

Torah: B’resheet (Genesis) 41:1 – 44:17, Nu. 7:24-35
Haftarah: M'lakim Alef (1 Kings) 3:15-4:1
Haftarah Hannukah: (Z’kharyah) Zechariah 2:14-47
B’rit Hadashah: Philippians 2:1-11

	year 1 41:1-52	year 2 41:53-43:15	year 3 43:16-44:17
1	41:1 – 4	41:53 – 57	43:16 – 18
2	41:5 – 7	42:1 – 5	43:19 – 25
3	41:8 – 14	42:6 – 18	43:26 – 29
4	41:15 – 24	42:19 – 28	43:30 – 34
5	41:25 – 38	42:29 – 38	44:1 – 6
6	41:39 – 43	43:1 – 7	44:7 – 10
7	41:44 – 52	43:8 – 15	44:11 – 17

and Yosef saw Binyamin with them and said to him who is over his house / bring the men to the house and slaughter an animal and prepare / for with me the men must eat at the noon

*va'yar' Yoséf itam et-Bin'yamiyn
 va'yómer la'ashér al-beyto
 havé' et-ha'anashiym ha'bay'tah
 ut'vóakh tévakh ve'haken
 kiy itiy yok'lu ha'anashiym
 ba'tzohoráyim*

וַיֵּרָא יוֹסֵף אֶת־בְּנֵי־מִינָן
 וַיֹּאמֶר לְאַשֶׁר עַל־בֵּיתוֹ
 הֲבֵא אֶת־הָאֲנָשִׁים הַבְּיָתָה וְטָבַח
 טָבַח וְהָכֵן
 כִּי אֲתִי יֵאָכְלוּ הָאֲנָשִׁים בְּצָהָרִים:

Yosef interprets Paroah's dreams, predicts famine and provides the strategy to prepare. He becomes powerful and is given a wife. Yosef is reunited with his brothers, who don't recognize him, and he deceives them.

In the synagogue, there is a special reading for Hannukah Day 3 (Nu. 7:24-35), which lists the gifts given on the third day of the dedication of the *Mishkan*, the portable sanctuary in the wilderness.

Haftarah Hannukah speaks of a menorah of gold with seven pipes, like the menorah of the Temple, connecting this passage to the modern celebration of the tradition of the menorah miraculously staying lit for 8 days on one day’s oil, while new lamp oil was prepared.

Aliyah Highlights

- Gen. 43:16-18** Yosef remains distant, using the overseer of his home to interact with his returning brothers. The wording for their suspicion and a resulting attack – literally, “to throw oneself against” – is unique.
- Gen. 43:19-25** The brothers do not delay in defense of an accusation. They use the verb “he put” (*sam* – שָׂם) instead of “to return” (*shuv* – שׁוּב) as in 42:28, 43:12, 18, avoiding any possible insinuation of malintent on the part of Yosef or his officials. The overseer’s response only makes sense if he is aware of Yosef’s scheme. He renounces any claim against them, reinforcing good intentions by unceremoniously reuniting them with Shim’on. Verse 24 reconnects the narrative with 17.
- Gen. 43:26-29** Yosef returns home and interacts with his brothers. The word, shalom (שָׁלוֹם) is used three times in the course of Yosef’s inquiries, in stark contrast with their previous history (37:4). Their bow of respect could be to Yosef for inquiring, or to HaShem in gratitude.
- Gen. 43:30-34** The Hebrew idiom, *nik’meru rakhamav* (נִכְמְרוּ רַחֲמָיו) – literally, “his mercies grew hot,” is used only here and in 1Ki. 3:26. This is not pity for Binyamin, but tenderness and affection/compassion that can only find relief in tears, which occurs in solitude. Yosef serves a meal and eats apart from his brothers, an incredible echo of his brothers callously eating a meal

Parashah 10-3 Mikketz מִקֶּטֶץ

(37:25) while Yosef languishes and cries out from the pit so many years ago. Mealtime segregation, stated as a legal prohibition, likely centered on dietary restrictions (Ge. 46:34, Ex. 8:22). Seating order was at Yosef's direction, amazement was his "divining" proper birth order, and/or the fact that he would host foreigners, especially shepherds, in his home at all.

5. **Gen. 44:1-6** Yosef's generosity, including the return of their money (likely mutually understood) enhances the criminality of the goblet. Silver (*kesef* – כֶּסֶף) was the original exchange for Yosef by his brothers (37:28). Yosef's actual use of divination is not confirmed.
6. **Gen. 44:7-10** Pronouncement of a death penalty / slavery is a rhetorical expression of total innocence and collective responsibility. The overseer's response shows practicality.
7. **Gen. 44:11-17** The search progress builds confidence to no avail. They grieve, even as their father did so many years ago (37:34). Y'hudah steps up, as he was responsible for Binyamin. Yosef issues the final test: would they abandon Binyamin as they did Yosef?

Thought Focus

Hebrews (Ge. 43:32) – True origin still to be determined. Clearly an ethnic term. Descended from 'Ever (10:24, 11:14). Derived from 'ever – "the one from beyond [the Euphrates]" (Ge. 50:10, Nu. 21:13, Jos. 24:2). To "cross over." As contrasted with Egyptians (Ge. 39:14, 17, 40:15, 41:12, 43:32, Ex. 1-3, 5, 7, 9), or Philistines (Samuel).

Daily Devotional questions for reflection and application

1. (41:1) For what are you waiting on God's timing? (1Ki 18:21, Psa 13:2, Dan 8:13, Jer 12:4, Mar 9:19, Joh 10:24, Rom 5:1-5, Heb 12:1-3)
2. (41:15) Are you prepared to answer those who ask for your help? (1Pe 3:15, Rom 10:14-15, 2Co 5:19-20)
3. (41:30) Do you bless God because He is in control of today's world events? (Isa 7:18-19, Isa 44:28, Psa 2:1-12, Isa 45:1-7, Rev 19:11-16)
4. (41:53) Not one bushel of grain was missing from God's plan. Do you trust God to provide abundance for the lean times? (Jos 23:14, 1Ki 8:56, Isa 55:10-11, Psa 34:8-14, 1Th 5:23-24)
5. (42:19-20) Are you honest? Do your actions and words confirm each other? (Psa 119:57-60, Jer 11:4-5)
6. (43:16) Do you meet with God on His schedule, or yours? (Joh 9:4-5, Mat 24:36-37, Hab 2:3, Rom 13:11, 2Pe 3:9-10)
7. (43:30) How are you moved to action by true compassion? (Mat 9:36, Luk 7:11-13, Joh 11:35, Luk 10:33-34, Mat 20:32, Luk 19:41-44, Psa 119:57-60, Luk 13:34-35)