

Mishpachah Beit Midrash

An Introduction to the Parashat HaShavuah
(Weekly Torah Portion)

Understanding the Torah From a Thematic Perspective

Miqeitz
(At the End)



By Tony Robinson

—The Family House of Study— Examining the Parashat HaShavuah by Thematic Analysis

Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule. We devote ourselves to studying the Torah because the Torah is the foundation for all of Scripture. Therefore, a thorough understanding of the Torah will help us more fully understand the rest of the Tanakh⁵ and the Brit Chadasha.⁶ Furthermore, as Yeshua stated Himself, the Torah teaches about Him. So we study the Torah in order to be drawn closer to Yeshua, the goal of the Torah.

As believers in the Messiah we have discovered the richness of the wisdom of the sages of Israel. These men, who devoted themselves to the study of the Torah, have left us a rich heritage. Part of that heritage is a unique method of learning and interpreting the Scriptures. It's called thematic analysis. In thematic analysis we search for the underlying theme/topic of each passage of Scripture. By studying Scriptures related by a common theme, line upon line and precept upon precept, the Scriptures open up to us in a unique manner that is clearly inspired by the Ruach HaKodesh. Passages that seemed obscure begin to make sense, and numerous levels of wisdom and understanding unfold before us.

Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions⁷ interrupting the flow of the words. 4) Since Adonai commanded Moshe to separate the individual books into smaller paragraph-like sections or *Parshiot*, we surmise that each Parsha was written as a separate unit because each of those Parshiot is trying to convey a unique thought, theme, concept or understanding. Therefore, since Adonai inspired these divisions, we think they are *VERY* important. We use these God-breathed divisions as the basis of our thematic analysis of Scripture. Once you begin to interpret the Scriptures thematically, you will immediately *SEE* that Adonai wrote His words in a manner consistent with the intent that they be interpreted thematically.

Here is an example of what the Parsha divisions look like ...

ס—Parsha Stumah (plural, stumot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are at least nine blank spaces between a word and the next word, all on the same line of text.

פ—Parsha P'tuchah (plural, p'tuchot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are blank spaces extending to the end of a line of text and the subsequent text does not begin until the next line. (Hebrew is read from right to left)

—Parashat HaShavuah—

מִקֵּץ

Miqeitz

(At the End)

Bereishit 41:1-44:17

(Genesis 41:1-44:17)

This Week's Parshiot

- Genesis 41:1-44:17 **ד**

Understanding the Last Four Torah Portions of Bereishit (Genesis) at the Pashat Level

[Genesis 41:1-44:17](#)

Objective—Learn how to 1) interpret the main theme of a Parsha, 2) make thematic connections to that Parsha and 3) learn how to gain greater understanding of the Parsha under consideration through its thematic connections to other portions of Scripture.

Joseph's Interpretation of Pharaoh's Dream

- I. Read [Genesis 41:1-32](#). What is the main subject of this section of Scripture?⁸ How is this subject (dreams) thematically related to last week's Torah portion?⁹ Last week, Joseph's dreams were partially responsible for landing him in prison. As we are about to see, this week, his interpretation of Pharaoh's dreams will help get him out of prison.
 - A. This is the third time that we have read about Joseph in relation to dreams (remember the dreams of the cupbearer and baker and his dreams of leadership). How are all of these dreams thematically related?¹⁰ That's right. Originally, Joseph had two dreams. Joseph interpreted two dreams while in prison. Lastly, Pharaoh was given one dream twice!

- B. Last week, we noted that Joseph's willingness to persist in interpreting dreams was a testimony of his faith. Despite the fact that his dreams were instrumental in getting him placed in prison, Joseph did not hesitate to see their importance and attempt to interpret them whenever a chance presented itself.
- C. And why does the Torah place such an emphasis on dreams in the last two sidras? It seems that dreams are the central theme upon which the entire saga unfolds. As we understand the dreams and their significance, we will be able to understand the wisdom behind the stories.

II. Note the following flow of events:

- Pharaoh has a dream that deeply troubles him.
 - None of his magicians could interpret the dream.
 - A Hebrew lad is brought before him to interpret the dream.
 - The Hebrew interprets the dream properly.
 - The Hebrew is exalted to the position of first-in-command under Pharaoh.
- A. Can you think of another thematic connection between this story and a similar one found in the Tanakh?¹¹ That's right!
 - B. Read [Daniel 2:1-49](#)! If you look at the bullet points above, which pertain to the story of Joseph, you will notice that they also form the thematic flow of the story in Daniel 2!
 - C. Note these other thematic connections between these two stories.
- Both kings had a prophetic dream concerning future events about the entire world.
 - In both stories, the Hebrew slave gives glory to his Elohim (God) for revealing the dream.
 - In both stories, the Hebrew slaves receive gifts after properly interpreting the dream.

Quite obviously, the Holy One is trying to get us to connect the two stories. In both stories, a Hebrew slave was exalted to a position of honor because he was able to interpret the dream of a heathen king.

- III. Read [Genesis 41:14](#) and [Genesis 37:22 and 27-30](#). Do you see any thematic connection between them?¹² You may think I'm stretching things a bit since Genesis 37:22-30 states that Joseph was placed in a pit (KJV), whereas Genesis 41:14 states that he was taken from a dungeon, jail, or prison, depending on the translation you are reading. So what's the truth? The Hebrew word in Genesis 37:22-30 and Genesis 41:14 is one and the same! It is the word *bōr*, בּוֹר, which means *pit*! Now you can see the connection more clearly. In both passages, Joseph was taken out of a pit. As stated in last week's lesson, prisons were often just glorified holes in the ground.

IV. Note the benefits lavished upon Joseph for correctly interpreting the dream:

- He was exalted from a slave to second-in-command to Pharaoh.
- He was given new garments of fine linen.
- He was given Pharaoh's ring.
- A gold chain was placed about Joseph's neck.
- He rode in Pharaoh's chariot.

- He was given a wife.
- His name was changed.

As you can see, Joseph has been given control over the affairs of Egypt, second only to Pharaoh.

- Can you think of any other stories from the Tanakh that are thematically related to his story of Joseph's exaltation?¹³ That's right. Read [Esther 8:2, 8 and 10](#). What is the significance of the fact that Pharaoh gave Joseph his ring?¹⁴
- Notice that the Egyptians chanted "Avrech" before Joseph as he rode in Pharaoh's chariot (Avrech is the Hebrew translated as "bow the knee" in the KJV). According to Rashi, Avrech is a contraction of two words. The Hebrew word for *father*, which is *av*, and the Aramaic word for *king*, which is *rach*. Rashi understands this to mean *father to the king* or *counselor/mentor to the king*.
- Regardless of the correct literal interpretation, do you see any thematic connections between the word Avrech and Joseph's position recorded in Parashat Vayeishev?¹⁵ That's right. Remember, we learned that Joseph made a descent in stature. He started off as the number one son under his father Jacob and descended to the number one man under the authority of the prison warden. Furthermore, we saw that thematically, Jacob was pictured as a king and Joseph was pictured as the son of the king. So what does this story teach us concerning Joseph's new stature?¹⁶ As we can see, Joseph has now been exalted to his former position.
- Last week, Joseph's garments were always used to identify him. How will his garments be used to identify him in this week's sidra (Torah portion)?¹⁷ Again, we can see a complete reversal of stature. Last week, Joseph's garment identified him as one who had been killed by a wild animal. This week they identify him as a sovereign. Last week, his garments were used to identify him as a criminal. This week, they identify him as second-in-command to the King of Egypt. He has gone from *rags* to riches!
- Have you seen a thematic connection between Joseph's mode of transportation in Parashat Vayeishev and Miqetz?¹⁸ Simply amazing!
- Have you noticed the thematic connection concerning the women who have interacted with Joseph in the last two sidras?¹⁹

In summary, it seems as though Joseph's life has undergone a complete reversal. All of Joseph's trials have been reversed and replaced by an abundance of blessing.

Joseph Provides Bread for the World

- At this point, our story turns to Joseph and his plans for ensuring provision of food during the seven years of famine.
 - Note the new name given to Joseph, Zaphenath-paneah, which means *Food/Bread Man of Life* or *Preserver of Life*. This is a prophetic name, given to Joseph by Pharaoh.
 - Read [Genesis 41:47-57](#). This passage informs us of the implementation of Joseph's plan. Obviously, the Holy One gave Pharaoh his dream and Joseph the interpretation for a purpose. Do you know why the Holy One was so gracious? If you don't, read the following verses to help you.

- Genesis 41:33-36.
- Genesis 41:55-57.
- Genesis 42:18.
- Genesis 43:8.

If you still don't know why the Holy One provided Pharaoh and Joseph with the dream and its interpretation, consider the following. If Adonai had not revealed the future to them, what would have happened during the seven years of famine?²⁰ That's right. Therefore, by revealing the future, Adonai has ensured that the people of the world would not **DIE** but have **LIFE**! This is the important theme!

Joseph Meets His Brothers

- I. Read [Genesis 42:1-9](#). What common theme is present in this passage, connecting it to the first part of this sidra (Torah portion) and last week's sidra?²¹ That's right! Once again, we see the importance of Joseph's dreams. When Joseph's brothers bowed down to him, he remembered his dreams.
 - A. Read [Genesis 42:1-5](#). How do these verses remind you of Jacob's relationship with Joseph—see Genesis 37:1-14?²² As you can see, Jacob loved Rachel more than Leah and his other wives. This greater love for her was manifested in his partiality for her children. What's most interesting is the fact that Jacob has now begun to favor Benjamin over his brothers as he had Joseph.
 - B. Note that Benjamin was not allowed to go with his brothers just as Joseph did not go with his brothers to find pasture for the flocks in Genesis 37:12-14. Note that Benjamin had special access to his father Jacob, just as Joseph once had.
 - C. Note how Joseph recognized his brothers although they couldn't recognize him. Can you think of a thematic equivalent?²³
 - D. Note how Joseph acted like a stranger to his brothers, i.e., he was harsh towards them. Can you think of a thematic equivalent?²⁴
 - E. Read [Genesis 42:9-16](#). Notice what happened when Joseph remembered his dreams concerning his brothers. He accused them of being spies! Why did he accuse them of being spies? Read [Genesis 37:1-12](#), which is the passage containing the original account of his dreams. Do you see a connection between Genesis 42:9 and Genesis 37:1-12—hint, Genesis 37:2b and 12?²⁵ As you can see, not only does Genesis 37:1-12 inform us about Joseph's dreams, it also informs us that Joseph was sent to check up on his brothers. Yes, it seems that often Joseph was sent by his father to gather information concerning the welfare of his brothers. He would often bring his father a bad report as part of his mission. It's not hard to imagine that they thought he was spying on them! Oh my, how the tables have turned!
 - F. As you read through [Genesis 42:9-16](#), note how many times the word, *spies*, is used (Genesis 42:9, 11, 14, 16, 30, 31 and 34). This seems to be the new theme.
- II. As you can see, every theme and major topic we read in Parashat Vayeishev has begun to reappear in Parashat Miquetz! Do you know what may be going on here?²⁶ That's right. I haven't figured it out yet; however, these are the signs that a chiastic structure or parallelism of some sort is lurking behind the text. ☺ Please note the following:

- Genesis 37:1-2—Joseph "spies" on his brothers.
- Genesis 37:3-4—Jacob *loved Joseph more* than his siblings.
- Genesis 37:5-10—Joseph has *dreams that his brothers will bow before him*.
- Genesis 37:12-17—Jacob sends Joseph to seek the welfare of his brothers.
- Genesis 37:18-20—Joseph's brothers see him from afar off.
- Genesis 37:21-22—Joseph's brothers rise up and throw him into a pit.

Note how the same topics recur in Genesis 42:1-17:

- Genesis 42:1-3—Jacob sends his sons to Egypt to purchase provisions.
- Genesis 42:4—Jacob does not send Benjamin because he loved him more.
- Genesis 42: 5-6—Joseph's brothers bow before him.
- Genesis 42:7-8—Joseph recognized his brothers before they recognized him.
- Genesis 42:9-16—Joseph accused his brothers of spying.
- Genesis 42:17—Joseph throws his brothers into a pit (prison).

- A. Let's just see if we can piece together a small portion of the parallel structure that seems to relate Genesis 37 to Genesis 42. Read [Genesis 37:18-30](#). What is the main event?²⁷ Now, let's determine the main events that occur before and after Genesis 37:18-30.

?????
<i>Genesis 37:18-30—Joseph was cast into a pit</i>
?????

- B. Read [Genesis 37:1-17](#), the verses immediately preceding Genesis 37:18-30. What is the main topic?²⁸ Now read [Genesis 37:31-36](#), the verses immediately following Genesis 37:18-30. What is the main topic of this passage?²⁹ Now, let's update our table.

<i>Genesis 37:1-17—Jacob sent Joseph on a mission</i>
<i>Genesis 37:18-30—Joseph was cast into a pit</i>
<i>Genesis 37:31-36—Jacob laments Joseph's death</i>

- C. We have determined the topical flow before and after Genesis 37:18-30 when Joseph was thrown into the pit. The parallel passage is Genesis 42:17-18. Let's go through the same process for this passage.

?????
<i>Genesis 42:17-18—Joseph imprisoned his brothers for three days</i>
?????

- D. Read [Genesis 42:1-17](#), the verses immediately preceding Genesis 42:17-18. What is the main topic?³⁰ Now read [Genesis 42:19-38](#), the verses immediately following Genesis 42:17-18. What is the main topic?³¹ Let's fill in our second table.

<i>Genesis 42:1-17—Jacob sent his sons on a mission</i>
<i>Genesis 42:17-18—Joseph imprisoned the brothers for three days</i>
<i>Genesis 42:19-38—The grief of the brothers and their father</i>

E. Do you see the parallelism? Is this a coincidence? Of course not. Thematically, these two passages are perfectly symmetrical! Please note the following:

A) Genesis 37:1-17—Jacob sent Joseph on a mission

- Favoritism for Joseph over his brothers
- Joseph sought the welfare of his brothers

A) Genesis 42:1-17—Jacob sent his sons on a mission

- Favoritism for Benjamin over his brothers
- His brothers seek food for the welfare of the family

B) Genesis 37:18-30—Joseph was cast into a pit

- Joseph is in the pit temporarily

B) Genesis 42:17-18—Joseph imprisoned the brothers for three days

- Joseph's brothers are in the ward temporarily, three days

C) Genesis 37:31-36—Jacob laments Joseph's death

- Jacob laments Joseph's death
- Brothers bring "proof" of Joseph's death
- Jacob speaks of going down to the grave mourning his son

C) Genesis 42:19-38—The grief of the brothers and their father

- Joseph's brothers lament their sin against Joseph and Jacob laments for Benjamin
- Joseph demands proof that Benjamin is alive
- Jacob speaks of going down to the grave mourning his son

As you can see, these passages are definitely thematically related to each other. Each helps shed light on the other.

III. Read [Genesis 43:21-28](#). The brothers have obviously made the thematic connections we have. Two times, the brothers recognize the events of their current plight as the hand of judgment from the Holy One because of their ill treatment of Joseph.

A. It seems that the table has been turned and Joseph's brothers are fair game for him. Why does Joseph accuse them of being spies? Is he trying to get back at them for their past sins?

B. In last week's lesson, we saw how each individual eventually had to pay for his sins. We saw that Divine judgment/reprimand was a predominant theme underlying the text:

- Jacob, who favored Joseph over his other son and ostensibly lost him forever.
- Joseph was humbled for his sin of pride.
- Judah is humbled for his sin of self-righteousness and infidelity.
- Onan and Er both die because of their sins.

Could it be that the sins of the brothers have finally caught up with them? Remember when Jacob's sons presented Joseph's blood-stained garment and asked him, "We found this, *identify, if you please*: Is it your son's tunic or not?" Later, in an amazing turn around, it was Judah who was confronted with evidence of his wrongdoing in the exact same manner—*Identify if you please*, whose are this signet, this wrap, and this staff." Now we see that the brothers have been accused of being spies and thrown into a pit, which is exactly what happened to Joseph! Once again, we see that the Father is trying to correct the behavior of Jacob's family so that they can get on with starting a nation of righteousness and justice. But doesn't it seem strange that Joseph would be "playing God" by causing them to suffer. After all, he may have an axe to grind and/or a score to settle with them. Is he really executing judgment on them for Adonai? Has he taken matters of judgment into his own hands?

- IV. We have already seen that Joseph accused his brothers of something they probably accused him of—spying. We've also seen that he threw them into jail/pit just as he had been cast into a pit. Now, notice this! They fear becoming sold into slavery (Genesis 43:18)! This is exactly what happened to Joseph and exactly what has happened to Simeon! Wow! This is Joseph's life recast onto his brothers! How mean can he get! One by one, he seems to be recreating situations where his brothers are now able to experience what he experienced. Is this his plan or Adonai's? Is he doing this out of spite and revenge?

Joseph is Reunited With Benjamin

- I. Read [Genesis 42:35-43:10](#). Note that two sons offer a plan for ensuring Benjamin's survival. Why do you think Jacob agreed with Judah's plan instead of Reuven's?³² Judah's plan fits perfectly with the Holy One's plan for exalting Joseph—the preservation of **LIFE**! Note Genesis 43:8. The idea is to preserve **LIFE**.
- II. Read [Genesis 43:15-34](#). It seems that Joseph wanted his brothers to bring Benjamin to him for some reason. His plan has finally succeeded. Benjamin is brought before him and his compassion for Benjamin overwhelms him. At this point, we may well wonder why Joseph doesn't reveal himself to his brothers.
- A. So far I have wondered if Joseph is trying to play God. Note the following actions performed by Joseph that would lead one to think Joseph is toying with his brothers in revenge:
- He seats them according to their age, causing his brothers to wonder.
 - He gave them their money back for a second time.
 - He planted his cup on Benjamin so as to trap him.
- How much longer will this go on? Why is Joseph sneaking about so?
- III. Read [Genesis 44:1-17](#). As we approach the end of this sidra (Torah portion), it seems that Joseph has played one last trick on his brothers. And what is the end result? Read [Genesis 44:9-10 and 16-17](#). The end result is that Benjamin has been taken as a slave and the other brothers are free to return to their father! We know Joseph has masterfully orchestrated this entire scenario. But why? Has thirst for revenge led him to toy with his brothers' emotions indefinitely?

- A. Let us note the thematic significance of this last situation. Benjamin, Jacob's only son from Rachel, is in an Egyptian prison and his brothers must go face their father. Have we seen this picture before? Yes, we have. Remember, Joseph's brothers had cast him into a pit and caused him to be sold into slavery. Afterwards, they had to face their father Jacob. So what has Joseph been up to? Why has he orchestrated events such that Benjamin is now in the same situation he was in? Was it revenge? Or did Joseph have some other goal in mind? Excuse me for being so dramatic; however, let's wait until the next section, *Making the Connection Between the Parashat HaShavuah and the Haftarah*, before we answer these questions.

Making the Connection Between the Parashat HaShavuah and the Haftarah

Objective—Learn how to relate Scriptures thematically, thereby learning how to think Hebraically. Become rooted in the importance of thematic analysis by seeing it in action as you relate the Torah portion to the Haftarah portion.

The Haftarah reading is found in [I Kings 3:15-4:1](#). I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading.

- I. How is I Kings 3:15 thematically related to the Torah portion?³³
- II. At this point, it may seem as if the Haftarah portion has no thematic connections to the sidra (Torah portion). Before I give you some hints, do you already know the major thematic connection between the sidra (Torah portion) and Haftarah?
- III. What seemingly impossible problem did Solomon face in the Haftarah?³⁴
 - A. How did Solomon know which woman was the real mother of the child?³⁵
 - B. Based on the answers so far, what human emotion did Solomon use to determine who was the real mother?³⁶
- IV. How did Solomon determine which mother had the greater love for the child?³⁷ This is the key to determining how the Haftarah is related to the Torah portion. How is the fact that Solomon used his wisdom to set up a situation which would test the true love of the women for the baby related to the Torah portion?³⁸
 - A. You see Chaverim, Joseph was not acting in spite, hatred or revenge as he seemingly toyed with his brothers' emotions through his actions. In no manner was he trying to get back at them. He knew that his brothers had hated him in the past. He wanted to know whether or not they had matured before revealing himself! Had they learned anything from their mistakes? He knew the nation could only go forward if it was characterized by righteousness and justice. Obviously, his brothers had failed miserably to behave righteously or with any semblance of justice. But, had they changed? How could he discern the intents of their hearts? How could he judge their inner thoughts?
 - B. In his wisdom he devised a plan. Like Solomon, he set up a situation to test his brothers. He gave them another chance. Would they ever hate a child of Rachel as they had hated him. Would they hate Jacob's most beloved son? Would any of them be willing to lay down his life for his brother?

- C. Now we can understand Joseph's true intentions. He simply went about setting up a scenario whereby the brothers would be forced to make a choice between leaving another child of Rachel in the pit or rescuing him. His plan was brilliant. Next week, we will see whether or not his brothers have truly repented of their sins.
- D. Lastly, I do not believe Joseph was trying to act like God. He needed to know if his brothers had repented; therefore, like Solomon, he set up a situation to reveal their hearts.

If you would like to explore more information about connections between the Torah portion and the Haftarah reading, then go to the *Haftarah Connections* link on our website under *The Weekly Torah Portion*. You will be able to download a document that will show you numerous Scriptures from the Haftarah reading so that you can determine how they are thematically connected to the Torah portion. The answers are provided as endnotes. This is an excellent exercise to help you begin thinking thematically.

Understanding the Last Four Torah Portions of Bereishit (Genesis) at the Messianic Level

Objective—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him³⁹. Since the Torah never even mentions the word Messiah, this section will help you see the Messiah in the Torah. This is primarily done using thematic analysis and midrash.

Joseph's Exaltation!

- I. The theme of **Life and DEATH (Resurrection)** is the main theme the Torah uses to reveal the person and work of the Messiah. In order to see this, let's first understand how Yeshua makes the same assertion.
 - A. Now, put on your thinking caps. What one word beautifully expresses both concepts of Life and **DEATH**?⁴⁰ That's right. Resurrection, or life from the **DEAD**, is the main **sign** the Torah uses to reveal the person and work of the Messiah!
 - B. Read [John 2:13-21](#). What were the Jews asking for?⁴¹ What sign did Yeshua say He would give them as the basis of His authority?⁴²
 - C. Read [Mark 8:27-31](#). After Peter confessed that Yeshua was the Messiah, what did Yeshua prophecy must happen?⁴³
 - D. Read [Romans 1:1-4](#). According to verse four, what event declared, or authenticated that He was the Son of God, the Messiah?⁴⁴

From Yeshua's own words we learn that His resurrection from the **DEAD** is the **sign** that verifies that He is the promised Messiah. Note that it is His **resurrection** that brings together the powerful theme of **Life and Death!** I submit to you that it is this theme of **The Resurrection** that is the **sign** of the Messiah also given throughout the Torah! If we want to see the Messiah in the Torah, we need to look for the theme of **Life from the DEAD, or Resurrection!** Remember, Yeshua came to fulfill the Torah. Therefore, the Torah must substantiate everything He taught. In Yeshua's own words, the sign that proves He is the Messiah involves two concepts:

- Resurrection—This particular word captures the general theme of *Life and Death* in the sense of *Life from the DEAD*!
- **THREE**—Utilizing the Sod level of interpretation, we see that the number **THREE** teaches us about the Messiah.

In the third introductory article to this Torah commentary entitled PaRDeS, you learned that there are four levels of understanding in the Scriptures. The deepest level is *Sod*, which means hidden. Sod level interpretations often involve numbers. Adonai uses numbers to teach us profound spiritual truths. The number **THREE** is the most important number in the Scriptures concerning the Messiah. With this as an introduction, let's see how the Torah teaches us about our Messiah Yeshua.

The Sign of the Messiah—The Resurrection and the Life

- II. As you read the Torah, anytime you see 1) pictures of *resurrection*, 2) pictures of renewed *life* as a result of deliverance from impending *death* and 3) pictures of victory and *renewed life* as a result of *death*, we know the Torah is about to give us a teaching concerning the Messiah. I call these themes of *The Resurrection and the Life*, and they are especially strengthened when coupled in some manner with the number *three*.

Coupled together, the theme of The Resurrection and the Life
and the number three constitute

The Sign of the Messiah!

- A. The first **LIVING** things (plants, grass, etc.) were created on day **THREE**! This is not strictly **LIFE** from the **DEAD**; however, the principle of **LIFE** coming from a state where there is no **LIFE** is clear.
- B. The Torah's picture of the **RESURRECTION** of the Messiah is found in the Holy Days. The Holy Day that is a shadow of Yeshua's **RESURRECTION** is the **THIRD** Holy Day, the Day of the Omer Wave Offering (Leviticus 23)! The offering of the barley sheaves on the day after the first Day of Unleavened Bread (the day after the Shabbat) is a prophetic picture of the resurrection of the Messiah.
- C. Jonah, who was in the belly of a great fish, should have been **DEAD**. But on the **THIRD** day he came forth **ALIVE**! Truly, **DEATH** was swallowed up in victory!
- D. The Akeida (binding of Isaac) found in Genesis 22—Abraham was supposed to offer Isaac as an olah (whole burnt offering). Although Adonai prevented him from actually sacrificing Isaac on the **THIRD** day, the manner in which the Torah relates the story hints that Isaac *died* and was **RESURRECTED**. That's why Hebrews

11:17-19 records that Abraham *received Isaac from the DEAD through RESURRECTION figuratively!*

- III. In the first section, we discovered the thematic connection between Joseph's exaltation and Daniel's (Daniel 2). We've already seen the sign of the Messiah in Joseph's life. In Parashat Vayeishev, we saw a picture of Yeshua's death and resurrection in Joseph's life. Furthermore, we saw that Joseph's descent into Egypt was a picture of Yeshua's descent from His heavenly throne where He took upon Himself the form of a servant (Philippians 2). Apart from the thematic connection to Daniel 2, we could miss the Messianic significance of Joseph's interpretation of Pharaoh's dreams and his exaltation to viceroy of Egypt. Let's discover how the thematic connection to Daniel 2 reveals more of the Messianic significance of Joseph's life.
- A. Read [Daniel 2](#). I have already noted the thematic connections between Daniel 2 and Joseph's interpretation of Pharaoh's dreams.
 - B. According to Daniel 2:1-10, what was supposed to happen to Daniel?⁴⁵ However, we know that Daniel is actually given life! This is the sign of the Messiah, resurrection. Daniel's death sentence was revoked and he continued to live.
 - C. Do we find the number three (the number of resurrection) in this story?⁴⁶ Together, these constitute the sign of the Messiah, Life, Death and the number three. Therefore, we know that the story in Daniel 2 has Messianic significance.
 - D. Now why do you think Genesis 41:1-46 is so *strongly* thematically connected to Daniel 2?⁴⁷ That's right.
- IV. So what is the Messianic significance of Genesis 41:1-46? We already know that Joseph went from being at the right hand of his father to the right hand of a prison warden. This descent in stature was a picture of Yeshua's descent, where he gave up Divine prerogative and humbled himself to be found as a human. We saw a picture of the death and resurrection of Messiah when Joseph interpreted the dreams of the cupbearer and baker. Genesis 41:1-46 simply closes the circle by teaching us about the exaltation of the Messiah! After Messiah's resurrection, He ascended to the Father to sit at His right hand. In Genesis 41:1-46, Joseph was exalted from the position of slave to the right hand of Pharaoh, the king. This is a perfect picture of how Yeshua, who originally dwelt with the Father (pictured by Joseph's relationship with Jacob), was humbled (Joseph became a slave in Egypt), and then exalted back to a position of preeminence at the Father's right hand (pictured by Joseph's exaltation to Pharaoh's right hand).
- A. This is also the Messianic significance of Daniel 2. Daniel's life is also a picture of the Messiah's exaltation from the status of servant/slave to the highly exalted position at the Father's right hand. Baruch HaShem YHVH!

Joseph in the Pit

- I. Earlier, I noted that Joseph's brothers had thrown him into a *pit* (Genesis 37:22, 24 and 27-30). Although Genesis 41:14 states that he was taken from a dungeon, jail, or prison, depending on the translation you are reading, we learned that the Hebrew word translated as dungeon, jail, or prison is actually the same Hebrew word for pit as in Genesis 37:22! In Parashat Vayeishev, I commented that Genesis 37:22, 24, and 27-30 was an allusion to the burial and resurrection of Messiah Yeshua. Therefore, should we not see resurrection in

Genesis 41:14 too? In other words, could descent into and ascent out of a pit be a general allusion to the resurrection of the Messiah. I think so. Let's now uncover more thematic evidence to support this assertion.

- A. Can you think of another passage from the Tanakh thematically related to a Hebrew slave descending into and ascending out of a pit?⁴⁸ That's right! In this passage, Daniel was thrown into a lion's den/pit. The word translated den (KJV), is taken from the Hebrew root **נִי** (SEC# H1358), which means a *pit* (for wild animals) or den. The Artscroll Tanakh translates the Hebrew as *pit*. The thematic connection is straightforward. Just as Joseph descended into and ascended from the pit (prison), so likewise, Daniel descended into and ascended from the pit (den for wild animals).
- B. Can you find the sign of the Messiah in Daniel 6?⁴⁹ Note how often we read of the number three.

- Daniel was one of **three** advisors.
- No one could pray to any god or man other than King Nebuchadnezzar for **thirty** days.
- Daniel prayed **three** times daily.

Furthermore, Daniel should have died when he was thrown (descended) into the lion's pit; however, he came forth (ascended) alive! These constitute the sign of the Messiah. Therefore, we know that this story teaches us about the Messiah. Therefore, I conclude that the passage in Genesis 41:14 is also Messianic in significance. So what is the Messianic significance of Daniel 6?

Hold on to your hats because this may blow you away!!!

- II. When Yeshua was on the road to Emmaus, he showed the two disciples everything concerning his life, suffering and death from the Torah, Prophets and Writings. Do you think we could actually find the events pertaining to Yeshua's suffering in the hands of evil men in the Tanakh? Watch this.
- A. Read [Daniel 6:1-4](#). Note that Daniel was exalted above his other comrades.
- B. Read [Daniel 6:5-6](#). Note the jealousy exhibited by Daniel's comrades. Now think about the Gospel accounts. Can you think of a group of comrades or contemporaries of Yeshua who were jealous of Him to the point that they wanted to make up false charges against Him?⁵⁰ Now read [Matthew 26:59-61](#). See the picture? Note how the religious leaders could not find fault in Yeshua, just as the satraps of Babylon couldn't find fault in Daniel!
- C. Read [Daniel 6:11-14](#). How are these verses thematically related to Yeshua's trial?⁵¹ This is thematically equivalent to the satraps accusing Daniel of praying three times a day. In both stories, the men were accused of doing something they had actually done. However, their actions weren't worthy of death.
- D. Read [Daniel 6:15](#). Note how Darius tried not to cause Daniel's death. He absolutely didn't want to have Daniel killed. Read [Daniel 6:19](#). Note that Darius couldn't get any sleep the night of Daniel's supposed surmise. Now read [Matthew 27](#) and [John 19](#). What thematic connections do you see to Daniel 6:15 and 19?⁵² I don't know about you, Chaverim, but this is just too much! I mean...could the Holy One have made these connections any clearer??? Baruch HaShem YHVH!!!

- E. Read [Daniel 6:16](#). Note how Daniel's accusers stated that the King could not break the law! Read [John 19:7](#). What is the thematic connection to Daniel 6:16?⁵³ Also note that Pilate said he could find no fault in Yeshua. So likewise, the satraps could not find any fault in Daniel!
- F. Read [Daniel 6:17-18](#). How is this thematically related to Yeshua's execution?⁵⁴ I'm sure you can see the entire picture now. When Daniel emerges from the pit/den, it is a picture of the resurrection!!! He should have been dead, yet he came forth alive. So likewise, when they rolled the stone over Yeshua's grave, He should have remained dead, but He came forth alive forevermore!!! Baruch HaShem YHVH! The story of Daniel in the lion's den/pit is actually a story about the trial, death, burial and resurrection of Yeshua!!!

III. We have already seen the thematic connection between Genesis 37:18-30 Genesis 42:17-18. These are two parallel accounts. Therefore, we can use one to help us interpret the other just as we have used thematic connections to other portions of Scripture to help us understand the Torah.

- A. From our previous discussion, we know that when someone is taken from a pit, it may have Messianic significance. In the lesson on Parashat Vayeishev, I mentioned that when Joseph's brothers lowered him into the pit, it was a picture of the Messiah's death. Furthermore, I stated that when Reuben returned and couldn't find Joseph, it was a picture of the empty grave after Yeshua's resurrection. Now some of you may have said, "He's stretching that a bit." However, now we can see the thematic connection between Genesis 37:18-30 and Genesis 42:17-18! Although the sign of the Messiah was not present in Genesis 37:18-30, it is present in Genesis 42:17-18, which is clearly thematically related to Genesis 37:18-30 in some type of overall chiastic or parallel structure! Read [Genesis 42:17-18](#). Do you see the sign of the Messiah?⁵⁵ The Hebrew word translated, ward, has the meaning of prison or pit! As we can see, the sign of the Messiah helps us to see all of the Messianic pictures of the Torah.

In summary, as you can see, there is Messianic significance when a major Messianic figure descends into and ascends from a pit. A pit is the Torah's picture of the grave. The thematic connections between Joseph and Daniel confirm this beyond a shadow of a doubt!

Miscellaneous Pictures

- I. Earlier, we noted that the Egyptians chanted, "Avrech" before Joseph as he rode in Pharaoh's chariot. According to Rashi, Avrech means *father to the king* or *counselor/mentor to the king*. Can you think of a Messianic Scripture that refers to the Messiah as Father and/or Counselor?⁵⁶
- II. I will have more to say next week concerning Joseph being the Bread Man of Life.
- III. According to Genesis 41:46, Joseph was **thirty** years old when he was **brought before Pharaoh**. Can you think of any other verses thematically related to Genesis 41:46? Yes, II Samuel 5:4 states that David was **thirty** years old when he **began to reign**. Furthermore, Luke 3:23 states that Yeshua was about **thirty** years old when He **began His ministry**! Do you think it's a coincidence that Joseph and David were both thirty when they were exalted into their respective leadership roles? Do you think it's a coincidence Yeshua began His ministry at the age of thirty? Of course not. Joseph and David are the two primary

Messianic figures in the Tanakh. This is Adonai's way of helping us look to David and Joseph as Messianic figures.

Fun For the Whole Family!

Okay, time to show what you've learned. Word searches and crossword puzzles are available for you to test your understanding. The word search for adults (and older children) consists of 20-30 words taken from this week's sidra (portion). Some of the words may be common Hebrew words or English phrases. The crossword puzzle for adults (and older children) may also contain common Hebrew words or English phrases. There is also a ***word search for the little guys!*** And of course, the answer key is provided for the crossword puzzle.

Adult and children's crossword puzzles and word searches are available on Restoration of Torah's website: www.restorationoftorah.org. Click on the link entitled, *The Weekly Torah Portion Crossword Puzzles and Word Searches*.

Shabbat Shalom!

¹ Shabbat is Hebrew for Sabbath.

² In its most limited form, the Torah comprises the first five books of Moses.

³ Holy Spirit.

⁴ The Parashat HaShavuah, or weekly Parashat, are the weekly readings from the Torah. Each week, beginning on the Shabbat, we read specific selections from the Torah, such that we complete the entire Torah each year.

⁵ Tanakh is the entirety of what is commonly called the Old Testament. It is a Hebrew acronym taken from the three major divisions of the Tanakh: the Torah, Prophets (Neviim) and Writings (Khetuvim).

⁶ Brit Chadasha is commonly known as the New Testament Scriptures.

⁷ This paragraph-like division is called a Parsha (Parshiot, plural).

⁸ Pharaoh's dream.

⁹ In last week's sidra (Torah portion), Joseph had dreams.

¹⁰ It seems that the dreams are related by the number two.

¹¹ This is thematically equivalent to another story found in the book of Daniel.

-
- ¹² Yes, in both stories, Joseph was taken from a pit/dungeon.
- ¹³ Yes, Mordechai was given the king of Persia's ring. Furthermore, he rode in the king's chariot.
- ¹⁴ The seal of the king's ring contained his authority to make laws and pass judgments.
- ¹⁵ Yes. In Parashat Vayeishev, we learned that Joseph was always second-in-command.
- ¹⁶ It teaches us that Joseph has now been exalted back to his original position as the son of the King!
- ¹⁷ This week, his garments identify him as a king!
- ¹⁸ Yes. In last week's sidra (Torah portion), he was transported as a slave in a caravan. In this week's sidra (Torah portion), he is transported in Pharaoh's chariot as a viceroy.
- ¹⁹ Yes. In last week's sidra (Torah portion), Joseph was tempted by Potiphar's wife into an illicit sexual relationship. In this week's sidra (Torah portion), Joseph was given a wife, with whom he could have a Divinely sanctioned sexual relationship (marriage).
- ²⁰ The peoples of the world (not just Egypt) would have died from starvation.
- ²¹ Dreams.
- ²² They show us that Jacob now favors Benjamin. The passage from Genesis 37 showed us how Jacob favored Joseph.
- ²³ Yes. When Joseph approached his brothers in Dothan, they recognized him before he saw them.
- ²⁴ Yes. When Joseph appeared to his brothers in Dothan, they were very harsh towards him.
- ²⁵ Yes. There is a thematic connection between Joseph's accusation (you are spies), and his activity of bringing evil reports to his father concerning his brothers.
- ²⁶ Yes. We may be analyzing part of a chiastic structure.
- ²⁷ Joseph was cast into a pit.
- ²⁸ Admittedly, there are many *topics* in these first few verses. Let's choose one of them. How about *Jacob sent his son Joseph to seek the welfare of his other sons*. We will later see that the other themes also work well.
- ²⁹ Jacob laments Joseph's death.
- ³⁰ Genesis 42:1-17—Jacob sends his sons on a mission.
- ³¹ The grief of the brothers and their father.
- ³² Reuven's plan misses the mark. The idea is to preserve life, not cause more death.
- ³³ Pharaoh, a king, had a dream, so likewise, Solomon, a king, had a dream.
- ³⁴ He had to determine which woman was lying and which was telling the truth.

³⁵ He knew the real mother would love the child so much that she would not want to see the child destroyed, even if the child was given to another person; whereas the woman unrelated to the child would be more apt to accept the death of the child.

³⁶ He measured how much love the women had for the child. Furthermore, he knew the real mother would express the greater love.

³⁷ He set up a situation to test the love of the two women for the baby.

³⁸ It seems that Joseph also set up a situation. He set up a situation that was reminiscent of his previous predicament, where his brothers had a choice to either show love or hatred to a son of Rachel!

³⁹ Yeshua said in John 5:46 that Moses spoke about him. Psalm 40:6-8, speaking of the Messiah said that the book is written about Him. Paul said that all of the feasts were prophetic shadows of Messiah Yeshua.

⁴⁰ Resurrection!

⁴¹ A sign.

⁴² He would die (destroy this temple [of His body]) and be raised to life on the third day.

⁴³ He would die and be raised again on the third day.

⁴⁴ His resurrection from the dead.

⁴⁵ He was supposed to die along with the other wise men of Babylon.

⁴⁶ Yes, according to Daniel 2:17, Daniel asked his **THREE** friends to intercede for him.

⁴⁷ We know for sure that Daniel 2 has Messianic significance. Since Genesis 41:1-46 is so strongly thematically connected to Daniel 2, this teaches us that the passage in Genesis 41 is also of Messianic significance!

⁴⁸ Yes. See Daniel 6 where Daniel is thrown into a lion's den/pit.

⁴⁹ Yes. I can see the number three and life from the dead.

⁵⁰ Yes, the Pharisees and religious rulers in Israel!

⁵¹ The religious leaders brought Yeshua before Pilate with charges that He said He was the Son of God, King of the Jews.

⁵² Wow!!! Pilate did not want to execute Yeshua!!! In fact, note how many times he kept going back and forth to the Jews in order to keep from having Yeshua executed!!! Note how Pilate's wife suffered many things in a dream concerning Yeshua, just as King Darius had!!!

⁵³ The religious leaders also appealed to their law as the reason why Yeshua had to be killed!

⁵⁴ After his death, Yeshua was placed into a tomb and a stone was rolled over its entrance.

⁵⁵ Yes. The brothers were herded into a **WARD** for three days. In Genesis 42:18, Joseph states, "do this and *live*."

⁵⁶ Yes, Isaiah 9:6.