

1
ויחי יעקב בארץ מצרים, Jacob lived in the land of Egypt, etc. Why did the Torah have to tell us once more that Jacob was in Egypt? Besides, all the Torah had to write was: **ויהי ימי יעקב וגו'**, "Jacob lived to be 147 years old." This information would have allowed us to calculate that he lived in Egypt for the last 17 years seeing that he had told Pharaoh that he was 130 years old when

he came to Egypt (47,9). Furthermore, why did the Torah have to repeat **שני חייו**, the years of his life?

Perhaps all of this is connected to the fact that Jacob's life was never smooth from the moment of his birth when he held on to the heel of his twin brother. His adversary Esau grew up alongside him; thereafter he lived a life of constant tension with his uncle Laban for 20 years. Not much later he experienced the anguish of Dinah's rape to be followed by Joseph's disappearance. For all these reasons the Torah tells us that the only 17 years Jacob lived a relatively serene life were the last 17 years of his life in Egypt. The Torah underlines that these were the only years which Jacob could really be described as having enjoyed by writing **ויהי ימי יעקב שני חייו**, "these years were full of **חיים**, life." These 17 years were truly **ימי יעקב**, "Jacob's years."

Or Hacham
 Bereishit 47:28

2
ויהי יעקב וגו' שבע עשרה שנה. וכי לא חיה אלא שבע עשרה שנה בלבד? אלא, שהיו [שנים אלו] בשבע בטובה ושלום, [וכן] ככל אלו הן [השנים] שראה בהן חיים, אבל למעלה [עד השנים האלו] מהו

אומר? "ימי שנות מגורי שלשים ומאת שנה מעט ורעים" [שם מ"ז ט']. ועליו הוא אומר: "והיה ראשיתך מצער ואחריתך ישנה מאד" [איוב ח' ז']. וכן אתה מוצא בכל מקום, שהרשעים תחלתן שמחה וסופן צער עד לאין קץ, אבל הצדיקים תחלתן צער וסופן שמחה לעולם, דכתיב: "ושמחת עולם על ראשם" [ישעיה ל"ה י"].

[מדרש הגדול]

3
א"ל הכי א"ר יוחנן יעקב אבינו לא מת א"ל וכי בכדי ספדו ספדניא וחנטו חנטיא וקברו קבריא א"ל מקרא אני דורש שנאמר (ירמיהו ל, י) ואתה אל תירא עבדי יעקב נאם ה' ואל תחת ישראל כי הנני מושיעך מרחוק ואת זרעך מארץ שבים מקיש הוא לזרעו מה זרעו בחיים אף הוא בחיים

Rabbi Yitzhak said to Rav Nahman that Rabbi Yohanan said as follows: Our patriarch Jacob did not die. Rav Nahman asked him in surprise: And was it for naught that the eulogizers eulogized him and the embalmers embalmed him and the buriers buried him? Rabbi Yitzhak replied to Rav Nahman: I am interpreting a verse, as it is stated: "Therefore do not fear, Jacob My servant, says the Lord, neither be dismayed, Israel, for I will save you from afar, and your seed from the land of their captivity" (Jeremiah 30:10). This verse juxtaposes Jacob to his seed: Just as his seed is alive when redeemed, so too, Jacob himself is alive. *Taanis 5b*

4) דאמר רבי שמעון בן לקיש ויקרא יעקב אל בניו ויאמר האספו ואגידה לכם ביקש יעקב לגלות לבניו קץ הימין ונסתלקה ממנו שכינה אמר שמא חס ושלום יש במטתי פסול כאברהם שיצא ממנו ישמעאל ואבי יצחק שיצא ממנו עשו אמרו לו בניו שמע ישראל ה' אלהינו ה' אחד אמרו כשם שאין בלבך אלא אחד כך אין בלבנו אלא אחד באותה שעה פתח יעקב אבינו ואמר ברוך שם כבוד מלכותו לעולם ועד

As Rabbi Shimon ben Lakish said that it is written: "And Jacob called his sons and said, Gather around and I will tell you what will occur to you in the end of days" (Genesis 49:1). Jacob wanted to reveal to his sons when the complete redemption would arrive at the end of days (see Daniel 12:13), but the Divine Presence abandoned him, rendering him unable to prophesy. He said: Perhaps the Divine Presence has abandoned me because, Heaven forbid, one of my descendants is unfit, as was the case with my grandfather Abraham, from whom Ishmael emerged, and like my father Isaac, from whom Esau emerged. His sons said to him: Hear Israel, our father, the Lord is our God, the Lord is One. They said: Just as there is only one God in your heart, so too, there is only one in our hearts. At that moment Jacob our father said in praise: Blessed be the name of His glorious kingdom for ever and ever, as all his children were righteous. *Pesachim 56a*

5) ראובן – They did not change their names: – לא שנו את שמן
 ושמועון נחתין ראובן ושמועון סלקין – Reuven and Shimon went
 down to Egypt, and Reuven and Shimon went up from Egypt;^[116]
 לא היו קורין לראובן רופס ולא ליהודה לוליאני ולא ליוסף לטטוס ולא לבנימין
 – they did not call Reuven "Rufas," nor Yehudah
 "Lulyani," nor Yosef "Leisteis," nor Binyamin "Alexandri."^[117]

ויקרא רבה
 32:5

6) אמר ריש לקיש החושד בכשרים לוקה בגופו דכתיב והן לא יאמינו לי וגו' וגליא קמי קודשא בריך הוא דמהימני ישראל אמר לו הן מאמינים בני מאמינים ואתה אין סופך להאמין

the Gemara cites that which Reish Lakish said: One who suspects the innocent of indiscretion is afflicted in his body, as it is written: "And Moses answered and said: But they will not believe me and will not hearken to my voice, for they will say, God did not appear to you" (Exodus 4:1), and it is revealed before the Holy One, Blessed be He, that the Jewish people would believe. The Holy One,

Blessed be He, said to Moses: They are believers, the children of believers; and ultimately, you will not believe. *Shabbos 97a*

7) 31. מכרה כיום – Sell as this day. As your time is wholly occupied with your labors (hunting) in such a manner that you are so tired you cannot even identify a pottage of lentils, then doubtless you will not be able to occupy yourself with the responsibilities of the birthright, to serve God as befits a firstborn.

Safno
 Berachot 26:31

What is the meaning of that which is written: “And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead” (I Kings 11:21)? For what reason is it that in the case of King David, sleeping was stated with regard to his demise, and in the case of Joab, death was stated with regard to his demise? He answers: Concerning King David, who left a son behind, sleeping was stated with regard to his demise, as it was not a complete death, while concerning Joab, who did not leave a son behind, death was stated with regard to his demise, as he left no son to succeed him.

The Gemara asks: And is it so that Joab did not leave a son behind; but isn't it written: "Of the sons of Joab: Obadiah, son of Jehiel" (Ezra 8:9)? Rather, concerning King David, who left a son as great as himself, sleeping was stated with regard to his demise, but concerning Joab, who did not leave a son as great as himself, death was stated with regard to his demise. *Bava Basra 116a*

father – from the Cave of Machpelah, where you are buried.^[49]
אִנּוּנוּ דְּבָר שְׁמִינִי עֲדִינּוּ הוּא נוֹהֵג בָּנוּ – We still observe that which
you exhorted us: "ה' אֱלֹהֵינוּ ה' אֶחָד" – HASHEM is our God,
HASHEM is the One and Only."

However, the opinion of our Sages (*Shemos Rabbah* 3:1) is that “the God of your father” here means: “the God of Amram, your father.” אֱלֹהֵי אִמְרָם – According to them, it is as if [God] had said, “I am your God,” וְיָרָא לִיחָד שְׁמִי עַל – except that He wanted to associate His Name with the righteous one who had already died, i.e., Amram, rather than with the one who was still living, i.e., Moses.²⁵

Ramban
Shemot 3:6