

Chapter Thirty-Three

Vs. 1: “And Jacob lifted up his eyes and looked, and behold.” Words not unlike those by Abraham in 22.4 and Rebekah in 24.64 when she encountered Isaac for the first time. Such lifting up can imply pre-occupation and a sudden intervention. The verse at hand is made all the more dramatic by the addition of *hineh* (*behold*) with respect to the approach of Esau along with four hundred men.
-*Divided* (*chatsah*): as in 32.7 when Jacob first received word of Esau’s approach. In the verse at hand, such dividing is with respect to children among Leah, Rachel and the two maids compared with people, flocks (etc.) in 32.7. Reference to “children” can indicate a more immediate threat with respect to Esau.

Vs. 2: *Maids* (*shiphchah*): applied to a woman considered a member of the family; cf. 29.24. “Behold, your *handmaid* is a servant to wash the feet of the servants of my lord” [1 Sam 25.41].

Vs. 3: “*Went* (*havar*) before them:” in the sense of passing by as this verb suggests.
-*Bowing himself* (*shachach*): reflective in the sense of “causing himself to bow down.” This verb is related to *shachah* as in 27.5. For another use of the verb at hand: “When they *crouch* in their dens or lie in wait in their covert” [Job 38.40]. Jacob does this “seven times,” the number seven being considered sacred as used with respect to the fall of Jericho (Jos 6).
-*Came near* (*nagash*): as in 18.23, “Then Abraham *drew near*.” Note the combination of Jacob’s *nagash* with his seven-fold bowing, as though he alternated between the two actions.

Vs. 4: *Ran* (*ruts*): compare with Laban in 29.13 with respect to Jacob. In the verse at hand, such hastening is to be compared with Jacob’s diffidence in the previous verse, “bowing himself.” It is followed by four further gestures:

- Embraced* (*chavaq*): as with Laban and Jacob, 29.13.
- “fell on his neck:” cf. 45.19 with respect to Joseph and Benjamin.
- Kissed* (*nashaq*): again, Laban and Jacob in 29.13.
- Wept* (*baka’*): as with Jacob and Rachel, 29.11.

Vs. 5: “Raised his eyes:” compare with Jacob in vs. 1. In the verse at hand, it is in the context of an emotional meeting where Esau sees Jacob’s “women and children.”

- Graciously* (*chanan*): used as a verb in the Hebrew text. “*Grant* them *graciously* to us” [Jud 21.22].
- Jacob calls himself a *servant* (*heved*, cf. 32.10) concerning God. He states to Esau that he is in a sense passive with respect to the women and children given to him by God.

Vs. 6: Both the maids (cf. vs. 2) and children (in their charge) bow down in imitation of Jacob in vs. 3 though not necessarily seven times as in that verse.

Vs. 7: This same act of obeisance to Esau applies to Leah and her children as well as to Joseph and Rachel. Note that Joseph is singled out from among Rachel’s sons (cf. 30.24) as if to prepare for his role beginning in Chapter 37.

Vs. 8: “What do you mean:” in the Hebrew text literally as “what to you.”

- Company* (*machaneh*): as in 32.2 with reference to God (*Mahanaim*) and 32.7 with reference to Jacob dividing his entourage.

-*Met* (pagash): as in 32.17 with respect to Jacob's servant encountering Esau.

-*Favor* (chen): as in 32.5 when Jacob conveys a message to Esau through his servant; again, "in your eyes."

Vs. 9: *Enough* (rav): also implies abundance. "You visit the earth and water it, you *greatly* enrich it" [Ps 65.9].

- "Keep what you have for yourself:" literally in the Hebrew text, "be to you which to you."

Vs. 10: *Present* (minchah): as in 32.13 & 20. Note the mention of this word just prior to Jacob's dream which must have had an equal effect upon Esau.

- Esau's face is equivalent to beholding God's face which has its precedent in 32.30...Peniel...after Jacob wrestled with the unidentified man.

- "With such favor you have received me" is contained in the verb ratsah: "Will he *be pleased* with you or show you favor" [Mal 1.8]?

Vs. 11: *Gift* (berakah): literally, "blessing," the only use of this word.

- *Dealt graciously* (chanan): as in vs. 5 and the verbal root of chen (vs. 8) which is equivalent to Jacob having *enough* or kol which can alternately mean "all." Compare Jacob's kol with Esau's rav, vs. 9.

- *Urged* (patsar): as in 19.3, "But he *urged* them strongly."

Vs. 12: Esau urges Jacob to travel with him; the destination is not stated here but cf. vs. 16 (Seir) and vs. 18 (Shechem).

Vs. 13: *My lord* ('adony): addressed to Esau as to show Jacob's submission and/or fear of him; cf. vs. 8.

- For Jacob the flocks are a care for Jacob, apparently more so than the "frail" children. The preposition hal (*on*) is used instead of a noun, i.e., "on me."

- "If they are *over driven*" (daphaq): alternately "to knock" as in Sg 5.2, "Hark! My beloved *is knocking*."

Vs. 14: Here Jacob urges Esau to *pass on* before him (havar); compare with a "passing" in 32.21 with respect to the present for Esau.

- *Slowly* (l'at): also connotes a gentle way of acting. "Deal *gently* for my sake with the young man Absalom" [2 Sam 18.5].

- *Pace* (regel): literally, "foot," the only use of this word with respect to both cattle and children.

Vs. 15: Last recorded exchange of words between Jacob and Esau which concludes with Jacob again wishing to find *favor* (chen).

Vs. 16: Seir or the land to which Esau returns as in 32.3, "the country of Edom" or the "red" country, Esau's proper domain.

Vs. 17: Succoth or Booths. "With exultation I will divide up Shechem and portion out the Vale of Succoth" [Ps 60.6]. The same word is used for "booths for his cattle." Compare with Jacob having built a house; emphasis is more upon the livestock than Jacob.

Vs. 18: Jacob "camped before the city" or Paddan-aram, that is, he seems not to have entered it. This is the residence of Laban as noted in 28.5 to where Isaac had sent Jacob.

Vs. 19: “A hundred pieces of *money*” or qesytaḥ which literally means “something weighed out.” “The bones of Joseph which the people of Israel brought up from Egypt were buried at Shechem, in the portion of ground which Jacob bought from the sons of Hamor, the father of Shechem for a hundred pieces of *money*” [Jos 24.32].

Vs. 20: *Erected* (yatsav): a verb suggestive of setting in place. The only use of the word with respect to an altar. Compare with 26.25, “So he built an altar there and called upon the name of the Lord, and pitched his tent there.”

-El-Elohe-Israel: the name of the altar which combines “God” followed by “God”...with respect to Israel, Israel being the named given him by the unidentified man with whom Jacob wrestled, 32.28.

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Chapter Thirty-Four

Vs. 1: Dinah was mentioned previously in 30.21 after the birth of Zebulun.

-*Visit* (ra’ah): literally, “to see.” “And Ahaziah, king of Judah, had come down to *visit* Joram” [2 Kg 9.16]. The “women of the land” are those of Canaan.

Vs. 2: Shechem: cf. 33.19, “And Jacob came safely to the city of Shechem.”

-*Saw* (ra’ah): same verb as in the previous verse.

-*Humbled* (hanah): as in 16.6 with respect to Sarai’s treatment of Hagar, “Then Sarai *dealt harshly* with her, and she fled from her.”

Vs. 3: *Soul* (nephesh). Cf. 32.30, “and yet my *life* is preserved.” In the verse at hand, nephesh can represent one’s in-most self.

-*Was drawn* (davaq). The same verb as in 2.24, “Therefore a man leaves his father and his mother and *cleaves* to his wife, and they become one flesh.” In the verse at hand, Shechem experiences the same attraction towards Dinah but the verb reveals a different attitude.

-“Spoke tenderly to her.” The Hebrew text literally reads, “and he spoke on the heart of the *maiden* (nahar).” This noun can apply to a boy as well. For a parallel use, cf. Rt 2.21: “You shall keep close by my *servants* till they have finished all my harvest.” In this verse davaq is used for *keep close*.

Vs. 4: *Maiden* (yaldah): compare with nahar in the previous verse. “And have cast lots for my people, and have given a *boy* (yeled) for a harlot, and have sold a *girl* for wine and have drunk it” [Jl 3(4).3].

Vs. 5: *Defiled* (tame’). “If he...does not *defile* his neighbor’s wife or approach a woman in her time of impurity” [Ezk 18.6]. For another use of this verb, “When the priest has examined him, he shall pronounce him *unclean*” [Lev 13.3], that is, with regards to leprosy.

-*Held peace* (charash). Cf. 24.21, “The man gazed at her *in silence* to learn whether the Lord had prospered his journey or not.”

Vs. 7: *Indignant* (hatsav). Cf. 6.6, “And the Lord was sorry that he had made man on the earth, and it *grieved* him to his heart.”

-*Angry* (charah): as in 30.2, “Jacob’s anger *was kindled* against Rachel.”

-*Wrought folly* (navel): as in Prov 30.32, "If you *have been foolish*, exalting yourself." For a fuller explanation, cf. 1 Sam 25.25, "For as his name is, so is he; Nabal is his name, and folly is with him."
-Israel: the first use of this term with respect to a people. Perhaps it could also apply to the person of Jacob (i.e., Israel) whose daughter Dinah had been defiled.

Vs. 8: *Soul* (nephesh): as in vs. 3. Since nephesh involves the deepest part of a human being, the verse at hand intimates that Shechem's nephesh became so intense that his father Hamor noticed it.
-*Longs* (chashaq): fundamentally connotes a joining together. "...that the Lord has *set his love* upon you and chose you, for you were the fewest of all peoples" [Dt 7.7].

Vs. 10: "The land shall be open to you" literally reads in the Hebrew text, "The land shall be before your faces."

-*Trade* (sachar): "And I will deliver to you your brother, and you shall *trade* in the land" [42.34]. The first mention of this type of commerce in the Bible. This verb implies traveling about. "The Midianite traders...took Joseph to Egypt" [37.28].

-*Get property* ('achaz): literally, "to seize." "Afterward his brother came forth, and his hand *had taken hold of Esau's heel*" [25.26].

Vs. 11: "Find *favor*" or chen as in 32.5; vs. 8 also has "in your eyes."

Vs. 12: *Marriage present* (mohar): from a verb meaning "to purchase." The Hebrew text literally reads, "multiply (ravah) *very much* (me'od) marriage present and gift." For a reference to mohar, "If a man seduces a virgin who is not betrothed and lies with her, he shall give the *marriage present* for her and make her his wife" [Ex 22.16].

-*Maiden* (nahar): as in vss. 2 & 4. In the verse at hand, note the play on words: mohar/nahar.

Vs. 13: *Deceitfully* or literally, "in *deceit*" (mirmah). "Your brother came with *guile*, and he has taken away your blessing" [27.35]. Reference is to Jacob whose sons in the verse at hand responded in kind to Shechem and Hamor.

Vs. 14: *Circumcised* (harleh): literally, "one who has a foreskin." "You shall be circumcised in the flesh of your *foreskins*, and it shall be a sign of the covenant between me and you" [17.11].

-*Disgrace* (cherpah). Cf. 30.23, "God has taken away my *reproach*."

Vs. 15: *Condition* ('oth): "to consent," "to agree." The niphil form of the verb is used here, "We will consent." I.e., hearkening to the covenant noted under vs. 14, that is, as in 17.9-14.

-*One* ('echad) people:" the condition of circumcision being the condition for the oneness which implies more than one effected by simply "dwelling."

-*Listen:*" implies that the Canaanites become receptive to circumcision or more importantly, that they imitate Abraham's obedience noted in Chapter 17.

Vs. 18: "Their words pleased:" literally in the Hebrew text as "Their words were good in their eyes," i.e., referring to Hamor and Shechem.

Vs. 19: *Had delight* (chaphets): implies inclining, bending in the sense of being favorable. "That you stir not up nor awaken love until it *please*" [Sg 2.7].

Vs. 20: *Gate* (shahar). “And Boaz went up to the *gate* and sate down there.”

Vs. 21: *Friendly* (shalem): the only use of this word in the Bible and related to shalom.

-*Large* (rachav): a verb is used here, large in the sense of being broad. “And to bring them up out of that land to a good and *broad* land” [Ex 3.8].

Vss. 22 & 23: two uses of ‘oth as in vs. 15, *agree*.

Vs. 25: *Were sore* (ka’av): in reference to the men of the city having been circumcised. This verb can also apply to being in pain or sorrow. “But I am afflicted and *in pain*; let your salvation, O God, set me on high” [Ps 69.29]!

-*Unawares* (betach): from the verbal root meaning “to trust.”

Vs. 27: The words “slain” and “plundered” reflect Dinah having been *defiled* or tame’ as in vs. 5.

Vs. 30: *Odious* (hakar): in the sense of being troublesome. “My distress *grew worse*” [Ps 39.2]. Note that “distress” here is from the same verbal root (ka’av) as “were sore” in vs. 25.

Vs. 31: *Harlot* (zonah). “When Judah saw her (Tamar), he thought her to be a *harlot*, for she had covered her face” [38.15].

-For reference to the violence of Simeon and Levi (vs. 25), cf. 49.5-7.

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Chapter Thirty-Five

Vs. 1: *Arise* (qum): as in 31.13, “I am the God of Bethel, where you anointed a pillar and made a vow to me. Now arise, go forth from this land, and return to the land of your birth.” As noted elsewhere, qum can pertain to a sudden break with preoccupations and obedience to God. The verse just cited mentions Bethel as well as the one at hand and the place to which God summons Jacob to return.

-“The God who appeared to you.” It is God speaking in this verse as well as speaking of himself almost as a person independent of himself.

-First God bids Jacob to “dwell there” or in Bethel after which he is to erect an altar. It seems that such dwelling is a prerequisite for the altar or the necessity of becoming familiar with one’s environment before proceeding to the altar’s construction.

Vs. 2: After the rather terse command in the previous verse Jacob immediately addresses his household as well as those “who were with him” which can signify slaves or servants, those not proper to his family. This address consists of three elements:

1) “*Foreign* (nekar) gods.” The Lord alone did lead him, and there was no *foreign* god with him” [Dt 32.12]. Such gods are to be *put away* or sur. In the Hebrew text such gods were “in your houses” which parallels “household” in this same verse. Cf. 31.15 for a related term from the same verbal root. “*Put away* the gods which your fathers served beyond the River and in Egypt, and serve the Lord” [Jos 24.14].

2) “*Purify* (tahar) yourselves.” This is the first mention of such an act later associated with ritual as in Ex 19.10, “God to the people and consecrate them today and tomorrow, and let them wash their garments.” For a use with the verb at hand, “And the priests and the Levites *purified* themselves; and they *purified* the people and the gates and the wall” [Neh 12.30].

-“*Change* (chalaph) garments.” “Then David arose from the earth, and washed, and anointed himself, and *changed* his clothes” [2 Sam 12.20].

-The *garments* (simlah) are large outer ones as in 9.23. Also cf. Dt 22.17: “And they shall spread the *garment* before the elders of the city.”

Vs. 3: Jacob communicates to his household and those with him the same *arise* or qum as in vs. 1. The purpose for the journey to Bethel is to erect an altar there, for earlier Jacob had set up a pillar [28.22] as “God’s house.” Thus Jacob’s household and God’s house will be one and the same.

-*Distress* (tsar): in reference to 33.7, “Then Jacob was greatly afraid and *distressed* (tsarar, the verbal root for tsar).” In this verse, Jacob is fearful of his brother Esau.

-“Wherever I have gone” in Hebrew literally reads, “in the way which I have gone.”

Vs. 4: *Rings* (nezem): in the verse at hand, such rings are in the people’s ears, but this term can also apply to the nose. Also cf. 24.22 & 30. Compare the verse at hand with Ex 32.2, “Take off the *rings* of gold which are in th ears of your wives,” that is, for Aaron to make a golden calf.

-Unlike Aaron, Jacob hides them under the *oak* (‘elah) near Shechem which hearkens back to 12.6, “Abram passed through the land to the place at Shechem, to the *oak* of Moreh.” For another verse with ‘elah, cf. Jdg 6.11: “Now the angel of the Lord came and sat under the *oak* at Ophrah.”

Vs. 5: “*Terror* (chitath) of God:” from a verbal root which fundamentally means “to break.” This is the only specific form in the Bible but is closely related to chatath as in Job 6.21, “Such you have now become to me; you see my *calamity* and are afraid.” A similar sentiment is found in Ex 12.33 when the Egyptians said concerning the Israelites, “We are all dead men.”

-*Pursue* (radaph): compare with Ex 14.8, “And the Lord hardened the heart of Pharaoh kind of Egypt and he *pursued* the people of Israel as they went forth defiantly.”

Vs. 7: Jacob and those with him came to Luz/Bethel (vs. 6) where he built an altar and called the *place* (maqom; cf. frequent earlier references) El-bethel (God of Bethel).

-*Revealed* (galah): the first use of this notion in the Bible which hearkens back to 28.19. This verb suggests becoming naked or the removal of a veil. “And to whom has the arm of the Lord been *revealed*” [Is 53.1]?

Vs. 8: Deborah or Rebekah’s nurse who died at El-bethel and buried under an *oak* or ‘elah as in vs. 4. Because of this, the place was called Allon-bacuth or Oak of Weeping. Although this is the first and only mention of Deborah, she must have been important as the name of the place shows.

Vs. 9: *Appeared* (ra’ah) or the common verb “to see.” Compare with galah of vs. 7; there seems to be a difference between the two, ra’ah being more commonly used which suggests clarity of what was seen.

Vs. 10: Here Jacob receives the name Israel from God compared with the unidentified man with whom he wrestled, 32.28. Note that in the verse at hand God acknowledges that “Your name is Jacob”

before changing it.

Vs. 11: "I am God Almighty" or "I am El Shaddai." Compare with the "appearing" or *ra'ah* to Abram in 17.1, "I am God Almighty."

- "Be fruitful and multiply:" an echo of this is in 1.28 addressed to the first man and woman.

- In addition to a *nation* (*goy*), a "*company* (*qahal*) of nations" will come from Jacob/Israel.

- Kings *shall spring* from Jacob or *chalats*, this verb suggesting being equipped or arrayed for war.

"*Gird up* your loins like a man, I will question you, and you shall declare to me" [Job 38.3].

Vs. 12: Two mentions of the *land* (*'erets*): to Abraham and Isaac (past tense) and to Jacob and his descendants (future tense).

Vs. 13: "Then God went up from him," that is, after having *appeared* (*ra'ah*) to Jacob in vs. 9 which does not mention a "descent" to Jacob. Note the specific nature of this encounter, *place* (*maqom*).

Vs. 14: *Pillar* (*matsevah*): compare with 28.18 which Jacob *set up* or *sum* which suggests a putting in place. The verse at hand has the verb *yatsav* (connotes construction) as used in 33.20, "There he *erected* an altar and called it El-Elohe-Israel."

- This pillar is intimately associated with the *place* or *maqom*.

- *Drink offering* (*nesek*): which Jacob *poured out* (*nasak*). For another use of this noun, cf. Is 48.5:

"Lest you should say, 'My idol did them, my graven image and my *molten image* commanded them.'"

As for *nasak*, cf. 1 Chron 11.18: "He *poured it out* to the Lord."

- "*Poured* (*yatsaq*) oil:" as in 28.18 with respect to the pillar there.

Vs. 15: Note the close connection between a *place* (*maqom*) and God speaking. Again, cf. 28.13-15.

Vs. 16: Ephrath: the first mention of this place in the Bible. Note that Jacob and his retinue journey *from* Bethel; compare with God's words to Jacob in vs. 1, "and dwell there."

- *Travailed* (*yalad*): literally, "to give birth;" a noun from this verbal is used again in the same verse:

"when she was in her hard *labor*." "Will not pangs take hold of you, like those of a woman in *travail*" [Jer 13.21]?

Vs. 17: *Midwife* (*meyaledeth*): from the verbal root *yalad*, previous verse. "The *midwives* feared God" [Ex 1.17].

Vs. 18: *Soul* (*nephesh*): as in 34.3, etc. Here Rachel's *nephesh* is departing or *yatsa'* (cf. 27.3), that is, from her body.

- Benoni (Son of My Sorrow), the name Rachel bestowed upon her son. Note that Rachel gave this name while her *nephesh* was departing.

- Benjamin (Son of the Right Hand or Son of the South), the name Jacob bestowed upon his son.

Jacob's name is more favorable compared with Rachel's which is probably behind him favoring Benjamin later as in 42.4.

Vs. 19: Rachel dies although her *nephesh* had departed. As in 48.7, Rt 4.11 and Mic 5.2, Ephrath is identified with Bethlehem.

Vs. 20: *Pillar* (matsevah): compare with vs. 14 & 28.18.

Vs. 21: From this point on, Israel is used to identify Jacob.

-Eder: associated with Reuben who laid with Bilhah, his father's concubine (cf. next verse) and noted in 49.3-4, part of which reads, "because you went up to your father's bed." Bilhah is Laban's daughter and is referred to in 30.3.

Vs. 29: *Breathed his last* (gawah): with respect to Isaac. For another reference to this verb, cf. 6.17, "everything that is on the earth *shall die*."

-*Gathered* ('asaph) to his people:" as in 26.8 with respect to Abraham. Compare this gathering with Rachel's soul which had departed.

-Both Jacob and Esau bury their father, Isaac; this is the last mention of Esau in connection with his brother. Chapter 36 gives lists of Esau's descendants after which begins the lengthy narrative of Joseph.

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Chapter Thirty-Seven

Vs. 1: "His father's *sojournings*" (magur): with reference to Isaac. "May he give the blessing of Abraham to you and to your descendants with you, that you may take possession of the land of your *sojournings* which God gave to Abraham" [28.4]! Note that this *land* or 'erets of sojournings is mentioned first followed by Canaan.

Vs. 2: "History" is absent in the Hebrew text.

-*Family* (toldoth): as first mentioned in 2.4 or in reference to non-human elements: "These are the *generations* of the heavens and the earth when they were created."

-This chapter commences right away with the mention of Joseph and his sense of righteousness because he brought an "*ill* report" to his father. Rahah is the adjective here which means more of evil.

Vs. 3: "Israel loved Joseph more than any other of his children." The Hebrew text literally reads, "from all his sons" which emphasizes his love.

-*Long robe* (kutoneth): first mentioned in 3.21, "And the Lord God made for Adam and for his wife *garments* of skins and clothed them." It is almost as though Israel foresaw Joseph's banishment into Egypt which parallels the banishment of Adam and Eve from the garden.

-*Sleeves* (pas): the kutoneth made by God does not mention this addition. "Now she was wearing a *long robe* with *sleeves*" [2 Sam 13.18].

Vs. 4: Joseph's brothers "could not speak *peaceably* (shalom) to him." The Hebrew text literally reads, "could not speak to peace."

Vs. 5: *Dream* (chalom): the first of two by Joseph, the first one recorded in the Bible being by Abimelech, 20.3. Also compare this ability with Joseph's father, Jacob (31.11).

-*Joseph* (Yoseph) and "hated him *all the more* (yasaph):" the proper name is derived from this verb which is interesting to see in this context of hatred by his brothers. It is as though both worked

hand-in-hand.

Vs. 7: "Binding sheaves:" both terms are from the same verbal root, 'alam. From it is derived the noun "silence" in that one's tongue is bound. For example, the literal reading of Ps 58.2 reads, "Indeed, do you speak out of the *silence* of justice?"

- "In the field:" literally, "in the *middle* (betok) of the field."

- *Bowed down* (shachah): as in 27. 5 & 7; also applies to worshiping God, "I and the lad will go yonder and *worship*" [22.5].

Vs. 8: Joseph's brothers pose two questions: *reign* (malak) and *have dominion* (mashal). The former implies kingship (the noun is derived from this verbal root) whereas the latter is more general as in 24.2: "the oldest of his house, who *had charge* of all that he had."

- "They hated him *all the more*:" another use of the verb yasaph as in vs. 5 from which the proper name Joseph is derived.

Vs. 9: Joseph's second dream where the sun, moon and eleven stars (his eleven brothers) *were bowing* (shachah) down to him; cf. vs. 7.

Vs. 10: *Rebuked* (gahar): "You have *rebuked* the nations, you have destroyed the wicked" [Ps 9.6]. Such chastisement was done by Joseph's father and his brothers; note that they rebuked Joseph after having hated him on two occasions.

Vs. 11: Despite the jealousy shown by Joseph's brothers, Israel "*kept* (shamar) the saying in mind." This verb is often used in reference to the Torah; the first occasion of this word is in 2.15: "The Lord God took the man and put him in the garden of Eden to till it and *keep* it." Parallel the sense of the verse at hand with the Virgin Mary, "and his mother kept all these things in her heart" [Lk 2.51].
- *Saying* (davar): literally, "word."

Vs. 13: Israel sends Joseph to his brothers pasturing in the field, and he readily obeys which parallels the parable of the son who obeyed his father to work in the vineyard and was subsequently killed (cf. Mt 21.37+).

Vs. 14: Israel sends Joseph to see if "it is *well* (shalom) with your brothers."

Vs. 15: An anonymous man finds Joseph *wandering* (tahah) in the fields, a verb which can also imply going astray. "And she (Hagar) departed and *wandered* in the wilderness of Beer-sheba" [21.14]. Note the importance of this anonymous man, not unlike the anonymous man who wrestled with Jacob in that he sets in motion a whole series of events. Because of him Joseph is sold into Egypt, delivers that country, has his family dwell there and later the Israelites leave for the Promised Land.
- The anonymous man asks Joseph what he is seeking. Note the combination of wandering and seeking: on one hand Joseph knows what he is doing and on the other, does not.

Vs. 17: The anonymous man hears Joseph's brothers say there were headed for Dothan. Parallel this man with Elisha: "Behold, he (Elisha) is in Dothan" [2 Kg 6.13].

Vs. 18: *Afar off* (merachok): "On the third day Abraham lifted up his eyes and saw the place *afar off*"

[22.4].

-*Conspired against* (nakal). The only other use of this verb with the same meaning is Sir 45.18: “Outsiders *conspired against* him.” For another use, “He turned their hearts to hate his people, *to deal craftily* with his servants” [Ps 105.25].

Vs. 19: “This dreamer.” The Hebrew text literally reads, “*master* (bahal) of dreams.”

Vs. 20: *Pits* (bor): “He drew me up from the desolate *pit* (literally, ‘pit of tumult’) out of the miry bog, and set my feet upon a rock, making my steps secure” [Ps 40.2].

-“*Wild* (raha) beast.” This adjective also means “evil;” from the verbal root meaning “to pasture” as in earlier verses regarding Joseph’s brothers pasturing flocks.

Vs. 21: Reuben intervenes and *delivers* (natsal) Joseph from his brothers. “*Deliver* me, I pray you, from the hand of my brother” [32.11]. For another use of this verb, “All the property which God *has taken away* from our father belongs to us and to our children” [31.16]. In the verse at hand this natsal seems to have been accomplished.

-“His *life*” (nephesh): alternately, “soul.”

Vs. 22: Another use of the verb natsal with respect to Reuben. Here he intends to effect a rescue of Joseph compared with the previous verse which has this verb in the present tense.

Vs. 23: *Stripped* (pashat): with respect to Joseph’s garment or kuttoneth, vs. 3. “I had *put off* my garment, how could I put it on” [Sg 5.3]? This verb fundamentally means “to expand,” “to spread out.” “When the soldiers had crucified Jesus, they took his garment and made four parts, one for each soldier” [Jn 19.23].

Vs. 24: Another use of bor or *pit*. “They flung me alive into the *pit* and cast stones on me” [Lam 3.53].

Vs. 25: “They sat down to eat” bears a certain parallel to the soldiers who cast lots for Jesus’ robe as noted in the previous verse.

-“Looking up” parallels 22.4, 24.63 & 4 as well as other verses in that it can indicate pre-occupation with the task at hand which is suddenly interrupted.

-*Caravan* (orchah): the only use of this noun which implies a band of travelers.

-Gum, balm and myrrh: can be symbolic of death or preservation against death, as if to show that Joseph will be preserved.

Vs. 26: *Profit* (betsah): from a verbal root meaning “to cut into pieces.” The noun implies unjust gain as in Ps 30.9: “What *profit* is there in my death, if I go down to the pit?”

-Compare the “concealing” of Joseph’s blood (if his brothers slew him) with “The voice of your brother’s blood is crying to me from the ground” [4.10] which is not concealed.

Vs. 27: “For he is our brother, our own flesh” parallels “This at last is bone of my bones and flesh of my flesh” of 2.23. These words by Judah intimate a certain alliance with Reuben in an attempt to rescue Joseph.

Vs. 28: "Midianite traders:" the verbal root sachar is used, *to travel about, go around*. "...according to the weights current among the *merchants*" [23.16].

-It is the Ishmaelites who actually brought Joseph to Egypt. Keep in mind the anonymous man of vs. 15 who set this whole process in motion.

Vs. 29: Reuben *rent* (qarah) his clothes. Compare "clothes" with Joseph's robe in vs. 31 which his brothers did not rend. For another use of this verb, "Cripples whom I knew not *slandered* me without ceasing" [Ps 35.15].

Vs. 30: Upon not seeing Joseph in the pit, Reuben asks, "and I, where shall I go?" I.e., it is as though he were taken away like his brother. His other brothers give no response to this rhetorical question.

Vs. 31: *Dipped* (taval): in the sense of immersing, of a thorough soaking. "He went down and *dipped* himself in the Jordan seven times" [2 Kg 5.14]. Note that Joseph's brothers did this with regard to his robe; in the next verse they send this robe "with sleeves" to their father.

Vs. 33: Israel *recognized* (nakar) the robe. Cf. 27.23, "And he (Isaac) did not *recognize* him because his hands were hairy like his brother Esau's hands."

-*Torn to pieces*: double use of the verb taraph to emphasize the violence. For another use, "And lo, in her mouth a freshly *plucked* olive leaf."

Vs. 34: Jacob (this name is used compared with Israel) then *rent* (qarah) his garments which parallels Reuben in vs. 29 and Joseph's robe which had been taraph.

-*Sackcloth* (sak): "And the people of Nineveh...put on *sackcloth* from the greatest of them to the lest of them" [Jon 3.5].

Vs. 35: Jacob's sons and daughters *rose up* (qum) in order to comfort him. Such rising as noted elsewhere in Genesis can intimate sudden break with one's activities.

-*Comfort* (nacham): cf. 27.42, "Behold, your brother Esau *comforts* himself by planning to kill you."

-Sheol: first mention of this subterranean place or abode of the dead. "For in death there is no remembrance of you; in Sheol who can give you praise" [Ps 6.5]? Note the mention of "remembrance" which seems to be a key element with regards to Sheol as a land of forgetfulness.

Vs. 36: Chapter 37 concludes with the Midianites selling Joseph in Egypt which sets the stage for Chapter 39 and the intervening Chapter 38.

-*Captain of the guard* (tabach):" from the verbal root "to kill." "Nebuzaradan, the captain of the *guard*" [Jer 39.13]. This noun can also mean a *cook*: "And Samuel said to the *cook*, 'Bring the portion I gave you'" [1 Sam 9.23].

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Chapter Thirty-Eight

Vs. 1: "At that time:" a way of inserting the story of Judah and Tamar as an interlude, that is, after Joseph was sold into slavery and what he later accomplished in Egypt.

-*Went down*:" i.e., Judah who *turned in* (natah) to Hirah, a resident of Adullam near Bethlehem.

This verb suggests a stretching out, extending. For another use, “But the Lord was with Joseph and *showed* him steadfast love” [39.14]. That is, the Lord extended steadfast love.

Vs. 2: *Married* (laqach), with reference to Judah and Shua. This verb literally means “to take” as in 19.14: “So Lot went out and said to his sons-in-law who were to *marry* his daughters.”

Vs. 3: Er or the son whom Shua bore to Judah is mentioned in Jesus’ genealogy, “The son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er” [Lk 3.28].

Vs. 7: Er was “*wicked* (rah) in the sight of the Lord.” Cf. 6.5, “that every imagination of the thoughts of his heart was only *evil* continually.” “In the sight” literally reads in the Hebrew text, “in the eyes of.”

Vs. 8: “Raise up offspring for your brother” literally reads in the Hebrew text, “rise up seed to your brother.”

Vs. 9: “(Onan) spilled the semen on the ground” literally reads in the Hebrew text, “corrupted on the ground for nothing” or something similar. The verb for *spilled* in shachat, which here implies “to act wickedly.”

Vs. 10: “What he did was displeasing in the sight of the Lord” or in Hebrew, “he did evil” (rasah). Compare with the adjective rah in vs. 7 from which it is derived.

Vs. 11: Judah bids Tamar to return to her father’s house. Cf. Lev 22.13: “But if a priest’s daughter is a widow or divorced and has no child and returns to her father’s house as in her youth, she may eat of her father’s food.” Note that this injunction pertains to the daughter of a priest.

Vs. 12: “In the course of time” literally reads in the Hebrew text, “increased days.”

Vs. 14: *Veil* (tsahyph): the only other uses of this term are in vs. 19 and 24.65, “So she (Rebekah) took her *veil* and covered herself.”
- *Wrapping herself up* (halaph). “His body is ivory work *encrusted* with sapphires” [Sg 5.14].

Vs. 15: “Come, let me come in to you:” compare with vs. 2, “and went in to her.”

Vs. 17: *Pledge* (heravon): this form is only found here and in vss. 18 & 20, and is a word peculiar to traders.

Vs. 18: Shelah makes three demands of Judah: 1) *Signet* or chotam. “An inscription like the engraving of a *signet*, ‘Holy to the Lord’” [Ex 39.30]. 2) *Cord* or patyl. “But he (Samson) snapped the bowstrings as a *string* of tow snaps when it touches the fire” [Judg 16.9]. 3) *Staff* or mateh. “So he (Jonathan) put forth the tip of the *staff* that was in his hand and dipped it in the honeycomb” [1 Sam 14.27].

Vs. 21: *Harlot* (qedeshah): or something equivalent to a cult prostitute. From the verbal root qadash, *to be holy*. This noun is only used in three other places: vs. 22, Dt 23.18 & Hos 4.14 (“and sacrifice

with *cult prostitutes*").

Vs. 24: "*Let her be burned*" (saraph): as in 11.3 with regard to construction of the tower of Babel, "Come, let us make bricks and *burn* them thoroughly."

Vs. 27: *Twins* (ta'om): "When her (Rebekah) days to be delivered were fulfilled, behold, there were *twins* in her womb" [25.24]. The only other reference of this term is Sg 4.5, "Your two breasts are like two fawns, *twins* of a gazelle, that feed among the lilies."

Vs. 28: *Scarlet thread* (shany): this and vs. 30 are the only uses of this term.

Vs. 29: *Breech* (parats) which is the verbal root for Perez. "And you shall *spread abroad* to the west and to the east and to the north and to the south" [28.14].

Vs. 30: After the birth of Perez, his twin brother was born who was named Zerah; from the verbal root meaning "to rise" as light; also applies to the breaking out of leprosy and a growing plant. Both twins are noted in Matthew's genealogy of Jesus Christ: "and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram" [1.3].

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Chapter Thirty-Nine

Vs. 1: "Joseph was taken down to Egypt:" in the passive, which can serve to stress his innocence, and hearkens back to the conclusion of Chapter 37.

-*Officer* (serys): in the sense of someone who is a minister of the court. It also means *eunuch*: "Let not the *eunuch* say, 'Behold, I am a dry tree'" [Is 56.3].

-Potiphar: the text says he was an Egyptian which is interesting because the scene now takes place in Egypt. Perhaps he was not an Egyptian.

-*"Down there:"* the Hebrew text simply reads "there" or "to there."

Vs. 2: *Successful* (tsalach): as in 24.21, "The man gazed at her in silence to learn whether the Lord *had prospered* his journey or not."

Vs. 3: *Prosper* (tsalach): as in the previous verse. Both this verb and the proper name Joseph as noted earlier from the verbal root yasaph (*to increase*) noted in 37.7 seem to work hand-in-hand.

Vs. 4: *Attended* (sharath): connotes both a minister and servant. "The Lord said to Joshua, the son of Nun, Moses' *minister* (noun)" [Jos 1.1].

-*"Made him overseer"* (paqad): a verb with many meanings, one of which is 21.1: "The Lord *visited* Sarah as he had said." For another use, "See how your brother fare" [1 Sam 17.18]. Thus paqad connotes a sense of visiting with the intent of abiding.

-In the Hebrew text, this and the previous verse end with "in his hand."

Vs. 5: Two mentions of *blessing* (barak): the Egyptian's house and "all that he had." I.e., another parallel between barak and Joseph-as-yasaph.

Vs. 6: *Left* (hazav): in reference to Potiphar giving full charge of his affairs. This verb suggests abandonment. “You *abandoned* me, so I have *abandoned* you to the hand of Shishak” [2 Chron 12.5].

-“Had no concern:” literally in the Hebrew text, “he knew not anything whatever.” The only concern on Potiphar’s part was the “food he ate” which intimates that Joseph did everything for him except put food in his mouth.

-*Handsome* (yepheh-to’ar): or “handsome form.” Cf. 29.17, “Leah’s eyes were weak but Rachel was *beautiful* and lovely.”

-*Good-looking* (yepheh mar’eh): again, as in 29.17 (“lovely”).

Vs. 7: “After a time.” The Hebrew text literally reads, “after these things.”

-“*Cast* (nasa’) an eye:” literally, “to raise.”

-“*Lie* (shakav) with me.” In the sense of going to sleep but here suggests sexual intercourse. “One of the people might easily *have lain* with your wife” [26.10].

Vs. 9: *Kept back* (chasak). For another use of this verb, “For now I know that you fear God, seeing you have not *withheld* your son, your only son, from me” [22.12].

-“Sin against:” the Hebrew text has the preposition l- (*to*) prefixed to “God” signifying direct action or violation.

Vs. 11: *Work* (mela’kah): in the sense of service. “Six days you shall labor and do all your *work*” [Ex 20.9].

Vs. 12: *Garment* (beged): the common word for an outer garment; compare with the kuttoneth of 37.3. “Pharaoh...arrayed him in *garments* of fine linen” [41.42].

-“*Left* (hazav) the garment.” Compare the use of this verb in vs. 6.

Vs. 14: *Insult* (tsachaq): literally, “to laugh.” “But he (Lot) seemed to his sons-in-law to be *jesting*” [19.14].

Vs. 16: Potiphar’s wife laid Joseph’s garment by her until her husband returned home. Contrast this with several earlier references to Joseph having fled and the duration between that incident and the return of Potiphar.

Vs. 20: *Prison*: literally, “house of *tower*” (sohar). Used only here and in several subsequent verses.

Vs. 21: “The Lord was with Joseph” as in vss. 2 & 3, 23.

-*Steadfast love* (chesed). “Show *steadfast love* to my master Abraham” [24.12].

Vs. 23: *Prosper* (tsalach): as in vss. 2 & 3.

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Chapter Forty

Vs. 1: "Some time after this" in the Hebrew text literally reads, "after these things."

-*Butler* (mashqeh): from a verbal root meaning "to drink." This and other reference within the same chapter are the only uses of this noun.

-*Baker* ('ophah). Cf. Jer 37.21, "And a loaf of bread was given him daily from the *bakers'* street."

Vs. 2: *Officers* (serys), as in 39.1.

Vs. 3: *Confined* ('asar): more along the lines of being bound. "And he took Simeon from them and *bound* him before their eyes" [42.24].

Vs. 4: *Charged* (paqad): as in 39.4 with regard to Potiphar, another indication of Joseph's fortune in Egypt.

Vs. 5: *Meaning* (pitron): with reference to the dreams by the chief butler and baker. This and related verses in the same chapter as well as 41.8 are the only uses of the noun. It derives from patar (*to interpret*) as in 40.8.

Vs. 6: *Troubled* (zahaph): this verb connotes being angry as well as sad. "When a man's folly brings his way to ruin, his heart *rages* against the Lord" [Prov 19.3].

Vs. 7: *Downcast* (rah): fundamentally implies being evil. For another use of this verb in the same context, "Why is your face *sad*, seeing you are not sick" [Neh 2.2]?

Vs. 8: Another use of the verb patar (cf. vs. 5). It is used with another verb, saphar (*tell*) and suggests the connection between interpretation and giving an account of them.

Vs. 10: *Branches* (sarygym, used in plural): "It has stripped off their bark and thrown it down; their *branches* are made white" [Jl 1.7].

-*Budded* (bashal): alternately, "to cook." This verb connotes ripening as in Jl 4 (3).13, "Put in the sickle, for the harvest is *ripe*."

-*Clusters* ('eshkol): "Oh, may your breasts be like *clusters* of the vine" [Sg 7.8].

Vs. 11: *Cup* (kus): "I will lift up the *cup* of salvation and call on the name of the Lord" [Ps 116.13].

-*Pressed* (sachat): the only use of this verb in the Bible.

Vs. 13: *Office* (ken): for an alternate use, cf. Dan 11.20: "Then shall arise in his *place* one who shall send an exactor of tribute through the glory of the kingdom."

Vs. 14: *Kindness* (chesed). Often used with reference to divine mercy. "Blessed be the Lord, the God of my master Abraham, who has not forsaken his *steadfast love* and his faithfulness toward my master" [24.27].

- *Make mention* (zakar): the same verb with a different form is used here as "to remember."

Vs. 15: *Dungeon* (bor). Compare with 37.20, "Come now, let us kill him and throw him into one of the *pits*."

Vs. 16: *Cake* (chory): only use of this noun in the Bible.

-*Baskets* (sal): with reference to the cakes. "And the priest shall take...one unleavened cake out of the *basket*" [Num 6.19].

Vs. 19: *Hang* (talah): "And the king said, '*Hang* him on that'" [Est 7.10].

Vs. 23: The concluding verse of this chapter ("did not remember," "forgot") shows the continued plight of Joseph and serves to introduce the next chapter, "after two whole years."

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Chapter Forty-One

Vs. 2: *Sleek* (yaphah): fundamentally, "beautiful." Cf. 12.14, "When Abram entered Egypt the Egyptians saw that the woman was very beautiful." This adjective is used to modify mare'eh (*sight*) which is not used in the English text.

-*Reed grass* ('achu): an Egyptian word. "Can *reeds* flourish where there is no water" [Job 8.11]?

Vs. 3: *Gaunt* (rah): cf. 40.7; this adjective connotes "evil." It is also used with mare'eh (*sight*).

-*Thin* (daq): connotes something small or fine. "But the multitude of your foes shall be like *small dust*" [Is 29.5].

Vs. 5: *Ears of grain* (shiboleth): only two other references, Rt 2.2 and Is 17.5.

-*Stock* (qaneh): also, "cane," "reed." "A bruised *reed* he will not break" [Is 42.3].

Vs. 8: *Spirit* (ruach). "And there was no longer any *spirit* in them" [Jos 5.1].

-*Troubled* (paham): alternately as "to urge, "be disturbed." "I had a dream, and my *spirit* (ruach) is *troubled* to know the dream" [Dan 2.3].

-*Magicians* (chartom, only in plural) or sacred scribes referring to those skilled in sacred writing; from the verb charat, *to engrave*. "And they also, the *magicians* of Egypt, did the same by their secret arts" [Ex 7.11].

-*Wise men* (chakam): also as in Ex 7.11 just cited. "Where then are your *wise men*" [Is 19.12]?

-*Interpret* (patar): cf. vss. 5 & 8 of last chapter. The Hebrew text has "them" in reference to Pharaoh's (singular) dream.

Vs. 9: *Faults* (chete'): from the verbal root chatah which often translates as "to sin." "You shall not hate your brother in your heart, but you shall reason with your neighbor, lest you bear *sin* because of him" [Lev 19.17].

Vs. 11: *Meaning* (pitron): cf. 40.5, from patar as noted there.

Vs. 14: *Brought hastily* (ruts): in the sense of running. "But Esau *ran* to meet him" [33.4].

-*Clothes* (simlah) or large outer garments; cf. 35.2, "and change your *garments*."

- "In before Pharaoh" in the Hebrew reads "to Pharaoh."

Vs. 16: "*Favorable* (shalom) answer:" the noun shalom is used here, commonly as "peace."

Vs. 25: “Revealed:” in the Hebrew text literally as “made to declare.”

Vs. 29: “Seven (shevah) years:” compare with *plenty* (savah); i.e., the same verbal root. “Then your barns will be filled with *plenty*” [Prov 3.10].

Vs. 30: *Famine* (rahav). Cf. 26.1, “Now there was a *famine* in the land.”

Vs. 31: *Grievous* (kaved): in the sense of “heavy.” “This is a *grievous* mourning to the Egyptians” [50.11].

Vs. 32: *Doubling* (shanoth): from the verb shanah, *to repeat*; it also means “to be changed” as in Prov 24.21: “My son, fear the Lord and the king, and do not disobey either of them.” The Hebrew text reads, “do not associate with those who *change*.”

-*Thing* (davar): from the verbal root “to speak.” “But his father kept the *saying* in mind” [37.11].

-*Fixed* (kun): connotes preparation, establishment, direction. For another sense, cf. 43.16: “And slaughter an animal and *make ready*.”

-“Bring to pass” literally reads in the Hebrew text, “will be quick to do it.”

Vs. 33: *Select* (ra’ah): literally, “to see.”

-*Discreet* (navon): from the verbal root byn, *to discern, to understand*.

-*Wise* (chakom): from the same verbal root as “wise men” in vs. 8.

Vs. 34: *Appoint/overseers*: from the same verb paqad as in 39.4 which refers to Joseph himself.

Vs. 35: “Authority” in the Hebrew text literally reads, “under the hand” (of Pharaoh).

Vs. 36: *Reserve* (piqadon): from paqad as in vs. 34. “If anyone sins and commits a breach of faith against the Lord by deceiving his neighbor in a matter of *deposit*” [Lev 6.2].

Vs. 37: *Proposal* (davar): as in vs. 32, “thing.”

Vs. 38: “*Spirit* (ruach) of God:” last mentioned in vs. 8, “his *spirit* was troubled.”

Vs. 39: *Has shown* (yadah): literally in the Hebrew text, “has made known.”

Vs. 40: “All my people shall order themselves:” in the Hebrew, “on your mouth all my people shall *dispose*” (nashaq). This verb also means “to kiss, “to arm oneself.”

Vs. 42: *Signet ring* (tabhat): from a verbal root meaning “to sink.” “All who were of a willing heart brought...*signet rings*” [Ex 35.22].

-“Garments of *fine linen*” (shesh): an important component of the tabernacle complex, “On the south side the court shall have hangings of *fine* twined *linen* a hundred cubits long for one side” [Ex 27.9].

-“*Gold chain* (revid): from a verbal root meaning “to spread.” The only other biblical reference to this word is Ezk 16.11, “And I decked you with ornaments and put bracelets on your arms and a *chain* on your neck.”

Vs. 46: Here Joseph “went through all the land of Egypt.” Compare with vs. 45 where he “went out over the land of Egypt.”

Vs. 49: *Stored up* (tsavar). This verb can also apply to treasures, “Though he *heap up* silver like dust” [Job 27.13]. The English of the previous verse uses this verb which is not in the Hebrew text. -*Measure* (saphar): alternately means “to tell” as in 40.8 with the basic meaning of “to write,” “to inscribe.”

V.51: Manasseh: the first-born son of Joseph in Egypt which is explained as “Making to forget” from the verbal root nasha’.

Vs. 52: Ephraim: the second son of Joseph meaning “to be fruitful” from the verbal root parah. “*Be fruitful* and multiply and fill the waters” [1.22].

Vs. 54: Compare “famine in all the lands” with “bread in all the land of Egypt.”

Vs. 56: The English text has “all the storehouses” whereas the Hebrew text has “all that was in them.”

Vs. 57: “All the *earth* (‘erts):” use of this word implies not only the inhabited world but everyone and everything in it which came to Egypt to purchase grain during the famine.

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Chapter Forty-Two

Vs. 1: *Learned* (ra’ah): the Hebrew verb “to see.” Compare the other use of this verb in the same verse, “Why do you *look at* one another?”

Vs. 2: Compare this verse with the previous one, “I have heard,” that is, about grain in Egypt.

Vs. 4: *Harm* (‘ason): the only other uses of this verb being Ex 21.22 & 23, the latter being, “If any *harm* follows, then you shall give life for life.”

Vs. 6: *Governor* (shalyt): an adjective as in Dan 2.10, “For no great and *powerful* king has asked such a thing of any magician.”

-*Bowed themselves* (shachah): i.e., Joseph’s brothers in search of grain. Compare with 37.9, “And behold, the sun, the moon, and eleven stars *were bowing down* to me.”

Vs. 7: *Knew* (nakar): as in 27.23, “And he (Isaac) did not *recognize* him (Jacob).” This same verb is used in vs. 7, *treated like strangers*. Also cf. vs. 8.

Vs. 9: *Spies* (ragal): literally, “to walk,” “to tread.” “And Joshua said to the two men who had *spied out* the land” [Jos 6.22].

-*Weakness* (heroah): from a verbal root meaning “to be naked.” “And Ham, the father of Canaan, saw the *nakedness* of his father” [9.22].

Vs. 17: “He *put* them all *together* in prison” (‘asaph). It is Joseph speaking here; note the use of this verbal root to his name.

Vs. 19: *Honest* (ken): as used in vs. 11 by Joseph’s brothers. This noun can also mean “so,” “thus:” “It is not customary to be *so* done among us” [29.26].

-“Your prison:” Joseph is addressing his brothers; however, Simeon is the brother chosen to remain in Egypt.

Vs. 20: *Verified* (‘aman), from which is derived “amen.” For another use of this verb, “The testimony of the Lord is *sure*, making wise the simple” [Ps 19.7].

Vs. 21: *Distress* (tsarah): used twice; Joseph’s *soul* or *nephesh* and that which befell his brothers. “That I may make there an altar to the God who answered me in the day of my *distress*” [35.3].

Vs. 22: *Sin* (chata’): “How then can I do this great wickedness and *sin* against God” [39.9]?

-*Reckoning* (darash, verb) or “to seek” and similar to 9.5, “For your lifeblood I will surely require a *reckoning*.”

Vs. 23: *Interpreter* (lyts): connotes speaking indirectly, scorning. “He stretched out his hand with *mockers*” [Hos 7.5].

Vs. 25: *Provisions* (tsayd): from a verbal root meaning “to hunt.” “Isaac loved Esau because he ate of his *game*” [25.8].

Vs. 26: “And departed:” the Hebrew text adds “from there.”

Vs. 27: *Sack* (saq): alternately, “dress of mourners:” “The Jacob rent his garments and put *sackcloth* upon his loins” [37.34].

-*Sack* (‘amtachat): from a verbal root meaning “to spread out.” This and the next few verses contain the only references to this term. Compare with saq.

Vs. 28: “Their hearts failed them:” in the Hebrew text, “their hearts went out.”

Vs. 34: *Trade* (sachar): “Dwell in the land and *trade* in it and get property in it” [34.10].

Vs. 35: *Dismayed* (yare’): alternately, “to fear.”

Vs. 36: *Bereaved* (shakal): “Why should I *be bereft* of you both in one day” [37.45]?

Vs. 38: Chapter 42 ends with two *bring downs* (yarad): one in reference to Jacob’s son and the other concerning Jacob to Sheol. Earlier Jacob says, “No, I shall go down to Sheol to my son, mourning” [37.35].

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Chapter Forty-Three

Vs. 3: Judah quotes Joseph's words, "You shall not see my face unless your brother is with you." This beholding of one's face can intimate awe in the presence of an important person. Cf. Ex 33.23 where this sentiment is applied to God, "But my face shall not be seen."

Vs. 6: Israel is used here, not Jacob, as in the previous chapter.

Vs. 7: "*Questioned* (sha'al) carefully:" this verb is used twice for emphasis. The same is used with respect to the verb yadah, "could we in any way *know*?"

Vs. 8: *Little ones* (taph): as opposed to young men and women. "All their wealth, their *little ones* and their wives" [34.29].

Vs. 8: *Surety* (harav, verb): "Lay down a *pledge* for me with yourself" [Job 17.3].

-*Require* (baqash): alternately, "to seek." "Shall I not now *require* his blood at your hand" [2 Sam 4.11]?

Vs. 9: *Bear blame* (chata'): alternately, "to sin" as noted in 42.22.

-*"Forever:"* in the Hebrew text, "all days."

Vs. 11: *Choice fruits* (zimrah): from a verbal root meaning "to pluck." Note the alternate of this noun: "Raise a *song*, sound the timbrel, the sweet lyre with the harp" [Ps 81.2].

-*Present* (minchah). "So he lodged there that night, and took from what he had with him a *present* for his brother Esau" [32.13].

Vs. 13: *Oversight* (mishgeh): the only use of this noun in the Bible; from shagah, *to err*.

Vs. 14: God Almighty: El Shaddai. First used in 17.1, "I am God Almighty."

-*Mercy* (rachamym, plural): suggests the bowels, considered as seat of the emotions. "Be mindful of your *mercy*, O Lord, and of your steadfast love" [Ps 25.6].

Vs. 16: "Steward of the house:" in Hebrew, "who is on the house."

-*Slaughter* (tavach). The noun "animal" is derived from this verbal root.

Vs. 23: "Rest assured." In Hebrew, "*peace* (shalom) to you."

Vs. 25: *Present* (minchah): the one referred to in vs. 11, "choice fruits of the land." Given the fact that the famine was grave not only in Egypt but in surrounding lands, these "choice fruits" must have been procured with considerable effort.

Vs. 27: Shalom: used twice. "Their *welcome*" and *well*; also the latter in the next verse.

Vs. 28: *Bowed their heads* (qadad): this verb contains the three words expressed in English. "The man *bowed his head* and worshiped the Lord" [24.26].

Vs. 30: *Heart* (rachamym): as in vs. 14, "May God Almighty grant you *mercy* before the man."

-*Yearned* (kamar): the only other use of this verb with the same meaning is 1Kg 3.26, “for her heart *yearned* for her son.” The verb fundamentally means “to be burned,” “to be sad.”
-*Chamber* (cheder): especially an inner room or area. “The king has brought me into his *chambers*” [Sg 1.4].

Vs. 31: *Controlling himself* (‘aphaq): “The yearning of your heart and your compassion are *withheld* from me” [Is 63.15].

Vs. 32: *Abomination* (tohevah): “They did according to all the *abominations* of the nations which the Lord drove out before the people of Isarel” [1Kg 14.24].

Vs. 34: *Were merry* (shakar). The Hebrew is stronger as in 9.21, “And he drank of the wine and *became drunk*.”

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Chapter Forty-Four

Vs. 2: *Cup* (gavyah): a large object distinguished from kus, *small cups* as in 40.11. For another meaning, cf. Ex 25.31: “Its (lampstand) cups, its capitals, and its *flowers* shall be of one piece with it.”

Vs. 4: *Overtake* (nasag): “And Laban *overtook* Jacob” [31.25].

-*Returned* (shalam): the verbal root of shalom. For a similar use of this verb, cf. Jer 50.29: “*Requite* her according to all that she has done.”

Vs. 5: *Divines* (nachash): as in 30.27, “If you will allow me to say so, I have learned by *divinization* that the Lord has blessed me because of you.” From this verbal root is derived the noun “serpent” as in 3.1.

Vs. 10: *Blameless* (naqy): “Then you will be *free* from my oath when you come to my kindred” [24.41].

Vs. 12: *Searched* (chaphas). For another sense, “We have *thought out* a cunningly conceived plot” [Ps 64.6].

Vs. 13: *Rent* (qarah): “Then Jacob *rent* his garments and put sackcloth upon his loins” [37.34].

Vs. 16: *Clear ourselves* (tsadaq): a form of this verb which fundamentally means “to be right,” “to be just.”

-*Guilt* (hawon). “But if there is *guilt* in me, slay me yourself” [1Sam 20.8].

Vs. 29: *Harm* (‘ason): “But Jacob did not send Benjamin, Joseph’s brother, with his brothers, for he feared that *harm* might befall him” [42.4].

-Sheol: “If *harm* (‘ason) should befall him on the journey that you are to make, you would bring down my gray hairs with sorrow to Sheol” [42.38].

Vs. 30: *Life* (nephesh): fundamentally, “soul.” “Let us not take his *life*” [37.21].

Vs. 32: *Surety* (harav, verb): “I will be surety for him” [43.8]. “*Be surety* for your servant for good” [Ps 119.122].

-*Bear the blame* (chata’): from the verbal root which fundamentally means “to sin.” “Then let me *bear the blame* forever” [43.9].

Vs. 34: Note the play on words, *see* (ra’ah) and *evil* (rah; here, varah or “in evil”).

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Chapter Forty-Five

1) *Comfort himself* (‘aphaq): as in 43.31, “And *controlling himself* he said, ‘Let food be served.’” -“Before all those who stood *by* (hal) him:” compare with “everyone go out from me” or literally, “from *on* (me).” Two uses of this preposition can intimate the close attendance of persons upon Joseph as one in authority.

Vs. 2: “And he wept aloud” literally reads, “And he gave his voice in weeping.” Note the echo, as it were, of this weeping: first the Egyptians heard it and then Pharaoh’s household.

Vs. 3: *Dismayed* (bahal): a verb which connotes being terrified or confounded. “As soon as they saw it, they *were astounded*, they were in panic, they took to flight” [Ps 48.5]. -“At his presence” literally reads, “before his face.”

Vs. 4: *Come near* (nagash): as in 18.23, “Then Abraham *drew near*.” This scene is reminiscent of several post-Resurrection encounters with the disciples who did not know Jesus.

Vs. 5: *Distressed* (hatsav): for another use, cf. 34.7: “And the men were *indignant* and very angry.” -*Preserve life* (chayah): the simple verb *to live* is used here yet indicates the whole meaning of the Joseph story as well as beyond into the Book of Exodus.

Vs. 7: *To preserve* (sum): alternately as “to put,” “to place,” “to constitute.” Compare with *chayah* in vs. 5. Here the verb *sum* is used with respect to the future descendants of Joseph and his brothers. This assumes two forms:

1) a *remnant* (sh’eryth). “The seacoast shall become the possession of the *remnant* of the house of Judah on which they shall pasture” [Zeph 2.7].

2) “many *survivors*.” (peleytah): or what had escaped as in war, “Arise and let us flee; or else there will be no *escape* for us from Absalom” [2 Sam 15.14].

Vs. 8: Three roles of Joseph as having been sent by God to Egypt: father of Pharaoh, *lord* (‘adon; related to ‘adony as often applied to The Lord) of his house and ruler over Egypt.

Vs. 9: “Go up,” that is, to Joseph’s father. Throughout the whole Joseph story there is an alternation between “going down” to Egypt and this “going up” to Israel.

Vs. 10: Goshen: first mention of this part of Egypt where Israel is to dwell and later mentioned as being protected by God during one of the seven plagues: “But on that day I will set apart the land of

Goshen, where my people dwell, so that no swarms of flies shall be there” [Ex 8.22].

Vs. 11: *Provide* (kul): in the sense of sustaining and later in 47.12, “And Joseph *provided* his father, his brothers and all his father’s household with food.”

-*Come to poverty* (yarash). The piel form of this verb also as in Prov 20.13, “Love not sleep, lest you *come to poverty*.” This verb fundamentally means “to take, “to take possession.” “I am the Lord...to give you this land to *possess*” [15.4].

Vs. 12: *Splendor* (kavod): alternately, “glory.” For another use of this noun, “And from what was our father’s he has gained all this *wealth*” [31.1].

-Here as in other verses emphasis is not so much upon Joseph’s brothers but upon his desire to have his father brought (down) to Egypt.

Vs. 15: *Kissed* (nashaq). “Come near and *kiss* me, my son” [27.26].

Vs. 16: “Report:” literally, “voice.”

-“It pleased:” the Hebrew text has, “in the eyes of Pharaoh” and “in the eyes of his servants.”

Vs. 18: *Fat* (chelev): in the sense of that which is most excellent. “I would feed you with the *finest* of the wheat” [Ps 81.16].

Vs. 19: “Command them also:” the Hebrew text has, “you are commanded.”

-*Wagons* (hagalah). This term can apply to a military vehicle, “He burns the *chariots* with fire” [Ps 46.9]!

Vs. 20: “Give no thought:” The Hebrew text has, “Let your eyes not grieve.” The verb used here is chus and can alternately mean “to spare.” “And some bade me to kill you, but I *spared* you” [1Sam 24.11]. Pharaoh’s offering of the land of Egypt to the family of Joseph is a kind of inverse Exodus.

Vs. 21: “According to the command of Pharaoh:” the Hebrew literally reads, “on the mouth of Pharaoh.”

-*Provisions* (tsedah): “food” in the sense of that which is taken from hunting. “Isaac loved Esau because he ate of his *game*” [25.28].

Vs. 22: *Festal garments* (chaliphoth semaloth): the first word derives from a verbal root meaning “to change.” “So he went, taking with him...ten festal *garments*” [2Kg 5.5]. The second word (simlah, singular) is used in 35.2, “And change your *garments*.” These two terms are used twice in this verse: with respect to Joseph’s brothers and to Benjamin.

Vs. 23: *Provisions* (mazon): the only use of this word in the Bible.

Vs. 24: *Quarrel* (ragaz): in the sense of being moved to anger; also, “to tremble.” “He will be *wroth* as in the valley of Gibeon” [Is 28.21].

Vs. 26: *Fainted* (pug): literally, “to become cold.” “I *groan* because of the tumult of my heart” [Ps 38.8].

Vs. 27: *Spirit* (ruach): compare with “heart” in vs. 26.

Vs. 28 concludes with Israel saying, “I will go,” that is, to Joseph, which continues the theme of the constant descent and ascent connected with the story of Joseph.

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Chapter Forty-Six

Vs. 1: En route to Egypt, Israel offers sacrifices to “the God of his father Isaac” in Beer-sheba which hearkens back to 26.23-5.

Vs. 2: *Visions* (mar’ah, singular). Here they are associated with “night;” note the contrast between seeing and darkness. “The heavens were opened, and I saw *visions* of God” [Ezk 1.1]. Compare with Israel’s (Jacob) earlier dreams as in 28.11+ and 31.11. “Vision” seems to be a clearer appearance of the Lord compared with a dream as intimated by the Ezekiel quote. Note that God addresses Israel as “Jacob.”

Vs. 3: “God of your father:” “I am the Lord, the God of Abraham your father and the God of Isaac” [28.15]. Also note reference to Abraham as “your father” compared with Jacob’s biological father, Isaac.

Vs. 4: The dialectic between going down (to Egypt) and going up (to Canaan) continues here and assumes greater significance because God himself “will go down with you to Egypt, and I will bring you up again.”
-“Close your eyes:” the Hebrew text literally reads, “will place his hand on your eyes.”

Vs. 5: “Jacob set out from Beer-sheba.” The Hebrew verb here is *qum* which literally means *to arise* and is more suggestive of what he is doing not so much now but for future generations. It is also interesting to contrast the wagons which Pharaoh sent to bring Jacob and his family into Egypt with the chariots of a later Pharaoh which got stuck in the Red Sea.

Vss. 8-27 list the descendants of Jacob which is based on the number of seventy persons (cf. vs. 27 & Ex 1.5).

Vs. 28: *To appear* (yarah): the Hebrew verb means “to cast.” For another use, cf. 31.51: “See this heap and the pillar which I have *set* between you and me.”

Vs. 29: *Made ready* (‘asar): with respect to a chariot. This verb fundamentally means to “bind:” “And he took Simeon from them and *bound* him before their eyes” [42.24].
-*Presented himself* (yare’): the verb “to see;” here as “caused himself to be seen (reflexive).”

Vs. 34: *Abomination* (tohevah): “For that is an *abomination* to the Egyptians” [43.32]. Here the reference is to Joseph’s brothers being shepherds, possibly because this occupation is associated with wandering tribes as opposed to the Egyptians being settled in cities and towns.

Chapter Forty-Seven

Vs. 2: *From among* (miqtseh): an adverb derived from a noun meaning “end” and thus suggesting a whole or sum. “At the end of a hundred and fifty days the waters had abated” [8.3].

-*Presented* (yatsag): in the sense of placing before. “If I do not bring him back to you and set him before you, then let me bear the blame forever” [43.9].

Vs. 4: *Sojourn* (gur): temporary dwelling as opposed to permanent settling down which intimates the Exodus some four hundred years later. “Abraham...sojourned in Gerar” [20.1].

Vs. 5: Pharaoh welcomes Joseph’s brothers not so much to sojourn in the land of Goshen but to dwell there. Yashav is the verb which refers to settling down permanently.

Vs. 7: *Set* (hamad): with reference to Jacob before Pharaoh. Note that he is not called Israel. In the context of this incident hamad suggests Jacob being placed before Pharaoh due to his advanced age and inability to do it for himself.

Vs. 9: *Sojournings* (megur): from the verb gur as in vs. 4. “And I will give to you...the land of your sojournings... for an everlasting possession” [17.8]. Here Jacob and Pharaoh meet face to face, and Jacob informs his host that they have been “few and evil” unlike his fathers. Mention of the term megur before the Egyptian ruler suggests that Jacob and his family will be in his country on a temporary basis, not as permanent residents.

Vs. 10: Jacob “went out” from before Pharaoh. Compare this departure on his own strength, if you will, with vs. 7’s use of hamad as having been set before Pharaoh.

Vs. 13: *Food* (lechem): literally, “bread.”

-*Languished* (lahah): in the sense of being deprived of water. This is the only use of the term in the Bible; another form is found in Prov 26.18-10, “Like a madman who throws firebrands, arrows and death is the man who deceives his neighbor.”

Vs. 15: *Spent* (tamam; also vs. 17). For another use of this verb, “Walk before me and be blameless” [17.1]. For a use in line with the verse at hand: “He made them wander in the wilderness forty years until all the generation that had done evil in the sight of the Lord was consumed” [32.13].

Vs. 16: *Gone* (asaph): with respect to money (kaseph). For another use of this verb, “Take with you every sort of food that is eaten and store it up” [6.21].

Vs. 20: *Bought* (qanah): fundamentally as “to acquire.” “The field which Abraham purchased from the Hittites” [25.10].

Vs. 21: “He made slaves of them” in the Hebrew text reads, “he removed them to the cities.”

Vs. 22: *Allowance* (choq): in the sense of an allotted portion. It also means “statute.” For another use

of this noun close to the verse at hand, “Why have you not done all your *task* of making bricks today as hitherto” [Ex 5.14]?

Vs. 24: *Harvest* (tevu’ah): more specifically as “produce” from the land. “And the manna ceased on the morrow when they ate of the *produce* of the land” [Jos 5.12].

Vs. 25: “You have saved our lives” in Hebrew has the verb *chayah*, *to be* (make) *alive*.

Vs. 26: *Statute* (choq): as in vs. 22.

Vs. 27 shows a four-fold succession of Israel in Egypt: *dwelt* (yashav; cf. vs. 7), *gained possession* (‘achaz, in the sense of seizing as in 34.11), *were fruitful* (parah as in 17.6) and “*multiplied* (ravah as in 17.2) exceedingly.” These verbs apply to occupation of the future land of Israel but here involve the land of Egypt.

Vs. 29: “And when the time drew near that Israel must die” in Hebrew reads “And when drew near the days.”

-Israel bids Joseph to put his hand under his thigh which reflects the same gesture Abraham when commanded to his servant to seek a wife for his son, 28.2.

-*Loyally* (chesed): the noun for “kindness” as in 40.14.

-*Bury* (qarav): the same command (continued into the next verse) by Israel to his son Joseph echoed at the latter’s death, 50.25.

Vs. 31: *Bowed* (shatach): the same verb as applied to showing reverence, “I and the lad will go yonder and *worship*” [22.5].

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Chapter Forty-Eight

Vs. 2: *Summoned his strength* (chazaq). “Hezekiah...had been sick and had *recovered*” [Is 39.1]. Here as elsewhere the text alternates between the proper names of Jacob and Israel.

Vs. 3: Jacob tells Joseph that God (El Shaddai in the Hebrew) text had appeared to him in a dream at Luz (Chapter 28). Luz was the former name before Jacob changed it Bethel. Compare that story with the current situation of Jacob and Joseph being in Egypt.

Vs. 4: “*Company* (qahal) of peoples” as in 28.3.

-“Everlasting *possession* (‘achuzah):” cf. the verbal root to this noun, 47.27. “As a *possession* by inheritance” [Lev 27.24].

Vs. 10: *Dim* (kavad): alternately as “heavy,” and the only use of this word applied to such a context in the Bible; it is the same verbal root for kavod or *glory*. “Because the outcry against Sodom and Gomorrah is great and their sin is very *grave*” [18.20].

-*Embraced* (chavaq): “When Laban heard the tidings of Jacob his sister’s son, he ran to meet him and *embraced* him and kissed him” [29.13].

Vs. 11: *Thought* (palal): here in the sense of supposing; this verb fundamentally means “to supplicate.”

Vs. 14: *Crossing* (sakal): with reference to a blessing. Jacob thus puts his right hand on Ephraim in order to give him precedence. This verb fundamentally means “to be prudent.” “The tree was to be desired to *make one wise*” [3.6].

Vs. 15: *Led* (rahaḥ): fundamentally as “to pasture” and can apply to governing. Vs. 15 uses this verb only in this sense. Compare with “The God before whom my fathers Abraham and Isaac walked,” not “shepherded.”

Vs. 16: *Angel* (mal’ak). It does not seem sure as to the reference but cf. 32.1, “Jacob went on his way and the *angels* of God met him.”

-This angel *redeemed* Jacob or ga’al, the first use of this term in the Bible and could refer to his encounter with Esau which fits in with 32.1 just quoted. “And I will *redeem* you with an out-stretched arm” [Ex 6.6].

-*Perpetuated* (qara’): literally, “to call.”

Grow (dagah): the only use of this verb in the Bible.

-“In the midst of the earth:” not just in Egypt nor in Canaan (the future) but apparently at the earth’s center which parallels the insight into the promise to Abraham, “And you shall be the father of a multitude of nations” [17.4].

Vs. 17: *Displeased* (yarah): literally, “to be evil.” “And the thing was very *displeasing* to Abraham on account of his son” [21.11].

Vs. 20: Israel here refers not to Jacob but to the future nation which will come out of Egypt. Note the expression “that day” which can intimate the duration of time spent in Egypt when Jacob bestowed his blessing upon Ephraim and Manasseh to the day of the Exodus.

Vs. 22: “Mountain slope:” the Hebrew text literally reads, “mountain *shoulder* (shekem)” which is a play on the word Shekem (12.6).

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Chapter Forty-Nine

Vs. 1: *Called/befall*: two uses of the same verb qara’.

Vs. 2: Two names of the same father, Jacob and Israel.

For an account of these twelve sons, cf. Chapter 12. A description of Reuben (vss. 3-4):

-*First-born* (bekor): compare with *first-fruits* (re’shyth).

-*Strength* (’on): “For he is the first issue of his *strength*; the right of the first-born is his” [Dt 21.17].

-*Pre-eminent* (yeter). “And the Lord will *make you abound* in prosperity” [Dt 28.11]. Two references in the verse at hand: 1) *pride* (se’eth) which fundamentally means a “raising up.” “Will not his *majesty*

terrify you, and the dread of him fall upon you” [Job 13.11]? 2) *power* (haz): compare with ‘on. “Honor and majesty are before him; *strength* and beauty are in his sanctuary” [Ps 96.6].

-Vs. 4: *Unstable* (pachaz): a verbal root which basically means “to be lascivious, wanton.” “Her prophets are *wanton*, faithless men” [Zeph 3.4].

-*Defiled* (chalal): in the sense of making profane. “The Lord of hosts has purposed it, to *defile* the pride of all glory” [Is 23.9].

-*Couch* (yatsuah): from a verbal root meaning “to spread out.” “When I think of you upon my *bed*” [Ps 63.6]. Compare with *bed* in the verse at hand, mishkav. “He enters into peace; they rest in their *beds* who walk in their uprightness” [Is 57.2].

A description of Simeon and Levi (vss. 5-7):

-“Weapons of *violence* (chamas).” For another use of this noun, “May the *wrong* done to me be on you” [16.5]!

-Vs. 6: *Council* (sod): alternately as to show friendship or acquaintance. “All my intimate *friends* abhor me, and those whom I loved have turned against me” [Job 19.19].

-*Spirit* (kavod): note the use of this word, “glory.”

-*Company* (qahal): cf. 48.4.

-*Wantonness* (ratson): fundamentally as “delight,” “pleasure.” “I delight to do your *will*, O my God” [Ps 40.8].

-*Hamstring* (haqar): “And David *hamstrung* all the chariot horses, but left enough for a hundred chariots” [2 Sam 8.4].

-Vs. 7: *Fierce* (haz) with respect to anger: from the same verbal root as vs. 3 above, “power.”

-*Cruel* (qashah) with respect to wrath; it fundamentally means “heavy,” “hard.” “When Pharaoh *stubbornly* refused to let us go” [Ex 13.15].

-*Scatter* (puts): “My suppliants, the daughter of my *dispersed ones*, shall bring my offering” [Zeph 3.10].

A description of Judah, vss. 8-12:

-Vs. 8: *Praise* (yadah): the verbal root for Judah.

-*Bow down* (shachah) in the sense of indicating submission; the same verb used in 42.6, “And *bowed themselves* before him with their faces to the ground.”

-Vs. 9: “lion’s *whelp* (gur):” from the same verbal root as “to sojourn” indicating that the whelp abides in its mother’s care. “And she brought up one of her *whelps*; he became a young lion” [Ezk 19.2].

-*Stooped down* (karah): as on one’s knees, “I *fell upon my knees* and spread out my hands to the Lord my God” [Ezra 9.5].

-*Couched* (ravats): “And if you do not do well, sin is *couching* at the door” [7.7].

-Vs. 10: *Scepter* (shevet): “A star shall come forth out of Jacob, and a scepter shall rise out of Israel” [Num 24.17].

-*Ruler’s staff* (chaqaq): participle of a verb fundamentally as “to cleave,” “to divide.” “Woe to those who *decree* iniquitous decrees” [Is 10.1].

-“Until it comes to whom it belongs.” The Hebrew text reads, “Until he comes to Shiloh.”

-“*Obedience* (yiqhah) of the peoples:” the only use of this word in the Bible.

-Vs. 11: *Foal* (hyr): the only use of this word in the Bible. “Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass” [Mt 21.5]. The quote from Zech 9.9 has a

different term in the Hebrew.

-*Ass's colt* ('athon): "And he had sheep, oxen, he-asses, men servants, maid servants, *she-asses* and camels" [12.16].

-*Choice vine* (soreqah): "He dug it and cleared it of stones and planted it with *choice vines*" [Is 5.2].

-*Vesture* (suth): the only use of this word in the Bible. This verse is reminiscent of Is 63.2, "Why is your apparel red, and your garments like his that treads in the wine press?"

-*Red* (chaklyly): the only use of this word in the Bible and implies a becoming dim or dark.

-*Milk*: "His eyes are like doves beside springs of water, bathed in milk, fitly set" [Sg 5.12].

A description of Zebulun, vs. 13:

-*Shore* (chuph): "In the lowland all along the *coast* of the Great Sea toward Lebanon" [Jos 9.1]. Chuph is also used in the same verse for *haven*.

A description of Issachar, vss. 14-15:

-"*Strong* (gerem, noun) ass:" alternately as "Bone," "body."

-*Crouched* (ravats): as in vs. 9 above applied to Judah.

-*Sheepfolds* (mishpetym, dual): "The women at home divide the spoil, though they stay among the *sheepfolds*" [Ps 68.12].

-Vs. 15: *Resting place* (menuchah): "Therefore I swore in my anger that they should not enter my *rest*" [Ps 95.11].

-*Pleasant* (naham): "How fair and *pleasant* you are, O loved one, delectable maiden" [Sg 7.6]!

-*Bear* (saval): with reference to heavy burdens. "Surely he has borne our griefs and *carried* our sorrows" [Is 53.4].

-*Forced labor* (mas): fundamentally as "tribute." "They set *taskmasters* (literally, 'princes of *tribute*) over them to afflict them with heavy burdens" [Ex 1.11].

A description of Dan, vss. 16-18:

-*Judge* (dyn): the verbal root of Dan.

-Vs. 17: *Serpent* (nachash): as in 3.1 who tempted Eve.

-*Viper* (shephyphon): the only use of this term in the Bible.

-Vs. 18: *Salvation* (yeshuah): "Fear not, stand firm, and see the *salvation* of the Lord which he will work for you today" [Ex 14.13].

A description of Gad, vs. 19:

-Vs. 19: *Raiders* (gedud): "The Syrians had made an incursion in *bands*" [2 Kg 5.2]. This noun is derived from the verbal root "to raid" also used in the verse at hand.

A description of Asher, vs. 20:

-Vs. 20: *Rich* (shaman): in the sense of being fat. "But Jeshurun *waxed fat* and kicked" [Dt 32.15].

-*Royal dainties* (mahadan): "Those who feasted on *dainties* perish in the streets" [Lam 4.5].

A description of Naphtali, vs. 21:

- Vs. 21: *Hind* ('ayalah): "My beloved is like a *gazelle* or a young stag" [Sg 2.9].
- "That bears comely fawns." The Hebrew text reads, "Who gives beautiful words."

A description of Joseph, vss. 22-26, the most elaborate of Jacob's blessings:

- Vs. 22: "Fruitful bough:" literally, "fruitful son."
- Branches: literally, "daughters *march through*" (tsahad).
- Vs. 23: "Archers fiercely attacked:" literally, "shot arrows and multiplied."
- Harassed* (satan): in the sense of laying snares. "It may be that Joseph *will hate* us and pay us back for all the evil which we did to him" [50.15]. The Hebrew text has the untranslatable bahal (*lord*) which connotes possession (of arrows, Hebrew).
- Vs. 24: *Unmoved* (yatan): an unused root. "You did dry up ever-flowing streams (literally, 'streams of *strength*', Ps 74.14)."
- Arms. In Hebrew, "the arms of his hands."
- Agile* (pazaz): in the sense of leaping, bounding. "King David *leaping* and dancing before the Lord" [2 Sam 6.16].
- Mighty One* ('avyr): "Therefore the Lord says, the Lord of hosts, the *Mighty One* of Israel" [Is 1.24].
- Vs. 25: God Almighty: in Hebrew, El Shaddai as in 28.3. Note the frequent use of "bless" and/or "blessing" with respect to Joseph.
- Deep* (tehom): "And darkness was upon the face of the *deep*" [1.2].
- Crouches* (ravats): as in vs. 14.
- Vs. 26: "Of the eternal mountains." The Hebrew text reads, "of my progenitors to."
- Bounties* (ta'awah): in the sense of "desire." "So when the woman saw that the tree was good for food, and that it was a *delight* to the eyes" [3.6].
- Separate* (nazar): implies the sense of being consecrated. "And *separate* himself to the Lord for the days of his separation" [Num 6.12].

A description of Benjamin, vs. 27:

- Vs. 27: "Ravenous *wolf* (ze'ev):" "Therefore a lion from the forest shall slay them, a *wolf* from the desert shall destroy them" [Jer 5.6].

Vs. 29: *Gathered* ('asaph): as in 36.39.

Vs. 30: The burial place mentioned here hearkens back to Abraham, Chapter 23.

- "Burial *place* ('achuzah):" literally, "possession" as in 23.4, "Give me property among you for a burying *place*."

Vs. 33: *Drew up* (feet) and *was gathered*: the same verbal root, 'asaph as in vs. 29.

- Breathed his last* (gawah): as in 6.17.

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Chapter Fifty

Vs. 1: *Kissed* (nashaq): cf. 45.15.

Vs. 2: *Physicians* (rapha', verb): "Is there no balm in Gilead? Is there no *physician* there" [Jer 8.22]?
-*Embalm* (chanat): implies spice, of maturing; also with respect to Joseph, vs. 26. "The fig tree puts forth its figs, and the vines *are in blossom*" [Sg 2.13].

Vs. 4: Joseph addresses Pharaoh's household about permission to bury his father in Canaan, and Pharaoh himself gives it in vs. 6.

Vs. 9: *Company* (machaneh): cf. 33.8. Note that this company consists of both Egyptians and people from Joseph's household. Compare with the Exodus some 450 years later.

Vs. 10: *Threshing floor* (goren): "They do not understand his plan, that he has gathered them as sheaves to the *threshing floor*" [Mic 4.12]. This is the only mention of Atad.
-*Lamented* (saphad): more fundamentally as "to beat the breast." Compare with "days of weeping" in vs. 4.

Vs. 11: *Mourning* ('avel): implies being languid, of walking with one's head down. "Then Jacob...*mourned* for his son many days" [37.34]. Note that the Canaanites attributed such mourning to the Egyptians, not mentioning the Israelites present.

Vs. 15: *Hate* (satam): cf. 49.24.

Vs. 16: *Sent a message* (tsawah): fundamentally implies "to order."

Vs. 17: *Transgression* (peshah): "What is my *offense*" [31.36]?

Vs. 19: "Fear not, for am I in the place of God?" This verse sums up Joseph's true character and hearkens back to 45.4-7.

Vs. 20: *Meant* (chashav): "And he *reckoned* it to him as righteousness" [15.6].

Vs. 21: "Comforted them." The Hebrew text reads, "spoke on their hearts."

Vs. 24: *Visit* (paqad; also vs. 25): "The Lord *visited* Sarah as he had said" [21.1]. Such "visiting" is in terms of "bringing up" the sons of Israel from Egypt, this being the last mention of such "ascent" (coupled with frequent descents) in the Joseph story.
-*Coffin* ('aron): an ark or chest made of wood and can apply to the ark of covenant. "There I will meet with you, and from above the mercy seat, from between the two cherubim that are upon the *ark* of the testimony I will speak with you of all that I will give you in commandment for the people of Israel" [Ex25.22]. A fitting word with which to conclude the Book of Genesis and to set the stage for the Book of Exodus.

+ The End +

Supplement to Notes on the Book of Genesis

This text contains Hebrew words (transliterated) which occur in the **Notes**. The list is intended to facilitate reading Genesis in the spirit of *lectio divina* as well as for an cross reference purposes. Only words which occur in the Book of Genesis are listed as opposed to those taken from other books of the Bible. This involves words pertaining to the verse at hand, not other words which may be quoted from other verses of Genesis or other books of the Bible. Minor prepositions such as *from* (min) or *to* (l-, prefaced to nouns) are omitted.

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Chapter One

1) re'shyth, bara', shamyaym, 'ereztz, 'eth; 2) tohu, bohu, choshek, hal, tehom, penay, rachaph; 3) 'or, ruach; 4) ra'ah, tov, badal, beyn; 5) yom, qara', herev, boqer, beyn, 'echad; 6) raqeyah, beyn, betok; 7) hasah, badal, beyn; 8) shamaym, qara'; 9) qawah, maqom, 'echad, ra'ah, yabashah, yavash; 10) yabashah, 'ertztz, qara', hamayim, ra'ah, tov; 11) 'ertztz, dasha', deshe', hesev, zerah, hetztz, pery; 14) ma'or, beyn, 'oth, mohed; 16) ma'or, mashal; 18) badal; 20) sharats; 21) tanyn, nephesh, ramas, myn; 22) barak, para', ravah, mala'; 24) nephesh; 26) 'adam, tselem, demuth, radah; 27) hasah, bara', 'adam, zakar, neqevah; 28) bara', parah, ravah, mala', kavas, radah, ramas; 29) hineh, zerah; 30) yereq, hesev, nephesh; 31) ra'ah, hineh, tov, me'od.

Chapter Two

1) kalah, tsava'; 2) kalah, shevah, mela'kah, shavath; 3) barak, qadash; 4) toldoth, bara', YHWH 'Eloheym; 5) syach, hesev, matar, 'adam, 'adamah, 'ereztz, havad; 6) 'ed, 'ertztz, shaqah, 'adamah; 7) yatsar, 'adam, haphar, 'adamah, yaphach, neshamah; 8) natah, gan, Eden, qedem; 9) 'adamah, tsamach, chamad, tov, betok, chayym, rah; 10) nahar, shaqah, parad, ro'sh; 15) laqach, nuach, havad, shamar; 16) tsawah, 'akal; 17) dahath, muth; 18) lavad, hezer, keneged; 19) 'adam, 'adamah, yatsar, bua', qara', shem; 20) matsa', hezer; 21) tardemah, naphal, yashan, tselah, sagar; 22) banah, tselah, bua; 23) zo'th hapaham, hetsem, basar, 'ishah, 'ish; 24) hazav, davaq; 25) 'ishah, harom, bush.

Chapter Three

1) nachash, harum, sadeh; 3) nagah; 4) yadah, paqach; 6) ta'awah, chamad, sakal, 'ishah, 'ysh; 7) paqach, harum, yadah, taphar, te'elah, chagorah; 8) qol, halak, ruach, chava', panym, betok; 9) qara'; 10) qol, haram; 11) haram; 12) 'ishah, 'asher; 13) nasha', nachash, nachsheth; 14) 'arar, behemah, sadeh, gachon, haphar; 15) 'eyvah, zereh, shuph; 16) ravah, hetsev, shoq, mashal; 17) 'adamah, hetsev; 18) qots, dardar, hesev; 19) zehel, 'adamah, haphar; 20) shem, Chawah, chayah; 21) kutoneth, hor, lavash; 22) hen; 23) shalach, laqach, havad, 'adamah; 24) garash, qedem, shakan, cherev, haphak, shamar, derek.

Chapter Four

1) yadah, harah, Qayn, qanah; 2) yasaph, haval, roheh, hoved, 'adamah; 3) qets, mincheh, 'adamah; 4) bekor, chelev, shahah, mincheh; 5) shahah, mincheh, charar, me'od; 7) nasa', naphal, tov, ravats, tov, teshuqah, mashal; 8) sadeh, qum, harag; 9) shomer; 10) qol, tsahaq, 'adamah; 11) 'arar, 'adamah; 12) havad, 'adamah, koach, nuah, nud, 'ereztz; 13) haon, nasa'; 14) 'adamah, 'ereztz, hen, garash, satar, harag;

15) naqam, shavah, 'oth; 16) lepeney, qedem; 23) harag; 25) Shem, shyth; 26) shem.

Chapter Five

1) sepher, toldoth; 2) 'Adam; 24) halak, 'eynenu, laqach; 29) Noach, nacham, 'adamah, 'arar, hetsev.

Chapter Six

1) ravav, 'adamah; 2) tov; 3) ruach, dun, 'adam, baser; 4) giborym, meholam/leholam, hashem; 5) yare', rabah, rahath, 'eretz, yetser, machashavah, lev, rah, raq; 6) nacham, 'adam, hatsav; 7) machah, 'adam, 'adamah, nacham, hasah, bara'; 8) chen; 9) tsadyq, tamym, toldoth, dor; 11) 'eretz, shachath, chamas, liphnay; 12) 'eretz, shachath, chamas, basar, derek; 13) liphnay, qets, chamas, hinney, shachath, 'eretz; 14) tevah, gopher, qen, kopher, kaphar; 15) 'amah; 16) tsohar, mahal, petach, tsad; 17) hinny, mabul, 'eretz, shachath, ruach, gawah; 18) beryth, qum; 20) myn; 21) 'asaph; 22) tsawah.

Chapter Seven

1) beyth, tsadyq, liphany; 2) shevah, tahor, 'ishah; 4) matar, machah, hasah; 11) mahym, tehom, baqah, 'arubah, patah; 12) geshem, 'eretz; 13) hetsem; 15) ruach; 16) sagar; 17) mabul, ravah, rum, 'eretz; 18) gavar, ravah; 19) gavar, me'od, kasah, shamaym; 20) gavar, 'amah; 21) ramas; 22) ruach; 23) machah, 'adamah, 'adam, sha'ar, gavar.

Chapter Eight

1) zakar, ruach, havar, 'eretz, shakak; 2) tehom, kala', geshem; 3) shuv, halak, chasar, qatsah; 4) qatsah, tevah, nuach; 5) halak, chasar; 6) qatsah, chalon; 7) horev, yatsa', shuv, yashav; 8) shalach, yonah, 'adamah; 9) nuach, shuv, 'eretz, shalach; 10) yachal, hod; 11) herev, hineh, haleh, taraph, qalal, 'eretz; 12) hod, yasaph, shuv; 13) charav, 'eretz, mikseh, hineh, 'adamah; 14) 'eretz, yavash; 16) yatsa'; 17) yatsa', sharats, parah, ravah; 18) yatsa'; 19) yatsa', mishpachah; 20) mizbeach, tahor, holah, halah; 21) ruach, reyach, lev, nychoach, qalal, 'adamah, 'adam, yetser, 'asaph; 22) hod, 'eretz, shavath.

Chapter Nine

1) barak, parah, ravah, mala', 'eretz; 2) mora', chat, natan; 3) remes, hesev; 5) nephesh, darash, chayah; 6) 'adam, shaphak, tselem; 7) sharats; 9) beryth, hineh, zereh; 11) basar, mabul, karath, shachath, 'eretz; 12) 'oth, beryth, natan, beyn, nephesh, holam; 13) qesheth, natan, beyn, 'eretz; 14) hanan; 15) zakar, beyn; 16) zakar; 17) qum; 19) naphats, 'eretz; 20) 'adamah, chalal, karem, natan; 21) yayn, shakar, galah; 22) herwah; 23) salmah; 24) yaqats, yadah; 25) 'arar, heved; 26) baruk; 27) patah, shakan.

Chapter Ten

32) parad.

Chapter Eleven

1) 'eretz, shaphah, lashon, 'echad; 2) qedem, nasah, biqhah, yashav; 4) migdal, ro'sh, puts; 5) yarad; 6)

hen, 'echad, lashon, chalal, zamam, batsar; 7) balal, saphah (twice), shamah; 8) puts, chadal; 9) balal, puts; 10) toldoth.

Chapter Twelve

1) 'eretz, moledeth, ra'ah; 2) goy, barak, shem, berakah; 3) barak, qalal, 'adamah; 4) halak, davar; 5) rekush, rakash; 6) havar, maqom, 'elon, 'az; 7) ra'ah (twice), zereh, mizbeach, sham; 8) hataq, shem; 17) nagah, negeph.

Chapter Thirteen

2) kaved, me'od; 3) techilah, maqom, 'ohel; 4) mizbeach, r'ishon; 6) yashav; 7) ryv; 9) parad; 10) gan, shaqah; 11) kakar; 13) me'od; 14) maqom; 16) haphar; 18) 'elon.

Chapter Fourteen

18) yatsa', kohen; 20) magan.

Chapter Fifteen

1) devar, machezeh, magen, sakar, me'od; 2) 'amar, haryry; 4) devar, yarash; 5) chuts, saphar, zereh; 6) 'aman, chashav, tsedaqah; 7) yarash; 8) yadah; 10) batar, batok; 11) hayt; 12) bo', tardemah, naphal (twice), chashekah; 13) yadah, zereh, ger, havad, hanah; 14) dyn, goy, havad, rekush; 15) shalom, seyvah; 16) hawon, shalam; 17) halatah, tanur, lapyd, gezer.

Chapter Sixteen

1) shiphchah, 'amah; 2) hatsar, banah, shamah, qol; 4) bo', qalal, hayn, gevereth; 5) chamas, cheyq; 6) yad, hanah, hayn; 7) mal'ak, heyn; 9) hanah; 10) ravah, zereh, saphar; 11) hineh, shamah, hony; 12) pere', 'adam, yashav; 13) qara', shem, roy', ra'ah.

Chapter Seventeen

1) ra'ah, 'El Shaday, halak, tamam; 2) beryth, ravah, me'od; 4) hineh, beryth, goy, hamon; 6) parah, me'od, goy, yatsa'; 7) qum, holam; 8) magur; 9) shamar; 10) shamar, mul; 14) karath, nephesh, parar; 16) goy; 19) qum; 20) qum.

Chapter Eighteen

1) ra'ah, 'elon; 2) ra'ah, hineh; 3) 'adony, chen; 5) sahad, lev, havar, haved; 11) 'orach; 12) tsachaq, hednah; 14) pele', mohed; 16) qum, shaqaph; kasah; 19) yadah, shamar, derek, davar; 20) zehaqah, kavad; 21) yadah; 23) nagash, saphah, tsadyq, rashah, qarav; 26) maqom; 27) haphar, 'epher; 33) maqom.

Chapter Nineteen

1) yashav; 2) 'adony, rechov; 3) patsar, me'od; 5) yadah; 7) rahah; 8) rahah, tsel; 9) rahah; 11) sanor; 13)

tsahaqah; 14) tsahaq; 15) haon; 16) mahah, chamal nuach; 17) nephesh, malat; 24) gaphryth; 25) haphak; 26) natsyv; 27) maqom; 28) shaqaph, qytor, kivshan; 29) zakar, mitok.

Chapter Twenty

1) gur; 2) chalom; 4) qarav, tsadeyq; 5) tam, niqayon; 7) navey', palal; 8) davar; 10) ra'ah; 11) yire'ah, maqom; 13) tahah, chesed; 16) yakach; 17) palal, rapha'; 18) hatsar.

Chapter Twenty-One

1) paqad, davar; 2) mohed, davar; 4) mul; tsechoq; 9) tsachaq; 10) garash; 11) yarah; 12) zereh; 13) goy, zereh; 15) tahah; 17) nahar, yeled; 18) goy; 19) paqach; 20) gadal, ravah; 23) nyn, neked, chesed, 'ertz; 24) shavah; 27) yatsav, beryth; 28) yatsav; 30) hedah; 33) 'eshel.

Chapter Twenty-Two

1) nasah, hineh; 2) yachyd, 'ahav, halah, holah; 3) maqom; 4) maqom; 5) shachah; 8) hineh, seh, ra'ah; 9) bo', maqom, mizbeach, harak, haqad; 10) ma'akalath, shachat; 11) hineh; 12) shalak, yare', chasak, yachyd; 13) 'ayl, halah, holah; 14) maqom, yare'; 17) barak, ravah.

Chapter Twenty-Three

4) ger, toshav, 'achuzah; 6) 'adony, nes'y 'elohym; 7) 'erezt, 'achuzah; 10) betok; 12) 'erezt; 17) qum.

Chapter Twenty-Four

1) zeqen; 2) zeqan, mashal; 7) mal'ak; 12) qara' (liphney), chesed; 14) yakach, chesed; 16) betulah, tov, yadah; 21) sha'ah, charash, yadah, tsalach; 27) chesed, 'emeth; 33) davar; 50) devar, davar; 56) tsalach, derek; 63) suach; 65) tsahyph; 67) nacham.

Chapter Twenty-Five

8) gawah; 21) hatar; 22) ratsats, darash; 23) goy, parad; 24) to'am; 25) 'admuny, 'adereth; 26) haqev; 27) tsayd, sade, tam; yashav; 28) 'ahav; 29) nazyd; 30) ha'adom; 31) bekorath; 34) bazah.

Chapter Twenty-Six

1) rahav; 2) ra'ah; 3) gur; 12) matsa'; 13) gadal, halak; 14) qanah, qana'; 16) hatasam; 22) rachav; 24) yare'; 25) sham; 28) yare'; 35) ruach.

Chapter Twenty-Seven

1) kahah; 3) yatsa', sadeh, tsod, tsedah; 4) nephesh; 8) qol; 11) sahir, chalaq; 12) qelalah; 13) qelalah; 15) chamad, bagad; 16) gedayey hahozym; 18) hineny; 21) mashash; 23) nakar; 26) nashaq; 27) ruach, reyach; 28) tal, shemen, dagen, tyrosh; 29) havad, shachah (twice), gevyr, 'arar, barak; 30) yatsa' (twice); 31) nephesh; 33) charad; 34) had-me'od; 35) mirmah; 36) haqav, berakah, bekorah, 'atsal; 37)

gevyr; 38) dagen, tyrosh; 40) rod, hol, paraq; 41) satem, harag; 42) nacham; 44) yashav, shuv, chamah; 45) shakal; 46) quts.

Chapter Twenty-Eight

3) El Shaddai, qahal; 4) zerah, magor; 11) pagah, maqom, lun, maqom (twice), shakav; 12) chalom, hineh (twice), sulam ro'ah, nagah, mala'k; 13) hineh, natsav, hal, 'ertz, shakav, zerah; 14) haphar, 'ertz, parats; 15) hineh, shamar, 'adamah, hazav; 16) maqom; 17) yare', maqom, beyth, shahar; 18) shakam, 'oven, yatsaq, matsevah, ro'sh; 19) maqom; 20) nadar, shamar; 21) shalom; 22) beyth, matsevah, heser.

Chapter Twenty-Nine

2) hineh (twice), ravats; 5) shalom; 6) gadol; 9) rahah; 11) nashaq, baka'; 13) shamah, shemah, chavaq; 15) havad, maskoreth; 17) rakoth, yaphah, mar'eh; 18) shevah; 19) shavah; 20) 'echad; 21) bo'; 22) maqom, mishtah; 23) bo'; 24) shiphchah; 25) ramah; 26) maqom; 27) mala' shavuah, shevah; 31) racham, haqar; 32) yare', hony; 33) shamah; 34) lawah; 35) yadah; hamad.

Chapter Thirty

1) qana'; 2) charah; 3) 'amah; 4) shiphchatah; 6) dyn; 8) patal; 9) shiphchatah; 13) 'ashar; 14) duday; 18) sakar; 20) zavad, zaved, zaval; 22) zakar, shamah; 23) cherpah; 24) yasaph; 25) maqom, 'ereztz; 27) nachash; biglal; 28) naqav, sakar; 29) miqneh; 30) parats; 31) shamar; 32) havar, noqed, tala', chum; 33) tsedaqah; 42) qashar, hataph; 43) parats.

Chapter Thirty-One

1) kavod; 3) 'erts, moledeth; 6) koach; 7) hatal; 9) natsal, miqneh; 10) yacham, hatud; 12) ra'ah; 13) mashach, qum, yatsa', 'erets (twice), shuv, moledeth; 14) cheleq, nachalah; 15) nakry, 'akal; 16) hosher, natsal, hasah; 17) qum; 19) teraphym; 20) ganav; 21) qum; 25) nasag; 26) ganav; 27) chava', ganav; 28) sakal; 29) 'emesh, shamar; 30) kasaph, elohey; 31) gazal; 32) ganav; 34) teraphym, mush; 35) chaphas; 36) charah, peshah, dalaq; 37) kely; 42) pachad, yakach; 44) beryth, karath, hed; 45) 'oven, matsevah; 46) gal; 48) gal; 49) tsaphah, satar; 50) ra'ah; 51) yarah; 52) hed, havar, rahah; 53) pachad; 54) lun.

Chapter Thirty-Two

1) pagah; 2) machaneh, maqom; 3) mal'ak; 4) 'adony, heved, gur; 5) chen; 7) chatsah, machaneh; 9) 'amar; 'erets; 10) qatan, chesed, 'emeth, heved, hasah, maqel; 11) natsal; 13) lun, minchah; 16) reuach; 17) pagash; 20) kaphar; 21) minchah, havar, lun, machaneh; 22) havar, mahavar; 23) havar, nachal; 24) yatar, 'avaq; 25) yachal, nagah, kaph, yaqah; 26) barak; 28) sarah, yachal, barak; 30) maqom, nephesh, natsal; 31) tsalah.

Chapter Thirty-Three

1) hineh, chatsah; 2) shiphchah; 3) havar, shachach, nagash; 4) ruts, chavaq, nashaq, baka'; 5) chanan, heved; machaneh, pagash, chen; 9) rav; 10) minchah, ratsah; 11) berakah, chanan, kol, patsar; 13) 'adony, daphaq; 14) havar, l'at, regel; 15) chen; 19) qesyta; 20) yatsav.

Chapter Thirty-Four

1) ra'ah; 2) ra'ah, hanah; 3) nephesh, davaq, nahar; 4) yaldah; 5) tame', charash; 7) hatsav, charah, navel; 8) nephesh, chashaq; 10) sachar, 'achaz; 11) chen; 12) mohar, ravah, me'od; 13) mirmah; 14) harleh, cherpah; 15) 'oth; 'echad; 19) chaphets; 20) shahar; 21) shalem, rachav; 22) 'oth; 23) 'oth; 27) tame'; 30) hahar; 31) zonah.

Chapter Thirty-Five

1) qum; 2) nekar, sur, tahar, chalaph, simlah; 3) qum, tsar, tsarar; 4) nezem, 'elah; 5) chitath, radaph; 7) maqom, galah; 8) 'elah; 9) ra'ah; 11) goy, qahal, chalats; 12) 'erets; 13) maqom; 14) yatsav, matsevah, yatsav, maqom, nesek, nasak, yatsaq; 15) maqom; 17) yalad, meyaledeth; 18) nephesh, yatsa'; 20) matsevah; 29) gawah, 'asaph.

Chapter Thirty-Seven (NB: Chapter 36 is omitted, a list of Esau's descendants).

1) magur, 'erets; 2) toldoth, rahah; 3) kutoneth, pas; 4) shalom; 5) Yoseph, yasaph; 7) 'alam, betok, shachah; 8) malak, mashal, yasaph; 9) shachah; 10) gahar; 11) shamar, davar; 14) shalom; 18) merachog; 19) bahal; 20) bor, rahah; 21) natsal, nephesh; 22) natsal; 23) pashat, kutoneth; 24) bor; 25) 'orchah; 26) betsah; 28) sachar; 29) qarah; 31) taval; 33) nakar, taraph; 34) qarah, sak; 35) qum, nacham; 36) tabach.

Chapter Thirty-Eight

1) natah; 2) laqach; 7) rah; 9) shachat; 10) rahah; 14) tsahyph, halaph; 17) heravon; 18) chotam, patyl, mateh; 21) qedeshah; 24) saraph; 27) ta'om; 28) shany; 29) parats.

Chapter Thirty-Nine

1) serys; 2) tsalach; 3) tsalach; 4) sharath, paqad; 5) barak; 6) hazav, yepheh to'ar, mar'eh; 7) nasa', shakav; 9) chasak; 11) mela'kah; 12) beged, hazav; 14) tsachaq; 20) sohar; 21) chesed; 23) tsalach.

Chapter Forty

1) mashqeh, 'opheh; 2) serys 3) 'asar; 4) paqad; 5) pitron; 6) zahaph; 7) rah; 8) patar, saphar; 10) sarygym, bashal, 'eshkol; 11) kus, sachat; 13) ken; 14) chesed, zakar; 15) bor; 16) chory, sal; 19) talah.

Chapter Forty-One

2) yaphah, mare'eh, 'achu; 3) rah, mare'eh, daq; 5) shiboleth; qaneh; 8) ruach, paham, ruach, chartom, chakam, patar; 11) pitron; 14) ruts, simlah; 16) shalom; 29) shevah, savah; 30) rahav; 31) kaved; 32) shanoth, davar, kun; 33) ra'ah, navon, chakom; 34) paqad; 36) piqadon; 37) davar; 38) ruach; 39) yadah; 40) nashaq; 42) tabhat, shesh, revid; 49) tsavar, saphar; 51) nasha'; 52) parah; 57) 'erts.

Chapter Forty-Two

1) ra'ah; 4) 'ason; 6) shalyt, schachah; 7) nakar; 9) ragal; 17) 'asaph; 19) ken; 20) 'aman; 21) tsarah, nephesh; 22) chata', darash; 23) lyts; 25) tsayd; 27) saq, 'amtachat; 34) sachar; 35) yare'; 36) shakal; 38) yarad.

Chapter Forty-Three

7) sha'al, yadah; 8) taph; harav, baqash; 11) zimrah, minchah; 13) mishgeh; 14) rachamym; 16) tavach; 23) shalom; 25) minchah; 27) shalom; qadad; 30) rachamym, kamar, cheder; 31) 'aphaq; 32) tohevah; 34) shakar.

Chapter Forty-Four

2) gavyah; 4) nasag, shalam; 5) nachash; 10) naqy; 12) chaphas; 13) qarah; 16) tsadaq, hawon; 29) 'ason; 30) nephesh; 32) harav, chata'; 34) ra'ah, rah.

Chapter Forty-Five

1) 'aphaq; 3) bahal; 4) nagash; 5) hatsav, chayah; 7) sum, chayah, sh'eryth, peleytah; 8) 'adon; 11) kul, yarash; 15) nashaq; 18) chelev; 19) hagalah; 20) chus; 21) tsedah; 22) chiphoth, simlah; 23) mazon; ragaz; 26) pug; 27) ruach.

Chapter Forty-Six

2) mar'ah; 5) qum; 28) yarah; 29) 'asar, yare'; 34) tohevah.

Chapter Forty-Seven

2) miqtseh, yatsag; 4) gur; 5) yashav; 7) hamad; 9) megur; 13) lechem, lahad; 15) tamam; 16) 'asaph, keseph; 20) qanah; 22) choq; 24) tevu'ah; 25) chayah; 26) choq; 27) yashav, 'achaz, parah, ravah; 29) qarav; 30) shachah.

Chapter Forty-Eight

2) chazaq; 4) qahal, 'achuzah; 10) kavad, chavaq; 11) palal; 14) sakal; 15) rahah; 16) mal'ak, ga'al, qara', dagah; 17) yarah; 22) shekem.

Chapter Forty-Nine

1) qara'; 3) bekor, re'shyth, 'on, yeter, se'eth, haz; 4) pachaz, chalal, yatsuah, mishkav; 5) chamas; 6) sod, kavod, qahal, ratson, haqar; 7) haz, qashah, puts; 8) yadah, shachah; 9) gur, karah, ravats; 10) shevet, chaqaq, yiqhah; 11) hyr, 'athon, soreqah, suth, chaklyly; 13) chuph (twice); 14) gerem, ravats, mishpetym, menuchah; 15) naham, saval, mas; 16) dyn; 17) nachash shephyphon; 18) yeshuah; 19) gedud; 20) shaman, mahadan; 21) 'ayalah; 22) tsahad; 23) satam, bahal; 24) yatan, pazaz, 'avyr; 25) tehom; 26) ta'awah; 27) ze'ev; 30) 'achuzah, 'asaph, gawah.

Chapter Fifty

1) nashaq; 2) rapha', chana; 9) machaneh; 10) goren, saphad; 11) 'avel; 15) satam; 16) tsawah; 17) peshah; 20) chashav; 24) paqad; 25) paqad; 26) 'aron.

+ The End +

Feast of St. Benedict, 11 July 2003