Mishpachah Beit Midrash

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

Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat[1] we gather in our home and study the Scriptures, specifically the Torah.[2] It's a fun time of receiving revelation from the Ruach HaKodesh[3]. Everyone joins in—adults and children—as we follow the Parashat HaShavuah[4] 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 Tanakh[5] 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 divisions[7] 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.

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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)

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Our study is fun and interactive. Everyone contributes to the discussion. The lesson will incorporate information for children. They are responsible for answering questions and completing a WordSearch or some other fun, written activity. Children are naturals at midrashing and connecting Scriptures thematically!

After the Beit Midrash, we will say good-bye to the Shabbat with a traditional Havdalah gathering. So come join with us as we participate in the discussion that was started centuries ago! We feel we are privileged to participate in this ancient discussion, which has practical application for us today. These weekly teachings presuppose that you understand many Hebraic thought concepts. If you are unfamiliar with Torah study, please start by reading the five introductory articles pertaining to these weekly studies. You can find them at…

http://restorationoftorah.org/

Then, just click on the link entitled, *Mishpachah Beit Midrash's Parashat HaShavuah!*

This lesson is presented in a ***self-study*** format with lots of questions. To view my answers to the questions, simply mouse-over the word ***Vayeishev*** at the end of the questions (HTML) or the highlighted question marks (WORD). If you are viewing this in a regular e-mail format, the mouse-over function will not work; therefore, answers are also provided as footnotes so that you can print the article with answers. This article may also be found at the following link, which will also allow you to see my answers simply by using the mouse-over feature.

http://www.restorationoftorah.org/images/torahportions/english/Vayeishev.pdf

—Parashat HaShavuah—

וַיֵּשֶׁב

Vayeishev

(And He Settled)

Bereishit 37:1-40:23

(Genesis 37:1-40:23)

This Week's Parshiot

- Genesis 37:1-36 פ
- Genesis 38:1-30 ס
- Genesis 39:1-23 פ
- Genesis 40:1-23 פ

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

Genesis 37:1-40:23

Objective*—Learn how to 1) interpret passages thematically, 2) make thematic connections to passages under study and 3) learn how to gain greater understanding of the Parsha under consideration through its thematic connections to other portions of Scripture.*

Introduction

I. By now you understand that the stories and narratives of the Torah have more to do with the future than the past. The Torah (as well as the entirety of Scripture) is a prophetic book. It has prophecy (a message from the Holy One) for all generations. However, you will never be able to see the fullness of its applicability in your life until you learn how to study

thematically. The goal of these last four lessons is to show you the thematic nuances and the prophetic significance of the last four Torah portions in Genesis. I will abandon my usual format so that I can hit on a number of important issues. So let's get going. Before getting too far into the lesson, we need to make a quick review.

A. Genesis 1-11. Genesis 1-3 is the account of the creation of nature and mankind. Recall that the Holy One created Adam and Chava (Eve) and gave them certain responsibilities in the garden, Gan Eden (the Garden of Eden). Unfortunately, they were disobedient and the Holy One punished them severely by banishing them from Gan Eden. Furthermore, their sin resulted in the fall of the entire human race. From Genesis 3-11, we read many stories concerning Adonai's dealings with mankind as a whole. Tragically, these stories were all thematically linked by the common theme of sin and judgment. Then, in Genesis 12, we were introduced to Abram. The Holy One entered into a covenant with him, promising him that He would fashion his descendants into a special nation in a special land. Let's recall why Adonai chose Abraham and his descendants. Read Genesis 18:17-19. In these verses, we are informed that Adonai planned to create a special nation through the descendants of Abram. This nation was supposed to be characterized by righteousness and justice. Through their example of righteousness and justice they would show the world the Light of the One and only True Elohim (God), and, therefore, be a blessing to all mankind.

B. As you can see, we have learned two important themes from the book of beginnings.

- Adonai will not allow sin to stand. *The inevitable consequence of sin is judgment*.
- The Holy One wants to create *a model nation, one founded upon righteousness and justice.*

C. Let's ask an important question. Will Adonai overlook sin in the lives of those He has chosen to pioneer this holy nation? No, He will not! In other words, we should watch how these two foundational themes, 1) sin and judgment and 2) establishment of a holy nation, intersect and affect one another. For example, we know that Jacob sinned through deceit and lying lips when he stole Esau's blessing. There was nothing holy about his actions. Did the Holy One overlook this? No He didn't. Can you tell me which event in Jacob's life was obviously meant as a Divine judgment/reprimand for Jacob's sin of deception? Furthermore, what thematic evidence can you use to support such an assertion of Divine reprimand?[8] Do you think it was a mere coincidence that Jacob was deceived in the same manner he deceived his father? No it isn't. Isaac's *eyesight was very poor*; therefore, ***he couldn't see*** that it was Jacob he'd blessed instead of Esau. So likewise, ***Jacob could not see*** that Rachel had been replaced with Leah, because of the *darkness in his tent*. Esau was the older sibling who should have gotten the blessing instead of the younger Jacob. In the case of Rachel and Leah, Leah was the older and she received the blessing of marriage first (through the deceit of Lavan) before her younger sister. This second event, made up, made right or compensated for the deceitful reversal of the first event. Chaverim, I can think of no better example of a measure for measure judgment/reprimand from the Holy One.

D. Therefore, as we continue through Genesis, I will point out the interaction between these two themes we have discussed.

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Comment [1]: A Divine reprimand occurred when Leah was given to Jacob instead of Rachel, even though he had labored seven years for Rachel. We know this is true, because Jacob was deceived in the same manner he deceived his father. This is an example of measure for measure chastisement.

II. Lastly, many of the passages in this Torah portion have Messianic significance. Therefore, I will touch briefly on many passages, seemingly in a random manner; however, I will return to them later in the section Messiah in the Parsha.

Getting Off to a Bad Start

I. Read Genesis 37:1. At this point, we would expect for everything to go well with Jacob and his family. Jacob is in the land. He has twelve sons and the entire family is together. Jacob's sons simply need to find wives and begin having lots of babies in order to get this nation stuff off to a roaring start, right? I mean, think of it. They are now poised to begin a nation characterized by righteousness and justice! What could be easier?

A. Read Genesis 37:2. The word translated *generations* in most English Bibles is translated as *chronicles* in the Artscroll Chumash. It is a translation of the Hebrew word, Toldot (תּוֹלְדוֹת). This word can mean chronicles/history or descendants/generations. So which do we use? Context determines how we translate it. Read Genesis 36:1. The Artscroll Chumash translates this as, "And these are the *descendants* of Esau…" This is the correct translation, because the Torah goes on to list his actual blood descendants. However, Genesis 37:2 is not followed by a list of descendants. It's followed by a historical account! Therefore, I don't think the English versions that use the word, *generations* (which has the connotation of descendants), are the best translations. In other words, we are about to witness a chronicle or history (not a list of descendants) of Jacob! It turns out that this is a subtle hint concerning a deeper purpose of the narrative which begins here and will not end until Genesis 50. Remember, Jacob/Israel is the name of the entire nation. Therefore, if we think of *Jacob* as the entire nation instead of the individual, we can see that Genesis 37:2 is telling us the following: What follows is not just a story about the chronicles of the man Jacob. It is also a chronicle concerning the entire nation of Israel over many millennia! ***Remember, the narratives of the Torah are prophetic shadows of future events that will occur in the lives of the descendants of the Patriarchs and Matriarchs.*** This is the first hint (Remez) that the stories which follow are prophetic in nature.

II. Read Genesis 37:2 again. Note the characterization of Joseph and his brothers. The Artscroll Chumash reads as follows:

> …Joseph, at the age of seventeen years, was a shepherd with his brothers by the flock…"

Unfortunately, your English Bible (like the KJV) may not even state that Joseph was a shepherd, even though the Hebrew literally states that *Joseph was a shepherd* (using the Hebrew word for shepherd, רֹעֶה). Why is this important? We have already seen that the Torah makes statements concerning a person's character when it gives their occupation. That's why the unrighteous are characterized as being of the earth/field (e.g., Cain, Esau, etc.),[9] whereas, the righteous are characterized as being shepherds and sojourners (Abraham, Isaac, Jacob, Joseph, Moses, David, Yeshua, etc.). Therefore, the Torah is already hinting (Remez) that Joseph has some degree of righteousness.

A. Does the fact that Joseph was with the sons of Bilhah and Zilpah tell us anything about the family relations?[10] When you consider that Bilhah and Zilpah were Jacob's handmaids, Genesis 37:2 seems to imply that maybe the relationship between Joseph and

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Comment [2]: The Torah does this to emphasize their fleshly, carnal nature.

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Comment [3]: Yes, it hints that there was discord within the family.

Leah's sons was already totally broken. After all, Joseph was only interacting with the sons of Bilhah and Zilpah, not the sons of Leah.

B. However, as we can see, relations between Joseph and the sons of Bilhah and Zilpah weren't exactly great either. In other words, the Torah has already hinted to us that the nucleus of the nation characterized by righteousness and justice has some shortcomings.

C. Read Genesis 37:3-4. Do you think Jacob's affections for Joseph are relevant to the discord that is already evident?[11] Based on Genesis 37:3-4, what word best characterizes the relationships between the siblings?[12] As we can see, not only can they not speak kind words to one another, *they actually harbor hatred towards one another*.

D. According to Rav Chanoch Waxman,[13] the cloak, a ketonet passim (כְּתֹנֶת פַּסִּים), was a special long-sleeved coat or garment *worn by the children of kings*—See II Samuel 13:18. We will return to the significance of this later in this section.

E. Based on Genesis 37, what word best characterizes the relationship between Jacob and Joseph?[14] Can you think of a thematic connection to any other Scripture concerning the *special relationship between another Patriarch and his son*?[15]

F. Read Genesis 37:5-8. Based on these verses, what word best characterizes the relationship between the brothers?[16] Read Genesis 37:9-11. Put yourself in Joseph's shoes. Do you think he was totally innocent while conveying his dreams?[17] What new word characterizes the relationship between the siblings?[18] The sum total of the discord is that *Joseph's brothers have rejected him*.

G. What seemed to catalyze the hatred of Joseph's brothers?[19] Note how the Scripture states that *they hated him even more because of the dreams*. Also, note that the dreams seem to be prophetic. In other words, *the dreams seem to be prophetic predictions concerning Joseph's status with respect to his brothers' status*.

H. What general theme would you suggest for these first eleven verses?[20]

I. Do you think the nation of righteousness and justice will blossom from such an environment? I don't think so. In fact, I'd say it was impossible. As I said before, the family simply needs to have children and grow to form a nation. Instead, the Torah paints a picture of division, strife, jealousy and hatred. These are the adjectives that best characterize the fledging nation. Truly, it is a house divided against itself, doomed to fall. Remember, the Holy One will deal with sin. Therefore, we should expect the Holy One to deal with these issues of division, strife, jealousy and hatred.

Joseph's Descent into Egypt

I. Read Genesis 37:12-14. This passage describes how *Joseph was sent by his father* Jacob to check on the welfare of his brothers in Shechem. Notice Genesis 37:14, which states that Joseph was sent from the depth/vale/valley of Hebron! Unless you are familiar with the geography of Israel, you will miss this subtle clue. As Rashi notes, Hebron is on a mountain. Therefore, how can one be sent from its depths? This passage is another subtle hint (Remez) that the story, which follows, contains important prophetic information. The word translated variously as depth/vale/valley can also mean mystery—as in a deep mystery. Therefore, we are in for a good surprise.

A. Read Genesis 37:15-17. Quite often we run into passages that don't seem to make any sense. These brief verses fit this category. One may wonder why they were even recorded since they don't seem to supply any significant information. However, passages

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Comment [4]: Yes. The sons of the other women (Leah, Bilhah and Zilpah) obviously don't like the favoritism.

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Comment [5]: Hatred.

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Comment [6]: *The Prince and the Prison*, by Rav Chanoch Waxman, http://www.vbm-torah.org/parsha.62/09vayeishev.htm.

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Comment [7]: The most important word, which is repeated twice in these two verses, is *love*.

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Comment [8]: Yes, this reminds me of the love of Abraham for Isaac, Genesis 22:1-3.

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Comment [9]: Hatred, which is used twice in these few verses.

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Comment [10]: No. I detect a little pride in him. He already knows his brothers hate him. This just isn't the kind of thing (I'm going to rule over you) you should keep telling people who hate you, unless you're trying to get a few digs in.

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Comment [11]: Jealousy.

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Comment [12]: Joseph's dreams.

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Comment [13]: The Torah has done a great job painting a picture of the family discord repeatedly using the word hatred. Therefore, I'd say the general theme would be something like, ***Discord or Chaos in the Emerging Nation***.

such as these usually give us good thematic information. For instance, we already know that Jacob had *sent* Joseph to find his brothers. Now this passage informs us that Joseph is *seeking his lost brothers*. I say lost, because, in Joseph's eyes, they are lost since they are not where they are supposed to be. Note how Genesis 37:17 states that Joseph "found them" in Dothan. He found them, because to him, they were lost.

B. Read Genesis 37:18-36. According to Genesis 37:18, Joseph's brothers *conspired against him* as he approached. In fact, we read that *they plotted to murder him*. Although they wanted to murder him, *they couldn't bring themselves to kill him*, so they decide to sell him to foreigners. Note that *Reuven did not want to kill him*.

C. What is the significance of the fact that *they stripped him of his tunic/cloak*?[21] Do you see the symbolism here? We will return to it again later in this first section.

D. Note that they threw Joseph *into a pit in which there was no water*. Note that Joseph was *sold to Ishmaelites for twenty pieces of silver*. Also note *that it was Reuven who returned to find the pit empty*. Note that they *dipped Joseph's tunic in blood*.

E. Note Jacob's reaction when he saw Joseph's tunic stained with blood. *He rent his garments* and he refused to be comforted.

An Apparent Digression

I. At this point, it seems as if the Torah makes a digression. In the last scene, Joseph was taken to Egypt. Browse over Genesis 38-39:1. Did you see what happened in Genesis 39:1? It picked up the story of Joseph again as if Genesis 38 didn't exist. So what's going on here? Well chaverim, this is part of the great mystery associated with the *depth of Hebron*. Time does not permit me to go into detail concerning how Genesis 38 relates to the rest of the story of Joseph's life. If you'd like to understand this digression in more detail, feel free to download the following article—The Torah's Introduction of the Two Houses of Israel. For now, let's take another path.

A. Read Genesis 38:1-11. Where is Judah in relation to the rest of his family when these events occur?[22]

B. In this story, Judah had three sons named Er, Onan, and Shelah. He gave Tamar to Er as a wife; however, Er died because of his own sins. It was the practice then for the living brother to marry his deceased brother's wife if he died without any heirs. So Tamar was given to Onan as a wife. Onan also died an early death due to his own sins. At this juncture, Judah felt that Tamar was causing the deaths of his sons so he didn't give his youngest son, Shelah, to Tamar as a husband, fearing that he too would die. In fact, Judaism has a name for Tamar. She was an isha katlanit—a ***DEADLY*** woman. Considering that Judah's sons died because of their own sins, did Judah make the correct judgment concerning Tamar?[23]

C. Do you think Tamar was behaving wickedly, why or why not?[24] As you can see, she was very determined to raise up seed in her first husband's name.

D. Read Genesis 38:25. Does this verse remind you of any similar occurrence? Yes, it reminds me of 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?" Do you see what's happening here? Once again, we are getting a glimpse of measure for measure Divine punishment/reprimand. Remember, it was Judah who decided to sell Joseph. To cover-up for their sin (that Judah conceived), they gave their father Joseph's blood-

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Comment [14]: This is a picture of Joseph being stripped of kingship.

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Comment [15]: He is away from his family, ***having descended to an area away from the rest of the family***.

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Comment [16]: No, he did not.

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Comment [17]: She was not acting wickedly. She simply wanted to ensure that her first husband would have his name preserved. She was acting according to the norms of the time.

stained tunic, pretending that he had been devoured by a wild beast. Now, in an amazing turn around, it is Judah who is confronted with evidence of his wrongdoing in the exact same manner—"***Identify if you please***, whose are this signet, this wrap, and this staff." 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. Obviously, Judah had some problems that needed to be ironed out. This was the Father's way of helping him to see the error of his ways.

II. Read Genesis 39. I'd like to prove to you that Genesis 38 and 39 are intimately connected with each other. Although they seem to be concerned with two different topics, they actually share many common themes. These common themes reinforce the connection between the two stories.

A. Note that Genesis 38:1 begins as follows: "It was at that time that Judah went down from his brothers…" It was at what time? The answer is found in the story that occurred towards the end of Genesis 37. The time frame is the same time that Joseph was sold into Egyptian slavery.

B. Please compare and contrast Genesis 38:1 with Genesis 39:1. How are these two verses thematically connected?[25]

C. What thematic connection do you see in the events concerning Judah and Tamar versus Joseph and Potiphar's wife?[26]

D. One last thematic connection that you will be able to make after reading Parashat Miketz is that both brothers end up fathering two sons!!! Are these coincidental, or is the Torah purposefully endeavoring to connect these two narratives? I think you know the answer.

Joseph, the Servant

I. Read Genesis 39-40. Describe Joseph's new position in Egypt.[27] How does the Torah describe Joseph's career with Potiphar?

- It states that YHVH was with him.
- He was successful in all that he put his hand to.
- His master knew that YHVH was with him, blessing him.
- He found favor in his master's eyes.
- The master gave Joseph authority second only to his.
- The Egyptian was blessed because of Joseph.

A. Are there any other verses in this chapter thematically related to Joseph's tenure with Potiphar and how so?

- Joseph also worked in a prison where he worked under a master, the prison warden.
- He found favor in his prison warden's eyes.
- The prison warden gave Joseph authority second only to his.
- In the prison, he was successful in all that he put his hand to.
- It states that YHVH was with him in prison.

B. These thematic connections beg us to ask more questions. They beg us to compare and contrast more. What is the major difference between Joseph's two careers?[28] As Rav

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Comment [18]: In both verses, the brothers are said to have gone down or (descended). In both stories, the brothers have been separated from their family.

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Comment [19]: These two stories are thematically related, because in both instances, a son of Jacob is seduced/tempted to engage in sexual relations.

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Comment [20]: He is a servant/slave.

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Comment [21]: In his first career, he worked for a wealthy, prominent official in Pharaoh's court. In his second career, he worked for a lowly prison warden.

Chanoch Waxman has so beautifully pointed out, in Joseph's first position under Potiphar, 1) he served a man of prominence, 2) he is in charge of Potiphar's entire estate, 3) he works in Potiphar's lovely house, and 4) he even has private access to his master and his master's wife! In contrast, under the prison warden, 1) he lives and works in a miserable Middle Eastern pit, 2) he didn't serve anyone of prominence, he didn't live in luxury, and 3) all of his subjects are lowly, wretched condemned slaves as himself. As you can see, the transition from Potiphar's headman to the warden's headman was a big step DOWN!

C. Now let's consider the following. Truly, his step from being his father's favorite son to Potiphar's headman was an even greater step down. Do you see what's happening here. Not only did Joseph descend (Genesis 39:1) into Egypt physically, he also descended in stature, prestige and importance. In fact, we can compare Joseph's position under Potiphar and the prison warden with his position under his father! In this manner, we will see that Joseph was the #1 man in ***THREE*** different situations. Please note the following:

- Just as Joseph enjoyed a special relationship with Potiphar and the prison warden, so likewise, he enjoyed a special relationship with his father!
- Just as Joseph was elevated to the highest position by Potiphar and the prison warden, so likewise, he was elevated to a higher position (over his brothers) by his father—remember the multicolored coat!
- As noted by Ramban, just as Joseph enjoyed special access to his previous bosses, so likewise he enjoyed a special access to his father—note that while his brothers where off with the sheep, Joseph was at home with the father!

D. Earlier, we saw that Joseph's multicolored coat was a sign of kingship bestowed upon a king's child. If we consider Joseph's father as his first "boss," then we see that his father was like a "king." Now we can see an even greater descent by Joseph. He went from being first in command under the king (Jacob), down to first in command under Potiphar, a highly respected official of the king (of Egypt), to being first in command to a lowly prison warden in a stinky pit called a prison. My, how the mighty have fallen!

E. Earlier, we also noted that it seemed as if Joseph may have had a little trouble with pride. Do you think his descent in stature may have been a measure for measure Divine judgment/reprimand for his behavior? I think so.

Joseph's Adversity

I. Although Joseph had many successes, he also had troubles.

A. Was Joseph *innocent or guilty* of charges leveled against him by Potiphar's wife? He was innocent, of course.

B. Pay close attention to Genesis 39:10-13. Note how Joseph's garment was used to identify him as the would-be rapist. Can you make a thematic connection to any other passage in our sidra (Torah portion)?[29] That's correct. For some reason, *the Torah continues to use Joseph's garments as a marker to identify him*. Do you know why? ☺

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Comment [22]: Yes. Joseph's bloodstained coat was used to identify him to his father!

II. Read Genesis 40:1-23. Can you make any thematic connections between this story involving the dreams of the cupbearer and the baker to any other passage in this week's sidra (Torah portion)?[30]

A. Do you remember one of the main reason's why Joseph was rejected by his family and sold into slavery?[31] Considering that his dreams and interpretation of dreams were largely responsible for landing him in his current situation, what does the fact that Joseph was eager to interpret dreams say about his character?[32] You see chaverim, if I were in Joseph's shoes, I probably would have had thoughts that went something like this: "The last time I interpreted dreams, I found myself being sold into slavery. The last thing I'm going to do now is to open my big mouth and try to interpret someone else's dreams." In other words, Joseph was not dismayed that his dreams and interpretations were the cause of his current lowly situation. In fact, he still believed that Adonai was the giver and interpreter of dreams despite his bad success with them. That's faith, no doubt at all!

B. It seemed that Joseph would possibly be released after he successfully interpreted the dreams of the cup bearer and baker; however, the cup bearer forgot Joseph…for a while anyway. ☺

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Comment [23]: Yes. Towards the beginning of this Torah portion, Joseph had dreams which he interpreted.

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Comment [24]: Yes. They hated him because of his dreams (Genesis 37:18-20)!

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Comment [25]: It says that he is a man of faith and endurance.

Making the Connection Between the Parashat HaShavuah and the Haftara

***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 Haftara reading is found in Amos 2:6-3:8. 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 Amos 2:6 thematically related to the Torah portion?[33]

II. How is Amos 2:10 thematically related to the Torah portion—hint; remember that Jacob's family had recently arrived in the Land after fleeing from Lavan?[34]

III. How is Amos 2:11-12 thematically related to the Torah portion?[35] How is the phrase, "and you commanded the prophets, saying, 'Do not prophesy!'" related to the Torah portion?[36]

IV. How is Amos 3:1-2 thematically related to the Torah portion?[37]

V. If you would like to explore more information about connections between the Torah portion and the Haftarah reading then go to the link below. You will be able to download a document which will show you numerous Scriptures from the Haftarah reading so that you can determine how they are thematically connected to the Torah portion. My answers are provided as endnotes. This is an excellent exercise to help you begin thinking thematically.

Restoration of Torah Ministries' Haftarah Connections – Vayeishev
http://restorationoftorah.org/images/torahportions/english/HaftarahConnectionsVayeishev.pdf

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Comment [26]: One of the sins of Israel is that they sold a righteous man for silver. So likewise, Joseph was sold into slavery for the price of twenty pieces of silver.

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Comment [27]: Remember, in Parashat Vayeitzei, we saw the numerous correlations between Uncle Lavan and Pharaoh. We saw that Jacob's stay in Paddam Aram was another picture of Egyptian exile. Therefore, Amos 2:10 is related through the common theme of deliverance from Egyptian bondage.

Vayeishev 11/30/2004 9:59 PM
Comment [28]: Adonai raised up prophets in their midst. This is equivalent to Him raising up Joseph in the midst of his brothers. Remember, in this week's lesson, we learned that Joseph's life is prophetic. He is a prophet just like Abraham, Isaac, and Jacob, because their lives are prophetic shadows of the future. Furthermore, Joseph's dreams were prophetic in nature. He prophesied of the future relationship between himself and his brothers—he would rise to be their leader.

Vayeishev 11/30/2004 9:59 PM
Comment [29]: Joseph's dreams were prophesies of the future relationship between him and his brothers. He delivered these prophesies to his brothers, but they didn't want to have anything to do with it.

Vayeishev
Comment [30]: Adonai addresses the nation as a family that He'd taken out of Egypt. This is exactly the situation for this week's sidra. Furthermore, he was dealing with the sins of the nation (family). So likewise, in this week's sidra, the Holy One is dealing with each person's sin.

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 Him[38]. 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.*

From the Depth/Mystery of Hebron We See Messiah!!!

I. Now I would like to revisit our thematic study in section one, *Understanding the Last Four Torah Portions of Bereishit (Genesis) at the Pashat Level*, so that we can see its Messianic significance. Without a doubt, Joseph is one of the premiere types or shadows of the person and work of Messiah Yeshua. At almost every juncture in his life, we are given glimpses of Yeshua's life. I italicized many of the Messianic foreshadows in the first section. I will cover each one after a brief review of the greatest thematic tool the Holy One has given us to see the Messiah in the Scriptures.

II. The theme of **Life and *DEATH* (Resurrection)** is the main theme the Torah uses to reveal to us 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***?[39] That's right. Resurrection, or life from the ***DEAD,*** is the main ***sign*** the Torah uses to reveal to us the person and work of the Messiah!

B. Read John 2:13-21. What were the Jews asking for?[40] What sign did Yeshua say He would give them as the basis of His authority?[41]

C. Read Mark 8:27-31. After Peter confessed that Yeshua was the Messiah, what did Yeshua prophesy must happen?[42]

D. Read Romans 1:1-4. According to verse four, what event declared or authenticated that He was the Son of God, the Messiah?[43]

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 that He is the Messiah involves two concepts:

Metzora
Comment [31]: Resurrection!

Metzora
Comment [32]: A sign.

Metzora
Comment [33]: He would die (destroy this temple [of His body]) and be raised to life on the third day.

Metzora
Comment [34]: He would die and be raised again on the third day.

Metzora
Comment [35]: His resurrection from the dead.

- 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

III. 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*.

Placed 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 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***!

Joseph, a Picture of the Person and Work of Yeshua the Messiah

I. ***The Sign of a Barren Womb***—We have already learned that there were ***THREE*** Matriarchs who experienced barrenness. Furthermore, we learned that this was a Sign of the Messiah, because ***LIFE*** came forth from the ***DEADNESS*** of a barren womb. Last week, we saw the Messianic significance of Benjamin's (Rachel's second child) birth. Therefore, we should expect to see some Messianic significance in Joseph's life. You won't be disappointed!

II. ***The Sign of Divine Election***—Have you noticed that the natural born firstborn never received the coveted blessings? Abel was chosen over Cain, Isaac over Ishmael, Jacob over Esau, Joseph over Reuven, Perez over Zerah and Ephraim over Manasseh. Why was the second child consistently chosen instead of the ***natural*** born firstborn? Because the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. Yeshua is the second Adam. All of the blessings of eternal life did not come through the natural first-born man, Adam, who originated from the earth. They came through Yeshua, the ***LIFE***-giving Spirit (See I Corinthians 15:45-49), who descended from heaven.

III. ***Joseph the Shepherd***—We have already learned that the righteous usually have the occupation of a shepherd. This common theme unites Abraham, Isaac, Jacob, Joseph, and Moses. Why is this a common theme? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. The Messiah is the Good Shepherd (See John 10:11).

IV. ***The One Who Was Hated***—Why was Joseph hated by his brothers? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. Just as Joseph was hated by his brothers, so likewise, Yeshua was hated by His brothers (See John 15:24-25). ***The Coat of Many Colors***—Why did Jacob give Joseph the coat of many colors? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. As stated earlier, the coat of many colors, a ketonet passim (כְּתֹנֶת פַּסִּים), was a special long-sleeved coat or garment *worn by the children of kings*. This was intended to teach us that Messiah was the Son of God, the Son of the Father, King of all creation. Read John 19:19-24, especially John 19:23, and note how often Yeshua's Kingship is mentioned exactly when His garments were taken from Him and divided! Joseph was the son of his father Jacob, so likewise, Yeshua is the Son of the Father in Heaven.

V. ***Why Did Jacob Love Joseph Over His Brothers***—Earlier, we saw that Jacob loved Joseph more than his other sons. This was thematically connected to the great love Abraham had for Isaac. Adonai told Abraham to "Please take your son, your only one, whom you love…" and make him a whole burnt offering (see Genesis 22:2). So why was the love of Jacob for Joseph thematically connected to Abraham's love for Isaac? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. Yeshua is the only begotten Son of the Father, whom the Father loves with an infinite love.

VI. ***The Rejection of Joseph by His Brothers***—Why did Joseph's brothers reject him? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. They rejected Joseph because this portion of Scripture shows

that Joseph's life is a picture of the first Advent of the Messiah. He was rejected at His first Advent; however—at His second advent—Yeshua will be accepted by His brothers (House of Judah), just as Joseph will be received when he reveals himself to his brothers later on in Genesis. Consider that the Tanakh presents us with ***Four*** people whose lives foreshadow the first and second advent of the Messiah.

A. Joseph
B. Moses—Initially, Moses' leadership was rejected by his brothers. However, when he returned after forty years in Midian, they accepted his leadership.
C. David—David was initially rejected by Saul, who is a picture of the religious leadership who ruled during the time of Yeshua's ministry.
D. Jephthah—Jephthah was initially rejected by his brothers. However, when he returned after many days, they accepted his leadership!

VII. ***They Hated Him All the More on Account of His Dreams***—Why did Joseph's dreams cause his brothers to hate him even more? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. Joseph's dreams were supernatural manifestations of the Ruach (Spirit) of Elohim. Yeshua was also hated more because of the supernatural display of the Ruach in His life (see Matthew 12:10-15). Note how often the religious leaders wanted to kill Him precisely because of the supernatural works He performed. Joseph's brothers obviously did not think his dreams supernatural in origin. So likewise, the religious leaders of Yeshua's day claimed that He cast out demons by the power of hasatan.

VIII. ***The Messianic Significance of Joseph's Dreams***—Why did Joseph have prophetic dreams, foretelling of his future position of leadership above his brothers? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. This was to teach us about the Messiah, of whom many prophets have prophesied concerning His Kingship. Just as there were supernatural prophecies of Joseph's future authority, so likewise, there have been numerous prophecies of the coming Kingdom and authority of Yeshua the Messiah (see Isaiah 9:6-7).

IX. ***Joseph Was Sent to Shechem to Check on His Brothers and the Flocks***—Why did Jacob send Joseph to check on his brothers and their sheep in Shechem? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. Just as Joseph was *sent*, so likewise Yeshua was *sent* from the Father in heaven to His brothers on earth. Note the obvious thematic connection between Jacob *sending* Joseph, and the Father who *sent* his son in Yeshua's parable recorded in Mark 12:1-12!

X. ***Seeking Lost Sheep***—Joseph was sent to determine the welfare of his brothers and their flocks. Why was this so? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. Just as Joseph told the stranger he was sent to *seek* his brothers, so likewise, Yeshua was sent to *seek* and save the lost sheep of the House of Israel (see John 10:1-21).

XI. ***The Conspiracy Against Joseph***—Why did Joseph's brothers secretly conspire/plot against him as he approached them in Dothan? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. Just as Joseph's brothers plotted/conspired against him, so likewise, the religious leaders conspired/plotted against Messiah Yeshua (see Psalm 2; 41:9 and Matthew 26:59; 27:1).

XII. ***They Wouldn't Kill Joseph Themselves***—Why could Joseph's brothers not bring themselves to kill Joseph? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. This was to teach us that Messiah's brothers would not kill Him. He was handed over to the Gentiles for his execution (see John 18:28-19:42, especially John 18:31.

XIII. ***They Threw Joseph Into a Pit***—Why was Joseph thrown into a pit? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. The pit was actually a type of cistern. It was a hole dug into the ground to collect water. This was also a picture of the burial place of the Messiah. It was a hole in the earth. Messiah was placed into it.

XIV. ***Joseph Was Not in the Pit When Reuven Went to Rescue Him***—Why was Joseph not in the pit when Reuven went to retrieve him? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. Note, Reuven was *the only brother who wanted to save Joseph from murder*. Therefore, he represents the believing remnant of Yeshua's disciples who didn't want him to die. Reuven went to the pit/well (a prophetic grave); however, he did not find Joseph in it. So likewise, the believing remnant (Yeshua's disciples) did not find Yeshua in the grave. For He had Arisen, Baruch HaShem YHVH! Also note, the pit did not contain water. Water is essential for ***LIFE***; therefore, the reference to water is a hint (Remez) that the pit/well was a place of ***DEATH***—like a tomb.

XV. ***Joseph Was Stripped of His Garment***—Why did Joseph's brothers strip his coat from him? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. This was to teach us that they had rejected his leadership, symbolized by stripping him of his kingly robe. So likewise, The Romans stripped Yeshua of his garments (see Matthew 27:26-33). Note the thematic connection between the stripping off of clothes and Kingship!

XVI. ***Sold For Twenty Pieces of Silver***—Why was Joseph sold for twenty pieces of silver? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. Just as Joseph was sold into slavery for twenty pieces of silver, so likewise, Yeshua was betrayed for thirty pieces of silver (see Matthew 27:3-10).

XVII. ***His Kingly Coat Was Dipped in Blood***—Why was Joseph's identity made sure by his coat which had been dipped in blood? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. This is to teach us how to identify Messiah when He returns in His Kingly garments, for they will be stained with blood (see Revelation 19:11-16, especially Revelation 19:13).

XVIII. ***Jacob Rent His Garments When He Learned Joseph Had Died***—Why did Jacob rend his garments? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. This was to teach us how the Father's heart was torn because of the death of His only begotten Son. Could the rending of the veil in the Temple be thematically connected?

XIX. ***Judah and Tamar***—Judah had ***THREE*** (hint) sons named Er, Onan, and Shelah. He gave Tamar to Er as a wife; however, Er died because of his own sins. It was the practice then for the living brother to marry his deceased brother's wife if he died without any heirs. So Tamar was given to Onan as a wife. Onan also died an early death due to his own sins. In his mind, Judah felt that Tamar was causing the deaths of his sons, so he didn't give his youngest son, Shelah, to Tamar as a husband, fearing that he too would

die. Seeing that Judah would not give Shelah to her as a husband, she disguised herself as a harlot and had relations with Judah, who didn't know the harlot he slept with was his daughter-in-law! In Genesis 38, it states that after ***THREE*** months (hint) Judah found out that Tamar was pregnant. He demanded that she be burned to ***DEATH*** (hint) for being a harlot. However, she had taken ***THREE*** items; his signet, cord and staff as surety when they had relations. She produced these as evidence that Judah was the father of the expectant child, and her ***DEATH*** sentence was stayed, preserving her ***LIFE***. Whereupon Judah realized that she had been more righteous than he. She simply wanted to raise up seed in Er's name. Since Judah was withholding his last son, she felt compelled to deceive him into impregnating her. Thus, she was not a ***DEADLY*** *woman*. She actually burst forth with ***LIFE*** from her womb! She went on to give birth to twins named Perez and Zerah. Do you see the sign of the Messiah in this story?[44] So, what is the Messianic significance? Read Matthew 1:3. Thus, we see that her child, Perez, is listed as an ancestor of the Messiah!!!

XX. ***Joseph and Potiphar's Wife***—Why was the narrative involving Joseph and Potiphar's wife recorded for us? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. Just as Joseph was falsely accused, so likewise was Messiah Yeshua falsely accused (Matthew 26:59-60).

XXI. ***Joseph the Servant/Slave***—Earlier, we read that Joseph experienced a descent in stature as well as a physical descent into Egypt. And why did Joseph experience ***THREE*** descents in stature? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. Just as Joseph was stripped of his "kingly" coat and prestige, being made a servant/slave of lowest esteem, so likewise, Yeshua emptied Himself of all Divine and Kingly prerogatives and was found fashioned as a lowly human. This process, theologically referred to as the Self-Kenosis of the Messiah, is described in detail in Philippians 2:6-9. At each stage, Joseph was second to one over him, just as Yeshua is at the Father's right hand.

XXII. ***Joseph in Prison***—While in prison (Genesis 40), Joseph interprets the dreams of two of Pharaoh's servants, the chief baker and butler. Note how often we read the number ***THREE***.

- There were ***THREE*** branches on the grapevine, which equaled ***THREE*** days.
- There were ***THREE*** baskets, which equaled ***THREE*** days.
- The ***THIRD*** day was Pharaoh's birthday.

In Joseph's interpretation of the dreams, one of them was promised ***LIFE*** in ***THREE*** days, while the other was promised ***DEATH*** in ***THREE*** days. And why does the Torah emphasize the number ***THREE*** and the theme of ***LIFE*** and ***DEATH***? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. ***LIFE***, ***DEATH*** and the number ***THREE*** are the signs that tell us Joseph's life (and this incident in particular) is a foreshadowing of the Messiah. Still not convinced? According to Isaiah 53, Yeshua was incarcerated as a criminal. How does this fact thematically relate to Joseph's life?[45] How is the fact that two criminals were crucified with Yeshua thematically related to Joseph's experience in Genesis 40?[46] How is the fact that one criminal received ***LIFE*** while the other received ***DEATH*** thematically related to Yeshua's execution?[47] How was the baker executed in Genesis 40?[48] How are the

Metzora
Comment [36]: Yes. Judah pronounce a death sentence upon her for harlotry. However, his death sentence was commuted and she was able to obtain life when she proved that she had not played the harlot, but had simply done what she felt compelled to do in order to ensure that Er's name was preserved through his seed. This is renewed life as a result of deliverance from impending death. It is the sign of the Messiah and it is strengthened by the number three (three sons and it was three months after becoming pregnant that Judah tried to have her burned)!

Metzora
Comment [37]: Joseph was also incarcerated as a criminal.

Metzora
Comment [38]: Just as Joseph was incarcerated with two criminals, so too, Yeshua was executed with two criminals.

Metzora
Comment [39]: During His execution, one criminal is promised eternal ***LIFE***, while the other ***DIES*** in his sins!

Metzora
Comment [40]: By being hanged on a tree. Get the picture?

professions of the two criminals in Genesis 40 prophetic symbols of the work of the Messiah?[49] Now do you see that Joseph's life was a prophetic shadow of the work of the Messiah?

XXIII. ***Joseph, the Egyptian***—Why did the Holy One cause Joseph to be sold to the Egyptians? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. Just as Joseph was rejected by his brothers and handed over to the Gentiles, so likewise, Yeshua was rejected by His brothers and handed over to the Romans. And why does Genesis 39-41 account for twenty years of Joseph's life? Because, the Holy One, blessed be His Glorious Name, intended for us to understand its Messianic significance. Through this He teaches us that the Gentiles would know the Messiah as a Savior for 2000 years. During Joseph's twenty-year exile from his family, all of his characteristics seemed to be Gentile—he spoke the Egyptian language, had an Egyptian name, dressed like an Egyptian and looked like an Egyptian. His brothers didn't even recognize him when they were brought before him after twenty years of separation. So likewise, Yeshua is known throughout the Gentile world as Jesus. His transformation into a Gentile has been so complete that most non-Jewish believers do not even see Him as a Torah-observant Rabbi any more. Furthermore, His Jewish brothers even see Him as a Gentile false God.

In summary, Yeshua's words seem truer today than ever before.

> For if you believed Moses, you would believe Me; ***for he wrote about Me*** (John 5:46, emphasis mine).

Fun For the Whole Family!

Okay, time to show what you've learned. I've included Word Searches and a Crossword puzzle for you to test your understanding. The ***Word Search For Adults*** is a word search for older children and adults. All of the words (20-30) are taken from this week's sidra (portion) and some of the words may be common Hebrew words or English phrases. The ***Cross Word Puzzle*** is also for older children and adults and may contain common Hebrew words or English phrases also. There is also a ***Word Search for the little guys***! And of course, I've included the answer key for the cross word puzzle :)

- Adult Crossword Puzzle – This is a crossword puzzle for older children and adults.
  http://www.restorationoftorah.org/images/torahportions/puzzles/VayeishevAdultXWP.pdf
- Crossword Puzzle Answers – This contains answers for the cross word puzzle
  http://www.restorationoftorah.org/images/torahportions/puzzles/VayeishevAdultXWPAnswers.pdf
- Adult Word Search – This is a word search for older children and adults.
  http://www.restorationoftorah.org/images/torahportions/puzzles/VayeishevAdultWS.pdf
- Children's Word Search – This is a word search for younger children.
  http://www.restorationoftorah.org/images/torahportions/puzzles/VayeishevChildrensWS.pdf
- Children's Cross Word Puzzle – This is a cross word puzzle for younger children.
  http://www.restorationoftorah.org/images/torahportions/puzzles/VayeishevChildrensXWP.pdf

Shabbat Shalom!

Metzora 11/30/2004 10:00 PM

Comment [41]: One was a baker and the other a cupbearer. These are pictures of the bread and the wine which Yeshua used to illustrate His redemption!

[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] 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] A Divine reprimand occurred when Leah was given to Jacob instead of Rachel, even though he had labored seven years for Rachel. We know this is true, because Jacob was deceived in the same manner he deceived his father. This is an example of measure for measure chastisement.

[9] The Torah does this to emphasize their fleshly, carnal nature.

[10] Yes, it hints that there was discord within the family.

[11] Yes. The sons of the other women (Leah, Bilhah and Zilpah) obviously don't like the favoritism.

[12] Hatred.

[13] *The Prince and the Prison*, by Rav Chanoch Waxman, http://www.vbm-torah.org/parsha.62/09vayeishev.htm.

[14] The most important word, which is repeated twice in these two verses, is *love*.

[15] Yes, this reminds me of the love of Abraham for Isaac, Genesis 22:1-3.

[16] Hatred, which is used twice in these few verses.

[17] No. I detect a little pride in him. He already knows his brothers hate him. This just isn't the kind of thing (I'm going to rule over you) you should keep telling people who hate you, unless you're trying to get a few digs in.

[18] Jealousy.

[19] Joseph's dreams.

[20] The Torah has done a great job painting a picture of the family discord by repeatedly using the word hatred. Therefore, I'd say the general theme would be something like, ***Discord or Chaos in the Emerging Nation***.

[21] This is a picture of Joseph being stripped of kingship.

[22] He is away from his family, ***having descended to an area away from the rest of the family***.

[23] No he has not.

[24] She was not acting wickedly. She simply wanted to ensure that her first husband would have his name preserved. She was acting according to the norms of the time.

[25] In both verses, the brothers are said to have gone down or (descended). In both stories, the brothers have been separated from their family.

[26] These two stories are thematically related, because in both instances, a son of Jacob is seduced/tempted to engage in sexual relations.

[27] He is a servant/slave.

[28] In his first career, he worked for a wealthy, prominent official in Pharaoh's court. In his second career, he worked for a lowly prison warden.

[29] Yes. Joseph's bloodstained coat was used to identify him to his father!

[30] Yes. Towards the beginning of this Torah portion, Joseph had dreams which he interpreted.

[31] Yes. They hated him because of his dreams (Genesis 37:18-20)!

[32] It says that he is a man of faith and endurance.

[33] One of the sins of Israel is that they sold a righteous man for silver. So likewise, Joseph was sold into slavery for the price of twenty pieces of silver.

[34] Remember, in Parashat Vayeitzei, we saw the numerous correlations between Uncle Lavan and Pharaoh. We saw that Jacob's stay in Paddam Aram was another picture of Egyptian exile. Therefore, Amos 2:10 is related through the common theme of deliverance from Egyptian bondage.

[35] Adonai raised up prophets in their midst. This is equivalent to Him raising up Joseph in the midst of his brothers. Remember, in this week's lesson, we learned that Joseph's life is prophetic. He is a prophet just like Abraham, Isaac, and Jacob, because their lives are prophetic shadows of the future. Furthermore, Joseph's dreams were prophetic in nature. He prophesied of the future relationship between himself and his brothers—he would rise to be their leader.

[36] Joseph's dreams were prophesies of the future relationship between him and his brothers. He delivered these prophesies to his brothers, but they didn't want to have anything to do with it.

[37] Adonai addresses the nation as a family that He'd taken out of Egypt. This is exactly the situation for this week's sidra. Furthermore, he was dealing with the sins of the nation (family). So likewise, in this week's sidra, the Holy One is dealing with each person's sin.

[38] 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.

[39] Resurrection!

[40] A sign.

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

[42] He would die and be raised again on the third day.

[43] His resurrection from the dead.

[44] Yes. Judah pronounce a death sentence upon her for harlotry. However, his death sentence was commuted and she was able to obtain life when she proved that she had not played the harlot, but had simply done what she felt compelled to do in order to ensure that Er's name was preserved through his seed. This is renewed life as a result of deliverance from impending death. It is the sign of the Messiah and it is strengthened by the number three (three sons and it was three months after becoming pregnant that Judah tried to have her burned)!

[45] Joseph was also incarcerated as a criminal.

[46] Just as Joseph was incarcerated with two criminals, so too, Yeshua was executed with two criminals.

[47] During His execution, one criminal is promised eternal ***LIFE***, while the other ***DIES*** in his sins!

[48] By being hanged on a tree. Get the picture?

[49] One was a baker and the other a cupbearer. These are pictures of the bread and the wine which Yeshua used to illustrate His redemption!