

3-Year
Torah Cycle
Parashat #43

ויגש

Vayigash

Genesis 46:28-47:31
I Kings 2:1-4
John 19:28-30

I) Reading the Torah Portion

Now it's time to read the Torah portion. You will get the most out of the Torah portion if you have a disciplined plan for approaching it each week. I suggest the following (although you may want to develop your own plan of attack). Prepare by having a pen and paper ready to take notes or by having your computer ready. Read the Torah portion quickly just to get a bird's-eye view of it and to gain a general understanding of its contents. Then read it again slowly and more contemplatively. As you read it, you should keep track of 1) changes in the main storyline (plots and subplots) of the text, 2) the introduction of new major themes you have not encountered heretofore and 3) connections to the main themes developed in the Torah portion. Keeping track of the major themes

will provide you with thoughts to help you outline the passage later on. Recording changes in the storyline (subplots) will 1) help you more accurately interpret Scripture and 2) see connections to themes that may be repeated in the Haftarah and Apostolic readings.

I strongly recommend that when you study these lessons you have the following tools available. 1) A Bible [all references are based on the NKJV], 2) a printed copy of this lesson, 3) pen and paper [notebook preferred] where you can either write extra notes or complete answers to questions where the lines in this lesson are not enough space to write on, 4) an on-line version of the Bible. I suggest BibleGateway (<https://www.biblegateway.com/>). There are many instances where I will ask you to make a connection to some other passage. The BibleGateway app has an awesome SEARCH feature to find Bible passages. Also, once you find a passage you can use Control-F or Command-F (MAC users) to *find* words, numbers or phrases in the text on display. Lastly, as often as possible ... have a partner studying with you!

II) Outlining the Torah Portion

Now that you have read the Torah portion, it's time to outline it. Try to divide the Torah portion into its major subject divisions. Please limit the outline to no more than seven major headings. Also, try to limit each subject division to a short phrase. In the chart below provide a brief phrase describing each significant change of events in the reading. Outlining will help you develop the skill of "seeing" the themes in the text.

I.
II.
III.
IV.
V.
VI.
VII.

III) Torah Portion Discussion Questions

I have given you a number of questions to stimulate your thought about the Torah portion reading. My goal is two-fold. First, I want to ask you questions about what the Spirit has shown me are important lessons to learn from the Torah reading. Secondly, I want to help you develop the art of making thematic connections. This skill will develop as you practice, practice, practice. Furthermore, once you see the benefits of making thematic connections, I'm hoping that you believe that the language of thematic connections is Adonai's "language."

1. How is Genesis 46:29 (So Joseph made ready his chariot and went up to Goshen to meet his father Israel; and he presented himself to him, **and fell on his neck and wept on his neck a good while.**) thematically connected to the beginning of the story of Jacob and Joseph's lives?

2. How is Genesis 46:30 (And Israel said to Joseph, "**Now let me die**, since I have seen your face, because you *are* still alive.") thematically connected to the beginning of the story of Jacob and Joseph's lives?

3. Genesis 46:34 states that "every shepherd *is* an abomination to the Egyptians." At first glance, it would seem that Joseph would want to hide that fact or at least downplay it. Instead, Joseph tells his brothers that when they meet Pharaoh they are to emphasize they are shepherds! Joseph gives the reason for his plotting. He told them to do that so "that you may dwell in the land of Goshen." Why might Joseph want his family to live in Goshen?

4. According to Genesis 47:3-4 (Then Pharaoh said to his brothers, "What *is* your occupation?" And they said to Pharaoh, "Your servants *are* shepherds, both we *and* also our fathers." ⁴And they said to Pharaoh, "We have come to dwell in the land, because your servants have no pasture for their flocks, for the famine *is* severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen."), how did the brothers help ensure that their families would live separately from the Egyptians?

5. According to Genesis 47:12 (Then Joseph provided his father, his brothers, and all his father's household with bread, according to the number in *their* families.), how did Joseph specifically provide for his family?

6. In order for the people to eat, they had to purchase bread from Joseph. In which ways were the people able to pay for their bread?

7. At this point I'd like us to look at how often the number five occurs in the story of Joseph's reconciliation with his family! Use your favorite Bible software and search to see how many times the number five is used within the context of Genesis 41-47. Also note the specific context in which the number five occurs.

8. Look at the answers you found for question 7. Can you find one or two common themes in those passages involving the number five?

9. Now, can you look at your answers from question 8 above and distill them into an overarching theme?

10. Genesis 45:11 (There I will provide for you, lest you and your household, and all that you have, come to poverty; for *there are* still five years of famine.) teaches us why Joseph was sold into slavery. What verse from our Torah portion shows us that the saving of Joseph's family was not the only benefit of his incarceration?

11. What other verse in the saga of Joseph's life teaches the same thing (that his incarceration would save many lives) in a more dramatic way?

12. It turns out that there are a number of thematic connections between our Torah portion and the prophecy of Ezekiel's temple! For some reason Joseph was concerned with moving the people from the country into the cities. Furthermore, in Genesis 47:21, we see that he was concerned with everything within the **borders** of Egypt. Now read Revelation 21 and Ezekiel 47-48. Can you connect any theme in these two passages to our Torah portion?

13. How is Ezekiel 45-46 thematically connected to the Torah portion?

14. How is Ezekiel 44-45 thematically connected to the Torah portion?

15. Lastly, let's think about Egypt's society before and after his great salvation. As you read our Torah portion, it is obvious that life in Egypt changed drastically for the people as a result of Joseph's reforms! Before the famine, the people had their own private property, including money, animals and land. Afterward they had nothing. Before the famine they were free people. After the famine they all belonged to Pharaoh. Despite all of this lack of freedom, how does our Torah portion describe the attitude of the people?

IV) Messiah in the Parsha

In Luke 24:25-27 and 46-47 Yeshua stated that Moses, the Prophets and the Writings all prophesied of His death, burial and resurrection in three days. Therefore, we should expect to see teachings about Yeshua and His role in redemption throughout the Torah. In this section I will ask you questions that will hopefully help you “see” Messiah Yeshua in the Torah portion and sometimes the Haftarah reading as well.

1. Earlier we saw how the number five had played a prominent role in Joseph’s life. We especially saw its connection to bread and acts of kindness. Can you connect the number five, bread, and acts of kindness to Yeshua’s ministry?

2. How is John 6:35 (And Jesus said to them, “***I am the bread of life. He who comes to Me shall never hunger***, and he who believes in Me shall never thirst.”) thematically connected to the Torah portion?

3. How does the combination of John 6:35 and John 10:16 (And other sheep ***I have which are not of this fold***; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.) thematically connect to the Torah portion?

4. Remember how Joseph seemed to miraculously have enough bread for ***everyone in the world***, even though he only saved one-fifth of the grain during the seven years of plenty? Do you see the connection to Yeshua’s provision of bread in Luke 9:2-17?

5. Notice how Joseph was able to obtain all the money of Egypt and Canaan. He was able to obtain all the animals of Egypt. He was able to obtain all the land of Egypt. Thematically, he has taken ALL the riches and wealth of Egypt, EVERYTHING. Next, notice that he gave them ALL to Pharaoh, everything! He was also able to convert all the Egyptians into serfs (servants/slaves) of Pharaoh. Pretty amazing, eh? Note also that all of the people were thankful they were able to be serfs/slaves/servants of Pharaoh! Note Genesis 47:25! As a last point, notice who the players are at the end of this story in our Torah portion—all the people, the king and his prince! Can you think of a passage in the Apostolic writings that captures this scenario?

V) Making the Connection to the Haftarah Reading

I have listed a number of passages from the Haftarah reading that have thematic connections to the Torah portion. Your job is to find the thematic connections in the Torah portion. Although I may quote an entire verse or two from the Haftarah reading, you should focus most of your attention on the text that is bold and italicized. The bold and *italicized* text will contain the main theme or words that I want you to connect to the Torah portion. Once you have found a connection to the Haftarah verses, record the chapter and verse of the Torah text connection and write a brief sentence describing how the two passages are thematically connected.

1. How is 1 Kings 2:1 (***Now the days of David drew near that he should die***, and he charged Solomon his son, saying) thematically connected to the Torah portion?

2. How is 1 Kings 2:1-2 (Now the days of David drew near that he should die, and **he charged Solomon his son, saying:** ***“I go the way of all the earth; be strong, therefore, and prove yourself a man.”***) thematically connected to the Torah portion?

3. How is 1 Kings 2:3 (And **keep the charge of the LORD your God: to walk in His ways, to keep His statutes, His commandments, His judgments, and His testimonies, as it is written in the Law of Moses,** that you may prosper in all that you do and wherever you turn) thematically connected to the Torah portion?

4. How is 1 Kings 2:3 (And keep the charge of the LORD your God: to walk in His ways, to keep His statutes, His commandments, His judgments, and His testimonies, as it is written in the Law of Moses, **that you may prosper in all that you do and wherever you turn**) thematically connected to the Torah portion?

5. How is 1 Kings 2:4 (that the LORD may fulfill His word which He spoke concerning me, saying, ‘If your sons take heed to their way, to walk before Me in truth with all their heart and with all their soul,’ He said, **‘you shall not lack a man on the throne** of Israel.’) thematically connected to the Torah portion?

VI) Making the Connection to the Apostolic Writings

I have listed a number of passages from the Apostolic reading that have thematic connections to the Torah portion. Your job is to find the thematic connections to the Torah portion. Although I may quote an entire verse or two from the Apostolic reading, you should focus most of your attention on the text that is bold and italicized. The bold and *italicized* text will contain the main theme or words that I want you to connect to the Torah portion. Once you have found a connection to the Apostolic verses, record the chapter and verse of the Torah text connection and write a brief sentence describing how the two passages are thematically connected.

1. How is John 19:30 (So when Jesus had received the sour wine, He said, “It is finished!” And bowing His head, **He gave up His spirit.**) thematically connected to the Torah portion?

2. How is John 19:30 (So when Jesus had received the sour wine, He said, “It is finished!” **And bowing His head,** He gave up His spirit.) thematically connected to the Torah portion?

VII) Some Basic Facts About Our Lesson

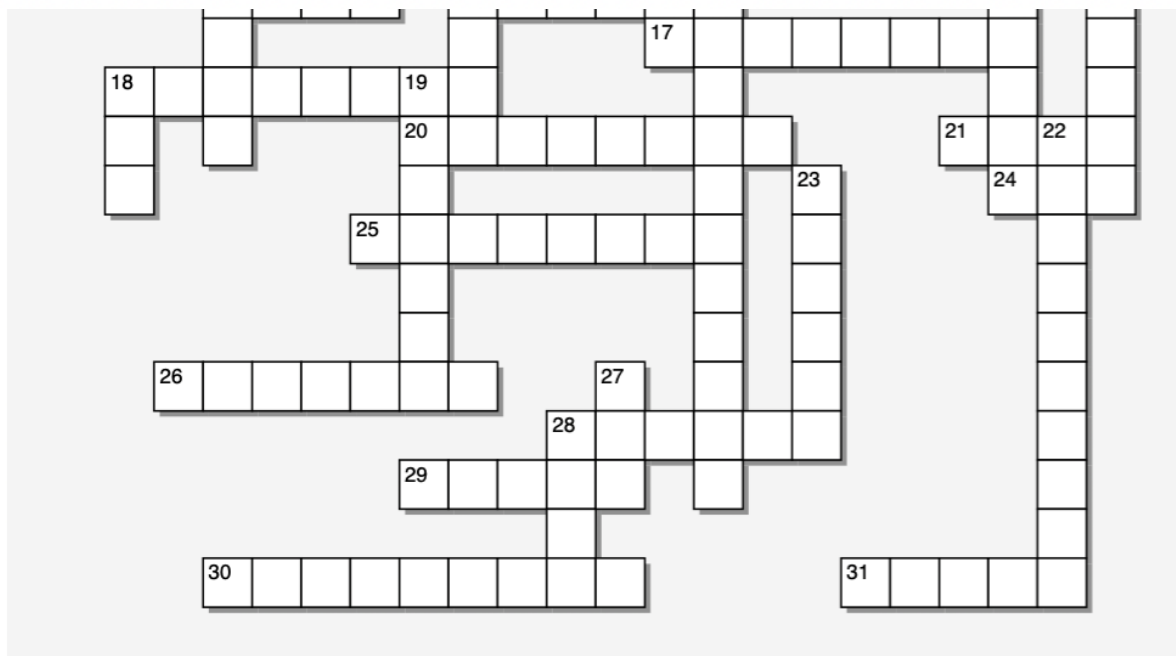
This crossword puzzle will cover basic facts about the Torah portion, Haftarah reading and Apostolic readings. The answers are based on the text from the New King James Version of the Bible and may contain phrases as well as individual words.

Across

7. Showed
10. Used up
13. Smart
14. Speak to
15. In front of
17. Transaction
18. Siblings
20. Achieved
21. Cried
24. Pass on
25. Put in place
26. Have
28. Been depleted
29. Wealth
30. Family
31. Period of time

Down

5. Work
6. Beneath
7. Grazing
8. Live
9. Head
11. Collected
12. Barren
15. Finest
16. Greatly
18. Purchase
19. Portions
22. Sojourning
23. Truly
27. Path
28. Dropped



Across

3. Detestation
4. Gave

Down

1. Delivered
2. Animals

VIII) Practical Application

Let's get practical. The study of the Word is not complete until we are encouraged to think, speak and act differently. Our study of the Word should always involve personal application of the text to our lives. As I've heard it said before, Adonai's Word needs to go from our head to our hearts and then to our hands. Our lifelong journey is to become like our master, Yeshua, and this is only accomplished as we faithfully apply His Word to every aspect of our lives.

Discipling Our Children

What have you learned from this week's Torah study that you can teach your children?

- Write down what you learned that can and/or should be discussed with your children? Perhaps they need to know some of the facts covered in the crossword puzzle?

- ☐ _____
- ☐ _____
- ☐ _____

- Write down anything you learned that revealed bad habits or thought patterns in your children's lives?

- ☐ _____
- ☐ _____
- ☐ _____

- Write down anything you learned that revealed good habits or thought patterns that your children need to be encouraged or strengthened in and grow in obedience to?

- ☐ _____
- ☐ _____
- ☐ _____

- Write down anything you learned that can be a topic of prayer for you and your children this week or permanently?

- ☐ _____
- ☐ _____
- ☐ _____

Discipling One Another

Think about what you've studied in this week's lesson.

- Write down anything you learned that impacted you the most?

- ☐ _____
- ☐ _____
- ☐ _____

- Write down anything you learned that revealed bad habits or thought patterns you need to stop?

- ☐ _____
- ☐ _____
- ☐ _____

- Write down anything you learned that revealed good habits or thought patterns you need to be encouraged or strengthened in and grow in obedience to?

- ☐ _____
- ☐ _____
- ☐ _____

- Write down anything you learned that can be a topic of prayer for yourself, your family, your worship community, your neighborhood, the world or Adonai's people at large?

- _____
- _____
- _____

Just focus on one thing and talk to an accountability partner about it. Determine what you can DO over the next week (or more) in order to put what you've learned into practice. Make a commitment to someone else that you are going to seek to put some aspect of this week's lesson into practice.

ANSWER KEY

Outlining the Torah Portion

- I. Genesis 46:28-30 – Joseph's Family Reunited in Egypt
- II. Genesis 46:31-34 – Joseph Preps His Family to Meet Pharaoh
- III. Genesis 47:1-6 – Joseph's Brothers Meet Pharaoh
- IV. Genesis 47:7-10 – Jacob Meets Pharaoh
- V. Genesis 47:11-12 – Joseph's Family Settle in Goshen
- VI. Genesis 47:13-26 – Joseph Saves the Egyptians from Death
- VII. Genesis 47:27-31 – Jacob Approaches Death

Torah Portion Discussion Questions Answers

1. Genesis 37:35 – And all his sons and all his daughters arose to comfort him; but he refused to be comforted, and he said, "For I shall go down into the grave to my son in mourning." ***Thus his father wept for him.***
2. Genesis 37:35 – And all his sons and all his daughters arose to comfort him; but he refused to be comforted, and he said, "***For I shall go down into the grave to my son in mourning.***" Thus his father wept for him. It just so happens that the entire story of Jacob and Joseph's lives (Genesis 37-50) is written in one large chiasmic structure. Questions 1-2 above are two connections that connect themes in the beginning of their story to the end. Sometimes connections may seem superfluous or not that meaningful. But, as you can see, every connection has its place and may be able to help establish some wonderful truth!
3. Perhaps there are two reasons. One reason is the obvious. According to Genesis 47:6 and 11 (⁶The land of Egypt is before you. Have your father and brothers ***dwell in the best of the land; let them dwell in the land of Goshen.*** And if you know *any* competent men among them, then make them chief herdsman over my livestock." ¹¹And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, ***in the best of the land,*** in the land of Rameses, as Pharaoh had commanded.) Goshen was the best of the land! The second reason is more subtle. I believe Joseph wanted his family to remain as separate as possible from the Egyptian culture! Thus, by emphasizing their occupations, which the Egyptians loathed, it would ensure they lived separate from the rest of Egyptian society.
4. Not only did they tell Pharaoh they were shepherds, an abomination to the Egyptians, they also specifically requested to live in the land of Goshen!
5. He provided ***bread*** for them.
6. First the people paid for their bread using money. Next they paid for bread using their livestock. Lastly, they purchased bread with their lives and their land. Thus, at the end, Pharaoh owned everything in Egypt, including the people.
7. Speaking of the number five, have you noticed how often it has been used in the story of Joseph's reconciliation with his brothers? Consider the following:
 - A. Genesis 43:34—And he took and sent messes unto them from before him: but Benjamin's mess was ***five*** times so much as any of theirs. And they drank, and were merry with him.
 - B. Genesis 45:6—For these two years hath the famine been in the land: and yet there are ***five years***, in the which there shall neither be plowing nor harvest.
 - C. Genesis 45:11—And there will I nourish thee; for yet there are ***five*** years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

- D. Genesis 45:22—To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and **five** changes of raiment.
- E. Genesis 47:2—And he took some of his brethren, even **five** men, and presented them unto Pharaoh.
- F. Genesis 41:34—Let Pharaoh do this, and let him appoint officers over the land, and take up the **fifth** part of the land of Egypt in the seven plenteous years.
- G. Genesis 47:24—And it shall come to pass in the increase, that ye shall give the **fifth** part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.
- H. Genesis 47:26—And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the **fifth** part; except the land of the priests only, which became not Pharaoh's.
8. Yes, for A and D above, the number five occurs within the context of someone receiving something as an act of grace. For B and C above, the number five occurs within the context of Joseph providing life-saving food for his family. For F, G and H the number five occurs within the context of giving a fifth part of something to Pharaoh. I don't see a specific theme for E other than they were given as examples.
9. It seems that the number five is associated with the giving and receiving of something of value, sometimes lifesaving, as an act of kindness.
10. Genesis 47:25 – So they said, “**You have saved our lives**; let us find favor in the sight of my lord, and we will be Pharaoh's servants.”
11. Genesis 45:7 – And God sent me before you to preserve a posterity for you in the earth, and **to save your lives by a great deliverance**. Genesis 50:19-20 – Joseph said to them, “Do not be afraid, for *am* I in the place of God? ²⁰ **But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive**. ²¹ Now therefore, do not be afraid; I will provide for you and your little ones.” And he comforted them and spoke kindly to them.
12. One major theme is the gathering of the subjects of a king into specific borders.
13. Once again, we see a thematic equivalence to our Torah portion. In the Torah portion, the taxation of twenty percent on the produce of the land is simply a picture of how one day we will all return to Adonai a portion of the blessings we obtain from Him.
14. Notice that the subject is special stipulations and instructions for the priests who serve in the Kingdom to come! In fact, Ezekiel 40-48 is all about the Millennial Kingdom. As we can see, some of the themes introduced in Genesis 47:13-27 surface in Ezekiel 40-48! We'll learn more about the significance of these connections in the next section of our study.
15. Genesis 47:25 – So they said, “**You have saved our lives**; let us find favor in the sight of my lord, and **we will be Pharaoh's servants**.” It seems that the people are thankful to be Pharaoh's servants! They recognized that Joseph/Pharaoh had saved their lives and they were eternally grateful. They recognized that if it weren't for Joseph's/Pharaoh's leadership they would not even be alive!

Messiah in the Parsha Answers

- Luke 9:2-17 records how Yeshua, in an act of kindness and graciousness, fed a multitude of people. This story features the number five many times. For example:
 - Luke 9:13 – But He said to them, “You give them something to eat.” And they said, “We have no more than **five loaves** and two fish, unless we go and buy food for all these people.”
 - Luke 9:14 – For there were about five thousand men. Then He said to His disciples, “Make them sit down in **groups of fifty**.”
 - Luke 9:16 – Then He took the **five loaves** and the two fish, and looking up to heaven, He blessed and broke them, and gave *them* to the disciples to set before the multitude.

Also notice how we have bread associated with the number five as well as the act of kindness Yeshua performed for the people by feeding them. This is thematically connected to Joseph feeding the multitude in Egypt with bread. Adonai intended for us to make these connections so that we could understand that Yeshua is the Messiah, the promised one.
- Joseph, like Yeshua, provided bread for LIFE! Joseph provided the people with life-sustaining bread as a foreshadowing of the one who would give His life as bread for the world.

3. In the Torah portion we noted how Adonai sent Joseph ahead of his family so that he could ensure the survival of the family. Adonai wanted Joseph in the position of viceroy of Egypt so he would be able to provide food for the covenant family. However, we also noted that Joseph was not only able to save his family, he was able to save all the Egyptians and anyone else from the other nations who came to purchase bread! This is thematically connected to Yeshua who was sent to the nation of Israel as their savior, the bread of life. He not only provides the bread of eternal life for Israel, He is also the one who is able to give the bread of eternal life to anyone in the world who will believe.
4. Yes. Yeshua multiplied the bread just as it was done for Joseph!
5. 1 Corinthians 15:20-28 – But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. ²¹ For since by man *came* death, by Man also *came* the resurrection of the dead. ²² For as in Adam all die, even so in Christ all shall be made alive. ²³ But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming. ²⁴ ***Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.*** ²⁵ ***For He must reign till He has put all enemies under His feet.*** ²⁶ The last enemy *that* will be destroyed *is* death. ²⁷ For "He has put all things under His feet." But when He says "all things are put under *Him*," *it is* evident that He who put all things under Him is excepted. ²⁸ ***Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.***

Although Pharaoh was the supreme ruler/king, it was *Joseph who handled the most important affairs of his kingdom*. So likewise, according to 1 Corinthians 15:24-28, Messiah will rule the universe until a specific time. Messiah is the one who is doing all the "work," not the Father, even though He is over the Son. Joseph literally gave the entire kingdom to Pharaoh—all the money, animals, land and people! After bringing the nation of Egypt through the trial of famine, Joseph was able to give ***EVERYTHING*** to Pharaoh. So likewise, according to 1 Corinthians 15:24-28, at the set time, Messiah Yeshua will hand ***EVERYTHING*** over to the Father and be subject to Him! How awesome! It's all pictured prophetically in our story in Genesis! And what was the enemy that Joseph conquered? He conquered the enemy of death! How, you may ask? Because had it not been for his ability to interpret Pharaoh's dreams, the world of Egypt and Canaan would have certainly perished. Therefore, all of Joseph's actions were directed towards ***saving the people from death***. This shouldn't surprise us. Our story in Genesis is filled with explicit statements that Joseph's actions were for the purpose of ***saving lives***. It just so happens that according to 1 Corinthians 15:24-28, death is the last enemy Yeshua also overcomes. Merely a coincidence? Lastly, note that Joseph was able to give Pharaoh the kingdom immediately after he had saved the nation from the specter of death imposed by the famine. In other words, he turned the kingdom over after he had "defeated" death.

Haftarah Connection Answers

1. Genesis 47:29—***When the time drew near that Israel must die***, he called his son Joseph and said to him, "Now if I have found favor in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please do not bury me in Egypt."
2. Genesis 47:29—When the time drew near that Israel must die, ***he called his son Joseph and said to him, "Now if I have found favor in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please do not bury me in Egypt, ³⁰ but let me lie with my fathers; you shall carry me out of Egypt and bury me in their burial place."***
3. Genesis 47:29-30—When the time drew near that Israel must die, he called his son Joseph and said to him, "Now if I have found favor in your sight, please put your hand under my thigh, and deal kindly and truly with me. ***Please do not bury me in Egypt, ³⁰ but let me lie with my fathers; you shall carry me out of Egypt and bury me in their burial place.***" Solomon and Joseph were encouraged to obey the commandments given them.
4. Genesis 47:27—So Israel dwelt in the land of Egypt, in the country of Goshen; and ***they had possessions there and grew and multiplied exceedingly.***

5. In this Torah portion, Joseph is exercising his power as the governor (viceroy) of Egypt, second in power to Pharaoh.

Apostolic Reading Answers

1. Genesis 47:29—***When the time drew near that Israel must die***, he called his son Joseph and said to him, “Now if I have found favor in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please do not bury me in Egypt. Also, Genesis 46:30—And Israel said to Joseph, “***Now let me die***, since I have seen your face, because you are still alive.”
2. Genesis 47:31—Then he said, “Swear to me.” And he swore to him. ***So Israel bowed himself on the head of the bed.***