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Now Jacob was settled in the land where his father had sojourned, the land of Canaan. ²This, then, is the line of Jacob:

At seventeen years of age, Joseph tended the flocks with his brothers, as a helper to the sons of his father's wives Bilhah and Zilpah. And Joseph brought bad reports of them to their father. ³Now Israel loved Joseph best of all his

לִזְ וַיָּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו
בְּאֶרֶץ כְּנָעַן: ²אֵלֶּה | תְּלִדּוֹת יַעֲקֹב
יוֹסֵף בֶּן-שִׁבְעֵ-עָשָׂרָה שָׁנָה הָיָה רֹעֶה אֶת-
אֶחָיו בְּצֹאן וְהוּא נֶעַר אֶת-בְּנֵי בְלָהָה
וְאֶת-בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף
אֶת-דִּבְתֵּם רָעָה אֶל-אָבִיהֶם: ³וַיִּשְׂרָאֵל
אֶהָב אֶת-יוֹסֵף מִכָּל-בָּנָיו כִּי-בֶן-יֻקְנָם

PROLOGUE TO THE JOSEPH STORY (37:1–36)

The story of Joseph and his brothers initiates the chain of events that leads to the descent to Egypt. It is the prelude to the drama of oppression and redemption that constitutes the central motif of biblical theology.

THE BEGINNING OF HOSTILITY (vv. 1–4)

1. Now Jacob was settled in the land In contrast to Esau, who had migrated. The specific reference is to the Hebron region (see v. 14).

where his father had sojourned That is, the land of Canaan. Only Isaac, of the three Patriarchs, had never left it.

2. This, then, is the line of Jacob Mention of Joseph and his brothers here is, in effect, an abbreviated genealogy, the full version of which was already listed in 35:22–26.

as a helper to the sons of He was an assistant to Dan, Naphtali, Gad, and Asher. The word translated as “to” (*et*) often means “with.” Here it has the meaning of “subordinate to.”

Bilhah and Zilpah The order of the wives is here reversed, because Joseph would have been closer to Bilhah, his late mother's maid. The concubines, until now referred to as “maid-servants” when mentioned together with Rachel and Leah, are here called “wives.” This may indicate a new status acquired after their mistresses had died, as Ramban suggests.

bad reports of them The content of the “reports” is not given. This is the first of several causes of simmering enmity between Joseph and his brothers.

3. Israel loved Joseph best Jacob's favoritism is understandable, because Joseph was the

CHAPTER 37

The story of Joseph occupies the last four *parashiyyot* of Genesis, the longest single narrative in the book. It is the story of a young man blessed by God with a special grace, so that no matter what misfortunes befall him, he is able to surmount them. But it is also a story of unintended consequences, of an effort to do harm that ended up doing good and of an apparent triumph that set the stage for the Israelites' descent into slavery. “On the surface, the actors in the story make their own way in life. In fact, however, it transpires that it is Divine Providence that is carrying out, through mankind, its own predestined plan” (N. Leibowitz).

1. Jacob was settled Jacob thought he was going to settle down after all he had been through, but events would not permit him to

(Rashi). We often think that, once we reach a certain milestone, we will be able to settle down to a life free of challenges. But life never promised to be tranquil. The Sages see this “settling” (*va-yeishev*), as an effort to disengage from the problems of living. Zornberg comments, “The full tension of composure and discomposure, of order and disorder in the world is felt most acutely by the righteous, by those whose sense of beauty and desire for order exposes them to the shock of reality.” Esau, by contrast, “settles” in the land of Seir without incident (Gen. 36:8).

Joseph, the favored child, apparently felt closer to his father than to his siblings. A *midrash* suggests that the “bad reports” had to do with the sons of Leah mistreating the sons of the lower-caste wives (Gen. R. 84:7).

sons, for he was the child of his old age; and he had made him an ornamented tunic. ⁴And 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.

⁵Once Joseph had a dream which he told to his brothers; and they hated him even more. ⁶He said to them, "Hear this dream which I have dreamed: ⁷There 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." ⁸His

הוא לו ועשה לו בתנת פסים: ⁴ויראו אחיו כי-אתו אהב אביהם מפל-אחיו וישנאו אתו ולא יכלו דברו לשלם: ⁵ויחלם יוסף חלום ויגדר לאחיו ויוספו עוד שנא אתו: ⁶ויאמר אליהם שמעו-נא החלום הזה אשר חלמתי: ⁷והנה אנחנו מאלמים אלמים בתוך השדה והנה קמה אלמתי וגם-נצבה והנה תסבנה אלמתיכם ותשתחוין לאלמתי: ⁸ויאמרו לו אחיו המלך תמלך עלינו אם-משול תמשל בנו

son of his beloved wife Rachel, born after years of heartbreaking frustration. This partiality is the second cause of enmity between Joseph and his brothers.

Israel Throughout the narrative the two names of the patriarch are interchanged indiscriminately.

the child of his old age He was the last of the sons to be born in Paddan-aram.

an ornamented tunic Such a tunic was a mark of high social standing, as is known from Assyrian inscriptions. Egyptian tomb paintings show Semitic men and women wearing multi-colored tunics draped over one shoulder and reaching below the knees. Syrian ambassadors dressed in elaborately designed long robes wrapped around the body and over the shoul-

ders. Others interpret it as a sleeved garment, a tunic reaching the wrists and the ankles.

4. speak a friendly word They rebuffed every attempt by Joseph to be friendly.

JOSEPH'S DREAMS (vv. 5–11)

Everywhere in the ancient Near East dreams were recognized as a means of divine communication. It was assumed that dreams foretold events.

THE FIRST DREAM (vv. 5–8)

5. to his brothers He did not tell his father, who does not figure in the first dream.

7. stood up . . . bowed low A clear assertion of authority by Joseph and of submission on the part of his brothers.

3. child of his old age Benjamin was in fact younger, causing Rashi to understand these words (*ben z'kunim*) as "a child with the mature wisdom of an older person." Or possibly, Joseph could be playful with children and mature in the company of adults (*K'li Yakar*).

Israel loved Joseph best "See the consequences of favoring one child over another. Because of those few ounces of wool [the 'coat of many colors' Jacob gave Joseph], our people were enslaved in Egypt" (BT Shab. 10b). One would expect Jacob of all people, having suffered the consequences of parental favoritism, to avoid repeating his parents' mistake. Perhaps it is easier for us to see a problem intellectually than to free ourselves of the tendency to imitate our parents.

5. Why does Joseph tell his brothers his

dream, which will only inflame their jealousy? Because he was too young and naive to anticipate their reaction (Sforno; also Hirsch, who sees Joseph's immaturity as the result of growing up without a mother)? Because he thought they would respect him more if they knew that his eminence was God's will (*Hizz'kuni*)? Or perhaps because he thought the dream was a message from God, and a prophet may not withhold God's message, whatever the consequences for him personally (Vilna Gaon). Zornberg sees the adolescent Joseph "behaving with the narcissism of youth, with a dangerous unawareness of the feelings of others." Years later, the vicissitudes of life will have matured him to the point where he could look at a person's face and ask, "Why do you appear downcast today?" (Gen. 40:7).

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.

⁹He 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.” ¹⁰And 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?” ¹¹So his brothers were wrought up at him, and his father kept the matter in mind.

¹²One time, when his brothers had gone to pasture their father’s flock at Shechem, ¹³Israel said to Joseph, “Your brothers are pasturing at Shechem. Come, I will send you to them.” He

וַיֹּסְפוּ עוֹד שְׁנָא אֹתוֹ עַל-חֲלֻמֹּתָיו וְעַל-דְּבָרָיו:

⁹וַיַּחְלֶם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאָחָיו וַיֹּאמֶר הִנֵּה חֲלֻמֹּתַי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי: ¹⁰וַיְסַפֵּר אֶל-אָבִיו וְאֶל-אָחָיו וַיַּגֵּד-בּוֹ אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתָּ הִבּוֹא נִבּוֹא אֲנִי וְאִמִּי וְאֶחָיִךְ לְהִשְׁתַּחֲוֹת לָךְ אֶרְצָה: ¹¹וַיִּקְנְאוּ-בּוֹ אָחָיו וְאָבִיו שָׁמַר אֶת-הַדָּבָר:

¹²וַיֵּלְכוּ אָחָיו לְרֻעוֹת אֶת-צֹאן אֲבִיהֶם בְּשֶׂכֶם: ¹³וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף הֲלוֹא אֶחָיִךְ רֹעִים בְּשֶׂכֶם לָכָה וְאֶשְׁלַחְךָ

12. v. נקוד על א' ת

8. And they hated him The phrase is repeated three times, suggesting an increasing hostility.

for his talk about his dreams Some commentators believe that this refers to the boastful way he recounted them.

dreams The plural either anticipates the second dream or implies a previous, unreported history of similar dreams.

THE SECOND DREAM (vv. 9–11)

9. another dream In the literature of the ancient Near East there are descriptions of repeated dreams in which one symbol is successively substituted for another, although the basic meaning and theme remain the same. In the Joseph narratives, dreams come in pairs to demonstrate their seriousness.

the sun This dream, with its celestial setting, presents Joseph’s innermost thoughts and aspirations in a clear and distinct manner, and includes his parents among those who are to be subservient to him.

stars The symbolism is probably suggested by the repeated image comparing the Israelites to the stars of the heavens.

10. and brothers For the second time, Joseph recounts his dream, this time in the presence of his father as well. On the second occasion, the brothers are ominously silent.

berated him This was done publicly, in the hope of easing the tension and curbing Joseph’s sense of self-importance.

your mother To reconcile this with the death of Rachel (35:19), some see this either as a dream distortion or as a reference to Joseph’s stepmother Bilhah.

to the ground Joseph did not utter this phrase. Jacob, in adding it, echoes the manner in which he himself made obeisance to his brother Esau (33:3).

11. his brothers were wrought up The repetition of the dream has validated its message. The brothers now look on Joseph with hatred.

THE SALE OF JOSEPH (vv. 12–36)

12. his brothers Joseph did not go with them, perhaps because he was exempt from labor.

at Shechem Being pastoral nomads, the brothers move from one area to another to secure pasturage for their livestock. The region around Shechem has rich soil and an adequate water supply.

13. I will send you to them The brothers had hidden their true feelings about Joseph. Otherwise, Jacob would not have sent him to them—and Joseph would not have gone so eagerly.

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 Hebron.

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 Joseph followed his brothers and found them at Dothan.

¹⁸They saw him from afar, and before he came close to them they conspired to kill him. ¹⁹They said to one another, "Here comes that dreamer!" ²⁰Come now, let us kill him and

אֲלֵיהֶם וַיֹּאמֶר לוֹ הַנָּנִי: ¹⁴וַיֹּאמֶר לוֹ לָךְ-
נָא רְאֵה אֶת-שָׁלוֹם אֶחָיֶךָ וְאֶת-שָׁלוֹם
הַצֹּאן וְהַשֶּׁבֶן דִּבֵּר וַיִּשְׁלַחְהוּ מֵעֵמֶק
חֶבְרוֹן

וַיָּבֹא שָׂכְמָה: ¹⁵וַיִּמְצָאֵהוּ אִישׁ וְהָיָה
תָּעָה בַּשָּׂדֶה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר
מִהֶתְבַקֵּשׁ: ¹⁶וַיֹּאמֶר אֶת-אֶחָי אֲנֹכִי
מִבְקֵשׁ הַגִּידָה נָא לִי אֵיפֹה הֵם רְעִים:
¹⁷וַיֹּאמֶר הָאִישׁ נִסְעוּ מִזֶּה בִּי שְׂמַעְתִּי
אֲמֹרִים נִלְכְּהוּ וְתִינָה וַיֵּלֶךְ יוֹסֵף אַחֲרָיו
וַיִּמְצָאֵם בְּדוֹתָן:

¹⁸וַיֵּרְאוּ אֹתוֹ מֵרָחֹק וּבְטָרֵם יִקְרַב אֲלֵיהֶם
וַיִּתְנַבְּלוּ אֹתוֹ לְהַמִּיתוֹ: ¹⁹וַיֹּאמְרוּ אִישׁ
אֶל-אֶחָיו הִנֵּה בָעַל הַחֲלָמוֹת הֵלֵךְ בָּא:
²⁰וְעַתָּה | לְכוּ וְנַהַרְגֵהוּ וְנִשְׁלַכְהוּ בְּאֶחָד

14. bring me back word Jacob is anxious about the well-being of his sons.

valley of Hebron A name found nowhere else. Hebron itself was located on a hill. The cave of Machpelah, in which Abraham was buried, was in a field outside the city and the text may be referring to that area.

Hebron . . . Shechem A distance of some 50 miles (80 km). The south–north watershed road that traversed the central hill country connected these two cities. It split into two at Shechem, one branch turning northwest to Dothan (v. 17).

When he reached Shechem A journey of about five days by foot.

15. a man The exchange between Joseph and the man is reported only in briefest outline. The stranger surely must have asked for the identity of the brothers, if only to be of help.

17. Dothan An ancient fortress town about 13 miles (21 km) northwest of Shechem, lying in a valley known for its rich pasture land.

18. They saw him from afar The mere glimpse of Joseph incites the murderous hatred of the brothers, who are now far away from their father's restraining presence.

20. kill him The verb translated as "kill" (הרג), which connotes ruthless violence, is the same verb used when Cain slays Abel.

14. see how your brothers are Literally, "see the *shalom* (the integrity and the peacefulness) of your brothers." Why does Jacob send his favorite son on this dangerous venture? "You who complained about them and brought back bad reports (v. 2), go and discover their admirable qualities" (Simḥah Bunem).

15. a man Maimonides takes this stranger to be an angel, sent to make sure that Joseph would not give up on his mission when he could not find his brothers immediately. A modern scholar has noted that Dothan (v. 17) was a city, not a place of pasture. Perhaps Joseph discovered that his brothers were neglecting the sheep to explore the pleasures of the city, and it was to

hide this embarrassing disclosure as well as for reasons of jealousy that they were moved to get rid of him.

We never hear of this man again. Yet if Joseph had not met him, he never would have found his brothers. He never would have been sold into slavery. The family would not have followed him into Egypt. There would have been no Exodus. The history of the world would have been so different! Could that man have known how his chance encounter changed history? Do we ever know the consequences of the little acts of thoughtfulness we perform?

throw him into one of the pits; and we can say, 'A savage beast devoured him.' We shall see what comes of his dreams!" ²¹But when Reuben heard it, he tried to save him from them. He said, "Let us not take his life." ²²And Reuben 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. ²³When Joseph came up to his brothers, they stripped Joseph of his tunic, the ornamented tunic that he was wearing, ²⁴and took him and cast him into the pit. The pit was empty; there was no water in it.

²⁵Then they sat down to a meal. Looking up, they saw a caravan of Ishmaelites coming from

הַבְּרוֹת וְאָמְרָנוּ חַיָּה רָעָה אֲכָלְתָּהוּ
וְנִרְאָה מִה־יְהִי חֵלְמָתוֹ: ²¹וַיִּשְׁמַע
רְאוּבֵן וַיַּצִּלְהוּ מִיָּדָם וַיֹּאמֶר לֹא נִכְנֹה
נַפְשׁ: ²²וַיֹּאמֶר אֲלֵהֶם | רְאוּבֵן אֶל-
תִּשְׁפְּכוּדָם הַשְּׁלִיכוּ אֹתוֹ אֶל-הַבּוֹר הַזֶּה
אֲשֶׁר בַּמִּדְבָּר וְיָד אֶל-תִּשְׁלָחוּבוֹ לִמְעַן
הַצִּיל אֹתוֹ מִיָּדָם לְהַשְׁיבוֹ אֶל-אָבִיו:
²³וַיְהִי כַּאֲשֶׁר-בָּא יוֹסֵף אֶל-אֶחָיו
וַיִּפְשְׁטוּ אֶת-יֹסֵף אֶת-כִּתְנֹתָיו אֶת-
כִּתְנֵת הַפָּסִים אֲשֶׁר עָלָיו: ²⁴וַיִּקְחֵהוּ
וַיִּשְׁלְכוּ אֹתוֹ הַבְּרָה וְהַבּוֹר רֶק אֵין בּוֹ
מַיִם:
²⁵וַיֵּשְׁבוּ לֶאֱכֹל-לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם

one of the pits These were cisterns hewn out of rock intended for gathering and storing water in the rainy season. At times murderers may have slaughtered their victims near such pits, which varied in depth from 16 to 24 feet, to dispose of the corpses there.

21. when Reuben heard it Being the firstborn, he would surely bear the main share of blame for any misfortune that befell Joseph.

he tried to save him The Hebrew verb *va-yatzileihu*, "he saved him," also can mean "he came to the rescue."

Let us not That is, "We shall not!" Reuben speaks with a decisiveness that tolerates no opposition. The use of the first person plural makes clear that this is to be their collective decision. Indeed, the brothers do not say another word.

22. Reuben went on He pauses for his words to take effect and then continues.

Shed no blood By using the Hebrew second person plural in addressing them, he dissociates himself from them and emphasizes his loathing for the idea.

out in the wilderness The abundant, unin-

habited pasture land in the region of Dothan. The brothers believe that Joseph will die of hunger and exposure; Reuben thinks he can rescue him somehow without their noticing.

23. the ornamented tunic The explanatory comment is necessary in light of verse 33.

24. cast him into the pit The narrative tells us nothing here of Joseph's reactions to their deeds, although it is clear from 42:21 that he pleaded to be released.

no water in it This is a necessary observation, because such pits were dug largely for water storage.

25. sat down to a meal They ate in callous indifference to their brother's anguished pleas. Reuben, in the meantime, leaves (v. 29).

a caravan of Ishmaelites Apparently, they buy Joseph, take him down to Egypt (v. 28), and sell him to Potiphar (39:1). In verse 28, however, it is Midianite traders (or "Medanites") who are said to have sold Joseph to Potiphar (v. 36). Rashi suggests that Joseph probably was traded several times. Some modern commentators explain the discrepancy as being the result of different traditions.

21. Reuben's relationship with Joseph may have been the most complicated of any of the brothers. As the eldest son, he would be held responsible for what happened. Moreover, Joseph, as the firstborn son of the favored wife,

would be Reuben's chief rival for family supremacy (Hirsch).

25. they sat down to a meal This detail not only conveys the callousness of the brothers but foreshadows the consequences of their action.

Gilead, their camels bearing gum, balm, and ladanum to be taken to Egypt. ²⁶Then Judah said to his brothers, “What do we gain by killing our brother and covering up his blood? ²⁷Come, 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. ²⁸When Midianite traders passed by, they pulled Joseph up out of the pit. They sold Joseph for twenty pieces of silver to the Ishmaelites, who brought Joseph to Egypt.

²⁹When Reuben returned to the pit and saw that Joseph was not in the pit, he rent his clothes. ³⁰Returning to his brothers, he said, “The boy is gone! Now, what am I to do?” ³¹Then they took Joseph’s tunic, slaughtered

וַיֵּרְאוּ וַהֲנִיָּה אֶרְחַת יִשְׁמַעֲאֵלִים בָּאָה מִגִּלְעָד וּגְמָלֵיהֶם נִשְׂאִים נִכְאֹת וַצְרִי וְלֹט הוֹלְכִים לְהוֹרִיד מִצְרַיִם: ²⁶וַיֹּאמֶר יְהוּדָה אֶל־אָחָיו מִה־פָּצַע כִּי נִהַרְגָה אֶת־אָחִינוּ וְכִסִּינוּ אֶת־דָּמּוֹ: ²⁷לָכֵן וְנִמְכְּרֵנוּ לְיִשְׁמַעֲאֵלִים וַיִּדְנוּ אֶל־תְּהִיבוֹ כִּי־אָחִינוּ בְּשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אָחָיו: ²⁸וַיַּעֲבְרוּ אַנְשִׁים מִדִּינִים סְחָרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר וַיִּמְכְּרוּ אֶת־יוֹסֵף לְיִשְׁמַעֲאֵלִים בְּעֶשְׂרִים כֶּסֶף וַיָּבִיאוּ אֶת־יוֹסֵף מִצְרַיִם:

²⁹וַיָּשָׁב רְאוּבֵן אֶל־הַבּוֹר וַהֲנִיָּה אִין־יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת־בְּגָדָיו: ³⁰וַיָּשָׁב אֶל־אָחָיו וַיֹּאמֶר הִילָד אֵינֶנּוּ וְאֲנִי אָנֹכִי אֲנִי־בָא:

from Gilead The central mountainous region east of the river Jordan.

camels See Comment to 12:16.

gum Gums and resins were vital to the economy of Egypt, where they constituted the ingredients of perfumes, cosmetics, and medicines, all of which were used in the worship of the gods, in embalming the dead, as sanitizing and deodorizing agents, as insect repellents, and for cleansing the body.

26. killing Leaving him to die in the pit would be the same as killing him. It is also possible that in Reuben’s absence the idea of murdering Joseph had been revived.

covering up his blood In the language of the Bible, the blood of a murder victim is said to “cry out” for justice (see 4:10). Uncovered blood was a constant reminder of a crime and an incitement to revenge.

27. flesh This is a metaphor for kinship relationship.

agreed Literally, “heard.” The Hebrew verb here may connote listening in stony silence as well as willing assent.

28. Midianite See Comment to 37:25.

twenty pieces of silver The 20 shekels is the average price of a male slave between 15 and 20 years of age (see Lev. 27:5).

to Egypt They intended to sell him in the slave market. There is pictorial evidence for the presence of a brisk trade with Egypt in Asian slaves.

29. he rent his clothes This was a sign of grief. Clearly, Reuben knows nothing about the sale and believes Joseph to be dead.

30. to his brothers They had left the scene after the sale.

is gone Or “is no more!”—perhaps meaning that Joseph must be dead.

what am I to do? An agonized cry. Literally, “as for me, where can I go?”—to escape my father’s grief.

Because they will sell Joseph into slavery, Israelites and Egyptians will have food to eat during the famine.

27. Though Judah saves Joseph’s life with this suggestion, the Sages condemn him. One is not to be praised merely for being less wicked than one’s companions (BT Sanh. 6b).

30. Reuben despairs that despite his best efforts, Joseph may have died. In fact, Reuben’s

suggestion (v. 22) saved his life. Often, we despair that the good deeds we have done have made no difference, when in fact they have made a great difference (*S’fat Emet*).

31. Jacob, who had deceived his father with goatskins and borrowed clothing (Gen. 27:15–16), is deceived by his children with stolen clothing and goat’s blood. Maimonides suggests that the goat sent to destruction in the

a kid, and dipped the tunic in the blood.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! Joseph was torn by a beast!”³⁴ Jacob 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.

³⁶The Midianites, meanwhile, sold him in

32. ornamented That distinctive feature is what establishes for Jacob the identity of its owner.

and they said The brothers now use the explanation they originally had planned to use (Gen. 37:20).

is it your son’s tunic It is not the brothers who ask this, but those with whom they sent the tunic.

33. He recognized it Jacob becomes aware of the full horror of the situation only in stages. First he recognizes the tunic. Then its bloody and tattered condition leads him to infer that a wild beast had devoured his son. Then he has a vivid mental image of his beloved Joseph actually being torn to pieces.

Joseph was torn by a beast Jacob has been maneuvered into uttering the very words the brothers originally had planned to say (v. 20).

34. rent his clothes A symbol of grief. See Comment to verse 29.

sackcloth The wearing of sackcloth, a coarse material probably made of goat hair or camel hair, is another symbol of grief.

many days His inconsolable sorrow was no doubt intensified by feelings of guilt at having sent Joseph alone on such a long and perilous journey.

wilderness on Yom Kippur is meant to be an atonement for the sin of hatred of one Israelite for another (*Guide* III:46).

35. he refused to be comforted Was this because he felt guilty for having sent Joseph on

³¹וַיִּקְחוּ אֶת־כְּתֹנֶת יוֹסֵף וַיִּשְׁחֲטוּ שָׁעִיר עִזִּים וַיִּטְבְּלוּ אֶת־הַכְּתֹנֶת בַּדָּם: ³²וַיִּשְׁלְחוּ אֶת־כְּתֹנֶת הַפָּסִים וַיָּבִיאוּ אֶל־אֲבִיהֶם וַיֹּאמְרוּ זֹאת מִצָּאֵנוּ הַכָּר־נָא הַכְּתֹנֶת בְּנֵךְ הוּא אִם־לֹא: ³³וַיִּפְרֹחַ וַיֹּאמֶר כְּתֹנֶת בְּנִי חִיָּה רָעָה אֲכָלָתָהּ טָרֶף טָרֶף יוֹסֵף: ³⁴וַיִּקְרַע יַעֲקֹב שְׂמֹלְתֹו וַיִּשֶׂם שָׁק בְּמַתְנָיו וַיִּתְאַבֵּל עַל־בְּנוֹ יָמִים רַבִּים: ³⁵וַיִּקְמוּ כָל־בָּנָיו וְכָל־בָּנֹתָיו לְנַחֲמוֹ וַיִּמָּאֵן לְהַתְנַחֵם וַיֹּאמֶר כִּי־אֶרְדּוּ אֶל־בְּנֵי אָבִי שְׁאֵלָה וַיִּבֶךְ אֹתָם אֲבִיו: ³⁶וְהַמְדָּנִים מָכְרוּ אֹתָם אֶל־מִצְרַיִם

35. daughters Both his daughter Dinah and his daughters-in-law.

go down mourning That is, he never will cease to mourn until the day of his death.

Sheol This is the most frequently used term in biblical Hebrew for the abode of the spirits of the dead. The region was imagined as situated deep beneath the earth, enclosed with gates. It was a place of unrelieved gloom and silence; it received everyone, good and bad, great and small. All were equal there, and none who entered it could leave. There is no concept of “heaven” and “hell” in the Hebrew Bible.

36. the Midianites In 39:1, those who sell Joseph are called “Ishmaelites.”

Potiphar The name of Joseph’s master is almost identical with that of his future father-in-law, Poti-phaera (41:45). This latter name has been explained as the Egyptian *Pa-di-pa-re*, meaning “he whom Re (the sun god) has given.”

courtier The term translated as “courtier” (*saris*) means “the one at the head,” that is, a high officer of the realm.

chief steward The literal meaning of the word translated as “steward” (*tabbah*) is either “cook” or “slaughterer” (i.e., executioner). The full title refers to persons attached to the services of nobles, princes, and kings.

that doomed mission (Gen. R. 84:13)? Or was it because at some level he intuited that Joseph might still be alive (Gen. R. 84:21)? The Hebrew word translated as “to be comforted” (*l’hitna-ḥem*) is reflexive; he refused to comfort himself.

Egypt to Potiphar, a courtier of Pharaoh and his chief steward.

38 About that time Judah left his brothers and camped near a certain Adullamite whose name was Hirah.² There Judah 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

לְפוֹטִיפָר סָרִיס פְּרֹעָה שֶׁר הִטְבָּחִים: פ

לח רביעי וַיְהִי בַּעַת הַהוּא וַיֵּרָד יְהוּדָה מֵאֵת אָחָיו וַיֵּט עַד-אִישׁ עַדְלָמִי וּשְׁמוֹ חִירָה: ²וַיֵּרָא-שָׁם יְהוּדָה בַּת-אִישׁ כְּנַעֲנִי וּשְׁמוֹ שׁוּעַ וַיִּקְחָהּ וַיָּבֵא אֵלֶיהָ: ³וַתְהַר וַתֵּלֶד בֶּן וַיִּקְרָא אֶת-שְׁמוֹ עֵר: ⁴וַתְהַר עוֹד וַתֵּלֶד בֶּן וַתִּקְרָא אֶת-שְׁמוֹ

JUDAH AND TAMAR (38:1–30)

The story of Joseph is interrupted by a narrative about Judah. Modern scholars point out that although the Joseph narratives describe the rise of Joseph, they also subtly register the ascendancy of Judah, the fourth son, over Reuben, the firstborn. Two kingdoms resulted from God's promises to Abraham (17:6) and to Jacob (35:11): Judah became the name of the southern kingdom, and the northern kingdom of Israel became known as Joseph (Zech. 10:6). This chapter alludes to the future Joseph–Judah polarity in the history of the people Israel (see 1 Chron. 5:1–2).

JUDAH'S MARRIAGE (vv. 1–5)

1. left his brothers The literal meaning of the word translated here as “left” (*va-yeired*) is “went down from,” that is, from the hill country of Hebron (Gen. 37:12,14).

Adullamite A man of the city of Adullam, which is in the northern sector of the Judean lowland, about 9 miles (14.4 km) northeast of modern Beit Guvrin.

2. Canaanite The wife herself is identified as a Canaanite in 1 Chron. 2:3. Simeon also had a Canaanite wife. In both cases, the foreign woman is absorbed into the Israelite tribe. Conscious of the later prohibition on intermarriage with Canaanites (Deut. 7:1,3), traditional Jewish commentators have understood the word for “Canaanite” (*k'na-ani*) here in the sense of “merchant.”

daughter . . . Shua The daughter's name is not recorded. She is called “Shua's daughter” (*bat-shu-a*) in Gen. 38:12. In 1 Chron. 2:3 she is called “Bath-Shua the Canaanite woman.”

3. he named him In some manuscripts, as well as in the Samaritan version and in an Aramaic translation, the reading here is “she named”—that is, the mother named all three sons.

Er No interpretation is given for the names of Judah's sons. Er probably was understood to mean “watchful, vigilant.”

4. Onan This possibly was understood to mean “vigorous.”

We can never truly comfort a mourner, even when we have known a similar loss. We can only surround the mourners with a sense of being cared about, in the hope that this will bring them to the point of comforting themselves (Hirsch).

CHAPTER 38

What is this story doing here, interrupting the Joseph narrative? There are thematic connections and there are parallels of language

(e.g., “examine it/these,” *hakker na*, in 37:32 and 38:25). Another connection is suggested by a *midrash*. It imagines God saying to Judah, “How could you have done such a thing to your father? Don't you realize how a parent feels when a child dies? You will come to know that feeling” (Tanh.).

1. Judah left his brothers He left either out of feelings of guilt for what he had done with Joseph, or because his brothers blamed him (Tanh. B.).

bore a son, and named him Shelah; he was at Chezib when she bore him.

⁶Judah got a wife for Er his first-born; her name was Tamar. ⁷But Er, Judah's first-born, was displeasing to the LORD, and the LORD took his life. ⁸Then Judah 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." ⁹But 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. ¹⁰What he did was displeasing to the LORD, and He took his life also. ¹¹Then Judah said to his daughter-in-law Tamar, "Stay as a widow in your father's

אֹנָן: ⁵וַתִּסֶּף עוֹלָם וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־
שְׁמוֹ שִׁלָּה וְהָיָה בְכֹזֵיב בְּלִדְתָּהּ אֹתוֹ:
⁶וַיִּקַּח יְהוּדָה אִשָּׁה לְעֵר בְּכוֹרוֹ וּשְׁמָהּ
תָמָר: ⁷וַיְהִי עֵר בְּכוֹר יְהוּדָה רָע בְּעֵינֵי
יְהוָה וַיָּמִתְהוּ יְהוָה: ⁸וַיֹּאמֶר יְהוּדָה
לְאֹנָן בֶּן אֶל־אִשְׁתִּי אַחִיךָ וַיְבִיט אֵתָהּ
וְהָקָם זֶרַע לְאַחִיךָ: ⁹וַיֵּדַע אֹנָן כִּי לֹא לוֹ
יְהִיָּה הַזֶּרַע וְהָיָה אִם־בָּא אֶל־אִשְׁתִּי אַחִיו
וַשְׁחַת אֶרְצָהּ לְבִלְתִּי נָתֵן זֶרַע לְאַחִיו:
¹⁰וַיֵּרַע בְּעֵינֵי יְהוָה אֲשֶׁר עָשָׂה וַיָּמָת גַּם־
אֹתוֹ: ¹¹וַיֹּאמֶר יְהוּדָה לְתָמָר כִּלְתִּי שְׁבִי
אִלְמָנָה בֵּית־אָבִיךָ עַד־יִגְדֹּל שִׁלָּה בְנִי כִּי

5. Shelah Perhaps this means "drawn out" (namely, out of the womb).

Chesib Elsewhere this city is called Achzib. It was situated in the territory of Judah, southwest of Adullam.

THE LEVIRATE OBLIGATION (vv. 6–11)

6. got a wife Judah, the father, selects a bride for his son, as was the custom in biblical times.

Tamar The word means "a palm tree."

7. displeasing The text does not specify the sin.

8. Join with your brother's wife The marriage of a man and his brother's wife is forbidden by the Torah (see Lev. 18:16, 20:21). An exception is made only when a married brother dies without a son. According to Deut. 25:5, the brother of the deceased is obligated to take the widow as his wife. This institution is known in Hebrew as *yibbum*. In English it is called "levi-

rate marriage" (from Latin *levir*, "a husband's brother").

provide offspring for your brother There was no requirement to name the son of such a union after the dead brother. The child, however, was considered to be the dead man's heir.

9. would not count as his With the death of the firstborn, Onan stood to inherit one-half of his father's estate, because his brother left no heir. Should he provide an heir to his brother, however, his own portion would be less.

let it go to waste Literally, "he let it spoil on the ground." Apparently, there was no provision at that time for the kind of voluntary renunciation of the levirate duty that is permitted in Deut. (25:7–9).

10. What he did was displeasing Onan incurs the anger of God because he evades his obligation to his dead brother, not because of the manner in which he acts. The issue here is the levirate obligation, not birth control.

11. as a widow in your father's house She was not free to remarry, but she could return to

7. displeasing to the LORD Early levels of the biblical narrative could understand the untimely death of a young person only as being caused by some sin on that person's part. Other-

wise, the world would make no sense. Later in the biblical period, and in the time of the Talmud, a more nuanced, less judgmental approach to misfortune emerges.

HALAKHAH L'MA'ASEH

38:9 let it go to waste Jewish law permits various forms of contraception for medical and other reasons but prefers methods that do not destroy the generative seed (MT Forbidden Intercourse 21:18). Using gametes in infertility treatments does not constitute wasting them.

house until my son Shelah grows up”—for he thought, “He too might die like his brothers.” So Tamar went to live in her father’s house.

¹²A long time afterward, Shua’s daughter, the wife of Judah, died. When his period of mourning was over, Judah went up to Timnah to his sheepshearers, together with his friend Hirah the Adullamite. ¹³And Tamar was told, “Your father-in-law is coming up to Timnah for the sheepshearing.” ¹⁴So 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 Shelah was grown up, yet she had not been given to him as wife. ¹⁵When Judah saw her, he took her for a harlot; for she had covered her face. ¹⁶So 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

אָמַר פֶּן־יָמוּת גַּם־הוּא בְּאָחִיו וַתֵּלֶךְ תָּמָר
וַתֵּשֶׁב בֵּית אָבִיהָ:

¹²וַיִּרְבּוּ הַיָּמִים וַתָּמָת בֶּת־שׁוּעַ אִשְׁת־
יְהוּדָה וַיָּנַחַם יְהוּדָה וַיַּעַל עַל־גִּזְזֵי צֹאנוֹ
הוּא וְחִירָה רֵעֵהוּ הָעֶדְלָמִי תַמְנָתָה:
¹³וַיֵּגֶד לְתָמָר לֵאמֹר הִנֵּה חָמִיךָ עֹלָה
תַמְנָתָה לְגֹז צֹאנוֹ: ¹⁴וַתִּסַּר בְּגָדֶיהָ
אֲלֻמְנוֹתָהּ מֵעָלֶיהָ וַתִּכְסַּב בַּצַּעֲיָהּ
וַתַּתְּעֶלֶף וַתֵּשֶׁב בַּפֶּתַח עֵינַיִם אֲשֶׁר עַל־
דָּרֶךְ תַמְנָתָה כִּי רָאָתָה כִּי־גָדַל שְׁלָה
וְהוּא לֹא־נָתַנָּה לוֹ לְאִשָּׁה: ¹⁵וַיִּרְאָהּ
יְהוּדָה וַיַּחֲשֹׁבָהּ לְזוֹנָה כִּי כִסְתָה פָנֶיהָ:
¹⁶וַיֵּט אֶלֶיהָ אֶל־הַדֶּרֶךְ וַיֹּאמֶר הִבֵּה־נָא
אָבּוֹא אֵלַיךְ כִּי לֹא יָדַע כִּי כֹלְתוֹ הוּא
וַתֹּאמֶר מַה־תַּתֵּן־לִי כִּי תָבֹא אֵלַי:

live with her parents while still subject to the authority of her father-in-law.

for he thought Judah had no intention of marrying her to Shelah.

THE DECEPTION OF JUDAH (vv. 12–26)

12. A long time afterward About one year has elapsed.

died The death of Judah’s wife is mentioned as an extenuating circumstance to account for his consorting with a harlot.

his period of mourning was over Literally, “he was comforted.” The official mourning rites had ended.

went up In contrast to “went down” (Gen. 38:1).

Timnah This is west of Beth-Shemesh.

sheepshearers The shearing season was filled with joy and revelry.

14. her widow’s garb This was the kind of clothing worn by a widow in mourning.

a veil Tamar normally was not veiled. She

simply wanted to conceal her identity, as is clear from verses 15 and 19.

Enaim Probably the village Enam in the territory of Judah.

Shelah Nothing more is reported of him here, but his clan is mentioned in Num. 26:20.

she had not been given Apparently, Tamar has no claim against Shelah, only against Judah. The responsibility for the enforcement of the levirate obligation here, as in the Hittite and Assyrian laws, seems to have rested with the widow’s father-in-law. Deut. 25:5–10 modified the levirate institution by restricting responsibility to the brothers of the deceased.

Tamar was unafraid to assert herself in the face of social disapproval. Because of this, she is considered to be a heroine, like Ruth, and like Ruth she is worthy of being an ancestress of David.

15. she had covered her face The narrator, conscious of the contradiction between the moral standards of a later age and the fact that the offspring of Judah’s venture with his daughter-in-law bore no stigma of illegitimacy, is care-

14. Tamar is another in the line of biblical women who long to be mothers and who are rewarded by becoming the mother of a special

person (in this case, an ancestor of King David and the messianic line).

daughter-in-law. "What," she asked, "will you pay for sleeping with me?" ¹⁷He replied, "I will send a kid from my flock." But she said, "You must leave a pledge until you have sent it." ¹⁸And 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. ¹⁹Then she went on her way. She took off her veil and again put on her widow's garb.

²⁰Judah sent the kid by his friend the Adul-lamite, to redeem the pledge from the woman; but he could not find her. ²¹He 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." ²²So he returned to Judah and said, "I could not find her; moreover, the townspeople said: There has been no prostitute here." ²³Judah said, "Let her keep them, lest we become a laughingstock. I did send her this kid, but you did not find her."

²⁴About three months later, Judah was told, "Your daughter-in-law Tamar has played the harlot; in fact, she is with child by harlotry." "Bring her out," said Judah, "and let her be burned." ²⁵As she was being brought out, she

¹⁷וַיֹּאמֶר אָנֹכִי אֲשַׁלַּח גְּדִי-עֹזִים מִן-הִצֹּאן וְהָאִמֶּר אִם-תִּתֶּנּוּ עֶרְבוֹן עַד שְׁלָחִי: ¹⁸וַיֹּאמֶר מָה הָעֶרְבוֹן אֲשֶׁר אֶתֶּן-לָךְ וְהָאִמֶּר חֲתָמִי וּפְתִילִי וּמִטָּה אֲשֶׁר בְּיָדִי וַיִּתֵּן-לָהּ וַיָּבֵא אֵלֶיהָ וַתְּהַר לוֹ: ¹⁹וַתֵּקֶם וַתִּלְךָ וַתִּסָּר צְעִיפָה מֵעַלְיָהּ וַתִּלְבַּשׁ בְּגָדֵי אֶלְמְנוּתָהּ:

²⁰וַיִּשְׁלַח יְהוּדָה אֶת-גְּדִי הָעֹזִים בְּיַד רַעְהוּ הָעֶדְלָמִי לְקַחַת הָעֶרְבוֹן מִיַּד הָאִשָּׁה וְלֹא מָצָאָהּ: ²¹וַיִּשְׁאַל אֶת-אֲנָשֵׁי מְקוֹמָהּ לֵאמֹר אֵיךָ הַקְדָּשָׁה הִוא בְּעֵינֵינוּ עַל-הַדֶּרֶךְ וַיֹּאמְרוּ לֹא-הָיְתָה בָּזָה קְדָשָׁה: ²²וַיָּשֹׁב אֶל-יְהוּדָה וַיֹּאמֶר לֹא מָצָאתִיהָ וְגַם אֲנָשֵׁי הַמָּקוֹם אָמְרוּ לֹא-הָיְתָה בָּזָה קְדָשָׁה: ²³וַיֹּאמֶר יְהוּדָה תִּקַּח-לָהּ פֶּן נִהְיָה לְבוֹז הַגֹּיִם הַגְּדִי הַזֶּה וְאֵתָה לֹא מָצָאתָהּ:

²⁴וַיְהִי | כְּמִשְׁלַשׁ חֳדָשִׁים וַיֵּגֶד לִיהוּדָה לֵאמֹר זִנְתָה תִּמְרָה כְּלָתְךָ וְגַם הֵנָּה הָרָה לְזִנוּנִים וַיֹּאמֶר יְהוּדָה הוֹצִיאוּהָ וַתִּשְׂרָף: ²⁵הָיָה מוֹצֵאת וְהִיא שְׁלָחָה אֶל-

ful to emphasize that had Judah known the identity of the woman, he never would have had relations with her.

17. a kid from my flock Judah carried nothing at that moment with which to pay for the woman's services—a clear indication that he acted on impulse.

a pledge This is security to be held until the fulfillment of the obligation.

18. seal and cord Judah gave Tamar his cylinder seal, a small object made of a hard material and engraved with distinctive ornamentation. Its center was hollowed out and a cord passed through so that it could be worn around the neck. This highly personal object performed the function of a signature in modern society.

staff It must have had some distinguishing sign. Scepter heads, some incised with names, have been discovered over a wide area of the Near East.

20. the woman The relationship was so casual that he had not even bothered to find out her name.

24. Judah was told He had not seen her himself because she had returned to her father's house (Gen. 38:11).

Bring her out To the city gate, where justice was administered. Judah, as head of the family, exercises his power of life and death here, even though Tamar lives with her parents.

let her be burned The tie between the childless widow and the levir exists automatically from the moment of widowhood. Thus a sexual relationship with anyone other than the levir would be adulterous, an offense punishable by the death penalty, according to Lev. 20:10 and Deut. 22:22.

25. Examine these Tamar, who has maintained her self-restraint until the last moment, confronts Judah with unimpeachable evidence.

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?" ²⁶Judah recognized them, and said, "She is more in the right than I, inasmuch as I did not give her to my son Shelah." And he was not intimate with her again.

²⁷When the time came for her to give birth, there were twins in her womb! ²⁸While 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. ²⁹But 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 Perez. ³⁰Afterward his brother came out, on whose hand was the crimson thread; he was named Zerah.

חַמִּיהָ לְאִמּוֹר לְאִישׁ אֲשֶׁר-אֵלֶּה לּוֹ אֲנֹכִי
הָרָה וְתֹאמַר הַכֶּר־נָא לְמִי הַחֲתָמָה
וְהַפְתִּילִים וְהַמִּטָּה הָאֵלֶּה: ²⁶וַיִּכְנֶה
יְהוּדָה וַיֹּאמֶר צָדִיקָה מִמֶּנִּי כִּי-עָלִין
לֹא-נִתְּתִיהָ לְשֶׁלָּה בְּנִי וְלֹא-יָסַף עוֹד
לְדַעְתָּהּ:

²⁷וַיְהִי בַּעֲת לִדְתָּהּ וַהֲגָה תֹאומִים
בְּבֶטְנָהּ: ²⁸וַיְהִי בְּלִדְתָּהּ וַיִּתֵּן-יָד וַתִּקַּח
הַמִּילָדָת וַתִּקְשֹׁר עַל-יָדוֹ שָׁנִי לֵאמֹר זֶה
יֵצֵא רִאשׁוֹנָה: ²⁹וַיְהִי | כִּמְשִׁיב יָדוֹ וַהֲגָה
יֵצֵא אַחֲרָיו וְתֹאמַר מַה-פְּרַצְתָּ עָלֶיךָ פֶּרֶץ
וַיִּקְרָא שְׁמוֹ פֶּרֶץ: ³⁰וְאַחֲרָיִם יֵצֵא אַחֲרָיו
אֲשֶׁר עַל-יָדוֹ הַשָּׁנִי וַיִּקְרָא שְׁמוֹ זֶרַח: ס

חמישי

Her tactic of indirect accusation results in a minimum of embarrassment and so elicits a noble response.

26. he was not intimate with her again

There is a distinction between this incident and the levirate law of Deut. 25:5. There, the widow becomes her brother-in-law's wife. Here, it would appear that Tamar has only a clear right to conceive a child but no claim on marriage. Again, the present narrative reflects a much earlier society than that of Deuteronomy.

THE BIRTH OF THE TWINS (vv. 27–30)

27. When the time came . . . twins Unlike the case with Rebekah (as told in Gen. 25:24), twins apparently were not expected here.

28. came out first The narrative seems to

echo a history of rivalry between the two clans (see 25:22–23).

29. she said That is, the midwife.

breach From the Hebrew *peretz*. Perez is the only name in this chapter for which an explanation is given, a fact that reflects the pre-eminence of the Perezite clan within the tribe of Judah. The birth of Perez is taken to be a historic turning point; 10 generations separate him from King David (see Ruth 4:18–22).

he was named Literally, "he called his name;" that is, Judah did, on the basis of the midwife's words.

30. Zerah No interpretation of the name is given. The Hebrew stem means "brightness," suggesting an allusion to the crimson thread. The Zerahites were a clan of Judah.

26. Tamar does not embarrass Judah publicly. Her life is spared because Judah recognizes and admits his guilt when he could have denied

it. Judah, as a man who can accept responsibility, steps forward to heal the breach between Joseph and his brothers in chapter 44.

39 When Joseph 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. ²The LORD was with Joseph, and he was a successful man; and he stayed in the house of his Egyptian master. ³And when his master saw that the LORD was with him and that the LORD lent success to everything he undertook, ⁴he took a liking to Joseph. He made him his personal attendant and put him in charge of his household, placing in his hands all that he owned. ⁵And from the time

לט חמישי וַיֹּסֶף הָעוֹרֵד מִצְרִימָה וַיִּקְנֶהוּ פוֹטִיפָר סָרִיס פְּרֹעֶה שֶׁר הַטְּבָחִים אִישׁ מִצְרִי מִיַּד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרְדָהוּ שָׁמָּה: ²וַיְהִי יְהוָה אֶת־יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית אֲדֹנָיו הַמִּצְרִי: ³וַיֵּרָא אֲדֹנָיו כִּי יְהוָה אִתּוֹ וְכָל אֲשֶׁר־הוּא עֹשֶׂה יְהוָה מַצְלִיחַ בְּיָדוֹ: ⁴וַיִּמָּצָא יוֹסֵף חָן בְּעֵינָיו וַיִּשְׂרֹת אֹתוֹ וַיַּפְקְדֵהוּ עַל־בֵּיתוֹ וְכָל־יֵשְׁלוֹ נָתַן בְּיָדוֹ: ⁵וַיְהִי מֵאָז הַפְּקִיד

JOSEPH IN POTIPHAR'S HOUSEHOLD (39:1–23)

1. When Joseph The narrator resumes the story of Joseph, returning to the events in the last verses of chapter 37.

a certain Egyptian The national identity of Joseph's master is repeated three times for emphasis (vv. 1,2,5), probably because the sale of Joseph into Egyptian slavery sets the stage for the enslavement and redemption of the Israelites. The prophecy to Abraham (15:13) is being fulfilled.

Potiphar The name and titles of the master are here given to draw attention to the aristocratic nature of the household into which Joseph is sold, a detail essential to the development of the story.

2. The LORD was with Joseph This crucial phrase appears four times in this chapter. It is intended to impart meaning to events that appear to be merely random. At the same time, it enables the reader to understand how the spoiled lad of 17, alone in a foreign land and in

dire adversity, suddenly begins to mature and acquire great strength of character.

a successful man The phrase expresses the idea that innate gifts of intelligence and skill cannot achieve fruition without divine support.

he stayed in the house This is the first of four stages in the rise of Joseph: he is not sent to work in the fields.

3. when his master saw Joseph's competence in fulfilling his duties—not here specified—is visible proof to the master of divine support for his slave.

4. he took a liking Literally, "Joseph found favor in his eyes." He wins the esteem and confidence of his master—the second stage in his rise.

his personal attendant This is the third stage.

in charge of his household The fourth and final rung on the ladder of success. Joseph is now overseer of the entire estate, a function fre-

CHAPTER 39

1. Joseph was taken down to Egypt Of both Abraham (Gen. 12:10) and Judah (Gen. 38:1), it is said that they "went down." This implies that they lowered the moral level of their behavior. Joseph, however, did not lower himself; he was transported against his will. The episode in this chapter shows him maintaining a high moral standard.

2. The verse can be read, "The LORD was with Joseph when he was a successful man and also when he stayed in the house of his Egyptian master." Some people are conscious of God's presence in their lives only when they are successful. When adversity strikes, they believe God has abandoned them. Joseph felt God's presence in his life both in good times and in bad times.

that the Egyptian put him in charge of his household and of all that he owned, the LORD blessed his house for Joseph's sake, so that the blessing of the LORD was upon everything that he owned, in the house and outside.⁶ He left all that he had in Joseph's hands and, with him there, he paid attention to nothing save the food that he ate. Now Joseph was well built and handsome.

⁷After a time, his master's wife cast her eyes upon Joseph 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

אֹתוֹ בְּבֵיתוֹ וְעַל כָּל-אֲשֶׁר יִשְׁלֹ וַיְבָרֶךְ יְהוָה אֶת-בֵּית הַמִּצְרִי בְּגִלְל יוֹסֵף וַיְהִי בִרְכַּת יְהוָה בְּכָל-אֲשֶׁר יִשְׁלֹ בְּבֵית וּבְשָׂדֶה: ⁶וַיַּעַזֵּב כָּל-אֲשֶׁר-לוֹ בְּיַד-יוֹסֵף וְלֹא-יָדַע אֶתוֹ מֵאֹמֶה כִּי אִם-הֶלֶם אֲשֶׁר-הוּא אוֹכֵל וַיְהִי יוֹסֵף יִפְהֶתֶאֱר וַיִּפֶּה מְרָאָה:

⁷וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אִשְׁתּוֹ אֶדְנִי אֶת-עֵינֶיהָ אֶל-יוֹסֵף וַתֹּאמֶר שְׁכַבָּה עִמִּי: ⁸וַיִּמָּאֵן | וַיֹּאמֶר אֶל-אִשְׁתּוֹ אֶדְנִי הֵן אֶדְנִי לֹא-יָדַע אֶתִּי מִהַבֵּית וְכָל אֲשֶׁר-יִשְׁלֹ נָתַן בְּיָדִי: ⁹אֵינְנִי גָדוֹל

quently referred to in Egyptian texts as "controller" (*mer-per*).

5. the LORD blessed God brought great prosperity to the master.

in the house and outside Literally, "in the house and in the field." The phrase is a figure of speech that combines two contrasting elements to express totality.

6. in Joseph's hands Joseph has now reached the pinnacle of his career as a servant.

the food that he ate Egyptians did not eat with strangers (43:32). Thus early commentators understood the phrase as a euphemism for "wife."

well built and handsome No other male is so described in Scripture. Its insertion here serves solely to introduce the next episode.

THE ATTEMPTED SEDUCTION (vv. 7–20)

7. After a time Sufficient time has elapsed

for Joseph's high position to be accepted by him as normal and routine.

his master's wife She remains nameless.

cast her eyes upon With longing, lasciviously. There is irony here. The mistress of the house has become a slave to her lust for her husband's slave.

Lie with me There are no preliminaries, no words of love. Her demand reflects her awareness of Joseph's slave status.

8. he refused Sexual promiscuity was commonplace in all slave societies, and an ambitious person might have considered that the woman was presenting him with a chance to advance his personal interests.

He said to his master's wife Joseph explains his personal reasons for refusing her advances. First he points to the abuse of trust that would be involved, then to the violation of the husband's proprietary rights over his wife, then to the religious and moral nature of the offense.

6. Joseph was well built and handsome He inherited his good looks from his mother, Rachel, who is described in identical Hebrew terms in Gen. 29:17. The Midrash pictures Joseph as immersed in vanity and concerned with his appearance. This prompted God to say, "Your father is grieving and you comport yourself thus!" Immediately, his good looks get him into trouble and cause him to be cast into prison (Tanḥ.).

8. The Sages imagine Joseph about to yield

to the enticements of Potiphar's wife when the image of his father appears before him and strengthens his resolve to say no (BT Sot. 36b). Although Jacob had schemed and cheated when he was young, he never was guilty of sexual impropriety. The cantillation note for the word translated as "but he refused" (*va-y'ma-en*) is the rare note "*shalsholet*," which appears only four times in the Torah. It is a wavering, back-and-forth note, suggesting indecision and ambivalence on Joseph's part.

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 God?" ¹⁰And much as she coaxed Joseph day after day, he did not yield to her request to lie beside her, to be with her.

¹¹One such day, he came into the house to do his work. None of the household being there inside, ¹²she 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. ¹³When she saw that he had left it in her hand and had fled outside, ¹⁴she 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.

9. you are his wife The second of these reasons reflects pagan legal theory that adultery was largely a private injury, an affront and indignity to the husband.

and sin before God The third line of argument conforms to the Israelite concept of morality as having its source and sanction in divine will, not in social convention or utilitarian considerations.

10. she coaxed She does not reply to Joseph's arguments and attempts to wear down his resistance.

11. into the house Literally, "into the interior of the house."

to do his work Early commentaries have Joseph attending to his master's accounts.

there inside In that part of the house. Servants were present elsewhere (v. 14).

12. she caught hold Her pleas having failed to achieve their end, she resorts to physical aggression.

garment The loose-fitting outer garment of the well-to-do.

got away and fled Literally, "he fled (*va-yanos*) and went out (*va-yetzei*) to the outside." The first verb describes his abrupt withdrawal from the room; the second suggests the assumption

בְּבֵית הַזֶּה מִמֶּנִּי וְלֹא־חָשַׁךְ מִמֶּנִּי מְאוּמָּה כִּי אִם־אוֹתָךְ בְּאֶשֶׁר אֶת־אִשְׁתּוֹ וְאִיךָ אֶעֱשֶׂה הָרָעָה הַגְּדֹלָה הַזֹּאת וְחָטֵאתִי לֵאלֹהִים: ¹⁰וַיְהִי כְּדַבְּרָהּ אֶל־יוֹסֵף יוֹם וָיוֹם וְלֹא־שָׁמַע אֵלֶיהָ לְשָׁכַב אִצְלָהּ לְהִיּוֹת עִמָּה:

¹¹וַיְהִי כִּהְיוֹם הַזֶּה וַיָּבֹא וַיֵּבֶא הַבֵּיתָה לַעֲשׂוֹת מְלֹאכָתּוֹ וְאֵין אִישׁ מֵאֲנָשֵׁי הַבֵּית שָׁם בְּבֵית: ¹²וַתִּתְּפָשֶׂהוּ בְּבִגְדּוֹ לֵאמֹר שְׁכַבְהָ עִמִּי וַיַּעֲזֹב בְּגָדוֹ בִּידָהּ וַיֵּנָס וַיֵּצֵא הַחוּצָה: ¹³וַיְהִי כִּרְאוּתָהּ כִּי־עָזַב בְּגָדוֹ בִּידָהּ וַיֵּנָס הַחוּצָה: ¹⁴וַתִּקְרָא לְאֲנָשֵׁי בֵיתָהּ וַתֹּאמֶר לָהֶם לֵאמֹר רְאוּ הֵבִיא לָנוּ אִישׁ עִבְרִי לְצַחֵק בָּנוּ בָּא אֵלַי לְשָׁכַב עִמִּי וָאֶקְרָא

tion of a normal gait, once outside, in order not to attract attention.

13. When she saw She must have been stricken with terror over the possibility of the truth getting out. Furious over having been refused, she was hungry for revenge.

14. to her servants Literally, "the people of her house," who were in another part of the building.

Look She may have held up the coat for all to see.

he had to bring She is referring to her husband.

a Hebrew There is a clear derogatory intent here. In addressing her domestics, who are probably Egyptians, she appeals to their instinctive suspicion of foreigners, who were looked down on by the Egyptians.

to dally The Hebrew stem translated here as "dally" (צחק) can also mean "to mock us, insult us."

I screamed The scream was regarded as evidence of resistance to attempted rape. Hence it was a sign of innocence. She knows that none of those to whom she speaks had been close enough to hear her (v. 11).

¹² Once again, a distinctive garment gets Joseph into difficulty. Once again, as in Gen. 37:23, he is stripped of his garment and thrown into a pit.

¹⁵And when he heard me screaming at the top of my voice, he left his garment with me and got away and fled outside.” ¹⁶She kept his garment beside her, until his master came home. ¹⁷Then she told him the same story, saying, “The Hebrew slave whom you brought into our house came to me to dally with me; ¹⁸but when I screamed at the top of my voice, he left his garment with me and fled outside.”

¹⁹When his master heard the story that his wife told him, namely, “Thus and so your slave did to me,” he was furious. ²⁰So Joseph’s master had him put in prison, where the king’s prisoners were confined. But even while he was there in prison, ²¹the LORD was with Joseph: He extended kindness to him and disposed the chief jailer favorably toward him. ²²The chief jailer put in Joseph’s charge all the prisoners who

בְּקוֹל גָּדוֹל: ¹⁵וַיְהִי כְשִׁמְעוֹ כִּי־הִרְמִיתִי קוֹלִי וְאֶקְרָא וַיַּעֲזֹב בְּגָדוֹ אֶצְלִי וַיֵּנָס וַיֵּצֵא הַחוּצָה: ¹⁶וַתִּנַּח בְּגָדוֹ אֶצְלָהּ עַד־בּוֹא אֲדֹנָיו אֶל־בֵּיתוֹ: ¹⁷וַתְּדַבֵּר אֵלָיו בְּדִבְרִים הָאֵלֶּה לֵאמֹר בָּא־אֵלַי הָעֶבֶד הָעִבְרִי אֲשֶׁר־הֵבֵאתָ לָנוּ לִצְחָק בִּי: ¹⁸וַיְהִי כִּהְרִמִּי קוֹלִי וְאֶקְרָא וַיַּעֲזֹב בְּגָדוֹ אֶצְלִי וַיֵּנָס הַחוּצָה:

¹⁹וַיְהִי כְשִׁמְעַם אֲדֹנָיו אֶת־דִּבְרֵי אִשְׁתּוֹ אֲשֶׁר דִּבְרָה אֵלָיו לֵאמֹר בְּדִבְרִים הָאֵלֶּה עָשָׂה לִי עֲבָדְךָ וַיַּחַר אָפוֹ: ²⁰וַיִּקַּח אֲדֹנָי יוֹסֵף אֹתוֹ וַיִּתְּנֵהוּ אֶל־בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר־אֲסוּרֵי אֲסִירֵי הַמֶּלֶךְ אֲסוּרִים וַיְהִי־שָׁם בְּבֵית הַסֹּהַר: ²¹וַיְהִי יְהוָה אֶת־יוֹסֵף וַיְהִי אֵלָיו חֶסֶד וַיִּתֵּן חֲנּוּ בְּעֵינָי שֶׁר־בֵּית־הַסֹּהַר: ²²וַיִּתֵּן שֶׁר־בֵּית־הַסֹּהַר בְּיַד־יוֹסֵף

15. with me The same phraseology as in the report to her husband (v. 18), but she avoids mentioning that the garment was left in her hand (vv. 12,13).

and fled outside See Comment to 39:12. Again she is cautious in her formulation, because someone might have seen Joseph leaving her room and walking normally.

16. his master Not “her husband,” because it was in the capacity of slave master that she would confront him.

17. Hebrew slave This time she emphasizes Joseph’s slave status.

into our house She does not repeat to her husband the charge of attempted rape, an omission that probably saved Joseph from the executioner.

20. had him put Literally, “took him and put him.” High government officials in ancient Egypt also performed judicial functions.

in prison Imprisonment is well attested in Egypt, where each town of any size had a prison

that served as a penal institution for convicted criminals, as a labor camp for those forced into slave labor, and as the seat of the criminal court. In the present instance, the prison is under the jurisdiction of Joseph’s master and is housed on his property.

where the king’s prisoners Being an officer of the court, Potiphar puts Joseph in the section reserved for royal prisoners. There are many stories in ancient literature about the blameless man who repels the amorous advances of a married woman and escapes death.

IMPRISONMENT (vv. 20–23)

20. But even while Here in prison Joseph is at the lowest point of his fortunes. According to Psalms (105:17–18), his feet were fettered and an iron collar was put around his neck.

22. The chief jailer The jailer who is responsible to the chief steward.

put in Joseph’s charge He assigns Joseph duties not here specified.

19. he was furious With Joseph? Or with his wife, whom he suspected of fabricating her story (Gen. R. 87:9)? If Potiphar believed his wife’s account, it seems strange that Joseph’s punishment was only imprisonment in a facility for high-ranking offenders.

22. Once again, as with Potiphar and as will happen with Pharaoh, God’s favor and Joseph’s personal qualities bring him to the attention of powerful patrons.

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 Joseph's charge, because the LORD was with him, and whatever he did the LORD made successful.

40 Some time later, the cupbearer and the baker of the king of Egypt gave offense to their lord the king of Egypt. ²Pharaoh was angry with his two courtiers, the chief cupbearer and the chief baker, ³and put them in custody, in the house of the chief steward, in the same prison house where Joseph was confined. ⁴The chief steward assigned Joseph to them, and he attended them.

When they had been in custody for some time, ⁵both 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. ⁶When Joseph came to them in the morning, he saw that they were distraught. ⁷He asked Pharaoh's courtiers, who were with

את כל־הַאֲסוּרִים אֲשֶׁר בְּבֵית הַסֵּהַר וְאֵת כָּל־אֲשֶׁר עֲשִׂים שָׁם הוּא הָיָה עֹשֶׂה׃
²³ אֵין | שֶׁר בֵּית־הַסֵּהַר רָאָה אֶת־כָּל־מְאוּמָה בִּידּוֹ בְּאֲשֶׁר יְהוָה אִתּוֹ וְאֲשֶׁר־הוּא עֹשֶׂה יְהוָה מְצַלִּיחַ׃ ט

מ וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָטְאוּ שְׂבִיעִי
מִשְׁקָה מֶלֶךְ־מִצְרַיִם וְהָאֶפֶה לְאֹדְנֵיהֶם
לְמֶלֶךְ מִצְרַיִם׃ ² וַיִּקְצֹף פַּרְעֹה עַל שְׁנֵי סְרִיסָיו עַל שֶׁר הַמִּשְׁקִים וְעַל שֶׁר הָאוֹפִים׃ ³ וַיִּתֵּן אֹתָם בְּמִשְׁמַר בֵּית שֶׁר הַטְּבָחִים אֶל־בֵּית הַסֵּהַר מְקוֹם אֲשֶׁר יוֹסֵף אָסוּר שָׁם׃ ⁴ וַיִּפְקֹד שֶׁר הַטְּבָחִים אֶת־יוֹסֵף אֹתָם וַיַּשְׁרֵת אֹתָם וַיְהִיו יָמִים בְּמִשְׁמַר׃ ⁵ וַיַּחֲלֹמוּ חֲלוֹם שְׁנֵיהֶם אִישׁ חֲלֹמוֹ בַּלַּיְלָה אַחָד אִישׁ כְּפִתְרוֹן חֲלֹמוֹ הַמִּשְׁקָה וְהָאֶפֶה אֲשֶׁר לְמֶלֶךְ מִצְרַיִם אֲשֶׁר אָסוּרִים בְּבֵית הַסֵּהַר׃ ⁶ וַיָּבֹא אֲלֵיהֶם יוֹסֵף בִּבְקָר וַיֵּרָא אֹתָם וְהֵנָּם זֹעֲפִים׃ ⁷ וַיִּשְׁאַל אֶת־סְרִיסֵי

JOSEPH IN PRISON (40:1–23)

1. Some time later Joseph is now 28 years old; 11 years have gone by since his sale into slavery. There is no way of knowing how many of those years he spent in the service of Potiphar and how many in prison.

the cupbearer and the baker The following verse identifies them as the chief officials of their professions in the royal household. The cupbearer, who is crucial to the narrative, is always mentioned first. Because he personally served wine to the king, he was an important official in the royal court. Ancient Egyptian documents attest to the wealth and power of such officials.

gave offense The details, being irrelevant to the narrative, are ignored.

3. in custody That is, in detention pending final disposition of their case.

4. The chief steward Joseph's own master, on whose estate the prison was situated.

for some time The Hebrew word *yamim* may indicate either indefinite time or “a year.”

5. both of them On the subject of dreams, see the Comment to Gen. 37:9. In this case, the two dreams are needed to establish Joseph's reputation as an interpreter of dreams.

each dream with its own meaning Literally, “each according to the interpretation of his dream.” The Hebrew can be taken to mean that the interpretation turned out to be appropriate to the content or that each dreamed as if his dream were a prediction.

6. distraught The anxiety normally brought on by dreams is intensified for the prisoners by the uncertainty of their fate and because they are being denied access to a professional dream interpreter. The odd coincidence of the two officials having simultaneous dreams no doubt heightens their tension.

him in custody in his master's house, saying, "Why do you appear downcast today?" ⁸And they said to him, "We had dreams, and there is no one to interpret them." So Joseph said to them, "Surely God can interpret! Tell me [your dreams]."

⁹Then the chief cupbearer told his dream to Joseph. He said to him, "In my dream, there was a vine in front of me. ¹⁰On the vine were three branches. It had barely budded, when out came its blossoms and its clusters ripened into grapes. ¹¹Pharaoh'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." ¹²Joseph said to him, "This is its interpretation: The three branches are three days. ¹³In 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. ¹⁴But 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. ¹⁵For in truth, I was kidnapped from the land of the

פרעה אשר אתו במשמר בית אדניו לאמר מדוע פניכם רעים היום: ⁸ויאמרו אליו חלום חלמנו ופטר אין אותו ויאמר אליהם יוסף הלא לאלהים פתרנים ספרוֹנָא לי:

⁹ויספר שר־המשקים את־חלמוֹ ליוסף ויאמר לו בחלומי והנה־גפן לפני: ¹⁰ובגפן שלשה שריגים והיא כפרחת עלתה נצה הבשילו אשכלתיה ענבים: ¹¹וכוס פרעה בידי ואקח את־הענבים ואשחט אתם אל־כוס פרעה ואתן את־הכוס על־כף פרעה: ¹²ויאמר לו יוסף זה פתרנו שלשת השרגים שלשת ימים הם: ¹³בעוד | שלשת ימים ישא פרעה את־ראשוֹ והשיבך על־כנך ונתת כוס־פרעה בידו כמשפט הראשון אשר היית משקהו: ¹⁴כי אם־זכרתני אתך באשר ייטב לך ועשית־נא עמדי חסד והזכרתני אל־פרעה והוצאתני מן־הבית הזה: ¹⁵כי־גנב גנבתי מארץ

8. there is no one Here in prison.

Tell me "And perhaps God will reveal the meaning to me," implies Joseph.

THE CUPBEARER'S DREAM (vv. 9–15)

9. The chief cupbearer told his dream The dream is recounted in a rapid series of scenes: the grape-growing season, the production process, the serving of the finished wine.

12. This is its interpretation Joseph deciphers the dream by a scheme of equivalences. The rapidity of the action suggests imminent fulfillment. The recurrence of the number three (three days, three branches, three stages of growth, three actions performed) and the fact that both "Pharaoh" and his "cup" are men-

tioned three times, all indicate specifically three days.

13. pardon you Literally, "lift up your head," that is, you will regain your dignity and honor.

14. this place The word translated here as "place" (*bayit*) means "house." Here it is short for *beit ha-sohar*, "prison," or "the house of my master" (v. 7, 41:10). The professional diviner and dream interpreter expected to be paid for his services. Joseph, therefore, feels free to request a personal favor instead.

15. kidnapped Joseph is referring to the events in 37:28,36, stating in effect that it was the Midianites, not his brothers, who drew him up from the pit. He may have put it this way,

Hebrews; nor have I done anything here that they should have put me in the dungeon.”

¹⁶When the chief baker saw how favorably he had interpreted, he said to Joseph, “In my dream, similarly, there were three openwork baskets on my head. ¹⁷In the uppermost basket were all kinds of food for Pharaoh that a baker prepares; and the birds were eating it out of the basket above my head.” ¹⁸Joseph answered, “This is its interpretation: The three baskets are three days. ¹⁹In three days Pharaoh will lift off your head and impale you upon a pole; and the birds will pick off your flesh.”

²⁰On the third day—his birthday—Pharaoh made a banquet for all his officials, and he singled out his chief cupbearer and his chief

הַעֲבָרִים וְגַם־פֹּה לֹא־עָשִׂיתִי מְאוֹמָה כִּי־
שָׁמוּ אֹתִי בְבוֹר:

¹⁶וַיֵּרָא שָׂר־הָאֲפִים כִּי טוֹב פָּתַר וַיֹּאמֶר
אֶל־יוֹסֵף אֶף־אֲנִי בַחֲלוֹמִי וְהִנֵּה שְׁלֹשָׁה
סִלֵּי חֲרִי עַל־רֹאשִׁי: ¹⁷וּבִסָּל הָעֲלִיוֹן
מִכָּל מֵאֵכָל פֶּרֶעָה מַעֲשֶׂה אֹפֶה וְהָעוֹף
אֵכָל אֹתָם מִן־הַסֵּל מַעַל רֹאשִׁי: ¹⁸וַיַּעַן
יוֹסֵף וַיֹּאמֶר זֶה פִּתְרָנִי שְׁלֹשֶׁת הַסֵּלִים
שְׁלֹשֶׁת יָמִים הֵם: ¹⁹בְּעוֹד | שְׁלֹשֶׁת
יָמִים יִשָּׂא פֶרֶעָה אֶת־רֹאשְׁךָ מֵעֲלֶיךָ
וְתָלָה אוֹתָךְ עַל־עֵץ וְאֵכָל הָעוֹף אֶת־
בְּשָׂרְךָ מֵעֲלֶיךָ:

²⁰וַיְהִי | בַּיּוֹם הַשְּׁלִישִׁי יוֹם הַלֵּדָת אֶת־
פֶּרֶעָה וַיַּעַשׂ מִשְׁתָּה לְכָל־עַבְדָּיו וַיִּשָּׂא
אֶת־רֹאשׁ | שָׂר הַמִּשְׁקִים וְאֶת־רֹאשׁ שָׂר

מפטיר

though, because he was ashamed to tell others that his own brothers had sold him into slavery.

land of the Hebrews That is, the land in which the Hebrews sojourn, either Canaan or the Hebron area in which they were concentrated and were buried.

nor have I done anything Joseph assures the cupbearer that he would be intervening on behalf of an innocent man.

dungeon The word *bor* means “pit,” another term for “prison,” deriving from the subterranean nature of the place of detention (see 38:24).

THE BAKER’S DREAM (vv. 16–19)

16. openwork The Hebrew term for this (*hori*) has been explained as “a hole” or “white.” Here it describes either the baskets—“perforated,” “wickerwork”—or their contents, “white bread.”

on my head Repeated in verse 17 and of special significance for the interpretation.

17. uppermost basket The contents of only this basket are described because it was the one accessible to the birds.

all kinds The dream reflects Egyptian foods. No less than 57 varieties of bread and 38

different types of cake are known from hieroglyphic texts.

birds The baker has neither the strength nor the presence of mind to drive them away—an ominous detail.

18. This is its interpretation Joseph notes that, unlike the cupbearer, the baker in his dream does not prepare the delicacies himself; nor does he personally serve Pharaoh. In fact, the food does not even reach Pharaoh, for it is eaten by the birds.

19. will lift off your head The idiom “to raise the head” (נשא ראש) has the meaning of “call to account” or “bring to justice.”

impale you Impaling, not hanging, was a widely used mode of execution in the ancient Near East.

pick off your flesh The ancient Egyptians paid special attention to the preservation of the body after death. Hence, the punishment foretold here is particularly loathsome.

FULFILLMENT AND DISAPPOINTMENT (vv. 20–23)

20. singled out Literally, “lifted the head.” See Comments to 40:13,19.

16. The baker waited until he heard Joseph give the chief cupbearer a favorable interpreta-

tion and then related (or invented) a similar dream.

baker from among his officials. ²¹He restored the chief cupbearer to his cupbearing, and he placed the cup in Pharaoh's hand; ²²but the chief baker he impaled—just as Joseph had interpreted to them.

²³Yet the chief cupbearer did not think of Joseph; he forgot him.

הָאֲפִים בְּתוֹךְ עֲבָדָיו: ²¹וַיָּשֶׁב אֶת־שַׂר
הַמִּשְׁקִים עַל־מִשְׁקָהוּ וַיִּתֵּן הַכּוֹס עַל־כַּף
פַּרְעֹה: ²²וְאֵת שַׂר הָאֲפִים תָּלָה בְּאֶשׁ
פֶּתֶר לָהֶם יוֹסֵף:
²³וְלֹא־זָכַר שַׂר־הַמִּשְׁקִים אֶת־יוֹסֵף
וַיִּשְׁכַּח־הוּ: פ

22. *just as Joseph had interpreted* The narration uses the very words of Joseph to indicate the precision with which his predictions were fulfilled.

23. *did not think of Joseph; he forgot him* The negative-positive wording is idiomatic and simply means “he completely forgot him.”

23. The chief cupbearer finds himself so busy dealing with important and demanding people that he forgets his anonymous prisoner until the circumstances of the next chap-

ter lead him to remember. Perhaps because the chief cupbearer believed that he was innocent and deserved to be released, he minimized his obligation to Joseph.

shekels by the sanctuary weight, both filled with choice flour with oil mixed in, for a grain offering; ¹⁴one gold ladle of 10 shekels, filled with incense; ¹⁵one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; ¹⁶one goat for a purification offering; ¹⁷and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Nahshon son of Amminadab.

¹⁸On the second day, Nethanel son of Zuar, chieftain of Issachar, made his offering. ¹⁹He presented as 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; ²⁰one gold ladle of 10 shekels, filled with incense; ²¹one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; ²²one goat for a purification offering; ²³and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five yearling lambs. That was the offering of Nethanel son of Zuar.

²⁴On the third day, it was the chieftain of the Zebulunites, Eliab son of Helon. ²⁵His 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; ²⁶one gold ladle of 10 shekels, filled with incense; ²⁷one bull of the herd, one ram, and one lamb in its first year, for a burnt offering; ²⁸one goat for a purification offering; ²⁹and for his sacrifice of well-being: two oxen, five rams, five he-goats, and five year-

ומאה משקלה מזרק אחד פספ שבעים שקל בשקל הקדש שניהם | מלאים סלת בלולה בשמן למנחה: ¹⁴ כף אחת עשרה זהב מלאה קטרת: ¹⁵ פר אחד בן־בקר איל אחד כבש־אחד בן־שנתו לעלה: ¹⁶ שעיר־עזים אחד לחטאת: ¹⁷ ולזבח השלמים בקר שנים אילים חמשה עתודים חמשה כבשים בני־שנה חמשה זה קרבן נחשון בן־עמינדב: פ

¹⁸ ביום השני הקריב נתנאל בן־צוער נשיא יששכר: ¹⁹ הקרב את־קרבנו קערת־פספ אחת שלשים ומאה משקלה מזרק אחד פספ שבעים שקל בשקל הקדש שניהם | מלאים סלת בלולה בשמן למנחה: ²⁰ כף אחת עשרה זהב מלאה קטרת: ²¹ פר אחד בן־בקר איל אחד כבש־אחד בן־שנתו לעלה: ²² שעיר־עזים אחד לחטאת: ²³ ולזבח השלמים בקר שנים אילים חמשה עתודים חמשה כבשים בני־שנה חמשה זה קרבן נתנאל בן־צוער: פ

²⁴ ביום השלישי נשיא לבני זבולן אליאב בן־חלן: ²⁵ קרבנו קערת־פספ אחת שלשים ומאה משקלה מזרק אחד פספ שבעים שקל בשקל הקדש שניהם | מלאים סלת בלולה בשמן למנחה: ²⁶ כף אחת עשרה זהב מלאה קטרת: ²⁷ פר אחד בן־בקר איל אחד כבש־אחד בן־שנתו לעלה: ²⁸ שעיר־עזים אחד לחטאת: ²⁹ ולזבח השלמים בקר שנים אילים חמשה עתודים חמשה כבשים

14. 10 shekels Although the ladle was made of gold, its weight was computed in terms of standard silver shekels.

incense For use on the altar of incense (see Exod. 30:7).

15. bull of the herd A domestic bull. Wild animals are barred from the altar.

16. one goat A domestic goat.

17. oxen Better: bulls. Castrated animals are forbidden in sacrifice (Lev. 22:20).

עץ חיים

ETZ HAYIM

TORAH AND COMMENTARY

THE RABBINICAL ASSEMBLY
THE UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM



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הַפְּטָרָה לַשַּׁבָּת חֲנוּכָּה (א')

HAFTARAH FOR FIRST SHABBAT OF ḤANUKKAH

ZECHARIAH 2:14–4:7

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

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

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

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

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

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

RELATION OF THE HAFTARAH TO THE CALENDAR

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

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

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

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

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

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

2 ¹⁴Shout for joy, Fair Zion! For lo, I come; and I will dwell in your midst—declares the LORD. ¹⁵In 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.

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

¹⁷Be silent, all flesh, before the LORD!

For He is roused from His holy habitation.

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

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

The Sages turned God’s providential presence

ב ¹⁴רָנִי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנְנִי־בָא
וְשָׁכַנְתִּי בְּתוֹכָךְ נְאֻם־יְהוָה: ¹⁵וְנָלוּ גוֹיִם
רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם
וְשָׁכַנְתִּי בְּתוֹכָךְ וִידַעְתָּ כִּי־יְהוָה צְבָאוֹת
שָׁלַחְנִי אֵלַיִךְ:
¹⁶וְנָחַל יְהוָה אֶת־יְהוּדָה חֶלְקוֹ עַל אֲדָמַת
הַקֹּדֶשׁ וּבָחַר עוֹד בִּירוּשָׁלַם:
¹⁷הִס כָּל־בָּשָׂר מִפְּנֵי יְהוָה
כִּי יַעֲזוֹר מִמֶּעוֹן קֹדֶשׁוֹ: ס

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

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

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

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.

ג וַיִּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד
לִפְנֵי מַלְאָךְ יְהוָה וְהַשָּׁטָן עֹמֵד עַל־יְמִינוֹ
לְשׁוֹטְנוֹ: ² וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן יִגְעַר
יְהוָה בָּךְ הַשָּׁטָן וַיִּגְעַר יְהוָה בָּךְ הַבֹּחֵר
בִּירוּשָׁלַם הַלּוֹא זֶה אוֹד מִצֵּל מֵאֵשׁ:
³ וַיהוֹשֻׁעַ הָיָה לְבָשׁ בְּגָדִים צוּאִים וְעֹמֵד
לִפְנֵי הַמַּלְאָךְ: ⁴ וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים
לִפְנָיו לֵאמֹר הֲסִירוּ הַבְּגָדִים הַצּוּאִים
מֵעָלָיו וַיֹּאמֶר אֵלָיו רְאֵה הָעֶבְרִיתִי מַעֲלִיךְ
עֹנֶךָ וְהַלְבַּשׁ אֹתָךְ מַחֲלָצוֹת: ⁵ וַאֲמַר
יְשִׁימוּ צִנִּיף טְהוֹר עַל־רֹאשׁוֹ וַיְשִׁימוּ
הַצִּנִּיף הַטְּהוֹר עַל־רֹאשׁוֹ וַיִּלְבָּשֻׁהוּ בְּגָדִים
וּמַלְאָךְ יְהוָה עֹמֵד:
⁶ וַיַּעַד מַלְאָךְ יְהוָה בִּיהוֹשֻׁעַ לֵאמֹר:
⁷ כֹּה־אָמַר יְהוָה צְבָאוֹת אִם־בְּדַרְכֵי תֵלֶךְ
וְאִם אֶת־מִשְׁמְרֹתַי תִּשְׁמֹר וְגַם־אֶת־הָ
תְּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֻצְרִי
וְנָתַתִּי לָךְ מֵהַלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה:
⁸ שָׁמַע־נָא יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל אֶת־הָ
וְרַעְיָה הַיֹּשְׁבִים לִפְנֵיךְ כִּי־אֲנֹשִׁי מוֹפֵת
הֵמָּה כִּי־הִנֵּנִי מֵבִיא אֶת־עַבְדִּי צֶמַח:
⁹ כִּי הִנֵּה הָאֶבֶן אֲשֶׁר נָתַתִּי לִפְנֵי יְהוֹשֻׁעַ
עַל־אֶבֶן אַחַת שְׁבַע־עֵינַיִם הִנֵּנִי מִפְתָּח
פֶּתַחָה נָאִם יְהוָה צְבָאוֹת וּמִשְׁתִּי אֶת־עֵינֶךָ

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 expectancy. It would also be featured in the 15th benediction of the *Amidah* (“the benediction of David”), which opens with a petition that God cause “the Branch of David to flourish.” This messianic prayer would become the last blessing to be added to the *Amidah*.

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

4 The angel who talked with me came back and woke me as a man is wakened from sleep. ²He 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; ³and by it are two olive trees, one on the right of the bowl and one on its left.” ⁴I, in turn, asked the angel who talked with me, “What do those things mean, my lord?” ⁵“Do you not know what those things mean?” asked the angel who talked with me; and I said, “No, my lord.” ⁶Then 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. ⁷Whoever 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 Antigonos 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

הָאָרֶץ-הַהִיא בַּיּוֹם אֶחָד: ¹⁰בַּיּוֹם הַהוּא נֶאֱמַר יְהוָה צְבָאוֹת תִּקְרְאוּ אִישׁ לְרֵעֵהוּ אֶל-תַּחַת גֶּפֶן וְאֶל-תַּחַת תְּאֵנָה:

ד וַיָּשָׁב הַמַּלְאָךְ הַדֹּבֵר בִּי וַיַּעֲרִנֵנִי כְּאִישׁ אֲשֶׁר-יִעֹרֵר מִשְׁנָתוֹ: ²וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וַיֹּאמֶר רָאִיתִי | וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עַל-רֹאשָׁהּ וְשִׁבְעָה נִרְתִּיָּה עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצָקוֹת לְנֵרוֹת אֲשֶׁר עַל-רֹאשָׁהּ: ³וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִיְמִין הַגִּלְגָּה וְאֶחָד עַל-שְׂמֹאלָהּ: ⁴וָאֶעֱן וַיֹּאמֶר אֶל-הַמַּלְאָךְ הַדֹּבֵר בִּי לֵאמֹר מָה-אֵלֶּה אֲדֹנָי: ⁵וַיַּעַן הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי הֲלוֹא יָדַעְתָּ מָה-הֵמָּה אֵלֶּה וַיֹּאמֶר לֹא אֲדֹנָי: ⁶וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר

זֶה דְּבַר-יְהוָה אֶל-זִרְבָּבֶל לֵאמֹר לֹא בְחֵיל וְלֹא בְכֹחַ בִּי אִם-בְּרוּחִי אָמַר יְהוָה צְבָאוֹת: ⁷מִי-אַתָּה הָרֶ-הַגָּדוֹל לִפְנֵי זִרְבָּבֶל לְמִישֹׁר וְהוֹצִיא אֶת-הָאֶבֶן הָרֹאשָׁה תִּשָּׂאוֹת חֵן חֵן לָהּ: פ

C.E.) carved such a candelabrum on his victory arch.

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

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.