

# וישב

## VAYESHEV - HE CONTINUED LIVING



TORAH — B'RESHEET (GEN) 37:1 – 40:23

B'RIT HADASHAH — ACTS 7:9–16

### B'RESHEET (GEN) 37

**1** *Ya'akov continued living in the land where his father had lived as a foreigner, the land of Kena'an. 2(b) Here is the history of Ya'akov. When Yosef was seventeen years old ....*

### ACTS 6

*13 There they set up false witnesses who said, "This man [Stephen] never stops speaking against this holy place [Temple] and against the Torah; 14 for we have heard him say that Yeshua from Natzeret will destroy this place and will change the customs Moshe handed down to us."*

Stephen has been charged with having taught against Moshe, G-d, the Temple and the *Torah* — in other words, against everything Judaism stands for. Demonstrating that the best defense is a good offense, he indicts the religious leaders after the manner of the Prophets, saying it is they who have abandoned each one of these four sacred trusts.

*Jewish New Testament Commentary*

**ACTS 7:9-16**

**9 "Now the Patriarchs grew jealous of Yosef and sold him into slavery in Egypt. But ADONAI was with him;**

Name some of the reasons Yosef (Joseph) was rejected. Name some of the reasons Yeshua was and is still today rejected.

**Mark 15**

9 he [Pilate] asked them [crowd], "Do you want me to set free for you the 'King of the Jews'?" 10 For it was evident to him that it was out of jealousy that the head cohanim (priests) had handed Him [Yeshua] over.

**Romans 11:25-32**

25 For, brothers, I want you to understand this truth which G-d formerly concealed but has now revealed, so that you won't imagine you know more than you actually do. It is that stoniness, to a degree, has come upon Isra'el, until the Gentile world enters in its fullness; 26 and that it is in this way that all Isra'el will be saved. As the Tanakh says, "Out of Tziyon will come the Redeemer; he will turn away ungodliness from Ya'akov 27 and this will be my covenant with them,... when I take away their sins." 28 With respect to the Good News they are hated for your sake. But with respect to being chosen they are loved for the Patriarchs' sake, 29 for G-d's free gifts and his calling are irrevocable. 30 Just as you yourselves were disobedient to G-d before but have received mercy now because of Isra'el's disobedience; 31 so also Isra'el has been disobedient now, so that by your showing them the same mercy that G-d has shown you, they too may now receive G-d's mercy. 32 For G-d has shut up all mankind together in disobedience, in order that he might show mercy to all.

What is Sha'ul (Paul) trying to explain to his Gentile brothers in the L-RD?

**10 He [ADONAI] rescued him [Yosef] from all his troubles and gave him favor and wisdom before Pharaoh, king of Egypt, who appointed him chief administrator over Egypt and over all his household.**

Although Joseph had been rejected by his own family, he had been accepted by foreigners in a foreign land and exalted by G-d's hand. *Twenty-First Century Biblical Commentary*

What could be the purpose of G-d giving you favor and wisdom? Any examples?

**11 Now there came a famine that caused much suffering throughout Egypt and Kena'an**

Many times, in the Bible G-d used the weather to accomplish His will. Why?

**12 But when Ya'akov heard that there was grain in Egypt, he sent our fathers there the first time.**

Why was Ya'kov willing to send his sons to Egypt when he himself was afraid of going there?

**B'resheet (Gen) 46**

1 *Isra'el took everything he owned with him on his journey. He arrived at Be'er-Sheva and offered sacrifices to the G-d of his father Yitz'chak.* 2 *In a vision at night G-d called to Isra'el, "Ya'akov! Ya'akov!" He answered, "Here I am."* 3 *He said, "I am G-d, the G-d of your father. Don't be afraid to go down to Egypt. It is there that I will make you into a great nation.*

**13 The second time, Yosef revealed his identity to his brothers, and Yosef's family became known to Pharaoh.**

Why does Yeshua wait to reveal His identity to the world? Ref: Yesha'yahu (Isa) 53; Revelation 1:12-17

**14 Yosef then sent for his father Ya'akov and all his relatives, seventy-five people.**

**B'resheet (Gen) 46**

27 *The sons of Yosef, born to him in Egypt, were two in number. Thus all the people in Ya'akov's family who entered Egypt numbered seventy.*

**Sh'mot (Exo) 1**

5 *All told, there were seventy descendants of Ya'akov; Yosef was already in Egypt.*

Seventy-five, according to the Septuagint, but seventy according to the Masoretic Hebrew text (Genesis 46:27, Exodus 1:5). Genesis 46:20 accounts for the discrepancy. In this verse the Septuagint names four grandsons and one great-grandson of Joseph, whereas the Masoretic text does not.

*Jewish New Testament Commentary*

The Septuagint (from the Latin septuaginta, "seventy"), also known as the LXX, is a Koine Greek translation of a Hebraic textual tradition that included certain texts which were later included in the canonical Hebrew Bible and other related texts which were not. As the primary Greek translation of the Old Testament, it is also called the Greek Old Testament. This translation is quoted a number of times in the New Testament, particularly in Pauline epistles, and also by the Apostolic Fathers and later Greek Church Fathers. *Retrieved from Wikipedia 12/6/17.*

Another apparent discrepancy in Stephen's discourse is in Acts 7:14. Stephen stated that 75 persons were in Jacob's family, but the Hebrew text has "70" in both Genesis 46:27 and Exodus 1:5. In both places the Septuagint (see below) has 75. It is commonly said that Stephen, a Greek-speaking Jew, would have used the Septuagint and therefore was making only an "honest" mistake. This difficulty, however, can be resolved in other ways. One of the most widely accepted solutions is to recognize that the Hebrew text includes Jacob, Joseph, and Joseph's two sons, Ephraim and Manasseh (a total of 70), but that the Septuagint omits Jacob and Joseph but includes Joseph's seven grandchildren (mentioned in 1 Chron. 7:14-15, 20-25). This is supported by the Hebrew in Genesis 46:8-26 which enumerates 66 names, omitting Jacob, Joseph, and Joseph's two sons. Another solution is that the Septuagint's 75 includes the 66 plus the 9 wives of Jacob's 12 sons (Judah's and Simeon's wives had died and Joseph's wife was in Egypt).

*The Bible Knowledge Commentary*

Dead Sea Scrolls Hebrew text agrees with the Septuagint. *The IVP Bible Background Commentary*

**15 And Ya'akov went down to Egypt; there he died, as did our other ancestors.**

Why does Stephen link Egypt with death? Also, the one who was rejected [Yosef] is the one who provides for the rejecters [his brothers]. Is this grace?

**16 Their bodies were removed to Sh'khem and buried in the tomb Avraham had bought from the family of Hamor in Sh'khem for a certain sum of money.**

Acts 7:16 contains another apparent discrepancy. Stephen's words imply that Jacob was buried at Shechem whereas the Old Testament clearly affirms that he and his wife Leah (and his parents Isaac and Rebekah and his grandparents Abraham and Sarah) were interred in the Cave of Machpelah at Hebron (Gen. 49:29-50:13). However, the bodies buried at Shechem did not include Jacob but did include those of Joseph and his brothers. Joseph was buried first in Egypt but was reburied in Shechem (Gen. 50:26; Ex. 13:19; Josh. 24:32). True, Joshua 24:32 refers only to Joseph's bones, but evidently his brothers were also buried at Shechem (though Josephus states otherwise). The pronoun their (Acts 7:16), then, does not include Abraham, Isaac, and Jacob, but looks back to the words our fathers in verse 15 and refers to Joseph and his brothers.

Stephen's phrase, the tomb that Abraham had bought from the sons of Hamor at Shechem (v. 16), presents another problem. Actually Jacob, not Abraham, bought the plot of ground (Gen. 33:19). This may be explained by saying that Abraham in a sense did purchase the property in the person of his grandson. Abraham would be given title to Shechem through Jacob.

This favorable allusion to Shechem, the "capital" of the Samaritans, would not please Stephen's audience. But his reference to Samaria prepares readers for the next step in the outreach of the gospel (Acts 8).

*The Bible Knowledge Commentary*