

84 GENESIS 49:1-28	TORAH VAYECHI GENESIS 49:15-29 85
<p>49 Then Jacob called for his sons and said, "Assemble yourselves and I will tell you what will befall you in the End of Days." <sup>2</sup>Gather yourselves and listen, O sons of Jacob, and listen to Israel your father.</p> <p><sup>3</sup>Reuben, you are my firstborn, my strength and my initial vigor, foremost in rank and foremost in power. <sup>4</sup>Water-like impetuosity* — you cannot be foremost, because you mounted your father's bed; then you desecrated Him Who ascended my couch.</p> <p><sup>5</sup>Simeon and Levi are comrades, their weaponry is a stolen craft. <sup>6</sup>Into their conspiracy, may my soul not enter! With their congregation, do not join, O my honor! For in their rage they murdered people and at their whim they hamstringed an ox. <sup>7</sup>Accursed is their rage* for it is intense, and their wrath for it is harsh; I will separate them within Jacob, and I will disperse them in Israel.</p> <p><sup>8</sup>Judah — you, your brothers shall acknowledge; your hand will be at your enemies' nape; your father's sons will prostrate themselves to you. <sup>9</sup>A lion cub is Judah; from the prey, my son, you elevated yourself. He crouches, lies down like a lion, and like an awesome lion, who dares rouse him? <sup>10</sup>The scepter shall not depart from Judah* nor a scholar from among his descendants until Shiloh arrives* and his will be an assemblage of nations. <sup>11</sup>He will tie his donkey to the vine; to the vine branch his donkey's foal; he will launder his garments in wine and his robe in the blood of grapes. <sup>12</sup>Red eyed from wine, and white toothed from milk.</p> <p><sup>13</sup>Zebulun* shall settle by seashores. He shall be at the ship's harbor, and his last border will reach Zidon.</p> <p><sup>14</sup>Issachar is a strong-boned donkey; he rests between the bound-</p>	<p>aries. <sup>15</sup>He saw tranquility that it was good, and the land that it was pleasant, yet he bent his shoulder to bear and he became an indentured laborer.</p> <p><sup>16</sup>Dan* will avenge his people, the tribes of Israel will be united as one. <sup>17</sup>Dan will be a serpent on the highway, a viper by the path, that bites a horse's heels so its rider falls backward. <sup>18</sup>For Your salvation do I long, O HASHEM!</p> <p><sup>19</sup>Gad will recruit a regiment and it will retreat on its heel.*</p> <p><sup>20</sup>From Asher — his bread will have richness, and he will provide kingly delicacies.*</p> <p><sup>21</sup>Naphtali* is a hind let loose who delivers beautiful sayings.</p> <p><sup>22</sup>A charming son is Joseph, a charming son to the eye; each of the daughters climbed heights to gaze. <sup>23</sup>They embittered him and became antagonists; the arrow-tongued men hated him. <sup>24</sup>But his bow was firmly emplaced and his arms were gilded, from the hands of the Mighty Power of Jacob* — from there, he shepherded the stone of Israel. <sup>25</sup>[That was] from the God of your father and He will help you, and with Shaddai — and He will bless you [with] blessings of heaven from above, blessings of the deep crouching below, blessings of the bosom and womb. <sup>26</sup>The blessings of your father surpassed the blessings of my parents to the endless bounds of the world's hills. Let them be upon Joseph's head and upon the head of the exile from his brothers.</p> <p><sup>27</sup>Benjamin is a predatory wolf; in the morning he will devour prey and in the evening he will distribute spoils.</p> <p><sup>28</sup>All these are the tribes of Israel — twelve — and this is what their father spoke to them and he blessed them; he blessed each according to his appropriate blessing.</p> <p><sup>29</sup>Then he instructed them,* and he said to them, "I shall be gathered to my people; bury me with my fathers in the cave that is in the field of</p>
<p>as Jacob blesses his children. Jacob blessed the tribes individually, each in line with its own character and ability, so that they would be directed toward the paths for which God had suited them, for his blessings would make clear that each of the tribes has its own unique mission.</p> <p>49:4. Reuben lost his right to national leadership because of the impetuosity with which he rushed to vent his anger [in the incident with Bilhah; see 35:22].</p> <p>49:5-7. Simeon and Levi. Having explained why Reuben forfeited the prerogatives of the birthright, Jacob then explained why Simeon and Levi, the next oldest, were also unworthy to succeed him as rulers.</p> <p>49:6. Simeon and Levi sought to disable Joseph, who is figuratively likened to an ox; see Deuteronomy 33:17 (Rashi).</p> <p>49:7. Even when Jacob was chastising his sons, he did not curse them, but their rage (Rashi).</p> <p>49:8-12. Judah. When Judah heard Jacob's rebuke of his brothers, he drew back, afraid that Jacob might chastise him over the affair of Tamar. So Jacob called him soothingly, "Judah — you [this word is emphatic] are not like them. You, your brothers shall acknowledge!" (Midrash; Rashi). Judah would be the source of Jewish leadership and royalty, of the Davidic dynasty and Messiah.</p> <p>So admired will you be by all your brothers that Jews will not say, I am a Reubenite or a Simeonite.</p> <p>49:10. The privilege of providing Israel's sovereign ruler — symbolized by the royal scepter — shall not pass from the House of Judah (Onkelos). Although Judah's leadership was interrupted following the destruction of the First Temple and the subsequent exile, the tribe's primacy was not abrogated; his offspring will ascend to the throne with the coming of Messiah, as prophesied in Hosea 3:4-5.</p> <p>Furthermore, the temporal leadership in the Land of Israel and in Babylonia continued to be exercised by descendants of King David, from the tribe of Judah, until these institutions were terminated. In the Land of Israel, the temporal leader was called the Nasi or Prince; the position was inaugurated with Hillel (ca. 100 years before the destruction of the Second Temple) and remained in effect until the 5th century C.E. In Babylonia, the leader was known as the Reish Galusa (Leader of the Diaspora), or Exilarch, and the position continued through the 11th century C.E.</p> <p>Until Shiloh arrives, i.e., the Messiah, to whom the kingdom belongs (Rashi). The word until does not mean that Judah's ascendancy will end with the Messiah's coming. To the contrary, once Messiah begins to reign, Judah's blessing of kingship will become fully realized (Sh'lah), for all the nations will acknowledge him and pay homage to him.</p> <p>49:13. Zebulun precedes Issachar. Although Issachar was older, Jacob gave precedence to Zebulun because (as Rashi noted) Zebulun avenged</p>	<p>49:14-15. Issachar. The simile of a strong-boned donkey refers to Issachar's spiritual role as bearer of the yoke of Torah and cultivator of the spiritual treasures of the people (Rashi).</p> <p>49:16-18. Dan. Having concluded his blessings of Leah's six sons, Jacob went on to the older son of Bilhah, Rachel's maidservant. He left the sons of Rachel for last.</p> <p>49:19. Gad. Jacob went from Bilhah's older son to Zilpah's. Although the Gadites' territory was on the east of the Jordan, they crossed the river to assist their brothers in conquering the land. Jacob prophesied that after the conquest, Gad would return safely on its heel, i.e., by the same roads and paths upon which it had initially traveled — and not one of the troops will be lost (Rashi).</p> <p>49:20. Asher. Asher's land will be so rich in olive groves that it will flow with oil like a fountain (Rashi); and he will provide kingly delicacies, i.e., his rich produce will be worthy of royal tables and will be sought by kings (Radak).</p> <p>49:21. Naphtali. Having blessed Zilpah's sons, Jacob blessed Bilhah's younger son, and thus concluded the blessings of the sons of the maidservants.</p> <p>49:22. Benjamin. He was born last and who was his comfort after the loss of his beloved wife. He begins with ecstatic praise of Joseph, whose talent and purity survived hatred and temptation.</p> <p>49:23-24. According to Rashi (as understood by the commentaries), these two verses are linked: Joseph rose to prominence despite the hatred he suffered. His brothers and Potiphar and his wife embittered him and became antagonists. People with arrow-like tongues — a Scriptural allusion to malicious slanderers and gossips — dealt bitterly with Joseph, but, by the grace of God, he rose to prominence despite them (Rashi).</p> <p>49:24. From his God-given position as viceroy, or from his position as the victim of slander, Joseph became the shepherd who provided sustenance for Jacob, the stone of Israel. The word stone denotes the primary personage of the nation, as it is used in Zechariah 4:7.</p> <p>49:27. Benjamin. His descendants were likened to a wolf — they were mighty, fearless warriors, as depicted in the affair of the Concubine at Gibeah [Judges Chapters 19-20] (Radak), as was King Saul, a Benjamite, who, in his short reign, defeated Moab, Edom, and Philistia.</p> <p>49:29-32. Jacob's final request. Although Joseph</p>

Torah, VAYECHI 49:1-28

it.226.wk0

first.last

A: Unfamiliar words + definitions from google query = { &lt;word&gt; defintion }

impetuosity: marked by impulsive vehemence or passion | an impetuous temperament  
 marked by force and violence of movement or action | an impetuous wind

B: &lt;write&gt; Your Reflection:

Mechanical questions to stimulate a reflection.

narrative =&gt; Each son is ascribed their strenghts and weaknesses by Jacob.

- have you ever been referred to as a serpent or another mythical creature?
- arrow-tongued man sounds pretty piercing. Did the world even have arrows in 2800 BC?
- I don't know about you but I would love to have a set of hand tooled gilded armour.

update your work to here: [it.226.spring.2023.submit](https://it.226.spring.2023.submit)

May all of you experience wonder at some point in your lives.

A	Objectives	Expand your vocabulary by experiencing “big words” in meaningful passages across different forms of media including, historical, modern, news, splack, internet, and social science theory.
B	Background	<p><u>Anyone</u> can grow their vocabulary!</p> <ul style="list-style-type: none"> <li>It takes practice, determination, word use, and experiencing words.</li> <li>Humans grok in different ways but spend their life expressing themselves.</li> <li>Polysyllabic words enrich experiences and self expression.</li> <li>Polysyllabic words also assist in building respect amongst your peers.</li> </ul>
C	Why?	<p>➤ <b>A brain is strange</b>; one never knows when an item will “pop” into it.</p> <ul style="list-style-type: none"> <li>Higher consciousness theory indicates the normality of items coming from “the air.” Use of free association writing stimulates this outcome.</li> </ul> <p>➤ Pack the gray matter to fuel fierce thought, fire communication, and wit.</p> <p>➤ I’ve been thanked years later for this approach; perhaps you may too.</p>
D	How perform	<ul style="list-style-type: none"> <li>Set aside 20-30 minutes when your mind is clear - like a Sunday morning.</li> <li>Ensure to turn off your phone so that your mind can flow.</li> </ul>
E	Part I Complete a reflection	<ol style="list-style-type: none"> <li>Read and reflect on a passage.</li> <li>Google unknown words: <b>google query = { &lt;word&gt; defintion }</b></li> <li>Write 2-3 sentences about the passage.</li> <li>Reflect options: <ol style="list-style-type: none"> <li>on a word, use of a term</li> <li>a phrase, something striking, quirky, haunting, beautiful</li> <li>how the characters or situation made you feel</li> <li>the goal is allow your thoughts to flow and write freely</li> </ol> </li> </ol>
F	Part II	<p>Copy and paste special \ values &lt;or as plain text&gt; to <a href="https://it.226.spring.2023.submit">it.226.spring.2023.submit</a></p> <p>This activity is 10-15% of your grade, i.e., a potential letter grade difference.</p>
G	Concerns?	Your learning is the primary focus so please reach out directly to me.
H	FYI passage materials	<p>My graduate training includes data science and sociological theory, including robotics, human as machine, info.TECH, data.TRASH, nonsense, and transhumanism. Passages from sociological theory may describe haunting, terror, computation insanity, cyber flesh or skin, and the use of feminist descriptive words such as penetration or tech absorption.</p> <ul style="list-style-type: none"> <li>Nothing is intened to shock, alarm, make uncomfortable, discriminate, and so on.</li> <li>It’s advanced “computer science” and.or computer science theory material.</li> </ul> <p>The intent is to expose you to unfamiliar words and contexts regarding the infusion of computer science into our personhood with fleshy wearable tech (iWatch), strange impants, sensors, and limb replacements. Nothing is unbecoming nor intended to disturb you.</p> <p>Please <u>qualify</u> the sharing of any of this work with ANYONE outside of class as</p> <ul style="list-style-type: none"> <li>➤ academic learning/theory media</li> <li>➤ If something is too unordinary or concerning, ask me for clarification.</li> </ul> <p>Note: passages are also from the Torah, classics (Moby-Dick), philosophers, and critics.</p> <p><b>~v/r brian.hogan 1/21/23 v3</b></p> <p><b>~v/r brian.hogan 1/7/23 v2</b></p>

**This weekly activity is 10-15% of your grade, i.e., a potential letter grade difference.**