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**Benyamin**

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In this [study](study.html) I would like to examine the relationship of Benyamin (Benjamin), son of [Yaakov](israelja.html), to [Yoseph](joseph.html) and to [Mashiach](mashiach.html) ([Messiah](mashiach.html)).

Benyamin was named by his mother, [Rachel](rachel.html):

**Ben Oni**, “Son of Sorrows”.

But, [Yaakov](israelja.html) named him:

**Ben Yamin**, “Son of My Right [Hand](mashal.html)”, or

“Son of Power”.

Benyamin is from the right side only. In fact when Moshe (Moses) blesses him, he calls him:

***Devarim (Deuteronomy) 33:12*** *[And] of Benyamin he said, The beloved of the* [*HaShem*](hashem.html) *shall* [*dwell*](dwelling.html) *in safety by him; [and* [*HaShem*](hashem.html)*] shall cover him all the day long, and he shall* [*dwell*](dwelling.html) *between his* [*shoulders*](body.html)*.*

The word “beloved” comes from the [Hebrew](hebrew.html) word “yadid”, which is spelled yod dalet yod dalet. Yod dalet (yad) is the way we spell “[hand](fourteen.html)” in [Hebrew](hebrew.html). So, “yadid” can mean [hand](fourteen.html) [hand](fourteen.html). Since everyone has [two](two.html) [hands](fourteen.html), this obviously has a different meaning. Chazal say that it means he has [two](two.html) right [hands](mashal.html).

Why was the blessing to Benyamin given after Levi's but before [Yoseph](joseph.html)'s? Since Levi's blessing was to serve in the [Temple](temple.html) it was fitting subsequently to bless the [tribe](tribes.html) which would have the [Temple](temple.html) in its portion, Benyamin. The [tribe](tribes.html) of [Yoseph](joseph.html) would also have the Shekinah, the Divine Presence, residing in its portion. However, this was temporary, as Shiloh (a place within the borders of [Yoseph](joseph.html)) housed only the [Tabernacle](mikdash.html) and not the [Temple](temple.html) itself (Rashi). Why did the [tribe](tribes.html) of Benyamin [merit](merit.html) to have the Shekinah and the Holy [Temple](temple.html) reside in its portion of the land? Benyamin had [three](three.html) unique qualifications:

1. He was the only member of [Yaakov](israelja.html)'s family who did not bow to [Esau](edom.html) (he was not born yet):

***Bereshit (Genesis) 33:1-7*** *And* [*Yaakov*](israelja.html) *lifted up his* [*eyes*](body.html)*, and looked, and, behold,* [*Esau*](edom.html) *came, and with him* [*four*](four.html) *hundred men. And he divided the children unto Leah, and unto* [*Rachel*](rachel.html)*, and unto the* [*two*](two.html) *handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and* [*Rachel*](rachel.html) *and* [*Yoseph*](joseph.html) *hindermost. And he passed over before them, and bowed himself to the ground* [*seven*](seven.html) *times, until he came near to his brother. And* [*Esau*](edom.html) *ran to meet him, and embraced him, and fell on his* [*neck*](body.html)*, and kissed him: and they wept. And he lifted up his* [*eyes*](body.html)*, and saw the women and the children; and said, Who [are] those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came* [*Yoseph*](joseph.html) *near and* [*Rachel*](rachel.html)*, and they bowed themselves.*

1. In addition, Benyamin was the only [one](one.html) of the brothers who was actually born in the [land of Israel](city.html):

***Bereshit (Genesis) 35:16-19*** *And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and* [*Rachel*](rachel.html) *travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her,* [*Fear*](fear.html) *not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his* [*name*](name.html) *Ben-oni: but his father called him Benyamin. And* [*Rachel*](rachel.html) *died, and was buried in the way to Ephrath, which [is] Beth-lehem.*

1. As well, he was the only brother who did not participate in the fiasco that sent [Yoseph](joseph.html) to Egypt[[1]](#footnote-1). Since Benyamin had these special [merits](merit.html), it was fitting for him to [merit](merit.html) the place that manifested the Divine Presence[[2]](#footnote-2).

The names *Benoni* and *Benyamin* allude to [Mashiach](mashiach.html):

***Yochanan (John) 16:19-22*** *Now* [*Yeshua*](yeshua.html)[*knew*](daat.html) *that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall* [*weep*](mashal.html) *and lament, but the* [*world*](worlds.html) *shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the* [*world*](worlds.html)*. And ye now therefore have sorrow: but I will see you again, and your* [*heart*](body.html) *shall rejoice, and your joy no man taketh from you.*

***Matityahu (Matthew) 26:64***[*Yeshua*](yeshua.html) *saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man* [*sitting*](mashal.html) *on the right* [*hand*](mashal.html) *of power, and* [*coming*](coming.html) *in the clouds of* [*heaven*](heaven.html)*.*

Benyamin and [Yoseph](joseph.html) are bound together by [blood](body.html) and love. They were both the sons of [Yaakov](israelja.html) and [Rachel](rachel.html). They were both loved in a special way, by there father because of his love for [Rachel](rachel.html).

# Tribal Order

Benyamin is also linked to his brothers who make up the [twelve](twelve.html) [tribes](tribes.html) of Israel. All the brothers, with the exception of Benyamin, were born within a span of [seven](seven.html) years; Reuben being the [first](one.html) and [Yoseph](joseph.html) the last. After the family arrived in the [land of Israel](city.html), Beyamin was born.

Throughout the scriptures, the [tribes](tribes.html) are sorted in different orders to emphasize a particular attribute. For example, the order of the [tribes](tribes.html) in their [first](one.html) appearance in Bereshit (Genesis), is in [birth](birth.html) order. Their [first](one.html) appearance in Shemot ([Exodus](exodus.html)), is in the order they camped around the [Mishkan](mikdash.html) ([Tabernacle](mikdash.html)). There is also an order according to how they marched in the wilderness.

To understand these orders you will need to examine the lives (life stories) of each of [Yaakov](israelja.html)’s [twelve](twelve.html) sons. For this [study](study.html), we will focus on the life story of Binyamin.

Binyamin was the last son born to [Yaakov](israelja.html), and the last son born to [Rachel](rachel.html). So, according to this order, Binyamin would be associated with the last month of the year, the month of [Adar](feasts.html).

According to Chazal (the Sages of the [Talmud](orallaw.html)), Benyamin was sinless:

***Shabbath 55b*** *An objection is raised:* [*Four*](four.html) *died through the serpent's machinations,[[3]](#footnote-3) viz., Benyamin the son of* [*Yaakov*](israelja.html)*, Amram the father of Moses, Jesse the father of David, and Caleb the son of David. Now, all are* [*known*](daat.html) *by tradition,* [*save*](salvation.html) *Jesse the father of David, in whose case the Writ gives an explicit intimation. For it is written, And Absalom set Amasa over the host instead of Joab. Now Amasa was the son of a man whose* [*name*](name.html) *was Ithra the Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.[[4]](#footnote-4) Now, was she the daughter of Nahash? Surely she was the daughter of Jesse, for it is written, and their sisters were Zeruiah and Abigail?[[5]](#footnote-5) Hence it must mean, the daughter of* [*one*](one.html) *who died through the machinations of the nahash [serpent].[[6]](#footnote-6) Who is [the author of this]? Shall we say, the Tanna [who* [*taught*](teacher.html)*] about the ministering* [*angels*](angels.html)*? — Surely there were Moses and Aaron too! Hence it must surely be R. Simeon b. Eleazar, which proves that there is death without* [*sin*](sin.html) *and suffering without iniquity. Thus the refutation of R. Ammi is [indeed] a refutation.*

The [Talmud](orallaw.html) relates that only '[Four](four.html) died through the serpent's machinations (and not on account of their own [sins](sin.html)):

**Benyamin** son of [Yaakov](israelja.html),

Amram father of Moses,

Jesse father of David and

Caleb son of David'.

Benyamin was the most perfect and sinless of [Yaakov](israelja.html)'s sons. The sinlessness of Benyamin links him to [Mashiach](mashiach.html) who also was sinless:

***2 Corinthians 5:20-21*** *Now then we are ambassadors for* [*Mashiach*](mashiach.html)*, as though God did beseech [you] by us: we* [*pray*](prayer.html) *[you] in* [*Mashiach*](mashiach.html)*'s stead, be ye reconciled to God. For he hath made him [to be]* [*sin*](sin.html) *for us, who* [*knew*](daat.html) *no* [*sin*](sin.html)*; that we might be made the righteousness of God in him.*

The [one](one.html) who comes at the end ([birth](birth.html) order) has to have absolute perfection.

# The Camping Order

The complete [camp](stages.html) was set up as a square:

Judah, Issachar and Zebulun camped to the [east](east.html) under Judah's banner.

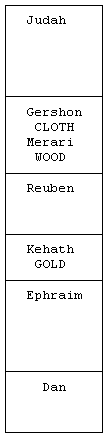
Reuben, Simeon and Gad stayed in the south under Reuben's banner.

Ephraim, Menashe and **Benyamin** were positioned to the west under Ephraim's banner.

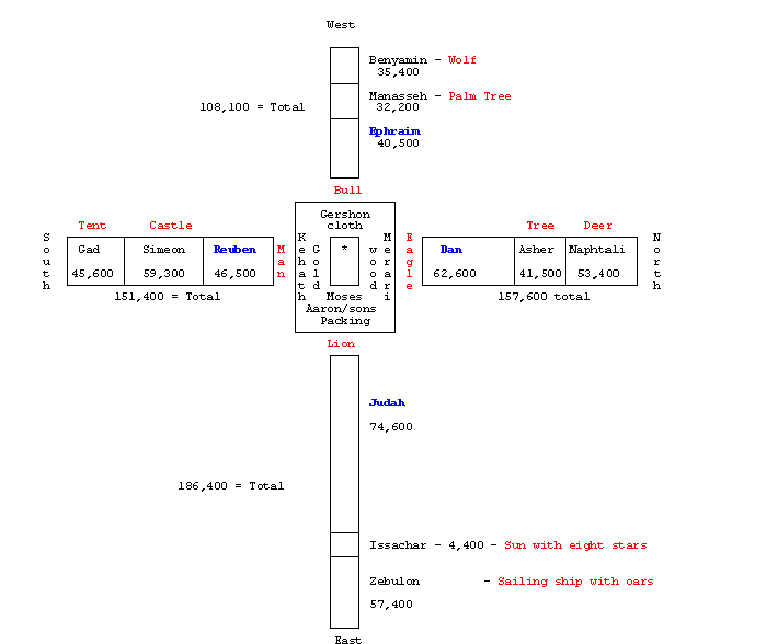
Dan, Asher and Naphtali were left in the north under Dan's banner.

The Levites were in the middle, along with the [Tabernacle](mikdash.html), Moses and Aaron.

**The** [**Tribes**](tribes.html) **of Israel while marching**



# The [Camp](stages.html)



Why was the [camp](stages.html) arranged in this manner?

Judah is the [tribe](tribes.html) of the kingship[[7]](#footnote-7),

Issachar is the [tribe](tribes.html) of the Torah[[8]](#footnote-8), and

Zebulun is the [tribe](tribes.html) of wealth[[9]](#footnote-9). Since this triumverate includes the Torah and the kingship, it camps and marches [first](one.html). To the right is Reuben's [camp](stages.html).

Reuben represents repentance[[10]](#footnote-10),

Gad represents valor[[11]](#footnote-11) and

Simeon stays between them for [forgiveness](forgive.html)-by-association. This team is second to [camp](stages.html) and move, because even though repentance is extremely important, it is still secondary to the Torah.

Behind them in the west comes Ephraim's banner. This is the grouping of [Rachel](rachel.html)'s descendants (Ephraim, Manasheh, and Benyamin). The Divine Presence stays in Benyamin's portion. Later, the [Temple](temple.html) would be built in Benyamin's portion (in the western part of Israel). Benyamin also represents strength and security[[12]](#footnote-12). This representation of strength follows those of Torah and repentance, symbolizing that a person must use his strength to grow in Torah and overcome his evil inclination.

Marching last and camping in the north are the forces of Dan. Just as the north would later bring evil to Israel[[13]](#footnote-13), so too Dan's portion (in the northern part of Israel) would be a center for [idolatry](idolatry.html)[[14]](#footnote-14). Dan marched last because he had the power to retrieve those who had fallen outside the [cloud](important.html).

Asher, however, is Dan's neighbor, to counter this darkness with his light[[15]](#footnote-15). To help Asher is…

Naphtali, who represents blessing[[16]](#footnote-16). This contingent must move last, because idolators must remain in the back (Bamidbar Rabbah).

# [Purim](purim.html)

[Purim](purim.html) is celebrated in [Adar](feasts.html) and points plainly at Binyamin. Mordecai, a major participant in the story, was a Benjamite:

[***Esther***](esther.html) ***2:5*** *[Now] in Shushan the palace there was a certain* [*Jew*](gen-jew.html)*, whose* [*name*](name.html) *[was] Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;*

[Haman](esther.html), the enemy of the [Jews](gen-jew.html) in the book of [Esther](esther.html), was the descendant of an [Amalekite](amalek.html) who was supposed to be slain by a Benjamite. His [name](name.html) was King Saul:

***1 Shmuel (Samuel) 9:21*** *And Saul answered and said, [Am] not I a Benjamite, of the smallest of the* [*tribes*](tribes.html) *of Israel? and my family the least of all the families of the* [*tribe*](tribes.html) *of Benyamin? wherefore then speakest thou so to me?*

***1 Shmuel (Samuel) 15:7-8*** *And Saul smote the* [*Amalekites*](amalek.html) *from Havilah [until] thou comest to Shur, that [is] over against Egypt. And he took Agag the king of the* [*Amalekites*](amalek.html) *alive, and utterly destroyed all the people with the edge of the sword.*

Mordechai, in megilat [Esther](esther.html), refused to bow down (he was from the [tribe](tribes.html) of Benyamin). In fact, he always stood.

In Shoftim, we learn that the Benjamite *King* is supposed to destroy [Amalek](amalek.html):

***Shoftim (Judges) 5:14*** *Out of Ephraim was there a root of them against* [*Amalek*](amalek.html)*; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.*

Notice the pattern:

King Saul comes to destroy [Amalek](amalek.html) and fails. He is replaced with King David.

In the [future](future.html), I expect to see the same pattern:

A Benjamite king comes [first](one.html) to destroy [Amalek](amalek.html), Then [Mashiach](mashiach.html) ben David comes to reign. Look for the pattern!

# [Yoseph](joseph.html) and Benyamin

Throughout the scriptures, [Yoseph](joseph.html) and Benyamin are intimately linked. They were the only children of [Yaakov](israelja.html) and [Rachel](rachel.html):

***Bereshit (Genesis) 35:24*** *The sons of* [*Rachel*](rachel.html)*;* [*Yoseph*](joseph.html)*, and Benyamin:*

[Rachel](rachel.html) died on 11th Cheshvan, at the age of 36, while giving [birth](birth.html) to **Benyamin**. She was buried in Ephrat / [Bethlehem](bethlehem.html) because [Yaakov](israelja.html) foresaw that the [Babylonian](bavel.html) [exiles](galuyot.html) were destined to pass that spot and [pray](prayer.html); at that [time](time.html) [Rachel](rachel.html) would beg mercy for them:

***Yeremyahu (Jeremiah) 31:14-16*** *"A loud* [*voice*](voice.html) *is heard,* [*Rachel*](rachel.html)[*weeping*](mashal.html) *for her children and refusing to be comforted...they will return from their enemy's land...within their own borders.".*

[Yoseph](joseph.html) and Benyamin were the only children of the only woman who was ever called [*Yaakov*](israelja.html)*’s wife*:

***Bereshit (Genesis) 46:19*** *The sons of* [*Rachel*](rachel.html)[*Yaakov*](israelja.html)*'s wife;* [*Yoseph*](joseph.html)*, and Benyamin.*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) LXXIII:2*** *He hath remembered His mercy and His faithfulness toward the house of Israel; all the ends of the earth have seen the* [*salvation*](salvation.html) *of our God (ib. XCVIII, 3). ’ He hath remembered His mercy’ alludes to* [*Abraham*](avraham.html)*, as it says, Mercy to* [*Abraham*](avraham.html) *(Micah VII, 20); ’ And His faithfulness,’ to* [*Yaakov*](israelja.html)*, as it says, Thou wilt show faithfulness to* [*Yaakov*](israelja.html) *(ib.); ’ Toward the house of Israel’ means Israel the patriarch’. Who was the ’house’ of our ancestor* [*Yaakov*](israelja.html)*? Surely* [*Rachel*](rachel.html)*! For in* [*connection*](connection.html) *with all the others it is written, And the children of Leah: the firstborn of* [*Yaakov*](israelja.html) *was Reuben... and the children of Zilpah Leah's maid were Gad and Asher... and the children of Bilhah* [*Rachel*](rachel.html)*'s maid were Dan and Naphtali (Gen. XXXV, 23-6). But in the case of* [*Rachel*](rachel.html) *it is written, The sons of* [*Rachel*](rachel.html)*,* [*Yaakov*](israelja.html)*'s wife[[17]](#footnote-17):* [*Yoseph*](joseph.html) *and Benyamin (ib. XLVI, 19). Another interpretation: ’He hath remembered His mercy and His faithfulness toward the house of Israel’ alludes to, AND GOD REMEMBERED* [*RACHEL*](rachel.html)*, AND GOD HEARKENED TO HER.*

When [Yoseph](joseph.html) was born, [Rachel](rachel.html), his mother, prophesied that *another* son would be added to this [one](one.html):

***Bereshit (Genesis) 30:24*** *And she called his* [*name*](name.html)[*Yoseph*](joseph.html)*; and said,* [*HaShem*](hashem.html) *shall add to me another son.*

Chazal says that this son which is added to [Yoseph](joseph.html), will be Benyamin:

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) LXI:4*** *Bar Kappara said: The addition granted by the Holy* [*One*](one.html)*, blessed be He, exceeds the principal. Cain was the principal, yet since Abel is recorded as an addition,[[18]](#footnote-18) he was born together with* [*two*](two.html) *twin sisters.[[19]](#footnote-19)* [*Yoseph*](joseph.html) *was the principal, yet since Benyamin is recorded as an addition,[[20]](#footnote-20) he begot* [*ten*](ten.html) *sons, as it is written, And the sons of Benyamin: Bela, and Becher and Ashbel, Gera, etc. (ib. XLVI, 21).*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) LXXIII:6*** *AND SHE CALLED HIS* [*NAME*](name.html)[*YOSEPH*](joseph.html)*, SAYING: THE LORD ADD TO ME ANOTHER SON (XXX, 24). ANOTHER [i.e. different] in respect of* [*exile*](galuyot.html)*. R. Judah b. R. Simon said: The* [*tribes*](tribes.html) *of Judah and Benyamin were not* [*exiled*](galuyot.html) *to the same place as were the other* [*ten*](ten.html)[*tribes*](tribes.html)*. The* [*ten*](ten.html)*-*[*tribes*](tribes.html) *were* [*exiled*](galuyot.html) *beyond the River Sambatyon,[[21]](#footnote-21) whereas the* [*tribes*](tribes.html) *of Judah and Benyamin are dispersed in all countries.[[22]](#footnote-22) ANOTHER SON-in respect of dissension.[[23]](#footnote-23) R. Phinehas said: Through* [*Rachel*](rachel.html)*'s* [*prayer*](prayer.html) *the* [*tribes*](tribes.html) *of Judah and Benyamin did not revolt [against the Davidic dynasty] together with the remaining* [*ten*](ten.html)[*tribes*](tribes.html)*.[[24]](#footnote-24) ANOTHER denotes the behaviour of others.[[25]](#footnote-25)*

They stood together on Mount Gerazim, the mount of blessing:

***Devarim (Deuteronomy) 27:12*** *These shall stand upon mount Gerizim to bless the people, when ye are come over* [*Jordan*](stages.html)*; Simeon, and Levi, and Judah, and Issachar, and* [*Yoseph*](joseph.html)*, and Benyamin:*

Their [inheritance](inherit.html) in the [land of Israel](city.html) were together:

***Yehoshua (Joshua) 18:11*** *And the lot of the* [*tribe*](tribes.html) *of the children of Benyamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of* [*Yoseph*](joseph.html)*.*

Ezekiel puts their gates to the [city](city.html) of [Jerusalem](city.html) together:

***Yehezekel (Ezekiel) 48:32*** *And at the* [*east*](east.html) *side* [*four*](four.html) *thousand and* [*five*](five.html) *hundred: and* [*three*](three.html) *gates; and* [*one*](one.html) *gate of* [*Yoseph*](joseph.html)*,* [*one*](one.html) *gate of Benyamin,* [*one*](one.html) *gate of Dan.*

**And so it goes; nearly everytime that Benyamin is mentioned,** [**Yoseph**](joseph.html) **is closely connected.**

After the “death” of [Yoseph](joseph.html), [Yaakov](israelja.html) treated Benyamin like his only son:

***Bereshit (Genesis) 42:4*** *But Benyamin,* [*Yoseph*](joseph.html)*'s brother,* [*Yaakov*](israelja.html) *sent not with his brethren; for he said, Lest peradventure mischief befall him.*

***Bereshit (Genesis) 42:36*** *And* [*Yaakov*](israelja.html) *their father said unto them, Me have ye bereaved [of my children]:* [*Yoseph*](joseph.html) *[is] not, and Simeon [is] not, and ye will take Benyamin [away]: all these things are against me.*

The [Midrash](orallaw.html) tells us that Benyamin is the only [one](one.html) of [Yaakov](israelja.html)’s son’s who is not associated with the selling of [Yoseph](joseph.html):

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XCIX:1*** *BENYAMIN IS A WOLF THAT RAVENETH, etc. (XLIX, 27). It is written, Why look ye askance (terazdun), ye mountains of peaks (Ps. LXVIII, 17)? R. Jose the Galilean and R. Akiba discussed this. R. Jose the Galilean applied the verse to the mountains. When the Holy* [*One*](one.html)*, blessed be He, came to reveal the Torah on* [*Sinai*](stages.html)*, the mountains ran about and contended with each other, each claiming: ‘The Torah shall be revealed on me.’ Tabor came from Beth* [*Elim*](stages.html) *and Carmel from Apamea. Thus it is written, As I live, saith the King, whose* [*name*](name.html) *is the Lord of hosts, surely like Tabor among the mountains and like Carmel by the sea so shall he come (Jer. XLVI, 18). The* [*one*](one.html) *says, ‘I have been called,’ and the other says, ‘I have been called.’ Said God to them: ‘"Why look ye askance (terazdun), ye mountains of peaks" (gabnunim)? Ye are all indeed high mountains, and yet ye are rather "gabnunim", which has the same meaning as in the verse, Or crook-backed (gibben) or a dwarf (Lev. XXI, 20); idolatrous worship has been performed on the tops of all of you. But* [*Sinai*](stages.html)*, upon which no idolatrous worship has taken place, is The mountain which God hath desired for His abode’ (Ps. loc. cit.); therefore, And the Lord came down upon Mount* [*Sinai*](stages.html) *(Ex. XIX, 20). Nevertheless, Yea, the Lord will* [*dwell*](dwelling.html) *therein forever (Ps. loc. cit.)-in the Eternal House. R. Akiba related the verse to the* [*tribes*](tribes.html)*. When Solomon came to build the* [*Temple*](temple.html)*, the* [*tribes*](tribes.html) *ran and contended with* [*one*](one.html) *another,* [*one*](one.html) *saying, ‘Let it be built in my territory,’ while the other said, ‘Let it be built in my territory.’Said the Holy* [*One*](one.html)*, blessed be He, to them: ‘Ye* [*tribes*](tribes.html)*, why look ye askance (terazdun)? Ye are all* [*tribes*](tribes.html)*, ye are all righteous. Yet ye are gabnunim.’ What does gabnunim mean? Ganabim (thieves); ye were all associated in the selling of* [*Yoseph*](joseph.html)*. But since Benyamin was not associated in the selling of* [*Yoseph*](joseph.html)*, [his is] ‘The mountain which God hath destred for his abode’. And thus you find that* [*four*](four.html) *hundred and eighty years previously the sons of Korah prophesied that it would be within Benyamin's portion, as it says, My soul yearneth, yea, even pineth for thc courts of the Lord (Ps LXXXIV, 3). And thus it says, Lo, we heard of it as being in Ephrath; we found it in the* [*field*](field.html) *of the wood (Ps CXXXII, 6). R. Judah said: The* [*Temple*](temple.html) *was built in Judah's territory, for it is written, The Ephrathite of Beth-lehem in Judah (I Sam. XVII, 12). R. Simeon said: It is in the territory of the son of the woman who died in Ephrath. And who died in Ephrath?* [*Rachel*](rachel.html)*. You might then think that it is in the portion of* [*Yoseph*](joseph.html)*, seeing that he too was her son: therefore it states, ‘We found it in the* [*field*](field.html) *of the forest,’ which implies: In the portion of him who was likened to the beast of the forest. And who was so likened? Benyamin, as it is written, BENYAMIN IS A WOLF THAT RAVENETH.*

We can see from the above [Midrash](orallaw.html) that the [Temple](temple.html) was built in the land that was allocated to Binyamin. The [Temple](temple.html) was the point where [heaven](heaven.html) and earth [kiss](mashal.html). The [Temple](temple.html) is like the [neck](body.html) of the [body](body.html); it [connects](connection.html) the higher [world](worlds.html) ([head](body.html)) to the lower [world](worlds.html) (the [body](body.html)). It is the place where [HaShem](hashem.html) meets with man. This alludes to the fact that Benyamin is where [heaven](heaven.html) and earth [*kiss*](mashal.html).

When the [land of Israel](city.html) was divided among the [tribes](tribes.html), the territories of Judah and Binyamin ended up converging by the location of the altar in the [future](future.html) altar. As a result, the south-[eastern](east.html) portion of the altar was in the territory of Yehudah, and the north-western part of the [Temple](temple.html) was in the land of Binyamin. However, it was only around these [two](two.html) sides that a base of about [two](two.html) [feet](heel.html) wide wrapped around the altar, called the Yesod (foundation – the place of the [brit mila](circumcz.html)), a [merit](merit.html) that Binyamin earned because of his intense [desire](needs.html) to be a host to the Divine Presence.

As an aside, it is insightful to remember the reunion between [Yoseph](joseph.html) and Binyamin in Mitzraim (Egypt), and that it, too, was related to the [Temple](temple.html):

After forgiving his brothers, [Yoseph](joseph.html) was overcome with emotion and "he fell upon his brother Benyamin's [neck](body.html) and wept, and Benyamin wept upon his [neck](body.html)"[[26]](#footnote-26). This scene doesn't make sense given the background provided by Chazal. The [Midrash](orallaw.html) says that [Yoseph](joseph.html) identified himself to Benyamin. After the brothers brought Benyamin to Egypt, [Yoseph](joseph.html) took him aside, showed him an astrological map of Egypt, and asked him to use his divine inspiration to locate his long-lost brother [Yoseph](joseph.html). Benyamin successively identified the district, the [city](city.html), and the building in which they were [sitting](mashal.html). When shown a map of the palace, he indicated the room they were in, and said "my brother is beside me." This puts everything in a [new](new.html) light! If [Yoseph](joseph.html) had already revealed himself to Benyamin, why did this emotional scene take place when [Yoseph](joseph.html) identified himself to the rest of his brothers? Rashi explains that [Yoseph](joseph.html) was [weeping](mashal.html) "for the [two](two.html) Temples that were to be in Benyamin's portion [of the [land of Israel](city.html)] and were destined ultimately to be destroyed," while Benyamin was [weeping](mashal.html) over "the [Mishkan](mikdash.html) [[Tabernacle](mikdash.html) (predecessor of the [Temple](temple.html) in [Jerusalem](city.html))] of Shiloh destined to be in [Yoseph](joseph.html)'s portion, which also ended in destruction." This seems like a non-sequitur. Why did the brothers' reunion elicit this response from [Yoseph](joseph.html) and Benyamin?

Chazal tell us that the destruction of the [Beit HaMikdash](mikdash.html) was divine punishment for the baseless hatred that existed among the [Jews](gen-jew.html) at that [time](time.html).

The [Midrash](orallaw.html) also says that [Yoseph](joseph.html) and Binyamin were equal:

[***Midrash***](orallaw.html) ***Rabbah - Bamidbar (***[***Numbers***](nchart.html)***) XIV:8*** *ON THE* [*NINTH*](nine.html) *DAY ABIDAN THE SON OF GIDEONI, PRINCE OF THE CHILDREN OF BENYAMIN (VII, 60). Why did Benyamin present his* [*offering*](korbanot) *after the sons of* [*Yoseph*](joseph.html)*? Because, just as the Shechinah resided in the territory of the former at Shiloh, so it dwelled in the territory of Benyamin in the* [*Temple*](temple.html) *at* [*Jerusalem*](city.html)*. Another exposition: It was in reference to what Scripture says, Before Ephraim and Benyamin and Manasseh, stir up thy might, and come to* [*save*](salvation.html) *us (Ps. LXXX, 3).[[27]](#footnote-27) HIS* [*OFFERING*](korbanot) *WAS* [*ONE*](one.html) *SILVER DISH (KA’ ARATH) (VII, 61). Read not KA'ARATH but ’ikkereth (chief). It symbolised* [*Rachel*](rachel.html) *who was the main pillar of the house; she being* [*Yaakov*](israelja.html)*'s chief wife; for it says, The sons of* [*Rachel*](rachel.html)*,* [*Yaakov*](israelja.html)*'s wife[[28]](#footnote-28):* [*Yoseph*](joseph.html) *and Benyamin (Gen. XLVI, 19) and it says,* [*Rachel*](rachel.html) *died unto me (ib. XLVIII, 7).[[29]](#footnote-29)* [*ONE*](one.html) *SILVER. It was a result of her* [*prayer*](prayer.html) *that Benyamin was born, for it says, And she called his* [*name*](name.html)[*Yoseph*](joseph.html)*, saying: The Lord add to me another son (ib. XXX, 24), and it is to her that the text applies,’ The* [*tongue*](spirit.html) *of the righteous is as choice silver’ (Prov. X, 20)--righteous man or righteous woman. THE WEIGHT THEREOF WAS A HUNDRED AND* [*THIRTY*](thirty.html) *SHEKELS (VII, 61). Benyamin was born when* [*Yaakov*](israelja.html) *was a hundred years old,-it was for this reason that he was called by the* [*name*](name.html) *of Benyamin (ben yamin),[[30]](#footnote-30) namely, because was born when his father was a hundred years old-and he himself was* [*thirty*](thirty.html) *years of age when he went down to Egypt. This gives you a total of a hundred and* [*thirty*](thirty.html)*.* [*ONE*](one.html) *SILVER BASIN (MIZRAK) (VII, 6}). A mizrak is the same thing as a gabia’ (goblet) and the MIZRAK here alludes to* [*Yoseph*](joseph.html) *who tested the righteousness of his brothers in regard to Benyamin by means of the goblet. When* [*Yoseph*](joseph.html) *saw that Judah risked his life for Benyamin he realised the righteousness of his brothers and made himself* [*known*](daat.html) *to them. Moreover, because* [*Yoseph*](joseph.html) *drank* [*wine*](wine.html) *(yayin) in a goblet and the numerical value of yayin is* [*seventy*](seventy.html)*,[[31]](#footnote-31) the weight of the basin was for that reason* [*SEVENTY*](seventy.html) *SHEKELS, AFTER THE SHEKEL OF THE* [*SANCTUARY*](mikdash.html) *(ib.). BOTH OF THEM FULL. BOTH OF THEM,* [*Yoseph*](joseph.html) *and Benyamin, were equal, for the* [*Tabernacle*](mikdash.html) *was erected in the territory of* [*Yoseph*](joseph.html) *at Shiloh and the* [*Temple*](temple.html) *in the territory of Benyamin at* [*Jerusalem*](city.html)*. This also explains the expression: FINE FLOUR MINGLED WITH OIL FOR A MEAL-*[*OFFERING*](korbanot) *(ib.).[[32]](#footnote-32)* [*ONE*](one.html) *GOLDEN PAN OF* [*TEN*](ten.html) *SHEKELS (ib. 62) was in allusion to the* [*ten*](ten.html) *sons that Benyamin had when he went down to Egypt; as it says, And the sons of Benyamin: Bela, and Becher, etc. (Gen. XLVI, 21), all of whom were righteous. This explains the phrase, FULL OF* [*INCENSE*](ketoret.html)*.* [*ONE*](one.html) *YOUNG BULLOCK,* [*ONE*](one.html) *RAM,* [*ONE*](one.html) *HE-LAMB, etc. (VII, 63). Here you have* [*three*](three.html) *kinds of burnt-offerings. They allude to the* [*three*](three.html) *times that the* [*Temple*](temple.html) *was to be built in his territory; once in the days of Solomon, once in the days of the returned* [*exiles*](galuyot.html)*, and the* [*third*](three.html) *in the days of the* [*Messiah*](mashiach.html)*.* [*ONE*](one.html)[*MALE*](male+female.html) *OF THE GOATS FOR A* [*SIN*](sin.html)*-*[*OFFERING*](korbanot) *(ib. 64). This was in allusion to the edifice which Herod constructed, for it was built by a sinful king and the building was intended by him as an* [*atonement*](atonemen.html) *for having slain Israel's Sages. AND FOR THE* [*SACRIFICE*](korbanot.html) *OF PEACE-OFFERINGS,* [*TWO*](two.html) *OXEN (ib. 65). This was in allusion to the* [*two*](two.html) *kings who came out of Benyamin, viz. Saul and Ishbosheth. An alternative explanation: In allusion to the* [*two*](two.html) *redeemers who came from that* [*tribe*](tribes.html)*, namely Mordecai and* [*Esther*](esther.html)*.* [*FIVE*](five.html) *RAMS,* [*FIVE*](five.html) *HE-GOATS,* [*FIVE*](five.html) *HE-LAMBS (ib.). You have here* [*three*](three.html) *varieties of* [*five*](five.html) *each, corresponding to the* [*three*](three.html) *advantages that Benyamin received in each of which ‘*[*five*](five.html)*’ is mentioned. They are as follows: (1) Benyamin's portion was* [*five*](five.html) *times so much as any of theirs (Gen. XLIII, 34); (2) To Benyamin he gave* [*three*](three.html) *hundred shekels of silver, and* [*five*](five.html) *changes of raiment (ib. XLV, 22); and the* [*third*](three.html) *was when Mordecai, who hailed from Benyamin, attained to the privilege of wearing* [*five*](five.html) *royal vestments; as it says, And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple. (Est. VIII, 15).1 THIS WAS THE* [*OFFERING*](korbanot) *OF ABIDAN, etc. (VII, 65). When he had presented his* [*offering*](korbanot) *in accordance with the above scheme, the Holy* [*One*](one.html)*, blessed be He, began to praise his* [*offering*](korbanot)*, saying: THIS WAS THE* [*OFFERING*](korbanot) *OF ABIDAN, etc.*

Benyamin had to go *down to Egypt* because he was the *only son* of his father. Does this sound familiar?

***Matityahu (Matthew) 2:13-15*** *And when they were departed, behold, the* [*angel*](angels.html) *of the Lord appeareth to* [*Yoseph*](joseph.html) *in a* [*dream*](dreams.html)*, saying, Arise, and take the young child and his mother, and flee* [*into Egypt*](thebirth.html)*, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed* [*into Egypt*](thebirth.html)*: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying,* [*Out of Egypt*](thebirth.html) *have I called my son.*

***Yochanan (John) 3:16*** *For God so loved the* [*world*](worlds.html)*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

So, [Mashiach](mashiach.html) ben [Yoseph](joseph.html), the [Messiah](mashiach.html) from the House of [Yoseph](joseph.html), is closely linked with Benyamin.

**Torah verses that** [**speak**](mashal.html) **about Benyamin**

***Bereshit (Genesis) 35:15-27***[*Yaakov*](israelja.html) *called the place where God had talked with him Bethel. Then they moved on from Bethel. While they were still some distance from Ephrath,* [*Rachel*](rachel.html) *began to give* [*birth*](birth.html) *and had great difficulty. And as she was having great difficulty in childbirth, the midwife said to her, "Don't be afraid, for you have another son." As she breathed her last--for she was dying--she named her son* ***Ben-Oni****. But his father named him* ***Benyamin****. So* [*Rachel*](rachel.html) *died and was buried on the way to Ephrath (that is,* [*Bethlehem*](bethlehem.html)*). Over her tomb* [*Yaakov*](israelja.html) *set up a pillar, and to this day that pillar marks* [*Rachel*](rachel.html)*'s tomb. Israel moved on again and pitched his tent beyond Migdal Eder. While Israel was living in that region, Reuben went in and slept with his father's concubine Bilhah, and Israel heard of it.* [*Yaakov*](israelja.html) *had* [*twelve*](twelve.html) *sons: The sons of Leah: Reuben the firstborn of* [*Yaakov*](israelja.html)*, Simeon, Levi, Judah, Issachar and Zebulun. The sons of* [*Rachel*](rachel.html)*:* [*Yoseph*](joseph.html) *and* ***Benyamin****. The sons of* [*Rachel*](rachel.html)*'s maidservant Bilhah: Dan and Naphtali. The sons of Leah's maidservant Zilpah: Gad and Asher. These were the sons of* [*Yaakov*](israelja.html)*, who were born to him in Paddan Aram.* [*Yaakov*](israelja.html) *came home to his father* [*Isaac*](isaac.html) *in Mamre, near Kiriath Arba (that is,* [*Hebron*](city.html)*), where* [*Abraham*](avraham.html) *and* [*Isaac*](isaac.html) *had stayed.*

***Bereshit (Genesis) 42:1-5*** *When* [*Yaakov*](israelja.html) *learned that there was grain in Egypt, he said to his sons, "Why do you just keep looking at each other?" He continued, "I have heard that there is grain in Egypt. Go down there and buy some for us, so that we may live and not die." Then* [*ten*](ten.html) *of* [*Yoseph*](joseph.html)*'s brothers went down to buy grain* [*from Egypt*](thebirth.html)*. But* [*Yaakov*](israelja.html) *did not send* ***Benyamin****,* [*Yoseph*](joseph.html)*'s brother, with the others, because he was afraid that harm might come to him. So Israel's sons were among those who went to buy grain, for the* [*famine*](famine.html) *was in the land of Canaan also.*

***Bereshit (Genesis) 42:29 – 46:22*** *When they came to their father* [*Yaakov*](israelja.html) *in the land of Canaan, they told him all that had happened to them. They said, "The man who is lord over the land* [*spoke*](mashal.html) *harshly to us and treated us as though we were spying on the land. But we said to him, 'We are honest men; we are not spies. We were* [*twelve*](twelve.html) *brothers, sons of* [*one*](one.html) *father.* [*One*](one.html) *is no more, and the youngest is now with our father in Canaan.' "Then the man who is lord over the land said to us, 'This is how I will* [*know*](daat.html) *whether you are honest men: Leave* [*one*](one.html) *of your brothers here with me, and take* [*food*](food.html) *for your starving households and go. But bring your* ***youngest*** *brother to me so I will* [*know*](daat.html) *that you are not spies but honest men. Then I will give your brother back to you, and you can trade in the land.'" As they were emptying their sacks, there in each man's sack was his pouch of silver! When they and their father saw the money pouches, they were frightened. Their father* [*Yaakov*](israelja.html) *said to them, "You have deprived me of my children.* [*Yoseph*](joseph.html) *is no more and Simeon is no more, and now you want to take* ***Benyamin****. Everything is against me!" Then Reuben said to his father, "You may put both of my sons to death if I do not bring him back to you. Entrust him to my care, and I will bring him back." But* [*Yaakov*](israelja.html) *said, "My son will not go down there with you; his brother is dead and he is the only* [*one*](one.html) *left. If harm comes to him on the* [*journey*](stages.html) *you are taking, you will bring my gray* [*head*](body.html) *down to the grave in sorrow." Now the* [*famine*](famine.html) *was still severe in the land. So when they had* [*eaten*](eating.html) *all the grain they had brought* [*from Egypt*](thebirth.html)*, their father said to them, "Go back and buy us a little more* [*food*](food.html)*." But Judah said to him, "The man warned us solemnly, 'You will not see my* [*face*](body.html) *again unless your brother is with you.' If you will send our brother along with us, we will go down and buy* [*food*](food.html) *for you. But if you will not send him, we will not go down, because the man said to us, 'You will not see my* [*face*](body.html) *again unless your brother is with you.'" Israel asked, "Why did you bring this trouble on me by telling the man you had another brother?" They replied, "The man questioned us closely about ourselves and our family. 'Is your father still living?' he asked us. 'Do you have another brother?' We simply answered his questions. How were we to* [*know*](daat.html) *he would say, 'Bring your brother down here'?" Then Judah said to Israel his father, "Send the boy along with me and we will go at once, so that we and you and our children may live and not die. Then Judah said to Israel his father, "Send the boy along with me and we will go at once, so that we and you and our children may live and not die. I myself will guarantee his safety; you can hold me personally responsible for him. If I do not bring him back to you and set him here before you, I will bear the blame before you all my life. As it is, if we had not delayed, we could have gone and returned twice." Then their father Israel said to them, "If it must be, then do this: Put some of the best products of the land in your bags and take them down to the man as a gift--a little balm and a little honey, some spices and myrrh, some pistachio nuts and almonds. Take double the amount of silver with you, for you must return the silver that was put back into the* [*mouths*](body.html) *of your sacks. Perhaps it was a mistake. Take your* ***brother*** *also and go back to the man at once. And may God Almighty grant you mercy before the man so that he will let your other brother and* ***Benyamin*** *come back with you. As for me, if I am bereaved, I am bereaved." So the men took the gifts and double the amount of silver, and* ***Benyamin*** *also. They hurried down to Egypt and presented themselves to* [*Yoseph*](joseph.html)*. When* [*Yoseph*](joseph.html) *saw* ***Benyamin*** *with them, he said to the steward of his house, "Take these men to my house, slaughter an animal and prepare dinner; they are to* [*eat*](eating.html) *with me at noon." The man did as* [*Yoseph*](joseph.html) *told him and took the men to* [*Yoseph*](joseph.html)*'s house. Now the men were frightened when they were taken to his house. They thought, "We were brought here because of the silver that was put back into our sacks the* [*first*](one.html)[*time*](time.html)*. He* [*wants*](needs.html) *to* [*attack*](attacks.html) *us and overpower us and seize us as slaves and take our donkeys." So they went up to* [*Yoseph*](joseph.html)*'s steward and* [*spoke*](mashal.html) *to him at the entrance to the house. "Please, sir," they said, "we came down here the* [*first*](one.html)[*time*](time.html) *to buy* [*food*](food.html)*. But at the place where we stopped for the night we opened our sacks and each of us found his silver--the exact weight--in the* [*mouth*](body.html) *of his sack. So we have brought it back with us. We have also brought additional silver with us to buy* [*food*](food.html)*. We don't* [*know*](daat.html) *who put our silver in our sacks." "It's all right," he said. "Don't be afraid. Your God, the God of your father, has given you treasure in your sacks; I received your silver." Then he brought Simeon out to them. The steward took the men into* [*Yoseph*](joseph.html)*'s house, gave them water to wash their* [*feet*](heel.html) *and provided fodder for their donkeys. They prepared their gifts for* [*Yoseph*](joseph.html)*'s arrival at noon, because they had heard that they were to* [*eat*](eating.html) *there. When* [*Yoseph*](joseph.html) *came home, they presented to him the gifts they had brought into the house, and they bowed down before him to the ground. He asked them how they were, and then he said, "How is your aged father you told me about? Is he still living?" They replied, "Your servant our father is still alive and well." And they bowed low to pay him honor. As he looked about and saw his brother* ***Benyamin****, his own mother's son, he asked, "Is this your youngest brother, the* [*one*](one.html) *you told me about?" And he said, "God be gracious to you, my son." Deeply moved at the sight of his brother,* [*Yoseph*](joseph.html) *hurried out and looked for a place to* [*weep*](mashal.html)*. He went into his private room and wept there. After he had washed his* [*face*](body.html)*, he came out and, controlling himself, said, "Serve the* [*food*](food.html)*." They served him by himself, the brothers by themselves, and the Egyptians who* [*ate*](eating.html) *with him by themselves, because Egyptians could not* [*eat*](eating.html) *with* [*Hebrews*](bereans.html)*, for that is detestable to Egyptians. The men had been seated before him in the order of their ages, from the firstborn to the youngest; and they looked at each other in astonishment. When portions were served to them from* [*Yoseph*](joseph.html)*'s table,* ***Benyamin's*** *portion was* [*five*](five.html) *times as much as anyone else's. So they feasted and drank freely with him. Now* [*Yoseph*](joseph.html) *gave these instructions to the steward of his house: "Fill the men's sacks with as much* [*food*](food.html) *as they can carry, and put each man's silver in the* [*mouth*](body.html) *of his sack. Then put my cup, the silver* [*one*](one.html)*, in the* [*mouth*](body.html) *of the* ***youngest***[*one*](one.html)*'s sack, along with the silver for his grain." And he did as* [*Yoseph*](joseph.html) *said. As morning dawned, the men were sent on their way with their donkeys. They had not gone far from the* [*city*](city.html) *when* [*Yoseph*](joseph.html) *said to his steward, "Go after those men at once, and when you catch up with them, say to them, 'Why have you repaid good with evil? Isn't this the cup my master drinks from and also uses for divination? This is a* [*wicked*](wicked.html) *thing you have done.'" When he caught up with them, he repeated these words to them. But they said to him, "Why does my lord say such things? Far be it from your servants to do anything like that! We even brought back to you from the land of Canaan the silver we found inside the* [*mouths*](body.html) *of our sacks. So why would we steal silver or gold from your master's house? If any of your servants is found to have it, he will die; and the rest of us will become my lord's slaves." "Very well, then," he said, "let it be as you say. Whoever is found to have it will become my slave; the rest of you will be free from blame." Each of them quickly lowered his sack to the ground and opened it. Then the steward proceeded to search, beginning with the oldest and ending with the youngest. And the cup was found in* ***Benyamin's*** *sack. At this, they tore their clothes. Then they all loaded their donkeys and returned to the* [*city*](city.html)*.* [*Yoseph*](joseph.html) *was still in the house when Judah and his brothers came in, and they threw themselves to the ground before him.* [*Yoseph*](joseph.html) *said to them, "What is this you have done? Don't you* [*know*](daat.html) *that a man like me can find things out by divination?" "What can we say to my lord?" Judah replied. "What can we say? How can we prove our innocence? God has uncovered your servants' guilt. We are now my lord's slaves--we ourselves and the* [*one*](one.html) *who was found to have the cup." But* [*Yoseph*](joseph.html) *said, "Far be it from me to do such a thing! Only the man who was found to have the cup will become my slave. The rest of you, go back to your father in peace." Then Judah went up to him and said: "Please, my lord, let your servant* [*speak*](mashal.html) *a word to my lord. Do not be angry with your servant, though you are equal to Pharaoh himself. My lord asked his servants, 'Do you have a father or a brother?' And we answered, 'We have an aged father, and there is a young son born to him in his old age. His brother is dead, and he is the only* [*one*](one.html) *of his mother's sons left, and his father loves him.' "Then you said to your servants, 'Bring him down to me so I can see him for myself.' And we said to my lord, 'The* ***boy*** *cannot leave his father; if he leaves him, his father will die.' But you told your servants, 'Unless your youngest brother comes down with you, you will not see my* [*face*](body.html) *again.' When we went back to your servant my father, we told him what my lord had said. "Then our father said, 'Go back and buy a little more* [*food*](food.html)*.' But we said, 'We cannot go down. Only if our* ***youngest brother*** *is with us will we go. We cannot see the man's* [*face*](body.html) *unless our* ***youngest brother*** *is with us.' "Your servant my father said to us, 'You* [*know*](daat.html) *that my wife bore me* [*two*](two.html) *sons.* [*One*](one.html) *of them went away from me, and I said, "He has surely been torn to pieces." And I have not seen him since. If you take this* [*one*](one.html) *from me too and harm comes to him, you will bring my gray* [*head*](body.html) *down to the grave in misery.' "So now, if the boy is not with us when I go back to your servant my father and if my father, whose life is closely bound up with the* ***boy's*** *life, Sees that the boy isn't there, he will die. Your servants will bring the gray* [*head*](body.html) *of our father down to the grave in sorrow. Your servant guaranteed the* ***boy's*** *safety to my father. I said, 'If I do not bring him back to you, I will bear the blame before you, my father, all my life!' "Now then, please let your servant remain here as my lord's slave in place of the boy, and let the* ***boy*** *return with his brothers. How can I go back to my father if the* ***boy*** *is not with me? No! Do not let me see the misery that would come upon my father." Then* [*Yoseph*](joseph.html) *could no longer control himself before all his attendants, and he cried out, "Have everyone leave my presence!" So there was no* [*one*](one.html) *with* [*Yoseph*](joseph.html) *when he made himself* [*known*](daat.html) *to his brothers. And he wept so loudly that the Egyptians heard him, and Pharaoh's* [*household*](househld.html) *heard about it.* [*Yoseph*](joseph.html) *said to his brothers, "I am* [*Yoseph*](joseph.html)*! Is my father still living?" But his brothers were not able to answer him, because they were terrified at his presence. Then* [*Yoseph*](joseph.html) *said to his brothers, "Come close to me." When they had done so, he said, "I am your brother* [*Yoseph*](joseph.html)*, the* [*one*](one.html) *you sold* [*into Egypt*](thebirth.html)*! And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to* [*save*](salvation.html) *lives that God sent me ahead of you. For* [*two*](two.html) *years now there has been* [*famine*](famine.html) *in the land, and for the next* [*five*](five.html) *years there will not be plowing and reaping. But God sent me ahead of you to preserve for you a remnant on earth and to* [*save*](salvation.html) *your lives by a great deliverance. "So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire* [*household*](househld.html) *and ruler of all Egypt. Now hurry back to my father and say to him, 'This is what your son* [*Yoseph*](joseph.html) *says: God has made me lord of all Egypt. Come down to me; don't delay. You shall live in the region of Goshen and be near me--you, your children and grandchildren, your flocks and herds, and all you have. I will provide for you there, because* [*five*](five.html) *years of* [*famine*](famine.html) *are still to come. Otherwise you and your* [*household*](househld.html) *and all who belong to you will become destitute.' "You can see for yourselves, and so can my brother* ***Benyamin****, that it is really I who am* [*speaking*](mashal.html) *to you. Tell my father about all the honor accorded me in Egypt and about everything you have seen. And bring my father down here quickly." Then he threw his* [*arms*](body.html) *around his brother* ***Benyamin*** *and wept, and* ***Benyamin*** *embraced him,* [*weeping*](mashal.html)*. And he kissed all his brothers and wept over them. Afterward his brothers talked with him. When the news reached Pharaoh's palace that* [*Yoseph*](joseph.html)*'s brothers had come, Pharaoh and all his officials were pleased. Pharaoh said to* [*Yoseph*](joseph.html)*, "Tell your brothers, 'Do this: Load your animals and return to the land of Canaan, And bring your father and your families back to me. I will give you the best of the land of Egypt and you can enjoy the fat of the land.' "You are also directed to tell them, 'Do this: Take some carts* [*from Egypt*](thebirth.html) *for your children and your wives, and get your father and come. Never mind about your belongings, because the best of all Egypt will be yours.'" So the sons of Israel did this.* [*Yoseph*](joseph.html) *gave them carts, as Pharaoh had commanded, and he also gave them provisions for their* [*journey*](stages.html)*. To each of them he gave* [*new*](new.html) *clothing, but to* ***Benyamin*** *he gave* [*three*](three.html) *hundred shekels of silver and* [*five*](five.html) *sets of clothes. And this is what he sent to his father:* [*ten*](ten.html) *donkeys loaded with the best things of Egypt, and* [*ten*](ten.html)[*female*](male+female.html) *donkeys loaded with grain and bread and other provisions for his* [*journey*](stages.html)*. Then he sent his brothers away, and as they were leaving he said to them, "Don't quarrel on the way!" So they went up* [*out of Egypt*](thebirth.html) *and came to their father* [*Yaakov*](israelja.html) *in the land of Canaan. They told him, "*[*Yoseph*](joseph.html) *is still alive! In fact, he is ruler of all Egypt."* [*Yaakov*](israelja.html) *was stunned; he did not believe them. But when they told him everything* [*Yoseph*](joseph.html) *had said to them, and when he saw the carts* [*Yoseph*](joseph.html) *had sent to carry him back, the spirit of their father* [*Yaakov*](israelja.html) *revived. And Israel said, "I'm convinced! My son* [*Yoseph*](joseph.html) *is still alive. I will go and see him before I die." So Israel set out with all that was his, and when he reached Beersheba, he offered sacrifices to the God of his father* [*Isaac*](isaac.html)*. And God* [*spoke*](mashal.html) *to Israel in a vision at night and said, "*[*Yaakov*](israelja.html)*!* [*Yaakov*](israelja.html)*!" "Here I am," he replied. "I am God, the God of your father," he said. "Do not be afraid to go down to Egypt, for I will make you into a great* [*nation*](nations.html) *there. I will go down to Egypt with you, and I will surely bring you back again. And* [*Yoseph*](joseph.html)*'s own* [*hand*](fourteen.html) *will close your* [*eyes*](body.html)*." Then* [*Yaakov*](israelja.html) *left Beersheba, and Israel's sons took their father* [*Yaakov*](israelja.html) *and their children and their wives in the carts that Pharaoh had sent to transport him. They also took with them their livestock and the possessions they had acquired in Canaan, and* [*Yaakov*](israelja.html) *and all his offspring went to Egypt. He took with him to Egypt his sons and grandsons and his daughters and granddaughters--all his offspring. These are the names of the sons of Israel (*[*Yaakov*](israelja.html) *and his descendants) who went to Egypt: Reuben the firstborn of* [*Yaakov*](israelja.html)*. The sons of Reuben: Hanoch, Pallu, Hezron and Carmi. The sons of Simeon: Jemuel, Jamin, Ohad, Jakin,* [*Zohar*](orallaw.html) *and Shaul the son of a Canaanite woman. The sons of Levi: Gershon, Kohath and Merari. The sons of Judah: Er, Onan, Shelah, Perez and Zerah (but Er and Onan had died in the land of Canaan). The sons of Perez: Hezron and Hamul. The sons of Issachar: Tola, Puah, Jashub and Shimron. The sons of Zebulun: Sered, Elon and Jahleel. These were the sons Leah bore to* [*Yaakov*](israelja.html) *in Paddan Aram, besides his daughter Dinah. These sons and daughters of his were* [*thirty*](thirty.html)*-*[*three*](three.html) *in all. The sons of Gad: Zephon, Haggi, Shuni, Ezbon, Eri, Arodi and Areli. The sons of Asher: Imnah, Ishvah, Ishvi and Beriah. Their sister was Serah. The sons of Beriah: Heber and Malkiel. These were the children born to* [*Yaakov*](israelja.html) *by Zilpah, whom Laban had given to his daughter Leah--sixteen in all. The sons of* [*Yaakov*](israelja.html)*'s wife* [*Rachel*](rachel.html)*:* [*Yoseph*](joseph.html) *and* ***Benyamin****. In Egypt, Manasseh and Ephraim were born to* [*Yoseph*](joseph.html) *by Asenath daughter of Potiphera,* [*priest*](priests.html) *of On. The sons of* ***Benyamin****: Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim and Ard. These were the sons of* [*Rachel*](rachel.html) *who were born to* [*Yaakov*](israelja.html)*--*[*fourteen*](fourteen.html) *in all. The son of Dan: Hushim. The sons of Naphtali: Jahziel, Guni, Jezer and Shillem. These were the sons born to* [*Yaakov*](israelja.html) *by Bilhah, whom Laban had given to his daughter* [*Rachel*](rachel.html)*--*[*seven*](seven.html) *in all. All those who went to Egypt with* [*Yaakov*](israelja.html)*--those who were his direct descendants, not counting his sons' wives--numbered sixty-*[*six*](six.html) *persons. With the* [*two*](two.html) *sons who had been born to* [*Yoseph*](joseph.html) *in Egypt, the members of* [*Yaakov*](israelja.html)*'s family, which went to Egypt, were* [*seventy*](seventy.html) *in all.*

Benyamin was used to ransom his brothers. Hmmm, does this sound familiar? Notice what we find in the Nazarean Codicil:

***Marqos (Mark) 10:45*** *For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

Now, lets see how [Yaakov](israelja.html) ben [Yitzchak](isaac.html) ([Jacob](israelja.html) son of [Isaac](isaac.html)) blessed Benyamin:

***Bereshit (Genesis) 49:27-28*** *"****Benyamin*** *is a ravenous wolf; in the morning he devours the prey, in the evening he divides the plunder." All these are the* [*twelve*](twelve.html)[*tribes*](tribes.html) *of Israel, and this is what their father said to them when he blessed them, giving each the blessing appropriate to him.*

Now lets see how the [Midrash](orallaw.html) describes this “wolf”:

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XCV:1*** *AND HE SENT JUDAH BEFORE HIM UNTO* [*YOSEPH*](joseph.html) *(XLVI, 28). This illustrates the verse, The wolf and the lamb shall feed together (Isa. LXV, 25). Come and see how all whom the Holy* [*One*](one.html)*, blessed be He, hath smitten in this* [*world*](worlds.html) *He will heal in the* [*future*](future.html) *that is to come.[[33]](#footnote-33) The blind will be healed, as it says, Then the* [*eyes*](body.html) *of the blind shall be opened (ib. XXXV, 5); the lame: Then shall the lame man leap as a hart (ib. 6); the dumb: And the* [*tongue*](spirit.html) *of the dumb shall sing. Thus all shall be healed,* [*save*](salvation.html) *that as a man departs [this life] so will he return resurrected. If he departs blind, he will return blind; if he departs deaf, he will return deaf; if he departs dumb, he will return dumb; if he departs lame, he will return lame. As he departs clothed, so will he return clothed, as it says, It is changed as clay under the seal; and they stand as [in] a* [*garment*](garment.html) *(Job XXXVIII, 14). Now from whom do you learn this? From Samuel the Ramathite. When Saul brought him up [from the dead], what did he say to the woman? What form is he of? And she said: An old man cometh up; and he is covered with a robe (I Sam. XXVIII, 14). For even so was he clothed [in life], as it says, Moreover his mother made him a little robe (ib.II, 19). Why does a man return as he went? So that the* [*wicked*](wicked.html) *of the* [*world*](worlds.html) *should not say: After they died God healed them and then brought them back![[34]](#footnote-34) Apparently these are not the same but others. ‘If so,’ says God to them, ' let them arise in the same state in which they went, and then I will heal them.’ Why so? That ye may* [*know*](daat.html) *that... before Me there was no God formed, neither shall any be after Me (Isa. XLIII, 10).[[35]](#footnote-35) After that animals too will be healed, as it says, The wolf and the lamb shall feed together.[[36]](#footnote-36) But the* [*one*](one.html) *that brought the blow upon all will not be healed, as it says, And* [*dust*](rock.html) *[earth] shall be the serpent's* [*food*](food.html) *(ib.). Why so? Because it brought all down to the* [*dust*](rock.html) *[earth]. Another interpretation of ‘wolf’ and ‘lamb’ is that ‘wolf’ alludes to Benyamin, as it says, Benyamin is a wolf that raveneth (Gen. XLIX, 27), while ‘lamb’ alludes to the* [*tribes*](tribes.html)*, as it says, Israel is a scattered sheep (Jer. L, 17). ‘Shall feed together’: when is that? When Benyamin goes down with them.* [*Yaakov*](israelja.html) *indeed said to them. My son shall not go down with you (Gen. XLII, 38); yet when the hour came that they went down and Benyamin with them, they watched over and guarded him. And thus of* [*Yoseph*](joseph.html) *too it says, And he lifted up his* [*eyes*](body.html) *and saw Benyamin his brother... and he said: God be gracious unto thee, my son (ib. XLIII, 29).[[37]](#footnote-37) The lion (Isa. LXV, 25) alludes to Judah, as it says, Judah is a lion's whelp (Gen. XLIX, 9); Like the ox (Isa. loc. cit.), to* [*Yoseph*](joseph.html)*, as it says, [And of* [*Yoseph*](joseph.html) *he said:...] His beauty is that of his firstling bullock (Devarim XXXIII, 13, 17).[[38]](#footnote-38) All these were found* [*eating*](eating.html) *together, as it says, And they sat before him, the firstborn according to his birthright... and portions were taken, etc. (Gen. XLIII, 33 f.). And the lion shall* [*eat*](eating.html) *straw like the ox (Isa. loc. cit.)--therefore we read: AND HE SENT JUDAH BEFORE HIM UNTO* [*YOSEPH*](joseph.html)*.[[39]](#footnote-39)*

***Shemot (***[***Exodus***](exodus.html)***) 1:1-5*** *These are the names of the sons of Israel who went to Egypt with* [*Yaakov*](israelja.html)*, each with his family: Reuben, Simeon, Levi and Judah; Issachar, Zebulun and* ***Benyamin****; Dan and Naphtali; Gad and Asher. The descendants of* [*Yaakov*](israelja.html) *numbered* [*seventy*](seventy.html) *in all;* [*Yoseph*](joseph.html) *was already in Egypt.*

***Bamidbar (***[***Numbers***](nchart.html)***) 1:36-38*** *From the descendants of* ***Benyamin****: All the men* [*twenty*](twenty.html) *years old or more who were able to serve in the army were listed by* [*name*](name.html)*, according to the records of their clans and families. The* [*number*](nchart.html) *from the* [*tribe*](tribes.html) *of* ***Benyamin*** *was 35,400. From the descendants of Dan: All the men* [*twenty*](twenty.html) *years old or more who were able to serve in the army were listed by* [*name*](name.html)*, according to the records of their clans and families.*

***Bamidbar (***[***Numbers***](nchart.html)***) 2:18-24*** *On the west will be the divisions of the* [*camp*](stages.html) *of* ***Ephraim*** *under their standard. The leader of the people of Ephraim is Elishama son of Ammihud. His division Bamidbar (*[*Numbers*](nchart.html)*) 40,500. The* [*tribe*](tribes.html) *of Manasseh will be next to them. The leader of the people of Manasseh is Gamaliel son of Pedahzur. His division Bamidbar (*[*Numbers*](nchart.html)*) 32,200. The* [*tribe*](tribes.html) *of Benyamin will be next. The leader of the people of Benyamin is Abidan son of Gideoni. His division Bamidbar (*[*Numbers*](nchart.html)*) 35,400. All the men assigned to the* [*camp*](stages.html) *of Ephraim, according to their divisions,* [*number*](nchart.html) *108,100. They will set out* [*third*](three.html)*.*

***Bamidbar (***[***Numbers***](nchart.html)***) 7:60-65*** *On the* [*ninth*](nine.html) *day Abidan son of Gideoni, the leader of the people of Benyamin, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Abidan son of Gideoni.*

***Bamidbar (***[***Numbers***](nchart.html)***) 10:14-25*** *The divisions of the* [*camp*](stages.html) *of Judah went* [*first*](one.html)*, under their standard. Nahshon son of Amminadab was in* [*command*](cmds613.html)*. Nethanel son of Zuar was over the division of the* [*tribe*](tribes.html) *of Issachar, And Eliab son of Helon was over the division of the* [*tribe*](tribes.html) *of Zebulun. Then the* [*tabernacle*](mikdash.html) *was taken down, and the Gershonites and Merarites, who carried it, set out. The divisions of the* [*camp*](stages.html) *of Reuben went next, under their standard. Elizur son of Shedeur was in* [*command*](cmds613.html)*. Shelumiel son of Zurishaddai was over the division of the* [*tribe*](tribes.html) *of Simeon, And Eliasaph son of Deuel was over the division of the* [*tribe*](tribes.html) *of Gad. Then the Kohathites set out, carrying the holy things. The* [*tabernacle*](mikdash.html) *was to be set up before they arrived. The divisions of the* [*camp*](stages.html) *of Ephraim went next, under their standard. Elishama son of Ammihud was in* [*command*](cmds613.html)*. Gamaliel son of Pedahzur was over the division of the* [*tribe*](tribes.html) *of Manasseh, And Abidan son of Gideoni was over the division of the* [*tribe*](tribes.html) *of* ***Benyamin****. Finally, as the rear guard for all the units, the divisions of the* [*camp*](stages.html) *of Dan set out, under their standard. Ahiezer son of Ammishaddai was in* [*command*](cmds613.html)*.*

***Bamidbar (***[***Numbers***](nchart.html)***) 26:38-41*** *The descendants of* ***Benyamin*** *by their clans were: through Bela, the Belaite clan; through Ashbel, the Ashbelite clan; through Ahiram, the Ahiramite clan; Through Shupham, the Shuphamite clan; through Hupham, the Huphamite clan. The descendants of Bela through Ard and Naaman were: through Ard, the Ardite clan; through Naaman, the Naamite clan. These were the clans of* ***Benyamin****; those numbered were 45,600.*

***Devarim (Deuteronomy) 27:11-14*** *On the same day Moses commanded the people: When you have crossed the* [*Jordan*](stages.html)*, these* [*tribes*](tribes.html) *shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar,* [*Yoseph*](joseph.html) *and* ***Benyamin****. And these* [*tribes*](tribes.html) *shall stand on Mount Ebal to pronounce curses: Reuben, Gad, Asher, Zebulun, Dan and Naphtali. The Levites shall recite to all the people of Israel in a loud* [*voice*](voice.html)*:*

***Devarim (Deuteronomy) 33:12*** *About Benyamin he said: "Let the beloved of* [*HaShem*](hashem.html) *rest secure in him, for he shields him all day long, and the* [*one*](one.html)[*HaShem*](hashem.html) *loves rests between his* [*shoulders*](body.html)*."*

***Yehoshua (Joshua) 18:10-28*** *Joshua then cast lots for them in Shiloh in the presence of* [*HaShem*](hashem.html)*, and there he distributed the land to the Israelites according to their tribal divisions. The lot came up for the* [*tribe*](tribes.html) *of* ***Benyamin****, clan by clan. Their allotted territory lay between the* [*tribes*](tribes.html) *of Judah and* [*Yoseph*](joseph.html)*: On the north side their boundary began at the* [*Jordan*](stages.html)*, passed the northern slope of* [*Jericho*](stages.html) *and headed west into the hill country,* [*coming*](coming.html) *out at the desert of Beth Aven. From there it crossed to the south slope of Luz (that is, Bethel) and went down to Ataroth Addar on the hill south of Lower Beth Horon. From the hill facing Beth Horon on the south the boundary turned south along the western side and came out at Kiriath Baal (that is, Kiriath Jearim), a town of the people of Judah. This was the western side. The southern side began at the outskirts of Kiriath Jearim on the west, and the boundary came out at the spring of the waters of Nephtoah. The boundary went down to the* [*foot*](heel.html) *of the hill facing the Valley of Ben Hinnom, north of the Valley of Rephaim. It continued down the Hinnom Valley along the southern slope of the Jebusite* [*city*](city.html) *and so to En Rogel. It then curved north, went to En Shemesh, continued to Geliloth, which faces the Pass of Adummim, and ran down to the Stone of Bohan son of Reuben. It continued to the northern slope of Beth Arabah and on down into the Arabah. It then went to the northern slope of Beth Hoglah and came out at the northern bay of the Salt Sea, at the* [*mouth*](body.html) *of the* [*Jordan*](stages.html) *in the south. This was the southern boundary. The* [*Jordan*](stages.html) *formed the boundary on the* [*eastern*](east.html) *side. These were the boundaries that marked out the* [*inheritance*](inherit.html) *of the clans of* ***Benyamin*** *on all sides. The* [*tribe*](tribes.html) *of* ***Benyamin****, clan by clan, had the following cities:* [*Jericho*](stages.html)*, Beth Hoglah, Emek Keziz, Beth Arabah, Zemaraim, Bethel, Avvim, Parah, Ophrah, Kephar Ammoni, Ophni and Geba--*[*twelve*](twelve.html) *towns and their villages. Gibeon, Ramah, Beeroth, Mizpah, Kephirah, Mozah, Rekem, Irpeel, Taralah, Zelah, Haeleph, the Jebusite* [*city*](city.html) *(that is,* [*Jerusalem*](city.html)*), Gibeah and Kiriath--*[*fourteen*](fourteen.html) *towns and their villages. This was the* [*inheritance*](inherit.html) *of* ***Benyamin*** *for its clans.*

***Yehoshua (Joshua) 21:1-4*** *Now the family heads of the Levites approached Eleazar the* [*priest*](priests.html)*, Joshua son of Nun, and the heads of the other tribal families of Israel At Shiloh in Canaan and said to them, "*[*HaShem*](hashem.html) *commanded through Moses that you give us towns to live in, with pasturelands for our livestock." So, as* [*HaShem*](hashem.html) *had commanded, the Israelites gave the Levites the following towns and pasturelands out of their own* [*inheritance*](inherit.html)*: The* [*first*](one.html) *lot came out for the Kohathites, clan by clan. The Levites who were descendants of Aaron the* [*priest*](priests.html) *were allotted* [*thirteen*](thirteen.html) *towns from the* [*tribes*](tribes.html) *of Judah, Simeon and* ***Benyamin****.*

**Midrashim that** [**speak**](mashal.html) **about Benyamin**

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) LXI:4***[*Yoseph*](joseph.html) *was the principal, yet since Benyamin is recorded as an addition,[[40]](#footnote-40) he begot* [*ten*](ten.html) *sons, as it is written, And the sons of Benyamin: Bela, and Becher and Ashbel, Gera, etc. (ib. XLVI, 21).*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) LXXI:5***[*Rachel*](rachel.html) *made silence her metier,[[41]](#footnote-41) and so all her children practised concealment. [Thus the stone representing] Benyamin [in the* [*High Priest*](priests.html)*'s breastplate was the] yashpeh, signifying yesh peh (has he a* [*mouth*](body.html)*)! he* [*knew*](daat.html) *of* [*Yoseph*](joseph.html)*'s sale, yet did not reveal it. Saul: But concerning the matter of the kingdom... he told him not (I Sam. X, I6).* [*Esther*](esther.html)*:* [*Esther*](esther.html) *had not made* [*known*](daat.html) *her people or her kindred (Est. II, 10).*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) LXXI:9*** *The Rabbis debated: To which* [*tribe*](tribes.html) *did Elijah belong? R. Leazar said: To Benyamin, for it is written, And Jaareshiah, and Elijah, and Zichri, were the sons of Jerobam... All these were the sons of Benyamin (I Chron. VIII, 27, 40). R. Nehorai said: To Gad, for it says, And Elijah the Tishbite, who was of the settlers of Gilead, said (I Kings, XVII, 1). Said R. Philippi to R. Nehorai: What reason have you for saying so?[[42]](#footnote-42) Because it is written, And their [sc. the Gaddites’] border was Jazer, and all the cities of Gilead (Josh. XIII, 25), he replied. How does R. Eleazar interpret the verse quoted by R. Nehorai? ’Of the inhabitants of Gilead’ means, of those who sat in the Hall of Hewn Stones.[[43]](#footnote-43) And how does R. Nehorai interpret the verse quoted by R. Eleazar, ’And Jaareshiah and Elijah’? These names are meant for allegorical interpretation: when He [God] would shake (mar'ish) the* [*world*](worlds.html) *[in His wrath], Elijah recalls (mazkir) the* [*merit*](merit.html) *of the ancestors, whereupon, lo, ’The sons of Jerobam,’ which means, God is filled with compassion (rahamim) for His* [*world*](worlds.html)*. On* [*one*](one.html) *occasion our Rabbis were debating about him [Elijah], some maintaining that he belonged to the* [*tribe*](tribes.html) *of Gad, others, to the* [*tribe*](tribes.html) *of Benyamin. Whereupon he came and stood before them and said, ' Sirs, why do you debate about me? I am a descendant of* [*Rachel*](rachel.html)*.’[[44]](#footnote-44)*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) LXXIII:4*** *What did He remember in her favour? Her silence on her sister's behalf. When Leah was being given to him, she* [*knew*](daat.html) *it, yet was silent. AND GOD REMEMBERED* [*RACHEL*](rachel.html)*: and this was but just, because she had brought her rival into her home.[[45]](#footnote-45) R. Huna and R. Aha in R. Simon's* [*name*](name.html) *quoted: Dan,* [*Yoseph*](joseph.html)*, and Benyamin (I Chron. II, 2). For the sake of Dan,* [*Rachel*](rachel.html) *was remembered, for the sake of Dan,* [*Yoseph*](joseph.html) *and Benyamin were born.[[46]](#footnote-46)*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) LXXVIII:10*** *AND HE LIFTED UP HIS* [*EYES*](body.html)*... THE CHILDREN WHOM GOD HATH GRACIOUSLY GIVEN THY SERVANT (XXXIII, 5). R. Benyamin b. Levi said: We thus hear of* [*grace*](grace.html) *in* [*connection*](connection.html) *with the* [*eleven*](eleven.html) *tribal ancestors, but not in* [*connection*](connection.html) *with Benyamin.[[47]](#footnote-47) Where then do we hear it? Further on: And he sad: God be gracious unto thee, my son (ib. XLIII, 29). THEN THE HANDMAIDS CAME NEAR, etc. (XXXIII, )*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) LXXXII:4*** *AND GOD SAID UNTO HIM: I AM GOD ALMIGHTY. BE FRUITFUL AND MULTIPLY (XXXV, 11). R. Judan said in R.* [*Isaac*](isaac.html)*'s* [*name*](name.html)*: I used to wonder: Reuben was already born, Simeon was already born, and Benyamin had already gone forth from his loins, though still in his mother's* [*womb*](thebirth.html)*?[[48]](#footnote-48) Subsequently, however, I understood that A* [*NATION*](nations.html) *alludes to Benyamin, [[49]](#footnote-49) while AND A COMPANY OF* [*NATIONS*](nations.html) *applies to Manasseh and Ephraim,[[50]](#footnote-50) for it is written, And his [Ephraim's]* [*seed*](flower.html) *shall become a multitude of* [*nations*](nations.html) *(Gen. XLVIII, }9). R. Berekiah and R. Belbo interpreted it in R. Samuel b. Nahmans* [*name*](name.html)*: AND KINGS SHALL COME OUT OF THY LOINS alludes to Jeroboam and Jehu.[[51]](#footnote-51) The Rabbis said: Was it possible that Abner, who was a righteous man, should yet fight against the Davidic dynasty [[52]](#footnote-52) In fact, he interpreted a text, as a result of which he proclaimed Ishbosheth king, viz. AND KINGS SHALL COME OU.T OF THY LOINS. this alluding to Saul and Ishbosheth.[[53]](#footnote-53) On what grounds [did the Israelites* [*first*](one.html)*] expel [the* [*tribe*](tribes.html) *of Benyamin] and then readmit them in the incident of the concubine at Gibeah?[[54]](#footnote-54) The fact is that they read a text and expelled them, and then read a text and readmitted them. They read a text and expelled them, viz. Ephraim and Manasseh, even as Reuben and Simeon, shall be mine (ib. 5); they read a text and readmitted them: A* [*NATION*](nations.html) *AND A COMPANY OF* [*NATIONS*](nations.html) *SHALL BE FROM THEE.[[55]](#footnote-55)*

*As the* [*Midrash*](orallaw.html) *explains, the basis for rescinding the oath banning Benjamin from intermarrying with the other* [*tribes*](tribes.html) *was the promise made by God to* [*Jacob*](israelja.html) *when he returned to the land of his* [*fathers*](fathers.html) *after* [*two*](two.html) *decades of* [*exile*](galuyot.html) *- “And God said to him, I am El Shaddai. Be fruitful and multiply; a* [*nation*](nations.html) *and a congregation of* [*nations*](nations.html) *will descend from you, and kings will issue from your loins”.[[56]](#footnote-56) As the words “and kings will issue from your loins” were said in the* [*future*](future.html) *tense, the* [*tribes*](tribes.html) *understood that the foretold kingship was to come of a child that had not yet been born at the* [*time*](time.html) *of the promise, and the only* [*one*](one.html) *of* [*Jacob*](israelja.html)*’s children yet to be born at that* [*time*](time.html) *was Benjamin. By the* [*time*](time.html) *of the incident at Giv’ah, the promised kings had not yet appeared, and so the other* [*tribes*](tribes.html) *understood that they could not allow the* [*tribe*](tribes.html) *of Benjamin to become extinct.[[57]](#footnote-57)*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) LXXXII:8*** *… What is the meaning Of, AND IT CAME TO PASS, WHEN SHE WAS IN HARD LABOUR, THAT THE MIDWIFE SAID TO HER:* [*FEAR*](fear.html) *NOT, FOR THIS ALSO IS A SON FOR THEE? - A woman in confinement is thus soothed,’ they replied, ' and she is told when she is giving* [*birth*](birth.html)*, "* [*Fear*](fear.html) *not, for you have given* [*birth*](birth.html) *to a* [*male*](male+female.html) *child." ' 'Your* [*teacher*](teacher.html) *Joshua did not expound it thus,’ he retorted, ‘but with every tribal ancestor a twin sister was born; even as Abba Halpa the son of Koriah said: An additional twin sister was born with Benyamin’[[58]](#footnote-58)*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) LXXXII:9*** *AND IT CAME TO PASS, AS HER SOUL WAS DEPARTING-FOR SHE DIED- THAT SHE CALLED HIS* [*NAME*](name.html) *BEN - ONI (XXXV, 18)-which means, the son of my sorrow; BUT HIS FATHER CALLED HIM BENYAMIN-in* [*Hebrew*](hebrew.html)*.[[59]](#footnote-59)*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) LXXXIV:20*** *AND* [*YAAKOV*](israelja.html) *RENT HIS GARMENTS (XXXVII, 34). R. Phinehas said in R. Hoshaya's* [*name*](name.html)*: The tribal ancestors caused their father to rend his garments; and where were they requited? In Egypt: Then they rent their clothes (Gen. XLIV, 13).* [*Yoseph*](joseph.html) *caused the tribal ancestors to rend their clothes,[[60]](#footnote-60) and his grandson was requited therefor: And Joshua rent his clothes (Josh. VII, 6). Benyamin caused the tribal ancestors to rend their garments,[[61]](#footnote-61) and where was he requited? In Shushan the capital: Mordecai rent has clothes (*[*Esther*](esther.html) *IV,1).[[62]](#footnote-62) Manasseh caused the tribal ancestors to rend their garments,[[63]](#footnote-63) therefore his heritage was rent [divided], and he received half in Transjordan and half in* [*Eretz Israel*](city.html)*. AND HE PUT SACKCLOTH UPON HIS LOINS. R. Aibu said: Because* [*Yaakov*](israelja.html) *resorted to sackcloth, therefore it will not leave him or his descendants to the end of* [*time*](time.html)*. Thus, Ahab: And he [Ahab] put sackcloth upon his flesh, and fasted (I Kings XXI, 27). Joram: And the people looked, and, behold, he had sackcloth within upon his flesh (II Kings VI, 30). Mordecai: And he put on sackcloth and ashes (*[*Esther*](esther.html) *IV, 1). AND MOURNED FOR HIS SON MANY DAYS-viz.* [*twenty*](twenty.html)*-*[*two*](two.html) *years.[[64]](#footnote-64)*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XCI:6*** *… When there was no more bread, Judah urged him: ‘If Benyamin goes, he may be seized and he may not be seized; but if he does not go with us, we must all die. It is not good to avoid a doubtful evil and plunge into a certain* [*one*](one.html)*.’ ‘Then who will go surety for him?’ he demanded. 'I am surety‘: I will be surety for him, etc. (ib. XLIII, 9). He sent him forthwith, and when* [*Yoseph*](joseph.html) *saw him he rejoiced, because he was like his mother.*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XCII:5*** *AND THE MAN BROUGHT THE MEN INTO* [*YOSEPH*](joseph.html)*'S HOUSE... AND HE [*[*YOSEPH*](joseph.html)*] ASKED THEM OF THEIR WELFARE, AND SAID: IS YOUR FATHER WELL, THE OLD MAN OF WHOM YE* [*SPOKE*](mashal.html)*, etc. (XLIII, 24-27). R. Hiyya the Elder met a* [*Babylonian*](bavel.html) *[in* [*Eretz Israel*](city.html)*] and asked him, ‘How is my father[[65]](#footnote-65)? He replied, ‘Your mother [in* [*Babylon*](bavel.html)*] has inquired about you.’ ‘I ask you* [*one*](one.html) *thing and you* [*speak*](mashal.html) *to me of another!’ he exclaimed. ‘People ask about the living but not about the dead, he replied.[[66]](#footnote-66) Thus, IS YOUR FATHER WELL alludes to* [*Yaakov*](israelja.html)*; THE OLD MAN OF WHOM YE* [*SPOKE*](mashal.html)*, to* [*Isaac*](isaac.html)*; AND THEY SAID: THY SERVANT OUR FATHER IS WELL, HE IS YET ALIVE, etc.[[67]](#footnote-67) AND HE LIFTED UP HIS* [*EYES*](body.html)*, AND SAW BENYAMIN. etc. (XLIII, 29): R. Benyamin b. Levi said: We have heard* [*grace*](grace.html) *mentioned in* [*connection*](connection.html) *with the* [*eleven*](eleven.html) *tribal ancestors, but not in* [*connection*](connection.html) *with Benyamin. Where then do we hear it? In the present passage: AND HE SAID: GOD BE GRACIOUS UNTO THEE, MY SON. AND* [*YOSEPH*](joseph.html) *MADE HASTE; FOR HIS* [*HEART*](body.html) *YEARNED TOWARD HIS BROTHER... AND THEY SAT BEFORE HIM THE FIRSTBORN ACCORDING TO HIS BIRTHRIGHT. etc. (XLIII, 30-33). He took the cup and pretended to smell.[[68]](#footnote-68) Let Judah, who is king, sit at the* [*head*](body.html)*, he declared, and Reuben, who is firstborn, sit second. Again, I have no mother and this youth [Benyamin] has no mother, for his mother died on giving* [*birth*](birth.html) *to him; therefore he must come and sit near me. For that reason, THE MEN MARVELLED* [*ONE*](one.html) *WITH ANOTHER. AND PORTIONS WERE TAKEN UNTO THEM FROM BEFORE HIM; BUT BENYAMIN'S WAS* [*FIVE*](five.html) *TIMES SO MUCH AS ANY OF THEIRS (XLIII, 34).* [*Yoseph*](joseph.html) *gave him* [*one*](one.html) *portion, Asenath another, Manasseh another, Ephraim another, while he also took a portion with his brethren; hence it is written, BUT BENYAMIN'S PORTION WAS* [*FIVE*](five.html) *TIMES, etc. AND THEY DRANK AND WERE MERRY WITH HIM. With him they drank, but away from him they did not drink. For R. Levi said: During the whole of the* [*twenty*](twenty.html)*-*[*two*](two.html) *years that he did not see them he tasted no* [*wine*](wine.html)*, and they too tasted no* [*wine*](wine.html) *until they saw him.*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XCII:8*** *WITH WHOMSOEVER OF THY SERVANTS IT BE FOUND... AND HE SAID: NOW ALSO LET IT BE ACCORDING UNTO YOUR WORDS (XLIV, 9 f.). Lo, your words are indeed correct, for when* [*one*](one.html) *of a company of* [*ten*](ten.html) *is discovered to be a thief, are not all liable to be imprisoned? Yet will I not do so, but rather, HE WITH WHOM IT IS FOUND SHALL BE MY BONDMAN; AND YE SHALL BE BLAMELESS. AND HE SEARCHED, BEGINNING AT THE ELDEST, etc. Lest they should say, ‘He* [*knew*](daat.html) *where it was.’ AND THE GOBLET WAS FOUND IN BENYAMIN ‘S SACK. When it was thus found they exclaimed to him, 'What! you are the thief and the son of a thief!’[[69]](#footnote-69) To which he retorted, ‘Have we a he-goat here?[[70]](#footnote-70) Have we here brothers who sold their brother!’*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XCIII:7*** *THEN JUDAH CAME NEAR UNTO HIM. What precedes this passage? And he lifted up his* [*eyes*](body.html)*, and saw Benyamin his brother (Gen. XLIII, 29). R. Samuel b. Nahman said: When* [*Yoseph*](joseph.html) *saw Benyamin, his mind was immediately set at rest and he exclaimed, ' God be gracious unto thee, my son’ (ib.). ' Bring him near to me,’ he ordered. He then questioned him: ‘Have you a brother?’ ‘I had a brother,’ he replied, ‘but do not* [*know*](daat.html) *whither he has gone.’ ' Have you a wife? ' he pursued. ' I have a wife and* [*ten*](ten.html) *sons.’ ‘What are their names?’ ‘Bela, and Becher, and Ashbel,’ etc. (ib. XLVI, 21), he replied. Bela signifies that he [my brother] was swallowed up (nith-bala’) from me; Becher, that he was a firstborn (bechor)[[71]](#footnote-71); Ashbel, that he was taken away captive (nishbah) from me; Gera, that he became a stranger (*[*ger*](aliens.html)*) in a strange country; Naaman, that his actions were seemly (na'im) and pleasant (ne'im-im); Ehi, that he indeed was my brother (ahi)[[72]](#footnote-72); Rosh, that he was my superior (rosh)[[73]](#footnote-73); Muppim, that he was exceedingly comely (yafeh ‘ad me'od) in all matters; and Huppim, that I did not see his* [*marriage*](mashal.html)*-canopy (huppah) and he did not see mine; and Ard, that he was like a rose-bloom (ward). Another interpretation of ‘Bela, and Becher, and Ashbel ‘. Why did you give them these names? I gave them all in reference to my brother, he replied. Bela signifies that he was swallowed up (nibla’) in the* [*world*](worlds.html)*, and I do not* [*know*](daat.html) *whither he has gone; Becher, that he was a firstborn (bechor) to his mother; Ashbe, that he was taken away captive (nishba) from his father and has gone; Gera, that he dwelt (gar) in inns.[[74]](#footnote-74) Naaman, that he was sweet (na'im) to his father and to his mother; Ehi, that he was my brother (ahi); Rosh, that he was my superior (rosh); Muppim and Huppim, that his* [*head*](body.html) *is covered (hafuy) among the idolaters[[75]](#footnote-75); and Ard, that he descended (yarad) from country to country. Another interpretation: Since the day he was* [*exiled*](galuyot.html) *I have not bathed (hafafti) nor combed my* [*hair*](hair.html) *but have been like a mourner. In that moment* [*Yoseph*](joseph.html) *was filled with yearning, as it says, And* [*Yoseph*](joseph.html) *made haste, for his* [*heart*](body.html) *yearned toward his brother (Gen. XLIII, 30). And he washed his* [*face*](body.html)*... and they sat before him, the firstborn according to his birthright, etc. (ib. 33). R. Samuel b. Nahman said: What did* [*Yoseph*](joseph.html) *do? He prepared a great feast for them, and when they came to recline [at the meal] he took the cup, struck it, and declared, Reuben, Simeon, Levi, Judah, Issachar, and Zebulun are the sons of* [*one*](one.html) *mother; where are they? Bring them and let them sit together. Dan and Naftali are the sons of* [*one*](one.html) *mother: bring them and let them sit together. Gad and Asher are the sons of* [*one*](one.html) *mother: bring them and let them sit together. Thus Benyamin was left. Said he: He is motherless and I am motherless, so he and I will sit together. And portions were taken... but Benyamin's portion was* [*five*](five.html) *times so much as any of theirs (ib. 34).*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XCIII:12*** *AND HE FELL UPON HIS BROTHER BENYAMIN'S NECKS (XLV, 14). Did Benyamin then have* [*two*](two.html) *necks? In fact, said R. Eleazar, he foresaw through the Holy Spirit that* [*two*](two.html) *Temples would be built in Benyamin's portion, and both would be destroyed. AND BENYAMIN WEPT UPON HIS* [*NECK*](body.html)*: he saw that the* [*Tabernacle*](mikdash.html) *of Shiloh would be built in* [*Yoseph*](joseph.html)*'s portion and would be destroyed.[[76]](#footnote-76) AND HE WEPT ALOUD (XLV, 2). As* [*Yoseph*](joseph.html) *became reconciled to his brothers from the midst of* [*weeping*](mashal.html)*, so will the Holy* [*One*](one.html)*, blessed be He,* [*redeem*](redemption.html) *Israel from the midst of* [*weeping*](mashal.html)*, as it says, They shall come with* [*weeping*](mashal.html)*, and with supplications will I lead them; I will cause them to* [*walk*](walking.html) *by rivers of waters, etc. (Jer. XXXI, 9).*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XCV:4*** *AND FROM AMONG (MIKZEH) HIS BRETHREN HE TOOK* [*FIVE*](five.html) *MEN, etc. (XLVII, 2). Why does Scripture say MIKZEH?[[77]](#footnote-77) Scripture comes to* [*teach*](teacher.html) *that they were not the strongest of the tribal ancestors. And who were these* [*five*](five.html)*? Reuben, Simeon, Levi, Benyamin, and Issachar. And why did the righteous* [*Yoseph*](joseph.html) *take these* [*five*](five.html) *of his brethren? Because he* [*knew*](daat.html) *who were the strong men among his brethren, and he reasoned wisely: If I present the strongest to Pharaoh, he will on seeing them make them his warriors. Therefore he presented these* [*five*](five.html)*, who were not mighty men. How do we* [*know*](daat.html) *that they were not? You find them in the blessing of our* [*teacher*](teacher.html) *Moses. Every* [*one*](one.html) *whose* [*name*](name.html) *he repeated in his blessing was mighty, while he whose* [*name*](name.html) *he did not repeat was not mighty. Judah, whose* [*name*](name.html) *he repeated, was mighty, for it says, And this for Judah, and he said: Hear, Lord, the* [*voice*](voice.html) *of Judah (Devarim XXXIII, 7); therefore he did not present him to Pharaoh. Likewise Naphtali, as it says, And of Naphtali he said: O Naphtali, satisfied with favour (ib. 23). Likewise Asher: And of Asher he said: Blessed be Asher above sons (ib. 24). Likewise Dan: And of Dan he said: Dan is a lion's whelp (ib. 22). Zebulun too: And of Zebulun he said: Rejoice, Zebulun, in thy going out (ib. 18). Gad too: And of Gad he said: Blessed be He that enlargeth Gad (ib. 2c). Therefore he did not present them to Pharaoh. But the others, whose names were not repeated, are not mighty, therefore he presented them to Pharaoh.[[78]](#footnote-78)*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XCVII*** *... BENYAMIN IS A WOLF THAT RAVENETH (XLIX, 27). This means, a great and powerful* [*tribe*](tribes.html)*. This [prophecy of* [*Yaakov*](israelja.html)*] bears out the verse, For the Lord God will do nothing, etc. (Amos III, 7). At* [*first*](one.html) *His* [*secret*](sod.html) *was with those who* [*fear*](fear.html) *the Lord, as it says, The* [*secret*](sod.html) *[E.V. ‘counsel’] of the Lord ts with them that* [*fear*](fear.html) *Him (Ps. XXV, 14). Then He imparted it to the upright, as it says, But His* [*secret*](sod.html) *[E.V. ‘counsel’] is with the upright (Prov. III, 32). Finally He entrusted it to the prophets, as it says, ’For the Lord God will do nothing, but He revealeth His* [*secret*](sod.html) *[E.V. ‘counsel’] unto His servants the prophets.’[[79]](#footnote-79) Everything the righteous do, they do under divine inspiration. When* [*Yaakov*](israelja.html) *blessed the* [*tribe*](tribes.html) *of Judah, he blessed him to be like a lion, as it says, He stooped down, he couched as a lion (Gen. XLIX, 9), for he coupled him [in battle] with the* [*Babylonian*](bavel.html) *empire, since Daniel, Hananiah, Mishael, and Azariah fought against it.[[80]](#footnote-80)* [*Yoseph*](joseph.html) *he opposed to the* [*wicked*](wicked.html) *empire [*[*Esau*](edom.html)*-Rome], for there is a tradition that* [*Esau*](edom.html) *will fall only through the* [*hands*](fourteen.html) *of* [*Rachel*](rachel.html)*'s descendants. Moses pitted the* [*tribe*](tribes.html) *of Levi against the Greek Empire, for the Hasmoneans were of the* [*tribe*](tribes.html) *of Levi.[[81]](#footnote-81) He likened Benyamin [to a wolf] with the empire of Media in mind, for Mordecai, who was of the* [*tribe*](tribes.html) *of Benyamin, would take vengeance thereon[[82]](#footnote-82); while it is written of the empire of Media, And behold another beast, a second, like to a wolf-E.V. ‘bear ' (Dan. VII, 5); it [Media] was thus likened [to a wolf] in allusion to the* [*tribe*](tribes.html) *of Benyamin, which was compared to a wolf.[[83]](#footnote-83) A WOLF THAT RAVENETH. As a wolf seizes [his prey], so did the* [*tribe*](tribes.html) *of Benyamin seize, as it says, And see, and, behold, if the daughters of Shiloh come out... then seize you every man his wife, etc. (Judg. XXI, 21). This* [*teaches*](teacher.html) *that they seized wives for their sons, on account of the oath sworn by the Israelites to give no wives to them in* [*marriage*](mashal.html)*. IN THE MORNING HE DEVOURETH THE PREY. This alludes to the sacrifices which were offered in the* [*Temple*](temple.html)*,[[84]](#footnote-84) as it is written, The* [*one*](one.html) *lamb shalt thou offer in the morning (Num. XXVIII, 4).*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XCV*** *… BEFORE HIM: to him [*[*Yoseph*](joseph.html)*] who will receive the kingdom before him [Judah].[[85]](#footnote-85) Now when an ox* [*attacks*](attacks.html)*, a lion can come and rescue; but if a lion* [*attacks*](attacks.html)*, an ox cannot come and rescue. Thus of Judah and* [*Yoseph*](joseph.html)*, let* [*Yoseph*](joseph.html) *receive [power* [*first*](one.html)*], because his is temporary; and then Judah, because his is for ever.[[86]](#footnote-86) If a wolf* [*attacks*](attacks.html)*, a lion can come and rescue; but if a lion* [*attacks*](attacks.html)*, a wolf cannot come and rescue. Hence of Judah and Benyamin, let Benyamin receive [power* [*first*](one.html)*], for his is temporary,[[87]](#footnote-87) and then Judah, for his is for ever. As for Shiloh and the Eternal House [the* [*Temple*](temple.html)*]: let Shiloh* [*first*](one.html) *receive [sanctity], for it is but temporary, and then the Eternal House, which is for all* [*time*](time.html)*. Israel and the* [*Nations*](nations.html) *of the* [*world*](worlds.html)*: let the* [*Nations*](nations.html) *of the* [*world*](worlds.html) *receive [dominion* [*first*](one.html)*], because they are but for a* [*time*](time.html)*; and then Israel, who exist for ever. This* [*world*](worlds.html) *and the* [*World*](futures.html) *to Come: let this* [*world*](worlds.html) *receive [dominion* [*first*](one.html)*], since it is but temporary, and then let the* [*future*](future.html)[*world*](worlds.html) *receive dominion, since it is for all* [*time*](time.html)*.*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XCVIII:2*** *… AND HE SAID:* [*GATHER*](gather.html) *YOURSELVES TOGETHER (HE'ASEFU)... ASSEMBLE YOURSELVES, AND HEAR (XLIX, 1 f.).* [*GATHER*](gather.html) *YOURSELVES TOGETHER from the land of Egypt, and ASSEMBLE YOURSELVES into Raameses;* [*GATHER*](gather.html) *YOURSELVES TOGETHER from [the* [*exile*](galuyot.html) *of] the* [*ten*](ten.html)[*tribes*](tribes.html)*, and ASSEMBLE YOURSELVES to the* [*tribes*](tribes.html) *of Judah and Benyamin. He thus commanded them to show honour to the* [*tribes*](tribes.html) *of Judah and Benyamin.[[88]](#footnote-88) R. Aha interpreted [the word HE'ASEFU], ‘*[*Purify*](purity.html) *yourselves,’ as in the verse, And they* [*gathered*](gather.html) *themselves together... and they* [*purified*](purity.html) *themselves (Neh. XII, 28 ff.).[[89]](#footnote-89) The Rabbis say: He warned them against dissension, bidding them, Be ye all* [*one*](one.html) *assembly. Thus it says, And thou, son of man, take thee* [*one*](one.html) *stick, and write upon it: For Judah, and for the children of Israel his companions (Ezek. XXXVII, 16). ' His companion ' is written[[90]](#footnote-90): when the children of Israel unite in* [*one*](one.html) *band, then they may prepare themselves for* [*redemption*](redemption.html)*. For what follows this? And I will make them* [*one*](one.html)[*nation*](nations.html) *in the land, etc. (ib. 22).*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XCIX:2*** *For the Lord God will do nothing, but He revealeth His counsel [*[*secret*](sod.html)*] unto His servants the prophets (Amos III, 7).* [*Yaakov*](israelja.html) *coupled* [*two*](two.html)*, corresponding to* [*two*](two.html)*, and Moses coupled* [*two*](two.html)*, corresponding to* [*two*](two.html)*. [*[*Yaakov*](israelja.html) *blessed] Judah with the* [*Babylonian*](bavel.html) *empire in mind, for each is likened to a lion. The former: Judah is a lion's whelp (Gen. XLIX, 9); the latter: The* [*first*](one.html) *was like a lion (Dan. VII, 4). By whose* [*hand*](fourteen.html) *shall the empire of* [*Babylon*](bavel.html) *fall? By the* [*hand*](fourteen.html) *of Daniel, descended from Judah. [*[*Yaakov*](israelja.html) *blessed] Benyamin in allusion to the empire of Media, the former being likened to a wolf and the latter being likened to a wolf. The former is likened to a wolf: Benyamin is a wolf that raveneth, etc. (Gen. XLIX, 27). And the latter is likened to a wolf: And behold another beast, a second, like to a wolf (Dan. VII, 5).[[91]](#footnote-91) R. Hanina said: The word is written Ie-dob [defectively],[[92]](#footnote-92) and Dob was its* [*name*](name.html)*. That is R. Johanan's view, for R. Johanan said: Wherefore a lion out of the forest doth slay them (Jer. V, 6) alludes to* [*Babylon*](bavel.html)*; A wolf of the deserts doth spoil them (ib.), to Media. By whose* [*hand*](fourteen.html) *will the empire of Media fall? By the* [*hand*](fourteen.html) *of Mordecai, descended from Benyamin.*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XCIX:3*** *BENYAMIN IS A WOLF THAT RAVENETH. This alludes to the judge descended from him.[[93]](#footnote-93) As a wolf seizes, so did Ehud seize Eglon's* [*heart*](body.html)*.[[94]](#footnote-94) Thus it is written, And Ehud came unto him, and he was* [*sitting*](mashal.html) *by himself alone in his cool upper chamber (Judg. III, 20): this means, in a cool upper chamber.[[95]](#footnote-95) And he said: I have a* [*secret*](sod.html) *errand unto thee, O king, etc. (ib. 19): thus has the Sovereign of the Universe bidden me, said he: Take a sword and plunge it into his bowels. And the dirt came out (ib. 22)[[96]](#footnote-96): his excrements. Then Ehud went forth into the porch (ib. 23). R. Judan said: It means, into the public square. R. Berekiah said: It means, the place where the ministering* [*angels*](angels.html) *sat in ordered fashion.[[97]](#footnote-97) Another interpretation: The text alludes to the king descended from him.[[98]](#footnote-98) As a wolf seizes, so did Saul seize the kingdom, as it says, So Saul took [captured] the kingdom over Israel (I Sam. XIV, 47). IN THE MORNING HE DEVOURETH THE PREY-And fought against all his enemies on every side (ib.). AND AT EVEN HE DIVIDETH THE SPOIL-So Saul died and his* [*three*](three.html) *sons (I Sam. XXXI, 6).’[[99]](#footnote-99) The text alludes to the queen descended from him.[[100]](#footnote-100) As a wolf seizes, so did* [*Esther*](esther.html) *seize[[101]](#footnote-101) the kingdom [royalty], as it is written,* [*Esther*](esther.html) *was taken into the king's house (Est. II, 8). IN THE MORNING HE DEVOURETH THE PREY-On that day did the king Ahasuerus give thc house of* [*Haman*](esther.html) *the* [*Jew*](gen-jew.html)*'s enemy unto* [*Esther*](esther.html) *the queen (ib. VIII, 1), AND AT EVEN HE DIVIDETH THE SPOIL-And* [*Esther*](esther.html) *set Mordecai over the house of* [*Haman*](esther.html) *(ib. 2). The text speaks of his land: as a wolf seizes, so did the land of Benyamin ‘seize’ its crops.[[102]](#footnote-102) IN THE MORNING HE DEVOURETH THE PREY: this alludes to* [*Jericho*](stages.html)*, whose fruit was the* [*first*](one.html) *to ripen. AND AT EVEN HE DIVIDETH THE SPOIL: this alludes to Bethel, where they ripened last. R. Phinehas applied the verse to the altar. As a wolf seizes, so did the altar seize the sacrifices. IN THE MORNING HE DEVOURETH THE PREY-The* [*one*](one.html) *lamb shalt thou offer in the morning (Num. XXVIII, 4). AND AT EVEN HE DIVIDETH THE SPOIL-And the other lamb shalt thou offer at dusk (ib.).*

[***Midrash***](orallaw.html) ***Rabbah - Shemot (***[***Exodus***](exodus.html)***) XXXVIII:8*** *… My* [*covenant*](covenant.html) *was with him of life and peace (Mal. II, 5).[[103]](#footnote-103) R.* [*Isaac*](isaac.html) *said: The* [*merit*](merit.html) *of the* [*tribes*](tribes.html) *entered with him; for it says, AND THIS IS (ZEH) THE THING THAT THOU SHALT DO UNTO THEM, and the numerical value of ZEH is* [*twelve*](twelve.html)*. These were the* [*twelve*](twelve.html) *stones placed on Aaron's breastplate upon which the names of the* [*tribes*](tribes.html) *were engraved,[[104]](#footnote-104) in the following order: Reuben [sardonyx],[[105]](#footnote-105) Simeon [shimpozin],[[106]](#footnote-106) Levi [hyacinth],[[107]](#footnote-107) Judah [chalcedony],[[108]](#footnote-108) Issachar [sapphire], Zebulun [emerald], Dan [carbuncle], Naphtali [agate], Gad [amethyst], Asher [beryl],* [*Yoseph*](joseph.html) *[onyx], Benyamin [jasper].*

[***Midrash***](orallaw.html) ***Rabbah - Shemot (***[***Exodus***](exodus.html)***) XXXVIII:9*** *AND THOU SHALT SET IN IT SETTINGS OF STONES (XXVIII, 17). How were they set? A ROW O F CORNELIAN, TOPAZ, AND SMARAGD SHALL BE THE* [*FIRST*](one.html) *ROW (ib.). On the CORNELIAN were written the names of* [*Abraham*](avraham.html)*,* [*Isaac*](isaac.html)*,* [*Yaakov*](israelja.html)*,[[109]](#footnote-109) and Reuben. On the TOPAZ was written Simeon, and on the SMARAGD Levi. AND THE SECOND ROW, A CARBUNCLE, A SAPPHIRE, AND AN EMERALD (ib. 18). On the CARBUNCLE was written Judah, on the SAPPHIRE Issachar, and on the EMERALD Zebulun. AND THE* [*THIRD*](three.html) *ROW A HYACINTH, AN AGATE, AND AN AMETHYST (ib. 19). On the HYACINTH was written Dan, on the AGATE Naphtali, and on the AMETHYST Gad. AND THE* [*FOURTH*](four.html) *ROW A BERYL, AND AN ONYX, AND A JASPER (ib. 20). On the BERYL was inscribed Asher, on the ONYX* [*Yoseph*](joseph.html)*, and on the JASPER Benyamin--the* [*tribes*](tribes.html) *of Jeshurun.[[110]](#footnote-110)*

\* \* \*

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1. see Bereshit [Genesis] 38 [↑](#footnote-ref-1)
2. Torah Temimah [↑](#footnote-ref-2)
3. I.e., because the serpent caused [Adam](file:///D:\Word\DOC\adam.html) and Eve to [sin](file:///D:\Word\DOC\sin.html), but not on account of their own sin. — This is not to be confused with the doctrine of Original sin, which is rejected by Judaism, v. B.B., Sonc. ed., p. 86, n. 11. [↑](#footnote-ref-3)
4. II Sam. XVII, 25 [↑](#footnote-ref-4)
5. I Chron. II, 16. ‘Their sisters’ refers to the sons of Jesse; v. preceding verse. [↑](#footnote-ref-5)
6. It may be observed that the [Talmud](file:///D:\Word\DOC\orallaw.html) calls this an explicit intimation. [↑](#footnote-ref-6)
7. Bereshit [Genesis] 49:10 [↑](#footnote-ref-7)
8. Devarim [Deuteronomy] 33:18 [↑](#footnote-ref-8)
9. Bereshit [Genesis] 49:13 [↑](#footnote-ref-9)
10. Bereshit [Genesis] 37:29- 30, Rashi ad loc. [↑](#footnote-ref-10)
11. Bereshit [Genesis] 49:19 [↑](#footnote-ref-11)
12. Devarim 33:12 [↑](#footnote-ref-12)
13. Yerimiyahu 1:14 [↑](#footnote-ref-13)
14. Kings I 12:29 [↑](#footnote-ref-14)
15. Devarim 33:24 [↑](#footnote-ref-15)
16. Devarim 33:23 [↑](#footnote-ref-16)
17. She alone is so designated. [↑](#footnote-ref-17)
18. Cur. edd.: as it says, And she bore an additional son (E.V. ' and again she bore’), his brother Abel (Gen. IV, 2), [↑](#footnote-ref-18)
19. Supra, XXII, 2 [↑](#footnote-ref-19)
20. V. Gen. XXX, 24: The Lord add to me another son. [↑](#footnote-ref-20)
21. A legendary river, said to run with tremendous force the whole week, carrying along stones and earth, and consequently unnavigable, but resting on the [Sabbath](file:///D:\Word\DOC\sabbath.html). [↑](#footnote-ref-21)
22. Thus the second son for whom she prayed-Benjamin-was to be ANOTHER from Joseph in the matter of [exile](file:///D:\Word\DOC\elul.html). [↑](#footnote-ref-22)
23. Whereas Joseph (i.e. the tribes of Ephraim and Manasseh) revolted against Rehoboam, Benjamin remained loyal. [↑](#footnote-ref-23)
24. This makes good sense, but the emendation of ‘E.J. is preferable: Benjamin did not separate itself from Judah as did the other ten tribes. [↑](#footnote-ref-24)
25. Cur. edd. read: Because he acted differently from such as Jeroboam and his companions. This, however, has already been said in different words, the text is probably corrupt. [↑](#footnote-ref-25)
26. Gen. 45:14 [↑](#footnote-ref-26)
27. Thus Benjamin is coupled with these, in Israel's [salvation](file:///D:\Word\DOC\salvation.html). [↑](#footnote-ref-27)
28. None of the other wives are so described. [↑](#footnote-ref-28)
29. The expression signifies that the death was apparently his peculiar loss. [↑](#footnote-ref-29)
30. Heb. inh ic = inh years of age; i.e. 10 + 40 + 50 = 100. [↑](#footnote-ref-30)
31. ihh =10 + 10 + 50=70 [↑](#footnote-ref-31)
32. These recall the offerings in the Tabernacle and the Temple. Mingled alludes to the fact that the Shechinah rested on both alike. [↑](#footnote-ref-32)
33. The context shows this to refer to [resurrection](file:///D:\Word\DOC\techiyat.html). [↑](#footnote-ref-33)
34. It is absurd to believe that! [↑](#footnote-ref-34)
35. Commentaries quote v. 8: The blind people that have eyes shall be brought forth, etc. v. also Sanh. (Sonc. ed.), p. 604, n. 12, which may throw light on the relevance of this quotation. [↑](#footnote-ref-35)
36. Possibly ‘healed’ in this contest is to be understood to mean, from their evil bent; thus the wolf will be ' healed ' from its predatory instincts. [↑](#footnote-ref-36)
37. He too, like the brethren, showed his love for him. [↑](#footnote-ref-37)
38. E.V.: ‘His firstling bullock, majesty is his. [↑](#footnote-ref-38)
39. Judah and Joseph were now at peace. The verse from Isaiah indicates that in the Messianic era there will be a reunion of all the tribes and they will again live in brotherly love. [↑](#footnote-ref-39)
40. V. Gen. XXX, 24: The Lord add to me another son. [↑](#footnote-ref-40)
41. She kept silent and did not reveal Laban's proposed deception. [↑](#footnote-ref-41)
42. How does this verse prove it, seeing that Gilead belonged to the tribes of Reuben and half of Manasseh as well as Gad? [↑](#footnote-ref-42)
43. M.K.: Gilead denotes gal'ed, ' a heap and a witness ' (cf. Gen. XXXI, 47). The Hall of Hewn Stones, where the Sanhedrin, the supreme religious court,sat,was the heap (edifice) whence the testimony of the Torah went forth to Israel. [↑](#footnote-ref-43)
44. Hence of Benjamin. [↑](#footnote-ref-44)
45. E.J.: hence GOD (ELOHIM) REMEMBERED RACHEL-i.e. in pursuance of judgment and justice. ' Rival ' probably refers to Bilhah, as in the next passage. [↑](#footnote-ref-45)
46. I.e. as a reward for bringing a rival into her house by giving Bilhah, her maid, to [Yaakov](file:///D:\Word\DOC\israelja.html), from whom was born Dan; cf. G supra, LXXI, 7 ad fin. [↑](#footnote-ref-46)
47. For Benjamin was not yet born. [↑](#footnote-ref-47)
48. I.e. how could this blessing, Be fruitful and multiply, which indicates in the future, be applied to Yaakov, seeing that all his children were already born, and even Benjamin was already conceived, and therefore would not be the result of his subsequent fruitfulness? [↑](#footnote-ref-48)
49. Notwithstanding that he was already conceived, yet the blessing was applicable since he was not yet born. [↑](#footnote-ref-49)
50. Who were regarded literally as Yaakov's sons, and therefore constituted separate tribes. [↑](#footnote-ref-50)
51. They regard this too as a promise that kings would descend from Yaakov's future children, hence from Manasseh and Ephraim. from whom Jehu and Jeroboam respectively were descended. [↑](#footnote-ref-51)
52. He supported Ishbosheth, Saul's son, against David. [↑](#footnote-ref-52)
53. He held that the reference must be actually to Yaakov's unborn son, viz. Benjamin; thus at least two kings would have to be descended from Benjamin, these being Saul and Ishbosheth. [↑](#footnote-ref-53)
54. V. Judges XIX-XXI. [↑](#footnote-ref-54)
55. ‘E.J.: they had a tradition that there must be not less than [twelve](file:///D:\Word\DOC\twelve.html) [tribes](file:///D:\Word\DOC\tribes.html), nevertheless they expelled Benjamin, in reliance upon the former text, since Ephraim and Manasseh made up the [twelve](file:///D:\Word\DOC\twelve.html) without Benjamin. But on considering the latter text they decided that Benjamin must be included, since A COMPANY OF NATIONS refers to Manasseh and Ephraim, so that A NATION could only refer to Benjamin. Or perhaps more simply FROM THEE implies that there must be actually twelve who were Yaakov's own sons. Translation follows the order of cur. edd. as more convenient. [↑](#footnote-ref-55)
56. Bereshit (Genesis) 35:11 [↑](#footnote-ref-56)
57. Rising Moon - Unraveling the Book of Ruth, by Moshe Miller, pg.11 [↑](#footnote-ref-57)
58. Additional’ would imply that [two](file:///D:\Word\DOC\two.html) twin sisters were born with him, the deduction being from the words FOR THIS ALSO which implies extension. Some MSS. omit ‘additional’. It was with this that they comforted her. [↑](#footnote-ref-58)
59. This is difficult. The names of all Yaakov's sons are [Hebraic](file:///D:\Word\DOC\hebrew.html), ' Benjamin ' meaning ' the son of my right hand ‘-probably, the son who will comfort me (for Rachel's death). ' Ben- oni ' too is Hebraic, and the present remark seems pointless. According to cur. edd. the explanation might be this: SHE CALLED HIS NAME BEN-ONI-i.e. she actually called him ' Bar Za'ari ' (son of my sorrow), in Aramaic, which Scripture itself has translited into Hebrew, Ben-oni; BUT HIS FATHER CALLED HIM BENJAMIN - actually, in [Hebrew](file:///D:\Word\DOC\hebrew.html). [↑](#footnote-ref-59)
60. In the verse just quoted. [↑](#footnote-ref-60)
61. Indirectly, the brothers rending their garments when [Joseph](file:///D:\Word\DOC\joseph.html) pretended to be keeping Benjarnin as a slave. [↑](#footnote-ref-61)
62. He was descended from Benjamin. Meg. 12b. [↑](#footnote-ref-62)
63. According to the Rabbis ([Tanhuma](file:///D:\Word\DOC\orallaw.html) ed. Buber Gen. XIII) it was Manasseh who put the cup into Benjarnin;s sack. [↑](#footnote-ref-63)
64. Joseph was seventeen years old when this happened (Gen. XXXVII, 2), and thirty years old when he stood before Pharaoh (ib. XLI, 46); to this must be added the seven years of plenty, while Yaakov's reunion with him took place after [two](file:///D:\Word\DOC\two.html) years of [famine](file:///D:\Word\DOC\famine.html). [↑](#footnote-ref-64)
65. R. Hiyya hailed from Babylon. [↑](#footnote-ref-65)
66. He had thus gently intimated that his father was dead. [↑](#footnote-ref-66)
67. From which Joseph understood that Isaac was dead. [↑](#footnote-ref-67)
68. As though practising divination. [↑](#footnote-ref-68)
69. His mother Rachel had stolen Laban's teraphim; v. Gen. XXXI, 34. [↑](#footnote-ref-69)
70. In allusion to the he-goat in whose blood they had dipped Joseph's coat. [↑](#footnote-ref-70)
71. To his mother. [↑](#footnote-ref-71)
72. Probably: a full brother, from the same father and mother. [↑](#footnote-ref-72)
73. I.e. an elder brother. [↑](#footnote-ref-73)
74. Not in a proper home. [↑](#footnote-ref-74)
75. In sorrow and grief, the head being wrapped round as a sign of [mourning](file:///D:\Word\DOC\mourning.html). [↑](#footnote-ref-75)
76. In the M.T. of the Bible ‘[neck](file:///D:\Word\DOC\body.html)’ is both times plural in form. But in other MSS. it was apparently plural the first time and singular the second. [↑](#footnote-ref-76)
77. Lit. ' from the end ‘--this according to the [Midrash](file:///D:\Word\DOC\orallaw.html) implies inferiority. [↑](#footnote-ref-77)
78. For a different view v. B.K. 92a. [↑](#footnote-ref-78)
79. Supra, XLIX, 2. [↑](#footnote-ref-79)
80. The point is that Judah was blessed to be like a lion because his descendants, Daniel, etc., would have to succour Israel from the Babylonian empire, which too was likened to a lion (Dan. VII, 4). [↑](#footnote-ref-80)
81. By the Greek Empire is meant the Hellenising Seleucids, and particularly Antiochus Epiphanes, whose attempt to force Hellenism upon the [Jews](file:///D:\Word\DOC\gen-jew.html) caused the Hasmonean (Maccabean) revolt. [↑](#footnote-ref-81)
82. By having Haman and his sons executed and defeating the enemies who sought to destroy them. [↑](#footnote-ref-82)
83. Thus both Yaakov and Moses in likening the tribes to certain animals did so prophetically, God having revealed the future (‘His secret ‘) to them. [↑](#footnote-ref-83)
84. Which was in Benjamin's territory, though the greater part of [Jerusalem](file:///D:\Word\DOC\city.html) was in Judah's portion. [↑](#footnote-ref-84)
85. Th.: The reference is to the [Messiah](file:///D:\Word\DOC\mashiach.html) son of Joseph who will precede the Messiah son of David, descended from Judah. Possibly too the reference is to Joshua (descended from Joseph) who wielded authority over Israel before Judah's descendant did, viz. David. [↑](#footnote-ref-85)
86. Judah and Joseph are likened to a lion and an ox respectively. [↑](#footnote-ref-86)
87. The allusion is to Saul. [↑](#footnote-ref-87)
88. The Midrash explains the duplication of GATHER YOURSELVES TOGETHER and ASSEMBLE YOURSELVES, and interprets this with reference to their future redemptions. On this exodus from Egypt they halted at Raameses (Ex. XII, 37); while with respect to the later [redemption](file:///D:\Word\DOC\redemption.html) the hope was cherished that the northern ten tribes would enjoy redemption along with Judah and Benjamin (v. Isa. XI, 12; LVI, 8 and Sanh. 110b) [↑](#footnote-ref-88)
89. The two expressions being regarded as parallel. [↑](#footnote-ref-89)
90. In the singular--thus all Israel (the ten tribes) are counted as one. [↑](#footnote-ref-90)
91. E.V. ’bear’. [↑](#footnote-ref-91)
92. csk instead of cusk . This, in his opinion, shows that its meaning is that of the Syriac and Aramaic diba, wolf. [↑](#footnote-ref-92)
93. Ehud. [↑](#footnote-ref-93)
94. Deceive him. [↑](#footnote-ref-94)
95. The [Hebrew](file:///D:\Word\DOC\hebrew.html) is rendered by a more familiar Aramaic term. Having mentioned Ehud, the Midrash comments on the passage dealing with him. [↑](#footnote-ref-95)
96. A.V. has been followed here in preference to J.V., in accordance with the Midrashic rendering. [↑](#footnote-ref-96)
97. He connects misdronah (E.V. ‘porch’) with seder, ‘order.’ They sat there to protect Ehud from harm. [↑](#footnote-ref-97)
98. Sc. Saul. [↑](#footnote-ref-98)
99. Rendering: And at even (the evening of Saul-his defeat and death) he shall cause spoil to be divided-his own spoil to be divided by the enerny. [↑](#footnote-ref-99)
100. Sc. Esther. [↑](#footnote-ref-100)
101. Midrash Hagadol reads: so was Esther seized, etc. This is preferable. [↑](#footnote-ref-101)
102. Cause thern to ripen quickly. [↑](#footnote-ref-102)
103. The [convenant](file:///D:\Word\DOC\covenant.html) referred to is likewise understood to be circumcision. [↑](#footnote-ref-103)
104. Though Aaron did not wear the ephod, upon which these names were engraved, when he entered the Holy of Holies, the [Midrash](file:///D:\Word\DOC\orallaw.html) means that the merit of the names of the twelve tribes which he usually wore on the ephod stood him in good stead on this solemn day too (Mah.). [↑](#footnote-ref-104)
105. Perhaps a kind of smaragd (Levi).-The name of each tribe was set in a different jewel. These are given in brackets above after the name of each tribe; cf. Num. R. n, 7. [↑](#footnote-ref-105)
106. What this jewel was is unknown. [↑](#footnote-ref-106)
107. Jast., who makes a slight emendation in this word as well as in some of the following.-Levi was represented on the High Priest's breastplate by a hyacinth, that is a precious stone ([Heb](file:///D:\Word\DOC\hebrew.html). ,erc ) probably in the shape of that [flower](file:///D:\Word\DOC\flower.html).-Many of the renderings that follow are only conjectured. [↑](#footnote-ref-107)
108. A chalcedonian stone. [↑](#footnote-ref-108)
109. The names of the patriarchs were inscribed in order to have all the [letters](file:///D:\Word\DOC\letters.html) of the alphabet on the Urim and Thumrnim that spelt out the answer to the inquirer; Yoma 73b. The Rabbis held that the patriarchs certainly [merited](file:///D:\Word\DOC\merit.html) to be engraved on the breastplate, if the [tribes](file:///D:\Word\DOC\tribes.html) were. [↑](#footnote-ref-109)
110. I.e. the words ' the tribes of Jeshurun ' were written on the last stone. In all the previous names a teth ( y ) was still missing, and this was made up in this phrase (Heb. iuruah hyca). [↑](#footnote-ref-110)