

*Shiur L'Yom Shishi*¹

[Friday's Study]

READINGS: ***Torah Vayigash:*** **Genesis 46:28- 47:27**
 Haftarah: **Ezekiel 37:24-28**
 B'rit Chadasha: **Luke 6:27-49**

All the souls of the house of Ya'akov who went to Egypt were seventy.
[Genesis 46:27]

Today's Meditation is Psalm 112:1-3;
This Week's Amidah Prayer Focus is Petition # 8, *Mishpat* [Justice]

Ya'akov has at long last arisen from the tear-stained pallet on which he has been *sitting sheva* for over twenty years. He is even having God-encounters again.

Pharaoh's 'come-to-Egypt' invitation . . . or was it really a *command*² . . . has been accepted. Ya'akov began his adult life with a personal season of exile in the land of the north; he will end it in a national season of exile in a land in the exact opposite direction.

Every Hebrew household has pulled up tent stakes, packed up babies, gathered flocks and herds, and bundled up personal belongings, and is heading south. The wagons Pharaoh sent are full and rolling. An entire nation is on the move. The *Diaspora* – i.e. the long and oft-repeated absence of the sons and daughters of the patriarchs from the Land of Promise – is officially ready to begin! To everything there is a season - turn, turn, turn – and a time to every purpose under heaven.

Though abundant room has been left for improvisation in individual situations, the main script has already been written³. The stage has been set. The backdrops and props have been prepared. All we need now is for the Great Director to shout: *'Israel's Prototypical Diaspora – Take One! Lights . . . Camera . . . Action!'*

Egyptians, get ready! You are about to receive some new neighbors. Be very, very

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² See Genesis 45:17-20.

³ The 'Script' referred to is the prophetic Word of the Holy One to Avram in Genesis 15:14-16: "***Know for a certainty that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions In the fourth generation they shall return here, for the iniquity of the Emori is not yet complete.***"

careful how you treat this particular set of foreigners! These ragged, shell-shocked refugees *never travel alone*. They may not look like much upon first glance: they have no army, claim no earthly king, and bow before no *shaman*. They are displaced, disoriented, ragged, hungry, overwhelmed and tired.

Ah, but there is much more to these than first appears. They are the apple of One very special Eye. And every one of them has been hand-picked and trained by the Creator of the Universe, Who serves as their Unseen Shepherd, to play a very important role in His Great Redemptive Plan for Creation and mankind.

Nations of the world, this is your first screen test to determine what role, if any, you will play in the Great Redemptive Drama the Holy One has written for the Sons and Daughters of the Avrahamic Covenant.

Are Children of the Covenant Really Begging Bread?

To the casual observer it might appear that the Exile is about *food*. After all, people all over the world are starving. Multitudes in all nations are anxious to sell their homes, their lands, their possessions – even their very *souls* – just for something to eat. But *do not be deceived*. All this focus on food is just a smokescreen. The Holy One does not send his people begging bread. He does not need *Pharaoh* – or Egypt's granaries - to feed them.

What is at stake on planet earth in times of Exile for the People of Covenant is much, much more than food. What is really at stake is *the redemptive plan of the Holy One for mankind*. You see, with the Exile the groundwork is being laid for *the greatest deliverance story known to man – yet*, at least. Yes, I am talking about the **Exodus**. Oh, I know, the Exodus is generations away as the mind of man thinks of things. Neither the Hebrews making their way South nor the Egyptians have any idea what stunning things are going to happen just a few generations hence. Ah, but in the mind of the Holy One, the Exile that begins today and the Exodus about which we will read in the second book of Torah are simply two sides of the same coin.

Y'hudah the Forerunner

Our final aliyah of parsha *Vayigash* begins with a seemingly meaningless detail: Y'hudah [Judah] is elected as a forerunner of the little band of Hebrew Exiles that is about to begin its Exile in the land of the pyramids. The third son of Leah is to be the first to report to Yosef that the Covenant family has all made it to Egypt.

V'et-Y'hudah shalach l'fanav el-Yosef
Y'hudah was sent ahead to Yosef,

l'horot l'fanav Goshnah
to make preparations in Goshen.
[Genesis 46:28((a))]

Why does Torah, which is usually very, very stingy with detail, make sure we take note of the seemingly insignificant bit of information that Y'hudah was *sent ahead* of the rest of the family to work with Yosef to make final preparations in *Goshnah* [Goshen]?

Why does the Holy One think we *need to know* this? What *difference* does it make? Was not Yosef, second in command in Egypt, fully competent to prepare the place of 'safe haven' for his father and brother? Was he not, indeed, much more qualified than Y'hudah, who was a stranger to the land? Is this detail something we need to know about THEN? Or is it something we need to know about SOMEDAY SOON?

If this part of the story was recorded in Torah merely for historic reasons, pertaining to Y'hudah and Yosef merely as historical figures, we would, quite frankly, not need to know this. This detail would in that case make no difference to us whatever, and we could ignore it. But as we have been learning the book of Genesis is much less about *history* than it is about *prophecy*. What Torah records as happening in the lives of our forefathers will happen recurrently throughout history. And even more importantly, what happened in the lives of our forefathers regarding *going into, suffering through, and being redeemed from* the Exile will read like newspaper headlines in the 'last days'.

A Trail of White Pebbles – or Breadcrumbs?

You see, Dear Reader, knowing the precise details concerning what the Holy One has said about the prior exiles, persecutions, and redemptions of our ancestors will, in the future, be one of the essential keys to keeping ourselves and our families from the great deceptions of the Anti-Messiah and his miracle-working prophet. If we but have 'eyes to *re'eh* [see/ behold]' and 'ears to *sh'ma*' [hear/comprehend/respond appropriately to], what the Torah lays out for us is a '*road map*' to the *safe haven the Holy One has prepared for us and for our children*. To make sense of the events that will occur in the end of days, all we have to do is learn to read the Torah road map, understand its legend, and use the skills Scripture teaches us to interpret all the symbols and signposts.

To illustrate this point indulge me for a moment while I talk what some may consider a little silliness. Almost everyone is familiar with the popular 19th Century Germanic fairy tale "*Hansel and Gretel*". Hansel and Gretel, the heroes of the tale, were the children of a poor woodcutter. Fearing starvation for herself, the

woodcutter's wife [the children's stepmother] convinced him to lead the children into the deep, dark forest under false pretenses and then abandon them there. The children would more than likely die, of course, but their departure was expected to leave enough food for the woodcutter and the stepmother to survive. Hansel and Gretel, however, discovered the stepmother's plan and were able to foil it by gathering white pebbles to drop behind themselves as they went into the forest, thereby marking out a trail that they could follow home.

There is, of course, more to the Hansel and Gretel story than this. The stepmother and woodcutter conspire to repeat the process, and the second time instead of being able to gather white pebbles to mark their way, the children only have time to gather breadcrumbs to leave behind them. As soon as the children drop these breadcrumbs the animals of the forest come and devour them, making the way home impossible to locate. As a result the children have a harrowing encounter with a *wicked witch*, an *oven*, and – oh, my – it sounds a little bit like the Holocaust – or perhaps what the Christian world likes to call the '*time of Jacob's trouble*'.

Why am I telling you a silly *fairy tale*? To make a very important point. My point is that the seemingly superfluous information Torah has furnished us about the exile in Egypt is not superfluous at all – but is intended by the Divine Writer of Torah as a '*trail of white pebbles*' to mark the way 'home' for the Holy One's people. These 'superfluous details' stand out on the pages of Torah like Hansel and Gretel's white pebbles stood out on the pathway through the deep, dark forest. The seemingly superfluous details do not mean anything to most people, much as the white pebbles left on the pathway did not mean anything to anybody but Hansel and Gretel.

But just as the white pebbles were the key to survival for Hansel and Gretel, so the seemingly superfluous details of Torah are the key to survival to the Holy One's lost children, who are hated by the world. They mark off *the way back to the Father*.

So, you see, we and our children and children's children all really do need to know that Y'hudah – when submitted to and working in tandem with Yosef - is to be a forerunner in exile for us, and that the two of them working together will prepare for us a 'safe haven' from the great famine and resultant new world order government to come.

Exactly how this works, of course, will remain to some degree a mystery until *the famine is sore upon us*. We will not understand it completely, I feel sure, until people all around us are starving and gladly selling not only all they own but also

their very souls for bread. At that time, I suspect, faces and names and flesh and blood bodies which we can physically recognize as the progeny of Yosef and Y'hudah, respectively, will be revealed before our eyes in *real time*.

Exactly which end-times character is 'Yosef' the prototype? Of what end-times leader is 'Y'hudah' prophetic? We probably will not know for certain until the choice to either abandon all and go to the *Gosh'nah* the Holy One has used them to prepare – or to stay behind, suffer, and die - looms before us.

A Few More Clues For the End of Days

There are however perhaps some other clues available that might shed a little more light on how this will all work. The first possible clue is the lengthy thread of references in the Talmud to a 'dual messiah' – a *Mashiach ben Yosef* [Messiah son of Joseph] and a *Mashiach ben David* [Messiah son of David (who, of course, is a descendant of Y'hudah)].

What I mean is that for some reason the Jewish sages throughout history have struggled with two different, seemingly contradictory, aspects of the Messiah they see revealed in Scripture. On the one hand Messiah is said to have *to suffer and die*, to first *be humbled in order to later be exalted*, to endure life as a single *Tzaddik* [righteous man] whose suffering and death atones for his entire nation. On the other hand Messiah is also seen as a *triumphant* hero, one who *conquers* and *rules* and *reigns* supreme over all the earth.

How can these two seemingly contradictory things *both* be true? One of the ideas promoted to resolve this problem is that of the possibility that there are in fact two Messiahs. In the Talmud therefore not just one *mashiach* [Messiah], but two *mashiachim* [Messiahs] are proclaimed⁴. The first Messiah is someone who [much like Yosef in parsha *Vayashav*] is estranged from, rejected by, and suffers at the hands of, his brethren, and is, in fact delivered unto death by them. This *suffering messiah* is sometimes referred to as *Mashiach Ben-Yosef* [i.e., Messiah, son of Joseph]. The second messiah proclaimed in the Talmud is one who a physical descendant of David and who reigns gloriously and subjugates the other nations

⁴ There has, contrary to the belief of most Christians, never been one conclusive definition of the characteristics of Messiah within the Messianic teachings of the various forms and sects of Judaism. Depending upon the sect or movement of Judaism, Messiah may be seen alternatively as a suffering *Tzaddik*, as an atoning Priest, as a triumphant King, or in any number of other forms. Some see Messiah as a simple man born in time. Others see him as a mystical person who, like The Holy One, existed prior to the foundation of the world. Some of the names associated with Messiah by various branches and streams of Judaism include, in addition to Messiah ben Yosef and Messiah ben David, the following: *Messiah ben Ephraim*, the *Leprous Messiah*, the *Head of Days*, the *Son of Man*, the *Tzemah* (Shoot), the *Menachem* (Comforter), the *Nehora* (Light), the Shalom (*Peace*), the *Tzaddik* (Righteous), *Adonai* (Lord), *Tzidgenu* (Our Justice), *Shiloh*, and *Elijah*.

under Israel as David did. This second Messiah – the mighty and majestic one - is referred to as *Mashiach Ben-David* [i.e., Messiah son of David].

Mashiach ben David will, it is taught, *gather in the exiles* from the four corners of the earth, *resurrect the dead*, *rebuild the Temple* and *re-institute the Aharonic priesthood* and the system of approach and worship described in Leviticus, and *establish a worldwide Messianic Kingdom* of which Jerusalem will be the capitol and Torah will be the constitution.

According to traditional Jewish teaching, before *Mashiach ben David's* arrival, and in order to prepare the way for same, *Mashiach ben Yosef* will appear on the scene, will be slain on behalf of Israel, and atonement will be granted when they “*look unto him whom they have pierced; and mourn for him as one mourns for his only son*”⁵. Zechariah 12:10.

Just Exactly Where Is that ‘Good Land’ in Egypt Pharaoh Promised Yosef’s Brethren?

A couple of chapters ago when Yosef revealed his true identity to his brethren he made some *pretty amazing promises* to them about where they would get to live and how they would be taken care of if they would come to sojourn with him in Egypt for the rest of the famine. Yosef told them specifically:

V’yashavta v’eretz-Goshen

You will be able to settle in the Goshen district

v’hayita karov elay

and be close to me -

atah uvanecha uv’nei vanecha v’tzoncha

you, your children, your grandchildren, your sheep,

uv’karcha v’chol-asher-lach

your cattle, and all that you own.

V’chilkalti otcha sham

I will fully provide for you there,

[Genesis 45:10 –11(a)]

⁵ Some Talmudic commentators on this verse interpret this future time of mourning, as being for *Messiah ben Yosef*, Particularly see **Mas. Sukkah 52a**, where the following discussion occurs: “*What is the cause of the mourning [mentioned in the last cited verse]? — R. Dosa and the Rabbis differ on the point. One explained, The cause is the slaying of Messiah the son of Joseph, and the other explained, The cause is the slaying of the Evil Inclination.*”

Yosef had the land called **Goshen**⁶ in mind for his family from the very beginning. But Goshen was of course not really Yosef's land to offer or give. Yosef was, as you will recall, only Second-in-Command in Egypt. The decision as to where Yosef's family would sojourn was really not up to Yosef – it was up to Pharaoh.

If you were paying close attention a couple of days ago, when we read about Pharaoh's invitation to Yosef's family to come and sojourn in his country, you may have noticed that Pharaoh's invitation did not say a word about Goshen. The only commitment Pharaoh made to the patriarchal family was:

v'etnah lachem et-tuv eretz Mitzrayim

I will give you good land in Egypt.

v'ichlu et-chelev ha-aretz

and you will eat the fat of the land.

[Genesis 45:17-18]

Pharaoh was, after all, a shrewd politician. He was careful to make no specific commitment that he might later regret. He left himself a lot of 'wobble room'. All he promised Yosef's family was some 'good land' in Egypt.

The promise of 'good land in Egypt' sounded great, of course, as all politician's promises do – but it was, at the same time, mysteriously vague and subjective. To Pharaoh, of course, all the land in Egypt, including the driest part of the desert, was 'good land'. In his politician's mind, exactly what of Egypt's 'good land' he would allow Yosef's Hebrew family to inhabit, should they really decide to pull up stakes in Kena'an, remained in question – and would be decided, if necessary, by him alone, based upon *political considerations of what he felt was best for Egypt*. And so Yosef developed a bold strategy to make the land of Goshen seem to Pharaoh's mind the most logical place in the world for the Hebrew immigrants to settle.

Yosef's Strategy

Yosef had to arrange it so that *not just his preference*, but *political considerations of what was best for Egypt*, would favor Goshen as the place where the Hebrew immigrants were allowed to settle. His strategy involved making the land of Goshen, where he wanted his family to settle, an abomination to Pharaoh and Egypt – a place they would not want to go, and would be glad to give to someone

⁶ It is almost certain that Pharaoh and the Egyptians called the region Yosef called Goshen by a different, distinctly Egyptian name. The Septuagint renders this region by the name **Heroopolis**, meaning "city of Heroon". Ancient geographers placed the city of Heroon in the eastern part of Egypt, not far from the Arabian Gulf. No Egyptian etymology for the name "Goshen" has ever been found. Indeed, the name Goshen appears, instead, to be of semitic origin. Strong's speculates that the word means *drawing near*.

else.

How could he do this? Yosef's years in Egypt had taught him Egyptian culture and religion. He knew that Egyptian culture considered 'stuff' – i.e. personal belongings – of non-Egyptians to be 'unclean'. He knew as well that Egyptian religion considered sheep to be 'sacred' representatives of the gods. Hence, he told them:

v'agidah l'Far'oh v'omrah elav

I will go and tell Pharaoh. I will say the following to him:

achai uveyt-avi asher b'erezt Kena'an ba'u elav

'My brothers and my father's family have come to me from Kana'an.

V'ha-anashim ro'ei tzon

These men deal in livestock and are tenders of sheep.

ki-anshei mikneh hayu v'tzonam uvekaram

They have brought along their sheep, their cattle,

v'chol-asher lahem hevi'u

and all their possessions.'

V'hayah ki-yikra lachem Paroh v'amar mah-ma'aseichem

'When Pharaoh summons you and inquires as to your occupation,

V'amartem anshei mikneh hayu avadeicha

you must say, we your servants are dealers in livestock

mine'ureinu v'ad-atah gam-anachnu gam-avoteinu

from youth, we and our ancestors have all done so

ba'avur teshvu b'erezt Goshen

You will then be able to settle in the Goshen district,

ki-to'avat Mitzrayim kol-ro'eh tzon

since all shepherds are considered an abomination by the culture of Egypt.'

[Genesis 46:31-32]

Yosef intends, it appears, to totally 'gross' Pharaoh out. 'Yuck!' I can hear Pharaoh say when Yosef's brothers tell him what they do. And since by the time the conversation with Pharaoh occurs Yosef and Y'hudah have conspired to have thoroughly polluted the land of Goshen with the sheep and non-Egyptian 'stuff' they brought with them from Kena'an, Goshen is surely where Pharaoh will want the Hebrews to stay. Egypt's best interest demands they not pollute any more land than they already have.

Yosef's plan worked like a charm, of course. Goshen is indeed about to become our new home! And so, as Tevye said at the beginning of the play '**Fiddler on the Roof**', regarding the Constable, the Christian priest, and the non-Jewish majority that resided in the Russian village of Anatevka alongside the Jewish *sh'tetl*, Yosef's brethren could soon say regarding the Egyptian population of the country of their exile that surrounded Goshen: "*We don't bother them, and . . . so far . . . they don't bother us*".

Yisrael: Meet Pharaoh

Also in today's aliyah we find Ya'akov/Yisrael, son of Yitschak, worshipper of the Holy One, meeting for the first time with Pharaoh, the man who is – to all outer appearances – the most powerful man on earth. Here is the way Torah chronicles the only recorded interaction between Pharaoh and our forefather:

Vayavo'u aretz Goshen

They then arrived in the Goshen district.

V'yave Yosef et-Ya'akov aviv vaya'amidehu l'fnei Paroh

Yosef brought his father Ya'akov and presented him to Pharaoh.

vayevarech Ya'akov et-Paroh

And Ya'akov blessed Pharaoh.

Vayomer Pharaoh el-Ya'akov kamah yemei shnei chayeicha

'How old are you?' asked Pharaoh of Ya'akov.

V'yomer Ya'akov el-Paroh

replied Ya'akov to Pharaoh:

yemei shnei megurei sh'loshim ume'at shanah

The years of my wandering have been 130 years,

me'at v'ra'im hayu yemei shnei chayai

The days of my life have been few and hard.

V'lo hisigu et-yemei shnei chaye avotai b'mei m'gureihem

I did not live as long as my fathers did during their pilgrimage through life.'

V'yevarech Ya'akov et-Pharaoh vayetze mil'fnei Paroh

With that, Ya'akov blessed Pharaoh and left his presence.

As you read of Ya'akov's audience with Pharaoh look beyond the characters involved. Ya'akov is *all Israel*. Pharaoh is the ruler of *the one-world order of the end-times*. Like two ships that pass in the night, they meet and size each other up, then go their separate ways – that is, *until the final battle*.

***Yosef Institutes Financial Policies in Egypt
Resembling Those That Will One Day Be Implemented
Throughout the World by the ‘Beast’ of Revelation***

The famine continued. As it did, the wealth of Egypt and Kena’an underwent a *total redistribution*. Everyone who had money to buy had to go to Yosef and gave that money to him in order to purchase enough grain to stay alive one more year. Imagine one man having all that power

Torah describes how Yosef went on to totally lock up the world’s monetary system – all in the name of benevolence, of course - as follows:

V’lechem eyn b’chol-ha-aretz ki-chaved ha-ra'av me'od
There was no bread in the entire area, since the famine was very severe

vatelah eretz Mitzrayim v'erezt Kena'an mipenei ha-ra'av
[The people of] Egypt and Canaan became weak with hunger.

Vayelaket Yosef et-kol-ha-kesef
And thus Yosef collected all the money

ha-nimtza v'erezt Mitzrayim uve'erezt Kena'an
in the land of Egypt and in the land of Canaan

bashever asher-hem shovrim
in payment for the food [the people] were buying

vayave Yosef et-ha-kesef beytah Far'oh
And Yosef brought [all] the money to Pharaoh's treasury.

[Genesis 47:13]

I want you to stop and try for a moment to imagine what it would be like **if all the money in your world was possessed by only *one man*** – a man who had no need whatever to spend any of it. Do you know what that would *do* to the economies of the nations of the world?

Imagine what people would with absolutely no money with which to buy anything – especially if you know that your neighbors and any potential customers you might meet have nothing with which to buy anything you could find to sell. Such was the economic situation in the days of the famine. And such will be the economic situation in the days of the *Beast* to come. But even this was not as bad as things were destined – are destined in the end days - to get. As the famine hung on in the Middle East in the days of Yosef, after the money was all gone the people still had to find some way to eat. Torah describes what happened next as follows:

Vayitom ha-kesef me'erezt Mitzrayim ume'erezt Kena'an

When the money in both Egypt and Kana'an was used up,

vayavo'u chol-Mitzrayim el-Yosef l'emor havah-lanu lechem

Egyptians from all over came to Yosef. 'Give us bread!' they cried

V'lamah namut negdecha ki afes kasef

'Why should we die before you just because there is no money?'

Vayomer Yosef havu mikneichem

'Bring your livestock,' replied Yosef.

v'etnah lachem b'mikneychem im-afes kasef

I will give you food in exchange for your animals if you have no more money.'

Vayavi'u et-mikneihem el-Yosef

They brought their livestock to Yosef

vayiten lahem Yosef lechem basusim uvemi, k'neh ha-tzon

and Yosef gave them bread in exchange for horses, flocks of sheep

uvemikneh ha-bakar uvachamorim

herds of cattle, and donkeys.

vayenahalem b'lechem b'chol-miknehem b'shanah hahi

He saw them through that year with bread in exchange for all their livestock.

[Genesis 47:15-17]

In the days of Yosef, after everyone ran out of *money* they traded their *means of making money* – i.e, their teams, their milk animals, their draft animals, and their beasts of burden – to Yosef in exchange for another year's worth of food to eat. In today's world that would be equivalent to all people trading not only all their livestock, but also all their cars and their trucks and their boats and their tractors and their heavy equipment and their supplies and their tools and their stocks, bonds and marketable securities for food.

Imagine now not only having no money to purchase anything – but also having *no means whatever of making money if and when the famine lifted*. It was so in the days of Yosef. It will be so again in the days of the Beast to come. But there is more. Torah tells us:

Vatitom ha-shanah hahi vayavo'u elav b'shanah ha-shenit vayomru

The year came to an end. They came to him the next year, and said

lo lo-nechached me'adoni

'We are not holding anything back from you, your highness.

ki im-tam ha-kesev umikneh ha-behemah el-adoni

But since the money and animal stocks are used up

lo nish'ar lifnei adoni bilti im-gviyateinu ve'admateinu

there is nothing left for you besides our dried-up bodies and our land.

Lamah namut le'eyneycha gam-anachnu gam-admateinu

Why should we die before your very eyes - us and our land?

K'neh-otanu v'et-admatenu balachem

Buy our bodies and our land in exchange for bread.

venihyeh anachnu v'admatenu avadim l'Far'oh

Let us become Pharaoh's serfs, and let our land [also be his].

veten-zera venichyeh v'lo namut

Give us seed grain! Let us live and not die!

V'ha-adamah lo tesham

Let the land not become desolate.'

Vayiken Yosef et-kol-admat Mitzrayim l'Far'oh

And so Yosef acquired all the farm land in Egypt for Pharaoh.

ki-machru Mitzrayim ish sadehu

Every man in Egypt had sold his field,

ki-chazak alehem ha-ra'av vatehi ha-aretz l'Far'oh

for the famine was too much for them, and the land became Pharaoh's property.

V'et-ha-am he-evir oto l'arim miktzeh gvul-Mitzrayim

[Yosef] moved the people to the cities in all Egypt's borders

v'ad-katzehu

from one end to the other.

[Genesis 47:18-21]

After all the money and all the livestock in the region became the property of Pharaoh, people had nothing left to give in exchange for food but their *homes* and their *bodies*. These they soon wound up having to surrender as well. It was all part of the strategy.

Sometimes, you see, Yosef looks like a hero – and other times, in just the right light, it seems there is a darker side to him. First, Yosef acquired all the currency in the world. Then he acquired everything that could be bartered. Then he took all private homes and land and made them *possessions of the state*. And finally, he took all people, marked them as Pharaoh's property, and made them *slaves* of the economic system he had created and the Beast it served. Here is how Torah

records it:

Vayomer Yosef el-ha-am hen kaniti etchem

Yosef announced to the people

hayom v'et-admatchem l'Far'oh

'Today I have purchased your [bodies] and your lands for Pharaoh

he-lachem zera uzratem et-ha-adamah

Here is seed grain for the fields.

Vehayah batvu'ot untatem chamishit l'Far'oh

When grain comes forth, you must give a fifth to Pharaoh

v'arba hayadot yihyeh lachem l'zera ha-sadeh

The other four parts will be yours, as seed grain for the fields

ul'ochelchem v'l'asher b'vateichem v'l'echol l'tapchem

and as food for you, your wives and your children.'

[Genesis 47:23-24]

It was so in the days of Yosef. It will be so again in the days of the great *Beast* to come.

Everyone was eventually ordered out of what had previously been private homes and herded into Communal 'work camps' where they served at the State's beck and call until they were no longer useful to Pharaoh. Human life was worth virtually nothing.

Vayomeru hecheyitanu

You have saved our lives,' they responded

nimtza-chen b'eynei adoni

'Just let us find favor in your eyes

vehayinu avadim l'Far'oh

For we are slaves unto Pharaoh.'

[Genesis 47:25]

It was so in the days of Yosef. It will be so again in the days of the *Beast* that is to come.

Israel Settles In For a Long Night of Exile

There were only two groups of people in the world who were spared the worst part of the nightmare that afflicted the whole earth in the latter years of the famine. The first group of people who was exempt from the Draconian economic policies of the Prototypical *Beast* was *the State-sponsored priesthood*. The sycophants of

‘acceptable religion’ were both courted and supported by Pharaoh. He felt he needed them to control the masses. For this reason, they were provided a daily ration of food, and got to retain their homes, their land, their personal property and money - in exchange, of course, for their zealous service to the Beast and the demonic forces with whom he was naturally aligned.

The second group of people which was spared the worst effects of the latter half of the seven years of famine were the descendants of Avraham, Yitschak and Ya’akov. These were sheltered and provided for by Yosef, from Pharaoh’s own granaries and coffers, in the land called Goshen. What does Torah tell us of their state:

Vaye'achazu vah vayifru vayirbu me'od

They acquired possessions, and were fruitful, and increased greatly in numbers.

[Genesis 47:27]

It was so in the days of Yosef. But will it be so in the days of the Beast that is to come?

Questions For Today’s Study

1. Why did Ya’akov/Yisrael send *Y’hudah* ahead of him to Egypt?
2. Yosef prepared his brothers to meet with Pharaoh, whose ways and whose thoughts were strange to them.

[A] What did Yosef tell his brothers to say was their occupation when Pharaoh asked?

[B] Why do you think this was important?

[C] In Strong’s and Gesenius, look up the words translated as “shepherd” and “abomination” in verse 34. Write each Hebrew word and its verb root, and describe the Hebraic word picture each word presents.

[D] Why do you think a shepherd was an “abomination” to the Egyptians?

3. Regarding Ya’akov’s meeting with Pharaoh:

[A] What do you think Genesis 47:7 and 47:10 mean when they say that Ya’akov/Yisrael “blessed” Pharaoh? Look up “blessed” in Strong’s and write a definition that will explain what happens when one person “blesses” another.

[B] Why do you think Ya’akov/Yisrael told Pharaoh that his years had been “few”?

[C] Why do you think he described his years as “evil”?

4. In the concluding aliyah of parsha *Vayigash* the Holy One uses Yosef’s position in Egypt to redistribute all the wealth and wealth-producing properties of the

world. This prophetic wealth-redistribution process is described as occurring in three stages.

[A] What were the three stages?

[B] What verses discuss each stage?

5. Yosef decided how much of each harvest should belong to Pharaoh. How much did he say had to go to Pharaoh?

6. What happened to *B'nei Yisrael* while the famine went on in Egypt? Describe how *B'nei Yisrael* survived when they first arrived, and how they fared as the famine continued.

7. In Ezekiel 37:24 and 25 the Holy One says that His “servant” David will be “king”, “shepherd” and “prince” over the reunited descendants of Y'hudah and of Yosef. Here are these two verses as they transliterate from the original Hebrew:

V'avdi David melech aleyhem

My servant David will be king over them

V'ro'eh echad yihyeh l'chulam uv'mishpatai

and they will all have one shepherd. They will follow my judgments,

yelechu v'chukotai yishmeru v'asu otam

observe My statutes, and practice them.

V'yash'vu al ha-aretz asher natati l'avdi l'Ya'akov

They will dwell in the land which I gave to Ya'akov My servant

asher yashvu-vah avoteichem

in which your fathers dwelt,

v'yash'vu aleyha hemah uveneihem

they, and their children,

uv'nei v'neihem ad-olam

and their children's children, forever;

v'David avedi nasi lahem l'olam

and David My servant will be their prince forever.

[A] Look up the definitions of each of these words and tell how they are alike and how they are different.

[B] How will David become king, shepherd, and prince?

8. In the last few verses of this week's Haftarah aliyah Ezekiel speaks forth the prophetic word of the Holy One regarding the spiritual regeneration and physical restoration which will occur in the descendants of Yosef and the descendants of

Y'hudah in the 'last days'.

V'charati lahem b'rit shalom

In addition, I will make a covenant of peace with them

B'rit olam yihyeh otam

(it will be an everlasting covenant which I give them);

unetatim v'hirbeyti otam

and I will establish them and multiply them,

v'natati et-mikdashi b'tocham-l'olam

and I will set My sanctuary in their midst for all time.

V'hayah mishkani aleyhem

My dwelling place will be with them;

vehayiti lahem l'Elohim v'hemah yihyu-li l'am

I will be their God, and they will be my people.

V'yade'u ha-goyim ki ani Adonai m'kadesh et-Yisra'el

Then nations will know that I, the Holy One, sanctify Israel,

bihyot mikdashi b'tocham l'olam

when My sanctuary is in their midst forever.

[A] Describe in your own words the "B'rit Shalom" covenant which the Holy One promises to make with B'nei Yisrael. Remember to state what part B'nei Yisrael will perform as well as what part the Holy One will perform.

[B] What is the Holy One's purpose in establishing this "B'rit Shalom"?

[C] According to Ezekiel 37:28 when will the nations know that the Holy One is "God"?

[i] What has to happen first?

[ii] What do you think that means?

9. Our English Bibles employ the word *sanctuary* [Hebrew, ***mik'dash***] twice in today's Haftarah aliyah. In fact it could be argued that the regeneration and restoration prophesied by Ezekiel cannot take place without re-establishment of the *sanctuary*.

[A] In Strong's and Gesenius, look up the words our English Bibles translate as *sanctuary*. Write the Hebrew word and its definition(s).

[B] Reread verses 26-28. What do you think the Holy One is talking about when he uses the word we translate as *sanctuary*?

10. In today's aliyah from the apostolic writings Messiah teaches concerning the Torah lifestyle in practical application. If Torah is real in your life, and you love

the Holy One with all your heart, soul, and mind; if you fear Him more than you fear any man, or any loss, or any pain; and if you treasure Him and His covenant more than you treasure any possession or tangible thing on earth, or even your own life; THEN you will *sh'ma*, *sh'mar*, and *asah* His Words, and your life will look like what Messiah describes. Here is a more or less common English translation of His teaching:

*But I tell you who sh'ma [hear]:
love your enemies, and do good to those who hate you, and bless those who curse you,
and pray for those who mistreat you.*

*To him who strikes you on the cheek, offer also the other;
and from him who takes away your cloak, don't withhold your coat also.*

*Give to everyone who asks you,
and don't ask him who takes away your goods to give them back again.
"As you would like people to do to you, do exactly so to them.*

If you love those who love you, what credit is that to you?

For even sinners love those who love them.

If you do good to those who do good to you, what credit is that to you?

For even sinners do the same.

If you lend to those from whom you hope to receive, what credit is that to you?

Even sinners lend to sinners, to receive back as much.

*But love your enemies, and do good, and lend, expecting nothing back;
and your reward will be great, and you will be sons of Ha`Elyon;
for he is kind toward the unthankful and evil.*

Therefore be merciful even as your Father is also merciful.

Don't judge, And you won't be judged.

Don't condemn, And you won't be condemned.

Set free, And you will be set free.

"Give, and it will be given to you:

good measure, pressed down, shaken together, and running over, will be given to you.

For with the same measure you measure it will be measured back to you."

[A] What does loving enemies have to do with Torah? What does it have to do with your relationship with the Holy One?

[B] List the ways Y'shua teaches that our "love" of enemies is to be acted out.

[C] Is what Y'shua is teaching contrary to the Torah of Moshe (for instance, Exodus 21:24-25)? Explain your thoughts. [**Hint**: be careful in interpreting Exodus 21:24-25; you might want to read that verse in context- read Exodus 21:22 - 22:9 to get a feel for what is being discussed].

[D] What is Messiah's explanation as to why people who are truly Torah observant will do the things mentioned in verses 27-31 of Luke 6?

[E] Y'shua introduces a concept in verse 35 which literally means "the **sons**

[Greek. “*huios*”] of **God** [Greek. “*hupsistos*”, the “**Most High**”]”. What does Y’shua identify as the characteristics/signs of the people who will be “sons of God”?

[F] To follow through with this ‘new’ concept of “*Sons of God*”, see Psalm 82, Hoshea 1:10, Luke 20:34-36, John 1:12, John 11:52, Romans 8:13-30, Galatians 3:26-29, Galatians 4:6, Philippians 2:15, Hebrews 2:10, and I John 3:1-10. Write a paragraph explaining who you think the “*sons of God*” are and what they will *do*.

[G] Relate Y’shua’s teaching on dealing with those who hate and mistreat you to what Yosef did in regard to his brothers. Did Y’shua institute something new? Or did He bring back into focus something which had been there all along?

11. Y’shua continues to explain the Torah lifestyle in practical, everyday terms to the multitude of Jews who have come to hear Him. His subject matter in these verses is the way in which an individual, seeking to be a *tzaddik* [righteous person], is to look at and relate to other people. He is pointing out that being a *tzaddik* means concentrating on living out Torah in one’s own life, and resisting the temptation to set one’s self up as a moral policeman or “personal trainer” for others. Y’shua then launches into a series of parables. We will look first at the parable of *the blind leading the blind*:

*“Can the blind guide the blind? Won’t they both fall into a pit?
A talmid is not above his teacher,
but everyone when he is fully trained will be like his teacher.*

*Why do you see the speck of chaff that is in your brother’s eye,
but don’t consider the beam that is in your own eye?*

Or how can you tell your brother,

*‘Brother, let me remove the speck of chaff that is in your eye,’
when you yourself don’t see the beam that is in your own eye?*

*You hypocrite! First remove the beam from your own eye,
and then you can see clearly to remove the speck of chaff that is in your brother’s eye.*

[A] What does *the parable of the blind leading the blind* [i.e. the blind guide] mean to you? Who is a “blind” man?

[B] How does *the man with a plank in his eye* relate to the blind guide?

[C] How does this parable relate to the warning to “***Judge not, that you be not judged . . .***”?

12. Y’shua concludes His Great Discourse on the Torah lifestyle with a *parable about a wise (and a foolish) builder*.

Why do you call me, ‘Lord, Lord,’ and don’t do the things which I say?

*Everyone who comes to me, and hears [Hebrew, *sh’ma*’s] ***My words,***
and does [Hebrew, *asah*’s] ***them, I will show you who he is like.***
He is like a man building a house,*

*who dug and went deep, and laid a foundation on the rock.
When a flood arose, the stream broke against that house,
and could not shake it, because it was founded on the rock.*

*But he who hears [Hebrew, sh'ma's] and doesn't do [Hebrew, asah],
is like a man who built a house on the eretz without a foundation,
against which the stream broke, and immediately it fell, and the ruin of that house was great.
[Luke 6:46-49]*

What basic teachings is Y'shua referring to which must be heeded if one is going to be able to remain a **tzaddik** in the midst of the flood and torrent that is coming? [Warning: Don't answer based on doctrines you have been taught or have accepted or taught yourself, but on what Y'shua **says**, in this aliyah!]

May you be called "sons of God".

The Rabbi's son

Meditation for Today's Study

Psalm 112:1-3

*Praise the Holy One!
Blessed is the man who fears the Holy One,
Who delights greatly in his mitzvot.
His seed will be mighty in the land.
The generation of the upright will be blessed.
Wealth and riches are in his house.
His righteousness endures forever.*