

# 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.

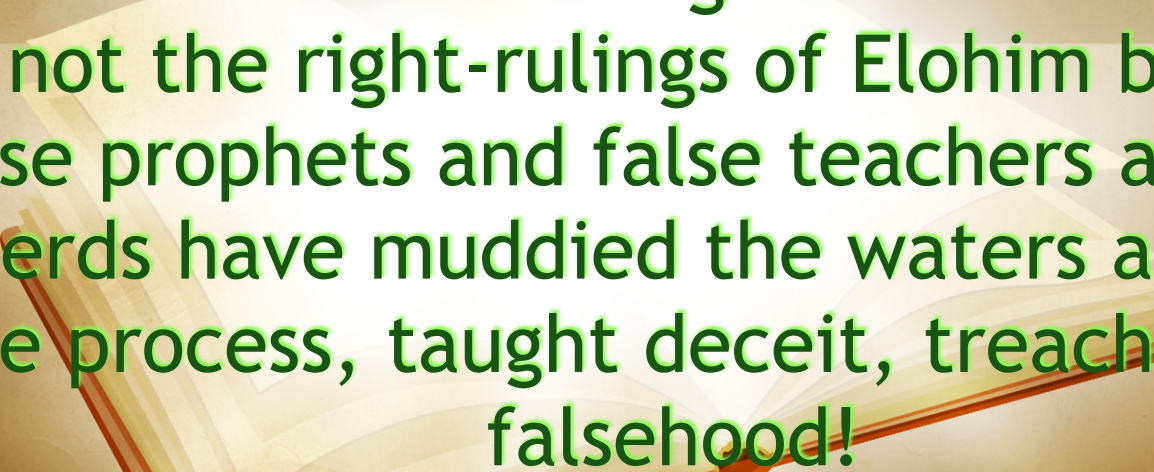


# TOPICS IN THE PARSHA

## 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.

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!!!

The Hebrew word בַּעַל ba'al (bah'-al )- Strong's H1167 means, '*owner, lord, master, land owner*', and at its root form it means, '*to marry, rule over, husband*'.

We also take note that the name בַּעַל Ba'al (bah'-al )- Strong's H1168, as it is used in this verse from Yirmeyahu/Jeremiah 23:27, was the name of a Phoenician deity and as a name it can be rendered from the Hebrew into English as 'The Lord'!!!



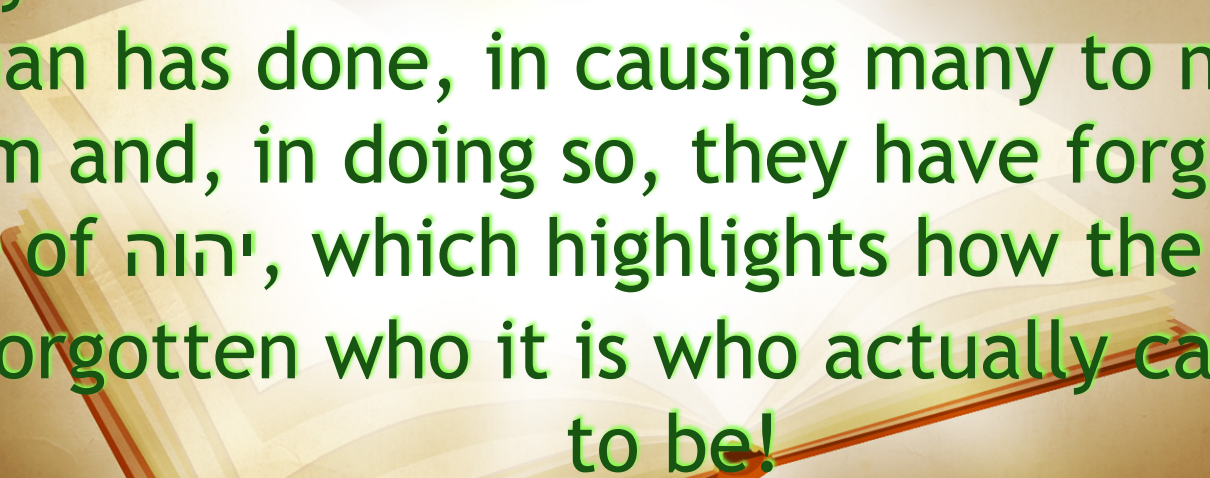
Melakim Aleph/1 Kings 18:21 “And Ėliyahu came to all the people, and said, “How long would you keep hopping between two opinions? If יהוה is Elohim, follow Him; and if Ba'al, follow him.” But the people answered him not a word.”

If we translate the Hebrew of the highlighted text correctly into English we would better have the following:

If יהוה is Elohim, follow Him; and if The Lord, follow him.



For many this may seem offensive, yet to the true hearer and doer of the Truth, this is a sobering reality of what the false and deceitful traditions of man has done, in causing many to not know Elohim and, in doing so, they have forgotten the Name of יהוה, which highlights how the deceived have forgotten who it is who actually causes them to be!






Tehillah/Psalm 119:118 “You have made light of all those who stray from Your laws, for falsehood is their deceit.”

In a Psalm that gives resounding praise for the Torah of Elohim we are able to clearly see from this verse that falsehood is the deceit of those who stray from יהוה's laws!!!

The Hebrew word that is translated as ‘falsehood’ comes from the root word שָׁקַר sheqer (sheh'-ker )-

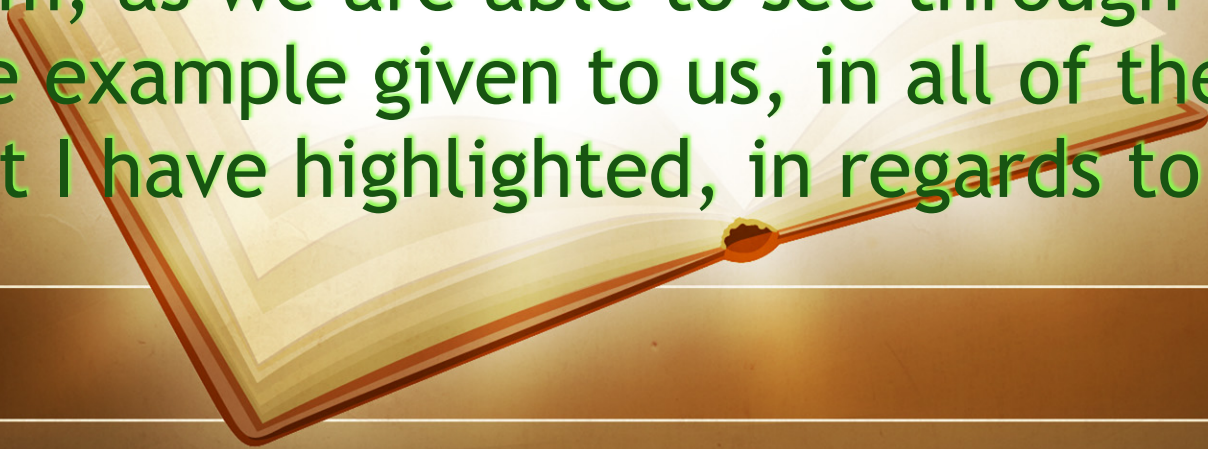
Strong’s H8267 which means, ‘**deception, disappointment, falsehood, lies**’, and this comes from the root verb שָׁקַר shaqar (shaw-kar’)- Strong’s H8266 which means, ‘**to do or deal falsely, lie**’.

Ėk̄ah/Lamentations 2:14 “Your prophets have seen falsehood and folly for you, and have not shown you your crookedness, to turn back your captivity. But their visions for you are false and misleading messages.”





Through the many false and misleading messages of deceit, we are able to see how so many have actually begun to teach themselves to speak falsehood; a falsehood that has been so ingrained in them, as we are able to see through the mirror of the example given to us, in all of these verses that I have highlighted, in regards to deceit!



We are to make sure that we are doing the desire of Elohim, which is our set-apartness and in doing so we are to be on guard against the deceit of lawlessness, which is presented with a lot of power, signs and wonders of falsehood!

Tas'loniqim Bět/2 Thessalonians 2:9-10 "The coming of the lawless one is according to the working of Satan, with all power and signs and wonders of falsehood, 10 and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved."



Lawlessness is promoted by the deceit of  
unrighteousness!

What I mean by that is that many are falling prey to the  
deceit of unrighteousness that promotes that  
observance of the Torah and commands of Elohim is no  
longer valid.

We know that Scripture clearly defines for us what  
righteousness is:

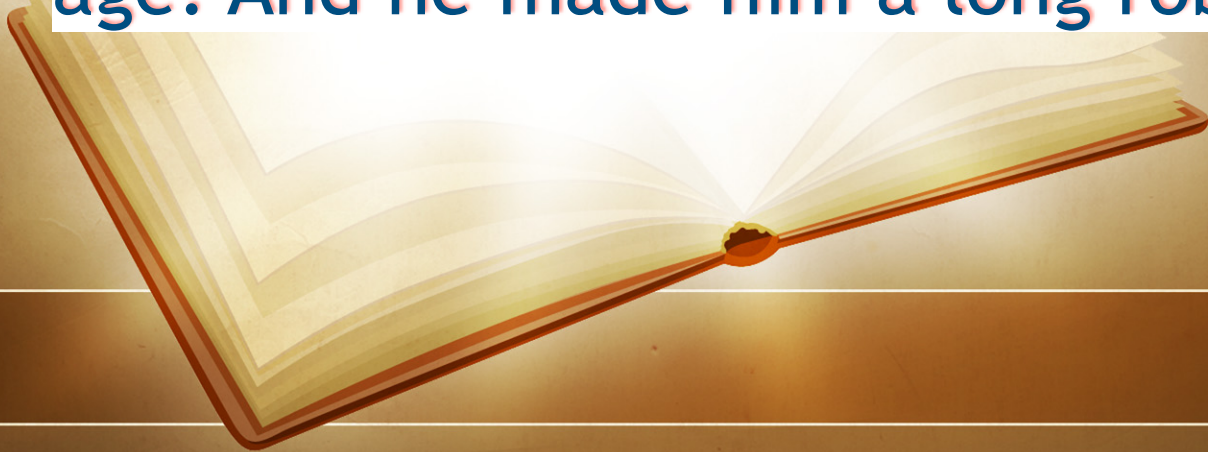
Debarim/Deuteronomy 6:25 “And it is righteousness for  
us when we guard to do all this command before יהוה  
our Elohim, as He has commanded us.”

Yosěph would certainly learn humility through what he would suffer later on; and later he would become the one who would unite his brothers with words of wisdom, rather than divide and break them down with foolish slanderous words of deceit!





Gen 37:3 And Yisra'ěl loved Yosěph more than all his children, because he was the son of his old age. And he made him a long robe.



## Verse 3

Yosěph was loved by Yisra'ěl more than all of his brothers for he was born to Yosěph in his old age, and his father made him a 'long robe'.

The Hebrew word that is translated as 'robe' is כֶּתֹנֶת kethoneth (keth-o'-neth )- Strong's H3801 - 'a tunic, garment, clothing as a covering more complete than a loincloth, a basic garment reaching the knees', and was a very long shirt-like garment usually made of fine linen.



In fact, this word כֶּתֶנֶת kethoneth (keth-o'-neth )-  
Strong's H3801 is used to describe the  
embroidered long shirt of the High Priest in  
Wayyiqra/Leviticus 8; and what we have here, is a  
prophetic shadow picture, by Yosēph being  
'chosen' by the father to be in the position or  
status of first born, pointing us to a clear image or  
shadow picture of יְהוֹשֻׁעַ Messiah, the First born of  
all creation and High Priest, chosen from the  
foundation of the world.

This word כְּתֹנֶת kethoneth - Strong's H3801 is also used in the following verse and is translated as 'coats':

Berěshith/Genesis 3:21 “And יהוה Elohim made **coats** of skin for the man and his wife and dressed them.”

The coat that Ya'aqob made for Yosěph was to be a robe of protection in a wicked world that would hate him, yet this robe would also signify his royal position as Ya'aqob's loved one.



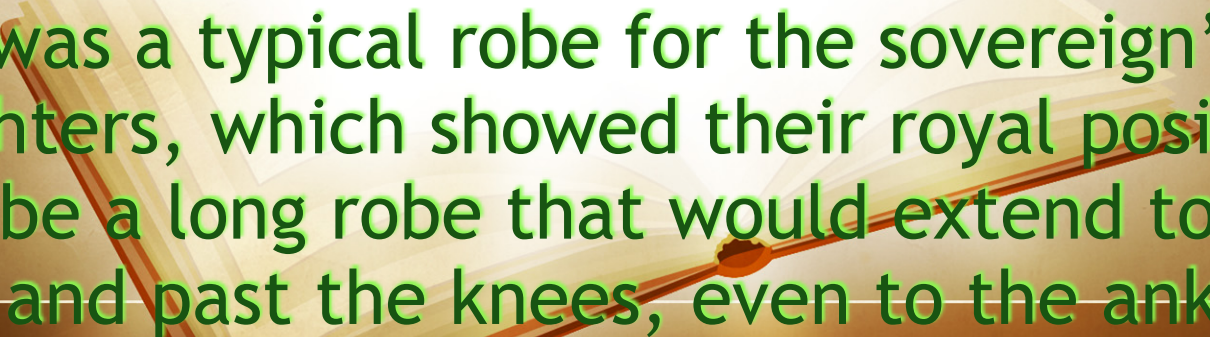
The coat that Ya'aqob made for Yosēph was to be a robe of protection in a wicked world that would hate him, yet this robe would also signify his royal position as Ya'aqob's loved one.

This word כֶּתֶנֶת kethoneth - Strong's H3801 is used 29 times in the Tanak and is specifically used in reference to the coats of fine linen of the priestly garments.

It was also used to describe the garment which Dawid's daughter Tamar wore:

Shemu'ěl' Bět/2 Samuel 13:18-19 “And she had on a long coat, for the sovereign's maiden daughters wore such garments. And his servant put her out and bolted the door behind her. 19 And Tamar put ashes on her head, and tore her long coat that was on her, and put her hand on her head and went away crying bitterly.”

This was a typical robe for the sovereign's maiden daughters, which showed their royal position, and would be a long robe that would extend to the wrists and past the knees, even to the ankles.





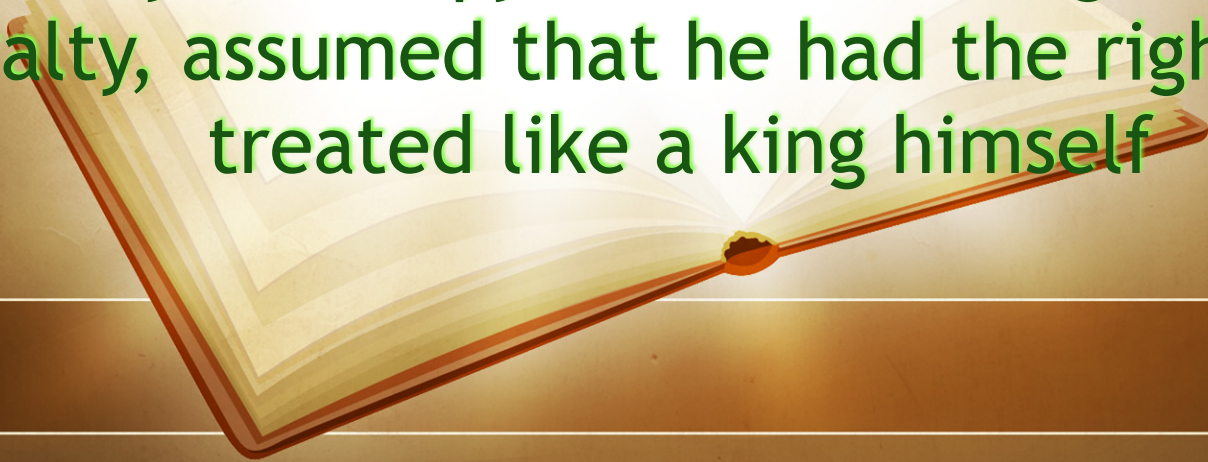
Another account where we see this word כְּתֹנֶת  
kethoneth - Strong's H3801 being used, is in verse  
21 of the following passage:

Yeshayahu/Isaiah 22:15-21 “Thus said the Master  
יהוה of hosts, “Go, come to this steward, to  
Sheb̄nah, who is over the house, and say, 16 ‘What  
have you here, and whom have you here, that you  
have hewn a tomb here, as he who hews himself a  
tomb on high, cutting out a resting place for  
himself in a rock? 17 See, יהוה is hurling you away,  
O man, and is firmly grasping you,

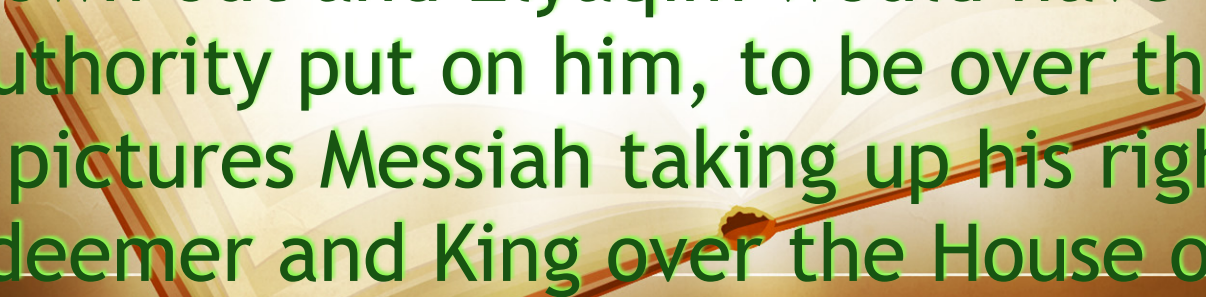
18 rolling you up tightly like a ball, into a wide land. There you are to die, and there your esteemed chariots are to be the shame of your master's house. 19 'And I shall drive you from your office, and you shall be ousted from your position. 20 'And it shall be in that day, that I shall call My servant Elyaqim son of H̄ilqiyahu. 21 'And I shall put your robe on him, and strengthen him with your girdle, and give your authority into his hand. And he shall be a father to the inhabitants of Yerushalayim and to the house of Yehudah."



The Hebrew name שֶׁבְנָא Sheb<sub>na</sub>h (sheb-naw' )-  
Strong's H7644 means, '**vigour**' and he was the  
secretary to Hizqiyahu, who, being so close to  
royalty, assumed that he had the right to be  
treated like a king himself



This is a clear shadow picture of Satan, or the counterfeit Messiah, who has tried to usurp the position of king and as Hazon/Revelation 19:20 tells us that the beast and the false prophet shall be thrown into the lake of fire, so was Sheb<sub>u</sub>nah to be thrown out and Elyaqim would have the 'robe' of authority put on him, to be over the house, which pictures Messiah taking up his rightful place as Redeemer and King over the House of Yisra'ēl.

An open book with a red bookmark and a small red object on the page.




Yosēph would later be established in a position of Authority that would bring about the deliverance of his family.

The Hebrew name אֱלִיאָקִים Elyaqim (el-yaw-keem')- Strong's H471 means, '*El sets up, El raises up*' and he was the son of חִלְקִיָּהוּ Hīlqiyahu (khil-kee-yaw')- Strong's H2518 which means, '*my portion is Yah*', and Hīlqiyahu was the high priest during the reign of Yoshiyahu, and these prophetic words here, in Yeshayahu/Isaiah, speaks clearly of Messiah, who would be set up as High Priest and be robed in the purest garments of righteousness, in order to exercise complete authority over a redeemed Bride - that is - Yisra'ēl.

## Garment of many colours - really?

Often this garment that Ya'aqob made for Yosēph, has been erroneously taught, or understood, as being a 'garment of many colours', and so, we come to the second Hebrew word which is used to describe this 'robe', which is the word that is translated as 'long' and, in the Hebrew, this is the word *op pas* (pas)- Strong's H6446 which means, **'flat of the hand or foot, long-sleeved, tunic reaching to the palms and soles'**.





While this has been translated by various translations as 'many colours', we must recognise that it was simply a 'long' robe, and while the coat of fine linen may, or may not, have had many colours, the design of this robe was for one in a position of royalty and leadership.


It would have been very difficult to perform daily shepherding duties in this robe, especially when one would have to run after a stray sheep, or fight off attacking predators!

This garment shows that the labour that was required by Yosēph's brothers would not be required of him, and as a picture of being 'royal garments', it speaks of the garments for them that are served and not the ones serving.

When understanding this, we find a great and powerful picture of the humility of Messiah who 'laid down' his 'royalty', so to speak, in order to come and serve and not be served:



Pilipiyim/Philippians 2:5-8 “For, let this mind be in you which was also in Messiah 6 , יְהוֹשֻׁעַ who, being in the form of Elohim, did not regard equality with Elohim a matter to be grasped, 7 but emptied Himself, taking the form of a servant, and came to be in the likeness of men. 8 And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake.”



This is a lesson for us, in how we, as a royal priesthood, must not assume a lofty and high position that needs others to serve them, but rather, that we ought to serve one another in love, as Messiah Himself did for us.

Yosëph had received his position and calling from his father in his youth, yet he would later be the one who would end up 'serving his brothers' and saving them.

Mattithyahu/Matthew 23:11 "But the greatest among you shall be your servant."



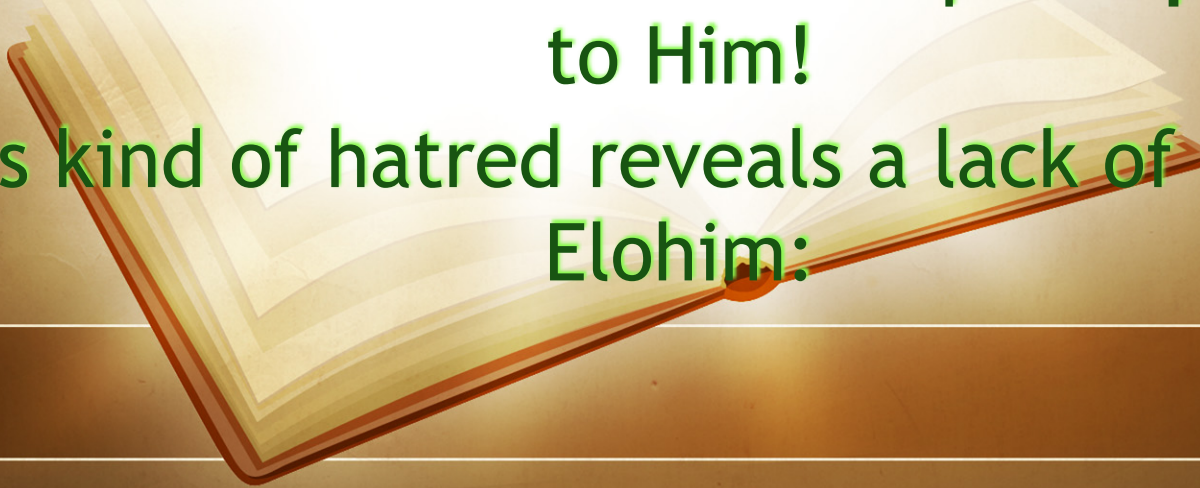
Gen 37:4 But when his brothers saw that their father loved him more than all his brothers, they hated him and were not able to speak peaceably to him.



## Verse 4 - his brothers hated him!

Having been given this unique robe and seeing the love that their father had for Yosëph, his brothers hated him and were unable to speak 'peaceably' to Him!

This kind of hatred reveals a lack of love for Elohim:





Yohanan Aleph/1 John 4:20 “If someone says, “I love Elohim,” and hates his brother, he is a liar. For the one not loving his brother whom he has seen, how is he able to love Elohim whom he has not seen?”

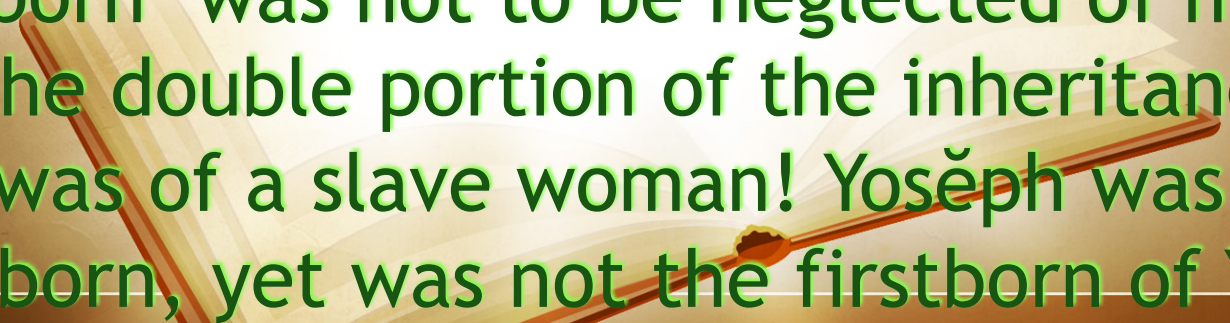
Yohanan Aleph/1 John 3:10 “In this the children of Elohim and the children of the devil are manifest: Everyone not doing righteousness is not of Elohim, neither the one not loving his brother.”

The Hebrew word that is translated as 'hated' comes from the root word שָׂנֵא *sane* (saw-nay') - Strong's H8130 which means, '*to hate, detest, turn against*', and to hate is to have or show intense hostility toward someone or something, and defiantly turn away from someone or something, which is usually derived from fear, anger or a sense of injury, as one feels that they have been wronged and have no need to show respect or credence to another's advice or instructions.



The fact that Ya'aqob had made this special coat for Yosēph was clear that Yosēph had been chosen by his father to be the next leader of the family, and this angered his brothers greatly.

Later on, in the Torah it was made clear that the 'first-born' was not to be neglected of his rights to have the double portion of the inheritance, even if he was of a slave woman! Yosēph was Raḥēl's firstborn, yet was not the firstborn of Ya'aqob.




It is possible that by the evil reports that Ya'aqob had heard about his others sons, that he recognised that they were unfit for leadership and therefore positioned Yosëph to take up this role, which was not taken well at all.

Yosëph, by all accounts, is a clear shadow picture of Messiah, who was hated and rejected by His own, and hatred is often covered up by deceit, as we see in:



Mishlě/Proverbs 26:24-26 “He who hates, pretends with his lips, and lays up deceit within him; 25 though he speaks kindly, do not believe him, for there are seven abominations in his heart. 26 Hatred is covered by deceit. His evil is disclosed in the assembly.”



The Hebrew root word that is translated as 'deceit' in verse 26 is מַשְׁשָׁוֹן mashsha'on (mash-shaw-ohn')- Strong's H4860 which means, '*deceit, guile, or dissimulation (which is to hide under a false appearance)*' and the Hebrew root word translated as 'deceit' is verse 24 is מִרְמָה mirmah (meer-maw')- Strong's H4820 which means, '*deceit, treachery, dishonesty, falsehood*', and is used in Amos 8:5 with reference to those who couldn't wait for the Sabbath to be over so that they could trade and falsify their scales by deceit!

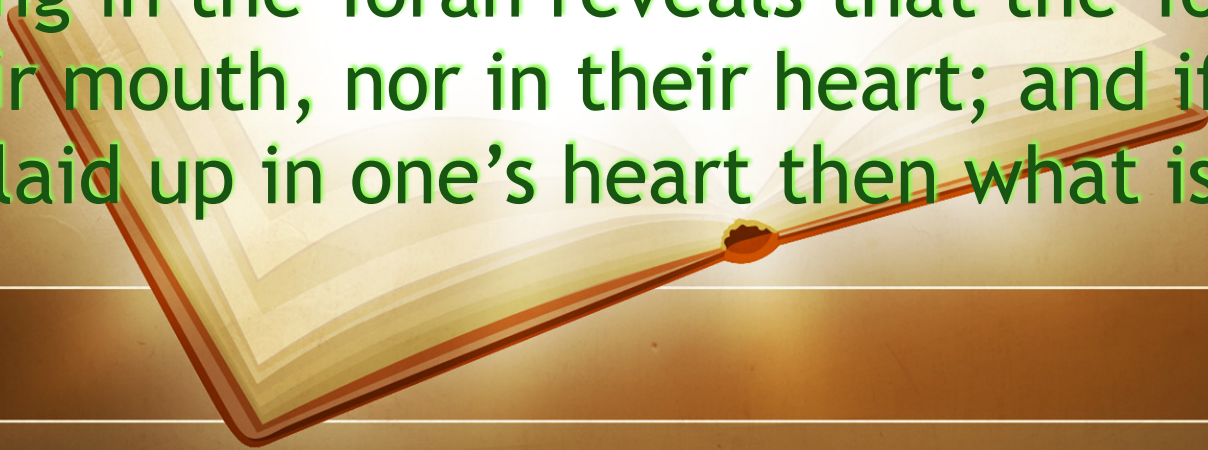


What verse 24 here in Mishlě/Proverbs 26 is saying, is that the one who hates, gives a vain lip service and his heart is filled with deceit; which is the total opposite as to what should be in the heart!

The Torah is to be in our heart and in our mouths - to do it:

Debarim/Deuteronomy 30:14 “For the Word is very near you, in your mouth and in your heart - to do it.”

Many people today are rendering a vain lip service, in their falsified confession of faith, while their actions reveal otherwise, as their lack of walking in the Torah reveals that the Torah is not in their mouth, nor in their heart; and if the Torah is not laid up in one's heart then what is? Deceit!!!





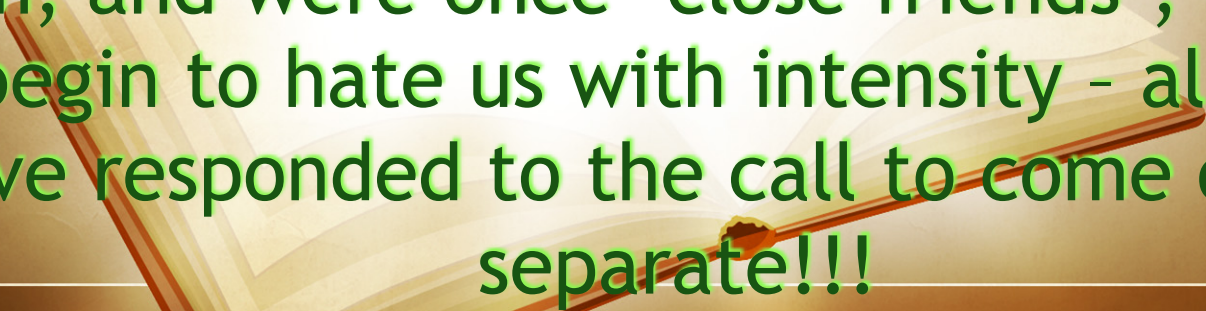
Many are riddled with deceit and will even put on a religious show before others, just like the religious pharisees did in the days of Messiah, and will actually pretend to like you, when it is assumed to be a necessity in order to appear to be worshipping correctly, yet when they are out of the typical setting of set-apart worship, they quickly fall back into a worldly mode of slanderous behaviour, even against those that they had fellowshipped with, and resort to falling prey to the panic of the world rather than living by belief. They will pretend with their lips when it suits them, while they quickly follow the ways of the world when it suits them too, which actually reveals a hatred that is displayed by their lack of a proper belief in the Master and His Word of Truth!

Their hatred for Yosēph caused them to not even have a peaceable word toward him, and we are able to understand this a little more, when we walk in the Truth and guard the clear commands, having been clothed in righteous garments, imputed to us through the cleansing Blood of Messiah.

For when we walk in righteousness, we often find those who claim to be our 'brothers', can never have a nice thing to say about us, but rather, they will slander and curse us with harsh words and hostile actions, which is often done in a passive aggressive manner.



One thing that we often find, after having 'come out' of Christianity and all its false and selfish worship religious systems, is how those who refuse to let go of vain traditions and stay in the church system, and were once 'close friends', turn nasty and begin to hate us with intensity - all because we have responded to the call to come out and be separate!!!



Luqas/Luke 6:22-23 “Blessed are you when men shall hate you, and when they shall cut you off, and shall reproach you, and cast out your name as wicked, for the sake of the Son of Adam. 23

“Rejoice in that day and leap for joy, for look, your reward is great in the heaven, for that is how their fathers treated the prophets.”

Yohanan/John 15:18 “If the world hates you, you know that it hated Me before it hated you.”



Gen 37:5 And Yosëph dreamed a dream, and told it to his brothers. So they hated him even more.

Gen 37:6 And he said to them, “Please listen to this dream which I have dreamed:

Gen 37:7 “See, we were binding sheaves in the midst of the field, and see, my sheaf rose up and also stood up. And see, your sheaves stood all around and bowed down to my sheaf.”

Gen 37:8 And his brothers said to him, “Shall you indeed reign over us? Shall you indeed rule over us?” So they hated him even more for his dreams and for his words.

Gen 37:9 And he dreamed still another dream and related it to his brothers, and said, “See, I have dreamed another dream, and see, the sun and the moon and the eleven stars bowed down to me.”



Gen 37:10 And he related it to his father and his brothers. And his father rebuked him and said to him, “What is this dream that you have dreamed? Shall we, your mother and I and your brothers, indeed come to bow down to the earth before you?”

Gen 37:11 And his brothers envied him, but his father guarded the word.

# THE DREAMS:

## Verses 5-11

Yosēph, now being hated by his brothers, is given some very clear prophetic dreams, which he relates to his brothers and father, and his enthusiastic rendering of his dreams was not received well at all.

It was one thing that he had received a special robe from their father, yet now he was seemingly mocking them with his dreams.

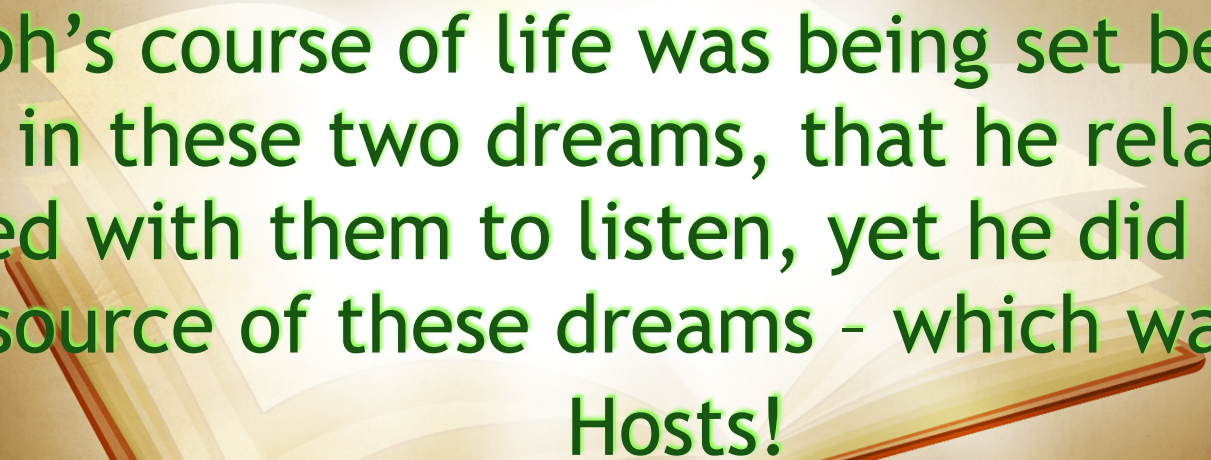


These dreams were prophetic and had a very clear message that was to be heeded by his family, for the days of famine that lay ahead, yet they were not interested in listening to Yoseph and hated him even more.

Amos 3:7 “For the Master יהוה does no matter unless He reveals His secret to His servants the prophets.”

יהוה was revealing what was to come through His servant, and this message was rejected.

Yosēph's course of life was being set before him and in these two dreams, that he relayed, he pleaded with them to listen, yet he did not reveal the source of these dreams - which was יהוה of Hosts!





The hatred of his brothers just grew greater and greater, the more Yosēph tried to relate to them what he had been shown, and the dreams revealed his future position as head, yet they rejected this, simply accusing him as being very arrogant.

In revealing these dreams, one may tend to think that it would have been better for Yosēph if he had just kept quiet and shut up, yet what we can learn from these accounts, is that when we are required to speak up, we must not hold back and relate what the Word reveals and declares, no matter the outcome of how it may or may not be received!

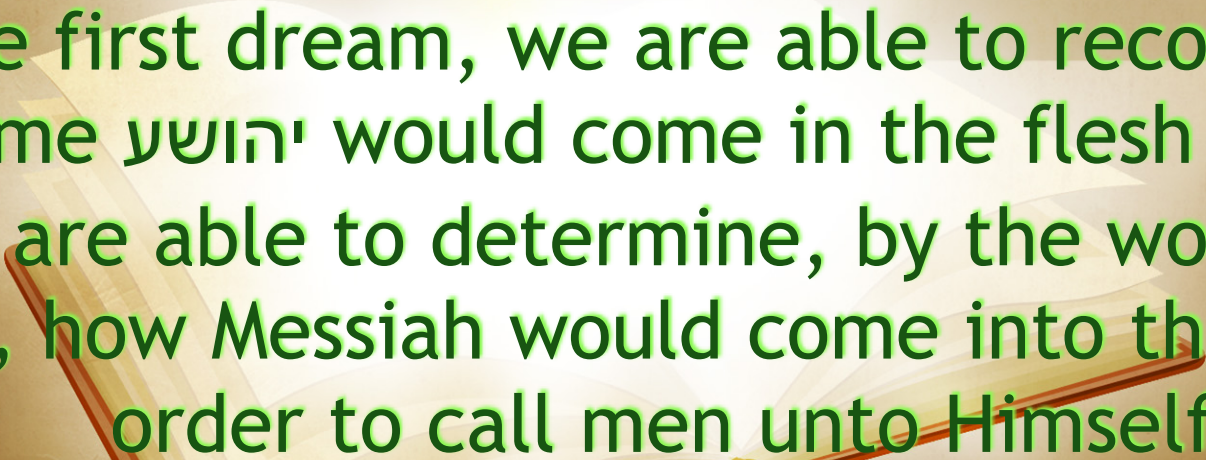
These dreams were very clear, in how Yosëph would be set up to rule over his family during the time of famine and how he would be set up as a sovereign in their midst, to who they would submit, and this is a very clear shadow picture of the Deity of Messiah that so many reject today!

Pilipiyim/Philippians 2:9-11 “Elohim, therefore, has highly exalted Him and given Him the Name which is above every name, 10 that at the Name of יהושע every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and every tongue should confess that יהושע Messiah is Master, to the esteem of Elohim the Father.”



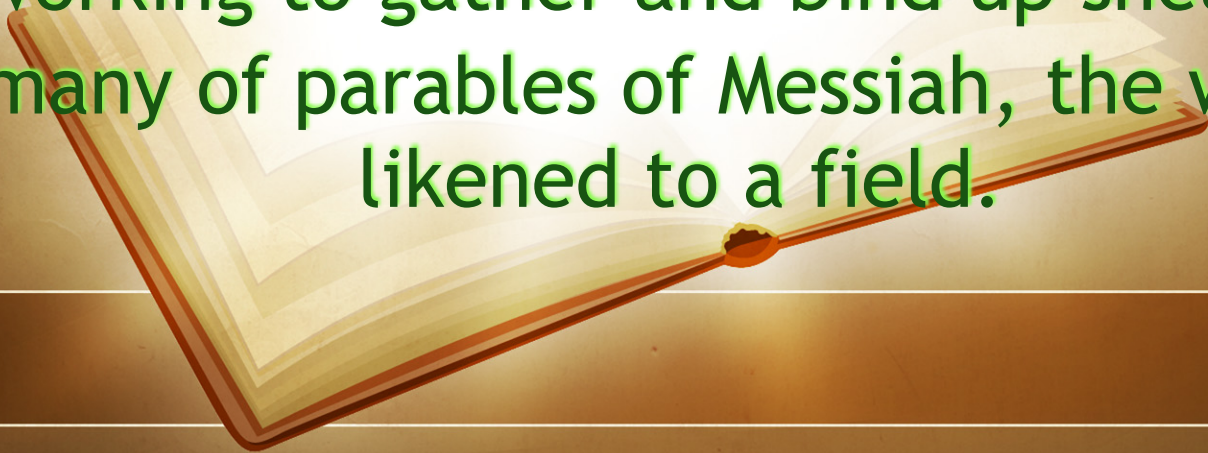
These two dreams also shadow picture for us the  
two comings of יהושע Messiah!

In the first dream, we are able to recognise the  
first time יהושע would come in the flesh and serve,  
as we are able to determine, by the words of this  
dream, how Messiah would come into the world, in  
order to call men unto Himself!



In Yosēph's dream, he says to his brother, "we were binding sheaves in the field", and the fact that he says 'we' shows that, in the dream, he saw how he was with his brothers in the field and working to gather and bind up sheaves.

In many of parables of Messiah, the world is likened to a field.



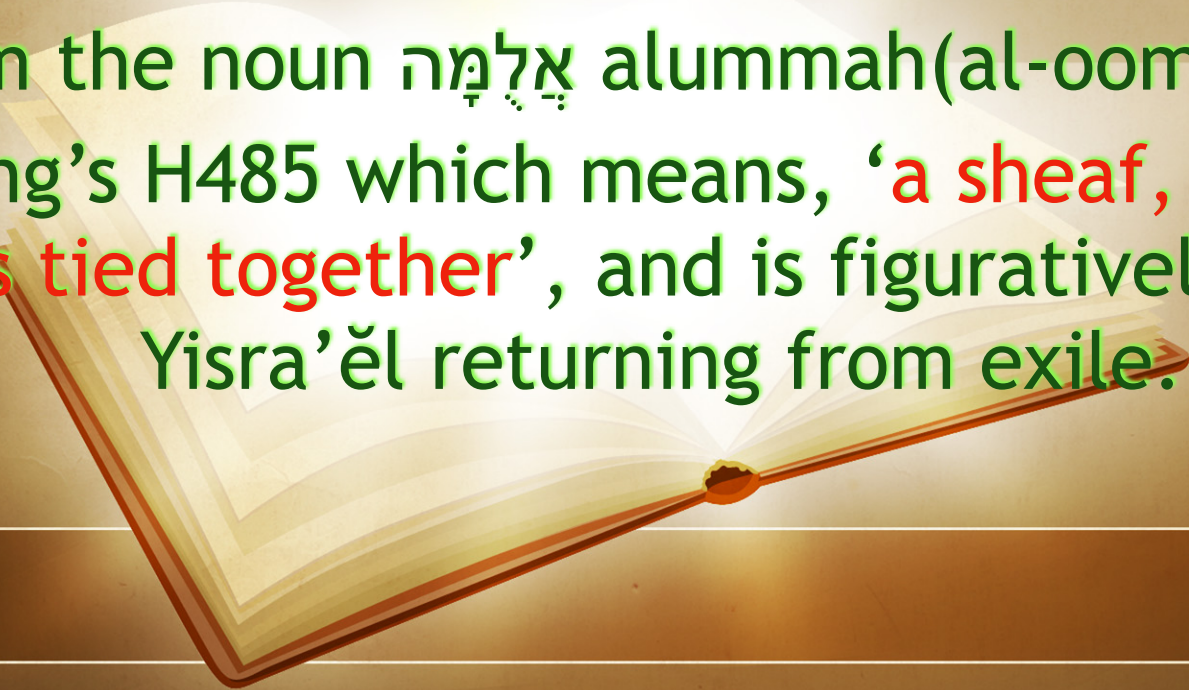


The term 'binding sheaves' is written in the Hebrew text as: מַלְמִיּוֹם אֲלֻמִּיּוֹם malmiym alummiym

The first word which is translated as 'binding' comes from the root word אֶלַם alam (aw-lam')- Strong's H481 which means, '*to bind, binding, mute, silence*', and is written in the 'piel' tense, which expresses intensive or intentional action, which renders the meaning as '*binding*'.

The second word translated as 'sheaves' comes from the noun אַלְמָה alummah(al-oom-maw')

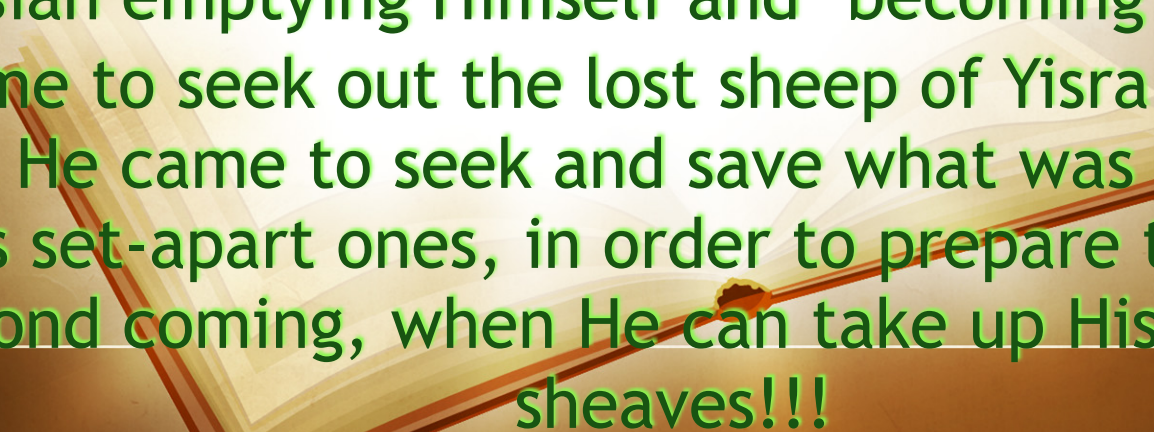
- Strong's H485 which means, 'a sheaf, bundle of things tied together', and is figuratively used of Yisra'el returning from exile.





When Messiah first came, He emptied Himself and took on the form of a servant and came to be in the likeness of men, and here, in this dream, we are able to see how Yoseph was in the field with his brothers, which would mean that he would have had to take off his 'long robe' that his father had made, being a shadow picture of Messiah emptying Himself and 'becoming like man'!

He came to seek out the lost sheep of Yisra'el - in other words: He came to seek and save what was lost and bind up His set-apart ones, in order to prepare them for His second coming, when He can take up His gathered sheaves!!!

An open book with a red bookmark and a small brown object on the page.

After this first dream, Yosēph's brothers hated him and refused to accept that he would be ruler over them. When Messiah came, his own rejected Him!

In the parable of the talents Messiah tells us, in:

Luqas/Luke 19:14 "But his subjects were hating him, and sent a delegation after him, to say, 'We do not wish this one to reign over us.'"