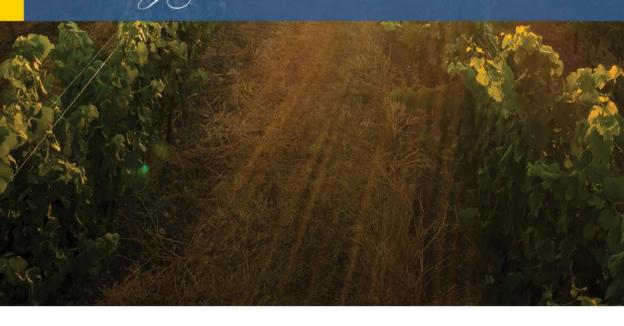


GENESIS בראשית

Honoring THE GOD, THE PEOPLE & THE LAND OF ISRAEL



EDITED BY

RABBI TULY WEISZ

ISRAEL365

ISRAE L BIBLE

TM

Edited by Rabbi Tuly Weisz





The Israel Bible: Genesis First Edition, 2018

Menorah Books An imprint of Koren Publishers Jerusalem Ltd.

POB 8531, New Milford, CT 06776-8531, USA & POB 4044, Jerusalem 9104001, Israel www.menorahbooks.com

The Israel Bible was produced by Israel365 in cooperation with Teach for Israel and is used with permission from Teach for Israel. All rights reserved.

The English translation was adapted by Israel365 from the JPS Tanakh. Copyright © 1985 by the Jewish Publication Society. All rights reserved.

Cover image: © Seth Aronstam - https://www.setharonstam.com/

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, or otherwise, without the prior permission of the publisher, except in the case of brief quotations embedded in critical articles or reviews.

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

Table of Contents

iv	Credits
ν	Acknowledgements
viii	Aleph Bet Chart
ix	Introduction
xv	Foreward
xviii	Blessing Before and After Reading the <i>Torah</i>
21	The Book of Genesis
153	Biographies of <i>The Israel Bible</i> Scholars
155	Bibliography
166	List of Transliterated Words in <i>The Israel Bible</i>
181	Photo Credits
182	Chart of the Hebrew Months and their Holidays
185	Map of Modern-Day Israel and its Neighbors
186	List of Prime Ministers of the State of Israel
187	Prayer for the State of Israel
190	Prayer for the Welfare of Israel's Soldiers
192	Hatikvah

Credits

Commentary and introductions for *The Israel Bible* were written by the following scholars:

Bereishit (Genesis): Rabbi Tuly Weisz

Shemot (Exodus): Rabbi Tuly Weisz

Vayikra (Leviticus): Shira Schechter Bamidbar (Numbers): Shira Schechter

Devarim (Deuteronomy): Shira Schechter

Yehoshua (Joshua): Rabbi Shmuel Jablon

Shoftim (Judges): Rabbi Shmuel Jablon

Shmuel (Samuel): Rabbi Shmuel Jablon

Melachim (Kings): Rabbi Shmuel Jablon

Yeshayahu (Isaiah): Rabbi Yaakov Beasley

Yirmiyahu (Jeremiah): Rabbi Yaakov Beasley

Yechezkel (Ezekiel): Rabbi Yaakov Beasley

Trei Asar (The Twelve Prophets) Rabbi Yaakov Beasley

Tehillim (Psalms): Rabbi Avi Baumol

Mishlei (Proverbs): Ahuva Balofsky

Iyov (Job): Alexander Jacob Tsykin

Shir Hashirim (Song of Songs): Batya Markowitz

Rut (Ruth): Rabbi Tuly Weisz

Eicha (Lamentations): Rabbi Noam Shapiro

Kohelet (Ecclesiastes): Batya Markowitz

Esther (Esther): Batya Markowitz

Daniel (Daniel): Batya Markowitz

Ezra v'Nechemya (Ezra and Nehemiah): Josh Even-Chen

Divrei Hayamim (Chronicles): Alexander Jacob Tsykin

Maps Editor: Lorien Balofsky

Associate Editor: Shira Schechter

Editor: Rabbi Tuly Weisz

Production Management: Avishai Magence

Commentary Editor: Rabbi Alan Haber

Copy Editing: Efrat Gross

Typesetting: Estie Dishon

Cover Design: Tani Bayer

Icon Design: Eliyahu Misgav

Acknowledgements

Producing a *Tanakh* is a massive undertaking that requires a tremendous team of "wise students," as the Hebrew expression goes. *The Israel Bible* would never have seen the light of day without the herculean efforts of numerous contributors.

First and foremost, SHIRA SCHECHTER dedicated several years as associate editor of *The Israel Bible* and saw the project through from beginning till end. With a perfect balance of meticulousness and fear of Heaven, she carefully supervised all aspects of research, development, editing and production. Shira's innate appreciation for Hebrew grammar along with her sharp eye and love for the subject matter, can be felt on every page.

Thank you to the esteemed scholars who contributed their immense *Tanakh* knowledge to this groundbreaking initiative: RABBIS AVI BAUMOL, YAAKOV BEASLEY, SHMUEL JABLON AND ALEXANDER JACOB TSYKIN, AHUVA BALOFSKY, JOSH EVEN-CHEN, and BATYA MARKOWITZ. The breadth of your *Torah* scholarship, along with your love for Israel, served as a constant inspiration.

I would like to thank the devoted staff of Israel365 for their vast and varied contributions to *The Israel Bible* in the five years since we naively asked each other, "How hard could it be to create a brand new *Tanakh*?"

First, to LORIEN BALOFSKY who was there in the beginning and designed the first versions of *The Israel Bible* along with many features of this volume, including the maps. And to all the other creative geniuses: MAAYAN HOFFMAN, TSIVYA FOX, ORLY GIBSON and SHLOMO VILE. To the brilliant strategic team SHIFRA GOLDMEIER, AYAL KELLMAN, STEVEN GOLDSTEIN, SIMONE SOMERS, GILA HALPERN, MAZZ WHITE and CLARINDA YUVIENCO. To the truth-seeking reporters and editors of Breaking Israel News, ABRA FORMAN, ELIYAHU ADAM BERKOWITZ, JONATHAN BENEDEK, RIVKAH LAMBERT ADLER and ELIANA RUDEE. And a special *yasher koach* to SHLOMO SCHREIBMAN whose acumen enabled this important effort to continue.

I would also like to acknowledge our "alumni" whose skills and personalities shaped *The Israel Bible* over the years: JILLIAN EZEKIEL, RACHAEL PLATT and ALIZA ABRAHAMOVITZ.

A major debt of gratitude is owed to my trusted friends and advisors ROBERT FROHLINGER, RAFI COHEN and ARIEL GOLDBERG, whose wise counsel continues to guide Israel 365.

Thank you to the faculty of the Yeshiva for the Nations RABBIS SHIMON APISDORF, ELAN ADLER, YISHAI FLEISHER and MOSHE LICHTMAN who taught me a deep appreciation for *Eretz Yisrael* when I was his student, and SHARON NIV.

Teach for Israel made possible the research and writing of *The Israel Bible* and I would like to thank the board of directors for their years of friendship and encouragement: NOAM LIPSHITZ, SCOTT OSBORNE, MARC SINGER and DAVID SWAGGERTY.

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 foreward 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	4	3	2	2	1 N
Hay	Dalet	Gimel	Vet	Bet 'B'	Aleph Silent 1
20	10	9 0	8	7	6
Kaf 'K'	Yud	Tet 'T'	Chet 'KH'	Zayin	Vav
50	40	40 n	30 5	20 7	20
Nun 'N'	Final Mem	Mem	Lamed	Final Khaf	Khaf
80	80	80	70	60	50
Final Pey	Fay	Pay	Ayin Silent ¹	Samekh 'S'	Final Nun
300	300 y	200	100	90 y	90
Sin	Shin 'SH'	Raysh	Kuf	Final Tzadi	Tzadi
Notes: 1 If there is a vowel underneath the letter, the sound of the vowel is pronounced. If there is no				400	400
owel 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.				Sav	Tav
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				'T'	T'
assigned a numerical value.				Above each letter i	is its numeric value ⁴

Vowels: The Aleph is silent1 so we will use it in the example for each sound						
1X/X Shuruk/Kubutz 'u' in junior	Segol 'e' in Edward	Kheerik Khasayr	Kamatz Katan³	Patakh	Kamatz	
K	×	אָנ	א'אוֹ	אַי	אָנ	
Sh'va² (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 subcommittees 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-PORTION. 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." 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	ba-r'-KHU et a-do-NAI ham-	בָּרְכוּ אֶת יִיָ הַמְבֹּרָךְ
blessed	vo-RAKH	

The Congregation responds:

Blessed is <i>Hashem</i> , the one	ba-RUKH a-do-NAI ham-vo-	בָּרוּךְ יְיָ הַמְבֹרָךְ
who is blessed, for all eternity	RAKH l'-o-LAM va-ED	ָלְעוּלְם וָעֶד ^{', י}

The one who has been called up to the *Torah* continues:

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

Blessing After Reading the Torah:

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

xviii

ISRAEL BIBLE

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

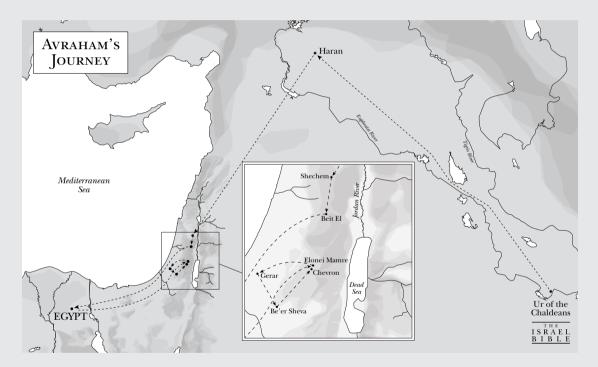
his entire generation, and the Bible then focuses on the descendants of *Noach's* son *Shem*. Ultimately, *Hashem* chooses *Avraham*, his son *Yitzchak* and *Yitzchak*'s son *Yaakov*. With *Yaakov*, the process of choosing is complete and a nation is born.

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 EI, 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).



1 When *Hashem* began to create heaven and earth—

ָוְאֵת הָאָרֶץ:

b'-ray-SHEET ba-RA e-lo-HEEM AYT ha-sha-MA-yim v'-AYT ha-A-retz

- 2 the earth being unformed and void, with darkness over the surface of the deep and a wind from Hashem sweeping over the water—
- ³ *Hashem* said, "Let there be light"; and there was light.
- 4 *Hashem* saw that the light was good, and *Hashem* separated the light from the darkness.
- 5 Hashem called the light Day, and the darkness He called Night. And there was evening and there was morning, a first day.
- 6 *Hashem* said, "Let there be an expanse in the midst of the water, that it may separate water from water."
- 7 Hashem 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.
- 8 Hashem called the expanse Sky. And there was evening and there was morning, a second day.
- 9 Hashem said, "Let the water below the sky be gathered into one area, that the dry land may appear." And it was so.
- 10 Hashem called the dry land Earth, and the gathering of waters He called Seas. And Hashem saw that this was good.

בּ וְהָאֶרֶץ הָיְתָה תֹהוּ נָבֹהוּ וְחֹשֶׁךְּ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי המִים:

א בָּרֵאשִׁית בַּרָא אֱלֹהִים אֶת הַשָּׁמֵיִם 🛪 🗙

- ג וַיֹּאמֶר אֱלֹהִים יִהִי אוֹר וַיִּהִי־אוֹר:
- ד וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הַאוֹר וּבֵין הַחשֶׁךְ:
- ּ וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחשֶׁךְּ קָרָא לָיִלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד:
- ּוֹ וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמְּיִם וִיהִי מֵבְדִּיל בֵּין מַיִם לַמַיִם:
- ז וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַפַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַפַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־בַן:
- יוַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִּי־עֶּרָב וּ וַיְהִּי־עֶּרָב וַיְהִי־בֹּקָר יוֹם שֵׁנִי:
 - נִיֹאמֶר אֱלֹהִים יִקְּווּ הַמַּיִם מִתַּחַת הַשְּׁמִים אֶל־מָקוֹם אֶחָד וְתַרְאָה הַיַּבְּשָׁה וַיְהִיכַן:
- י וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרָא 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 (שראשית), 'Israel,' which ends with the letter lamed (ב'). Together, these two letters spell the word lev (ב'ב'), 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.

ישראל בראשית

- 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
- 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 תַּדְשֵׁא הָאֶרֶץ דָּשֶׁא עשָׂב מַזְרִיעַ זָרַע עֵץ פְּרִי עשָׁה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאֶרֶץ וַיְהִי־ כו:
- יַ וַתּוֹצֵא הָאָרֶץ דָּשָׁא עֵשֶׂב מַזְרִיעַ זֶרְע לְמִינֵהוּ וְעֵץ עֹשֶׂה־פְּרִי אֲשֶׁר זַרְעוֹ־בוֹ לִמִינַהוּ וִיִּרִא אַלֹהִים כּי־טוֹב:
 - יג וַיְהִי־עֶרֶב וַיְהִי־בֹּקֶר יוֹם שְׁלִישִׁי:
- יד וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמִיִם לְהַבְּדִּיל בֵּין הַיּוֹם וּבֵין הַלְּיְלָה וָהִיוּ לָאֹתֹת וּלֹמוֹעִדִים וּלִימִים וְשַׁנִים:
- יוֹ וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הַאָרֵץ וַיִהִי־כֵן:
- יי וַיַעשׁ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדלִים אֶת־הַמְּאוֹר הַגָּדל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטוֹן לְמָמְשֶׁלֶת הַלַּיִלָה וְאֵת הַכּוֹכָבִים:
 - י וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמָיִם לָהָאִיר עַל־הַאָרֵץ:
- יח וְלִמְשׁל בַּיּוֹם וּבַלַיְלָה וּלֲהַבְּדִּיל בֵּין הַאוֹר וּבֵין הַחשֵׁךְ וַיַּרָא אֱלֹהִים כִּי־טוֹב:
 - יט וַיְהִי־עֶרֶב וַיְהִי־בֹּקֶר יוֹם רְבִיעִי:
- כּ וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמֵּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי רקיע הִשִׁמים:
- כא וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל־נָפֶשׁ הַחַיֶּה הָרֹמֶשֶׁת אֲשֶׁר שָׁרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף כָּנָף לִמִינָהוּ וַיַּרָא אֱלֹהִים כִּי־טוֹב:
 - בּ וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הַמֵּיִם בַּיַּמִּים וְהָעוֹף יִרֶב בארץ:
 - בג וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי:

- 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.
- 2^{-1} The heaven and the earth were finished, and all their array.
 - 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 הָאָרֶץ נָפֶשׁ חַיָּה לְמִינָה בְּהֵמָה וָרֶמֶשׁ וְחַיְתוֹ־אֶרֶץ למינה ויהי־כן:
- כּהּ וַיַּעֵשׂ אֱלֹהִים אֶת־חַיַּת הָאֶרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָה וְאֵת כָּל־רֶמֶשׁ הַאֵדַמַה לִמִינָהוּ וַיַּרָא אֱלֹהִים כִּי־טוֹב: הַאֵדַמַה לִמִינָהוּ וַיַּרָא אֱלֹהִים כִּי־טוֹב:
- כּוֹ וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמִיִם וּבַבְּהֵמֶה וּבְכָל־הָאָרֶץ וּבְכָל־ הרמש הרמש על־הארץ:
- יז וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקַבָּה ברא אֹתם:
- יז וַיְבֶרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לֶהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשָׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבָכַל־חַיַּה הַרֹמֵשָׁת עַל־הַאָרֵץ:
- כּט וַיֹּאמֶר אֱלֹהִים הּנָה נְתַתִּי לָכֶם אֶת־כָּל־ עֵשֶׂב זֹרֵעַ זָרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בּוֹ פְרִי־עֵץ זֹרֵעַ זרע לכם יהיָה לאכלה:
 - ל וּלְכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִּם וּלְכֹל רוֹמֵשׁ עַל־הָאָרֶץ אֲשֶׁר־בּוֹ נָפֶשׁ חַיָּה אָת־כָּל־יָנֶרְק עֵשֶׂב לְאָכְלָה וַיִּהִי־כַן:
- לא וַיַּרְא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עֲשָׂה וְהִנֵּה־ טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם השׁשׁי:
 - ב אַ וַיְכָלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְּבָאָם: 🗖
 - בּ וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עֲשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכַּל־מִלֵאכִתּוֹ אֲשֵׁר עֲשֵׂה:
- ג וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקְדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־ בּרא אלהים לעשׂות:
 - ד אֵלֶה תוֹלְדוֹת הַשָּׁמֵיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׁוֹת יְהֹוָה אֱלֹהִים אָרֵץ וִשָּׁמֵיִם:

- 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,
- ְוְכֹל שִׁיחַ הַשָּׁדֶה טֶרֶם יִהְיֶה בָאֶרֶץ וְכָל־עֵשֶׂב הַשָּׁדֶה טֶרֶם יִצְמָח כִּי לֹא הִמְטִיר יְהֹוֶה אֱלֹהִים עַל־הָאֶרֶץ וְאָדֶם אַיִן לַעֲבֹד אֶת־הָאֲדָמָה:

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.

- ּי וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־ פּני־האדמה:
- ז וַיִּיצֶר יְהֹוָה אֱלֹהִים אֶת־הָאָדָם עָפָּר מִן־הָאֲדָמָה וַיִּפַּח בְּאָפָּיו נִשְׁמַת חַיִּים וַיִּהִי הַאַדָם לִנְפָשׁ חַיָּה:
 - וַיִּטַע יְהֹוָה אֱלֹהִים גַּן־בְעֵדֶן מִקֶּדֶם חַ וַיִּטַע יְהֹוָה אֱלֹהִים גַּן־בְעֵדֶן מִקֶּדֶם חַ וַיַּשָׂם שׁם אַת־האַדָם אַשִּׁר יַצר:
- י וַיַּצְמַח יְהֹוֶה אֱלֹהִים מִן־הָאֲדָמָה כָּל־ עץ נָחְמָד לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגּּן וְעֵץ הַדָּעַת טוֹב וַרַע:
 - י וְנָהָר יֹצֵא מֵעֵדָן לְהַשְׁקוֹת אֶת־הַגָּן וּמשׁם יפּרִד והיה לארבּעה ראשׁים:
- יא שֶׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת כָּל־ אֵרֶץ הַחַוילָה אֲשֶׁר־שַׁם הַזָּהַב:
 - יב וּזְהַב הָאָרֶץ הַהוֹא טוֹב שָׁם הַבְּּדֹלֵח ואָבן הִשֹּׁהם:
 - יג וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִּיחוֹן הוּא הַסּוֹבֵב אַת כַּל־אַרָץ כּוּשׁ:
- יד וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פרת:



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.
- 16 And *Hashem* commanded the man, saying, "Of every tree of the garden you are free to eat;
- 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."
- 18 Hashem said, "It is not good for man to be alone; I will make a fitting helper for him."
- 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.
- 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.
- 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.
- 22 And Hashem fashioned the rib that He had taken from the man into a woman; and He her to the man.
- 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."
- 24 Hence a man leaves his father and mother and clings to his wife, so that they become one flesh.
- 25 The two of them were naked, the man and his wife, yet they felt no shame.
- 3 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?"
 - ² The woman replied to the serpent, "We may eat of the fruit of the other trees of the garden.
 - 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."
 - 4 And the serpent said to the woman, "You are not going to die,

- יו וַיִּקַח יְהֹוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנָחַהוּ בָגַן־עֵדָן לְעַבָדָה וּלְשֵׁמְרַה:
 - יוֹ וַיְצַוֹ יְהֹוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מַנְּלֹ עִץ־הַגָּן אָכֹל תֹאכֵל:
- יי וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנוּ כִּי בִּיוֹם אַכָלְדְּ מִמֶּנוּ מוֹת תַּמוּת:
 - ַויֹאמֶר יְהֹוָה אֱלֹהִים לֹא־טוֹב הֱיוֹת וּיֹאמֶר יְהֹוָה אֲלֹהִים לֹא־טוֹב הַיוֹת בּנגדּוֹ: האדם לבדוֹ אעשׂה־לוֹ עזר כּנגדּוֹ:
- יט וַיִּצֶר יְהֹוֶה אֱלֹהִים מִן־הָאֱדָמָה כָּל־חַיַּת הַשָּׁדָה וְאֵת כָּל־עוֹף הַשְּׁמִים וַיָּבֵא אֶל־ הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ וְכֹל אֲשֶׁר יקרא־לוֹ האדם נפשׁ חיה הוּא שׁמוֹ:
 - וַיִּקְרֶא הָאָדָם שֵׁמוֹת לְכֶל־הַבְּהַמָה וּלְעוֹף הַשְּׁמִים וּלְכל חַיַּת הַשָּׁדָה וּלאדם לא־מצא עזר כּנגדּוֹ:
- כא וַיַפֵּל יְהֹוָה אֱלֹהִים תַּרְדֵּמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַח אֲחַת מִצֵּלְעֹתָיו וַיִּסְגֹּר בּשֹׁר תִחַתִּנה:
 - בּ וַיִּבֶן יְהֹוָה אֱלֹהִים אֶת־הַצֵּלָע אֲשֶׁר־ לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבָאֶהָ אֶל־ האדם:
 - נּגְּילֶמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מְעֲצָמֵי וּבָשָׂר מִבְשָׂרִי לְזֹאת יִקְרַא אַשָּׁה כִּי מֵאִישׁ לְקַחָה־זֹאת:
- ַנד עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ נדבק בַּאשׁתּוֹ והיוּ לבשׂר אחד:
- ַה וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִים הָאָדֶם וְאִשְׁתּוֹ וְלֹא יִתְבּשָׁשׁוּ:
- א וְהַנָּחָשׁ הָיָה עָרוּם מִכּּל חַיַּת הַשָּׁדֶה אֲשֶׁר עֲשָׂה יְהֹוָה אֱלֹהִים וַיֹּאמֶר אֶל־ הָאִשָּׁה אַף כִּי־אָמֵר אֱלֹהִים לֹא תֹאכְלוּ מִכּל עֵץ הַנָּן:
 - ב וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחָשׁ מִפְּרִי עֵץ־ הַגָּן נֹאכֵל:
- ג וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגָּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנוּ וְלֹא תִגְעוּ בּוֹ פֶּן־תִּמָתוּן:
 - ַ וַיֹּאמֶר הַנָּחָשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תְּמְתוּן:

- 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?"
- 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."

- הּ כִּי יֹדַעַ אֱלֹהִים כִּי בְּיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וִהְיִיתֶם כֵּאלֹהִים יֹדְעֵי טוֹב ורע:
 - וּ וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֵאֲכָל וְכִי תַאֲוָה־הוּא לָעֵינַיִם וְנֶחְמֶד הָעֵץ לְהַשְּׂכִיל וַתִּקַח מִפְּרִיוֹ וַתֹּאכַל וַתִּתֵּן גּם־לאישה עמה ויֹאכל:
- ז וַתִּפָּקחָנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֵירָמִם הֵם וַיִּתְפְרוּ עֲלֵה תְאֵנָה וַיַּעֲשׁוּ להם חגרת:
- ת וַיִּשְׁמְעוּ אֶת־קוֹל יְהֹוֶה אֱלֹהִים מִתְהַלֵּךְ בַּגָּן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהֹוָה אֱלֹהִים בָּתוֹךְ עֵץ הַגַּן:
- י וַיִּקְרָא יְהֹנָה אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיַּכָּה:
 - י וַיֹּאמֶר אֶת־קֹלְךְּ שָׁמַעְתִּי בַּגָּן וָאִירָא כּי־עֵירֹם אַנֹכִי וַאֲחבֵא:
- יא וַיֹּאמֶר מִי הִגִּיד לְךֶּ כִּי עֵירֹם אָתָה הֲמִךְ הָעֵץ אֲשֶׁר צִוִּיתִיךְ לְבִלְתִּי אֲכָל־מִמֶּנוּ אכלת:
 - יב וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נְתַתָּה עִמַּדִי הָוֹא נַתִנָה־לִּי מִן־הַעֵץ וַאֹכֵל:
- יג נַיֹּאמֶר יְהֹוֶה אֱלֹהִים לָאִשָּׁה מֵה־זֹּאת עָשִּׂית וַתֹּאמֶר הָאִשָּׁה הַנָּחָשׁ הִשִּׁיאַנִי ואכל:
- יד נַיּאמֶר יְהֹנָה אֱלֹהִים אֶל־הַנָּחָשׁ כִּי עָשִׂיתָ זֹאת אָרוּר אַתָּה מִכֶּל־הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׁדָה עַל־גְחֹנְךְּ תֵלֵךְ וְעָפֶר תּאכַל כַּל־יִמֵי חַיֵּיךְ:
 - יוּ וְאֵיבָה אָשִׁית בֵּינְךְ וּבֵין הָאִשָּׁה וּבֵין זַרְעָךְ וּבֵין זַרְעָה הוּא יְשׁוּפְךְּ רֹאשׁ וִאִתה תִּשׁוּפִנּוּ עִקב:
- יז אֶל־הָאִשָּׁה אָמֵר הַרְבָּה אַרְבֶּה עִצְבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תַּלְדִי בָנִים וְאֶל־אִישֵׁךְ תשוקתַךְּ וִהוּא ימשׁל־בַּדְ:

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:

וּלְאָדֶם אָמַר כִּי־שָׁמֵעְתָּ לְקוֹל אִשְׁתֶּדְ וַתִּאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךְּ לַאמֹר לֹא תֹאכַל מִמֶּנוּ אֲרוּרָה הָאֲדָמָה בַּעֲבוּרֶךְּ בְּעַצֶּבוֹן תֹאכֵלֶנָה כֹל יְמֵי חייה:

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.
- 4 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*."

- יח וְקוֹץ וְדַרְדֵּר תַּצְמִיחַ לָּדְּ וְאָכַלְתָּ אֶת־ עשֹב השֹׁדָה:
- יט בְּזֵעַת אַפֶּיךְּ תֹאכַל לֶחֶם עַד שׁוּבְךְּ אֶל־ הָאַדְמָה כִּי מִמֶּנָה לְקָּחְתָּ כִּי־עָפָר אַתָּה וְאֵל־עַפַר תַּשׁוּב:
- נַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַנָּה כִּי הִוּא הַיִּתָה אֱם כַּל־חַי:
 - כא וַיַּעַשׂ יְהֹוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כּתנוֹת עוֹר וילבּשׁם:
- כב וַיֹּאמֶר יְהֹוָה אֱלֹהִים הֵן הָאָדֶם הָיָה כְאַחַד מִמֶנוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־ יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וחי לעלם:
- ג וַיְשַׁלְּחֵהוּ יְהֹוָה אֱלֹהִים מִגַּן־עֵדֶן לַעֲבֹד אַת־הָאדמה אַשָּׁר לִקח משׁם:
 - כּד וַיְגָרָשׁ אָת־הָאָדָם וַיַּשְׁכֵּן מִקֶּדֶם לְגַן־ עֵדֶן אֶת־הַכְּרָבִים וְאֵת לַהַט הַחֶּרֶב הַמִּתְהַפֶּּכֶת לִשְׁמֹר אֶת־דֶּרֶךְ עֵץ החיים:
 - ך א וְהָאָדָם יָדַע אֶת־חַנָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קֵיִן וַתֹּאמֶר קָנִיתִי אִישׁ אַת־יָהוֹה:



Rabbi Samson R. Hirsch (1808-1888)

3:17 Cursed be the ground because of you The land is cursed ba'avurecha (דעבורקב), 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.
- 3 In the course of time, Cain brought an offering to *Hashem* from the fruit of the soil;
- 4 and Abel, for his part, brought the choicest of the firstlings of his flock. *Hashem* paid heed to Abel and his offering,
- 5 but to Cain and his offering He paid no heed. Cain was much distressed and his face fell.
- 6 And Hashem said to Cain, "Why are you distressed, And why is your face fallen?
- 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."
- 8 Cain said to his brother Abel and when they were in the field, Cain set upon his brother Abel and killed him.
- 9 Hashem said to Cain, "Where is your brother Abel?" And he said, "I do not know. Am I my brother's keeper?"
- 10 Then He said, "What have you done? Hark, your brother's blood cries out to Me from the ground!
- 11 Therefore, you shall be more cursed than the ground, which opened its mouth to receive your brother's blood from your hand.
- 12 If you till the soil, it shall no longer yield its strength to you. You shall become a ceaseless wanderer on earth."

- ַ וַתֹּסֶף לְלֶדֶת אֶת־אֶחִיו אֶת־הָבֶל וַיְהִי־ הַבֵל רֹעֵה צֹאן וִקִין הַיָה עבֵד אַדְמַה:
 - ג וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאַדָּמָה מִנְחָה לַיהֹוָה:
 - ד וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהָן וַיִּשַׁע יְהֹוָה אֶל־הֶבֶל וְאֶל־ מנחתו:
 - ּ וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקָיַן מִאֹד וַיִּפְּלוּ פָּנַיו:
 - ּוֹ וַיֹּאמֶר יְהֹוָה אֶל־קָיִן לָמָה חָרָה לָךְ וְלַמַה נַפְלוּ פַנֵיךְ:
- י הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךְ תְּשׁוּקָתוֹ וִאתה תִּמשׁל־בּוֹ:
- ת וַיֹּאמֶר קַיִן אֶל־הֶבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדָה וַיָּקָם קַיִן אֶל־הֶבֶל אָחִיו וַיַּהַרְגַהוּ:
 - ַ וַיֹּאמֶר יְהֹוָה אֶל־קַיִן אֵי הֶבֶל אָחִיךְ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:
 - י וַיֹּאמֶר מֶה עֲשִׂיתָ קוֹל דְּמֵי אָחִיךְ צֹעַקִים אַלִי מן־האַדמה:
- יא וְעַתָּה אָרוּר אָתָּה מִן־הָאֵדָמָה אֵשֶׁר פָּצְתָה אֶת־פִּיהָ לְקַחַת אֶת־דְּמֵי אָחִיךְּ מידךּ:
- יב כִּי תַעֲבֹד אֶת־הָאֲדָמָה לֹא־תֹסֵף תֵּת־ כֹּחָהּ לָךְּ נָע וָנָד תִּהְיָה בָאֶרֶץ:

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 (גע ונד). Rabbi Samson Raphael Hirsch distinguishes the word na (צני) from nad (גני). 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 Irad, and Irad begot Mehujael, and Mehujael begot Methusael, and Methusael begot Lemech.
- 19 Lemech 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.
- 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 Lemech said to his wives, "Adah and Zillah, hear my voice; O wives of Lemech, 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 Lemech seventysevenfold."
- 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 וַיֹּאמֶר קַיִן אֶל־יְהֹוָה גָדוֹל עֲוֹנִי מִנְּשׂא:
- יד הַן גַרַשְׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפֶּנֶיךְ אֶסָתֵר וְהָיִיתִי נָע וָנָד בָּאָרֶץ והיה כל־מצאי יהרגני:
 - יו נִיּאמֶר לוֹ יְהוֶה לֶכֵן כָּל־הֹרֵג קִין שִׁבְעָתִים יֻקָּם נַיָּשֶׂם יְהוָה לְקַיִן אוֹת לְבָלְתִי הַכּוֹת־אֹתוֹ כַּל־מִצְאוֹ:
- יז וַיֵּצֵא קַיִן מִלְפְנֵי יְהֹוָה וַיֵּשֶׁב בְּאֶרֶץ־נוֹד קדמת־עדן:
- יז נַיַּדַע קִין אֶת־אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־ חֲנוֹךְ וַיְהִי בֹּנֶה עִיר וַיִּקְרָא שֵׁם הָעִיר כָּשֵׁם בָּנוֹ חֵנוֹךְ:
- יח וַיּנְלֵד לַחֲנוֹךְ אֶת־עִירָד וְעִירָד יָלַד אֶת־ מְחוּיָאֵל וּמְחִיּיָאֵל יָלַד אֶת־מְתוּשָׁאֵל וּמְתוּשָׁאֵל יָלָד אֶת־לְמָךְ:
 - יט וַיִּקַּח־לוֹ לֶמֶךְ שְׁתֵּי נְשִׁים שֵׁם הָאַחַת עַדָה וְשֵׁם הַשֵּׁנִית צְלַה:
- וַתַּלֶד עָדָה אֶת־יָבֶל הוּא הָיָה אֲבִי ישֵׁב אֹהַל וּמקנה:
 - כא וְשֵׁם אָחִיו יוּבָל הוּא הָיָה אֲבִי כָּל־ תֹפֵשׁ כָּנּוֹר וְעוּגָב:
 - בּ וְצִלֶּה גִם־הָוּא יָלְדָה אֶת־תּוּבַל קַיִן לטֵש כָּל־חֹרֵשׁ נְחֹשֶׁת וּבַרְזֶל וַאֲחוֹת תּוּבל־קִין נעמה:
- ג וַיֹּאמֶר לֶמֶךְ לְנָשָׁיו עָדָה וְצִלֶּה שְׁמַעַן קוֹלִי נְשֵׁי לֶמֶךְ הַאְזְנָה אִמְרָתִי כִּי אִישׁ הַרְגִתִּי לִפִּצִעִי וְיֵלֵד לְחַבְּרַתִי:
 - כּד כִּי שִׁבְעָתַיִם יֻקַּם־קָיִן וְלֶמֶךְ שִׁבְעִים ושבעה:
- ^{כה} וַיַּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שָׁת־לִי אֱלֹהִים זָרַע אַחֵר תַּחַת הֶבֶל כִּי הַרָגוֹ קין:
- נו וּלְשֵׁת גַּם־הוּא יֻלַד־בֵּן וַיִּקְרָא אֶת־שְׁמוֹ אֲנוֹשׁ אָז הוּחַל לִקְרֹא בְּשֵׁם יְהֹוָה:

- 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.—
 - When *Adam* had lived 130 years, he begot a son in his likeness after his image, and named him *Shet*.

ָאֶת־שְׁמָם אָדָם בְּיוֹם הָבָּרְאָם:

אלהים אדם בדמות אלהים עשה

ב זכר ונקבה בראם ויברד אתם ויקרא

א זה ספר תולדת אַדַם בִּיוֹם בָּרֹא

וַיְחִי אָדָם שְׁלֹשִׁים וּמְאַת שָׁנָה וַיּוֹלֶד בִּדְמוּתוֹ כְּצַלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת:

vai-KHEE a-DAM sh'-lo-SHEEM um-AT sha-NAH va-YO-led bid-mu-TO k'-tzal-MO va-yik-RA et sh'-MO SHAYT

- 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.
- 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
- 12 When *Keinan* had lived 70 years, he begot *Mehalalel*.

- ד וַיִּהְיוּ יְמֵי־אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת שמנה מאת שנה ויּוֹלד בּנִים וּבנוֹת:
 - ַ וַיִּהְיוּ כָּל־יְמֵי אָדָם אֲשֶׁר־חַי תְּשַׁע מֵאוֹת שָנה וּשָׁלשׁים שַׁנָה וִיּמֹת:
- ּוֹ וַיְחִי־שֵׁת חָמֵשׁ שָׁנִים וּמְאַת שָׁנָה וַיּוֹלֶד אָת־אַנוֹשׁ:
- ז נַיְחִי־שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת־אֱנוֹשׁ שֶׁבַע שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבנוֹת:
 - וַיִּהְיוּ כָּל־יְמֵי־שֵׁת שְׁתֵּים עֶשְׂרֵה שָׁנָה וּ וַיִּהְיוּ כָּל־יְמֵי־שֵׁת שׁנה ויּמֹת:
 - ט וַיְחִי אֶנוֹשׁ תִּשְׁעִים שָׁנָה וַיּוֹלֶד אֶת־ קֵינַן:
- י וַיְחִי אֱנוֹשׁ אַחֲבִי הּוֹלִידוֹ אֶת־קֵינָן חֲמֵשׁ עֶשְׂרֵה שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה ויּוֹלד בּנים וּבנוֹת:
- יא וַיִּהְיוּ כָּל־יְמֵי אֱנוֹשׁ חָמֵשׁ שָׁנִים וּתְשַׁע מַאוֹת שׁנה וִימת:
 - יב וַיְחִי קֵינָן שִׁבְעִים שָׁנָה וַיּוֹלֶד אֶת־ מהללאל:

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.
- 14 All the days of Keinan came to 910 years; then he died.
- 15 When Mehalalel had lived 65 years, he begot Yered.
- 16 After the birth of Yered, Mehalalel lived 830 years and begot sons and daughters.
- 17 All the days of Mehalalel came to 895 years; then he died.
- 18 When Yered had lived 162 years, he begot Chanoch.
- 19 After the birth of Chanoch, Yered lived 800 years and begot sons and daughters.
- 20 All the days of Yered came to 962 years; then he died.
- When *Chanoch* had lived 65 years, he begot *Metushelach*.
- 22 After the birth of Metushelach, Chanoch walked with Hashem 300 years; and he begot sons and daughters.
- 23 All the days of Chanoch came to 365 years.
- 24 Chanoch walked with Hashem; then he was no more, for Hashem took him.
- 25 When Metushelach had lived 187 years, he begot Lemech
- ²⁶ After the birth of *Lemech, Metushelach* lived 782 years and begot sons and daughters.
- 27 All the days of Metushelach came to 969 years; then he died.
- ²⁸ When *Lemech* had lived 182 years, he begot a son.
- 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."

- יג וַיְחִי קֵינָן אַחֲרֵי הוֹלִידוֹ אֶת־מַהְּלְלְאֵל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה וּיוֹלד בּנִים וּבנוֹת:
- יד וַיִּהְיוּ כָּל־יְמֵי קֵינָן עֶשֶׂר שָׁנִים וּתְשַׁע מאות שנה וימת:
 - ער וַיְחִי מַהֶּלַלְאֵל חָמֵשׁ שָׁנִים וְשָׁשִּׁים שׁ וַיְחִי מַהְלַלְאֵל חָמֵשׁ שָׁנִים וְשְׁשִּׁים שׁנַה וַיּוֹלֵד אָת־יֵרְד:
- יז וַיְחִי מַהְלַלְאֵל אַחֲרֵי הוֹלִידוֹ אֶת־יֶרֶד שְׁלשִׁים שָׁנָה וִשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד בּנִים וּבַנוֹת:
- יז וַיִּהְיוּ כָּל־יְמֵי מַהֲלַלְאֵל חָמֵשׁ וְתִשְׁעִים שנה וּשָׁמֹנֵה מֵאוֹת שׁנה וַיִּמֹת:
 - יח וַיְחִי־יֶרֶד שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וּמְאַת שנה ויוֹלד את־חנוֹך:
- יט וַיְחִי־יֶרֶד אַחֲרֵי הוֹלִידוֹ אֶת־חֲנוֹךְ שְׁמֹנֶה מאות שנה ויוֹלד בּנים וּבנוֹת:
- יַנְיּהְיוּ כָּל־יְמֵי־יֶרֶד שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וַיְּהְיוּ כָּל־יְמֵי־יֶרֶד שְׁתַּיִם וְשְׁשִׁים שְׁנָה וַתְשַׁע מֵאוֹת שָׁנַה וַיַּמֹת:
 - כא וַיְחִי חֲנוֹךְ חָמֵשׁ וְשִׁשִּׁים שָׁנָה וַיּוֹלֶד את־מתוּשׁלח:
 - בּבּ וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת־מְתוּשֶׁלַח שְׁלשׁ מֵאוֹת שׁנה וִיּוֹלָד בּנִים וּבַנוֹת:
- כג וַיְהִי כָּל־יְמֵי חֲנוֹךְ חָמֵשׁ וְשִׁשִּׁים שָׁנָה וּשָׁלשׁ מַאוֹת שׁנה:
- ַרִּ וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים וְאֵינֶנוּ כִּי־ לַקַח אֹתוֹ אֱלֹהִים:
 - כּה וַיְחִי מְתוּשֶׁלַח שֶׁבַע וּשְׁמֹנִים שָׁנָה וּמאת שׁנה ויּוֹלד את־למך:
- כּוֹנִיְחִי מְתוּשֶׁלֵח אַחֲרֵי הוֹלִידוֹ אֶת־לֶמֶךְ שְׁתַּיִם וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שַׁנַה וַיּוֹלֵד בַּנִים וּבַנוֹת:
- בּז וַיִּהְיוּ כָּל־יְמֵי מְתוּשֶׁלֵח תֵּשַׁע וְשִׁשִּׁים שַנה וּתִשַׁע מֵאוֹת שַנה וַיִּמֹת:
- רח וַיְחִי־לֶמֶךְ שְׁתַּיִם וּשְׁמֹנִים שָׁנָה וּמְאַת שנה וּיוֹלִד בַּן:
- כּט וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יְנַחֲמֵנוּ מִמַּעֲשֵׂנוּ וּמֵעִצְבוֹן יָדֵינוּ מִן־הָאֶדָמָה אֵשֶׁר אֵרָרָה יִהֹוָה:

- ³⁰ After the birth of *Noach*, *Lemech* lived 595 years and begot sons and daughters.
- 31 All the days of *Lemech* came to 777 years; then he died.
- 32 When *Noach* had lived 500 years, *Noach* begot *Shem*, Ham, and Japheth.
- 6 ¹ When men began to increase on earth and daughters were born to them,
 - 2 the divine beings saw how beautiful the daughters of men were and took wives from among those that pleased them.
 - 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."
 - 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.
 - 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.
 - 6 And Hashem regretted that He had made man on earth, and His heart was saddened.
 - 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."
 - 8 But Noach found favor with Hashem.
 - 9 This is the line of Noach.—Noach was a righteous man; he was blameless in his age; Noach walked with Hashen.—
 - Noach begot three sons: Shem, Ham, and Japheth.
 - 11 The earth became corrupt before *Hashem*; the earth was filled with lawlessness.
 - 12 When *Hashem* saw how corrupt the earth was, for all flesh had corrupted its ways on earth,

- ל נַיְחִי־לֶמֶךְ אַחֲרֵי הוֹלִידוֹ אֶת־נֹחַ חָמֵשׁ וְתִשְׁעִים שָׁנָה וַחֲמֵשׁ מֵאֹת שָׁנָה וַיּוֹלֶד בּנִים וּבנוֹת:
- לא וַיְהִי כָּל־יְמֵי־לֶמֶךְ שָׁבַע וְשִׁבְעִים שָׁנָה וּשׁבע מאוֹת שׁנה וּימֹת:
- לב וַיְהִי־נֹחַ בָּן־חֲמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֶד נֹחַ אֵת־שֶׁם אֵת־חָם וָאֵת־יַפַּת:
 - ן א וַיְהִי כִּי־הֵחֵל הָאָדָם לֶרֹב עַל־פְּנֵי האדמה וּבנוֹת ילדוּ להם:
 - בּ וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בְּנוֹת הָאָדָם כִּי טֹבֹת הַנָּה וַיִּקְחוּ לָהֶם נָשִׁים מִכֹּל אַשָׁר בּחרוּ:
- ג וַיֹּאמֶר יְהֹוֶה לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשַׁגַּם הוּא בָשָׂר וְהָיוּ יָמִיו מֵאָה ועשׂרים שׁנה:
- ד הַנְּפִלִּים הָיוּ בָאָרֶץ בַּיָמִים הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבאוּ בְּנֵי הָאֱלֹהִים אֶל־ בְּנוֹת הָאָדָם וְיָלְדוּ לְהֶם הַמָּה הַגִּבּּרִים אַשֶּׁר מֵעוֹלֵם אַנִּשֵּׁי הַשֵּׁם:
- ַנְּיָרָא יְהֹוֶה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וַכַל־יֵצֵר מַחִשָּׁבֹת לְבּוֹ רַק רַע כַּל־הַיּוֹם:
- ּוֹ וַיִּנָּחֶם יְהֹוָה כִּי־עֲשָׂה אֶת־הָאָדָם בָּאָרֶץ ויתעצַב אַל־לבּוֹ:
 - ז וַיֹּאמֶר יְהֹוָה אֶמְחָה אֶת־הָאָדָם אֲשֶׁר־ בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד־ בְּהֵמָה עַד־רֶמֶשׁ וְעַד־עוֹף הַשָּׁמָיִם כִּי נחמתִי כִּי עשׂיתם:
 - יונח מצא חון בעיני יהוה: ח
- ע אֵלֶה תּוֹלְדֹת נֹ<mark>חַ נֹחַ אִישׁ צַ</mark>דִּיק **תְּמֵים** הָיָה בְּדֹרֹ<mark>תִיו א</mark>ֱת־הָאֱלֹהִים הִתְהַלֶּךְ־נֹחַ:
- י וַיּוֹלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֵת־יַפַת:
- יא וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי הָאֱלֹהִים וַתִּמְּלֵא הארץ חמס:
- יב וַיַּרָא אֱלֹהִים אֶת־הָאָרֶץ וְהִנֵּה נִשְּׁחָתָה כִּי־הִשְׁחִית כָּל־בָּשָׂר אֶת־דַּרְכּוֹ עַל־ הַאַרֵץ:

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.

וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל־בָּשָׂר בָּא לְפָנֵי כִּי־מְלְאָה הָאָרֶץ חָמֶס מִפְּנֵיהֶם וְהִנְנִי מֵשְׁחִיתָם אֶת־הָאָרֶץ:

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.
- with pitch.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.
- 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.

- יד עֲשֵׂה לְּךָּ תַּבַת עֲצֵי־גֹפֶר קְנִּים תַּעֲשֶׂה אָת־הַתַּבָה וְכָפַרְתָּ אֹתָה מִבַּיִת וּמְחוּץ בכפר:
- וְזֶה אֲשֶׁר תַּעֲשֶׂה אֹתָה שְׁלֹשׁ מֵאוֹת אַמָּה אֹרֶךְ הַתַּבָה חֲמִשִּׁים אַמָּה רְחְבָּה וּשְׁלֹשִׁים אַמַה קוֹמַתַה:
- יז צֹהַר תַּעֲשֶׂה לַתַּבָה וְאֶל־אַמָּה תְּכַלֶּנָּה מִלְמַעְלָה וּפָתַח הַתֵּבָה בְּצִדָּה תָּשִׂים תַּחְתִּיִם שָׁנִיִּם וּשְׁלִשִים תַּעֲשֶׂהָ:
- יז וַאֲנִי הִנְנִי מֵבִיא אֶת־הַמַּבּוּל מֵיִם עַל־ הָאָרֶץ לְשַׁחַת כָּל־בָּשָׁר אֲשֶׁר־בּוֹ רוּחַ חַיִּים מִתַּחַת הַשָּׁמִיִם כֹּל אֲשֶׁר־בָּאָרֶץ יגָוַע:
- יח וַהֲקִמֹתִי אֶת־בְּרִיתִי אִתֶּךְ וּבָאתָ אֶל־ הַתֵּבָה אַתָּה וּבָנֶיךְ וְאִשְׁתְּךְ וּנְשֵׁי־בָנֶיךְ אתּרָ:
- יט וּמִכָּל־הָחַי מִכָּל־בָּשָׂר שְׁנַיִם מִכּּל תָּבִיא אָל־הַתֵּבָה לְהַחֲיֹת אִתָּךְ זָכָר וּנְקֵבָה יהיו:
- מַהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה לְמִינָה מְכֹל רֶמֶשׁ הָאֲדָמָה לְמִינֵהוּ שְׁנַיִם מְכֹּל יַבֹּאוּ אֲלֵיךְּ לְהַחֵיוֹת:
- כא וְאַתָּה קַח־לְּךְּ מִכְּל־מַאֲכָל אֲשֶׁר יֵאָכֵל ואספת אלִידִּ והיה לְּדְּ וַלְהֵם לאכלה:
- בּ וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כַּן עשׂה:



Rabbi Shnuer 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.
 - 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;
 - 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.
 - 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.

- אַ וַיֹּאמֶר יְהֹוֶה לְנֹחַ בֹּא־אַתָּה וְכָל־בֵּיתְךְּ אֶלֹי הַתָּבָה כִּי־אֹתְךְּ רָאִיתִי צַדִּיק לְפָנַי אָל־הַתֵּבָה כִּי־אֹתְךְּ רָאִיתִי צַדִּיק לְפָנַי בּדוֹר הזה:
- בּ מִכּל הַבְּהֵמֶה הַטְּהוֹרָה תִּקַּח־לְךְּ שִׁבְעָה שָׁבְעָה אִישׁ וְאִשְׁתוֹ וִמִן־הַבְּהֵמֶה אֲשֶׁר לא טהרה הוא שנים אישׁ ואשׁתוֹ:
 - גם מעוֹף הַשָּׁמֵיִם שִׁבְעָה שָׁבְעָה זָכֶר וּנָקָבָה לְחַיּוֹת זָרַע עַל־פָּנֵי כַל־הָאַרֵץ:
 - ר כִּי לְיָמִים עוֹד שִׁבְעָה אָנֹכִי מַמְטִיר עַל־הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה וּמָחִיתִי אֶת־כָּל־הַיְקוּם אֲשֶׁר עשׂיתי מעל פּני האדמה:
 - יהוה: וַיַּעשׁ נחַ כִּכל אֲשֶׁר־צְוָהוּ יְהוָה: 👨
 - ּי וְנֹחַ בֶּן־שֵׁשׁ מֵאוֹת שָׁנָה וְהַמַּבּוּל הָיָה מים על־הארץ:
 - ז וַיָבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו אִתּוֹ אֶל־הַתֵּבָה מִפְּנֵי מֵי הַמַּבּוּל:
 - מְן־הַבְּהֵמָה הַטְּהוֹנְה וּמִן־הַבְּהֵמָה
 אֲשֶׁר אֵינָנָה טְהֹרָה וּמִן־הָעוֹף וְכֹל
 אֲשַׁר־רֹמֵשׁ עַל־הַאַדַמַה:
- שְׁנַיִם שְׁנַיִם בָּאוּ אֶל־נֹחַ אֶל־הַתֵּבָה זָכָר וּנַקְבַה כַּאַשָּׁר צוּה אַלהים אַת־נֹח:
 - י וַיְהִי לְשָׁבְעַת הַיָּמִים וּמֵי הַמַּבּוּל הָיוּ על־הארץ:
- יא בִּשְׁנַת שֵׁשֹׁ־מֵאוֹת שָׁנָה לְחַיֵּי־נֹחַ בַּחֹדֶשׁ הַשֵּׁנִי בְּשָׁבְעָה־עֲשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה נִבְקְעוּ כָּל־מַעְיְנֹת תְּהוֹם רַבָּה וִארָבֹת השׁמים נפתחו:
 - יב וַיְהִי הַגָּשָׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם וארבּעים ליַלה:
 - יג בְּעֶצֶם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם־וְחָם וָיָפֶת בְּנֵי־נֹחַ וְאֵשֶׁת נֹחַ וּשְׁלֹשֶׁת נְשֵׁי־ בָנָיו אָתָּם אָל־הַתַּבָה:
 - יד הַמָּה וְכָל־הַחַיָּה לְמִינָהּ וְכָל־הַבְּהֵמָה לְמִינָהּ וְכָל־הָרֶמֶשׁ הָרֹמֵשׁ עַל־הָאָרֶץ לְמִינָהוּ וְכָל־הָעוֹף לְמִינֵהוּ כֹּל צִפּוֹר כַּל־כַּנַף:
 - ער וַיָּבֹאוּ אֶל־נֹחַ אֶל־הַתֵּבָה שְׁנַיִם שְׁנַיִם מִכְּל־הַבָּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים:

- 16 Thus they that entered comprised male and female of all flesh, as Hashem had commanded him. And Hashem shut him in.
- 17 The Flood continued forty days on the earth, and the waters increased and raised the ark so that it rose above the earth.
- 18 The waters swelled and increased greatly upon the earth, and the ark drifted upon the waters.
- 19 When the waters had swelled much more upon the earth, all the highest mountains everywhere under the sky were covered.

וְהַבָּאִים זָכָר וּנְקַבָה מִכְּל־בָּשָׂר בָּאוּ
 כַּאֲשֶׁר צִנָּה אֹתוֹ אֱלֹהִים וַיִּסְגֹר יְהֹוֶה
 בעדו:

יז נַיְהִי הַמַּבּוּל אַרְבָּעִים יוֹם עַל־הָאָרֶץ נַיִּרְבּוּ הַמַּיִם נַיִּשְׂאוּ אֶת־הַתֵּבָה נַתְּרֶם מעל הארץ:

יח וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל־הָאָרֶץ וַתְלָדְ התַבה על־פּנִי המים:

יט וְהַמֵּיִם גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ וַיְכָסוּ כָּל־הָהָרִים הַגְּבֹהִים אֲשֶׁר־תַּחַת כּל־השׁמים:

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.
- 21 And all flesh that stirred on earth perished—birds, cattle, beasts, and all the things that swarmed upon the earth, and all mankind.
- ²² All in whose nostrils was the merest breath of life, all that was on dry land, died.
- 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.
- 24 And when the waters had swelled on the earth one hundred and fifty days,
- 8 ¹ 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.

- י חֲמֵשׁ עֶשְׂרֵה אַמֶּה מִלְמַעְלָה גָּבְרוּ הַמֵּיִם וַיִּכְסוּ הָהַרִים:
- כּא וַיִּגְוַע כָּל־בָּשָׂר הָרֹמֵשׂ עַל־הָאָרֶץ בָּעוֹף וּבַבְּהֵמָה וּבַחַיָּה וּבְכָל־הַשָּׁרֶץ הַשֹּׁרֵץ על־האַרץ וכל האדם:
- בּ כֹּל אֲשֶׁר נִשְׁמַת־רוּחַ חַיִּים בְּאַפָּיו מִכֹּל אֵשֶׁר בַּחַרָבָה מֵתוּ:
 - ג וַיִּמַח אֶת־כָּל־הַיְקוּם אֲשֶׁר עַל־פְּנֵי הָאָדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמִים וַיִּמָחוּ מִן־הָאָרֶץ וישׁאר אִדְּ־נֹח ואשׁר אתוֹ בּתִּבה:
- כּד וַיִּגְבְּרוּ הַמַּיִם עַל־הָאָרֶץ חֲמִשִּׁים וּמְאַת יוֹם:
 - ינְיְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֵת כָּל־הַחַיָּה וְאֶת־כָּל־הַהַּהָּה וְאֶשֶׁר אִתּוֹ בַּתֵּבָה וְאֶשֶׁר אִתּוֹ בַּתַּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ וַיָּשֹׁכּוּ המים:



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.

- 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.

- בּ וַיִּּסֶּכְרוּ מַעְיְנֹת תְּהוֹם וַאֲרָבֹּת הַשָּׁמִיִם וַיִּכָּלֵא הַגָּשֶׁם מִן־הַשָּׁמִים:
- ג וַיָּשָׁבוּ הַמַּיִם מַעַל הָאָרֶץ הָלוֹךְ וָשׁוֹב וַיַּחְסְרוּ הַמַּיִם מִקְצֵה חֲמִשִּׁים וּמְאַת יוֹח:
- ַר וַתָּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשָׁבְעָה־ עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרֵי אֲרָרָט:
 - ּ וְהַמֵּיִם הָיוּ הָלּוֹךְ וְחָסוֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בָּעֲשִׂירִי בְּאֶחָד לַחֹדֶשׁ נִרְאוּ רַאשַׁי הָהַרִים:
- ּוֹנְיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־ חלוֹן התבה אשר עשה:
 - ַ וַיְשַׁלַּח אֶת־הָעֹרֵב וַיֵּצֵא יָצוֹא וְשׁוֹב עַ וַיְשַׁלַח אֶת־הָעַרָב וַיַּצֵא יָצוֹא וְשׁוֹב עַד־יִבשָּׁת הָמַיִם מֵעַל הַאָרֵץ:
- יוַיְשַׁלַּח אֶת־הַיּוֹנָה מֵאָתּוֹ לְרְאוֹת הֲקַלוּ המים מעל פני האדמה:
- ְוְלֹא־מָצְאָה הַיּוֹנָה מָנוֹחַ לְכַף־רַגְלֶהּ וַתָּשָׁב אֵלְיו אֶל־הַתֵּבָה כִּי־מַיִם עַל־ פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח יָדוֹ וַיִּקְחֶהָ וַיָּבֵא אֹתהּ אליו אל־התבה:

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

- 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.
- He waited still another seven days and sent the dove forth; and it did not return to him any more.
- י וַיָּחֶל עוֹד שָׁבְעַת יָמִים אֲחֵרִים וַיּּסֶף שׁלֹח את־הּיּוֹנה מן־התּבה:
- יא וַתָּבֹא אֵלָיו הַיּוֹנָה לְעֵת עֶרֶב וְהִנֵּה עֲלֵה־זַיִת טָרָף בְּפִיהָ וַיֵּדַע נֹחַ כִּי־קַלּוּ המים מעל האַרָץ:
- יב וַיִּיֶּחֶל עוֹד שָׁבְעַת יָמִים אֲחֵרִים וַיְשַׁלַּח אֶת־הַיּוֹנָה וְלֹא־יָסְפָּה שׁוּב־אֵלִיו עוֹד:



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.
- Every animal, every creeping thing, and every bird, everything that stirs on earth came out of the ark by families.
- 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 וְשֵׁשֹׁ־מֵאוֹת שָׁנָה בָּרְאשׁוֹן בְּאֶחָד לַחֹדֶשׁ חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ וַיָּסָר נֹחַ אֶת־מִכְּסֵה הַתֵּבָה וַיַּרְא וְהִנֵּה חַרְבוּ פְּנֵי הָאַדְמַה:
 - יד וּבַחֹדֶשׁ הַשֵּׁנִי בְּשָׁבְעָה וְעֶשְׂרִים יוֹם לחדש יַבשָה הארץ:
 - טו וַיַדַבֶּר אֱלהים אֱל־נֹח לַאמֹר:
 - ^{טז} צֵא מִן־הַתֵּבָה אַתָּה וְאִשְׁתְּךְּ וּבָנֶיךְ וּנשׁי־בניךְ אתרְ:
- יו כָּל־הַחַיָּה אֲשֶׁר־אִתְּךְ מִכָּל־בָּשֶׂר בָּעוֹף וּבַבְּהֵמָה וּבְכָל־הָרָמֶשׁ הָרֹמֵשׁ עַל־ הָאָרֶץ הוצא [הַיְצֵא] אִתָּדְ וְשָׁרְצוּ בארץ וּפרוּ ורבוּ על־הארץ:
- יוֹ וַיֵּצֵא־נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו אָתּוֹ: יי
- יט כָּל־הַחַיָּה כָּל־הָרֶמֶשׁ וְכָל־הָעוֹף כּל רוֹמֵשׁ עַל־הָאָרֶץ לְמִשְׁפְּחֹתֵיהֶם יָצְאוּ מן־התבה:
- וַיָּבֶן נֹחַ מִזְבֵּחַ לַיהֹנֶה וַיִּקַח מִכֹּל הַבְּהֵמָה הַטְהוֹרָה וִמְכֹּל הָעוֹף הַטְהֹר ויעל עֹלֹת בּמזבּח:
- כּא נַיָּרַח יְהֹנָה אֶת־רֵיח הַנִּיחֹתַ נִיּאמֶר יְהֹנָה אֶל־לְבּוֹ לֹא־אֹסְף לְקַלֵּל עוֹד אֶת־הָאֲדָמָה בַּעֲבוּר הָאָדָם כִּי יֵצֶר לֵב הָאָדָם רַע מִנְּעָרִיו וְלֹא־אֹסְף עוֹד להכּוֹת את־כּל־חי כּאשׁר עשׂיתי:
- בּ עד כָּל־יְמֵי הָאָרֶץ זֶרַע וְקְצִיר וְקֹר וָחֹם וְקָיֵץ וַחֹרֶף וִיוֹם וַלַיִלָה לֹא יִשְׁבּתוּ:
- יַנְבָרֶךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו וַיֹּאמֶר ' אַ וַיְבָרֶךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו וַיֹּאמֶר טיים פָּרוּ וּרָבוּ וּמִלְאוּ אֱת־בָּנָיו וַיֹּאמֶר '
- בּ וּמוֹרַאֲכֶם וְחִתְּכֶם יִהְיֶה עַל כֶּל־חַיֵּת הָאָרֶץ וְעַל כָּל־עוֹף הַשָּׁמִיִם בְּכֹל אֲשֶׁר תִּרְמֹשׁ הָאֲדָמָה וּבְכָל־דְּגֵי הַיָּם בְּיֶדְכֶם נַתַּנוּ:
- ג כָּל־רֶמֶשׂ אֲשֶׁר הוּא־חַי לָכֶם יִהְיֶה לְאָכְלָה כְּיָרֶק עֵשֶׂב נָתַתִּי לָכֶם אֶת־כֹּל:
 - ד ארבשר בנפשו דמו לא תאכלו:

- 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,
- 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.
- 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.

- ּ וְאַךְ אֶת־דִּמְכֶם לְנַפְשׁׁתֵיכֶם אֶדְרשׁ מִיַּד כָּל־חַיָּה אֶדְרְשָׁנוּ וּמִיַד הָאָדָם מִיַּד אישׁ אחיו אדרשׁ את־נפשׁ האדם:
 - ּי שֹפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ יִשְּׁפֵךְ כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת־הָאָדָם:
- י וָאַתֵם פָּרוּ וּרְבוּ שָׁרְצוּ בָאָרֵץ וּרְבוּ־בָה:
 - ּ וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ וְאֶל־בָּנָיו אִתּוֹ לאמר:
 - י וַאֲנִי הִנְנִי מֵקִים אֶת־בְּרִיתִי אִתְּכֶם וָאֲת־זַרעֵכֶם אֲחֵרֵיכֵם:
- י וְאֵת כָּל־נָפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם בָּעוֹף בַּבְּהֵמָה וּבְכָל־חַיַּת הָאָרֶץ אִתְּכֶם מִכֹּל יֹצָאִי הַתַּבָה לְכֹל חַיַּת הַאַרֵץ:
- יא וַהֲקִמֹתִי אֶת־בְּרִיתִי אִתְּכֶם וְלֹא־יִכְּרֵת כָּל־בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל וְלֹא־יִהְיֶה עוֹד מבּוּל לשחת הארץ:
- יב וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת־הַבְּרִית אֲשֶׁר־ אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נָפָשׁ חַיָּה אשׁר אתכם לדרת עוֹלם:
 - יג אֶת־קַשְׁתִּי נָתַתִּי בֶּעָנָן וְהָיְתָה לְאוֹת בַּרִית בֵּינִי וּבֵין הַאַרֵץ:
 - יד וְהָיָה בְּעַנְנִי עָנָן עַל־הָאָרֶץ וְנִרְאֲתָה הקשת בַּענן:
- יוּ וְזָכַרְתִּי אֶת־בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נָפָשׁ חַיָּה בְּכָל־בָּשָׂר וְלֹא־יִהְיֶה עוֹד הַמַּיִם לְמֵבּוּל לְשַׁחֵת כָּל־בָּשָׂר:
 - יי וְהָיְתָה הַקֶּשֶׁת בֶּעָנָן וּרְאִיתִיהָ לְזְכֹּר בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־נָפֶשׁ חיה בּכל־בּשׂר אשׁר על־הארץ:
 - י וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ זֹאת אוֹת־ הַבְּרִית אֲשֶׁר הֲקִמֹתִי בֵּינִי וּבֵין כָּל־ בַּשֵּׂר אֲשֵׁר עַל־הָאָרֵץ:
 - יח נַיָּהְיוּ בְנֵי־נֹחַ הַיֹּצְאִים מִן־הַתֵּבָה שֵׁם וְחָם וָיָפֶת וְחָם הוּא אֲבִי כִנְעַן:

- Genesis
- 19 These three were the sons of *Noach*, and from these the whole world branched out.
- ²⁰ *Noach*, the tiller of the soil, was the first to plant a vineyard.
- 21 He drank of the wine and became drunk, and he uncovered himself within his tent.
- 22 Ham, the father of Canaan, saw his father's nakedness and told his two brothers outside.
- 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.
- When *Noach* woke up from his wine and learned what his youngest son had done to him,
- 25 he said, "Cursed be Canaan; The lowest of slaves Shall he be to his brothers."
- ²⁶ And he said, "Blessed be *Hashem*, The God of *Shem*; Let Canaan be a slave to them.

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."
- 28 Noach lived after the Flood 350 years.
- 29 And all the days of *Noach* came to 950 years; then he died.
- 10 ¹ These are the lines of *Shem*, Ham, and Japheth, the sons of *Noach*: sons were born to them after the Flood.
 - The descendants of Japheth: Gomer, Magog, Media, Javan, Tubal, Meshech, and Tiras.
 - 3 The descendants of Gomer: Ashkenaz, Riphath, and Togarmah.

- יט שָׁלשָׁה אֵלֶּה בְּנֵי־נֹחַ וּמֵאֵלֶּה נָפְצָה כָל־ הארץ:
 - :בַרָם אַישׁ הַאַדַמָה וַיִּטַע כַּרָם י
 - כא וַיֵּשְׁתְּ מִן־הַיַּיִן וַיִּשְׁכָּר וַיִּתְגַּל בְּתוֹךְ אהלה:
 - בּ וַיַּרְא חָם אֲבִי כְנַעַן אֵת עֶרְוַת אָבִיו ויגד לשני־אחיו בּחוּץ:
- ג וַיִּקַח שֵׁם וָיֶפֶת אֶת־הַשִּׂמְלֶה וַיְשִׁימּוּ עַל־שְׁכֶם שְׁנֵיהֶם וַיֵּלְכוּ אֲחוֹנִיִּת וַיְכַסּוּ אֵת עֶרְוַת אֲבִיהֶם וּפְנֵיהֶם אֲחוֹנִיִּת וערות אביהם לא ראו:
- ַר וַיִּיקֶץ נֹחַ מִיֵּינוֹ וַיַּדַע אֵת אֲשֶׁר־עָשָׂה־ לוֹ בַּנוֹ הקטן:
- ַה וַיֹּאמֶר אָרוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לֹאַחיו:
- נו וַיֹּאמֶר בָּרוּךְ יְהֹנָה אֱלֹהֵי שֵׁם וִיהִי כְנַעַן עֶבֶד לְמוֹ:
- כּז יַפְתְּ אֱלֹהִים לְיֶפֶת וְיִשְׁכֹּן בְּאָהֱלֵי־שֵׁם וִיהִי כִנַעַן עֵבֶד לַמוֹ:
- יו וַיְחִי־נֹחַ אַחַר הַמַּבּוּל שְׁלֹשׁ מֵאוֹת שָׁנָה יחמשׁים שנה:
 - כּט וַיִּהְיוּ כָּל־יְמֵי־נֹחַ תְּשַׁע מֵאוֹת שָׁנָה וַחַמשׁים שָׁנָה וַיַּמֹת:
 - ל » וְאֵלֶה תּוֹלְדֹת בְּנֵי־נֹחַ שֵׁם חָם וָיָפֶת נַיָּפֶת וַיָּיַלְדוּ לַהֶּם בָּנִים אֲחַר הַמַּבּוּל:
 - ב בְּנֵי יֶפֶת גֹּמֶר וּמָגוֹג וּמָדֵי וְיָוָן וְתָבָל וּמֵשֶׁךְ וְתִירָס:
 - ג וּבְנֵי גֹמֵר אֲשָׁכַנַז וָריפת וִתֹגַרְמה:

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.
- 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.

ד וּבְנֵי יָוָן אֱלִישָׁה וְתַרְשִׁישׁ כִּתִּים ודדנים:

מֵאֵלֶה נִפְרְדוּ אִיֵּי הַגּוֹיִם בְּאַרְצֹתָם אִישׁ לִלְשׁנוֹ לִמִשְׁפָּחֹתַם בָּגוֹיֵהֵם:

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.
- 7 The descendants of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah: Sheba and Dedan.
- 8 Cush also begot Nimrod, who was the first man of might on earth.
- 9 He was a mighty hunter by the grace of *Hashem*; hence the saying, "Like Nimrod a mighty hunter by the grace of *Hashem*."
- 10 The mainstays of his kingdom were Babylon, Erech, Accad, and Calneh in the land of Shinar.
- 11 From that land Assyria went forth and built Nineveh, Rehoboth-ir, Calah,
- 12 and Resen between Nineveh and Calah, that is the great city.
- 13 And Mizraim begot the Ludim, the Anamim, the Lehabim, the Naphtuhim,
- 14 the Pathrusim, the Casluhim, and the Caphtorim,* whence the Philistines came forth.

10:5 From these the maritime nations branched

15 Canaan begot Tzidon, his first-born, and Heth;

- י וּבְנֵי חָם כּוֹשׁ וּמִצְרֵיִם וּפוּט וּכְנָעַן:
- י וּבְנֵי כוּשׁ סְבָא וַחֲוִילָה וְסַבְתָּה וְרַעְמָה וְסַבְתָּכָא וּבְנֵי רַעִמָה שָׁבָא וּדְדַן:
- ּ וְכוּשׁ יָלַד אֶת־נִמְרֹד הוּא הַחֵל לְהְיוֹת גּבֹּר בּארץ:
- י הוא־הָיָה גִבּר־צַיִד לִפְנֵי יְהֹוָה עַל־כֵּן יֵאָמַר כְּנִמְרד גִּבּוֹר צַיִד לִפְנֵי יְהוָה:
 - י וַתְּהִי רֵאשִׁית מַמְלַכְתּוֹ בָּבֶל וְאֶרֶךְ וִאכַד וַכַלנָה בַּאָרֵץ שׁנַער:
- יא מִן־הָאָרֶץ הַהִּוֹא יָצָא אַשׁוּר וַיִּבֶּן אֶת־ נִינוָה וָאֶת־רָחֹבֹת עִיר וְאֶת־כָּלַח:
- יב וְאֶת־רֶסֶן בֵּין נִינְוֵה וּבֵין כָּלַח הִוּא הָעִיר הגדלה:
 - יג וּמִצְרַיִם יָלַד אֶת־לוּדִים וְאֶת־עֲנָמִים וְאֵת־לָהַבִּים וְאֵת־נַפָּתִּחִים:
 - יד וְאֶת־פַּתְרָסִים וְאֶת־כַּסְלְחִים אֲשֶׁר יַצְאוּ מִשַּׁם פָּלְשָׁתִּים וְאֵת־כַּפִתּרִים:
 - יו וּכָנַעַן יַלַד אֱת־צִידן בָּכֹרוֹ וְאֱת־חֶת:

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* (קנפרדו, 'divided,' which connotes natural separation, is used here, as opposed to the term *vayafetz* (פיף), 'scattered,' used in the story of the Tower of Babylon (11:8), which connotes forced dispersion. Similarly, the choice of the word *lashon* (מושר), 'tongue,' as opposed to *safa*

(שפה), 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.

נפרדו ויפץ שפה לשון

^{* &}quot;and the Caphtorim" moved up from the end of the verse for clarity

- ¹⁶ and the Jebusites, the Amorites, the Girgashites,
- 17 the Hivites, the Arkites, the Sinites,
- 18 the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites spread out.
- 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.
- 20 These are the descendants of Ham, according to their clans and languages, by their lands and nations.
- ²¹ Sons were also born to *Shem*, ancestor of all the descendants of *Ever* and older brother of Japheth.
- ²² The descendants of *Shem*: Elam, Assyria, *Arpachshad*, Lud, and Aram.
- 23 The descendants of Aram: Uz, Hul, Gether, and Mash.
- ²⁴ Arpachshad begot Sheila, and Sheila begot Ever.
- 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.
- 26 Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah,
- ²⁷ Hadoram, Uzal, Diklah,
- 28 Obal, Abimael, Sheba,
- ²⁹ Ophir, Havilah, and Jobab; all these were the descendants of Joktan.
- 30 Their settlements extended from Mesha as far as Sephar, the hill country to the east.
- 31 These are the descendants of Shem according to their clans and languages, by their lands, according to their nations.
- 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.

- ^{טז} וְאֶת־הַיְבוּסִי וְאֶת־הָאֱמֹרִי וְאֵת הגרגשׁי:
- יי ואת־הַחוּי ואַת־הַערקי ואַת־הַסיני:
- יח וְאֶת־הָאַרְוָדִי וְאֶת־הַצְמָרִי וְאֶת־ החמתי ואחר נפֹצוּ משׁפּחוֹת הכּנעני:
- יט וַיְהִי גְבוּל הַכְּנַעֲנִי מִצִּידֹן בּאֱכָה גְרֶרָה עד־עַזָּה בֹּאֲכָה סְדֹמָה וַעֲמֹרָה וְאַדְמָה וּצבים עד־לִשׁע:
 - אַלֶּה בְנֵי־חָם לְמִשְׁפְּחֹתָם לִלְשׁנֹתָםבְּאַרְצֹתָם בְּגוֹיֵהֶם:
 - כא וּלְשֵׁם יֻלַּד גַּם־הוּא אֲבִי כָּל־בְּנֵי־עֵבֶר אחי יֵפַת הגדוֹל:
- בּ בְּנֵי שֵׁם עֵילָם וְאַשׁוּר וְאַרְפַּכְשַׁד וְלוּד וארם:
 - יג וּבְנֵי אַרָם עוּץ וְחוּל וְגַתֵר וָמַשׁ:
 - כּד וְאַרְפַּכְשַׁד יָלַד אֶת־שָׁלַח וְשֶׁלַח יָלַד אָת־עבַר:
- כּהּ וּלְעֵבֶּר יֻלַּד שְׁנֵי בָנִים שֵׁם הָאָחָד פֶּלֶג כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ וְשֵׁם אָחִיו יַקטן:
 - ַנּוֹ וְיָקְטָן יָלַד אֶת־אַלְמוֹדָד וְאָת־שָׁלֶף נּוֹ וְאַת־חַצרמוָת וֹאַת־יַרח:
- יו את־הדורם ואת־אוזל ואת־דקלה:
- יואת־עוֹבַל וְאַת־אַבִימַאֵל וְאַת־שָׁבַא: 🗝
- יט וְאֶת־אוֹפִר וְאֶת־חֲוִילָה וְאֶת־יוֹבָב כָּל־ אֵלֵה בָּנֵי יַקטַן:
- ל וַיְהִי מוֹשָׁבָם מִמֵּשָׁא בֹּאֲכָה סְפָּרָה הַר הקדם:
 - לא אֵלֶה בְנֵי־שֵׁם לְמִשְׁפְּחֹתָם לִלְשׁנֹתָם בָּאַרְצֹתָם לְגוֹיֵהֶם:
 - לבּ אֵלֶה מִשְׁפְּחֹת בְּנֵי־נֹחַ לְתוֹלְדֹתָם בְּגוֹיֵהֶם וּמֵאֵלֶה נִפְרְדוּ הַגוֹיִם בָּאָרֶץ אַחַר הַמַּבּוּל:

11 Everyone on earth had the same language and the same words.

וַיְהִי כָל־הָאָרֶץ שָׂפָה אֶחָת וּדְבָרִים אחדים:

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.
- 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.
- 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"
- 5 Hashem came down to look at the city and tower that man had built,
- 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.
- 7 Let us, then, go down and confound their speech there, so that they shall not understand one another's speech."
- 8 Thus Hashem scattered them from there over the face of the whole earth; and they stopped building the city
- 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.
- This is the line of Shem. Shem was 100 years old when he begot Arpachshad, two years after the Flood.
- ¹¹ After the birth of *Arpachshad*, *Shem* lived 500 years and begot sons and daughters.

- ַ וַיְהִי בְּנָסְעָם מִקֶּדֶם וַיִּמְצְאוּ בִקְעָה בְּאָרֵץ שָׁנְעַר וַיֵּשְׁבוּ שָׁם:
- ג וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הָבָה נִלְבְּנָה לְבֵנִים וְנִשְׂרְפָה לִשְׂרֵפָה וַתְּהִי לָהָם הַלְבֵנָה לָאָבָן וְהַחֵמְר הָיָה לַהָם לַחֹמָר:
 - ד וַיֹּאמְרוּ הָבָה נִבְנֶה־לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמִיִם וְנַעֲשֶׂה־לָנוּ שֵׁם פֶּן־ נפוּץ על־פּני כל־הארץ:
 - ַ וַיֵּרֶד יְהוָה לְרְאֹת אֶת־הָעִיר וְאֶת־ המגדל אשר בנו בני האדם:
 - י וַיֹּאמֶר יְהֹוָה הֵן עַם אֶחָד וְשָׂפָה אַחַת לְכָלֶּם וְזָה הַחִלֶּם לַעֲשׁוֹת וְעַתָּה לֹא־ יבצר מָהָם כֹּל אשָׁר יַזִמוּ לִעשׁוֹת:
 - י הָבָה נֵרְדָה וְנָבָלָה שָׁם שְׂפָתָם אֲשֶׁר לא ישמעוּ אישׁ שׂפת רעהוּ:
 - ַנְיָפֶץ יְהֹוָה אֹתָם מִשָּׁם עַל־פְּנֵי כָל־ הַאַרץ נַיַּחָדְלוּ לְבָנֹת הַעִיר:
 - על־כֵן קָרָא שְׁמָהּ בָּבֶל כִּי־שָׁם בָּלַל יְהֹוָה שְּׁפַת כָּל־הָאָרֶץ וּמִשָּׁם הֱפִיצָם יִהֹוָה עַל־פָּנֵי כַּל־הַאַרֵץ:
 - י אֵלֶה תּוֹלְדֹת שֵׁם שֵׁם בֶּן־מְאַת שָׁנָה וַיּוֹלֶד אֶת־אַרְפַּרְשָׁד שְׁנָתַיִם אַחַר המבּוּל:
- יא וַיְחִי־שֵׁם אַחֲרֵי הוֹלִידוֹ אֶת־אַרְפַּכְשָׁד חֵמֵשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבַנוֹת:

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.
 - 13 After the birth of Shelach, Arpachshad lived 403 years and begot sons and daughters.
 - 14 When Shelach had lived 30 years, he begot Ever.
 - 15 After the birth of Ever, Shelach lived 403 years and begot sons and daughters.
 - 16 When Ever had lived 34 years, he begot Peleg
 - 17 After the birth of Peleg, Ever lived 430 years and begot sons and daughters.
 - 18 When Peleg had lived 30 years, he begot Re'u.
 - 19 After the birth of Re'u, Peleg lived 209 years and begot sons and daughters.
 - 20 When Re'u had lived 32 years, he begot Serug.
 - 21 After the birth of Serug, Re'u lived 207 years and begot sons and daughters.
 - 22 When Serug had lived 30 years, he begot Nachor.
 - 23 After the birth of Nachor, Serug lived 200 years and begot sons and daughters.
 - 24 When Nachor had lived 29 years, he begot Terach.
 - 25 After the birth of Terach, Nachor lived 119 years and begot sons and daughters.
 - 26 When Terach had lived 70 years, he begot Avram, Nahor, and Haran.
 - 27 Now this is the line of Terach: Terach begot Avram, Nahor, and Haran; and Haran begot Lot.
 - 28 Haran died in the lifetime of his father Terach, in his native land, Ur of the Chaldeans.

- יב וארפכשד חי חמש ושלשים שנה ויוֹלד את־שׁלח:
- יג וַיִחי אַרַפַּכְשַׁד אַחַרִי הוֹלידוֹ את־שׁלח שלש שנים וארבע מאות שנה ויולד בנים ובנות:
- יד ושלח חַי שָׁלשׁים שַׁנָה וַיּוֹלֶד אֵת־עַבַר:
 - יו וַיִחי־שַׁלָח אַחַרֵי הוֹלידוֹ אַת־עַבַר שָׁלִשׁ שָׁנִים וְאַרְבַּע מֵאוֹת שַׁנָה וַיּוֹלד בנים ובנות:
 - יז ויחי־עבר ארבע ושלשים שנה ויולד
- יי ויַחי־עבר אַחַרִי הוֹלידוֹ אַת־פַּלג שָׁלִשִּׁים שַׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה וַיּוֹלֶד בנים ובנות:
- יו ויַחי־פַלָג שָׁלשׁים שַׁנַה וַיּוֹלָד אַת־רעוּ: ייַ
- יט ויחי־פלג אחרי הוֹלידוֹ את־רעוּ תּשׁע שַׁנִים וּמַאתַיִם שַׁנָה וַיּוֹלֶד בַּנִים ובַנוֹת:
 - יוחי רעו שתים ושלשים שנה ויולד 🤉 :את־שרוג
- כא וַיָחִי רְעוּ אַחֵרֵי הוֹלִידוֹ אֵת־שָׁרוּג שֶׁבַע שנים ומאתים שנה ויולד בנים ובנות:
 - בב ויחי שרוג שלשים שנה ויולד את־ נחור:
 - בג וַיִחי שַׂרוּג אַחַרֵי הוֹלידוֹ אֵת־נַחוֹר מאתים שנה ויולד בנים ובנות:
 - יוֹלד שַׁנָה וַיּוֹלד הַשָּׁע וְעֲשָׂרִים שַׁנַה וַיּוֹלד בּיַ :את־תרח
 - בה וַיִחי נַחוֹר אַחַרֵי הוֹלידוֹ אֵת־תַּרַח תשע־עשרה שנה ומאת שנה ויולד בַנים וּבַנוֹת:
 - נו ויחי־תרח שבעים שנה ויוֹלד את־ אַבָּרָם אֵת־נָחוֹר וְאֵת־הָרָן:
- י ואֵלָה תּוֹלְדֹת תַּרַח תַּרַח הוֹלִיד אַת־ אַבַרָם אַת־נַחוֹר וָאַת־הַרַן וְהַרַן הוֹליד אַת־לוֹט:
 - ויַמת הַרן עַל־פָּנֵי תַּרַח אַביו בָּאַרֵץ מוֹלַדְתוֹ בָּאוֹר כַשָּׁדִים:

- 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.

- כּט וַיִּקַח אַבְרָם וְנָחוֹר לָהֶם נָשִׁים שֵׁם אֵשֶׁת־אַבְרָם שָּׂרִי וְשֵׁם אֵשֶׁת־נָחוֹר מִלְכַּה בַּת־הַרָן אַבִי־מִלְכַּה וַאִבי יסכָה:
 - ל וַתָּהִי שַׂרַי עַקַרַה אֵין לַהּ וַלַד:
 - לא וַיָּקַח תֶּרַח אֶת־אַבְּרָם בְּנוֹ וְאֶת־לוֹט בָּן־הָרָן בָּן־בְּנוֹ וְאֵת שָׁרַי כַּלְתוֹ אֵשֶׁת אַבְרָם בְּנוֹ וַיִּצְאוּ אִתָּם מֵאוּר כַּשְׂדִּים לָלֶכֶת אַרְצָה כְּנַעַן וַיָּבֹאוּ עַד־חָרָן וישׁבוּ שׁם:
 - לב וַיִּהְיוּ יְמֵי־תֶרַח חָמֵשׁ שָׁנִים וּמָאתַיִם שנה וִיּמת תַּרח בּחרן:

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.

וַיֹּאמֶר יְהֹוָה אֶל־אַבְרָם לֶּךְּ־לְּדְּ מֵאַרְצְךְּ וּמִמּוֹלַדְתְּךָּ וּמִבֵּ<mark>ית א</mark>ָבִיךּ אֶל־הָאָרֶץ אשר ארא**ּדְּ:**

יב א

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

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.

בּ וְאֶעֶשְׂךְּ לְגוֹי גָּדוֹל וַאֲבָרֶכְךְּ וַאֲגַדְּלָה שמוּ והיה בּרכה:

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."

וַאֲבֶרֶכָה מְבָרְכֶיךּ וּמְקַלֶּלְךְּ אָאֹר וְנִבְרְכוּ בְּךָ כֹּל מִשְׁפְּחֹת הָאֵדָמָה:

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

12:1 Go forth from your native land With the words lech l'cha (לך לך), literally 'go for vourself. Avraham is commanded to leave everything behind and head to the Holy Land. It would have been enough for God to command him lech (לד), 'go'; what is added by the word l'cha (לד), 'for yourself'? According to Rashi, the word I'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

לך לך

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.

- 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.

ד וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו יְהֹוָה וַיֵּלֶךְ אִתּוֹ לוֹט וְאַבְרָם בֶּן־חָמֵשׁ שָׁנִים ושׁבעים שׁנה בּצאתוֹ מחרן:

ַנִיּקָח אַבְרָם אֶת־שָׂרֵי אִשְׁתּוֹ וְאֶת־לוֹט בֶּן־אָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשָׁר רָכָשׁוּ וְאֶת־הַנֶּכָּשׁ אֲשָׁר־עָשׁוּ בְחָרָן וַיֵּצְאוּ ללכת ארצה כּנען ויִבאוּ ארצה כּנען: ללכת ארצה כּנען ויִבאוּ ארצה כּנען:

וּ וַיַּעֲבֹר אַבְרָם בָּאָרֶץ עַד מְקוֹם שְׁכֶם עַד אֵלוֹן מוֹרֶה וְהַכְּנַעֵיִי אָז בָּאָרֶץ:

וַיֵּרָא יְהֹוֶה אֶל־אַבְּרֶם וַיֹּאמֶר לְזַרְעֲךְּ אָתֵן אֶת־הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ ליהוֹה הַּנּראָה אַליו:

va-yay-RA a-do-NAI el av-RAM va-YO-mer l'-ZAR-a-KHA e-TAYN et ha-A-retz ha-ZOT va-YI-ven SHAM miz-BAY-akh la-do-NAI ha-nir-EH ay-LAV

- 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.
- 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."

- יַיַעְתֵּק מִשָּׁם הָהָרָה מִקֶּדֶם לְבֵית־אֵל וַיֵּט אָהֵלה בֵּית־אֵל מִיָּם וְהָעִי מִקֶּדֶם וַיָּכָן־שָׁם מִזְבֵּחַ לַיהֹוָה וַיִּקְרָא בְּשֵׁם יהוה:
 - ט ויסע אברם הלוך ונסוע הנגבה:
- י וַיְהִי רָעָב בָּאָרֶץ וַיֵּרֶד אַבְרָם מִצְרַיְמָה לָגוּר שָׁם כִּי־כָבֵד הָרָעָב בָּאָרֶץ:
- יא נַיְהִי כַּאֲשֶׁר הְקְרִיב לָבוֹא מִצְרְיִמָה וַיֹּאמֶר אֶל־שָׂרַי אִשְׁתּוֹ הִנֵּה־נָא יָדַעְתִּי כִּי אשָׁה יִפַת־מֵרְאֵה אֲתַּ:
 - יב וְהָיָה כִּי־יִרְאוּ אֹתָךְ הַמִּצְרִים וְאָמְרוּ אשָׁתּוֹ זֹאת והרגוּ אֹתי וִאֹתְךְ יִחִיוּ:
 - יג אָמְרִי־נָא אֲחֹתִי אָתְּ לְמַעַן יִיטַב־לִי בַעבוּרֵךְ וְחַיִתָה נַפִּשִּׁי בִּגְלֵלֵךְ:

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.
- 15 Pharaoh's courtiers saw her and praised her to Pharaoh, and the woman was taken into Pharaoh's palace.
- 16 And because of her, it went well with Avram; he acquired sheep, oxen, asses, male and female slaves, she-asses, and camels.
- 17 But Hashem afflicted Pharaoh and his household with mighty plagues on account of Sarai, the wife of Avram.
- 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?
- 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!"
- 20 And Pharaoh put men in charge of him, and they sent him off with his wife and all that he possessed.
- 13 From Egypt, *Avram* went up into the *Negev*, with his wife and all that he possessed, together with Lot.
 - Now Avram was very rich in cattle, silver, and gold.
 - 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,
 - ⁴ the site of the *mizbayach* that he had built there at first; and there *Avram* invoked *Hashem* by name.
 - 5 Lot, who went with Avram, also had flocks and herds and tents,
 - 6 so that the land could not support them staying together; for their possessions were so great that they could not remain together.
 - 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.

- יד וַיְהִי כְּבוֹא אַבְרָם מִצְרְיְמָה וַיִּרְאוּ הַמִּצְרִים אֶת־הָאִשָּׁה כִּי־יָפָה הִוא מאֹד:
- יי וַיִּרְאוּ אֹתָהּ שָׂרֵי פַרְעֹה וַיְהַלְלוּ אֹתָהּ אֶל־פַּרְעֹה וַתְּקַח הָאִשָּׁה בֵּית פַּרְעֹה:
- יז וּלְאַבְרֶם הֵיטִיב בַּעֲבוּרָה וַיְהִי־לוֹ צֹאן־ וּבָקָר וַחֲמֹרִים וַעֲבָדִים וּשְׁפָחֹת וַאֲתֹנֹת וּגמלִים:
- י וַיְנַגַע יְהֹוָה אֶת־פַּרְעֹה נְגָעִים גְּדֹלִים וְאֶת־בֵּיתוֹ עַל־דְּבַר שָׂרֵי אֵשֶׁת אַבְרָם:
- יח וַיִּקְרָא פַרְעֹה לְאַבְּרָם וַיֹּאמֶר מֵה־זֹּאת עָשִׂית לִי לָמָה לֹא־הִגַּדְתָּ לִי כִּי אִשְׁתְּדְּ הוא:
- יט לָמָה אָמַרְתָּ אֲחֹתִי הִוא וָאֶקַח אֹתָהּ לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּרָ קַח וָלֵךְ:
- יַנְיצֵו עֶלָיו פַּרְעֹה אֲנָשִׁים וַיְשַׁלְּחוּ אֹתוֹ וְאֵת־אָשָׁתּוֹ וְאֵת־כַּל־אַשֵּׁר־לוֹ:
- ל**ָג** × וַיַעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל־ אַשֶּׁר־לוֹ וְלוֹט עִמוֹ הַנֵּגָבָּה:
 - יַ וְאַבְרָם כָּבֵד מְאֹד בַּמִקְנֶה בַּכֶּסֶף וּבזּהב:
- ג וַיֵּלֶךְ לְמַסָּעָיו מִנָּגֶב וְעַד־בֵּית־אֵל עַד־ הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם אהלה [אָהֵלוֹ] בּתּחלה בִּין בִּית־אל וּבִין העי:
 - ד אֶל־מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה שָׁם בָּרָאשׁנָה וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם יִהֹוָה:
- ּ וְגַם־לְלוֹט הַהֹּלֵךְ אֶת־אַבְרָם הָיָה צֹאן־ וּבַקַר וִאֹהַלִּים:
- ֿי וְלֹא־נָשָׂא אֹתָם הָאָרֶץ לָשֶׁבֶת יַחְדָּו כִּי־ הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ לַשֶּׁבֶת יַחְדָּו:
 - ז וַיְהִי־רִיב בֵּין רֹעֵי מִקְנֵה־אַבְּרָם וּבֵין רֹעֵי מִקְנֵה־לוֹט וְהַכְּנַעֲנִי וְהַפְּרִזִּי אָז ישָׁב בַּאַרֵץ:

- 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."
- 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.

י וַיֹּאמֶר אַבְרָם אֶל־לוֹט אַל־נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶיךְ וּבֵין רֹעֵי וּבֵין רֹעֶיךְ כּי־אנשׁים אחים אנחנוּ:

 הַלֹא כָל־הָאָרֶץ לְפָנֶיךְ הִפְּרֶד נָא מֵעָלִי אִם־הַשְּׁמֹאל וְאֵימִנָה וְאִם־הַיָּמִין
 ואשׂמאילה:

וַישָּׂא־לוֹט אֶת־עֵינָיו וַיַּרְא אֶת־כָּלִּר כָּכַּר הַיַּרְדּן כִּי כָלָה מַשְׁקָה לִפְנֵי שַׁחַת יְהֹוָה אֶת־סְדֹם וְאֶת־עֲמֹרָה כְּגַן־יְהֹוָה כְּאֶרֶץ מִצְרַיִם בֹּאֲכָה צֹעַר:

va-yi-sa LOT et ay-NAV va-YAR et kol ki-KAR ha-yar-DAYN KEE khu-LAH mash-KEH lif-NAY sha-KHAYT a-do-NAI et s'-DOM v'-et a-mo-RAH k'-gan a-do-NAI k'-E-retz mitz-RA-yim bo-a-KHA TZO-ar

- 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."

- יא וַיִּבְחַר־לוֹ לוֹט אֵת כָּל־כִּכֵּר הַיַּרְדֵּן וַיִּסַע לוֹט מִקֶּדֶם וַיִּפָּרְדוּ אִישׁ מֵעַל אָחִיו:
 - יב אַבְרָם יָשַׁב בְּאֶרֶץ־כְּנָעַן וְלוֹט יָשַׁב בערי הכּכּר ויאהל עד־סדם:
 - יג וְאַנְשֵׁי סְדֹם רָעִים וְחַשָּאִים לַיהֹוָה מאד:
 - יד יַיהֹוֶה אָמֵר אֶל־אַבְרֶם אַחֲרֵי הִפֶּרֶדּ לוֹט מֵעִמּוֹ שָׂא נָא עֵינֶיךְּ וּרְאֵה מִן־ הַמָּקוֹם אֲשָׁר־אַתָּה שָׁם צָפֹנָה וְנֶגְבָּה וקדמה וימה:
- יו כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר־אַתָּה רֹאֶה לְךְּ אַתּנֵנּה וּלְזַרְעָךָּ עִד־עוֹלם:
- יי וְשַׂמְתִּי אֶת־זַרְעֲךְ כַּעֲפַר הָאָרֶץ אֲשֶׁר אָם־יוּכַל אִישׁ לִמְנוֹת אֶת־עֲפַר הָאָרֶץ גַם־זַרְעַךְ יָמַנָה:
- ײ קוּם הִתְהַלֵּךְ בָּאָרֶץ לְאָרְכָּהּ וּלְרָחְבָּהּ כִּי לְדָ אַתִּנַה:



Jordan River

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*.

- 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 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.
 - 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.
 - 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 וַיֶּאֲהַל אַבְרָם וַיָּבֹא וַיֵּשֶׁב בְּאֵלֹנֵי מַמְרֵא אֲשֶׁר בְּחֶבְרוֹן וַיִּבֶּן־שָׁם מִזְבֵּחַ לִיהֹוָה:
 - לך » וַיְהִי בִּימֵי אַמְרֶפֶל מֶלֶךְ־שִׁנְעָר אַרְיוֹךְ מֶלֶךְ אֶלָסָר כְּדָרְלָעֹמֶר מֶלֶךְ עֵילָם וְתִדְעַל מֶלֶךְ גוֹיִם:
- יַ עָשׂוּ מִלְחָמָה אֶת־בָּרַע מֶלֶךְ סְדֹם וְאֶת־בִּרְשַׁע מֶלֶךְ עֲמֹרָה שִׁוְאֶב מֶלֶךְ אַדְמָה וְשָׁמְאֵבֶר מֶלֶךְ צביים [צְבוֹיִים] וּמֵלֶךְ בָּלַע הָיא־צֹעַר:
- ג כָּל־אֵלֶה חָבְרוּ אֶל־עֵמֶק הַשִּׂרִּים הוּא ים המַלח:
- י שְׁתֵּים עֶשְׂרֵה שְׁנָה עָבְדוּ אֶת־ כָּדַרְלִעֹמֵר וּשְׁלֹשׁ־עֵשְׂרָה שָׁנָה מַרַדוּ:
- וּבְאַרְבֵּע עֶשְׂרֵה שָׁנָה בָּא כְדְרְלֶעֶמֹר
 וְהַמְּלְכִים אֲשֶׁר אָתוֹ וַיַּכּוּ אֶת־רְפָאִים
 בְּעַשְׁתְרֹת קַרְנַיִם וְאֶת־הַזּוּזִים בְּהָם
 וָאַת האימים בַּשׁוָה קַרְיַתִים:
 - י וְאֶת־הַחֹרִי בְּהַרְרָם שֵׂעִיר עַד אֵיל פארן אשר על־המדבּר:
- ז וַיָּשָׁבוּ וַיָּבֹאוּ אֶל־עֵין מִשְׁפָּט הִוּא קָדֵשׁ וַיַּכּוּ אֶת־כָּל־שְׁדֵה הָעֲמָלֵקִי וְגַם אֶת־ האַמֹרי הַיּשָׁב בּחצצון תּמר:
 - ת וַיַצֵא מֶלֶךְ־סְדֹם וּמֶלֶךְ עֲמֹרָה וּמֶלֶךְ אַדְמָה וּמֶלֶךְ צביים [צְבוֹיִם] וּמֶלֶךְ בָּלַע הָוא־צֹעַר וַיַּעַרְכוּ אִתָּם מִלְחָמָה בָּעֵמֶק הַשָּׁדִים:
- ע אַת כְּדָרְלָעֹמֶר מֶלֶךְ עֵילָם וְתִּדְעָל מֶלֶךְ גּוֹיִם וְאַמְרָפֶל מֶלֶךְ שִׁנְער וְאַרִיוֹךְ מֶלֶךְ אֵלָסָר אַרְבָּעָה מִלְכִים אֵת־הַחֵמִשָּׁה:
 - י וְעֵמֶק הַשִּׂדִּים בָּאֶרֹת בָּאֱרֹת חֵמֶר וַיָּנָסוּ מֶלֶךְ־סְדֹם וַעֲמֹרָה וַיִּפְּלוּ־שָׁמָה והנשארים הרה נסו:
- יא וַיִּקְחוּ אֶת־כָּל־רְכָשׁ סְדֹם וַעֲמֹרָה וְאֶת־ כַּל־אַכָלַם וַיֵּלֵכוּ:
 - יב וַיִּקְחוּ אֶת־לוֹט וְאֶת־רְכֻשׁוֹ בֶּּן־אֲחִי אַבְרָם וַיֵּלֵכוּ וְהוּא יֹשֵב בִּסְדֹם:

- 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.
- 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.

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

- 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 נַיָּבֹא הַפָּלִיט וַיַּגֵּד לְאַבְרֶם הָעִבְרִי וְהוּא שׁכֵן בְּאֵלֹנֵי מַמְרֵא הָאֱמֹרִי אֲחִי אֶשְׁכֹּל וַאֲחִי עָנֵר וְהֵם בַּעֲלֵי בְרִית־אַבְרֶם:
 - יד וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו וַיַּיֶרְק אָת־חֲנִיכִיו יְלִידֵי בֵיתוֹ שְׁמֹנָה עָשָׂר וּשִׁלשׁ מֵאוֹת וִיּרִדֹּף עִד־דִּן:
- י וַיֵּחָלֵק עֲלֵיהֶם לַיְלָה הוּא וַעֲבָדָיו וַיַּכֵּם וַיִּרְדְּפֵם עַד־חוֹבָה אֲשֶׁר מִשְּׁמֹאל לדמשׂה:
- יז וַיָּשֶׁב אֵת כָּל־הָרְכֻשׁ וְגַם אֶת־לוֹט אָחִיו וּרְכֻשׁוֹ הֵשִּׁיב וְגַם אֶת־הַנָּשִּׁים וְאֶת־ העם:
 - יז נַיצֵא מֶלֶךְ־סְדֹם לְקְרָאתוֹ אַחֲרֵי שׁוּבוֹ מַהַכּוֹת אֶת־כְּדָרלָעֹמֶר וְאֶת־הַמְּלָכִים אֲשֶׁר אִתּוֹ אֶל־עֵמֶק שָׁוֵה הוּא עֵמֶק המלך:
 - יח וּמַלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וַיֵין וָהוּא כֹהָן לָאֵל עֵלִיוֹן:
- יט וַיְבָרְכֵהוּ וַיּאמֵר בָּרוּךְּ אַבְרָם לְאֵל עֶלְיוֹן קֹנֵה שָׁמֵיִם וָאָרֶץ:
- ּ וּבָרוּךְּ אֵל עֶלְיוֹן אֲשֶׁר־מִגֵּן צָרֶיךְּ בְּיָדֶךְ וַיִּתֶּן־לוֹ מַעֲשֵׂר מִכּּל:
 - כא וַיּאמֶר מֶלֶהְ־סְדֹם אֶל־אַבְּרָם תֶּן־לִי הנַפַשׁ והרכשׁ קח־לְרָ:
 - כּבּ וַיֹּאמֶר אַבְרָם אֶל־מֶלֶךְ סְדֹם הֲרִימֹתִי יָדִי אֶל־יְהֹוָה אֵל עֶלְיוֹן קֹנֵה שָׁמֵיִם וַארץ:
 - ג אָם־מָחוּט וְעֵד שְׂרוֹדְ־נַעַל וְאָם־ אֶקַח מִכָּל־אֲשֶׁר־לֶךְ וְלֹא תֹאמֵר אֲנִי הַעשׁרתִּי אָת־אברם:



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 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 Dammesek 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.
 - Birds of prey came down upon the carcasses, and Avram drove them away.
 - 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;

- ַר בּלְעָדִי רַק אֲשֶׁר אָכְלוּ הַנְּעָרִים וְחֵלֶק הָאֲנָשִׁים אֲשֶׁר הָלְכוּ אִתִּי עָנֵר אֶשְׁכּּל וּמַמְרֵא הֵם יִקְחוּ חֶלְקָם:
- ען א אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר־יְהֹנָה אָל־אַבְּרָם בַּמַּחֲזֶה לֵאמֹר אַל־תִּירָא אברם אנכי מגן לְדָּ שִׂכִרְּ הַרְבָּה מִאֹד:
- בּ וַיֹּאמֶר אַבְרָם אֲדֹנִי יֶהוָה מֵה־תִּתֶּן־לִי וְאָנֹכִי הוֹלֵךְ עֲרִירִי וּבֶן־מֶשֶׁק בֵּיתִי הוּא דּמשֹׁק אַליעזר:
 - ג וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נָתַתָּה זָרַע והנה בן־בִּיתי יוֹרשׁ אֹתי:
- דּ וְהָנֵּה דְבַר־יְהֹנָה אֵלֶיו לֵאמֹר לֹא יִירְשְׁךְּ זֶה כִּי־אָם אֲשֶׁר יֵצֵא מִמֵּעֶיךְ הוּא יירשׁרָּ:
- ּ וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הַבֶּט־נָא הַשָּׁמִיְמָה וּסְפֹּר הַכּוֹכָבִים אִם־תּוּכַל לספֹר אֹתם ויֹּאמֵר לוֹ כֹּה יִהְיָה זַרְעָרָ:
 - י וְהֶאֱמִן בַּיהֹוָה וַיַּחְשְׁבֶהָ לוֹ צְדָקָה:
- ז וַיֹּאמֶר אֵלָיו אֲנִי יְהֹוָה אֲשֶׁר הּוֹצֵאתִיךְּ מֵאוּר כַּשְּׁדִּים לָתֶת לְךְּ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתַה:
 - וּיֹאמֵר אֱדֹנָי יֱהוָה בַּמָּה אֵדַע כִּי אירשַנה:
- ַ וַיֹּאמֶר אֵלָיו קְחָה לִי עֶגְלָה מְשָׁלֶּשֶׁת וְעֵז מְשָׁלֶּשֶׁת וְאַיִל מְשָׁלָּשׁ וְתֹר וְגוֹזָל:
- י וַיִּקַח־לוֹ אֶת־כָּל־אֵלֶה וַיְבַתֵּר אֹתָם בַּתָּוֶךְ וַיִּתֵּן אִישׁ־בִּתְרוֹ לִקְרַאת רֵעֵהוּ וִאַת־הַצִּפִּר לֹא בָתַר:
 - יא וַיֵּרֶד הָעַיִט עַל־הַפְּגֶרִים וַיַּשֵּׁב אֹתָם אברם:
- יב נַיְהִי הַשָּׁמֶשׁ לָבוֹא וְתַרְדֵּמָה נָפְלָה עַל־ אַבְרָם וְהַנֵּה אֵימָה חֲשֵׁכָה גְדֹלָה נֹפֶלֶת עליו:
 - י ניֹאמֶר לְאַבְּרָם יָדֹעַ תַּדַע כִּי־גֵר יִהְיֶה זַרְעֲךְּ בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם וְעַנּוּ אֹתֵם אַרָבַּע מֵאוֹת שָׁנַה:

- but I will execute judgment on the nation they shall serve, and in the end they shall go free with great wealth.
- 15 As for you, You shall go to your fathers in peace; You shall be buried at a ripe old age.
- 16 And they shall return here in the fourth generation, for the iniquity of the Amorites is not yet complete."
- 17 When the sun set and it was very dark, there appeared a smoking oven, and a flaming torch which passed between those pieces.
- 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:

יד וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָּן אָנֹכִי וְאַחַרֵי־כֵן יֵצְאוּ בַּרְכִשׁ גַּדוֹל:

- ער וְאַתָּה תָּבוֹא אֶל־אֲבֹתֵיךְ בְּשָׁלוֹם תִּקְבֵר בּשיבה טוֹבה:
 - יז וְדוֹר רְבִיעִי יָשׁוּבוּ הֵנָּה כִּי לֹא־שָׁלֵם עוֹן הַאמֹרי עד־הַנָּה:
 - יי נַיְהִי הַשָּׁמֶשׁ בָּאָה וַעֲלָטָה הָיָה וְהִנֵּה תַנוּר עָשָׁן וְלַפִּיד אֵשׁ אֲשֶׁר עָבַר בֵּין הגזרים האלה:
- יח בַּיּוֹם הַהוּא כָּרַת יְהֹוֶה אֶת־אַבְּרָם בְּרִית לֵאמֹר לְזַרְעֲדְּ נָתַתִּי אֶת־הָאָרֶץ הַזֹּאת מִנְּהַר מִצְרַיִם עַד־הַנָּהָר הַגָּדֹל נהר־פּרת:

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

- 19 the Kenites, the Kenizzites, the Kadmonites,
- 20 the Hittites, the Perizzites, the Rephaim,
- 21 the Amorites, the Canaanites, the Girgashites, and the Jebusites."
- $16^{\,\,\mathrm{l}}\,$ Sarai, Avram's wife, had borne him no children. She had an Egyptian maidservant whose name was Hagar.
 - 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.
 - 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.

- יט אַת־הַקּינִי וָאֵת־הַקּנַזִּי וְאֵת הַקּדַמֹנַי:
- י ואַת־הַחָתִּי וְאַת־הַפְּרְזִי וְאֵת־הַרְפַאִים:
- כא ןאֶת־הָאֱמֹרִי וְאֶת־הַכְּנַעֲנִי וְאֶת־הַגּּרְגָּשִׁי וְאַת־הִיבוּסי:
 - שַׁרֵי אֵשֶׁת אַבְרָם לֹא יָלְדָה לוֹ וְלָהְּ עָּבְרָם לֹא יָלְדָה לוֹ וְלָהְּ שִׁפַחָה מצרית וּשִׁמהּ הגר:
- בּ וַתֹּאמֶר שָּׂרֵי אֶל־אַבְּרֶם הִנֵּה־נָא עֲצְרֵנִי יְהֹוָה מִלֶּדֶת בֹּא־נָא אֶל־שִׁפְחָתִי אוּלַי אָבַּנֵה מִמֵּנַה וַיִּשְׁמֵע אַבִרַם לְקוֹל שַׂרֵי:
 - ג וַתַּקַח שָׂרַי אֵשֶׁת־אַבְרָם אֶת־הָגָּר הַמִּצְרִית שִׁפְחָתָהּ מִקֵץ עָשֶׂר שָׁנִים לְשֶׁבֶת אַבְרָם בְּאֶרֶץ כְּנָעַן וַתִּתֵּן אֹתָהּ לאברם אישה לו לאשה:

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 (נתתי), '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.

ַ וַיָּבֹא אֶל־הָגֶר וַתַּהַר וַתֵּרָא כִּי הָרָתָה וַתַּקַל גְּבִרְתָּה בְּעֵינֶיה:

ַּ וַתֹּאמֶר שָּׂרֵי אֶל־אַבְרָם חֲמָסִי עָלֶיף אָנֹכִי נָתַתִּי שִׁפְחָתִי בְּחֵיקֶךְ וַתִּרָא כִּי הָרָתָה וָאַקַל בְּעֵינֵיהָ יִשְׁפֹּט יְהֹוָה בֵּינִי וּביניך:

- ּוּ וַיֹּאמֶר אַבְרָם אֶל־שָׂרֵי הִנֵּה שִּׁפְחָתֵךְ בְּיָדֵךְ עֲשִׂי־לָה הַטוֹב בְּעֵינָיִךְ וַתְעַנָּהָ שׂרי ותּברח מפּניה:
- ז וַיִּמְצָאָהּ מַלְאַךְ יְהֹוָה עַל־עֵין הַמַּיִם במדבר על־העין בדרך שור:
- ּ וַיֹּאמַר הָגֶר שִׁפְחַת שָׂרֵי אֵי־מִזֶּה בָאת וְאָנֶה תֵלֵכִי וַתֹּאמֶר מִפְּנֵי שָׂרַי גְּבָרְתִּי אנכי בּרחת:
 - י וַיֹּאמֶר לָהּ מַלְאַדְּ יְהֹוָה שׁוּבִי אֶל־ גָּבַרְתָּדְ וָהָתְעָנִי תַּחַת יַדִיהַ:
 - י וַיֹּאמֶר לָהּ מַלְאַרְּ יְהֹוֶה הַרְבָּה אַרְבָּה אֶת־זַרְעַרְּ וְלֹא יִסְּפֵר מֵרֹב:
- יא וַיֹּאמֶר לָהּ מַלְאַךְּ יְהֹנֶה הִנְּךְ הָרָה וְיֹלַדְתְּ בֵּן וְקָרָאת שְׁמוֹ יִשְׁמֶעֵאל כִּי־שָׁמֵע יְהֹוָה אֶל־עַנְיֵךְ:
 - יב וְהוּא יִהְיֶה פֶּרֶא אָדָם יָדוֹ בַכּּלֹל וְיֵד כּּלֹ בּוֹ וְעַל־פָּנֵי כַל־אָחֵיו יִשְׁכֹּן:
 - יג וַתִּקְרָא שֵׁם־יְהֹוָה הַדֹּבֵר אֵלֶיהָ אַתְּה אֵל רֵאִי כִּי אָמְרָה הֲגֵם הֲלֹם רָאִיתִי אחרי רֹאִי:
- י עַל־כֵּן קָרָא לַבְּאֵר בְּאֵר לַחַי רֹאִי הִנֵּה בִין־קַדֵשׁ וּבֵין בַּרֵד:

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-lahairoi 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 be'er lachai ro-ee (אר 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.
- 16 Avram was eighty-six years old when Hagar bore Ishmael to Avram.
- 17 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.
 - ² I will establish My covenant between Me and you, and I will make you exceedingly numerous."
 - 3 Avram threw himself on his face; and Hashem spoke to him further.
 - 4 "As for Me, this is My covenant with you: You shall be the father of a multitude of nations.
 - 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.
 - 6 I will make you exceedingly fertile, and make nations of you; and kings shall come forth from you.
 - 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.
 - 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."

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.
- 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.
- 11 You shall circumcise the flesh of your foreskin, and that shall be the sign of the covenant between Me and you.
- 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,

- יו וַתֵּלֶד הָגֶר לְאַבְרָם בֵּן וַיִּקְרָא אַבְרָם יּנְ וַיִּקְרָא אַבְרָם שָׁ יַשָּׁמְעֵאל: שָׁם־בָּנוֹ אֲשֶׁר־יַלְדָה הַגֵּר יִשְׁמַעֵאל:
- יז וְאַבְרָם בֶּן־שְׁמֹנִים שָׁנָה וְשֵׁשׁ שָׁנִים בּּ בְּלֵדֵת־הַגַּר אֵת־יִשְׁמַעֵאל לְאַבְרַם:
- לץ א וַיְהִי אַבְרֶם בֶּן־תִּשְׁעִים שָׁנָה וְתֵשַׁע שָׁנִים וַיֵּרָא יְהֹוָה אֶל־אַבְרֶם וַיֹּאמֶר אַלָיו אַנִי־אֵל שַׁדִּי הִתְהַלֵּךְּ לְפָנֵי והיה תמים:
- בּ וְאֶתְנָה בְרִיתִי בֵּינִי וּבֵינֶךְ וְאַרְכָּה אוֹתְךְ במאד מאד:
 - ג וַיִּפּל אַבְרָם עַל־פָּנָיו וַיְדַבֵּר אִתּוֹ אַלהים לַאמֹר:
- ד אֲנִי הִנֵּה בְּרִיתִי אִתָּךְּ וְהָיִיתָ לְאַב הֲמוֹן גוֹים:
- ּ וְלֹא־יִקְרֵא עוֹד אֶת־שִׁמְךּ אַבְרָם וְהָיָה שָׁמְךּ אַבְרָהַם כִּי אַב־הַמוֹן גוֹיִם נְתַתִּיךּ:
 - ּוֹ וְהִפְּרֵתִי אֹתְךְּ בִּמְאֹד מְאֹד וּנְתַתִּיךְּ לְגוֹיָם וּמְלַכִים מִמְךְּ יֵצֵאוּ:
 - ז וַהֲקִמֹתִי אֶת־בְּרִיתִי בֵּינִי וּבֵינֶךְ וּבֵין זַרְעֵךְ אַחֲרֶיךְ לְדֹרֹתָם לְבְרִית עוֹלָם לָהִיוֹת לָךְ לֵאלֹהִים וּלָזַרעַךְּ אַחַרִיךְ:
 - וְנָתַתִּי לְךָּ וּלְזַרְעֵךְ אַחֶּרֶיךְּ אֵת אֶרֶץ מְגֶרֶיךְּ אֵת כָּל־אֶרֶץ כְּנַעַן לַאֲחָזַּת עוֹלָם וְהָיִיתִי לָהֶם לֵאלהִים:
- י וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם וְאַתָּה אֶת־בְּרִיתִי תִשְׁמֹר אַתָּה וְזַרְעֵךְ אַחֲרֶיךְּ לדרֹתם:
- י זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין זַרְעֲךָ אַחֲרָיךָ הִמּוֹל לָכֶם כָּל־זָכָר:
 - יא וּנְמַלְתֶּם אֵת בְּשַׂר עָרְלַתְכֶם וְהָיָה לְאוֹת בָּרִית בֵּינִי וּבֵינֵיכֶם:
- יב וּבֶּן־שְׁמֹנַת יָמִים יִמוֹל לֶכֶם כָּל־זָכָר לְדֹרֹתֵיכֶם יְלִיד בָּיִת וּמִקְנַת־כָּסֶף מִכּּל בֵּן־נֵכָר אֲשָׁר לֹא מְזַרְעַךָּ 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."

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

²² And when He was done speaking with him, *Hashem* was gone from *Avraham*.

י הִמוֹל יִמוֹל יְלִיד בֵּיתְךְּ וּמִקְנַת כַּסְפֶּךְ וְהָיִתָה בִּרִיתִי בִּבְשַׂרְכֶם לִבְרִית עוֹלָם:

יד וְעֶרֵל זָכָר אֲשֶׁר לֹא־יִמּוֹל אֶת־בְּשַׂר עָרְלָתוֹ וְנִכְרְתָה הַנֶּפֶשׁ הַהִּוֹא מֵעַמֶּיהָ אֵת־בָּרִיתִי הֵפַּר:

- י וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם שָׂרֵי אִשְׁתְּךְ לא־תִקְרָא אֶת־שְׁמָהּ שָׂרָי כִּי שָׂרָה שַׁמַהּ:
 - יז וּבֵרַכְתִּי אֹתָהּ וְגַם נָתַתִּי מִמֶּנָה לְךְ בֵּן וּבֵרַכְתִּיהָ וְהָיְתָה לְגוֹיִם מַלְכֵי עַמִּים מִמֶּנָה יִהִיוּ:
- יז וַיִּפּׂל אַבְרָהָם עַל־פָּנָיו וַיִּצְחָק וַיֹּאמֶר בְּלְבּוֹ הַלְּבֶן מֵאָה־שָׁנָה יָנָלֵד וְאִם־שָׂרָה הַבת־תִּשׁעִים שׁנִה תַּלְד:
 - יח וַיֹּאמֶר אַבְרָהָם אֶל־הָאֱלֹהִים לוּ ישמעאל יחיה לפניד:
- יט וַיֹּאמֶר אֱלֹהִים אֲבָל שָׂרָה אִשְׁתְּךְּ יֹלֶדֶת לְךְּ בֵּן וְקָרָאתָ אֶת־שְׁמוֹ יִצְחָק וַהַּקִמֹתִי אֶת־בְּרִיתִי אָתּוֹ לָבְרִית עוֹלָם לְזַרְעוֹ אַחרִיִּי
- וּלְיִשְׁמָעֵאל שְׁמַעְתִּיךְּ הָנֵה בַּרֵכְתִּי אֹתוֹ וְהַכְּרֵיתִי אֹתוֹ וְהַרְבֵּיתִי אֹתוֹ בִּמְאד מְאֹד שְׁנֵים־עָשֶׂר נְשִׂיאִם יוֹלִיד וּנְתַתִּיו לגוֹי גדוֹל:
 - י וְאֶת־בְּרִיתִי אָקִים אֶת־יִצְחָק אֲשֶׁר תֵּלֵד לְךְ שָּׂרָה לַמּוֹעֵד הַזֶּה בַּשָּׁנָה הַאֲחֵרַת:

בּ וַיְכַל לְדַבֵּר אָתּוֹ וַיַּעַל אֱלֹהִים מֵעַל בּ אברהם:

17:21 But My covenant I will maintain with *Yitzchak Avraham* was chosen to be God's emissary in this world,

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.

- ג וַיִּקַח אַבְרָהָם אֶת־יִשְׁמֶעֵאל בְּנוֹ וְאֵת כָּל־יְלִידֵי בִיתוֹ וְאֵת כָּל־מִקְנַת כַּסְפּוֹ כָּל־יָלָרָר בְּאַנְשֵׁי בֵּית אַבְרָהָם וַיָּמָל אֶת־ בְּשֵׂר עָרְלָתָם בְּעֶצֶם הַיּוֹם הַזֶּה כַּאֲשֶׁר דּבּר אתוֹ אלהים:
 - ַר וְאַבְרָהָם בֶּן־תִּשְׁעִים וָתֵשַׁע שָׁנָה בָּהָמֵלוֹ בָּשֵׂר עַרְלַתוֹ:
 - רָיִשְׁמֶעֵאל בְּנוֹ בָּן־שְׁלֹשׁ עֶשְׂרֵה שָׁנָה בָּה יְּיָהָ בָּהָמֵלוֹ אֵת בִּשֵּׂר עַרְלַתוֹ:
 - ַנוּ בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אַבְרָהָם וישמעאל בּנוֹ:
- יז וְכָל־אַנְשֵׁי בֵיתוֹ יְלִיד בָּיִת וּמִקְנַת־כָּסֶף מֵאַת בַּן־נַכר נמֹלוּ אתּוֹ:

וַיַּרָא אֱלָיו יְהוָה בְּאֱלֹנֵי מַמְרֵא וִהוּא

ישב פַּתַח־הַאהֵל כָּחם הַיוֹם:

18 Hashem appeared to him by the terebinths of Mamre; he was sitting at the entrance of the tent as the day grew hot.

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

- 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!"

- 4 ב וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה שְׁלֹשֶׁה אֲנָשִׁים נַצָּבִים עַלָיו וַיִּרָא וָיֵרֵץ לָקרָאתַם
- מְפֶּתַח הָאֹהֶל וַיִּשְׁתַחוּ אָרְצָה: גּ וַיֹּאמֵר אֲדֹנִי אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךְּ אל־נא תעבר מעל עבדך:
 - ד יָקַח־נָא מְעַט־מַיִם וְרַחֲצוּ רַגְלֵיכֶם וָהָשַּׁעֵנוּ הַחַת הַעָץ:
- הּ וְאֶקְחָה פַת־לֶחֶם וְסַעֲדוּ לִבְּכֶם אַחַר תַּעֲבֹרוּ כִּי־עַל־כֵּן עֲבַרְתֶּם עַל־עַבְדְּכֶם וִיֹּאמרוּ כַּן תִּעשֹׁה כִּאשִׁר דּבַּרתִּ:
- ּוֹ וַיְמַהֵר אַבְרָהָם הָאֹהֱלָה אֶל־שָּׂרָה וַיֹּאמֶר מַהֲרִי שְׁלֹשׁ סְאִים קֶמַח סֹלֶת לוּשָׁי וַעֲשָׂי עָגוֹת:



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,
- 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!

- ז וְאֶל־הַבָּקָר רָץ אַבְרָהָם וַיִּקַח בָּן־בָּקָר רַךְּ נָטוֹב וַיִּתֵּן אֶל־הַנַּעֵר וַיְמַהֵּר לַעֲשׁוֹת אֹחוֹי
- וַיִּקַח חֶמְאָה וְחָלֶב וּבֶּן־הַבְּקָר אֲשֶׁר
 עַשָּׂה וַיִּתֵּן לִפְנֵיהֶם וְהוּא־עֹמֵד עֲלֵיהֶם
 תחת הַעַץ ויֹאכַלוּ:
- י וַיֹּאמְרוּ אֵלֶיו אַיֵּה שָׂרָה אִשְׁתַּךְּ וַיֹּאמֶר הָנֵה בַאֹהָל:
- י וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךְּ כָּעֵת חַיָּה וְהִנֵּה־בֵן לְשָׂרָה אִשְׁתֶּךְ וְשָׂרָה שׁמֵעַת פַּתַח הַאֹהֶל וְהוּא אֲחַרִיו:
 - יא וְאַבְרָהָם וְשָׂרָה זְקֵנִים בָּאִים בַּיָּמִים חַדַל לְהִיוֹת לְשַׂרָה אֹרַח כַּנָּשִׁים:
 - יב וַתִּצְחַק שָׂרָה בְּקְרְבָּה לֵאמֹר אַחֲרֵי בְלֹתִי הָיְתָה־לִּי עֶדְנָה וַאדֹנִי זָקֵן:
- יג נַיֹּאמֶר יְהֹוֶה אֶל־אַבְרָהָם לְמָה זֶּה צְחֲקָה שָׂרָה לֵאמֹר הַאַף אָמְנָם אֵלֵד ואני זקנתי:
 - יד הַיִּפָּלֵא מֵיְהֹוָה דָּבָר לַמּוֹעֵד אָשׁוּב אַלֶּיךְ כָּעַת חַיָּה וּלְשָׂרָה בֵן:
- יוֹ וַתְּכַחֵשׁ שָּׂרָה לֵאמֹר לֹא צָחַקְתִּי כִּי יֵרָאַה וַיֹּאמֵר לֹא כִּי צַחַקְתִּ:
- יז וַיָּקָמוּ מִשָּׁם הָאֲנָשִׁים וַיַּשְׁקִפוּ עַל־פְּנֵי סְדֹם וְאַבְרָהָם הֹלֵךְ עִמָּם לְשַׁלְּחָם:
 - יי וַיהֹנֶה אָמָר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אַשָּׁר אַני עשַה:
 - יח וְאַבְרָהָם הָיוֹ יִהְיֶה לְגוֹי גָּדוֹל וְעָצוּם וְנִבְרְכוֹ בוֹ כֹּל גוֹיֵי הָאָרֶץ:
- יט כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַנָּה אָת־בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְּ יְהֹנָה לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא יִהֹנָה עַל־אַבְרָהַם אָת אֲשָׁר־דְּבֵּר עַלִיו:
 - י וַיֹּאמֶר יְהֹוָה זַעֲקַת סְדֹם וַעֲמֹרָה כִּי־ רַבָּה וְחַטַאתַם כִּי כַבְדָה מִאֹד:

- 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:
- 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 אַרֵדָה־נָּא וְאֶרְאֶה הַכְּצַעַקְתָהּ הַבָּאָה אַלַי עָשׂוּ כָּלָה וְאָם־לֹא אֵדְעָה:
 - בּ וַיִּפְנוּ מִשָּׁם הָאֲנָשִׁים וַיֵּלְכוּ סְדֹמָה ואברהם עודנוּ עמד לפני יהוה:
 - כּג וַיִּגַשׁ אַבְרָהָם וַיֹּאמֵר הַאַף תִּסְפֶּה צדיק עם־רשׁע:
- כד אוּלַי יֵשׁ חֲמִשִּׁים צַדִּיקִם בְּתוֹן: הָעִיר הַאַף תִּסְפֶּה וְלֹא־תִשָּׁא לַמָּקוֹם לְמַעַן חמשׁים הצדיקם אשר בּקרבּה:
- כּה חָלִלָה לְּךְּ מֵעְשֹׁת כַּדְּבָר הַזֶּה לְהָמִית צַדִּיק עִם־רָשָׁע וְהָיָה כַצַדִּיק כָּרָשָׁע חָלִלָה לָּךְ הֲשֹׁפֵט כָּל־הָאָרֶץ לֹא יַעֲשָׂה משׁפּט:
- י וַיֹּאמֶר יְהֹוָה אִם־אֶמְצָא בִסְדֹם חֲמִשִּׁים צַדִּיקם בְּתוֹךְ הָעִיר וְנָשָׂאתִי לְכָל־ הַמֵּקוֹם בַּעֲבוּרַם:
 - יז וַיַּעַן אַבְרָהָם וַיֹּאמֵר הִנֵּה־נָא הוֹאַלְתִּי לִדַבֵּר אֵל־אַדֹנִי וְאַנֹכִי עַפַּר וַאָפָר:
- רח אוּלִי יַחְסְרוּן חֲמִשָּׁים הַצַּדִּיקִם חֲמִשָּׁה הַתַשְׁחִית בַּחֲמשָׁה אֶת־כָּל־הָעִיר וַיֹּאמֶר לֹא אַשְׁחִית אִם־אֶמְצָא שָׁם אַרְבַּעִים וַחֵמִשָּׁה:
 - כּט וַיֹּסֶף עוֹד לְדַבֵּר אֵלָיו וַיֹּאמֵר אוּלֵי יִמָּצְאוּן שָׁם אַרְבָּעִים וַיֹּאמֶר לֹא אָעֵשֵׂה בַּעֲבוּר הַאַרְבַּעִים:
- ל נַיֹּאמֶר אַל־נָא יְחַר לַאדֹנְי וַאֲדַבֵּרָה אוּלַי יִמָּצְאוּן שָׁם שְׁלשִׁים נַיֹּאמֶר לֹא אָעֵשֶׂה אָם־אָמִצֵא שָׁם שָׁלשִׁים:
- לא וַיֹאמֶר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־ אֲדֹנָי אוּלַי יִמְצְאוּן שָׁם עֶשְׂרִים וַיֹּאמֶר לא אשׁחית בעבור העשרים:
- לבּ וַיֹּאמֶר אַל־נָא יִחַר לַאדֹנָי וַאֲדַבְּרָה אַךְּ־ הַפַּעַם אוּלִי יִמְצְאוּן שָׁם עֲשָׂרָה וַיֹּאמֶר לֹא אֵשְׁחִית בַּעֲבוּר הָעֵשַׂרָה:
 - לג וַיֵּלֶךְ יְהֹוָה כַּאֲשֶׁר כִּלָּה לְדַבֵּר אֶל־ אַבְרָהַם וָאַבְרָהַם שָׁב לִמְקֹמוֹ:

- 19 ¹ 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.
 - But the men stretched out their hands and pulled Lot into the house with them, and shut the door.
 - 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.

- רָעָרָב אוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה בָּעֶרָב וְיַּרְא־לוֹט וַיָּקְם וְלוֹט ישֵׁב בְּשָׁעַר־סְדֹם וַיַּרְא־לוֹט וַיָּקְם לקראתם וישׁתחוּ אפּים ארצה:
- בּ וַיֹּאמֶר הָנָּה נָּא־אֲדֹנֵי סוּרוּ נָא אֶל־ בֵּית עַבְדְּכֶם וְלִינוּ וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶם וַהֲלַכְתֶם לְדַרְכְּכֶם וַיֹּאמְרוּ לֹא כִּי בַּרְחוֹב וַלִין:
- ג וַיִּפְצֵר־בָּם מְאֹד וַיָּסֻרוּ אֵלָיו וַיָּבֹאוּ אֶל־ בֵּיתוֹ וַיִּעֵשׁ לָהֶם מִשְׁתֶּה וּמַצוֹת אָפָה ויֹאכלוּ:
- ד טֶרֶם יִשְׁכָּבוּ וְאַנְשֵׁי הָעִיר אַנְשֵׁי סְדֹם נָסַבּוּ עַל־הַבִּיִת מִנַעַר וְעַד־זָקֵן כָּל־ הַעַם מִקּצֵה:
 - וַיְקְרְאוּ אֶל־לוֹט וַיֹּאמְרוּ לוֹ אַיֵּה הָאֲנְשִׁים אֲשֶׁר־בָּאוּ אֵלֶיךְ הַלְּיְלֶה הוֹציאם אַלִינוּ וְנַדְעַה אֹתם:
- ּוּ וַיֵּצֵא אֲלֵהֶם לוֹט הַפֶּתְחָה וְהַדֶּלֶת סָגֵר אַחֵרִיו:
 - יַניֹאמַר אַל־נָא אַחַי תַּרֵעוּ: יַ
- הַנָּה־נָא לִי שְׁתֵי בָנוֹת אֲשֶׁר לֹא־יָדְעוּ
 אִישׁ אוֹצִיאָה־נָּא אֶתְהֶן אֲלֵיכֶם וַעֲשׂוּ
 לָהֶן כַּטוֹב בְּעֵינֵיכֶם רַק לָאֲנָשִׁים הָאֵל
 אַל־תַעֲשׂוּ דָבָר כִּי־עַל־כֵן בָּאוּ בְּצֵל
 קֹרתי:
- י וַיֹּאמְרוּ גָשׁ־הָלְאָה וַיֹּאמְרוּ הָאֶחָד בָּא־ לָגוּר וַיִּשְׁפּט שָׁפוֹט עַתָּה נָרַע לְךְּ מֵהֶם וַיִּפְצְרוּ בָאִישׁ בְּלוֹט מְאֹד וַיִּגְשׁוּ לִשְׁבּר הַדּלת:
- י וַיִּשְׁלְחוּ הָאֲנָשִׁים אֶת־יָדָם וַיָּבִיאוּ אֶת־ לוֹט אֵלֵיהָם הַבַּיִתָה וָאָת־הָדֵּלֵת סַגַרוּ:
- יא ןאֶת־הָאֲנָשִׁים אֲשֶׁר־פֶּתַח הַבַּיִת הִכּוּ בַּסַנְוֵרִים מִקָּטֹן וְעַד־גָּדוֹל וַיִּלְאוּ לִמְצֹא הפתח:
 - יב וַיֹּאמְרוּ הָאֲנָשִׁים אֶל־לוֹט עֹד מִי־לְךְּ פֹה חָתָן וּבָנֵיךְ וּבְנֹתֶיךְ וְכֹל אֲשֶׁר־לְךְּ בעיר הוֹצֵא מן־המקוֹם:

- 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־מַשְׁחָתִים אֲנַחְנוּ אֶת־הַמָּקוֹם הַזֶּה כִּי־גָדְלָה צַעֲלֶחָם אֶת־פְּנֵי יְהֹוָה וישׁלּחנוּ יהוה לשחתה:
- יד וַיֵּצֵא לוֹט וַיְדַבֵּר אֶל־חֲתָנִיו לֹקְחֵי בְנֹתָיו וַיֹּאמֶר קוּמוּ צְאוּ מִן־הַמָּקוֹם הַזֶּה כִּי־מֵשְׁחִית יְהֹוָה אֶת־הָעִיר וַיְהִי כִמִצַחֵק בְּעֵינֵי חַתַנַיו:
- יוּ וּכְמוֹ הַשַּׁחַר עָלֶה וַיָּאִיצוּ הַמֵּלְאָכִים בְּלוֹט לֵאמֹר קוּם קַח אֶת־אִשְׁתְּדְּ וְאֶת־ שְׁתֵּי בְנֹתִיךְּ הַנִּמְצָאֹת פֶּן־תִּסָּפֶה בַּעֲוֹן העיר:
- יז וַיִּתְמַהְמָה וַיַּחֲזָקוּ הָאֲנָשִׁים בְּיָדוֹ וּבְיַד־ אִשְׁתוֹ וּבְיַד שְׁתֵּי בְנֹתָיו בְּחֶמְלַת יְהֹוָה עַלֵיו וַיִּצָאָהוּ וַיַּנִּחָהוּ מְחוּץ לֵעיר:
- יז וַיִהִי כְהוֹצִיאָם אֹתָם הַחוּצָה וַיֹּאמֶר הִמָּלֵט עַל־נַפְשֶׁךְּ אַל־תַּבִּיט אַחֲרֶיךְ וְאַל־תַּעֲמֹד בְּכָל־הַכָּכָּר הָהָרֶה הִמָּלֵט פּן־תּספה:
 - יי ויֹאמר לוֹט אלהם אל־נא אדֹני:
- יט הַנָּה־נָא מָצָא עַבְדְּךָּ חֵן בְּעֵינֶיךְ וַתַּגְדֵל חַסְדְּךָּ אֲשֶׁר עָשִּׁיתָ עִמְּדִי לְהַחֲיוֹת אֶת־ נַפְשָׁי וְאָנֹכִי לֹא אוּכַל לְהִמָּלֵט הָהָרָה פּן־תדבּקני הרעה ומתי:
- הַנּה־נָא הָעִיר הַזֹּאת קְרֹבָה לָנוּס שָׁמָה וְהִיא מִצְעָר אִמְּלְטָה נָא שָׁמָה הַלֹא מצער הוא וּתחי נפשי:
 - כא וַיֹּאמֶר אֵלָיו הִנֵּה נָשָׂאתִי פָנֶיךְּ גַּם לַדְּבָר הַזֶּה לְבִלְתִי הָפְכִּי אֶת־הָעִיר אשָׁר דּבַּרתִ:
- בּ מַהֵר הִמְּלֵט שָׁמָה כִּי לֹא אוּכַל לַעֲשׂוֹת דָּבָר עַד־בֹּאֲךְ שָׁמָה עַל־כֵּן קָרָא שֵׁם־ העיר צוֹער:
 - ג הַשָּׁמֶשׁ יָצָא עַל־הָאָרֶץ וְלוֹט בָּא בּ צֹעֵרָה:
 - יד וַיהוָה המְטִיר עַל־סְדם וְעַל־עֲמֹרָה נַפְרִית וַאֲשׁ מֵאָת יְהוָה מִן־הַשָּׁמֵים:

- He annihilated those cities and the entire Plain, and all the inhabitants of the cities and the vegetation of the ground.
- הּ וַיַּהֲפֹּךְ אֶת־הָעָרִים הָאֵל וְאֵת כָּל־ הַכִּכָּר וְאֵת כָּל־יֹשְׁבֵי הָעָרִים וְצֶמַח האדמה:

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.
- יו וַתְּבָּט אִשְׁתּוֹ מֵאַחֲרָיו וַתְּהִי נְצִיב מֶלַח:
- 27 Next morning, Avraham hurried to the place where he had stood before Hashem,
- יז וַיַּשְׁכֵּם אַבְרָהָם בַּבּקֶר אֶל־הַמָּקוֹם אֲשֶׁר־עָמַד שָׁם אֶת־פְּנֵי יְהוָה:
- 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.
- ^{כח} וַיַּשְׁקֵף עַל־פְּנֵי סְדֹם וַעֲמֹרָה וְעַל־כָּל־ פְּנֵי אֶרֶץ הַכִּכָּר וַיִּרְא וְהִנֵּה עָלָה קִיטֹר הַאַרֵץ כָּקִיטֹר הַכִּבְשַׁן:
- 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.
- כי וַיְהִי בְּשַׁחֵת אֱלֹהִים אֶת־עָרֵי הַכִּכָּר וַיִּזְכֹּר אֱלֹהִים אֶת־אַבְרָהָם וַיְשַׁלַּח אֶת־ לוֹט מִתּוֹךְ הַהֲפֵכָה בַּהֲפֹךְּ אֶת־הָעָרִים אשר־ישׁב בּהן לוֹט:
- 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.
- ל וַיַּעַל לוֹט מִצוֹעַר וַיֵּשֶׁב בָּהָר וּשְׁתֵּי בְנֹתָיו עִמּוֹ כִּי יָרֵא לְשֶׁבֶת בְּצוֹעַר וַיֵּשֶׁב בַּמְעַרָה הוּא וּשְׁתֵּי בְנֹתָיו:
- 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.
- לא וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְּעִירָה אָבִינוּ זָקֵן וְאִישׁ אֵין בָּאָרֶץ לָבוֹא עָלֵינוּ כְּדֶרֶךְ כּל־הארץ:
- 32 Come, let us make our father drink wine, and let us lie with him, that we may maintain life through our father."
- לבּ לְכָה נַשְׁקֶה אֶת־אָבִינוּ יַיִן וְנִשְׁכְבָה עִמוֹ וּנְחַיֶּה מֵאָבִינוּ זַרִע:
- 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.
- לג וַתַּשְׁקֶּיןּ אֶת־אֲבִיהֶן יַיִן בַּלַיְלֶה הוּא וַתָּבֹא הַבְּכִירָה וַתִּשְׁכֵּב אֶת־אָבִיהָ וְלֹא־ יַדַע בִּשָׁכָבַה וִבְקוֹמַה:
- 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."
- לד וַיְהִי מִמֶּחֶרֶת וַתֹּאמֶר הַבְּכִירָה אֶל־ הַצְעִירָה הֵן־שָׁכַבְתִּי אֶמֶשׁ אֶת־אָבִי נַשְׁקָנּוּ יַיִן גַם־הַלַּיְלָה וּבֹאִי שִׁכְבִי עִמּוֹ וּנְחֵיָה מֵאָבִינוּ זַרַע:

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.
- 36 Thus the two daughters of Lot came to be with child by their father.
- 37 The older one bore a son and named him Moab; he is the father of the Moabites of today.
- 38 And the younger also bore a son, and she called him Ben-ammi; he is the father of the Ammonites of today.

- לה וַתַּשְׁקֶיןּ גַּם בַּלַיְלָה הַהוּא אֶת־אֲבִיהֶן יָין וַתְּקָם הַצְּעִירָה וַתִּשְׁכַּב עִמוֹ וְלֹא־ ידע בּשׁכבה וּבקמה:
 - לּוֹ וַתַּהֲרֶיןּ שְׁתֵּי בְנוֹת־לוֹט מֵאֲבִיהֶן:
- לי וַתֵּלֶד הַבְּכִירָה בֵּן וַתִּקְרָא שָׁמוֹ מוֹאָב הוא אַבי־מוֹאב עד־היוֹם:
- לח וְהַצְּעִירָה גַם־הָוֹא יָלְדָה בֵּן וַתִּקְרָא שְׁמוֹ בָּן־עַמִּי הוּא אֲבִי בְנֵי־עַמוֹן עַד־ היוֹם:
- 20 Avraham journeyed from there to the region of the Negev and settled between Kadesh and Shur. While he was sojourning in Gerar,

וַיָּסַע מִשָּׁם אַבְרָהָם אַרְצָה הַנָּגֶב וַיֵּשֶׁב בֵּין־קָדֵשׁ וּבֵין שׁוּר וַיָּגֶר בִּגְרָר:

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

- 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 אִשְׁתּוֹ אֲחֹתִי הוא וַיִּשְׁלַח אֲבִימֶלֶךְ מֶלֶךְ גְּרָר וַיִּקַּח את־שׂרה:

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 וַיָּבֹא אֱלֹהִים אֶל־אֲבִימֶלֶךְ בַּחֲלוֹם הַלָּיִלָה וַיֹּאמֶר לוֹ הִנְּךְ מֵת עַל־הָאִשָּׁה אַשַּׁר־לִקחָת וְהוֹא בַּעלת בַּעל:

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.

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)

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

- 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.
- What, then," Abimelech demanded of *Avraham*, "was your purpose in doing this thing?"
- "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 וַיֹּאמֵר אֲדֹנָי הֲגוֹי גַּם־צַדִּיק תַּהְרֹג:
- ה הֲלֹא הוּא אָמֵר־לִי אֲחֹתִי הִוּא וְהִיא־ גַם־הָוּא אָמְרָה אָחִי הוּא בְּתָם־לְבָבִי וּבָנִקִּיֹן כַּפִּי עַשִּיתִי זֹאת:
- י וַיֹּאמֶר אֵלָיו הָאֱלֹהִים בַּחֲלֹם גַּם אָנֹכִי יָדַעְתִּי כִּי בְתָם־לְבָבְךְּ עָשִׂיתָ זֹאת וָאֶחְשׂךְ גַּם־אָנֹכִי אוֹתְךְּ מֵחֲטוֹ־לִי עַל־ כַּן לֹא־נִתִתִיךְ לִנִגֹע אָלִיהָ:
- י וְעַתָּה הָשֵׁב אֵשֶׁת־הָאִישׁ כִּי־נָבִיא הוּא וְיִתְפַּלֵל בַּעַדְךְ וֶחְיֵה וְאִם־אֵינְךְ מֵשִׁיב דִּע כִּי־מוֹת תִּמוּת אִתּה וְכִל־אִשְׁר־לְךָ:
 - ּח נַיִּשְׁכֵּם אֲבִימֶלֶךְ בַּבֹּקֶר וַיִּקְרָא לְכָל־ עֲבָדִיו וַיִּדַבֵּר אֶת־כָּל־הַדְּבָרִים הָאֵלֶה בְּאָזְנֵיהָם וַיִּירִאוּ הַאַנַשִּים מִאד:
- י וַיִּקְרָא אֲבִימֶלֶּךְ לְאַבְרָהָם וַיֹּאמֶר לוֹ מֶה־עָשִּיתָ לָנוּ וּמֶה־חָטָאתִי לָךְ כִּי־ הַבֵּאתָ עָלַי וְעַל־מַמְלַכְתִּי חֲטָאָה גְּדֹלָה מַעֲשִׂים אֲשָׁר לֹא־יֵעֲשׁוּ עַשִּׁיתַ עְמַדִי:
- י וַיֹּאמֶר אֲבִימֶלֶךְּ אֶל־אַבְּרָהָם מָה רָאִיתָ כִּי עֲשִׂית אֵת־הַדָּבַר הַזָּה:
 - יא וַיֹּאמֶר אַבְּרָהָם כִּי אָמֵרְתִּי רַק אֵין־ יִרְאַת אֱלֹהִים בַּמָּקוֹם הַזֶּה וַהֲרָגוּנִי על־דבר אשׁתּי:
- יב וְגַם־אָמְנָה אֲחֹתִי בַת־אָבִי הִוא אַךְ לֹא בַת־אָמִי וַתִּהִי־לִי לְאָשַׁה:
- יג נַיְהִי כַּאֲשֶׁר הָתְעוּ אֹתִי אֱלֹהִים מִבֵּית אָבִי נָאמַר לָה זֶה חַסְדֵּךְּ אֲשֶׁר תַּעֲשָׂי עִמָּדִי אֶל כָּל־הַמָּמְקוֹם אֲשֶׁר נָבוֹא שָׁמָה אָמָרִי־לִי אָחַי הוּא:
 - יר וַיִּקַח אֲבִימֶלֶךְ צֹאן וּבָקֶר וַעֲבָדִים וּשְׁפָחֹת וַיִּתֵן לְאַבְרָהָם וַיָּשֶׁב לוֹ אֵת שֹׁרה אשׁתּוֹ:
- יו וַיֹּאמֶר אֲבִימֶלֶךְ הִנֵּה אַרְצִי לְפָנֶיךְּ בַּטוֹב בְּעֵינֵיךְ שָׁב:
- יי וּלְשָׂרָה אָמַר הִנֵּה נָתַתִּי אֶלֶף כֶּסֶף לְאָחִידְּ הִנֵּה הוּא־לָדְ כְּסוּת עֵינַיִם לְכֹל אַשֶּׁר אִתַּךְ וָאֵת כֹל וִנֹכַחַת:

- 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 וַיִּתְפַּלֵל אַבְּרָהָם אֶל־הָאֱלֹהִים וַיִּרְפָּא אֱלֹהִים אֶת־אֲבִימֶלֶךְּ וְאֶת־אִשְׁתּוֹ ואמהֹתיו וילדו:
- יי כִּי־עָצֹר עָצַר יְהֹוָה בְּעַד כָּל־רֶחֶם לְבֵית אַבִּימֵלֶךְ עַל־דְּבַר שַׂרָה אֵשֶׁת אַבְרָהַם: אַבִּימֵלֶךְ עַל־דְּבַר שַׂרָה
 - ניהוָה פָּקַד אֶת־שָּׂרָה כַּאֲשֶׁר אָמָר (בְּאַ בָּרָ יִהוָה לְשֹׁרָה כַּאֲשֶׁר דְבַּר: וַיַּעשׁ יָהוֹה לְשֹׁרָה כַּאֲשֶׁר דְּבַּר:
- יַ וַתַּהָר וַתֵּלֶד שָּׂרָה לְאַבְרָהָם בֵּן לִזְקְנִיו לַמּוֹעֵד אֲשֵׁר־דָּבֵּר אֹתוֹ אֱלֹהִים:
- ג וַיִּקְרָא אַבְרָהָם אֶת־שֶׁם־בְּנוֹ הַנּוֹלַד־לוֹ אֲשֶׁר־יָלְדָה־לוֹ שָׂרָה יִצְחָק:
- ד וַיָּמֶל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בֶּן־שְׁמֹנֵת יַמִים כַּאֲשֶׁר צְוָה אֹתוֹ אֱלֹהִים:
- י אַבְרָהָם בָּן־מְאַת שָׁנָה בְּהִנָּלֶד לוֹ אֵת יצחק בּנוֹ:
 - וּ וַתֹּאמֶר שָּׁרָה צְחֹק עָשָׂה לִי אֱלֹהִים כַּל־הַשֹּׁמֵע יִצְחַק־לִי:
 - ז וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הֵינִיקָה בָנִים שָׂרָה כִּי־יָלַדְתִּי בֵן לְזְקֻנָיו:
 - וִיגְדַּל הַיֶּלֶד וַיִּגָּמַל וַיַּעשׂ אַבְרָהָם מִשְׁתֶּה גָדוֹל בִּיוֹם הִגָּמֵל אֶת־יִצְחַק:
 - י וַתֵּרֶא שָּׂרָה אֶת־בֶּן־הָגֶר הַמִּצְרִית אֵשֶׁר־יַלְדָה לְאַבְרָהַם מִצַחַק:
- י וַתֹּאמֶר לְאַבְּרָהָם נֶּרֵשׁ הָאָמָה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירֵשׁ בָּן־הָאָמָה הַזֹּאת עם־בַּנִי עם־יצחק:
 - יא וַיַּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֹת בּנוֹ:
- יב וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהֶם אַל־יֵרַע בְּעֵינֶיךְּ עַל־הַנַּעַר וְעַל־אֲמָתֶךְּ כֹּל אֲשֶׁר תֹאמֵר אֵלֶיךְ שֶׁרָה שְׁמֵע בְּקֹלֶהּ כִּי ביצחק יקרא לךּ זרע:
 - יג וְגַם אֶת־בֶּן־הָאָמָה לְגוֹי אֲשִׂימֶנּוּ כִּי זַרְעֵךָּ 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,
- 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.

- יד וַיַּשְׁכֵּם אַבְּרָהָם בַּבּׂקֶר וַיִּקַּח־לֶּחָם וְחֵמַת מַיִם וַיִּתַּן אֶל־הָגֶר שָׁם עַל־ שִׁכְמָה וְאֶת־הַיֶּלֶד וַיְשַׁלְחָה וַתֵּלֶדְּ וַתַּתַע בָּמִדְבֵּר בָּאֵר שַׁבַע:
- יו וַיִּכְלוּ הַמַּיִם מִן־הַחֵמֶת וַתַּשְׁלֵךְ אֶת־ הילד תחת אחד השיחם:
- יז וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנֶּגֶד הַרְחֵק כִּמְטַחֲוֵי קשָׁת כִּי אָמְרָה אַל־אֶרְאֶה בְּמוֹת הַיָּלֶד וַתִּשָׁב מִנָּגִד וִתִּשֹּׁא אַת־קְלֹה וִתְּבַּךְּ:
- יז וַיִּשְׁמֵע אֱלֹהִים אֶת־קוֹל הַנַּעַר וַיִּקְרָא מַלְאַךְּ אֱלֹהִים אֶל־הָגֶר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לֶךְ הָגֶר אֵל־תִּירְאִי כִּי־ שָׁמַע אֱלֹהִים אֶל־קוֹל הַנַּעַר בַּאֲשֶׁר הנִאַ־שִׁחִיּ
- יח קוּמִי שְׂאִי אֶת־הַנַּעַר וְהַחֲזִיקִי אֶת־יָדֵךְּ בּוֹ כִּי־לגוֹי גִּדוֹל אשׁימנּוּ:
 - יט נַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ וַתָּרֶא בְּאֵר מָיִם וַתִּלֶךְ וַתְּמֵלֵא אֶת־הַחֵּמֶת מַיִם ותּשָׁק אִת־הנער:
 - י וַיְהִי אֱלֹהִים אֶת־הַנַּעַר וַיִּגְדָּל וַיֵּשֶׁב בּמִדבר ויִהי רבה קשׁת:
 - כא וַיֵּשֶׁב בְּמִדְבַּר פָּארָן וַתִּקַח־לוֹ אִמוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם:
- בּ וַיְהִי בָּעֵת הַהָּוֹא וַיֹּאמֶר אֱבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ אֶל־אַבְרָהָם לֵאמֹר אֱלֹהִים עמָךְ בּכֹל אשׁר־אתּה עשׁה:
- כג וְעַתָּה הִשָּׁבְעָה לִּי בֵאלהִים הַנָּה אִם־ תִּשְׁקֹר לִי וּלְנִינִי וּלְנֶכְדִי כַּחֶסֶד אֲשֶׁר־ עָשִׂיתִי עִמְךּ תַּעֲשֶׂה עִמָּדִי וְעִם־הָאָרֶץ אשר־גרתה בּהּ:
 - יד וַיֹּאמֵר אַבְרָהַם אַנֹכִי אִשַּׁבַעַ:
- יה וְהוֹכִחַ אַבְּרָהָם אֶת־אֲבִימֶלֶךְ עַל־אֹדוֹת בָּאֵר הַמַּיִם אֲשֶׁר גָּזְלוּ עַבְדֵי אূבִימֶלֶךְ:
- נו וַיֹּאמֶר אֲבִימֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא־הַגַּדְתָ לִי וגם אוֹכִי לֹא שׁמעתִי בּלתִי הִיּוֹם:
 - יז וַיָּקַח אַבְּרָהָם צֹאן וּבָקֶר וַיִּתֵּן לַאַבִּימֵלֶךְ וַיִּכִרְתוּ שְׁנֵיהָם בִּרִית:

- 28 Avraham then set seven ewes of the flock by themselves,
- יח וַיַּצֵב אַבְרָהָם אֶת־שֶׁבַע כִּבְשֹׂת הַצֹּאן לְבַדָּהַן:
- ²⁹ and Abimelech said to *Avraham*, "What mean these seven ewes which you have set apart?"
- כּט וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־אַבְרָהָם מָה הֵנָּה שָׁבַע כְּבָשֹת הָאֵלֶה אֲשֶׁר הִצַבְתָּ לבדנה:
- 30 He replied, "You are to accept these seven ewes from me as proof that I dug this well."
- ל וַיֹּאמֶר כִּי אֶת־שֶׁבַע כְּבָשֹׁת תִּקַּח מִיָּדִי בַּעֲבוּר תִּהְיֶה־לִּי לְעֵדָה כִּי חָפַרְתִּי אֶת־ הַבּאַר הזֹאת:
- Hence that place was called *Be'er Sheva*, for there the two of them swore an oath.
- לא עַל־כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שָׁבַע כּי שׁם נשׁבּעוּ שׁניהם:

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.
- לבּ וַיִּכְרְתוּ בְּרִית בִּבְאֵר שָׁבַע וַיָּקָם אֲבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ וַיָּשָׁבוּ אֶל־ ארץ פּלשׁתּים:
- [Avraham] planted a tamarisk at Be'er Sheva, and invoked there the name of Hashem, the Everlasting God.
- לג וַיִּטַע אֶשֶׁל בִּבְאֵר שָׁבַע וַיִּקְרָא־שָׁם בָּשֶׁם יִהֹוָה אֵל עוֹלַם:

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 וַיָּגָר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רבּים:
- 22 ¹ Some time afterward, *Hashem* put *Avraham* to the test. He said to him, "*Avraham*," and he answered, "Here I am."
- ַנְיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נְּסֵּה אָת־אַבְּרָהָם וַיֹּאמֶר אֵלֶיו אַבְרָהָם וַיֹּאמֶר אֵלֶיו אַבְרָהָם וַיֹּאמֶר הַנֵּנִי:

באר שבע

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

23

Abraham's well in Beersheva

Avraham names the place where he entered the covenant with Abimelech Be'er Sheva. The name Be'er Sheva (באר (באר שב), is made up of two Hebrew words. Be'er (באר שב), is made up of two Hebrew words. Be'er (באר שב), 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 עם-ב-ע, which means both 'seven' and 'oath.' 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.

21:33 The name of *Hashem*, the Everlasting God The Hebrew word used in this verse for

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

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."

וַיֹּאמֶר קַח־נָא אֶת־בִּנְךְּ אֶת־יְחִידְךְּ אֲשֶׁר־אָהַבְּתָּ אֶת־יִצְחָק וְלֶךְּ־לְּךְּ אֶל־ אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעלָה עַל אַחַד הַהַּרִים אֲשֶׁר אֹמֵר אֵלֵיךְ:

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.
- ג וַיִּשְׁכֵּם אַבְרָהָם בַּבּּקֶּר וַיִּחֲבֹשׁ אֶת־ חֲמֹרוֹ וַיִּקָּח אֶת־שְׁנֵי נְעָרִיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ וַיְבַקַע עֲצֵי עלָה וַיָּקָם וַיֵּלֶךְ אַל־המקוֹם אשר־אמר־לוֹ הָאַלהים:
- 4 On the third day *Avraham* looked up and saw the place from afar.
- ַר בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינְיוּ וַיַּרָא אֵת־הַמַּקוֹם מֵרַחֹק:
- 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."
- ּ וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבּוּ־לָכֶם פֹּה עִם־הַחֲמוֹר וַאֲנִי וְהַנַּעַר נֵלְכָה עַד־ כֹּה וְנִשְׁתָּחָוָה וְנַשׁוּבָה אֵלֵיכָם:
- 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.
- ּי וַיִּקַח אַבְרָהָם אֶת־עֲצֵי הָעֹלָה וַיָּשֶׂם עַל־יִצְחָק בְּנוֹ וַיִּקַח בְּיָדוֹ אֶת־הָאֵשׁ וָאֶת־הַמַּאֲכֶלֶת וַיֵּלְכוּ שְׁנֵיהָם יַחְדָּו:
- 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?"
- ז וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הָנָּנִי בְנִי וַיֹּאמֶר הָנָּה הָאֵשׁ וְהָעֵצִים וְאַיֵּה הַשָּׁה לְעֹלָה:
- 8 And Avraham said, "Hashem will see to the sheep for His burnt offering, my son." And the two of them walked on together.
- י וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה־לּוֹ הַשֶּׂה לְעֹלָה בְּנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:
- 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.
- י וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיִּבָן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּח וַיַּעֲרֹךְ אֶת־יִּבְעָקִק בְּנוֹ וַיָּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לעצים:
- 10 And Avraham picked up the knife to slay his son.
- י וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַח אֶת־ המאכלת לשחט את־בּנוֹ:
- 11 Then an angel of Hashem called to him from heaven: "Avraham! Avraham!" And he answered, "Here I am."
- יא וַיִּקְרָא אֵלָיו מַלְאַךְ יְהֹנָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הִנֵּנִי:
- 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."
- יב וַיּאמֶר אַל־תִּשְׁלַח יָדְךָּ אֶל־הַנַּעַר וְאַל־ תַּעַשׁ לוֹ מְאוּמֶה כִּי עַתָּה יָדַעְתִּי כִּי־ יְרֵא אֱלֹהִים אַתָּה וְלֹא חָשַׂכְתָּ אֶת־בִּנְךְּ אָת־יִחִידְךָּ מִמֵּנִי:

- 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,
- 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

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, Jidlaph, and Bethuel"

- יג נַיִּשָּׂא אַבְרָהָם אֶת־עֵינֶיו נַיַּרָא וְהִנֵּה־ אַיִל אָחַר נֶאֶחַז בַּסְבַךְּ בְּקַרְנָיו נַיֵּלֶךְ אַבְרָהָם נַיִּקָח אֶת־הָאַיִל וַיַּעֲלֵהוּ לְעֹלָה תּחת בִּנוֹ:
 - יד וַיִּקְרָא אַבְּרָהָם שֵׁם־הַמָּמְלוֹם הַהוּא יְהֹוָה יִרְאָה אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר יהוֹה יראה:
- ער וַיִּקְרָא מַלְאַךְ יְהֹוֶה אֶל־אַבְרָהָם שׁׁנִית מִן־הַשַּׁמַיִם:
- יז וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאָם־יְהֹוָה כִּי יַעַן אֲשֶׁר עָשִּׂיתָ אֶת־הַדְּבָר הַזָּה וְלֹא חשׂכת אַת־בּנָך אַת־יִחידְךָּ:
- יז כִּי־בָרֵךְ אֲבָּרֶכְךְ וְהַרְבָּה אַרְבֶּה אֶתְ־ זַרְעֲךְ כְּכוֹרְבֵי הַשָּׁמֵים וְכַחוֹל אֲשֶׁר עַל־ שְׂפַת הַיָּם וְיִרַשׁ זַרְעֲךָ אֵת שַׁעַר אֹיְבִיו:

ּ וְהִתְבָּרֵכוּ בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ עֵקֶב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי:

יט וַיָּשָׁב אַבְרָהָם אֶל־נְעָרָיו וַיָּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שָׁבַע וַיֵּשֶׁב אַבְרָהָם בּבאר שׁבע:

 נַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶה נַיְגַּד לְאַבְרָהָם לֵאמֹר הִנָּה יָלְדָה מִלְכָּה גַם־ הָוֹא בָּנִים לְנַחוֹר אַחִידְּ:

כא אֶת־עוּץ בְּכֹרוֹ וְאֶת־בּוּז אָחִיו וְאֶת־ קמוּאֵל אֲבִי אֲרָם:

בּ וְאֶת־כֶּשֶׂד וְאֶת־חֲזוֹ וְאֶת־פִּלְדָּשׁ וְאֶת־ יִדְלַף וְאֵת בִּתוּאֵל:



PM Ehud Barak visiting the NASDAQ

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.

- 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 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."
- 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,
- "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,
- 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."

- ג וּבְתוּאֵל יָלַד אֶת־רִבְקָה שְׁמֹנָה אֵלֶה יִּלְדָה מִלְכָּה לְנַחוֹר אֲחִי אַבְרַהַם: יַלְדָה מִלְכַּה לְנַחוֹר אֲחִי אַבְּרָהַם:
- כּד וּפִילַגְשׁוֹ וּשְׁמָהּ רְאוּמָה וַתֵּלֶד גַּם־הָוּא אֶת־טֶבַח וְאֶת־גַּחַם וְאֶת־תַּחַשׁ וְאֶת־ מעכה:

שַנָה וְשֶׁבֶּי שַׂרָה מֵאָ<mark>ה שָׁנָה וְעֶשְׂרִים</mark> שַנָה וְשָׁבַע שַׁנִים שָׁנֵי חַיֵּי שַׂרָה:

- בּ וַתָּמָת שָׂרָה בְּקְרְיַת אַרְבַּע הוא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן וַיָּבֹא אַבְרָהָם לִסְפֹּד לְשָׂרָה ולבכֹתה:
- ג וַיָּקָם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וַיְדַבֵּר אֶל־ בּני־חת לאמר:
 - ד גֵר־וְתוֹשָׁב אָנֹכִי עִמְּכֶם תְּנוּ לִי אֲחֻזַּת־ קֶבֶר עִמָּכֶם וְאֶקְבְּרָה מֵתִי מִלְפָנָי:
 - ויענו בנייחת את־אברהם לאמר לו: 🙃
- וּ שְׁמָעֵנוּ אֲדֹנִי נְשִׂיא אֱלֹהִים אַתָּה בְּתוֹכֵנוּ בְּמִבְחַר קְבָרֵינוּ קְבֹר אֶת־מֵתֶךְּ אִישׁ מִמֶּנוּ אֶת־קְבְרוֹ לֹא־יִכְלֶה מִמְּךְּ מקּבֹר מתךּ:
 - ז וַיָּקָם אַבְרָהָם וַיִּשְׁתַּחוּ לְעַם־הָאָרֶץ לבני־חת:
- ּ וַיְדַבֵּר אָתֶּם לֵאמֹר אָם־יֵשׁ אֶת־נַפְשְׁכֶם לִקְבֹּר אֶת־מֵתִי מִלְפָנֵי שְׁמָעוּנִי וּפִגְעוּ־ לי בּעפרוֹן בּן־צֹחר:
- וְיָתֶּן־לִי אֶת־מְעָרַת הַמַּכְפֵּלָה אֲשֶׁר־לוֹ אֲשֶׁר בִּקְצֵה שָׁדַהוּ בְּכֶסֶף מָלֵא יִתְנָנָה לִי בִּתוֹכְכֵם לַאֲחָזַת־קַבַר:
- י וְעֶפְרוֹן ישֵׁב בְּתוֹךְ בְּנֵי־חֵת וַיַּעַן עֶפְרוֹן הַחָתִּי אֶת־אַבְרָהָם בְּאָזְנֵי בְנֵי־חֵת לְכֹל בָּאֵי שַׁעַר־עִירוֹ לֵאמֹר:
 - יא לֹא־אֲדֹנִי שְׁמָעֵנִי הַשָּׂדָה נָתַתִּי לֶךְּ וְהַמְּעָרָה אֲשֶׁר־בּוֹ לְךְּ נְתַתִּיהָ לְעֵינֵי בנִי־עמי נתתיה לֹדְ קבֹר מֵתַךְּ:
 - יב וַיִּשָׁתַחוּ אַבְרָהַם לִפְנֵי עַם הַאַרְץ:
- יג וַיְדַבֵּר אֶל־עֶפְרוֹן בְּאָזְנֵי עַם־הָאָרֶץ לֵאמֹר אַךְּ אִם־אַתָּה לוּ שְׁמְעֵנִי נָתַתִּי כֶּסֶף הַשָּׂדָה קַח מִמֶּנִי וְאֶקְבְּרָה אֶת־ מתי שׁמה:

- 14 And Ephron replied to Avraham, saying to him,
- "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."
- 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.
- 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
- 18 to Avraham as his possession, in the presence of the Hittites, of all who entered the gate of his town.
- And then Avraham buried his wife Sara in the cave of the field of Machpelah, facing Mamre—now Chevron—in the land of Canaan.

v'-a-kha-ray KHAYN ka-VAR av-ra-HAM et sa-RAH ish-TO el m'-a-RAT s'-DAY hamakh-pay-LAH al p'-NAY mam-RAY HEE khev-RON b'-E-retz k'-NA-an

Thus the field with its cave passed from the Hittites to *Avraham*, as a burial site.

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 Avraham was now old, advanced in years, and Hashem had blessed Avraham in all things.

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 יד וַיַּעַן עַפָּרוֹן אֱת־אַבְרַהַם לֵאמֹר לוֹ:

- יי אָדֹנִי שְׁמֶעֵנִי אֶרֶץ אַרְבַּע מֵאֹת שֶׁקֶל־ כָּסֶף בִּינִי וּבִינְךָּ מַה־הָוֹא וְאֶת־מֵתְךָּ קבֹר:
- יז וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקּל אַבְרָהָם לְעָפְרֹן אֶת־הַכָּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי־חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כָּסֶף עבר לפחר:
- יו וַיָּקָם שְׂדֵה עָפְרוֹן אֲשֶׁר בַּמַּכְפֵּלָה אֲשֶׁר לְפְנֵי מַמְרֵא הַשָּׁדָה וְהַמְעָרָה אֲשֶׁר־בּוֹ וְכָל־הָעֵץ אֲשֶׁר בַּשָּׁדָה אֲשֶׁר בְּכָל־גְּבָלוֹ סביב:
 - יח לְאַבְּרָהָם לְמִקְנָה לְעֵינֵי בְנֵי־חֵת בְּכֹל בּאי שער־עירוֹ:
- י וְאַחֲבִי־כֵן קָבַר אַבְרָהָם אֶת־שָּׂרָה אִשְׁתּוֹ אֶל־מְעָרַת שְׂדֵה הַמַּכְפֵּלָה עַל־ פְנֵי מַמְרֵא הָוא חָבְרוֹן בְּאֶרֶץ כְּנָעַן:

קָרָהָם זָקֵן בָּא בַּיָמִים וַיהֹוָה בֵּרַךְ אַת־אַבָרהם בּכֹל:

יַנַקָם הַשַּׂרָה וְהַמְּעַרָה אֲשֶׁר־בּוֹ י

לאברהם לאחזת־קבר מאת בני־חת:

ב וַיֹּאמֶר אַבְרָהָם אֶל־עַבְדּוֹ זְקַן בֵּיתוֹ הַמּשֵׁל בְּכָל־אֲשֶׁר־לוֹ שִׁים־נָא יָדְדְּ תַּחַת יְרֵכִי:

חברון



Kiryat Arba with Chevron in the background

23:19 Now Chevron The names of many Israeli cities have profound sigificance. According to a Midrash quoted by the Ramban, the Hebrew name for Hebron, 'Chevron' (חברו), is a contraction of the word chaver (נאה), '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.

- 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.
- 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.
 - 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
- 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:

- גּ וְאַשְׁבִּיעֲךְ בַּיהֹוָה אֱלֹהֵי הַשָּׁמַיִם וַאלֹהֵי הָאָרֶץ אֲשֶׁר לֹא־תִקַּח אִשָּׁה לְבְנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי יוֹשֵׁב בּקרבּוֹ:
- ַר כִּי אֶל־אַרְצִי וְאֶל־מוֹלַדְתִּי תַּלֵּךְ וְלָקַחְתָּ אָשָׁה לבני לִיצחק:
 - ַ הַיִּאמֶר אֵלָיו הָעֶבֶד אוּלַי לֹא־תֹאבֶה הָאִשָּׁה לָלֶכֶת אַחֲרֵי אֶל־הָאֶרֶץ הַזֹּאת הָהָשֵׁב אָשִׁיב אֶת־בִּוּךְּ אֶל־הָאָרֶץ אַשַּׁר־יָצַאתַ מִשָּׁם:
 - ּוֹ וַיֹּאמֶר אֵלָיו אַבְּרָהָם הִשָּׁמֶר לְּךְּ כֶּּן־ תַּשִׁיב אֵת־בָּנִי שַׁמֵּה:
- ז יְהֹנָה אֱלֹהֵי הַשָּׁמֵיִם אֲשֶׁר לְקָחַנִּי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי וַאֲשֶׁר דְּבֶּר־לִי וַאֲשֶׁר נִשְׁבַּע־לִי לֵאמֹר לְזַרְעֲךְ אֶתֵן אֶת־הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מַלְאָכוֹ לְפַנֵיךְ וְלַקָחָתַ אִשָּׁה לְבַנִי מִשָּׁם:
 - ּ וְאָם־לֹא תֹאבֶה הָאִשָּׁה לָלֶכֶת אַחֲרֶיךְ וְנִקִּיתָ מִשְּׁבֻעָתִי זֹאת רַק אֶת־בְּנִי לֹא תשׁב שׁמה:
- י וַיָּשֶׂם הָעֶכָד אֶת־יִדוֹ תַּחַת יֶרֶךְ אַבְרָהָם אדניו וִיּשָׁבע לוֹ על־הִדּבר הַזָּה:
- וַיִּקַח הָעֶבֶד עֲשָׂרָה גְּמַלִּים מִגְּמַלֵּי אֲדֹנָיו וַיֵּלֶדְ וְכָל־טוּב אֲדֹנִיו בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אָל־אֲרַם נַהֲרִיִם אֶל־עִיר נָחוֹר:

יא וַיַּבְרֵךְ הַגְּמַלִּים מְחוּץ לָעִיר אֶל־בְּאֵר המים לעת ערב לעת צאת השׁאבת:

יב וַיֹּאמַר יְהֹוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם הַקְרֵה־נָא לְפָנַי הַיּוֹם וַעֲשֵׂה־חֶסֶד עִם אַדֹנִי אברהם:

גמל

24:10 Then the servant took ten of his master's camels The Hebrew word for 'camel' is gamal (ינמכי), 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;
- 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."
- 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.
- 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.
- 17 The servant ran toward her and said, "Please, let me sip a little water from your jar."
- 18 "Drink, my lord," she said, and she quickly lowered her jar upon her hand and let him drink.
- When she had let him drink his fill, she said, "I will also draw for your camels, until they finish drinking."
- 20 Quickly emptying her jar into the trough, she ran back to the well to draw, and she drew for all his camels.
- 21 The man, meanwhile, stood gazing at her, silently wondering whether *Hashem* had made his errand successful or not.
- 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.
- 23 "Pray tell me," he said, "whose daughter are you? Is there room in your father's house for us to spend the night?"
- 24 She replied, "I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor."
- 25 And she went on, "There is plenty of straw and feed at home, and also room to spend the night."
- 26 The man bowed low in homage to Hashem

- יג הָנֵה אָנֹכִי נִצְב עַל־עֵין הַמְּיִם וּבְנוֹת אנשי העיר יצאת לשאב מים:
- יד וְהָיָה הַנַּעֲרְ אֲשֶׁר אֹמֵר אֵלֶיהָ הַטִּי־נָא כַדֵּךְּ וְאֶשְׁתָּה וְאָמְרָה שְׁתֵה וְגַם־גְּמַלֶּיךְּ אַשְׁקָה אֹתָהּ הֹכַחְתָּ לְעַבְדְּךְּ לְיִצְחָק וּבַהּ אָדַע כִּי־עַשִּׁיתַ חֵסֶד עִם־אַדֹנִי:
- יוּ וַיְהִי־הּוּא טֶרֶם כִּלֶּה לְדַבֵּר וְהְנֵּה רְבְקָה יצאת אֲשֶׁר יֻלְדָה לְבָתוּאֵל בָּן־מִלְכָּה אֵשֶׁת נָחוֹר אֲחִי אַבְרָהָם וְכַדָּהּ עַל־ שׁכמה:
- יי וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתַּרֶד הָעַיְנָה וַתְּמֵלֵּא כַדָּה ותעל:
- י וַיָּרֶץ הָעֶבֶד לִקְרָאתָהּ וַיֹּאמֶר הַגְמִיאִינִי נַא מִעַט־מַיִם מִכַּדְּרָ:
- יח וַתֹּעֶד שָׁתָה אֲדֹנִי וַתְּמֵהֵר וַתֹּלֶד כַּדָּהּ על־ידה ותשקהוּ:
 - יט וַתְּכַל לְהַשְּׁקֹתוֹ וַתּאֹמֶר גַּם לִגְמַלֶּיךְּ אֶשָׁאַב עַד אָם־כָּלוּ לְשָׁתֹת:
 - ַ נַתְּמֵהֵר נַתְּעַר כַּדָּה אֶל־הַשֹּׁקֶת נַתְּרָץ עוֹד אֶל־הַבְּאֵר לִשְׁאֹב וַתִּשְׁאַב לְכָל־ גמליו:
 - כא וְהָאִישׁ מִשְׁתָּאֵה לָהּ מַחֲרִישׁ לָדַעַת הַהָּצְלִיחַ יִהֹנָה דַּרְכּוֹ אָם־לֹא:
 - בַּ וַיְהִי כַּאֲשֶׁר כִּלוּ הֹגְמַלִּים לִשְׁתּוֹת
 וַיִּקָח הָאִישׁ נָזֶם זָהָב בָּקַע מִשְׁקָלוֹ
 וּשְׁנֵי צְמִידִים עַל־יָדֶיהָ עֲשָׂרָה זָהָב
 משׁקלם:
 - כג וַיֹּאמֶר בַּת־מִי אַתְּ הַגִּידִי נָא לִי הֲיֵשׁ בֵּית־אבידְ מַקוֹם לִנוּ לְלִין:
 - ַר וַתֹּאמֶר אֵלָיו בַּת־בְּתוּאֵל אָנֹכִי בֶּן־ מִלְכַּה אֲשֶׁר יַלְדֵה לְנַחוֹר:
 - ַם וַתֹּאמֶר אֵלָיו גַּם־תָּבֶן גַּם־מִסְפּוֹא רַב עִמְנוּ גַּם־מָקוֹם לָלוּן:
 - 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.
- 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?'

- ַני נִיּאמֶר בָּרוּךְּ יְהֹוָה אֱלֹהֵי אֲדֹנִי אַבְּרָהָם אֲשֶׁר לֹא־עָזַב חַסְדּוֹ וַאֲמִתּוֹ מֵעִם אֲדֹנִי אָנֹכִי בַּדֶּרֶךְ נָחַנִי יְהֹוָה בֵּית אֲחֵי אֲדֹנִי:
- יוּ וַתָּרָץ הַנַּעֲרָ וַתַּגֵּד לְבֵית אִמָּהּ כַּדְּבָרִים האלה:
- ^{כט} וּלְרִבְקָה אָח וּשְׁמוֹ לָבָן וַיָּרָץ לָבָן אֶל־ הַאִישׁ הַחוּצָה אֵל־הַעַיִן:
- ל וַיְהִי כִּרְאֹת אֶת־הַנֶּזֶם וְאֶת־הַצְּמִדִים עַל־יְדֵי אֲחֹתוֹ וּכְשָׁמְעוֹ אֶת־דִּבְרֵי רִבְקָה אֲחֹתוֹ לֵאמֹר כֹּה־דִבֶּר אֵלַי הָאִישׁ וַיָּבֹא אֶל־הָאִישׁ וְהִנֵּה עֹמֵד עַל־ הִגּמלִים על־העין:
 - לא וַיֹּאמֶר בּוֹא בְּרוּךְ יְהֹוָה לָמָה תַעֲמֹד בַּחוּץ וְאָנֹכִי פִּנִּיתִי הַבַּיִת וּמָקוֹם לגמלים:
- לב וַיָּבֹא הָאִישׁ הַבּיְתָה וַיְפַתַּח הַגְּמֵלִּים וַיִּתֵן תֶּבֶן וּמִסְפּוֹא לַגְּמַלִּים וּמַיִם לִרְחֹץ רַגלִיו וַרָגלִי האנשׁים אשׁר אתו:
- לג ויישם [וַיּוּשַׂם] לְפָנָיו לָאֱכֹל וַיֹּאמֶר לֹא אֹכַל עַד אִם־דִּבַּרְתִּי דְּבָרָי וַיֹּאמֶר דַּבֵּר:
 - לד וַיֹּאמַר עֶבֶד אַבְרָהָם אָנֹכִי:
 - לה וַיהֹנָה בֵּרַךְּ אֶת־אֲדֹנִי מְאֹד וַיִּגְדָּל וַיִּתֶּן־לוֹ צֹאן וּבָקָר וְכֶסֶף וְזָהָב וַעֲבָדִם וּשָׁפַחֹת וּגִמֵלִים וַחֲמֹרִים:
- לּי וַתֵּלֶד שָּׂרָה אֵשֶׁת אֲדֹנִי בֵן לַאדֹנִי אַחֲרֵי זְקְנָתָה וַיִּתֶּן־לּוֹ אֶת־כָּל־אֲשָׁר־לוֹ:
 - לי וַיַּשְׁבָּעֵנִי אֲדֹנִי לֵאמֹר לֹא־תִקַּח אָשָׁה לְבְנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי ישֵׁב בארצו:
 - ליז אָם־לֹא אֶל־בֵּית־אָבִי תַּלֵדְּ וְאֶל־ מִשְׁפַּחָתִי וְלָקַחְתָּ אִשָּׁה לְבָנִי:
 - לט נָאֹמַר אֶל־אֲדֹנִי אֻלַי לֹא־תֵלֵךְ הָאִשָּׁה אַחַרִי:

- 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 אֵלָי יְהֹנֶה אֲשֶׁר־הִתְהַלְּכְתִּי לְפָנָיו יִשְׁלַח מַלְאָכוֹ אָתָּדְ וְהִצְלִיחַ דַּרְכֶּךְ וְלָקַחְתָּ אִשָּה לִבְנִי מִמִּשְׁפַּחְתִּי וּמִנֵּית אַבִי:
- מא אָז תִּנֶקָה מֵאָלָתִי כִּי תָבוֹא אֶל־ מִשְּׁפַחְתִּי וְאָם־לֹא יִתְנוּ לָךְ וְהָיִיתָ נָקִי מאלתי:
- מבּ וָאָבֹא הַיּוֹם אֶל־הָעָיִן וָאמֵר יְהֹוָה אֱלֹהֵי אֲדֹנִי אַבְּרָהָם אִם־יָשְׁךְּ־נָּא מַצְלִיח דַרְכִּי אֵשָׁר אַנֹכִי הֹלֵךְ עַלֵיהָ:
- מג הָנֵה אָנֹכִי נָצֶב עַל־עֵין הַמָּיִם וְהְיָה הָעַלְמָה הַיֹּצֵאת לִשְׁאֹב וְאָמַרְתִּי אֵלֶיהָ הַשָּׁקִינִי־נַא מִעַט־מַיִם מִכַּדְּךָ:
 - מד וְאָמְרָה אֵלֵי גַם־אַתָּה שְׁתֵה וְגַם לִגְמַלֶּיךְ אֶשְׁאָב הִוֹא הָאִשָּׁה אֲשֶׁר־ הֹכִיחַ יִהֹוָה לִבֵּן־אַדֹנִי:
 - מהּ אֲנִי טֶרֶם אֲכַלֶּה לְדַבֵּר אֶל־לִבִּי וְהִנֵּה רִבְקָה יצֵאת וְכַדָּהּ עַל־שָׁכְמָה וַתֵּרֶד הָעַיְנָה וַתִּשְׁאָב וָאמֵר אֵלֶיהָ הַשְּׁקִינִי נא:
 - מי וַתְּמֵהֵר וַתּוֹרֶד כַּדָּה מֵעֶלֶיהָ וַתּאֹמֶר שְׁתֵה וְגַם־גְּמֵלֶיךְ אַשְׁקֶה וְאֵשְׁתְּ וְגַם הגמלים השקתה:
- מּ נָאָשְׁאַל אֹתָהּ נָאמֵר בַּת־מִי אַהְ וַתּאמֶר בַּת־בְּתוּאֵל בֶּן־נָחוֹר אֲשֶׁר יָלְדָה־לוֹ מִלְכָּה נָאָשָׂם הַנָּזֶם עַל־אַפָּה וְהַצְמִידִים עַל־יָדֶיהָ:
- מח וָאֶקֹד וָאֶשְׁתַּחֲוֶה לֵיהֹנָה וָאֲבָרֵךְ אֶת־ יְהֹנָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם אֲשֶׁר הִנְחַנִי בְּדֶרָךְ אֱמֶת לָקַחַת אֶת־בַּת־אֲחִי אֲדֹנִי לבנו:
- מט וְעַתָּה אִם־יָשְׁכֶם עֹשִׁים חֶסֶד וֶאֱמֶת אֶת־אֲדֹנִי הַגִּידוּ לִי וְאִם־לֹא הַגִּידוּ לִי ואפנה על־ימין אוֹ על־שׂמאל:
- ַנְיַעַן לָבָן וּבְתוּאֵל וַיֹּאמְרוּ מֵיְהֹוָה יָצָא הַדָּבָר לֹא נוּכַל דַבֵּר אֵלֶיךְ רַע אוֹ־טוֹב:
- נא הִנֵּה־רִבְקָּה לְפָנֶיךְּ קַח וָלֵךְ וּתְהִי אִשָּׁה לְבֶּן־אֲדֹנֶיךְ כַּאֲשֶׁר דִּבֶּר יְהֹוָה:
 - בּ וַיְהִי כַּאֲשֶׁר שָׁמַע עֶבֶד אַבְרָהָם אֶת־ דְּבְרֵיהָם וַיִּשְׁתַּחוּ אַרְצָה לַיהֹוָה:

- 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
- 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.

- ע וַיּוֹצֵא הָעֶבֶד כְּלֵי־כֶסֶף וּכְלֵי זָהָב וּבְגָדִים וַיִּתֵן לְרִבְקָה וּמִגְדְּנֹת נָתַן לאחיה וּלאמה:
- ַנַד נַיֹּאכְלוּ נַיִּשְׁתּוּ הוּא וְהָאֲנָשִׁים אֲשֶׁר־ עמוֹ נַיָּלִינוּ נַיָּקוּמוּ בַבֹּקֶר נַיֹּאמֶר שַׁלְחָנִי לַאדֹנִי:
 - ײַ ניֹאמֶר אָחִיהָ וְאִמֶּה תֵּשֵׁב הַנַּעֲרָ אִתָּנוּ יָמִים אוֹ עָשׂוֹר אַחַר תֵּלֵךְ:
 - ײַ וַיֹּאמֶר אֲלֵהֶם אַל־תְּאַחֲרוּ אֹתִי וַיהֹוָה הָצְלִיחַ דַּרְכִּי שַׁלְּחוּנִי וְאֵלְכָה לַאדֹנִי:
- יז וַיֹּאמְרוּ נִקְרָא לַנַּעֲרָ וְנִשְׁאֲלָה אֶת־פִּיהָ:
 - יי וַיִּקְרְאוּ לְרִבְקָה וַיֹּאמְרוּ אֵלֶיהָ הְתֵלְכִי עם־האישׁ הזָה וַתֹּאמֵר אֵלְדְ:
 - ני וַיְשַׁלְחוּ אֶת־רִבְקָה אֲחֹתָם וְאֶת־ מֵנְקְתָּה וְאֶת־עֶבֶד אַבְרָהָם וְאֶת־ אנשׁיו:
- וַיְבָרֵכוּ אֶת־רִבְקָה וַיֹּאמְרוּ לָהְ אֲחֹתֵנוּ
 אַתְ הַיִי לְאַלְפֵי רְבָבָה וְיִירַשׁ זַרְעֵךְ אֵת שַׁעֵר שֹׁנְאֵיו:
 - סא וַתָּקֶם רִבְּקָה וְנְעֲרֹתֵיהָ וַתִּרְכַּבְנָה עַל־ הַגְּמֵלִים וַתֵּלַכְנָה אַחֲרֵי הָאִישׁ וַיִּקַּח הַעָבֵד אֵת־רִבְקָה וַיֵּלַהְ:
 - ^{סב} וְיצְחָק בָּא מִבּוֹא בְּאֵר לַחַי רֹאִי וְהוּא יוֹשֶׁב בָּאֶרָץ הַנַּגֵב:
- סג וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עֶרֶב וַיִּשָׂא עֵינָיו וַיַּרְא וְהִנֵּה גְמַלִּים בָּאִים:
 - סד וַתִּשָּׂא רִבְקָה אֶת־עֵינֶיהָ וַתֵּרֶא אֶת־ יִצְחָק וַתִּפֹּל מֵעַל הַגָּמָל:
- סה וַתֹּאמֶר אֶל־הָעֶבֶד מִי־הָאִישׁ הַלְּזֶה הַהֹלֵךְ בַּשָּדָה לִקְרָאתֵנוּ וַיֹּאמֶר הָעֶבֶד הוּא אֲדֹנִי וַתִּקָּח הַצֵּעִיף וַתִּתַכַּס:
- יוֹ וַיְסַפֵּר הָעֶבֶד לְיִצְחָק אֵת כָּל־הַדְּבָרִים אֵשֶׁר עֲשָׂה:

- 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.
 - 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;

סי ויבאה יצחק האהלה שרה אמו ויקח אַת־רָבָקָה וַתִּהִי־לוֹ לְאִשָּׁה וַיַּאֲהַבָּהַ וינחם יצחק אחרי אמו:

רַ אַ וַיֹּסֶף אַבְרָהָם וַיִּקַח אָשָׁה וּשָׁמַה

- ב ותלד לו את־זמרן ואת־יקשן ואת־ מַדָן וָאֵת־מִדִיָן וָאֵת־יִשׁבַּק וָאֵת־שׁוּחַ:
 - ג ויקשן ילד את־שבא ואת־דדן ובני דדן היו אשורם ולטושים ולאמים:
 - ד ובני מדין עיפה ועפר וחנד ואבידע וָאֵלְדָעָה כָּל־אֵלֶה בִּנִי קטוּרה:
- ה ויתן אברהם את־כּל־אשׁר־לוֹ ליצחק:
- ו ולבני הפילגשים אשר לאברהם נתן אברהם מתנת וישלחם מעל יצחק בָּנוֹ בָּעוֹדֵנוּ חַי קַדְמַה אֵל־אָרֵץ קַדָם:
- ד ואַלָּה יִמִי שָׁנִי־חַיֵּי אברהם אַשֶּׁר־חַי מאַת שַׁנָה וְשֹׁבָעִים שַׁנָה וְחַמֵּשׁ שַׁנִים:
- ויגוע וימת אברהם בשיבה טובה זקן π ושבע ויאסף אל־עמיו:
- ט ויקברו אתו יצחק וישמעאל בניו אל־מערת המכפלה אל־שדה עפרן בן־צחר החתי אשר על־פני ממרא:

י השדה אשר־קנה אברהם מאת בני־ חֵת שָׁמָה קַבַּר אַבְרָהָם וְשָׂרָה אִשְׁתּוֹ:

there Avraham was buried, and Sara his wife.



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.
- 12 This is the line of Ishmael, *Avraham's* son, whom Hagar the Egyptian, *Sara's* slave, bore to *Avraham*.
- 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,
- 14 Mishma, Dumah, Massa,
- 15 Hadad, Tema, Jetur, Naphish, and Kedmah.
- 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.
- 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.
- 18 They dwelt from Havilah, by Shur, which is close to Egypt, all the way to Assyria; they camped alongside all their kinsmen.
- 19 This is the story of *Yitzchak*, son of *Avraham*. *Avraham* begot *Yitzchak*.
- 20 Yitzchak was forty years old when he took to wife Rivka, daughter of Bethuel the Aramean of Paddanaram, sister of Laban the Aramean.
- 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.
- 22 But the children struggled in her womb, and she said, "If so, why do I exist?" She went to inquire of *Hashem*,
- 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."
- 24 When her time to give birth was at hand, there were twins in her womb.
- ²⁵ The first one emerged red, like a hairy mantle all over; so they named him Esau.

- יא וַיְהִי אַחָרֵי מוֹת אַבְרָהָם וַיְבָרָךְ אֱלֹהִים אֶת־יִצְחָק בְּּנוֹ וַיִּשֶׁב יִצְחָק עִם־בְּאֵר לחי רֹאי:
- יב וְאֵלֶה תֹּלְדֹת יִשְׁמָעֵאל בֶּן־אַבְרָהָם אֲשֶׁר יָלְדָה הָגָר הַמִּצְרִית שִׁפְחַת שָּׂרָה לאברהם:
 - י וְאֵלֶה שְׁמוֹת בְּנֵי יִשְׁמֶעֵאל בִּשְׁמֹתָם לְתוֹלְדֹתָם בְּכֹר יִשְׁמֶעֵאל נְבָיֹת וְקֵדָר ואדבאל וּמבשם:
 - יד ומשמע ודומה ומשא:
 - טו חַדַד וְתֵימַא יָטוּר נַפִּישׁ וַקֵּדְמַה:
 - יז אֵלֶה הֵם בְּנֵי יִשְׁמָעֵאל וְאֵלֶה שְׁמֹתָם בְּנֵי יִשְׁמָעֵאל וְאֵלֶה שְׁמֹתָם בְּנֵים־עָשָׁר נִשׂיאם לאמתם:
 נשׂיאם לאמתם:
- יז וְאֵלֶה שְׁנֵי חַיֵּי יִשְׁמְעֵאל מְאַת שָׁנָה וּשְׁלשִׁים שָׁנָה וְשָׁבַע שָׁנִים וַיִּגְוַע וַיָּמֶת ויאסף אל־עמיו:
- יח וַיִּשְׁכְּנוּ מֵחֲוִילָה עַד־שׁוּר אֲשֶׁר עַל־פְּנֵי מִצְרַיִם בּאֲכָה אַשׁוּרָה עַל־פְּנֵי כָל־ אחיו נפל:
 - יט <mark>וְאֵלֶּה תּוֹלְדֹת יִצְחָק בָּן־אַבְרָהָם</mark> אברהם הוֹל<mark>יד א</mark>ַת־יצחק:
 - ֹ וַיְהִי יִצְחָק בֶּן־אַרְבָּעִים שָׁנָה בְּקַחְתּוֹ אֶת־רְבְקָה בַּת־בְּתוּאֵל הָאֲרַמִּי מִפַּדַּן אֵרָם אֲחוֹת לָבַן הָאַרְמִי לוֹ לִאִשְׁה:
 - כא וַיֶּעְתַּר יִצְחָק לַיהֹוֶה לְנֹכֵח אִשְׁתּוֹ כִּי עָקָרָה הָוֹא וַיֵּעָתֶר לוֹ יְהֹוֶה וַתַּהַר רבקה אשׁתּוֹ:
- בּ וַיִּתְרֹצֵצוּ הַבָּנִים בְּקִרְבָּה וַתֹּאמֶר אִם־כֵּן לָפָה זָּה אָנֹכִי וַתֵּלֶךְ לִדְרֹשׁ אֶת־יְהֹוָה:
 - גּי נַיֹּאמֶר יְהֹוֶה לָה שְׁנֵי גִיים [גוֹיִם] בְּבִטְנֵךְ וּשְׁנֵי לְאָמִים מִמֵעִיךְ יִפְּרֵדוּ וּלְאם מִלְאם יָאֶמֶץ וְרֵב יַעֲבֹד צָעִיר:
 - כד וַיִּמְלְאוּ יָמֶיהָ לָלֶדֶת וְהִנֵּה תוֹמִם בּבטוה:
 - ַהַ וַיֵּצֵא הָרְאשׁוֹן אַדְמוֹנִי כָּלוֹ כְּאַדֶּרֶת יַּהַ שַׁעָר וַיִּקְרְאוּ שָׁמוֹ עֵשָׁו:

- 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.
- 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.
- 26 ¹ 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.

- ַנּי וְאַחֲרֵי־כֵן יָצָא אָחִיו וְיָדוֹ אֹחֶזֶת בַּעֲקֵב עשָׂו וַיִּקְרָא שְׁמוֹ יַעֲקֹב וְיִצְחָק בֶּן־ שׁשִּׁים שׁנָה בּלדת אֹתם:
 - יז וַיִּגְדְלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יֹדֵעַ צַיִד אִישׁ שָׂדָה וְיַעֲקֹב אִישׁ תָּם ישֵׁב אהלים:
 - ייָאֶהַב יִצְחָק אֶת־עֵשָׂו כִּי־צַיִד בְּפִיוּ וְרָבָקָה אֹהֶבָת אֶת־יַעֵקֹב:
- כט וַיָּזֶד יַעֲקֹב נָזִיד וַיָּבֹא עֵשָׂו מִן־הַשָּׂדֶה והוּא עיף:
- ל נַיֹּאמֶר עֵשָּׁו אֶל־יַעֲקֹב הַלְעִיטֵנִי נָא מִך־ הָאָדֹם הָאָדֹם הָזֶּה כִּי עָיֵף אָנֹכִי עַל־כֵּן קרא־שׁמוֹ אדוֹם:
- לא וַיֹּאמֶר יַעֲקֹב מִכְרָה כַיּוֹם אֱת־בָּכֹרַתְךְּ לִי:
 - לב וַיֹּאמֶר עֵשָׂו הִנֵּה אָנֹכִי הוֹלֵךְ לְמוּת וִלמה־זָה לי בַּכֹרָה:
- לג וַיֹּאמֶר יַעֲקֹב הִשָּׁבְעָה לִי כַּיּוֹם וַיִּשְּׁבַע לוֹ ויִּמכּר אַת־בּכרתוֹ ליַעקב:
- לד וְיַעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וּנְזִיד עֲדָשִׁים וַיֹּאכֵל וַיֵּשְׁתְּ וַיָּקָם וַיֵּלַךְ וַיִּבֶּז עֵשָׂו אֶת־ הבּכֹרה:
- ַרָךְ א וַיְהִי רָעָב בָּאָרָץ מִלְבֵד הָרָעָב הָרְאשׁוֹן אֲשֶׁר הָיָה בִּימֵי אַבְרְהָם וַיֵּלֶךְ יִצְחָק אַל־אבימלךְ מַלְדִ־פּלשׁתִּים גַּררה:
- בּ וַיַּרָא אֵלָיו יְהֹוָה וַיֹּאמֶר אַל־תֵּרֵד מִצְרְיְמָה שְׁכֹן בָּאָרֶץ אֲשֶׁר אֹמַר אֵלֶיךְּ:
- גּגּוּר בָּאָרֶץ הַזֹּאת וְאָהְיֶה עִמְּךְּ וַאֲבְרְכֶךְּ כִּי־לְדְּ וּלְזַרְעֲךְ אֶתֵּן אֶת־כָּל־הָאֲרָצֹת הָאֵל וַהַקְמֹתִי אֶת־הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּעָתִי לִאָבְרַהָם אַבִיךְ:

GUR ba-A-retz ha-ZOT v'-eh-YEH i-m'-KHA va-a-va-r'-KHE-ka kee l'-KHA ulzar-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 plaque 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
- וְהַרְבֵּיתִי אֶת־זַרְעֲךְּ כְּכוֹכְבֵי הַשְּׁמִים וְנְתַתִּי לְזַרְעֵךְּ אֵת כָּל־הָאֲרָצֹת הָאֵל וְהִתְבָּרֵכוּ בְזַרְעָךְ כֹּל גוֹיֵי 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."
- עֶקֶב אֲשֶׁר־שָּׁמֵע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמֵרְתִּי מִצְוֹתֵי חָקּוֹתֵי וְתוֹרֹתָי:

6 So Yitzchak stayed in Gerar.

י וַיֵּשֶׁב יִצְחַק בִּגְרַר:

- 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."
- ז וַיִּשְׁאֲלוּ אַנְשֵׁי הַמֶּקוֹם לְאִשְׁתוֹ וַיֹּאמֶר אֲחֹתִי הָוֹא כִּי יָרָא לֵאמֹר אִשְׁתִּי פֶּן־ יַהַרְגָנִי אַנְשֵׁי הַמָּקוֹם עַל־רִבְקָה כִּי־ טוֹבת מראה היא:
- When some time had passed, Abimelech king of the Philistines, looking out of the window, saw Yitzchak fondling his wife Rivka.
- תְּיָהִי כִּי אָרְכוּ־לוֹ שָׁם הַיָּמִים וַיַּשְׁקַף אֲבִימֶלֶךְ מֶלֶךְ פְּלְשְׁתִּים בְּעַד הַחַלוֹן וַיַּרְא וְהִנֵּה יִצְחָק מְצַחֵק אֵת רִבְקָה אשׁתּוֹ:
- 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."
- י וַיִּקְרָא אֲבִימֶלֶךְ לְיִצְחָק וַיֹּאמֶר אַךְ הִנֵּה אִשְׁתְּךְּ הִוֹא וְאֵיךְּ אָמֵרְתָּ אֲחֹתִי הִוֹא וַיֹּאמֶר אֵלָיו יִצְחָק כִּי אָמַרְתִּי פֶּן־אָמוּת עליה:
- 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."
- י וַיֹּאמֶר אֲבִימֶלֶךְ מַה־זֹּאת עָשִׂיתָ לָנוּ כָּמְעַט שָׁכַב אַחַד הָעָם אֶת־אִשְׁתֶּךְ וָהֵבֵאתַ עַלֵינוּ אֲשָׁם:
- Abimelech then charged all the people, saying, "Anyone who molests this man or his wife shall be put to death."
- יא וַיְצַו אֲבִימֶלֶךְ אֶת־כָּל־הָעָם לֵאמֹר הנגע באיש הזה ובאשתו מות יוּמת:
- 12 Yitzchak sowed in that land and reaped a hundredfold the same year. Hashem blessed him,
- יב וַיִּזְרַע יִצְחָק בָּאָרֶץ הַהִּוֹא וַיִּמְצָא בַּשָּׁנָה הַהָּוֹא מֵאָה שְׁעַרִים וַיִּבַרֵכֵהוּ יִהֹוָה:

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:
- 14 he acquired flocks and herds, and a large household, so that the Philistines envied him.
- 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.
- 16 And Abimelech said to Yitzchak, "Go away from us, for you have become far too big for us."

va-YO-mer ah-vi-MEH-lekh el yitz-KHAK lekh me-ee-MAH-noo kee ah-TZAM-

17 So Yitzchak departed from there and encamped in the wadi of Gerar, where he settled.

- 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.
- 19 But when Yitzchak's servants, digging in the wadi, found there a well of spring water,
- 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.
- 21 And when they dug another well, they disputed over that one also; so he named it Sitnah.
- 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."

va-ya-TAYK mi-SHAM va-yakh-POR b'-AYR a-KHE-ret v'-LO ra-VU a-LEY-ha vayik-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

tah mee-MEH-noo m'-OHD

²³ From there he went up to Be'er Sheva.

יג וַיַּגְדַּל הַאִישׁ וַיֵּלֵךְ הַלוֹךְ וְגַדֵל עַד כִּי־ גדל מאד:

יד ויהי־לו מקנה־צאן ומקנה בקר ועבדה רבה ויקנאו אתו פלשתים:

טו וכל הבארת אשר חפרו עבדי אביו בימי אברהם אביו סתמום פלשתים וימלאום עפר:

וַיֹּאמֵר אַבִּימֵלֶךְ אֵל־יִצְחַק לֵךְ מֵעְמַנוּ

כי־עצמת־ממנו מאד:

יז וַיֵּלֵךְ מִשָּׁם יִצְחָק וַיִּחַן בִּנַחַל־גִּרָר וַיֵּשָׁב שם:

יח וישב יצחק ויחפר את־בארת המים אַשַר חַפַרוּ בּימֵי אַבְרָהַם אַביו ויַסַתַמוּם פַּלשַתִים אַחַרֵי מוֹת אַבְרַהַם וַיִּקרא לַהָן שָׁמוֹת כַּשָּׁמֹת אֲשֶׁר־קַרא להן אביו:

יט ויַחפַרו עבדי־יצחק בנחל וימצאו־שם באר מים חיים:

י ויריבו רעי גרר עם־רעי יצחק לאמר לַנוּ הַמַּים וַיִּקְרָא שָׁם־הַבָּאַר עַשָּׁק כִּי :התעשקו עמו

כא וַיַּחִפָּרוּ בָּאֵר אַחֶרֵת וַיַּרִיבוּ גַּם־עַלֵּיהַ ויקרא שמה שטנה:

ויעתק משם ויחפר באר אחרת ולא רבו עליה ויקרא שמה רחבות ויאמר כִּי־עַתַּה הָרְחִיב יְהוָה לָנוּ וּפַּרִינוּ באַרץ:

בג ויעל משם באר שבע:

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*.
- 27 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.

- סד וַיֵּרָא אֵלָיו יְהֹוָה בַּלִיְלֶה הַהוּא וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אַבְרָהֶם אָבִיךּ אַל־תִּירָא כִּי־אִתְּךְ אָנֹכִי וּבַרְכְתִּיךְ וְהִרְבֵּיתִי אֶת־ זַרְעַדְּ בַּעֲבוּר אָבְרַהַם עַבְדִּי:
- ַרָּכֶן שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם יְהֹוָה וַיֶּט־ הּ וַיָּטַר שָׁם אָהֵלוֹ וַיָּכְרוּ־שָׁם עַבְדֵי־יִצְחָק בְּאֵר:
 - ַי וַאֲבִימֶלֶךְ הָלַךְ אֵלָיו מִגְּרָר וַאֲחָזַת מֵרֵעֵהוּ וּפִיכֹל שַׂר־צְבָאוֹ:
 - י וַיֹּאמֶר אֲלֵהֶם יִצְחָק מֵדּוּעַ בָּאתֶם אַלִּי וְאַתֶּם שְׂנֵאתֶם אֹתִי וַתְּשַׁלְחוּנִי מִאתּכִם:
 - רח וַיֹּאמְרוּ רָאוֹ רָאִינוּ כִּי־הָיָה יְהֹוָה עִמְּךְ וַנֹּאמֶר תְּהִי נָא אָלָה בֵּינוֹתֵינוּ בֵּינֵינוּ וּבִינֵךְ וְנַכָרתַה בִרִית עִמַּךְ:
 - כּט אָם־תַּעֲשֵׂה עִמָּנוּ רָעָה כַּאֲשֶׁר לֹא נְגַעֲנוּךְּ וְכַאֲשֶׁר עֲשִׂינוּ עִמְּךְּ רַק־טוֹב וַנְשַׁלֵחְךְּ בְּשָׁלוֹם אַתָּה עַתָּה בְּרוּךְ יִהֹוָה:
 - ל וַיַּעַשׁ לָהֶם מִשְׁתֶה וַיֹּאכְלוּ וַיִּשָׁתוּ:
 - לא וַיַּשְׁבִּעוּ אִישׁ לְאָחִיוּ וַיְשַׁלְחֵם יִצְחָק וַיֵּלְכוּ מֵאִתּוֹ בְּשָׁלוֹם: וַיְשַׁלְחֵם יִצְחָק וַיֵּלְכוּ מֵאִתּוֹ בְּשָׁלוֹם:
 - לבּ וַיְהִי בַּיּוֹם הַהוּא וַיָּבֹאוּ עַבְדֵי יִצְחָק וַיַּגִּדוּ לוֹ עַל־אֹדוֹת הַבְּאֵר אֲשֶׁר חָפָּרוּ ויֹאמרוּ לוֹ מצאנוּ מים:
 - לג וַיִּקְרָא אֹתָהּ שִׁבְעָה עַל־כֵּן שֵׁם־הָעִיר בָּאֵר שֶׁבַע עַד הַיּוֹם הַזָּה:
- לד וַיְהִי עֵשָׂו בֶּן־אַרְבָּעִים שָׁנָה וַיִּקַח אִשָּׁה אֶת־יְהוּדִית בַּת־בְּאֵרִי הַחִתִּי וְאֶת־ בּשׂמת בּת־אילן החתי:
 - לה וַתִּהְיֵין מֹרַת רוּחַ לִיצְחָק וּלְרְבָקָה:
- נְיְהִי כִּי־זָקֵן יִצְחָק וַתִּכְהֶיןּ עֵינָיו מֵרְאֹת וַיְּהָי כִּי־זָקֵן יִצְחָק וַתְּכְהֶיןּ עֵינָיו מֵרְאֹת וַיְּקְרָא אֶת־עֵשָּׁו בְּנוֹ הַגָּדֹל וַיֹּאמֶר אֵלָיו בּני ויֹּאמֵר אַליו הנני:
 - ב וַיֹּאמֶר הִנֵּה־נָא זָקַנְתִּי לֹא יָדַעְתִּי יוֹם בּ מוֹתי:

- 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 Yitzchak 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.
- 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 וְעַתָּה שָׂא־נָא כֵלֶיךּ תָּלְיְדְּ וְקַשְׁתָּדְּ וְצֵא הַשַּׂדֵה וִצוּדַה לִי צידה [צַיִר:]
 - ד וַעֲשֵׂה־לִי מַטְעַמִּים כַּאֲשֶׁר אָהַבְתִּי וְהָבִיאָה לִי וְאֹכֵלָה בַּעֲבוּר תְּבָרֶכְךְּ נפשׁי בּטרם אמוּת:
 - הּ וְרבְקָה שֹׁמַעַת בְּדַבֵּר יִצְחָק אֶל־ עשָׂו בְּנוֹ וַיֵלֶךְ עֵשָׂו הַשָּׂדָה לָצוּד צַיִּד להביא:
- ּוֹ וְרְבְקָה אָמְרָה אָל־יַעֲקֹב בְּנָה לֵאמֹר הָנֵה שָׁמַעְתִּי אֶת־אָבִיךְּ מְדַבֵּר אֶל־עֵשָׂו אַחִיךְ לֵאמֹר:
 - ז הָבִיאָה לִּי צַיִד וַעֲשֵׂה־לִי מֵטְעַמִּים וְאֹכֵלָה וַאֲבָרֶכְכָה לִפְנֵי יְהֹוָה לִפְנֵי מוֹתי:
 - וְעַתָּה בְנִי שְׁמַע בְּקֹלִי לַאֲשֶׁר אֲנִי מַצוּה אֹתְרָ:
 - לֶּדְ־נָא אֶל־הַצֹּאן וְקַח־לִי מִשָּׁם שְׁנֵי גְּדָיֵי עִזִּים טֹבִים וְאֶעֱשֶׂה אֹתָם מַטְעַמִּים לָאָבִיךְּ כַּאֲשֶׁר אַהַב:
 - י וְהֵבֵאתָ לְאָבִיךּ וְאָכָל בַּעֲבָר אֲשֶׁר יָבַרָכָךְ לִפְנֵי מוֹתוֹ:
 - יא וַיֹּאמֶר יַעֲקֹב אֶל־רִבְקָה אִמּוֹ הֵן עֵשָׂוּ אַחי אישׁ שַּער וְאַנֹכי אישׁ חַלק:
 - יב אולַי יְמְשֵּׁנִי אָבִי וְהָיִיתִי בְעֵינָיו כִּמְתַעְתַעַ וְהַבֵּאתִי עָלַי קְלֶלָה וְלֹא בָרֵכָה:
 - יג וַתֹּאמֶר לוֹ אִמּוֹ עָלֵי קּלְלֶתְךְּ בְּנִי אַךְ שַׁמע בּקלי ולְדָ קַח־לי:
 - יד וַיֵּלֶדְ וַיִּקָּח וַיָּבֵא לְאִמוֹ וַתַּעֵשׂ אִמוֹ מטעמים כּאשׁר אהב אביו:
- וַתִּקַח רִבְקָה אֶת־בִּגְדֵי עֵשָׂו בְּנָה הַגָּדֹל
 הַחָמְדֹת אֲשֶׁר אִתָּה בַּבָּיִת וַתַּלְבֵּשׁ אֶת־ יַעַקֹב בּנה הקטן:
 - יז וְאֵת עֹרֹת גְּדְיֵי הָעִזִּים הִלְבִּישָׁה עַל־ יָדִיו וְעַל חֶלְקַת צַנְּארָיו:
- יֹ וַתִּתֵּן אֶת־הַמַּטְעַמִּים וְאֶת־הַלֶּחֶם אֲשֶׁר עַשַּׁתָה בִּיַד יַעֵקֹב בִּנָה:
- יח וַיָּבֹא אֶל־אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הָנָּנִי מי אתּה בּני:

- 19 Yaakov said to his father, "I am Esau, your firstborn; 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.
- "May Hashem give you Of the dew of heaven and the fat of the earth, Abundance of new grain and wine.

- יט וַיּאמֶר יַעֲקֹב אֶל־אָבִיו אָנֹכִי עֵשָׂו בְּכֹרֶךְ עָשִׂיתִי כַּאֲשֶׁר דְּבַּרְתָּ אֵלָי קוּם־נָא שְׁבָה וְאָכְלָה מִצֵידִי בַּעֲבוּר תְּבֶרַכַנִּי נפשׁר:
 - וַיֹּאמֶר יִצְחָק אֶל־בְּנוֹ מַה־זֶּה מְהַרְתָּ
 לִמְצֹא בְּנִי וַיֹּאמֶר כִּי הִקְרָה יְהֹוֶה
 אלהיד לפני:
 - כּא וַיֹּאמֶר יִצְחָק אָל־יִעֻקֹב גְּשָׁה־נָּא וַאֲמֻשְׁךְּ בְּנִי הַאַתָּה זֶה בְּנִי עֵשָׂו אִם־ לֹא:
 - בּ וַיִּגֵּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמְשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדִיִם יְדֵי עשׁו:
- ג וְלֹא הִכִּירוֹ כִּי־הָיוּ יָדָיו כִּידֵי עֵשָׂו אָחִיוּ שְׂעָרֹת וַיְבָרְכֵהוּ:
 - בי וַיֹּאמֶר אַתָּה זֶה בְּנִי עֵשָׂו וַיֹּאמֶר אָנִי:
 - כּה וַיֹּאמֶר הַגִּשָּׁה לִי וְאֹכְלָה מִצֵּיד בְּנִי לְמַעַן תְּבָרֶכְךְ נַפְשִׁי וַיַּגֶּשׁ־לוֹ וַיֹּאכֵל וַיַּבֵא לוֹ יֵיַן וַיֵּשָׁתִּ:
 - כּוֹ וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גְּשָׁה־נָּא וּשׁקה־לִי בּנִי:
 - יז וַיִּגַשׁ וַיִּשַּׁק־לוֹ וַיַּרָח אֶת־רֵיחַ בְּגָדִיוּ וַיְבָרֵכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֵכוֹ יְהֹוָה:
 - וְיָתֶּן־לְךְּ הָאֱלֹהִים מִטֵּל הַשָּׁמַיִם הַנְּי הָאֶרֶץ וְרֹב דָּגָן וְתִירשׁ: וּמִשְׁמַנֵּי הָאֶרֶץ וְרֹב דָּגָן וְתִירשׁ:

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 יַעַבְדוּךְ עַמִּים וישתחו [וְיִשְׁתַּחֵוּוּ] לְּךְ לְאָמִים הֱוֵה גְבִיר לְאַחֶיךְּ וְיִשְׁתַּחֲוּוּ לְךְ בְּנֵי אִמֶּךְ אֹרְרֶיךְּ אָרוּר וּמְבַרֵכֶיךְ בָּרוּךְ:
- ל וַיְהִי כַּאֲשֶׁר כִּלָּה יִצְחָק לְבָרֶךְּ אֶת־ יַעֲקֹב וַיְהִי אַךְ יָצֹא יָצָא יַעָקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיוֹ וְעֵשָׂו אָחִיוֹ בָּא מִצֵידוֹ:
 - לא וַיַּעֵשׂ גַּם־הוּא מַטְעַמִּים וַיָּבֵא לְאָבִיו וַיֹּאמֶר לְאָבִיו יָקָם אָבִי וְיֹאכַל מִצֵּיד בּנוֹ בּעבוּר תּברכנּי נפשׁרָ:
- לבּ וַיֹּאמֶר לוֹ יִצְחָק אָבִיו מִי־אָתָּה וַיֹּאמֶר אַני בּנרָ בַכֹרךָ עֲשׁו:
- לג נַיֶּחֵרִד יִצְחָק חֲרָדָה גְּדֹלָה עַד־מְאֹד נַיֹּאמֶר מִי־אֵפּוֹא הוּא הַצְּד־צַיִד וַיָּבֵא לִי וָאֹכֵל מִכּל בְּטֶרֶם תָּבוֹא וָאֲבָרֵכֵהוּ גַּם־בַּרוּךְ יָהָיָה:
- לד כִּשְׁמֹעַ עֵשָׂו אֶת־דִּבְרֵי אָבִיו וַיִּצְעַק צְעָקָה גְּדֹלָה וּמָרָה עַד־מְאֹד וַיֹּאמֶר לִאביו בּרַכני גם־אני אבי:
- לה וַיֹּאמֵר בָּא אַחִיךְ בִּמִרְמַה וַיִּקַח בִּרְכָתֵךְ:
- לו וַיֹּאמֶר הֲכִי קָרֶא שְׁמוֹ יַעֵקֹב וַיִּעְקְבֵנִי זֶה פַעֲמִים אֶת־בְּכֹרָתִי לָקָח וְהַנָּה עַתָּה לָקַח בִּרְכָתִי וַיֹּאמֵר הֲלֹא־אָצֵלְתָּ לִי ברכה:
 - לי וַיַּעַן יִצְחָק וַיֹּאמֶר לְעֵשָׂו הֵן גְּבִיר שַׂמְתִּיו לֶךְ וְאָת־כָּל־אֶחָיו נָתַתִּי לוֹ לַעֲבָדִים וְדָגָן וְתִירשׁ סְמַכְתִּיו וּלְכָה אָפוֹא מַה אֵעֵשֵׂה בִּנִי:
 - לח ניאמֶר עֵשָּׁו אֶל־אָבִיו הַבְּרְכָה אַחַת הָוא־לְךְּ אָבִי בְּרָכֵנִי גַם־אָנִי אָבִי וַיִּשְׂא עַשַּׁו קלוֹ וַיֵּבְךָּ:
 - לט וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו הִנֵּה מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשָׁבֶךְ וּמִטַל הַשַּׁמֵיִם מֵעַל:
 - מּ וְעַל־חַרְבְּךָּ תִחְיֶה וְאֶת־אָחִיךְּ תַּעֲבֹד וְהָיָה כַּאֲשֶׁר תָּרִיד וּפָרַקְתָּ עְלוֹ מֵעַל צַוַּאַרָךָ:

- 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*."
- 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.
- 43 Now, my son, listen to me. Flee at once to Haran, to my brother Laban.
- 44 Stay with him a while, until your brother's fury subsides
- 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!"
- 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?"
- $28^{\ 1}$ So Yitzchak sent for Yaakov and blessed him. He instructed him, saying, "You shall not take a wife from among the Canaanite women.
 - 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,
 - 3 May El Shaddai bless you, make you fertile and numerous, so that you become an assembly of peoples.
 - 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*."

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-sher 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.

מא וַיִּשְׂטֹם עֵשָׂוּ אֶת־יַצְקֹב עַל־הַבְּּרֶכָה אֲשָׁר בַּרָכוֹ אָבִיו וַיֹּאמֶר עֵשָׂו בְּלְבּוֹ יִקְרְבוּ יְמֵי אֵבֶל אָבִי וְאַהַרְגָה אֶת־ יִעקֹב אחי:

מב וַיְגַּד לְרִבְקָה אֶת־דִּבְרֵי עֵשָׂו בְּנָהְ הַגָּדֹל וַתִּשְׁלַח וַתִּקְרָא לְיַעֵקב בְּנָה הַקָּטָן וַתֹּאמֶר אֵלָיו הָנֵה עֵשָׂו אָחִיךְּ מִתְנַחֵם לךָ להרגך:

מג וְעַתָּה בְנִי שָׁמֵע בְּקֹלִי וְקוּם בְּרַח־לְךְּ אל־לבן אחי חרנה:

מד וְיָשַׁבְתָּ עִמּוֹ יָמִים אֲחָדִים עַד אֲשֶׁר־ תּשׁוּב חמת אחיר:

מהּ עַד־שוּב אַף־אָחִיךּ מִמְךּ וְשָׁכַח אֵת אֲשָׁר־עָשִיתָ לוֹ וְשָׁלַחְתִּי וּלְקַחְתִּיךּ מִשָּׁם לָמָה אֶשְׁכַּל גַם־שְׁנֵיכֶם יוֹם אחד:

מו וַתּאֹמֶר רְבְקָה אֶל־יִצְחָק קַצְתִּי בְחַיֵּי מִפְּנֵי בְּנוֹת חֵת אִם־לֹקַחַ יַעֲקֹב אִשָּׁה מִבְּנוֹת־חֵת כָּאֵלֶה מִבְּנוֹת הָאָרֶץ לָמָה לי חיים:

וַיִּקְרָא יִצְחָק אֶל־יַעֵקֹב וַיְבָרֶךְּ אֹתוֹ וַיְצַוָּהוּ וַיֹּאמֶר לוֹ לֹא־תִקַּח אָשָׁה מַבָּנוֹת כָּנַעַן:

ב קוּם לֵךְּ פַּדֶּנָה אֲרָם בֵּיתָה בְתוּאֵל אֲבִי אִפֶּךְ וְקַח־לְךָ מִשָּׁם אִשָּׁה מִבְּנוֹת לָבָן אחי אמַךָּ:

> גּ וְאֵל שַׁדִּי יְבָרֵךְּ אֹתְךְּ וְיַפְרְךְּ וְיַרְבֶּךְּ וְהַיִּתַ לְקָהַל עַמִּים:

וְיָתֶן־לְךָּ אֶת־בִּרְכַּת אַבְרָהָם לְךְּ וּלְזַרְעַךְּ אִתָּךְּ לְרִשְׁתְּךְ אֶת־אֶרֶץ מְגָרִיךְּ אֲשֶׁר־נָתַן אֱלֹהִים לְאַבְרָהָם:

ּ וַיִּשְׁלַח יִצְחָק אֶת־יַעֲקֹב וַיֵּלֶךְ פַּדֶּנָה אֲרָם אֶל־לֶבָן בָּן־בְּתוּאֵל הָאֲרַמִּי אֲחִי רָבָקָה אָם יַעַקֹב וְעַשֵּׁו:

- 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.

- וּ וַיַּרְא עֵשָּׁו כִּי־בֵרְךְּ יִצְחָק אֶת־יַעֲקֹב וְשָׁלַח אתוֹ פַּדָּנָה אֱרָם לְקַחַת־לוֹ מִשְּׁם אִשָּׁה בְּבָרֵכוֹ אתוֹ וַיְצַו עָלָיו לֵאמֹר לא־ תקח אשה מבּנוֹת כּנען:
 - ז וַיִּשְׁמַע יַעֲקֹב אֶל־אָבִיו וְאֶל־אִמּוֹ וַיֵּלֶךְ פַּדָנה אַרם:
 - י וַיַּרְא עֵשָׂו כִּי רָעוֹת בְּנוֹת כְּנָעַן בְּעֵינֵי יצחק אביו:
- י וַיֵּלֶךְ עֵשָׂו אֶל־יִשְׁמָעֵאל וַיִּקַּח אֶת־ מְחֲלַת בַּת־יִשְׁמָעֵאל בֶּן־אַבְרָהָם אֲחוֹת נְבֵיוֹת עַל־נַשִּיו לוֹ לִאִשָּׁה:

י וַיֵּצֵא יַעֵקֹב מִבָּאֵר שָׁבַע וַיֵּלֵךְ חָרַנָה:

- וַיִּפְגַע בַּמֶּקוֹם וַיָּלֶן שָׁם כִּי־בָא
 הַשָּׁמֶשׁ וַיִּקָּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשׁתָּיו וַיִּשְׁכַּב בַּמֶּקוֹם הַהוּא:
- יב נַיַּחֲלֹם וְהָנֵּה סֻלָּם מֻצָּב אַרְצָה וְרֹאשׁוֹ מַגִּיעַ הַשָּׁמִיְמָה וְהָנֵּה מַלְאֲכֵי אֱלֹהִים עלִים וִירִדִים בּוֹ:
- יג וְהַנָּה יְהֹנָה נָצָב עָלָיו וַיֹּאמֵר אֲנִי יְהֹנָה אֱלהֵי אַבְרָהָם אָבִיךּ וֵאלהֵי יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לְךְּ אָתִנַנָּה וּלְזַרְעַךְּ:
- יד וְהָיָה זַרְעֲךְּ כַּעֲפַר הָאָרֶץ וּפָרַצְתָּ יָמָה וָקַדְמָה וְצָפּנָה וָנָגְבָּה וְנִבְרֵכוּ בְּךָּ כָּל־ מִשְׁפָּחֹת הַאַדַמָה וּבַזַרְעֵךְ:



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 (בְּמקום), 'upon the place,' and not bi-makom (בְּמקום), '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."

יוּ וְהָנֵּה אָנֹכִי עִמֶּךְ וּשְׁמֵרְתִּיךְּ בְּכֹל אֲשֶׁר־ תֵלֵךְ וַהֲשָׁבֹתִיךְ אֶל־הָאֲדָמָה הַזֹּאת כִּי לֹא אֶעֶזְבְךְ עַד אֲשֶׁר אִם־עָשִׂיתִי אֵת אֲשֶׁר־דִּבַּרְתִּי לְּךְ:

ַנִייקַץ יַעֲקֹב מִשְּׁנָתוֹ וַיֹּאמֶר אָכֵן יֵשׁ נִיּתִּי; יְהֹוָה בַּמָּקוֹם הַזֶּה וְאָנֹכִי לֹא יָדַעְתִּי:

ז נַיִּירָא נִיֹּאמֵר מַה־נּוֹרָא הַמְּקוֹם הַזֶּה אֵין זָה כִּי אִם־בֵּית אֱלֹהִים וְזֶה שַׁעַר השׁמים:

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

- 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.
- He named that site *Beit El*; but previously the name of the city had been Luz.

וַיִּקְרָא אֶת־שֵׁם־הַמֶּקוֹם הַהוּא בֵּית־ אל ואוּלם לוּז שׁם־העיר לראשׁנה:

יי וישכם יעקב בבקר ויקח את־האבן

אַשַר־שַם מראַשתיו וַיַּשַם אֹתַה

מצבה ויצק שמן על־ראשה:

va-yik-RA et shaym ha-ma-KOM ha-HU bayt EL v'-u-LAM LUZ shaym ha-EER la-ri-sho-NAH

- 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.
- 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."
- ַ וַיִּדַר יַעֲקֹב נָדֶר לֵאמֹר אִם־יִהְיֶה אֱלֹהִים עִמְּדִי וּשְׁמְרַנִי בַּדֶּרֶךְ הַזָּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנָתַן־לִי לֶחֶם לְאֵכֹל וּבָגֶד ללבּש:
 - כא וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה יהוה לי לאלהים:
- כּבּ וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵבָה יִהְיֶה בִּית אֱלֹהִים וְכֹל אֲשֶׁר תִּתֶן־לִּי עַשֵּׂר אעשׂרנוּ לֹדָ:

28:1

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 (שכינוה) – dwells with His people, just as a husband dwells intimately with his wife in their home.

28:19 He named that site Beit EI When Yaakov arrives in Beit EI, 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

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

וַיִּשָּׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אַרְצָה בְנֵי־ קֵדֵם:

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.
- 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.
- 4 Yaakov said to them, "My friends, where are you from?" And they said, "We are from Haran."
- 5 He said to them, "Do you know Laban the son of Nahor?" And they said, "Yes, we do."
- 6 He continued, "Is he well?" They answered, "Yes, he is; and there is his daughter *Rachel*, coming with the flock."
- 7 He said, "It is still broad daylight, too early to round up the animals; water the flock and take them to pasture."
- 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."
- 9 While he was still speaking with them, *Rachel* came with her father's flock; for she was a shepherdess.
- 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.
- 11 Then Yaakov kissed Rachel, and broke into tears.
- 12 Yaakov told Rachel that he was her father's kinsman, that he was Rivka's son; and she ran and told her father.

- בּ נַיַּרָא וְהִנֵּה בְאֵר בַּשֶּׁדָה וְהַנֵּה־שָׁם שְׁלֹשָׁה עֶדְרֵי־צֹאן רֹבְצִים עֶלֶיהָ כִּי מִן־הַבְּאֵר הַהִּוֹא יַשְׁקוּ הָעֲדָרִים וְהָאֶבֶן גִּדֹלֵה עֵל־פִּי הַבְּאֵר:
- ג וְנֶאֶסְפּוּ־שָׁמָּה כָל־הָעֲדָרִים וְגָלֵלוּ אֶת־הָאֶבֶן מֵעַל פִּי הַבְּאֵר וְהִשְׁקוּ אֶת־ הַצֹּאן וְהַשִּׁיבוּ אֶת־הָאֶבֶן עַל־פִּי הַבְּאֵר למקמה:
 - ַ וַיֹּאמֶר לָהֶם יַעֲקֹב אַחַי מֵאַיִן אַתֶּם יַ וַיֹּאמֶרוּ מֵחַרָן אַנַחַנוּ: וַיֹּאמָרוּ מֵחַרָן אַנַחַנוּ:
- וּיֹאמֶר לָהֶם הַיְדַעְתֶּם אֶת־לָבָן בֶּן־נָחוֹר וּיֹאמֶרוּ יַדענוּ: ויֹאמֵרוּ יַדענוּ:
- ּוֹ וַיֹּאמֶר לָהֶם הֲשָׁלוֹם לוֹ וַיֹּאמְרוּ שָׁלוֹם וְהָנֵה רָחֵל בִּתּוֹ בָּאָה עִם־הַצֹאן:
- ז וַיֹּאמֶר הֵן עוֹד הַיּוֹם גָּדוֹל לֹא־עֵת הַאָּסֵף הַמִּקְנָה הַשְׁקוּ הַצֹּאן וּלְכוּ רְעוּ:
- י וַיֹּאמְרוּ לֹא נוּכַל עַד אֲשֶׁר יֵאָסְפוּ כָּל־הָעֲדָרִים וְגְלֵלוּ אֶת־הָאֶבֶן מֵעַל פִּי הַבָּאֵר וְהִשְׁקִינוּ הַצֹּאן:
 - ט עוֹדֶנּוּ מְדַבֵּר עִמְם וְרָחֵל בָּאָה עִם־ הצאן אַשַּׁר לִאביה כּי רֹעה הוא:
- י וַיְהִי כַּאֲשֶׁר רָאָה יְעֲקֹב אֶת־רָחֵל בַּתּ־ לָבָן אֲחִי אִמּוֹ וְאֶת־צֹאן לָבָן אֲחִי אִמּוֹ וַיִּגָשׁ יַעֲקֹב וַיָּגֶל אֶת־הָאֶבֶן מֵעַל פִּי הַבָּאַר וַיִּשָׁק אֵת־צֹאן לָבַן אַחִי אִמּוֹ:
- יא וַיִּשַׁק יַעֲקֹב לְרָחֵל וַיִּשָּׂא אֶת־קֹלוֹ וַיֵּבְךְ:
- יב וַיַּגֵּד יַעֲקֹב לְרָחֵל כִּי אֲחִי אָבִיהָ הוּא וִכִי בֵּן־רָבִקָה הוּא וַתַּרַץ וַתַּגֵּד לְאַבִיהַ:



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.

- 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?"
- 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.
- 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.
- 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."
- Yaakov did so; he waited out the bridal week of the one, and then he gave him his daughter Rachel as wife.—

- יג וַיְהִי כִּשְׁמֹעַ לְבָן אָת־שֵׁמַע יַעֲקֹב בֶּן־ אֲחֹתוֹ וַיָּרָץ לִקְרָאתוֹ וַיְחַבֶּק־לוֹ וַיְנַשֶּׁק־ לוֹ וַיְבִיאֵהוּ אֶל־בֵּיתוֹ וַיְסַפֵּר לְלָבָן אֵת כּל־הִדּברים הִאלָה:
 - יד וַיֹּאמֶר לוֹ לָבָן אַךְּ עַצְמִי וּבְשָׂרִי אָתָּה וַיַּשָׁב עַמוֹ חֹדֵשׁ יַמִים:
- ײ וַיֹּאמֶר לָבָן לְיִעֲקֹב הֲכִי־אָחִי אַתָּה וַעֲבַדְתַנִי חִנָּם הַגִּידָה לִּי מַה־מַשְׂכֻּרְתָּך:
 - יז וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאָה וְשֵׁם הַקְּטַנָּה רָחֵל:
 - י וְעֵינֵי לֵאָה רַכּוֹת וְרָחֵל הָיְתָה יְפַת־ תֹאר ויפת מראה:
 - יח נַיֶּאֱהַב יַעֲקֹב אֶת־רָחֵל וַיֹּאמֶר אֶעֱבָדְךְ שָׁבַע שָׁנִים בְּרָחֵל בִּתָּךְ הַקְּטַנָּה:
 - יט וַיּאמֶר לָבָן טוֹב תִּתִּי אֹתָהּ לָךְ מִתְתִּי אתה לאיש אחר שבה עמדי:
 - יְּהְיוּ שָׁבַע שָׁנִים וַיִּהְיוּ בְּרָחֵל שֶׁבַע שָׁנִים וַיִּהְיוּ בְּעָינִיו כְּיָמִים אֵחָדִים בְּאַהֲבָתוֹ אתָה: בְעֵינָיו כְּיָמִים אֵחָדִים בְּאַהֲבָתוֹ אתָה:
- יא וַיֹּאמֶר יַעֲקֹב אֶל־לָבָן הָבָה אֶת־אִשְׁתִּי כִּי מַלָאוּ יַמֵי וָאַבוֹאָה אֱלֵיהַ:
 - בּ וַיֶּאֱסֹף לָבָן אֶת־כָּל־אַנְשֵׁי הַמָּקוֹם וַיֵּעֲשׁ מִשְׁתָּה:
 - ג וַיְהִי בָעֶרֶב וַיִּקַח אֶת־לֵאָה בִתּוֹ וַיָּבֵא אֹתהּ אַלִיו וַיִּבֹא אַלֵיה:
- כּד וַיִּתֵּן לָבָן לָהּ אֶת־זִלְפָּה שִׁפְחָתוֹ לְלֵאָה בתוֹ שפחה:
- כּהֹ וַיְהִי בַבֹּקֶר וְהָנֵּה־הִוּא לֵאָה וַיֹּאמֶר אָל־לָבָן מַה־זֹּאת עָשִׂיתָ לִי הְלֹא בְרָחֵל עַבַדִּתִּי עַמַּךְ וְלַמֵּה רָמִיתַנִי:
 - י וַיֹּאמֶר לָבָן לֹא־יֵעָשֶׂה כֵן בִּמְקוֹמֵנוּ לַתֵת הַצְּעִירָה לִפָנֵי הַבִּכִירַה:
- יז מַלֵּא שְׁבֻעַ זֹאת וְנְתְּנָה לְךְּ גַּם־אֶת־זֹאת בַּעֲבֹיָה אֲשֶׁר תַּעֲבֹד עִמֶּדִי עוֹד שֶּׁבַע־ שׁנִים אחרות:
- רו וַיַּעֵשׂ יַעֲקֹב כֵּן וַיְמַלֵּא שְׁבֻעַ זֹאת וַיִּתֶּן־ לוֹ אֶת־רָחֵל בִּתּוֹ לוֹ 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."
 - 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.

- יט וַיִּתֵּן לְבָן לְרָחֵל בִּתּוֹ אֶת־בִּלְהָה שִׁפְחָתוֹ לַהּ לְשִׁפְחַה:
 - ל וַיָּבֹא גַּם אֶל־רָחֵל וַיֶּאֱהַב גַּם־אֶת־רָחֵל מִלֵּאָה וַיַּעֲבֹד עִמּוֹ עוֹד שֶׁבַע־שָׁנִים אחרוֹת:
- לא וַיַּפְתַּח אֶת־ רַחִמָּהּ וָרַחֵל עַקָרַה: רַחִמָּהּ וָרַחֵל עַקָרַה:
- לבּ וַתַּהַר לֵאָה וַתֵּלֶד בֵּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי־רָאָה יְהוָֹה בְּעָנְיִי כִּי עַתָּה יֶאֱהָבַנִי אִישִׁי:
 - לג וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר כִּי־שָּׁמַע יְהֹוָה כִּי־שְׂנוּאָה אָנֹכִי וַיִּתֶּן־לִי גַּם־אֶת־ זַה וַתִּקְרָא שָׁמוֹ שָׁמַעוֹן:
 - לד וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוָה אִישִּׁי אֵלַי כִּי־יָלְדְתִּי לוֹ שָׁלֹשָׁה בָּנִים עַל־כֵּן קַרֵא־שָׁמוֹ לֵוִי:
 - לה וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר הַפַּעֵם אוֹדָה אֶת־יְהֹוָה עַל־כֵּן קְרְאָה שְׁמוֹ יהוּדה ותעמד מלדת:
- א וַתֵּרֶא רָחֵל כִּי לֹא יָלְדָה לְיַעֲקֹב וַתְּקַנֵּא רָחֵל בִּי לֹא יָלְדָה לְיַעֲקֹב וַתְּקַנֵּא רָחֵל בַּאֲחֹתָה וַתֹּאמֶר אֶל־יַעֲקֹב הָבָה־ לִי בַנִים וָאִם־אֵין מֵתָה אַנֹכִי:
- ב וַיִּחַר־אַף יַעֲקֹב בְּרָחֵל וַיֹּאמֶר הֲתַחַת אֱלֹהִים אָנֹכִי אֲשֶׁר־מָנַע מִמֵּךְ פְּרִי־בָּטֶן:
- ג וַתֹּאמֶר הִנֵּה אֱמָתִי בִלְהָה בֹּא אֱלֶיהָ וְתֵלֶד עַל־בִּרְכֵּי וְאָבַּנָה גַם־אַנֹכִי מִמֵּנַה:
 - ד וַתִּתֶּן־לוֹ אֶת־בִּלְהָה שִׁפְחָתָהּ לְאִשָּׁה וַיַּבֹא אַלֵיה יַעֵקב:
 - יוַ וַתַּהַר בַּלְהַה וַתֵּלֶד לְיַעַקֹב בַּן:
- ּ וַתֹּאמֶר רָחֵל דָּנַנִּי אֱלֹהִים וְגַם שָׁמַע בְּקלִי וַיִּתֶּן־לִי בֵּן עַל־כֵּן קָרְאָה שְׁמוֹ דָּן:
- י וַתַּהַר עוֹד וַתֵּלֶד בִּלְהָה שִׁפְחַת רָחֵל בֵּן שֵׁנִי לְיַעֵקֹב:

- 8 And Rachel said, "A fateful contest I waged with my sister; yes, and I have prevailed." So she named him Naftali.
- 9 When Leah saw that she had stopped bearing, she took her maid Zilpa and gave her to Yaakov as concubine.
- 10 And when Leah's maid Zilpa bore Yaakov a son,
- 11 Leah said, "What luck!" So she named him Gad.
- 12 When Leah's maid Zilpa bore Yaakov a second son,
- 13 Leah declared, "What fortune!" meaning, "Women will deem me fortunate." So she named him Asher.
- 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."
- 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."
- 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.
- 17 Hashem heeded Leah, and she conceived and bore him a fifth son.
- 18 And Leah said, "Hashem has given me my reward for having given my maid to my husband." So she named him Yissachar.
- When Leah conceived again and bore Yaakov a sixth son,
- 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.
- ²¹ Last, she bore him a daughter, and named her *Dina*.
- ²² Now *Hashem* remembered *Rachel*; *Hashem* heeded her and opened her womb.

- ּח וַתֹּאמֶר רָחֵל נַפְתּוּלֵי אֱלֹהִים נִפְתַּלְתִּי עִם־אֲחֹתִי גַּם־יָכֹלְתִּי וַתִּקְרָא שְׁמוֹ נפתלי:
- וַתַּרֶא לֵאָה כִּי עָמְדָה מִלֶּדֶת וַתִּקַח אֶת־זִלְפָה שִׁפְחָתָה וַתִּתֵן אֹתָה לְיַעֲקֹב לָאִשָּׁה:
 - י וַתֵּלֶד זִלְפַה שָׁפְחַת לֵאַה לְיַעַקב בָּן:
 - יא וַתֹּאמֶר לֵאָה בגד [בָּא] [גָד] וַתִּקְרָא את־שׁמוֹ גד:
 - יב וַתֵּלֶד זִלְפָּה שִׁפְחַת לֵאָה בֵּן שֵׁנִי ליַעקב:
- יג וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְׁרוּנִי בָּנוֹת וַתְּקָרָא אֶת־שָׁמוֹ אֲשֶׁר:
- יד וַיֵּלֶדְ רְאוּבֵן בִּימֵי קְצִיר־חִטִּים וַיִּמְצָא דוּדְאִים בַּשָּׁדָה וַיָּבֵא אֹתָם אֶל־לֵאָה אִמוֹ וַתֹּאמֶר רָחֵל אֶל־לֵאָה תְּנִי־נָא לִי מִדּוּדָאֵי בְּנֵךְ:
- יי וַתֹּאמֶר לָהּ הַמְעַט קַחְתֵּךְ אֶת־אִישִּׁי וְלָקַחַת גַּם אֶת־דּוּדָאֵי בְּנִי וַתֹּאמֶר רְחֵל לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת דּוּדָאֵי בָּנֵךְ:
- יז וַיָּבֹא יַעֲקֹב מִן־הַשְּׂדָה בָּעֶרֶב וַתִּצֵא לֵאָה לִקְרָאתוֹ וַתֹּאמֶר אֵלֵי תָּבוֹא כִּי שָׂכֹר שְׂכַרְתִּיךְּ בְּדוּדָאֵי בְּנִי וַיִּשְׁכַב עִמֶּה בלילה הוּא:
 - יוֹ וַיִּשְׁמַע אֱלֹהִים אֶל־לֵאָה וַתַּהַר וַתֵּלֶד ליעקב בּן חמישי:
- יח וַתּאֹמֶר לֵאָה נָתַן אֱלֹהִים שְׂכָרִי אֲשֶׁר־ נָתַתִּי שִׁפְחָתִי לְאִישִׁי וַתִּקְרָא שְׁמוֹ יששכר:
- יט וַתַּהַר עוֹד לֵאָה וַתֵּלֶד בֵּן־שָׁשִּׁי לְיַעֲקֹב:
 - וַתֹּאמֶר לֵאָה זְבָדַנִי אֱלֹהִים אֹתִי זַבָּד טוֹב הַפַּעַם יִזְבְּלֵנִי אִישִׁי כִּי־יָלַדְתִּי לוֹ שׁשָׁה בנים וַתִּקְרא אַת־שָׁמוֹ זַבַלוּן:
 - כא וְאַחַר יָלְדָה בַּת וַתִּקְרָא אֶת־שְׁמְהּ דִּינַה:
 - בּ וַיִּזְכֹּר אֱלֹהִים אֶת־רָחֵל וַיִּשְׁמַע אֵלֶיהָ אֵלֹהִים וַיִּפִּתַּח אֵת־רַחִמָהּ:

- 23 She conceived and bore a son, and said, "Hashem has taken away my disgrace."
- 24 So she named him *Yosef*, which is to say, "May *Hashem* add another son for me."
- ²⁵ After *Rachel* had borne *Yosef, Yaakov* said to Laban, "Give me leave to go back to my own homeland.
- כג וַתַּהַר וַתֵּלֶד בֵּן וַתֹּאמֶר אָסַף אֱלֹהִים את־חרפּתי:
- ַר וַתִּקְרָא אֶת־שְׁמוֹ יוֹסֵף לֵאמֹר יֹסֵף יהוה לי בּן אחר:
- ַ וְיְהִי כַּאֲשֶׁר יָלְדָה רָחֵל אֶת־יוֹסֵף וַיֹּאמֶר יַעֲקֹב אֶל־לֶבָן שַׁלְחַנִי וְאֵלְכָה אל־מקוֹמי וּלִארצי:

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

- 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."
- 27 But Laban said to him, "If you will indulge me, I have learned by divination that *Hashem* has blessed me on your account."
- And he continued, "Name the wages due from me, and I will pay you."
- ²⁹ But he said, "You know well how I have served you and how your livestock has fared with me.
- 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?"
- 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:
- 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.
- 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."

- י תְּנָה אֶת־נָשִׁי וְאֶת־יְלְדֵי אֲשֶׁר עָבַדְתִּי אֹתְךָ בָּהַן וְאֵלֵכָה כִּי אַתָּה יָדַעְתָּ אֶת־ עַבַדָתִי אֲשָׁר עַבַדְתִיךָּ:
- ַז וַיּאמֶר אֵלָיו לָבָן אִם־נָא מְצָאתִי חֵן בְּעֵינֶיךְ נִחַשְׁתִּי וַיְבָרֵכֵנִי יְהֹוָה בִּגְלָלְךְ:
 - כח וַיֹּאמַר נָקבָה שָׂכַרְךָּ עֻלַי וְאֵתֵּנָה:
- ַט ניֹאמֶר אֵלָיו אַתָּה יָדַעְתָּ אֵת אֲשֶׁר עַבַדתִּיךָ וָאָת אֲשֶׁר־הַיָה מִקְנָךְ אִתִּי:
- ל כִּי מְעַט אֲשֶׁר־הָיָה לְךְּ לְפָנֵי וַיִּפְרֹץ לָרֹב וַיְבָרֶךְ יְהֹוָה אֹתְךְ לְרְגְלִי וְעַתָּה מָתַי אָעֵשָׂה גַם־אָנֹכִי לְבֵיתִי:
 - לא וַיֹּאמֶר מָה אֶתֶּן־לֶּדְּ וַיֹּאמֶר יַעֲקֹב לֹא־ תִתֶּן־לִי מְאוּמָה אִם־תַעֲשֶׂה־לִּי הַדָּבָר הַוָּה אשׁוּבה ארעה צֹאנָךְ אַשׁמֹר:
- לבּ אֶעֱבֹר בְּכָל־צֹאנְךְ הַיּוֹם הָסֵר מִשָּׁם כָּל־ שָׂה נָקֹד וְטָלוּא וְכָל־שָׂה־חוּם בַּכְּשָׂבִים וְטלוּא וָנִקֹד בַּעזִים וְהִיה שַׂכרי:
- לג וְעָנְתָה־בִּי צִדְקָתִי בְּיוֹם מֶחָר כִּי־תָבוֹא עַל־שְׂכָרִי לְפָנֶיךְּ כֹּל אֲשֶׁר־אֵינֶנוּ נַקֹד וְטָלוּא בָּעָזִים וְחוּם בַּכְּשָׂבִים גָנוּב הוּא אתִי:



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 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."
 - Yaakov also saw that Laban's manner toward him was not as it had been in the past.

- לד וַיֹּאמֵר לַבַן הָן לוּ יָהִי כִדְבַרֶּך:
- לה וַיָּסַר בִּיּוֹם הַהוּא אֶת־הַתְּיָשִׁים הָעֵקָדִּים וְהַטְּלָאִים וְאֵת כָּל־הָעָזִּים הַנְּקְדּוֹת וְהַטְּלָאת כֹּל אֲשֶׁר־לָבָן בּוֹ וְכָל־חוּם בַּכְּשָׁבִים וַיִּתֵּן בְּיַבּדַבְנָיו:
 - לי וַיָּשֶׂם דֶּרֶךְ שְׁלֹשֶׁת יָמִים בֵּינוֹ וּבִין יַעֲקֹב רְעָה אֶת־צֹאן לָבָן הנוֹתרֹת:
- לי וַיִּקַּח־לוֹ יַעֲקֹב מַקַּל לְבְנֶה לַח וְלוּז וְעֶרְמוֹן וַיְפַצֵל בָּהֵן פְּצָלוֹת לְבָנוֹת מחשר הלבן אשר על־המקלות:
- ליז וַיַּצֵג אֶת־הַמֵּקְלוֹת אֲשֶׁר פִּצֵל בָּרֶהָטִים בְּשָׁקַתוֹת הַמָּיִם אֲשֶׁר תָּבֹאןּ הַצֹּאן לְשָׁתוֹת לְנֹכַח הַצֹּאן וַיֵּחַמְנָה בְּבֹאָן לשתּוֹת:
- לט נַיֶּחֱמוּ הַצֹּאן אֶל־הַמַּקְלוֹת נַתַּלַדְןּ הַצֹּאן עֵקְדִּים נְקְדִּים וּטְלָאִים:
- מּ וְהַכְּשָׂבִים הִפְּרִיד יַעֲקֹב וַיִּתֵּן פְּנֵי הַצֹּאן אֶל־עָקֹד וְכָל־חוּם בְּצֹאן לָבָן וַיָּשֶׁת־לוֹ עַדַרִים לְבַדּוֹ וִלֹא שַׁתַם עַל־צֹאן לַבַן:
- מא וְהָיָה בְּכָל־יַחֵם הַצֹּאן הַמְּקְשָּׁרוֹת וְשָׂם יַעֲקֹב אֶת־הַמֵּקְלוֹת לְעֵינֵי הַצֹּאן בּרהטים ליִחמנּה בּמּקלוֹת:
 - בּ וּבְהַעֲטִיף הַצֹּאן לֹא יָשִׂים וְהָיָה הָעֲטָפִים לְלָבָן וְהַקְשָׁרִים לְיַעֲקֹב:
- מג וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד וַיְהִי־לוֹ צֹאן רַבּוֹת וּשְׁפָחוֹת וַעֲבָדִים וּגְמַלִּים וַחמֹרִים:
- לא א וַיִּשְׁמַע אָת־דִּבְרֵי בְנֵי־לֶבָן לֵאמֹר לָקַח יַעֲקֹב אַת כָּל־אֲשֶׁר לְאָבִינוּ וּמֵאֲשֶּׁר לאבינוּ עשה את כּל־הַכּבֹד הזָה:
 - בּ וַיַּרְא יַעֲקֹב אֶת־פְּנֵי לָבָן וְהִנֵּה אֵינֶנוּ עִמּוֹ כָּתִמוֹל שָׁלְשׁוֹם:

- 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'-eh-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;
- 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.
- "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."

ד וַיִּשְׁלַח יַעֲקֹב וַיִּקְרָא לְרָחֵל וּלְלֵאָה השֹּדה אל־צֹאנוֹ:

ג וַיֹּאמֶר יְהֹוֶה אֶל־יַעֲקֹב שׁוּב אֶל־אֶרֶץ אַבוֹתֵיךָ וּלְמוֹלַדְתָּךְ וְאָהִיָה עַמַּךְ:

- ה וַיֹּאמֶר לָהָן רֹאָה אָנֹכִי אֶת־פְּנֵי אֲבִיכֶן כִּי־אֵינֶנוּ אֵלִי כִּתְמֹל שִׁלְשֹׁם וֵאלֹהֵי אַבִי הַיָּה עַמַּדִי:
 - ּוּ וְאַתֵּנָה יְדַעְתֶּן כִּי בְּכָל־כֹּחִי עָבַדְתִּי אֵת־אֵבִיכֵן:
- ז וַאָבִיכָן הַתֶּל בִּי וְהָחֶלִף אֶת־מַשְּׂכְּרְתִּי עֲשֶׂרֶת מֹנִים וְלֹא־נְתָנוֹ אֱלֹהִים לְהָרַע עִמָּדִי:
- ח אִם־כֹּה יֹאמַר נְקְדִּים יִהְיֶה שְׂכָּרֶךְּ
 וְיֻלְדוּ כָל־הַצֹּאן נְקְדִּים וְאִם־כֹּה יֹאמַר עֲקְדִים יִהְיָה שְׂכֶרֶךְּ וְיֻלְדוּ כָל־הַצֹּאן עֵקְדִים:
 עֵקְדִים:
- ט וַיַּצֵל אֱלֹהִים אֶת־מִקְנֵה אֲבִיכֶם וַיִּתֶּן־ לי:
- י וַיְהִי בְּעֵת יַחֵם הַצֹּאן וָאֶשָּׂא עֵינַי וָאֵרֶא בַּחֲלוֹם וְהַנֵּה הָעַתִּדִים הָעלִים עַל־ הַצֹּאן עַקִדִּים נִקְדִים וּבָרָדִים:
 - יא וַיֹּאמֶר אֵלַי מַלְאַךְּ הָאֱלֹהִים בַּחֲלוֹם יַעקב ואמר הנֵני:
- יב וַיֹּאמֶר שָׂא־נָא עֵינֶיךְ וּרְאֵה כָּל־ הָעַתָּדִים הָעֹלִים עַל־הַצֹּאן עֲקָדִּים נְקָדִּים וּבָרְדִּים כִּי רָאִיתִי אֵת כָּל־אֲשֶׁר לבן עִשֹׁה לִדְ:
 - יג אָנֹכִי הָאֵל בֵּית־אֵל אֲשֶׁר מְשַׁחְתָּ שָׁם מַצֵּבָה אֲשֶׁר נָדַרְתָּ לִי שָׁם נֶדֶר עַתָּה קוּם צֵא מִן־הָאָרֶץ הַוֹּאת וְשׁוּב אֶל־ ארץ מוֹלִדִתָּךְ:



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 Yitzchak 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.
- You did not even let me kiss my sons and daughters good-by! It was a foolish thing for you to do.

- יד וַתַּעַן רָחֵל וְלֵאָה וַתֹּאמַרְנָה לוֹ הַעוֹד לָנוּ חֵלֶק וְנַחֲלָה בְּבֵית אָבִינוּ:
 - יו הֲלוֹא נָכְרִיּוֹת נֶחְשַׁבְנוּ לוֹ כִּי מְכָרֲנוּ ויֹאכל גם־אכוֹל את־כּספּנוּ:
 - יי כִּי כָל־הָעשֶׁר אֲשֶׁר הִצִּיל אֱלֹהִים מֵאָבִינוּ לָנוּ הוּא וּלְבָנֵינוּ וְעַתָּה כֹּל אשָׁר אמר אַלֹהים אַלִידְּ עשָׁה:
- י וַיָּקָם יַעֲקֹב וַיִּשָּׂא אֶת־בָּנָיו וְאֶת־נָשָׁיו על־הגמלים:
- יח וַיּנְהַג אֶת־כָּל־מִקְנֵהוּ וְאֶת־כָּל־רְכְשׁוֹ אֲשֶׁר רָכָשׁ מִקְנֵה קִנְיָנוֹ אֲשֶׁר רָכַשׁ בְּפַדַּן אֲרָם לָבוֹא אֶל־יִצְחָק אָבִיו ארצה כּנען:
- יט וְלָבָן הָלַךְ לִגְזֹז אֶת־צֹאנוֹ וַתִּגְנֹב רְחֵל אֵת־הַתְּרַפִּים אֵשֶׁר לְאַבִיהַ:
- י וַיִּגְנֹב יַעֲקֹב אֶת־לֵב לָבָן הָאֲרַמִּי עַל־ בּלי הגיד לוֹ כִּי ברח הוּא:
- כא וַיִּבְרַח הוּא וְכָל־אֲשֶׁר־לוֹ וַיָּקָם וַיִּעֲבֹר אֶת־הַנָּהָר וַיָּשֶׂם אֶת־פָּנִיו הַר הַגִּלְעָד:
 - כּ וַיֻּגַּד לְלָבָן בַּיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יעקב:
- ַרָּקְ אָחְיָרִיוּ עָמּוֹ וַיִּרְדֹּף אַחֲרָיוּ דֶּרֶךְ שְׁבְעַת יָמִים וַיַּדְבֵּק אֹתוֹ בְּהַר הַגִּלְעָד:
- כּד וַיָּבֹא אֱלֹהִים אֶל־לָבָן הָאֱרַמִּי בַּחֲלֹם הַלָּיִלָה וַיֹּאמֶר לוֹ הִשָּׁמֶר לְךְּ פֶּן־תְּדַבֵּר עם־יעקֹב מטוֹב עד־רע:
- ַכּה וַיַּשֵּׂג לָבָן אֶת־יַעֲקֹב וְיַעֲקֹב תָּקַע אֶת־ אָהֵלוֹ בָּהָר וְלָבָן תָּקַע אֶת־אָחִיו בְּהַר הַגּלִעָד:
 - י וַיֹּאמֶר לָבָן לְיִעֲקֹב מֶה עָשִׂיתָ וַתְּגְּנֹב אֶת־לְבָבִי וַתְּנַהֵג אֶת־בְּנֹתַי כִּשְׁבִיוֹת חֵרֵב:
- יז לָמָה נַחְבֵּאתָ לִבְרֹחַ וַתִּגְנֹב אֹתִי וְלֹא־ הַגַּדְתָּ לִי וָאֲשַׁלֵּחֲךְ בְּשִׂמְחָה וּבְשָׁרִים בּתֹף וּבכנוֹר:
- רו וְלֹא נְטַשְׁתַּנִי לְנַשֵּׁק לְבָנֵי וְלִבְנֹתָי עַתָּה הָסְכַּלָתַ עַשׂוֹ:

- 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.

- יט יָשׁ־לְאֵל יָדִי לַעֲשׂוֹת עִמְּכֶם רָע וֵאלהֵי אֲבִיכָם אֶמֶשׁ אָמַר אֵלַי לֵאמֹר הִשָּׁמֶר לֹדְ מדּבּר עם־יעקֹב מטוֹב עד־רע:
 - ל וְעַתָּה הָלֹךְ הָלַכְתָּ כִּי־נִכְסֹף נִכְסַפְתָּה לְבֵית אָבִיךְּ לַמַּה גַּנַבִתָּ אֵת־אֵלֹהִי:
 - לא וַיַעַן יַעֲקב וַיֹּאמֶר לְלָבָן כִּי יָרֵאתִי כִּי אָמַרְתִּי פֶּן־תִּגְזל אֶת־בְּנוֹתֶיךְ מֵעְמִי:
- לבּ עִם אֲשֶׁר תִּמְצָא אֶת־אֱלֹהֶיךְּ לֹא יִחְיֶה נֶגֶד אַחֵינוּ הַכֶּר־לְךְּ מָה עִמָּדִי וְקַח־לֶךְ וִלֹא־יַדָע יַעַקֹב כִּי רַחֵל גִּנַבַתַם:
- לג וַיָּבֹא לָבָן בְּאֹהֶל יַעֲקֹב וּבְאֹהֶל לֵאָה וּבְאֹהֶל שְׁתֵּי הָאֲמָהֹת וְלֹא מָצָא וַיַּצֵא מֵאֹהֶל לַאָה וַיָּבֹא בְּאֹהֶל רָחֵל:
- לד וְרָחֵל לָקְחָה אֶת־הַתְּרָפִים וַתְּשִּׁמֵם בְּכַר הַגָּמָל וַתֵּשֶׁב עֲלֵיהֶם וַיְמַשֵּׁשׁ לָבָן אֵת־כַּל־הַאֹהֵל וִלֹא מַצֵא:
- לה וַתֹּאמֶר אֶל־אָבִיהָ אַל־יִחַר בְּעֵינֵי אֲדֹנִי כִּי לוֹא אוּכַל לָקוּם מִפֶּנֶיךְּ כִּי־דֶּרֶךְּ נָשִׁים לִי וַיְחַפֵּשׁ וְלֹא מָצָא אֶת־ הַתַּרַפִים:
- לי וַיָּחַר לְיַעֶקֹב וַיָּרֶב בְּלֶבֶן וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן מַה־פִּשְׁעִי מַה חַטָּאתִי כִּי דְלַקְתָּ אַחֲרָי:
 - לז כִּי־מִשַּׁשְׁתָּ אֶת־כָּל־כֵּלֵי מַה־מָּצָאתָ מִכֹּל כְּלֵי־בֵיתֶךְ שִׂים כֹּה נָגֶד אַחַי וְאַחֶיךְ וְיוֹכִיחוּ בֵּין שְׁנֵינוּ:
 - לח זָה עֶשְׂרִים שָׁנָה אָנֹכִי עִמָּךְ רְחֵלֶיךְ וְעָזֶּיךְ לֹא שָׁכֵּלוּ וְאֵילֵי צֹאנְךְ לֹא אכלתּי:
- לט טְרֵפָה לֹא־הֵבֵאתִי אֵלֶיךְ אָנֹכִי אֲחַטֶּנָה מִיָּדִי תְּבַקְשֶׁנָה גְּנָבְתִי יוֹם וּגְנָבְתִי לילה:
- מ הָיִיתִי בַּיּוֹם אֲכָלַנִי חֹרֶב וְקֶרֵח בַּלָּיִלְה ותּדד שׁנתי מִעיני:

- 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 זָה־לִּי עֶשְׂרִים שָׁנָה בְּבֵיתֶךְ עֲבַדְתִּיךְ אַרְבַּע־עָשְׁרֵה שָׁנָה בִּשְׁתֵּי בְנֹתֶיךְ וְשֵׁשׁ שָׁנִים בְּצֹאנֶךְ וַתִּחֲלֵף אֶת־מַשְׂכָּרְתִּי עשרת מנים:
- מב לוּלֵי אֱלֹהֵי אָבִי אֱלֹהֵי אַבְרָהָם וּפַּחַד יִצְחָק הָיָה לִי כִּי עַתָּה רֵיקָם שִׁלַחְתָּנִי אֶת־עָנְיִי וְאֶת־יְגִיעַ כַּפַּי רָאָה אֱלֹהִים וַיּוֹכַח אָמֵשׁ:
- מג וַיַעַן לֶבֶן וַיֹּאמֶר אֶל־יַעֲקֹב הַבְּנוֹת בְּנֹתֵי וְהַבְּנִים בָּנֵי וְהַצֹּאן צֹאנִי וְכֹל אֲשֶׁר־ אַתָּה רֹאֶה לִי־הוּא וְלְבְנֹתֵי מָה־אֶעֲשֶׂה לָאַלָּה הַיּוֹם אוֹ לְבָנֵיהֵן אֲשֶׁר יַלְדוּ:
 - מד וְעַתָּה לְכָה נִכְרְתָה בְּרִית אֲנִי וָאָתָה והיה לעד בּיני וּבינרָ:
 - מה וַיִּקַח יַעֲקֹב אָבֶן וַיְרִימֶהָ מַצֵּבָה:
 - מּוֹ וַיֹּאמֶר יַעֲקֹב לְאֶחָיו לִקְטוּ אֲבָנִים וַיִּקְחוּ אֲבָנִים וַיַּעֲשׂוּ־גֶל וַיֹּאכְלוּ שָׁם על־הגל:
 - מוֹ וַיִּקְרָא־לוֹ לָבָן יְגֵר שָׂהֲדוּתָא וְיַעֲקֹב מוֹ הַיִּקְרָא־לוֹ גַלעד:
 - חּ וַיֹּאמֶר לָבָן הַגַּל הַזֶּה עֵד בֵּינִי וּבֵינְךְ הַיּוֹם עַל־כֵּן קָרָא־שְׁמוֹ גַּלְעַד:
 - מט וְהַמִּצְפָּה אֲשֶׁר אָמַר יִצֶף יְהֹוָה בֵּינִי ובֵינֵךְ כִּי נְסַתֵר אִישׁ מֵרֵעֵהוּ:
- נ אָם־תְעַנֶּה אֶת־בְּנֹתַי וְאָם־תִּקַּח נָשִׁים עַל־בְּנֹתַי אֵין אִישׁ עִמָּנוּ רְאֵה אֱלֹהִים עד בּיני וּבינך:
- נא וַיֹּאמֶר לָבָן לִיעֲקֹב הִנֵּה הַגַּל הַזֶּה וְהִנֵּה הַמַצֵּבָה אֲשֶׁר יָרִיתִי בֵּינִי וּבֵינֶךְ:
 - בּ עֵד הַגַּל הַזֶּה וְעֵדָה הַמַּצֵבָה אִם־אָנִי לא־אָעֶבר אַלֶּיךְּ אֶת־הַגַּל הַזֶּה וְאִם־ אַתָּה לֹא־תַעֲבר אֵלֵי אֶת־הַגַּל הַזֶּה ואת־המצבה הזאת לרעה:
 - גּ אֱלֹהֵי אַבְרָהָם וֵאלֹהֵי נָחוֹר יִשְׁפְּטוּ בִינֵינוּ אֱלֹהֵי אֲבִיהֶם וַיִּשָּׁבַע יַעֲקֹב בִּפַחַד אַבִיו יִצְחַק:

- 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.
 - 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."

- יי וַיִּקְבָּח יַעֲקֹב זֶבַח בָּהָר וַיִּקְרָא לְאָחָיו לֵאַכַל־לַחָם וַיֹּאכִלוּ לַחָם וַיַּלִינוּ בַּהַר:
- לב × וַיַּשְׁכֵּם לָבָן בַּבּקָר וַיְנִשֵּׁק לְבָנַיו וְלְבָנוֹתָיו וַיְבָרֶךְּ אֶתְהֶם וַיֵּלֶךְ וַיָּשָׁב לְבָן למקמו:
- ַ וְיַעֲקֹב הָלַדְ לְדַרְכּוֹ וַיִּפְגְּעוּ־בּוֹ מַלְאֲכֵי אלהים:
- ג וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זָה וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא מחנים:
- יִּשְׁלַח יַעֲקֹב מַלְאָ<mark>כ</mark>ִים לְפָנ<mark>ִיו א</mark>ֶל־עֵ**שָׂו** אָּחִיו אָרְצָ<mark>ה</mark> שֵׁעִיר שִׁדֵה אֲדוֹם: אָחִיו אַרְצָ<mark>ה</mark> שֵׁעִ<mark>יר שִׁדֵה אֱדוֹם:</mark>
 - יּ וַיְצַוּ אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לַאדֹנִי לְעֵשָׂו כֹּה אָמַר עַבְּדְּךְּ יַעֲקֹב עִם־לָבָן גַּרְתִּי וַאֲחַר עַד־עַתָּה:
- ּוֹ וַיְהִי־לִי שׁוֹר וַחֲמוֹר צֹאן וְעֶבֶד וְשִׁפְחָה וָאֶשְׁלְחָה לְהַגִּיד לַאדֹנִי לִמְצֹא־חֵן בּעינידִּ:
 - ז וַיָּשָׁבוּ הַמַּלְאָכִים אֶל־יַעֲקֹב לֵאמֹר בָּאנוּ אֶל־אָחִיךְּ אֶל־עֵשָׂוֹ וְגַם הֹלֵךְ לקראתךְּ וָארבּע־מָאוֹת אִישׁ עמוֹ:
 - ּחַ וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֶר לוֹ וַיַּחַץ אֶת־ הָעָם אֲשֶׁר־אִתּוֹ וְאֶת־הַצֹּאן וְאֶת־ הַבָּקַר וְהַגִּמַלִּים לִשְׁנֵי מַחַנוֹת:
 - י וַיֹּאמֶר אִם־יָבוֹא עֵשָׂו אֶל־הַמַּחֲנֶה הָאַחַת וְהִכָּהוּ וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לפליטה:

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'!
- 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."
- 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 וֵאלֹהֵי אָבִי יִצְחָק יְהֹוָה הָאֹמֵר אֵלֵי שׁוּב לְאַרְצְךָּ וּלְמוֹלַדְתְּךָּ וְאֵיטִיבָה עִמָּךְ:
 - יא קטֹנְתִּי מִכּל הַחֲסָדִים וּמִכֶּל־הָאֱמֶת אֲשֶׁר עֲשִׂיתָ אֶת־עַבְדֶּךְ כִּי בְּמַקְלִי עָבַרְתִּי אֶת־הַיַּרְדֵּן הַוָּה וְעַתָּה הָיִיתִי לשׁני מחנוֹת:
- ײַ הַצִּילֵנִי נָא מִיַד אָחִי מִיַּד עֵשָׂו כִּי־יָרֵא אַנֹכִי אֹתוֹ פֶּן־יַבוֹא וִהְכַנִי אֵם עַל־בַּנִים: אַנֹכִי אֹתוֹ פֶּן־יַבוֹא וִהְכַנִי אֵם עַל־בַּנִים:
- יג וְאַתָּה אָמַרְתָּ הֵיטֵב אֵיטִיב עַמְּדְּ וְשַׂמְתִּי אָת־זַרְעַדְּ כְּחוֹל הַיָּם אֲשֶׁר לֹא־ יספר מרב:
 - יד וַיָּלֶן שָׁם בַּלַיְלֶה הַהוּא וַיִּקַח מִן־הַבָּא בידו מנחה לעשו אחיו:
- עוֹים מָאתַיִם וּתְיָשִׁים עֶשְׂרִים רְחֵלִים עוֹים עוֹים מאתים ואילים עשׂרים:
- יז גְמַלִּים מֵינִיקוֹת וּבְנֵיהֶם שְׁלֹשִׁים פָּרוֹת אַרְבָּעִים וּפָרִים עֲשָׂרָה אֲתֹנֹת עֶשְׂרִים וַעִירָם עֲשַׂרָה:
- יז וַיִּתֵּן בְּיַד־עֲבָדָיו עֵדֶר עֵדֶר לְבַדּוֹ וַיֹּאמֶר אֶל־עֲבָדָיו עִבְרוּ לְפָנַי וְרֶוַח תָּשִּׁימוּ בֵּין עדר וּבין עדר:
 - יח וַיְצַוּ אֶת־הָרִאשׁוֹן לֵאמֹר כִּי יִפְגָּשְׁךְּ עשָׁו אָחִי וִשְׁאֵלְךְּ לֵאמֹר לְמִי־אַתָּה ואנה תַלְדְּ וּלֹמי אִלָּה לפניךְ:
 - יט וְאָמַרְתָּ לְעַבְּדְּךְּ לְיַעֲקֹב מִנְחָה הָוֹא שְׁלוּחָה לַאדֹנִי לְעֵשָׂו וְהַנֵּה גַם־הוּא אחרינו:
- ַ וַיְצַו גַּם אֶת־הַשָּׁנִי גַּם אֶת־הַשְּׁלִישִׁי גַּם אֶת־כָּל־הַהֹּלְכִים אֲחֲרֵי הָעֲדָרִים לֵאמֹר כַּדָּבָר הַזֶּה הְּדַבְּרוּן אֶל־עֵשָׂו בְּמֹצַאֲכָם אֹתוֹ:
- כּא וַאֲמֶרְתֶּם גַּם הָנֵה עַבְדְּךְ יַעֲקֹב אַחֲרֵינוּ כִּי־אָמֵר אֲכַפְּרָה פָנָיו בַּמִּנְחָה הַהֹּלֶּכֶת לְפָנָי וְאַחֲרֵי־כֵן אֶרְאֶה פָנָיו אוּלַי יִשָּׂא פוי
 - יַבּ וַתַּעֲבֹר הַמִּנְחָה עַל־פָּנָיו וְהוּא לָן בּ נַתַּעֲבֹר הַהוּא בַּמחַנה:

- 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 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.

- גּי וַיָּקָם בַּלַיְלָה הוּא וַיִּקַח אֶת־שְׁתֵּי נָשְׁיוּ וְאֶת־שְׁתֵּי שִׁפְחֹתִיו וְאֶת־אַחַד עָשָׂר ילדיו ויעבר את מעבר יבּק:
- כד וַיִּקְחֵם וַיַּעֲבָרֵם אֶת־הַנָּחַל וַיַּעֲבֵר אֶת־ אשר־לו:
- ַה וַיָּנָתַר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַדּ עלות השחר:
 - ַנּי וַיַּרְא כִּי לֹא יָכל לוֹ וַיִּגֵּע בְּכַף־יְרֵכוֹ וַתַּקַע כַּף־יֶּרְךְּ יַעֲקֹב בְּהֵאָבְקוֹ עִמוֹ:
 - ַני וַיֹּאמֶר שַׁלְחֵנִי כִּי עֲלָה הַשָּׁחַר וַיֹּאמֶר לַא אֲשַׁלֲחַךְּ כִּי אָם־בַּרַכְתַּנִי:
 - בּי וַיֹּאמֶר אֵלָיו מַה־שְּׁמֶדְ וַיֹּאמֶר יַעֲקֹב: 🗅
 - כּט וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָּ כִּי אָם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹהִים ועם־אנשׁים ותּוֹכל:
 - ל וַיִּשְׁאַל יַעֲקֹב וַיֹּאמֶר הַגִּידָה־נָּא שְׁמֶךְ וַיֹּאמֶר לָמָה זֶּה תִּשְׁאַל לִשְׁמִי וַיְבָרֶךְ אֹתוֹ שׁם:
 - לא וַיִּקְרָא יַעֲקֹב שֵׁם הַמֶּקוֹם פְּנִיאֵל כִּי־ רָאִיתִי אֱלֹהִים פָּנִים אֶל־פָּנִים וַתִּנָּצֵל וַפְשָׁי:
 - לבּ וַיִּזְרַח־לוֹ הַשָּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־ פְּנוּאֵל וְהוּא צֹלֵעַ עַל־יִרֵכוֹ:
 - לג עַל־כֵּן לֹא־יאכְלוּ בְנֵי־יִשְׂרָאֵל אֶת־גִּיד הַנְּשָׁה אֲשֶׁר עַל־כַּף הַיָּרָךְ עַד הַיּוֹם הַזֶּה כִּי נָגַע בְּכַף־יָרָךְ יַעֲקֹב בְּגִיד הַנְּשָׁה:
- לג א וַיִּשָּׂא יַעֲקֹב עֵינָיו וַיַּרְא וְהִנֵּה עֵשָּׂו בָּא וְעָמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיַּחַץ אֶת־ הַיְלָדִים עַל־לֵאָה וְעַל־רָחֵל וְעַל שְׁתֵּי הַשִּׁפַחוֹת:
 - נְיָשֶׂם אֶת־הַשְּׁפְחוֹת וְאֶת־יַלְדֵיהֶן רִאשׁנָה וְאֶת־לָאָה וִילָדֶיהָ אַחֲרֹנִים וָאָת־רַחֵל וְאֶת־יוֹסֵף אֲחַרֹנִים:
 - ג וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אַרְצָה שָׁבַע פִּעָמִים עַד־גִּשְׁתּוֹ עַד־אָחִיו:

- ⁴ Esau ran to greet him. He embraced him and, falling on his neck, he kissed him; and they wept.
- 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."
- 6 Then the maids, with their children, came forward and bowed low;
- 7 next Leah, with her children, came forward and bowed low; and last, Yosef and Rachel came forward and bowed low;
- 8 And he asked, "What do you mean by all this company which I have met?" He answered, "To gain my lord's favor."
- 9 Esau said, "I have enough, my brother; let what you have remain yours."
- 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.
- 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.
- 12 And [Esau] said, "Let us start on our journey, and I will proceed at your pace."
- 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.
- 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."
- 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!"
- 16 So Esau started back that day on his way to Seir.
- 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.

- ַר וַיָּרֶץ עֵשָׂו לִקְרָאתוֹ וַיְחַבְּקֵהוּ וַיִּפּּל עַל־ צוּארו וִישָּׁקָהוּ וִיבּכּוּ:
- ֿה וַיִּשָּׂא אֶת־עֵינָיו וַיַּרְא אֶת־הַנָּשִׁים וְאֶת־ הַיְלָדִים וַיֹּאמֶר מִי־אֵלֶה לָּדְ וַיֹּאמֵר הַיְלָדִים אֲשֶׁר־חָנַן אֱלֹהִים אֶת־עַבְּדָּךְּ:
 - י וַתִּגַשָׁןּ הַשְּׁפֶחוֹת הֵנָה וְיַלְדֵיהֶן וַתִּשָׁתַחֵוִין:
- ז וַתִּגֵּשׁ גַּם־לֵאָה וִילֶדֶיהָ וַיִּשְׁתַּחֲווּ וְאַחַר נִגַּשׁ יוֹסֵף וְרָחֵל וַיִּשְׁתַּחֲווּ:
- ַ וַיֹּאמֶר מִי לְךָּ כָּל־הַמַּחֲנֶה הַזֶּה אֲשֶׁר פָּגָשְׁתִּי וַיֹּאמֶר לִמְצֹא־חֵן בְּעֵינֵי אֲדֹנִי: פָּגָשְׁתִּי וַיֹּאמֶר לִמְצֹא־חֵן בְּעֵינֵי אֲדֹנִי:
 - ט וַיֹּאמֶר עֵשָׂו יָשׁ־לִי רָב אָחִי יְהִי לְךְ אשׁר־לֹד:
- י וַיֹּאמֶר יַעֲקֹב אַל־נָא אָם־נָא מָצָאתִי חֵן בְּעֵינֶיךְ וְלְקַחְתָּ מִנְחָתִי מִיָּדִי כִּי עַל־כֵּן רָאִיתִי פָנֶיךְ כָּרְאֹת כְּנֵי אֱלֹהִים וַתִּרְצֵנִי:
 - יא קַח־נָא אֶת־בִּרְכָתִי אֲשֶׁר הֻבָּאת לָךְ כִּי־חַנַנִי אֱלֹהִים וְכִי יָשׁ־לִי־כֹל וַיִּפְצֵר־ בּוֹ ויקּח:
 - יב וַיֹּאמֶר נִסְעָה וְנַלֵּכָה וְאֵלְכָה לְנֶגְדֶּךְ:
 - יג וַיֹּאמֶר אֵלָיו אֲדֹנִי יֹדֵעַ כִּי־הַיְלָדִים רַכִּים וְהַצֹּאן וְהַבָּקָר עָלוֹת עָלָי וּדְפָקוּם יוֹם אֶחָד וָמֵתוּ כָּל־הַצֹּאן:
 - יד יַעֲבָר־נָא אֲדֹנִי לְפְנֵי עַבְדּוֹ וַאֲנִי אָתְנָהֵלֶה לְאִטִּי לְרֶגֶל הַמְּלָאכָה אֲשֶׁר־ לְפָנַי וּלְרָגֶל הַיְלָדִים עַד אֲשֶׁר־אָבֹא אל־אדני שעירה:
 - ^{טו} וַיֹּאמֶר עֵשָׂו אַצִּיגָה־נָּא עִמְּךּ מִן־הָעָם אֲשֶׁר אִתִּי וַיֹּאמֶר לָמָה זָּה אָמְצָא־חֵן בּעיני אדני:
- יז וַיַּשַׁב בַּיּוֹם הַהוּא עֲשַׂו לְדַרְכּוֹ שֵּׂעִירַה:
- יז וְיִעֲקֹב נָסַע סֻכֹּתָה וַיִּבֶן לוֹ בָּיִת וּלְמִקְנֵהוּ עָשָׂה סָכֹּת עַל־כֵּן קָרָא שֵׁם־ הַמַּקוֹם סָכּוֹת:

- 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.

יי ויבא יעקב שלם עיר שכם אשר באָרֶץ כִּנָעַן בִּבאוֹ מִפַּדֵן אַרַם וַיִּחַן אַת־ פני העיר:

ויקן את־חלקת השדה אשר נטה־ שם אהלו מיד בני־חמור אבי שכם במאה קשיטה:

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

- ²⁰ He set up a *mizbayach* there, and called it *El*-eloheyisrael.
- **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.

- י ויצב־שם מזבח ויקרא־לו אל אלהי ישראל:
 - לך » וַתַּצֵא דִינָה בַּת־לֵאָה אֲשֶׁר יָלְדָה ליעקב לראות בבנות הארץ:
- ב וירא אתה שכם בן־חמור החוי נשיא הַאַרֵץ וַיִּקָּח אֹתָה וַיִּשָׁכַב אֹתָה וַיִעַנָהַ:
- ג וַתִּדְבַּק נַפְשׁוֹ בִּדִינָה בַּת־יַעַקֹב וַיֵּאֱהַב גֹּ אַת־הַנער וַיִדבֵּר על־לֶב הַנער:
 - ד ויאמר שכם אל־חמור אביו לאמר קַח־לִי אֱת־הַיַּלְדַה הַזֹּאת לְאִשַּׁה:
- ויַעַקב שַמַע כּי טמא אַת־דינה בתוֹ 🙃 ובניו היו את־מקנהו בשדה והחרש יעקב עד־באם:
- י ויצא חַמוֹר אַבִּי־שָׁכֶם אֱל־יַעַקֹב לְדַבֵּר :אתו
- ובני יַעַקב בַאוּ מן־הַשַּׁדָה כַשַּמעַם ד ויתעצבו האַנשים ויחר לַהֶּם מאד כּי־ ָנְבַלַה עַשַּה בִישָּׁרָאֵל לִשָּׁכַב אֵת־בַּת־ יעקב וכן לא יעשה:
- וידבר חמור אתם לאמר שכם בני חשקה נפשו בבתכם תנו נא אתה לו לאשה:



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:
- 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.
- 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.

- י וְהִתְחַתְנוּ אֹתָנוּ בְּנֹתֵיכֶם תִּתְנוּ־לָנוּ וְאֵת־בִּנֹתִינוּ תִקחוּ לְכָם:
- י וְאִתָּנוּ תֵּשֵׁבוּ וְהָאָרֶץ תִּהְיֶה לִפְנֵיכֶם שְׁבוּ וּסְחָרוּהָ וְהֵאָחֲזוּ בָּהּ:
- יא וַיֹּאמֶר שְׁכֶם אֶל־אָבִיה וְאֶל־אַחֶיהָ אָמְצָא־חֵן בְּעֵינֵיכֶם וַאֲשֶׁר תֹּאמְרוּ אֵלַי אתן:
- יבּ הַרְבּוּ עָלַי מְאֹד מֹהַר וּמַתָּן וְאֶתְּנָה כַּאֲשֶׁר תֹּאמְרוּ אֵלָי וּתְנוּ־לִי אֶת־הַנַּעֲרָ לאשׁה:
- יג נַיִּעֲנוּ בְנֵי־יַעֲקֹב אֶת־שְׁכֶם וְאֶת־חֲמוֹר אָבִיו בְּמִרְמָה נַיְדַבֵּרוּ אֲשֶׁר טִמֵּא אֵת דִינָה אַחֹתִם:
- יד וַיֹּאמְרוּ אֲלֵיהֶם לֹא נוּכַל לַעֲשׂוֹת הַדָּבֶר הַזֶּה לָתֵת אֶת־אֲחֹתֵנוּ לְאִישׁ אֲשֶׁר־לוֹ ערלה כּי־חַרפּה הוא לנוּ:
 - ש אַךְ־בְּזֹאת נֵאוֹת לָכֶם אִם תִּהְיוּ כָמֹנוּ לִהָמֹל לַכֶם כַּל־זַכַר:
 - יז וְנָתַנּוּ אֶת־בְּנֹתֵינוּ לָכֶם וְאֶת־בְּנֹתֵיכֶם נִקַּח־לָנוּ וְיָשַׁבְנוּ אִתְּכֶם וְהָיִינוּ לְעַם אחד:
- יי וְאָם־לֹא תִשְׁמְעוּ אֵלֵינוּ לְהַמּוֹל וְלָקַחְנוּ אָת־בּתָנוּ וָהַלֹכָנוּ:
 - יח וַיִּיטְבוּ דִבְרֵיהֶם בְּעֵינֵי חֲמוֹר וּבְעֵינֵי שָׁכֵם בַּּן־חַמוֹר:
- יט וְלֹא־אֵחַר הַנַּעַר לַעֲשׂוֹת הַדָּבָר כִּי חָפֵץ בָּבֵת־יַעַקֹב וְהוּא נִכְבַּד מִכֹּל בֵּית אַבִיו:
- יַנְיָבֹא חֲמוֹר וּשְׁכֶם בְּנוֹ אֶל־שַׁעַר עִירָם יַ וַיָדַבָּרוּ אֱל־אָנִשִׁי עִירַם לֵאמר:
- כא הָאָנָשִׁים הָאֵלֶה שְׁלֵמִים הַם אִתְּנוּ וְיֵשְׁבוּ בָאֶרֶץ וְיִסְחֵרוּ אֹתָהּ וְהָאֶרֶץ הִנֵּה רַחֲבַת־יָדִים לִפְנֵיהֶם אֶת־בְּנֹתֶם נִקַּח־ לְנוּ לְנַשִּׁים וָאֵת־בִּנֹתֵינוּ נִתֵּן לָהַם:
- כּבּ אַדְ־בְּזֹאת יֵאֹתוּ לָנוּ הָאֵנָשִׁים לָשֶׁבֶת אָתָנוּ לִהְיוֹת לְעַם אֶחֶד בְּהִמּוֹל לָנוּ כָּל־ זַכר כַּאִשִׁר הָם נמֹלים:

- 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;
- 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?"

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

35 ¹ 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."

גּג מִקְנֵהֶם וְקִנְיָנָם וְכָל־בְּהֶמְתָּם הֲלוֹא לָנוּ הם אַךְ נֵאוֹתָה לָהֶם וְיִשְׁבוּ אִתָּנוּ:

ד וַיִּשְׁמְעוּ אֶל־חֲמוֹר וְאֶל־שְׁכֶם בְּנוֹ כָּל־יִצְאֵי שַׁעַר עִירוֹ וַיִּמֹלוּ כָּל־זָכָר כָּל־ יצאי שׁער עירוֹ:

- כּהּ וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי בִּּהְיוֹתָם כֹּאֲבִים וַיִּקְחוּ שְׁנֵי־בְנֵי־יַעֲקֹב שָׁמְעוֹן וְלֵוִי אֲחֵי דִינֶה אִישׁ חַרְבּוֹ וַיָּבֹאוּ עַל־הָעִיר בָּטַח ויהרגוּ כּל־זכר:
 - י וְאֶת־חֲמוֹר וְאֶת־שְׁכֶם בְּנוֹ הָרְגוּ לְפִי־ חָרֶב וַיִּקְחוּ אֶת־דִּינָה מִבֵּית שְׁכֶם ויצאוּ:
- יז בְּנֵי יַעֲקֹב בָּאוּ עַל־הַחֲלָלִים וַיָּבוּוּ הָעִיר אֲשֶׁר טִמְאוּ אֲחוֹתָם:
 - כּח אֶת־צֹאנָם וְאֶת־בְּקָרָם וְאֶת־חֲמֹרֵיהָּם וְאֵת אֲשֶׁר־בָּעִיר וְאֶת־אֲשֶׁר בַּשָּׂדָה לקחוּ:
- כּט וְאֶת־כָּל־חֵילָם וְאֶת־כָּל־טַפָּם וְאֶת־ נְשֵׁיהֶם שָׁבוּ וַיָּבוּוּ וְאֵת כָּל־אֲשֶׁר בַּבִּיִת:
- ל וַיֹּאמֶר יַעֲקֹב אֶל־שִׁמְעוֹן וְאֶל־לֵוִי
 עַכַרְתָּם אֹתִי לְהַבְאִישׁנִי בְּיֹשֶׁב הָאֶרֶץ
 בַּכְנַעֲנִי וּבַפְּרְזִּי וַאֲנִי מְתֵי מִסְפָּר
 וְנֶאֶסְפוּ עָלַי וְהַכּּוּנִי וְנִשְׁמֵדְתִּי אֲנִי
 וּבִיתי:

וַיֹּאמְרוּ הַכְזוֹנָה יַעֲשֶׂה אֶת־אֲחוֹתֵנוּ:

לָה א וַיֹּאמֶר אֱלֹהִים אֶל־יַצְקֹב קוּם עֲלֵה בִית־אֵל וְשֶׁב־שָׁם וַצְשֵׂה־שָׁם מִזְבַּחַ לָאֵל הַנִּרְאָה אֵלֶידְּ בְּבָרְחַדְּ מִפְּנֵי עֵשָׂוּ אחיד:



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 Allonbacuth.
- 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.
- The land that I assigned to Avraham and Yitzchak I assign to you; And to your offspring to come Will I assign the land."
 - ul-zar-a-KHA a-kha-RE-kha e-TAYN et ha-A-retz

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

13 Hashem parted from him at the spot where He had spoken to him;

- ב ויאמר יעקב אל־ביתו ואל כּל־אשׁר עמו הסרו את־אלהי הנכר אשר בתככם והטהרו והחליפו שמלתיכם:
- ג ונקומה ונעלה בית־אל ואעשה־שם מזבח לאל הענה אתי ביום צרתי ויהי עַמַּדִי בַּדֵּרֶךְ אֲשֶׁר הַלַּכְתִּי:
 - ד ויתנו אל־יעקב את כל־אלהי הנכר אַשֶּׁר בִּיַדָם וָאֵת־הַנָּזַמִים אֵשֶׁר בָּאַזְנֵיהֶם וַיִּטָמֹן אֹתָם יַעַקֹב תַּחַת הַאַלָה אַשָּׁר עם־שָׁכַם:
- וַיּסַעוּ וַיָּהי חתַת אַלהים עַל־הַערים 🙃 אשר סביבתיהם ולא רדפו אחרי בני יעקב:
- י וַיַבֹא יַעַקֹב לוּזָה אֲשֶׁר בָּאֵרֵץ כִּנַעַן הָוא בַּית־אַל הוּא וְכַל־הַעָם אֲשַׁר־עַמּוֹ:
- ז וַיבֵן שָׁם מזָבֵּח וַיִּקְרָא לְמַקוֹם אֵל בֵּית־ אַל כִּי שַׁם נָגָלוּ אֵלַיו הָאֱלֹהִים בְּבַרְחוֹ מפני אחיו:
 - ת וַתַּמַת דְבֹרָה מֵינֵקֶת רְבָקָה וַתִּקְבֶּר יַ מתחת לבית־אל תחת האלון ויקרא שמו אלון בכות:
 - י ויַרָא אַלהים אַל־יַעַקֹב עוֹד בָּבֹאוֹ מפדן ארם ויברך אתו:
 - י ויאמר־לו אלהים שמד יעקב לא־ יקרא שמד עוד יַעַקב כּי אם־ישראַל יהַיָה שָׁמַךְּ וַיִּקְרָא אֵת־שָׁמוֹ ישַׂרָאֵל:
 - יא ויאמר לו אלהים אני אל שדי פרה וּרְבֶה גוֹי וּקְהַל גוֹיִם יִהְיֵה מִמֶּךְ ומלכים מחלציך יצאו:
 - ואת־הארץ אשר נתתי לאברהם וּלִיצְחָק לְּךָּ אֲתִּנַנָּה וּלְזַרְעַךְּ אַחַרִיךְּ :אַתַן אַת־האַרץ

יג וַיַּעַל מֶעַלַיו אֱלֹהִים בַּמַקוֹם אֲשֶׁר־דָּבֵּר

:אתו

- 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."
- 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.

- יד וַיַּצֵב יַעַקֹב מַצֵּבָה בַּמָקוֹם אֲשֶׁר־דִּבֶּר אִתּוֹ מַצֶּבֶת אָבֶן וַיַּסֵךְּ עָלֶיהָ נֶסֶךְ וַיִּצֹק עליה שׁמו:
 - ער וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם הַמָּקוֹם אֲשֶׁר דבר אתו שם אלהים בית־אל:
- יז וַיִּסְעוּ מִבֵּית אֵל וַיְהִי־עוֹד כִּבְרַת־ הָאָרֶץ לָבוֹא אֶפְרָתָה וַתֵּלֶד רָחֵל וַתְּקַשׁ בּלדתה:
 - יי וַיְהִי בְהַקְשֹׁתָהּ בְּלִדְתָהּ וַתֹּאמֶר לָהּ הַמִילֵדֵת אַל־תִּירָאִי כִּי־גַם־זָה לַךְּ בַּן:
 - יח נִיְהִי בְּצֵאת נַפְשָׁהּ כִּי מֵתָה וַתִּקְרָא שְׁמוֹ בָּן־אוֹנִי וְאָבִיו קָרָא־לוֹ בִנְיָמִין:
 - יט וַתָּמָת רָחֵל וַתִּקְבֵר בְּדֶרֶךְ אֶפְרָתָה הִוא בֵּית לְחֶם:
 - יַנְאַב יַעֲקֹב מַצֵבָה עַל־קְבָרָתָהּ הָוא מַצְבַת קבַרת־רַחָל עד־היוֹם:
 - כא וַיָּסַע יִשְׂרָאֵל וַיֵּט אָהֱלֹה מֵהָלְאָה למגדּל־עדר:
 - כּבּ וַיְהִי בִּשְׁכֹּן יִשְׂרָאֵל בָּאָרֶץ הַהִּוֹא וַיֵּלֶךְ רְאוּבֵן וַיִּשְׁכַּב אֶת־בִּלְהָה פִּילֶגֶשׁ אָבִיו וַיִּשְׁמֵע יִשְׂרָאֵל וַיִּהְיוּ בְנֵי־יַעֲקֹב שְׁנֵים עשׁר:
 - כּג בְּנֵי לֵאָה בְּכוֹר יַעֲקֹב רְאוּבֵן וְשִׁמְעוֹן וְלַוִי וִיהוּדָה וְיִשָּׁשׁכָר וּזִבוּלְן:
 - כד בני רחל יוֹסף ובנימן:
 - פה ובני בלהה שפחת רחל דן ונפתלי:



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 downtrodden 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.
- 36 ¹ 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*.

י וּבְנֵי זִלְפָּה שִׁפְחַת לֵאָה נֶּד וְאָשֵׁר אֵלֶה בְּנֵי יַעֲקֹב אֲשֶׁר יִלַד־לוֹ בְּפַדַּן אֲרָם:

- יז וַיָּבֹא יַעֲקֹב אֶל־יִצְחָק אָבִיו מַמְרֵא קרְיַת הָאַרְבַּע הִוּא חָבְרוֹן אֲשֶׁר־גָּר־ שׁם אבַרִהם וִיצַחַק:
- כח וַיִּהְיוּ יְמֵי יִצְחָק מְאַת שָׁנָה וּשְׁמֹנִים שַׁנָה:
- כּט וַיִּגְוַע יִצְחָק וַיָּמָת וַיֵּאָסֶף אֶל־עַמָּיו זָקֵן וּשְׂבַע יָמִים וַיִּקְבְּרוּ אֹתוֹ עֵשָׂו וְיַעֲקֹב בּניו:

ל**ן** א וְאֵלֶּה תֹּלְדוֹת עֲשָׂו הוּא אֱדוֹם:

- ב עֵשָׂו לָקַח אֶת־נָשָׁיו מִבְּנוֹת כְּנָעַן אֶת־ עָדָה בַּת־אֵילוֹן הַחִתִּי וְאֶת־אָהֵלִיבָמָה בַּת־עַנָה בַּת־צִבְעוֹן הַחַוִּי:
 - ג וְאֶת־בָּשְׂמֵת בַּת־יִשְׁמְעֵאל אֲחוֹת נביות:
- ַ וַתֵּלֶד עָדָה לְעֵשָׂו אֶת־אֱלִיפָז וּבְשְׂמַת ילדה את־רעוּאל:
 - ּ וְאָהֵלִיבָמָה יָלְדָה אֶת־יעיש [יְעוּשׁ] וְאֶת־יִעְלָם וְאֶת־קֹרַח אֵלֶּה בְּנֵי עֵשָׂו אֵשַׁר יִלְדוּ־לוֹ בָּאֵרֵץ כְּנַעַן:
- וַיִּקַח עֵשָׂו אֶת־נָשָׁיו וְאֶת־בָּנָיו וְאֶת־ בְּנֹתִיו וְאֶת־כָּל־נַפְשׁוֹת בֵּיתוֹ וְאֶת מִקְנֵהוּ וְאֶת־כָּל־בָּהֶמְתוֹ וְאֵת כָּל־קִנְיָנוֹ אֲשֶׁר רָכִשׁ בְּאֶרֶץ כְּנָעַן וַיֵּלֶךְ אֶל־אֶרֶץ מפּני יעקֹב 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.
- 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 רָב מִשֶּׁבֶת יַחְדָּוּ וְלֹא יָכְלָה אֶרֶץ מְגוּרֵיהֶם לְשֵׂאת אֹתָם מפּני מקניהם:
- :וַיֵּשֶׁב עֲשָׂו בְּהַר שֵׂעִיר עֲשָׂו הוּא אֱדוֹם
 - י וְאֵלֶּה תֹּלְדוֹת עֵשָׂו אֲבִי אֱדוֹם בְּהַר שעיר:
 - י אֵלֶה שְׁמוֹת בְּנֵי־עֵשָׂו אֱלִיפַז בֶּן־עָדָה אַשֶּׁת עֵשָּׁו רְעוּאֵל בָּן־בָּשְׂמַת אֵשֶׁת עשׁו:
 - יא וַיִּהְיוּ בְּנֵי אֱלִיפָז תֵּימָן אוֹמָר צְפוֹ וָגעתּם וּקנז:
 - יב וְתִמְנַע הָיִתָה פִילֶגֶשׁ לֶאֱלִיפַז בֶּן־עֵשָׂו וַתֵּלֶד לֶאֱלִיפַז אֶת־עֲמָלֵק אֵלֶה בְּנֵי עדה אַשׁת עַשׁו:
- יג וְאֵלֶה בְּנֵי רְעוּאֵל נַחַת וָזֶרַח שַׁמָה וּמִזָּה אֵלֶה הָיוּ בְּנֵי בָשְׂמַת אֵשֶׁת עֵשָׂו:
- יד וְאֵלֶה הָיוּ בְּנֵי אָהֵלִיבָמָה בַת־עֲנָה בַּת־ צְבְעוֹן אֵשָׁת עֵשָׂו וַתֵּלֶד לְעֵשָׂו אֶת־ יעיש [יעוּשׁ] וַאת־יַעלם וַאת־קרח:
- יו אֵלֶה אַלוּפִי בְנֵי־עֵשָׂו בְּנֵי אֱלִיפַז בְּכוֹר עשָׂו אַלוּף הֵימָן אַלוּף אוֹמָר אַלוּף צָפוֹ אַלוּף קָנַז:
- ^{סז} אַלּוּף־קֹרַח אַלּוּף גַּעְתָּם אַלּוּף עֲמֶלֵק אַלֶּה אַלּוּפֵי אֱלִיפַז בְּאֶרֶץ אֱדוֹם אֵלֶה בני עדה:
- יז וְאֵלֶּה בְּנֵי רְעוּאֵל בֶּן־עֵשָׂו אַלּוּף נַחַת אַלּוּף זָרַח אַלּוּף שַׁמָּה אַלּוּף מִזָּה אֵלֶּה אַלּוּפֵי רְעוּאֵל בְּאֶרֶץ אֱדוֹם אֵלֶה בְּנֵי בשׂמת אשׁת עשׁו:
- ייי וְאֵלֶּה בְּנֵי אָהֱלִיבָמָה אֵשֶׁת עֵשָׂו אַלוּף יְעוּשׁ אַלּוּף יַעְלָם אַלּוּף קֹרַח אֵלֶּה אַלוּפֵי אָהֱלִיבָמָה בַּת־עַנָה אֵשֶׁת עֵשָׁו:
 - יט אֵלֶה בְנֵי־עֵשָׂו וְאֵלֶה אַלוּפֵיהֶם הוּא אַדוֹם:
 - י אֵלֶה בְנֵי־שֵׂעִיר הַחֹרִי יֹשְׁבֵי הָאָרֶץ לוֹטן ושׁוֹבל וצבעוֹן וענה:

- 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 וְאֵצֶר וְדִישָׁן אֵלֶה אַלוּפֵי הַחֹרִי בְּנֵי שֵׂעִיר בְּאֶרֶץ אֱדוֹם:
- בּ וַיִּהְיוּ בְנֵי־לוֹטָן חֹרִי וְהֵימֶם וַאֲחוֹת לוֹטָן תּמֵנע:
 - כג וְאֵלֶּה בְּנֵי שׁוֹבָל עַלְוָן וּמְנַחַת וְעֵיבָל שׁפוֹ וִאוֹנם:
- כד וְאֵלֶּה בְנֵי־צִבְעוֹן וְאַיָּה וַעֲנָה הוּא עֲנָה אֲשֶׁר מָצָא אֶת־הַיֵּמִם בַּמִּדְבָּר בִּרְעֹתוֹ אַת־החמרים לצבעוֹן אביו:
 - ר וְאֵלֶּה בְנֵי־עֲנָה דִּשׁׁן וְאָהֵלִיבָמָה בַּת־ ענה:
 - ַני וְאֵלֶּה בְּנֵי דִישָׁן חֶמְדָּן וְאֶשְׁבָּן וְיִתְרָן וּכַרו:
 - כז אֵלֶּה בְּנֵי־אֵצֶר בִּלְהָן וְזַעֲנָן וַעֲקָן:
 - כח אֱלֵה בְנֵי־דִישָׁן עוּץ וַאֲרָן:
 - כט אֵלֶה אַלוּפֵי הַחֹרִי אַלוּף לוֹטָן אַלוּף שׁוֹבֵל אַלוּף צָבָעוֹן אַלוּף עַנַה:
- ל אַלוּף דִשׁן אַלוּף אֵצֶר אַלוּף דִישָּׁן אֵלֶּה אלוּפי החֹרי לאלפיהַם בּאַרץ שעיר:
 - לא וְאֵלֶה הַמְּלָכִים אֲשֶׁר מְלְכוּ בְּאֶרֶץ אדוֹם לפני מלה־מלה לבני ישראל:
- לב וַיִּמְלֹדְּ בָּאֱדוֹם בָּלַע בָּן־בְּעוֹר וְשֵׁם עִירוֹ דְּנָהַבָּה:
 - לג וַיָּמָת בָּלַע וַיִּמְלֹךְ תַּחְתָּיו יוֹבָב בֶּן־זֶרַח מבצרה:
- לד וַיָּמָת יוֹבָב וַיִּמְלֹךְ תַּחְתָּיו חֻשָּׁם מֵאֶרֶץ הַתֵּימָנִי:
- לה וַיָּמֶת חֻשָּׁם וַיִּמְלֹךְ תַּחְתָּיו הֲדֵד בֶּן־בְּדֵד הַמַּכֶּה אֶת־מִדְיָן בִּשְּׁדֵה מוֹאָב וְשֵׁם עירוֹ עוית:
 - לּוֹ וַיָּמֶת הֲדָד וַיִּמְלֹךְ תַּחְתִּיו שַׂמְלָה מִמֵּשָׂרָקָה:
 - לז וַיָּמָת שַׂמְלָה וַיִּמְלֹךְ תַּחְתָּיו שָׁאוּל מֵרְחֹבוֹת הַנַּהַר:
 - לח וַיָּמֶת שָׁאוּל וַיִּמְלֹךְ תַּחְתָּיו בַּעַל חָנָן בּן־עכבּוֹר:

- 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 Now *Yaakov* was settled in the land where his father had sojourned, the land of Canaan.
 - 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.

לט וַיָּמֶת בַּעֵל חָנֶן בֶּן־עַכְבּוֹר וַיִּמְלֹךְ תַּחְתָּיו הֲדֵר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מהיטבאל בת־מטרד בּת מי זהב:

- מְאֵלֶה שְׁמוֹת אַלּוּפֵי עֵשָׂו לְמִשְׁפְּחֹתָם לִמְקֹמֹתָם בִּשְׁמֹתָם אַלוּף תִּמְנָע אַלוּף עלוה אלוף יתת:
- מא אַלּוּף אָהֶלִיבָמָה אַלוּף אֵלֶה אַלוּף פִּינֹן:
 - מב אַלוף קנַז אַלוּף תֵּימָן אַלוּף מִבְצַר:
- מג אַלוּף מַגְדִּיאֵל אַלוּף עִירָם אֵלֶּה אַלוּפֵי אֱדוֹם לְמֹשְׁבֹתָם בְּאֶרֶץ אֲחָזָתָם הוּא עשׂו אבי אדוֹם:

ָלָץ א וַיֵּשֶׁב יַעֵקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַו:

אֵלֶה תֹלְדוֹת יַעֲקֹב יוֹסֵף בֶּן־שְׁבַע־ עשְׂרֵה שָׁנָה הָיָה רעֶה אֶת־אֶחָיו בַּצֹאן וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זְלְפָה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רעה אל־אביהם:

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:

- ג וְיִשְׂרָאֵל אָהַב אָת־יוֹסֵף מִכְּל־בָּנָיו כִּי־בֶן־זְקנִים הוּא לוֹ וְעֵשָׂה לוֹ כְּתֹנֶת פּמִים
- ד וַיִּרְאוּ אֶחָיו כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוֹ לשׁלם:
 - יוֹ וַיַּחְלֹם יוֹסֵף חֲלוֹם וַיַּגֵּד לְאֶחָיו וַיּוֹסְפּוּ עוֹד שׁנֹא אֹתוֹ:
 - ּוּ וַיֹּאמֶר אֱלֵיהֶם שִׁמְעוּ־נָא הַחֲלוֹם הַזֶּה אשׁר חלמתּי:



"Mikve Yisrael" Agricultural School,

37:2 Vosef 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!"

- ז וְהָנֵּה אֲנִחְנוּ מְאַלְמִים אֲלְמִים בְּתוֹךְ הַשָּׁדֶה וְהָנֵּה קָמָה אֲלְמָתִי וְנֵם־נִצְּבָה וְהָנֵּה תְסָבֶּינָה אֲלְמֹתֵיכֶם וַתִּשְׁתַחֲוִיןְּ לאלמתי:
- י וַיֹּאמְרוּ לוֹ אֶחָיו הֲמֶלֹךְ תִּמְלֹךְ עָלֵינוּ אִם־מָשׁוֹל תִּמְשׁל בָּנוּ וַיִּוֹסִפּוּ עוֹד שְׁנֹא אֹתוֹ על־חלמתיו ועל־דבריו:
 - י וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר וְיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד וְהִנֵּה הַשָּׁמֶשׁ וְהַיָּרֵח וְאַחַד עָשָׂר כּוֹכבים משׁתּחוים לי:
 - י וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אָחָיו וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזָּה אֲשֶׁר חָלֶמְתָּ הֲבוֹא נָבוֹא אֲנִי וְאִמְּךְּ וְאַחֶיךְּ לְהִשְׁתַּחַוֹת לִךְּ אַרְצַה:
- יא וַיְקַנְאוּ־בוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת־הַדְּבָר:
 - יב וַיֵּלְכוּ אֶחָיו לִּרְעוֹת אֶת־צֹאן אֲבִיהֶם בּשׁכַם:
 - י ניֹאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אַחֶיךְּ רֹעִים בִּשְׁכָם לְכָה וְאֶשְׁלָחֲךְּ אֲלֵיהֶם ויֹאמר לוֹ הּנִני:
 - יד וַיֹּאמֶר לוֹ לֶדְ־נָא רְאֵה אֶת־שְׁלוֹם אַחֶיךְ וְאֶת־שְׁלוֹם הַצֹּאן וַהֲשָׁבֵנִי דָּבָר וַיִּשְׁלָחֵהוּ מֵעֵמֶק חָבְרוֹן וַיָּבֹא שְׁכָמָה:
 - טּוּ וַיִּמְצָאֵהוּ אִישׁ וְהִנֵּה תֹעֶה בַּשָּׂדֶה וִישָׁאלֵהוּ האישׁ לֵאמֹר מִה־תִּבקּשׁ:
 - יז וַיֹּאמֶר אֶת־אַחַי אָנֹכִי מְבַקֵּשׁ הַגִּידָה־ נא לי איפה הם רעים:
 - יז וַיֹּאמֶר הָאִישׁ נָסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֹמְרִים נֵלְכָה דֹּתְיְנָה וַיֵּלֶךְ יוֹסֵף אַחַר אַחיו וִיּמצאָם בּדֹתן:
- יח וַיִּרְאוּ אֹתוֹ מֵנָחֹק וּבְטֶנֶם יִקְרֵב אֲלֵיהֶם וַיִּתְנַכָּלוּ אֹתוֹ לַהַמִּיתוֹ:
 - יט וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו הִנֵּה בַּעַל הַחַלמוֹת הַלָזֵה בַּא:
 - י וְעַתָּה לְכוּ וְנַהַרְגֵהוּ וְנַשְׁלְכֵהוּ בְּאַחַד הַבּּרוֹת וְאָמַרְנוּ חַיָּה רְעָה אֲכָלָתְהוּ וְנֵרָאֵה מַה־יָהִיוּ חַלמֹתַיו:

- 21 But when *Reuven* heard it, he tried to save him from them. He said, "Let us not take his life."
- 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.
- כא וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלֵהוּ מִיָּדֶם וַיֹּאמֶר לֹא נכנוּ נפש:
 - ני ניאמֶר אֲלֵהֶם רְאוּבֵן אַל־תִּשְׁפְּכוּ־דָם הַשְׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וְיָד אַל־תִּשְׁלְחוּ־בוֹ לְמַעֵן הציל אֹתוֹ מיִדם לְהַשִׁיבוֹ אַל־אביו:

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

- When Yosef came up to his brothers, they stripped Yosef of his tunic, the ornamented tunic that he was wearing,
- and took him and cast him into the pit. The pit was empty; there was no water in it.
- 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.
- ²⁶ Then *Yehuda* said to his brothers, "What do we gain by killing our brother and covering up his blood?
- 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.
- 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.
- 29 When *Reuven* returned to the pit and saw that *Yosef* was not in the pit, he rent his clothes.
- 30 Returning to his brothers, he said, "The boy is gone! Now, what am I to do?"
- 31 Then they took *Yosef*'s tunic, slaughtered a kid, and dipped the tunic in the blood.

- גּ וַיְהִי כַּאֲשֶׁר־בָּא יוֹסֵף אֶל־אֶחָיו וַיַּפְשִׁיטוּ אֶת־יוֹסֵף אֶת־כֻּתְּנְתוֹ אֶת־ כָּתֹנַת הַפַּסִים אֲשֵׁר עַלַיו:
- כּד וַיִּקֶּחָהוּ וַיַּשְׁלְכוּ אֹתוֹ הַבּּרָה וְהַבּוֹר רֵק אֵין בּוֹ מִים:
- ^{כה} וַיִּשְׁבוּ לָאֱכָל־לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהָנֵּה אֹרְחַת יִשְׁמְעֵאלִים בָּאָה מִגְּלְעָד וּגְמַלֵּיהֶם נֹשְׂאִים נְכֹאת וּצְרִי וַלֹט הוֹלְכִים לְהוֹרִיד מִצְרַיִּמָה:
- נו וַיֹּאמֶר יְהוּדָה אֶל־אֶחָיו מַה־בָּצַע כִּי נהרג אַת־אחינוּ וַכִּסִינוּ אַת־דִּמוֹ:
- כז לְכוּ וְנִמְכְּרֶנּוּ לַיִּשְׁמְעֵאלִים וְיָדֵנּוּ אֵל־ תְּהִי־בוֹ כִּי־אָחִינוּ בְשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אחיו:
- חַ וַיַעְבְרוּ אֲנָשִׁים מְדְיָנִים סֹחֲרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר וַיִּמְכְּרוּ אֶת־ יוֹסֵף לַיִּשְׁמְעֵאלִים בְּעֶשְׁרִים כָּסֶף ויביאוּ את־יוֹסף מצרימה:
 - יט וַיָּשָׁב רְאוּבֵן אֶל־הַבּוֹר וְהִנֵּה אֵין־יוֹסֵף בּבּוֹר וִיקרע אַת־בִּגדִיו:
- ל וַיָּשָׁב אֶל־אֶחָיו וַיֹּאמֵר הַיֶּלֶד אֵינֶנּוּ וַאֲנִי אנה אני־בא:
 - לא וַיִּקְחוּ אֶת־כְּתֹנֶת יוֹסֵף וַיִּשְׁחֲטוּ שְׂעִיר עָזִים וַיִּטִבְּלוּ אֵת־הַכָּתֹנֵת 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.

- לב וַיְשַׁלְחוּ אֶת־כְּתֹנֶת הַפַּסִּים וַיָּבִיאוּ אֶל־ אֲבִיהֶם וַיֹּאמְרוּ זֹאת מָצָאנוּ הַכָּר־נָא הכתנת בּנדּ הוא אם־לא:
 - לג וַיַּכִּירָה וַיּאמֶר כְּתנֶת בְּנִי חַיָּה רָעָה אַכַלְתָהוּ טַרף טרַף יוֹסֵף:
 - לד וַיְּקְרע יַעֲקֹב שִׂמְלֹתָיו וַיָּשֶׂם שַׂק בּמתניו וִיתאבֵל על־בַּנוֹ יִמִים רבּים:
- לה וַיָּקְמוּ כָל־בָּנָיו וְכָל־בְּנֹתִיו לְנַחֲמוֹ וַיְמָאֵן לְהִתְנַחֵם וַיֹּאמֶר כִּי־אֵרֵד אֶל־בְּנִי אָבֵל שׁאלה וִיבַּךְּ אֹתוֹ אביו:
 - לי וְהַמְּדָנִים מָכְרוּ אֹתוֹ אֶל־מִצְרָיִם לְפוֹטִיפַר סְרִיס פַּרְעֹה שֵׂר הַטַּבַּחִים:
- 38 About that time *Yehuda* left his brothers and camped near a certain Adullamite whose name was Hirah.

וַיְהִי בָּעֵת הַהִּוֹא וַיַּרֶד יְהוּדָה מֵאֵת אָחָיו וַיֵּט עַד־אִישׁ עֲדְלָּמִי וּשְׁמוֹ חירה:

אָ אָ

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

- 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.

- ַ וַיַּרְא־שָׁם יְהוּדָה בַּת־אִישׁ כְּנַעֲנִי וּשְׁמוֹ שׁוּעַ וַיִּקְחָהַ וַיִּבֹא אֱלִיהַ:
 - ג וַתַּהַר וַתֵּלֵד בֵּן וַיִּקְרָא אֵת־שָׁמוֹ עֵר:
 - ד וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ אוֹנן:
- ּ וַתֹּסֶף עוֹד וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שַׁלַה וָהַיָה בְּכָזִיב בְּלִדְתַה אֹתוֹ:
- ּוֹ וַיִּקַח יְהוּדָה אִשָּׁה לְעֵר בְּכוֹרוֹ וּשְׁמְה תמר:

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.
- 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."
- 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.
- What he did was displeasing to Hashem, and He took his life also.
- 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.
- 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.
- 13 And *Tamar* was told, "Your father-in-law is coming up to Timnah for the sheepshearing."
- 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.
- 15 When *Yehuda* saw her, he took her for a harlot; for she had covered her face.
- 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?"
- 17 He replied, "I will send a kid from my flock." But she said, "You must leave a pledge until you have sent it."
- 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.
- 19 Then she went on her way. She took off her veil and again put on her widow's garb.

- ז וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי יְהֹוָה וימתהו יהוה:
- ַוּיֹאמֶר יְהוּדָה לְאוֹנָן בּא אֶל־אֵשֶׁת אָחִיךְּ וְיַבֵּם אֹתָה וְהָקֵם זֻרַע לְאָחִיךְ:
- וַיַּדַע אוֹנָן כִּי לֹא לוֹ יִהְיֶה הַזְּרֵע וְהָיָה אִם־בָּא אֶל־אֵשֶׁת אָחִיו וְשִׁחֵת אַרְצָה לבלתי נתן־זַרע לַאחיו:
 - י וַיֵּרֶע בְּעֵינֵי יְהֹוָה אֲשֶׁר עֲשָׂה וַיָּמֶת גם־אֹתוֹ:
- יא וַיּאמֶר יְהוּדָה לְתָמֶר כַּלְתוֹ שְׁבִי אַלְמָנָה בֵית־אָבִיךּ עַד־יִגְדַּל שֵׁלָה בְנִי כִּי אָמַר כָּן־יָמוּת גַּם־הוּא כְּאָחָיו וַתֵּלֶךְ תָמָר וַתֵּשֶׁב בֵּית אָבִיהָ:
- יב וַיְּרְבּוּ הַיָּמִים וַתְּמָת בַּת־שׁוּעַ אֵשֶׁת־ יְהוּדְה וַיִּנָּחָם יְהוּדָה וַיַּעַל עַל־גֹּוְזֵי צֹאנוֹ הוּא וִחִירָה רֵעֵהוּ הַעַדְלַמִי תִּמִנַתָה:
 - יג וַיֻּגַּד לְתָמֶר לֵאמֹר הִנֵּה חָמִיךְּ עֹלֶה תמנתה לגז צאנו:
 - יד וַתָּסַר בִּגְדֵי אַלְמְנוּתָהּ מֵעֶלֶיהָ וַתְּכַס בַּצְעִיף וַתִּתְעַלָּף וַתֵּשֶׁב בְּפֶתַח עֵינַיִם אֲשֶׁר עַל־דֶּרֶךְּ תִּמְנָתָה כִּי רָאֲתָה כִּי־ גַדַל שֵׁלָה וָהָוֹא לֹא־נַתָּנָה לוֹ לָאשָׁה:
- טוּ וַיִּרְאֶהָ יְהוּדָה וַיַּחְשְׁבֶהָ לְזוֹנָה כִּי כִסְתָה פַּנֵיה:
 - יז וַיֵּט אֵלֶיהָ אֶל־הַדֶּרֶךְ וַיֹּאמֶר הָבָה־נָּא אָבוֹא אַלַיִךְ כִּי לֹא יָדַע כִּי כַלְתוֹ הִוּא וַתֹּאמר מה־תּתְן־לִי כִּי תבוֹא אַלִי:
- י וַיֹּאמֶר אָנֹכִי אֲשַׁלַּח גְּדִי־עִזִּים מִן־הַצֹּאן וַתֹּאמֶר אִם־תִּתֵּן עַרְבוֹן עַד שָׁלְחֶךְּ:
 - יח וַיֹּאמֶר מָה הָעֵרְבוֹן אֲשֶׁר אָתֶּן־לָּךְ וַתֹּאמֶר חֹתָמְךּ וּפְתִילֶךְ וּמַשְׁךְ אֲשֶׁר בְּיָדֶךְ וַיִּתֶּן־לָּה וַיָבֹא אֵלֶיהָ וַתַּהַר לוֹ:
 - יט וַתָּקָם וַתֵּלֶּךְ וַתָּסַר צְעִיפָהּ מֵעֶלֶיהָ וַתִּלְבַּשׁ בִּגְדֵי אַלְמִנוּתַהּ:

- 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*.
- 39 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.

- נַיִּשְׁלַח יְהוּדָה אֶת־גְּדִי הָעִזִּים בְּיֵד רֵעֵהוּ הָעֲדֻלָּמִי לָקַחַת הָעֵרְבוֹן מִיַּד האשה ולא מצאה:
- כא וַיִּשְׁאַל אֶת־אַנְשֵׁי מְקֹמֶהּ לֵאמֹר אַיֵּה הַקְּדֵשָׁה הָוֹא בָּעֵינַיִם עַל־הַדָּרֶךְ וַיֹּאמְרוּ לֹא־הָיְתָה בָּזֶה קְדֵשָׁה:
- בּ וַיָּשָׁב אֶל־יְהוּדָה וַיֹּאמֶר לֹא מְצָאתִיהָ וְגַם אַנְשֵׁי הַמֶּקוֹם אָמְרוּ לֹא־הָיְתָה בזַה קִדשׁה:
- ג וַיֹּאמֶר יְהוּדָה תִּקַח־לָהּ פֶּן נִהְיֶה לָבוּז הְנֵּה שָׁלַחְתִּי הַגְּדִי הַזֶּה וְאַתָּה לֹא מצאתה:
- בד וַיְהִי כְּמִשְׁלשׁ חֵדָשִׁים וַיְגַּד לִיהוּדָה לֵאמֹר זָנָתָה תָּמֶר כַּלָתֶדְּ וְגַם הִנֵּה הָרָה לִזְנוּנִים וַיֹּאמֶר יְהוּדָה הוֹצִיאוּהָ וִתשֹרף:
- כּה הָוֹא מוּצֵאת וְהִיא שָׁלְחָה אֶל־חָמִיהָ לֵאמֹר לְאִישׁ אֲשֶׁר־אֵלֶה לּוֹ אָנֹכִי הָרָה וַתֹּאמֶר הַכֶּר־נָא לְמִי הַחֹתֶמֶת וָהַפָּתִילִים וָהַמֵּשָּה הַאָלֵה:
- י וַיַּכֵּר יְהוּדָה וַיֹּאמֶר צָדְקָה מִמֶּנִּי כִּי־עַל־ כֵּן לֹא־נְתַתִּיהָ לְשֵׁלָה בְנִי וְלֹא־יָסַף עוֹד לְדַעָתָּה:
 - ים וַיְהִי בְּעֵת לִדְתָהּ וְהִנֵּה תְאוֹמִים בִּבְטָנַה:
 - ַרְּהְרָּהְהּ וַיִּתֶּן־יָד וַתִּקַּח הַמְיַלֶּדֶת וַתְּקְשֹׁר עַל־יָדוֹ שָׁנִי לֵאמֹר זֶה יָצָא ראשׁנה:
 - כּט וַיְהִי כְּמֵשִׁיב יָדוֹ וְהִנֵּה יָצָא אָחִיו וַתּּאמֶר מַה־פָּרַצְתָּ עָלֶיךְ פָּרֶץ וַיִּקְרָא שָׁמוֹ פַּרֵץ:
 - ל וְאַחַר יָצָא אָחִיו אֲשֶׁר עַל־יָדוֹ הַשָּׁנִי וַיִּקְרָא שְׁמוֹ זָרַח:
- ְיוֹסֵף הוּרַד מִצְרָיְמָה וַיִּקְנֵהוּ פּוֹטִיפַר סְרִיס פַּרְעֹה שַׂר הַטַּבָּחִים אִישׁ מִצְרִי מִיַּד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרְדָהוּ שׁמה:

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?"

- בּ וַיְהִי יְהֹוָה אֶת־יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בָּבֵית אֲדֹנִיו המצרי:
 - ג וַיַּרָא אֲדֹנָיו כִּי יְהֹוָה אִתּוֹ וְכֹל אֲשֶׁר־ הוא עשה יְהוֹה מצליח בַּיַדוֹ:
 - ד וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו וַיְשָׁרֶת אֹתוֹ וַיַּפְקִדָהוּ עַל־בֵּיתוֹ וְכָל־יָשׁ־לוֹ נָתַן בַּיִדוֹ:
 - יּ וַיְהִי מֵאָז הִפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל־אֲשֶׁר יָשׁ־לוֹ וַיְבָרָהְ יְהוָה אֶת־בֵּית הַמִּצְרִי בִּגְלַל יוֹסֵף וַיְהִי בִּרְכַּת יְהוָה בִּכִּל־אֲשָׁר יָשׁ־לוֹ בַּבַּיִת וּבַשָּׁדָה:
- וּ וַיַּעֲזֹב כָּל־אֲשֶׁר־לוֹ בְּיַד־יוֹסֵף וְלֹא־יָדַע אָתּוֹ מְאוּמָה כִּי אִם־הַלֶּחֶם אֲשֶׁר־הוּא אוֹכל ויהי יוֹסף יפה־תאר ויפה מראה:
 - ז וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶה וַתִּשָּׂא אֵשֶׁת־אֲדֹנִיו אֶת־עֵינֶיהָ אֶל־יוֹסֵף וַתֹּאמֵר שׁכָבה עמי:
- וַיִמְאַן וַיֹּאמֶר אֶל־אֵשֶׁת אֲדֹנִיו הֵן אֲדֹנִי לא־יָדַע אִתִּי מַה־בַּבָּיִת וְכֹל אֲשֶׁר־יָשׁ־ לוֹ נָתַן בְּיָדִי:
- ע אֵינָנּוּ גָדוֹל בַּבַּיִת הַזֶּה מִפֶּנִי וְלֹא־חָשַׂךְּ מִפֶּנִי מְאוּמָה כִּי אִם־אוֹתָךְ בַּאֲשֶׁר אַתְּ־אִשְׁתוֹ וְאֵיךְ אֶעֱשֶׂה הָרָעָה הַגְּדֹלְה הַזֹּאת וְחָטאתי לָאלהים:

39:1 A certain Egyptian The verse here labels Potiphar ish mitzree (איש מצרי), 'an Egyptian,' in contrast to Yosef, who is called Ha'lvri ('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,
- 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,
- 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.
- 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;
- 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.
- 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 יוֹם וְלֹא־ שָׁמֵע אֵלָיהָ לִשְׁכַּב אֶצְלָהּ לִהְיוֹת עִמָּהּ:
- יא וַיְהִי כְּהֵיּוֹם הַזֶּה וַיָּבֹא הַבַּיְתָה לַעֲשׂוֹת מְלַאכְתּוֹ וְאֵין אִישׁ מֵאַנְשֵׁי הַבִּיִת שָׁם בּבִּית:
- יב וַתִּתְפְּשֵׂהוּ בְּבִגְדוֹ לֵאמֹר שִׁכְבָה עִמִּי וַיַּעֲזֹב בִּגְדוֹ בְּיָדָה וַיָּנָס וַיֵּצֵא הַחוּצָה:
- יג וַיְהִי כִּרְאוֹתָהּ כִּי־עַזַב בִּגְדוֹ בְּיֶדָהּ וַיָּנָס החוּצה:
- יד וַתִּקְרָא לְאַנְשֵׁי בֵיתָה וַתֹּאמֶר לֶהֶם לֵאמֹר רְאוּ הַבִּיא לָנוּ אִישׁ עַבְרִי לְצַחֶּק בָּנוּ בָּא אֵלַי לִשְׁכַּב עַמִּי וָאֶקְרָא בְּקוֹל גִּדוֹל:
- עו וַיְהִי כְשָׁמְעוֹ כִּי־הֲרִימֹתִי קוֹלִי וָאֶקְרָא וַיַּעֲזֹב בִּגְדוֹ אֶצְלִי וַיְּנָס וַיֵּצֵא הַחוּצָה:
- יז וַתַּנַּח בִּגְדוֹ אֶצְלָה עַד־בּוֹא אֲדֹנָיו אֶל־ בּיתוֹ:
- יז וַתְּדַבֵּר אֵלָיו כַּדְּבָרִים הָאֵלֶה לֵאמֹר בָּא־אַלַי הָעֶבֶד הָעִבְרִי אֲשֶׁר־הֵבֵאתָ לָנוּ לָצַחֶק בִּי:
 - יח וַיְהִי כַּהֲרִימִי קוֹלִי וָאֶקְרָא וַיַּעֲזֹב בִּגְדוֹ אצלי וינס החוּצה:
 - יט וַיְהִי כִשְׁמֹעַ אֲדֹנָיו אֶת־דִּבְרֵי אִשְׁתּוֹ אֲשֶׁר דִּבְּרָה אֵלָיו לֵאמֹר כַּדְּבָרִים האלָה עשה לי עבדָּדְ ויחר אפּוֹ:
- ַ וַיִּקַח אֲדֹנֵי יוֹסֵף אֹתוֹ וַיִּתְנהוּ אֶל־בֵּית
 הַסֹהַר מְקוֹם אֲשֶׁר־אסורי [אֲסִירֵי]
 הַמֵּלֶךְ אַסוּרִים וַיִּהִי־שָׁם בְּבֵית הַסֹהַר:
 - כא וַיְהִי יְהֹוָה אֶת־יוֹסֵף וַיֵּט אֵלְיו חָסֶד וַיְּתֵּן חָנּוֹ בְּעֵינֵי שַׂר בִּית־הַסּהַר:
- כּבּ וַיִּתֵּן שַׂר בֵּית־הַסֹּהַר בְּיַד־יוֹסֵף אֵת כָּל־ הָאֲסִירִם אֲשֶׁר בְּבֵית הַסֹּהַר וְאֵת כָּל־ אֲשֶׁר עִשִּׁים שָׁם הוּא הַיַה עִשֵּׁה:
- ג אֵין שַׂר בִּית־הַסּהַר רֹאָה אֶת־כָּל־ מְאוּמָה בְּיָדוֹ בַּאֲשֶׁר יְהוָה אִתּוֹ וַאֲשֶׁר־ הוא עשֵׁה יִהוָה מַצְלִיחַ:

- $40^{\ 1}$ Some time later, the cupbearer and the baker of the king of Egypt gave offense to their lord the king of Egypt.
 - 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.
 - 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.

- ַנְיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה חָטְאוּ מַשְׁקֵה מֶלֶךְ־מִצְרַיִם וְהָאֹפֶּה לַאֲדֹנֵיהֶם למלדָ מצרים:
- יַנִיקְצֹף פַּרְעֹה עַל שְׁנֵי סָרִיסָיו עַל שַׂר בּ וַיִּקְצֹף פַּרְעֹה עַל שׁר האוֹפִים:
- ג וַיָּתֵן אֹתָם בְּמִשְׁמֵר בֵּית שַׂר הַטַבָּחִים אֶל־בֵּית הַסֹהַר מְקוֹם אֲשֶׁר יוֹסֵף אֶסוּר וֹזוֹם
 - ד וַיִּפְקֹד שַׂר הַטַּבָּחִים אֶת־יוֹסֵף אִתָּם יַנִישָׁרֵת אֹתָם וַיִּהִיוּ יַמִים בִּמִשְׁמַר:
 - ּהְ נַיַּחַלְמוּ חֲלוֹם שְׁנֵיהֶם אִישׁ חֲלֹמוֹ בְּלַיְלָה אֶחָד אִישׁ כְּפִתְרוֹן חֲלֹמוֹ הַמַּשְׁקֶה וְהָאֹפָה אֲשָׁר לְמֶלֶךְ מִצְרַיִם אֲשֵׁר אֵסוּרִים בָּבֵית הַסֹּהַר:
 - ּוֹ וַיָּבֹא אֲלֵיהֶם יוֹסֵף בַּבֹּקֶר וַיַּרְא אֹתָם והנם זעפים:
 - ז וַיִּשְׁאַל אֶת־סְרִיסֵי פַּרְעֹה אֲשֶׁר אִתּוֹ בְמִשְׁמֵר בֵּית אֲדֹנִיו לֵאמֹר מַדּוּעַ פָּנֵיכֶם רַעִים הַיּוֹם:
 - י וַיֹּאמְרוּ אֵלֶיו חֲלוֹם חָלַמְנוּ וּפֹתֵר אֵין אתוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הֲלוֹא לֵאלֹהִים פָּתִרנִים סָפָרוּ נַא לִי:
- ַוְיְסַפֵּר שַׂר־הַמַּשְׁקִים אֶת־חֲלֹמוֹ לְיוֹסֵף
 ַויִּאמֵר לוֹ בַּחַלוֹמִי וְהַנֵּה־גַפֵּן לְפַנַי:
- י ובַגֶּפֶן שְׁלֹשָׁה שָׂרִיגִם וְהִיא כְפֹרַחַת עַלְתָה נָצַה הָבְשִׁילוּ אַשְׁכָּלֹתֵיהַ עַנַבִים:
 - יא וְכוֹס פַּרְעֹה בְּיָדִי וָאֶקַח אֶת־הָעֲנָבִים וָאֶשְׂחַט אֹתָם אֶל־כּוֹס פַּרְעֹה וָאֶתַּן אֵת־הַכּוֹס עַל־כַּף פָּרְעֹה:
 - יב וַיֹּאמֶר לוֹ יוֹסֵף זֶה פִּתְרֹנוֹ שְׁלֹשֶׁת הַשַּׂרְגִים שָׁלֹשֵׁת יַמִים הֵם:
 - יג בְּעוֹד שְׁלֹשֶׁת יָמִים יִשָּׂא פַּרְעֹה אֶת־ ראשָׁךְּ וַהֲשִׁיבְךְּ עַל־כַּנֶּךְ וְנְתַתָּ כוֹס־ פַּרְעֹה בְּיָדוֹ כַּמִשְׁפָּט הָרִאשׁוֹן אֲשֶׁר הַיִּיתַ מַשְׁקָהוּ:
 - יד כִּי אִם־זְכַרְתַּנִי אִתְּךָּ כַּאֲשֶׁר יִיטַב לָךְ וְעָשִׂיתִ־נָּא עִמָּדִי חָסֶד וְהִזְכַּרְתַּנִי אֶל־ פַּרְעֹה וְהוֹצֵאתַנִי מִן־תַּבַּיִת הַזָּה:

- 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."
- ּוֹ כִּי־גָנֹב גָּנַבְתִּי מֵאֶרֶץ הָעִבְרִים וְגַם־ פֹּה לֹא־עָשִׂיתִי מְאוּמָה כִּי־שָׁמוּ אֹתִי בַּבּוֹר:

kee gu-NOV gu-NAV-tee may-E-retz ha-iv-REEM v'-gam POH lo a-SEE-tee m'-Umah kee sa-MU o-TEE ba-BOR

- 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.
- there were three openwork baskets on my head.
 In the uppermost basket were all kinds of food for Pharaoh that a baker prepares; and the birds were
- 18 Yosef answered, "This is its interpretation: The three baskets are three days.

eating it out of the basket above my head."

- 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;
- 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 After two years' time, Pharaoh dreamed that he was standing by the Nile,
 - when out of the Nile there came up seven cows, handsome and sturdy, and they grazed in the reed grass.

- יז וַיַּרְא שַׂר־הָאֹפִים כִּי טוֹב פָּתָר וַיּאמֶר אָל־יוֹסֵף אַף־אֲנִי בַּחֲלוֹמִי וְהִנֵּה שְׁלֹשָׁה סלִי חֹרִי על־רֹאשׁי:
 - י וּבַסֵּל הָעֶלְיוֹן מִכּּל מַאֲכַל פַּרְעֹה מַעֲשֵׂה אֹפָה וְהָעוֹף אֹכֵל אֹתָם מִן־ הסל מעל ראשי:
 - יח וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פִּתְרֹנוֹ שְׁלֹשֶׁת הַסּלִים שָׁלֹשֶׁת יִמִים הַם:
 - יט בְּעוֹד שְׁלֹשֶׁת יָמִים יִשָּׂא פַּרְעוֹה אֶת־ רֹאשְׁךְ מֵעֶלֶיךְ וְתָלֶה אוֹתְךְ עַל־עֵץ ואכל העוֹף את־בּשׂרךְ מעליךְ:
- ַ וְיָהִי בַּיוֹם הַשְּׁלִישִׁי יוֹם הֻלֶּדֶת אֶת־ פַּרְעֹה וַיַּעֵשׁ מִשְׁתָּה לְכָל־עֲבָדָיו וַיִּשָּׂא אֶת־רֹאשׁ שַׂר הַמַשְׁקִים וְאֶת־רֹאשׁ שַׂר הַאפִים בּתוֹךְ עבִדיו:
 - כא וַיָּשֶׁב אֶת־שֵׂר הַמַּשְׁקִים עַל־מַשְׁקֵהוּ ויּתּן הכּוֹס על־כּף פּרעה:
 - בּ וְאֵת שֵׂר הָאֹפִים תָּלָה כַּאֲשֶׁר פָּתַר להם יוֹסף:
 - כּג וְלֹא־זָכֵר שַׂר־הַמֵּשְׁקִים אֶת־יוֹסֵף וישׁכּחהוּ:

וְיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַּרְעֹה חֹלֵם נוֹנָהָי מִקֵּץ שְׁנָתַיִם יָמִים וּפַּרְעֹה חֹלֵם ווֹנָה עֹמָד עַל־הָיָאר:

יְפוֹת יְפוֹת שָׁבֵע פָּרוֹת יְפוֹת בּ וְהִנָּה מִן־הַיְאר עלת שָׁבַע פָּרוֹת יְפוֹת מַרְאָה וּבְרִיאת בָּשָׁר וַתְּרְעִינָה בָּאָחוּ:

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.



- 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.
- Once Pharaoh was angry with his servants, and placed me in custody in the house of the chief steward, together with the chief baker.
- 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."

- גּ וְהַנֵּה שֶׁבַע פָּרוֹת אֲחֵרוֹת עֹלוֹת אַחֲרֵיהָן מִן־הַיְאֹר רָעוֹת מַרְאָה וְדַקּוֹת בָּשָׂר וַתַּעֲמֹדְנָה אֵצֶל הַפָּרוֹת עַל־שְׁפַת היאֹר:
- ד וַתֹּאכַלְנָה הַפָּרוֹת רָעוֹת הַמַּרְאֶה וְדַקֹּת הַבָּשָׂר אֵת שֶׁבַע הַפָּרוֹת יְפֹת הַמַּרְאֶה והבריאת וייקץ פּרעֹה:
- ַּוּיִישָׁן וַיִּחֲלֹם שֵׁנִית וְהִנֵּה שֶׁבַע שִׁבְּלִים עוֹיִישָׁן וַיִּחֲלֹם שֵׁנִית וְהַבָּה שָׁבַע שִׁבְּלִים עֹלוֹת בָּקַנָה אֲחָד בְּרִיאוֹת וְטֹבוֹת:
 - וּ וְהִנֵּה שָׁבַע שִׁבְּלִים דַּקוֹת וּשְׁדוּפֹת קַדִים צֹמְחוֹת אַחֵרֵיהָן:
- ז וַתִּבְלְעָנָה הַשִּׁבֵּלִים הַדַּקוֹת אֵת שֶׁבַע הַשִּּבֵלִים הַבְּרִיאוֹת וְהַמְּלֵאוֹת וַיִּיקֵץ פּרעה והנָה חלום:
- יוְיְהִי בַבּכֹּקר וַתִּפָּעֶם רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת־כָּל־חַרְטָמֵי מִצְרַיִם וְאָת־כָּל־ חֲכָמֶיהָ וַיְסַפֵּר פַּרְעֹה לָהֶם אֶת־חֲלֹמוֹ וָאִין־פּוֹתַר אוֹתם לפרעה:
- י וַיְדַבֵּר שַׂר הַמַּשְׁקִים אֶת־פַּרְעֹה לֵאמֹר אֶת־חֲטָאַי אֲנִי מַזְכִּיר הַיּוֹם:
 - י פַּרְעה קָצַף עַל־עֲבָדָיו וַיִּתֵּן אֹתִי בְּמִשְׁמֵר בֵּית שַׂר הַטַּבָּחִים אֹתִי וְאֵת שר האפים:
- יא וַנַּחַלְמָה חֲלוֹם בְּלַיִלָה אֶחָד אֲנִי וָהוּא אִישׁ כְּפִתְרוֹן חֲלמוֹ חָלְמִנוּ:
 - יב וְשָׁם אִתָּנוּ נַעַר עִבְרִי עֶבֶד לְשַׂר הַטַבְּחִים וַנְסַפֶּר־לוֹ וַיִּפְתָּר־לָנוּ אֶת־ חַלמֹתִינוּ אִישׁ כַּחַלמוֹ פַּתַר:
 - יג וַיְהִי כַּאֲשֶׁר פָּתַר־לָנוּ כֵּן הָיָה אֹתִי הַשִּׁיב עַל־כַּנִּי וְאֹתוֹ תָלָה:
- יד וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת־יוֹסֵף וַיְרִיצָהוּ מִן־הַבּוֹר וַיְגַלַּח וַיְחַלֵּף שִׁמְלֹתָיו וַיָּבֹא אַל־פּרעֹה:
 - י וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף חֲלוֹם חָלַמְתִּי וּפֹתֵר אֵין אֹתוֹ וַאֲנִי שָׁמֵעְתִּי עָלֶיךְּ לֵאמֹר תִּשְׁמֵע חֲלוֹם לִפְתֹּר אֹתוֹ:

- 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,
- 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;
- 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.
- And the thin ears swallowed the seven healthy ears. I have told my magicians, but none has an explanation for me."
- 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,

- יז וַיַּעַן יוֹסֵף אֶת־פַּרְעֹה לֵאמֹר בִּלְעָדִי אַלהים יַעָנָה אַת־שָׁלוֹם פּרְעה:
- יז וַיְדַבֵּר פַּרְעֹה אֶל־יוֹסֵף בַּחֲלֹמִי הִנְנִי עמֵד עַל־שָּׁפָת הַיָאֹר:
- יח וְהָנֵה מִן־הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת בְּרִיאוֹת בָּשָׂר וִיפֹת תֹאַר וַתִּרְעֶינָה באחו:
- יט וְהָנֵה שָׁבַע־פָּרוֹת אֲחֵרוֹת עֹלוֹת אַחֲרֵיהָן דַּלּוֹת וְרַעוֹת תֹאַר מְאֹד וְרַקּוֹת בָּשָׂר לֹא־רָאִיתִי כָהַנָּה בְּכָל־ אָרִץ מִצְרַיִם לָרֹעַ:
- ַ וַתֹּאַכַלְנָה הַפָּרוֹת הָרַקּוֹת וְהָרֶעוֹת אֵת יַ נַתּאֹכַלְנָה הַפּרוֹת הראשׁנוֹת הבּריאת:
 - כּא וַתָּבֹאנָה אֶל־קִרְבֶּנָה וְלֹא נוֹדֵע כִּי־ בָאוּ אֶל־קִרְבֶּנָה וּמַרְאֵיהֶן רַע כַּאֲשֶׁר בַּתחלָה וָאיקץ:
- בּ וָאֵרֶא בַּחֲלֹמִי וְהִנֵּה שֶׁבַע שִׁבֵּלִים עֹלֹת בּקנה אַחד מֵלְאֹת וטבוֹת:
 - ג וְהִנֵּה שֶׁבַע שִׁבֵּלִים צְנָמוֹת דַּקּוֹת שִׁדְפוֹת קָדִים צִמְחוֹת אַחֵרֵיהָם:
- יד וַתִּבְלַעְןּ הָשָׁבֵּלִים הַדַּקֹת אֵת שֶׁבַע הַשִּׁבֵּלִים הַטֹּבוֹת וָאֹמֵר אֶל־הַחַרְטָמִּים וָאֵין מַגִּיד לִי:
 - בּה וַיֹּאמֶר יוֹסֵף אֶל־פַּרְעֹה חֲלוֹם פַּרְעֹה אָחָד הוּא אֵת אֲשֶׁר הָאֱלֹהִים עֹשֶׁה הגִּיד לפרעֹה:
 - י שָׁבַע פָּרֹת הַטּבֹת שֶׁבַע שָׁנִים הַנְּה וְשָׁבַע הַשִּבְלִים הַטּבֹת שֶׁבַע שָׁנִים הַנָּה חֵלוֹם אֲחַד הוּא:
- י וְשָׁבַע הַפָּרוֹת הָרַקוֹת וְהָרָעֹת הָעֹלֹת אַחֲרֵיהָן שָׁבַע שָׁנִים הַנָּה וְשָׁבַע הַשִּׁבֵּלִים הָרֵקוֹת שְׁדְפוֹת הַקְּדִים יִהְיוּ שָׁבַע שָׁנִי רַעַב:
 - רוּא הַדָּבָר אֲשֶׁר דִּבַּרְתִּי אֶל־פַּרְעֹה אַ הַּנְּבָר אֲשֶׁר הָאֱלֹהִים עֹשֶׁה הָרְאָה אֶת־ פּרעה:
 - ס הָנֵה שָׁבַע שָׁנִים בָּאוֹת שָׂבָע גָּדוֹל בָּכִל־אָרֵץ מִצְרַיִם:
- ל וְקָמוּ שָׁבַע שְׁנֵי רָעָב אַחֲרִיהֶן וְנִשְׁכַּח כָּל־הַשָּׂבָע בְּאֶרֶץ מִצְרָיִם וְכִלָּה הָרָעָב אַת־הַאַרֵץ:

- 31 no trace of the abundance will be left in the land because of the famine thereafter, for it will be very severe.
- 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.
- 33 "Accordingly, let Pharaoh find a man of discernment and wisdom, and set him over the land of Egypt.
- 34 And let Pharaoh take steps to appoint overseers over the land, and organize the land of Egypt in the seven years of plenty.
- 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.
- 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."
- 37 The plan pleased Pharaoh and all his court
- 38 And Pharaoh said to his courtiers, "Could we find another like him, a man in whom is the spirit of Hashem?"
- 39 So Pharaoh said to Yosef, "Since Hashem has made all this known to you, there is none so discerning and wise as you.
- 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."
- ⁴¹ Pharaoh further said to *Yosef*, "See, I put you in charge of all the land of Egypt."
- 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.
- 43 He had him ride in the chariot of his second-incommand, and they cried before him, "Abrek!" Thus he placed him over all the land of Egypt.
- 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."

- לא וְלֹא־יִנְדַע הַשָּׂבָע בָּאָרֶץ מִפְּנֵי הָרָעָב הַהוּא אַחֲרֵי־כֵן כִּי־כָבֵד הוּא מְאֹד:
- לבּ וְעַל הִשָּׁנוֹת הַחֲלוֹם אֶל־פַּרְעֹה פַּעֲמָיִם כִּי־נָכוֹן הַדָּבָר מֵעִם הָאֱלֹהִים וּמְמֵהֵר האלהים לעשתו:
 - לג וְעַתָּה יֵרֶא פַרְעֹה אִישׁ נָבוֹן וְחָכֶם וישׁיתהוּ על־ארץ מצרים:
- ליד יַעֲשֶׂה פַרְעֹה וְיַפְקֵד פְּקִדִים עַל־הָאָרֶץ וְחִמֵּשׁ אֶת־אֶרֶץ מִצְרִיִם בְּשֶׁבַע שְׁנֵי השַּׁבע:
 - לה וְיִקְבְּצוּ אֶת־כָּלֹ־אֹכֶל הַשָּׁנִים הַטֹּבֹת הַבָּאֹת הָאֵלֶּה וְיִצְבְּרוּ־בָר תַּחַת יַד־ פַּרְעֹה אֹכֶל בָּעָרִים וְשָׁמָרוּ:
- לי וְהָיָה הָאֹכֶל לְפִקּדוֹן לָאָרֶץ לְשָׁבַע שְׁנֵי הָרְעָב אֲשֶׁר תִּהָיִיןּ בְּאֶרֶץ מִצְרִיִם וְלֹא־ תִכָּרַת הָאָרֶץ בָּרְעָב:
 - לז וַיִּיטַב הַדָּבָר בְּעֵינֵי פַרְעֹה וּבְעֵינֵי כָּל־ עבדיו:
 - לח נַיֹּאמֶר פַּרְעֹה אֶל־עֲבָדָיו הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ:
 - לט וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָּ אֶת־כָּל־זֹאת אֵין־נָבוֹן וָחַכַם כַּמוֹךָּ:
 - מ אַתָּה תִּהְיֶה עַל־בֵּיתִי וְעַל־פִּיךְּ יִשַּׁק כָּל־עַמִי רַק הַכְּסֵא אֶגְדַּל מִמֶּךְּ:
 - מא וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף רְאֵה נָתַתִּי אֹתְךּ עַל כָּל־אֶרֶץ מִצְרָיִם:
- מבּ וַיָּסַר פַּרְעֹה אֶת־טַבּּעְתוֹ מֵעַל יָדוֹ וַיִּתֵּן אֹתָה עַל־יַד יוֹסֵף וַיַּלְבֵּשׁ אֹתוֹ בִּגְדֵי־ שֵׁשׁ וַיָּשֶׂם רְבִד הַזָּהָב עַל־צַנְארוֹ:
- מג וַיַּרְכֵּב אֹתוֹ בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר־לוֹ וַיִּקְרָאוּ לְפָנָיו אַבְרֵךְ וְנָתוֹן אֹתוֹ עַל כָּל־ אֶרֶץ מִצְרָיִם:
- מד וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֲנִי פַרְעֹה וּבִלְעָדֶיךְּ לֹא־יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־ רַגִּלוֹ בָּכַל־אָרֵץ מִצְרַיִם:

- 45 Pharaoh then gave *Yosef* the name Zaphenathpaneah; and he gave him for a wife Asenath daughter of Poti-phera, priestof 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 Potiphera, 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 וַיִּקְרָא פַּרְעֹה שֵׁם־יוֹסֵף צָפְנַת פַּעְנֵח וַיִּתֶּן־לוֹ אֶת־אָסְנַת בַּת־פּוֹטִי פָּרַע כֹּהֵן אֹן לאשׁה ויַצא יוֹסף על־אַרץ מצרים:
- יי וְיוֹסֵף בֶּן־שְׁלֹשִׁים שָׁנָה בְּעָמְדוֹ לִפְנֵי פַּרְעֹה מֶלֶּךְ־מִצְּרָיִם וַיַּצֵא יוֹסֵף מִלְּפְנֵי פַרְעֹה וַיַּעָבֹר בִּכָל־אָרֵץ מִצְרַיִם:
 - מוֹ וַתַּעַשׂ הָאָרֶץ בְּשֶׁבַע שְׁנֵי הַשָּׂבָע להמצים:
- מח וַיִּקְבֹּץ אֶת־כָּל־אֹכֶל שֶׁבֵע שָׁנִים אֲשֶׁר הָיוּ בְּאֶרֶץ מִצְרַיִם וַיִּתֶּן־אֹכֶל בָּעָרִים אֹכֶל שְׁדֵה־הָעִיר אֲשֶׁר סְבִיבֹתֶיהָ נָתַן בּתוֹכַה:
- מט וַיִּצְבּר יוֹסֵף בָּר כְּחוֹל הַיָּם הַרְבֵּה מְאֹד עד כּי־חִדל לספּר כִּי־אֵין מספּר:
- נּ וּלְיוֹסֵף יֻלַּד שְׁנֵי בָנִים בְּטֶרֶם תָּבוֹא שְׁנֵת הָרֶעָב אֲשֶׁר יָלְדָה־לוֹ אָסְנַת בַּת־ פּוֹטי פרע כֹהוּ אוֹן:
 - נא וַיִּקְרָא יוֹסֵף אֶת־שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי־נַשַּׁנִי אֱלֹהִים אֶת־כָּל־עֲמְלִי וְאֵת כּל־בִּית אבי:
- בּ וְאֵת שֵׁם הַשֵּׁנִי קָרָא אֶפְרָיִם כִּי־הִפְּרַנִי אֵלֹהִים בָּאֵרֵץ עַנִיִי:
- ַג וַתִּכְלֶינָה שָׁבַע שְׁנֵי הַשָּׂבָע אֲשֶׁר הָיָה בָּאֵרֵץ מִצְרַיִם:
- יד וַתְּחִלֶּינָה שֶׁבַע שְׁנֵי הָרָעָב לְבוֹא כַּאֲשֶׁר אָמֵר יוֹסֵף וַיְהִי רָעָב בְּכָל־הָאֲרָצוֹת וּבכל־אַרָץ 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.



- 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 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?
 - 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 *Yosefs* 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."

- נה וַתִּרְעַב כָּל־אֶרֶץ מִצְרַיִם וַיִּצְעַק הָעֶם אֶל־פַּרְעֹה לַלְחֶם וַיֹּאמֶר פַּרְעֹה לְכָל־ מִצְרַיִם לְכוּ אֶל־יוֹסֵף אֲשֶׁר־יֹאמֵר לְכֶם תּעשׁוּ:
 - װ וְהָרָעָב הָיָה עַל כָּל־פְּנֵי הָאָרֶץ וַיִּפְתַּח יוֹסֵף אֶת־כָּל־אֲשֶׁר בָּהֶם וַיִּשְׁבּר לִמַצְרָיַם וַיַּחַזָּק הָרַעַב בָּאֵרֵץ מִצְרִים:
 - ײַ וְכָל־הָאָרֶץ בָּאוּ מִצְרַיְמָה לִשְׁבּׂר אֶל־ יוֹסֶף כִּי־חַזַק הַרַעַב בְּכַל־הַאַרֵץ:
 - מב א וַיַּרְא יַעֲקֹב כִּי יָשׁ־שֶׁבֶּר בְּמִצְרָיִם וֹיֹאמֵר יַעִקֹב לבניו למה תּתִראוּ:
 - בּ וַיֹּאמֶר הִנֵּה שָׁמֵעְתִּי כִּי יֶשׁ־שֶׁבֶּר בְּמִצְרָיִם רְדוּ־שָׁמָה וְשִׁבְרוּ־לָנוּ מִשָּׁם וְנָחָיֵה וְלֹא נַמוּת:
 - ג וַיֵּרְדוּ אֲחֵי־יוֹסֵף עֲשָׂרָה לִשְׁבֹּר בָּר ממצרים:
- ַיְעֶקֹב וֹאָת־בּנְיָמִין אֲחִי יוֹסֵף לֹא־שָׁלַח יַעֲקֹב אַת־אָחַיו כִּי אַמַר בּּן־יִקְרָאַנוּ אַסוֹן:
- ַניָבֹאוּ בְּנֵי יִשְׂרָאֵל לִשְׁבֹּר בְּתוֹךְ הַבְּאִים כִּיִיהָיָה הַרַעַב בְּאֵרֵץ כִּנַעַן:
 - י וְיוֹסֵף הוּא הַשַּׁלִּיט עַל־הָאָרֶץ הוּא הַמַּשְׁבִּיר לְכָל־עַם הָאָרֶץ וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ־לוֹ אַפַּיִם אָרְצָה:
 - וַיַּרְא יוֹסֵף אֶת־אֶחָיו וַיַּכְּרֵם וַיִּרְגַכֵּר אֲלִיהֶם וַיִּדְבֵּר אָתָם קְשׁוֹת וַיֹּאמֶר אֲלֵהֶם מֵאַיִן בָּאתֶם וַיֹּאמְרוּ מֵאֶרֶץ כָּנַעַן לִשְׁבַּר־אֹכָל:

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.
- 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."
- But they said to him, "No, my lord! Truly, your servants have come to procure food.
- We are all of us sons of the same man; we are honest men; your servants have never been spies!
- 12 And he said to them, "No, you have come to see the land in its nakedness!"
- 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."
- But Yosef said to them, "It is just as I have told you: You are spies!
- 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!
- 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!"
- 17 And he confined them in the guardhouse for three days.
- On the third day Yosef said to them, "Do this and you shall live, for I am a Hashem-fearing man.
- 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;
- but you must bring me your youngest brother, that your words may be verified and that you may not die." And they did accordingly.

- יַנַכֵּר יוֹסֵף אֶת־אֶחָיו וְהֵם לֹא הִכַּרָהוּ: חַ וַיַּכֵּר יוֹסֵף אֶת־אֶחָיו
- ע וַיִּזְכֹּר יוֹסֵף אֵת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֶהֶם מְרַגְּלִים אַתֶּם לרָאוֹת אַת־עָרוַת הָאַרֵץ בַּאתַם:
- י וַיֹּאמְרוּ אֵלָיו לֹא אֲדֹנִי וַעֲבָדֶיךְּ בָּאוּ לשבּר־אכל:
- יא כָּלְנוּ בְּנֵי אִישֹׁ־אֶחָד נְחְנוּ כֵּנִים אֲנַחְנוּ לא־הִיוּ עבדִידְ מִרגּלִים:
 - ִיבּ וַיֹּאמֶר אֲלֵהֶם לֹא כִּי־עֶרְוַת הָאָרֶץ בּאתם לראוֹת:
- יג וַיֹּאמְרוּ שְׁנֵים עָשָׂר עֲבָדֶיךְ אַחִים אַנַחָנוּ בְּנֵי אִישׁ־אָחָד בְּאָרֶץ כְּנָעַן וְהִנֵּה הַקָּטֹן אֶת־אָבִינוּ הַיּוֹם וְהַאֵחַד אֵינֵנוּ:
- יד וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הוּא אֲשֶׁר דִּבַּרְתִּי אַלְכֵם לָאמֹר מִרגּלִים אתֵם:
- סּוּ בְּזֹאת תִּבָּחֵנוּ חֵי פַּרְעֹה אִם־תִּצְאוּ מִזֶּה כִּי אָם־בִּבוֹא אַחִיכֶם הַקַּטֹן הַנָּה:
 - יי שִׁלְחוּ מִכֶּם אֶחֶד וְיִכַּח אֶת־אֲחִיכֶם וְאַתֶּם הַאָסְרוּ וְיִבָּחֲנוּ דִּבְרֵיכֶם הַאֱמֶת אִתְּכֶם וְאִם־לֹא חֵי פַרְעֹה כִּי מְרַגְּלִים אתּם:
- יי וַיֶּאֱסֹף אֹתָם אֶל־מִשְׁמָר שְׁלֹשֶׁת יָמִים:
- יוּ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בַּיּוֹם הַשְּׁלִישִׁי זֹאת ניּ עשׂוּ וחיוּ אַת־האַלהים אני יַרֵא:
 - יט אָם־כֵּנִים אַתֶּם אֲחִיכֶם אֶחָד יֵאָסֵר בְּבֵית מִשְּׁמַרְכֶם וְאַתֶּם לְכוּ הָבִיאוּ שַׁבר רעבוֹן בּתִּיכִם:
- י וְאֶת־אֲחִיכֶם הַקְּטֹן תָּבִיאוּ אֵלַי וְיֵאָמְנוּ דְבָרֵיכֶם וְלֹא תָמוּתוּ וַיַּעֲשׂוּ־כֵן:

- 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."
- 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 אָל־אָחִיו אֲבָל אֲשֵׁמִים אֲנַחָנוּ עַל־אָחִינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְנוֹ אֵלֵינוּ וְלֹא שָׁמָעְנוּ עַל־ כֵּן בַּאָה אָלֵינוּ הַצַּרָה הַזֹּאת:
- כּבּ וַיַּעַן רְאוּבֵן אֹתָם לֵאמֹר הֲלוֹא אָמַרְתִּי אֲלֵיכֶם לֵאמֹר אַל־תָּחֶטְאוּ בַּיֶּלֶד וְלֹא שַׁמעתּם וִגם־דִּמוֹ הנָה נדרשׁ:
- כג וְהֵם לֹא יָדְעוּ כִּי שֹׁמֵעַ יוֹסֵף כִּי הַמֵּלִיץ בּינתם:
- ^{כד} וַיִּסֹב מֵעֲלֵיהֶם וַיִּבְךְּ וַיָּשָׁב אֲלֵהֶם וַיְדַבֵּר אֲלֵהֶם וַיִּקָּח מֵאִתָּם אֶת־שָׁמְעוֹן וַיָּאֱסֹר אֹתוֹ לְעֵינֵיהָם:
- כּהֹ וַיְצֵו יוֹסֵף וַיְמַלְאוּ אֶת־כְּלֵיהֶם בָּר וּלְהָשִׁיב כַּסְפֵּיהֶם אִישׁ אֶל־שַׁקוֹ וְלָתֵת לָהֵם צֵדָה לַדְרֵךְ וַיַּעֵשׁ לַהַם כַּן:
- יו וַיִּשְׂאוּ אֶת־שִׁבְרָם עַל־חֲמֹרֵיהֶם וַיֵּלְכוּ משׁם:
- נִיפְתַּח הָאֶחָד אֶת־שַׂקּוֹ לָתֵת מִסְפּוֹא לַחֲמֹרוֹ בַּמְּלוֹן וַיַּרְא אֶת־כַּסְפּוֹ וְהִנֵּה־ הוא בפי אמתחתוֹ:
- ם וַיֹּאמֶר אֶל־אֶחָיו הוּשַׁב כַּסְפִּי וְגַם הִנֵּה בְאַמְתַּחְתִּי וַיַּצֵא לִבָּם וַיָּחָרְדוּ אִישׁ אֶל־אָחִיו לֵאמר מַה־זֹאת עָשָׂה אֱלֹהִים לנוּ:
 - ^{כט} וַיָּבֹאוּ אֶל־יַעֲקֹב אֲבִיהֶם אַרְצָה כְּנָעַן וַיַּגִּידוּ לוֹ אֵת כַּל־הַקּרת אתַם לֵאמר:
 - ל דָבֶּר הָאִישׁ אֲדֹנֵי הָאָרֶץ אִתְנוּ קָשׁוֹת ויתן אתנוּ כּמרגלים את־הארץ:
 - לא וַנֹאמֶר אֵלָיו כֵּנִים אֲנָחְנוּ לֹא הָיִינוּ מרגלים:
 - לב שְׁנִים־עָשָׂר אֲנַחְנוּ אַחִים בְּנֵי אָבִינוּ הָאֶחָד אֵינָנּוּ וְהַקְּטֹן הַיּוֹם אֶת־אָבִינוּ בּאַרץ כָּנען:
- לג וַיֹּאמֶר אֵלֵינוּ הָאִישׁ אֲדֹנֵי הָאָרֶץ בְּזֹאת אַדַע כִּי כַנִים אַתָּם אֲחִיכֶם הָאֶחָד הַנִּיחוּ אִתִּי וְאֶת־רַעֲבוֹן בָּתֵיכֶם קְחוּ ולכוּ:

- 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."

43 ¹ But the famine in the land was severe.

- 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.

- לד וְהָבִיאוּ אֶת־אֲחִיכֶם הַקְּטֹן אֵלֵי וְאֵדְעָה כִּי לֹא מְרַגְּלִים אַתָּם כִּי כַנִים אַתָּם אֶת־אָחִיכֶם אָתַּן לָכֶם וְאֶת־הָאָרֶץ תּסחרוּ:
 - לה וַיְהִי הֵם מְרִיקִים שַׂקֵיהֶם וְהִנֵּה־אִישׁ צְרוֹר־כַּסְפּוֹ בְּשַׂקוֹ וַיִּרְאוּ אֶת־צְרֹוֹת כּספִיהם הַמֹּה וִאביהם וייראוּ:
 - לו נַיֹּאמֶר אֲלֵהֶם יַעֲקֹב אֲבִיהֶם אֹתִי שָׁכַּלְתֶּם יוֹסֵף אֵינֶנוּ וְשִׁמְעוֹן אֵינֶנּוּ וָאֲת־בָּנָיִמֵן תִּקְּחוּ עַלֵי הִיוּ כָלַנָה:
- לי וַיֹּאמֶר רְאוּבֵן אֶל־אָבִיו לֵאמֹר אֶת־שְׁנֵי בָנַי תָּמִית אִם־לֹא אֲבִיאֶנּוּ אֵלֶיךְ תְּנָה אֹתוֹ על־ידי ואני אשׁיבנּוּ אלידִּ:
- לח וַיֹּאמֶר לֹא־יֵרֵד בְּנִי עִמֶּכֶם כִּי־אָחִיוּ מֵת וְהוּא לְבַדּוֹ נִשְׁאָר וּקְרָאָהוּ אָסוֹן בַּדֶּרֶךְ אֲשֶׁר תַּלְכוּ־בָה וְהוֹרַדְתֶּם אֶת־שֵׂיבָתִי בּיגוֹן שׁאוֹלה:

:אָרֶץ: יְהָרָעָב כָּבֵד בָּאָרֶץ

- בּ וַיְהִי כַּאֲשֶׁר כִּלּוּ לֶאֱכֹל אֶת־הַשֶּׁבֶר אֲשֶׁר הֵבִיאוּ מִמְצְרְיִם וַיֹּאמֶר אֲלֵיהֶם אביהם שָׁבוּ שׁברוּ־לנוּ מעט־אֹכֵל:
- ג וַיֹּאמֶר אֵלֶיו יְהוּדָה לֵאמֹר הָעֵד הֵעִד בָּנוּ הָאִישׁ לֵאמֹר לֹא־תִרְאוּ פָנַי בִּלְתִּי אחיכם אתכם:
- ד אָם־יֶשְׁךְּ מְשַׁלֵּחַ אֶת־אָחִינוּ אִתְּנוּ נֵרְדָה וְנִשְׁבָּרָה לְּךָּ אֹכֵל:
 - וֹ וְאִם־אֵינְדְ מְשַׁלֵחַ לֹא נֵרֵד כִּי־הָאִישׁאָמַר אֵלֵינוּ לֹא־תְרְאוּ פָנַי בִּלְתִּיאחיכם אתכם:
- ּוּ וַיֹּאמֶר יִשְׂרָאֵל לָמָה הֲרֵעֹתֶם לִּי לְהַגִּיד לאישׁ העוֹד לכם אח:
- ז וַיֹּאמְרוּ שָׁאוֹל שָׁאַל־הָאִישׁ לְנוּ וּלְמוֹלַדְתֵּנוּ לֵאמֹר הַעוֹד אֲבִיכֶם חֵי הֲיֵשׁ לָכֶם אָח וַנַגֶּד־לוֹ עַל־פִי הַדְּבָּרִים הָאֵלֶה הֲיָדוֹעַ נֵדַע כִּי יֹאמֵר הוֹרִידוּ את־אחיכם:
- וַיֹּאמֶר יְהוּדָה אֶל־יִשְׂרָאֵל אָבִיו שִׁלְחָה הַנַּעַר אִתִּי וְנָקוּמָה וְנֵלֵכָה וְנִחְיֶה וְלֹא נַמוּת גַּם־אַנַחָנוּ גַם־אַתַּה גַּם־טַפֵּנוּ:

- 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
- 10 For we could have been there and back twice if we had not dawdled."
- 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.

 אָנֹכִי אֶעֶרְבֶנּוּ מִיָּדִי תְּבַקְשֶׁנּוּ אִם־ לֹא הֲבִיאֹתִיו אֵלֶיךְ וְהִצַּגְתִּיו לְפָנֶיךְּ וחטאתי לֹדְ כַּל־הימים:

י כִּי לוּלֵא הָתְמַהְמְהְנוּ כִּי־עַתָּה שַׁבְנוּ זֶה פעמים:

יא ניאמֶר אֲלֵהֶם יִשְׂרָאֵל אֲבִיהֶם אִם־כֵּן אֵפּוֹא זֹאת עֲשֹוּ קְחוּ מִזְּמְרַת הָאָרֶץ בָּכְלֵיכֶם וְהוֹרִידוּ לָאִישׁ מִנְחָה מְעַט צֵרִי וּמְעַט דְּבַשׁ נְכֹאת וָלֹט בָּטְנִים וּשׁקִדים:

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.
- 13 Take your brother too; and go back at once to the
- 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."
- 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*.
- 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."
- ¹⁷ The man did as *Yosef* said, and he brought the men into *Yosef*'s house.

- יב וְכֶסֶף מִשְׁנֶה קְחוּ בְיָדָכֶם וְאֶת־הַכֶּסֶף הַמּוּשָׁב בְּפִי אַמְתְּחֹתֵיכֶם תְּשִׁיבוּ ביַדָכם אוּלִי משַׁגָּה הוּא:
 - יג וְאֶת־אֲחִיכֶם קָחוּ וְקוּמוּ שׁוּבוּ אֶל־ האישׁי
- יד וְאֵל שַׁדִּי יִתֵּן לָכֶם רַחֲמִים לִפְנֵי הָאִישׁ וְשִׁלַּח לָכֶם אֶת־אֲחִיכֶם אַחֵר וְאָת־ בִּנְיַמִין וַאֲנִי כַּאֲשֶׁר שָׁכֹלְתִּי שָׁכַלְתִּי
- טו נַיִּקְחוּ הָאָנָשִׁים אֶת־הַמְּנְחָה הַזֹּאת וּמִשְׁנָה־כָּסֶף לָקְחוּ בְיָדָם וְאֶת־בִּנְיָמִן וַיַּעָמִדוּ לִפָנֵי יוֹסֵף: וַיַּעָמִדוּ לִפַנִי יוֹסֵף:
- יז וַיַּרָא יוֹסֵף אָתָּם אָת־בִּנְיָמִין וַיֹּאמֶר לַאֲשֶׁר עַל־בִּיתוֹ הָבֵא אָת־הָאֲנָשִׁים הַבְּיָתָה וּטְבֹחַ טָבַח וְהָכֵן כִּי אִתִּי יֹאכְלוּ הָאָנְשִׁים בַּצְהָרָיִם:
 - יז וַיַּעַשׂ הָאִישׁ כַּאֲשֶׁר אָמֵר יוֹסֵף וַיָּבֵא האישׁ את־האנשׁים בּיתה יוֹסף:



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 Yosefs 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?"
- 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 וַיִּירְאוּ הָאָנְשִׁים כִּי הּוּבְאוּ בֵּית יוֹסֵף וַיֹּאמְרוּ עַל־דְּבֵר הַכֶּסֶף הַשָּׁב בְּאַמְתְחתֵינוּ בַּתְּחִלָּה אֲנַחְנוּ מוּבָאִים לְהִתְגֹלֵל עָלִינוּ וּלְהַתְנַפֵּל עָלֵינוּ וְלְקַחַת אתנוּ לעבדים וָאת־חמרינוּ:
 - יט וַיִּגְשׁוּ אֶל־הָאִישׁ אֲשֶׁר עַל־בֵּית יוֹסֵף ויַדבַּרוּ אַליו פַּתח הבִּית:
 - נַיֹּאמְרוּ בִּי אֲדֹנִי יָרֹד יָרַדְנוּ בַּתְּחִלֶּה לשבר־אכל:
 - כֹא וַיְהִי כִּי־בָאנוּ אֶל־הַמֶּלוֹן וַנְפְתְּחָה אֶת־אַמְתְּחֹתֵינוּ וְהִנֵּה כֶסֶף־אִישׁ בְּפִי אַמְתַּחְתוֹ כַּסְפֵנוּ בְּמִשְׁקָלוֹ וַנָּשֶׁב אֹתוֹ בְּיֵדֵנוּ:
- יַבְּטֶף אַחֵר הוֹרַדְנוּ בְיָדֵנוּ לְשְׁבָּר־אֹכֶל בּיַבְנוּ לְשְׁבָּר־אֹכֶל לא יַדְעַנוּ מִי־שַׂם כַּסְפֵּנוּ בִּאַמְחֹתֵינוּ:
- ג וַיֹּאמֶר שָׁלוֹם לָכֶם אַל־תִּירָאוּ אֱלֹהֵיכֶם וַאלֹהֵי אֲבִיכֶם נָתַן לָכֶם מַטְמוֹן בְּאַמְתְּחֹתֵיכֶם כַּסְפְּכֶם בָּא אֵלֶי וַיּוֹצֵא אֵלֶהֵם אָת־שָׁמִעוֹן:
- כּד וַיָּבֵא הָאִישׁ אֶת־הָאֲנָשִׁים בֵּיתָה יוֹסֵף וַיִּתֶּן־מִיִם וַיִּרְחֲצוּ רַגְלֵיהֶם וַיִּתֵּן מִסְפּוֹא לחמריהם:
- כה וַיָּכִינוּ אֶת־הַמִּנְחָה עַד־בּוֹא יוֹסֵף בַּצְהֶרָיִם כִּי שָׁמְעוּ כִּי־שָׁם יֹאכְלוּ לָחֶם:
- כּוֹ וַיָּבֹא ּלוֹ אֶת־ הַמִּנְחָה אֲשֶׁר־בְּיִדָם הַבְּיְתָה וַיִּשְׁתַּחֲוּר־ לוֹ ארצה:
- יז וַיִּשְׁאַל לָהֶם לְשָׁלוֹם וַיֹּאמֶר הֲשָׁלוֹם אֲבִיכֶם הַזָּקֵן אֲשֶׁר אֲמַרְתֶּם הַעוֹדֶנּוּ חָי:
- ים וַיֹּאמְרוּ שָׁלוֹם לְעַבְרְּךְּ לְאָבִינוּ עוֹדֶנוּ חָי וַיִּקְדוּ וישתחו [וַיִּשְׁתַחֵוּוּ:]
 - ַכּי וַיִּשָּׂא עֵינְיו וַיַּרָא אֶת־בְּנְיָמִין אָחִיו בֶּן־ אָמּוֹ וַיֹּאמֶר הָזֶה אֲחִיכֶם הַקָּטֹן אֲשֶׁר אֲמַרְתָּם אֵלִי וַיֹּאמֵר אֱלֹהִים יָחְנְךּ בְּנִי:

- 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.
 - 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.
 - 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 וַיְמַהֵּר יוֹסֵף כִּי־נִכְמְרוֹ רַחֲמָיו אֶל־אָחִיו וַיְבַקֵּשׁ לִבְכּוֹת וַיָּבֹא הַחַדְרָה וַיֵּבְךְּ שׁמה:
- לא וַיִּרְחַץ פָּנָיו וַיַּצֵא וַיִּתְאַפַּק וַיֹּאמֶר שִׂימוּ לחם:
- לבּ וַיָּשִּׂימוּ לוֹ לְבַדּוֹ וְלֶהֶם לְבַדָּם וְלַמִּצְרִים הָאֹכְלִים אָתּוֹ לְבַדָּם כִּי לֹא יוּכְלוּוְ הַמִּצְרִים לֶאֱכֹל אֶת־הָעִבְרִים לֶחֶם כִּי־ תוֹעבה הוא למצרים:
 - לג וַיֵּשְׁבוּ לְפָנָיו הַבְּכֹר כִּבְכֹרָתוֹ וְהַצְּעִיר כִּצְעָרָתוֹ וַיִּתְמְהוּ הָאֲנָשִׁים אִישׁ אֶל־ רעהוּ:
 - לד וַיִּשָּׂא מַשְׂאֹת מֵאֵת פָּנָיו אֲלֵהֶם וַתֵּרֶב מַשְּׁאַת בִּנְיָמִן מִמַשְּׁאֹת כָּלָם חָמֵש יַדוֹת וַיִּשְׁתוּ וַיִּשָׁבִרוּ עַמוֹ:
 - מַד א וַיְצַו אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מַלֵּא אֶת־אַמְתְּחֹת הָאֲנָשִׁים אֹכֶל כַּאֲשֶׁר יוּכְלוּן שְׁאֵת וְשִׁים כֶּסֶף־אִישׁ בְּפִי אמתחתו:
- בּ וְאֶת־גְּבִיעִי גְּבִיעַ הַכֶּסֶף תָּשִּׁים בְּפִי אַמְתַּחַת הַקָּטוֹ וְאֵת כֶּסֶף שָׁבְרוֹ וַיַּעַשׂ כָּדְבַר יוֹסֵף אֲשֵׁר דְּבֵּר:
 - ג הַבֹּקֶר אוֹר וְהָאֲנָשִׁים שֻׁלְחוּ הַמָּה וחמריהם:
- ד הֵם יָצְאוּ אֶת־הָעִיר לֹא הַרְחִיקוּ וְיוֹסֵף אָמַר לַאֲשֶׁר עַל־בֵּיתוֹ קוּם רְדֹף אַחֲרֵי הָאֲנָשִׁים וְהִשַּׂגְתָּם וְאָמַרְתָּ אֲלֵהֶם לְמָה שׁלמתִם רְעה תּחת טוֹבה:
 - הַלוֹא זֶה אֲשֶׁר יִשְׁתֶּה אֲדֹנִי בּוֹ וְהוּא נחשׁ יִנחשׁ בּוֹ הַרְעתם אשָׁר עשׁיתם:
 - ּוֹ וַיַּשָּׂגֵם וַיְדַבֵּר אֲלֵהֶם אֶת־הַדְּבָּרִים האלה:
- ז ניאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֲדֹנִי כַּדְּבָרִים הָאֵלֶה חָלִילָה לַעֲבָדֶיךְּ מֵעֲשׁוֹת כַּדְּבָר הזָה:

- 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!
- הַן כֶּסֶף אֲשֶׁר מָצָאנוּ בְּפִי אַמְהְחֹתֵינוּ הֲשִׁיבנוּ אֵלֶיךְ מֵאֶרֶץ כְּנָעַן וְאֵיךְ נִגְנֹב מִבֵּית אֲדֹנֶיךְ כָּסֶף אוֹ זָהָב:

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

- 9 Whichever of your servants it is found with shall die; the rest of us, moreover, shall become slaves to my lord."
- י אֲשֶׁר יִמָּצֵא אִתּוֹ מֵעֲבָדֶיךְ וָמֵת וְגַם־ אֲנַחְנוּ נִהְיֶה לַאדֹנִי לַעֲבָדִים:
- 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."
- י וַיֹּאמֶר גַּם־עַתָּה כְדִבְרֵיכֶם כֶּן־הוּא אֲשֶׁר יִמָּצֵא אִתּוֹ יִהְיֶה־לִּי עָבֶד וְאַתֶּם תּהִיוּ נָקִים:
- 11 So each one hastened to lower his bag to the ground, and each one opened his bag.
- יא וַיְמַהֲרוּ וַיּוֹרְדוּ אִישׁ אֶת־אַמְתַּחְתּוֹ אָרְצָה וַיִּפְתְחוּ אִישׁ אַמְתַּחְתּוֹ:
- He searched, beginning with the oldest and ending with the youngest; and the goblet turned up in Binyamin's bag.
- יב וַיְחַפֵּשׁ בַּגָּדוֹל הַחֵל וּבַקָּטֹן כִּלָּה וַיִּמְצֵא הַגָּבִיעַ בְּאַמְתַּחַת בִּנְיָמִן:
- 13 At this they rent their clothes. Each reloaded his pack animal, and they returned to the city.
- יג וַיִּקְרְעוּ שִּׂמְלֹתָם וַיַּעֲמֹס אִישׁ עַל־ חֲמֹרוֹ וַיָּשָׁבוּ הָעִירָה:
- When Yehuda and his brothers reentered the house of Yosef, who was still there, they threw themselves on the ground before him.
- יי וַיָּבֹא יְהוּדָה וְאֶחָיו בֵּיתָה יוֹסֵף וְהוּא עוֹדֵנוּ שָׁם וַיִּפִּלוּ לְפַנֵיו אַרְצָה:
- 15 Yosef said to them, "What is this deed that you have done? Do you not know that a man like me practices divination?"
- ער לָהֶם יוֹפֵף מָה־הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עֲשִׂיתֶם הֲלוֹא יְדַעְתֶּם כִּי־נַחֲשׁ יַנַחִשׁ אִשָּׁר כַּמֹנִי:
- 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."
- יוּ וַיֹּאמֶר יְהוּדָה מַה־נֹאמַר לַאדֹנִי מַה־ נְּדַבֵּר וּמַה־נִּצְטַדָּק הָאֱלֹהִים מָצָא אָת־עֲוֹן עֲבָדֶיךְ הָנָּנוּ עֲבָדִים לַאדֹנִי גַם־ אַנַחָנוּ גַּם אֲשָׁר־נִמִצֵא הַגָּבִיעַ בִּיַדוֹ:
- 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."
- י וַיֹּאמֶר חָלִילֶה לִּי מֵעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגָּבִיעַ בִּיֶדוֹ הוּא יִהְיֶה־לִי עָבֶד 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?'
- 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.'
- 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 וַיִּגֵּשׁ אֵלְיו יְהוּדֶה וַיֹּאמֶר בִּי אֱדֹנִי יְדַבֶּר־נָא עַבְדְּךְ דְ<mark>בֵר בְּאָזְנֵי אֲדֹנִי וְאַלֹ־</mark> יִחַר אַפָּךְ בִּעַבְ<mark>דְּ</mark>ךְ כִּי כַמוֹךְ כִּפִרעֹה:
 - יט אָדנִי שָׁאַל אֶת־עֲבָדָיו לֵאמֹר הְיֵשֹׁ־ לכם אב אוֹ־אח:
- וַנֹאמֶר אֶל־אֲדֹנִי יֶשׁ־לָנוּ אָב זָקַן וְיֶלֶד זְקְנִים קָטָן וְאָחִיו מֵת וַיָּנָתֵר הוּא לְבַדּוֹ לאמוֹ וִאביו אהבוֹ:
 - כא וַתֹּאמֶר אֶל־עֲבָדֶיךְ הוֹרְדָהוּ אֵלָי ואשׂימה עיני עליו:
- בּ וַנֹאמֶר אֶל־אֲדֹנִי לֹא־יוּכֵל הַנַּעַר לַעֲזֹב בּ וַנֹאמֶר אָל־אֲדֹנִי לֹא־יוּכֵל הַנַּעַר לַעֲזֹב את־אביו ומת:
- ַנג וַתֹּאמֶר אֶל־עֲבָדֶיךְ אִם־לֹא יֵרֵד אֲחִיכֶם הַקַּטוֹ אִתְּכֵם לֹא תֹסְפוּן לְרָאוֹת פַּנֵי:
 - כד וַיְהִי כִּי עָלִינוּ אֶל־עַבְדְּךְ אָבִי וַנַּגֶּד־לוֹ אַת דבַרִי אַדנִי:
 - ַה וַיֹּאמֶר אָבִינוּ שָׁבוּ שִׁבְרוּ־לְנוּ מְעַט־ אֹכל:
- נוֹ וַנֹּאמֶר לֹא נוּכַל לָרֶדֶת אִם־יֵשׁ אָחִינוּ הַקְּטֹן אִתָּנוּ וְיָרַדְנוּ כִּי־לֹא נוּכַל לִרְאוֹת פְּנֵי הָאִישׁ וְאָחִינוּ הַקָּטֹן אֵינֶנוּ אִתָּנוּ:
- ַני וַיֹּאמֶר עַבְדְּךְּ אָבִי אֵלֵינוּ אַתֶּם יְדַעְתֶּם כּי וַיֹּאמֶר עַבְדְּךְּ אָבִי אַלִינוּ אַתּי:
- - כּט וּלְקַחְתֶּם גַּם־אֶת־זֶה מֵעִם פָּנֵי וְקָרָהוּ אָסוֹן וְהוֹרַדְתֶּם אֶת־שֵׁיבָתִי בְּרְעָה שׁאֹלה:
 - יְעַתָּה כְּבֹאִי אֶל־עַבְדְּךְּ אָבִי וְהַנַּעַר אֵינֶנוּ אָתָנוּ וְנַפְשׁוֹ קְשׁוּרָה בְנַפְשׁוֹ:
- לא וְהָיָה כִּרְאוֹתוֹ כִּי־אֵין הַנַּעַר וָמֵת וְהוֹרִידוּ עֲבָדֶיךְּ אֶת־שֵׁיבַת עַבְדְּךְּ אָבִינוּ בִּיגוֹן שׁאֹלָה:
- לבּ כִּי עַבְדְּךְּ עָרַב אֶת־הַנַּעַר מֵעִם אָבִי לֵאמֹר אִם־לֹא אֲבִיאָנּוּ אֵלֶיךְ וְחָטָאתִי לְאַבִי כַּלֹ־הַיָּמִים:

- 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.

לג וְעַתָּה יֵשֶׁב־נָא עַבְדְּךְּ תַּחַת הַנַּעַר עֶבֶד לַאדֹנִי וְהַנַּעַר יַעַל עִם־אָחָיו:

לד כִּי־אֵיןּדְ אֶעֱלֶה אֶל־אָבִי וְהַנַּעַר אֵינֶנוּ אָתִּי פָּן אֶרְאָה בָרָע אֲשֶׁר יִמְצָא אֶת־ אבי:

- מָ**ךְהְ** וְלֹא־יָכֹל יוֹסֵף לְהָתְאַפֵּק לְכֹל הַנְּצָבִים עָלָיו וַיִּקְרָא הוֹצִיאוּ כָל־אִישׁ מֵעָלָי וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהִתְוַדַּע יוֹסֵף אל־אחיו:
 - ב וַיִּתֵן אֶת־קֹלוֹ בִּבְכִי וַיִּשְׁמְעוּ מִצְרַיִם וישמע בית פרעה:
- ג וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אֲנִי יוֹסֵף הַעוֹד אָבִי חִי וְלֹא־יָכְלוּ אֶחָיו לַעֲנוֹת אֹתוֹ כִּי נבהלוּ מפּניו:
- ד וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו גְּשׁוּ־נָא אֵלַי וַיִּגָּשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אֲחִיכֶם אֲשֶׁר־ מִכַרָתַם אֹתִי מִצְרַיָמַה:
- ּ וְעַתָּה אַל־תֵּעָצְבוּ וְאַל־יִחַר בְּעֵינֵיכֶם כִּי־מְכַרְתָּם אֹתִי הַנָּה כִּי לְמִחְיָה שְׁלָחַנִי אַלהים לפּנִיכִם:
- וּ כִּי־זֶה שְׁנָתַיִם הָרָעָב בְּקֶרֶב הָאָרֶץ וְעוֹד חַמֵשׁ שָׁנִים אֲשֵׁר אֵין־חַרִישׁ וִקַצִּיר:
- וַיִּשְׁלָחֵנִי אֱלֹהִים לִפְנֵיכֶם לָשׁוּם לָכֶם שְׁאֵרִית בָּאָרֶץ וּלְהַחֲיוֹת לָכֶם לִפְלֵיטָה גדלה:

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.

ין וְעַתָּה לֹא־אַתֶּם שְׁלַחְתֶּם אֹתִי הֵנָּה כִּי הָאֱלֹהִים וַיְשִּׁימֵנִי לְאָב לְפַרְעֹה וּלְאָדוֹן לְכָל־בֵּיתוֹ וּמֹשֵׁל בְּכָל־אֶרֶץ 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.
- 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.
- 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."
- 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.
- 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.

- מַהְרוּ וַעֲלוּ אֶל־אָבִי וַאֲמֵרְתֶּם אֵלָיו כֹּה אָמַר בִּנְךְ יוֹסֵף שָׁמַנִי אֱלֹהִים לְאָדוֹן לכל־מצרים רדה אלי אל־תּעמֹד:
 - י וְיָשַׁבְתָּ בְאֶרֶץ־גֹּשֶׁן וְהָיִיתָ קָרוֹב אֵלַי אַתָּה וּבָנֶיךָּ וּבְנֵיךְ וְצֹאנְךְּ וּבְקָרְךְּ וכל־אשָׁר־לְךָ:
- יא וְכִלְכַּלְתִּי אֹתְךְ שָׁם כִּי־עוֹד חָמֵשׁ שָׁנִים רָעָב פֶּן־תִּנָּרֵשׁ אַתָּה וּבֵיתְךְּ וְכָל־אֲשֶׁר־ לֹךְ:
 - יב וְהָנֵה עֵינֵיכֶם רֹאוֹת וְעֵינֵי אָחִי בִּנְיָמִין פִּי־פִּי הַמְדַבֵּר אֲלֵיכֶם:
- י וְהָגַּדְתֶּם לְאָבִי אֶת־כָּל־כְּבוֹדִי בְּמִצְרַיִם וְאֵת כָּל־אֲשֶׁר רְאִיתֶם וּמִהַרְתֶּם וְהוֹרֵדְתֵּם אֶת־אַבִי הָנַּה:
 - יד וַיִּפּּל עַל־צַוְּארֵי בִנְיָמִן־אָחִיו וַיֵּבְּךְ וּבִנְיָמִן בָּכָה עַל־צַוְּארָיו:
- יו וַיְנַשֵּׁק לְכָל־אֶחָיו וַיֵּבְךְּ עֲלֵיהֶם וְאַחֲרֵי כֵן דּבָּרוּ אָחַיו אתוֹ:
- יז וְהַקּלֹ נִשְׁמַע בֵּית פַּרְעֹה לֵאמֹר בָּאוּ אֲחֵי יוֹסֵף וַיִּיטַב בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עבדיו:
- יז וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֱמֹר אֶל־אַחֶיךְּ זֹאת עֲשׂוּ טַעֲנוּ אֶת־בְּעִירְכֶם וּלְכוּ־בֹאוּ ארצה כַּנען:
- יח וּקְחוּ אֶת־אֲבִיכֶם וְאֶת־בָּתֵּיכֶם וּבֹאוּ אַלִּי וְאֶתְנָה לָכֶם אֶת־טוּב אֶרֶץ מִצְרַיִם וִאכלוּ אִת־חַלָב הַארֵץ:
 - יט וְאַתָּה צְנִיתָה זֹאת עֲשׂוּ קְחוּ־לָכֶם מֵאֶרֶץ מִצְרַיִם עֲנָלוֹת לְטַפְּכֶם וְלִנְשִׁיכֶם וּנְשָׂאתֶם אֶת־אֲבִיכֶם וּבאתַם:
 - ין עֵינְכֶם אַל־תָּחֹס עַל־כְּלֵיכֶם כִּי־טוּב כַּל־אָרֵץ מִצְרַיִם לַכֶם הוּא:
 - כא וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיִּתֵן לָהֶם יוֹסֵף עֲגָלוֹת עַל־פִּי פַרְעֹה וַיִּתֵן לָהֶם צֵדָה לַדֵּרָה:
- כּבּ לְכָלֶם נָתַן לָאִישׁ חֲלִפוֹת שְּׂמָלֹת וּלְבִנְיָמִן נָתַן שְׁלשׁ מֵאוֹת כֶּסֶף וְחָמֵשׁ חֵלָפֹת שִּׁמַלת:

- 23 And to his father he sent the following: ten he-asses laden with the best things of Egypt, and ten sheasses laden with grain, bread, and provisions for his father on the journey.
- 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."
- 46 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*.
 - 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.
 - 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."

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;

גּ וּלְאָבִיו שָׁלַח כְּזֹאת עֲשֶׂרָה חֲמֹרִים נשְׂאִים מִטוּב מִצְרָיִם וְעֶשֶׂר אֲתֹנֹת נשׂאת בּר ולחם וּמזוֹן לאביו לדּרְדָּ:

- כּד וַיְשַׁלַּח אֶת־אֶחָיו וַיֵּלֵכוּ וַיֹּאמֶר אֲלֵהֶם אַל־תִרגזוּ בַּדִּרְךָּ:
- ַרָּעַן אֶל־ מִמִּצְרָיִם וַיָּבֹאוּ אֶרֶץ כְּנַעַן אֶל־ הַ וַיַּעֲלוּ מִמִּצְרָיִם וַיָּבֹאוּ אֶרֶץ כְּנַעַן אֶל־ יַעקֹב אביהַם:
- כו וַיַגָּדוּ לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְכִי־הוּא משֵׁל בְּכָל־אֶרֶץ מִצְרָיִם וַיָּפָג לְבּוֹ כִּי לא־הָאמין להם:
- ני וַיְדבְּרוּ אֵלָיו אֵת כָּל־דִּבְרֵי יוֹסֵף אֲשֶׁר דְּבֶּר אֲלֵהֶם וַיִּיְרא אֶת־הָעֲגָלוֹת אֲשֶׁר־ שָׁלַח יוֹסֵף לָשֵׂאת אֹתוֹ וַתְּחִי רוּחַ יַעֵקֹב אַבִיהָם:
- יִי נִיּאמֶר יִשְׂרָאֵל רַב עוֹד־יוֹסֵף בְּנִי חָי וּיַּ אלכה ואראנוּ בטרם אמוּת:
- בּאַרָה יִּשְּׂרָאֵל וְכָל־אֲשֶׁר־לוֹ וַיָּבֹא בְּאַרָה בֹּאַרָּה שָׁבַע יִשְׂרָאֵל וְכָל־אֲשֶׁר־לוֹ וַיָּבֹא בְּאַרָּה שָׁבַע וַיִּזְבַּח זְבָחִים לֵאלהֵי אָבִיו יִצְחָק:
- בּ וַיֹּאמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמַרְאֹת הַלִּילָה וַיֹּאמֵר יַעַקֹב יַעַקֹב וַיֹּאמֵר הְנֵנִי:
 - ג וַיֹּאמֶר אָנֹכִי הָאֵל אֱלֹהֵי אָבִיךְּ אַל־ תִּירָא מֵרְדָה מִצְרַיְמָה כִּי־לְגוֹי גָּדוֹל אַשִׁימִךְּ שׁם:
- ד אָנֹכִי אֵרֵד עִמְּךְ מִצְרַיְמָה וְאָנֹכִי אַעַלְךְּ גַם־עָלה וְיוֹסֵף יָשִׁית יָדוֹ עַל־עֵינֶיךְּ:

יּ וָיָקָם יַעֲקֹב מִבְּאֵר שָׁבֵע וַיִּשְׂאוּ בְנֵי־ יִשְׁרָאֵל אֶת־יַעֲקֹב אֲבִיהָם וְאָת־טַפָּם וְאֶת־נְשֵׁיהֶם בָּעֲגָלוֹת אֲשֶׁר־שָׁלַח פּרִעה לִשֹאת אתו:

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 firstborn 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, Muppim, Huppim, and Ard.
- ²² These were the descendants of *Rachel* who were born to *Yaakov*—14 persons in all.

- ּוֹ וַיִּקְחוּ אֶת־מִקְנֵיהֶם וְאֶת־רְכוּשָׁם אֲשֶׁר רְכְשׁוּ בְּאֶרֶץ כְּנַעַן וַיָּבֹאוּ מִצְרְיְמָה יעקֹב וכל־זרעוֹ אתּוֹ:
 - י בָּנֶיו וּבְנֵי בָנָיו אִתּוֹ בְּנֹתִיו וּבְנוֹת בָּנְיוּ וְכָל־זַרְעוֹ הֵבִיא אִתּוֹ מִצְרָיְמָה:
- וְאֵלֶה שְׁמוֹת בְּנֵי־יִשְׂרָאֵל הַבָּאִים מִצְרִיְמָה יַעֲקֹב וּבָנָיו בְּכֹר יַעֲקֹב רְאוּבֵן:
- י ובני ראובן חנוך ופלוא וחצרון וכרמי:
 - י וּבְנֵי שִׁמְעוֹן יְמוּאֵל וְיָמִין וְאֹהַד וְיָכִין וְצֹחֵר וְשָׁאוּל בֵּן־הַכְּנַעַנִית:
 - יא וּבְנֵי לֵוִי גַּרְשׁוֹן קְהָת וּמְרָרִי:
- יב וּבְנֵי יְהוּדָה עֵר וְאוֹנָן וְשֵׁלֶה וָפֶּרֶץ וָזָרַח וַיָּמָת עֵר וְאוֹנָן בְּאֶרֶץ כְּנַעַן וַיִּהְיוּ בְנֵי־ פָרֶץ חָצְרוֹן וְחָמוּל:
- יג ובני יששכר תולע ופוה ויוב ושמרון:
 - יד וּבְנֵי זְבוּלָן סָרֶד וְאֵלוֹן וְיַחְלְאֵל:
- י אֵלֶה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדַּן אֲרָם וְאֵת דִּינָה בִתוֹ כָּל־נֶפֶשׁ בָּנִיו וּבַנוֹתֵיו שָׁלשִׁים וְשֵׁלשׁ:
 - ^{טז} וּבְנֵי גָד צִפְיוֹן וְחַגִּי שׁוּנִי וְאֶצְבּוֹן עֵרִי וארוֹדי ואראלי:
 - יז וּבְנֵי אָשֵׁר יִמְנָה וְיִשְׁוָה וְיִשְׁוִי וּבְּרִיעָה וְשֶׂרַח אֲחֹתָם וּבְנֵי בְרִיעָה חֶבֶר וּמלכּיאל:
 - יח אֵלֶּה בְּנֵי זִלְפָּה אֲשֶׁר־נָתַן לָבָן לְלֵאָה בִּתּוֹ וַתֵּלֶד אֶת־אֵלֶּה לְיִעֲלֹב שֵׁשׁ עַשָּׂרֵה נַפָּשׁ:
 - יט בּנֵי רָחֵל אֲשֵׁת יַעֲקֹב יוֹסֵף וּבִנְיָמִן:
 - וַיִּוָּלֵד לְיוֹסֵף בְּאֶרֶץ מִצְרִיִם אֲשֶׁר יָלְדָה־לוֹ אָסְנַת בַּת־פּוֹטִי פֶּרַע כֹּהַן אֹן את־מנשה ואת־אפרים:
 - כא וּבְנֵי בִנְיָמָן בֶּלַע וָבֶכֶר וְאַשְׁבֵּל גֵּרְא וְנַעֲמָן אֵחִי וַרֹאשׁ מָפִּים וְחָפִּים וָאָרְדִּ:
 - בּ אֵלֶה בְּנֵי רָחֵל אֲשֶׁר יֻלַּד לְיַעֲקֹב כָּל־ נָפֵשׁ אַרְבַּעָה עֲשָׂר:

- 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 וּבָנֵי־דָן חְשִׁים:
- פד וּבְנֵי נַפְתַּלִי יַחִצְאֵל וְגוּנִי וַיַצֵר וְשָׁלֵם:
- כּה אֵלֶּה בְּנֵי בִלְהָה אֲשֶׁר־נָתַן לָבָן לְרָחֵל בִּתוֹ וַתֵּלֶד אֶת־אֵלֶה לְיַעֲקֹב כָּל־נָפָשׁ שׁבעה:
- י כָּל־הַנָּפֶשׁ הַבָּאָה לְיִעֲקֹב מִצְרַיִמְה יצְאֵי יְרֵכוֹ מִלְבַד נְשֵׁי בְנֵי־יַעֲקֹב כָּל־ נִפשׁ שׁשִּׁים ושש:
- יז וּבְנֵי יוֹסֵף אֲשֶׁר־יֻלַּד־לוֹ בְמִצְרַיִם נֶפֶשׁ שְׁנִיִם כָּל־הַנֶּפֶשׁ לְבֵית־יַעֲקֹב הַבָּאָה מצרימה שׁבעים:
- יוֹסֶף קאֶת־יְהוּדָה שָׁלַח לְפָנָיו אֶל־יוֹסֵף לְהוֹרֹת לְפָנָיו גֹשְׁנָה וַיָּבֹאוּ אַרְצָה גֹשֶׁן:
 - כט וַיֶּאְסֹר יוֹסֵף מֶרְכַּבְתוֹ וַיַּעֵל לִקְרָאת־ ישְׂרָאֵל אָבִיו גִּשְׁנָה וַיֵּרָא אֵלָיו וַיִּפּׁל עַל־צַוָּארָיו וַיֵּבְןּ עַל־צַוָּארָיו עוֹד:
- ל וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף אָמוּתָה הַפָּעַם אַחֲרֵי רְאוֹתִי אֶת־פָּנֶיךְ כִּי עוֹדְךְ חי:
- לא וַיּאמֶר יוֹסֵף אֶל־אֶחָיו וְאֶל־בֵּית אָבִיו אֶעֱלֶה וְאַגִּידָה לְפַרְעֹה וְאֹמְרָה אַלָיו אַחַי וּבֵית־אָבִי אֲשֶׁר בְּאֶרֶץ־כְּנַעַן בָּאוּ אַלי:
- לבּ וְהָאֲנָשִׁים רֹעֵי צֹאן כִּי־אַנְשֵׁי מִקְנָה הָיוּ וְצֹאנָם וּבְקָרָם וְכָל־אֲשֶׁר לָהֶם הֵבִיאוּ:
 - לג וְהָיָה כִּי־יִקְרָא לָכָם פַּרְעֹה וְאָמַר מַה־ מַעֵשֵׂיכֶם:
 - לד וַאֲמַרְתָּם אַנְשֵׁי מִקְנֶה הָיוּ עֲבָדִיךְ מִנְעוּרֵינוּ וְעַד־עַתָּה גַּם־אֲנַחְנוּ גַּם־ אֲבֹתֵינוּ בַּעֲבוּר תֵּשְׁבוּ בְּאֶרֶץ גִּשֶׁן כִּי־ תוֹעֲבַת מִצְרַיִם כָּל־רֹעֵה צֹאן:
 - ניָבֹא יוֹסֵף וַיַּגֵּד לְפַרְעֹה וַיֹּאמֶר אָבִי וְאַחֵי וְצֹאנְם וּבְקָרָם וְכָל־אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן וְהִנָּם בְּאֶרֶץ גִּשָׁן:
 - וּמִקְצֵה אֶחָיו לָקַח חֲמִשָּׁה אֲנָשִׁים
 ויַצגם 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 רֹעֵה צֹאן עֲבָדֶיךְ גִּם־אנחנוּ גִּם־אבוֹתינוּ:
- ַד וַיֹּאמְרוּ אָל־פַּרְעֹה לָגוּר בָּאָרֶץ בָּאנוּ כִּי־אֵין מִרְעָה לַצֹּאן אֲשֶׁר לַעֲבָדֶיךְּ כִּי־ כָבֵד הָרֶעָב בְּאָרֶץ כְּנָעַן וְעַתָּה יֵשְׁבוּ־נָא עבדִירְ בּארץ גִּשׁו:
 - יוֹסֵף לֵאמֹר אָבִיךְ אַל־יוֹסֵף לֵאמֹר אָבִיךְ קּיִאמֶר בָּאוּ אליד:
- י אֶרֶץ מִצְרִיִם לְפָנֶיךְ הִוּא בְּמֵיטֵב הָאָרֶץ הוֹשֵׁב אֶת־אָבִיךְּ וְאֶת־אַחֶיךְּ יֵשְׁבוּ בָּאֶרֶץ גֹשֶׁן וְאִם־יָדְעְתִּ וְיֶשׁ־בָּם אַנְשִׁי־ חַיִל וְשַׂמְתָּם שָׁרֵי מִקְנֶה עַל־אֲשָׁר־לִי:
 - וּ וַיָּבֵא יוֹסֵף אֶת־יַעֲקֹב אָבִיו וַיַּעֲמִבהוּ לִפְנֵי פַרעה וַיִּבַרְרְ יַעַקֹב אֵת־פַּרעה:
- וּיֹאמֶר פַּרְעֹה אֶל־יַעֲקֹב כַּמָּה יְמֵי שְׁנֵי חייר:
- י וַיֹּאמֶר יַעֲקֹב אֶל־פַּרְעֹה יְמֵי שְׁנֵי מְגוּרֵי שְׁלשִׁים וּמְאַת שָׁנָה מְעַט וְרָעִים הָיוּ יְמֵי שְׁנֵי חַיַּי וְלֹא הִשִּׁיגוּ אֶת־יְמֵי שְׁנֵי חַיֵּי אֲבֹתַי בִּימֵי מִגוּרֵיהַם:
 - י וַיְבָרֶךְ יַעֲקֹב אֶת־פַּרְעֹה וַיַּצֵא מִלְפְנֵי פרעה:
- יא וַיּוֹשֵׁב יוֹסֵף אֶת־אָבִיו וְאֶת־אָחָיו וַיִּתֵּן לָהֶם אֲחָזָּה בָּאֶרֶץ מִצְרַיִם בְּמֵיטַב הָאָרֶץ בָּאֶרֶץ רַעְמְסֵס כַּאֲשֶׁר צִוָּה פרעה:
- יב וַיְכַלְכֵּל יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וְאֵת כַּל־בֵּית אָבִיו לַחֵם לִפִי הַטַּף:
 - י וְלֶחֶם אֵין בְּכָל־הָאָרֶץ כִּי־כָבֵד הָרָעָב מְאֹד וַתֵּלַהּ אֶרֶץ מִצְרִיִם וְאֶרֶץ כְּנַעַן מִפְּנֵי הָרָעָב:
 - יד וַיְלַקֵט יוֹסֵף אֶת־כָּל־הַכָּסֶף הַנִּמְצָא בְאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנַעַן בַּשָּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־ הכִּסף בִּיתה פרעֹה:

- 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.
- 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."
- And they said, "You have saved our lives! We are grateful to my lord, and we shall be serfs to Pharaoh."

- וַיְּתֹם הַכֶּסֶף מֵאֶרֶץ מִצְרַיִם וּמֵאֶרֶץ
 כְּנַעַן וַיָּבֹאוּ כָל־מִצְרַיִם אֶל־יוֹסֵף לֵאמֹר הָבָה־לָנוּ לָחָם וְלָמָה נָמוּת נָגְדֶּךְ כִּי
 אפס כּסף:
- ^{טז} וַיֹּאמֶר יוֹסֵף הָבוּ מִקְנֵיכֶם וְאֶתְּנָה לָכֶם בּמקנִיכֵם אם־אפֵס כַּסַף:
 - יז וַיָבִיאוּ אֶת־מִקְנֵיהֶם אֶל־יוֹסֵף וַיִּתֵּן לְהָם יוֹסֵף לֶחָם בַּסּוּסִים וּבְמִקְנֵה הַצֹּאן וּבְמִקְנֵה הַבָּקָר וּבַחֲמֹרִים וַיִנְהֲלֵם בַּלֶּחָם בְּכָל־מִקְנֵהֶם בַּשָּׁנָה ברואי
- יח וַתִּתֹם הַשָּׁנָה הַהוֹא וַיָּבֹאוּ אֵלָיו בַּשָּׁנָה הַשֵּׁנִית וַיֹּאמְרוּ לוֹ לֹא־נְכַחֵד מֵאֲדֹנִי כִּי אִם־תַּם הַכֶּסֶף וּמִקְנֵה הַבְּהֵמָה אֶל־ אֲדֹנִי לֹא נִשְׁאַר לִפְנֵי אֲדֹנִי בִּלְתִּי אִם־ גּויִתנוּ ואדמתנוּ:
 - יט לָמָה נָמוּת לְעֵינֶיךְ גַּם־אֲנַחְנוּ גַּם אַדְמָתֵנוּ קְנֵה־אֹתָנוּ וְאֶת־אַדְמָתֵנוּ בַּלָּחֶם וְנִהְיָה אֲנַחְנוּ וְאַדְמָתֵנוּ עֲבָדִים לְפַרְעה וְתֶן־זֶרַע וְנִחְיָה וְלֹא נָמוּת והאדמה לא תשם:
 - וַיָּקֶן יוֹסֵף אֶת־כָּל־אַדְמַת מִצְרַיִם לְפַרְעֹה כִּי־מְכְרוּ מִצְרַיִם אִישׁ שָׂדֵהוּ כִּי־חָזַק עֲלֵהֶם הָרָעַב וַתְּהִי הָאָרֶץ לפרעה:
- כא וְאֶת־הָעָם הֶעֶבִיר אֹתוֹ לֶעָרִים מִקְצֵה גבוּל־מִצְרַיִם וְעַד־קַצְהוּ:
- בּ רַק אַדְמַת הַכּהֲנִים לֹא קֶנָה כִּי חֹק לַכּהֲנִים מֵאֵת פַּרְעֹה וְאָכְלוּ אֶת־חָקָם אֲשֶׁר נָתַן לָהֶם פַּרְעֹה עַל־כֵּן לֹא מָכְרוּ אֵת־אָדְמַתַם:
- ג וַיֹּאמֶר יוֹסֵף אֶל־הָעָם הֵן קָנִיתִי אֶתְכֶם הַיּוֹם וְאֶת־אַדְמַתְכֶם לְפַרְעֹה הֵא־לָכֶם זֶרַע וּזָרַעָתָּם אֶת־הָאֵדָמָה:
- ין הָיָה בַּתְּבוּאֹת וּנְתַתֶּם חֲמִישִׁית לְפַרְעֹה וְאַרְבַּע הַיָּדֹת יִהְיָה לָכֶם לְזֶרַע הַשָּׁדָה וּלְאָכְלְכֶם וְלַאֲשֶׁר בְּרָתֵּיכֶם ולאכל לטפּכם:
- יה וַיֹּאמְרוּ הָחֱיתָנוּ נִמְצָא־חֵן בְּעֵינֵי אֲדֹנִי וָהַיִינוּ עַבַדִים לְפַרְעֹה:

- 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.
- 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.
- 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.
- 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.
- 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."
 - epned, 1 wiii do as you nave spoken. v'-sha-khav-TEE im a-vo-TAI un-sa-TA-nee mi-mitz-RA-yim uk-var-TA-nee bik-vura-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.
- $48^{\ 1}$ Some time afterward, *Yosef* was told, "Your father is ill." So he took with him his two sons, *Menashe* and *Efraim*.
 - When Yaakov was told, "Your son Yosef has come to see you," Yisrael summoned his strength and sat up in bed.
 - 3 And Yaakov said to Yosef, "El Shaddai appeared to me at Luz in the land of Canaan, and He blessed me,

- י נַיָּשֶׂם אֹתָה יוֹסֵף לְחֹק עַד־הַיּוֹם הַזֶּה עַל־אַדְמַת מִצְרַיִם לְפַרְעֹה לַחֹמֶשׁ רַק אַדְמַת הַכּהֲנִים לְבַדָּם לֹא הָיְתָה לפרעה:
- י וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גּשֶׁן וַיֵּאָחַזוּ בַה וַיִּפְרוּ וַיִּרְבּוּ מִאֹד:
- ַח וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרִיִם שְׁבַע עֶשְׂרֵה שָׁנָה וַיְהִי יְמֵי־יַעֲקֹב שְׁנֵי חַיָּיו שָׁבַע שָׁנִים וָאַרְבָּעֵים וּמֵאֵת שַׁנַה:
- כט וַיִּקְרְבּוּ יְמֵי־יִשְׂרָאֵל לָמוּת וַיִּקְרָא לִבְנּוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךְ שִׁים־נָא יִדְךְ תַּחַת יְרַכִי וְעָשִׁית עִמָּדִי חָסֶד וָאֱמֶת אַל־נָא תִקְבְּרַנִי בּמצרים:
- ְּשְׁכַבְתִּי עִם־אֲבֹתֵי וּנְשָׂאתַנִי מִמְּצְרֵיִם וּקְבַרְתַנִי בִּקְבָרָתָם וַיֹּאמֵר אָנֹכִי אעשה כדברך:
 - לא וַיּאמֶר הָשָּׁבְעָה לִי וַיִּשָּׁבַע לוֹ וַיִּשְׁתַּחוּ ישראל על־ראש המטה:
 - מַת א וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךְּ חֹלֶה וַיִּקַּח אֶת־שְׁנֵי בניו עמוֹ את־מנשׁה ואת־אפרים:
 - בּ וַיַּגֵּד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בִּנְדְּ יוֹסֵף בָּא אֵלֶיךְ וַיִּתְחַזֵּק יִשְׂרָאֵל וַיֵּשֶׁב עַל־ המטה:
- ג וַיֹּאמֶר יַעֲקֹב אֶל־יוֹסֵף אֵל שַׁדַּי נִרְאָה־ אֵלַי בְּלוֹז בְּאֶרֶץ כְּנָעַן וַיְבַרֶּךְ אֹתִי:



Ariel 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

juncture, 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.'
- ַנִּאמֶר אֵלֵי הָנְנִי מַפְרְךְּ וְהִרְבִּיתִּךְ וּנְתַתִּיךְ לְקְהַל עַמִים וְנָתַתִּי אֶת־ הָאֶרֶץ הַזֹּאת לְזַרְעֵךְ אַחֲרֶיךְ אֲחָזָת עוֹלם:

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

- 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.
- הּ וְעַתָּה שְׁנֵי־בָנֶיךְ הַנּוֹלְדִים לְךְּ בְּאֶרֶץ מִצְרַיִם עַד־בֹּאִי אֵלֶיךְ מִצְרַיְמָה לִי־ הֵם אֶפְרַיִם וּמְנַשָּה כִּרְאוּבֵן וְשִׁמְעוֹן יהיוּ־לי:
- 6 But progeny born to you after them shall be yours; they shall be recorded instead of their brothers in their inheritance.
- ּ וּמוֹלַדְתְּךָ אֲשֶׁר־הוֹלַדְתָּ אַחֲרֵיהֶם לְךְּ יִהְיוּ עַל שֵׁם אֲחֵיהֶם יִקְרָאוּ בְּנַחֲלָתָם:
- 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.
- ז וַאֲנִי בְּבֹאִי מִפַּדָּן מֵתָה עָלִי רָחֵל בְּאֶרֶץ כְּנַעַן בַּדָּרֶךְ בְּעוֹד כִּבְרַת־אֶרֶץ לָבֹא אֶפְרָתָה וָאֶקְבְּרָהָ שָּׁם בְּדֶרֶךְ אֶפְרָת הוא בִּית לחם:
- 8 Noticing Yosef's sons, Yisrael asked, "Who are these?"
- ּ וַיַּרְא יִשְׂרָאֵל אֶת־בְּנֵי יוֹסֵף וַיֹּאמֶר מִי־ אלה:
- 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."
- י וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו בָּנֵי הֵם אֲשֶׁר־ נָתַן־לִי אֱלֹהִים בָּזֶה וַיֹּאמֵר קָחֶם־נָא אלי ואברכם:
- 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.
- י וְעֵינֵי יִשְׂרָאֵל כָּבְדוּ מִזֹּקֶן לֹא יוּכַל לְרְאוֹת וַיַּגֵּשׁ אֹתָם אֵלָיו וַיִּשַׁק לָהֶם וַיִּחַבֵּק לַהָם:
- 11 And Yisrael said to Yosef, "I never expected to see you again, and here Hashem has let me see your children as well"
- יא וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף רְאֹה פָנֶיךְּ לֹא פַלְלְתִי וְהָנֵה הָרְאָה אֹתִי אֱלֹהִים גַּם את־זרעך:
- 12 *Yosef* then removed them from his knees, and bowed low with his face to the ground.
- יב וַיּוֹצֵא יוֹסֵף אֹתָם מֵעִם בִּרְכָּיו וַיִּשְׁתַּחוּ לִאפַיו אַרצה:
- 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.
- יג נַיִּקּח יוֹסֵף אֶת־שְׁנֵיהֶם אֶת־אֶפְרַיִם בִּימִינוֹ מִשְּׁמֹאל יִשְׂרָאֵל וְאֶת־מְנַשָּׁה בִשְׁמֹאלוֹ מִימִין יִשְׂרָאֵל וַיַּגֵּשׁ אֵלַיו:
- 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.
- יד וַיִּשְׁלַח יִשְׂרָאֵל אָת־יְמִינוֹ וַיְּשֶׁת עַל־רֹאשׁ אֶפְרַיִם וְהוּא הַצְּעִיר וְאֶת־ שְׂמֹאלוֹ עַל־רֹאשׁ מְנַשָּׁה שִׂכֵל אֶת־יָדָיו כִּי מְנַשָּׁה 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."

 יו יַנְבֶרֶךְ אֶת־יוֹסֵף וַיֹּאמֵר הָאֱלֹהִים אֲשֶׁר הַתְהַלְּכוּ אֲבֹתֵי לְפָנִיו אַבְרָהָם וְיִצְחָק הָאֱלֹהִים הָרֹעָה אֹתִי מֵעוֹדִי עַד־הַיּוֹם הַזָּה:

הַמַּלְאָךְ הַגֹּאֵל אֹתִי מִכְּלֹ־רָע יְבָרֵךְ אָת־הַנְּעָרִים וְיִקְרֵא בָהֶם שְׁמִי וְשֵׁם אֲבֹתַי אֵבְרָהם וְיִצְחָק וְיִדְגוּ לָרֹב בּקרב האַרָץ:

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.
- יז וַיִּרְא יוֹסֵף כִּי־יָשִׁית אָבִיו יַד־יְמִינוֹ עַל־ ראשׁ אֶפְרַיִם וַיֵּרַע בְּעֵינָיו וַיִּתְמֹךְ יַד־ אָבִיו לְהָסִיר אֹתָה מֵעַל ראשׁ־אֶפְרַיִם על־ראשׁ מנשׁה:
- "Not so, Father," Yosef said to his father, "for the other is the first-born; place your right hand on his head."
- יח וַיּאמֶר יוֹסֵף אֶל־אָבִיו לֹא־כֵן אָבִי כִּי־זֶה הַבָּכר שִׂים יִמִינְךְ עַל־רֹאשׁוֹ:
- 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."
- יט וַיְמָאַן אָבִיו וַיֹּאמֶר יָדעְתִּי בְנִי יָדעְתִּי גַּם־הוּא יִהְיֶה־לְעָם וְגַם־הוּא יִגְדָּל וְאוּלָם אָחִיו הַקָּטֹן יִגְדַּל מִמֶּנוּ וְזַרְעוֹ יִהָיֶה מָלֹא־הַגּוֹיִם:
- 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.
- ַ וְיְבָרֻכֵם בַּיּוֹם הַהוּא לֵאמוֹר בְּךְ יְבָרְדְּ יִשְׂרָאֵל לֵאמֹר יְשִׁמְךְּ אֱלֹהִים כְּאָפְרַיִם וְכִמְנַשָּׁה וַיָּשָׂם אֶת־אֶפְרַיִם לִפְנֵי מנשה:

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

שם

48:16 May my name be recalled The Hebrew word for 'name' is shem (nw). The great master of the Hebrew language, Rabbi Samson Raphael Hirsch, explains that the word shem is related to the word sham (nw), 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.



Rabbi Shlomo Riskin (b. 1940)

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.

- 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; Hearken 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?
 - 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.

- כּא וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הִנֵּה אָנֹכִי מֵת וְהָיָה אֱלֹהִים עִמָּכֶם וְהֵשִּׁיב אֶתְכֶם אֶל־ ארץ אבֹתיכם:
 - בּ וַאֲנִי נָתַתִּי לְךָּ שְׁכֶם אַחַד עַל־אַחֶיךְּ אֲשֶׁר לְקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבַקשׁתִּי:
 - מַט א וַיִּקְרָא יַעֲקֹב אֶל־בָּנָיו וַיֹּאמֶר הֵאָסְפּוּ וְאַגִּידָה לָכָם אֵת אֲשֶׁר־יִקְרָא אֶתְכֶם באחרית הימים:
 - ב הָקָבְצוּ וְשִׁמְעוּ בְּנֵי יַעֲקֹב וְשִׁמְעוּ אֶל־ ישראל אביכם:
 - ג רְאוּבֵן בְּכֹרִי אַתָּה כֹּחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז:
- ד פַּחַז כַּמַיִם אַל־תּוֹתַר כִּי עָלִיתָ מִשְׁכְבֵי אַבִיךְּ אַז חָלַלְתַּ יִצוּעִי עַלָה:
 - יּ שָׁמְעוֹן וְלֵוִי אַחִים כְּלֵי חָמָס מכרתיהם:
 - ּוֹבְּסֹדֶם אַלֹּיתָבֹא נַפְשִׁי בִּקְהָלֶם אַלֹּ תַחַד כְּבֹדִי כִּי בְאַפָּם הָרְגוּ אִישׁ וּבַרצֹנם עקרוּ־שׁוֹר:
- ז אָרוּר אַפָּם כִּי עָז וְעֶבְרָתָם כִּי קָשָׁתָה אַחַלְקַם בְּיַעֲקֹב וַאֲפִיצֵם בְּיִשְׂרָאֵל:
 - יְהוּדָה אַתָּה יוֹדוּךְּ אַחֶיךְּ יָדְךְּ בְּעֹרֶף איָבִיךְּ יִשְׁתַחֲוּוּ לְךְּ בְּנֵי אָבִיךְּ:
- ע גוּר אַרְיֵה יְהוּדָה מִטֶּרֶף בְּנִי עָלִיתָ כָּרַע רָבַץ כְּאַרְיֵה וּכְלָבִיא מִי יְקִימֶנוּ:
- לא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שילה [שִׁילוֹ] וְלוֹ יִהָהת עמים:

49:10 So that tribute shall come to him The Hebrew word for tribute in this verse is Shilo (שילה). 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 (שילה) and Mashiach (משיה), the Hebrew word for 'Messiah.' According to the mystical study of gematriya, every Hebrew letter corresponds to a



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

- 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.
- 12 His eyes are darker than wine; His teeth are whiter than milk.
- 13 *Zevulun* shall dwell by the seashore; He shall be a haven for ships, And his flank shall rest on *Tzidon*.

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.
- 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.
- 16 Dan shall govern his people, As one of the tribes of Yisrael.
- 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.
- 18 I wait for Your deliverance, Hashem!
- 19 Gad shall be raided by raiders, But he shall raid at their heels.
- 20 Asher's bread shall be rich, And he shall yield royal dainties.

יא אֹסְרִי לֹנֶפֶן עירה [עִירוֹ] וְלַשֹּׁרֵקָה בְּנִי אֲתנוֹ כִּבֵּס בַּיַיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סותה [סוּתוֹ:]

יב חַכְלִילִי עֵינַיִם מִיָּיָן וּלְבֶן־שָׁנַּיִם מֵחָלָב:

יג זְבוּלָן לְחוֹף יַמִּים יִשְׁכֹּן וְהוּא לְחוֹף אֵנִיּוֹת וְיַרְכָתוֹ עַל־צִידֹן:

- יד יִשָּׂשכָר חֲמֹר גָּרֶם רֹבֵץ בֵּין הַמִּשְׁפְּתָיִם:
 - טוּ וַיַּרָא מְגָּחָה כִּי טוֹב וְאָת־הָאֶרֶץ כִּי נָעֵמָה וַיֵּט שָׁכְמוֹ לְסְבּל וַיְהִי לְמֵס־ ערדי
 - יז דַן יַדִין עַמוֹ כָאַחַד שָׁבְטֵי יִשְׂרָאֵל:
- יי יְהִי־דָן נָחָשׁ עֲלֵי־דֶרֶךְ שְׁפִיפֹן עֲלֵי־אֹרַח הַנִּשָׁךְ עַקְבֵי־סוּס וִיפּל רֹכָבוֹ אַחוֹר:
 - יח לישועתר קויתי יהוה:
 - יט גָּד גְּדוּד יְגוּדֶנוּ וְהוּא יָגָד עָקֵב:
- מֵאֶשֵׁר שְׁמֵנֶה לַחְמוֹ וְהוּא יִתַּן מַעֲדַנֵּי־ מַלְרֵּ:

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 to 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
- 22 Yosef is a wild ass, A wild ass by a spring —Wild colts on a hillside.
- 23 Archers bitterly assailed him; They shot at him and harried him.
- 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—
- 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.
- 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.
- 27 Binyamin is a ravenous wolf; In the morning he consumes the foe, And in the evening he divides the spoil."
- 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.
- 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,
- 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
- 31 there Avraham and his wife Sara were buried; there Yitzchak and his wife Rivka were buried; and there I buried Leah
- 32 the field and the cave in it, bought from the Hittites."
- 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.

- כא נַפְתָּלִי אַיָּלָה שְׁלְחָה הַנֹּתֵן אָמְרֵי־שָׁפֶר:
 - בּ בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צעדה עלי־שור:
 - בג וַיִּמָרָרָהוּ וָרבוּ וַיִּשְּטְמָהוּ בַּעֲלֵי חִצִּים:
 - ^{כד} וַתֵּשָׁב בְּאֵיתָן קַשְׁתּוֹ וַיָּפֹזּוּ זְרֹעֵי יָדְיו מִידֵי אֲבִיר יַעֲקֹב מִשָּׁם רֹעָה אֶבֶן ישׂראל:
- כּה מֵאֵל אָבִיךְּ וְיִעְזְרֶךְּ וְאֵת שַׁדַּי וִיבָּרְכֶךְּ בִּרְכֹת שָׁמִיִם מֵעָל בִּרְכֹת תְּהוֹם רֹבֶצֶת תַּחַת בַּרְכֹת שָׁדַיִם וַרַחַם:
- י בִּרְכֹת אָבִיךְּ גָּבְרוּ עַל־בִּרְכֹת הוֹרֵי עַד־ תַּאֲוַת גִּבְעֹת עוֹלָם תִּהְיֶין לְרֹאשׁ יוֹסֵף וּלְקָדְקֹד נִזִיר אָחַיו:
 - יז בִּנְיָמִין זְאֵב יִטְרָף בַּבֹּקֶר יֹאכַל עַד וְלָעֶרָב יְחַלֵּק שָׁלְל:
- רי כָּל־אֵלֶה שִׁבְטֵי יִשְׂרָאֵל שְׁנֵים עָשָׂר וְזֹאת אֲשֶׁר־דָּבֶּר לָהֶם אֲבִיהֶם וַיְבָרֶךְ אוֹתָם אִישׁ אֲשֶׁר כְּבַרְכָתוֹ בֵּרַךְ אֹתָם:
 - כּט וַיְצֵו אוֹתָם וַיֹּאמֶר אֲלֵהֶם אֲנִי נָאֶסְף אֶל־עַמִּי קִבְרוּ אֹתִי אֶל־אֲבֹתָי אֶל־ הַמְעַרָה אֲשֶׁר בִּשְׁדֵה עֶפְרוֹן הַחִתִּי:
- ל בַּמְעָרָה אֲשֶׁר בִּשְׂבֵה הַמַּכְפֶּלָה אֲשֶׁר עַל־פָּנֵי־מַמְרֵא בְּאֶרֶץ כְּנָעַן אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשָּׁדָה מֵאֵת עֶפְרֹן הַחִתִּי לאחזת־קבר:
- לא שָׁמָה קָבְרוּ אֶת־אַבְרָהָם וְאֵת שָּׂרָה אִשְׁתּוֹ שָׁמָה קַבְרוּ אֶת־יִצְחָק וְאֵת רָבָקָה אִשְׁתּוֹ וְשָׁמָה קַבַרְתִּי אָת־לֵאָה:
- לב מִקְנֵה הַשָּׂדֶה וְהַמְּעָרָה אֲשֶׁר־בּוֹ מֵאֵת בְּנֵי־חֵת:
- לג וַיְכַל יַעֲקֹב לְצֵוּת אֶת־בָּנָיו וַיֶּאֱסֹף רַגְלָיו אַל־הַמִּטָּה וַיִּגוַע וַיֵּאַסֶף אֵל־עַמַיו:

- 50 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.
 - 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.
 - 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.
 - 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.

- ן יִפּל יוֹסֵף עַל־פְּנֵי אָבִיו וַיַּבְךְּ עָלְיו נִיַּבְרָּ עָלְיו ויִשָּק־לו:
- ב וַיְצַו יוֹסֵף אֶת־עֲבָדָיו אֶת־הָרֹפְאִים לַחֲנֹט אֶת־אָבִיו וַיַּחַנְטוּ הָרֹפְאִים אֶת־ ישראל:
- ג וַיִּמְלְאוּ־לוֹ אַרְבָּעִים יוֹם כִּי כֵּן יִמְלְאוּ יְמֵי הַחֲנָטִים וַיִּבְכּוּ אֹתוֹ מִצְרַיִם שׁבעים יוֹם:
- ד וַיַּעַבְרוּ יְמֵי בְּכִיתוֹ וַיְדַבֵּר יוֹסֵף אֶל־ בֵּית פַּרְעה לֵאמֹר אִם־נָא מָצָאתִי חֵן בָּעִינֵיכֶם דַּבְּרוּ־נַא בָּאָזְנֵי פַרְעֹה לֵאמֹר: בָּעִינֵיכֶם דַּבְּרוּ־נַא בָּאַזְנֵי פַרְעֹה לֵאמֹר:
 - אָבִי הִשְׁבִּיעַנִי לֵאמֹר הַנֵּה אָנֹכִי מַת בְּקבְרִי אֲשֶׁר כָּרִיתִי לִי בְּאֶרֶץ כְּנַעַן שָׁמָה תִּקְבְּרַנִי וְעַתָּה אֶעֱלֶה־נָּא וְאֶקְבָּרָה אֶת־אָבִי וְאֲשׁוּבָה:
 - ּי וַיֹּאמֶר פַּרְעֹה עֲלֵה וּקְבֹר אֶת־אָבִידְ כּאשׁר השׁבִּיעדָ:
- ז וַיַּעַל יוֹסֵף לְקְבֹּר אֶת־אָבִיו וַיַּעֲלוּ אִתּוֹ כָּל־עַבְדֵי פַרְעֹה זִקְנֵי בֵיתוֹ וְכֹל זִקְנֵי אָרִץ־מָצְרַיִם:
- ין וְכֹל בֵּית יוֹסֵף וְאֶחָיו וּבֵית אָבִיו רַק טַפָּם וְצֹאנָם וּבְקָרֵם עָזָבוּ בָּאֶרֵץ גֹּשֶׁן:
 - י וַיַּעַל עִמּוֹ גַּם־רֶכֶב גַּם־פָּרָשִׁים וַיְהִי המחַנה כַּבַד מִאד:
- י וַיָּבֹאוּ עַד־גֹּרֶן הָאָטָד אֲשֶׁר בְּעֵבֶּר הַיַּרְדֵּן וַיִּסְפְּדוּ־שָׁם מִסְפֵּד גָּדוֹל וְכָבֵד מאֹד וִיּעשׁ לאביו אַבל שׁבעת ימים:
- יא וַיַּרָא יוֹשֵׁב הָאָרֶץ הַכְּנַעֵנִי אָת־הָאֵבֶל בְּגֹרֶן הָאָטָד וַיֹּאמְרוּ אַבֶל־כָּבֵד זָה לְמִצְרָיִם עַל־כֵּן קָרָא שְׁמָהּ אָבֵל מִצְרִיִם אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן:
 - יב ויַעשוּ בניו לוֹ כֵּן כַּאַשֵּׁר צוַם:
- יג וַיִּשְׂאוּ אֹתוֹ בָנָיו אַרְצָה כְּנַעוַ וַיִּקְבְּרוּ אֹתוֹ בִּמְעָרַת שְׁדֵה הַמַּכְפֵּלָה אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשֶּׁדָה לַאֲחָזַּת־קֶבֶר מאת עפרן החתי על־פּנִי ממרָא:

- 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."

- יד וַיָּשָׁב יוֹסֵף מִצְרִיְמָה הוּא וְאֶחָיו וְכָל־ הָעלִים אִתּוֹ לִקְבַּר אֶת־אָבִיו אַחֲרֵי קברוֹ את־אביו:
- יו נִיּרְאוּ אֲחֵי־יוֹסֵף כִּי־מֵת אֲבִיהֶם וַיֹּאמְרוּ לוּ יִשְׂטְמֵנוּ יוֹסֵף וְהָשֵׁב יָשִׁיב לָנוּ אֵת כַּל־הַרְעַה אֲשָׁר גַּמֵלְנוּ אֹתוֹ:
 - יז וַיְצַוּוּ אֶל־יוֹסֵף לֵאמֹר אָבִיךּ צָוָּה לְפְנֵי מוֹתוֹ לאמר:
- יי כֹּה־תֹאִמְרוּ לְיוֹסֵף אָנָּא שָׂא נָא פָּשַׁע אַחָיךְּ וְחַטָּאתָם כִּי־רָעָה גְמָלוּךְּ וְעַתָּה שָׂא נָא לְפָשַׁע עַבְדֵי אֱלֹהֵי אָבִיךְּ וַיֵּבְךְּ יוֹסף בִּדִבּרם אליו:
 - יח וַיֵּלְכוּ גַּם־אֶחָיו וַיִּפְּלוּ לְפָנָיו וַיֹּאמְרוּ הנִנוּ לךָ לעבדים:
 - יט וַיֹּאמֶר אֲלֵהֶם יוֹסֵף אַל־תִּירָאוּ כִּי התחת אלהים אני:
 - וְאַתֶּם חֲשַׁבְתֶּם עָלַי רָעָה אֱלֹהִים חֲשָׁבָה לְטֹבָה לְמַעַן עֲשֹה כַּיוֹם הַזֶּה להחית עם־רב:
- כּא וְעַתָּה אַל־תִּירָאוּ אָנֹכִי אֲכַלְכֵּל אֶתְכֶם וְאֶת־טַפְּכֶם וַיְנַחֵם אוֹתָם וַיְדַבֵּר עַל־ לבּם:
- בּ וַיֵּשֶׁב יוֹסֵף בְּמִצְרַיִם הוּא וּבֵית אָבִיוּ וַיְחִי יוֹסֵף מֵאָה וַעֲשֵׂר שָׁנִים:
- ג וַיַּרְא יוֹסֵף לְאֶפְרַיִם בְּנֵי שָׁלֵשִׁים גַּם בְּנֵי מַכִיר בֵּן־מִנְשָׁה יִלְדוּ עַל־בַּרְכֵּי יוֹסֵף:
 - ַר נַיּאמֶר יוֹסֵף אֶל־אָחָיו אָנֹכִי מֵת נֵאלֹהִים פָּקֹד יִפְּקֹד אֶתְכָם וְהָעֵלָה אֶתְכָם מִן־הָאָרֶץ הַזֹּאת אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וּלִיעקֹב:

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."
- Yosef died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt.
- כּה וַיַּשְׁבַּע יוֹסֵף אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פָּקֹד יִפְקֹד אֱלֹהִים אֶתְכֶם וְהַעֲלִתֶם את־עצמתי מזָה:
- ַנּי וַיָּמֶת יוֹסֵף בֶּן־מֵאָה וָעֶשֶׂר שָׁנִים וַיַּחַנְטוּ אֹתוֹ וַיִּישֶׂם בָּאָרוֹן בְּמִצְרִים:

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 (שי). 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 Mizrachi Religious Zionist Movement. He moved to Israel in 1926 where he continued to lead Mizrachi 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*:

Achan Achan a-KHAN וּשְלֵיבָּוּ Achav Ahab akh-AV בּיִתְּיִבָּר Achaz Ahaz a-KHAZ ווְיִהְנְּיִבְּר Achaz Ahaz a-KHAZ ווְיִהְּנִּבְּר Achazyahu Ahaziah a-khaz-YA-hu ווּתְינֵיוָר Achiezer Ahiezer a-khee-E-zer ישְׁתִינְיִר Achihud Ahihud a-khee-HUD ישְׁתִייְרְיִנְּר Achihud Ahikam a-khee-KAM a-khee-LUD ישְׁתִילְוּד Achilud Ahilud a-khee-LUD ישְׁתִילְוּד Achimelech Ahimelech a-khee-ME-lekh ישְׁתִילְוּד Achira Ahira a-khee-ME-lekh ישְׁתִילְיִר Achira Ahira a-khee-RA ישְׁתִילְינִי Achisamach Ahisamach a-khee-sa-MAKH ישְׁתִילְינִי Achitofel Ahithophel a-khee-TO-fel ישְׁתִילִינְ Achituv Ahitub a-khee-TUV בייתְיפֶל Achiya Ahijah a-khi-YAH ישְׁתִילִי Adam Adam a-DAM בייתְיפֶל Adam Adam a-DAM בייתְיפֶל Adar Adam a-DAR ישְׁתָי בְּיִלְיִּ Adoniyahu Adonijah a-do-ni-YA-hu ישְׁתָילִי Agur a-GUR ישְׁתִילְילִ Agur a-GUR ישְׁתִילְילִ Amasa Amasa a-ma-SA ישְׁתִילִילָ Amasa Amasa a-ma-SA ישְׁתִילִילָם Amasa Amasa a-matz-YAH ישְׁתִילִילָם Amatzya Amatiya Amen a-MAYN ישְׁתִּבְילִ Amanatya Amatiya Amana a-MAYN ישְׁתָּבְילִם Amanatya Amatiya Amana a-MAYN ישְׁתָּבְילִם Amanatya Amanatya Amasa a-MAYN ישְׁתַּבְילִם Amanatya Amanatya Amanatya Amasa a-MAYN ישְׁתִּבְייִר Amanatya Amanatya Amasa a-MAYN ישְׁתַּבְילִים Amanatya Amanatya Amanatya a-MAYN ישְׁתַּבְילִים Amanatya Amanatya Amanatya Amanatya a-MAYN ישְׁתִּבְייִר Amanatya Amanatya Amanatya a-MAYN ישְׁתִּבְייִר Amanatya Amanatya a-MAYN ישְׁתִּבְייִר Amanatya Amanatya Amanatya Amanatya a-MAYN ישׁרְבִיר Amanatya Amanatya Amanatya Amanatya a-MAYN ישְׁתִּבְייִר Amanatya Amanatya Amanatya Amanatya a-MAYN ישְׁתְּבִיר Amanatya Aman	Hebrew Name	English Name	Pronunciation	Hebrew
Achaz Ahaz a-KHAZ זְּחָיִנְתָּלְּ Achazyahu Ahaziah a-khaz-YA-hu אַחִינְתוּ Achiezer Ahiezer a-khee-E-zer אָחִיעָזִר Achihud Ahihud a-khee-HUD אַחִיקֹלְּן Achikam Ahikam a-khee-KAM a-khee-LUD אַחִילְּלִּן Achimelech Ahimelech a-khee-HUD אַחִילְּלִן Achimelech Ahira a-khee-HUD אַחִילְלִן Achimelech Ahira a-khee-ME-lekh אַחִילְלָן Achisamach Ahisamach a-khee-RA אַחִילְלָן Achitamach Ahisamach a-khee-sa-MAKH אָחִילְלֶן Achitamach Ahitub a-khee-TO-fel אַחִילִּלְן Achitamach Ahitub a-khee-TUV אַחִילִנְ Achitamach Adam a-DAM a-אַחִילִּלְן Adam Adam a-DAM a-DAM הַאַרְלָּלְן Adam Adam Adonijah a-do-ni-YA-hu אַרְלֶילָּן Adulam Adullam Adullam a-du-LAM בּאָרִלְילָן Adur Agur a-GUR אַתִּלְילֶן Amasa Amasa a-ma-SA אַתִּלְילֶן Amasa Amasa a-matz-YAH הַאַתְלְילֶן Amataya Amaziah a-matz-YAH הַּרְלִילָּן Amataya Amaziah a-matz-YAH הַרְלַן Amataya Amaziah a-matz-YAH הַּרְלִילָּן Amataya Amaziah	Achan	Achan	a-KHAN	ָעָכָן עָכָן
אַרוּיָצוּ Achiazyahu Ahaziah a-khaz-YA-hu אַרּוּיָגוּ Achiazer Ahiezer a-khee-E-zer קאָרוּיגוּ אַרִּיגוּ אַרְיּגוּ Achihud Ahihud a-khee-HUD קאָרוּיגוּ Achihud Ahihud a-khee-KAM a-khee-KAM Achihud Achihud Ahilud a-khee-LUD קאָרוּיגוּ אַרְיּנִיגוּ אַרְיִינִיגוּ אַרְיִנְינִיגוּ אַרְיִנְינִיגוּ Achimelech Ahimelech a-khee-ME-lekh קאָרוּינִיגוּ אַרְיִנִינְ Achira Ahira a-khee-RA אַרְיִנִינְ אַרְיִנִינְ Achisamach Achisamach a-khee-sa-MAKH קאַרוּיַנְינִ אַרְיִנְינִ Achitofel Ahithophel a-khee-TO-fel אַרְיִנִינוּ אַרְינִינוּ Achituv Ahitub a-khee-TUV אַרְינִינוּ אַרְינִינוּ אַרְינִינוּ Achiya Ahijah a-khi-YAH קאָרַינוּ אַרְינִינוּ אַרְינִינוּ אַרְינִינוּ Adam Adam a-DAM ביינוּ אַרְינִינוּ אַרְינִינוּ אַרְינִינוּ Adar Adar a-DAR ביינוּ אַרְינִינוּ Adoniyahu Adonijah a-do-ni-YA-hu אַרְינִינוּ אַרְינִינוּ Adulam Adulam a-du-LAM ביינוּ אַרִינִינוּ Agur a-GUR ביינוּ אַרִינִינוּ Agur a-GUR ביינוּ אַרִינִינוּ Agur a-GUR ביינוּ אַרִינִינוּ אַרִינִינוּ אַרִינִינוּ Agur a-GUR ביינוּ אַרִינִינוּ אַרִינִינוּ Amasa Amasa a-ma-SA ביינוּ אַרַנִינִינוּ Amasa Amasa a-ma-SA ביינוּ אַרְינִינוּ אַרַנִינִינוּ Amasa Amasa a-matz-YAH ב-Matzya	Achav	Ahab	akh-AV	אַחְאָב
אַרויעָזי Achiezer Ahiezer a-khee-E-zer קּחִיעָזיִגְּיִ Achihud Ahihud a-khee-HUD קּחִיקּינָגְיִנְ Achihud Ahikam a-khee-KAM a-khee-KAM Apiriq Achihud Ahilud a-khee-LUD אַחִימָלָנְ Achimelech Ahimelech a-khee-ME-lekh קּחִימֶלֶנְ Achira Ahira a-khee-RA אַחִימָלֶנְ Achisamach Ahisamach a-khee-sa-MAKH קּחִיתֶפֶל Achitofel Ahithophel a-khee-TO-fel אַחִיתנּעָל Achituv Ahitub a-khee-TUV אַחִיטוּב Achiya Ahijah a-khi-YAH קּחָיטוּב Adam Adam a-DAM קּחָיטוּב Adar Adar a-DAR אַתִינְייָנוּ Adoniyahu Adonijah a-do-ni-YA-hu אַרָיִנְיִנוּ אַרְיִנְיִנוּ Adulam Adulam a-du-LAM אַרְיִנְיִנוּ Agur Agur a-GUR אַתִּיעָל Amasa Amasa a-ma-SA אַמַצְיִנִינוּ Amasa Amasa Amasa a-matz-YAH a-masa Amaziah a-matz-YAH a-khi-ya Amaziah a-matz-YAH a-khi-ya Amaziah a-matz-YAH a-khi-ya Amaziah	Achaz	Ahaz	a-KHAZ	אָחָז
אַחִיהוּד Achihud Ahihud a-khee-HUD אַחִיקּת Achikam Ahikam a-khee-KAM a-khee-KAM אַחִיקּת Achilud Ahilud a-khee-LUD אַחִימֶלְּהְּ Achimelech Ahimelech a-khee-ME-lekh קּחִימֶלְהָּ Achira Ahira a-khee-RA אַחִימָלֶהְ Achisamach Ahisamach a-khee-sa-MAKH קּחִיסֶּמְהְ Achitofel Ahithophel a-khee-TO-fel אַחִיסוּבּ Achituv Ahitub a-khee-TUV אַחִיסוּבּ אַחִיסוּבּ אַחִיסוּבּ Adam Adam a-DAM קּחִיסוּבּ אַחִייָהְ Adar Adam a-DAR אַחַיְּיָהְ Adoniyahu Adonijah a-do-ni-YA-hu אַחַיְּיָהְ Adulam Adullam a-du-LAM אַרְיָּהְ Agur a-GUR אַמִיאָי Amasa Amasa Amasa a-ma-SA אַמַיִּאָיִ Amatzya Amaziah a-matz-YAH a-khee-KAM אַחַיִּיְהָיִ Amaziah a-khee-TUD	Achazyahu	Ahaziah	a-khaz-YA-hu	אֲחַזְיָהוּ
אַתִיקָּוּם Achikam Ahikam a-khee-KAM בּאָתִיקָּוּם Achilud Ahilud a-khee-LUD אַתִילוּדּ Achilud Ahimelech Ahimelech a-khee-ME-lekh אַתִילֶּנְּה Achira Ahira a-khee-RA אַתִינְעָּלְּנָּה Achisamach Ahisamach a-khee-sa-MAKH אַתִיתְפָּל Achituv Ahitub a-khee-TO-fel אַתִיתִפָּל Achituv Ahijah a-khi-YAH אַתִיעוּב Adam Adam a-DAM אַתְיָנָה Adar Adar a-DAR אַתְיָנָהוּ Adoniyahu Adonijah a-do-ni-YA-hu אַרְנָיָהוּ Adulam Adulam Adullam a-du-LAM אַתְּיָלִם Agur a-GUR אַתִּילְם Amasa Amasa a-ma-SA אַמִצְיָה Amatzya Amaziah a-matz-YAH אַתִּיְנִיהוּ	Achiezer	Ahiezer	a-khee-E-zer	אֲחִיעֶזֶר
AchiludAhiluda-khee-LUDאַחִילָּוֹדAchimelechAhimelecha-khee-ME-lekhאַחִימֶלֶּוֹדAchiraAhiraa-khee-RAאַחִיכָּעַלְּוֹדAchisamachAhisamacha-khee-sa-MAKHאַחִיסָמָןAchitofelAhithophela-khee-TO-felאַחִיטוּבAchituvAhituba-khee-TUVאַחִיטוּבAchiyaAhijaha-khi-YAHאַחִייָהAdamAdama-DAMאַדְיָּבְיָהוּAdarAdara-DARאַדְבָּיְהוּAdoniyahuAdonijaha-do-ni-YA-huאַדְבָּיְהוּAdulamAdullama-du-LAMאַבְיִרָּיָםAgurAgura-GURאַבַּרְלָםAharonAarona-ha-RONאַבַּרְלָםAmasaAmasaa-matz-YAHאַמַיִּצְיָהAmatzyaAmaziaha-matz-YAHאַמַיִּצִיָּה	Achihud	Ahihud	a-khee-HUD	אֲחִיהוּד
אָחִיכָּע Achimelech Ahimelech a-khee-ME-lekh אָחִיכַע Achira Ahira a-khee-RA אַחִיכַע Achisamach Ahisamach a-khee-sa-MAKH אָחִיסָמָּן Achitofel Ahithophel a-khee-TO-fel אַחִיטוּב Achituv Ahitub a-khee-TUV אַחִיטוּב Achiya Ahijah a-khi-YAH אָחִייָּה אָחִיטוּב Adam Adam a-DAM בּחָרָה אָדָר Adam Adonijah a-do-ni-YA-hu אַדָּר Adulam Adullam a-du-LAM בּיִרְיָּהְיִּה Agur Agur a-GUR אָמִדְיָה Amasa Amasa Amasa Amaziah a-matz-YAH אַמִיצִיָּה Amatzya Amatzya Amaziah a-khee-ME-lekh קּתְּהַיְּהַ אַרְיִבְּיּה אַרְיִבְּיִה אַרְיִבְּיִה אַרְיִבְּיִה Achiva a-khee-sa-MAKH קּתִייַבְּיִבְּיִבְּיִבְּיִבְּיִבְּיִבְּיִבְּיִ	Achikam	Ahikam	a-khee-KAM	אֲחִיקָם
Achira Ahira a-khee-RA אָחִירָע Achisamach Ahisamach a-khee-sa-MAKH קּחִיטָתְּנֶּ Achitofel Ahithophel a-khee-TO-fel אַחִיתֹפֶּל Achituv Ahitub a-khee-TUV בּאָחִיטוּב Achiya Ahijah a-khi-YAH הַּתְּיָה Adam Adam a-DAM בּאָחָיָה Adar Adar a-DAR הַּתָּיְרָל Adoniyahu Adonijah a-do-ni-YA-hu בְּיִרְנָיְהוּ Adulam Adullam a-du-LAM בּאָרִלְיָה Agur Agur a-GUR הַאָּרִל Aharon Aaron a-ha-RON בְּתִמְשָׁא Amasa Amasa Amasa a-ma-SA בּאַמִצְיָה Amatzya Amaziah a-matz-YAH	Achilud	Ahilud	a-khee-LUD	אֲחִילוּד
AchisamachAhisamacha-khee-sa-MAKHאַחִיסְמָּרְAchitofelAhithophela-khee-TO-felאַחִיסוּבּAchituvAhituba-khee-TUVב-khiyaAchiyaAhijaha-khi-YAHב-kyAdamAdama-DAMב-kyAdarAdara-DARב-kyAdoniyahuAdonijaha-do-ni-YA-huב-kyAdulamAdullama-du-LAMב-kyAgurAgura-GURב-kyAharonAarona-ha-RONב-ha-RONAmasaAmasaa-matz-YAHAmatzya	Achimelech	Ahimelech	a-khee-ME-lekh	אֲחִימֶלֶךְ
אָחִיתֹפֶל Achitofel Ahithophel a-khee-TO-fel אָחִיטוּב Achituv Ahitub a-khee-TUV מאַחִיטוּב Achiya Ahijah a-khi-YAH מּאָחִיטוּב אָחָיטוּב Adam Adam a-DAM מּאָדָר Adar Adar a-DAR מּאָדָר Adoniyahu Adonijah a-do-ni-YA-hu מּאָדִלּי, מּאַדְלָי, מּאַר Agur Agur a-GUR מּאַדִר Amasa Amasa Amaziah a-matz-YAH מּאַמִצִיָה Amatzya Anitub a-khee-TO-fel מּאַרְינָהְיּוּ מְּאַרְינָהְיּהִיּ Ahitophel a-khee-TO-fel מּאַרְינָהְיּוּ מּ-khee-TO-fel מּ-khee-TUV מּאַרְינָהְ מּ-אוֹנָהְיִהְיּהְיִּהְיִיּהְ מַּ-Ahitophel a-khie-TO-fel מּ-khee-TUV מּ-khie מּ-khie-TUV מּ-khie מּ-khie-YAH מּ-אַרְינָהְיִהְיִּהְיִיּהְ מַּ-אַרְינָהְ מַּרְינָהְיִהְיִהְיִיּהְיִיּהְיִיּהְיִּהְיִיּהְיִיּהְיִיּהְיִּהְיִ	Achira	Ahira	a-khee-RA	אֲחִירַע
AchituvAhituba-khee-TUVבאָתִיטָּוּבAchiyaAhijaha-khi-YAHבאָתִייָהAdamAdama-DAMבאַתָּיַהAdarAdara-DARבאַתְנִיהוּAdoniyahuAdonijaha-do-ni-YA-huבאַתַנִיהוּAdulamAdullama-du-LAMבאַתַיְיַהAgurAgura-GURב-GURAharonAarona-ha-RONב-הַתֹיְעַהְשָׂאAmasaAmasaa-matz-YAHב-matz-YAH	Achisamach	Ahisamach	a-khee-sa-MAKH	אֲחִיסָמֶךְ
AchiyaAhijaha-khi-YAHאַחָיָהAdamAdama-DAMבאַדְיָּגְּיִהָּנְּAdarAdara-DARאַדְיָגְיָהַנְּAdoniyahuAdonijaha-do-ni-YA-huאַדְיָנְיָהַנְAdulamAdullama-du-LAMב-du-LAMAgurAgura-GURאַגְּיִרָּAharonAarona-ha-RONאַהַרֹןAmasaAmasaa-ma-SAאַמַיִּצִיָּהAmatzyaAmaziaha-matz-YAHאַמַיִּצִיָּה	Achitofel	Ahithophel	a-khee-TO-fel	אֲחיתפֶל
AdamAdama-DAMבקדלAdarAdara-DARקדרAdoniyahuAdonijaha-do-ni-YA-huקדלAdulamAdullama-du-LAMבעדלAgurAgura-GURקגורAharonAarona-ha-RONקדרAmasaAmasaa-ma-SAעמשלAmatzyaAmaziaha-matz-YAHקדר	Achituv	Ahitub	a-khee-TUV	אֲחִיטוּב
AdarAdara-DARאַדָרָAdoniyahuAdonijaha-do-ni-YA-huאַדֹנִיֶּהוֹּAdulamAdullama-du-LAMב-du-LAMAgurAgura-GURאַגוּרAharonAarona-ha-RONאַהָּרֹןAmasaAmasaa-ma-SAאַמַיצִיָּהAmatzyaAmaziaha-matz-YAHאַמַיצִיָּה	Achiya	Ahijah	a-khi-YAH	אֲחִיָּה
AdoniyahuAdonijaha-do-ni-YA-huאַדֹנְיָהוֹּAdulamAdullama-du-LAMבעַדְּלֶםAgurAgura-GURאַגּוּרAharonAarona-ha-RONאַהַרֹןAmasaAmasaa-ma-SAאַמַינָיהAmatzyaAmaziaha-matz-YAHאַמַינָיה	Adam	Adam	a-DAM	אָדָם
Adulam Adullam a-du-LAM בְּילָים Agur Agur a-GUR אָגוּר Aharon Aaron a-ha-RON אָהָרן Amasa Amasa a-ma-SA אָמִינָיה Amatzya Amaziah a-matz-YAH	Adar	Adar	a-DAR	אֲדָר
AgurAgura-GURאַגױרAharona-ha-RONאַהֶּרֹןAmasaAmasaa-ma-SAאַמַצְיָהAmatzyaAmaziaha-matz-YAHאַמַצְיָה	Adoniyahu	Adonijah	a-do-ni-YA-hu	אֲדֹנִיָּהוּ
AharonAarona-ha-RONאַהָּרֹןAmasaAmasaa-ma-SAאַמֶּשָׂאAmatzyaAmaziaha-matz-YAHאַמֵּצְיָה	Adulam	Adullam	a-du-LAM	עֲדֻלָּם
Amasa Amasa a-ma-SA עַמְשָׂא Amatzya Amaziah a-matz-YAH	Agur	Agur	a-GUR	אָגוּר
Amatzya Amaziah a-matz-YAH אֲמַצְיָה	Aharon	Aaron	a-ha-RON	אָהֶרֹן
•	Amasa	Amasa	a-ma-SA	עְמָשָׂא
Amen Amen a-MAYN אָמֵן	Amatzya	Amaziah	a-matz-YAH	אֲמַצְיָה
	Amen	Amen	a-MAYN	אָמֵן

Habrary Name	Fu aliah Nama	Dua mum sia sia m	Habrani
Hebrew Name	English Name	Pronunciation	Hebrew
Amiel	Ammiel	a-mee-AYL	עַמִּיאֵל
Aminadav	Amminadab	a-mee-na-DAV	עַמִּינָדָב
Amitai	Amittai	a-mi-TAI	אֲמָתַּי
Amnon	Amnon	am-NON	אַמְנֹן
Amon	Amon	a-MON	אָמוֹן
Amos	Amos	a-MOS	עָמוֹס
Amotz	Amoz	a-MOTZ	אָמוֹץ
Amram	Amram	am-RAM	עַמְרָם
Anatot	Anathoth	a-na-TOT	עֲנָתוֹת
Aron	Ark	a-RON	אָרוֹן
Aron HaBrit	Ark of the Covenant	a-RON ha-b'-REET	אֲרוֹן הַבְּרִית
Arpachshad	Arpachshad	ar-pakh-SHAD	אַרְפַּכְשָׁד
Asa	Asa	a-SA	γο̈́γ
Asael	Asahel	a-sah-AYL	עֲשָׂהאֵל
Asaf	Asaph	a-SAF	אָסָף
Ashdod	Ashdod	ash-DOD	אַשְׁדּוֹד
Asher	Asher	a-SHAYR	אָשֵׁר
Ashkelon	Ashkelon	ash-k'-LON	אַשְׁקְלוֹן
Atalya	Athaliah	a-tal-YAH	עֲתַלְיָה
Avdon	Abdon	av-DON	עַבְדּוֹן
Avichayil	Abihail	a-vee-KHA-yil	אֲבִיחַיִל
Avidan	Abidan	a-vee-DAN	אֲבִידָן
Avigail	Abigail	a-vee-GA-yil	אֲבִיגַיִל
Avihu	Abihu	a-vee-HU	אֲבִיהוּא
Avimelech	Abimelech	a-vee-ME-lekh	אֲבִימֶלֶךְ
Avinadav	Abinadab	a-vee-na-DAV	אֲבִינָדָב
Aviram	Abiram	a-vee-RAM	אֲבִירָם
Avishai	Abishai	a-vee-SHAI	אֲבִישֵׁי
Aviya	Abijah	a-vi-YAH	אֲבִיָּה
Aviyam	Abijam	a-vi-YAM	אֲבִיָּם
Avner	Abner	av-NAYR	אַבְנֵר
Avraham	Abraham	av-ra-HAM	אַבְרָהָם

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	עֲזֵקָה
Azza	Gaza	a-ZAH	עַזָּה
B'nei Yisrael	The Children of Israel	b'-NAY yis-ra-AYL	בְּנֵי יִשְׂרָאֵל
Barak	Barak	ba-rakh-AYL	בָּרָק
Baruch	Baruch	ba-RUKH	בָּרוּךְ
Barzilai	Barzillai	bar-zi-LAI	בַּרְזִלֵּי
Basha	Baasa	ba-SHA	בַּעְשָׁא
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 אָוֶן
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 שְׁאָן
Beit Shemesh	Beth-shemesh	bayt SHE-mesh	בֵּית שֶׁמֶשׁ
Berechya	Berechiah	be-rekh-YAH	בָּרֶכְיָה
Betzalel	Bezalel	b'-tzal-AYL	בְּצַלְאֵל
Bilha	Bilhah	bil-HAH	בִּלְהָה
Binyamin	Benjamin	bin-ya-MIN	בִּנְיָמִין
Boaz	Boaz	BO-az	בּעַז
Buki	Bukki	bu-KEE	בָּקִי
Buzi	Buzi	bu-ZEE	בוּזִי
Carmel	Carmel	kar-MEL	כַּרְמֶל
Chachalya	Hacaliah	kha-khal-YAH	חֲכַלְיָה
Chagai	Haggai	kha-GAI	חַגֵּי
Chagla	Hoglah	khag-LAH	חָגְלָה
Chana	Hannah	kha-NAH	חַנָּה
Chanamel	Hanamel	kha-nam-AYL	חֲנַמְאֵל

Hebrew Name	English Name	Pronunciation	Hebrew
Chanani	Hanani	kha-NA-nee	חֲנָנִי
Chananya	Hananiah	kha-nan-YAH	חֲנַנְיָה
Chaniel	Hanniel	kha-nee-AYL	חַנִּיאֵל
Chanoch	Enoch	kha-NOKH	חֲנוֹךְ
Chava	Eve	kha-VAH	חַנָּה
Chavakuk	Habakkuk	kha-va-KUK	חֲבַקּוּק
Chermon	Hermon	kher-MON	חֶרְמוֹן
Chetzron	Hezron	khetz-RON	ָחֶצְרוֹן
Chever	Heber	KHE-ver	חֶבֶּר
Chevron	Hebron	khev-RON	חֶבְרוֹן
Chilkiyahu	Hilkiah	khil-ki-YA-hu	חִלְקִיָּהוּ
Chizkiyahu	Hezekiah	khiz-ki-YA-hu	חְזְקַיָּהוּ
Chofni	Hophni	khof-NEE	חָפְנִי
Chulda	Hulda	khul-DAH	ַחְלְדָּה
Chur	Hur	Khur	חוּר
Dan	Dan	Dan	וָּדָן
Daniel	Daniel	da-ni-YAYL	דָּנִיֵּאל
Datan	Dathan	da-TAN	ئْدْا
David	David	da-VID	דְוִד
Devora	Deborah	d'-vo-RAH	דְּבוֹרָה
Dina	Dinah	DEE-nah	דִינָה
Doeg Ha'adomi	Doeg the Edomite	do-AYG ha-a-do-MEE	דּוֹאֵג הָאֲדֹמִי
Efraim	Ephraim	ef-RA-yim	אֶפְרָיִם
Efrat	Ephrat	ef-RAT	אֶפְרָתָה
Efrat	Ephrathah	ef-RA-tah	אֶפְרָתָה
Ehud	Ehud	ay-HUD	אֵהוּד
Eila	Elah	AY-lah	אֵלָה
Eilon	Elon	ay-LON	אֵילוֹן
Ein Gedi	En-gedi	ayn GE-dee	עֵין גֶּדִי
(Mount) <i>Eival</i>	(Mount) Ebal	ay-VAL	הַר עֵיבָל
Elazar	Eleazar	el-a-ZAR	אָלְעָזָר
Elchanan	Elhanan	el-kha-NAN	אֶלְחָנֶן
Eli	Eli	ay-LEE	עֵלִי

Hebrew Name	English Name	Pronunciation	Hebrew
Eliav	Eliab	e-lee-AV	אֱלִיאָב
Elidad	Elidad	e-lee-DAD	אֱלִידָד
Eliezer	Eliezer	e-lee-E-zer	אֱלִיעֶזֶר
Elimelech	Elimelech	e-lee-ME-lekh	אֱלִימֶלֶךְ
Elisha	Elisha	e-lee-SHA	אֱלִישָֿע
Elishama	Elishama	e-lee-sha-MA	אֱלִישָׁמָע
Elisheva	Elisheba	e-lee-SHE-va	אֱלִישֶׁבַע
Elitzafan	Eli-zaphan	e-lee-tza-FAN	אֱלִיצְפָן
Elitzur	Elizur	e-lee-TZUR	אֱלִיצוּר
Eliyahu	Elijah	ay-li-YA-hu	אֵלְיָהוּ
Elkana	Elkanah	el-ka-NAH	אָלְקָנָה
Elyasaf	Eliasaph	el-ya-SAF	אֶלְיָסָף
Elyashiv	Eliashib	el-ya-SHEEV	אָלְיָשִׁיב
Enosh	Enosh	e-NOSH	אֱנוֹשׁ
Er	Er	ayr	עֵר
Eshtaol	Eshtaol	esh-ta-OL	אֶשְׁתָאֹל
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	אָבֶן הָעָזֶר
Ever	Eber	AY-ver	עֵבֶר
Evyatar	Abiathar	ev-ya-TAR	אֶבְיָתָר
Ezra	Ezra	ez-RA	עֶזְרָא
Gad	Gad	gad	נֶּד
Gadi	Gaddi	ga-DEE	נֵּדִי
Gadiel	Gaddiel	ga-dee-AYL	גַּדִּיאֵל
Gamliel	Gamaliel	gam-lee-AYL	גַּמְלִיאֵל
Gedalia	Gedaliah	g'-dal-YA (hu)	ּגְדַלְיָהוּ
Gedera	Gederah	g'-day-RAH	גְדֵרָה
(Mount) <i>Gerizim</i>	(Mount) Gerizim	g'-ri-ZEEM	הַר גְּרִזִים
Gershom	Gershom	gay-r'-SHOM	גַּרְשׁוֹם
Gershon	Gershon	gay-r'-SHON	גֵרְשׁוֹן
Geshem	Geshem	GE-shem	ډ۪ڜם

Hebrew Name	English Name	Pronunciation	Hebrew
Geuel	Geuel	g'-u-AYL	גְאוּאֵל
Gichon	Gihon	gee-KHON	גְּיחוֹן
Gidon	Gideon	gid-ON	גְדְעוֹן
Gilad	Gilead	gil-AD	גְלְעָד
Gilgal	Gilgal	gil-GAL	גּלְגָּל
Giva	Gibeah	giv-AH	גְּבְעָה
Givon	Gibeon	giv-ON	גָּבְעוֹן
Hadassa	Hadassah	ha-da-SAH	הֲדַסָּה
Har HaBayit	Temple Mount	har ha-BA-yit	הַר הַבַּיִת
Har HaZeitim	the Mount of Olives	har ha-zay-TEEM	הַר הַזֵּיתִים
Hashem	Lord/God		
Hayman	Heman	hay-MAN	הֵימָן
Hoshea	Hosea	ho-SHAY-a	הוֹשֵׁעַ
Ido	Iddo	i-DO	עָדּוֹ
lmanu-El	Immanuel	i-MA-nu ayl	עָמָנוּ אֵל
Ish-boshet	Ish-bosheth	eesh BO-shet	אָישׁ-בּשֶׁת
Itamar	Ithamar	ee-ta-MAR	אִיתָמֶר
Itiel	Ithiel	ee-tee-AYL	אָיתִיאֵל
lvtzan	Ibzan	iv-TZAN	אָבְצָן
lyov	Job	i-YOV	אָיּוֹב
Kadmiel	Kadmiel	kad-mee-AYL	קַדְמִיאֵל
Kalev	Caleb	ka-LAYV	כָּלֵב
Keesh	Kish	keesh	קִישׁ
Kehat	Kohath	k'-HAT	קְהָת
Keinan	Kenan	kay-NAN	קֵינָן
Kemuel	Kemuel	k'-mu-AYL	קְמוּאֵל
Keruvim	Cherubim	k'-ru-VEEM	כְּרוּבִים
Kilyon	Chilion	kil-YON	כָלְיוֹן
Kiryat Arba	Kiriath-arba	keer-YAT AR-bah	קָרְיַת אַרְבַּע
Kiryat Sefer	Kiriath-sepher	keer-YAT SAY-fer	קְרְיַת-סֵפֶּר
Kiryat Ye'arim	Kiriath-jearim	keer-YAT y'-a-REEM	קְרְיַת יְעָרִים
Kislev	Chislev	kis-LAYV	כָּסְלֵוּ

Hebrew Name	English Name	Pronunciation	Hebrew
Kohanim	Priests	ko-ha-NEEM	כֹהֲנִים
Kohelet	Koheleth	ko-HE-let	קֹהֶלֶת
Kohen	Priest	ko-HAYN	פֿהַן
Kohen Gadol	High Priest	ko-HAYN ga-DOL	כֹּהֵן גָּדוֹל
Korach	Korah	KO-rakh	קׂרַח
Kushi	Cushi	ku-SHEE	כּוּשָׁי
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	לְוִיָּם
Machla	Mahlah	makh-LAH	מַחְלָה
Machlon	Mahlon	makh-LON	מַחְלוֹן
Machseya	Mahseiah	makh-say-YAH	מַחְסֵיָה
Malachi	Malachi	mal-a-KHEE	מַלְאָכִי
Manoach	Manoah	ma-NO-akh	מָנוֹחַ
Mashiach	Messiah	ma-SHEE-akh	מָשִׁיחַ
Mefiboshet	Mephibosheth	m'-fee-VO-shet	מְפִיבֹשֶׁת
Mehalalel	Mahalalel	ma-ha-lal-AYL	מַהֲלַלְאֵל
Menachem	Menahem	m'-na-KHAYM	מְנַחֵם
Menashe	Menasseh	m'-na-SHEH	מְנַשָּׁה
Menorah	Candlestick	m'-no-RAH	מְנֹרָה
Merari	Merari	m'-ra-REE	מְרָרִי
Metushelach	Methusaleh	m'-tu-SHE-lakh	מְתוּשֶׁלַח
Micha	Micah	mee-KHAH	מִיכָה
Michael	Michael	mee-kha-AYL	מִיכָאֵל
Michaihu	Micaiah	mee-KHAI-hu	מִיכָיְהוּ
Michal	Michal	mee-KHAL	מִיכַל
Milka	Milcah	mil-KAH	מִלְכָּה
Miriam	Miriam	mir-YAM	מִרְיָם
Mishael	Mishael	mee-sha-AYL	מִישָֿאֵל

Hebrew Name	English Name	Pronunciation	Hebrew
Mishkan	Tabernacle	mish-KAN	מִשְׁכַּן
Mitzpa	Mizpah	mitz-PAH	מִצְפָּה
Mizbayach	Altar	miz-BAY-akh	מָזְבַּחַ
Mordechai	Mordecai	mor-d'-KHAI	מָרְדֶּכַי
Moriah	Moriah	mo-ri-YAH	מוֹרְיָּה
Moshe	Moses	mo-SHEH	משֶׁה
Nachbi	Nahbi	nakh-BEE	נַחְבִּי
Nachor	Nahor	na-KHOR	נָחוֹר
Nachshon	Nahshon	nakh-SHON	נַחְשׁוֹן
Nachum	Nahum	na-KHUM	נַחוּם
Nadav	Nadab	na-DAV	נָדָב
Naftali	Naphtali	naf-ta-LEE	נַפְתָּלִי
Naomi	Naomi	na-o-MEE	נָעֲמִי
Natan	Nathan	na-TAN	ژشا
Naval	Nabal	na-VAL	נָבָל
Navi	Prophet	na-VEE	נָבִיא
Navot	Naboth	na-VAL	נָבָל
Nechemya	Nehemiah	n'-khem-YAH	נְחֶמְיָה
Negev	Negeb	NE-gev	נֶגֶב
Nerya	Neriah	nay-ri-YAH	נֵרְיָּה
Netanel	Nethanel	n'-tan-AYL	נְתַנְאֵל
Neviah	Prophetess	n'-vee-AH	נְּבִיאָה
Neviim	Prophets	n'-vee-EEM	נְבִיאִים
Nisan	Nisan	nee-SAN	נִיסָן
Noa	Noah	no-AH	נֹעָה
Noach	Noah	NO-akh	נַיַ
Nov	Nob	nov	נב
Nun	Nun	nun	נוּן
Oded	Oded	o-DAYD	עוֹדֵד
Ohola	Oholah	a-ho-LAH	אָהֱלָה
Oholiav	Oholiab	o-ha-lee-AV	אָהֶלִיאָב
Oholiva	Oholibah	a-ho-lee-VAH	אָהֶלִיבָה

Hebrew Name	English Name	Pronunciation	Hebrew
0mri	Omri	om-REE	עָמְרִי
Onan	Onan	o-NAN	אוֹנֶן
Otniel	Othniel	ot-nee-AYL	עֶתְנִיאֵל
Ovadya	Obadiah	o-vad-YAH	עֹבַדְיָה
Oved	Obed	o-VAYD	עוֹבֵד
Oved Edom	Obed Edom	o-VAYD e-DOM	עוֹבֵד אֱדוֹם
Pagiel	Pagiel	pag-ee-AYL	פַּגְעִיאֵל
Palti	Palti	pal-TEE	פַּלְטִי
Paltiel	Paltiel	pal-tee-AYL	פַּלְטִיאֵל
Pekach	Pekah	PE-kakh	פָּקַח
Pedael	Pedahel	p'-da-AYL	פְּדַהְאֵל
Pekachya	Pekahiah	p'-kakh-YAH	פְּקַחְיָה
Peleg	Peleg	PE-leg	פָּלֶג
Penina	Peninnah	p'-ni-NAH	פְנִנָּה
Peretz	Perez	PE-retz	פָּרֶץ
Petuel	Pethuel	p'-tu-AYL	פְּתוּאֵל
Pinchas	Phinehas	peen-KHAS	פִּינְחָס
Rachel	Rachel	ra-KHAYL	רָֿחֵל
Ram	Ram	ram	רָם
Rama	Ramah	ra-MAH	ڔؘؿؚؚۘ
Re'u	Reu	r'-U	רְעוּ
Rechovam	Rehoboam	r'-khav-AM	רְחַבְעָם
Reuven	Reuben	r'-u-VAYN	רְאוּבֵן
Rivka	Rebecca	riv-KAH	רִבְקָה
Rut	Ruth	rut	רוּת
Salma	Salmon/Salmah	sal-MAH	שַׂלְמָה
Salmon	Salmon	sal-MON	שַׂלְמוֹן
Sara	Sarah	sa-RAH	שָׂרָה
Sarai	Sarai	sa-RAI	שָׂרַי
Selah	Selah	SE-lah	סֶלָה
Seraya	Seraiah	s'-ra-YAH	שְׂרָיָה
Serug	Serug	s'-RUG	שְׂרוּג

Hebrew Name	English Name	Pronunciation	Hebrew
Setur	Sethur	s'-TUR	סְתוּר
Shaarayim	Shaaraim	sha-a-RA-yim	שַׁעֲרָיִם
Shabbat	Sabbath	sha-BAT	שַׁבַּת
Shabbatot	Sabbaths	sha-ba-TOT	שַׁבָּתוֹת
Shafan	Shaphan	sha-FAN	ۺؚ۬ۊؚٳ
Shafat	Shaphat	sha-FAT	שָׁפָט
Shalem	Salem	sha-LAYM	שָׁלֵם
Shalum	Shallum	sha-LUM	שַׁלּוּם
Shamgar	Shamgar	sham-GAR	שַׁמְגַּר
Shamua	Shammua	sha-MU-a	שַׁמוּעַ
Shaul	Saul	sha-UL	שָׁאוּל
Shealtiel	Shealtiel	sh'-al-tee-AYL	שְׁאַלְתִּיאֵל
Shear Yashuv	Shear-Jashub	sh'-AR ya-SHUV	שְׁאָר יָשׁוּב
Shechanya	Shecaniah	sh'-khan-YAH	שְׁכַנְיָה
Shechem	Shechem	sh'-KHEM	שְׁכֶם
Sheila	Shelah	shay-LAH	שׁלָה
Shelach	Shelah	SHE-lakh	שָׁלַח
Shelumiel	Shelumiel	sh'-lu-mee-AYL	שְׁלֻמִיאֵל
Shem	Shem	Shaym	שָׁם
Shemaya	Shemaiah	sh'-ma-YAH	שְׁמַעְיָה
Sheshbatzar	Sheshbazzar	shaysh-ba-TZAR	שַׁשְׁבַּצַר
Shet	Seth	Shayt	שָׁת
Shevat	Shebat	sh'-VAT	שְׁבָט
Shilo	Shiloh	shi-LOH	שׁלֹה
Shim'i	Shimei	shim-EE	שָׁמְעִי
Shimon	Simeon	shim-ON	שָׁמְעוֹן
Shimshon	Samson	shim-SHON	שָׁמְשׁוֹן
Shlomo	Solomon	sh'-lo-MOH	שְׁלֹמה
Shmuel	Samuel	sh'-mu-AYL	שָׁמוּאֵל
Shofar	Horn	sho-FAR	שׁוֹפֶר
Shofarot	Horns	sho-fa-ROT	שׁוֹפָרוֹת
Shomron	Samaria	sho-m'-RON	שֹׁמְרוֹן

Hebrew Name	English Name	Pronunciation	Hebrew
Sivan	Sivan	see-VAN	סִינָן
Tamar	Tamar	ta-MAR	תָמָר
Tanakh	Hebrew Bible	ta-NAKH	شَرَّةك
Tapuach	Tappuah	ta-PU-akh	עֿפּוּחַ
Tavor	Tabor	ta-VOR	תָבוֹר
Tekoa	Tekoa	t'-KO-a	ּתְקוֹעָה
Terach	Terah	TE-rakh	תָרַח
Teveria	Tiberias	t'-ver-YAH	טְבֶרְיָה
Tevet	Tebeth	tay-VAYT	מֶבֶת
Tirtza	Tirzah	tir-TZAH	הִרְצָה
Tola	Tola	to-LA	תּוֹלֶע
Tzadok	Zadok	tza-DOK	צָדוֹק
Tzefanya	Zephaniah	tz'-fan-YAH	צְפַנְיָה
Tzelofchad	Zelophehad	tz'-la-f'-KHAD	צְלָפְחָד
Tzeruya	Zeruiah	tz'-ru-YAH	צְרוּיָה
Tzfat	Safed	tz'-FAT	צְפַת
Tzidkiyahu	Zedekiah	tzid-ki-YA-hu	צְדְקִיָּהוּ
Tziklag	Ziklag	tzi-k'-LAG	צִקְלַג
Tzion	Zion	tzi-YON	נְיּוֹן
Tzipora	Zipporah	tzi-po-RAH	צְפַּׂרָה
Tzora	Zorah	tzor-AH	צְרְעָה
Tzuriel	Zuriel	tzu-ree-AYL	צוּרִיאֵל
Ukal	Ucal	u-KAL	אָכָל
Uri	Uri	u-REE	אוּרִי
Uriya	Uriah	u-ri-YAH	אוּרִיָּה
Utz	Uz	Utz	עוּץ
Uzziyahu	Uzziah	u-zi-YA-hu	ָעָזִיָּהוּ
Yaakov	Jacob	ya-a-KOV	יַעֲקֹב
Yachaziel	Jahaziel	ya-kha-zee-AYL	יַחָזִיאֵל
Yael	Jael	ya-AYL	יָעֵל
Yaffo	Joppa/Jaffa	ya-FO	יָפוֹ
Yair	Jair	ya-EER	יָאִיר

Hebrew Name	English Name	Pronunciation	Hebrew
Yakeh	 Jakeh	ya-KEH	יָקָה
Yarden	Jordan	yar-DAYN	יי. קבַרָּן
Yarmut	Jarmuth	yar-MUT	יַרְמוּת
Yechezkel	Ezekiel	y'-khez-KAYL	יָחָזִקֵאל יָחֶזְקֵאל
Yechiel	Jehiel	y'-khee-AYL	יִחִיאֵל
Yechonya	Jeconiah	y'-khon-YAH	יְכָנְיָה יְכָנְיָה
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	יְהוֹשֵׁבְעַת
Yehosheva	Jehosheba	y-ho-SHE-va	יְהוֹשֶׁבַע
Yehoshua	Joshua	y'-ho-SHU-a	יְהוֹשָׁעַ
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	יֵהוּא
Yehuda	Judah	y'-hu-DAH	יְהוּדָה
Yehudi	Jew	y'-hu-DEE	יְהוּדִי
Yehudim	Jews	y'-hu-DEEM	יְהוּדִים
Yered	Jared	YE-red	יָרֶד
Yericho	Jericho	y'-ree-KHO	יְרִיחוֹ
Yerovam	Jeroboam	ya-rov-AM	יָרֶבְעָם
Yerubaal	Jerubbaal	y'-ru-BA-al	יְרֻבַּעַל
Yerushalayim	Jerusalem	y'-ru-sha-LA-yim	יְרוּשָׁלָיִם
Yeshayahu	Isaiah	y'-sha-YA-hu	יְשַׁעְיָהוּ
Yeshua	Jeshua	yay-SHU-a	יֵשׁוּעַ
Yiftach	Jephthah	yif-TAKH	יִפְתָּח

Hebrew Name	English Name	Pronunciation	Hebrew
Yigal	Igal	yig-AL	יִגְאָל
Yirmiyahu	Jeremiah	yir-m'-YA-hu	יִרְמְיָהוּ
Yishai	Jesse	yi-SHAI	יִשָּׁי
Yisrael	Israel	yis-ra-AYL	יִשְׂרָאֵל
Yissachar	Issachar	yi-sa-KHAR	יִשָּׂשכָר
Yitzchak	Issac	yitz-KHAK	יִצְחָק
Yizrael	Jezreel	yiz-r'-EL	יִזְרְעָאל
Yoash	Joash	yo-ASH	יוֹאָשׁ
Yoav	Joab	yo-AV	יוֹאָב
Yochanan	Johanan	yo-kha-NAN	יוֹחָנֶן
Yocheved	Jochebed	yo-KHE-ved	יוֹכֶבֶד
Yoel	Joel	yo-AYL	יוֹאֵל
Yona	Jonah	yo-NAH	יוֹנָה
Yonadav	Jonadab	yo-na-DAV	יוֹנֶדָב
Yonatan	Jonathan	yo-na-TAN	יוֹנָתָן
Yoram	Joram	yo-RAM	יוֹרָם
Yosef	Joseph	yo-SAYF	יוֹסֵף
Yoshiyahu	Josiah	yo-shi-YA-hu	יאשיָהו
Yotam	Jotham	yo-TAM	יוֹתָם
Yotzadak	Jozadak	yo-tza-DAK	יוֹצָדָק
Yozavad	Jozabad	yo-za-VAD	יוֹזָבָד
Zanoach	Zanoah	za-NO-akh	זָנוֹתַ
Zecharya	Zechariah	z'-khar-YAH	זְכַרְיָה
Zerach	Zerah	ZE-rakh	זָרַח
Zerubavel	Zerubbabel	z'-ru-ba-VEL	זְרָבָּבֶל
Zevulun	Zebulun	z'-vu-LUN	זְבוּלֻן
Zilpa	Zilpah	zil-PAH	זְלְפָּה
Zimri	Zimri	zim-REE	זְמְרִי

Hebrew Name	English Name	Pronunciation	Hebrew
Jewish Holidays			
Chanukah	Hanukkah	kha-nu-KAH	חֲנוּכָּה
Pesach	Passover	PE-sakh	פָּסַח
Purim	Purim	pu-REEM	פּוּרִים
Rosh Hashana	Jewish New Year	rosh ha-sha-NAH	רֹאשׁ הַשָּׁנָה
Shavuot	Feast of Weeks	sha-vu-OT	שָׁבוּעוֹת
Shemini Atzeret	Eight Day of Assembly	sh'-mee-NEE a-TZE-ret	שְׁמִינִי עֲצֶרֶת
Sukkot	Feast of Tabernacles	su-KOT	סְכּוֹת
Yom Kippur	Day of Atonement	yom kee-PUR	יוֹם כִּיפוּר
Biblical Measurem	ents		
Amah	Cubit	a-MAH	אַמָּה
Amot	Cubits	a-MOT	אַמוֹת
Bat	Bath	bat	בַּת
Batim	Baths	ba-TEEM	בַּתִּים
Beka	half-shekel	BE-ka	בָּקַע
Chomarim	Homers	kho-ma-REEM	חֱמֶרִים
Chomer	Homer	KHO-mer	חֹמֶר
Efah	Ephah	ay-FAH	אֵיפָה
Geira	Gerah	gay-RAH	גֵּרָה
Gomed	Gomed	GO- med	גֹּמֶד
Hin	Hin	heen	הִין
Kav	kab	kav	קַב
Kesita	kesitah	k'-see-TAH	קְשִׂיטָה
Kikar	talent	ki-KAR	כָּכָּר
Kikarim	talents	ki-ka-RIM	כָּכָּרִים
Kor	kor	kor	כֹּר
Letek	lethech	LE-tek	לֶתֶּךְ
Log	Log	log	לֹג
Maneh	Mina	ma-NEH	פָּנֶה
Manim	Minas	ma-NEEM	מָנִים
0mer	Omer	O-mer	עֹמֶר

Hebrew Name	English Name	Pronunciation	Hebrew
Pim	Pim	peem	פִּים
Se'ah	Seah	say-AH	סָאָה
Se'eem	Seahs	s'-EEM	סְאִים
Shekalim	Shekels	sh'-ka-LEEM	שְׁקָלִים
Shekel	Shekel	SHE-kel	שָׁקֶל
Tefach	Handbreadth	TE-fakh	מָפַח
Zeret	Span	ZE-ret	זֶרֶת

Photo Credits

Book	Verse	Photo Credit
Genesis	1:01	Mark Neyman, GPO
Genesis	2:05	Mark Neyman, GPO
Genesis	7:19	Nathan Alpert, GPO
Genesis	8:09	Ryan Rodrick Beiler, Shutterstock. com
Genesis	13:10	Bill Rice, Wikimedia Commons
Genesis	14:18	Stefano Rocca, Shutterstock.com
Genesis	18:01	Eitan F., Wikimedia Commons
Genesis	21:31	Dr. Avishai Teicher, Wikimedia Commons
Genesis	22:18	Moshe Milner, GPO
Genesis	23:19	Avi Ohayon, GPO
Genesis	24:10	Elbud, Shutterstock.com
Genesis	25:09	David Rabkin, Shutterstock.com
Genesis	28:17	Andrew Shiva, Wikipedia
Genesis	28:19	Dvirraz, Wikimedia Commons
Genesis	33:19	Mark Neyman, GPO
Genesis	35:19	Wikimedia Commons
Genesis	37:02	Moshe Milner, GPO
Genesis	43:11	Moshe Milner, GPO
Genesis	46:04	Luis Villa del Campo, Wikimedia Commons
Genesis	47:30	Moshe Milner, GPO
Genesis	49:13	Mark Neyman, GPO

Chart of the Hebrew Months and their Holidays

Jewish Month	Approximate Secular Date	Holiday	Hebrew Date	Notes
		Rosh Chodesh (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 miniholiday 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	Pesach (Passover)	Begins on the 15th of <i>Nissan</i>	Pesach is a seven day holiday commemorating the Exodus from Egypt. Outside of Israel, an eighth day is observed.
		Yom Hashoa (Holocaust Memorial Day)	27th of <i>Nissan</i>	Yom Hashoa commemorates the 6 million Jews who perished in the Holocaust.
lyar	April-May	Yom Hazikaron (Memorial Day)	4th of <i>lyar</i>	Yom Hazikaron is Israel's memorial day, a day to remember Israel's fallen soldiers and victims of terror.
		Yom Haatzmaut (Israel's Independence Day)	5th of <i>lyar</i>	Yom Haatzmaut celebrates Israel's declaration of independence in 1948.
		Lag Ba'Omer (33rd day of the Omer)	18th of <i>lyar</i>	Lag Ba'Omer is a minor holiday celebrated on the 33rd day of the counting of the Omer
		Yom Yerushalayim (Jerusalem Day)	28th of <i>lyar</i>	Yom Yerushalayim, Jerusalem Day, celebrates the re-unification of the city of Jerusalem following the 1967 Six-Day War.
Sivan	May-June	Shavuot (Feast of Weeks)	6th of <i>Sivan</i>	Shavuot celebrates the giving of the Torah at Mount Sinai. Outside of Israel it is observed for two days, the 6th and 7th of Sivan.

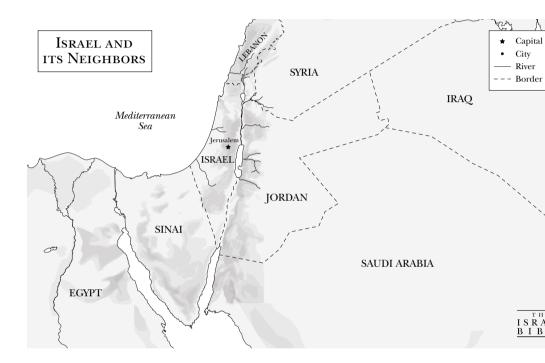
Jewish Month	Approximate Secular Date	Holiday	Hebrew Date	Notes
Tammuz	June-July	Fast of the Seventeenth of <i>Tammuz</i>	17th of <i>Tammuz</i>	The Fast of the Seventeenth of <i>Tammuz</i> commemorates the breeching of the walls of Jerusalem before the destruction of the Temple. It begins a three week mourning period over the destruction of the Temple, culminating with the fast of <i>Tisha B'Av.</i>
Av	July-August	Tisha B'Av (Fast of the 9th of Av)	9th of <i>Av</i>	Tisha B'Av 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 Tammuz.
Elul	August- September			
Tishrei	September- October	Rosh Hashana (Jewish New Year)	1st and 2nd of Tishrei	Rosh Hashana 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.
		Yom Kippur (Day of Atonement)	10th of <i>Tishrei</i>	Yom Kippur is the Day of Atonement, the holiest day of the year.
		Sukkot (Feast of Tabernacles)	Begins on the 15th of <i>Tishrei</i>	Sukkot is a seven-day holiday celebrating God's protection of the Jews in the wilderness
		Shemini Atzeret/Simchat Torah (Eighth Day of Assembly)	22nd of <i>Tishrei</i>	Shemini Atzeret is a holiday that immediately follows Sukkot and celebrates the unique relationship between God and the Children of Israel. Simchat Torah celebrates the completion and renewal of the Torah reading cycle. In Israel, Shemini Atzeret and Simchat Torah 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	Chanukah (Hanukkah)	Begins on the 25th of <i>Kislev</i>	Chanukah 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)	Chanukah ends on the 2nd or 3rd of Tevet depending on the year, since Kislev contains either 29 or 30 days	
		Fast of the 10th of <i>Tevet</i>	10th of Tevet	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	Tu B'Shvat (15th of Shevat)	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> .
		Purim	14th/15th of Adar	Purim 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	Yitzchak Rabin	(1922–1995)	June 1974-June 1977
7	Menachem Begin	(1913–1992)	June 1977-October 1983
8	Yitzchak Shamir	(1915–2012)	October 1983-September 1984
9	Shimon Peres	(1923–2016)	September 1984-October 1986
10	Yitzchak Shamir	(1915–2012)	October 1986-July 1992
11	Yitzchak 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	a-VEE-nu she-ba-sha-MA-yim	אָבְינוּ שֶׁבַּשָּׁמִיִם
Israel's Rock and Redeemer	tzur yis-ra-AYL v'-go-a-LO	צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ
Bless the State of Israel	ba-RAYKH et mi-dee-NAT yis-ra-AYL	בָּרֵךְ אֶת מְדִינַת יִשְׂרָאֵל
the first flowering of our redemption	ray-SHEET tz'-mee-KHAT g'-u-la-TAY-nu	רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ
Shield it under the wings of Your loving kindness	ha-GAYN a-LE-ha b'-ev-RAT khas-DE-kha	ָהָגֵן עָלֵיהָ בְּאֶבְרַת חַסְדֵּךָ
And spread over it the Tabernacle of Your peace	uf-ROS a-LE-ha su-KAT sh'- lo-ME-kha	וּפְרוֹס עָלֶיהָ סָכַּת שָׁלוֹמֵךָ
Send Your light and truth	ush-LAKH o-r'-KHA va-a-mi- t'-KHA	ּוֹשְׁלַח אוֹרְךָ וַאֲמִתְּדָ
to its leaders, ministers and officials	l'-ro-SHE-ha, sa-RE-ha v'-yo- a-T'ZE-ha	לְרָאשֶׁיהָ, שָׂרֵיהָ וְיוֹעֲצֵיהָ
And direct them with good counsel before You	v'-ta-k'-NAYM b'-ay-TZAH to-VAH m'-li-fa-NE-kha	וְתַקְנֵם בְּעֵצָה טוֹבָה מִלְפָנֵיךָ
Strengthen the hands of the defenders of our Holy Land	kha-ZAYK et y'-DAY m'-gi- NAY E-retz kod-SHAY-nu	ַחזַק אֶת יְדֵי מְגנֵּי אֶרֶץ קַדְשֵׁנוּ
Grant them deliverance, our God	v'-han-khee-LAYM e-lo-HAY- nu y'-shu-AH	וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה
And crown them with the crown of victory	va-a-TE-ret ni-tza-KHON t'-a-t'-RAYM	וַעֲטֶרֶת נָצָחוֹן הְּעַטְרֵם
Grant peace in the land	v'-na-ta-TA sha-LOM ba-A- retz	וְנָתַתָּ שָׁלוֹם בָּאֵרֶץ
and everlasting joy to its inhabitants	v'-sim-KHAT o-LAM l'-yo-sh'- VE-ha	וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֵיהָ

As for our brothers, the whole house of Israel	v'-ET a-KHAY-nu kol bayt yis-ra-AYL	וְאֶת אַחֵינוּ כָּל בֵּית יִשְׂרָאֵל
Remember them in all the lands of their dispersion	p'-KOD na b'-KHOL ar- TZOT p'-zu-ray-HEM	פְּקָד נָא בְּכָל אַרְצוֹת פְזוּרֵיהֶם
And swiftly lead them upright	v'-to-lee-KHAYM m'-hay- RAH ko-m'-mi-YUT	וְתוֹלִיכֵם מְהֵרָה קוֹמְמִיּוּת
to Zion Your city	l'-TZI-yon ee-RE-kha	ָלְצִיּוֹן עִירֶךֶ
And Yerushalayim Your dwelling place	v'-lee-ru-sha-LA-yim mish- KAN sh'-ME-kha	וְלִירוּשָׁלַיִם מִשְׁכַּן שְׁמֶךָ
As is written in the <i>Torah</i> of <i>Moses</i> Your servant (Deut. 30:4-5):	ka-ka-TUV b'-to-RAT mo- SHEH av-DE-kha:	כַּכָּתוּב בְּתוֹרַת מֹשֶׁה עַבְדֶּדֶ (דברים ל:ד-ה):
"Even if you are scattered to the furthermost lands under the heavens	"im yih-YEH ni-da-kha-KHA bik-TZAY ha-sha-MA-yim	״אָם יִהְיֶה נִדַּחַךְ בִּקְצֵה הַשָּׁמֵיִם
From there the Lord your God will gather you	mi-SHAM yi-ka-betz-KHA a-do-NAI e-lo-HE-kha	מַשָּׁם יְקַבָּצְךָ יִיָ אֱלֹהֵיךָ
and from there He will and take you back	u-mi-SHAM yi-ka-KHE-kha	וּמִשָּׁם יִקְּחֶךָ
The Lord your God will bring you to the land	ve-he-vee-a-KHA a-do-NAI e-lo-HE-kha el ha-A-retz	ָוֶהֶבִּיאֵך יְיָ אֱלֹהֶיךָ אָל הָאֵרָץ
That your ancestors possessed	a-SHER ya-r'-SHU a-vo-TE- khe	אֲשֶׁר יָרְשׁוּ אֲבֹתֵיךָ
and you will possess it	vee-rish-TAH	וִירִשְׁתָּה
And He will make you more prosperous and numerous than your ancestors"	v'-hay-tiv-KHA v'-hir-b'-KHA may-a-vo-TE-kha"	וָהֵיטבָך וְהִרְבָּך מֵאֻבֹתֵיךָ"
Unite our hearts	v'-ya-KHAYD l'-va-VAY-nu	וְיַחֵד לְבָבֵנוּ
to love and revere Your name	l'-a-ha-VAH ul-yir-AH et sh'- ME-kha	לְאַהֲבָה וּלְיִרְאָה אָת שָׁמֶרֶ
And observe all the words of Your <i>Torah</i>	v'-lish-MOR et kol div-RAY to-ra-TE-kha	וְלִשְׁמֹר אֶת כָּל דִּבְרֵי תוֹרָתֶרָ

And swiftly send us	ush-LAKH LA-nu m'-hay- RAH	וּשְׁלַח לֱנוּ מְהֵרָה
Your righteous anointed one of the house of <i>David</i>	ben da-VID m'-SHEE-akh tzid-KE-kha	בֶּן דָּוִד מְשֵׁיחַ צִּדְקֶךָ
To redeem those who long for Your salvation	lif-DOT m'-kha-KAY kaytz y'-shu-a-TE-kha	לִפְדוֹת מְחַכֵּי קֵץ יְשׁוּעָתֶרָ
Appear in Your glorious majesty	ho-FA ba-ha-DAR g'-ON u-ZE-kha	הוֹפַע בַּהֲדַר גְּאוֹן עָזֶרֶ
over all the dwellers on earth	al kol yo-sh'-VAY TAY-vayl ar-TZE-kha	עַל כָּל יוֹשְׁבֵי תֵבֵל אַרְצֵךָ
And let all who breathe declare:	v'-yo-MAR kol a-SHER n'- sha-MAH v'-a-PO	וְיֹאמֵר כֹּל אֲשֶׁר נְשָׁמָה בָאַפּוֹ
The Lord God of Israel is King	a-do-NAI e-lo-HAY yis-ra- AYL ME-lekh	יָיָ אֱלֹהֵי יִשְׂרָאֵל מֱלֶךָ
And His kingship has dominion over all	u-mal-khu-TO ba-KOL ma- sha-LAH,	וּמַלְכוּתוֹ בַּכֹּל מָשֶׁלָה
Amen, Selah	a-MAYN SE-lah	אָמֵן סֶלָה

Prayer for the Welfare of Israel's Soldiers

He Who blessed our forefathers	mee she-bay-RAKH a-vo-TAY- nu	מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ
Avraham, Yitzchak and Yaakov	av-ra-HAM yitz-KHAK v'-ya- a-KOV	אַבְרָהָם יִצְחָק וְיַעֲקֹב
may He bless the fighters of the Israel Defense Forces	hu y'-va-RAYKH et kha-ya- LAY tz'-VA ha-ha-ga-NAH l'-yis-ra-AYL	הוּא יְבָרֵךְ אֶת חַיָּלֵי צְבָא הַהָגַנָּה לְיִשְׂרָאֵל
and the security personnel	v'-an-SHAY ko-KHOT ha-bi- ta-KHON	וְאַנְשֵׁי כֹּחוֹת הַבִּטָּחוֹן
who stand guard over our land	ha-o-m'-DEEM al mish-MAR ar-TZAY-nu	הָעוֹמְדִים עַל מִשְׁמֵר אַרְצֵנוּ
and the cities of our God	v'-a-RAY e-lo-HAY-nu	ּוְעָרֵי אֱלֹהֵינוּ
from the border of the Lebanon to the desert of Egypt	mi-g'-VUL ha-l'-va-NON v'- AD mid-BAR mitz-RA-yim	מִגְבוּל הַלְּבָנוֹן וְעַד מִדְבַּר מִצְרִיִם
and from the Great Sea unto the approach of the Aravah	u-MIN ha-YAM ha-ga-DOL ad l'-VO ha-a-ra-VAH	וּמָן הַיָּם הַגָּדוֹל עַד לְבוֹא הָעֲרָבָה
on the land, in the air, and on the sea	ba-ya-ba-SHAH ba-a-VEER u-va-YAM	בַּיַבָּשָׁה בָּאֲוִיר וּבַיָּם
May the Almighty cause the enemies who rise up against us	yi-TAYN a-do-NAI et o-y'-VAY-nu ha-ka-MEEM a-LAY-nu	יָתֵן יָיָ אֶת אוֹיְבֵינוּ הַקָּמִים עָלֵינוּ
to be struck down before them	ni-ga-FEEM lif-nay-HEM	נָגָפִים לִפְנֵיהֶם
May the Holy One, Blessed is He	ha-ka-DOSH ba-RUKH hu	הַקָּדוֹשׁ בָּרוּךְ הוּא
preserve and rescue our fighters	yish-MOR v'-ya-TZEEL et kha-ya-LAY-nu	יִשְׁמֹר וְיַצִּיל אֶת חַיָלֵינוּ
from every trouble and distress	mi-KOL tza-RAH v'-tzu-KAH	מִכֹּל צָרָה וְצוּקָה

and from every plague and illness	u-mi-KOL NE-ga u-ma-kha- LAH	וּמִכֹל נָגַע וּמַחֲלָה
and may He send blessing and success	v'-yish-LAKH b'-ra-KHAH v'-hatz-la-KHAH	וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה
in their every endeavor	b'-KHOL ma-a-SAY y'-day- HEM	בְּכָל מַעֲשֵׂה יְדֵיהֶם
May He lead our enemies under our soldiers' sway	yad-BAYR so-n'-AY-nu takh- tay-HEM	יַדְבֵּר שׁוֹנְאֵינוּ תַּחְתֵּיהֶם
and glorify our forces with the crown of salvation	vee-a-t'-RAYM b'-KHE-ter y'-shu-AH	וִיעַטְרֵם בְּכֶתֶר יְשׁוּעָה
and the mantle of victory	uv-a-TE-ret ni-tza-KHON	וּבְעֲטֶרֶת נִצָּחוֹן
And may there be fulfilled for them the verse (Deuteronomy 20:4):	vee-ku-YAM ba-HEM ha-ka- TUV:	וִיקֻיַּם בָּהֶם הַכָּתוּב (דברים כ,ד):
"For it is the Lord your God, Who goes with you	"kee a-do-NAI e-lo-hay- KHEM ha-ho-LAYKH i-ma- KHEM	״כִּי יְיָ אֱלֹהֵיכֶם הַה <u>ּלֵּךְ</u> עִמָּכֶם
to battle your enemies for you	l'-hi-la-KHAYM la-KHEM im o-y'-vay-KHEM	לְהִלֶּחֵם לָכֶם עִם אֹיְבֵיכֶם
to save you"	l'-ho-SHEE-a et-KHEM"	"לְהוֹשִׁיעַ אֶתְכֶם
Now let us say: Amen	v'-no-MAR "a-MAYN"	"וְנֹאמַר: "אָמֵן

Hatikvah

As long as in the heart, within	kol od ba-lay-VAV p'-NEE-mah	כֹל עוֹד בַּלֵּבָב פְּנִימָה
A Jewish soul still yearns	NE-fesh y'-hu-DEE ho-mi-YAH	נֶפֶשׁ יְהוּדִי הוֹמִיָּה
And onward, towards the ends of the east	ul-fa-a-TAY miz-RAKH ka- DEE-mah	וּלְפַאֲתֵי מִזְרָח, קָדִימָה
An eye still gazes toward Zion	A-yin l'-tzi-YON tzo-fi-YAH	עַיִן לְצִיוֹן צוֹפִיָּה
Our hope is not yet lost	od lo av-DAH tik-va-TAY-nu	עוֹד לֹא אָבְדָה תִּקְנָתֵנוּ
The hope two thousand years old	ha-tik-VAH bat sh'-NOT al- PA-yim	הַתִּקְנָה בַּת שְׁנוֹת אַלְפַיִם
To be a free nation in our land	lih-YOT am khof-SHEE b'-ar- TZAY-nu	לְהְיוֹת עַם חָפְשִׁי בְּאַרְצֵנוּ
The Land of Zion and Yerushalayim	E-retz tzi-YON vee-ru-sha-LA- yim	אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם

For more inspiring commentary, interactive maps, educational videos, vivid photographs and more, please visit our website

www.TheIsraelBible.com

The Israel Bible

The Israel Bible is the world's first Tanakh (Bible) centered around the Land of Israel, the People of Israel, and the dynamic relationship between them. Designed for both Jewish and non-Jewish readers alike, *The Israel Bible* offers a unique commentary that seeks to explain God's focus on the Land of Israel alongside the original **Hebrew text, transliteration** of select Hebrew verses, and the New Jewish Publication Society **translation**.

In the 70 years since the modern rebirth of the State of Israel, the Jewish State has been at the forefront of the world's attention. Today, there are countless efforts to vilify the Jewish state. Yet, there is also an ever-expanding movement of biblical Zionists who stand alongside the nation of Israel as an expression of their commitment to God's eternal word. As we seek to understand the clash between these two conflicting ideologies, while seeking to make sense of the modern world's great interest in Israel, the need for The Israel Bible has never been so timely or important.

Purchase The Israel Bible 70th Anniversary Hardcover Edition

In honor of the 70th anniversary of Israeli independence, Israel365, together with Menorah books, published the first <u>hard-copy edition of The Israel Bible</u>.

Features of this new edition:

- Hebrew text with **linear English translation and transliteration** helps you learn Hebrew while reading the Bible
- Exclusive collection of **maps**, **charts and illustrations** bring the Land of Israel to life
- Hundreds of study notes illuminate the wisdom of the Jewish Sages
- Contemporary commentary highlights the **role of the modern State of Israel** in the fulfillment of biblical prophecy

Purchase the complete Israel Bible.

ABOUT ISRAEL365

Israel365, founded by Rabbi Tuly Weisz, promotes the significance of the Land of Israel to the nations through a variety of innovative platforms.

