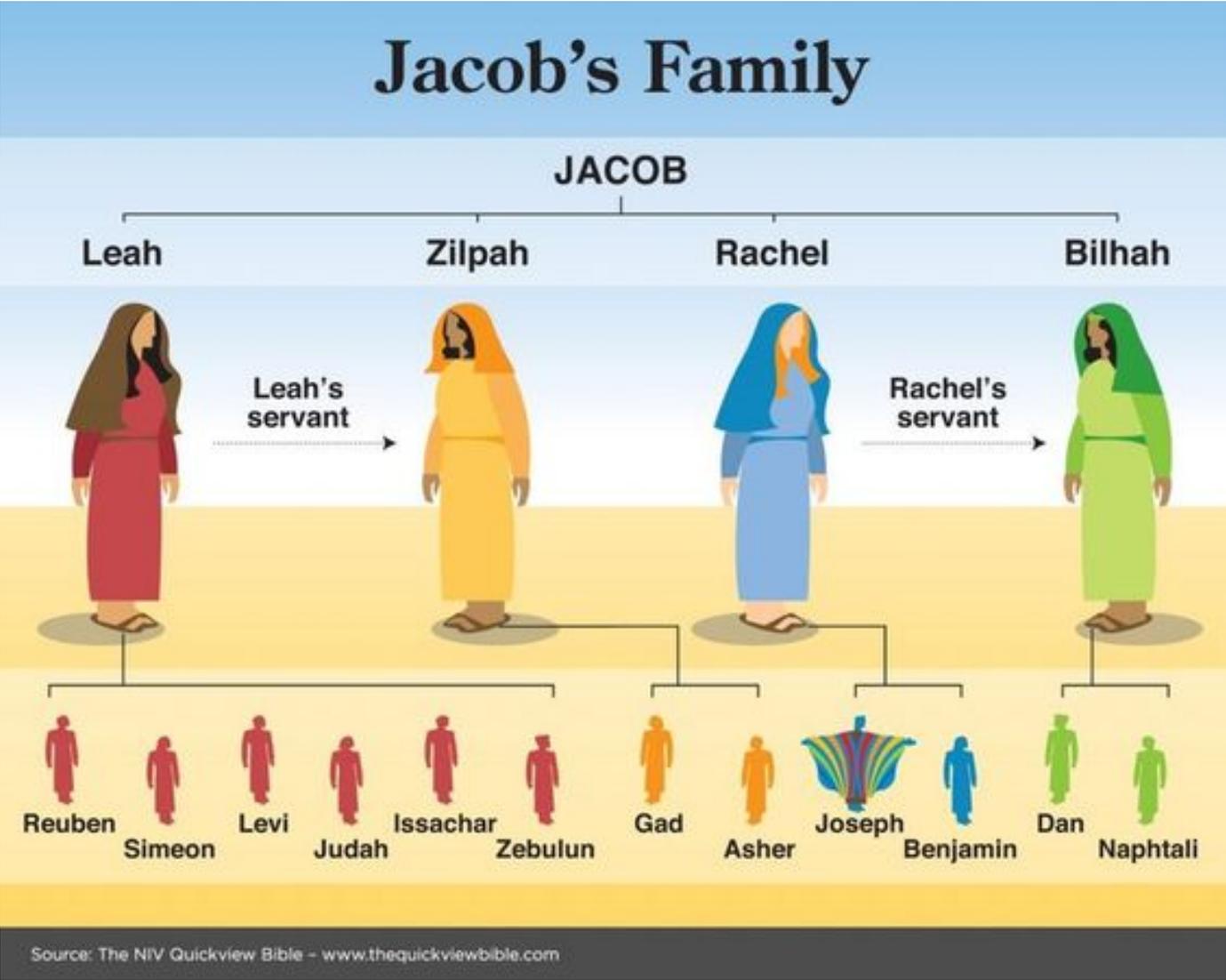


The Twelve Sons of Jacob and the Meaning of the Blessings as they Relate to the 144,000 who are Sealed by God
The Wives of Jacob and their Maid Servants who are the Mothers of his Twelve Sons



The Twelve Sons of Jacob and the Blessings

Take notice that in the blessings of the tribes that is revealed by Moses, the tribes of Simeon and Levi are not given a blessing. This is in fulfillment of the Prophetic Word spoken over them by their father Jacob in Genesis 49:5-7. Their blessing is to be gained from working with the other tribes. They are not to be honored with a separate blessing, because of their anger, until the Appearing of the Lord.

Jacob's Sons, Israel Tribe	Meaning of Name	Mother	Birth Verse	Blessing by Jacob	Blessing by Moses
01-Reuben	See, a son (<i>This name means "who sees the son; the vision of the son"</i>)	Leah	Genesis 29:32 So Leah conceived and bore a son, and she called his name Reuben; for she said, "The LORD has surely seen my affliction. Now therefore, my husband will love me."	Genesis 49:3-4 ³ "Reuben, you are my firstborn, my might and the beginning of my strength, the excellency of dignity and the excellency of power. ⁴ Unstable as water, you shall not excel, because you went up to your father's bed; then you defiled it— he went up to my couch.	Deuteronomy 33:6 ⁶ "Let Reuben live, and not die, nor let his men be few."
02-Simeon	Hearing (<i>This name means "that hears or obeys; that is heard"</i>)	Leah	Genesis 29:33 Then she conceived again and bore a son, and said, "Because the LORD has heard that I am unloved, He has therefore given me this son also." And she called his name Simeon.	Genesis 49:5-7 ⁵ "Simeon and Levi are brothers; instruments of cruelty are in their dwelling place. ⁶ Let not my soul enter their council; let not my honor be united to their assembly; for in their anger they slew a man, and in their self-will they hamstrung an ox. ⁷ Cursed be their anger, for it is fierce; and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel.	<i>No blessing given by Moses because of the block of the Prophetic Word of the blessing spoken by Jacob. They cannot get the Seal until the Appointed Time of the Harvest Judgment.</i>
03-Levi	Joined; attached (<i>This name means "associated with him"</i>)	Leah	Genesis 29:34 She conceived again and bore a son, and said, "Now this time my husband will become attached to me, because I have borne him three sons." Therefore his name was called Levi.		Deuteronomy 33:8-11 ⁸ And of Levi he said: "Let Your Thummim and Your Urim be with Your holy one, Whom You tested at Massah, and with whom You contended at the waters of Meribah, ⁹ who says of his father and mother, 'I have not seen them'; nor did he acknowledge his brothers, or know his own children; for they have observed Your Word and kept Your covenant. ¹⁰ They shall teach Jacob Your judgments, and Israel Your law. They shall put incense before You, and a whole burnt sacrifice on Your altar. ¹¹ Bless his substance, LORD, and accept the work of his hands; strike the loins of those who rise against him, and of those who hate him, that they rise not again."

Meaning of names of the mother's who were wives (1 & 2) or concubines (1b and 2b) of Jacob: (1) Leah: (*This name means "weary; tired"*), (1b) Bilhah: (*This name means "who is old or confused"*). (2) Rachel: (*This name means "sheep"*). (2b) Zilpah: (*This name means "distillation from the mouth"*).

And the meaning of the name of Joseph's wife Asenath: (*This name means "peril; misfortune"*) daughter of Potipherah, a priest of On. (*The meaning of the name "Potipherah" is "that scatters abroad, or demolishes, the fat"; and the meaning of the name "On" is "pain; force; iniquity"*)

Jacob's Sons, Israel Tribe	Meaning of Name	Mother	Birth Verse	Blessing by Jacob	Blessing by Moses
04-Judah	Yah be praised (<i>Name Means: "The praise of the Lord; confession".</i>) (<i>The name "Massah" means "temptation"</i>) (<i>The name "Meribah" means "dispute, quarrel"; the name "Thummim" means "truth, perfection"; and the name Urim means "lights, fire".</i>)	Leah	Genesis 29:35 And she conceived again and bore a son, and said, "Now I will praise Yahweh." Therefore she called his name Judah. Then she stopped bearing.	Genesis 49:8 ⁸ Judah, you are he whom your brothers shall praise; your hand shall be on the neck of your enemies; your father's children shall bow down before you.	Deuteronomy 33:7 ⁷ And this he said of Judah: "Hear, LORD, the voice of Judah, and bring him to his people; let his hands be sufficient for him, and may You be a help against his enemies."
05-Dan	Judge (<i>This name means "judgment; he that judges"</i>)	Bilhah	Genesis 30:6 Bilhah (Rachel's servant) Then Rachel said, "God has judged my case; and He has also heard my voice and given me a son." Therefore she called his name Dan.	Genesis 49:16-18 ¹⁶ "Dan shall judge his people as one of the tribes of Israel. ¹⁷ Dan shall be a serpent by the way, a viper by the path, that bites the horse's heels so that its rider shall fall backward. ¹⁸ I have waited for your salvation, O LORD!	Deuteronomy 33:22 ²² And of Dan he said: "Dan is a lion's whelp; he shall leap from Bashan."
06-Naphtali	My wrestling (<i>This name means "that struggles or fights"</i>)	Bilhah	Genesis 30:7-8 (Rachel's servant) Rachel said, "With great wrestlings I have wrestled with my sister, and indeed I have prevailed." So she called him Naphtali.	Genesis 49:21 ²¹ "Naphtali is a deer let loose; he uses beautiful Words.	Deuteronomy 33:23 ²³ And of Naphtali he said: "O Naphtali, satisfied with favor, and full of the blessing of the LORD, possess the west and the south."

Jacob's Sons, Israel Tribe	Meaning of Name	Mother	Birth Verse	Blessing by Jacob	Blessing by Moses
07-Gad	Troop; invader; good fortune (<i>This name means "a band; a troop"</i>)	Zilpah	Genesis 30:11 (<i>Leah's servant</i>) Then Leah said, "A troop comes!" So she called his name Gad.	Genesis 49:19 ¹⁹ "Gad, a troop shall tramp upon him, but he shall triumph at last.	Deuteronomy 33:20 ²⁰ And of Gad he said: "Blessed is he who enlarges Gad; he dwells as a lion, and tears the arm and the crown of his head. ²¹ He provided the first part for himself, because a lawgiver's portion was reserved there. He came with the heads of the people; he administered the justice of the LORD, and His judgments with Israel."
08-Asher	Happy (<i>This name means "happiness"</i>)	Zilpah	Genesis 30:13 (<i>Leah's servant</i>) Then Leah said, "I am happy, for the daughters will call me blessed." So she called his name Asher.	Genesis 49:20 ²⁰ "Bread from Asher shall be rich, and he shall yield royal dainties.	Deuteronomy 33:24-25 ²⁴ And of Asher he said: "Asher is most blessed of sons; let him be favored by his brothers, and let him dip his foot in oil. ²⁵ Your sandals shall be iron and bronze; as your days, so shall your strength be.
09-Issachar	Man of hire (<i>This name means "reward; recompense"</i>)	Leah	Genesis 30:18 Leah said, "God has given me my hire [wages] because I have given my maid to my husband." So she called his name Issachar.	Genesis 49:14-15 ¹⁴ "Issachar is a strong donkey, lying down between two burdens; ¹⁵ he saw that rest was good, and that the land was pleasant; he bowed his shoulder to bear a burden, and became a band of slaves.	Deuteronomy 33:18-19 ¹⁸ And of Zebulun he said: "Rejoice, Zebulun, in your going out, and Issachar in your tents! ¹⁹ They shall call the peoples to the mountain; there they shall offer sacrifices of righteousness; for they shall partake of the abundance of the seas and of treasures hidden in the sand."
10-Zebulun	Dwelling (<i>This name means "dwelling; habitation"</i>)	Leah	Genesis 30:20b Leah said, "...now my husband will dwell with me, because I have borne him six sons." So she called his name Zebulun.	Genesis 49:13 ¹³ "Zebulun shall dwell by the haven of the sea; he shall become a haven for ships, and his border shall adjoin Sidon.	

Jacob's Sons, Israel Tribe	Meaning of Name	Mother	Birth Verse	Blessing by Jacob	Blessing by Moses
11-Joseph	Increaser (<i>This name means "increase; addition"</i>)	Rachel	Genesis 30:24 So she called his name Joseph, and said, "The LORD shall add to me another son."	Genesis 48:21-22 ²¹ And Israel said to Joseph, "Behold, I am going to die, and God will be with you, and He will return you to the land of your forefathers. ²² And I have given you one portion over your brothers, which I took from the hand of the Amorite with my sword and with my bow." Genesis 49:22-26 ²² "Joseph is a fruitful bough, a fruitful bough by a well; his branches run over the wall. ²³ The archers have bitterly grieved him, shot at him and hated him. ²⁴ But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob (From there is the Shepherd, the Stone of Israel), ²⁵ by the God of your father who will help you, and by the Almighty who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb. ²⁶ The blessings of your father have excelled the blessings of my ancestors, up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him who was separate from his brothers.	Deuteronomy 33:13-17 ¹³ And of Joseph he said: "Blessed of the LORD is his land, with the precious things of heaven, with the dew, and the deep lying beneath, ¹⁴ with the precious fruits of the sun, with the precious produce of the months, ¹⁵ with the best things of the ancient mountains, with the precious things of the everlasting hills, ¹⁶ with the precious things of the earth and its fullness, and the favor of Him who dwelt in the bush. Let the blessing come 'on the head of Joseph, and on the crown of the head of him who was separate from his brothers.' ¹⁷ His glory is like a firstborn bull, and his horns like the horns of the wild ox; together with them he shall push the peoples to the ends of the earth; they are the ten thousands of Ephraim (<i>This name means "fruitful; increasing"</i>), and they are the thousands of Manasseh." (<i>This name means "forgetfulness; he that is forgotten"</i>)
12-Benjamin	Son of the right hand (<i>This name means "son of the right hand, son of the Righteous works". In Jeremiah 31:15-16 it shows the value of the name.</i>)	Rachel	Genesis 35:18 As her soul was departing (for she died), she called his name Ben-Oni [<i>son of my sorrow (Actually – son of her vigor, not just a sorrow.)</i>]; but his father called him Ben-Jamin. (<i>Son of the right hand (This added a blessing, not a big change.)</i> .)	Genesis 49:27 ²⁷ "Benjamin is a ravenous wolf; in the morning he shall devour the prey, and at night he shall divide the spoil."	Deuteronomy 33:12 ¹² Of Benjamin he said: "The beloved of the LORD shall dwell in safety by Him, Who shelters him all the day long; and he shall dwell between His shoulders."

Jacob's Blessings of the Two Sons of Joseph, Manasseh and Ephraim, from Genesis 48, and by Moses in Deut. 33.

Here is the text of the blessings of Joseph's two sons by Jacob.

Genesis 48:8-11 ⁸Then Israel saw Joseph's sons, and said, "Who are these?" ⁹Joseph said to his father, "They are my sons, whom God has given me in this place." And he said, "Please bring them to me, and I will bless them." ¹⁰Now the eyes of Israel were dim with age, so that he could not see. Then Joseph brought them near him, and he kissed them and embraced them. ¹¹And Israel said to Joseph, "I had not thought to see your face; but in fact, God has also shown me your offspring!"

Genesis 48:12-16 ¹²So Joseph brought them from beside his knees, and he bowed down with his face to the earth. ¹³And Joseph took them both, Ephraim with his right hand toward Israel's left hand, and Manasseh with his left hand toward Israel's right hand, and brought them near him. ¹⁴Then Israel stretched out his right hand and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn. ¹⁵And he blessed Joseph, and said: "God, before whom my fathers Abraham and Isaac walked, the God who has fed me all my life long to this day, ¹⁶the Angel who has redeemed me from all evil, bless the lads; let my name be named upon them, and the name of my fathers' Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

Genesis 48:17-19 ¹⁷Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head. ¹⁸And Joseph said to his father, "Not so, my father, for this one is the firstborn; put your right hand on his head." ¹⁹But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations."

Genesis 48:20-22 ²⁰So he blessed them that day, saying, "By you Israel will bless, saying, 'May God make you as Ephraim and as Manasseh!'" ²¹And thus he set Ephraim before Manasseh.

Here is the inclusion of the blessings of Joseph's two sons by Moses.

Deuteronomy 33:13-17 ¹³And of Joseph he said: "Blessed of the LORD is his land, with the precious things of heaven, with the dew, and the deep lying beneath, ¹⁴with the precious fruits of the sun, with the precious produce of the months, ¹⁵with the best things of the ancient mountains, with the precious things of the everlasting hills, ¹⁶with the precious things of the earth and its fullness, and the favor of Him who dwelt in the bush. Let the blessing come 'on the head of Joseph, and on the crown of the head of him who was separate from his brothers.' ¹⁷His glory is like a firstborn bull, and his horns like the horns of the wild ox; together with them he shall push the peoples to the ends of the earth; they are the ten thousands of Ephraim (*This name means "fruitful; increasing"*), and they are the thousands of Manasseh." (*This name means "forgetfulness; he that is forgotten"*)

Please note that there are 14 tribes mentioned from 12 original sons, but interestingly there are 13 families. Take notice that in the Sealing of the 144,000 that is accomplished at this Appointed Time (*And is recorded in Revelation 7:1-8.*), that the tribes of Ephraim and Dan are not Sealed. Take notice that Jacob blessed Ephraim over Manasseh, but Ephraim will be the last to be sealed up in this day, for “to whom much was given”, much is required. The Bible reveals that Ephraim was continually called by the Lord, but they would not hear Him and would not come out. Thus, they will be the last. Dan is the one who hid on ships. The ships on the sea is referring to mixing with the enemy, for the Lord says in Rev. 17:15 that the peoples, nations, and tongues are the Sea. Thus, Dan was trying to keep his commerce by being lukewarm and compromise with the oppressors, just in case.

Jacob's Sons, Israel Tribe	Other Son & Israel Tribe	Meaning of Name	Mother	Those Sealed in the 144,000 - Rev. 7
01-Reuben		See, a son (<i>This name means “who sees the son; the vision of the son”</i>)	Leah	12,000
02-Simeon		Hearing (<i>This name means “that hears or obeys; that is heard”</i>)	Leah	12,000
03-Levi		Joined; attached (<i>This name means “associated with him”</i>)	Leah	12,000
04-Judah		Yah be praised (<i>Name Means: “The praise of the Lord; confession”.</i>)	Leah	12,000
05-Dan		Judge (<i>This name means “judgment; he that judges”</i>)	Bilhah	0
06-Naphtali		My wrestling (<i>This name means “that struggles or fights”</i>)	Bilhah	12,000
07-Gad		Troop; invader; good fortune (<i>This name means “a band; a troop”</i>)	Zilpah	12,000
08-Asher		Happy (<i>This name means “happiness”</i>)	Zilpah	12,000
09-Issachar		Man of hire (<i>This name means “reward; recompense”</i>)	Leah	12,000
10-Zebulun		Dwelling (<i>This name means “dwelling; habitation”</i>)	Leah	12,000
11-Joseph		Increaser (<i>This name means “increase; addition”</i>)	Rachel	12,000
12-Benjamin		Son of the right hand (<i>This name means “son of the right hand, son of the Righteous works”</i>)	Rachel	12,000
	13-Manasseh (<i>Joseph's 1st son</i>)	(<i>This name means “forgetfulness; he that is forgotten”</i>)	Asenath	12,000
	14-Ephraim (<i>Joseph's 2nd son</i>) Included under Joseph Seal. Note That it is in the 11 th position. The position of the Hidden Power of God (<i>And Joseph was blessed with the moon and stars bowing down.</i>)	(<i>This name means “fruitful; increasing”</i>)	Asenath	0

Revelation 7:1-8 ¹After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. ²Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, ³saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads." ⁴And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Israel were sealed: ⁵of the tribe of **Judah** twelve thousand were sealed; of the tribe of **Reuben** twelve thousand were sealed; of the tribe of **Gad** twelve thousand were sealed; ⁶of the tribe of **Asher** twelve thousand were sealed; of the tribe of **Naphtali** twelve thousand were sealed; of the tribe of **Manasseh** twelve thousand were sealed; ⁷of the tribe of **Simeon** twelve thousand were sealed; of the tribe of **Levi** twelve thousand were sealed; of the tribe of **Issachar** twelve thousand were sealed; ⁸of the tribe of **Zebulun** twelve thousand were sealed; of the tribe of **Joseph** twelve thousand were sealed; of the tribe of **Benjamin** twelve thousand were sealed.

The Events Preceding the Sealing of the 144,000 of the Tribes of Jacob.

First Seal: Bow of the Word of the Mouth

Revelation 6:1-2 ¹Now I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, "Come and see." ²And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.

Second Seal: Conflict on Earth – Sword of the Spirit which is the Word of God

Revelation 6:3-4 ³When He opened the second seal, I heard the second living creature saying, "Come and see." ⁴Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a great sword.

Third Seal: Scarcity on Earth – Choice of Provision

Revelation 6:5-6 ⁵When He opened the third seal, I heard the third living creature say, "Come and see." So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand. ⁶And I heard a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine."

Fourth Seal: Widespread Death on Earth – Punishment of Judgment

Revelation 6:7-8 ⁷When He opened the fourth seal, I heard the voice of the fourth living creature saying, "Come and see." ⁸So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth.

Fifth Seal: The Cry of the Martyrs – Justice of the Choice of Law

Revelation 6:9-11 ⁹When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the Word of God and for the testimony which they held. ¹⁰And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" ¹¹Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.

Sixth Seal: Cosmic Disturbances – The Judgment of the Knowledge of Man (**Hosea 4:6**)

Revelation 6:12-17 ¹²I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood. ¹³And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. ¹⁴Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. ¹⁵And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, ¹⁶and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! ¹⁷For the great day of His wrath has come, and who is able to stand?"

Eighth Seal: The Plagues of God are Poured out on the Wicked for about a Half-Hour– A Half-Hour is 21 Months, or Seven Seasons

Revelation 8:1-6 ¹When He opened the seventh seal, there was silence in heaven for about half an hour. ²And I saw the seven angels who stand before God, and to them were given seven trumpets. ³Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. ⁴And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand. ⁵Then the angel took the censer, filled it with fire from the altar, and threw it to the earth. And there were noises, thunderings, lightnings, and an earthquake. ⁶So the seven angels who had the seven trumpets prepared themselves to sound.

Note: We have evidence that these Plagues occur with the first months of the Morning of the Day of the Lord because of the presence of the Trumpet Angels who are observing the reaction of those under Judgment. They will go forth after the Plagues are lifted and blow their Trumpets.

The Twelve Sons of Jacob and the Blessings in alignment with the Sealed Tribes given in Revelation 7:1-8.

The following chart shows the wonderful change of the positioning of the tribes in accordance to their blessing, as it is related to their alignment in the Way that they are Sealed in the last Days recorded in Revelation 7:1-8. The listing is in perfect alignment to the Ways of the Kingdom Works that these tribes were given to do within the blessings recorded in Genesis 49 and Deuteronomy 33. They completely align with the Ways of the Seven Spirits of God. Please remember that the Gates of the New City will be of one of the names of these 12 sons. But, note also the foundations of the walls are of the names of the twelve apostles. So, it seems we are not restricted to go into any specific gate. Rather we are to know the Ways of the names of the Works of these tribes and disciples. I will be explaining these in an audio message and I will be providing comments. I will review the Kingdom Works of the names of the twelve apostles also in like manner.

Revelation 7:1-8 ¹After these things (*The first Six Seal Judgments.*) I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. ²Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, ³saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads." ⁴And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Israel were sealed: ⁵of the tribe of Judah twelve thousand were sealed; of the tribe of Reuben twelve thousand were sealed; of the tribe of Gad twelve thousand were sealed; ⁶of the tribe of Asher twelve thousand were sealed; of the tribe of Naphtali twelve thousand were sealed; of the tribe of Manasseh twelve thousand were sealed; ⁷of the tribe of Simeon twelve thousand were sealed; of the tribe of Levi twelve thousand were sealed; of the tribe of Issachar twelve thousand were sealed; ⁸of the tribe of Zebulun twelve thousand were sealed; of the tribe of Joseph twelve thousand were sealed; of the tribe of Benjamin twelve thousand were sealed.

Jacob's Sons, Israel Tribe	Meaning of Name	Mother & Son #	Sealed 144K Rev. 7	Jacob's Blessing of Gen. 49	Moses' Blessing of Deut. 33	Comments
1-Judah	Yah be praised (<i>Name Means: "The praise of the Lord; confession".</i>)	Leah 4 th	12,000	Genesis 49:8 ⁸ "Judah, you are he whom your brothers shall praise; your hand shall be on the neck of your enemies; your father's children shall bow down before you.	Deuteronomy 33:7 ⁷ And this he said of Judah: "Hear, LORD, the voice of Judah, and bring him to his people; let his hands be sufficient for him, and may You be a help against his enemies."	Judah is given the first work which is to guide the people to hear the Words of God and know to set themselves apart from the world by His Words and overcome the dragon.
2-Reuben	See, a son (<i>This name means "who sees the son; the vision of the son"</i>)	Leah 1 st	12,000	Genesis 49:3-4 ³ "Reuben, you are my firstborn, my might and the beginning of my strength, the excellency of dignity and the excellency of power. ⁴ Unstable as water, you shall not excel, because you went up to your father's bed; then you defiled it— he went up to my couch.	Deuteronomy 33:6 ⁶ "Let Reuben live, and not die, nor let his men be few."	Reuben initially lost his right to the inheritance, for he dishonored the Way of the heritage. But, the acts of the Reubenites gained the right to be able to receive the Words of Wisdom in the Last Days and to bear witness to His Words of the inheritance of God's elect who become saints.
3-Gad	Troop; invader; good fortune (<i>This name means "a band; a troop"</i>)	Zilpah 7 th	12,000	Genesis 49:19 ¹⁹ "Gad, a troop shall tramp upon him, but he shall triumph at last.	Deuteronomy 33:20 ²⁰ And of Gad he said: "Blessed is he who enlarges Gad; he dwells as a lion, and tears the arm and the crown of his head. ²¹ He provided the first part for himself, because a lawgiver's portion was reserved there. He	Gad gains the Understanding of the basic Ways of being doers of His Words, and becomes zealous to keep His Words to overcome the Ways of the Beast. He bears witness to the Words of God that are

					came with the heads of the people; he administered the justice of the LORD, and His judgments with Israel."	the Law of the Kingdom of God, demanding all walk in the Ways of His Pure Language.
4-Asher	Happy (<i>This name means "happiness"</i>)	Zilpah 8 th	12,000	Genesis 49:20 ²⁰ "Bread from Asher shall be rich, and he shall yield royal dainties.	Deuteronomy 33:24-25 ²⁴ And of Asher he said: "Asher is most blessed of sons; let him be favored by his brothers, and let him dip his foot in oil. ²⁵ Your sandals shall be iron and bronze; as your days, so shall your strength be.	Asher will understand the Counsel of the Lord and like Elihu they will go forth making known the Words of God and the Counsel of the Lord who will rule over the earth from Heaven.
5-Naphtali	My wrestling (<i>This name means "that struggles or fights"</i>)	Bilhah 6 th	12,000	Genesis 49:21 ²¹ "Naphtali is a deer let loose; he uses beautiful Words.	Deuteronomy 33:23 ²³ And of Naphtali he said: "O Naphtali, satisfied with favor, and full of the blessing of the LORD, possess the west and the south."	Naphtali makes known the Ways of being doers of the Words of God to enable the Greater Promises of God that have been prepared from the foundations of the world.
6-Manasseh	(Joseph's 1 st son) (<i>This name means "forgetfulness; he that is forgotten"</i>)	Asenath 1 st of the 11 th Son	12,000	Genesis 48:20-22 ²⁰ So he blessed them that day, saying, "By you Israel will bless, saying, 'May God make you as Ephraim and as Manasseh!'" And thus, he set Ephraim before Manasseh.	Deuteronomy 33:27 ¹⁷ His Glory is like a firstborn bull, and his horns like the horns of the wild ox; together with them he shall push the peoples to the ends of the earth; they are the ten thousands of Ephraim (<i>This name means "fruitful; increasing"</i>), and they are the thousands of Manasseh." (<i>This name means "forgetfulness; he that is forgotten"</i>)	Manasseh is to be like the horns of a wild ox, and the meaning is that he will cause those who are of the world to hear of the knowledge of Truth and of the Glory of God and thereby cause them to be judged by hearing His Words for the building of His Kingdom. And they will be zealous to bear witness that those who refuse to turn and receive His Words and Ways, and those who reject to repent and give the Lord Glory, will be driven farther from the Way of Righteousness by their own choice. But Manaseh will bear witness to the Works of God of the Past and His Covenant that now is.
7-Simeon	Hearing (<i>This name means "that hears or obeys; that is heard"</i>)	Leah 2 th	12,000	Genesis 49:5-7 ⁵ "Simeon and Levi are brothers; instruments of cruelty are in their dwelling place. ⁶ Let not my soul enter their council; let not my honor be united to their assembly; for in their anger they slew a man, and in their self-will they hamstringed an ox. ⁷ Cursed be their anger, for it is fierce; and their wrath, for it is	No Blessing.	This Tribe is an interesting Sealing by the Lord. As you can see they are not actually blessed in either of the two blessings of Genesis 49 and Deuteronomy 33. However, it is amazing because the Lord gives them a great honor that reveals that they are to be keepers of the Works of the

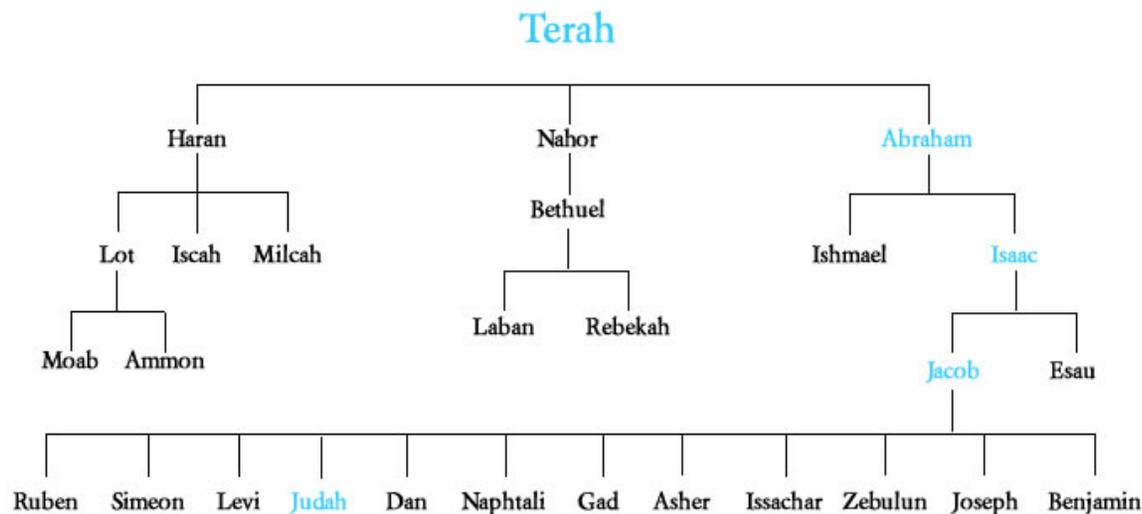
				cruel! I will divide them in Jacob and scatter them in Israel.		first six blessings and to repair the breach of the Inheritance to give rest to the tribes. Likely by being zealous to restore the people to the correct calendar and to re-establish His Sabbath Days His Feast Days. For they are to bring back the Knowledge of the Holy. Remember Simeon was the second son and was to bring forth the Words of Wisdom.
8-Levi	Joined; attached (<i>This name means "associated with him"</i>)	Leah 3 rd	12,000		Deuteronomy 33:8-11 ⁸ And of Levi he said: "Let Your Thummim and Your Urim be with Your holy one, Whom You tested at Massah, and with whom You contended at the waters of Meribah, ⁹ who says of his father and mother, 'I have not seen them'; nor did he acknowledge his brothers, or know his own children; for they have observed Your Word and kept Your Covenant. ¹⁰ They shall teach Jacob Your judgments, and Israel Your law. They shall put incense before You, and a whole burnt sacrifice on Your altar. ¹¹ Bless his substance, LORD, and accept the work of his hands; strike the loins of those who rise against him, and of those who hate him, that they rise not again."	It is wonderful that the Lord gives the tribe of Levi the Way of the 8 th Sealing. The #8 is the number of the Regeneration. It bears witness that His people are set apart from the World not just by desiring Him, but by hearing and discerning the Words of His Voice. It is the Way of the 1 st Spirit that guides the people to the Way of separating Light from Darkness, but doing so by the Ways of the Words of the Pure Language, and by teaching the people to walk with One Shoulder in His Pure Language.
09-Issachar	Man of hire (<i>This name means "reward; recompense"</i>)	Leah 9 th	12,000	Genesis 49:14-15 ¹⁴ "Issachar is a strong donkey, lying down between two burdens; ¹⁵ he saw that rest was good, and that the land was pleasant; he bowed his shoulder to bear a burden, and became a band of slaves.	Deuteronomy 33:18-19 ¹⁸ And of Zebulun he said: "Rejoice, Zebulun, in your going out, and Issachar in your tents! ¹⁹ They shall call the peoples to the mountain; there they shall offer sacrifices of righteousness; for they shall partake of the abundance of the seas and of treasures hidden in the sand."	Issachar is a servant of the Lord to make known the Coming of the Kingdom of God and to bear witness of the Way of the Light that will seal His people so that they shine.
10-Zebulun	Dwelling (<i>This name means "dwelling; habitation"</i>)	Leah 10 th	12,000	Genesis 49:13 ¹³ "Zebulun shall dwell by the haven of the sea; he shall become a haven for ships, and his border shall adjoin Sidon. (<i>The meaning of Sidon is to be a border that draws out "plenty of fish". Meaning they stir up the Good Works of God by helping</i>		Zebulun will also be a servant for the Lord with great understanding. Ten is the fullness of the Works of the Seven Spirit accompanied by the double measure of the Understanding of His Words of Wisdom. They will help to

				<i>people to discern the promises of God and the Ways of enabling the Good Works He desires to give the people.)</i>		stir up the Good Works of God that are given to the people who set themselves apart by the Way of Truth.
11-Joseph	Increaser (<i>This name means "increase; addition"</i>)	Rachel 11 th	12,000	<p>Genesis 48:21-22 ²¹Then Israel said to Joseph, "Behold, I am dying, but God will be with you and bring you back to the land of your fathers. ²²Moreover I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and my bow." (<i>This portion was Gilead which the Amorites controlled.</i>)</p> <p>Genesis 49:22-26 ²²"Joseph is a fruitful bough, a fruitful bough by a well; his branches run over the wall. ²³The archers have bitterly grieved him, shot at him and hated him. ²⁴But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob (From there is the Shepherd, the Stone of Israel), ²⁵by the God of your father who will help you, and by the Almighty who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb. ²⁶The blessings of your father have excelled the blessings of my ancestors, up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him who was separate from his brothers.</p>	<p>Deuteronomy 33:13-17 ¹³And of Joseph he said: "Blessed of the LORD is his land, with the precious things of heaven, with the dew, and the deep lying beneath, ¹⁴with the precious fruits of the sun, with the precious produce of the months, ¹⁵with the best things of the ancient mountains, with the precious things of the everlasting hills, ¹⁶with the precious things of the earth and its fullness, and the favor of Him who dwelt in the bush. Let the blessing come 'on the head of Joseph, and on the crown of the head of him who was separate from his brothers.' ¹⁷His glory is like a firstborn bull, and his horns like the horns of the wild ox; together with them he shall push the peoples to the ends of the earth; they are the ten thousands of Ephraim (<i>This name means "fruitful; increasing"</i>), and they are the thousands of Manasseh." (<i>This name means "forgetfulness; he that is forgotten"</i>)</p>	The number 11 is the number of the hidden Power of God to accomplish the Great things of the Lord who guides us with the full measure of His Spirit and with His Counsel of the Wise Words of God. They will follow the Counsel of the Lord to guide the Way to bring His people back to the likeness of the Garden of Eden as is foretold in Joel 2:3 and Ezekiel 36:35.
12-Benjamin	Son of the right hand (<i>This name means "son of the right hand, son of the Righteous works"</i>)	Rachel	12,000	<p>Genesis 49:27 ²⁷"Benjamin is a ravenous wolf; in the morning he shall devour the prey, and at night he shall divide the spoil."</p>	<p>Deuteronomy 33:12 ¹²Of Benjamin he said: "The beloved of the LORD shall dwell in safety by Him, Who shelters him all the day long; and he shall dwell between His shoulders."</p>	Benjamin will be helpful in bringing forth the understanding of the Ways of the Lord's Covering of His people so that they stand as One by the Words of the One Shepherd. Brings the Temple of God inside His people.
Dan	Judge (<i>This name means</i>	Bilhah	0	<p>Genesis 49:16-18 ¹⁶"Dan shall</p>	<p>Deuteronomy 33:22 ²²And of Dan</p>	No Work in this Sealing. But,

	<i>"judgment; he that judges"</i>)	5 th		judge his people as one of the tribes of Israel. ¹⁷ Dan shall be a serpent by the way, a viper by the path, that bites the horse's heels so that its rider shall fall backward. ¹⁸ I have waited for your salvation, O LORD!	he said: "Dan is a lion's whelp; he shall leap from Bashan."	Dan will repent in this time and come out of walking in the Ways of the world. For there is a Gate in the New Jerusalem in the Name of Dan. It is likened to Malachi 4:1-6, for the breach of the generations must be restored.
Ephraim	(Joseph's 2 nd son (<i>This name means "fruitful; increasing"</i>))	Asenath 2 nd of the 11 th Son	o	Genesis 48:20-22 ²⁰ So he blessed them that day, saying, "By you Israel will bless, saying, 'May God make you as Ephraim and as Manasseh!'" And thus, he set Ephraim before Manasseh.	Deuteronomy 33:27 ¹⁷ His glory is like a firstborn bull, and his horns like the horns of the wild ox; together with them he shall push the peoples to the ends of the earth; they are the ten thousands of Ephraim (<i>This name means "fruitful; increasing"</i>), and they are the thousands of Manasseh." (<i>This name means "forgetfulness; he that is forgotten"</i>)	Their Work in this Sealing to give honor to the knowledge of Truth that their father made known. To make known the Law of God in the Heavens and of His punishments to come. He will give Counsel by the Ways of the Words of Wisdom as the children of Joseph in the Glory of the Lord and the Patriarchs.

The Heritage Line of Jesus from Terah to Judah of the Twelve Sons of Jacob:

The Chosen Line in Genesis

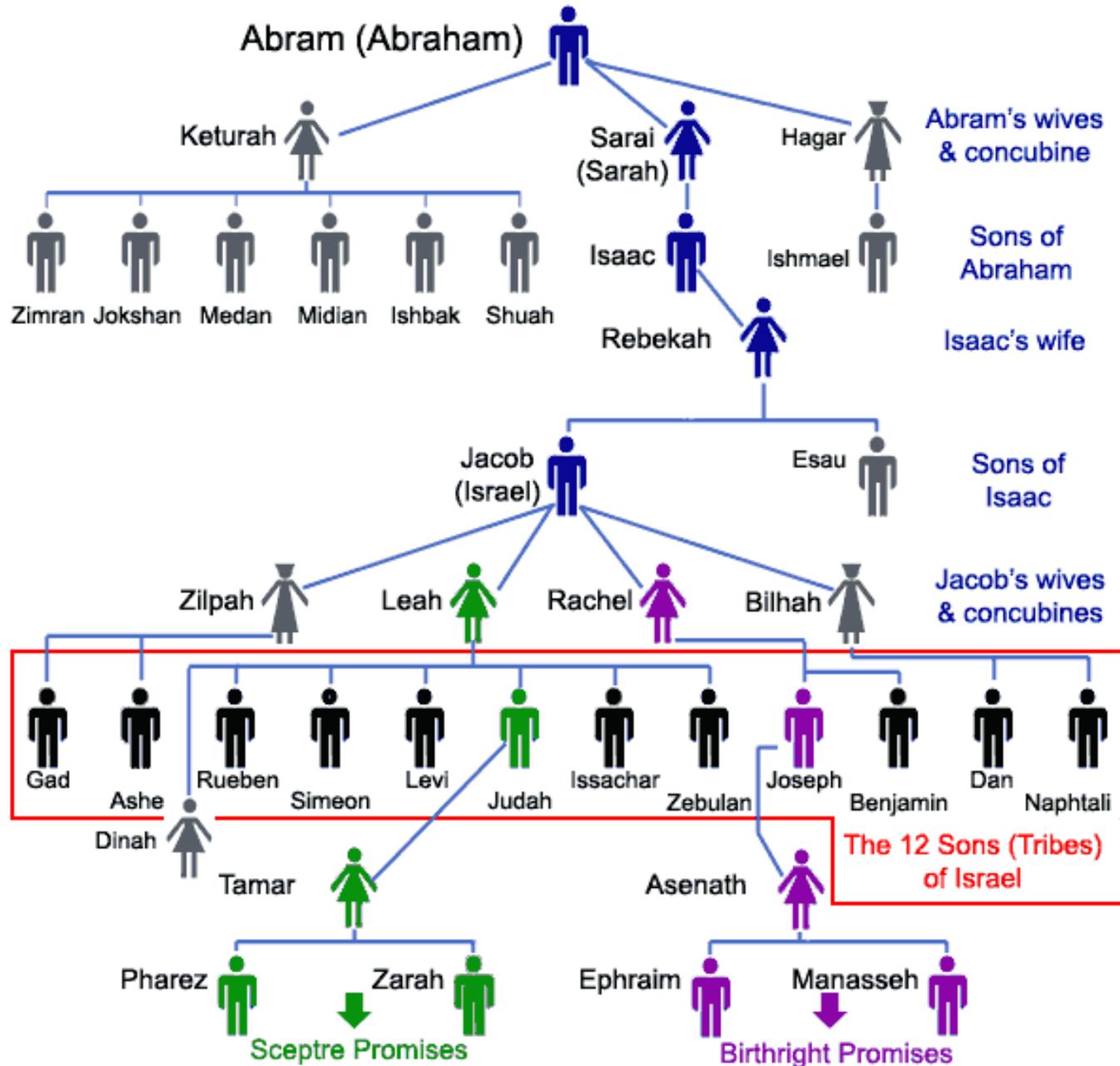


This chart indicates the chosen line found in the Book of Genesis.
The names in blue are the lineage of the Messiah.

Bible History Online

The Heritage Line of Abraham to the Twelve Tribes.

The Wives of Abraham that are a type of key to the Restoration of the Breach to the God's Kingdom in this, His Day.



The Promise that the Coming of the Restoration is by Light through the Return to His Words.

Isaiah 62:1-12 ¹For Zion's sake (*The entire Firmament is called "His Mount Zion".*) I will not hold My Peace, and for Jerusalem's (*The name Jerusalem means the Kingdom Work of making known the Foundation of the Knowledge of God.*) sake I will not rest, until her Righteousness goes forth as Brightness (*See Daniel 12:2-3. For it is the entrance of His Words that gives Light. Consider the walls of the Firmament are now dark (The Lord took me there to see this and I can testify from first hand account of this).*). *Because they are hardened like a cast iron mirror and they have the Kingdom Work given to them of separating the waters (All nations, peoples, multitudes and their languages – Rev. 17:15) from the waters that are to be below from the waters that are to be above. And this is done by the Work of the Word Heaven. But, in Daniel 12:2-3 we see that they will shine when their work is done and darkness is removed from the world.*), and her salvation as a lamp that burns (*As the wise virgins of Matthew 25:1-13.*). ²The Gentiles shall see your righteousness, and all kings your glory. You shall be called by a new name, which the mouth of the LORD will name. ³You shall also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of your God. ⁴You shall no longer be termed Forsaken, nor shall your land any more be termed Desolate; but you shall be called Hephzibah, and your land Beulah; for the LORD delights in you, and your land shall be married. ⁵For *as* a young man marries a virgin, so shall your sons marry you; and *as* the bridegroom rejoices over the bride, so shall your God rejoice over you. ⁶I have set watchmen on your walls, O Jerusalem; they shall never hold their peace day or night. You who make mention of the LORD, do not keep silent, ⁷and give Him no rest till He establishes and till He makes Jerusalem a praise in the earth. ⁸The LORD has sworn by His right hand and by the arm of His strength. "Surely I will no longer give your grain as food for your enemies; and the sons of the foreigner shall not drink your new wine, for which you have labored. ⁹But those who have gathered it shall eat it, and praise the LORD; those who have brought it together shall drink it in My holy courts." ¹⁰Go through, go through the gates! Prepare the way for the people; build up, build up the highway! Take out the stones, lift up a banner for the peoples! ¹¹Indeed the LORD has proclaimed to the end of the world: "Say to the daughter of Zion, 'Surely your salvation is coming; behold, His reward is with Him, and His work before Him.'" ¹²And they shall call them The Holy People, the Redeemed of the LORD; and you shall be called Sought Out, a City Not Forsaken.

John 12:48 ⁴⁸He who rejects Me, and does not receive My Words, has that which judges him—the Word that I have spoken will judge him in the last Day;

Hosea 6:5 ⁵Therefore I have hewn them by the prophets (He gives them the instruction to hear His Words, and the Prophets like Elijah and Elisha have shown them the Ways of His Precepts that enables the Covenants of His Statutes so that they are without excuse.), I have slain them by the Words of My mouth; and your Judgments are like Light that goes forth;

Psalms 119:130 ¹³⁰The entrance of Your Words gives Light; it gives Understanding to the simple.

Daniel 12:1-4 ¹"At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, everyone who is found written in the book. ²And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. ³Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever." ⁴"But you, Daniel, shut up the Words, and seal the book until the Time of the End; many shall run to and fro, and knowledge shall increase."

Genesis 1:1-5 ¹In the beginning God created the heavens and the earth. ²The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. ³Then God said, "Let there be Light"; and there was Light. ⁴And God saw the Light, that it was Good; and God divided the Light from the darkness. ⁵God called the Light Day, and the darkness He called Night. So the evening and the morning were the first day.

Genesis 1:6-8 ⁶Then God said, "Let there be a Firmament in the midst of the waters, and let it divide the waters from the waters." ⁷Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. ⁸And God called the firmament Heaven. So the evening and the morning were the second day.

Genesis 47

Genesis 47 New King James Version (NKJV)

Genesis 47:1-4 ¹Then Joseph went and told Pharaoh, and said, “My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Canaan; and indeed they are in the land of Goshen.” ²And he took five men from among his brothers and presented them to Pharaoh. ³Then Pharaoh said to his brothers, “What is your occupation?” And they said to Pharaoh, “Your servants are shepherds, both we and also our fathers.” ⁴And they said to Pharaoh, “We have come to dwell in the land, because your servants have no pasture for their flocks, for the famine is severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen.”

Genesis 47:5-6 ⁵Then Pharaoh spoke to Joseph, saying, “Your father and your brothers have come to you. ⁶The land of Egypt is before you. Have your father and brothers dwell in the best of the land; let them dwell in the land of Goshen. And if you know any competent men among them, then make them chief herdsmen over my livestock.”

Genesis 47:7-8 ⁷Then Joseph brought in his father Jacob and set him before Pharaoh; and Jacob blessed Pharaoh. ⁸Pharaoh said to Jacob, “How old are you?”

Genesis 47:9-10 ⁹And Jacob said to Pharaoh, “The days of the years of my pilgrimage are one hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.” ¹⁰So Jacob blessed Pharaoh, and went out from before Pharaoh.

Genesis 47:11-12 ¹¹And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. ¹²Then Joseph provided his father, his brothers, and all his father’s household with bread, according to the number in their families.

Joseph Deals with the Famine

Genesis 47:13-14 ¹³Now there was no bread in all the land; for the famine was very severe, so that the land of Egypt and the land of Canaan languished because of the famine. ¹⁴And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the grain which they bought; and Joseph brought the money into Pharaoh’s house.

Genesis 47:15 ¹⁵So when the money failed in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, “Give us bread, for why should we die in your presence? For the money has failed.”

Genesis 47:16-17 ¹⁶Then Joseph said, “Give your livestock, and I will give you bread for your livestock, if the money is gone.” ¹⁷So they brought their livestock to Joseph, and Joseph gave them bread in exchange for the horses, the flocks, the cattle of the herds, and for the donkeys. Thus he fed them with bread in exchange for all their livestock that year.

Genesis 47:18-19 ¹⁸When that year had ended, they came to him the next year and said to him, “We will not hide from my lord that our money is gone; my lord also has our herds of livestock. There is nothing left in the sight of my lord but our bodies and our lands. ¹⁹Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants of Pharaoh; give us seed, that we may live and not die, that the land may not be desolate.”

Genesis 47:20-22 ²⁰Then Joseph bought all the land of Egypt for Pharaoh; for every man of the Egyptians sold his field, because the famine was severe upon them. So the land became Pharaoh's. ²¹And as for the people, he moved them into the cities, from one end of the borders of Egypt to the other end. ²²Only the land of the priests he did not buy; for the priests had rations allotted to them by Pharaoh, and they ate their rations which Pharaoh gave them; therefore, they did not sell their lands.

Genesis 47:23-24 ²³Then Joseph said to the people, "Indeed I have bought you and your land this day for Pharaoh. Look, here is seed for you, and you shall sow the land. ²⁴And it shall come to pass in the harvest that you shall give one-fifth to Pharaoh. Four-fifths shall be your own, as seed for the field and for your food, for those of your households and as food for your little ones."

Genesis 47:25-26 ²⁵So they said, "You have saved our lives; let us find favor in the sight of my lord, and we will be Pharaoh's servants."
²⁶And Joseph made it a law over the land of Egypt to this day, that Pharaoh should have one-fifth, except for the land of the priests only, which did not become Pharaoh's.

Joseph's Vow to Jacob

Genesis 47:27-31 ²⁷So Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions there and grew and multiplied exceedingly. ²⁸And Jacob lived in the land of Egypt seventeen years. So the length of Jacob's life was one hundred and forty-seven years. ²⁹When the time drew near that Israel must die, he called his son Joseph and said to him, "Now if I have found favor in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please do not bury me in Egypt, ³⁰but let me lie with my fathers; you shall carry me out of Egypt and bury me in their burial place." And he said, "I will do as you have said." ³¹Then he said, "Swear to me." And he swore to him. So Israel bowed himself on the head of the bed.

Footnotes:

[Genesis 47:21](#) Following Masoretic Text and Targum; Samaritan Pentateuch, Septuagint, and Vulgate read made the people virtual slaves.

Bereishit - Genesis - Chapter 47

Bereishit - Genesis - Chapter 47

Rashi's Commentary:

1Joseph came and told Pharaoh, and he said, "My father and my brothers and their flocks and their cattle and all that is theirs, have come from the land of Canaan, and behold, they are in the land of Goshen."

2And from among his brothers he took five men, and he presented them before Pharaoh.

3And Pharaoh said to his brothers, "What is your occupation?" And they said to Pharaoh, "Your servants are shepherds, both we and our forefathers."

4And they said to Pharaoh, "We have come to sojourn in the land, for your servants' flocks have no pasture, for the famine is severe in the land of Canaan. Now, please let your servants dwell in the land of Goshen."

5And Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you.

6The land of Egypt is [open] before you; in the best of the land settle your father and your brothers. Let them dwell in the land of Goshen, and if you know that there are capable men among them, make them livestock officers over what is mine."

7So Joseph brought his father Jacob and stood him before Pharaoh, and Jacob greeted Pharaoh.

8And Pharaoh said to Jacob, "How many are the days of the years of your life?"

9And Jacob said to Pharaoh, "The days of the years of my sojournings are one hundred thirty years. The days of the years of my life have been few and miserable, and they have not reached the days of the years of the lives of my forefathers in the days of their sojournings."

10So Jacob blessed Pharaoh and left Pharaoh's presence.

אָנִיבֹא יוֹסֵף וַיִּגַּד לְפָרְעֹה וַיֹּאמֶר אָבִי וְאֶחָי וְצֹאנָם
וּבְקָרָם וְכָל אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן וְהֵנּוּ בְּאֶרֶץ
גֹּשֶׁן:

בּוֹמֵקְצָה אָחִיו לָקַח חֲמִשָּׁה אָנָשִׁים וַיִּצְגֵם לִפְנֵי
פָּרְעֹה:

גַּיִיאָמַר פָּרְעֹה אֶל אָחָיו מַה מַּעֲשֵׂיכֶם וַיֹּאמְרוּ אֵל
פָּרְעֹה רַעֵה צֵאן עֲבָדֶיךָ גַּם אֲנַחְנוּ גַּם אֲבוֹתֵינוּ

דּוֹיִיאָמְרוּ אֵל פָּרְעֹה לְגוֹר בְּאֶרֶץ כְּנָעַן כִּי אֵין מְרֻעָה
לְצֹאן אֲשֶׁר לְעַבְדֶיךָ כִּי כָבֵד הָרַעַב בְּאֶרֶץ כְּנָעַן וְעַתָּה
יִשְׁבוּ נָא עֲבָדֶיךָ בְּאֶרֶץ גֹּשֶׁן

הַיִּיאָמַר פָּרְעֹה אֶל יוֹסֵף לֵאמֹר אָבִיךָ וְאֶחָיךָ בָּאוּ
אֵלֶיךָ:

וְאֶרֶץ מִצְרַיִם לִפְנֵיךָ הוּא בְּמִיטֵב הָאֶרֶץ הוֹשֵׁב אֶת
אָבִיךָ וְאֶת אֶחָיךָ יִשְׁבוּ בְּאֶרֶץ גֹּשֶׁן וְאִם יָדַעְתָּ וְיָשׁ בָּם
אֲנָשִׁי חֵיל וְשִׁמְתָם שָׂרֵי מִקְנֵה עַל אֲשֶׁר לִי

זֹנִיבֹא יוֹסֵף אֶת יַעֲקֹב אָבִיו וַיַּעֲמֵדְהוּ לִפְנֵי פָּרְעֹה
וַיִּבְרַךְ יַעֲקֹב אֶת פָּרְעֹה:

חֲנִיִּיאָמַר פָּרְעֹה אֶל יַעֲקֹב כַּמָּה יָמֵי שְׁנֵי חַיֶּיךָ

טוֹיִיאָמַר יַעֲקֹב אֶל פָּרְעֹה יָמֵי שְׁנֵי מְגוּרֵי שְׁלִשִׁים
וּמֵאֵת שָׁנָה מַעֲט וְרַעִים הָיוּ יָמֵי שְׁנֵי חַיֵּי וְלֹא הִשְׁיִיגוּ
אֶת יָמֵי שְׁנֵי חַיֵּי אֲבֹתַי בְּיָמֵי מְגוּרֵיהֶם

יַיִּבְרַךְ יַעֲקֹב אֶת פָּרְעֹה וַיֵּצֵא מִלִּפְנֵי פָּרְעֹה:

11 Joseph settled his father and his brothers, and he gave them property in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had mandated.

12 And Joseph sustained his father and his brothers and his father's entire household [with] bread according to the young children.

13 Now there was no food in the entire land, for the famine had grown exceedingly severe, and the land of Egypt and the land of Canaan were exhausted because of the famine.

14 And Joseph collected all the money that was found in the land of Egypt and in the land of Canaan with the grain that they were buying, and Joseph brought the money into Pharaoh's house.

15 Now the money was depleted from the land of Egypt and from the land of Canaan, and all the Egyptians came to Joseph, saying, "Give us food; why should we die in your presence, since the money has been used up?"

16 And Joseph said, "Give [me] your livestock, and I will give you [food in return] for your livestock, if the money has been used up."

17 So they brought their livestock to Joseph, and Joseph gave them food [in return] for the horses and for the livestock in flocks and in cattle and in donkeys, and he provided them with food [in return] for all their livestock in that year.

18 That year ended, and they came to him in the second year, and they said to him, "We will not hide from my lord, for insofar as the money and the property in animals have been forfeited to my lord, nothing remains before my lord, except our bodies and our farmland.

19 Why should we die before your eyes, both we and our farmland? Buy us and our farmland for food, so that we and our farmland will be slaves to Pharaoh, and give [us] seed, so that we live and not die, and the soil will not lie fallow."

20 So Joseph bought all the farmland of the Egyptians for Pharaoh, for the Egyptians sold, each one his field, for the famine had become too strong for

יאויֹשֵׁב יוֹסֵף אֶת אָבִיו וְאֶת אָחָיו וַיִּתֵּן לָהֶם אַחְזָה
בְּאֶרֶץ מִצְרַיִם בְּמִיטֵב הָאֶרֶץ בְּאֶרֶץ רַעַמְסֵס כַּאֲשֶׁר
צִוָּה פַרְעֹה:

יבּוֹיִכְלָל יוֹסֵף אֶת אָבִיו וְאֶת אָחָיו וְאֶת כָּל בֵּית
אָבִיו לֶחֶם לְפִי הַטָּף

יגּוֹלְחָם אֵין בְּכָל הָאֶרֶץ כִּי כָבֵד הָרָעֵב מְאֹד וַתִּלְהַ
אֶרֶץ מִצְרַיִם וְאֶרֶץ כְּנָעַן מִפְּנֵי הָרָעֵב

ידּוֹיִלְקֹט יוֹסֵף אֶת כָּל הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ מִצְרַיִם
וּבְאֶרֶץ כְּנָעַן בַּשָּׂבָר אֲשֶׁר הֵם שֹׂבְרִים וַיָּבֵא יוֹסֵף אֶת
הַכֶּסֶף בֵּיתָה פַרְעֹה

טוּוִיתָם הַכֶּסֶף מֵאֶרֶץ מִצְרַיִם וּמֵאֶרֶץ כְּנָעַן וַיָּבֵאוּ כָל
מִצְרַיִם אֶל יוֹסֵף לֵאמֹר הִבָּה לָנוּ לֶחֶם וְלָמָּה נָמוּת
נְגִדָה כִּי אָפֶס כֶּסֶף

טזּוִיֹּאמֶר יוֹסֵף הִבּוּ מִקְנֵיכֶם וְאַתְּנָה לָכֶם בְּמִקְנֵיכֶם
אִם אָפֶס כֶּסֶף

יזּוִיָּבִיאוּ אֶת מִקְנֵיהֶם אֶל יוֹסֵף וַיִּתֵּן לָהֶם יוֹסֵף לֶחֶם
בַּסּוּסִים וּבַמִּקְנֵה הַצֹּאן וּבַמִּקְנֵה הַבָּקָר וּבַחֲמֹרִים
וַיִּנְהַלֵּם בְּלֶחֶם בְּכָל מִקְנֵיהֶם בַּשָּׁנָה הַהוּא

יחּוֹתַתֶּם הַשָּׁנָה הַהוּא וַיָּבֵאוּ אֵלָיו בַּשָּׁנָה הַשְּׁנִית
וַיֹּאמְרוּ לוֹ לֹא נִכְחַד מֵאֲדָנִי כִּי אִם תָּם הַכֶּסֶף וּמִקְנֵה
הַבְּהֵמָה אֶל אֲדָנִי לֹא נִשְׂאָר לְפָנֵי אֲדָנִי בְּלִתֵּי אִם
גִּוְיָתְנוּ וְאֲדַמְתְּנוּ

יטּלָמָּה נָמוּת לַעֲיִינֶיךָ גַּם אֲנַחְנוּ גַּם אֲדַמְתְּנוּ קָנָה אֲתָנוּ
וְאֶת אֲדַמְתְּנוּ בְּלֶחֶם וְנִהְיָ אֲנַחְנוּ וְאֲדַמְתְּנוּ עֶבְדִּים
לַפַּרְעֹה וְתוּ זָרַע וְנִהְיָ וְלֹא נָמוּת וְהָאֲדָמָה לֹא תִשָּׂם

כּוִיִּקֶן יוֹסֵף אֶת כָּל אֲדַמַּת מִצְרַיִם לַפַּרְעֹה כִּי מָכְרוּ

them, and the land became Pharaoh's.

21And he transferred the populace to the cities, from [one] end of the boundary of Egypt to its [other] end.

22Only the farmland of the priests he did not buy, for the priests had an allotment from Pharaoh, and they ate their allotment that Pharaoh had given them; therefore, they did not sell their farmland.

23Joseph said to the people, "Behold, I have bought you and your farmland today for Pharaoh. Behold, you have seed, so sow the soil.

24And it shall be concerning the crops, that you shall give a fifth to Pharaoh, and the [remaining] four parts shall be yours: for seed for [your] field[s], for your food, for those in your houses, and for your young children to eat."

25They replied, "You have saved our lives! Let us find favor in my lord's eyes, and we will be slaves to Pharaoh."

26So Joseph made it a statute to this day concerning the farmland of Egypt for the one fifth. Only the farmland of the priests alone did not become Pharaoh's.

27And Israel dwelt in the land of Egypt in the land of Goshen, and they acquired property in it, and they were prolific and multiplied greatly.

28And Jacob lived in the land of Egypt for seventeen years, and Jacob's days, the years of his life, were a hundred and forty seven years.

29When the time drew near for Israel to die, he called his son Joseph and said to him, "If I have now found favor in your eyes, now place your hand beneath my thigh, and **YOU SHALL DEAL WITH ME** with lovingkindness and truth; do not bury me now in Egypt.

30I will lie with my forefathers, and you shall carry me out of Egypt, and you shall bury me in their grave." And he said, "I will do as you say."

מִצְרַיִם אִישׁ שָׂדֵהוּ כִּי חֹזֵק עָלֵהֶם הִרְעֵב וַתְּהִי הָאָרֶץ
לְפָרְעָה:

כַּאֲנֹאת הָעָם הֶעֱבִיר אֹתוֹ לְעָרִים מְקֻצָּה גְבוּל מִצְרַיִם
וְעַד קִצְּהוּ:

כַּבְרָק אֲדָמַת הַכֹּהֲנִים לֹא קָנָה כִּי חֹק לַכֹּהֲנִים מֵאֵת
פְּרִעָה וְאָכְלוּ אֶת חֶקֶם אֲשֶׁר נָתַן לָהֶם פְּרִעָה עַל כֵּן
לֹא מָכְרוּ אֶת אֲדָמָתָם:

כַּגִּוְיָאֵמַר יוֹסֵף אֶל הָעָם הֵן קָנִיתִי אֶתְכֶם הַיּוֹם וְאֵת
אֲדָמָתְכֶם לְפָרְעָה הֵא לְכֶם זֶרַע וְזָרְעֶתֶם אֶת הָאֲדָמָה

כַּדוֹהֲנָה בַתְּבוּאֹת וּנְתַתֶּם חֲמִישִׁית לְפָרְעָה וְאַרְבַּע
הַיְדֹת יִהְיֶה לְכֶם לְזֶרַע הַשָּׂדֶה וּלְאֹכְלֵיכֶם וּלְאֲשֶׁר
בְּבֵתֵיכֶם וּלְאֹכְלֵי לֶטֶפְכֶם:

כַּהִוְיָאֵמְרוּ הֶחֱתִינוּ נִמְצָא חֵן בְּעֵינַי אֲדֹנָי וְהִינּוּ
עֹבְדִים לְפָרְעָה:

כַּוּוִּיִּשָׁם אֶתֶּה יוֹסֵף לְחֹק עַד הַיּוֹם הַזֶּה עַל אֲדָמַת
מִצְרַיִם לְפָרְעָה לְחֹמֶשׁ רַק אֲדָמַת הַכֹּהֲנִים לְבָדָם לֹא
הָיְתָה לְפָרְעָה:

כַּזוֹיִשֵׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיֵּאֱחָזוּ בָּהּ
וַיִּפְרוּ וַיִּרְבוּ מְאֹד:

כַּחֲנוּחֵי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שָׁבַע עֶשְׂרֵה שָׁנָה וַיְהִי
יָמֵי יַעֲקֹב שְׁנַיִם חֲמִיִּשׁ וְאַרְבָּעִים וּשְׁנַיִם וּמֵאֵת שָׁנָה:

כַּטּוֹיִקְרָבוּ יָמֵי יִשְׂרָאֵל לְמוֹת וַיִּקְרָא | לְבָנָו לְיוֹסֵף
וַיֹּאמֶר לוֹ אִם נָא מְצָאתִי חֵן בְּעֵינֶיךָ שִׂים נָא יָדְךָ
תַּחַת יְרֵכִי וְעֲשִׂיתָ עִמָּדִי חֶסֶד וְאֱמַת אֵל נָא תִקְבְּרֵנִי
בְּמִצְרַיִם:

לְוִשְׁכֹּבְתִי עִם אֲבֹתַי וּנְשָׂאתֵנִי מִמִּצְרַיִם וּקְבַרְתֵּנִי

בְּקִבְרָתָם וַיֹּאמֶר אֲנֹכִי אֶעֱשֶׂה כְּדִבְרֶךָ׃

31 And he said, "Swear to me. " So he swore to him, and Israel prostrated himself on the head of the bed.

לֹא נִיאָמַר הַשְּׂבָעָה לִי וַיִּשָּׁבַע לוֹ וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל
רֹאשׁ הַמִּטָּה׃

Genesis 48

Jacob Blesses Joseph's Sons (*Heb. 11:21*)

Genesis 48:1-2 ¹Now it came to pass after these things that Joseph was told, "Indeed your father is sick"; and he took with him his two sons, Manasseh and Ephraim. ²And Jacob was told, "Look, your son Joseph is coming to you"; and Israel strengthened himself and sat up on the bed.

Genesis 48:3-7 ³Then Jacob said to Joseph: "God Almighty appeared to me at Luz in the land of Canaan and blessed me, ⁴and said to me, 'Behold, I will make you fruitful and multiply you, and I will make of you a multitude of people, and give this land to your descendants after you as an everlasting possession.' ⁵And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, are mine; as Reuben and Simeon, they shall be mine. ⁶Your offspring whom you beget after them shall be yours; they will be called by the name of their brothers in their inheritance. ⁷But as for me, when I came from Padan, Rachel died beside me in the land of Canaan on the way, when there was but a little distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem)."

Genesis 48:8-11 ⁸Then Israel saw Joseph's sons, and said, "Who are these?" ⁹Joseph said to his father, "They are my sons, whom God has given me in this place." And he said, "Please bring them to me, and I will bless them." ¹⁰Now the eyes of Israel were dim with age, so that he could not see. Then Joseph brought them near him, and he kissed them and embraced them. ¹¹And Israel said to Joseph, "I had not thought to see your face; but in fact, God has also shown me your offspring!"

Genesis 48:12-16 ¹²So Joseph brought them from beside his knees, and he bowed down with his face to the earth. ¹³And Joseph took them both, Ephraim with his right hand toward Israel's left hand, and Manasseh with his left hand toward Israel's right hand, and brought them near him. ¹⁴Then Israel stretched out his right hand and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn. ¹⁵And he blessed Joseph, and said: "God, before whom my fathers Abraham and Isaac walked, the God who has fed me all my life long to this day, ¹⁶the Angel who has redeemed me from all evil, bless the lads; let my name be named upon them, and the name of my fathers' Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

Genesis 48:17-19 ¹⁷Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head. ¹⁸And Joseph said to his father, "Not so, my father, for this one is the firstborn; put your right hand on his head." ¹⁹But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations."

Genesis 48:20-22 ²⁰So he blessed them that day, saying, "By you Israel will bless, saying, 'May God make you as Ephraim and as Manasseh!'" And thus he set Ephraim before Manasseh. ²¹Then Israel said to Joseph, "Behold, I am dying, but God will be with you and bring you back to the land of your fathers. ²²Moreover I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and my bow." (*This portion was Gilead which the Amorites controlled.*)

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Rashi's Commentary:

1Now it came to pass after these incidents that [someone] said to Joseph, "Behold, your father is ill." So he took his two sons with him, Manasseh and Ephraim.

2And [someone] told Jacob and said, "Behold, your son Joseph is coming to you." And Israel summoned his strength and sat up on the bed.

3And Jacob said to Joseph, "Almighty God appeared to me in Luz, in the land of Canaan, and He blessed me.

4And He said to me, 'Behold, I will make you fruitful and cause you to multiply, and I will make you into a congregation of peoples, and I will give this land to your seed after you for an everlasting inheritance.'

5And now, [as for] your two sons, who were born to you in the land of Egypt, until I came to you, to the land of Egypt they are mine. Ephraim and Manasseh shall be mine like Reuben and Simeon.

6But your children, if you beget [any] after them, shall be yours; by their brothers' names they shall be called in their inheritance.

7As for me, when I came from Padan, Rachel died to me in the land of Canaan on the way, when there was still a stretch of land to come to Ephrath, and I buried her there on the way to Ephrath, which is Bethlehem."

8Then Israel saw Joseph's sons, and he said, "Who are these?"

9Joseph said to his father, "They are my sons, whom God gave me here." So he said, "Now bring them near to me, so that I may bless them."

10Now Israel's eyes had become heavy with age, [to the extent that] he could not see. So he drew them near to him, and he kissed them and embraced them.

11And Israel said to Joseph, "I had not expected to see [even] your face, and

אוֹנֵיהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ
חָלָה וַיִּקַּח אֶת שְׁנֵי בָנָיו עִמּוֹ אֶת מְנַשֶּׁה וְאֶת אֶפְרַיִם

בּוֹנִיגַד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בְנֵךְ יוֹסֵף בָּא אֵלֶיךָ וַיִּתְחַזַּק
יִשְׂרָאֵל וַיָּשָׁב עַל הַמֶּטֶה

גּוֹיָאמֵר יַעֲקֹב אֵל יוֹסֵף אֵל שְׂדֵי נְרָאָה אֵלֵי בְלוּז בְּאֶרֶץ
כְּנָעַן וַיְבָרַךְ אֹתִי

דּוֹיָאמֵר אֵלֵי הַנְּגִי מִפְרָךְ וְהַרְבִּיתִּךָ וַנְּתַתִּיךָ לְקַהֵל עַמִּים
וַנְּתַתִּי אֶת הָאֶרֶץ הַזֹּאת לְנֹרְעָךָ אַחֲרֶיךָ אַחֲזֵת עוֹלָם

הַנּוֹעֲתָה שְׁנֵי בָנֶיךָ הַנּוֹלָדִים לְךָ בְּאֶרֶץ מִצְרַיִם עַד בָּאִי
אֵלֶיךָ מִצְרַיִמָּה לִי הֵם אֶפְרַיִם וּמְנַשֶּׁה כְּרֵאוּבֵן וְשִׁמְעוֹן
יִהְיוּ לִי

וּמוֹלֵדְתֶךָ אֲשֶׁר הוֹלֵדְתָּ אַחֲרֵיהֶם לְךָ יִהְיוּ עַל שֵׁם
אַחֵיהֶם יִקְרָאוּ בְּנֹחֲלֹתָם

זוֹנָנִי | כְּבָאִי מִפְדָּן מִתָּה עָלֵי רַחֵל בְּאֶרֶץ כְּנָעַן בְּדַרְךָ
כְּעוֹד כְּבָרַת אֶרֶץ לְבָא אַפְרַתָּה וְאֶקְבְּרָהָ שָׁם בְּדַרְךָ
אַפְרַת הוּא בֵּית לְחָם

חֲזַנִּירָא יִשְׂרָאֵל אֶת בְּנֵי יוֹסֵף וַיֹּאמֶר מִי אֵלֶּה

טוֹיָאמֵר יוֹסֵף אֵל אָבִיו בְּנֵי הֵם אֲשֶׁר נָתַן לִי אֱלֹהִים בְּזֵנָה
וַיֹּאמֶר קַחֵם נָא אֵלַי וְאֶבְרַכֵּם

יִוְעִינִי יִשְׂרָאֵל כְּבָדוֹ מִזְקֵן לֹא יוּכַל לְרְאוֹת וַיִּגַּשׁ אֹתָם
אֵלָיו וַיִּשַׁק לָהֶם וַיְחַבְּק לָהֶם

יֹאנִיאמֵר יִשְׂרָאֵל אֵל יוֹסֵף רְאֵה פְנֶיךָ לֹא פָלַלְתִּי וְהִנֵּה

behold, God has shown me your children too."

12And Joseph took them out from upon his [Jacob's] knees, and he prostrated himself to the ground.

13And Joseph took them both, Ephraim at his right, from Israel's left, and Manasseh at his left, from Israel's right, and he brought [them] near to him.

14But Israel stretched out his right hand and placed [it] on Ephraim's head, although he was the younger, and his left hand [he placed] on Manasseh's head. He guided his hands deliberately, for Manasseh was the firstborn.

15And he blessed Joseph and said, "God, before Whom my fathers, Abraham and Isaac, walked, God Who sustained me as long as I am alive, until this day,

16may the angel who redeemed me from all harm bless the youths, and may they be called by my name and the name of my fathers, Abraham and Isaac, and may they multiply abundantly like fish, in the midst of the land."

17And Joseph saw that his father was placing his right hand on Ephraim's head, and it displeased him. So he held up his father's hand to remove it from upon Ephraim's head [to place it] on Manasseh's head.

18And Joseph said to his father, "Not so, Father, for this one is the firstborn; put your right hand on his head."

19But his father refused, and he said, "I know, my son, I know; he too will become a people, and he too will be great. But his younger brother will be greater than he, and his children[s fame] will fill the nations."

20So he blessed them on that day, saying, "With you, Israel will bless, saying, 'May God make you like Ephraim and like Manasseh,' " and he placed Ephraim before Manasseh.

21And Israel said to Joseph, "Behold, I am going to die, and God will be with you, and He will return you to the land of your forefathers.

הִרְאָה אֹתִי אֱלֹהִים גַּם אֶת זַרְעִךָ

יִבְיוֹצֵא יוֹסֵף אֹתָם מֵעַם בְּרַכְיוֹ וַיִּשְׁתַּחוּ לְאַפְיוֹ אֶרְצָה

יִגְנִיחַק יוֹסֵף אֶת שְׁנֵיהֶם אֶת אֶפְרַיִם בְּיַמִּינוֹ מִשְׁמָאל וַיִּשְׂרָאֵל וְאֶת מְנַשֶּׁה בְּשְׂמָאלוֹ מִיְּמִין יִשְׂרָאֵל וַיִּגַּשׁ אֵלָיו יְדוּיִשְׁלַח יִשְׂרָאֵל אֶת יָמִינוֹ וַיִּשֶׁת׀ עַל רֹאשׁ אֶפְרַיִם וְהוּא הִצְעִיר וְאֶת שְׂמָאלוֹ עַל רֹאשׁ מְנַשֶּׁה שְׁכַל אֶת יָדָיו כִּי מְנַשֶּׁה הַבְּכוֹר

טוֹוִיבְרַךְ אֶת יוֹסֵף וַיֹּאמֶר הָאֱלֹהִים אֲשֶׁר הִתְהַלְכּוּ אֲבֹתַי לִפְנֵי אֲבֹתֵיךָ וַיִּצְחַק הָאֱלֹהִים הָרַעָה אֹתִי מֵעוֹדִי עַד הַיּוֹם הַזֶּה

טז הַמַּלְאָךְ הַגָּאֵל אֹתִי מִכָּל רָע יְבָרַךְ אֶת הַנְּעָרִים וַיִּקְרָא בְּהֵם שְׁמֵי וְשֵׁם אֲבֹתַי אֲבֹתֵיךָ וַיִּצְחַק וַיִּדְגּוּ לְרֹב בְּקֶרֶב הָאָרֶץ

יז וַיִּזְרֵא יוֹסֵף כִּי יָשִׁית אָבִיו יָד יָמִינוֹ עַל רֹאשׁ אֶפְרַיִם וַיִּרַע בְּעֵינָיו וַיִּתְמַךְ יָד אָבִיו לְהַסִּיר אֹתָהּ מֵעַל רֹאשׁ אֶפְרַיִם עַל רֹאשׁ מְנַשֶּׁה

יח וַיֹּאמֶר יוֹסֵף אֶל אָבִיו לֹא כֵן אָבִי כִּי זֶה הַבְּכוֹר שֵׁים יִמִּינְךָ עַל רֹאשׁוֹ

יט וַיִּטְוֶאֶן אָבִיו וַיֹּאמֶר יָדַעְתִּי בְּנִי יָדַעְתִּי גַם הוּא יִהְיֶה לְעָם וְגַם הוּא יִגְדֹל וְאוּלָם אָחִיו הַקָּטָן יִגְדֹל מִמֶּנּוּ וְזָרְעוֹ יִהְיֶה מְלֵא הַגּוֹיִם

כ וַיְבָרַכֵם בַּיּוֹם הַהוּא לֵאמֹר בְּךָ יְבָרַךְ יִשְׂרָאֵל לֵאמֹר יִשְׁמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה וַיִּשֶׂם אֶת אֶפְרַיִם לִפְנֵי מְנַשֶּׁה

כא וַיֹּאמֶר יִשְׂרָאֵל אֶל יוֹסֵף הִנֵּה אֲנֹכִי מֵת וְהִיָּה אֱלֹהִים עִמָּכֶם וְהָשִׁיב אֶתְכֶם אֶל אֶרֶץ אֲבֹתֵיכֶם

22And I have given you one portion over your brothers, which I took from the hand of the Amorite with my sword and with my bow."

כבוֹאֲנִי נָתַתִּי לָךְ שְׂכָם אֶחָד עַל אֶחָיִךְ אֲשֶׁר לָקַחְתִּי מִיַּד
הָאֲמֹרִי בְּחֶרֶב־בִּי וּבְקִשְׁתִּי

Genesis 49

Jacob's Prophecy Concerning His Sons

Genesis 49:1-2 ¹And Jacob called his sons and said, “Gather together, that I may tell you what shall befall you in the last days: ²Gather together and hear, you sons of Jacob, and listen to Israel your father.”

Genesis 49:3-4 ³“Reuben, you are my firstborn, my might and the beginning of my strength, the excellency of dignity and the excellency of power. ⁴Unstable as water, you shall not excel, because you went up to your father's bed; then you defiled it— he went up to my couch.

Genesis 49:5-7 ⁵“Simeon and Levi are brothers; instruments of cruelty are in their dwelling place. ⁶Let not my soul enter their council; let not my honor be united to their assembly; for in their anger they slew a man, and in their self-will they hamstrung an ox. ⁷Cursed be their anger, for it is fierce; and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel.

Genesis 49:8-12 ⁸“Judah, you are he whom your brothers shall praise; your hand shall be on the neck of your enemies; your father's children shall bow down before you. ⁹Judah is a lion's whelp; from the prey, my son, you have gone up. He bows down, he lies down as a lion; and as a lion, who shall rouse him? ¹⁰The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people. ¹¹Binding his donkey to the vine, and his donkey's colt to the choice vine, he washed his garments in wine, and his clothes in the blood of grapes. ¹²His eyes are darker than wine, and his teeth whiter than milk.

Genesis 49:13 ¹³“Zebulun shall dwell by the haven of the sea; he shall become a haven for ships, and his border shall adjoin Sidon (*The name means fishing, or plenty of fish.*).

Genesis 49:14-15 ¹⁴“Issachar is a strong donkey, lying down between two burdens; ¹⁵he saw that rest was good, and that the land was pleasant; he bowed his shoulder to bear a burden, and became a band of slaves (*Serving the Lord to do His Will.*).

Genesis 49:16-18 ¹⁶“Dan shall judge his people as one of the tribes of Israel. ¹⁷Dan shall be a serpent by the way, a viper by the path, that bites the horse's heels so that its rider shall fall backward. ¹⁸I have waited for your salvation, O LORD!

Genesis 49:19 ¹⁹“Gad, a troop shall tramp upon him, but he shall triumph at last.

Genesis 49:20 ²⁰“Bread from Asher shall be rich, and he shall yield royal dainties.

Genesis 49:21 ²¹“Naphtali is a deer let loose; he uses beautiful words.

Genesis 49:22-26 ²²“Joseph is a fruitful bough, a fruitful bough by a well; his branches run over the wall. ²³The archers have bitterly grieved him, shot at him and hated him. ²⁴But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob (From there is the Shepherd, the Stone of Israel), ²⁵by the God of your father who will help you, and by the Almighty who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb. ²⁶The blessings of your father have excelled the blessings of my ancestors, up to the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him who was separate from his brothers.

Genesis 49:27 ²⁷“Benjamin is a ravenous wolf; in the morning he shall devour the prey, and at night he shall divide the spoil.”

Genesis 49:28 ²⁸All these are the twelve tribes of Israel, and this is what their father spoke to them. And he blessed them; he blessed each one according to his own blessing.

Jacob's Death and Burial

Genesis 49:29-33 ²⁹Then he charged them and said to them: "I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, ³⁰in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burial place. ³¹There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah. ³²The field and the cave that is there were purchased from the sons of Heth." ³³And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

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Rashi's Commentary:

1Jacob called for his sons and said, "Gather and I will tell you what will happen to you at the end of days.

2Gather and listen, sons of Jacob, and listen to Israel, your father.

3Reuben, you are my firstborn, my strength and the first of my might. [You should have been] superior in rank and superior in power.

4[You have] the restlessness of water; [therefore,] you shall not have superiority, for you ascended upon your father's couch; then you profaned [Him Who] ascended upon my bed.

5Simeon and Levi are brothers; stolen instruments are their weapons.

6Let my soul not enter their counsel; my honor, you shall not join their assembly, for in their wrath they killed a man, and with their will they hamstrung a bull.

7Cursed be their wrath for it is mighty, and their anger because it is harsh. I will separate them throughout Jacob, and I will scatter them throughout Israel.

8Judah, [as for] you, your brothers will acknowledge you. Your hand will be at the nape of your enemies, [and] your father's sons will prostrate themselves to you.

9A cub [and] a grown lion is Judah. From the prey, my son, you withdrew. He crouched, rested like a lion, and like a lion, who will rouse him?

10The scepter shall not depart from Judah, nor the student of the law from between his feet, until Shiloh comes, and to him will be a gathering of peoples.

11He binds his foal to a vine, and to a tendril [he binds] his young donkey. [He launders] his garment with wine, and with the blood of grapes binds his raiment.

אוֹיְקָרָא יַעֲקֹב אֶל בְּנָיו וַיֹּאמֶר הֲאֶסְפוּ וְאֶגִּידָה לָכֶם
אֵת אֲשֶׁר יִקְרָא אֶתְכֶם בְּאַחֲרֵית הַיָּמִים

בְּהִקְבְּצוּ וְשָׁמְעוּ בְּנֵי יַעֲקֹב וְשָׁמְעוּ אֶל יִשְׂרָאֵל
אֲבִיכֶם

גְּרָאוּבֵן בְּכָרִי אַתָּה פָּחִי וְרֵאשִׁית אוֹנִי יְתֵר שְׂאֵת
וְיֵתֵר עָז

דַּפְחֹז כַּמִּים אֵל תּוֹתֵר כִּי עָלִית מִשְׁכְּבֵי אָבִיךָ אֶז
חִלְלֵת יְצוּעֵי עֲלֶה

הִשְׁמָעוֹן וְלוֹי אַחִים כָּלִי חָמָס מְכַרְתִּיהֶם

וּבִסְדָּם אֵל תָּבֵא נַפְשֵׁי בְּקֹהֶלֶם אֵל תַּחַד כְּבִדֵי כִי
בְּאַפָּם הִרְגוּ אִישׁ וּבְרִצָּנָם עָקְרוּ שׁוֹר

זָארוֹר אַפָּם כִּי עָז וְעִבְרָתָם כִּי קִשְׁתָּה אַחֲלֶקֶם
בְּיַעֲקֹב וְאַפִּיצֵם בְּיִשְׂרָאֵל

חִיְהוּדָה אַתָּה יוֹדוּךָ אַחֲיָה יִדָּה בְּעֵרְףְּ אִבִּיךָ יִשְׁתַּחֲוּוּ
לָךְ בְּנֵי אָבִיךָ

טַגּוֹר אַרְיָה יְהוּדָה מְטָרְף בְּנֵי עָלִית כְּרַע רִבֵּץ
כְּאַרְיָה וּכְלָבִיא מִי יִקִּימֵנוּ

יֵלֵא יְסוֹר שְׁבֹט מִיְהוּדָה וּמַחֲקֵק מִבֵּין רַגְלָיו עַד כִּי
יָבֵא שִׁילָה וְלוֹ יִקְהַת עַמִּים

וְלִשְׂרָקָה בְּנֵי (כְּתִיב עִירָה) יֵאֱסָרֵי לְגִפְּוֹן עִירוֹ
כְּתִיב) אֲתָנוּ כִּפְסֵם בֵּינוֹן לְבִשׁוֹ וּבְדָם עֲנָבִים סוֹתוֹ
(סוֹתָה) :

12[He is] red eyed from wine and white toothed from milk.

13Zebulun will dwell on the coast of the seas; he [will be] at the harbor of the ships, and his boundary will be at Zidon.

14Issachar is a bony donkey, lying between the boundaries.

15He saw a resting place, that it was good, and the land, that it was pleasant, and he bent his shoulder to bear [burdens], and he became an indentured laborer.

16Dan will avenge his people, like one, the tribes of Israel.

17Dan will be a serpent on the road, a viper on the path, which bites the horse's heels, so its rider falls backwards.

18For Your salvation, I hope, O Lord!

19[As for] Gad, a troop will troop forth from him, and it will troop back in its tracks.

20From Asher will come rich food, and he will yield regal delicacies.

21Naphtali is a swift gazelle; [he is one] who utters beautiful words.

22A charming son is Joseph, a son charming to the eye; [of the] women, [each one] strode along to see him.

23They heaped bitterness upon him and became quarrelsome; yea, archers despised him.

24But his bow was strongly established, and his arms were gilded from the hands of the Mighty One of Jacob; from there he sustained the rock of Israel,

25from the God of your father, and He will help you, and with the Almighty, and He will bless you [with] the blessings of the heavens above, the blessings of the deep, lying below, the blessings of father and mother.

26The blessings of your father surpassed the blessings of my parents, the ends of the everlasting hills. May they come to Joseph's head and to the crown (of the head) of the one who was separated from his brothers.

יבַחְכְּלִילִי עֵינַיִם מֵיַיִן וְלֶכֶן שְׁנַיִם מַחְלָב

יִגְזְבוּלָן לַחֹוֹף יַמַּיִם יִשְׁפֹּן וְהוּא לַחֹוֹף אֲנִית וַיִּרְכָּתוּ
עַל צִידוֹן

יִדְיִשְׁשָׁכָר חֲמַר גָּרַם רֶבֶץ בֵּין הַמְּשַׁפְּתִים

טוֹוִירָא מְנַחָה כִּי טוֹב וְאֵת הָאָרֶץ כִּי נַעֲמָה וַיֵּט
שְׁכָמוֹ לְסָבֵל וַיְהִי לְמַס עֶבֶד

טַזְדָּן יָדִין עַמּוֹ כְּאֶחָד שְׁבֹטֵי יִשְׂרָאֵל

יִזְיָהִי דָן נִחַשׁ עָלַי דְּרָף שְׁפִיפֹן עָלַי אֶרַח הַנֶּנְשָׁף
עַקְבֵי סוּס וַיִּפֹּל רֹכְבוֹ אַחֲזוֹר

יַחֲלִישׁוּעֲתָךְ קוֹיָתִי יְהִנֶּה

יִטְגֹּד גְּדוּד יִגּוּדְבוּ וְהוּא יִגֹּד עַקֵּב

כִּמְאֲשֵׁר שְׁמָנָה לַחֲמוֹ וְהוּא יִתֵּן מַעַדְנֵי מְלֹךְ

כַּאֲנַפְתְּלֵי אֵילָה שְׁלַחָה הַנֶּתֶן אֲמָרֵי שֹׁפָר

כַּבֵּן פָּרַת יוֹסֵף בֶּן פָּרַת עָלַי עֵין בָּנוֹת צָעֲדָה עָלַי
שׁוֹר

כַּגּוֹיִמְרָרְהוּ וְרַבּוֹ וַיִּשְׁטַמְהוּ בְּעָלֵי חֲצִים

כְּדוֹתִישָׁב בְּאֵיתָן קִשְׁתּוֹ וַיִּפְּזוּ זֹרְעֵי יָדָיו מִיַּדֵּי אֲבִיר
יִעַקֵּב מִשָּׁם רָעָה אֶבֶן יִשְׂרָאֵל

כַּהֲמָאֵל אֲבִיךָ וַיַּעֲזֹרְךָ וְאֵת שְׂדֵי וַיִּכְרַכְךָ בְּרִכַּת
שָׁמַיִם מַעַל בְּרִכַּת תְּהוֹם רִבְצָת תַּחַת בְּרִכַּת שְׂדֵי
וַיִּרְחַם

כּוֹבְרַת אֲבִיךָ גָּבְרוּ עַל בְּרִכַּת הוֹרֵי עַד תֵּאֲנוֹת גְּבַעַת
עוֹלָם תַּהֲיִינָ לְרֵאשׁ יוֹסֵף וְלִקְדָּקוֹד נְזִיר אֲחִיו

27 Benjamin is a wolf, he will prey; in the morning he will devour plunder, and in the evening he will divide the spoil."

כּוֹבֵנִימִין זָאב יִטְרֹף בַּבֶּקֶר יֹאכַל עַד וְלָעֶרֶב יִחַלֵּק
שָׁלַל:

28 All these are the twelve tribes of Israel, and this is what their father spoke to them and blessed them; each man, according to his blessing, he blessed them.

כַּחֲפֹל אֱלֹהֵי שִׁבְטֵי יִשְׂרָאֵל שְׁנַיִם עָשָׂר וְזֹאת אֲשֶׁר
דִּבֶּר לָהֶם אֲבִיהֶם וַיְבָרֵךְ אוֹתָם אִישׁ אֲשֶׁר כְּבִרְכָתוֹ
בָּרַךְ אֹתָם:

29 And he commanded them and said to them, "I will be brought in to my people; bury me with my fathers, in the cave that is in the field of Ephron the Hittite,

כַּטְוִיָּצוּ אוֹתָם וַיֹּאמֶר אֲלֵהֶם אֲנִי נֶאֱסָף אֶל עַמִּי קְבֹרוּ
אֹתִי אֶל אֲבֹתַי אֶל הַמְּעָרָה אֲשֶׁר בַּשָּׂדֶה עֶפְרוֹן
הַחִתִּי:

30 in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which field Abraham bought from Ephron the Hittite for burial property.

לַבְּמַעְרָה אֲשֶׁר בַּשָּׂדֶה הַמְּכַפְלָה אֲשֶׁר עַל פְּנֵי מַמְרֵא
בְּאַרְץ כְּנָעַן אֲשֶׁר קָנָה אַבְרָהָם אֶת הַשָּׂדֶה מֵאֵת
עֶפְרוֹן הַחִתִּי לְאַחֲזַת קֶבֶר:

31 There they buried Abraham and his wife Sarah, there they buried Isaac and his wife Rebecca, and there I buried Leah.

לְאִשְׁמָה קְבֹרוּ אֶת אַבְרָהָם וְאֵת שָׂרָה אִשְׁתּוֹ שָׁמָּה
קְבֹרוּ אֶת יִצְחָק וְאֵת רִבְקָה אִשְׁתּוֹ וְשָׁמָּה קְבַרְתִּי אֶת
לֵאָה:

32 The purchase of the field and the cave therein was from the sons of Heth."

לְבַמְקַנְהַ הַשָּׂדֶה וְהַמְּעָרָה אֲשֶׁר בּוֹ מֵאֵת בְּנֵי חֵת:

33 And Jacob concluded commanding his sons, and he drew his legs [up] into the bed, and expired and was brought in to his people.

לְגַוִּיכֹל יַעֲקֹב לְצִוֹת אֶת בָּנָיו וַיֶּאֱסֹף רַגְלָיו אֶל הַמֶּטֶה
וַיִּגָּוַע וַיֶּאֱסָף אֶל עַמּוֹ:

Deuteronomy 33

Moses' Final Blessing on Israel

Deuteronomy 33:1-5 ¹Now this is the blessing with which Moses the man of God blessed the children of Israel before his death. ²And he said: "The LORD came from Sinai, and dawned on them from Seir; He shone forth from Mount Paran, and He came with ten thousands of saints; from His right hand came a fiery law for them. ³Yes, He loves the people; all His saints are in Your hand; they sit down at Your feet; everyone receives Your Words. ⁴Moses commanded a law for us, a heritage of the congregation of Jacob. ⁵And He was King in Jeshurun, when the leaders of the people were gathered, all the tribes of Israel together.

Deuteronomy 33:6 ⁶"Let Reuben live, and not die, nor let his men be few."

Deuteronomy 33:7-11 ⁷And this he said of Judah: "Hear, LORD, the voice of Judah, and bring him to his people; let his hands be sufficient for him, and may You be a help against his enemies." ⁸And of Levi he said: "Let Your Thummim and Your Urim be with Your holy one, Whom You tested at Massah, and with whom You contended at the waters of Meribah, ⁹who says of his father and mother, 'I have not seen them'; nor did he acknowledge his brothers, or know his own children; for they have observed Your Word and kept Your covenant. ¹⁰They shall teach Jacob Your judgments, and Israel Your law. They shall put incense before You, and a whole burnt sacrifice on Your altar. ¹¹Bless his substance, LORD, and accept the work of his hands; strike the loins of those who rise against him, and of those who hate him, that they rise not again."

Deuteronomy 33:12 ¹²Of Benjamin he said: "The beloved of the LORD shall dwell in safety by Him, Who shelters him all the day long; and he shall dwell between His shoulders."

Deuteronomy 33:13-17 ¹³And of Joseph he said: "Blessed of the LORD is his land, with the precious things of heaven, with the dew, and the deep lying beneath, ¹⁴with the precious fruits of the sun, with the precious produce of the months, ¹⁵with the best things of the ancient mountains, with the precious things of the everlasting hills, ¹⁶with the precious things of the earth and its fullness, and the favor of Him who dwelt in the bush. Let the blessing come 'on the head of Joseph, and on the crown of the head of him who was separate from his brothers.' ¹⁷His glory is like a firstborn bull, and his horns like the horns of the wild ox; together with them he shall push the peoples to the ends of the earth; they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Deuteronomy 33:18-19 ¹⁸And of Zebulun he said: "Rejoice, Zebulun, in your going out, and Issachar in your tents! ¹⁹They shall call the peoples to the mountain; there they shall offer sacrifices of righteousness; for they shall partake of the abundance of the seas and of treasures hidden in the sand."

Deuteronomy 33:20 ²⁰And of Gad he said: "Blessed is he who enlarges Gad; he dwells as a lion, and tears the arm and the crown of his head. ²¹He provided the first part for himself, because a lawgiver's portion was reserved there. He came with the heads of the people; he administered the justice of the LORD, and His judgments with Israel."

Deuteronomy 33:22 ²²And of Dan he said: "Dan is a lion's whelp; he shall leap from Bashan."

Deuteronomy 33:23 ²³And of Naphtali he said: "O Naphtali, satisfied with favor, and full of the blessing of the LORD, possess the west and the south."

Deuteronomy 33:24-25 ²⁴And of Asher he said: "Asher is most blessed of sons; let him be favored by his brothers, and let him dip his foot in oil. ²⁵Your sandals shall be iron and bronze; as your days, so shall your strength be.

Deuteronomy 33:26-29 ²⁶"There is no one like the God of Jeshurun, Who rides the heavens to help you, and in His excellency on the clouds. ²⁷The eternal God is your refuge, and underneath are the everlasting arms; He will thrust out the enemy from before you, and will say, 'Destroy!' ²⁸Then Israel shall dwell in safety, the fountain of Jacob alone, in a land of grain and new wine; His heavens shall also drop dew. ²⁹Happy are you, O Israel! Who is like you, a people saved by the LORD, the shield of your help and the sword of your majesty! Your enemies shall submit to you, and you shall tread down their high places."

Devarim - Deuteronomy - Chapter 33

Devarim - Deuteronomy - Chapter 33

1And this is the blessing with which Moses, the man of God, blessed the children of Israel [just] before his death.

And this is the blessing... [just] before his death: Very close to the time of his death. — [see Sifrei 33: 1] “For, if not now, when?”

2He said: "The Lord came from Sinai and shone forth from Seir to them; He appeared from Mount Paran and came with some of the holy myriads; from His right hand was a fiery Law for them.

He said: The Lord came from Sinai: Moses initiated his blessing by praising the Omnipresent, and then he addressed the needs of Israel. — [Sifrei 33:2] The praise with which Moses commenced, mentions the merit of Israel. All this was a way of conciliation, as if to say, “These people are worthy that a blessing should rest upon them.”

came from Sinai: He came out toward them when they came to stand at the foot of the mountain, as a bridegroom goes forth to greet his bride, as it is said, “[And Moses brought the people forth] toward God” ([Exod. 19:17](#)). We learn from this, that God came out toward them ([Mechilta 19:17](#)).

and shone forth from Seir to them: [Why did He come from Seir?] Because God first offered the children of Esau [who dwelled in Seir] that they accept the Torah, but they did not want [to accept it].

He appeared: to them [Israel]

from Mount Paran: [Why did God then come from Paran?] Because He went there and offered the children of Ishmael [who dwelled in Paran] to accept the Torah, but they [also] did not want [to accept it]. — [A.Z. 2b]

and came: to Israel.

with some holy myriads: With God were only some of the myriads of His holy angels, but not all of them, nor [even] most of them. This is unlike the manner of a mortal, who displays all the splendor of his riches

אִזְזַת הַבְּרָכָה אֲשֶׁר בָּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת בְּנֵי
יִשְׂרָאֵל לִפְנֵי מוֹתוֹ:

וזאת הברכה, לפני מותו, סמוך למיתתו שאם לא עכשיו
אימתי:

בְּיָאֵמַר יְהוָה מְסִינֵי בָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מֵהַר פָּאֲרָן
וְאָתָּה מִרְבַּבַת קִדְשׁ מִיְמִינוֹ אֵשׁ דָּת לְמוֹ:

ויאמר ה' מסיני בא: פתח תחלה בשבחו של מקום ואחר
כך פתח בצרכיהם של ישראל. ובשבח שפתח בו יש בו
הזכרת זכות לישראל וכל זה דרך ריצוי הוא, כלומר כדאי
הם אלו שתחול עליהם ברכה:

מְסִינֵי בָּא: יצא לקראתם כשבאו להתיצב בתחתית ההר
כחתן היוצא להקביל פני כלה, שנאמר (שמות יט, יז)
לקראת האלהים, למדנו שיצא כנגדם:

וְזָרַח מִשְׁעִיר לְמוֹ: שפתח לבני עשו שיקבלו את התורה
ולא רצו:

הוֹפִיעַ: להם:

מֵהַר פָּאֲרָן: שהלך שם ופתח לבני ישמעאל שיקבלוהו, ולא
רצו:

וְאָתָּה: לישראל

מִרְבַּבַת קִדְשׁ: ועמו מקצת רבבות מלאכי קדש, ולא כולם
ולא רובם, ולא כדרך בשר ודם שמראה כל כבוד עשרו

and his glory on his wedding day. — [Sifrei 33:2]

a fiery law for them: It was originally written before God in [letters of] black fire upon [a background of] white fire. — [Tanchuma Bereishith 1] He gave it to them on tablets, inscribed, [as it were,] by His right hand [thus it is said here, “from His right hand”]. Another explanation of אַשׁ תָּתַת: As the Targum renders it, that He gave it to them from amidst the fire.

3Indeed, You showed love for peoples; all his holy ones are in Your hand, for they let themselves be centered at Your feet, bearing Your utterances.

Indeed, You showed love for peoples: [God] also displayed great affection to the tribes, each one of whom were known as a people, for only Benjamin was destined to be born when the Holy One, blessed is He, said to Jacob, “A nation and a multitude of nations shall come into existence from you” ([Genesis 35:11](#)). [Thus we see that Benjamin alone was called “a nation.” “A multitude of nations” refers to Ephraim and Manasseh. See Rashi on [Gen. 35:11](#), 48:4.] - [Gen. Rabbah 82:4]

all his holy ones are in Your hand: [This refers to] the souls of the righteous, which are hidden away with God, as it is said, “But my lord’s soul shall be bound up in the bundle of life, with the Lord, your God” ([I Sam. 25:29](#)). - [Sifrei 33:3]

for they [...] be centered at Your feet: And Israel is indeed worthy of this [privilege to have their souls hidden away with God], because they placed themselves right in the middle (תּוֹךְ) of the bottom of the mountain at Your feet [figuratively speaking] at Sinai. The word תָּכוּ is in the passive conjugation, which has the meaning: הִתְּכוּ, “They [allowed themselves] to be placed right in the middle (תּוֹךְ)” [of the underside of the mountain], between Your feet.

bearing Your utterances: They bore upon themselves the yoke of Your Torah. — [Sifrei 33:3]

Your Torah: Heb. מְדַבְּרֶיךָ. The mem in it [i.e., in this word] is somewhat of a root letter [rather than a prefix], as in “And he heard the voice speaking (מְדַבֵּר) to him” ([Num. 7:89](#)); and “And I heard what was being spoken (מְדַבֵּר) to me” ([Ezek. 2:2](#)). This form is similar to מְתַדְּבֵר אֵלַי, [speaking to Himself for me to hear, see Rashi on [Num. 7:89](#)]. This too, namely, the word מְדַבְּרֶיךָ, means: “what You were speaking to let me

ותפארתו ביום חופתו:

אש דת: שהיתה כתובה מאז לפניו באש שחורה על גב אש לבנה, נתן להם בלוחות כתב יד ימינו. דבר אחר אש דת כתרגומו, שנתנה להם מתוך האש:

גאַף חָבַב עַמִּים כָּל קְדָשָׁיו בְּיָדְךָ וְהֵם תָּכוּ לְרַגְלֶךָ יְשָׂא מְדַבְּרֶיךָ:

אף חבב עמים: גם חבה יתירה חבב את השבטים. כל אחד ואחד קרוי עם, שהרי בנימין לבדו היה עתיד להוולד כשאמר הקב"ה ליעקב (בראשית לה, יא) גוי וקהל גוים יהיה ממך:

כל קדשיו בידך: נפשות הצדיקים הגנוזות אתו, כענין שנאמר (שמואל א' כה, כט) והיתה נפש אדוני צרורה בצרור החיים את ה' אלהיך:

והם תכו לרגלך: והם ראויים לכך, שהרי תכו עצמן לתוך תחתית ההר לרגלך בסיני. תכו לשון פועלו, הותווכו לתוך מרגלותיך:

ישא מדברתיך: נשאו עליהם עול תורתך:

מדברתיך: המ"ם בו קרוב ליסוד, כמו (במדבר ז, פט) וישמע את הקול מדבר אליו, (יחזקאל ב, ב) ואשמע את קול מדבר אלי, כמו מתדבר אלי, אף זה מדברותיך מה שהיית מדבר להשמיעני לאמר להם. טי"ש פורפרלידורי"ש בלע"ז [דיבורך]. ואונקלוס תרגם שהיו

know what to tell the children of Israel.” Tes porparledurs in Old French. Onkelos, however, renders [the phrase מִדְּבַרְתֶּיךָ as: “they traveled (ישא like יסע) according to Your commands (דְּבַרְתֶּיךָ).” Thus, the mem is a servile prefix, with the meaning of מן, from. [Thus, according to Onkelos, the word מִדְּבַרְתֶּיךָ literally means, from Your utterances.] Another explanation [of this verse is as follows]: Indeed, You showed love for peoples — even when You displayed Your affection towards the nations of the world, showing them a smiling [friendly] face, and You delivered Israel into their hands,

all his holy ones are in Your hand: All Israel’s righteous and good people clung to You; they did not turn away from You, and You guarded them. — [B.B. 8a)]

for they let themselves be centered at your feet: And they placed themselves right in the middle of, and entered beneath Your [protective] shadow;

bearing your utterances: And they gladly accepted Your decrees and Your laws. — [see Tanchuma 5] And these were their words:

4The Torah that Moses commanded us is a legacy for the congregation of Jacob.

The Torah that Moses commanded us is a legacy for the congregation of Jacob: We have taken hold of it, and we will not forsake it!

5And He was King in Jeshurun, whenever the sum total of the people were gathered, and the tribes of Israel were together,

And He was: i.e., the Holy One, blessed is He,

was King in Jeshurun: i.e., the yoke of God’s sovereignty was always upon them.

whenever the sum total of the people were gathered: At every gathering of רָאשֵׁי - meaning, whenever their number is gathered. רָאשֵׁי as in the verse, “When you take the count (ראש) of the children of Israel” ([Exod. 30:12](#)). These people are worthy that I should bless them. Another explanation: When Israel is gathered together in a unified group, and there is peace among them, God is their King-but not when there is strife among them. — [Sifrei 33:5]

נוסעים על פי דבריך, והמ"ם בו שמוש משמשת לשון מן. דבר אחר אף חבב עמים אף בשעת חבתם של אומות העולם שהראית להם פנים שוחקות ומסרת את ישראל בידם:

כל קדשיו בידיך: כל צדיקיהם וטוביהם דבקו בך ולא משו מאחריך ואתה שומרם:

והם תכו לרגלך: והם מתמצעים ומתכנסים לתחת צלך:

ישא מדברתיך: מקבלים גזרותיך ודתותיך בשמחה. ואלה דבריהם:

דתורה צנה לנו משה מורשה קהלת יעקב:

תורה: אשר צוה לנו משה מורשה היא לקהלת יעקב, אחזונה ולא נעזבנה:

הנִיְהִי בִישֻׁרוֹן מְלֶכֶּךָ בְּהִתְאַסֵּף רָאשֵׁי עַם יְחַד שְׁבֹטֵי יִשְׂרָאֵל:

ויהי: הקב"ה:

בישרון מלך: תמיד עול מלכותו עליהם:

בהתאסף: בכל התאסף ראשי חשבון אסיפתם. ראשי, כמו (שמות ל, יב) כי תשא את ראש, ראויין אלו שאברכם. דבר אחר, בהתאסף, בהתאספם יחד באגודה אחת ושלוש ביניהם הוא מלכם, ולא כשיש מחלוקת ביניהם:

וַיְחִי רְאוּבֵן וְאֵל יָמָיו וְיִהְיֶה מִתּוֹ מִסְפָּר:

6 May Reuben live and not die, and may his people be counted in the number.

יחי ראובן: בעולם הזה:

ואל ימות: לעולם הבא, שלא יזכר לו מעשה בלהה:

May Reuben live: in this world,

and not die: in the world-to-come, that the incident involving Bilhah not be remembered against him. — [see Rashi [Gen. 35:22](#); Sifrei 33:6]

and may his people be counted in the number: May Reuben be counted along with the enumeration of the rest of his brothers. This [matter, that the incident involving Bilhah should not exclude Reuben from being counted together with his brothers] is similar to what is said: “[And Reuben went] and lay with Bilhah... and Jacob’s sons were twelve” ([Gen. 35:22](#)), [indicating] that he was not excluded from the number [of Jacob’s sons, on account of this incident].

ויהי מתיו מספר: נמנין במנין שאר אחיו, דוגמא היא זו כענין שנאמר (בראשית לה, כב) וישכב את בלהה ויהיו בני יעקב שנים עשר, שלא יצא מן המנין:

7 May this [also be] for Judah." And he [Moses] said, "O Lord, hearken to Judah's voice and bring him to his people; may his hands do battle for him, and may You be a help against his adversaries."

זוֹזַאת לַיהוּדָה וַיֹּאמֶר שְׁמַע יְהוָה קוֹל יְהוּדָה וְאֵל עֲמֹ תְּבִיאֵנוּ יְדִיו רַב לּוֹ וְעֹזֶר מִצָּרָיו תִּהְיֶה:

May this [also be] for Judah: He juxtaposed Judah to Reuben, because they both confessed to the wrong they had done, as it is said, “that wise men have told... to them alone... and no stranger passed between them” ([Job 15:18-19](#)). [This verse alludes to the confession of Reuben and Judah (“that wise men have told”), and how they were consequently blessed here together (“them alone”); although Levi was next in line chronologically to Reuben, nevertheless here, in the context of this blessing, Levi did not come between them (“no stranger came between them”), but rather, he was blessed immediately afterwards (verses 8-11).]- [see Rashi, [Job 15:19](#)] Our Rabbis further explained that during the entire forty years that Israel was in the desert, Judah’s bones were rolling in his coffin, because of the excommunication which he had accepted upon himself [when he took responsibility for Benjamin], as it is said, “If I will not bring him to you... then I have sinned against you all of the days” ([Gen. 43:9](#)). [So], Moses said, “Who caused Reuben to [publicly] confess his sin? It was Judah...” (see Sotah 7b) [and thus, by placing Judah together with Reuben, Moses alluded to this merit of Judah, and, in effect, “May the Lord listen to Judah’s voice,” is a prayer that Judah’s bones would finally come to rest].

זוֹזַאת לַיהוּדָה: סמך יהודה לראובן, מפני ששניהם הודו על קלקול שבידם, שנאמר (איוב טו, יח - יט) אשר חכמים יגידו וגו' להם לבדם וגו' ולא עבר זר בתוכם. ועוד פירשו רבותינו, שכל ארבעים שנה שהיו ישראל במדבר היו עצמות יהודה מתגלגלים בארון מפני נדוי שקבל עליו, שנאמר (בראשית מד, לב) וחטאתי לאבי כל הימים, אמר משה מי גרם לראובן שיודה יהודה וכו':

O Lord, hearken to Judah’s voice: [I.e., Also, hear the prayer of Judah’s

שמע ה' קול יהודה: תפלת דוד ושלמה ואסא מפני

descendants:] The prayer of David and Solomon, and the prayer of Asa because of the Ethiopians, and that of Jehoshaphat on account of the Ammonites, and that of Hezekiah because of Sennacherib. — [see Sifrei 33:7]

and bring him to his people: in peace, from war.

his hands will do battle for him: May his hands fight his battle (רִיבוֹ), and may they exact his vengeance.

and may You be a help against his adversaries: [Moses here] was praying for [Judah's descendant] Jehoshaphat, concerning the battle of Ramoth Gilead, [as Scripture states,] “Jehoshaphat cried out, and the Lord helped him (עָזָרוּ)” ([II Chron. 18:31](#)). Another explanation:

O Lord, hearken to Judah's voice: Here, included within Judah's blessing, Moses alluded to [and incorporated] a blessing for Simeon [the allusion being in the word שָׁמַע, the very root of שְׁמִעוֹן]. Also [in accordance with this incorporation of Simeon within Judah], when they divided Eretz Israel [among the tribes], Simeon received [his portion] out of the lot of Judah, as Scripture states, “Out of the lot of the children of Judah was the inheritance of the children of Simeon” ([Josh. 19:9](#)). - [Sifrei 33:7] Now why did Moses not devote a separate blessing for him? Because he held against him what he had done in Shittim [referring to the sin of Zimri the son of Salu, a leader of the tribe of Simeon (see [Num. 25:1-14](#))]. So it is written in the Aggadah of Psalms. — [Shocheh Tov 90]

And of Levi he said: "Your Tummim and Urim belong to Your pious man, whom You tested at Massah and whom You tried at the waters of Meribah,

And of Levi he said: Heb. וּלְלֵוִי אָמַר, And of Levi, he said....

Your Tummim and Urim: Here, Moses is addressing the Shechinah .

whom You tested at Massah: [spoken in praise of the Levites,] for they did not complain with the others who complained.

and whom You tried...: [This is to be understood] as the Targum renders it [namely, “You tested him (Levi) at the Waters of Meribah, and he came out faithful”]. Another explanation: “whom you tried at the waters of Meribah” — You made false accusations against him [Levi], for if Moses [was punished with death and not permitted to enter the Land of Israel because he] said to Israel, “Listen now, you rebels!” (see [Num.](#)

הַכּוֹשִׁים, וַיְהוֹשֶׁפֶט מִפְּנֵי הָעַמּוֹנִים, וְחִזְקִיָּה מִפְּנֵי סַנְחֶרִיב:

ואל עמו תביאנו: לשלום מפני המלחמה:

ידיו רב לו: יריבו ריבו וינקמו נקמתו:

ועזר מצריו תהיה: על יהושפט התפלל על מלחמת רמות גלעד, (דה"ב יח, לא) ויזעק יהושפט וה' עזרו. דבר אחר ...

שמע ה' קול יהודה: כאן רמז ברכה לשמעון מתוך ברכותיו של יהודה, ואף כשחלקו ארץ ישראל נטל שמעון מתוך גורלו של יהודה שנאמר (יהושע יט, ט) מחבל בני יהודה נחלת בני שמעון. ומפני מה לא ייחד לו ברכה בפני עצמו, שהיה בלבו עליו על מה שעשה בשטים, כן כתוב באגדת תהלים:

חִוְּלֵי לֵוִי אָמַר תְּמִידָה וְאוּרִיָּה לְאִישׁ חֲסִידְךָ אֲשֶׁר נָסִיתוּ בְּמִסָּה
תְּרִיבָהוּ עַל מֵי מְרִיבָה:

וללוי אמר: ועל לוי אמר:

תמיד ואוריך: כלפי שכינה הוא מדבר:

אשר נסיתו במסה: שלא נתלוננו עם שאר המלינים:

תריבהו וגו': כתרגומו. דבר אחר תריבהו על מי מריבה נסתקפת לו לבוא בעלילה, אם משה אמר (במדבר כ, י) שמעו נא המורים, אהרן ומרים מה עשו:

[20:10](#)), then [how do we understand why] Aaron and Miriam [were also punished with death and were not permitted to enter the Land of Israel] — what did they do [to deserve this]?- [Sifrei 33:8]

9who said of his father and his mother, 'I do not see him'; neither did he recognize his brothers, nor did he know his children, for they observed Your word and kept Your covenant.

who said of his father and his mother, 'I do not see him...': [Moses says:] When they [Israel] sinned with the calf, and I said, "Whoever is for the Lord, come to me!" ([Exod. 32:26](#)), all the sons of Levi assembled to me, and I ordered them to kill [those guilty of worshipping the golden calf, even] one's mother's father, if he was an [ordinary] Israelite [and not a Levite], or his brother from his mother [if his brother's father was not a Levite], or the son of his daughter [whose husband was not a Levite], and they did so. It is, however, impossible to explain [that it means literally his father and his brother from his father, and likewise, literally his sons, because all these were Levites, and not one of the tribe of Levi sinned, as it is said, "and all the sons of Levi [gathered to him]" ([Exod. 32:26](#)). - [Sifrei 33:9]

for they observed Your word: namely, "You shall have no other gods [before Me]" ([Exod. 20:3](#)). - [Sifrei 33:9]

and kept Your covenant: namely, the covenant of circumcision. — [Sifrei 33:9] For the [ordinary] Israelites who were born in the desert did not circumcise their sons, whereas the Levites were [not only] circumcised themselves, [but they] also circumcised their sons. — [Sifrei Bemidbar 9:18]

10They shall teach Your ordinances to Jacob, and Your Torah to Israel; they shall place incense before You, and burnt offerings upon Your altar.

They shall teach Your ordinances: [because] they are worthy of doing this.

and burnt-offerings: Heb. וְקָלִיל, a burnt-offering [which is completely (פְּלִיל) consumed on the altar]. — [Yoma 26a]

11May the Lord bless his army and favorably accept the work of his hands; strike the loins of those who rise up against him and his enemies, so that they will not recover."

טְהַאמַר לְאָבִיו וּלְאִמּוֹ לֹא רָאִיתִי וְאֵת אָחִיו לֹא הִכִּיר וְאֵת בְּנָו לֹא יָדַע כִּי שָׁמְרוּ אֶמְרֹתֶיךָ וּבְרִיתֶיךָ יִנְצְרוּ:

הַאֹמֵר לְאָבִיו וּלְאִמּוֹ לֹא רָאִיתִיו: כַּשְׁחֲטָאוּ בַעֲגֹל וְאִמְרַתִּי (שְׁמוֹת לֵב, כו) מִי לֵה' אֵלַי, נֹאסְפוּ אֵלַי כָּל בְּנֵי לִוִּי וְצוֹיִתִּים לְהַרְגוּ אֶת אָבִי אִמּוֹ וְהוּא מִיִּשְׂרָאֵל, אוֹ אֶת אָחִיו מֵאִמּוֹ, אוֹ אֶת בֶּן בְּתוֹ, וְכֵן עָשׂוּ. וְאֵי אֶפְשֶׁר לְפָרֵשׁ אֲבִיו מִמֶּשׁ וְאָחִיו מֵאָבִיו וְכֵן בְּנָיו מִמֶּשׁ, שֶׁהָרִי לִוִּים הֵם וּמִשְׁבֵּט לִוִּי לֹא חָטָא אֶחָד מֵהֶם שֶׁנֹּאמַר כָּל בְּנֵי לִוִּי:

כִּי שָׁמְרוּ אֶמְרֹתֶיךָ: (שְׁמוֹת כ, ב) לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים:

וּבְרִיתֶיךָ יִנְצְרוּ: בְּרִית מִילָה, שְׁאוֹתָם שֶׁנִּוְלְדוּ בַּמִּדְבָּר שֶׁל יִשְׂרָאֵל לֹא מָלוּ אֶת בְּנֵיהֶם וְהֵם הָיוּ מוֹלִין וּמְלִין אֶת בְּנֵיהֶם:

יִיָּרוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב וְתוֹרַתֶךָ לְיִשְׂרָאֵל יִשְׁיִמוּ קְטוֹרֶה בְּאַפֶּיךָ וְכָלִיל עַל מִזְבְּחֶיךָ:

יָרוּ מִשְׁפָּטֶיךָ: רְאוּיִן אֵלֹו לַכֶּךְ:

וְכָלִיל: עוֹלָה:

יִאֲבָרְךָ יְהוָה חִילוֹ וּפְעַל יָדָיו תִּרְצָה מִחֵץ מִתְּנַיִם קָמָיו וּמִשְׁנֵאָיו מִן יְקוּמוֹן:

strike the loins of those who rise up against him: Strike those who rise up against him, in the loins. This is similar to what is said, “Constantly cause their loins to slip” ([Ps. 69:24](#)). Here, Moses was referring to those who contested the priesthood. — [Sifrei 33:11] Another explanation: Moses saw [prophetically] that the Hasmonean and his sons were destined to wage war with the Greeks. He therefore prayed for them, because they were few in number, namely, the twelve sons of the Hasmonean and Eleazar, against many myriads [of the enemy]. Hence, Moses said here: “May the Lord bless his army (חַיִּל) and favorably accept the work of his hands.” - [See Tanchuma Vayechi 14; Gen. Rabbah 99:2; Otzar Midrashim, Ma’aseh Hanukkah second version, p. 191; Midrash LaHanukkah , p. 193]

and his enemies so that they will not recover: Strike the loins of those who rise up against him and of his enemies, so that they will have no recovery.

12And of Benjamin he said, "The Lord's beloved one shall dwell securely beside Him; He protects him all day long, and He dwells between his shoulders."

And of Benjamin he said: Since Levi’s blessing pertains to the sacrificial service, and Benjamin’s blessing pertains to building the Holy Temple within his territory, Moses juxtaposed one to the other. He then juxtaposes Joseph immediately after him [Benjamin] because Joseph too [had a sanctuary built within his territory, namely] the Mishkan of Shiloh was erected in his territory, as is said: “He rejected the tent of Joseph” ([Ps. 78:67](#)). And because the Holy Temple is dearer [to God] than [the Mishkan of] Shiloh, he mentioned [the blessing of] Benjamin before [that of] Joseph [even though Joseph was older].

He protects him: Heb. חִפֵּה, covers him and protects him.

all day long: i.e., forever. Since [the time] Jerusalem was chosen [for the building of the Holy Temple], the Divine Presence has never dwelt elsewhere. — [Mechilta 12:4]

and dwells between his shoulders: The Holy Temple was built on the highest point of his [Benjamin’s] land, except that it was twenty-three cubits below the Eitam Well (see Yoma 31a). Now, it was David’s intention to build it there [at the level of the Eitam Well], as is taught in Shechitath Kodashim [Zev. 54b]: [However,] they said to David: “Let us

מחץ מתנים קמיו: מחץ קמיו מכת מתנים, כענין שנאמר (תהלים סט, כד) ומתניהם תמיד המעד, ועל המעוררין על הכהונה אמר כן. דבר אחר ראה שעתידין חשמונאי ובניו להלחם עם היונים והתפלל עליהם לפי שהיו מועטים י"ב בני חשמונאי ואלעזר כנגד כמה רבבות, לכך נאמר ברך ה' חילו ופועל ידיו תרצה:

ומשנאיו מן יקומו: מחץ קמיו ומשנאיו מהיות להם תקומה:

יבִּלְבַנְיָמֵן אָמַר יְדִיד יְהוָה יִשְׁפֵּן לְבָטַח עָלָיו חִפֵּה עָלָיו כָּל הַיּוֹם וּבֵין כַּתְּפָיו שָׁכֵן:

לבנימן אמר: לפי שברכת לוי בעבודת הקרבנות ושל בנימין בבנין בית המקדש בחלקו סמכן זה לזה וסמך יוסף אחריו, שאף הוא משכן שילה היה בנוי בחלקו, שנאמר (שם עח, סז) וימאס באהל יוסף וגו'. ולפי שבית עולמים חביב משילה לכך הקדים בנימין ליוסף:

חפף עליו: מכסה אותו ומגין עליו:

כל היום: לעולם משנבחרה ירושלים לא שרתה שכינה במקום אחר:

ובין כתפיו שכן: בגובה ארצו היה, בית המקדש בנוי אלא שנמוך עשרים ושלוש אמה מעין עיטם ושם היה דעתו של דוד לבנותו, כדאיתא בשחיטת קדשים (זבחים נד ב) אמרי נחתי ביה פורתא משום דכתיב ובין כתפיו שכן אין לך נאה

build it a little lower, for Scripture states, 'and He dwells between his shoulders' [which are lower than the head]-and there is no part of an ox more beautiful than its shoulders."

כשור יותר מכתפיו:

13And of Joseph he said: "His land shall be blessed by the Lord, with the sweetness of the heavens with dew, and with the deep that lies below,

יגוליוסף אָמַר מְבֹרַכַת יְהוָה אֶרְצוֹ מִמְּגֵד שָׁמַיִם מְטֹל וּמִתְהוֹם לְרֵצֶת תְּחַת:

His land shall be blessed by the Lord: For throughout the inheritance of all the tribes, there was no land more full of goodness than Joseph's land. — [Sifrei 33:13]

מְבֹרַכַת ה' אֶרְצוֹ: שְׁלֵא הִיְתָה בְּנַחֲלַת הַשְּׁבֵטִים אֶרֶץ מְלֵאָה כֹּל טוֹב כְּאֶרְצוֹ שֶׁל יוֹסֵף:

and with the sweetness: Heb. מִמְּגֵד [This word denotes] delicacies and sweetness.

מִמְּגֵד: לְשׁוֹן עֵדָנִים וּמִתְקָ:

the deep: The [waters which lie in] the depth [of the earth] ascend, and moisten the land from below. You find that in the case of each tribe, Moses' blessing resembles Jacob's blessing [to the same tribe. For instance, Jacob blessed Joseph also with the רֵצֶת תְּחַת] (Gen. 49:25).

וּמִתְהוֹם: שֶׁהִתְהוֹם עוֹלָה וּמִלְחָלַח אוֹתָהּ מִלְמַטָּה אֶתָּה מוֹצֵא בְּכָל הַשְּׁבֵטִים בְּרַכְתּוֹ שֶׁל מֹשֶׁה מֵעֵין בְּרַכְתּוֹ שֶׁל יַעֲקֹב:

14and with the sweetness of the produce of the sun, and with the sweetness of the moon's yield,

יְדוּמִמְּגֵד תְּבוּאָת שָׁמֶשׁ וּמִמְּגֵד גְּרֵשׁ יְרֻחִים:

and with the sweetness of the produce of the sun: for Joseph's land was exposed to the sun, which sweetened its fruit. — [Sifrei 33:14]

וּמִמְּגֵד תְּבוּאָת שֶׁמֶשׁ: שֶׁהִיְתָה אֶרְצוֹ פְּתוּחָה לַחֲמָה וּמִמְתַּקַּת הַפִּירוֹת:

the moon's yield: Heb. יְרֻחִים גְּרֵשׁ. Some fruits are ripened by the moon (יְרֻחַ) - [Sifrei 33:14] These are cucumbers and gourds. Another explanation: [This refers to fruits] which the earth expels (מִמְּגֵד) and brings out [from itself] month (יְרַח) by month. — [Targum Onkelos]

גְּרֵשׁ יְרֻחִים: יֵשׁ פִּירוֹת שֶׁהִלְבְּנָה מִבְּשִׁלְתָּן וְאֵלּוּ הֵן קִשׁוּאֵין וְדִלּוּעֵין. דָּבָר אַחֵר גְּרֵשׁ יְרֻחִים. שֶׁהָאֶרֶץ מִגְרֵשֶׁת וּמוֹצִיאָה מִחֲדָשׁ לַחֲדָשׁ:

15and with the crops of early mountains, and with the sweetness of perennial hills,

טוֹמֵרֵאשׁ הַרְרֵי קֶדֶם וּמִמְּגֵד גְּבָעוֹת עוֹלָם:

and with the crops of early mountains: And blessed with the fruits that are first (רֵאשׁ) to ripen, for its mountains advance (קֶדֶם) the ripening of their fruits [thus, "the early mountains"]. Another explanation: [This verse] teaches [us] that their creation [that of the mountains in the territory of Joseph] preceded (קֶדֶם) that of all other mountains. — [Sifrei 33:15]

וּמֵרֵאשׁ הַרְרֵי קֶדֶם: וּמְבוֹרַכַת מֵרֵאשִׁית בְּשׁוּל הַפִּירוֹת שֶׁהַרְרֵיהֶן מִקְדִּימִין לְבַכֵּר בְּשׁוּל פִּירוֹתֵיהֶם. דָּבָר אַחֵר מִגִּיד שֶׁקֶדְמָה בְּרִיאַתָּן לְשָׂאֵר הָרִים:

the sweetness of perennial hills: גְּבָעוֹת עוֹלָם. Hills which produce fruit continuously (עוֹלָם) and do not cease [to produce fruit even] because of lack of rain.

גְּבָעוֹת עוֹלָם: גְּבָעוֹת הַעוֹשׂוֹת פִּירוֹת לְעוֹלָם וְאֵינָן פּוֹסְקוֹת מֵעוֹצֵר הַגְּשָׁמִים:

16and with the sweetness of the land and its fullness, and through the contentment of the One Who dwells in the thornbush. May it come upon Joseph's head and upon the crown of the one separated from his brothers.

and through the contentment of the One Who dwells in the thornbush: Heb. שְׂכֵנֵי סִנֵּה, equivalent to שֹׁכֵן סִנֵּה, the One Who dwells in the bush. [Thus, the verse means:] "And may his land be blessed through the favorable acceptance and contentment of the Holy One, blessed is He, Who first revealed Himself to me in a thornbush (סִנֵּה).

through the contentment: Heb. רִצּוֹן. Contentment and appeasement. Similarly, every instance of [the word] רִצּוֹן in Scripture.

may it come: i.e., this blessing will come upon Joseph's head.

the one separated from his brothers: [Joseph] who was separated from his brothers through his being sold.

17To his firstborn ox is [given] glory. His horns are the horns of a re'em. With them, he will gore peoples together [throughout all] the ends of the earth these are the myriads of Ephraim, and these are the thousands of Manasseh."

to his firstborn ox: Heb. בְּכוֹר שׁוֹר [In addition to the simple meaning of "firstborn,"] there are some instances in which the word בְּכוֹר has the meaning of "greatness" and "majesty," as it is said, "I will also make him a great man (בְּכוֹר) [the highest of the kings on earth]" ([Ps. 89:28](#)); and similarly, "Israel is My son, my firstborn (בְּכוֹרִי)" [denoting high status] ([Exod. 4:22](#)). [Thus:] בְּכוֹר here: The king who will descend from Joseph, namely, Joshua.

his ox: whose strength is as mighty as that of an ox, to conquer many kings.

is [given] glory: [Literally, "glory is his,"] was given to him [when Moses transferred some of his attribute of majesty to Joshua when he became leader], as it is said, [God said to Moses:] "And you shall give some of your majesty to him" [Joshua] ([Num. 27:20](#)).

and his horns are the horns of a re'em: The ox is powerful, but its horns are not beautiful; [on the other hand,] a re'em has beautiful horns, but it is not powerful. [Moses thus] blessed Joshua with the power of an ox and the beauty of a re'em's horns. — [Sifrei 33:17]

the ends of the earth: [This refers to] the thirty-one kings [whom Joshua

טְזוּמְמָגְד אֶרֶץ וּמְלֵאָה וּרְצוֹן שְׂכֵנֵי סִנֵּה תְּבוֹאֲתָה לְרֹאשׁ יוֹסֵף
וּלְקֶדֶד קֶדֶד נְזִיר אֶחָיו:

ורצון שכני סנה: כמו שוכן סנה ותהא ארצו מבורכת
מרצונו ונחת רוחו של הקב"ה הנגלה עלי תחלה בסנה:

רצון: נחת רוח ופיוס וכן כל רצון שבמקרא:

תבואתה: ברכה זו לראש יוסף:

נזיר אחיו: שהופרש מאחיו במכירתו:

יִזְכֹּר שׁוֹרוֹ הָדָר לוֹ וְקַרְנֵי רֹאם קַרְנָיו בָּהֶם עַמִּים יִנְגַח יַחְדָּו
אֶפְסֵי אֶרֶץ וְהֵם רַבּוֹת אֶפְרַיִם וְהֵם אֶלְפֵי מְנַשֶּׁה:

בכור שורו: יש בכור שהוא לשון גדולה ומלכות, שנאמר
(תהלים פט, כח) אף אני בכור אתנהו, וכן (שמות ד, כה)
בני בכורי ישראל. בכור: מלך היוצא ממנו והוא יהושע:

שורו: שכחו קשה כשור לכבוש כמה מלכים:

הדר לו: נתון לו שנאמר (במדבר כז, כ) ונתתה מהודך
עליו:

וקרני ראם קרניו: שור כחו קשה ואין קרניו נאות, אבל
ראם קרניו נאות, ואין כחו קשה, נתן ליהושע כחו של שור
ויופי קרני ראם:

אפסי ארץ: שלושים ואחד מלכים אפשר שכולם מארץ

conquered in the Land of Israel]. Is it possible that these kings were all from the Land of Israel? [The answer is, that] there was not one king or ruler who did not acquire for himself a palace and a holding in the Land of Israel [even though he belonged to another country]. [And why so?] Because the Land of Israel was considered distinguished to all of them, as it is said [of the Land of Israel], “The finest inheritance of the hosts of nations” ([Jer. 3:19](#)). - [Sifrei 33:17] [For this reason, the thirty-one kings are referred to as “the ends of the earth.”

these are the myriads of Ephraim: The ones who are to be gored are the myriads who were killed by Joshua who was descended from Ephraim [Joseph’s son].

and these are the thousands of Manasseh: They are the thousands killed in Midian by Gideon, [who was descended from Manasseh, Joseph’s other son], as it is said, “Now Zebah and Zalmunna were in Karkor...” (Jud. 8:10) [and the verse continues to enumerate many thousands of hosts which were there].

18And to Zebulun he said: "Rejoice, Zebulun, in your departure, and Issachar, in your tents.

And to Zebulun he said: These five tribes whom [Moses] blessed last, namely, Zebulun, Gad, Dan, Naftali and Asher, have their names repeated [e.g., “And of Zebulun he said: Rejoice, Zebulun...”], in order to instill them with strength and power, for they were the weakest of all the tribes. And indeed [for this reason,] they were the ones Joseph introduced to Pharaoh, as it is said, “And from among his brothers, he took five men” ([Gen. 47:2](#)). [Joseph took these brothers and not the others,] because they looked weak, so that Pharaoh should not appoint them as his war officers. — [B.K. 92a]

Rejoice, Zebulun, in your departure, and Issachar, in your tents: Zebulun and Issachar entered into a partnership [with the following agreement]: Zebulun would dwell at the seashore and go out in ships, to trade and make profit. He would thereby provide food for Issachar, and they would sit and occupy themselves with the study of Torah. Consequently, Moses mentioned Zebulun before Issachar [even though the latter was the elder of the two], because Issachar’s Torah came through [the provisions of] Zebulun. — [Gen. Rabbah 99:9]

Rejoice, Zebulun, in your departure: Prosper when you go out to trade.

ישראל היו אלא אין לך כל מלך ושלטון שלא קנה לו פלטרין ואחוזה בארץ ישראל, שחשובה לכולם היא, שנאמר (ירמיה ג, יט) נחלת צבי צבאות גוים:

והם רבבות אפרים: אותם המנוגחים הם הרבבות שהרג יהושע, שבא מאפרים:

והם אלפי מנשה: הם האלפים שהרג גדעון במדין, שנאמר (שופטים ח, י) וזבח וצלמונע בקרקר וגו':

יחולִּזְבוּלָן אָמַר שְׂמַח זְבוּלָן בְּצֵאתְךָ וַיִּשְׁשָׁךְ בְּאַהֲלֶיךָ:

ולזבולן אמר: אלו חמשה שבטים שבירך באחרונה זבולן גד דן נפתלי ואשר כפל שמותיהם לחזקם ולהגבירם, לפי שהיו חלשים שבכל השבטים, הם הם שהוליד יוסף לפני פרעה, שנאמר (בראשית מז, ב) ומקצה אחיו לקח חמשה אנשים, לפי שנראים חלשים ולא ישים אותם לו שרי מלחמתו:

שמח זבולן בצאתך ויששכר באהליך: זבולן ויששכר עשו שותפות, זבולן לחוף ימים ישכון ויוצא לפרקמטיא בספינות ומשתכר, ונותן לתוך פיו של יששכר והם יושבים ועוסקים בתורה, לפיכך הקדים זבולן ליששכר שתורתו של יששכר על ידי זבולן היתה:

שמח זבולן בצאתך: הצלח בצאתך לסחורה:

and Issachar: Prosper when you sit in your tents to study the Torah, to sit [in the Sanhedrin] and to [calculate and] proclaim leap years, and to fix the months, as it is said, “And from the sons of Issachar, those who had an understanding of the times” ([I Chron. 12:32](#)) [and then the verse continues,] “their chiefs were two hundred”-the chiefs of the Sanhedrin occupied themselves with this, and in accordance with them, the seasons and leap years were fixed [for all Israel].

19They will call peoples to the mountain; there, they will offer up righteous sacrifices. For they will be nourished by the abundance of the seas, and by the treasures hidden in the sand."

Peoples: of the tribes of Israel.

They will call [peoples] to the Mountain: I.e., [people from the tribes of Israel] will assemble at Mount Moriah [on the Pilgrimage Festivals]. Every assembly took place through a “calling” [i.e., a summoning of the people. This is why the verse speaks of the assembly of the people in terms of “They will call”]. And there [at Mount Moriah, in the Holy Temple], the people will offer up righteous sacrifices on the Pilgrimage Festivals.

for they will be nourished by the abundance of the seas: i.e., Issachar and Zebulun [will be nourished], and thereby, they will have spare time to study the Torah.

and by the treasures hidden in the sand: Things covered up and hidden by the sand-the tarit [or “torino,” a kind of fish], the snail [from which a sky-blue dye was obtained], and “white glass,” all of which come from the sea or the sand. These were found in the territory of Issachar and Zebulun, as is taught in Tractate Megillah (6a): [Scripture says, “Zebulun is a people who jeopardized his life to die” (Jud. 5:18). [And why?] Because [as that verse continues], “Naftali is on the high places of the field,” i.e., Zebulun complained [to God] about his territory, saying, “To my brothers, You have given fields and vineyards [... while to me, You have given seas and rivers]!” [In reply, God told Zebulun that the other brothers will seek him out because of the hidden treasures contained within the seas and the sands.]

the treasures: Heb. וְשֹׁפְנֵי An expression meaning a covering, as it is said, “And he covered (וַיִּסְפֹּן) the house” ([I Kings 6:9](#)); and, וְסָפֹן בְּאֶרֶז, which the Targum renders as: “And it was covered with a covering of cedar” ([I](#)

ויששכר: הצלח בישיבת אהליך לתורה לישב ולעבר שנים ולקבוע חדשים, כמו שנאמר (דה"א יב, לג) ומבני יששכר יודעי בינה לעתים ראשיהם מאתים ראשי סנהדראות היו עוסקים בכך. ועל פי קביעות עתיהם ועבוריהם:

יטעמים הר יקראו שם יזבחו זבחי צדק פי שפע ימים יינקו וישפני טמוני חול:

עמים: של שבטי ישראל:

הר יקראו: להר המוריה יאספו כל אסיפה על ידי קריאה היא ושם יזבחו ברגלים זבחי צדק:

כי שפע ימים יינקו: יששכר וזבולן ויהא להם פנאי לעסוק בתורה:

ושפני טמוני חול: כסויי טמוני חול טרית וחלזון וזכוכית לבנה היוצאים מן הים ומן החול ובחלקו של יששכר וזבולן היה, כמו שאמרו במסכת מגילה (ו א) זבולן עם חרף נפשו למות (שופטים ה יח) משום דנפתלי על מרומי שדה, שהיה מתרעם זבולן על חלקו לאחי נתת שדות וכרמים וכו':

ושפני: לשון כסוי, כמו שנאמר (מ"א ו, ט) ויספון את הבית, (שם ז, ג) וספון בארז, ותרגומו ומטלל בכיורי

[Kings 7:3](#)). Another explanation: they will call people to the mountain: Through Zebulun's commerce, merchants of the world's nations will come to his land. Now Zebulun is located at the border, so these merchants will say, "Since we have taken so much trouble to reach here, let us go to Jerusalem and see what the God of this nation is like and what they do." And they see all Israel worshipping one God and eating one kind of food [i.e., only what is permissible to them, and they will be astonished], because [among] the nations, the deity of one is not like the deity of another, and the food of one is not like the food of another. So they will say, "There is no nation as worthy as this one!" Consequently, they will convert to Judaism there, as our verse says, "there, they will offer up righteous sacrifices" [and all of this will be due to Zebulun's commerce]. — [Sifrei 33:19]

for they will be nourished by the abundance of the seas: Zebulun and Issachar [will be nourished], that is to say, the sea will lavish them with wealth.

[20](#)And of Gad he said: "Blessed is He Who grants expanse to Gad; he dwells like a lion, tearing the arm [of his prey, together] with the head.

Blessed is He Who grants expanse to Gad: This teaches us that Gad's territory extended far eastward. — [Sifrei 33:20]

He dwells like a lion: Because Gad was near the border, he is therefore compared to lions, for all those who are located near the border must be mighty [like lions, in order to protect themselves from attack]. — [Sifrei 33:20]

tearing the arm [of his prey, together] with the head: Anyone slain by the Gadites could be readily identified: they used to cut off the head together with the arm in one blow. — [Jonathan Ben Uziel]

[21](#)He saw the first portion for himself, because there, the portion of the lawgiver is hidden. And he came at the head of the people; he did what is righteous for the Lord, and what is lawful with Israel."

He saw the first portion for himself: He saw fit to take for himself territory in the land of Sihon and Og, whose land was the beginning (ראשית) of the conquest of the Land.

because there, the portion of the lawgiver is hidden: For Gad knew

ארזא. דבר אחר עמים הר יקראו על ידי פרקמטיא של זבולן, תגרי אומות העולם באים אל ארצו, והוא עומד על הספר והם אומרים הואיל ונצטערנו עד כאן נלך עד ירושלים ונראה מה יראתה של אומה זו ומה מעשיה, והם רואים כל ישראל עובדים לאלוה אחד ואוכלים מאכל אחד לפי שהגוים אלוהו של זה לא כאלוהו של זה, ומאכלו של זה לא כמאכלו של זה, והם אומרים אין אומה כשרה כזו ומתגיירין שם, שנאמר שם יזבחו זבחי צדק:

כי שפע ימים יינקו: זבולן ויששכר הים נותן להם ממון בשפע:

כולגד אמר ברוך מרחיב גד כלביא שכן וטרף זרוע אף קדקד:

ברוך מרחיב גד: מלמד שהיה תחומו של גד מרחיב ועולה כלפי מזרח:

כלביא שכן: לפי שהיה סמוך לספר לפיכך נמשל כאריות שכל הסמוכים לספר צריכים להיות גבורים:

וטרף זרוע אף קדקד: הרוגיהן היו נכרין, חותכים הראש עם הזרוע במכה אחת:

כאנירא ראשית לו כי שם חלקת מחקק ספון ניתא ראשי עם צדקת יהנה עשה ומשפטיו עם ישראל:

יירא ראשית לו: ראה ליטול לו חלק בארץ סיחון ועוג, שהיא ראשית כבוש הארץ:

כי שם חלקת מחקק: כי ידע אשר שם בנחלתו חלקת שדה

קבורת מחוקק והוא משה:

[through Divine transmission,] that within his territory would be contained a portion of the field designated for the burial of “the lawgiver,” namely Moses. — [Sotah 13b]

of the lawgiver: That portion [of the field, where Moses was buried,] was hidden (סָפֵן) and concealed from every creature, as it is said, “And no man knows his burial place” ([Deut. 34:6](#)).

And he came: i.e., Gad came.

at the head of the people: The Gadites marched before the armed forces in the conquest of the Land, because the Gadites were powerful, and so it is said [of them], “Pass over, armed, before your brothers” ([Deut. 3:18](#)).

He did what is righteous for the Lord: Because the Gadites substantiated their words, keeping their promise to cross the Jordan [and remain there to help their brothers] until Israel had conquered and divided [the Land among the tribes]. Another explanation: And he came-And Moses came. [Similarly, the remaining clauses:] “At the head of the people,” and “He did what is righteous for the Lord,” also refer to Moses. — [Sifrei 33:21]

[22](#)And of Dan he said: "Dan is a young lion, streaming from Bashan."

Dan is a young lion: Dan was also located close to the border, and so [like Gad], he is compared to lions. — [Sifrei 33:22]

streaming from Bashan: [This is to be understood] as the Targum [Onkelos] renders it [“His land drinks from the rivers that flow from Bashan”]. For the Jordan [river] comes out from Dan’s territory, from the Paneas cave, which is [a place called] Leshem, within the territory of Dan. [The children of Dan conquered Leshem and incorporated it into their territory, calling it Dan after their father,] as it is said, “And they called Leshem, Dan” ([Joshua 19:47](#)). - [Bech. 55a] And its source (זַנֵּק) and flow is from Bashan. Another explanation [of זַנֵּק מִן-הַבְּשָׁן] is: Just as a water flow (זַנֵּק) issues from one place and divides itself [afterwards] into two directions, similarly, the tribe of Dan [started with one territory and ended up] taking a portion in two places. First, they took the northwest [of the Land of Israel], namely, Ekron and its surroundings. But this did not suffice them. So they came and fought against Leshem, which is Paneas, located in the north-east [of the Land of Israel]. [Now Rashi demarcates these two areas geographically:] For the Jordan comes out of

ספון: אותה חלקה ספונה וטמונה מכל בריה, שנאמר (לקמן לד, ו) ולא ידע איש את קבורתו:

ויתא: גד:

ראשי עבם: הם היו הולכים לפני החלוצים בכבוש הארץ לפי שהיו גבורים, וכן הוא אומר (דברים ג, יח) ואתם תעברו חלוצים לפני אחיכם וגו':

צדקת ה' עשה: שהאמינו דבריהם ושמרו הבטחתם לעבור את הירדן עד שכבשו וחלקו. דבר אחר ויתא משה ראשי עבם. צדקת ה' עשה. על משה אמור:

כבול־דָן אָמַר דָּן גִּיּוֹר אַרְיֵה יִזְנֵק מִן הַבְּשָׁן:

דן גיור אריה: אף הוא היה סמוך לספר לפיכך מושלו באריות:

יזנק מן הבשן: כתרגומו שהיה הירדן יוצא מחלקו ממערת פמייאס והיא לשם שהיא בחלקו של דן, שנאמר (יהושע יט, מז) ויקראו ללשם דן וזינוקו וקילוחו מן הבשן. דבר אחר מה זינוק זה יוצא ממקום אחד ונחלק לשני מקומות, כך שבטו של דן נטלו חלק בשני מקומות. תחלה נטלו בצפונית מערבית עקרון וסביבותיה, ולא ספקו להם ובאו ונלחמו עם לשם שהיא פמייאס והיא בצפונית מזרחית, שהרי הירדן יוצא ממערת פמייאס והוא במזרחה של ארץ ישראל ובא מהצפון לדרום וכלה בקצה ים המלח, שהוא במזרח יהודה, שנטל בדרומה של ארץ ישראל, כמו שמפורש בספר יהושע, והוא שנאמר (שם יט, מז) ויצא גבול בני דן מהם ויעלו בני דן וילחמו עם לשם וגו', יצא

גבולם מכל אותו הרוח שהתחילו לנחול בו:

the Paneas [or Banias] cave, which is in the east [and at the northern extremity] of the Land of Israel, and then the river flows from the north [straight down] to the south, ending at the edge of the Salt Sea ["Dead Sea"], which in turn, is in the east of Judah's territory, Judah having taken his territory in the southern part of the Land of Israel, as is delineated in the book of [Joshua \(19:47\)](#). This is the meaning of what is stated there: "And the border of the children of Dan went out from them, so the children of Dan arose and fought against Leshem [and took possession of it]." [So when this verse says "And the border of the children of Dan went out from them," it means:] Their border was bursting outwards [as it were,] along that whole [eastern flank of the Land] where they originally took their inheritance. [Hence, whereas Dan started out with one territory, he ended up with two, just like a water flow (נַחֲלָה) is one, and divides into two]. — [Sifrei 33:22]

23 And of Naftali he said, "Naftali is favorably satisfied and full of the Lord's blessing. Possess the Sea and the south."

favorably satisfied: Naftali's land would fully satisfy all its inhabitants.

Possess the sea and the south: The sea of Kinnereth fell within Naftali's portion; moreover, he took a rope's length of fishing-coast on its south[ern shore] for spreading out his nets and trawls. — [B.K. 81b]

Possess: Heb. יִרְשָׁה. This word is in the imperative form and is equivalent to [the simple command יִרְשׁ] in "Go up and possess (יִרְשׁ) " ([Deut. 1:21](#)). The fact that the accent is placed on next to the last syllable in the word, namely on the reish, proves this point, like the words: יִדַע (possess!), יָדַע (know!), לָקַח (take!) and שְׁמַע (listen!). Now, when one adds a hey at the end of this [simple command] form, the accent is on next to the last syllable of the word to become: לְקַחְהָ יִדְעָהּ שְׁמַעָהּ Here also, יִרְשָׁה is an imperative form. Accordingly, in the Masoreth Gedolah, we find this in the alphabetically arranged imperative forms of verbs, which have their accents on next to the last syllable.

24 And of Asher he said: "May Asher be blessed with sons. He will be pleasing to his brothers, and immerse his foot in oil.

May Asher be blessed with sons: I saw in Sifrei the following (33:24): "Among all of the tribes, you will not find one that is blessed with sons as

כגוֹלְנַפְתָּלִי אָמַר נַפְתָּלִי שְׁבַע רְצוֹן וּמְלֵא בְרַפְת יְהוָה יָם וְדָרוֹם יִרְשָׁה:

שבע רצון: שהיתה ארצו שבעה כל רצון יושביה:
ים ודרום ירשה: ים כנרת נפלה בחלקו ונטל מלא חבל חרם בדרומה לפרוש חרמים ומכמורות:

ירשה: לשון צווי, כמו (דברים א, כא) עלה רש, והטעם שלמעלה ברי"ש מוכיח, כמו ירש, ידע, לקח, שמע, כשמוסיף בו ה"א יהיה הטעם למעלה שמעה, ידעה, סלחה, לקחה אף כאן ירשה לשון צווי. ובמסורת הגדולה מצינו באלפא ביתא לשון צווי דטעמיהון מלעיל:

כדוֹלְאֲשֵׁר אָמַר בְּרוּךְ מְבָנִים אֲשֶׁר יְהִי רְצוֹי אָחִיו וְטָבַל בַּשֶּׁמֶן רַגְלוֹ:

ברוך מבנים אשר: ראיתי בספרי אין לך בכל השבטים שנתברך בבנים כאשר, ואיני יודע כיצד:

Asher was.” But I do not know in which regard.

He will be pleasing to his brothers: Asher pleased his brothers with “Onpakinon oil” [oil of unripe olives, used for anointing one’s skin] and tasty foods (?), and they please him [by repaying him] with grain. Another explanation of “He will be pleasing to his brothers” : Because the women who came from Asher were beautiful [and were sought after for marriage]. This is the meaning of what is stated in Chronicles ([I Chron. 7:31](#)). [when it speaks of Malchiel, Asher’s grandson]“he was the father בְּרִיָּה [literally, olive-child]” that is to say, his daughters were married to Kohanim Gedolim [and kings], who were anointed with olive oil (זֵיתָה) . - [Gen. Rabbah 71:10]

and immerse his foot in oil: for his land flowed like a spring with oil. It once happened, that the people of Laodicea were in need of oil, and they appointed an agent [who was sent from place to place, until he found an olive farmer. The latter brought this agent to his home, and there, the olive farmer washed himself and then dipped his hands and feet, thereby fulfilling our verse here: “And dip his foot in oil.” Then, he supplied the agent from Laodicea with one million, one hundred and eighteen thousand maneh worth of olive oil!]. — [Tractate Men. 85b]

25Your locks are iron and copper, and the days of your old age will be like the days of your youth.

Your locks are iron and copper: Now he [Moses] addresses all Israel, whose strong men dwelled in the border cities and would “lock up” the Land [as it were, with their protection], so that the enemies would be unable to enter. It was as if the Land was closed up with locks and bolts made of iron and copper. Another explanation: Your locks are iron and copper-Your land is “locked in” by mountains, from which iron and copper are mined. [In this respect] Asher’s territory was [considered] the “lock of the Land of Israel.” — [Sifrei 33:25]

and the days of your old age will be like the days of your youth: Heb. וְכִימִיךָ דְבִאָּהָה. Like the days that are your best, namely, your first days, the days of your youth-so will be the days of your old age, days which [ordinarily] flow away (דוֹאֲבִים), are painful, and decline. Another explanation of וְכִימִיךָ דְבִאָּהָה is: וְכִימִיךָ - the days which can be enumerated as your good days, namely, all those days on which you fulfilled the will of the Omnipresent - דְבִאָּהָה, so will be “your flowing,” i.e., all the countries

יהי רצוי אחיו: שהיה מתרצה לאחיו בשמן אנפיקינון ובקפלאות והם מרצין לו בתבואה. דבר אחר יהי רצוי אחיו שהיו בנותיו נאות והוא שנאמר (דברי הימים א' ז, לא) הוא אבי ברזית, שהיו בנותיו נשואות לכהנים גדולים הנמשחים בשמן זית:

וטובל בשמן רגלו: שהיתה ארצו מושכת שמן כמעין. ומעשה שנצטרכו אנשי לודקיא לשמן מנו להם פולמוסטום אחד וכו', כדאיתא במנחות (פה ב):

כהברזל ונחשת מנעלה וכימיה דבאה:

ברזל ונחשת מנעלה: עכשיו הוא מדבר נגד כל ישראל, שהיו גבוריהם יושבים בערי הספר ונועלים אותה שלא יוכלו האויבים ליכנס בה כאלו היא סגורה במנעולים ובריחים של ברזל ונחשת. דבר אחר ברזל ונחשת מנעלה ארצכם נעולה בהרים שחוצבין מהם ברזל ונחשת, וארצו של אשר היתה מנעולה של ארץ ישראל:

וכימיה דבאה: וכימים שהם טובים לך, שהן ימי תחלתך ימי נעורריך כן יהיו ימי זקנתך, שהם דואבים זבים ומתמוטטים. דבר אחר וכימיה דבאה וכימיה שהם טובים לך כמנין ימך, כל הימים אשר אתם עושים רצונו של מקום, יהיו דבאך שכל הארצות יהיו דובאות כסף וזהב לארץ ישראל, שתהא מבורכת בפירות. וכל הארצות

[in the world] will make silver and gold flow into the Land of Israel. For Israel will be blessed with fruits, so that all the countries will be supplied by it, consequently pouring their silver and gold into it, ascorant in Old French. Moreover, the world's silver and gold will be depleted, because they will pour it into your Land. — [Sifrei 33:25]

26Jeshurun, there is none like God; He Who rides the heavens is at your assistance, and with His majesty, [He rides] the skies,

Jeshurun: There is none like God - Jeshurun, you should know that there is none like God among all the gods of the peoples, and that their rock is not like your Rock.

He Who rides the heavens: is the same God Who is at your assistance, and with His majesty, He rides the skies.

27which are the abode for the God Who precedes all, and below, are the mighty ones of the world. He expelled the enemy from before you, and said, 'Destroy!'

which are the abode for God Who precedes all: The skies are an abode for God who preceded (קדם) all other deities. He selected the skies [above] as His residence and abode, while all the strong men live below Him.

are the mighty ones of the world: [Literally, “The arms of the world.” This refers to] Sihon, Og, and the kings of Canaan, who were [considered] the strength and might of the world. Therefore, despite themselves, they will tremble and quake, and their power will dwindle before God - the fear of one above always falls upon the one below, and thus, He to whom power and might belong is the one who helps you, and who...

drove out the enemy from before you: And said to you, “Destroy them!”

which are the abode: Heb. מְעִנָּה. Every word that requires a lamed as a prefix [meaning “for” or “to”] can instead have a hey as a suffix [and the meaning is identical. Thus, here, the word מְעִנָּה is equivalent to לְמַעַן, meaning “for an abode”]. — [Yev. 13b]

28And Israel dwelled safely and alone as Jacob [blessed them], in a land of grain and wine; also, their heavens will drip dew.

מתפרנסות הימנה וממשיכות לה כספם וזהבם אישקורונ"ט
[ישפעו]. הכסף והזהב כלה מהם, שהן מזיבות אותם
לארצכם:

כואין פאל ישרון רכב שמים בעזרך ובגאנתו שחקים:

אין כאל ישרון: דע לך ישורון שאין כאל בכל אלהי
העמים ולא כצורך צורם:

רכב שמים: הוא אותו אלוה שבעזרך ובגאותו הוא רוכב
שחקים:

כזמַעֲנָה אֱלֹהֵי קִדְּם ומפסחת זרעת עולם ויגרש מפניך אויב
ויאמר השמד:

מענה אלהי קדם: למעון הם השחקים לאלהי קדם, שקדם
לכל אלהים ובירר לו שחקים לשבתו ומעונתו, ומתחת
מעונתו כל בעלי זרוע שוכנים:

זרעת עולם: סיחון ועוג ומלכי כנען, שהיו תקפו וגבורתו
של עולם, לפיכך על כרחם יחרדו ויזועו וכחם חלש מפניו.
לעולם אימת הגבוה על הנמוך, והוא שהכח והגבורה שלו
בעזרך:

ויגרש מפניך אויב: ואמר לך השמד אותם:

מענה: כל תיבה שצריכה למ"ד בתחלתה הטיל לה ה"א
בסופה:

כתנישכן ישראל בטח בך עין יעקב אל ארץ דגן ותירוש אף
שמיו יערפו טל:

safely and alone: Every single individual [will dwell safely]-each man under his own vine and his own fig tree. [And their security will be so sound, that] they will have no need to live together in one group, because of the enemy.

as Jacob [blessed]: Heb. עֵין יַעֲקֹב. [The word עֵין, has the same meaning here] like [referring to the manna], “And its appearance (וְעֵינוֹ) was like the appearance of (כְּעֵין) crystal” ([Num. 11:7](#)). [So, our verse comes to teach us that the blessing here, of Israel dwelling בְּדָד is like the appearance of the blessing that Jacob blessed, and not like the [meaning of the word] בְּדָד used by Jeremiah, “I dwelled alone (בְּדָד)” ([Jer. 15:17](#)), but like the appearance of the promise [of secure dwelling] that Jacob made to them [Joseph and his brothers], “And God will be with you, and bring you back to the land of your forefathers” ([Gen. 48:21](#)). - [Sifrei 33:28]

will drip: Heb. יִרְעֲפוּ [like] יִרְעֵפוּ, will drip .

also, their heavens will drip dew: [Why does the verse say “also”? It means:] Also, Isaac’s blessing will be added to that of Jacob, which states, “And the God will give you from the dew of the heavens” ([Gen. 27: 28](#)). - [Sifrei 33:28]

29Fortunate are you, O Israel! Who is like you, O people whose salvation is through the Lord, the Shield Who helps you, your majestic Sword! Your enemies will lie to you, but you will tread upon their heights."

Fortunate are you, O Israel: After Moses specified the blessings to Israel, he said to them, “Why do I have to specify all the details? In general: Everything is yours!”

Fortunate are you, O Israel. Who is like you...!: Your salvation depends on God, Who is the Shield that helps you and the Sword of your majesty.

Your enemies will lie to you: Like, for instance, the Gibeonites, who said, “Your servants have come from a... distant land...” ([Josh. 9:9](#)).

and you will tread upon their heights: [The meaning here is: “And you will crush their neck underfoot,”] similar to “Place your feet upon the necks of these kings!” ([Josh. 10:24](#)).

בטח בדד: כל יחיד ויחיד איש תחת גפנו ותחת תאנתו מפוזרין ואין צריכים להתאסף ולישב יחד מפני האויב:

עין יעקב: כמו (במדבר יא, ז) ועינו כעין הבדולח, כעין הברכה שברכם יעקב, לא כבדד שאמר ירמיה (ירמיה טו, יז) בדד ישבתי, אלא כעין הבטחה שהבטיחם יעקב (בראשית מח, כא) והיה אלהים עמכם והשיב אתכם אל ארץ אבותיכם:

יערפו: יטיפו:

אף שמיו יערפו טל: אף ברכתו של יצחק נוספת על ברכתו של יעקב (שם כז, כח) ויתן לך האלהים מטל השמים וגו':

כטאֲשֶׁרִיד יִשְׂרָאֵל מִי כְמוֹד עִם נוֹשֵׁעַ בַּיְהוָה מִגֵּן עֶזְרָה וְאֲשֶׁר חָרַב גְּאֹנְתָה וַיִּכְחָשׁוּ אִיבִיךָ לָךְ וְאַתָּה עַל בְּמוֹתֵימוֹ תִדְרֹךְ:

אשריך ישראל: לאחר שפרט להם הברכות אמר להם מה לי לפרוט לכם, כלל דבר, הכל שלכם:

אשריך ישראל מי כמוך: תשועתך בה' אשר הוא מגן עזרך (ואשר הוא) וחרב גאותך: ויכחשו אויביך לך: כגון הגבעונים שאמרו (יהושע ט, ט) מארץ רחוקה באו עבדיך וגו':

ואתה על במותימו תדרוך: כענין שנאמר (שם י, כד) שימו את רגליכם על צוארי המלכים האלה:

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