

TORAH TEACHINGS



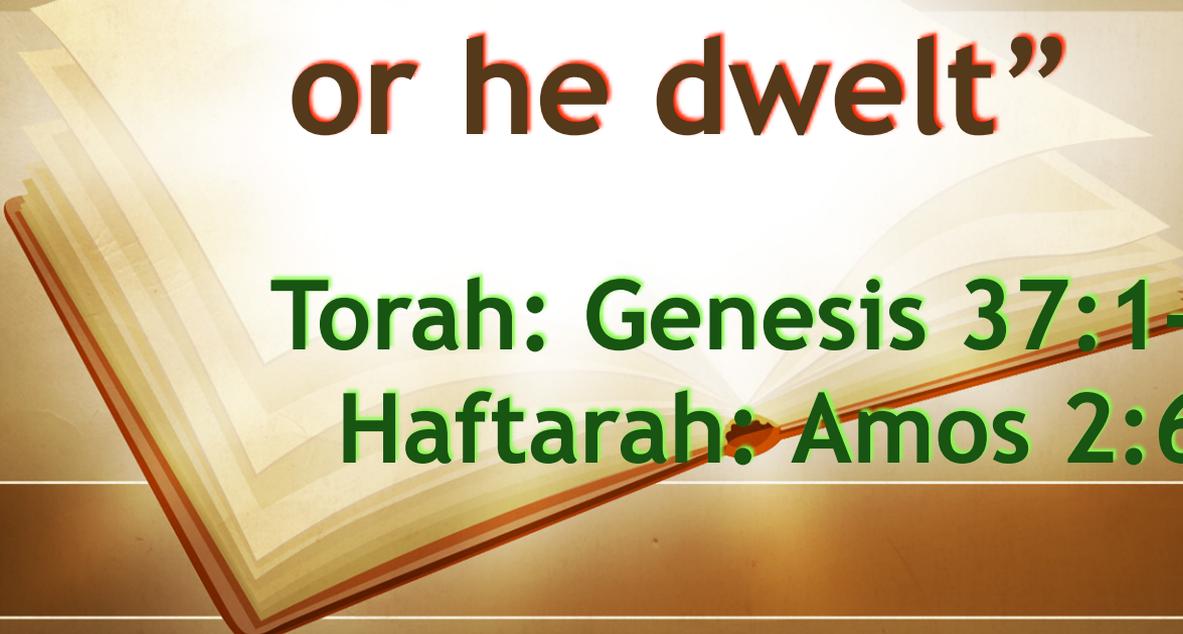
Understanding YAH's Likes and dislikes

#9 Vayeshev (וַיֵּשֶׁב)

– Hebrew for “and he lived
or he dwelt”

Torah: Genesis 37:1-40:23

Haftarah: Amos 2:6-3:8



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Jacob settles in Hebron with his twelve sons. His favorite is seventeen-year-old Joseph, whose brothers are jealous of the preferential treatment he receives from his father, such as a precious Long robed coat that Jacob makes for Joseph. Joseph relates to his brothers two of his dreams which foretell that he is destined to rule over them, increasing their envy and hatred towards him.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Simeon and Levi plot to kill him, but Reuben suggests that they throw him into a pit instead, intending to come back later and save him. While Joseph is in the pit, Judah has him sold to a band of passing Ishmaelites. The brothers dip Joseph's special long robed coat in the blood of a goat and show it to their father, leading him to believe that his most beloved son was devoured by a wild beast.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Judah marries and has three children. The eldest, Er, dies young and childless, and his wife, Tamar, is given in levirate marriage to the second son, Onan. Onan sins by spilling his seed, and he too meets an early death. Judah is reluctant to have his third son marry her. Determined to have a child from Judah's family, Tamar disguises herself as a prostitute and seduces Judah himself. Judah hears that his daughter-in-law has become pregnant and orders her executed for harlotry, but when Tamar produces some personal effects he left with her as a pledge for payment, he publicly admits that he is the father. Tamar gives birth to twin sons, Peretz (an ancestor of King David) and Zerach.

TOPICS IN THE PARSHA

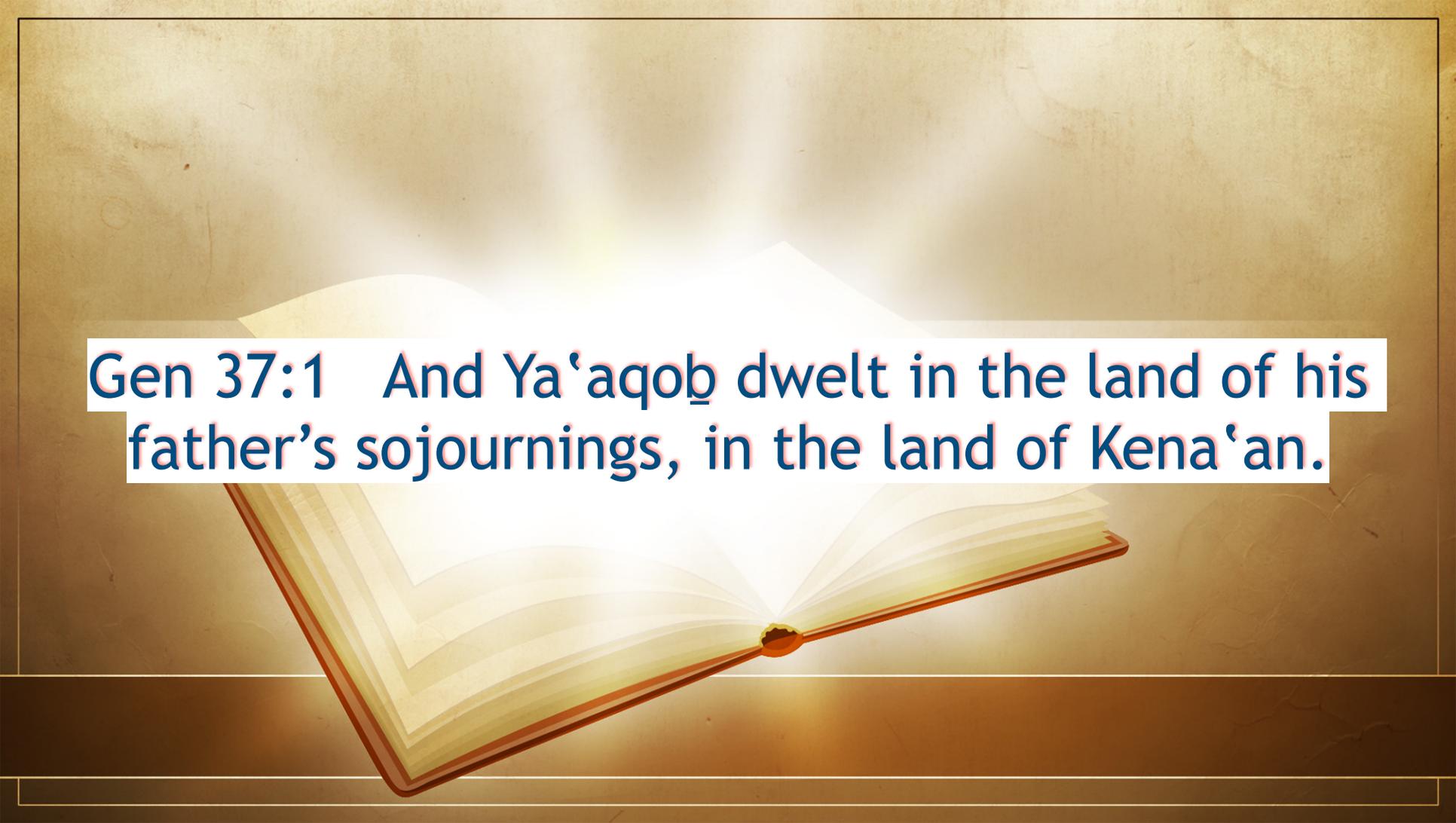
THIS WEEKS TORAH PARASHAT

Joseph is taken to Egypt and sold to Potiphar, the minister in charge of Pharaoh's slaughterhouses. Elohim blesses everything he does, and soon he is made overseer of all his master's property. Potiphar's wife desires the handsome and charismatic lad; when Joseph rejects her advances, she tells her husband that the Hebrew slave tried to force himself on her, and has him thrown into prison. Joseph gains the trust and admiration of his jailers, who appoint him to a position of authority in the prison administration.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

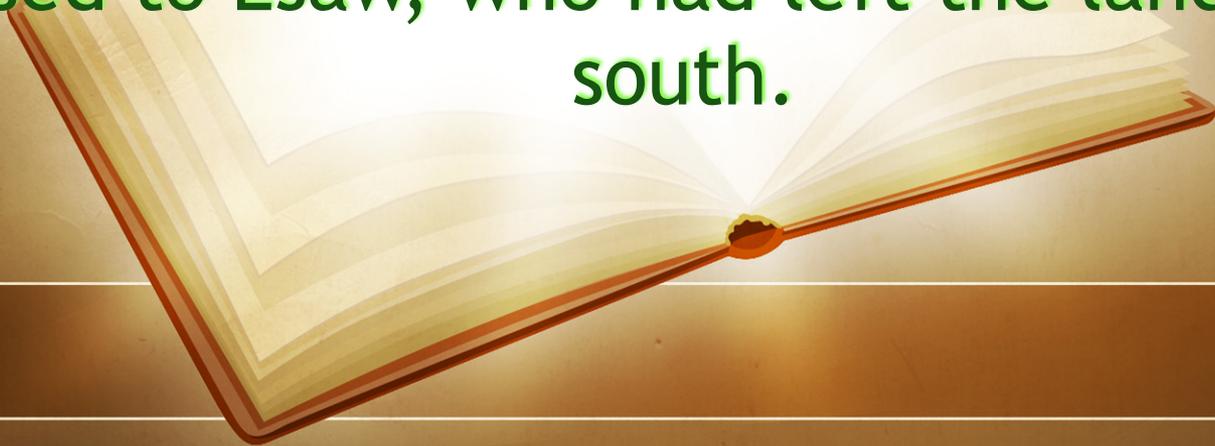
In prison, Joseph meets Pharaoh's chief butler and chief baker, both incarcerated for offending their royal master. Both have disturbing dreams, which Joseph interprets; in three days, he tells them, the butler will be released and the baker hanged. Joseph asks the butler to intercede on his behalf with Pharaoh. Joseph's predictions are fulfilled, but the butler forgets all about Joseph and does nothing for him.

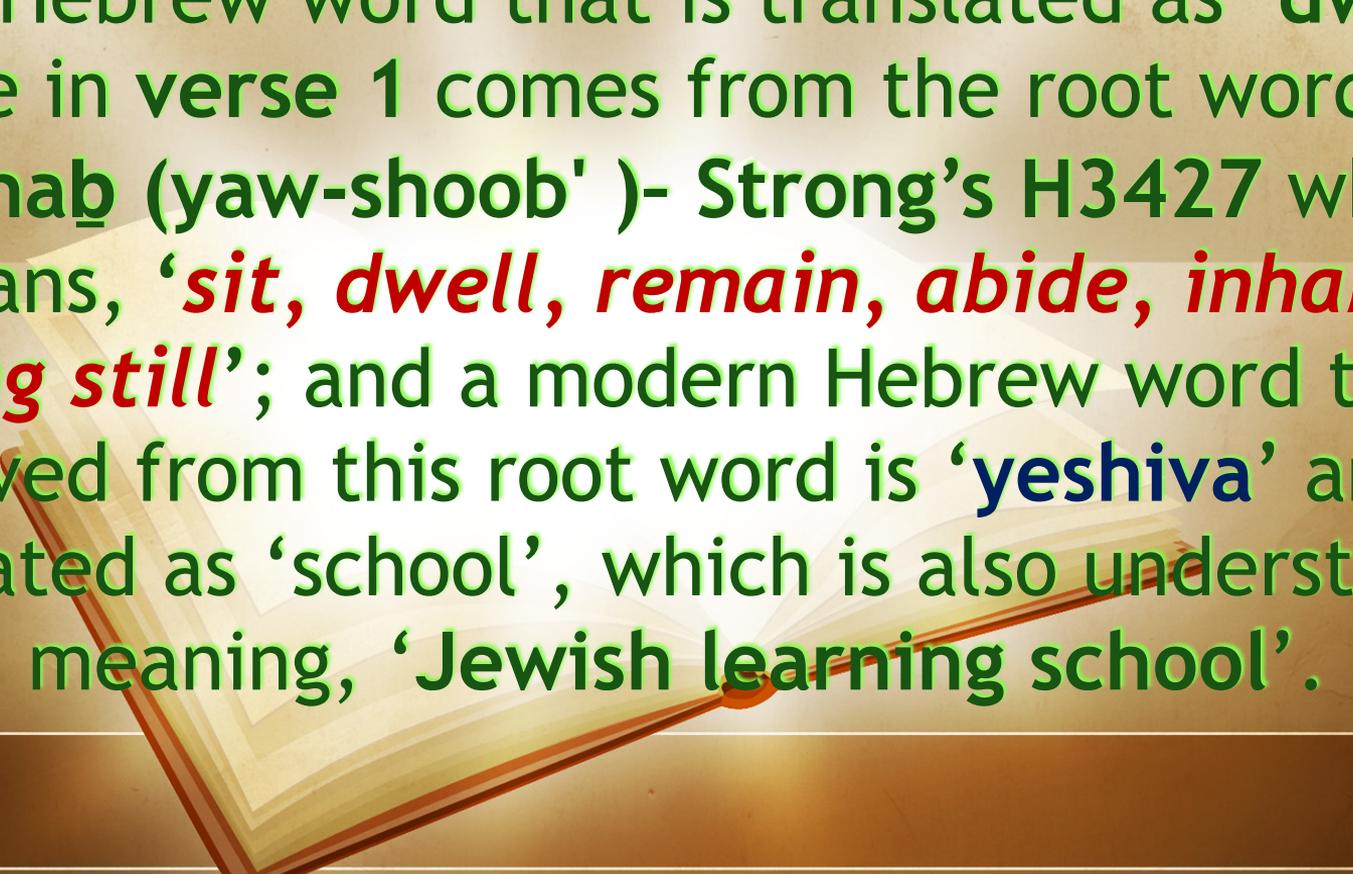


Gen 37:1 And Ya'aqob dwelt in the land of his father's sojournings, in the land of Kena'an.

This week's Torah portion is called וַיֵּשֶׁב Vayeshev,
which means, '**and he dwelt or and he Lived**'.

Ya'aqob had now settled in the land of Kena'an, as
opposed to Ėsaw, who had left the land by going
south.





The Hebrew word that is translated as ‘dwelt’ here in verse 1 comes from the root word יָשַׁב yashab (yaw-shoob’)- Strong’s H3427 which means, ‘*sit, dwell, remain, abide, inhabit, sitting still*’; and a modern Hebrew word that is derived from this root word is ‘yeshiva’ and is translated as ‘school’, which is also understood as meaning, ‘Jewish learning school’.

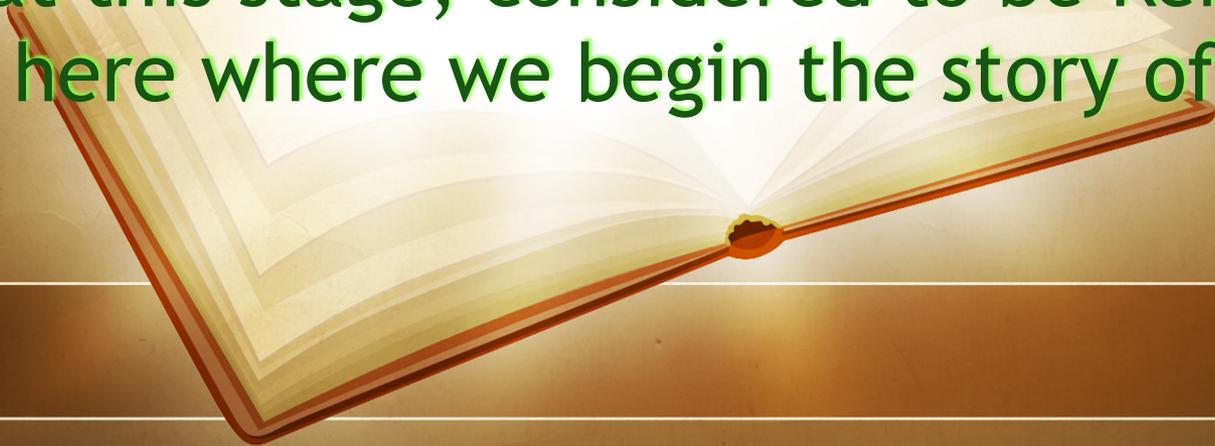
The concept, or idea, of 'sitting', in the Hebraic mind-set, is an idiom for 'learning'; and from this understanding we recognize how it is at the Master's Feet that we are to come to sit and drink of His Pure and Clear Living Water, learning his Truth in order to get greater wisdom.

Understanding, clarity, insight and strength to sojourn with joy, is what we are able to gain, as faithful taught ones of the Most-High, when we diligently sit and learn at His feet!

The idea then, of sitting, in the Hebrew mind-set, is to learn and not just to simply sit and vegetate, but rather sit and pay careful attention to the instructions of their teacher.

Ya'aqob would not only dwell, that is to live, in the land of his father's sojourning, but he would live under the clear guidance and teaching of the Good Shepherd, submitting wholeheartedly to walk in the Covenants of Promise!

Ya'aqob had now come to the place where his father sojourned and could now settle in the land that had been promised to Abraham, which was still, at this stage, considered to be Kena'an; and it is here where we begin the story of Yosēph.



The Hebrew word that is translated as 'sojournings' comes from the root word מַגוּר magur (maw-goor')- Strong's H4033 which means, 'pilgrimage, sojourning place, where they have sojourned' and this word comes from the primitive root verb גּוּר gur (goor)- Strong's H1481 which means, 'to sojourn, abide, dwell, reside'.

A noun that is derived from this root verb, which is often translated as 'foreigner', is גַּר ger (gare)-Strong's H1616 which means, '*a sojourner, alien, immigrant, stranger*'.

Settlement in the Land of Promise is still yet to come and until then, we are still on a pilgrimage, recognizing that we must not get 'stuck and settled' in the things of the world, and in our sojourning, we must let the word of Elohim be our song:

Tehillah/Psalm 119:54 “Your laws have been my songs in the place of my sojournings.”

As we consider how we are to be faithful in ‘dwelling in the Master as we sojourn here’, we can learn a great deal from the two root words גֹּוֹר gur - Strong’s H1481 and יָשַׁב yashab - Strong’s H3427, when looking at the ancient pictographic rendering of these words, especially as we consider Kěpha’s words, which tells us the following, in:

Kěpha Aleph/1 Peter 2:11-12 “Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the being, 12 having your behavior among the nations good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation.”



The first word - גֹּרַר gur - Strong's H1481 which means, '*to sojourn, abide, dwell, reside*', is written in the ancient pictographic script as:



𐤒 𐤅 𐤒

Gimel - ג:

This is the letter 'gimel', which in the ancient script is pictured as -  - which is 'a foot' and carries the meaning to 'walk, gather, carry', as clearly referring to the functions of a foot; and it can also give the meaning of a gathering of people, and we know that 'feet' in Hebrew speaks of one's walk and ability to keep the feasts of יהוה, and represents one's 'walk!'

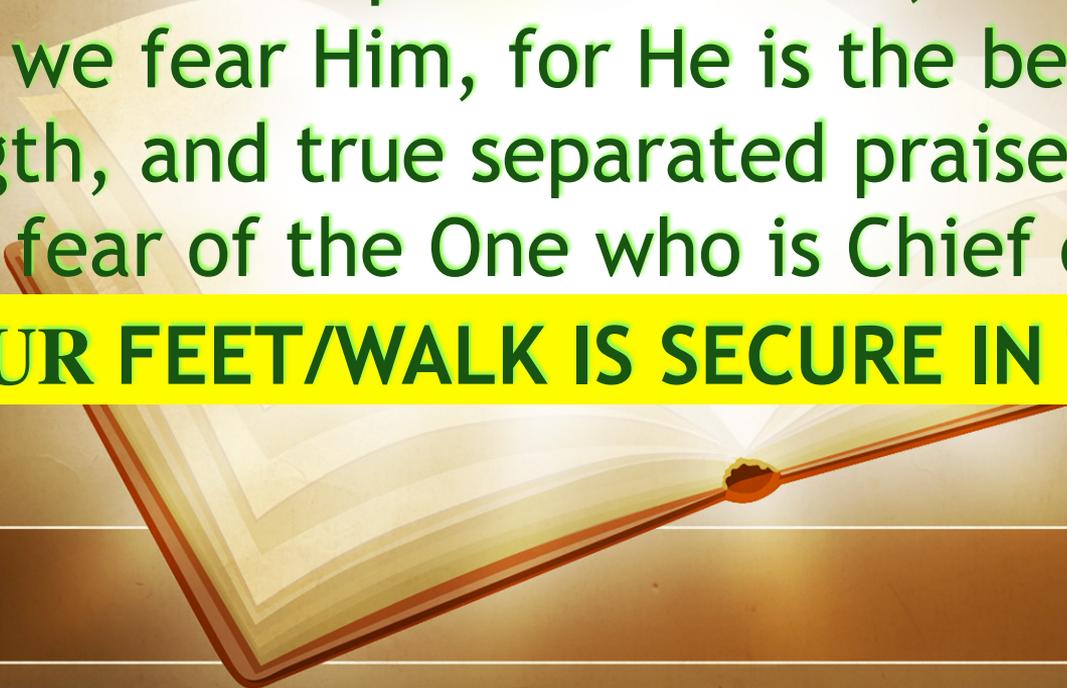
Waw/Vav - ו:

This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or '**tent peg**', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off.

The root meaning of this letter is '**to add, secure or hook**' as well as 'bind'.

Resh - ר:

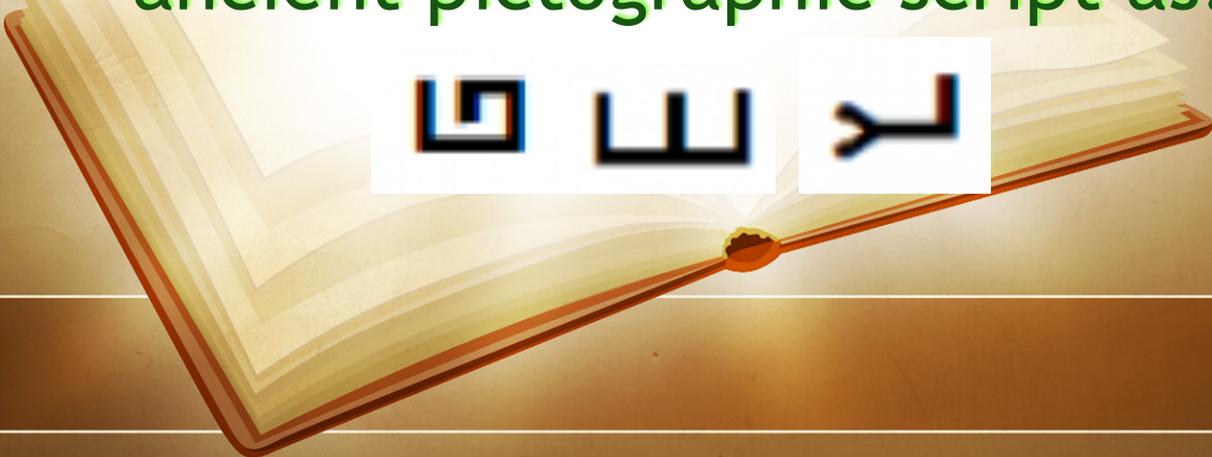
The ancient script has this letter pictured as , which is 'the head of a man' and carries the meaning of 'top, beginning, first, chief', as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.



Our true life of praise unto יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

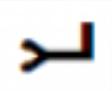
OUR FEET/WALK IS SECURE IN THE HEAD

The Hebrew root word יָשַׁב yashab (yaw-shab')-
Strong's H3427 which means, '*sit, dwell, remain, abide, inhabit, sitting still*', is rendered in the
ancient pictographic script as:



י ש ב

Yod - י:

The ancient script has this letter as  which is **'an arm and hand'** and carries the meaning of **'work, make, throw'**, from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this.

The work of one's hands is the basic meaning of this letter!

Shin - שׁ:

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying - as teeth do to food.

Beyt - ב

The ancient script has this letter as , which pictures a tent floor plan and means, '*house*' or '*tent*'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself, and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

Looking at this word in the ancient script helps us understand further 'how' we are to dwell as sojourners - for it is by the 'outstretched arm and hand of יהוה' that we are able to sit and listen, meditate on, and guard to do, His Word, giving thanks to Him, as we are built up in Messiah, as the Dwelling Place of Elohim!

**OBEDIENCE (WORKS) TO THE WORD (COMMANDS)
OF THE HOUSE**

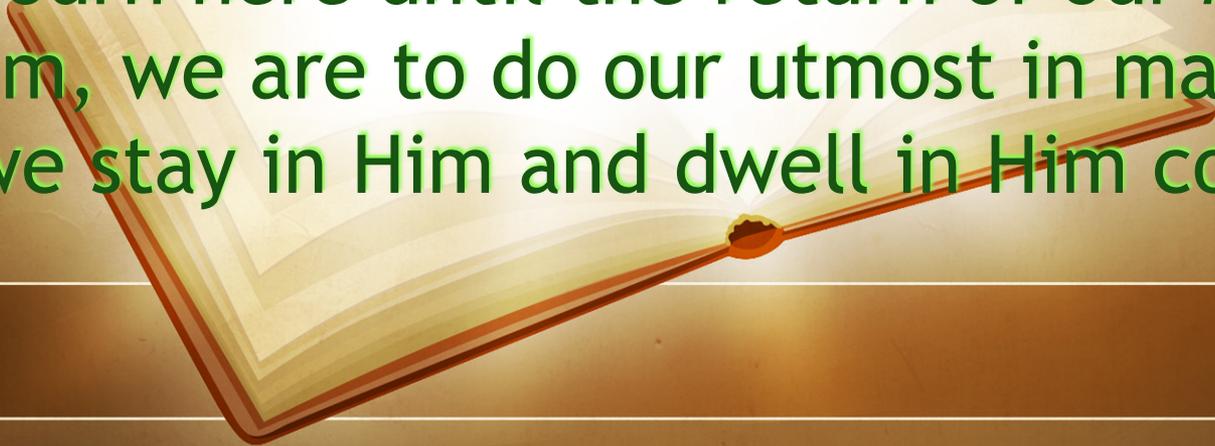
The Greek word used in Kěpha Aleph/1 Peter 2:11-12 for 'sojourners' is πάροικος paroikos (par'-oy-kos)- Strong's G3941 which means, 'dwelling near, foreign, alien' and the word used for 'pilgrims' is παρεπίδημος parepidēmos (par-ep-id'-ay-mos)- Strong's G3927 which means, 'sojourning in a strange place, exiles, reside as aliens'.

What we can clearly see here, in the Greek too, is that we are not to get 'pegged down' by the world and its ways, but are to live as strangers and foreigners, who do not make their 'permanent dwelling' here!

We may certainly be strangers and foreigners here, in our sojourning, but we are not strangers and foreigners to the house of Elohim, to which we belong and are citizens of the Kingdom of the Most-High!

Eph'siyim/Ephesians 2:19 “So then you are no longer strangers and foreigners, but fellow citizens with the set-apart ones and members of the household of Elohim”

Having established the clear knowledge that we are fellow citizens and members of the House of Elohim, we can be reminded how we are to be faithful and trustworthy, in making sure that, as we sojourn here until the return of our Master and Elohim, we are to do our utmost in making sure that we stay in Him and dwell in Him continually!



Gen 37:2 This is the genealogy of Ya'aqob. Yosēph, being seventeen years old, was feeding the flock with his brothers. And the young man was with the sons of Bilhah and the sons of Zilpah, his father's wives. And Yosēph brought an evil report of them to his father.



Verse 2 begins with the phrase ... “This is the genealogy of Ya’aqob”, and the Hebrew word that is translated here as ‘generations’ is תּוֹלְדוֹת **toldoth**, which is the plural of the Hebrew root word that is used for ‘genealogy’, which is תּוֹלְדוֹת **toledoth** (toled-aw’)- Strong’s H8435 which means, *‘generations, account, history genealogical registration, births, course of history’* and comes from the primitive root יָלַד **yalad** (yaw-lad’)- Strong’s H3205 which means, *‘to bear, bring forth, beget’*.

What we can see from this, is that this account not only deals with the generations of Ya'aqob, but more importantly it deals with an historical account and here we are given the account of Yosēph's.

This historical account of Ya'aqob, who was now dwelling in Kena'an, begins with the 'history' of Yosēph, for it is through Yosēph that the true sons of the inheritance would become men of Yisra'ēl!

Here, this story begins with Yosēph at 17 years of age, who was feeding the flock with his brothers Dan and Naphtali (sons of Bilhah, Raḥēl's maidservant) and Gad and Ashēr (sons of Zilpah, Leah's maidservant).

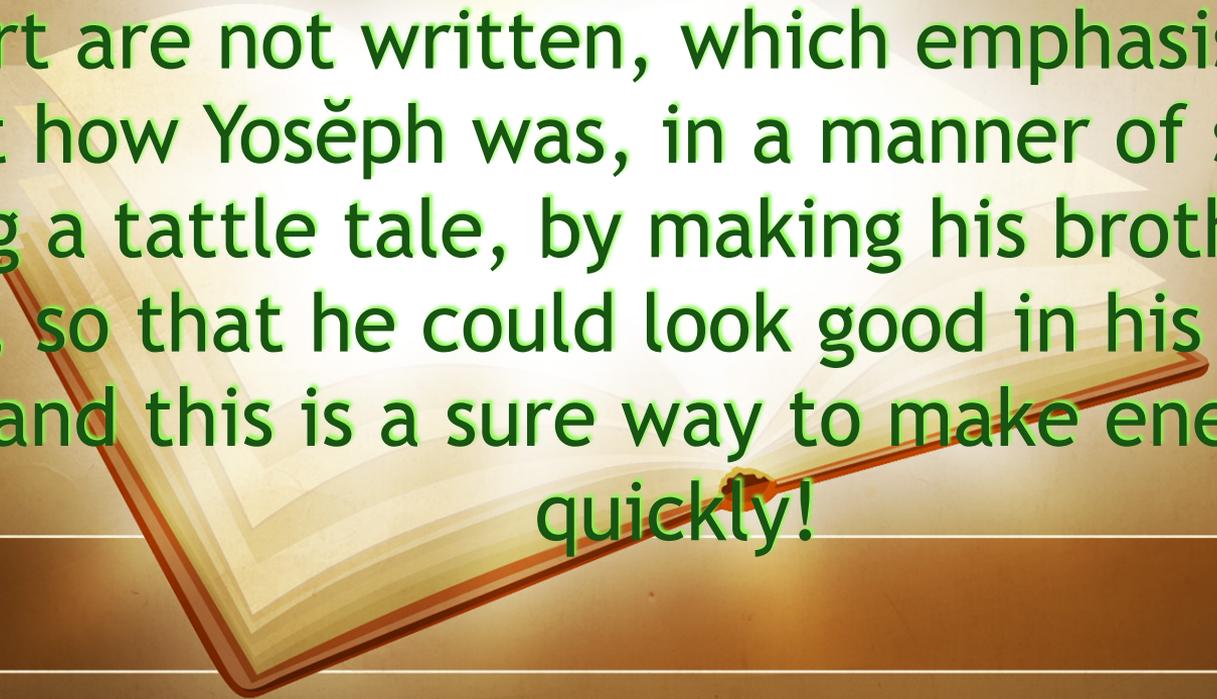
Something must have been going on in the field, as Yosēph brought back an evil report about his brothers to Ya'aqob.

The Hebrew word that is translated as 'report' comes from the root word דִּבְבָרָה dibbah (dib-baw')- Strong's H1681 which means, '*whisperings, defamation, evil report, slander*'; and while we do not know what was done that caused Yosēph to bring back a slanderous report, we can see how he certainly had set in motion his future exile from his brothers, through the power of his own tongue, which would cause His brothers to despise him.

We are told in Scripture that we are not to slander or gossip, for it brings division.

Eph'siyim/Ephesians 4:31 "Let all bitterness, and wrath, and displeasure, and uproar, and slander be put away from you, along with all evil."





What we see here, from these first historical accounts of Yosěph, is how his youthfulness is clearly being highlighted, as the details of the report are not written, which emphasises more about how Yosěph was, in a manner of speaking, being a tattle tale, by making his brothers look bad, so that he could look good in his father's eyes; and this is a sure way to make enemies very quickly!

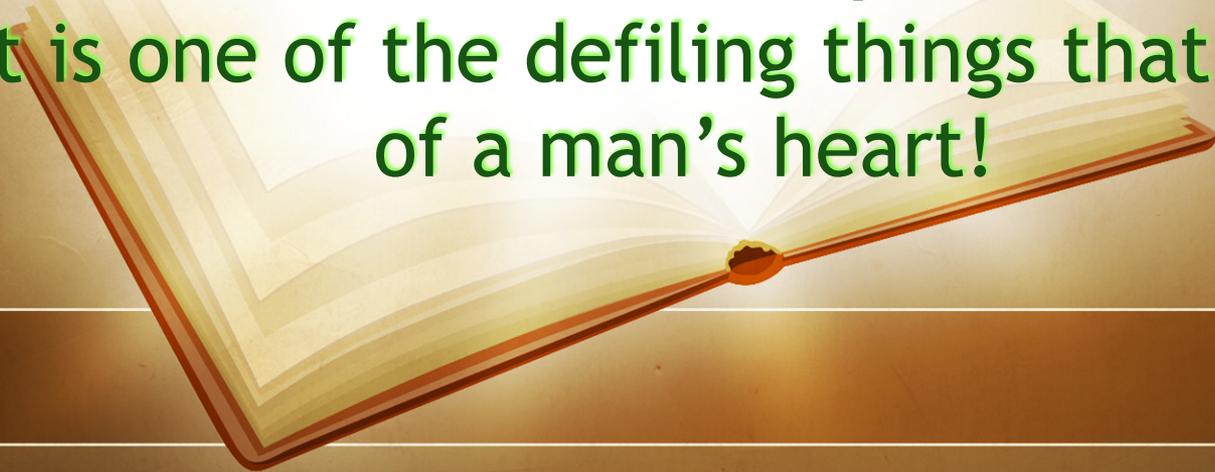
We must learn from this, that our tongue must be guarded at all times, lest we find ourselves being a gossip and at risk of speaking maliciously behind other's backs.

Our speech should always be with the purest motives of building up, even if we are to confront the 'evil' in our brother's lives!

Kěpha Aleph/1 Peter 3:10-11 “For “He who wishes to love life and see good days, let him keep his tongue from evil, and his lips from speaking deceit, 11 let him turn away from evil and do good, let him seek peace and pursue it.”

The Greek word that is used here for 'deceit' is δόλος *dolos* (dol'-os)-Strong's G1388 which means, '*a bait, craft, deceit*'.

יהושע Messiah tells us in Marqos/Mark 7:22 that deceit is one of the defiling things that come out of a man's heart!



What I find interesting to take note of here, is that the Greek word for 'servant' is δούλος *doulos* (doo'-los)- Strong's G1401 and is translated as, '*slave, servant, bondservant, bondslaves - both men and women*', a very similar sounding word with only one additional letter - ũ (upsilon) - and this can certainly help us realise how fine a line it is between being a true faithful servant of the Most-High, in which there is found no deceit, and being one in which there is deceit, as seen in the deceitful words that one speaks against another!

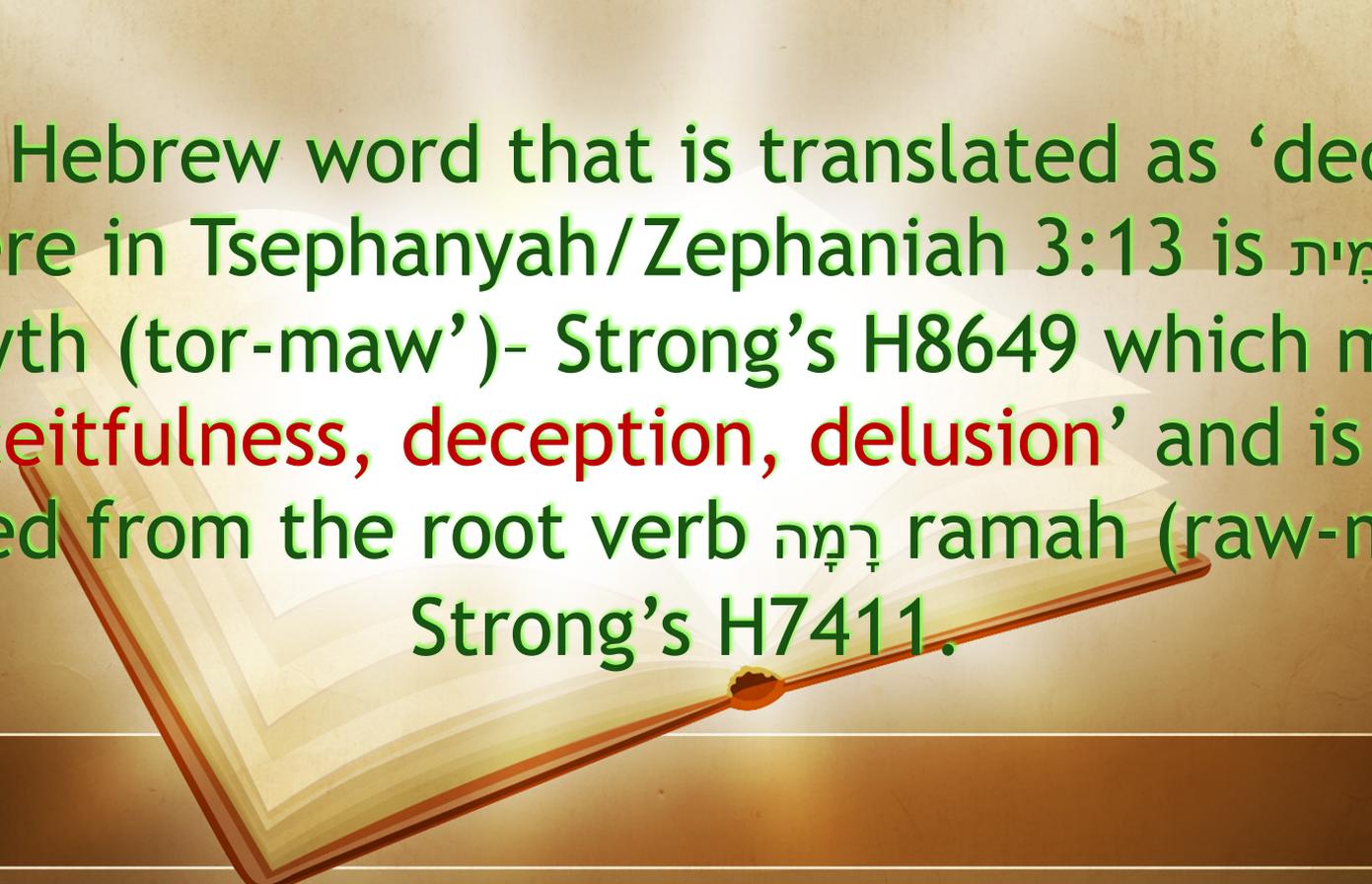
In these last days, when deceit is all around, we recognise how small the true remnant of Elohim's Bride is, and as יהוה restores a clean lip unto the remnant few, they will call on the Name of יהוה and serve Him with one shoulder, and we are told in:

Tsephanyah/Zephaniah 3:12-13 “But I shall leave in your midst an oppressed and poor people, and they shall trust in the Name of יהוה “The remnant of Yisra'ěl shall do no unrighteousness and speak no falsehood, nor is a tongue of deceit found in their mouth. For they shall feed their flocks and lie down, with none to frighten them.”

No tongue of deceit found in their mouths!!!

Let no deceit be found in you, is a clear message we all need to hear in these last days - for the deceitful danger of deceit can cause us to be slain with the wrongdoers and workers of wickedness, the treacherous and adulterers, who do not know יהוה, nor love Him as they do not guard His commands!

Deceit causes one to refuse to know Elohim, and deceit is a very dangerous and poisonous thing - it will cloud your judgement and your ability to think straight



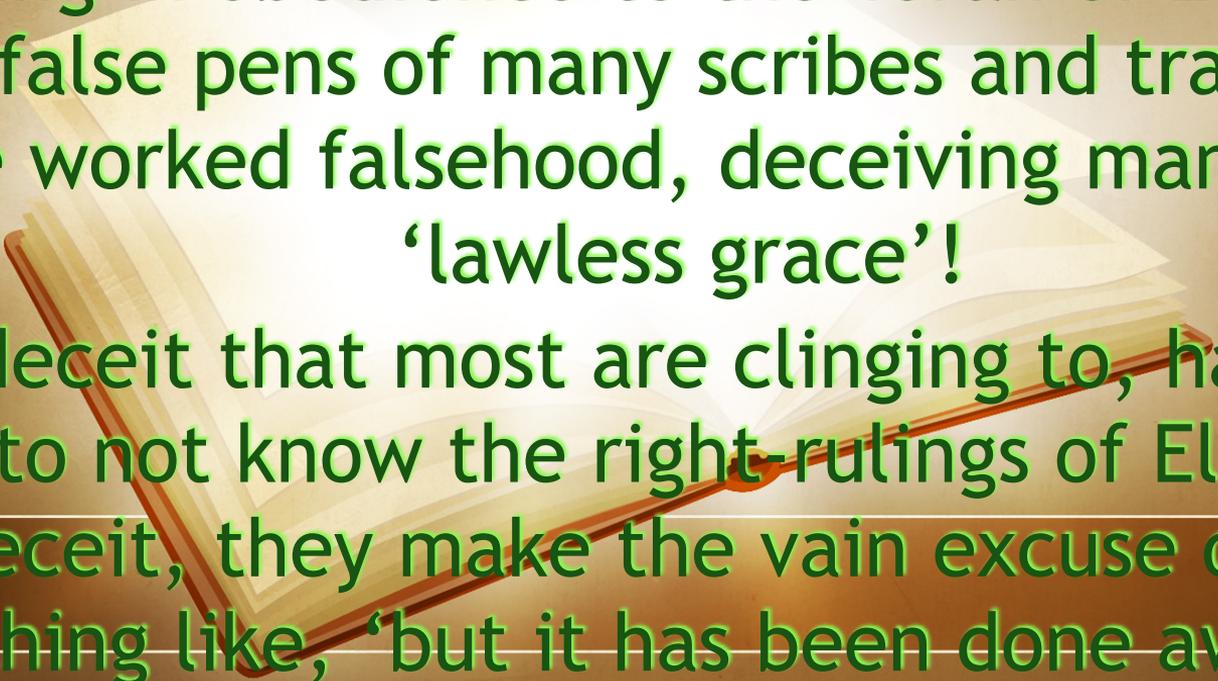
The Hebrew word that is translated as ‘deceit’ here in Tsephanyah/Zephaniah 3:13 is תַּרְמִיִּת tarmiyth (tor-maw’)- Strong’s H8649 which means, **‘deceitfulness, deception, delusion’** and is also derived from the root verb רָמָה ramah (raw-maw’)- Strong’s H7411.

This word תַּרְמִיּוֹת tarmiyth - Strong's H8649 is used 6 times in Scripture and I will highlight the other 5 verses where we see it being used:

Shophetim/Judges 9:31 “And he sent messengers to Abimelek by **deceit**, saying, “See, Ga'al son of Ebed and his brothers have come to Shekem. And see, they are besieging the city against you.”



Yirmeyahu/Jeremiah 8:5-8 “Why then has this people, Yerushalayim, turned away in a continual backsliding? They cling to **deceit**, they refuse to turn back. 6 “I have listened and heard - they do not speak right. No man has repented of his evil, saying, ‘What have I done?’ They all turned to their own course, like a horse rushing into battle. 7 “Even a stork in the heavens knows her appointed times. And a turtledove, and a swallow, and a thrush observe the time of their coming. But My people do not know the right-ruling of יהוה . “How do you say, ‘We are wise, and the Torah of יהוה is with us’? But look, the false pen of the scribe has worked falsehood.”



Here we are able to get a very vivid picture of what we see happening today, as many are also clinging to deceit and refuse to turn back to walking in obedience to the Torah of Elohim, as the false pens of many scribes and translators have worked falsehood, deceiving many with a 'lawless grace'!

The deceit that most are clinging to, has caused them to not know the right-rulings of Elohim and, in deceit, they make the vain excuse of saying something like, 'but it has been done away with'!

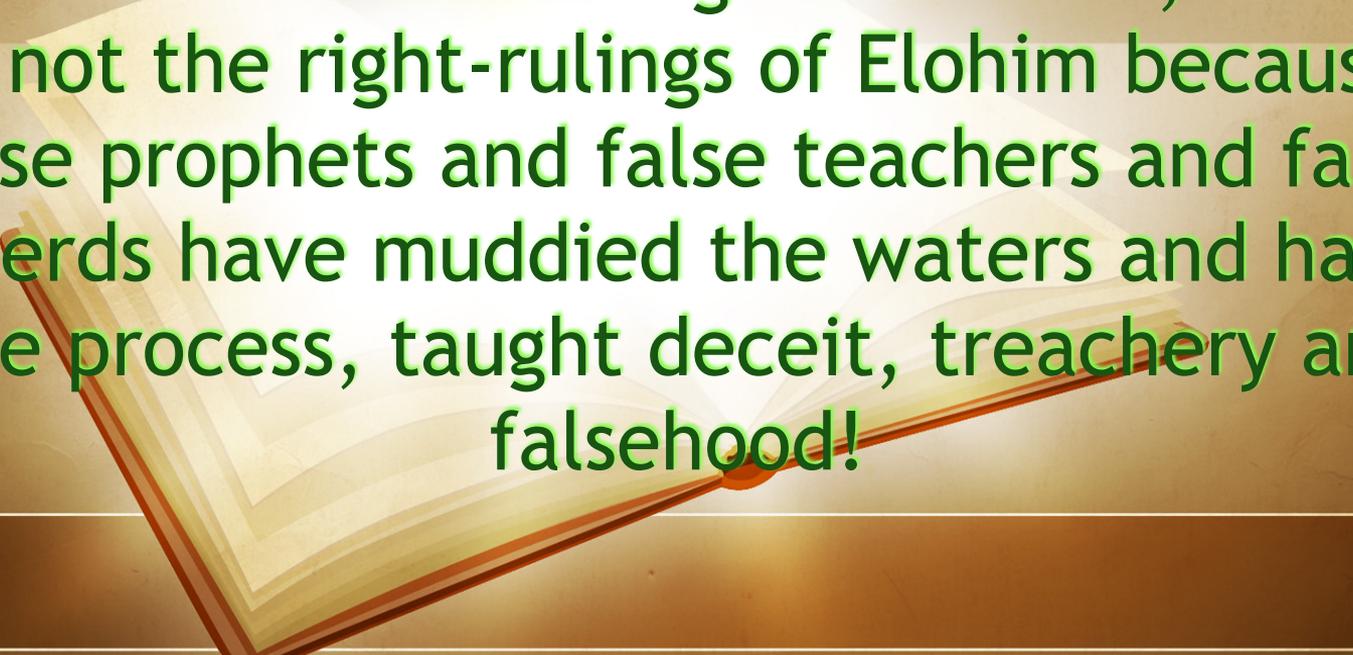
Yirmeyahu/Jeremiah 14:14 “Then יהוה said to me,
“The prophets prophesy falsehood in My Name. I
have not sent them, nor commanded them, nor
spoken to them. They are prophesying to you a
false vision, worthless divination, and the deceit
of their own heart.”

Not only had the false pens of the scribes worked
falsehood, the prophets were prophesying
falsehood in the Name of יהוה, which He had not
sent, spoken to or given command to.

They just simply prophesied false visions from the deceit of their own hearts!

This is happening today as we see so many false prophecies and visions being given when יהוה has not spoken!

Many will use the Word of Elohim deceitfully in order to push their false visions of an assumed peace and their false messages do not line up with the clear pattern of Scripture!



Sadly, many are deceived, as they simply follow what they are told and are unable to rightly divide the truth and discern against deceit, for they know not the right-rulings of Elohim because the false prophets and false teachers and false shepherds have muddied the waters and have, in the process, taught deceit, treachery and falsehood!

Yirmeyahu/Jeremiah 23:26-27 “Till when shall it be in the heart of the prophets? - the prophets of falsehood and prophets of the deceit of their own heart, 27 who try to make My people forget My Name by their dreams which everyone relates to his neighbour, as their fathers forgot My Name for Ba'al.”

The deceit that is coming forth from the hearts of false prophets and false teachers continue to cause people to forget the Name of יהוה - for Ba'al!!!