

## Vayeishev (and he settled) Torah Portion 9 Genesis 37:1 - 40:23

**Background:** This Torah portion begins as Jacob settled in the land of Canaan. He wanted to live in the land that **יהוה** had given him, even though he would live as an ordinary person. Esau left his native land of Canaan to live in Mount Seir where he became the leader. His sons would continue to dominate the original owners of the land. Dinah had been forcefully taken by Shechem the son of the leader of the city and Simeon and Levi had taken revenge on the whole town and killed all the men and taken the women, children and cattle. Jacob was afraid that other cities in the area would unite and destroy his family, so he fled. Rachel died on the road from Beth-el to Ephrath in child birth as Benjamin was born. (Gen 34:16-18) The sons of Leah were now men and shepherds of Jacobs flock.

### Vayeishev ( **וישב** ) = and he settled

#### Events in this Torah portion:

- Jacob settled in the land of Canaan
- Joseph at 17 brought an evil report on his brothers who were caring for the sheep
- Jacob gave Joseph a special woolen tunic
- Joseph had two dreams about him being exalted over his brothers
- Jacob sent Joseph to check on the welfare of his brothers and the flock
- A man told Joseph his brothers went to Dothan
- Joseph's brothers saw him coming and planned evil against him
- Reuben said to throw him in a pit, intending to rescue him later
- Joseph's brothers stripped him of his tunic and threw him in a pit
- Judah suggested that they sell him to a caravan
- Reuben returned to find Joseph gone and was upset
- They sold him for twenty pieces of silver and dipped his tunic in the blood of a goat
- The brothers showed the coat to Jacob and asked if it was his son's
- Jacob tore his garment and mourned for Joseph
- Joseph was sold to Potiphar in Egypt
- Judah married the daughter of a wealthy merchant and they had three sons
- Judah's oldest son Er married Tamar, but Er was evil and **יהוה** killed him
- Judah told his son Onan to raise seed for his brother through Tamar
- Onan also was evil and **יהוה** killed him
- Judah told Tamar to wait for Shelah to grow up and he would be given to her
- Judah's wife died and he went to oversee his sheepshearers
- Tamar was told where Judah was going so she dressed like a prostitute and waited
- Tamar enticed Judah to lay with her and asked for a pledge until she was paid
- Judah gave her his signet, wrap and staff to hold as a pledge
- Judah sent his friend with a goat to pay her, but he was told there is no prostitute there
- Three months later Judah was told Tamar was pregnant
- Judah said that Tamar should be burned

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- Tamar said "identify, if you please, whose are this signet, wrap and staff"
- Tamar had twins named Perez and Zerah
- Joseph was made chief servant of Potiphar's house
- Potiphar's wife desired Joseph but he resisted her
- Potiphar's wife took Joseph's coat and said he tried to rape her in the house
- Joseph was put in prison where he became in charge of the other prisoners
- Pharaoh was angry with his cupbearer and baker and placed them in prison
- The cupbearer and baker had dreams which Joseph interpreted
- It happened as Joseph said the cupbearer was restored and the baker was killed

### Joseph brings Jacob an evil report on his brothers

**Genesis 37:1-4** And **Jacob** lived in the land where his father was a stranger, in the land of Canaan. 2 These *are* the descendants of Jacob. **Joseph**, *being* seventeen years old, was a shepherd with his brothers; by the flock, he was a **youth** with the sons of **Bilhah**, and with the sons of **Zilpah**, his father's wives: and Joseph would bring evil reports about them to his father. 3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a **Tunic** with long **sleeves**. 4 And when his brethren saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.

**Jacob** = heal holder or supplanter (יעקב s#03290)

**Joseph** = another son (will do again) (s# 03130 יוסף)

**Youth** = a boy, From the age of infancy to adolescence, by implication a servant; also (by interchange of sex) a girl, babe, boy, child, damsel, lad servant, young man (s# 5288 נער) (nah'-ar)

**Bilhah** = Troubled (s# 01090 בלהה) (bil-haw')

**Zilpah** = A Trickling (s# 02153 זלפה) (zil-paw)

**Tunic** = long shirt like garment (s#03801 כתנת) (koot-to-neth)

**Sleeves** = from H6461 properly the palm (of the hand) or sole (of the foot) a long sleeved tunic, possibly a wide one, one of many breadths, or different colors (s# 6446 פס) (pas)

**Stone Edition Chumash** (page 199) These are the chronicles of Jacob ..... But then it begins to tell you about Joseph being **seventeen** years old and being a Shepherd. without naming any of Jacob's other sons. This event occurred nine years after Jacob returned to the land. Jacob was now **108** years old and Isaac was **168** years old. Isaac would live to be 180 and would never see Joseph after he was sold by his brothers. The Torah calls Joseph a youth ( נער ) meaning that he **acted immaturely**. - dressing his hair and adorning his eyes to look handsome (Rashi). Ramban, however maintains that it is natural to call Joseph a youth since [with the exception of Benjamin who was still a child] he was the youngest and frailest of the brothers. He spent his time with the sons of Bilhah and Zilpah because the sons of Leah hated him. Joseph was Israel's favorite son since he was his son in his old age and the son of Rachel his favorite wife. Benjamin was only 9

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years old at this time. Jacob caused resentment by showing favoritism to Joseph over his brothers and by the special coat he gave him. This type of coat was worn by the son of a king. He was showing his brothers that he would be the head of the family when Jacob died.

**a fine woolen tunic** ---a long sleeved embroidered tunic made of variously colored strips of fine wool. This is the sign of leadership. According to Kli Yakar Joseph was elevated to the rank of firstborn after Reuben discredited himself after tampering with Jacob's bed.

**Comment:** The documentary film “**Patterns of Evidence**” on Netflix shows that many archeologist do not believe that the exodus actually happened because they are looking for it in the wrong time period. This film maker who is a believer did his research and found overwhelming evidence that it happened in an earlier time period. He also showed evidence of the house of Joseph and tombs of all twelve sons. Joseph’s tomb was built resembling a pyramid with a large stature of a person wearing a coat of many colors. This likeness was not Egyptian and the skin and hair resembled a person of the semantic origin. He also had red hair which Egyptians do not have. The house that was built was not like the houses of Egypt. The tomb that appeared to be Joseph’s was empty since his bones were carried to the land of Israel. Grave robbers do not take the bones of the graves they rob. The bones are worthless to them.

### Joseph has two dreams

**Genesis 37:5-11** And Joseph dreamed a **dream**, and he told *it* to his brothers: and they hated him even more. 6 And he said to them, Listen to the dream which I have dreamed: 7 For, behold, we *were* binding **sheaves** in the field, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made **obeisance** to my sheaf. 8 And his brothers said to him, Shall you indeed **reign** over us? or shall you indeed have **dominion** over us? And they hated him even more for his dreams, and for his words. 9 And he dreamed yet another dream, and told it to his brothers, and said, Behold, I have dreamed another dream; and, behold, the **sun** and the **moon** and the eleven **stars** made obeisance to me. 10 And he told *it* to his father, and to his brothers: and his father rebuked him, and said to him, What *is* this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow down ourselves to you to the earth? 11 And his brothers **envied** him; but his father observed the saying.

**Dream** = Dream, dreamer (s# 2472 חלם) (khal-ome')

**Sheaves** = something bound, a sheaf (s# 485 אלמה) (aw-loom')

**Obeisance** = to depress, prostrate in homage, beseech, worship (s# 7812 שחה) (shaw-khaw')

**Reign** = ascend to the throne, induct into royalty (s# 4427 מלך) (maw-lak')

**Dominion** = have, make dominion, governor, have power (s# 4910 משל) (maw-shal')

**Sun** = to be brilliant, sun, implication the east (s# 8121 שמש) (sheh'mesh)

**Moon** = moon (s# 3394 ירח) (yaw-ray'-akh)

**Star** = in the sense of rolling, blazing, star, prince (s# 3556 כוכב) (ko-kawb')

**Envied** = jealous or envious (s# 7065 קנא) (kaw-naw')

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**Stone Edition Chumash** (page 200) **Joseph's dreams and the intensified hatred.** Dreams mentioned in Scripture are generally understood to be vehicles of prophecy. Although the Sages leave it as an open question whether dreams have validity (Berachos 55a), it is clear from the Scriptural accounts of Joseph's dreams and those of Pharaoh and his officials that God used them to convey revelations of future events. All these dreams came true according to their interpretations.

### **Related Scripture: We are Watchmen on the wall**

**Ezekiel 33:1-7** Again the word of יהוה came to me, saying, 2 Son of man, speak to the children of your people, and say to them, When I bring the sword on a land, if the people of the land take a man of their land, and set him for their watchman: 3 If when he sees the sword come on the land, he blows the trumpet, and warns the people; 4 Then whoever hears the sound of the trumpet, and does not take warning; if the sword come, and take him away, his blood shall be on his own head. 5 He heard the sound of the trumpet, and did not take warning; his blood shall be on him. But he that takes warning shall deliver his soul. 6 But if the watchman see the sword come, and he does not blow the trumpet, and the people are not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. 7 So you, O son of man, I have set you a watchman to the house of Israel; therefore you shall hear the word at My mouth, and warn them from Me.

### **יהוה sends dreams to warn:**

- \* Joseph was told in a dream to take Mary as his wife in Matthew 1:20
- \* Wise men were told in a dream to not return to Herod. Matthew 2:12
- \* Joseph was told in a dream to take Yeshua to Egypt because of Herod. Matthew 2:13
- \* Joseph was told in a dream to return because Herod was dead Matthew 2:19
- \* Joseph was warned in a dream to turned aside to Nazareth in Galilee Matthew 2:22
- \* Pilate's wife was warned in a dream not to harm Yeshua Matthew 27:19
- \* In the last days , says Elohim, ... old men shall dream dreams Acts 2:17

**Joseph's dreams** brought on even more resentment. The Torah shows that dreams are a way to deliver prophecy from Elohim to the one who dreams. Joseph realized the dream was prophecy and a prophet is forbidden to conceal what he must reveal to others.

**Joseph's attitude in telling the dream:** Joseph undoubtedly felt rejection from his brothers. It could be that he thought that this prophetic dream might cause his brothers to look on him with favor instead of counting him as worthless. This might be like us talking to someone about obeying the Torah and instead of them being interested in what Elohim is doing they feel we are trying to put them under bondage to us. Joseph's pride was diminished through the things that happened to him in Egypt. His attitude toward his brothers was brought to a new level of understanding so that when he revealed himself to them he wanted to supply their needs with no resentment for the past.

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**Dreams can be given to allow us to accept what is to soon happen.**

**Another dream** ---The second dream had the same meaning but also included Jacob and Joseph's mother who was dead at this time. The truth was the mother referred may have been Bilhah who raised Joseph after Rachel died. The second dream was a conformation that it would soon take place. His brothers would bow because of their need for grain (sheaf).

**The Hebrew word for sheaf** is the same word for dumb, a person who can not speak, This word actually means one who either can not speak or does not know what to speak. This is important in the Feast of Pentecost when two loaves of bread are made from two sheafs. These two loaves are made with leaven and presented before **יהוה**. This is the only leaven that is ever to be brought before Him and they represent the two houses of Israel and Judah. This shows that they are both made of the very same thing and when they come together in the future on Pentecost there will be no difference in them, **יהוה** will reunite the two houses into one house.

**Dreams can foreshadow future events:**

**My Mother's Dream:** My mother dreamed the same dream every night for a week about my father's death and a unexpected refund check from Sears and Roebuck. When my father came home from third shift one night, he brought in the mail and told mother there was a check from Sears and Roebuck. She thought to herself I hope the other does not come true. He died the following night of a heart attack at work. January 1951 at the age of 41.

**Joseph's life foreshadows the life of Messiah**

Jacob sent Joseph to those who hated him? This is like the parable from Matthew 21

**Related Scripture: The favorite son is cast out/killed**

**Matthew 21:33- 43** Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and dug a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35: And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36: Again, he sent other servants more than the first: and they did to them likewise. 37: But last of all **he sent to them his son**, saying, They will reverence my son. 38: But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39: And they caught him, and cast him out of the vineyard, and killed him. 40: When the lord therefore of the vineyard comes, what will he do to those husbandmen? 41: They said to him, He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons. 42: Yeshua said to them, Did you never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43: Therefore I say to you, The kingdom of Elohim shall be taken from you, and given to a nation bringing forth the fruits thereof.

Joseph knew his brothers hated him yet he said here I am or I am ready

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### Joseph is sent to his brothers

**Genesis 37:12-17** And his brothers went to feed their father's **flock** in **Shechem**. 13 And Israel said to Joseph, Do not your brothers feed *the flock* in Shechem? come, and I will send you to them. And he said to him, Here *am I*. 14 And he said to him, Go, see whether it is well with your brothers, and well with the flocks; and bring me word again. So he sent him out of the **depths** of **Hebron**, and he came to Shechem. 15 And a certain man found him, and, behold, *he was wandering* in the field: and the man asked him, saying, What are you seeking? 16 And he said, I seek my brothers: tell me, where they feed *their flocks*. 17 And the man said, They are departed from here; for I heard them say, Let us go to **Dothan**. And Joseph went after his brothers, and found them in Dothan.

**Flock** = to migrate, flock of sheep or goats, fig. men(s# 6629 **צאן**) (tsone')

**Shechem** = to incline the shoulder to a burden (s# 7927 **שכם**) town built on shoulder of a hill

**Depths** = vale, valley (s# 6010 **עמק**) (ay'-mek) (\*note: Hebron is on a hill not a valley)

**Hebron** = seat of association (s# 2275 **חברון**) (kheb-rone')

**Wandering** = stray, deceive, dissemble, stagger, wander (s# 8582 **תעה**) (taw-aw')

**Dothan** = two wells 12 miles south of Samaria (s#01886 **דתני**) (do-thawn)

**Jot and Tittle: Matthew 5:17-19** : Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfil. 18 For truly I say to you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah, until all is fulfilled. 19 Whoever therefore shall break one of these least commandments, and shall teach men to, he shall be called the least in the kingdom of heaven: but whoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. (ref. **Monty Judah Lion Lamb Ministries**)

**Genesis 37:12** Now, his brothers went to pasture the sheep of **their father** in Shechem.

**וילכו אחיו לרעות את-צאן אביהם בשכם: Genesis 37:12**

This is recognized as the beginning of the redemption story of the Passover, which also foreshadows our future redemption. Yeshua said He was the **Aleph Tav** (**את**) The two letters of this word has dots over it. We saw in Genesis 1:1 that the Aleph Tav (**את**) is the fourth and sixth word. Messiah came 4,000 years after creation and He will return after 6,000 years. This verse in our Torah portion points to His return at the beginning of His reign in Jerusalem for 1,000 years. The flock belongs to the Father **יהוה** and Joseph, a foreshadowing of Yeshua, who is going to look to the welfare of his brothers (sons of Israel) and the welfare of the flock (those who join Israel). The theme of this jot is the sending forth of the redeemer, stage II of the redemption plan for man. This is a type and shadow of the work of Messiah who is the vehicle for redemption.

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**Schottenstein Interlinear Chumash** (page 221) (מעמק חברון) From the valley of Hebron. But Hebron is situated on a mountain! Rather, the term מעמק חברון, from the “valley” of Hebron, is to be understood figuratively: Jacob’s decision to send Joseph to his brothers who sold him into slavery- and what appeared to be his doom- was in fulfillment of (עמוקה עצה), the profound, deep design that had been confided to Abraham, who at that time was the only Patriarch who was buried in Hebron. The sense of this design was that Joseph’s trip would begin the fulfillment of God’s prophecy to Abraham (15:13): *Your offspring shall be aliens in a land not their own*

### Joseph’s brothers plan evil against him

**Genesis 37:18-22** And when they saw him afar off, even before he came near them, they **conspired** against him to slay him. 19 And they said to each other, Behold, this dreamer comes. 20 Come now therefore, and let us slay him, and cast him into some **pit**, and we will say, Some evil beast has devoured him: and we shall see what will become of his dreams. 21 And **Reuben** heard *it*, and he delivered him out of their hands; and said, Let us not kill him. 22 And Reuben said to them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand on him; that he might take him out of their hands, to deliver him to his father again.

**Conspired** = act treacherously, beguile, conspire, defraud (s# 5230 נכל) (naw-kal’)

**Pit** = pit, hole, cistern, prison, well (s# 953 בור) (bore’)

**Reuben** = Behold a son (s#07205 ראובן) (reh-oo-bane’)

**Schottenstein Interlinear Chumash** (page 222) *And we will throw him into one of the pits.* Their intention in throwing him into a pit and then looking down at him from its perimeter was to satisfy the image of his dream, since it would seem as if they were bowing down to him. Reuben’s admonition: We will not strike him mortally! suggested that the image of the dream would be fulfilled if Joseph were alive at the bottom of the pit (Chasam Sofer).

**Comment:** If Joseph was in the pit, he would be **standing** up looking to find a way out or asking his brothers to bring him out of the pit. The brothers would be bent over (**bowing**) looking down into the pit. This may have been Reuben’s thoughts that the prophecy of Joseph’s dreams could be fulfilled and prevent Joseph’s death.

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## Joseph is sold into slavery

**Genesis 37:23-28** And it came to pass, when Joseph came to his brothers, that they striped Joseph of his coat, *his coat of many colors that was on him*; 24 And they took him, and cast him into a **pit**: and the pit *was empty, there was no water* in it. 25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of **Ishmeelites** came from Gilead with their camels bearing **spices** and **balm** and **myrrh**, going to carry *it* down to Egypt. 26 And **Judah** said to his brothers, What profit *is it* if we slay our brother, and conceal his blood? 27 Come, and let us sell him to the Ishmeelites, and let not our hand be on him; for he *is* our brother *and* our flesh. And his brothers were content. 28 Then there passed by **Midianites** merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph to Egypt.

**Ishmeelites** = descendants of Ishmael (s#03459 **ישמעאלי**) (yish-maw-ay-lee')

**Judah** = Praised (s# 03063 **יהודה**) (yeh-hoo-daw')

**Midianites** = descendant (native) of Midian (s# 4084 **מדיני**) (mid-yaw-nee')

**Spices** = tragacanth gum (s#05219 **נכאת**) (nek-ohth')

**Balm** = balm salve (s#06875 **צרי**) (tser-ee)

**Myrrh** = aromatic gum exuded by leaves of the rock rose (s#03910 **לט**) (lote)

Judah sells Joseph for 20 pieces of silver	Judas sell Messiah for 30 pieces of silver
<p><b>Genesis 37:26</b> And <b>Judah</b> said to his brothers, What profit <i>is it</i> if we slay our brother, and conceal his blood? 27 Come, and let us sell him to the Ishmeelites, and let not our hand be on him; for he <i>is</i> our brother <i>and</i> our flesh. And his brothers were content.</p>	<p><b>Matthew 26:15</b> And said <i>unto them</i>, What will you give me (<b>Judas</b>), and I will deliver Him to you? And they covenanted with him for <u>thirty pieces of silver</u>.</p>

**Comment:** The fact that there was no water in the pit is a hint that the brothers intended for Joseph to die a slow death. However when the Ishmeelites were seen in the distance, Judah said let us sell him to the Ishmeelites. This event is of great consequences. Most of the brothers were talking about killing Joseph, but Judah told them what they should do. They did not kill him so those threats were not carried out, but Judah's plan was carried out and he was to take the blame. His actions foreshadows what would happen to his future descendants. They decided to sell him as a slave, and thus they would not be guilty of his death although slavery is seen as a death sentence. The anger they had felt against him was pressing them on to commit this act that they would regret for many years as they saw the grief of their father. Each of them would come to understand the evil they had done with many years of remembering this fateful day.

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Joseph	Messiah
sold him for silver	sold him for silver
They stripped him of his clothes	They stripped him of his clothes
placed him in a grave (burial)	placed him in a grave (burial)
The pit was empty	the pit became empty (resurrection)

### The brothers put blood on Joseph's coat

**Genesis 37:29-35** And Reuben returned to the pit; and, behold, Joseph *was* not in the pit; and he tore his clothes. 30 And he returned to his brethren, and said, The child *is* not; and I, whither shall I go? 31 And they took Joseph's **garment**, and killed a kid of the **goats**, and dipped the coat in the **blood**; 32 And they sent the garment of long sleeves, and they brought *it* to their father; and said, This we have found: know now whether it *is* your son's coat or not. 33 And he knew it, and said, *It is* my son's coat; an **evil beast** has devoured him; Joseph is without a doubt torn in pieces. 34 And Jacob tore his clothes, and put sackcloth on his loins, and mourned for his son many days. 35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down to the grave to my son mourning. Thus his father wept for him.

**Garment** = tunic, under-garment, long shirt like garment usually of linen (BDB#3801 כְּתֹנֶת) (keth-o-neth)

**Goat** = a she goat (as strong) but masculine in plural (s# 5795 עֵז) (aze)

**Blood** = blood (as that which when shed causes death), bloodshed, by analogy the juice of the grape (s# 1818 דָּם) (dawn)

**Evil** = evil, bad, wicked, person, thoughts & deeds (s#07451 רָעָה) (Ra)

### Related Scripture: Messiah will stain all His garments in judgment

**Isaiah 63:3** I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in My anger, and trample them in My fury; and their **blood shall be sprinkled on My garments**, and I will stain all My raiment.

**Comment:** We see that Joseph's life foreshadows the life of Messiah in that his garments are stained with blood. This shows us that those who have enduring hatred against their brother will be judged by Messiah. Joseph's brothers did not have enduring hatred for Joseph. They lived twenty years of regret for this day. However we know that Esau had enduring hatred for Jacob and his descendants through out thousands of years. The verse in Isaiah 63 shows that Esau's descendants will be judged by Messiah in the end times.

**Reuben returned:** Why are we told that Reuben returned to find that Joseph was gone. He was greatly distressed when he realized that Joseph had been sold and was truly grieved at what had been done to him. Could it be that Reuben being the first born and having been corrected for

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the transgression of the matter of his father's bed, had a repentant heart and a desire to please the father (Father). This could be a prophecy of those in the end times who see the truth of following the Father's Torah have a contrite heart to please Him and honor the Son. The first born of the Father in the end of days may be the first of those who return to the Torah.

**Jacob recognized** it and he said "My son's tunic A **savage beast** has devoured him. Jacob mourned for many days - **22 years**. The sons had not considered the effect this would have on their father. This could show that Elohim had prevented them from thinking about it in order to teach them to love each other and overlook their faults. They knew what they were doing was evil but the fruit of ungodly hate had it's determined end. Jacob was in exile for twenty two years before returning to the land. Joseph was presumed dead for twenty two years (22) before he revealed himself to his brothers and his father. The twenty second letter of the Hebrew alphabet is Tav (ת) it has a numerical value of 400. **Four is the number for the coming of Yeshua.**

### Yeshua's arrival and the number four (4)

1. Elohim created the sun, moon and stars on the <b>4th</b> day. This is the sign of Yeshua's <u>return</u> (Genesis 1, Matthew 24).
2. Yeshua <u>came</u> to earth <b>4,000</b> years after creation .
3. Yeshua <u>came</u> to earth after <b>400</b> years of silence. "the days are coming. Declares the sovereign Lord, when I will send a famine through the land- not a famine of food or a thirst for water, but a famine of hearing the words of the Lord (Amos 8:11).
4. Yeshua waited till the <b>4th</b> day to <u>come</u> to heal lazarus (John 11:39).
5. Yeshua said "I am the <b>way</b> the truth and the life. No man <u>comes</u> to the father except through me." (John 14:6) Yeshua also said I stand at the <b>door</b> and knock. The fourth letter of the Hebrew alphabet (dalet) has a numerical value of <b>4</b> . It is a picture of a <b>door</b> .
6. When Baalm spoke the <b>4th</b> time as Elohim directed him to bless the Children of Israel he saw Yeshua as a Star " I see Him, but not now; A Star will <u>come</u> out of Jacob; a Scepter will rise out of Israel."(Numbers 24:17).
7. Yeshua was born ( <u>came</u> to earth) in <b>4</b> BC (mistake of mans calendar?).
8. Yeshua started his ministry after <b>40</b> days of temptation (Matthew 4:1-17).
9. Joshua saw Yeshua (Captain of the host of יהוה) the day the manna stopped after <b>40</b> years in the wilderness (Joshua 5:11-15).
10. Yeshua <u>came</u> walking on the water in the <b>4th</b> watch of the night (Mark 6:48).

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11. Yeshua said I am the alpha and omega (Greek first and last letter of the alphabet)(Rev 1:8, Isaiah 48:12) The first and last letter of the Hebrew alphabet is Aleph (א) and Tav (ת). The Aleph has a numerical value of one and the Tav has a value of **400**. The **4th** word in the book of Genesis chapter 1 verse 1, is a word that is not translated into English it is composed of two letters, Aleph and Tav. It is Strongs number 0853.

12. The **4th** of the 10 commandments is “Remember the Sabbath day and keep it Holy”. The weekly Sabbath is a foreshadowing of when Yeshua will come to reign on earth for one thousand years. This is the seventh thousand year period of human history. We are currently approaching the end of six thousand years of human history. This can be verified by the genealogy of the bible.

13. Yeshua said in Matthew 23:37-39: ”O Jerusalem Jerusalem you who kill the prophets and stone those Who are sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate. For I say to You, you will see me no more till you say “Blessed is he who comes in the name **יהוה**” In Hebrew this is “baruch habba beshem **יהוה**” **4** Hebrew words

14. Yeshua said to His disciples when they asked Him about food as He talked to the woman at the well ”My food is to do the will of Him who sent Me and to finish His work. Do you not say, **four** months more and then the harvest? I tell you. Open your eyes and look at the fields! They are ripe for harvest.” (John 4:34-35)

15. Yeshua came to the three Hebrew children as the **fourth** man in the fire. “look I see four me walking around in the fire, unbound and unharmed, and the **fourth** looks like a son of the gods.” (Daniel 3:25)

16. **יהוה** looked down at the Egyptians from the pillar of fire as they pursued the children of Israel in the path he had created through the Red sea in the **4th** watch of the night. He began to fight for his people by causing the wheels to fall off the chariots. (Exodus 14:24)

17. Israel was commanded to bring a one year old lamb into their house on the tenth day of the month of Nissan and keep it for **four** days until the fourteenth of Nissan. It was to be slain and the blood was to be placed on the door posts and lintel of their door for Passover. Yeshua is the true Passover lamb.

18. When Yeshua returns He will build the **4th** Temple. The third temple will be built and defiled by the abomination of desolation. Its destruction, I believe this will take place during the day of **יהוה**.

19. When Yeshua spoke to Samuel as a child in the Tabernacle, it was the **4th** time that he said speak **יהוה** for your servant is listening.(I Samuel 3:10)

20. When Abraham took Isaac to offer him up as a foreshadowing of Yeshua’s atoning sacrifice Abraham took two servants with him a total of **four** people.

21. Pilate wrote a title to be placed on the cross above Yeshua’s head. It was written in three languages. In Hebrew it said **YESHUA HANAZAREI VMELECH HAYEHUDIM** (Yeshua the Nazarei and King of the Jews). This is **four** words in Hebrew.

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22. The first letter of each of the **four** Hebrew words that was written above Yeshua on the cross spells the holy name of Elohim the Father. YOD, HEY WAW HEY (יהוה). It also is composed of **four** letters.

23. At the last Passover before His death, He said He would not drink of this cup (The **Fourth** cup of Praise) until He drank it new in the Kingdom). The third cup is the cup of redemption which He drank and Accomplished our redemption through His death on the cross. The fourth cup of praise we will drink when His kingdom is established on the earth for 1000 years.

24. The children of Israel were commanded to wear (*tsee-tseeth'*) (tassels) on the **four** corners of their garments to remind them to keep the Torah (613 commandments of the five books of Moses)(the Word of Elohim).

25. The **four** Gospels tell of His life on the earth to prepare us for His return.

26. Jehoshaphat and all of Judah praised יהוה on the battlefield on the **4th** day after they had gathered the spoil from the armies of Ammon, Moab and Mount Seir (Esau). They had sent Praisers in front of the Army of Judah and Elohim had completely destroyed these three Armies and Judah took 3 days to gather the spoil. 2 Chronicles 20:15-29 this is a foreshadowing of the end time battle of Armageddon. Not one enemy will escape.

27. In Ezekiel 37:1-10 Ezekiel was commanded to Prophecy to the Dry Bones that life would come into them. Ruach (Breath) was commanded from the **four** winds to enter them and bring life. Acts 3:19-21 says that Yeshua must remain in Heaven until the restoration of all things. This is part of that restoration before Yeshua returns.

28. Esau came to meet Jacob with **400** men. This is a foreshadowing of the end time battle between the descendants of Jacob and Esau. Esau dwelt in Mount Seir. The word Seir means a male goat. Elohim's people are described as sheep, so this is the battle between the sheep and the goats. This is the same battle that was foreshadowed during Jehoshaphat time described above. This is the time that Messiah will return to fight the battle for His people. Genesis 33:1 Matt 25 talks about the Sheep and Goats judgment. They are judged on what they did or did not do for His Brethren (those who are of the house of יהוה).

29. Yeshua appeared to Moses in the burning bush after **40** years in the desert. Acts 7:30

30. When Moses was 40 years old he decided to visit His fellow Israelites. Moses was a type or shadow of Messiah. Acts 7:23

31. On Yom Kippur (Day of Atonement) the High Priest goes into the Holy Of Holies **four** times. When He comes out of the Holy of Holies the **Fourth time** he blesses the people as directed by Elohim speaking the Aaronic Benediction and speaks Name of יהוה (tetragrammaton, four letters of the name of Elohim)

32. Revelations 21:19 And the foundations of the wall of the city [were] garnished with all manner of precious stones. The first foundation [was] jasper; the second, sapphire; the third, a chalcedony; the **fourth, an emerald**; Rev 4:3 And he that sat was to look on like a jasper and a sardine stone: and [there was] a rainbow round about the throne, in sight like an **emerald**.

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33. **יהוה** told Abraham in Genesis 15:16 that his descendants would be slaves in Egypt but that they would return in the **Fourth** generation. Yeshua Himself led them out of the land of Egypt, just as He will in the future Exodus. Genesis 15:16 But in the fourth generation they shall come here again: for the iniquity of the Amorites [is] not yet full.

### Related Scripture: We are accountable for our attitude

**Matthew 5:22** But I say to you, that whoever is angry with his brother without a cause shall be in danger of the judgment: and whoever shall say to his brother, Raca (air head), shall be in danger of the council: but whoever shall say, you fool, shall be in danger of hell fire.

### Related Scripture: We are accountable for our attitude

**John 15:25** But *this comes to pass*, that the word might be fulfilled that is written in their Torah, They hated Me without a cause.

### Judah marries a Canaanite woman

**Genesis 38:1-5** And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain **Adullamite**, whose name was **Hirah**. 2 And Judah saw there a daughter of a certain **Canaanite**, whose name was **Shuah**; and he took her, and went in unto her. 3 And she conceived, and bare a son; and he called his name **Er**. 4 And she conceived again, and bare a son; and she called his name **Onan**. 5 And she again conceived, and bare a son; and called his name **Shelah**: and he was at **Chezib**, when she bare him.

**Adullamite** = Justice of the people (s#05726 **עדלמי**) (ad-ool-law-mee')

**Hirah** = in the sense of splendor (s#2437 **חירה**) (khee-law')

**Canaanite** = a Canaanite or inhabitant of Canaan, a merchant (s#3669 **כנעני**) (ken-ah-an-ee')

**Shuah** = wealth (s#07770 **שוה**) (shoo'-ah)

**Er** = awake (s#06147 **ער**) (ayr) (these letters in reverse spell evil)

**Onan** = strong (s#0209 **אונן**) (o-nawn')

**Shelah** = a petition (s#07956 **שלה**) (shay-law')

**Chezib** = false, lie, deceive (s#03576 **כזב**) (Kaw-zab)

**Schottenstein Interlinear Chumash** (page 227) The daughter of a man who was a merchant. Most commentators translate (**כנעני**) as merchant, rather than the more common **Canaanite**, based on the Talmud (Pesachim 50a), which remarks, "Is it possible that Abraham exhorted Isaac, and Isaac Jacob [not to marry Canaanite women], yet Judah went and married one?" Alshich comments that the Torah uses the unusual term (**כנעני**) for merchant because Judah's family's sojourn among the accursed Canaanites affected them adversely (Alshich). This would account for the sinfulness of Judah's first two children from her, as described below.

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Jewish tradition has always stressed the important influence of the environment on people, and Jews have always been ready to make sacrifices to raise their children among people of high moral caliber. However, ibn Ezra and R' Nechemiah in Midrash quoted above (37:35) assume that he was a Canaanite, for which Judah was punished.

### Judah's two wicked sons are killed

**Genesis 38:6-10** And Judah took a wife for Er his firstborn, whose name was **Tamar**. 7 And Er, Judah's firstborn, was wicked in the sight of יהוה; and יהוה slew him. 8 And Judah said to Onan, Go in to your brother's wife, and marry her, and raise up seed to your brother. 9 And Onan knew that the seed should not be his; and it came to pass, when he went in to his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother. 10 And the thing which he did displeased יהוה: therefore He slew him also.

**Tamar** = Palm tree (s#08559 תמר) (taw-mawr')

**Comment:** Judah received double punishment for his sin of selling his brother. He felt the grief of his father who lost his son.

**Levirate marriage**, the custom at that time was to allow the brother of the who had passed away to have a son by his brother. The widow would name the son after her deceased husband. This temporary relation would only last until they had a male heir to carry on the name of his brother.

### Related Scripture: Widows and orphans are to be protected

**Exodus 22:24** You shall not afflict any widow, or fatherless child. If you afflict them in any way, and they cry at all to Me, I will surely hear their cry; And My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

### Tamar saw that Shelah was not given to her

**Genesis 38:12-14** Then Judah said to Tamar his daughter in law, Remain a widow at your father's house, till Shelah my son is grown: for he said, Lest perhaps he will die also, as his brethren *did*. And Tamar went and dwelt in her father's house. 12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up to his sheep shearers to **Timnah**, he and his friend Hirah the Adullamite. 13 And it was told Tamar, saying, Behold your father in law goes up to Timnah to shear his sheep. 14 And she put her widow's garments off from her, and covered herself with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnah; for she saw that Shelah was grown, and she was not given to him as a wife.

**Timnah** = portion assigned (s#08553 תמנה) (tim-naw')

**Comment:** Judah's wife died. Her mothers wealth would not go to him because she was still living? The judgment of the 20 pieces of silver.

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**Stone Edition Chumash** (page 209) Judah's sons marry Tamar, but die for their sins. Tamar became the mother of Judah's children and the ancestress of the Davidic dynasty. According to the midrash, she was a daughter of Noah's son Shem (Bereishit Rabbah 85:10). As someone who was to play such a significant role in the destiny of Israel, it is inconceivable that she was a Canaanite descent. Obviously, she too was the daughter of a foreigner who lived in Canaan.

**Judah made a false promise** because he thought she was a deadly woman, but the truth was it was because of the evil of his two sons.

### **deadly woman = isha katlanit**

**Tamar** was not deadly or evil she wanted to ensure that her first husband's name would be preserved. This was acting normal and even Nobel at that time.

### **Tamar pretended to be a harlot**

**Genesis 38:15-23** When Judah saw her, he thought her *to be* an harlot; because she had covered her face. 16 And he turned to her by the way, and said, Go to, I ask you, let me come in to you; (for he did not know that she *was* his daughter in law.) And she said, What will you give me, that you may come in to me? 17 And he said, I will send *you* a kid from the flock. And she said, Will you give *me* a **pledge**, till you send *it*? 18 And he said, What pledge shall I give you? And she said, Your **signet**, and your **wrap**, and your **staff** that *is* in your hand. And he gave *it* to her, and came in to her, and she conceived by him. 19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. 20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he did not find her. 21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place*. 22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*. 23 And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and you have not found her.

**Pledge** = pledge, a pawn given as security (s#06162 ערבון) (ar-aw-bone')

**Signet** = seal or signet ring (s#02368 חותם) (kho-thawm')

**Wrap** = Bracelets, cord, twisted thread, lace (s#06616 פתיל) (paw-theel')

**Staff** = staff, branch, tribe, rod, branch of vine (s#05186 מטה) (mattah) first place used

**Comment:** Three 3 months had passed. Apparently she had told no one, so she was accused of being a harlot. Judah said let her be burned!

### **It just so happened, not**

Note that she conceived immediately.

Her monthly cycle was set for just the right time.

She stood by the road at just the right time.

He turned aside as she expected.

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He had just lost his wife.

He gave her things that would uniquely identify him instead of gold or silver.

He did not discover who she was during their encounter.

**Plans like this do not happen without the help of Elohim.**

### Judah acknowledges Tamar is more righteous than him

**Genesis 38:24-26** And it came to pass about three months after, that it was told Judah, saying, Tamar your daughter in law has played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt. 25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, **Identify, if you please**, whose *are* these, the signet, and wrap, and staff. 26 And Judah acknowledged *them*, and said, She has been more righteous than I; because I did not give her to Shelah my son. And he did not know her again.

### Related Scripture: We are accountable for how we treat others

**Matthew 5:22** But I say to you, that whoever is **angry with his brother** without a cause shall be in danger of the judgment: and whoever shall say to his brother, Raca (air head), shall be in danger of the council: but whoever shall say, you fool, shall be in danger of hell fire.

Lets reflect back on what pain Judah had caused and what were the results

### What Judah brought upon Joseph was placed on himself

Judah placed on Joseph	Punishment placed on Judah
<b>Loss of a son:</b> Judah caused Jacob to mourn for his son Joseph for 22 years	<b>Loss of a son:</b> Judah lost his two sons, Elohim killed them
<b>Loss of honor:</b> Joseph was cast down in disgrace and was falsely accused by Potiphar's wife	<b>Loss of honor:</b> Judah was disgraced in the matter of Tamar, having children by his daughter-in-law
<b>Loss of wealth:</b> Joseph became a slave with no possessions.	<b>Loss of wealth:</b> Judah's wife died the daughter of Shua (wealth). He would receive nothing because his wife died before her mother.
<b>Loss of peace:</b> Joseph was under extreme stress from the treatment he received from his brothers and from Pothiphar.	<b>Loss of peace:</b> Judah was under great stress because of his guilt and the stress he caused his father for 22 years.

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<b>Loss of freedom:</b> Joseph lost his freedom and became a slave through no fault of his own.	<b>Loss of freedom:</b> Judah was later held as a prisoner with all his brothers at Joseph's command and was threatened with becoming a slave of Joseph.
<b>Loss of birthright:</b> Joseph was no longer present to receive the birthright.	<b>Loss of birthright:</b> With Joseph gone and Reuben, Simeon and Levi had fallen from Jacob's favor, Judah would be next in line to receive the birthright, but it was given to Joseph because of Judah's actions.
<b>Offered his life:</b> Judah offered his life in place of his brother Benjamin.	<b>Gave his life back to him:</b> Judah's positive act was also repaid back to him. Joseph held no grudge and offered to feed and take care of all of his family.

**Judah became** what **יהוה** wanted him to become through all these trials. Remember that Judah took all these things to heart and when he was faced with saving his own life at the expense of his brother Benjamin, he chose to give his own life for him.

**God's chosen are paid double for their sins**

**Evil is paid back in judgment but good is paid back in blessings.**

**Related Scripture: יהוה's chosen are paid double for their sins**

**Isaiah 40:2** Speak comfortably to Jerusalem, and cry to her, that her warfare is accomplished, that her iniquity is pardoned: for she has received of the **יהוה's** hand **double** for her sins.

**Chapter 38 יהוה has judged Judah & paid Judah measure for measure.**

**Twins are born to Tamar & Judah**

**Genesis 38:27-30** And it came to pass in the time of her travail, that, behold, twins *were* in her womb. 28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound on his hand a scarlet thread, saying, This came out first. 29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How have you broken forth? *this breach is* on you: therefore his name was called **Pharez**. 30 And afterward his brother came out, that had the scarlet thread on his hand: and his name was called **Zarah**.

**Pharez** = Breach, twin son with Zarah of Judah by Tamar and ancestor of two families of Judah, the Hezronites and Hamulites; the Hezronites became the royal line of David & Messiah (s#06557 פֶּרֶץ)

**Zarah** = rising, twin brother of Pharez, sons of Judah and Tamar; descendants are called Zarhites, Ezrahites, and Izrahites (s#02226 זָרַח ) (Zeh-Rakh)

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**Schottenstein Interlinear Chumash** (page 233) It would have been logical for the brilliant, constant Zerah to be born first, but God wanted Perez to be the firstborn, to symbolize the Davidic dynasty, which is likened to the moon, because it became diminished and finally disappeared but, like the moon, it will re-emerge and grow to fullness again. Because of this similarity between the Davidic dynasty and the moon, when the Sages sent word that the New Moon had been declared (Rosh Hashanah 25a), they used the message “**David King of Israel lives and exists**” (Ramban citing Sefer HaBahir)

### Joseph is brought to Egypt and sold to Potiphar

**Genesis 39:1-6** And Joseph was brought down to Egypt; and **Potiphar**, an **officer** of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down there. 2 And **יהוה** was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. 3 And his master saw that **יהוה** was with him, and that **יהוה** made all that he did to prosper in his hand. 4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand. 5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that **יהוה** blessed the Egyptian's house for Joseph's sake; and the blessing of **יהוה** was on all that he had in the house, and in the field. 6 And he left all that he had in Joseph's hand; and he did not know the details of what he had, except the bread which he ate. And Joseph was *a goodly person*, and well favored.

**Potiphar** = belonging to the sun (s#06318 פוטיפר) (po-tee-far')

**Officer** = a eunuch, valet, minister of state, officer (s# 5631 סרט) (saw-reece')

**Comment: Joseph descended to the level of a servant.** His life as a captive ended when he was sold to Potiphar. Joseph diligently worked for him as if it was for his father. We must do our best wherever we find ourselves. Jacob had done the same thing when he worked for Laban and Elohim rewarded him. Potiphar realized that Joseph was blessed by divine assistance therefore he put him in charge of his whole house. The fact that Potiphar was Egyptian should have been obvious, but it is stated **three** times in the first five verses.

### Potiphar's wife tempts Joseph

**Genesis 39:7-12** And it came to pass after these things, that his master's wife cast her eyes on Joseph; and she said, Lie with me. 8 But he refused, and said to his master's wife, Behold, my master knows not what *is* with me in the house, and he has committed all that he has to my hand; 9 *There is* none greater in this house than I; neither has he kept back anything from me except you, because you *are* his wife: how then can I do this great wickedness, and sin against Elohim? 10 And it came to pass, as she spoke to Joseph day by day, that he did not give into her, to lie with her, *or* to be with her. 11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there inside. 12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got out.

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**Comment:** Notice that Joseph said that he could not do this great wickedness and sin against Elohim. The sin would be against Elohim and against Potiphar and he would also sin against his own soul. Sin is never contained to be against only one person. It is like cancer that will spread in all directions and will be a great regret for the rest of your life and after. Many sins in our youth are regretted for a lifetime.

### Potiphar's wife accuses Joseph

**Genesis 39:13-20** And it came to pass, when she saw that he had left his garment in her hand, and had fled, 14 That she called to the men of her house, and spoke to them, saying, See, he has brought in a Hebrew to us to mock us; he came in unto me to lie with me, and I cried with a loud voice: 15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got out. 16 And she laid up his garment by her, until his lord came home. 17 And she spoke to him according to these words, saying, The Hebrew servant, which you have brought to us, came in to me to mock me: 18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled. 19 And it came to pass, when his master heard the words of his wife, which she spoke to him, saying, After this manner did your servant to me; that his wrath was kindled. 20 And Joseph's master took him, and put him into the **prison**, a place where the king's prisoners *were* bound: and he was there in the prison.

**Prison** = a dungeon, prison, as surrounded by walls (s# 5469 סהר) (so'-har)

**Schottenstein Interlinear Chumash** (page 237) Like these things. To infuriate Potiphar, she described the sort of intimate conduct of which she accused Joseph (see Rashi). (ויחר אפו) - Flare up did his anger. By the standards of Egyptian society, Potiphar should have had Joseph killed. That he did not was because of his affection for Joseph; because God protected Joseph; or because - knowing Joseph's righteousness - he doubted his wife's story (Ibn Ezra; Ramban). According to the Yalkut, Potiphar's daughter Asenath swore to him that Joseph was innocent and told him what really happened. In this merit, she was eventually privileged to marry Joseph.

### יהוה was with Joseph in prison

**Genesis 39:21-23** But יהוה was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. 22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatever they did there, he was the doer *of it*. 23 The keeper of the prison did not look to anything *that was* under his hand; because יהוה was with him, and *that* which he did, יהוה made *it* prosper.

**Joseph's attitude** was very positive even though he had been falsely accused in the matter of Potiphar's wife. He didn't accuse Elohim of not providing for his needs or abandoning him in his time of need. He must have realized that his dreams would come true at the proper time. He matured in his attitude about his circumstances and realized that every event in his life was preparing him for what was about to happen. If he had not gone through this time of maturing he

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might have complained to Pharaoh about his conditions in prison and begged to be released. Since he had matured and learned not to be concerned about his problem, he was appointed by Pharaoh to rule Egypt.

### The Butler and Baker have dreams

**Genesis 40:1-5** And it came to pass after these things, *that* the **butler** of the king of Egypt and *his* **baker** had offended their lord the king of Egypt. 2 And Pharaoh was angry against two of his officers, against the chief of the butlers, and against the chief of the bakers. 3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound. 4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. 5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

**Butler** = give drink, to irrigate or furnish a potion, drown, moisten (s#08248 שקה) (shaw-kaw)

**Baker** = especially to *bake*: - bake, meats, baker (s#0644 אפה) (aw-faw)

### The Butler's dream is interpreted by Joseph

**Genesis 40:6-13** And Joseph came to them in the morning, and looked on them, and, behold, they *were* sad. 7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Why do you look *so* sad today? 8 And they said to him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said to them, *Do* not interpretations *belong* to Elohim? tell me *them*. 9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me; 10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters brought forth ripe grapes: 11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. 12 And Joseph said to him, This *is* the interpretation of it: The three branches *are* three days: 13 Yet within three days shall Pharaoh lift up your head, and restore you to your place: and you shall deliver Pharaoh's cup into his hand, after the former manner when you were his butler. 14 But think on me when it shall be well with you, and show kindness, I ask you, and make mention of me to Pharaoh, and bring me out of this house: 15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

**Schottenstein Interlinear Chumash** (page 239) (ופתר אין אתו) *But an interpreter there is not for it*, No one can explain the prophetic portents of a dream. Apparently they had sent for interpreters, or perhaps there were others with them in prison, but none could interpret it. Or the implication of their remark could be: "These dreams are so difficult that no one in the world can interpret them" (Ramban). Joseph answered that as God sends the dream, so He grants man the wisdom to interpret it; otherwise, the dream would have been in vain. Therefore relate it to me - perhaps God will give me the wisdom to interpret it (Radak). Man can interpret a dream only because he is formed in God's image. Consequently, even a despised slave in prison may be God's agent to interpret it (Sforno).

## Vayeishev (and he settled) Torah Portion 9 Genesis 37:1 - 40:23

### Cup bearer

Three tendrils	Three days you will be restored
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### The Baker's dream is interpreted by Joseph

**Genesis 40:16-19** When the chief baker saw that the interpretation was good, he said to Joseph, I also *was* in my dream, and, behold, *I had* three white baskets on my head: 17 And in the uppermost basket *there was* of all manner of baked meats for Pharaoh; and the birds ate them out of the basket on my head. 18 And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days: 19 Yet within three days shall Pharaoh lift up your head from off you, and shall hang you on a tree; and the birds shall eat your flesh from off you.

### Baker

Three baskets	Three days you will be beheaded
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**The Cup Bearer spoke of clean food** (wine) being given to Pharaoh. This is like the reminder of keeping the Covenant with the partaking of bread and wine. There is not a hint of anything unclean being offered to Pharaoh.

### Related Scripture: The reminder of the Covenant is with bread and wine

**1 Corinthians 11:23-27** For I have received of Adonai that which also I delivered to you, That Adonai Yeshua the *same* night in which He was betrayed took bread 24 And when He had given thanks, He broke *it*, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. 25 After the same manner also *he took* the cup, when he had eaten, saying, This cup is the New Covenant in My blood: do this, as often as you drink *it*, in remembrance of Me. 26 For as often as you eat this bread, and drink this cup, you do show Adonai's death until He comes. 27 Therefore whoever shall eat this bread, and drink *this* cup of Adonai, unworthily, shall be guilty of the body and blood of Adonai.

**The Baker spoke of** all manner of baked **meats**, this would seem to include unclean animals that were cooked for Pharaoh. We see that when Messiah returns He will destroy all those who eat unclean food. Many people who say they love and follow Messiah do not realize what He requires of them. The renewed Covenant requires the same as the original Covenant. He has not changed anything. We changed and fell away from it and He died to allow us to come back into the Covenant. See the introduction to the Deuteronomy notebook and the twenty fourth chapter.

### Related Scripture: Messiah will kill all who eat pig and the mouse when He returns

**Isaiah 66:15-17** For, behold, **יהוה** will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. 16 For by fire and by His sword will **יהוה** plead with all flesh: and the slain of **יהוה** shall be many. 17 They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, **eating swine's flesh**, and the **abomination, and the mouse**, shall be consumed together, says **יהוה**.

# Vayeishev (and he settled) Torah Portion 9 Genesis 37:1 - 40:23

## Pharaoh restores the Butler and hangs the Baker

**Genesis 40:20-23** And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast to all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. 21 And he restored the chief butler to his butlership again; and he gave the cup into Pharaoh's hand: 22 But he hanged the chief baker: as Joseph had interpreted to them. 23 Yet chief butler did not the remember Joseph, but forgot him.

## Joseph foreshadowing Yeshua

Some of Joseph's brothers hated him	Some of Yeshua's brothers hated Him
Joseph was his father's favorite son	Yeshua was the Fathers only son
Joseph was abused by his brothers	Yeshua was abused by His brothers
Joseph was sold to those who were not under the Covenant	Yeshua was sold to those who were not under the Covenant. (Sadducees)
Joseph was carried to a far away country to become second in command of the world power	Yeshua returned back to Heaven to receive the Kingdom. He will return to rule over the whole world being second in command under Father יהוה.
Joseph's father grieved over his son's supposed death for 22 years	Father יהוה grieved over His Son's death on the cross. turning His face away because of the painful site. The 22'nd letter in Hebrew has a numeric value of 400, which is associated with His return
Joseph had sexual lies told about him	Yeshua mother was accused of becoming pregnant outside of marriage by Joseph.
Joseph was given a bride the day he was raised to be ruler.	Yeshua will be given a bride by Father יהוה when He returns and sets up His Kingdom.
Joseph's name means " will do again"	Yeshua came once and He will come again
Joseph rose to power to save the world from starvation.	Yeshua came to save the world from sin. He is the bread of life
Joseph's brothers did not recognize him the first time they saw him. He looked like an Egyptian to them	Many of Yeshua's brothers did not recognize Him as Messiah when He came the first time.
Joseph revealed himself to his brothers the second trip to Egypt and the third time they saw him.	Yeshua's will reveal Himself to His brothers when He returns.

## Vayeishev (and he settled) Torah Portion 9 Genesis 37:1 - 40:23

Joseph's brother Judah told his other brothers to sell him to the Ishmeelites	Yeshua's own tribe of Judah was the ones who turned Him over to the Romans
Reuben, Joseph's oldest brother saved him from being killed	Many of Yeshua's people believed on Him and did not want Him to be killed
Joseph had a special garment	Yeshua had a garment without seams
Joseph's brothers were jealous of their father's love for him.	The leaders of the Temple were angry that Yeshua spoke of Father <b>יהוה</b> as Abba.
Joseph was honored by the whole world for providing food in the famine	Yeshua will be honored by the whole world for providing the needs of all people including food when He returns
Joseph was sent to Egypt instead of being killed by his brothers	Yeshua was sent to Egypt to prevent Herod from killing Him.
Joseph came to power on Rosh Hashanah Psalms 81	Yeshua will become King of the world on Rosh Hashanah
Joseph's father sent him to his brothers who hated him	Father <b>יהוה</b> sent Yeshua to a world that hated Him and did not receive Him.
Joseph's brothers used foreigners (Ishmeelites) to get rid of him	Yeshua's brothers took him to foreigners (Romans) to get rid of Him
Joseph's father sent him to look into the welfare of the flock	Yeshua's Father, sent Him to look into the welfare of the scattered sheep of the house of Israel. Matthew 15:24
Joseph was cast into a stone pit (to be his grave)	Yeshua was placed in a stone tomb
Joseph came out alive from the pit	Yeshua came out alive from the grave
Joseph was sold to those carrying spices	Spices were bought to anoint Yeshua body
Joseph was stripped of his coat	Yeshua was stripped of His clothes and crucified
Reuben returned to find the pit empty, Joseph was gone	Peter and John returned to the Tomb and found it empty, Yeshua was gone.
The suffering of Joseph resulted in saving the world from starvation	The suffering of Yeshua resulted in saving the world
They dipped Joseph's tunic in the blood of a goat	These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the lamb. (Yeshua) Rev 7:14

## Vayeishev (and he settled) Torah Portion 9 Genesis 37:1 - 40:23

Joseph's garment was dipped in the blood of a goat (Seir)	Yeshua will return to judge the evil of the world and He will stain all His garments with the blood of Esau (the goat nations) Isaiah 63:3
Jacob mourned for Joseph for 22 years after he was missing	Therefore let all the house of Israel know assuredly that Elohim has made this Yeshua, who you crucified, both Lord and Messiah. Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, men and brethren, what shall we do? repent...
Joseph's brothers were envious of him Acts 7:9	The High Priests were envious of Him and plotted to kill Him. John 11:48-49

### **Related Scripture: Evil is paid back as judgment, good is paid as blessings**

**Isaiah 40:2** Speak comfortably to Jerusalem, and say to her, that her warfare is accomplished, that her iniquity is pardoned: for she has received of יהוה's hand **double** for her sins.

### **Related Scripture: Danger for being angry with our brother**

**Matthew 5:22** But I say to you, that whoever is **angry with his brother** without a cause shall be in danger of the judgment: and whoever shall say to his brother, Raca (air head), shall be in danger of the council: but whoever shall say, you fool, shall be in danger of hell fire.

### **How has this changed Judah**

#### **Related Scripture: The Golden Rule is real:**

**Luke 6:31** And as you would that men should do to you, do you also to them likewise.

**Judah became** what יהוה wanted him to become through all these trials. Remember that Judah took all these things to heart and when he was faced with saving his own life at the expense of his brother Benjamin, he chose to give his own life for him.

**יהוה's chosen pay double for their sins.**