

Torah: B’resheet (Genesis) 44:18 – 47:27
Haftarah: Yechezk’el (Ezekiel) 37:15 – 28
B’rit Hadashah: Luke 24:13 – 53

	<i>year 1</i> 44:18-45:27	<i>year2</i> 45:28-46:27	<i>year3</i> 46:28-47:27
1	44:18 – 20	45:28 – 46:4	46:28 – 30
2	44:21 – 24	46:5 – 7	46:31 – 34
3	44:25 – 30	46:8 – 11	47:1 – 6
4	44:31 – 34	46:12 – 15	47:7 – 10
5	45:1 – 7	46:16 – 18	47:11 – 19
6	45:8 – 18	46:19 – 22	47:20 – 22
7	45:19 – 27	46:23 – 27	47:23 – 27

<p>and Judah approached him and said please my lord / let your servant speak a word in the ears of my lord / and let him not become angry with your servant / for you are as Pharaoh</p>	<p><i>vayigash elav Y’hudáh va’yómer biy adoniy ye’daber avdekha davar be’oznéy adoniy ve’al-yikhar apkha be’avdékha ki kamókha ke’Faróh</i></p>	<p>וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי יְדַבֵּר־נָא עִבְדְּךָ דָּבָר בְּאָזְנֵי אֲדֹנָי וְאַל־יִחַר אַפְּךָ בְּעַבְדְּךָ כִּי כַמוֹךָ כָּפַרְעֹה:</p>
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Aliyah Highlights

- Gen. 44:18-20** The reconnection between Yosef and his brothers now reaches its climax. After returning for food with Binyamin, Yosef’s has incarcerated Binyamin based on planted evidence. In a personal speech, the longest in B’resheet, Y’hudah appeals to Yosef’s position of power and sense of fairness, especially with regards to their father thinking of Yosef as dead, and the prospect of also loosing Binyamin.
- Gen. 44:21-24** Y’hudah reviews Yosef’s strict order not to return unless they brought Binyamin.
- Gen. 44:25-30** Y’hudah details need to return for food, and the struggle to return with Binyamin.
- Gen. 44:31-34** Y’hudah reveals his personal responsibility for Binyamin, and infers Yosef’s responsibility for the likelihood of their father’s death in misery if Binyamin does not return with them. The circle is now complete: Y’hudah, the one responsible for the sale of Yosef into slavery (Ge. 37:26) offers to exchange himself for Binyamin, and become the slave of his own victim.
- Gen. 45:1-7** Yosef breaks down for the third time (Ge. 42:24, 43:30). He sends away his entourage – it’s just Yosef and his brothers; an intimate, private revelation. But the Egyptians and the House of Pharaoh heard. Yosef first asks about “my father” (אָבִי – *avi*) though he already knew (Ge. 43:27). He gently rebukes but also reassures his brothers that their evil intent was guided by the hand of HaShem (Ge. 50:20) to save lives, and ensure the future of Israel, and the world.
- Gen. 45:8-18** Yosef no longer says that his brothers “sold” him (*m’kar’tem* – מְכַרְתֶּם), but “sent” him (*sh’lakh’tem* – שְׁלַחְתֶּם). He has become ruler (*moshel* – מֹשֵׁל) of all the land, reminding them of his dream (Ge. 37:8). Egyptian texts speak of Semites and other Asians living in the northeast (Ex. 12:38). Yosef speaks without an interpreter. The brothers’ silence is broken (Ge. 37:4). Pharaoh is pleased and extends a gracious invitation offering land and provision.
- Gen. 45:19-27** Pharaoh authorizes special status to Yosef’s family. Leave your stuff behind. A gift of clothing (halifot – הַלְּפוֹת), a token of honor and affection closes the loop (Ge. 37:3). Special treatment of Binyamin is no longer an issue (Ge. 43:34). Israel receives, and agrees to go.

Parashah 11 Vayigash וַיִּגַּשׁ

Theme

Messiah ben Yosef – Yosef was rejected by his brothers to rise and become the savior of Egypt, unrecognizable to them after twenty years. He now dramatically reveals himself as their savior. In Romans 11, Paul writes about a parallel rejection of Messiah that brings reconciliation (Ro. 11:15), and a transgression that brings salvation (Ro. 11:11-12). He then paraphrases the prophets (Ro. 11:26-27 / Is. 59:20-21), identifying Yeshua as the Redeemer who comes to Tziyon to “remove ungodliness from Ya’aqov.” Could Paul have this story of Yosef in mind?

Thought Focus

Multi-generational dreams: The story of Yosef began as “the history of Ya’aqov” (Ge. 37:2). Ya’aqov was a man of dreams upon leaving (Ge. 28:12) and returning to the land (Ge. 31:13) that was promised as an eternal inheritance to his fathers, Avraham and Yitz’khaq. Now, Ya’aqov will leave the promised land, never establishing a House of God there (Ge. 28:20-22), to finish his life in Egypt. Dreams, it seems, do not always come true as anticipated and not always within one’s lifetime. Ya’aqov’s story, then, is one of connecting with those who came before him, and those who will come after.

Soul Connections: Y’hudah’s dramatic word that Ya’aqov’s soul (*nefesh* – נֶפֶשׁ) is bound up Binyamin’s (Ge. 44:30) plumbs the depths of Ya’aqov’s heart. His beloved Rakhel died bearing Binyamin, and now her first son, Yosef, was lost to him also. Y’hudah gets it – he had lost a wife and two sons (Ge. 38:11-12). He is now willing to give his life in exchange for Binyamin’s for the sake of his father.

Daily Devotional questions for reflection and application

1. (44:18) Do you take responsibility for the commitments you make? (Gen 43:9, Psa 24:3-4)
2. (44:33) Do you know peace and forgiveness with God because of the exchange Yeshua made for you? (Isa 53:6, 2Co 5:21, Joh 15:12-13, Rom 5:6-8, Rom 8:31-36, 2Co 5:21)
3. (45:8) Were there difficult circumstances in your past that you now see as a part of God’s plan? (Luk 23:34, Isa 42:5-9, Eph 1:9-12)
4. (45:19) Is there something in your life that you know you are supposed to do, but need encouragement to complete? (1Ti 4:12-16, Isa 49:1-3, 1Jo 3:23-24)
5. (45:28) How much more evidence do you need to trust in God’s promises? (Mar 16:9-13, Luk 24:11, Heb 2:3-4, Job 19:25, 2Ki 4:32-37, Joh 20:29)
6. (46:28) Are you sent to prepare the way for Yeshua? Has He prepared a way for you? (Joh 14:2-3, Isa 43:18-19, Isa 42:9, Rom 8:29-30, Eph 2:10, 1Co 3:9, Amos 3:7, 2Co 6:1)
7. (47:13) Is there a “famine” of God’s word in you, or around you? (Amos 8:11-14, Deu 8:3, Joh 6:35, Joh 7:38, 1Ch 16:11-12, Isa 55:6-7, 2Co 6:2)