MI-KETZ

41 After two years’ time, Pharaoh dreamed that he was standing by the Nile, 2when out of the Nile there came up seven cows, handsome and sturdy, and they grazed in the reed grass. 3But 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; 4and the ugly gaunt cows ate up the seven handsome sturdy cows. And Pharaoh awoke.
5He fell asleep and dreamed a second time:
Seven ears of grain, solid and healthy, grew on a

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

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

PHARAOH’S DREAMS (vv. 1–8)

1. After two years’ time Literally, “at the end of two years of days.” Two complete years have elapsed since the release of the cupbearer.
   the Nile A fateful setting for Pharaoh’s dream. The river was the lifeline of Egypt, the fountainhead of its entire economy.
2. seven cows Cows were abundant in Egypt and important to the economy. The motif of seven cows is found in Egyptian paintings and texts.
3. close behind them That is, in time.
4. on a single stalk A clear symbol of abundance.

CHAPTER 41

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

1. standing by the Nile The literal meaning is “over the Nile.” This prompted the Rabbinic comment that Jews see themselves as subservient to God and dependent on God, whereas idolaters see themselves as superior to their gods. (The Nile was a god to the Egyptians, source of life and food.) Judaism teaches us how to serve God. Pagan religions teach their followers how to use and manipulate their gods [Gen. R. 89:4].
2. This must be every tyrant’s nightmare, that one day the weak will rise up and overthrow the powerful.
3ff. One of the lessons of the Joseph story, reinforced by its being read as autumn gives way to winter, is that life is cyclical. Good years are followed by lean years, adversity is followed by success, rejection yields to connection, winter gives way to spring and summer, only to return again. “What can be learned from this parashah to prepare ourselves in good days, days in which holiness is revealed, to set the light in our hearts, to be there in times when holiness seems far off?” The author of S’fat Emet answers his own question: We must store up resources of faith, even as the Egyptians stored grain, to nourish us spiritually when events turn against us.

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6. scorch by the east wind This is the sirocco that blows in from the desert.

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

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

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

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

11. none could interpret them for Pharaoh It is inconceivable that the professional dream interpreters were unable to provide any interpretations. Their interpretations, however, did not satisfy the king in a manner that he found convincing.

THE CUPBEARER REMEMBERS JOSEPH (vv. 9–13)

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

13. of my offenses Against Pharaoh and against Joseph.

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

12. The chief cupbearer tries to justify his forgetfulness by emphasizing Joseph’s un-worthiness, describing him as a youth, a foreigner, and a servant.
14. Thereupon Pharaoh sent for Joseph, and he was rushed from the dungeon. He had his hair cut and changed his clothes, and he appeared before Pharaoh. 15. And Pharaoh said to Joseph, “I have had a dream, but no one can interpret it. Now I have heard it said of you that for you to hear a dream is to tell its meaning.” 16. Joseph answered Pharaoh, saying, “Not! God will see to Pharaoh’s welfare.”

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

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

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

dungeon  See Comment to 40:15.

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

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

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

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

16. God will see  Joseph is saying, in effect, “God will respond to me and grant Pharaoh’s welfare.” He is certain that the sudden turn of events that has brought him into the presence of Pharaoh is providential for him. And he believes that he will receive a dream interpretation from God that will satisfy Pharaoh entirely.

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

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

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

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

Joseph, who twice was stripped of his clothes and thrown into a pit, is twice [here and in v. 42] elevated in status and given new clothes to mark his new position.
saw seven ears of grain, full and healthy, growing on a single stalk; 23 but right behind them sprouted seven ears, shrunken, thin, and scorched by the east wind. 24 And the thin ears swallowed the seven healthy ears. I have told my magicians, but none has an explanation for me.”

25 And Joseph said to Pharaoh, “Pharaoh’s dreams are one and the same: God 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: God 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, 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 God, and that God will soon carry it out.

33 Accordingly, let Pharaoh find a man of

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

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

has told That is, “has disclosed.”

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

32. determined It is established beyond doubt.

soon The seven-year cycle begins at once.

JOSEPH’S ADVICE (vv. 33–36)

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

33. Accordingly Joseph presents his advice

33. Joseph’s interpretation strikes Pharaoh as valid because its message of impending disaster seems to fit the mood of the dream and because he not only interprets the dream but gives Pharaoh advice on how to deal with its message.
discernment and wisdom, and set him over the land of Egypt. 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 courtiers. 38 And Pharaoh said to his courtiers, “Could we find another like him, a man in whom is the spirit of God?” 39 So Pharaoh said to Joseph, “Since God 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 Joseph, “See, I put you in charge of all the land of Egypt.” 42 And removing his signet ring from

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

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

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

JOSEPH’S APPOINTMENT AS VIZIER (vv. 37–46)

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

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

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

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

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

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

in charge of all the land The function reflects the Egyptian title “chief of the entire land.”

42. removing Pharaoh now performs a series of ceremonial acts that confirm Joseph’s position as “grand vizier of Egypt.”

signet ring The transfer of the ring bearing the royal seal from the finger of Pharaoh to that of Joseph signifies the delegation of authority; it
his hand, Pharaoh put it on Joseph’s hand; and he had him dressed in robes of fine linen, and put a gold chain about his neck. 43 He had him ride in the chariot of his second-in-command, and they cried before him, “Abrek!” Thus he placed him over all the land of Egypt.

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

to the throne and became king over Egypt.

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

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

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

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

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

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

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

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

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

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

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

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

**Potiphera** See Comment to 37:36.

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

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

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

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HALAKHAH L’MA-ASEH
41:45 the name This is the first instance in Jewish tradition of having more than one name, one of them Hebrew. For purposes of religious honors (such as an aliya to the Torah) and religious documents (such as for marriage and divorce), one is identified by one’s Hebrew name, the son or daughter of (ben or bat) one’s father’s Hebrew name. In prayers for the ill, one is traditionally identified by one’s mother’s name. Conservative practice increasingly uses both the mother’s and father’s Hebrew names in all circumstances, as an expression of honoring both parents in accordance with the Decalogue (see Exod. 20:12).
charge of the land of Egypt.—Joseph was thirty years old when he entered the service of Pharaoh king of Egypt.—Leaving Pharaoh’s presence, Joseph traveled through all the land of Egypt.

During the seven years of plenty, the land produced in abundance. 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. So Joseph collected produce in very large quantity, like the sands of the sea, until he ceased to measure it, for it could not be measured.

Before the years of famine came, Joseph became the father of two sons, whom Asenath daughter of Poti-pherah, priest of On, bore to him. Joseph named the first-born Manasseh, Greek. The high priest at On held the title “greatest of seers.” Joseph thus marries into clerical nobility. Moses would later do the same.

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

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

entered the service of Literally, “stood before.”

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

THE SEVEN YEARS OF PLENTY (vv. 47–49)

in abundance The word translated as “in abundance” (likmatzim) means, literally, “by handfuls,” i.e., “bumper crops.”

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

JOSEPH’S TWO SONS (vv. 50–52)

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

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

HALAKHAH L’MA-ASEH

41:51 Joseph named the first-born See Comment to Gen. 29:32.
meaning, “God has made me forget completely my hardship and my parental home.”

52 And the second he named Ephraim, meaning, “God has made me fertile in the land of my affliction.”

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 Joseph had foretold. There was famine in all lands, but throughout the land of Egypt there was bread.

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 Joseph; whatever he tells you, you shall do.” —

56 Accordingly, when the famine became severe in the land of Egypt, Joseph laid open all that was within, and rationed out grain to the Egyptians. The famine, however, spread over the whole world. 57 So all the world came to Joseph in Egypt to procure rations, for the famine had become severe throughout the world.

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

meaning Hebrew: ki, “because.”

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

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

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

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

THE ONSET OF FAMINE (vv. 53–57)
The entire agricultural economy of Lower Egypt, the northern, virtually rainless area of the country, has always depended on the Nile floods caused by the river’s periodic rise during three summer months. There are years when the rains in the southern Sudan are insufficient. A shortfall of only a few inches could bring famine to Egypt. This phenomenon and the motif of seven-year famines are well documented in Egyptian and other Near Eastern texts.

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

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

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

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

over the whole world Literally, “over all the face of the land.”
When Jacob saw that there were food rations to be had in Egypt, he said to his sons, “Why do you keep looking at one another? 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.” So ten of Joseph’s brothers went down to get grain rations in Egypt; for Jacob did not send Joseph’s brother Benjamin with his brothers, since he feared that he might meet with disaster. Thus the sons of Israel were among those who came to procure rations, for the famine extended to the land of Canaan.

Now Joseph was the vizier of the land; it was

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

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

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

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

looking at one another Helplessly, inactive.

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

3. ten of Joseph’s brothers Not “Joseph’s 10 brothers,” because there were 11 in all. The rations in Egypt must have been available on a limited per capita basis, so that the presence and services of all 10 were needed to purchase and transport sufficient supplies for their large households. Reasons of security may also have dictated the need to travel as a convoy on the journey, which lasted one week each way.

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

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

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

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

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

CHAPTER 42

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

5. sons of Israel This is a turning point—the first time that Jacob’s sons are referred to as b’nei Yisra-el. In Exodus, the same term comes to mean “Israelites” [see Exod. 1:7,9].

6ff. The purpose of Joseph’s elaborate ruse is not to torment or embarrass his brothers but to see whether they indeed had changed. Repentance (t’shuvah) is more than regret. It includes finding oneself in a similar situation and responding differently. Joseph needs to know whether the brothers will leave Simeon and/or
he who dispensed rations to all the people of the land. And Joseph’s brothers came and bowed low to him, with their faces to the ground. 7 When Joseph saw his brothers, he recognized them; but he acted like a stranger toward them and spoke harshly to them. He asked them, “Where do you come from?” And they said, “From the land of Canaan, to procure food.” 8 For though Joseph recognized his brothers, they did not recognize him. 9 Recalling the dreams that he had dreamed about them, Joseph said to them, “You are spies, you have come to see the land in its nakedness.” 10 But they said to him, “No, my lord! Truly, your servants have come to procure food. 11 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!” 13 And they replied, “We your servants were twelve brothers, sons of a certain man in the land of

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

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

7. be acted like a stranger toward them The Hebrew may also be translated, “he hid his identity from them.” Joseph schemes against the former schemers.

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

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

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

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

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

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

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

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

11. we are all of us sons of the same man They spoke the truth to their brother Joseph without realizing it: “You and we have the same father” (Gen. R. 91:7).
Canaan; the youngest, however, is now with our father, and one is no more." 14But Joseph said to them, “It is just as I have told you: You are spies! 15By this you shall be put to the test: unless your youngest brother comes here, by Pharaoh, you shall not depart from this place! 16Let 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 houseguard for three days.

18On the third day Joseph said to them, “Do this and you shall live, for I am a God-fearing man. 19If 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; 20but you must bring me your youngest brother, that your words may be verified and that you may not die.” And they did accordingly. 21They said to one another, “Alas, we are being punished on account of our brother.”

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

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

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

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

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

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

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

21. we are being punished The word

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

21. we are being punished on account of our brother There was no logical reason for them to connect their predicament with what they had done to Joseph so many years earlier. Ap-
account of our brother, because we looked on
at his anguish, yet paid no heed as he pleaded
with us. That is why this distress has come
upon us.” 22 Then Reuben spoke up and said
to them, “Did I not tell you, ‘Do no wrong to
the boy? But you paid no heed. Now comes the
reckoning for his blood.” 23 They did not know
that Joseph understood, for there was an inter-
preter 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 Sim-
one from among them and had him bound
before their eyes. 25 Then Joseph gave orders
to fill their bags with grain, return each one’s
money to his sack, and give them provisions
for the journey; and this was done for them.
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

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

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

23. an interpreter This is the only instance
in the patriarchal narratives when direct com-
munication is impeded by differences in lan-
guage.

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

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

before their eyes To show that his threats
were to be taken seriously and to test their soli-
darity.

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

THE RETURN TO CANAAN (vv. 27–38)

27. night encampment Pastoral nomads
did not lodge in inns but in crude tent encamp-
ments.

bag The bag or pack was inside a sack.

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

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

29 When they came to their father Jacob 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. 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 Jacob said to them, “It is always me that you bereave: Joseph is no more and Simeon is no more, and now you would take away Benjamin. These must return to Egypt for further supplies and the release of their brother.

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

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

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

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

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

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

**36. It is always me that you bereave** Does Jacob suspect that they were responsible for Joseph’s disappearance [Sforno]?
things always happen to me!” 37 Then Reuben said to his father, “You may kill my two sons if I do not bring him back to you. Put him in my care, and I will return him to you.” 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 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 Judah 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 Israel 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 concerned about the perils of the journey, Jacob does not see that Reuben is trying to assure him of an ultimate positive outcome—that the vice-roy of Egypt will keep his promise.

THE SECOND JOURNEY TO EGYPT (43:1–34)

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

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

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

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

7. They replied The report the brothers now give to their father does not correspond to the account of the interrogation in chapter 42, when the brothers seemed to offer unsolicited information about themselves quite freely (vv. 11,13). However, from 44:19 it is clear that Jo-
asking about us and our family, saying, ‘Is your father still living? Have you another brother?’ And we answered him accordingly. How were we to know that he would say, ‘Bring your brother here?’

Then Judah said to his father Israel, “Send the boy in my care, and let us be on our way, that we may live and not die—you and we and our children. 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. For we could have been there and back twice if we had not dawdled.”

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

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

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

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

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

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


be surety The Hebrew stem רבי most frequently refers to the acceptance of legal responsibility for a debt contracted by another. The guarantor undertakes to ensure that the borrower will not disappear or to repay the loan should the borrower default.

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

forever Personal guilt and blame would weigh on him always.

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

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

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

gift The word minbah signifies a gift brought as a token of submission.

boney Biblical dw’rah refers to the thick, intensely sweet syrup made from dates and grapes or figs and is called dibs by the Arabs.

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CHAPTER 43

8. Reuben had spoken rashly and foolishly to Jacob [42:37—Why would Jacob want to kill his own grandchildren?]. Judah, who had himself experienced the loss of two children [Gen. 38:6–10], is now able to speak convincingly to Jacob’s heart.
and some honey, gum, ladanum, pistachio nuts, and almonds. 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 man.

14 And may El Shaddai dispose the man to mercy toward you, that he may release to you your other brother, as well as Benjamin. As for me, if I am to be bereaved, I shall be bereaved.”

15 So the men took that gift, and they took with them double the money, as well as Benjamin. They made their way down to Egypt, where they presented themselves to Joseph.

16 When Joseph saw Benjamin with them, he said to his house steward, “Take the men into the house; slaughter and prepare an animal, for the men will dine with me at noon.” 17 The man did as Joseph said, and he brought the men into Joseph’s house. 18 But the men were frightened at being brought into Joseph’s house. “It must be,” they thought, “because of the money replaced in our bags the first time that we have been brought inside, as a pretext to attack us and seize us as slaves, with our pack animals.”

19 So they went up to Joseph’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

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

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

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

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

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

THE BROTHERS IN JOSEPH’S HOUSE (vv. 15–34)

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

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

19. at the entrance They lose no time in deterring an accusation.
we arrived at the night encampment and opened our bags, there was each one’s money in the mouth of his bag, our money in full. So we have brought it back with us. 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 Simeon to them.

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

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

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

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

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

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

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

23. Your God, the God of your father, must have put treasure Joseph has taught the steward and his other servants to see the hand of God in life’s unexpected blessings.

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

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good health.” And they bowed and made obeisance.

29 Looking about, he saw his brother Benjamin, his mother’s son, and asked, “Is this your youngest brother of whom you spoke to me?” And he went on, “May God be gracious to you, my boy.” 30 With that, Joseph hurried out, for he was overcome with feeling toward his brother and was on the verge of tears; he went into a room and wept there. Then he washed his face, reappeared, and—now in control of himself—gave the order, “Serve the meal.” 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. Portions were served them from his table; but Benjamin’s portion was several times that of anyone else. And they drank their fill with him.

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

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

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

could not dine That is, were prohibited from dining.

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

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

THE BROTHERS’ LAST TRIAL (44:1–34)

After their reception at Joseph’s house, the brothers set out on their homeward journey, undoubtedly in high spirits. Their light mood is shattered, however, as Joseph employs his final stratagem.
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. 2Put my silver goblet in the mouth of the bag of the youngest one, together with his money for the rations.” And he did as Joseph told him.

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

6He overtook them and spoke those words to them. 7And they said to him, “Why does my lord say such things? Far be it from your servants to do anything of the kind! 8Here 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! 9Whichever

JOSEPH’S INSTRUCTIONS (vv. 1–5)

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

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

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

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

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

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

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

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

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

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

8. How then could we have stolen This inference from a minor premise (“Here”) to a major one (“How then”) is known in rabbinic terminology as kal va-homer. There are 10 instances of this type of reasoning in the Bible, listed in Gen. R. 92:7.
of your servants it is found with shall die; the rest of us, moreover, shall become slaves to my lord.” 10He 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.”

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

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

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

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

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

12. He searched  The steward adroitly manipulates the situation. One can imagine the rising self-confidence of the brothers after each successive search yielded nothing.

THE RETURN TO JOSEPH  (v. 13–17)

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

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

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

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

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

CHAPTER 44

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

[Gen. R. 92:8] Joseph’s trap is now set. How will the brothers respond? Will they abandon Benjamin out of resentment of Jacob’s favoring him? Or have they learned how to be brothers?
“What can we say to my lord? How can we plead, how can we prove our innocence? God has uncovered the crime of your servants. Here we are, then, slaves of my lord, the rest of us as much as he in whose possession the goblet was found.” 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.”

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

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

16. the crime of your servants  Judah is perhaps falsely confessing collective guilt regarding the theft of the goblet to save Benjamin from being singled out for punishment. Alternatively, he is expressing the ancient belief that suffering is divine punishment for sin, even if the sin could not be identified, and his words are a resignation to misfortune. It also could be a veiled reference to their sale of Joseph.

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

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

3 Say to them: These are the gifts that you are to present to the Lord:

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

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

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

**DAILY OFFERING** (vv. 3–8)

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

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

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

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

6. **bin** See Comment to Exod. 29:40.

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

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

**SHABBAT OFFERING** (vv. 9–10)

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

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

**HALAKHAH L’MA’ASEH**

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

28:10. in addition to the regular burnt offering  The requirement in this chapter for an additional sacrifice offered on Shabbat, festivals, and Rosh Hodesh (New Moon) is fulfilled today through the additional Amidah of Musaf recited on these days (BT Ber. 26b–27a).
11On your new moons you shall present a burnt offering to the Lord: two bulls of the herd, one ram, and seven yearling lambs, without blemish. 12As grain offering for each bull: three-tenths of a measure of choice flour with oil mixed in. As grain offering for each ram: two-tenths of a measure of choice flour with oil mixed in. 13As grain offering for each lamb: a tenth of a measure of fine flour with oil mixed in. Such shall be the burnt offering of pleasing odor, a gift to the Lord. 14Their libations shall be: half a hin of wine for a bull, a third of a hin for a ram, and a quarter of a hin for a lamb. That shall be the monthly burnt offering for each new moon of the year. 15And there shall be one goat as a purification offering to the Lord, to be offered in addition to the regular burnt offering and its libation.

16In the first month, on the fourteenth day of the month, there shall be a passover sacrifice morning, tamid, because there could be no offering after the tamid of the evening. It should be noted that purification sacrifices are never brought on Shabbat, because intimations of human wrongdoing are not permitted on this joyous day.

ROSH HODESH, THE NEW MOON (vv. 11–15)
In early Israel, this was an important festival celebrated by families and clans in a state of ritual purity at the local sanctuary. 14. Only here are the libation quantities specified. Because they are always the same, they need not be repeated.

PASCHAL SACRIFICE AND UNLEAVENED BREAD (vv. 16–25)
The day of the paschal offering and the seven-day Festival of Unleavened Bread originally were separate and distinct holidays (cf. Lev. 23:5–6). The fact that the paschal offering is mentioned here than the sun [BT Hul. 60b]. Did the Sages here picture God apologizing for all the unfairness of life—to people who are born less healthy, gifted, or fortunate than others? Given the traditional identification of Rosh Hodesh as a woman’s festival, did the Sages imagine God expressing regret to women for having a less prominent role than men for so much of history?
ling lambs. That was the offering of Eliab son of Helon.

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

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

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

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

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

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

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

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

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

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

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

RELATION OF THE HAFTARAH TO THE CALENDAR

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

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

“Shout for joy, Fair Zion! For lo, I come; and I will dwell in your midst [ו’שחנתי ב’tokhek].” These opening words of the prophet echo God’s
words to Moses when he was first commanded to construct the tabernacle (Exod. 25:8): “Let them make Me a sanctuary that I may dwell among them [v’shakhanti b’tokham].” In this way, the prophet suggests that God’s return will renew divine intimacy with Israel and close the era of exile. Recitation of the chieftains’ offerings commemorates the “dedication” (hanukkah) of the wilderness tabernacle (Num. 7:84) and anticipates the new Temple when God again will be present among the people.

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

Zechariah 2:14. and I will dwell in your midst—declares the Lord. In that day many nations will attach themselves to the Lord and become His people, and He will dwell in your midst. Then you will know that I was sent to you by the Lord of Hosts.

The Lord will take Judah to Himself as His portion in the Holy Land, and He will choose Jerusalem once more.

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

Holy Land Hebrew: admat ha-kodesh; a striking formulation—unique in the Bible—asserting the sanctity of the whole land of Israel.
3. He further showed me Joshua, the high priest, standing before the angel of the Lord, and the Accuser standing at his right to accuse him. 2But [the angel of] the Lord said to the Accuser, “The Lord rebuke you, O Accuser; may the Lord who has chosen Jerusalem rebuke you! For this is a brand plucked from the fire.”

3Now Joshua was clothed in filthy garments when he stood before the angel. 4The latter spoke up and said to his attendants, “Take the filthy garments off him!” And he said to him, “See, I have removed your guilt from you, and you shall be clothed in [priestly] robes.” 5Then he gave the order, “Let a pure diadem be placed on his head.” And they placed the pure diadem on his head and clothed him in [priestly] garments, as the angel of the Lord stood by.

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

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

8. My servant the Branch Who or what this signifies is unspecified. Probably the prophet is referring to Zerubbabel (see 4:6, below); mention by name would have been unwise, for such expression of Israelite royalist hopes would have provoked the Persian government. The metaphor of a branch (tzemah) used to depict a future king was already used by Isaiah (4:2). It was then developed fully in Jeremiah’s oracles about a descendant of David whom God will establish to bring victory and to rule in justice (23:5–6, 33:14–16). Later, in the Rabbinic era, it would give rise to interpretations of messianic expectation. It would also be featured in the 15th benediction of the Amidah (”the benediction of David”), which opens with a petition that God cause “the Branch of David to flourish.” This messianic prayer would become the last blessing to be added to the Amidah.
In that day—declares the Lord of Hosts—you will be inviting each other to the shade of vines and fig trees.”

The angel who talked with me came back and woke me as a man is wakened from sleep. He said to me, “What do you see?” And I answered, “I see a lampstand all of gold, with a bowl above it. The lamps on it are seven in number, and the lamps above it have seven pipes; and by it are two olive trees, one on the right of the bowl and one on its left.”

I, in turn, asked the angel who talked with me, “What do those things mean, my lord?” “Do you not know what those things mean?” asked the angel who talked with me; and I said, “No, my lord.” Then he explained to me as follows:

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

Zechariah 4:2. I see a lampstand

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

6. Zerubbabel

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

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