

Torah: B'resheet (Genesis) 44:18 – 47:27
Haftarah: Yechezk'el (Ezekiel) 37:15 – 28
B'rit Hadashah: Mattityahu (Matthew) 1:18-2:23

	year 1 44:18-45:27	year2 45:28-46:27	year3 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

and Israel said, enough! still Yosef my son lives I will go and see him before I die	<i>va'yómer Yis'raél rav 'od-Yoséf b'niy khai el'kah ve'er'enu b'térem amut</i>	וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד-יִיּוֹסֵף בְּנִי חַי אֵלַיָּכָה וְאֶרְאֶנִּי בְּתֶרֶם אָמוּת:
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This narrative ends the patriarchal period in the history of Israel. Famine drove Avraham down to Egypt (Ge. 12:10), and now so his grandson. HaShem spoke to Avraham beginning his travels, and now he speaks to Ya'aqov at Be'ersheva, the same place where his adventures began (Ge. 28:10). HaShem will not speak again until Moshe comes on the scene.

Aliyah Highlights

- Gen. 45:28-46:4** Ya'qov's only concern is to see his son. He has reason to be afraid: his father Yitz'khaq, was forbidden to go to Egypt (Ge. 26:2), enslavement and oppression in a foreign land was spoken to Abraham (Ge. 15:13). God is the guarantor of his promises, which are multi-generational and yet personal. This last revelation to a patriarch verbally (*va'yómer* – וַיֹּאמֶר) matches the first oral communication to Avraham (Ge. 12:1), this time in “visions in the night” (b'mar'ah ha'lailah – בְּמַרְאֵה הַלַּיְלָה), an intense, repeated experience. HaShem is aware of Ya'aqov's fears, even though they are not voiced, like Avraham and Yitz'khaq, and he is not territorially limited. The return will not be during his lifetime, but promised to his offspring.
- Gen. 46:5-7** Ya'aqov's sons act for their frail father, loading up the wagons provided by Yosef. This is not just a trip, but an all-inclusive migration of national significance. It includes everyone – Ya'aqov and ALL of his descendants.
- Gen. 46:8-11** Genealogy of Ya'aqov – the Children of Israel – a national entity. Reu'ven the firstborn and his four sons, same as in Ex. 6:14, Nu. 26:5-6, 1Ch. 5:3. The sons of Shim'on – Y'mu'el (Ex. 6:15) is called N'mu'el in Nu. 26:12 and 1Ch. 4:24. Ohad is missing in Nu. 26:12 and 1Ch. 4:24. Tzochar (Ex. 6:15) is called Zerach in Nu. 26:13 and 1Ch. 4:24. Sha'ul noted as the son of a Kena'ani woman, is listed here and in Ex. 6:15, but not in Nu. 26:13 or 1Ch. 4:24.
- Gen. 46:12-15** Y'hudah's sons, Er and Onan died (Ge. 38:3-10, Nu. 26:19). The sons of Peretz are named because of their importance to the line of David (Ruth 4:18-22). The sons of Yissakhar – Puvah is Puah in 1Ch. 7:1 and Judg. 10:1. Yov is Yashuv in Nu. 26:24 and 1Ch. 7:1. Leah's 33 includes Er and Onan (died) and Hetzron and Hamul (born in Egypt). Dinah is not included in the 33, though specifically mentioned because of Ge. 34.

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5. **Gen. 46:16-18** Gad is the 7th son, the numerical value of his name is 7, and he has 7 sons. Etzbon is Ozni in Nu. 26:16. Asher's son Yishvah is not included in 1Ch. 7:30. Serach, is the only granddaughter of Ya'qov listed along with 53 grandsons. Why? (other sisters mentioned: Ge. 4:22, 36:3, 22). Zilpah's 16 were 2 sons, 11 grandsons, 1 granddaughter, 2 great grandsons.
6. **Gen. 46:19-22** Rakhel is the only one of four referred to as wife (*eshet* – אִשָּׁת). Yosef and his sons M'nasheh and Efrayim are well known. Binyamin's listed 10 are problematic. In Nu. 26:38-40 only 5 are listed (and 2 grandsons). 1Ch. 7:6 lists 3 sons. Bekher is associated with Efrayim in Nu. 26:35. Gera does not appear in Nu. 26 or 1Ch. 7. Na'aman does not appear in 1Ch. 7, but as Bela's son in 1Ch. 8:4. Echi is omitted in 1Ch. 7. Rosh is also omitted from other lists.
7. **Gen. 46:23-27** The "sons" of Dan are only one – *Khushim* (חֻשִׁים), who is listed as *Shusham* (שֻׁשָׁם), and inversion of the consonants. Naftali's four sons are also listed in Nu. 26:48 and 1Ch. 7:13. 66 is computation of Leah (31) + Zilpah (16) + Rakhel (12) + Bilhah (7).

Thought Focus

70 Persons – This number is understood to be a typological number rather than a literal one. It is used here, as it is elsewhere in biblical literature, to communicate the idea of totality. The comprehensive nature of the descent into Egypt is emphasized in Ge. 46:1 and 46:6-7. This event is clearly seen as the fulfillment of HaShem's word to Avraham in Ge. 15:13.

Fear not (Ge. 46:3) – *al-tira* (אַל-תִּירָא) is the most repeated command in Tanakh.

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)