

Parashat Vayechi - From Honored Guests to Slaves

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How do we transition from Sefer Bereishit to Sefer Shemot? How does this nascent nation wind up in slavery in Egypt?

I. It all starts with Brit Bein HaBetarim:

1. Brit Bein HaBetarim

<p>בראשית ט"ו:י"ג וַיֹּאמֶר לְאַבְרָם יְדַע תְּדַע כִּי־נָגֵר אֶהְיֶה וְרָעַדְךָ בְּאֶרֶץ לֹא לְהֵם וְעַבְדוּם וְעַנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:</p>	<p>Genesis 15:13 And [God] said to Abram, "Know well that your offspring shall be strangers in a land not theirs, and they shall be enslaved and oppressed four hundred years;</p>
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II. B'nei Yisrael - What is happening with them at the end of Bereshit?

2. B'nei Yisrael's arrival is heralded

<p>בראשית מ"ה:ט"ז-י"ח (טז) וַהֲקִל נִשְׁמַע בֵּית פַּרְעֹה לֵאמֹר בָּאוּ אֶחָי יוֹסֵף וַיִּיטֹב בְּעֵינֵי פַרְעֹה וּבְעֵינֵי עֲבָדָיו: (יז) וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אָמַר אֶל־אֶחָיֶךָ זֹאת עֲשׂוּ טַעֲנוּ אֶת־בְּעִירְכֶם וּלְכוּ־בָאוּ אֶרֶצָה פְּנִיעַן: (יח) וּקְחוּ אֶת־אֲבִיכֶם וְאֶת־בְּתִיכֶם וּבָאוּ אֵלַי וְאֶתְנֶנָּה לְכֶם אֶת־טוֹב אֶרֶץ מִצְרַיִם וְאָכְלוּ אֶת־חֶלֶב הָאָרֶץ:</p>	<p>Genesis 45:16-18 (16) The news reached Pharaoh's palace: "Joseph's brothers have come." Pharaoh and his courtiers were pleased. (17) And Pharaoh said to Joseph, "Say to your brothers, 'Do as follows: load up your beasts and go at once to the land of Canaan. (18) Take your father and your households and come to me; I will give you the best of the land of Egypt and you shall live off the fat of the land.'</p>
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3. Yaakov's first deathbed scene

<p>בראשית מ"ז:כ"ח-ל"א (כח) וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שִׁבְעַת עָשָׂר שָׁנָה וַיְהִי יָמֵי־יַעֲקֹב שְׁנַיִם חֲלָיו שִׁבְעַת שָׁנִים וְאַרְבַּעִים וּמֵאֹת שָׁנָה: (כט) וַיִּקְרָבוּ יָמֵי־יִשְׂרָאֵל לָמוּת וַיִּקְרָא אֶל לְבִנּוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ אִם־נָא מְצָאתִי חַן בְּעֵינֶיךָ שְׂיִם־נָא יָדְךָ תַּחַת רַגְלִי וְעָשִׂיתָ עִמָּדִי חֶסֶד וְאָמַת אֶל־נָא תִקְבְּרֵנִי בְּמִצְרַיִם: (ל) וְשִׁכַבְתִּי עִם־אֲבוֹתַי וּנְשָׂאתֵנִי מִמִּצְרַיִם וּקְבַרְתֵּנִי בְּקְבֻרָתָם וַיֹּאמֶר אָנֹכִי אֶעֱשֶׂה כְּדַבְּרְךָ: (לא) וַיֹּאמֶר הַשְׁבֵּעָה לִּי וַיִּשְׁבַּע לוֹ וַיִּשְׁתַּחוּ וַיִּשְׂרָאֵל עַל־רֹאשׁ הַמֶּטֶה: {פ}</p>	<p>Genesis 47:28-31 (28) Jacob lived seventeen years in the land of Egypt, so that the span of Jacob's life came to one hundred and forty-seven years. (29) And when the time approached for Israel to die, he summoned his son Joseph and said to him, "Do me this favor, place your hand under my thigh as a pledge of your steadfast loyalty: please do not bury me in Egypt. (30) When I lie down with my ancestors, take me up from Egypt and bury me in their burial-place." He replied, "I will do as you have spoken." (31) And he said, "Swear to me." And he swore to him. Then Israel bowed at the head of the bed.</p>
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4. Yaakov's second deathbed scene

בראשית מ"ח
 (א) ויהי אחרי הדברים האלה ויאמר ליוסף הנה אביך חלה ויקח את־שני בניו עמו את־מנשה ואת־אפרים: (ב) ויגד ליעקב ויאמר הנה בנך יוסף בא אליך ויתחזק ישראל וישב עליה־מטה: (ג) ויאמר יעקב אל־יוסף אל שדי נראה־אלי בלזו בארץ כנען ויברך אתי: (ד) ויאמר אלי הנני מפרך והרביתך ונתתיך לקהל עמים ונתתי את־הארץ הזאת לזרעך, אחריך אחזת עולם: (ה) ועתה שני־בניך הנוולדים לך בארץ מצרים עד־באי אליך מצרמה ליהם אפרים ומנשה כראובן ושמעון יהיו־לי: (ו) ומולדתך אשר־הולדת אחריהם לך יהיו על שם אחיהם יקראו בנחלתם: (ז) ואני בבאי מפדן מתה עלי רחל בארץ כנען בדרך בעוד כברת־ארץ לבא אפרתה ואקברה שם בדרך אפרת הוא בית לחם: (ח) וירא ישראל את־בני יוסף ויאמר מי־אלה: (ט) ויאמר יוסף אל־אביו בני הים אשר־נתן־לי אלהים בזה ויאמר קחם־נא אלי ואברכם: (י) ועיני ישראל כבדו מזקן לא יוכל לראות ויגש אתם אליו וישק להם ויחבק להם: (יא) ויאמר ישראל אל־יוסף ראה פניך לא פללתי והנה הראה אתי אלהים גם את־זרעך: (יב) ויוצא יוסף אתם מעם ברקו וישתחו לאפיו ארצה: (יג) ויקח יוסף את־שניהם את־אפרים בימינו משמאל ישראל ואת־מנשה בשמאלו מימין ישראל ויגש אליו: (יד) וישלח ישראל את־ימינו וישת על־ראש אפרים והוא הצעיר ואת־שמאלו על־ראש מנשה שכל את־ידיו כי מנשה הבכור: (טו) ויברך את־יוסף ויאמר האלהים אשר־התהלכו אבתי לפניו אברהם ויצחק האלהים הרעה אתי מעודי עד־היום הזה: (טז) המלאך הגאל אתי מכל־רע יברך את־הנערים ויקרא בהם שמי ושם אבתי אברהם ויצחק וידגו לרב בקרב הארץ: (יז) וירא יוסף כי־ישית אביו יד־ימינו על־ראש אפרים וירע בעיניו ויתמה יד־אביו להסיר אתה מעל ראש־אפרים על־ראש מנשה: (יח) ויאמר יוסף אל־אביו לא־כן אבי כי־זה הבכר שים ימינך על־ראשו: (יט) וימאן אביו ויאמר ידעתי בני ידעתי גם־הוא יהיה־לעם וגם־הוא יגדל ואולם אתיו הקטן יגדל ממנו וזרעו יהיה מלא־הגוים: (כ) ויברכם ביום ההוא לאמור בך יברך ישראל לאמר ישמך אלהים כאפרים וכמנשה וישם את־אפרים לפני מנשה: (כא) ויאמר ישראל אל־יוסף הנה אנכי מת והיה אלהים עמכם והשיב אתכם

Genesis 48

(1) Some time afterward, Joseph was told, "Your father is ill." So he took with him his two sons, Manasseh and Ephraim. (2) When Jacob was told, "Your son Joseph has come to see you," Israel summoned his strength and sat up in bed. (3) And Jacob said to Joseph, "El Shaddai, who appeared to me at Luz in the land of Canaan, blessed me— (4) and said to me, 'I will make you fertile and numerous, making of you a community of peoples; and I will assign this land to your offspring to come for an everlasting possession.' (5) Now, your two sons, who were born to you in the land of Egypt before I came to you in Egypt, shall be mine; Ephraim and Manasseh shall be mine no less than Reuben and Simeon. (6) But progeny born to you after them shall be yours; they shall be recorded instead of their brothers in their inheritance. (7) I [do this because], when I was returning from Paddan, Rachel died, to my sorrow, while I was journeying in the land of Canaan, when still some distance short of Ephrath; and I buried her there on the road to Ephrath"—now Bethlehem. (8) Noticing Joseph's sons, Israel asked, "Who are these?" (9) And Joseph said to his father, "They are my sons, whom God has given me here." "Bring them up to me," he said, "that I may bless them." (10) Now Israel's eyes were dim with age; he could not see. So [Joseph] brought them close to him, and he kissed them and embraced them. (11) And Israel said to Joseph, "I never expected to see you again, and here God has let me see your children as well." (12) Joseph then removed them from his knees, and bowed low with his face to the ground. (13) Joseph took the two of them, Ephraim with his right hand—to Israel's left—and Manasseh with his left hand—to Israel's right—and brought them close to him. (14) But Israel stretched out his right hand and laid it on Ephraim's head, though he was the younger, and his left hand on Manasseh's head—thus crossing his hands—although Manasseh was the first-born. (15) And he blessed Joseph, saying, "The God in whose ways my fathers Abraham and Isaac walked, The God who has been my shepherd from my birth to this day— (16) The Messenger who has redeemed me from all harm—Bless the lads. In them may my name be recalled, And the names of my fathers Abraham and Isaac, And may they be teeming multitudes upon the earth." (17) When Joseph saw that his father was placing his right hand on Ephraim's head, he thought it wrong; so he took hold of his father's hand to move it from Ephraim's head to Manasseh's. (18) "Not so, Father," Joseph said to his father, "for the other is the first-born; place your right hand on his head." (19) But his father objected, saying, "I know, my son, I know. He too shall become a people, and he too shall be great. Yet his younger brother shall be greater than he, and his offspring shall be plentiful enough for nations." (20) So he blessed them that day, saying, "By you shall Israel invoke blessings, saying: God make you like Ephraim and Manasseh." Thus he put Ephraim before Manasseh. (21) Then Israel said to Joseph, "I am about to die;

<p>אֶל־אֶרֶץ אֲבוֹתֵיכֶם: (כב) וְאֲנִי נֹתֵתִי לְךָ שָׂכָם אַחַד עַל־אֶחָיִךְ אֲשֶׁר לִקְחָתִי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבִקְשָׁתִי: {פ}</p>	<p>but God will be with you and bring you back to the land of your ancestors. (22) And now, I assign to you one portion more than to your brothers, which I wrested from the Amorites with my sword and bow."</p>
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5. Yaakov's third deathbed scene

<p>בראשית מ"ט:א-כ"ח</p> <p>(א) וַיִּקְרָא יַעֲקֹב אֶל־בָּנָיו וַיֹּאמֶר הֲאִסְפוּ וְאִגִּידָה לָכֶם אֵת אֲשֶׁר־יִקְרָא אֲתֶכֶם בְּאַחֲרֵית הַיָּמִים: (ב) הִקְבְּצוּ וְשָׁמְעוּ בְנֵי יַעֲקֹב וְשָׁמְעוּ אֶל־יִשְׂרָאֵל אֲבוֹתֵיכֶם: (ג) רְאוּבֵן בְּכֹרִי אֲתָה כְּחֵי וְרֵאשִׁית אוֹנֵי יִתֵּר שְׂאֵת וְיִתֵּר עֹז: (ד) פָּחוּז כַּמַּיִם אֶל־תּוֹתֵר כִּי עָלִית מִשְׁכְּבִי אֲבִיךָ אִזְ חָלַלְתָּ יְצוּעֵי עֲלָה: {פ}</p> <p>(ה) שָׁמְעוּן וְלוֹי אֲחֵים כָּלִי חֲמָס מְכַרְתִּיהֶם: (ו) בְּסֹדֶם אֶל־תִּבְנֵא נַפְשֵׁי בְקֹהֶלֶם אֶל־תִּתְחַד כְּבֹדִי כִּי בְאַפְסֵם הֲרִגוּ אִישׁ וּבְרִצְנָם עֲקְרוּ־שׁוֹר: (ז) אַרְוֹר אַפְסֵם כִּי עֹז וְעִבְרַתֶם כִּי קִשְׁתָּה אַחֲלִקֶם בְּיַעֲלֹב וְאַפְיָצִים בְּיִשְׂרָאֵל: {פ}</p> <p>(ח) יְהוּדָה אֲתָה יוֹדוּךָ אֲחִיךָ יְדָךְ בְּעַרְףְּ אֲבִיךָ יִשְׁתַּחֲוּוּ לְךָ בְּנֵי אֲבִיךָ: (ט) גֹּוֹר אַרְיֵה יְהוּדָה מִטְרַף בְּנֵי עָלִית כְּרַע רַבֵּץ כְּאַרְיֵה וּכְלַבִּיא מִי יִקְמָנוּ: (י) לֹא־יִסּוֹר שִׁבְטֵ מִיְהוּדָה וּמַחֲקֶה מִבֵּין רַגְלָיו עַד כִּי־יִבֵּא שִׁילָה וְלוֹ יִקְהַת עַמִּים: (יא) אִסְרִי לְגִפְנֵי עִירָה וְלִשְׂרָקָה בְּנֵי אֲתַנּוּ כַּבֵּס בִּילִין לְבָשׁוּ וּבָדִם־עֲנָבִים סוּתָה: (יב) חֲכִלִילֵי עֵינַיִם מִיָּו וּלְבָן־שֵׁנִים מִחֶלֶב: {פ}</p> <p>(יג) זְבוּלֻן לְחוּף יָמִים יִשְׁכֵּן וְהוּא לְחוּף אֲנִילֵת וַיִּרְכְּתוּ עַל־צִידָן: {פ}</p> <p>(יד) יִשְׁשַׁכָּר חֲמֹר גָּרָם רַבֵּץ בֵּין הַמְּשָׁפְתִים: (טו) וַיִּרְא מִנְחָה כִּי טוֹב וְאֵת־הָאָרֶץ כִּי נַעֲמָה וַיֵּט שַׁכְּמוֹ לְסֹבֵל</p>	<p>Genesis 49:1-28</p> <p>(1) And Jacob called his sons and said, "Come together that I may tell you what is to befall you in days to come. (2) Assemble and hearken, O sons of Jacob; Hearken to Israel your father: (3) Reuben, you are my first-born, My might and first fruit of my vigor, Exceeding in rank, And exceeding in honor. (4) Unstable as water, you shall excel no longer; For when you mounted your father's bed, You brought disgrace—my couch he mounted! (5) Simeon and Levi are a pair; Their weapons are tools of lawlessness. (6) Let not my person be included in their council, Let not my being be counted in their assembly. For when angry they slay a man, And when pleased they maim an ox. (7) Cursed be their anger so fierce, and their wrath so relentless. I will divide them in Jacob, Scatter them in Israel. (8) You, O Judah, your brothers shall praise; Your hand shall be on the nape of your foes; Your father's sons shall bow low to you. (9) Judah is a lion's whelp; On prey, my son, have you grown. He crouches, lies down like a lion, Like a lioness—who dare rouse him? (10) <u>The scepter shall not depart from Judah, Nor the ruler's staff from between his feet; So that tribute shall come to him And the homage of peoples be his.</u> (11) He tethers his ass to a vine, His ass's foal to a choice vine; He washes his garment in wine, His robe in blood of grapes. (12) His eyes are darker than wine; His teeth are whiter than milk. (13) Zebulun shall dwell by the seashore; He shall be a haven for ships, And his flank shall rest on Sidon. (14) Issachar is a strong-boned ass, Crouching among the sheepfolds. (15) When he saw how good was security,</p>
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<p>וַיְהִי לְמַס־עֲבָד: {ס}</p> <p>(טז) הֲוֹ יִדְוִן עַמּוֹ כְּאַחַד שְׁבֻטֵי יִשְׂרָאֵל: (יז) יִהְיֶיֶדֶן נֶחֱשׁ עַל־דֶּרֶךְ שְׁפִיפֵן עַל־יַאֲרֹחַ הַנֶּשֶׁף עֲקֵב־יָטוּס וַיִּפֹּל רֹכְבוֹ אַחֲזוֹר: (יח) לִישׁוּעַתֶּךָ קוֹיִתִי יְהוָה: {ס}</p> <p>(יט) גָּד גְּדוּד יְגוּדְנוּ וְהוּא יִגְד עֲקֵב: {ס}</p> <p>(כ) מֵאֲשֵׁר שְׁמֵנָה לְחֶמֶוּ וְהוּא יִתֵּן מֵעֲדֵנֵי־מֶלֶךְ: {ס}</p> <p>(כא) נַפְתָּלִי אֵילָה שְׁלַחָה הִנְתֵּן אִמְרֵי־שֹׁפָר: {ס}</p> <p>(כב) בֶּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עַל־יַעֲזִין בְּלוֹת צַעֲדָה עַל־יִשׁוּר: (כג) וַיִּמְרָרוּהוּ וַיִּשְׁטַמְּהוּ בְּעַלְיָ חֲצִים: (כד) וַתִּשָּׁב בְּאִיתָן קִשְׁתּוֹ וַיִּפְּזוּ זִרְעֵי יַדָּיו מִיַּדֵּי אֲבִיר יַעֲקֹב מִשֵּׁם רַעָה אֲבֹן יִשְׂרָאֵל: (כה) מֵאֵל אֲבִיר וַיַּעֲזֹרֶךָ וְאֵת שְׁדֵי וַיְבַרְכֶךָ בְּרִכְתֹּ שְׁמַיִם מֵעַל בְּרִכְתֹּ תְּהוֹם רִבְצָת תִּחַת בְּרִכְתֹּ שְׁדִים וְרַחֵם: (כו) בְּרִכְתֹּ אֲבִיר גְּבֹרָה עַל־בְּרִכְתֹּ הוֹי עַד־תֵּאֲוֹת גְּבַעַת עוֹלָם תְּהִלִּין לְרֹאשׁ יוֹסֵף וּלְקִדְקֹד נְזִיר אַחִיו: {פ}</p> <p>(כז) בְּנֵי־מִין זָאֵב יִטְרֹף בְּבֹקֶר יֹאכַל עַד וְלַעֲרֵב יַחֲלֹק שְׁלָל:</p> <p>(כח) כָּל־אֵלֶּה שְׁבֻטֵי יִשְׂרָאֵל שְׁנַיִם עָשָׂר וְאֵת אֲשֶׁר־דִּבֶּר לָהֶם אֲבִיהֶם וַיְבַרֵךְ אוֹתָם אִישׁ אִשׁ כְּבִרְכָתוֹ בְּרֹדֶף אַתָּם:</p>	<p>And how pleasant was the country, He bent his shoulder to the burden, And became a toiling serf.</p> <p>(16) Dan shall govern his people, As one of the tribes of Israel.</p> <p>(17) Dan shall be a serpent by the road, A viper by the path, That bites the horse's heels So that his rider is thrown backward.</p> <p>(18) I wait for Your deliverance, O ה' !</p> <p>(19) Gad shall be raided by raiders, But he shall raid at their heels.</p> <p>(20) Asher's bread shall be rich, And he shall yield royal dainties.</p> <p>(21) Naphtali is a hind let loose, Which yields lovely fawns.</p> <p>(22) Joseph is a wild ass, A wild ass by a spring —Wild colts on a hillside.</p> <p>(23) Archers bitterly assailed him; They shot at him and harried him.</p> <p>(24) Yet his bow stayed taut, And his arms were made firm By the hands of the Mighty One of Jacob— There, the Shepherd, the Rock of Israel—</p> <p>(25) The God of your father's [house], who helps you, And Shaddai who blesses you With blessings of heaven above, Blessings of the deep that couches below, Blessings of the breast and womb.</p> <p>(26) The blessings of your father Surpass the blessings of my ancestors, To the utmost bounds of the eternal hills. May they rest on the head of Joseph, On the brow of the elect of his brothers.</p> <p>(27) Benjamin is a ravenous wolf; In the morning he consumes the foe, And in the evening he divides the spoil."</p> <p>(28) <u>All these were the tribes of Israel, twelve in number, and this is what their father said to them as he bade them farewell, addressing to each a parting word appropriate to him.</u></p>
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III. What's up with the Egyptians at the end of Bereshit?

6. How the Egyptians are stripped of their land

<p>בראשית מ"ז:י"ג-כ"ד</p>	<p>Genesis 47:13-24 (13) Now there was no bread in all the world, for the famine was</p>
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<p>(יג) וְלֶחֶם אֵין בְּכָל־הָאָרֶץ כִּי־כָבֵד הָרָעַב מְאֹד וַתִּלְהֶֽא אָרֶץ מִצְרַיִם וְאָרֶץ כְּנָעַן מִפְּנֵי הָרָעַב: (יד) וַיִּלְקֹט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנָעַן בְּשֹׁבֵר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָה פְּרָעָה: (טו) וַיְתֵם הַכֶּסֶף מֵאֶרֶץ מִצְרַיִם וּמֵאֶרֶץ כְּנָעַן וַיָּבֵאוּ כָל־מִצְרַיִם אֶל־יוֹסֵף לֵאמֹר הִבֵּה־לָנוּ לֶחֶם וְלָמָּה נָמוּת נִגְדָד כִּי אִפְסֵי כֶסֶף: (טז) וַיֹּאמֶר יוֹסֵף הֲבֵן מִקְנֵיכֶם וְאֶתְנֶה לָכֶם בְּמִקְנֵיכֶם אִם־אִפְסֵי כֶסֶף: (יז) וַיָּבִיאוּ אֶת־מִקְנֵיהֶם אֶל־יוֹסֵף וַיִּתֵּן לָהֶם יוֹסֵף לֶחֶם בְּסוּסִים וּבְמִקְנֵה הַצֹּאן וּבְמִקְנֵה הַבָּקָר וּבְחֻמְרִים וַיִּנְהֵלֶם בְּלֶחֶם בְּכָל־מִקְנֵיהֶם בַּשָּׁנָה הַהִוא: (יח) וַתֵּתֶם הַשָּׁנָה הַהִוא וַיָּבֵאוּ אֵלָיו בַּשָּׁנָה הַשְּׁנִית וַיֹּאמְרוּ לוֹ לֹא־נִכְתַּד מְאֹדָי כִּי אִם־תָּתֵם הַכֶּסֶף וּמִקְנֵה הַבְּהֵמָה אֶל־אֲדֹנָי לֹא נִשְׂאָר לַפְּנֵי אֲדֹנָי בְּלִיתֵי אִם־גֹּיֵיתָנוּ וְאִדְמַתָּנוּ: (יט) לָמָּה נָמוּת לַעֲיָלִיד גַּם־אֲנַחְנוּ גַּם אֲדַמְתָּנוּ קָנֵה־אֶתְנוּ וְאֶת־אֲדַמְתָּנוּ בְּלֶחֶם וְנִהְיֶה אֲנַחְנוּ וְאִדְמַתָּנוּ עֲבָדִים לַפְּרָעָה וַתַּחֲזֹרַע וְנִחְיֶה וְלֹא נָמוּת וְהָאֲדָמָה לֹא תִשָּׂם: (כ) וַיִּקֶן יוֹסֵף אֶת־כָּל־אֲדָמַת מִצְרַיִם לַפְּרָעָה כִּי־מָכְרוּ מִצְרַיִם אִישׁ שְׂדֵהוּ כִּי־חִזַּק עֲלֵהֶם הָרָעַב וַתְּהִי הָאָרֶץ לַפְּרָעָה: (כא) וְאֶת־הָעַם הַעֲבִיר אֹתוֹ לְעֵרִים מִקְצֵה גְבוּל־מִצְרַיִם וְעַד־קִצְחוֹ: (כב) רַק אֲדָמַת הַכֹּהֲנִים לֹא קָנָה כִּי חֶק לַכֹּהֲנִים מֵאֵת פְּרָעָה וְאָכְלוּ אֶת־חֶקֶם אֲשֶׁר נָתַן לָהֶם פְּרָעָה עַל־כֵּן לֹא מָכְרוּ אֶת־אֲדָמָתָם: (כג) וַיֹּאמֶר יוֹסֵף אֶל־הָעָם הִן קָנִיתִי אֶתְכֶם הַיּוֹם וְאֶת־אֲדָמַתְכֶם לַפְּרָעָה הֵאֱלַכְּם אֲרָע וְזָרַעְתֶּם אֶת־הָאֲדָמָה: (כד) וְהִיָּה בְּתִבּוּאוֹת וּנְתַתֶּם חֲמִישִׁית לַפְּרָעָה וְאַרְבַּע הַיָּדַיִת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וְלֹאֲכַלְכֶם וְלֹאֲשֶׁר בְּבֵיתְכֶם וְלֹאֲכַל לְטַפְּכֶם:</p>	<p>very severe; both the land of Egypt and the land of Canaan languished because of the famine. (14) <u>Joseph gathered in all the money</u> that was to be found in the land of Egypt and in the land of Canaan, as payment for the rations that were being procured, and Joseph brought the money into Pharaoh's palace. (15) And when the money gave out in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us bread, lest we die before your very eyes; for the money is gone!" (16) And Joseph said, "Bring your livestock, and I will sell to you against your livestock, if the money is gone." (17) So they brought their livestock to Joseph, and Joseph gave them bread in exchange for the horses, for the stocks of sheep and cattle, and the asses; thus he provided them with bread that year in exchange for all their livestock. (18) And when that year was ended, they came to him the next year and said to him, "We cannot hide from my lord that, with all the money and animal stocks consigned to my lord, nothing is left at my lord's disposal save our persons and our farmland. (19) Let us not perish before your eyes, both we and our land. Take us and our land in exchange for bread, and we with our land will be serfs to Pharaoh; provide the seed, that we may live and not die, and that the land may not become a waste." (20) So Joseph gained possession of all the farmland of Egypt for Pharaoh, all the Egyptians having sold their fields because the famine was too much for them; thus the land passed over to Pharaoh. (21) And he removed the population <u>town by town</u>, from one end of Egypt's border to the other. (22) Only the land of the priests he did not take over, for the priests had an allotment from Pharaoh, and they lived off the allotment which Pharaoh had made to them; therefore they did not sell their land. (23) Then Joseph said to the people, "Whereas I have this day acquired you and your land for Pharaoh, here is seed for you to sow the land. (24) And when harvest comes, you shall give one-fifth to Pharaoh, and four-fifths shall be yours as seed for the fields and as food for you and those in your households, and as nourishment for your children."</p>
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7. Ramban on Bereshit 47:14 "gathered all the money"

<p>רמב"ן על בראשית מ"ז:י"ד וַיִּלְקֹט יוֹסֵף אֶת כָּל הַכֶּסֶף וְגו' סֵפֶר הַכְּתוּב זֶה וְגַמְרַת הַעֲנִין בְּכָל הַפְּרָשָׁה לְהוֹדִיעַ מַעְלוֹת יוֹסֵף בְּחֻכְמָה בְּתַבּוּנָה וּבְדַעַת, וְכִי הִיָּה אִישׁ אָמוּנִים שֶׁהִבִּיא כָּל הַכֶּסֶף בֵּית פְּרָעָה וְלֹא עָשָׂה לְעַצְמוֹ אוֹצְרוֹת כֶּסֶף וּמִטְמוּנֵי מִסְתָּרִים בְּאֶרֶץ מִצְרַיִם אוֹ לְשַׁלְּחוֹ לְאֶרֶץ כְּנָעַן, אֲבָל נָתַן לְמֶלֶךְ הַבוּטַח בּוֹ כָּל הַכֶּסֶף וְקָנָה לוֹ אֶת הָאֲדָמָה גַּם הַגּוֹפּוֹת, וּמִצָּא בָּזָה חֵן גַּם כֵּן</p>	<p>Ramban on Genesis 47:14 AND JOSEPH GATHERED UP ALL THE MONEY, etc. Scripture relates this and goes on to complete the subject in this entire section in order to make known Joseph's excellence <i>in wisdom, in understanding, and in knowledge</i>, and that he was a <i>faithful man</i> in that he brought all money into Pharaoh's house and did not accumulate for himself treasures of money and secret hiding places for wealth in the land of Egypt, or send it to the land of Canaan. Instead, he gave all money to the king who trusted him and purchased the land for him, and even the bodies of the Egyptians. Through this</p>
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<p>בְּעֵינֵי הָעַם, כִּי הָשֵׁם הוּא הַמְצַלִּיחַ אֶת יִרְאָיו:</p>	<p>endeavor, he found grace even in the eyes of the people, for it is G-d Who causes those who fear Him to prosper.</p>
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8. Rashi on Bereshit 47:21 “town by town”

<p>רש"י על בראשית מ"ז:כ"א ואת העם העביר. יוסף מעיר לעיר לזכרון, שאין להם עוד חלק בארץ, והושיב של עיר זו בחברתה, ולא הצריך הכתוב לכתב זאת אלא להודיע שבחו של יוסף שנתכונן להסיר חרפה מעל אחיו, שלא יהיו קורין אותם גולים (חולין ס'): מקצה גבול מצרים וגו'. כן עשה לכל הערים אשר במלכות מצרים, מקצה גבולה ועד קצה גבולה:</p>	<p>Rashi on Genesis 47:21 AND AS FOR THE PEOPLE HE CAUSED THEM TO PASS — Joseph caused them to pass from one city to another city that they might be reminded that they now had no claim to the land. He settled the people of one city in another. There was no need for Scripture to state this except for the purpose of telling you something to Joseph's credit — that he intended thereby to remove a reproach from his brothers because, since the Egyptians were themselves strangers in the various cities where they then dwelt, they could not call them (Joseph's brethren) strangers (Chullin 60b).</p>
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9. Ibn Ezra on Bereshit 47:21 “town by town”

<p>אבן עזרא על בראשית מ"ז:כ"א ואת העם העביר. העתיק כל אחד ממקומו, וי"א כי על אנשי כרך מצרים דבר הכתוב שהעבירם מהמדינה לערים כדי לעבוד את האדמה:</p>	<p>Ibn Ezra on Genesis 47:21 AND AS FOR THE PEOPLE, HE REMOVED THEM. He uprooted each and every Egyptian from his place. Some say that Scripture speaks of the people of Egypt's main city. Joseph removed them from the capital to villages so that they would till the soil.</p>
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10. How were the Egyptians doing by the end of this?

<p>בראשית מ"ז:כ"ה-כ"ו (כה) ויאמרו החייתנו נמצא חן בעיני אדני והיינו עבדים לפרעה: (כו) וישם אתה יוסף לחק עדהיום הזה על-אדמת מצרים לפרעה להחמש רק אדמת הכהנים לבדם לא היתה לפרעה:</p>	<p>Genesis 47:25-26 (25) And they said, "You have saved our lives! We are grateful to my lord, and we shall be serfs to Pharaoh." (26) And Joseph made it into a land law in Egypt, which is still valid, that a fifth should be Pharaoh's; only the land of the priests did not become Pharaoh's.</p>
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11. ...in contrast to B'nei Yisrael (the very next pasuk)

<p>בראשית מ"ז:כ"ז וישב ישראל בארץ מצרים בארץ גשן ויאחזו בה ויפרו וירבו מאד:</p>	<p>Genesis 47:27 Thus Israel settled in the country of Egypt, in the region of Goshen; they acquired holdings in it, and were fertile and increased greatly.</p>
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12. Chizkuni - “were fertile and increased greatly”

<p>חזקוני, בראשית מ"ז:כ"ז</p>	<p>Chizkuni, Genesis 47:27 ויאחזו בה, “they became totally attached to it.” They</p>
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<p>ויאחזו בה קנו שם נחלה ואחזוהו. ויפרו וירבו לקיים מה שנאמר כי לגוי גדול אשימך שם.</p>	<p>acquired land that served as the ancestral heritage. ויפרו וירבו. "they became fruitful and they multiplied." Thus G-d's promise to the Yaakov in Genesis 46,3, became fulfilled.</p>
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IV. Sefer Shemot

13. Time passes, B'nei Yisrael are enslaved

<p>שמות א'ה'י"ד (ה) ויהי כל־נפש יצאי ירד־עקב שבעים נפש ויוסף היה במצרים: (ו) וימת יוסף וכל־אחיו וכל הדור ההוא: (ז) ובני ישראל פרו וישרצו וירבו ויעצמו במאד מאד ותמלא הארץ אתם: {פ} (ח) ויקם מלך־חדש על־מצרים אשר לא ידע את־יוסף: (ט) ויאמר אל־עמו הנה עם בני ישראל רב ועצום ממנו: (י) הבה נתחכמה לו פן־ירבה ויהיה כִּי־תקראנה מלחמה ונוסף גם־הוא על־שנאינו ונלחם־בנו ועלה מן־הארץ: (יא) וישימו עליו שרי מסים למען ענותו בסבלתם ויבן ערי מסכנות לפרעה את־פתם ואת־דעמסם: (יב) וכאשר יענו אתו כן ירבה וכן יפרץ ויקצו מפני בני ישראל: (יג) ויעבדו מצרים את־בני ישראל בפרך: (יד) וימררו את־חייהם בעבדה קשה בחמר ובלבנים ובכל־עבדה בשדה את כל־עבדתם אשר־עבדו בהם בפרך:</p>	<p>Exodus 1:5-14 (5) The total number of persons that were of Jacob's issue came to seventy, Joseph being already in Egypt. (6) Joseph died, and all his brothers, and all that generation. (7) But the Israelites were fertile and prolific; they multiplied and increased very greatly, so that the land was filled with them. (8) A new king arose over Egypt who did not know Joseph. (9) And he said to his people, "Look, the Israelite people are much too numerous for us. (10) Let us deal shrewdly with them, so that they may not increase; otherwise in the event of war they may join our enemies in fighting against us and rise from the ground." (11) So they set taskmasters over them to oppress them with forced labor; and they built garrison cities for Pharaoh: Pithom and Raamses. (12) But the more they were oppressed, the more they increased and spread out, so that the [Egyptians] came to dread the Israelites. (13) The Egyptians ruthlessly imposed upon the Israelites (14) the various labors that they made them perform. Ruthlessly they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field.</p>
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14. Ibn Ezra on 1:7 - The land was filled with them

<p>אבן עזרא על שמות א'ז: ותמלא הארץ. ארץ גושן היא:</p>	<p>Ibn Ezra on Exodus 1:7 AND THE LAND WAS FILLED WITH THEM. The land of Goshen, also known as the land of Rameses.</p>
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15. Rashi on 1:10 - And rise from the ground/And he will go up out of the land

<p>רש"י על שמות א'י"י ועלה מן הארץ. על כרחינו. ורבותינו דרשו כאדם שמקלל עצמו ותולה קללתו באחרים (שם), והרי הוא כאילו כתב ועלינו מן הארץ – והם יירשוהו:</p>	<p>Rashi on Exodus 1:10 AND HE WILL GO UP OUT OF THE LAND, against our will. Our Rabbis explained that they spoke like a person who is pronouncing a curse against himself but attaches the curse to others (because he does not wish to use an ominous expression of himself), so that it is as though Scripture wrote "and we shall have to go up out of the land" and they will take possession of it (Sotah 11a).</p>
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16. Talmud Bavli: Sota 11a-11b - The Egyptians made the children of Israel work

סוטה י"א א "וַיַּעֲבְדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל סוטה י"א ב בְּפִרְיָהּ, רַבִּי אֶלְעָזָר אָמַר: בְּפֶה רַף. רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר: בְּפִרְיָכָה.	Sotah 11a The next verse states: " And the Egyptians made the children of Israel work Sotah 11b with rigor [befarekh] " (Exodus 1:13). Rabbi Elazar says: The word <i>befarekh</i> is a conjugation of the words: With a soft mouth [bifeh rakh] , as the Egyptians enticed the Jewish people into slavery, gradually subjugating them until they had lost their freedom completely. Rabbi Shmuel bar Nahmani says: The word <i>befarekh</i> should be understood as: With crushing [bifrikha] , as the Egyptians subjugated Israel with backbreaking labor.
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17. Rabbi Aryeh Klapper "Yosef ha-Tzaddik" (8/26/2001)

To sum up: Joseph seems not to question his moral context, not to wonder whether the power in a society is necessarily doing that which is right. Thus a former slave places all Egypt in slavery. Perhaps the Sages are making this point when they censure Joseph for relying on the Cupbearer rather than on G-d to rescue him from Potiphar's jail. As an arbitrary prisoner, he had a clear chance to recognize the corruption of Egyptian society, but instead he worked the system.

Mosheh Rabbeinu provides the perfect contrast. Mosheh, raised by the Egyptian monarchy, has a sudden epiphany in which he realizes the corruption of the system and rejects all the advantages it brings him. Joseph is the Jew who loses himself in the Egyptian moral context; Mosheh is the Jew who finds himself by recognizing its corruption. Thus, Mosheh Rabbeinu is Joseph's personal redeemer.

18. Micha Odenheimer for 929 (on Sefaria) "The Manna Principle"

Redemption, along with the giving of the Torah, is marked by a new means of sustenance. The Israelites are lifted out of the by now seemingly inevitable economy and culture of hoarding through the story of the manna. The Sages rightly saw the manna as creating a preparatory, material basis for divine revelation. "The Torah was not given," says the Talmud, "but to the eaters of the manna."

What is the essential quality of manna? It is a sustenance unmediated by a human economic system. It cannot be stored or hoarded.