Parashat Vayigash
Man of Sorrows
Source: FFOZ.org

If the past 2,000 years of waiting has seemed like an interminably long wait for us, how much more so for Messiah, who has lived through these many generations, eagerly desiring to gather the children of Jerusalem under the wings of His tallit (coat): "O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it!" (Luke 13:34)
Commentary:

Joseph wept. “He wept so loudly that the Egyptians heard it, and the household of Pharaoh heard of it” (Genesis 45:2).

When his brothers first appeared before him in Egypt, emotion overcame him. “He turned away from them and wept” (Genesis 42:24). When they returned to Egypt and appeared before him again, he was again moved with emotion. Losing his composure, he retreated from their presence to find a private place to weep (Genesis 43:30–31). He weeps a third time as he reveals his identity to them in Genesis 45. On this third occasion, he does not attempt to conceal his sorrow, but weeps openly before his brothers. The Torah says he wept so loudly that the Egyptians he had sent from the room overheard his sobs.

In the weeping of Joseph, we can hear the pathos of Messiah. Throughout His ministry, Yeshua revealed His compassion and heartbreak for His countrymen. “Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd” (Matthew 9:36). He felt compassion for them when they hungered. He told the disciples, “I feel compassion for the people” (Mark 8:2). He felt compassion for the blind, as Scripture says, “Moved with compassion, Yeshua touched their eyes” (Matthew 20:34). He felt compassion for the sick, as Scripture says, “Moved with compassion, Yeshua stretched out His hand and touched him” (Mark 1:41). He felt compassion for the bereaved and the mourning, as Scripture says, “When the Lord saw her, He felt compassion for her, and said to her, ‘Do not weep’ ” (Luke 7:13). When He saw the mourners bewailing the death of His own personal friend, Lazarus, Scripture says, “Yeshua wept” (John 11:35). Even in the hour of His greatest acclamation, the time of the triumphal entry, the very moment when the Jewish people were indeed receiving Him as Messiah, He wept:

When He approached Jerusalem, He saw the city and wept over it. (Luke 19:41)

Rev 21:3-4 "...wipe away every tear..."

The Gospels portray Yeshua as a man like Joseph, eager to be reconciled with His brothers, eager to heal the wounds and right the wrongs of the past. He is full of empathy and longs for the final reconciliation and redemption.

For Crying Out Loud
by Rabbi Mordechai Kamenetzky
1998

It was the Jewish wedding of the century, the daughter of Rabbi Chaim Elazar Schapiro, the illustrious Munkatzcer Rebbe, was to marry the son of the Rebbe of Partzov. Both Chassidic dynasties were royal, aristocratic, and majestic. And the ceremony was to be equally regal. The bride and groom would ride in opulent carriages, drawn by four white horses. The wedding meal was so large that every needy member of the community would be allowed to partake. It was the Jewish event of the century!

There was so much excitement that an actual news crew came to film the wedding. The footage would be incorporated as part of the pre-feature newsreels shown at American movie theatres across the Atlantic! "Imagine!" thought the reporters, "this would attract hundreds of Jewish people who had roots in Europe into the theatre!" The difficult part was to convince the Munkatzcer Rebbe to speak for the cameras. The Rebbe vehemently opposed the frivolities and wanton ideas of the cinema, and would not participate in a film. The producer assured the Rebbe that only his voice, not his face (an assurance that proved to be false), would be presented to the large audiences.

"Rebbe, this is a wonderful opportunity for you to talk about the Hassidic court of Munkatzc! Imagine how many Jews would be fascinated by your life's work. It would also be a wonderful opportunity to send personal wishes to all your followers who have left Europe to come to America."

Finally, the Rebbe consented. The film caught the Rebbe speaking for the microphones and the camera that was obscured from his view. He was very brief. Tearfully, he repeated his message a few times and then turned his head and stopped talking.

The American crew was excited. They were going to present the wedding with its entire mystique and majesty to American audiences.

However, when the wedding film was shown in American theatres the scene of the pomp and circumstance of the ceremony was a stark contrast to the interview with the Rebbe. They did not see a jubilant Rabbi Schapiro toasting the large audience upon the joyous occasion. Instead, they saw Rabbi Schapiro pleading tearfully on the silver screen. "Yidden heet der Shabbos!" "Jewish Brothers! Keep the Shabbos!" Those were the only words he said. Then he turned his face and wept. Those were the only words that the Rebbe chose to speak. (The film is now archived at the Museum of Jewish Heritage in New York City.)