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Review 4 בקיאות

פרק ל"ט

1. The story of יהודה and תמר interrupts the story of יוסף's sale into slavery in the middle. Why? Two explanations.

- a. It interrupts it to say that because of יהודה, יוסף was taken down from his position of greatness.
- b. It interrupts it to juxtapose פוטיפר's wife to תמר. They both did what they did for the sake of heaven. פוטיפר's wife saw through the stars that she was destined to have sons through יוסף but she didn't know if it was through her daughter or herself.

2. How did פוטיפר know that G-d was with יוסף?

יוסף would regularly refer to G-d in his conversations.

3. פוטיפר entrusted everything that was his to יוסף with one exception. What was it? What expression does the תורה use to describe this exception? Why?

His wife was the only thing he did not give to him. The תורה uses the expression "the bread" to describe her. This is because it's a chaste (morally pure) expression.

4. At the end of the פסוק that describes the extent of יוסף's authority, the תורה tells us that he was handsome. What is the relevance of this description at this point?

When יוסף was in power, he began to curl his hair and eat and drink. ה' got angry at him and says, "Your father is mourning and you curl your hair? I will provoke the bear (פוטיפר's wife) against you.

5. The expression כהיום הזה is unusual because of the כ. What does it suggest?

It suggests a special day, the day of the festival of idols. פוטיפר's wife thought to herself, "There's no other day as fitting to carry out my plan as (כ) this day."

6. יוסף entered the house to "do his work." What does this refer to (two explanations)?

- a. It means literally the work he had to perform.
- b. It means that he needed to fulfill his needs with her.

7. Ultimately, what stopped יוסף from sleeping with her?

He stopped because an image of his father appeared to him and said, "Do you want your name etched on the חושן with the words: one who frequents harlots?"

8. היט אליו חסד ויט אליו חסד in Prison ויט אליו חסד. What does חסד mean in this context? There is an expression in the Talmud in which חסד is used in a similar way. What is it?

It means that יוסף was well received by all you saw him. This is related to a bride who is well received by all.

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