



## THOUGHT OF NACHMANIDES: VAYECHI: BIBLICAL TYPOLOGY III

Gavriel Z. Bellino – December 23, 2015

### Genesis 47:28

And Jacob lived in the land of Egypt seventeen years; so the days of Jacob, the years of his life, were a hundred forty and seven years.

### ספר בראשית מז:כח

וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שִׁבְעַת עָשָׂרָה  
שָׁנָה וַיְהִי יָמָיו יַעֲקֹב שְׁנַיִם חֲמִיּוֹן שִׁבְעַת שָׁנָיִם  
וְאַרְבָּעִים וּמֵאֵת שָׁנָה:

### Nachmanides on Genesis 47:28

AND JACOB LIVED IN THE LAND OF EGYPT SEVENTEEN YEARS. I have already mentioned that Jacob's descent into Egypt alludes to our present exile at the hand of the "fourth beast," which represents Rome.

For it was Jacob's sons themselves who, by the sale of their brother Joseph, caused their going down there. Jacob, moreover, went there on account of the famine, thinking to find relief with his son in the house of his son's friend, for Pharaoh loved Joseph and considered him as a son. It was their hope to ascend from there as soon as the famine would cease in the land of Canaan, just as they said, "To sojourn in the land we have come, for thy servants have no pasture for their flocks, for the famine is heavy in the land of Canaan." But then they did not come up, but instead the exile prolonged itself upon Jacob and he died there, and his bones ascended from there accompanied by all the elders and courtiers of Pharaoh, who instituted severe lamentation for him.

### פרוש הרמב"ן על ספר בראשית מז:כח

(כח) וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שִׁבְעַת  
עָשָׂרָה שָׁנָה. כָּבֵד הַזְּכָרְתִּי  
(לְעֵיל מ"ג י"ד) כִּי רָדַת יַעֲקֹב לְמִצְרַיִם הִיא  
גְּלוּתֵנוּ הַיּוֹם בְּיַד הַחֲמִיּוֹת הָרְבִיעִית (דְּנִיאל ז'  
ז) רוּמֵי הַרְשָׁעָה,

כִּי בְּנֵי יַעֲקֹב הֵם עֲצָמָם  
סָבְבוּ רַדְתָּם שֵׁם בְּמִכִּירַת יוֹסֵף אַחֵיהֶם,  
וַיַּעֲקֹב יָרַד שֵׁם מִפְּנֵי הָרָעָב, וְחָשַׁב לְהִנָּצֵל  
עִם בְּנוֹ בְּבֵית אוֹהֵב לוֹ, כִּי פָרְעָה אוֹהֵב  
אֶת יוֹסֵף וַיִּכְבֶּן לוֹ, וְהָיוּ סְבוּרִים לְעֵלוֹת  
מִשָּׁם כְּכֹלֹת הָרָעָב מֵאֶרֶץ כְּנָעַן, כְּמוֹ  
שֶׁאָמְרוּ (לְעֵיל מ"ז ד') לְגוֹר בְּאֶרֶץ כְּנָעַן כִּי  
אֵין מְרֻעָה לְצֵאן אֲשֶׁר לְעַבְדֶּיךָ כִּי כָבֵד  
הָרָעָב בְּאֶרֶץ כְּנָעַן. וְהִנֵּה לֹא עָלוּ, אֲבָל  
אָרְךָ עָלִיהֶם הַגְּלוּת, וּמֵת שֵׁם וְעָלוּ  
עֲצָמוֹתָיו, וְזָקְנֵי פָרְעָה וְשָׂרָיו הֶעֱלוּהוּ,  
וְעָשׂוּ עִמּוֹ אֲבָל כָּבֵד:

Our relationship with Rome and Edom is similar. Our brothers have caused our falling into their clutches, as they made a covenant with the Romans, and Agrippa, the last king during the Second Temple, fled to them for help. It was due to famine that Jerusalem was captured by the Romans, and the exile has exceedingly prolonged itself over us, with its end, unlike the other exiles, being unknown. We are in it as the dead, who say, "Our bones are dried up, we are completely cut off." But in the end "they will bring us from all the nations as an offering to the Eternal," and they will be in deep sorrow as they will behold our glory, and we will see the vengeance of the Eternal. May He raise us that we may live in His presence.

וְכֵן אֲנַחְנוּ עִם רוֹמֵי וְאֶדוֹם. אֲחֵינוּ  
הִסִּיבוּנוּ בִּיאֲתָנוּ בְיָדָם, כִּי כָּרְתוּ  
בְרִית עִם הַרֹמָאִים. וְאַגְרִיפָס הַמֶּלֶךְ  
הָאֲחֵרוֹן לְבֵית שְׁנֵי כָּרַח אֲלֵיהֶם לְעִזְרָה,  
וּמִפְּנֵי הָרָעַב נִלְכְּדוּ אֲנָשֵׁי יְרוּשָׁלַיִם,  
וְהִגְלוּת אֶרֶץ עָלֵינוּ מְאֹד, לֹא נוֹדַע קִצּוֹ  
כְּשֶׁאֵר הִגְלִיּוֹת. וְאֲנַחְנוּ בּוֹ כְּמֵתִים אוֹמְרִים  
יָבִשׁוּ עֲצָמוֹתֵינוּ בְּגִזְרֵנוּ לָנוּ, וַיַּעֲלוּ אוֹתָנוּ  
מִכָּל הָעַמִּים מִנְחָה לַה', וַיְהִיָּה לָהֶם אֶכְל  
כְּבֹד בְּרֵאוֹתָם כְּבוֹדֵנוּ. וְאֲנַחְנוּ נִרְאָה  
בְּנִקְמַת ה', יִקְיַמְנוּ וְנַחֲיָה לְפָנָיו: