, Sorotzkin was a Torah commentator who published a commentary on the Pentateuch known as *Oznaim L’Torah*.

Stavsky, Rabbi David (1930–2004) — Born in New York City, Stavsky was ordained at the Rabbi Isaac Elchanan Theological Seminary. He was a chaplain in the U.S. Army and the rabbi of Beth Jacob Congregation in Columbus, Ohio from 1957 until his death in 2004.

Teichman, Rabbi Zvi — Rabbi and head of the *Torah* study program at Ohel Moshe in Baltimore, Maryland. He has been involved in Jewish education for over 25 years and authored *Eretz HaTzvi*, a guide to the commandments that pertain specifically to the Land of Israel.

Weiser, Rabbi Meir Leibush (1809–1879) — Born in Volochisk, Volhynia, Weiser is known by his acronym, Malbim. He was a rabbi, master of Hebrew grammar and a Bible commentator. He is known for his principle that every word in the *Torah* carries its own meaning, even distinct from its synonyms.

Weizmann, Chaim (1874–1952) — Born in Belarus, Weizmann immigrated to Israel, settling in Rechovot in 1937, and served as the first president of the State of Israel from 1949–1952. A biochemist, he founded the Weizmann Institute of Science in Rechovot, Israel and helped establish the Hebrew University in Jerusalem.

Wiesel, Elie (1928–2016) — Born in Romania, Weisel was a professor, political activist and the author of 57 books. A Holocaust survivor, his writings are considered among the most significant in Holocaust literature.

Willig, Rabbi Mordechai (b. 1947) — Born in New York, Willig has been the rabbi and spiritual leader of the Young Israel of Riverdale synagogue

since 1974. He is also a renowned scholar and professor of Talmud at Yeshiva University in New York.

Yadin, Yigael (1917–1984) — Born in Jerusalem, Yadin was an Israeli archeologist, politician and the second Chief of Staff of the Israel Defense Forces.

Yogev, Motti (b. 1956) — Born in Haifa, Yogev is an Israeli politician and member of the Israeli parliament. He previously served as secretary general of the Israeli branch of Bnei Akiva, the largest religious Zionist youth movement in the world, as well as deputy chairman of the Mateh Binyamin Regional Council.

List of Transliterated Words in *The Israel Bible*

The following is a list of nouns which have been transliterated into Hebrew in the English translation and commentary of *The Israel Bible*:

Hebrew Name	English Name	Pronunciation	Hebrew
Achan	Achan	a-KHAN	אֶחָן
Achav	Ahab	akh-AV	אֶחָב
Achaz	Ahaz	a-KHAZ	אֶחָז
Achazyahu	Ahaziah	a-khaz-YA-hu	אֶחָזִיָּהוּ
Achiezer	Ahiezer	a-khee-E-zer	אֶחִיעֶזֶר
Achihud	Ahihud	a-khee-HUD	אֶחִיהוּד
Achikam	Ahikam	a-khee-KAM	אֶחִיקָם
Achilud	Ahilud	a-khee-LUD	אֶחִילוּד
Achimelech	Ahimelech	a-khee-ME-lekh	אֶחִימֶלֶךְ
Achira	Ahira	a-khee-RA	אֶחִירַע
Achisamach	Ahisamach	a-khee-sa-MAKH	אֶחִיסָמַךְ
Achitofel	Ahithophel	a-khee-TO-fel	אֶחִיתּוֹפֵל
Achituv	Ahitub	a-khee-TUV	אֶחִיטוּב
Achiya	Ahijah	a-khi-YAH	אֶחִיָּה
Adam	Adam	a-DAM	אָדָם
Adar	Adar	a-DAR	אָדָר
Adoniyahu	Adonijah	a-do-ni-YA-hu	אֲדֹנִיָּהוּ
Adulam	Adullam	a-du-LAM	עַדְלָם
Agur	Agur	a-GUR	אָגוּר
Aharon	Aaron	a-ha-RON	אֶהֱרֹן
Amasa	Amasa	a-ma-SA	עַמְשָׂא
Amatzya	Amaziah	a-matz-YAH	אֶמְצִיָּה
Amen	Amen	a-MAYN	אָמֵן

Hebrew Name	English Name	Pronunciation	Hebrew
Amiel	Ammiel	a-mee-AYL	עמיאל
Aminadav	Amminadab	a-mee-na-DAV	עמינדב
Amitai	Amittai	a-mi-TAI	אמתי
Amnon	Amnon	am-NON	אמנן
Amon	Amon	a-MON	אמון
Amos	Amos	a-MOS	עמוס
Amotz	Amoz	a-MOTZ	אמוץ
Amram	Amram	am-RAM	עמרם
Anatot	Anathoth	a-na-TOT	ענתות
Aron	Ark	a-RON	ארון
Aron HaBrit	Ark of the Covenant	a-RON ha-b'-REET	ארון הברית
Arpachshad	Arpachshad	ar-pakh-SHAD	ארפכשד
Asa	Asa	a-SA	אסא
Asael	Asahel	a-sah-AYL	עשהאל
Asaf	Asaph	a-SAF	אסף
Ashdod	Ashdod	ash-DOD	אשדוד
Asher	Asher	a-SHAYR	אשר
Ashkelon	Ashkelon	ash-k'-LON	אשקלון
Atalya	Athaliah	a-tal-YAH	עתליה
Avdon	Abdon	av-DON	עבדון
Avichayil	Abihail	a-vee-KHA-yil	אביחיל
Avidan	Abidan	a-vee-DAN	אבידן
Avigail	Abigail	a-vee-GA-yil	אביגיל
Avihu	Abihu	a-vee-HU	אביהוא
Avimelech	Abimelech	a-vee-ME-lekh	אבימלך
Avinadav	Abinadab	a-vee-na-DAV	אבינדב
Aviram	Abiram	a-vee-RAM	אבירם
Avishai	Abishai	a-vee-SHAI	אבישי
Aviya	Abijah	a-vi-YAH	אביה
Aviyam	Abijam	a-vi-YAM	אביים
Avner	Abner	av-NAYR	אבנר
Avraham	Abraham	av-ra-HAM	אברהם

Hebrew Name	English Name	Pronunciation	Hebrew
Avram	Abram	av-RAM	אַבְרָם
Avshalom	Absalom	av-sha-LOM	אַבְשָׁלוֹם
Azarya	Azariah	a-zar-YAH	עֲזַרְיָה
Azeika	Azekah	a-zay-KAH	עֲזֻקָּה
Azza	Gaza	a-ZAH	עֲזָה
B'nei Yisrael	The Children of Israel	b'-NAY yis-ra-AYL	בְּנֵי יִשְׂרָאֵל
Barak	Barak	ba-rakh-AYL	בָּרַק
Baruch	Baruch	ba-RUKH	בְּרוּךְ
Barzilai	Barzillai	bar-zi-LAI	בָּרְזַלַּי
Basha	Baasa	ba-SHA	בַּעֲשָׂא
Batsheva	Bath-sheba	bat-SHE-va	בַּת-שֶׁבַע
Be'er Sheva	Beer-sheba	b'-AYR SHE-va	בְּאֵר שֶׁבַע
Be'eri	Beeri	b'-ay-REE	בְּאֵרִי
Beit Aven	Beth-aven	bayt A-ven	בֵּית אֲוֵן
Beit El	Beth-el	bayt el	בֵּית אֵל
Beit Hamikdash	Temple	bayt ha-mik-DASH	בֵּית הַמִּקְדָּשׁ
Beit Lechem	Beth-lehem	bayt LE-khem	בֵּית לֶחֶם
Beit Shean	Beth-shean	bayt sh'-AN	בֵּית שֵׁאן
Beit Shemesh	Beth-shemesh	bayt SHE-mesh	בֵּית שֶׁמֶשׁ
Berechya	Berechiah	be-rekh-YAH	בְּרֻכְיָה
Betzalel	Bezalel	b'-tzal-AYL	בְּצַלְאֵל
Bilha	Bilhah	bil-HAH	בִּלְהָה
Binyamin	Benjamin	bin-ya-MIN	בִּנְיָמִין
Boaz	Boaz	BO-az	בֹּעַז
Buki	Bukki	bu-KEE	בֻּקִי
Buzi	Buzi	bu-ZEE	בּוּזִי
Carmel	Carmel	kar-MEL	כַּרְמֶל
Chachalya	Hacaliah	kha-khal-YAH	חַכְלִיָּה
Chagai	Haggai	kha-GAI	חַגִּי
Chagla	Hoglah	khag-LAH	חַגְלָה
Chana	Hannah	kha-NAH	חַנָּה
Chanamel	Hanamel	kha-nam-AYL	חַנְמֵאֵל

Hebrew Name	English Name	Pronunciation	Hebrew
Chanani	Hanani	kha-NA-nee	חַנְנִי
Chananya	Hananiah	kha-nan-YAH	חַנְנִיָּה
Chaniel	Hanniel	kha-nee-AYL	חַנְיָאֵל
Chanoch	Enoch	kha-NOKH	חֲנוֹךְ
Chava	Eve	kha-VAH	חַוָּה
Chavakuk	Habakkuk	kha-va-KUK	חַבְקֻק
Chermon	Hermon	kher-MON	חֶרְמוֹן
Chetzron	Hezron	khetz-RON	חֶצְרוֹן
Chever	Heber	KHE-ver	חֶבֶר
Chevron	Hebron	khev-RON	חֶבְרוֹן
Chilkiyahu	Hilkiah	khil-ki-YA-hu	חִלְקִיָּהוּ
Chizkiyahu	Hezekiah	khiz-ki-YA-hu	חִזְקִיָּהוּ
Chofni	Hophni	khof-NEE	חֹפְנִי
Chulda	Hulda	khul-DAH	חֻלְדָּה
Chur	Hur	Khur	חֹר
Dan	Dan	Dan	דָּן
Daniel	Daniel	da-ni-YAYL	דְּנִיָּאֵל
Datan	Dathan	da-TAN	דָּתָן
David	David	da-VID	דָּוִד
Devora	Deborah	d'-vo-RAH	דְּבוֹרָה
Dina	Dinah	DEE-nah	דִּינָה
Doeg Ha'adomi	Doeg the Edomite	do-AYG ha-a-do-MEE	דּוֹעַג הָאֲדוֹמִי
Efraim	Ephraim	ef-RA-yim	אֶפְרַיִם
Efrat	Ephrat	ef-RAT	אֶפְרַתָּה
Efrat	Ephrathah	ef-RA-tah	אֶפְרַתָּה
Ehud	Ehud	ay-HUD	אֶהוּד
Eila	Elah	AY-lah	אֵלָה
Eilon	Elon	ay-LON	אֵילֹן
Ein Gedi	En-gedi	ayn GE-dee	עֵין גְּדִי
(Mount) Eival	(Mount) Ebal	ay-VAL	הַר עֵיבָל
Elazar	Eleazar	el-a-ZAR	אֶלְעָזָר
Elchanan	Elhanan	el-kha-NAN	אֶלְחָנָן
Eli	Eli	ay-LEE	עֲלִי

Hebrew Name	English Name	Pronunciation	Hebrew
Eliav	Eliab	e-lee-AV	אֵלִיָּאָב
Elidad	Elidad	e-lee-DAD	אֵלִידָד
Eliezer	Eliezer	e-lee-E-zer	אֵלִיעֶזֶר
Elimelech	Elimelech	e-lee-ME-lekh	אֵלִמֶלֶךְ
Elisha	Elisha	e-lee-SHA	אֵלִישָׁע
Elishama	Elishama	e-lee-sha-MA	אֵלִישָׁמָע
Elisheva	Elisheba	e-lee-SHE-va	אֵלִישֶׁבַע
Elitzafan	Eli-zaphan	e-lee-tza-FAN	אֵלִיצָפָן
Elitzur	Elizur	e-lee-TZUR	אֵלִיצוּר
Eliyahu	Elijah	ay-li-YA-hu	אֵלִיָּהוּ
Elkana	Elkanah	el-ka-NAH	אֵלְקָנָה
Elyasaf	Eliasaph	el-ya-SAF	אֵלִיָּסָף
Elyashiv	Eliashib	el-ya-SHEEV	אֵלִישִׁיב
Enosh	Enosh	e-NOSH	אֲנוֹשׁ
Er	Er	ayr	עֵר
Eshtaol	Eshtaol	esh-ta-OL	אֶשְׁתָּאֵל
Esther	Esther	es-TAYR	אֶסְתֵּר
Eved Melech	Ebed-melech	E-ved ME-lekh	עֶבֶד מֶלֶךְ
Even Ha-Ezer	Eben-Ezer	E-ven ha-E-zer	אֶבֶן הָעֶזֶר
Ever	Eber	AY-ver	עֵבֶר
Evyatar	Abiathar	ev-ya-TAR	אֶבְיָתָר
Ezra	Ezra	ez-RA	עֶזְרָא
Gad	Gad	gad	גָּד
Gadi	Gaddi	ga-DEE	גָּדִי
Gadiel	Gaddiel	ga-dee-AYL	גָּדִיֵּאל
Gamliel	Gamaliel	gam-lee-AYL	גַּמְלִיֵּאל
Gedalia	Gedaliah	g'-dal-YA (hu)	גְּדַלְיָהוּ
Gedera	Gederah	g'-day-RAH	גְּדֵרָה
(Mount) Gerizim	(Mount) Gerizim	g'-ri-ZEEM	הַר גְּרִזִּים
Gershom	Gershom	gay-r'-SHOM	גֵּרְשׁוֹם
Gershon	Gershon	gay-r'-SHON	גֵּרְשׁוֹן
Geshem	Geshem	GE-shem	גֶּשֶׁם

Hebrew Name	English Name	Pronunciation	Hebrew
Geuel	Geuel	g'-u-AYL	גְּאוּאֵל
Gichon	Gihon	gee-KHON	גִּיחֹן
Gidon	Gideon	gid-ON	גִּדְעוֹן
Gilad	Gilead	gil-AD	גִּלְעָד
Gilgal	Gilgal	gil-GAL	גִּלְגָל
Giva	Gibeah	giv-AH	גִּבְעָה
Givon	Gibeon	giv-ON	גִּבְעוֹן
Hadassa	Hadassah	ha-da-SAH	הַדָּסָה
Har HaBayit	Temple Mount	har ha-BA-yit	הַר הַבַּיִת
Har HaZeitim	the Mount of Olives	har ha-zay-TEEM	הַר הַזַּיְתִּים
Hashem	Lord/God		
Hayman	Heman	hay-MAN	הֵימָן
Hoshea	Hosea	ho-SHAY-a	הוֹשֵׁעַ
Ido	Iddo	i-DO	עֵדוֹ
Imanu-El	Immanuel	i-MA-nu ayl	עִמָּנוּ אֵל
Ish-boshet	Ish-bosheth	eesh BO-shet	אִישׁ-בֹּשֶׁת
Itamar	Ithamar	ee-ta-MAR	אִיתָמָר
Itiel	Ithiel	ee-tee-AYL	אִיתִיאל
Ivtzan	Ibzan	iv-TZAN	אִבְצָן
Iyov	Job	i-YOV	אִיּוֹב
Kadmiel	Kadmiel	kad-mee-AYL	קַדְמִיאל
Kaleb	Caleb	ka-LAYV	כָּלֵב
Keesh	Kish	keesh	קִישׁ
Kehat	Kohath	k'-HAT	קֹהַת
Keinan	Kenan	kay-NAN	קֵינָן
Kemuel	Kemuel	k'-mu-AYL	קִמּוּאֵל
Keruvim	Cherubim	k'-ru-VEEM	כְּרוּבִים
Kilyon	Chilion	kil-YON	כְּלִיּוֹן
Kiryat Arba	Kiriath-arba	keer-YAT AR-bah	קִרְיַת אַרְבַּע
Kiryat Sefer	Kiriath-sepher	keer-YAT SAY-fer	קִרְיַת סֵפֶר
Kiryat Ye'arim	Kiriath-jearim	keer-YAT y'-a-REEM	קִרְיַת יְעָרִים
Kislev	Chislev	kis-LAYV	כֶּסֶלֶו

Hebrew Name	English Name	Pronunciation	Hebrew
Kohanim	Priests	ko-ha-NEEM	כֹּהֲנִים
Kohelet	Koheleth	ko-HE-let	קֹהֶלֶת
Kohen	Priest	ko-HAYN	כֹּהֵן
Kohen Gadol	High Priest	ko-HAYN ga-DOL	כֹּהֵן גָּדוֹל
Korach	Korah	KO-rakh	קֹרַח
Kushi	Cushi	ku-SHEE	כוּשִׁי
Lachish	Lachish	la-KHEESH	לָכִישׁ
Leah	Leah	lay-AH	לֵאָה
Lemech	Lamech	LE-mekh	לֶמֶךְ
Lemuel	Lemuel	l'-mu-AYL	לְמוּאֵל
Levi	Levi	lay-VEE	לֵוִי
Leviim	Levites	l'-vee-IM	לְוִיִּם
Machla	Mahlah	makh-LAH	מַחֲלָה
Machlon	Mahlon	makh-LON	מַחֲלוֹן
Machseya	Mahseiah	makh-say-YAH	מַחֲסֵיָה
Malachi	Malachi	mal-a-KHEE	מְלָאָכִי
Manoach	Manoah	ma-NO-akh	מָנוּחַ
Mashiach	Messiah	ma-SHEE-akh	מָשִׁיחַ
Mefiboshet	Mephibosheth	m'-fee-VO-shet	מִפְּיֹבֶשֶׁת
Mehalalel	Mahalalel	ma-ha-lal-AYL	מַהֲלַלֵּאל
Menachem	Menahem	m'-na-KHAYM	מְנַחֵם
Menashe	Menasseh	m'-na-SHEH	מְנַשֶּׁה
Menorah	Candlestick	m'-no-RAH	מְנֹרָה
Merari	Merari	m'-ra-REE	מֶרָרִי
Metushelah	Methusaleh	m'-tu-SHE-lakh	מֵתוּשֶׁלַח
Micha	Micah	mee-KHAH	מִיכָה
Michael	Michael	mee-kha-AYL	מִיכָאֵל
Michaihu	Micaiah	mee-KHAI-hu	מִיכָיָהוּ
Michal	Michal	mee-KHAL	מִיכָל
Milka	Milcah	mil-KAH	מִלְכָה
Miriam	Miriam	mir-YAM	מִרְיָם
Mishael	Mishael	mee-sha-AYL	מִישָׂאֵל

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Mishkan	Tabernacle	mish-KAN	מִשְׁכָּן
Mitzpa	Mizpah	mitz-PAH	מִצְפָּה
Mizbayach	Altar	miz-BAY-akh	מִזְבֵּחַ
Mordechai	Mordecai	mor-d'-KHAI	מֶרְדֳּכַי
Moriah	Moriah	mo-ri-YAH	מֹרְיָה
Moshe	Moses	mo-SHEH	מֹשֶׁה
Nachbi	Nahbi	nakh-BEE	נַחְבִּי
Nachor	Nahor	na-KHOR	נָחוֹר
Nachshon	Nahshon	nakh-SHON	נַחֲשׁוֹן
Nachum	Nahum	na-KHUM	נַחוּם
Nadav	Nadab	na-DAV	נָדָב
Naftali	Naphtali	naf-ta-LEE	נַפְתָּלִי
Naomi	Naomi	na-o-MEE	נְעֻמִי
Natan	Nathan	na-TAN	נָתַן
Naval	Nabal	na-VAL	נָבַל
Navi	Prophet	na-VEE	נְבִיא
Navot	Naboth	na-VAL	נָבַל
Nechemya	Nehemiah	n'-khem-YAH	נְחֵמְיָה
Negev	Negeb	NE-gev	נֶגֶב
Nerya	Neriah	nay-ri-YAH	נְרִיָּה
Netanel	Nethanel	n'-tan-AYL	נֶתְנָאֵל
Neviah	Prophetess	n'-vee-AH	נְבִיאָה
Neviim	Prophets	n'-vee-EEM	נְבִיאִים
Nisan	Nisan	nee-SAN	נִיסָן
Noa	Noah	no-AH	נֹעַה
Noach	Noah	NO-akh	נֹחַ
Nov	Nob	nov	נוֹב
Nun	Nun	nun	נוֹן
Oded	Oded	o-DAYD	עוֹדֵד
Ohola	Oholah	a-ho-LAH	אֹהֶלָה
Oholiav	Oholiab	o-ha-lee-AV	אֹהֶלִיאָב
Oholiva	Oholibah	a-ho-lee-VAH	אֹהֶלִיבָה

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Omri	Omri	om-REE	עֹמְרִי
Onan	Onan	o-NAN	אוֹנָן
Othniel	Othniel	ot-nee-AYL	עֹתְנִיֵאל
Obadiah	Obadiah	o-vad-YAH	עֹבַדְיָה
Obed	Obed	o-VAYD	עֹבֵד
Obed Edom	Obed Edom	o-VAYD e-DOM	עֹבֵד אֶדוֹם
Pagiel	Pagiel	pag-ee-AYL	פַּגְעִיֵאל
Palti	Palti	pal-TEE	פַּלְטִי
Paltiel	Paltiel	pal-tee-AYL	פַּלְטִיֵאל
Pekach	Pekah	PE-kakh	פֶּקַח
Pedael	Pedahel	p'-da-AYL	פְּדָהֵאל
Pekachya	Pekahiah	p'-kakh-YAH	פֶּקַחְיָה
Peleg	Peleg	PE-leg	פֶּלֶג
Penina	Peninnah	p'-ni-NAH	פְּנִינָה
Peretz	Perez	PE-retz	פֶּרֶץ
Pethuel	Pethuel	p'-tu-AYL	פֶּתוּאֵל
Phinehas	Phinehas	peen-KHAS	פִּינְחָס
Rachel	Rachel	ra-KHAYL	רָחֵל
Ram	Ram	ram	רָם
Ramah	Ramah	ra-MAH	רָמָה
Re'u	Reu	r'-U	רְעוּ
Rehovam	Rehoboam	r'-khav-AM	רְחֹבָעָם
Reuven	Reuben	r'-u-VAYN	רְאוּבֵן
Rivka	Rebecca	riv-KAH	רִבְקָה
Rut	Ruth	rut	רוּת
Salma	Salmon/Salmah	sal-MAH	שַׁלְמָה
Salmon	Salmon	sal-MON	שַׁלְמוֹן
Sara	Sarah	sa-RAH	שָׂרָה
Sarai	Sarai	sa-RAI	שָׂרַי
Selah	Selah	SE-lah	סֵלָה
Seraiah	Seraiah	s'-ra-YAH	שֶׁרַיָה
Serug	Serug	s'-RUG	שֶׁרוּג

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Setur	Sethur	s'-TUR	סְטוּר
Shaarayim	Shaaraim	sha-a-RA-yim	שְׁעָרַיִם
Shabbat	Sabbath	sha-BAT	שַׁבָּת
Shabbatot	Sabbaths	sha-ba-TOT	שַׁבְּתוֹת
Shafan	Shaphan	sha-FAN	שָׁפָן
Shafat	Shaphat	sha-FAT	שָׁפֵט
Shalem	Salem	sha-LAYM	שָׁלֵם
Shalum	Shallum	sha-LUM	שָׁלוֹם
Shamgar	Shamgar	sham-GAR	שִׁמְגָר
Shamua	Shammua	sha-MU-a	שִׁמוּעַ
Shaul	Saul	sha-UL	שָׂאוּל
Shealtiel	Shealtiel	sh'-al-tee-AYL	שְׂאֵלְתִּיאֵל
Shear Yashuv	Shear-Jashub	sh'-AR ya-SHUV	שָׂאֵר יָשׁוּב
Shechanya	Shecaniah	sh'-khan-YAH	שְׂכַנְיָהּ
Shechem	Shechem	sh'-KHEM	שֶׁכֶם
Sheila	Shelah	shay-LAH	שֵׁלָה
Shelach	Shelah	SHE-lakh	שֵׁלַח
Shelumiel	Shelumiel	sh'-lu-mee-AYL	שְׁלֻמִּיאֵל
Shem	Shem	Shaym	שֵׁם
Shemaya	Shemaiah	sh'-ma-YAH	שְׁמַעְיָהּ
Sheshbazzar	Sheshbazzar	shaysh-ba-TZAR	שֵׁשֶׁבַצַּר
Shet	Seth	Shayt	שֵׁת
Shevat	Shebat	sh'-VAT	שֵׁבֶט
Shilo	Shiloh	shi-LOH	שֵׁלָה
Shim'i	Shimei	shim-EE	שִׁמְעִי
Shimon	Simeon	shim-ON	שִׁמְעוֹן
Shimshon	Samson	shim-SHON	שִׁמְשׁוֹן
Shlomo	Solomon	sh'-lo-MOH	שְׁלֹמֹה
Shmuel	Samuel	sh'-mu-AYL	שְׁמוּאֵל
Shofar	Horn	sho-FAR	שׁוֹפָר
Shofarot	Horns	sho-fa-ROT	שׁוֹפְרוֹת
Shomron	Samaria	sho-m'-RON	שׁוֹמְרוֹן

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Sivan	Sivan	see-VAN	סִיּוֹן
Tamar	Tamar	ta-MAR	תָּמָר
Tanakh	Hebrew Bible	ta-NAKH	תַּנְכְּ"ךְ
Tapuach	Tappuah	ta-PU-akh	תַּפּוּחַ
Tavor	Tabor	ta-VOR	תְּבוֹר
Tekoa	Tekoa	t'-KO-a	תְּקוּעָה
Terach	Terah	TE-rakh	תֵּרַח
Teveria	Tiberias	t'-ver-YAH	טְבֵרְיָה
Tebet	Tebeth	tay-VAYT	טֵבֶת
Tirtza	Tirzah	tir-TZAH	תִּרְצָה
Tola	Tola	to-LA	תּוֹלַעַ
Tzadok	Zadok	tza-DOK	צָדוֹק
Tzefanya	Zephaniah	tz'-fan-YAH	צְפַנְיָה
Tzelofchad	Zelophehad	tz'-la-f'-KHAD	צֵלְפְחָד
Tzeruya	Zeruiah	tz'-ru-YAH	צְרוּיָה
Tzfat	Safed	tz'-FAT	צַפַּת
Tzidkiyahu	Zedekiah	tzid-ki-YA-hu	צִדְקִיָּהוּ
Tziklag	Ziklag	tzi-k'-LAG	צִקְלָג
Tzion	Zion	tzi-YON	צִיּוֹן
Tzipora	Zipporah	tzi-po-RAH	צִפּוֹרָה
Tzora	Zorah	tzor-AH	צָרְעָה
Tzuriel	Zuriel	tzu-ree-AYL	צוּרִיֵּאל
Ukal	Ucal	u-KAL	אֲכָל
Uri	Uri	u-REE	אוּרִי
Uriya	Uriah	u-ri-YAH	אוּרִיָּה
Utz	Uz	Utz	עוֹץ
Uzziyahu	Uzziah	u-zi-YA-hu	עֲזִיָּהוּ
Yaakov	Jacob	ya-a-KOV	יַעֲקֹב
Yachaziel	Jahaziel	ya-kha-zee-AYL	יַחְזִיאֵל
Yael	Jael	ya-AYL	יַעַל
Yaffo	Joppa/Jaffa	ya-FO	יָפוֹ
Yair	Jair	ya-EER	יָאִיר

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Yakeh	Jakeh	ya-KEH	יָקֵה
Yarden	Jordan	yar-DAYN	יַרְדֵּן
Yarmut	Jarmuth	yar-MUT	יַרְמוּת
Yechezkel	Ezekiel	y'-khez-KAYL	יְחִזְקֵאל
Yechiel	Jehiel	y'-khee-AYL	יְחִיאֵל
Yechonya	Jeconiah	y'-khon-YAH	יְכִנְיָהוּ
Yedutun	Jeduthun	y'-du-TUN	יְדוּתוּן
Yehoachaz	Jehoahaz	y'-ho-a-KHAZ	יְהוֹאָחָז
Yehoash	Jehoash	y'-ho-ASH	יְהוֹאָשׁ
Yehochanan	Jehohanan	y'-ho-kha-NAN	יְהוֹחָנָן
Yehonatan	Jonathan	y'-ho-na-TAN	יְהוֹנָתָן
Yehoram	Jehoram	y'-ho-RAM	יְהוֹרָם
Yehoshafat	Jehoshaphat	y'-ho-sha-FAT	יְהוֹשָׁפָט
Yehoshavat	Jehoshabeath	y'-ho-shav-AT	יְהוֹשָׁבֵעַת
Yehosheva	Jehosheba	y-ho-SHE-va	יְהוֹשֶׁבַע
Yehoshua	Joshua	y'-ho-SHU-a	יְהוֹשֻׁעַ
Yehotzadak	Jehozadak	y'-ho-tza-DAK	יְהוֹצָדָק
Yehoyachin	Jehoiachin	y'-ho-ya-KHEEN	יְהוֹיָכִין
Yehoyada	Jehoiada	y'-ho-ya-DA	יְהוֹיָדָע
Yehoyakim	Jehoiakim	y'-ho-ya-KEEM	יְהוֹיָקִים
Yehu	Jehu	yay-HU	יְהוּא
Yehuda	Judah	y'-hu-DAH	יְהוּדָה
Yehudi	Jew	y'-hu-DEE	יְהוּדִי
Yehudim	Jews	y'-hu-DEEM	יְהוּדִים
Yered	Jared	YE-red	יָרֵד
Yericho	Jericho	y'-ree-KHO	יְרִיחוֹ
Yerovam	Jeroboam	ya-rov-AM	יְרֵבֶעַם
Yerubaal	Jerubbaal	y'-ru-BA-al	יְרֵבֶעַל
Yerushalayim	Jerusalem	y'-ru-sha-LA-yim	יְרוּשָׁלַיִם
Yeshayah	Isaiah	y'-sha-YA-hu	יְשַׁעְיָהוּ
Yeshua	Jeshua	yay-SHU-a	יֵשׁוּעַ
Yiftach	Jephthah	yif-TAKH	יִפְתָּח

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Yigal	Igal	yig-AL	יגָאֵל
Yirmiyahu	Jeremiah	yir-m'-YA-hu	יִרְמְיָהוּ
Yishai	Jesse	yi-SHAI	יֵשׁוּי
Yisrael	Israel	yis-ra-AYL	יִשְׂרָאֵל
Yissachar	Issachar	yi-sa-KHAR	יִשָּׁשַׁר
Yitzchak	Issac	yitz-KHAK	יִצְחָק
Yizrael	Jezreel	yiz-r'-EL	יִזְרְעֵאל
Yoash	Joash	yo-ASH	יוֹאָשׁ
Yoav	Joab	yo-AV	יוֹאָב
Yochanan	Johanan	yo-kha-NAN	יוֹחָנָן
Yocheved	Jochebed	yo-KHE-ved	יוֹכָבֵד
Yoel	Joel	yo-AYL	יוֹאֵל
Yona	Jonah	yo-NAH	יוֹנָה
Yonadav	Jonadab	yo-na-DAV	יוֹנָדָב
Yonatan	Jonathan	yo-na-TAN	יוֹנָתָן
Yoram	Joram	yo-RAM	יוֹרָם
Yosef	Joseph	yo-SAYF	יוֹסֵף
Yoshiyahu	Josiah	yo-shi-YA-hu	יֹאשִׁיָּהוּ
Yotam	Jotham	yo-TAM	יוֹתָם
Yotzadak	Jozadak	yo-tza-DAK	יוֹצָדָק
Yozavad	Jozabad	yo-za-VAD	יוֹזָבָד
Zanoach	Zanoah	za-NO-akh	זָנוּחַ
Zecharya	Zechariah	z'-khar-YAH	זְכַרְיָה
Zerach	Zerah	ZE-rakh	זֶרַח
Zerubavel	Zerubbabel	z'-ru-ba-VEL	זְרֻבָבֶל
Zevulun	Zebulun	z'-vu-LUN	זְבֻלֹן
Zilpa	Zilpah	zil-PAH	זִלְפָּה
Zimri	Zimri	zim-REE	זִמְרִי

Hebrew Name	English Name	Pronunciation	Hebrew
Jewish Holidays			
Chanukah	Hanukkah	kha-nu-KAH	חֲנוּכָה
Pesach	Passover	PE-sakh	פֶּסַח
Purim	Purim	pu-REEM	פּוּרִים
Rosh Hashana	Jewish New Year	rosh ha-sha-NAH	רֹאשׁ הַשָּׁנָה
Shavuot	Feast of Weeks	sha-vu-OT	שִׁבּוּעוֹת
Shemini Atzeret	Eight Day of Assembly	sh'-mee-NEE a-TZE-ret	שְׁמִינִי עֲצֵרֶת
Sukkot	Feast of Tabernacles	su-KOT	סֻכּוֹת
Yom Kippur	Day of Atonement	yom kee-PUR	יוֹם כִּיפּוּר
Biblical Measurements			
Amah	Cubit	a-MAH	אַמָּה
Amot	Cubits	a-MOT	אַמּוֹת
Bat	Bath	bat	בַּת
Batim	Baths	ba-TEEM	בַּתִּים
Beka	half-shekel	BE-ka	בֶּקֶע
Chomarim	Homers	kho-ma-REEM	חֹמְרִים
Chomer	Homer	KHO-mer	חֹמֶר
Efah	Ephah	ay-FAH	אֵיפָה
Geira	Gerah	gay-RAH	גֵּרָה
Gomed	Gomed	GO- med	גֹּמֵד
Hin	Hin	heen	הֵין
Kav	kab	kav	קָב
Kesita	kesitah	k'-see-TAH	קֶסִיטָה
Kikar	talent	ki-KAR	כֶּכָר
Kikarim	talents	ki-ka-RIM	כֶּכָרִים
Kor	kor	kor	כֹּר
Letek	lethech	LE-tek	לֶתֶךְ
Log	Log	log	לֹג
Maneh	Mina	ma-NEH	מָנָה
Manim	Minas	ma-NEEM	מָנִים
Omer	Omer	O-mer	עֹמֶר

Hebrew Name	English Name	Pronunciation	Hebrew
Pim	Pim	peem	פִּים
Se'ah	Seah	say-AH	סֵאָה
Se'eem	Seahs	s'-EEM	סֵאִים
Shekalim	Shekels	sh'-ka-LEEM	שֶׁקֶלִים
Shekel	Shekel	SHE-kel	שֶׁקֶל
Tefach	Handbreadth	TE-fakh	טֶפַח
Zeret	Span	ZE-ret	זֶרֶת

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Chart of the Hebrew Months and their Holidays

Jewish Month	Approximate Secular Date	Holiday	Hebrew Date	Notes
		<i>Rosh Chodesh</i> (Head of the Month)	The first of every month	The Jewish Calendar is a lunar calendar, and each month begins when the moon re-appears in the sky. The beginning of each new month is called <i>Rosh Chodesh</i> , which literally means 'the head of the month'. <i>Rosh Chodesh</i> is celebrated as a mini-holiday on the first day of every Jewish month, and special prayers are added into the daily service. When a month is 30 days long, the 30th day is celebrated as <i>Rosh Chodesh</i> in addition to the first day of the following month.
Nissan	March-April	<i>Pesach</i> (Passover)	Begins on the 15th of <i>Nissan</i>	<i>Pesach</i> is a seven day holiday commemorating the Exodus from Egypt. Outside of Israel, an eighth day is observed.
		<i>Yom Hashoa</i> (Holocaust Memorial Day)	27th of <i>Nissan</i>	<i>Yom Hashoa</i> commemorates the 6 million Jews who perished in the Holocaust.
Iyar	April-May	<i>Yom Hazikaron</i> (Memorial Day)	4th of <i>Iyar</i>	<i>Yom Hazikaron</i> is Israel's memorial day, a day to remember Israel's fallen soldiers and victims of terror.
		<i>Yom Haatzmaut</i> (Israel's Independence Day)	5th of <i>Iyar</i>	<i>Yom Haatzmaut</i> celebrates Israel's declaration of independence in 1948.
		<i>Lag Ba'Omer</i> (33rd day of the Omer)	18th of <i>Iyar</i>	<i>Lag Ba'Omer</i> is a minor holiday celebrated on the 33rd day of the counting of the Omer
		<i>Yom Yerushalayim</i> (Jerusalem Day)	28th of <i>Iyar</i>	<i>Yom Yerushalayim</i> , Jerusalem Day, celebrates the re-unification of the city of Jerusalem following the 1967 Six-Day War.
Sivan	May-June	<i>Shavuot</i> (Feast of Weeks)	6th of <i>Sivan</i>	<i>Shavuot</i> celebrates the giving of the <i>Torah</i> at Mount Sinai. Outside of Israel it is observed for two days, the 6th and 7th of <i>Sivan</i> .

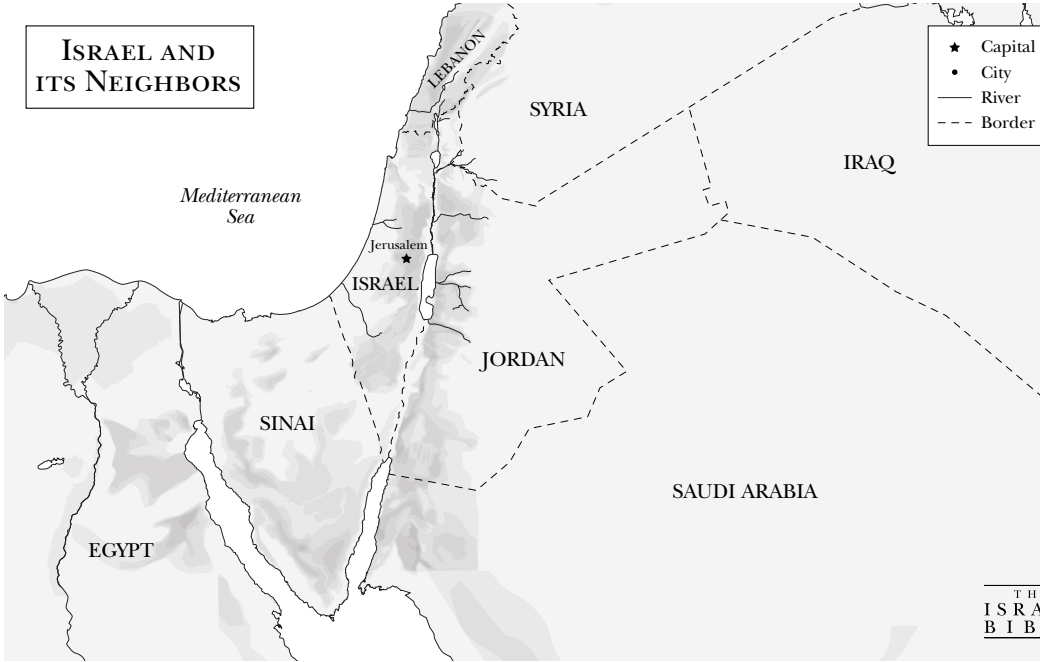
Jewish Month	Approximate Secular Date	Holiday	Hebrew Date	Notes
Tammuz	June-July	Fast of the Seventeenth of <i>Tammuz</i>	17th of <i>Tammuz</i>	The Fast of the Seventeenth of <i>Tammuz</i> commemorates the breaching of the walls of Jerusalem before the destruction of the Temple. It begins a three week mourning period over the destruction of the Temple, culminating with the fast of <i>Tisha B'Av</i> .
Av	July-August	<i>Tisha B'Av</i> (Fast of the 9th of Av)	9th of Av	<i>Tisha B'Av</i> is a fast day commemorating the destruction of the Temple in Jerusalem. It is the culmination of the three week mourning period over the destruction of the Temple which starts on the 17th of <i>Tammuz</i> .
Elul	August-September			
Tishrei	September-October	<i>Rosh Hashana</i> (Jewish New Year)	1st and 2nd of <i>Tishrei</i>	<i>Rosh Hashana</i> is the Jewish New Year.
		<i>Tzom Gedalya</i> (Fast of Gedaliah)	3rd of <i>Tishrei</i>	The Fast of Gedaliah commemorates the death of Gedaliah son of Ahikam, the governor of Judah following the destruction of the First Temple. His death marked the end of Jewish rule in the Land of Israel for many generations and led to the exile of the few remaining Jews who had not been taken to Babylonia.
		<i>Yom Kippur</i> (Day of Atonement)	10th of <i>Tishrei</i>	<i>Yom Kippur</i> is the Day of Atonement, the holiest day of the year.
		<i>Sukkot</i> (Feast of Tabernacles)	Begins on the 15th of <i>Tishrei</i>	<i>Sukkot</i> is a seven-day holiday celebrating God's protection of the Jews in the wilderness
		<i>Shemini Atzeret/Simchat Torah</i> (Eighth Day of Assembly)	22nd of <i>Tishrei</i>	<i>Shemini Atzeret</i> is a holiday that immediately follows <i>Sukkot</i> and celebrates the unique relationship between God and the Children of Israel. <i>Simchat Torah</i> celebrates the completion and renewal of the <i>Torah</i> reading cycle. In Israel, <i>Shemini Atzeret</i> and <i>Simchat Torah</i> are celebrated on the same day. Outside of Israel, they are celebrated on two consecutive days.

Jewish Month	Approximate Secular Date	Holiday	Hebrew Date	Notes
Cheshvan	October-November			
Kislev	November-December	<i>Chanukah</i> (Hanukkah)	Begins on the 25th of <i>Kislev</i>	<i>Chanukah</i> is an eight day festival which celebrates the defeat of the Syrian-Greeks, the re-dedication of the Temple in Jerusalem, and the miracles that God preformed to facilitate these events.
Tevet	December-January	The end of <i>Chanukah</i> (Hanukkah)	<i>Chanukah</i> ends on the 2nd or 3rd of <i>Tevet</i> depending on the year, since <i>Kislev</i> contains either 29 or 30 days	
		Fast of the 10th of <i>Tevet</i>	10th of <i>Tevet</i>	The Fast of the 10th of <i>Tevet</i> commemorates the Babylonian siege of Jerusalem prior to the destruction of the First Temple.
Shevat	January-February	<i>Tu B'Shvat</i> (15th of <i>Shevat</i>)	15th of <i>Shevat</i>	<i>Tu B'Shvat</i> marks the beginning of the new year for trees. It is when the first trees in the Land of Israel begin to blossom again after the winter season.
Adar*	February-March	Fast of Esther	13th of <i>Adar</i>	The Fast of Esther commemorates the fast observed by the Jewish people in Persia at the time of <i>Mordechai</i> and <i>Esther</i> .
		<i>Purim</i>	14th/15th of <i>Adar</i>	<i>Purim</i> celebrates God's salvation of the Jews from the evil Haman's plot to destroy them. In most places, this holiday is celebrated on the 14th of <i>Adar</i> . In Jerusalem, it is celebrated on the 15th of <i>Adar</i> .

* During a leap year, an extra month of Adar is added so that the Jewish lunar calendar remains aligned with the solar seasons. A leap year occurs 7 times in every 19 year cycle. When this happens, Purim is celebrated in the second Adar.

Map of Modern-Day Israel and its Neighbors

The following is a map of modern-day Israel and the surrounding countries



List of Prime Ministers of the State of Israel

Below is a list of the Prime Ministers of the State of Israel since the declaration of the State in 1948 until the present.

Number	Name	Years	Term
1	David Ben-Gurion	(1886 – 1973)	May 1948- January 1954
2	Moshe Sharett	(1894-1965)	January 1954-November 1955
3	David Ben-Gurion	(1886-1973)	November 1955-June 1963
4	Levi Eshkol	(1895-1969)	June 1963-February 1969
5	Golda Meir	(1898-1978)	March 1969-June 1974
6	Yitzhak Rabin	(1922–1995)	June 1974-June 1977
7	Menachem Begin	(1913–1992)	June 1977-October 1983
8	Yitzhak Shamir	(1915–2012)	October 1983-September 1984
9	Shimon Peres	(1923–2016)	September 1984-October 1986
10	Yitzhak Shamir	(1915–2012)	October 1986-July 1992
11	Yitzhak Rabin	(1922–1995)	July 1992-November 1995
12	Shimon Peres	(1923–2016)	November 1995-June 1996
13	Benjamin Netanyahu	(Born 1949)	June 1996-July 1999
14	Ehud Barak	(Born 1942)	July 1999-March 2001
15	Ariel Sharon	(1928–2014)	March 2001-April 2006
16	Ehud Olmert	(Born 1945)	April 2006-March 2009
17	Benjamin Netanyahu	(Born 1949)	March 2009-Present

Prayer for the State of Israel

Our Heavenly Father	<i>a-VEE-nu she-ba-sha-MA-yim</i>	אָבִינוּ שְׁבַשְׁמִים
Israel's Rock and Redeemer	<i>tzur yis-ra-AYL v'-go-a-LO</i>	צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ
Bless the State of Israel	<i>ba-RAYKH et mi-dee-NAT yis-ra-AYL</i>	בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל
the first flowering of our redemption	<i>ray-SHEET tz'-mee-KHAT g'-u-la-TAY-nu</i>	רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ
Shield it under the wings of Your loving kindness	<i>ha-GAYN a-LE-ha b'-ev-RAT khas-DE-kha</i>	הֲגֵן עָלֶיהָ בְּאַבְרַת חַסְדֶּךָ
And spread over it the Tabernacle of Your peace	<i>uf-ROS a-LE-ha su-KAT sh'- lo-ME-kha</i>	וּפְרוֹס עָלֶיהָ סֶכֶת שְׁלוֹמֶךָ
Send Your light and truth	<i>ush-LAKH o-r'-KHA va-a-mi- t'-KHA</i>	וְשִׁלַּח אוֹרְךָ וְאִמְתְּךָ
to its leaders, ministers and officials	<i>l'-ro-SHE-ha, sa-RE-ha v'-yo- a-TZE-ha</i>	לְרֹאשֵׁיהָ, שְׂרָיָהּ וְיוֹעֲצֵיהָ
And direct them with good counsel before You	<i>v'-ta-k'-NAYM b'-ay-TZAH to-VAH m'-li-fa-NE-kha</i>	וְתִקְנֵם בְּעֵצָה טוֹבָה מִלְפָּנֶיךָ
Strengthen the hands of the defenders of our Holy Land	<i>kha-ZAYK et y'-DAY m'-gi- NAY E-retz kod-SHAY-nu</i>	חֲזַק אֶת יְדֵי מִגְנֵי אֶרֶץ קְדֻשָּׁנוּ
Grant them deliverance, our God	<i>v'-han-khee-LAYM e-lo-HAY- nu y'-shu-AH</i>	וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה
And crown them with the crown of victory	<i>va-a-TE-ret ni-tza-KHON t'-a-t'-RAYM</i>	וְעֹטְרַת נִצְחוֹן תַּעֲטֵרֵם
Grant peace in the land	<i>v'-na-ta-TA sha-LOM ba-A- retz</i>	וְנַתַּת שְׁלוֹם בְּאֶרֶץ
and everlasting joy to its inhabitants	<i>v'-sim-KHAT o-LAM l'-yo-sh'- VE-ha</i>	וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ

As for our brothers, the whole house of Israel	<i>v'-ET a-KHAY-nu kol bayt yis-ra-AYL</i>	וְאֵת אֶחָיו כָּל בֵּית יִשְׂרָאֵל
Remember them in all the lands of their dispersion	<i>p'-KOD na b'-KHOL ar-TZOT p'-zu-ray-HEM</i>	פָּקֹד נָא בְּכָל אֲרָצוֹת פְּזוּרֵיהֶם
And swiftly lead them upright	<i>v'-to-lee-KHAYM m'-hay-RAH ko-m'-mi-YUT</i>	וְתוֹלִיכֵם מִהֶרָה קוֹמְמִיּוֹת
to Zion Your city	<i>l'-TZI-yon ee-RE-kha</i>	לְצִיּוֹן עִירְךָ
And Yerushalayim Your dwelling place	<i>v'-lee-ru-sha-LA-yim mish-KAN sh'-ME-kha</i>	וְלִירוּשָׁלַיִם מִשְׁכַּן שְׁמֹךָ
As is written in the <i>Torah</i> of Moses Your servant (Deut. 30:4-5):	<i>ka-ka-TUV b'-to-RAT mo-SHEH av-DE-kha:</i>	כְּכָתוּב בְּתוֹרַת מֹשֶׁה עֶבְדְּךָ (דְּבָרִים ל:ד-ה):
“Even if you are scattered to the furthestmost lands under the heavens	<i>“im yih-YEH ni-da-kha-KHA bik-TZAY ha-sha-MA-yim</i>	”אִם יִהְיֶה נִדְחָךָ בְּקִצֵּה הַשָּׁמַיִם
From there the Lord your God will gather you	<i>mi-SHAM yi-ka-betz-KHA a-do-NAI e-lo-HE-kha</i>	מִשָּׁם יִקְבְּצֶךָ יְיָ אֱלֹהֶיךָ
and from there He will and take you back	<i>u-mi-SHAM yi-ka-KHE-kha</i>	וּמִשָּׁם יִקְחֶךָ
The Lord your God will bring you to the land	<i>ve-he-vee-a-KHA a-do-NAI e-lo-HE-kha el ha-A-retz</i>	וְהֵבִיאֲךָ יְיָ אֱלֹהֶיךָ אֶל הָאָרֶץ
That your ancestors possessed	<i>a-SHER ya-r'-SHU a-vo-TE-khe</i>	אֲשֶׁר יְרָשׁוּ אֲבוֹתֶיךָ
and you will possess it	<i>vee-rish-TAH</i>	וְיָרְשְׁתָּהּ
And He will make you more prosperous and numerous than your ancestors”	<i>v'-hay-tiv-KHA v'-hir-b'-KHA may-a-vo-TE-kha”</i>	וְהִטִּבְךָ וְהִרְבֶּךָ מֵאֲבוֹתֶיךָ”
Unite our hearts	<i>v'-ya-KHAYD l'-va-VAY-nu</i>	וְיִחַד לְבָבֵנוּ
to love and revere Your name	<i>l'-a-ha-VAH ul-yir-AH et sh'-ME-kha</i>	לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֹךָ
And observe all the words of Your <i>Torah</i>	<i>v'-lish-MOR et kol div-RAY to-ra-TE-kha</i>	וְלִשְׁמֹר אֶת כָּל דְּבָרֶיךָ תוֹרַתְךָ

And swiftly send us	<i>ush-LAKH LA-nu m'-hay-RAH</i>	וְשַׁלַּח לָנוּ מְהֵרָה
Your righteous anointed one of the house of David	<i>ben da-VID m'-SHEE-akh tzid-KE-kha</i>	בֶּן דָּוִד מְשִׁיחַ צְדִיקְךָ
To redeem those who long for Your salvation	<i>lif-DOT m'-kha-KAY kaytz y'-shu-a-TE-kha</i>	לְפָדוֹת מִחֲפֵי קֶץ יְשׁוּעָתְךָ
Appear in Your glorious majesty	<i>ho-FA ba-ha-DAR g'-ON u-ZE-kha</i>	הוֹפֵעַ בְּהַדָּר גָּאוֹן עֲנֵךְ
over all the dwellers on earth	<i>al kol yo-sh'-VAY TAY-vayl ar-TZE-kha</i>	עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץְךָ
And let all who breathe declare:	<i>v'-yo-MAR kol a-SHER n'-sha-MAH v'-a-PO</i>	וַיֹּאמֶר כָּל אֲשֶׁר נְשָׁמָה בְּאָפוֹ
The Lord God of Israel is King	<i>a-do-NAI e-lo-HAY yis-ra-AYL ME-lekh</i>	יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ
And His kingship has dominion over all	<i>u-mal-khu-TO ba-KOL ma-sha-LAH,</i>	וּמַלְכוּתוֹ בְּכָל מְשָׁלָה
Amen, Selah	<i>a-MAYN SE-lah</i>	אָמֵן סֵלָה

Prayer for the Welfare of Israel's Soldiers

He Who blessed our forefathers	<i>mee she-bay-RAKH a-vo-TAY-nu</i>	מי שברך אבותינו
<i>Avraham, Yitzchak and Yaakov</i>	<i>av-ra-HAM yitz-KHAK v'-ya-a-KOV</i>	אברהם יצחק ויעקב
may He bless the fighters of the Israel Defense Forces	<i>hu y'-va-RAYKH et kha-ya-LAY tz'-VA ha-ha-ga-NAH l'-yis-ra-AYL</i>	הוא יברך את חיילי צבא ההגנה לישראל
and the security personnel	<i>v'-an-SHAY ko-KHOT ha-bi-ta-KHON</i>	ואנשי כחות הבטחון
who stand guard over our land	<i>ha-o-m'-DEEM al mish-MAR ar-TZAY-nu</i>	העומדים על משמר ארצנו
and the cities of our God	<i>v'-a-RAY e-lo-HAY-nu</i>	וערי אלהינו
from the border of the Lebanon to the desert of Egypt	<i>mi-g'-VUL ha-l'-va-NON v'-AD mid-BAR mitz-RA-yim</i>	מגבול הלבנון ועד מדבר מצרים
and from the Great Sea unto the approach of the Aravah	<i>u-MIN ha-YAM ha-ga-DOL ad l'-VO ha-a-ra-VAH</i>	ומן הים הגדול עד לבוא הערבה
on the land, in the air, and on the sea	<i>ba-ya-ba-SHAH ba-a-VEER u-va-YAM</i>	ביבשה באויר ובים
May the Almighty cause the enemies who rise up against us	<i>yi-TAYN a-do-NAI et o-y'-VAY-nu ha-ka-MEEM a-LAY-nu</i>	יתן יי את אויבינו הקמים עלינו
to be struck down before them	<i>ni-ga-FEEM lif-nay-HEM</i>	נגפים לפניהם
May the Holy One, Blessed is He	<i>ha-ka-DOSH ba-RUKH hu</i>	הקדוש ברוך הוא
preserve and rescue our fighters	<i>yish-MOR v'-ya-TZEEL et kha-ya-LAY-nu</i>	ישמר ויציל את חילינו
from every trouble and distress	<i>mi-KOL tza-RAH v'-tzu-KAH</i>	מכל צרה וצוקה

and from every plague and illness	<i>u-mi-KOL NE-ga u-ma-kha-LAH</i>	ומכל נגע ומחלה
and may He send blessing and success	<i>v'-yish-LAKH b'-ra-KHAH v'-hatz-la-KHAH</i>	וישלח ברכה והצלחה
in their every endeavor	<i>b'-KHOL ma-a-SAY y'-day-HEM</i>	בכל מעשה ידיהם
May He lead our enemies under our soldiers' sway	<i>yad-BAYR so-n'-AY-nu takh-tay-HEM</i>	ידבר שונאינו תחתיהם
and glorify our forces with the crown of salvation	<i>vee-a-t'-RAYM b'-KHE-ter y'-shu-AH</i>	ויעטרם בכתר ישועה
and the mantle of victory	<i>uv-a-TE-ret ni-tza-KHON</i>	ובעטרת ניצחון
And may there be fulfilled for them the verse (Deuteronomy 20:4):	<i>vee-ku-YAM ba-HEM ha-ka-TUV:</i>	ויקיים בהם הכתוב (דברים כ, ד):
“For it is the Lord your God, Who goes with you	<i>“kee a-do-NAI e-lo-hay-KHEM ha-ho-LAYKH i-ma-KHEM</i>	”כי יי אלהיכם ההלך עמכם
to battle your enemies for you	<i>l'-hi-la-KHAYM la-KHEM im o-y'-vay-KHEM</i>	להלחם לכם עם איביכם
to save you”	<i>l'-ho-SHEE-a et-KHEM”</i>	להושיע אתכם”
Now let us say: Amen	<i>v'-no-MAR “a-MAYN”</i>	ונאמר: “אמן”

Hatikvah

As long as in the heart, within	<i>kol od ba-lay-VAV p'-NEE-mah</i>	כל עוד בלבב פְּנִימָה
A Jewish soul still yearns	<i>NE-fesh y'-hu-DEE ho-mi-YAH</i>	נֶפֶשׁ יְהוּדֵי הוֹמִיָּה
And onward, towards the ends of the east	<i>ul-fa-a-TAY miz-RAKH ka-DEE-mah</i>	וּלְפָאֲתֵי מִזְרָח, קְדִימָה
An eye still gazes toward Zion	<i>A-yin l'-tzi-YON tzo-fi-YAH</i>	עֵין לְצִיּוֹן צוֹפֶיָה
Our hope is not yet lost	<i>od lo av-DAH tik-va-TAY-nu</i>	עוֹד לֹא אָבְדָה תְּקוּמָתֵנוּ
The hope two thousand years old	<i>ha-tik-VAH bat sh'-NOT al-PA-yim</i>	הַתְּקוּהָ בֵּת שְׁנֹת אֲלָפִים
To be a free nation in our land	<i>lih-YOT am khof-SHEE b'-ar-TZAY-nu</i>	לְהִיּוֹת עִם חֶפְשִׁי בְּאַרְצֵנוּ
The Land of Zion and Yerushalayim	<i>E-retz tzi-YON vee-ru-sha-LAY-yim</i>	אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם

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