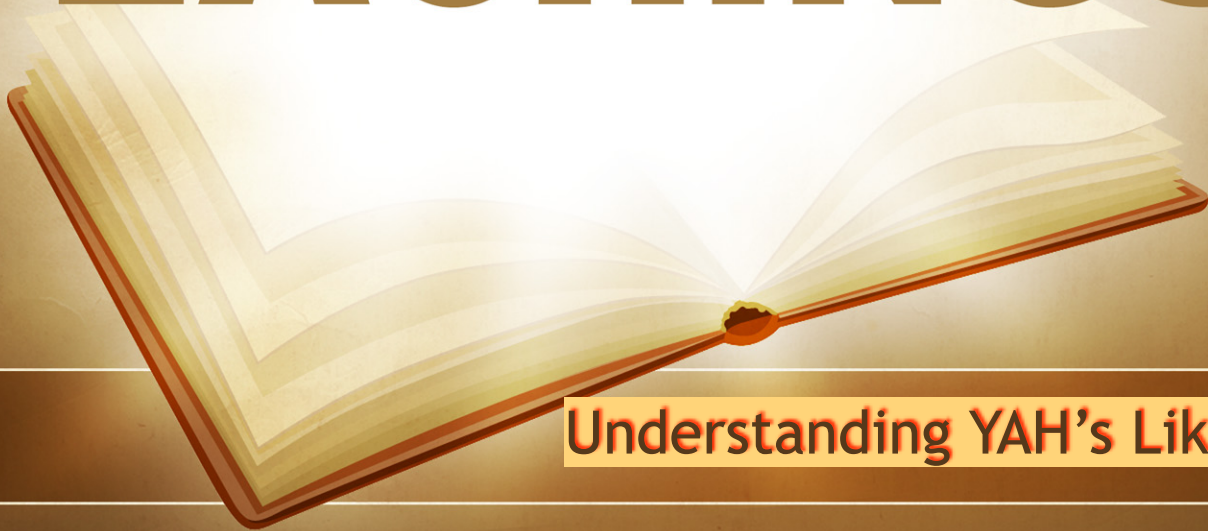


# TORAH TEACHINGS



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

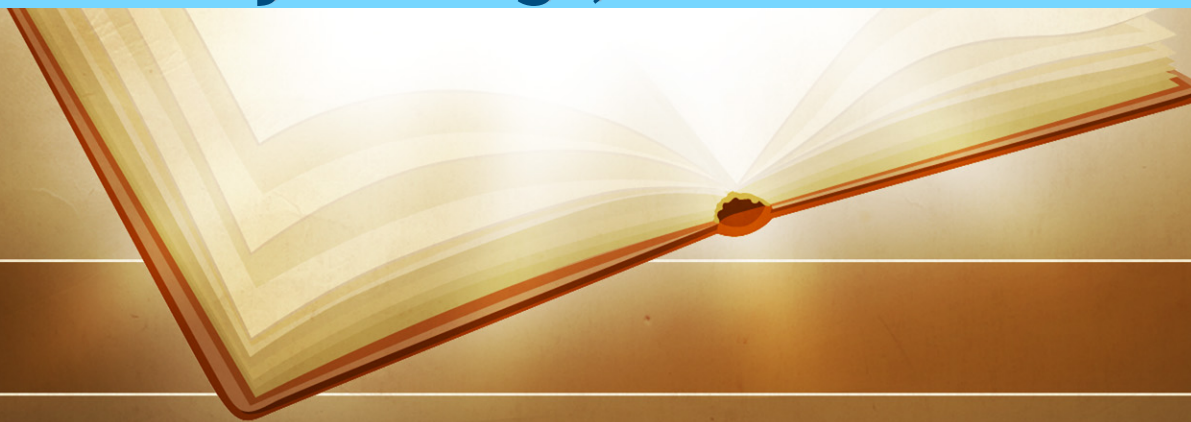
Joseph is taken to Egypt and sold to Potiphar, the minister in charge of Pharaoh's slaughterhouses. Elohim blesses everything he does, and soon he is made overseer of all his master's property. Potiphar's wife desires the handsome and charismatic lad; when Joseph rejects her advances, she tells her husband 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

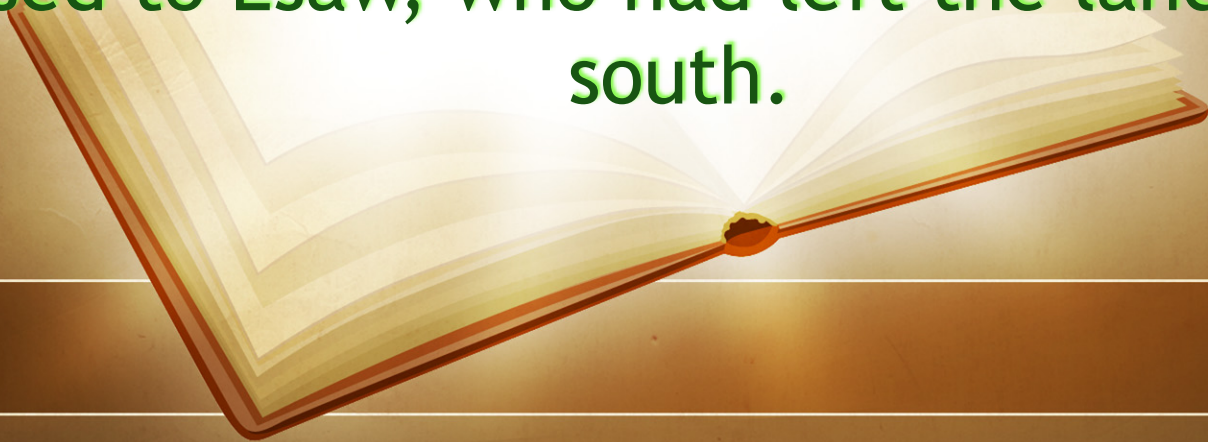
In prison, Joseph meets Pharaoh's chief butler and chief baker, both incarcerated for offending their royal master. Both have disturbing dreams, which Joseph interprets; in three days, he tells them, the butler will be released and the baker hanged. Joseph asks the butler to intercede on his behalf with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

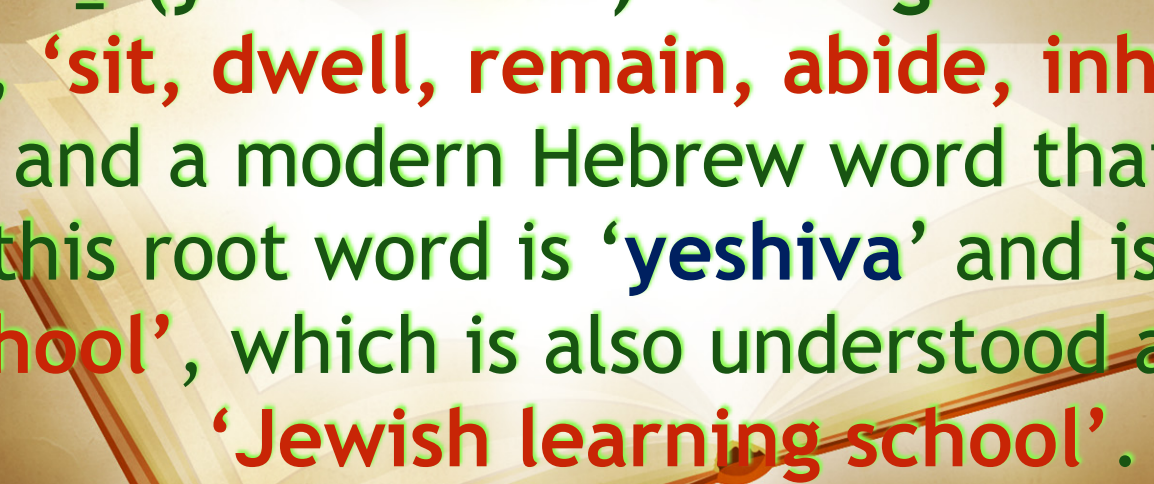
**Gen 37:1** And Ya'aqob dwelt in the land of his father's sojournings, in the land of Kena'an.





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**’.

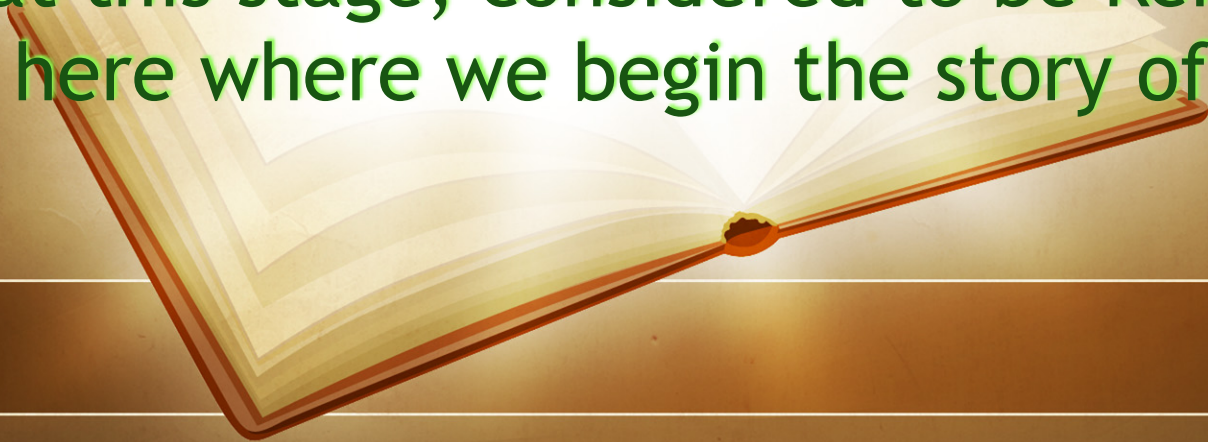
The concept, or idea, of 'sitting', in the Hebraic mind-set, is an idiom for 'learning'; and from this understanding we recognize how it is at the Master's Feet that we are to come to sit and drink of His Pure and Clear Living Water, learning his Truth in order to get greater wisdom.

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 'sojourning' comes from the root word מָגוּר magur (maw-goor')- Strong's H4033 which means, 'pilgrimage, sojourning place, where they have sojourned' and this word comes from the primitive root verb גָּוַר 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 (gare)-Strong's H1616 which means, **'a sojourner, alien, immigrant, stranger'**.

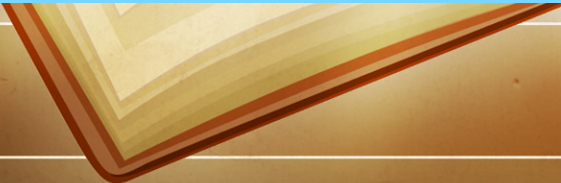
Settlement in the Land of Promise is still yet to come and until then, we are still on a pilgrimage, recognizing that we must not get **'stuck and settled'** in the things of the world, and in our sojourning, we must let the word of Elohim be our song:

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 (goor)- Strong’s H1481 and יָשַׁב yashab (yawshav’)- 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:

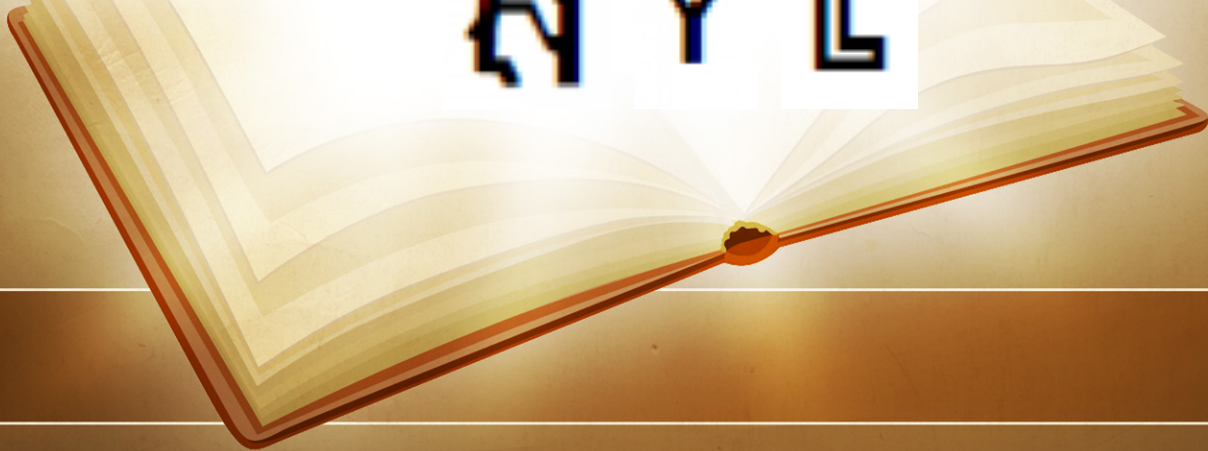


Kěpha Aleph/1 Peter 2:11-12 “Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the being, 12 having your behavior among the nations good so that when they speak against you as evil-doers, let them, by observing your **good works**, esteem Elohim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




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


𐤅 𐤆 𐤅



## 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'!

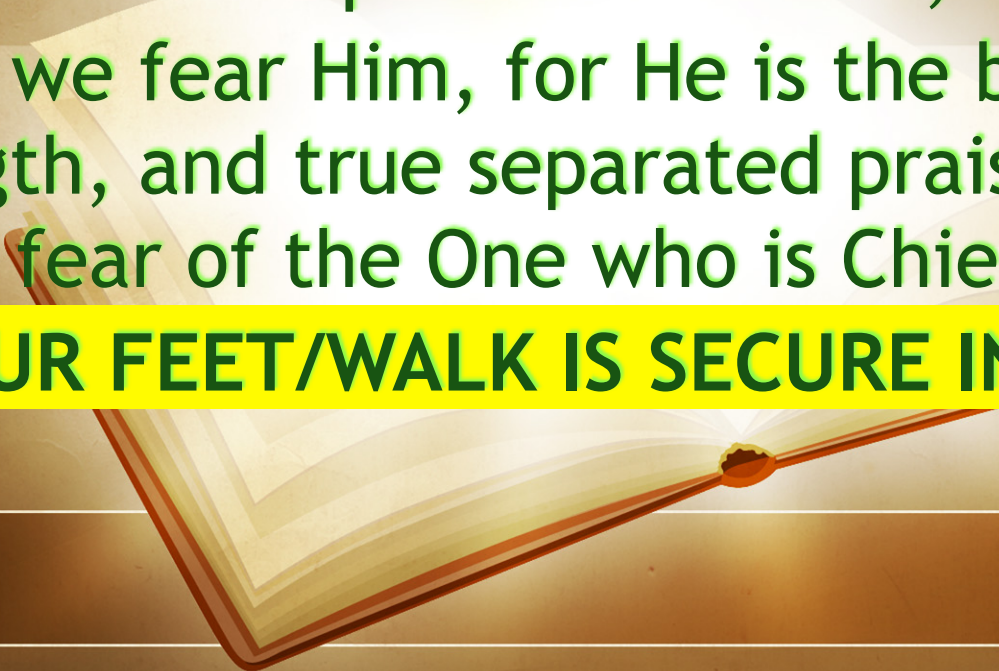
## Waw/Vav - ו:

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!

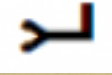
**OUR FEET/WALK IS SECURE IN THE HEAD**

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**

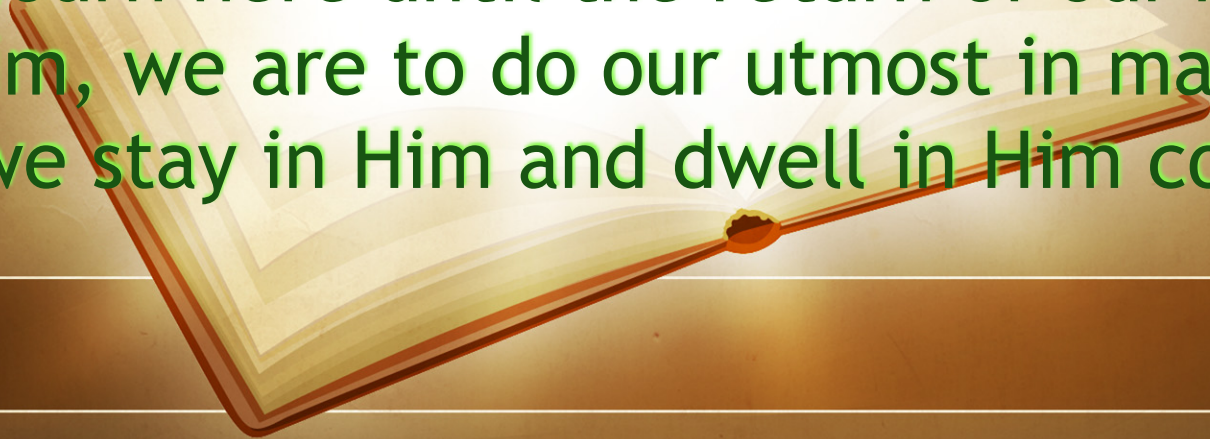
The Greek word used in Kěpha Aleph/1 Peter 2:11-12 for 'sojourners' is πάροικος paroikos (par'-oy-kos )- Strong's G3941 which means, 'dwelling near, foreign, alien' and the word used for 'pilgrims' is παρεπίδημος parepidēmos (par-ep-id'-ay-mos)- Strong's G3927 which means, 'sojourning in a strange place, 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 **toledoth**, which is the plural of the Hebrew root word that is used for ‘genealogy’, which is תּוֹלְדוֹת **toledoth (to-led-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’**.

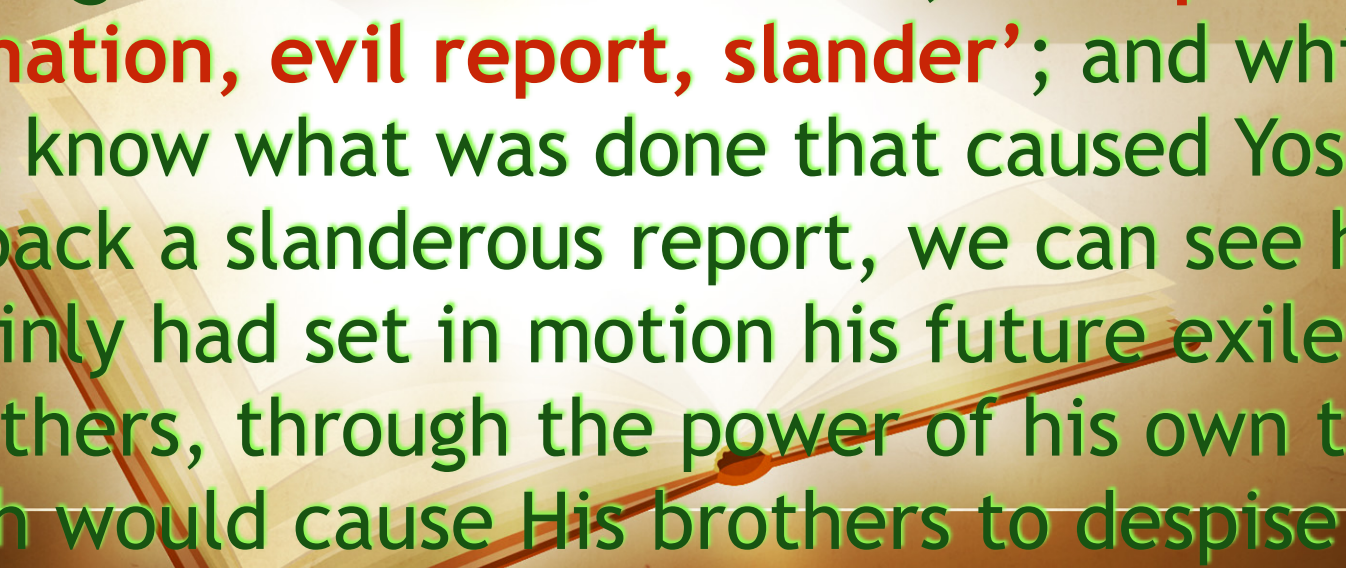


What we can see from this, is that this account not only deals with the generations of Ya'aqob, but more importantly it deals with an historical account and here we are given the account of Yosēph's.

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.

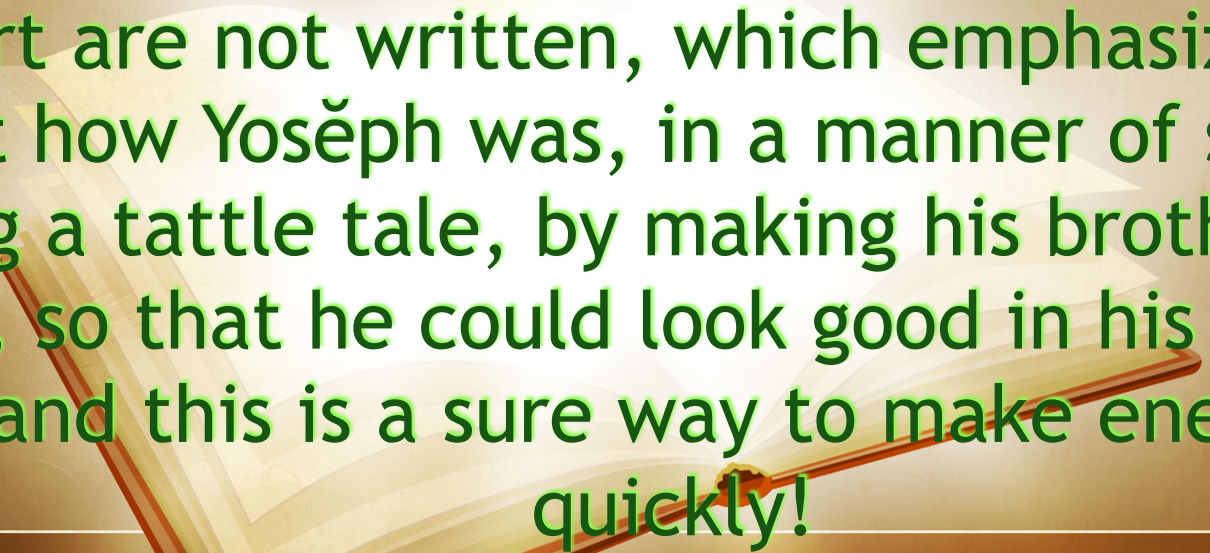


The Hebrew word that is translated as ‘report’ comes from the root word דִּבְבָהּ dibbah (dib-baw’)- Strong’s H1681 which means, **‘whisperings, defamation, evil report, slander’**; and while we do not know what was done that caused Yosēph to bring back a slanderous report, we can see how he certainly 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 emphasizes 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!

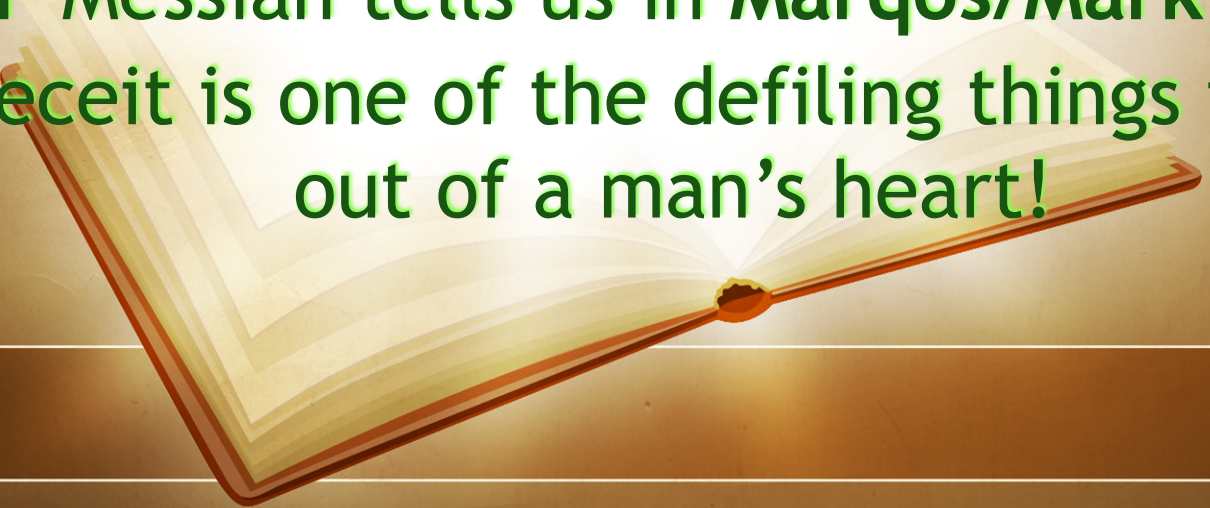
We must learn from this, that our tongue must be guarded at all times, lest we find ourselves being a gossip and at risk of speaking maliciously behind other's backs.

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 7:20-23** that deceit is one of the defiling things that come out of a man's heart!



Mar 7:20 And He said, “What comes out of a man,  
that defiles a man.

Mar 7:21 “For from within, out of the heart of  
men, proceed evil reasonings, adulteries,  
whorings, murders,

Mar 7:22 thefts, greedy desires, wickednesses,  
deceit, indecency, an evil eye, blasphemy, pride,  
foolishness.

Mar 7:23 “All these wicked matters come from  
within and defile a man.”



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 realize 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 recognize 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:

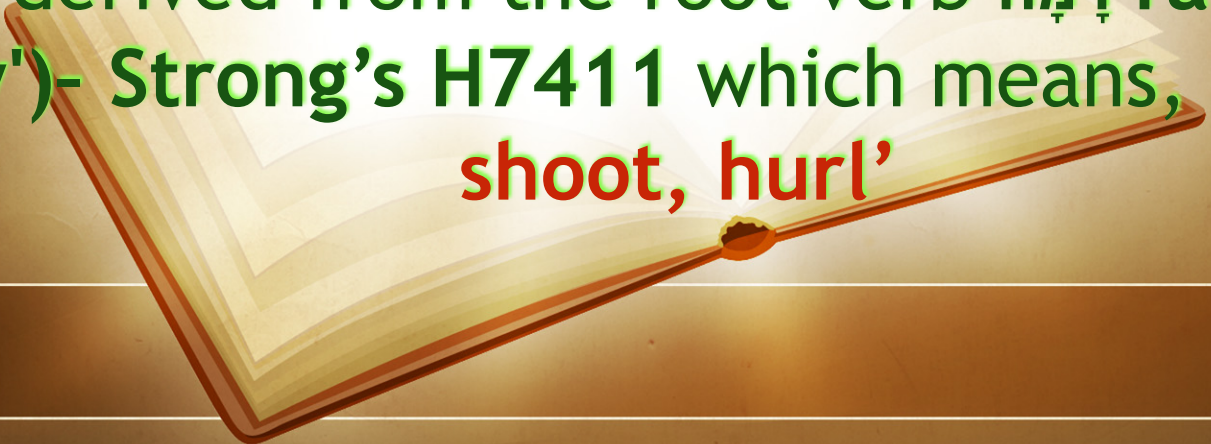
Tsephanyah/Zephaniah 3:12-13 “But I shall leave in your midst an oppressed and poor people, and they shall trust in the Name of יהוה “The remnant of Yisra'ěl shall do no unrighteousness and speak no falsehood, nor is a tongue of **deceit** found in their mouth. For they shall feed their flocks and lie 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 תַּרְמִייתַת tarmiyth (tar-mith')- Strong's H8649 which means, **'deceitfulness, deception, delusion'** and is also derived from the root verb רָמָה ramah (raw-maw')- Strong's H7411 which means, **'to cast, shoot, hurl'**

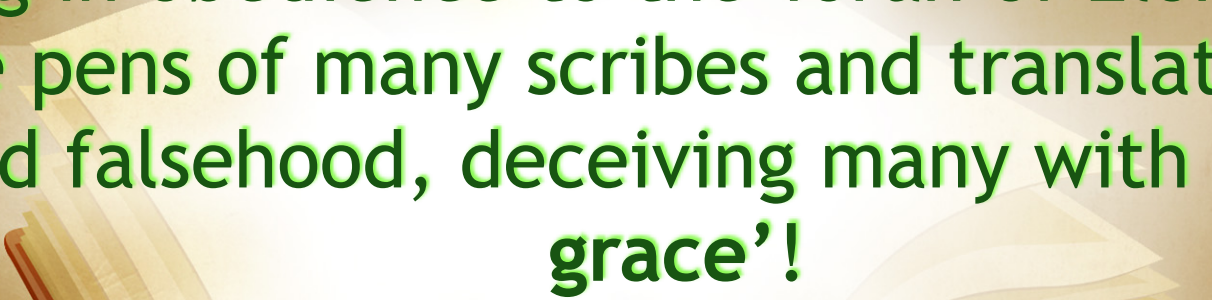


This word תַּרְמִיִּת tarmiyth (tor-maw')- Strong's H8649 is used 7 times in Scripture and I will highlight the other 6 verses where we see it being used:

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.

8 “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.”

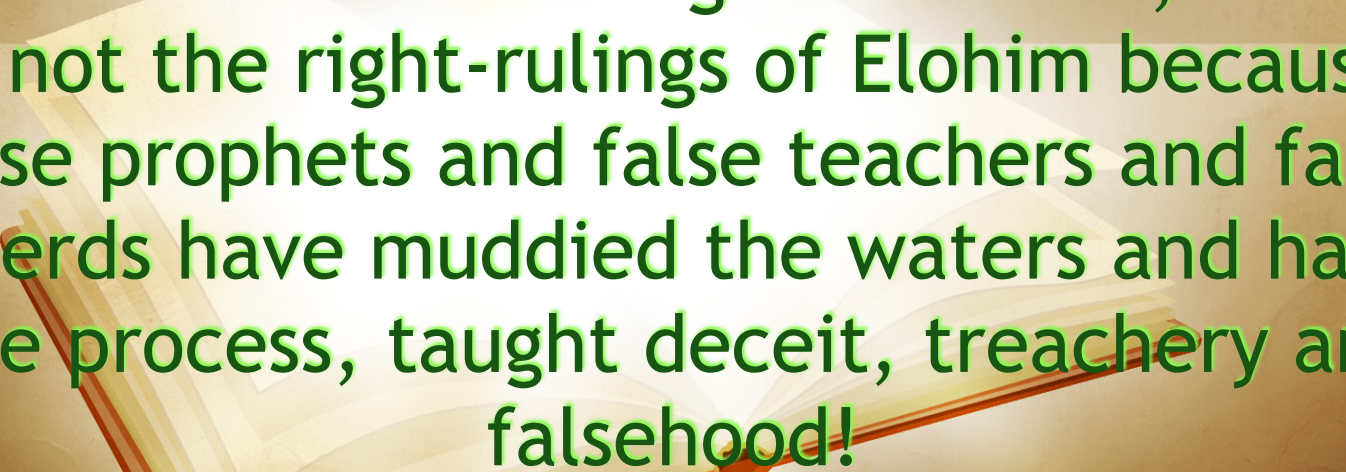
Not only had the false pens of the scribes worked  
falsehood, the prophets were prophesying  
falsehood in the Name of יהוה, which He had not  
sent, spoken to or given command to.



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

This is happening today as we see so many false  
prophesies 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!!!

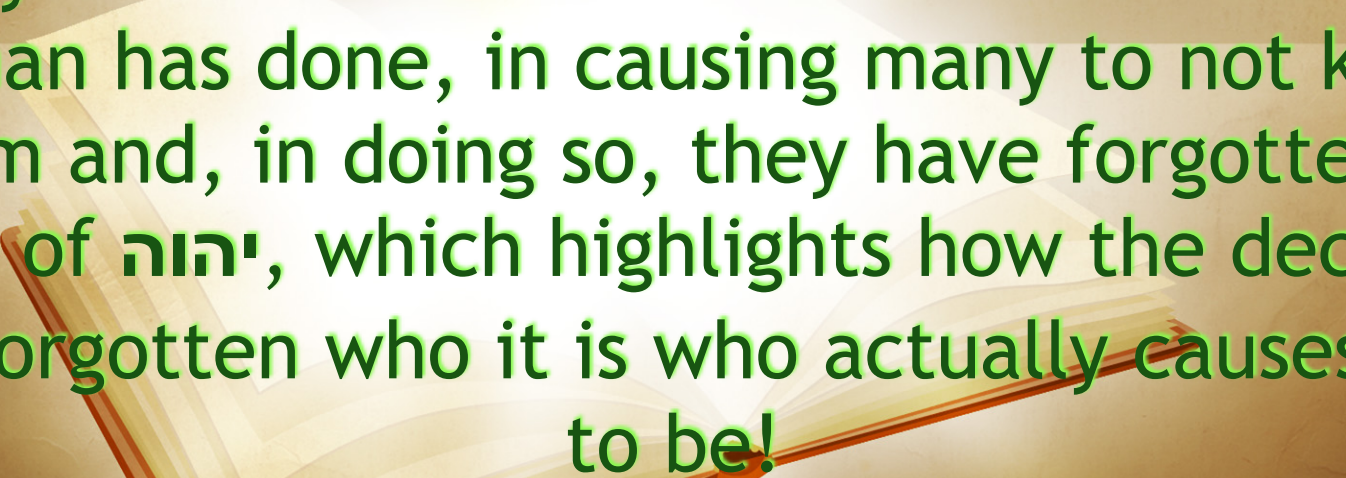
The Hebrew word בַּעַל ba'al (bah'-al )- Strong's H1167 means, **'owner, lord, master, land owner'**, and at its root form it means, **'to marry, rule over, husband'**.

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 Ĕliyahu 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!!!

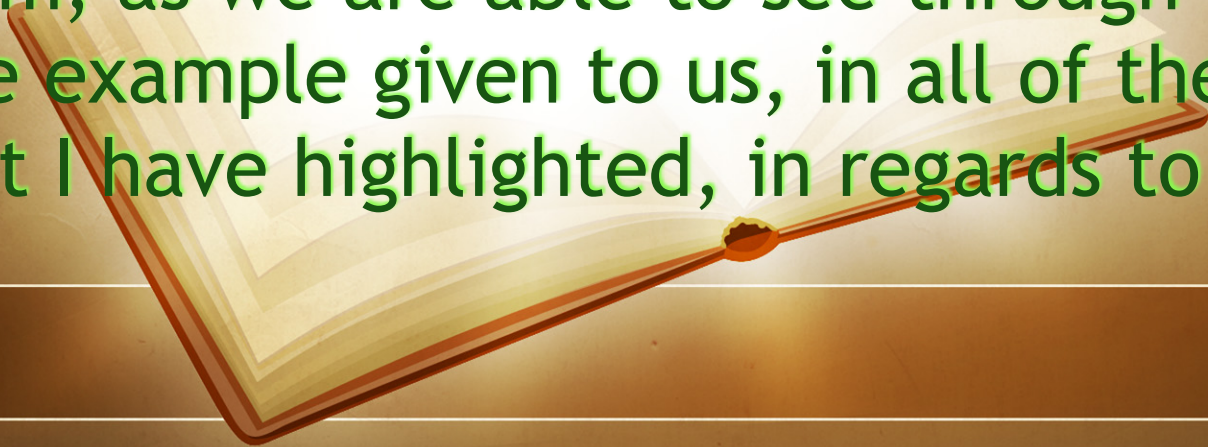
The Hebrew word that is translated as 'falsehood' comes from the root word שָׁקֵר sheqer (sheh'-ker )-

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.”

Yosēph 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

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

The Hebrew word that is translated as 'robe' is כְּתוֹנֶת **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 כֶּתֹנֶת 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 יהושע Messiah, the First born of all creation and High Priest, chosen from the foundation of the world.

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

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



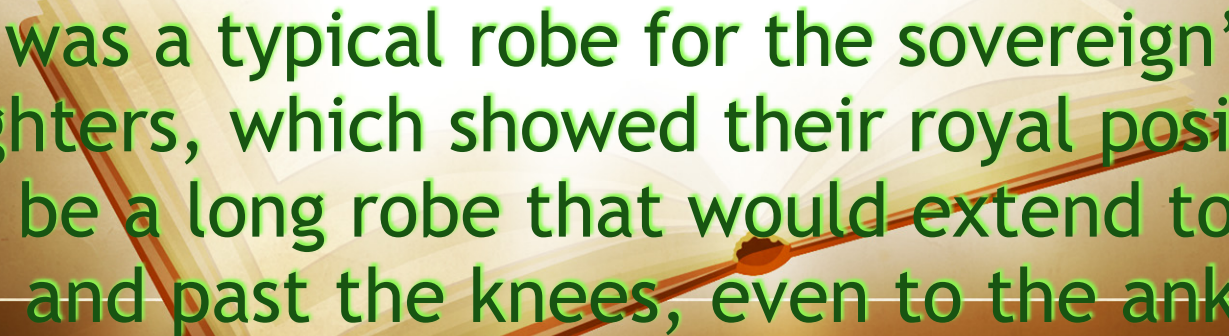
The coat that Ya'aqob made for Yosēph was to be a robe of protection in a wicked world that would hate him, yet this robe would also signify his royal position as Ya'aqob's loved one.

This word **כֶּתֹנֶת** **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'ël' 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.

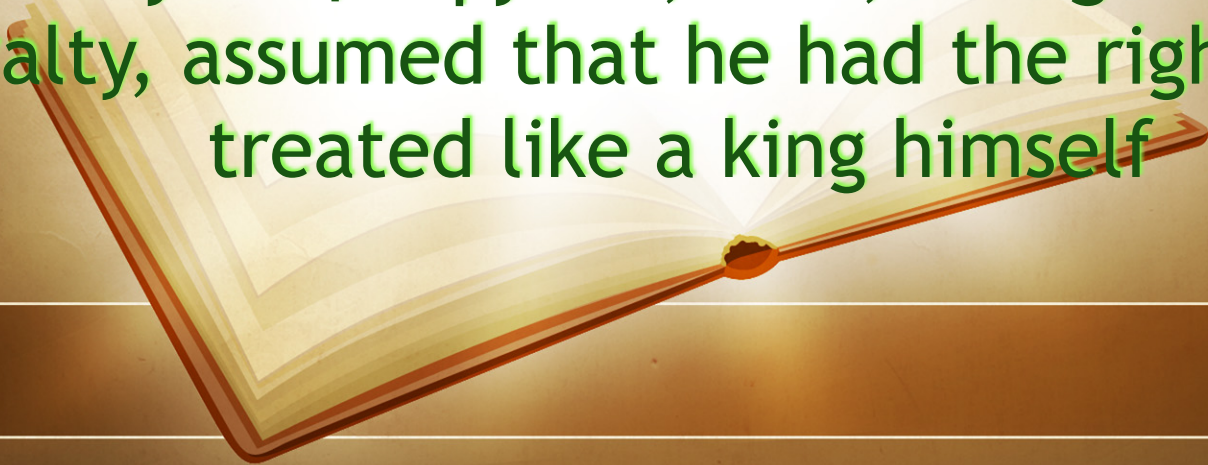


Another account where we see this word כֶּתֹנֶת  
kethoneth - Strong's H3801 being used, is in  
verse 21 of the following passage:

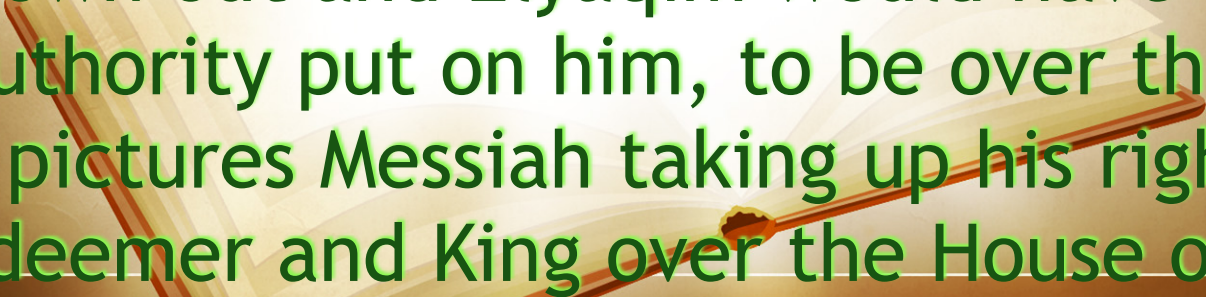
Yeshayahu/Isaiah 22:15-21 “Thus said the Master  
יהוה of hosts, “Go, come to this steward, to  
Sheb<sub>u</sub>nah, who is over the house, and say, 16 ‘What  
have you here, and whom have you here, that you  
have hewn a tomb here, as he who hews himself a  
tomb on high, cutting out a resting place 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>n</sub>ah (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.



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 **פס** (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 recognize 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 יְהוֹשֻׁעַ,

6 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.

Yosēph 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.”**

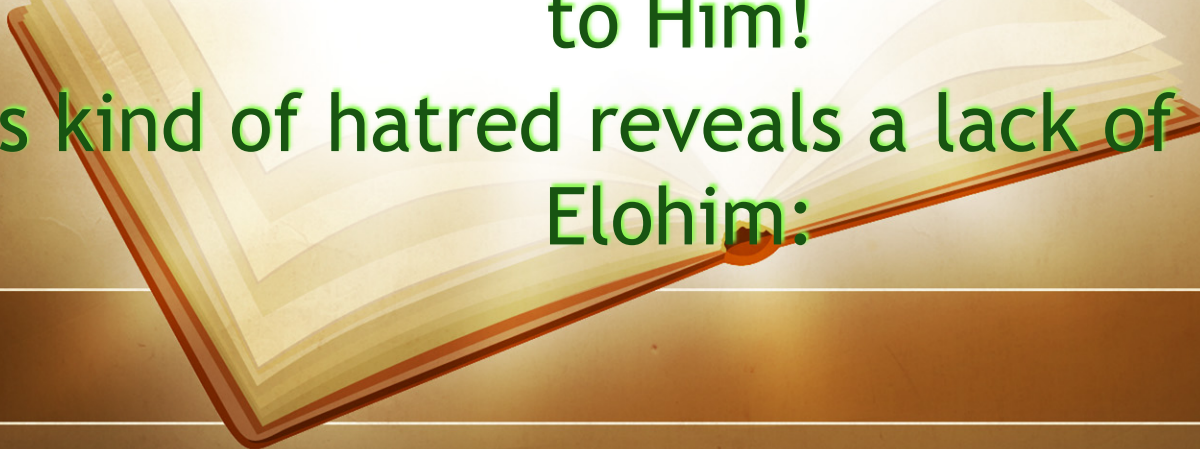
**Gen 37:4 But when his brothers saw that their father loved him more than all his brothers, they hated him and were not able to speak peaceably to him.**



**Verse 4 - his brothers hated him!**

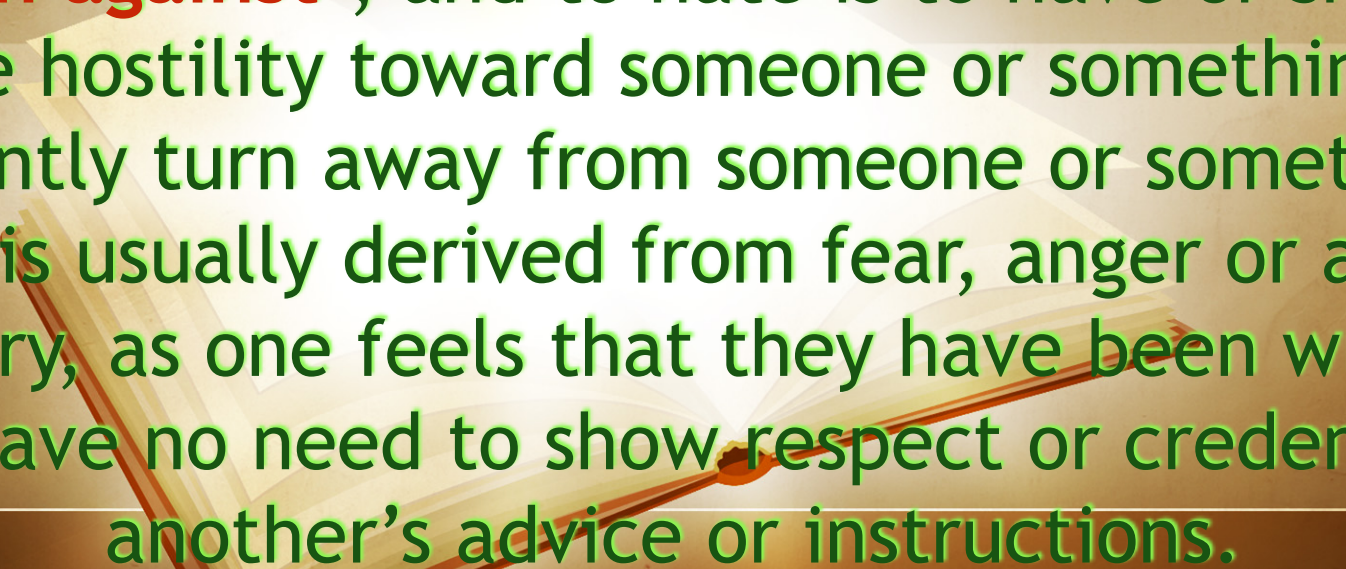
Having been given this unique robe and seeing the love that their father had for Yoseph, his brothers hated him and were unable to speak 'peaceably' to Him!

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



Yoḥanan 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?”

Yoḥanan 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.



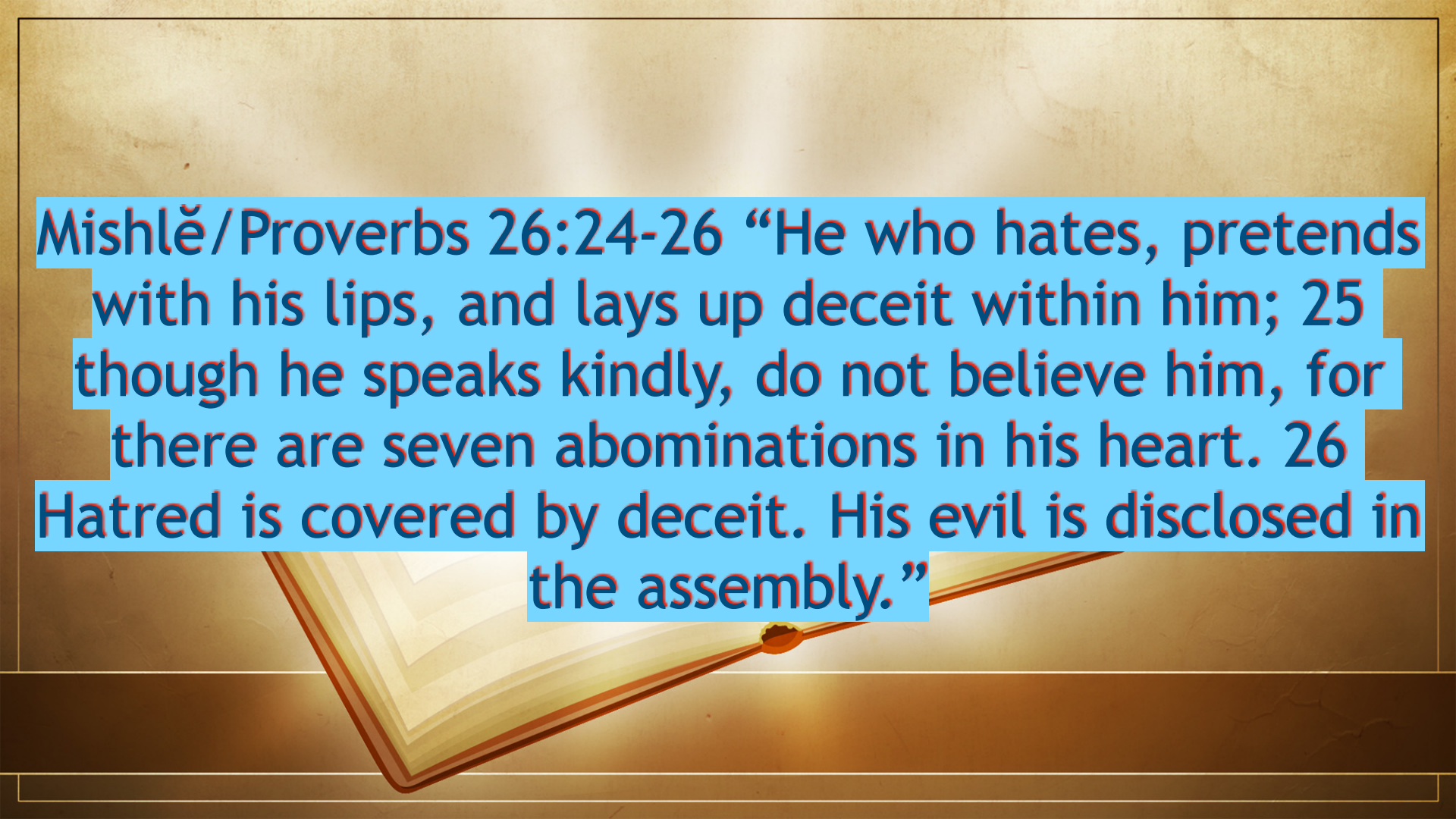
The fact that Ya'aqob had made this special coat for Yosëph was clear that Yosëph had been chosen by his father to be the next leader of the family, and this angered his brothers greatly.

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! Yosëph was Raḥël'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 recognized 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.”

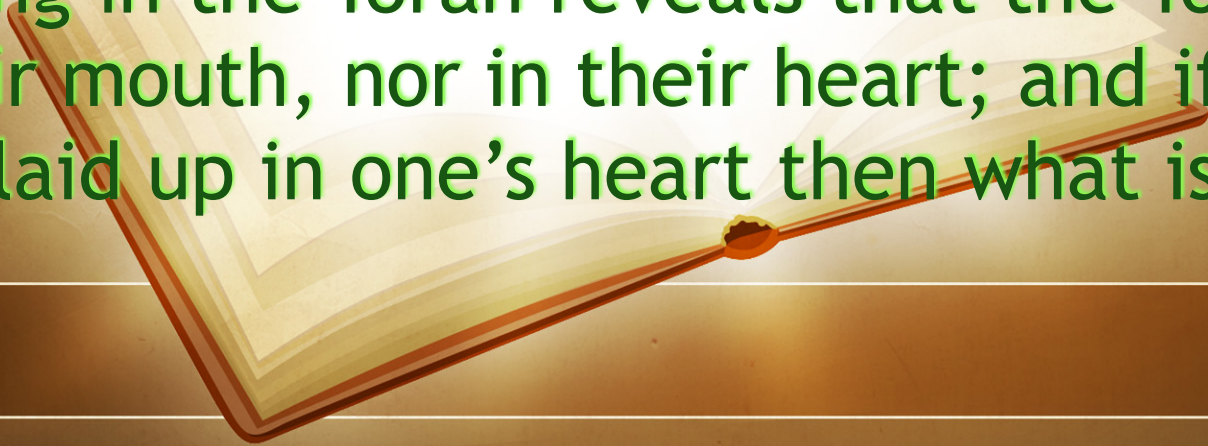
The Hebrew root word that is translated as 'deceit' in verse 26 is מַשְׁחָוּן mashsha'on (mash-shaw-ohn') - Strong's H4860 which means, 'deceit, guile, or dissimulation (which is to hide under a false appearance)' and the Hebrew root word translated as 'deceit' in verse 24 is מִרְמָה mirmah (meer-maw') - 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:

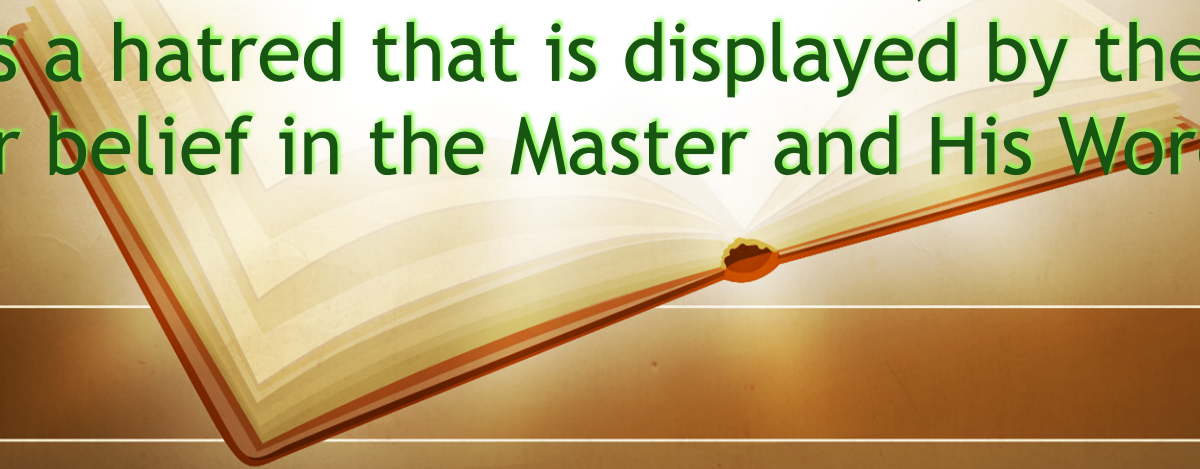
**Debarim/Deuteronomy 30:14** “For the Word is very near you, in your mouth and in your heart - to do it.”

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.

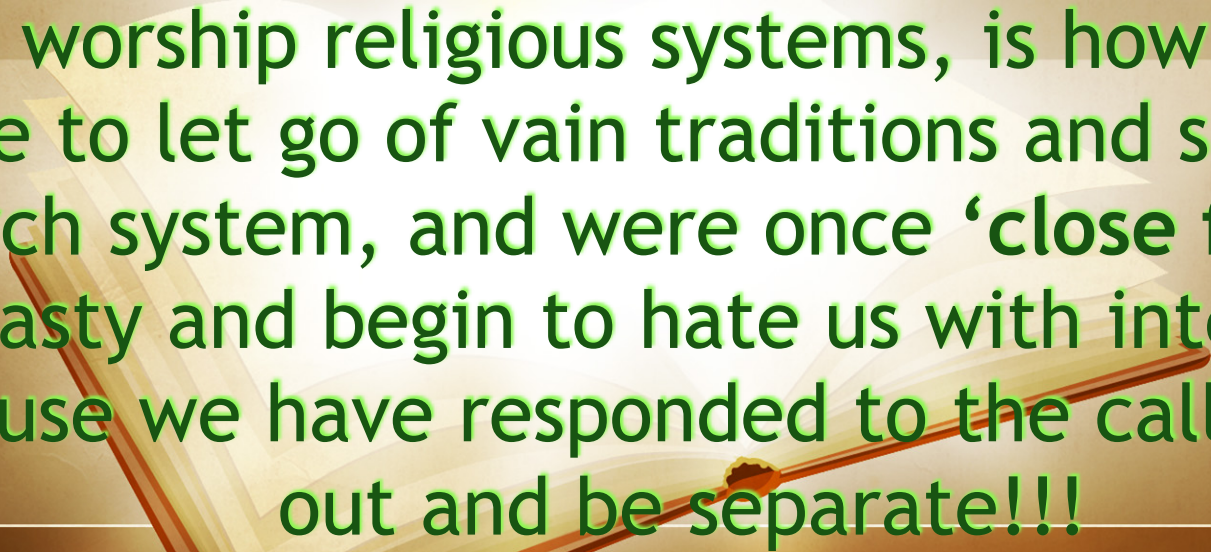
They will pretend with their lips when it suits them, while they quickly follow the ways of the world when it suits them too, which actually reveals a hatred that is displayed by their lack of a proper belief in the Master and His Word of Truth!





Their hatred for Yoseph 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 the false 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.”

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

Gen 37:5 And Yosēph 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.

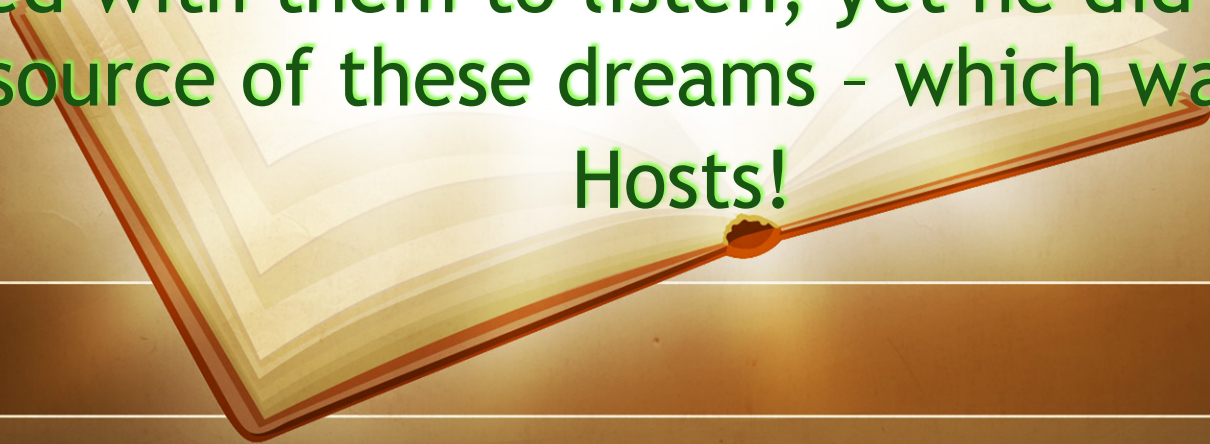
These dreams were prophetic and had a very clear message that was to be heeded by his family, for the days of famine that lay ahead, yet they were not interested in listening to Yosēph and hated him even more.

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.

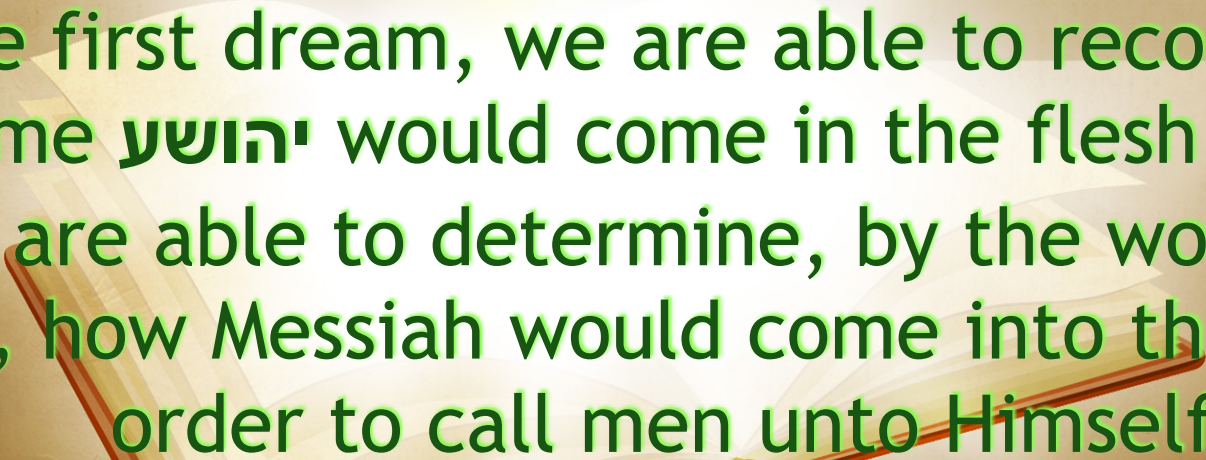
In revealing these dreams, one may tend to think that it would have been better for Yosēph if he had just kept quiet and shut up, yet what we can learn from these accounts, is that when we are required to speak up, we must not hold back and relate what the Word reveals and declares, no matter the outcome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

These dreams were very clear, in how Yosēph 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.”

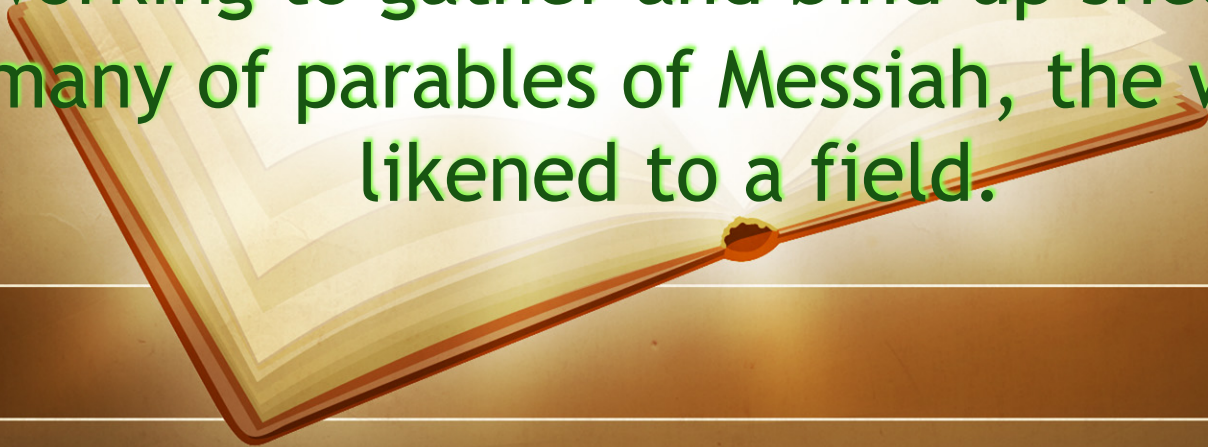
These two dreams also shadow picture for us the two comings of **יהושע** Messiah!

In the first dream, we are able to recognize 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: מַלְמִיּוֹת מְאַלְמִיּוֹת malmiym alummiym

The first word which is translated as 'binding' comes from the root word אָלַם 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!!!



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.’”

We also see, in:

Yohanan/John 1:10-11 “He was in the world, and the world came to be through Him, and the world did not know Him. 11 He came to His own, and His own did not receive Him.”



In the second dream that Yosēph had related to his father and brothers, he relates how the sun, moon and eleven stars all bowed down to him.

This was a clear metaphor of his whole family bowing down to him, and his father even asked how this could be seeing that his mother was already dead.

Herein lays the shadow picture of when יהושע Messiah shall return for his gathered sheaves!

This speaks of the first resurrection, when the dead in Messiah shall rise first and we who are alive shall be caught up together with them to meet the Master!

**Hazon/Revelation 20:6** “Blessed and set-apart is the one having part in the first resurrection. The second death possesses no authority over these, but they shall be priests of Elohim and of Messiah, and shall reign with Him a thousand years.”

Yosēph's mother was dead, yet here in this prophetic dream of Messiah, we see how she would be raised at the first resurrection and bow in submission to the Kingdom Rule and Reign of **יהושע** Messiah.

Yosēph's brothers refused to accept these dreams and refused to acknowledge that they would bow to him, while Ya'aqob guarded these words!

In the parable of the ten minas, Messiah teaches of a certain nobleman who went to a distant country to receive for himself a reign and to return, and gave his ten servants ten minas to trade until he came and they refused:

**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.’”

Yosēph's brothers were like these 10 servants who refused to let him rule over them, as they said in **verse 8** - there was no way they would accept his headship, and then he dreams another dream, which prophetically pictures his supreme position, not only over his brothers but over his parents too.

He was rebuked for relating these dreams, yet Ya'aqob did take these words to heart and guarded the word, as he knew that this word was to be taken seriously, as he was also speaking of his mother who was already dead and how she too would bow down before him.

His brothers envied him and the Hebrew root word that is used here for ‘envied’ comes from the root word **קָנָה** qanah(kaw-naw’) - Strong’s H7065 which means, **‘to be jealous or zealous, be envious, ardent’**.

It is written in the ‘piel’ tense, which indicates the expression of an intensive or intentional action!






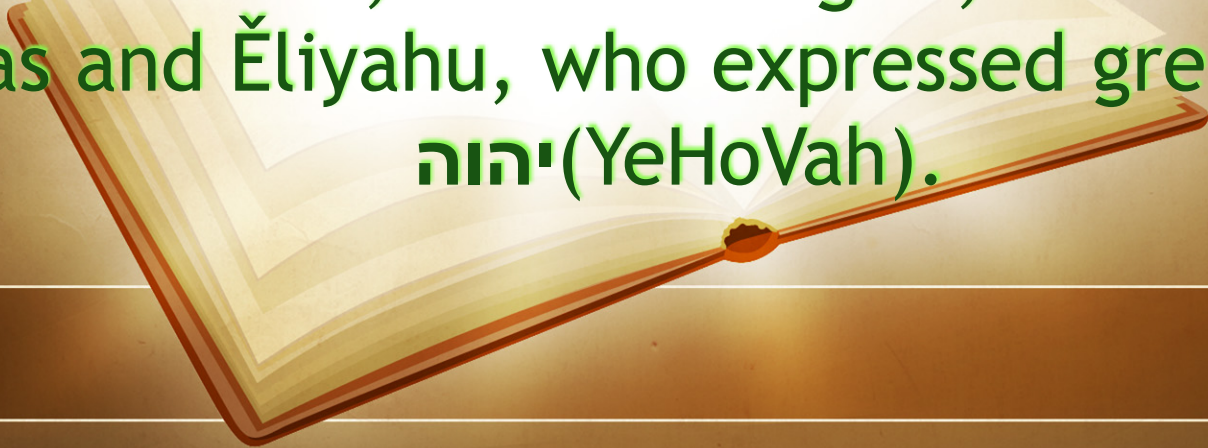
It is the same word that is used to describe Pinehas, in Bemidbar/Numbers 25, who was ardent/zealous for יהוה (YeHoVah) and rose up and took a stand against the whoring of Yisra'ël!

As we can see, this word קָנָה qanah (kaw-naw')

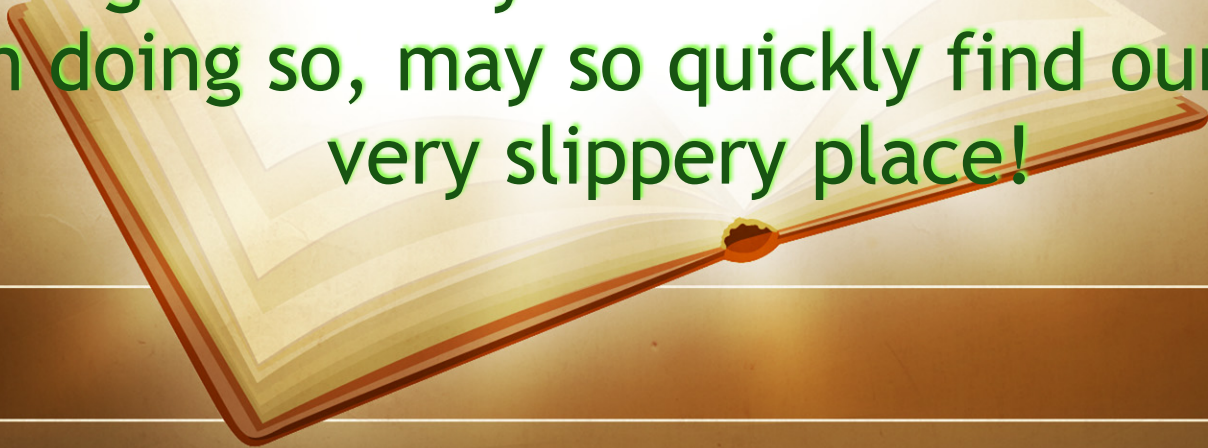
- Strong's H7065 can have a dual meaning, depending on where your focus is and on what your eyes are looking at!



Our eyes are to be fixed on יהוה (YeHoVah) and His Torah, which is to be the ‘apple of our eye’ (Tehillah/Psalm 17:8), as we guard His commands so that we live; and in doing so, we can be like Pinehas and Ĕliyahu, who expressed great zeal for יהוה (YeHoVah).



If our eyes are turned away from the Truth, even for a split second, and are focused on the things of the flesh that do not satisfy, we are in danger of becoming extremely envious of what others have and in doing so, may so quickly find our feet in a very slippery place!

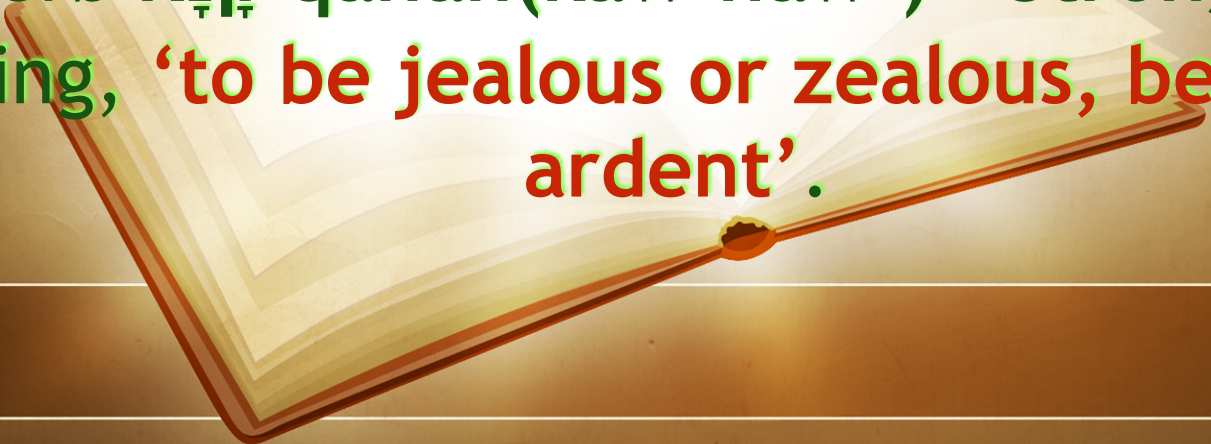


The wrong 'envy' can cause you to make irrational choices instead of waiting on יהוה (YeHoVah), and here we see a picture of Yosëph's brothers exercising envy in a negative sense

Mishlë/Proverbs 14:30 "A healthy heart is life to the body, but envy is rottenness to the bones."

Envy is rottenness to the bones

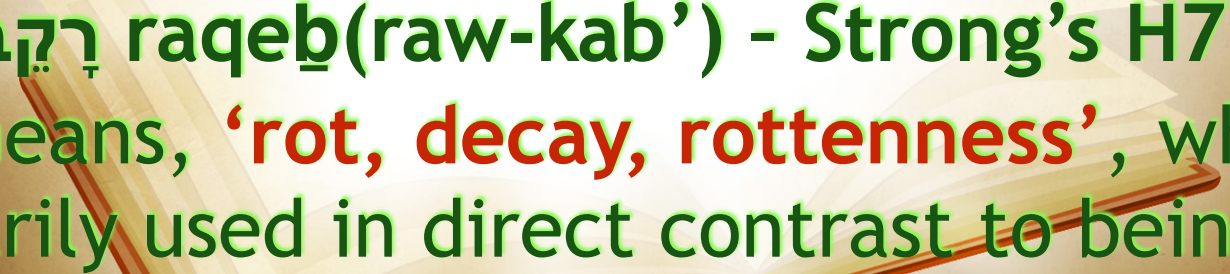
The Hebrew word for 'envy' is קִנְיָה qinah (kin-aw') - Strong's H7068 which means, 'ardour, jealousy, zeal, envy, anger', and comes from the root verb קָנָה qanah (kaw-naw') - Strong's H7065 meaning, 'to be jealous or zealous, be envious, ardent'.



This word is used here to describe a heart that is not healthy and yielding but that displays misguided passion and is turmoil and distress, and a heart that is in turmoil and distress is rottenness to the bones!

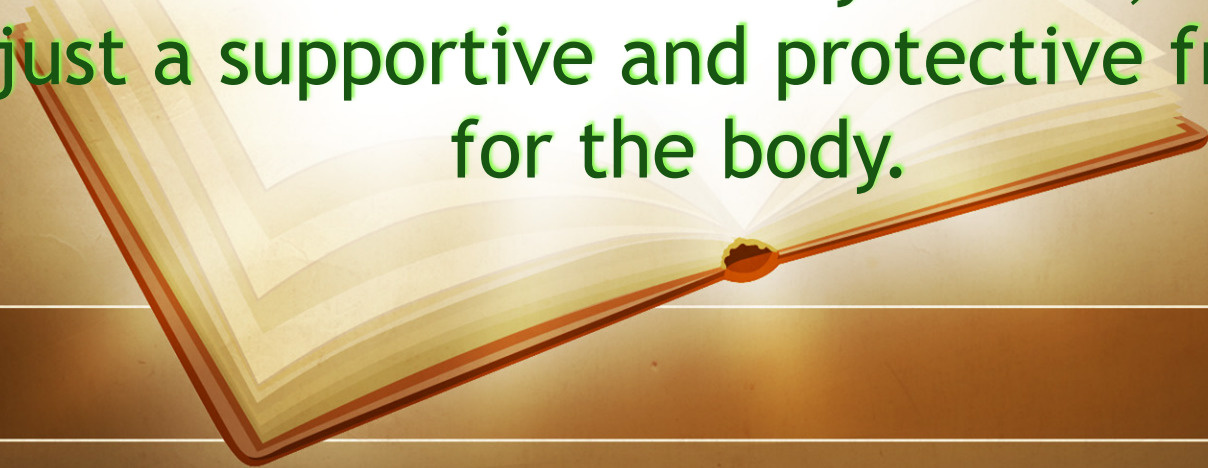


The Hebrew word for 'rottenness' is רָקַב  
raqab (raw-kawb') - Strong's H7538 which means,  
**'rottenness, decay'**, and comes from the root  
verb רָקַב raqeb (raw-kab') - Strong's H7537 which  
means, **'rot, decay, rottenness'**, which is  
primarily used in direct contrast to being blessed!

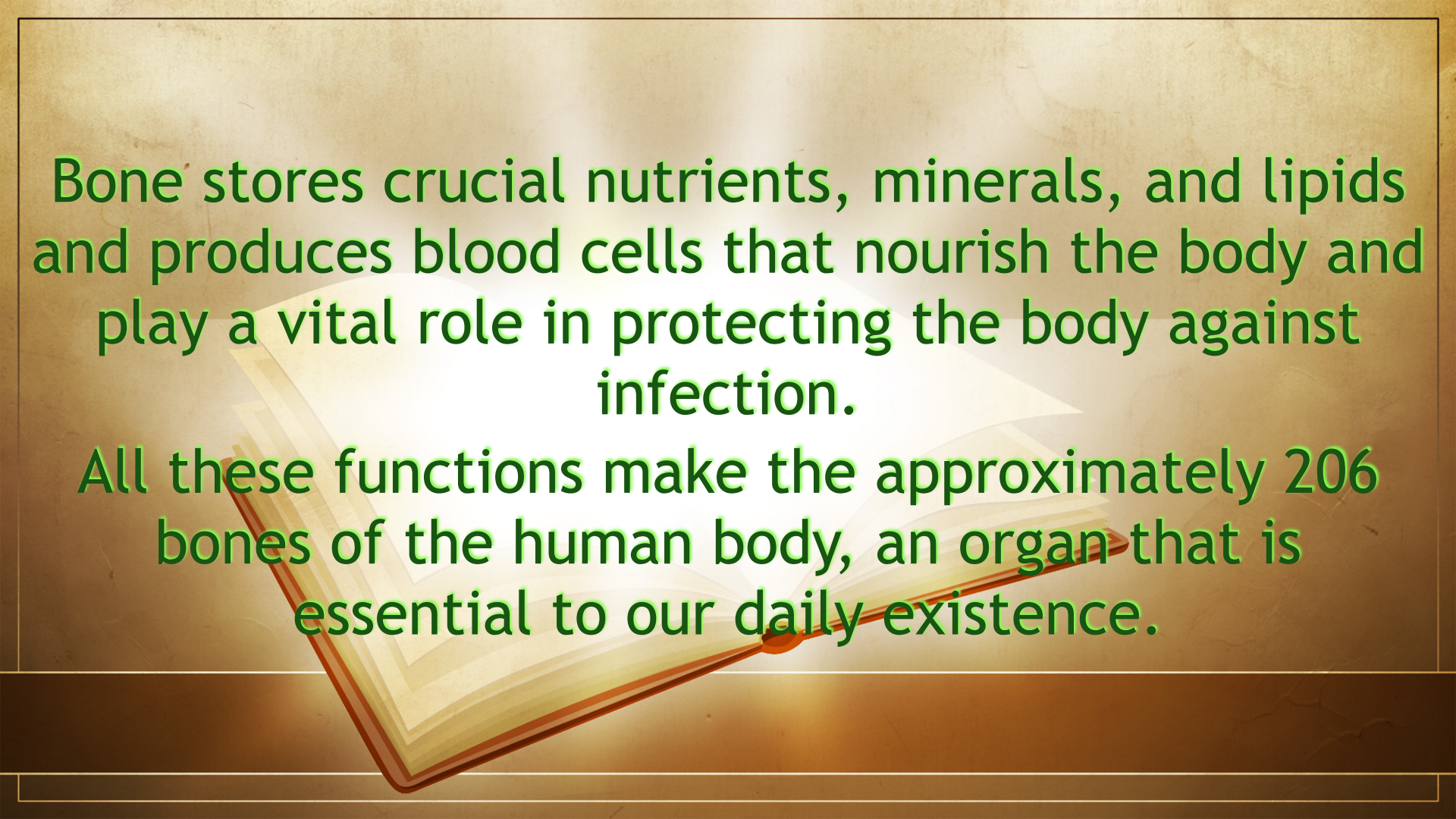


The Hebrew word for 'bones' is **עצם**  
etsem(eh'tsem) - Strong's H6106 which means,  
**'bones, body, life, strength, substance'**.

Bones are crucial to our ability to live, and is more  
than just a supportive and protective framework  
for the body.





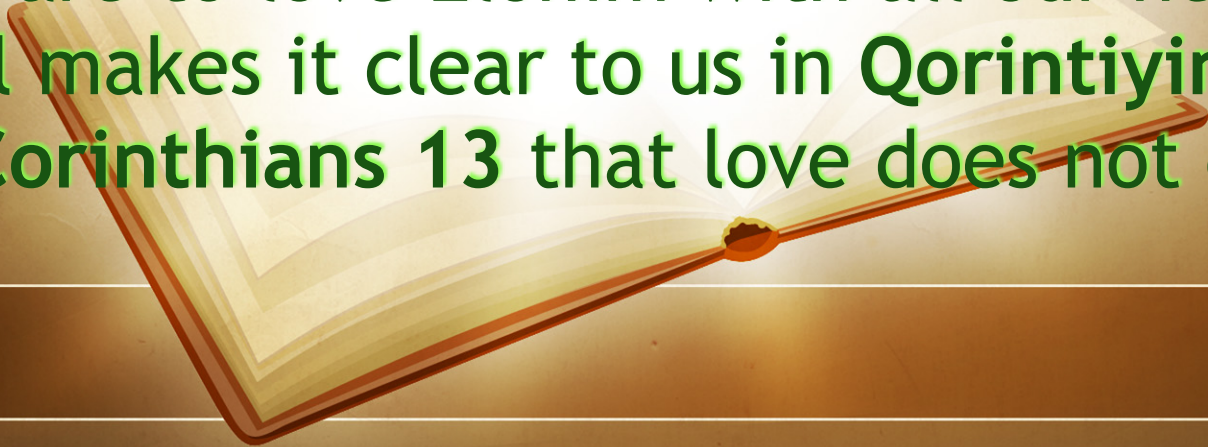


Bone stores crucial nutrients, minerals, and lipids and produces blood cells that nourish the body and play a vital role in protecting the body against infection.

All these functions make the approximately 206 bones of the human body, an organ that is essential to our daily existence.

Dry and rotten bones have no life and we know that this is a picture of having no nourishment and proper blood production. Envy kills!

We are to love Elohim with all our heart and Sha'ul makes it clear to us in **Qorintiyim Aleph/1** **Corinthians 13** that love does not envy!



1Co 13:1 If I speak with the tongues of men and of messengers, but do not have love, I have become as sounding brass or a clanging cymbal.

1Co 13:2 And if I have prophecy, and know all secrets and all knowledge, and if I have all belief, so as to remove mountains, but do not have love, I am none at all.

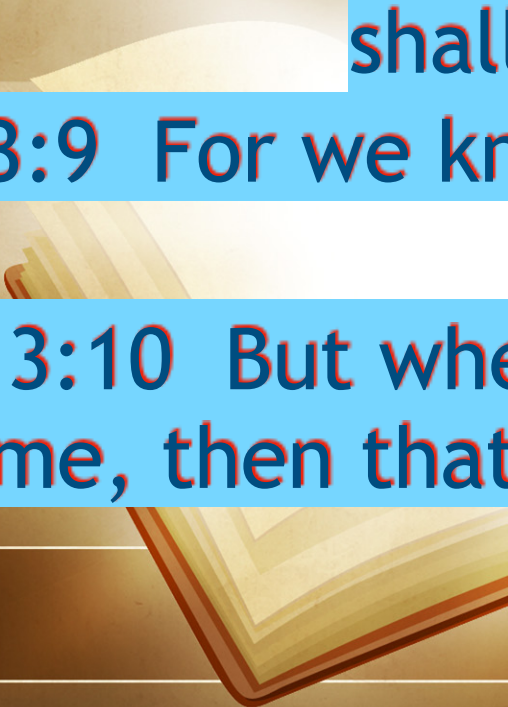
1Co 13:3 And if I give out all my possessions to feed the poor, and if I give my body to be burned, but do not have love, I am not profited at all.

1Co 13:4 Love is patient, is kind, love does not  
envy, love does not boast, is not puffed up,

1Co 13:5 does not behave indecently, does not seek  
its own, is not provoked, reckons not the evil,

1Co 13:6 does not rejoice over the unrighteousness,  
but rejoices in the truth,

1Co 13:7 it covers all, believes all, expects all,  
endures all.



1Co 13:8 Love never fails. And whether there be prophecies, they shall be inactive; or tongues, they shall cease; or knowledge, it shall be inactive.

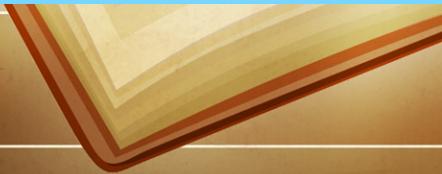
1Co 13:9 For we know in part and we prophesy in part.

1Co 13:10 But when that which is perfect has come, then that which is in part shall be inactive.

1Co 13:11 When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, I did away with childish matters.

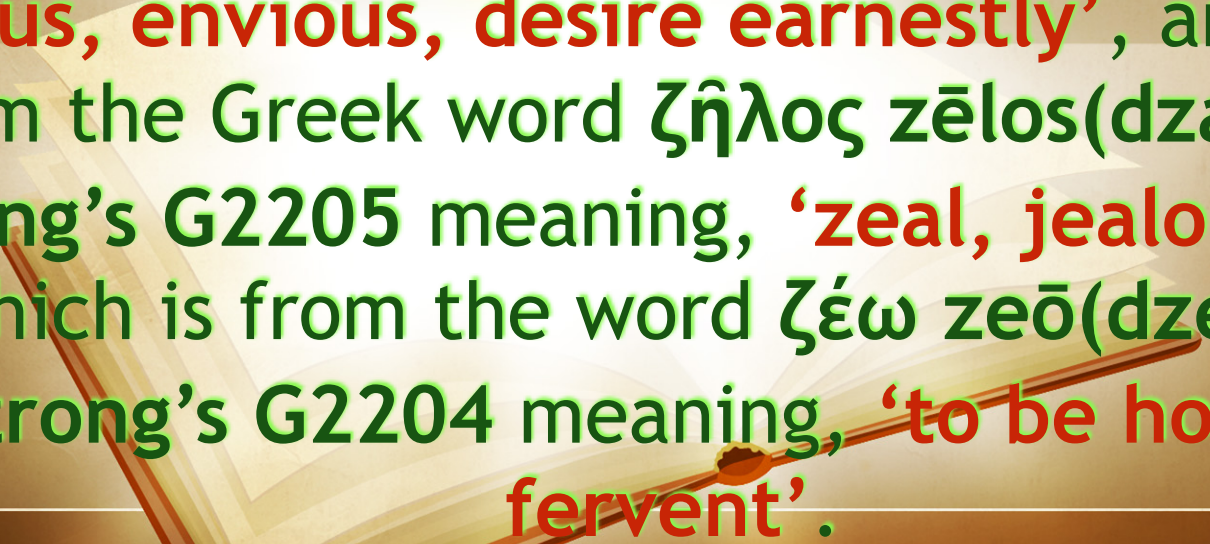
1Co 13:12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know, as I also have been known.

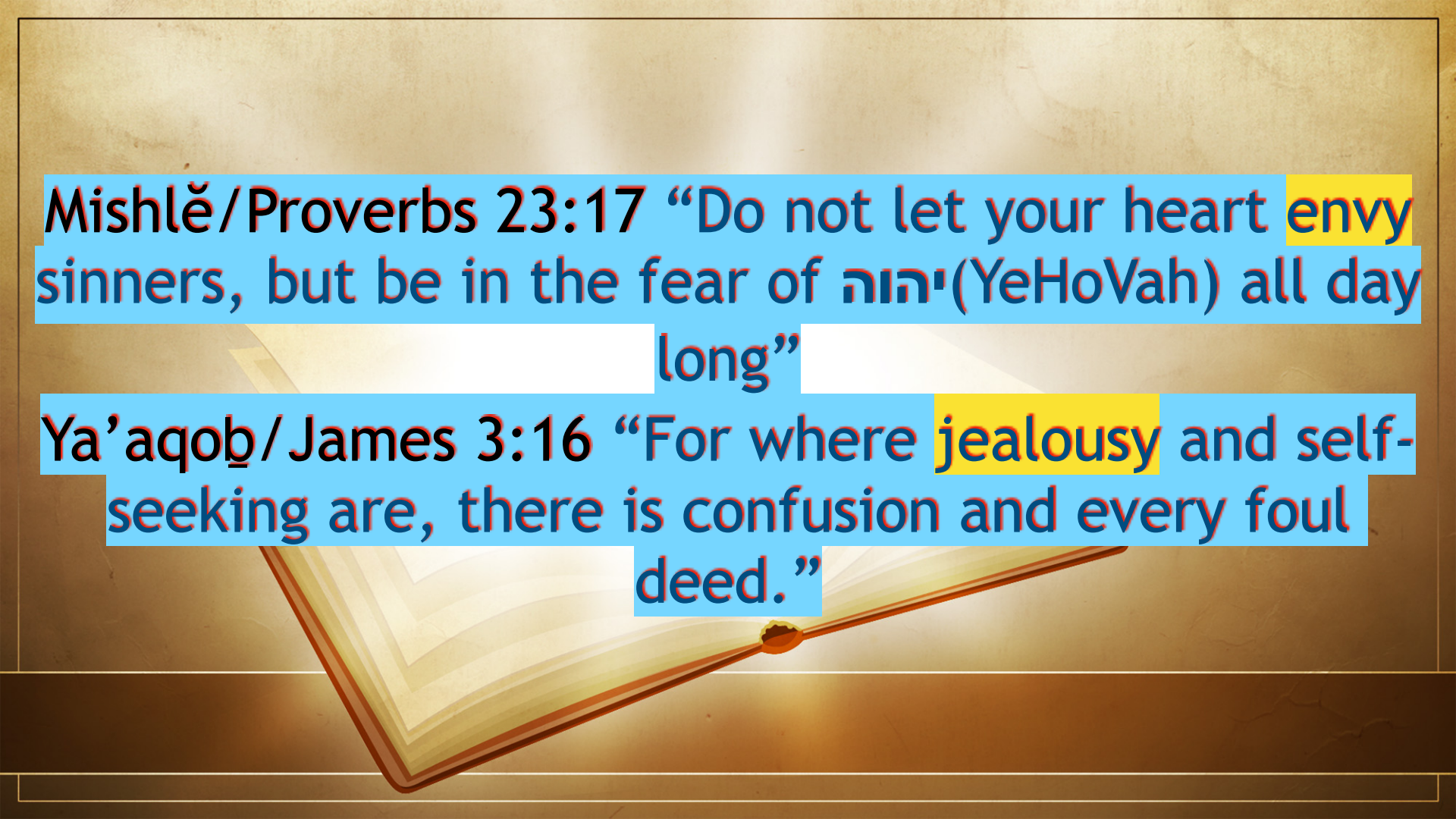
1Co 13:13 And now belief, expectation, and love remain - these three. But the greatest of these is love.



The Greek word for 'envy' is ζηλόω zēloō (dzay-lo'-o) - Strong's G2206 meaning, 'to be jealous, envious, desire earnestly', and comes from the Greek word ζήλος zēlos (dzay'-los)

- Strong's G2205 meaning, 'zeal, jealousy, fury' which is from the word ζέω zeō (dzeh'-o)
- Strong's G2204 meaning, 'to be hot, boil, fervent'.



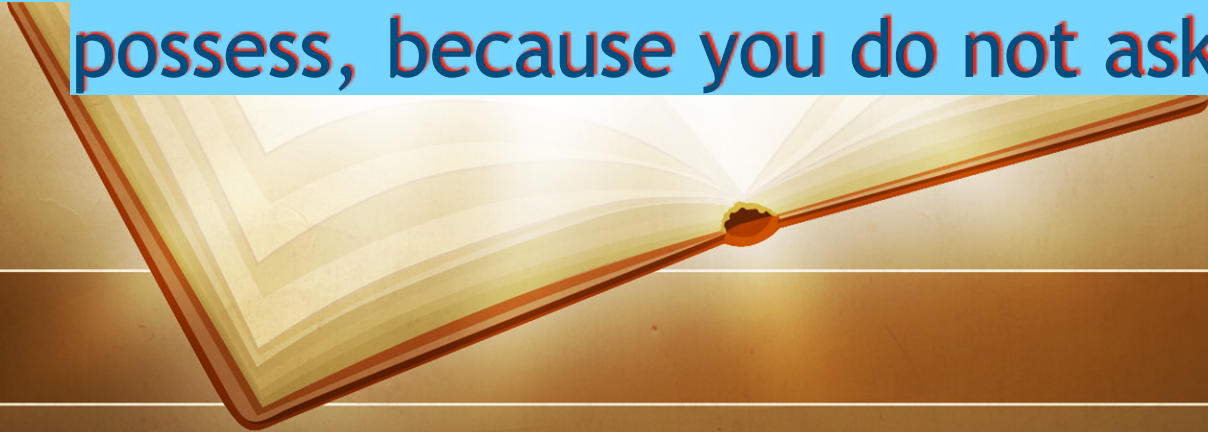


Mishlě/Proverbs 23:17 “Do not let your heart envy sinners, but be in the fear of יהוה (YeHoVah) all day long”

Ya’aqob/James 3:16 “For where jealousy and self-seeking are, there is confusion and every foul deed.”

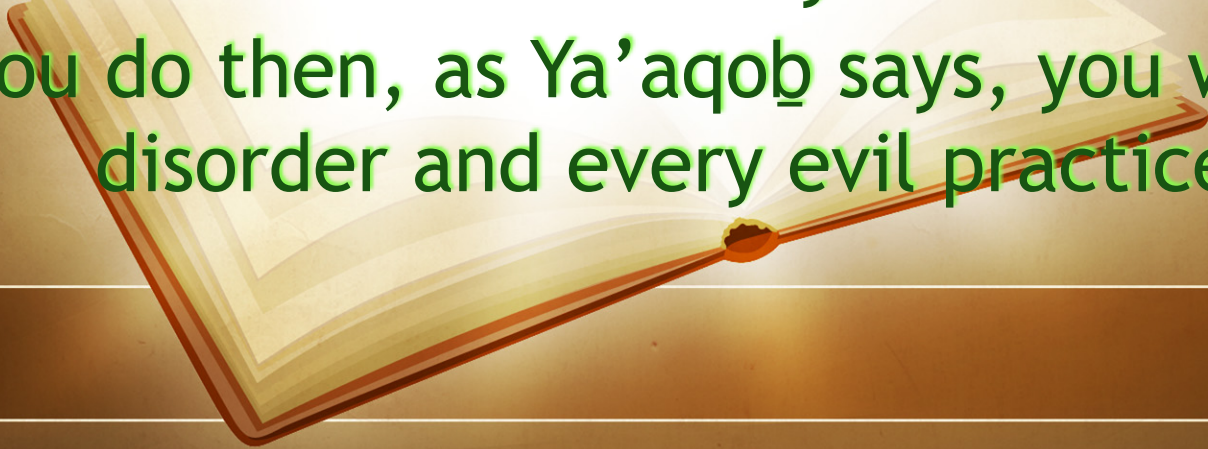


Ya'aqob / James 4:2 "You desire, and do not have. You murder, and are jealous, and are unable to obtain. You strive and fight, and you do not possess, because you do not ask."



Do you often find yourself being envious of another, be it because of what possessions they have, or what gifts and talents, or physical attributes they have?

If you do then, as Ya'aqob says, you will find disorder and every evil practice.



**Galatians 5:21** “envy, murders, drunkenness, wild parties, and the like - of which I forewarn you, even as I also said before, that those who practice such as these shall not inherit the reign of Elohim.”



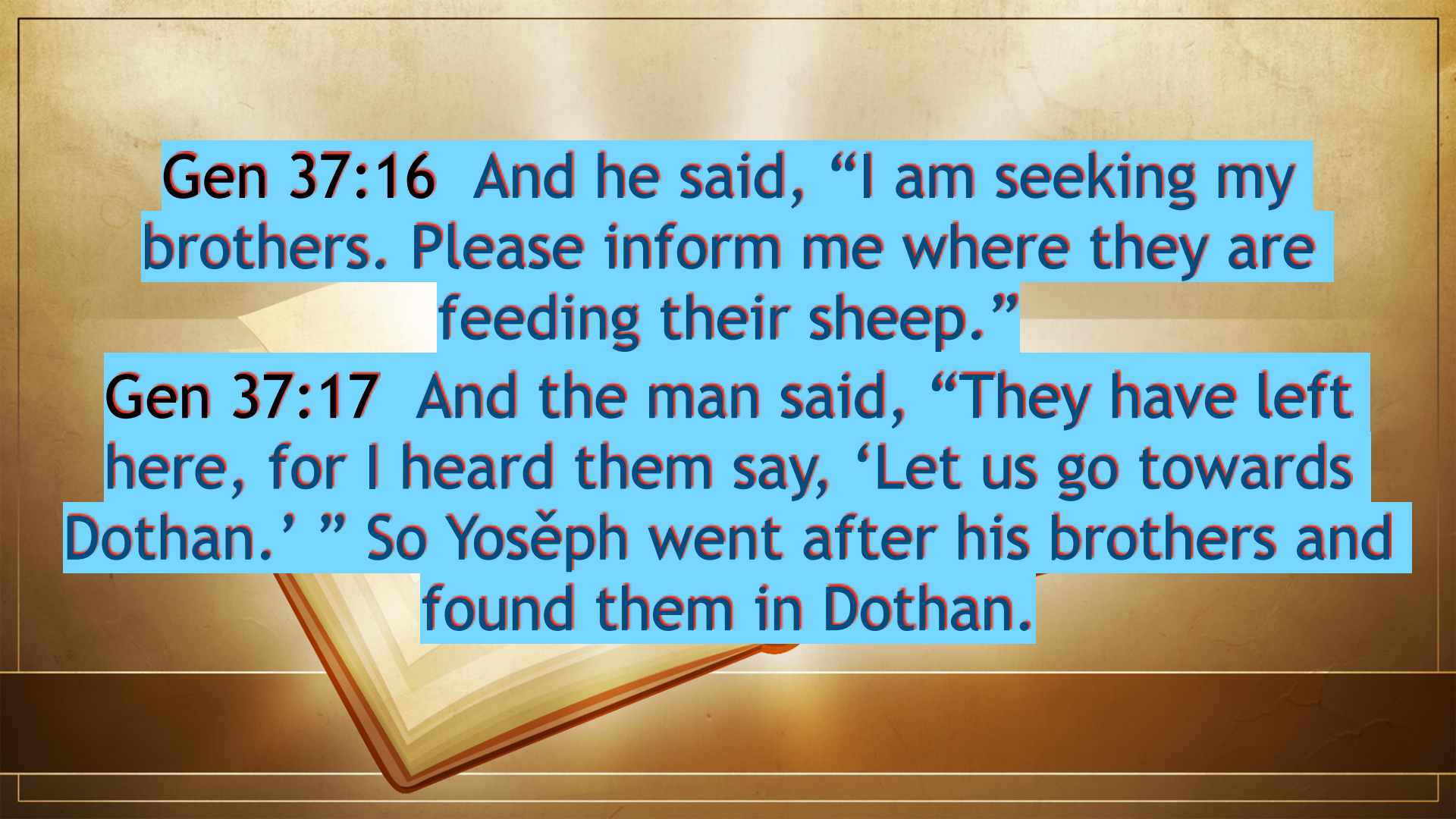


**Gen 37:12** And his brothers went to feed their father's flock in Shekem.

**Gen 37:13** And Yisra'ěl said to Yosēph, “Are not your brothers feeding the flock in Shekem? Come, I send you to them.” So he said to him, “Here I am.”

**Gen 37:14** And he said to him, “Please go and see if it is well with your brothers and well with the sheep, and bring back word to me.” So he sent him out of the Valley of Hebron, and he went to Shekem.

**Gen 37:15** And a certain man found him, and see, he was wandering in the field. And the man asked him, saying, “What do you seek?”

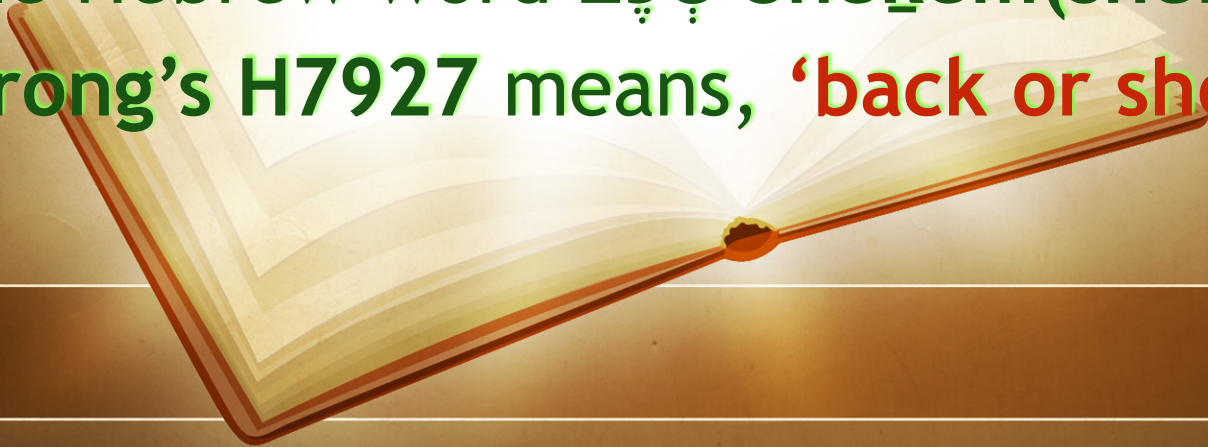


**Gen 37:16** And he said, “I am seeking my brothers. Please inform me where they are feeding their sheep.”

**Gen 37:17** And the man said, “They have left here, for I heard them say, ‘Let us go towards Dothan.’ ” So Yosēph went after his brothers and found them in Dothan.

**Verse 12-17 - His brothers went to Shekem  
and did not stay!**

The Hebrew word שֶׁקֶם Shekem (shek-em')  
- Strong's H7927 means, 'back or shoulder'.

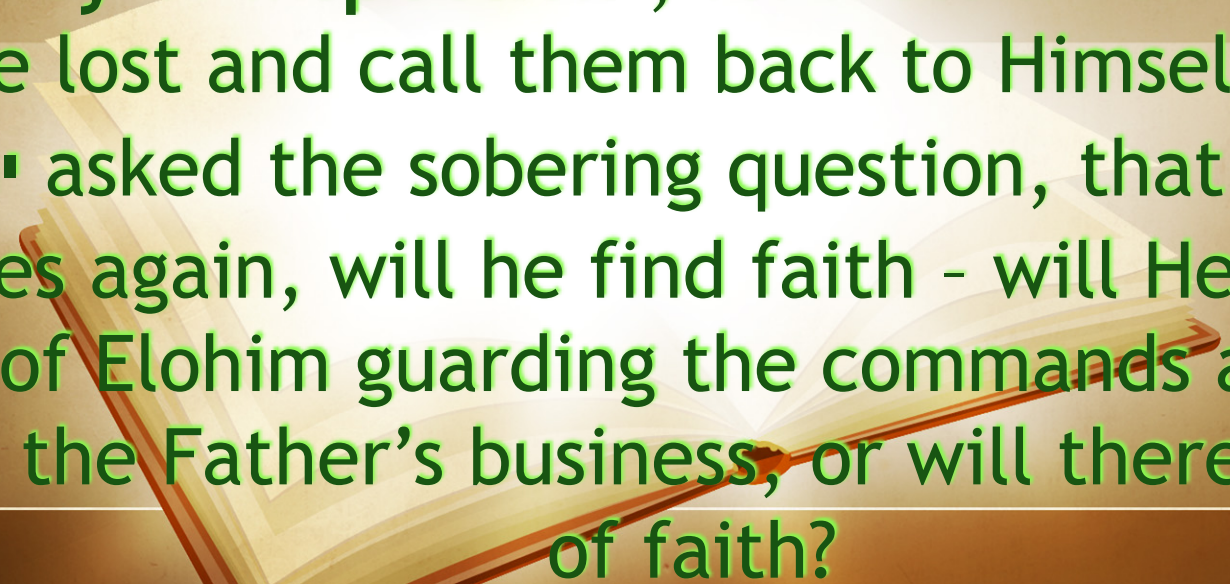


It was here at Shek<sub>em</sub> that Ya'aqob<sub>u</sub> dug a well -  
the well where יהושע met the Shomeroni woman  
and so opened the door for the return of the lost  
sheep of Yisra'ěl!

While this is where his brothers had gone to,  
Yosēph's father sends him to Shek<sub>em</sub> to see if it  
was well with his brothers and bring back word to  
Ya'aqob<sub>u</sub> - in other words he was to go and see if  
Ya'aqob<sub>u</sub>'s sons were about their father's business  
or not.

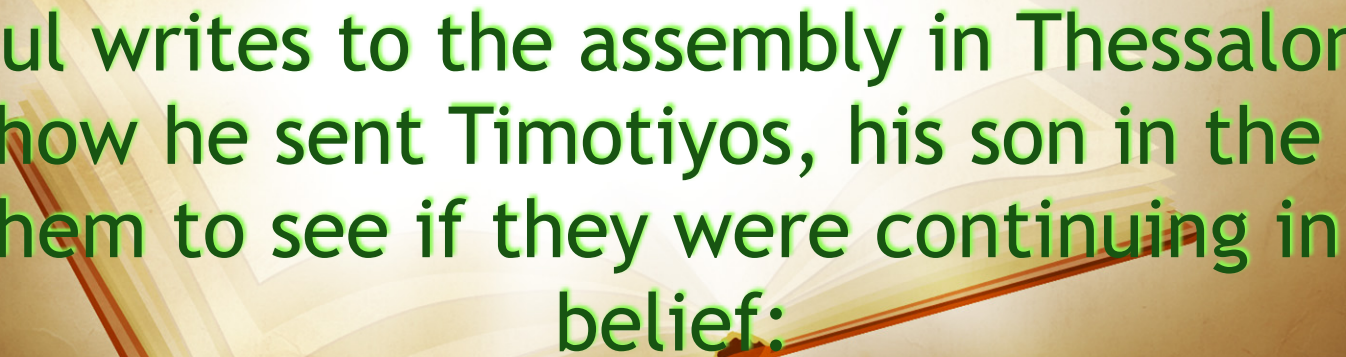


The account of יהושע meeting the Shomeroni woman at the well of Ya'aqob, was, in a sense, a fulfillment of the shadow picture of Yosēph's 'journey of inspection', for Messiah came to seek out the lost and call them back to Himself, as head! יהושע asked the sobering question, that when He comes again, will he find faith - will He find the sons of Elohim guarding the commands and being about the Father's business, or will there be a lack of faith?




**Luqas/Luke 18:8** “I say to you that He shall do right to them speedily. But when the Son of Adam comes, shall He find the belief on the earth?”

Sha’ul writes to the assembly in Thessalonica, about how he sent Timotiyos, his son in the belief, to them to see if they were continuing in the belief:

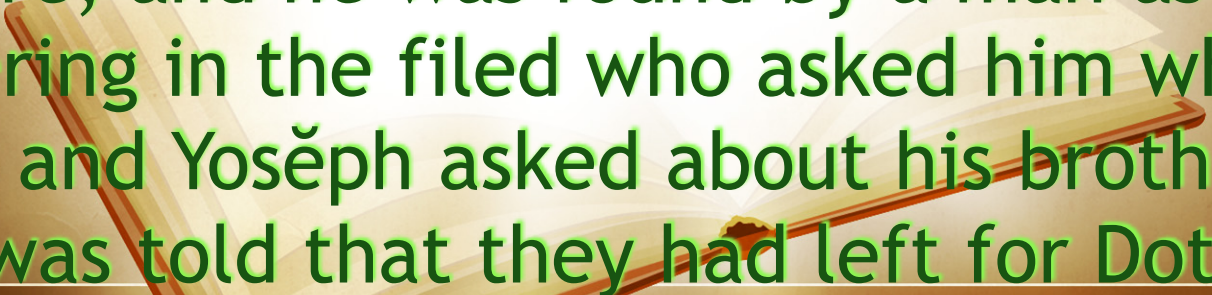


Tas'loniqim Aleph/1 Thessalonians 3:5-6 "Because of this, when I could no longer stand it, I sent to find out about your belief, lest the trying one might have tried you, and our labour should be in vain. 6 But now that Timothy has come to us from you, and having brought us good news of your belief and love, and that you always have good remembrance of us, longing to see us, as we also to see you"



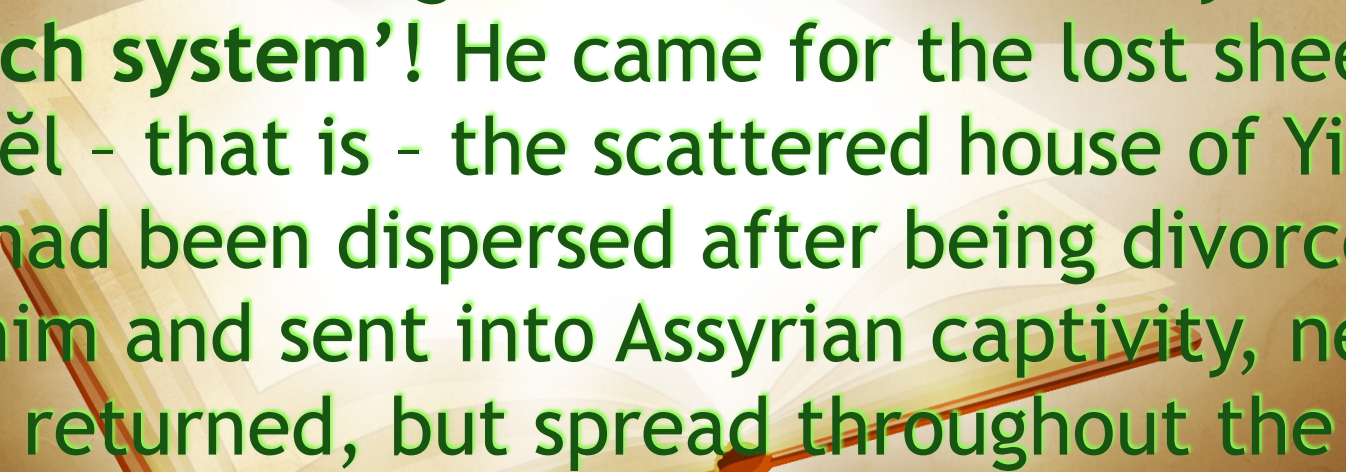
What reports of our brothers do we each have for our Father, as we go out to 'bear one another's burdens' and so fill the Torah?

When Yosēph got to Shekēm his brothers were not there, and he was found by a man as he was wandering in the field who asked him what he was doing, and Yosēph asked about his brothers and he was told that they had left for Dothan.



This is another prophetic shadow picture of Messiah who came to seek out the lost sheep of Yisra'ěl. Yosěph was clear about who he was looking for and so too did Messiah make it very clear who He came for:

**Mattithyahu/Matthew 15:24** “And He answering, said, “I was not sent except to the lost sheep of the house of Yisra'ěl.”



Messiah came for a Covenant people! He did not come for a religious institution or any **'false church system'**! He came for the lost sheep of Yisra'ěl - that is - the scattered house of Yisra'ěl that had been dispersed after being divorced by Elohim and sent into Assyrian captivity, never having returned, but spread throughout the earth.

The city דוֹתָן Dothan(do'-thawn) - Strong's H1886 means, **'two wells'**, and was a few miles north of Shekem.

They were supposed to be at the place of **'shouldering the burdens'**, yet they were at the place of **'two wells'**.

They were not about their father's business but were about their own!

Dothan, at that time, was an adulterous pagan rooted place of worship, and his brothers had gone looking for that which satisfied their flesh, rather than simply being where their father expected them to be.

The concept of two wells or cisterns, can also have metaphoric significance of drinking from alternative sources, rather than the Torah, which can cause many to become defiled by being tossed to and fro by various teachings and doctrines of man.



These 'two wells' can also picture the corrupt sources of Rabbinic Judaism and Christianity, that has so many lost sheep drinking from, while they are far off from their true place of being restored to the Covenants of Promise and are not doing the Father's will!

Shek<sup>em</sup> is where Messiah came to proclaim to the lost sheep that He is the source of Living Water.

Dothan was a city of commerce with varying pagan influences, close to the main highway that stretched all the way to Mitsrayim/Egypt.

The Hebraic understanding of these scriptures, is that the brothers were indulging themselves and not caring for the sheep, which also meant that the brothers were not walking in the Torah and instructions of their father.

The brothers had not obeyed their father and were following the lust of their eyes.

In Dothan, they were more interested in looking after their own desires and were neglecting their father's sheep.

Dothan would later be the home of Elisha the prophet, who would be used greatly in calling people out of corrupt and wicked worship practices!


(2 Kings 6:8-23)




Yosēph's brothers were not feeding the flocks in Shekem, as they were supposed to be, but were feeding themselves, so to speak, and this is a picture of those to whom the clear rebuke that יהוה (YeHoVah) gives, to the false shepherds, as seen in:



Yehezqěl/Ezekiel 34:1-3 “And the word of יהוה (YeHoVah) came to me, saying, 2 “Son of man, prophesy against the shepherds of Yisra’ěl, prophesy and say to them, ‘Thus said the Master יהוה (YeHoVah) to the shepherds, “Woe to the shepherds of Yisra’ěl who have been feeding themselves! Should not the shepherds feed the flock? 3 “You eat the fat and you put on the wool. You slaughter the fatlings - you do not feed the flock.””





Yosēph's brothers were not about their father's business, but about their own, and they were 'using' their father's sheep to satisfy their own fleshly desires - and this is exactly what the false shepherds of our day are doing, as they suck the 'flock' dry in order to satisfy their own prosperity goals, yet are not feeding the flock the truth but inherited lies!

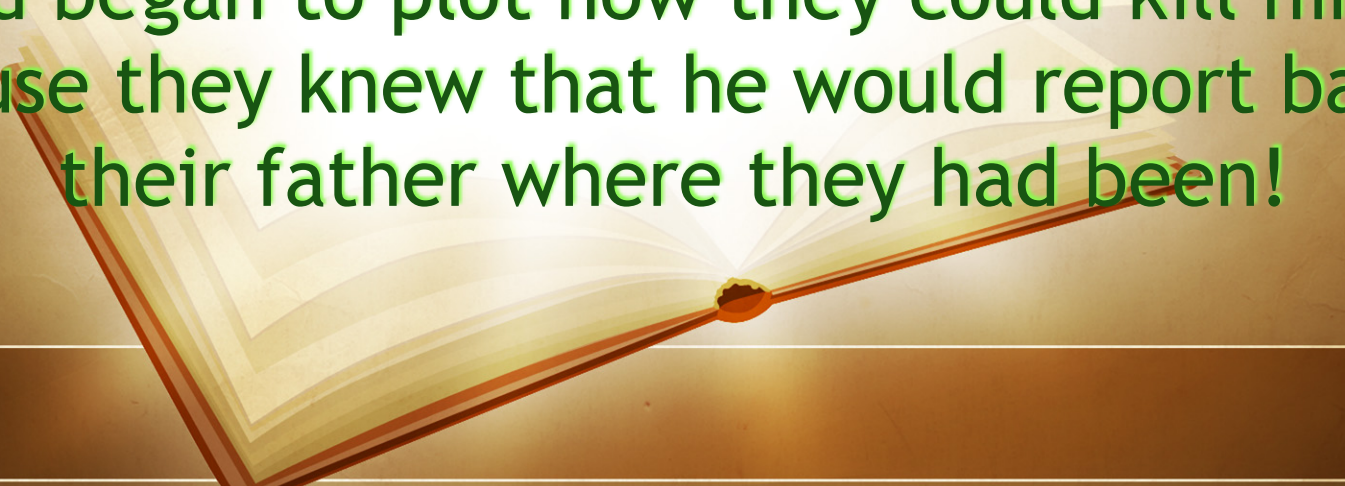
Gen 37:18 And they saw him from a distance, and before he came near them, they plotted against him, to kill him.

Gen 37:19 And they said to each other, “See, this master of dreams is coming!

Gen 37:20 “Now, then, come and let us now kill him and throw him into some pit, and shall say, ‘Some wild beast has devoured him.’ Let us then see what comes of his dreams!”

**Verse 18-20 - kill the dreamer of dreams!!!**

Yosēph's brothers saw him coming at a distance and began to plot how they could kill him - because they knew that he would report back to their father where they had been!





They were guilty of not heeding their father's instructions, and the guilty will always conspire to take out those who speak the truth for fear of their falsehood being exposed, and the typical response of the guilty against those in authority is to always scheme their way out of trouble.

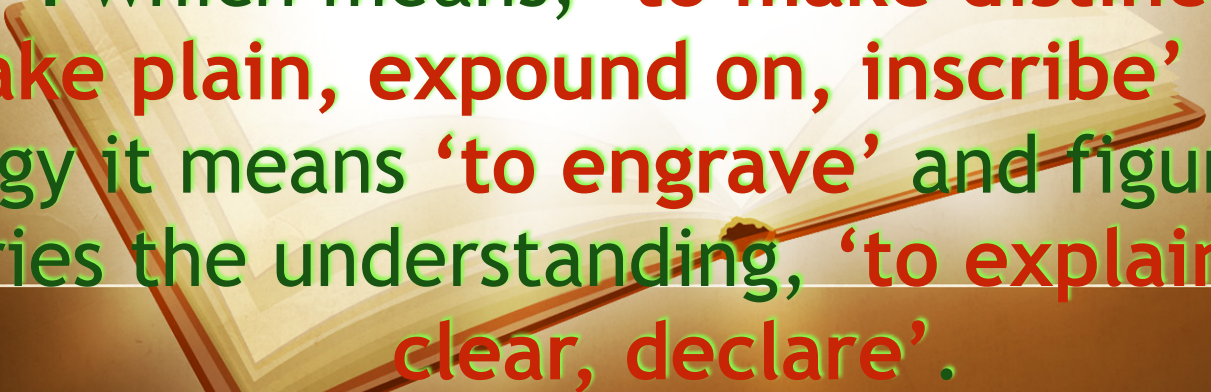


## Here comes the Master Dreamer!!!

This was mockery against Yosēph and is a picture of Messiah being mocked for His clear declaration of who He is:

**Mattithyahu/Matthew 27:31** “And when they had mocked Him, they took the robe off Him, then put His own garments on Him, and led Him away to be impaled.”

They wanted to throw him into one of the pits, and the Hebrew word translated as 'pit' is בּוֹר bor(bore) - Strong's H953 which means, **'pit, well, cistern, dungeon'** and comes from the primitive root word בָּאֵר ba'ar(baw-ar') - Strong's H874 which means, **'to make distinction, to make plain, expound on, inscribe'** and by analogy it means **'to engrave'** and figuratively it carries the understanding, **'to explain, make clear, declare'**.

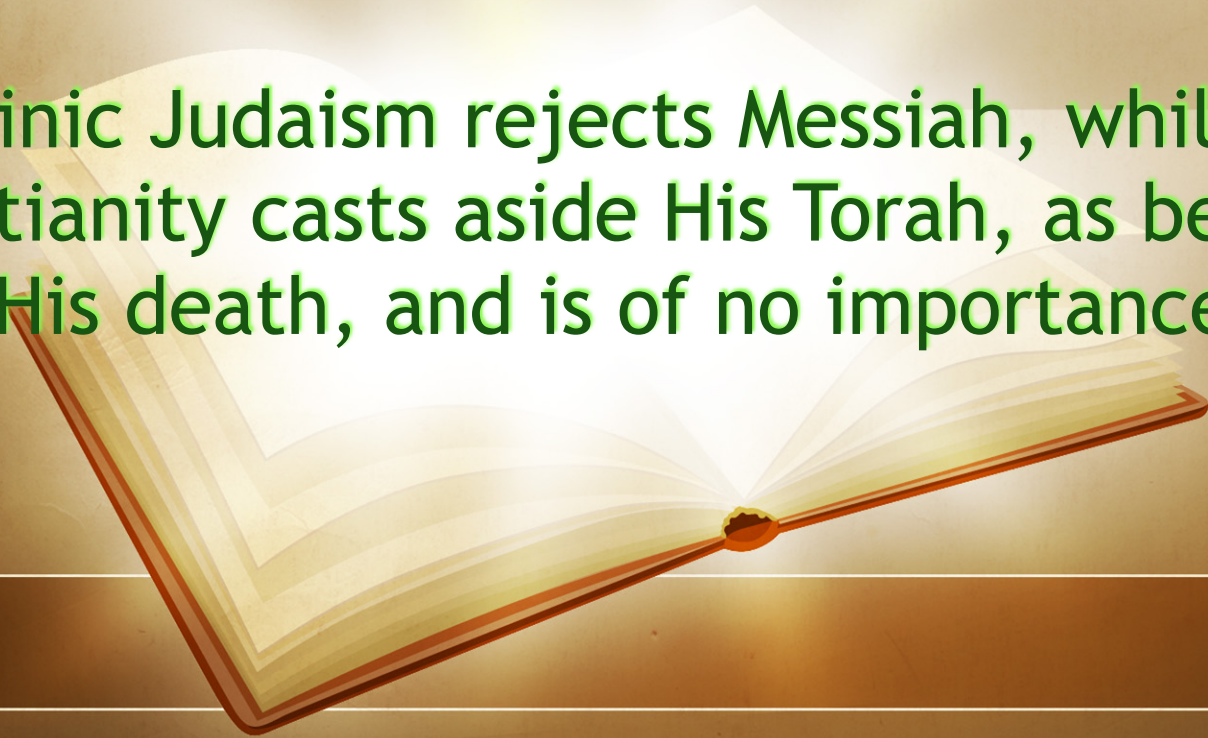


It may be possible that these 'two wells' of Dothan were dried up, and it was into one of these that they wanted to throw Yoseph, into in order to kill him and put an end to his prophetic dreams.



With the possibility of these two wells being dried up, it can carry great insight for us, into further recognizing how dried up and corrupt the two religious **'wells'** of Rabbinic Judaism and Christianity, in fact are, and how they each will do their utmost to make plain or explain and declare their own corrupt systems of worship, by **'engraving'** their own laws and catechisms that try to nullify the identity and authority of Messiah, as Elohim, and the validity of His Torah!

Rabbinic Judaism rejects Messiah, while Most of Christianity casts aside His Torah, as being dried up in His death, and is of no importance to them.



Gen 37:21 But Re'uběn heard and rescued him from their hands, and said, "Let us not strike his being."

Gen 37:22 And Re'uběn said to them, "Shed no blood. Throw him into this pit which is in the wilderness, and do not lay a hand on him" - in order to rescue him out of their hands, and bring him back to his father.

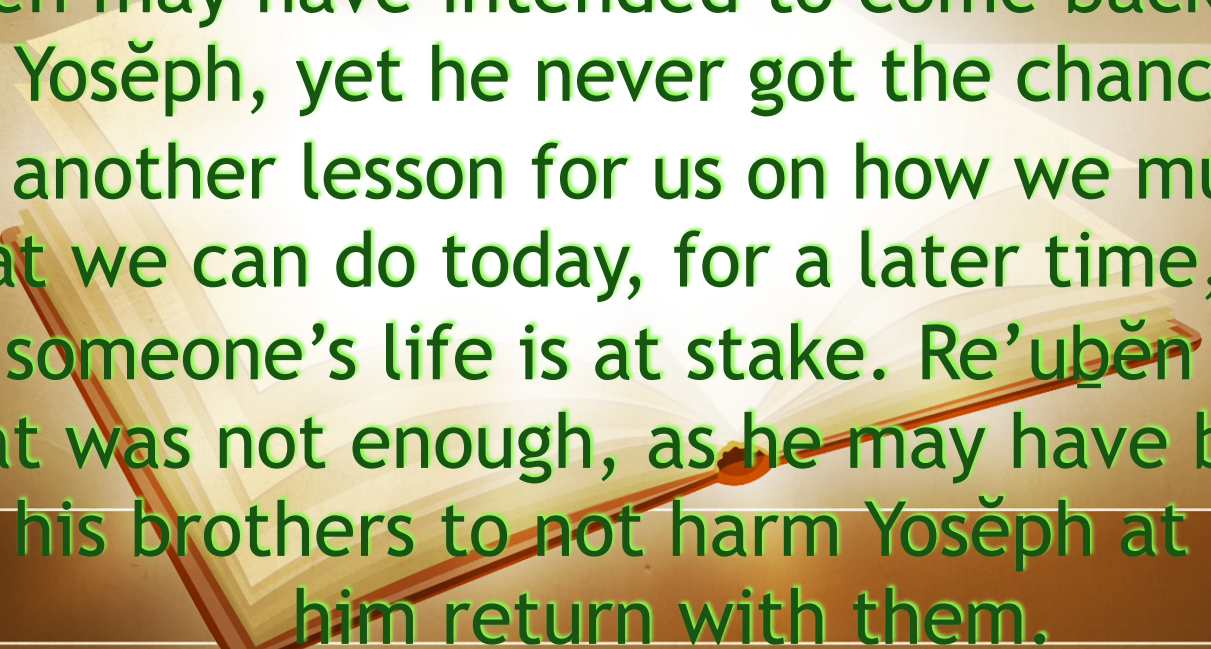
## Verses 21-22 - Re'ubēn rescued Yosēph

When Re'ubēn heard their plans, he rescued Yosēph, as he had commanded a certain amount of respect among his brothers for being first-born, and while he had lost his first-born status for defiling his father's bed, he may have recognized a way to please his father again, and here he actually showed signs of a first born who would act as protector of his siblings.



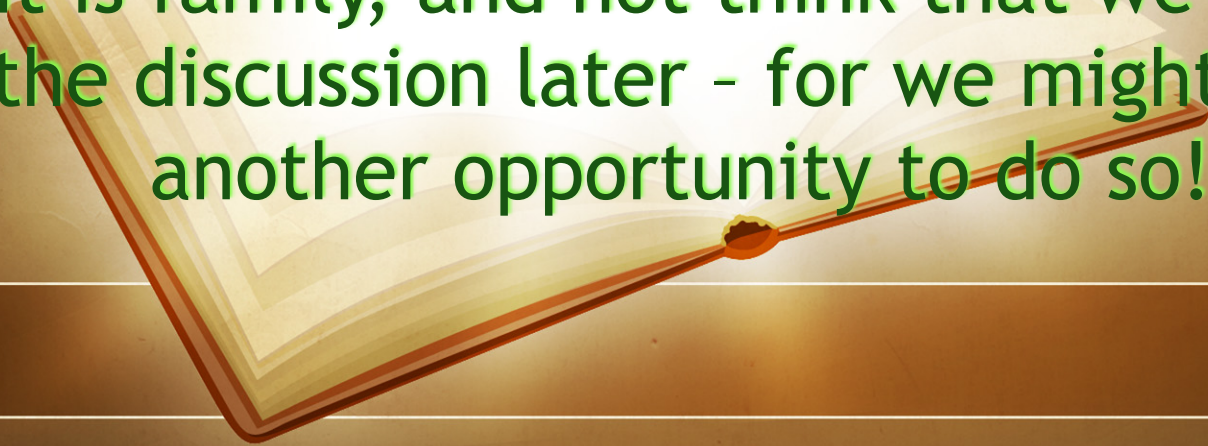
The Hebrew root word for 'rescued' is נָצַל **natsal**(naw-tsal') - Strong's H5337 which means, 'to strip, plunder, deliver oneself, be delivered, snatch away, deliver, recover, escape'.

This is also written in the causative 'hiphil' form, which can render the meaning, 'to take away, snatch away, to rescue, recover, to deliver (from enemies or troubles or death), to deliver from sin and guilt'.

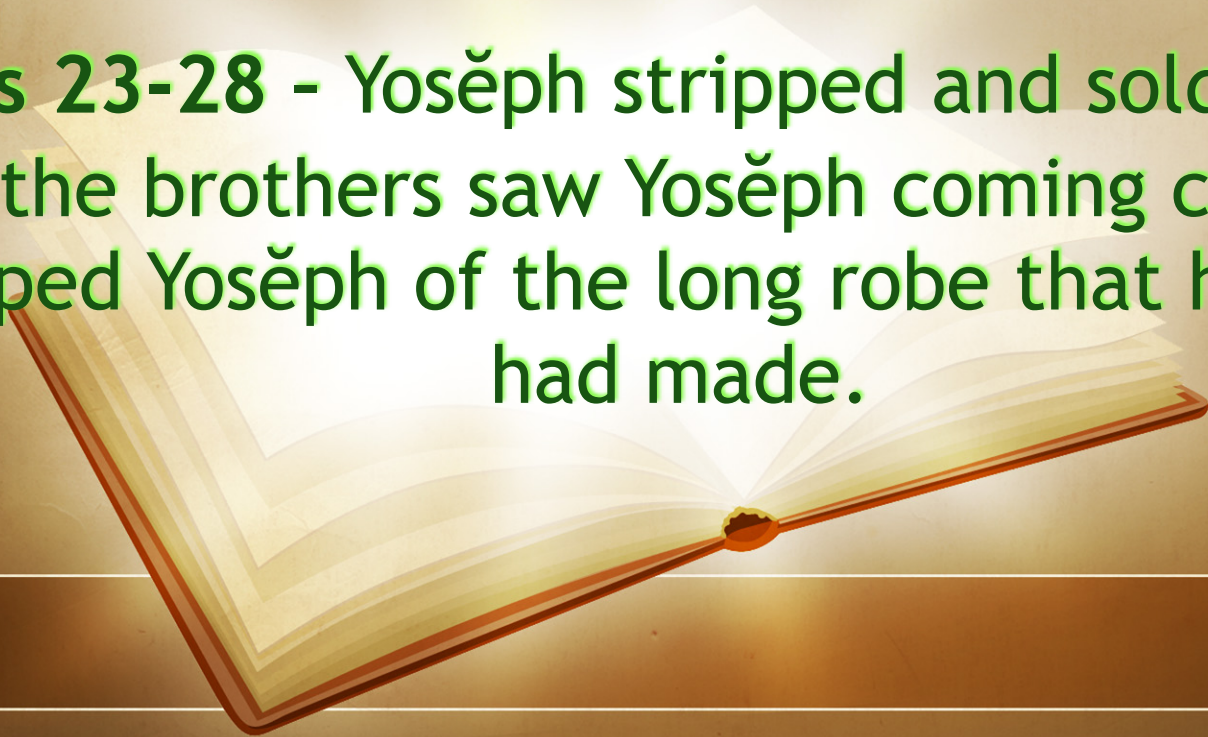
An open book with a red bookmark is positioned diagonally across the lower half of the image. The pages are white and the cover is a light brown color. The text is overlaid on the book and the background.

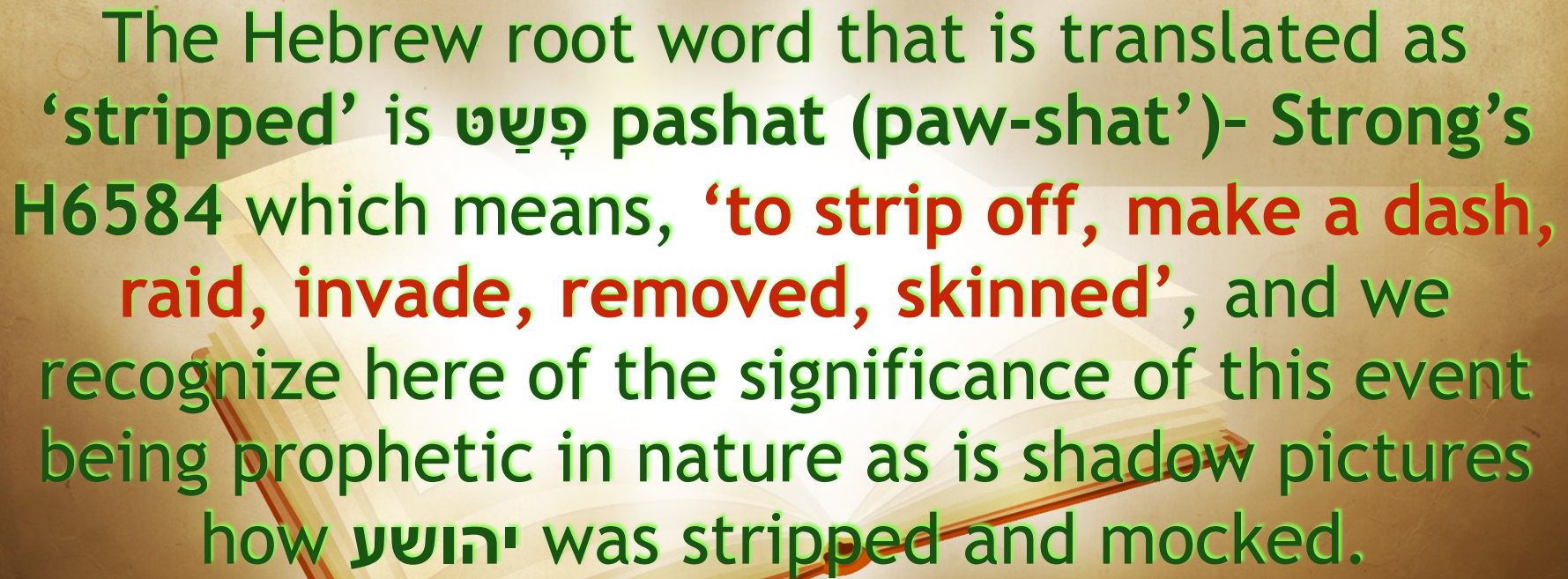
Re'ubēn suggested that they just throw him into one of the pits without killing him and pleaded with them not to shed blood. As we see from **verse 29**, that Re'ubēn may have intended to come back later and rescue Yosēph, yet he never got the chance to do so. This is another lesson for us on how we must not put off what we can do today, for a later time, especially when someone's life is at stake. Re'ubēn spoke up, but that was not enough, as he may have been afraid to ask his brothers to not harm Yosēph at all and let him return with them.

Many times, we find that we are required to speak up boldly, in defiance of lawlessness and not hold back in fear of what others may say, especially when it is family, and not think that we can get to finish the discussion later - for we might never get another opportunity to do so!




**Verses 23-28 - Yosēph stripped and sold for silver**  
When the brothers saw Yosēph coming closer, they  
stripped Yosēph of the long robe that his father  
had made.





The Hebrew root word that is translated as 'stripped' is פָּשַׁט pashat (paw-shat')- Strong's H6584 which means, **'to strip off, make a dash, raid, invade, removed, skinned'**, and we recognize here of the significance of this event being prophetic in nature as is shadow pictures how יְהוֹשֻׁעַ was stripped and mocked.

Mattithyahu/Matthew 27:27-29 “Then the soldiers of the governor took יהושע into the court and gathered the entire company of soldiers around Him. 28 And having stripped Him, they put a scarlet robe on Him. 29 And plaiting a crown of thorns, they put it on His head, and a reed in His right hand. And they kneeled down before Him and mocked Him, saying, “Greetings, Sovereign of the Yehudim!”



After stripping him of his robe, Yosěph's brothers then threw him into a waterless pit/ dried up well, and Yosěph may have thought that they would come back and get him, lest their father find out and punish them, yet they had other ideas.

There was no way they were going to let Yosěph go back and tell their father what they had done, and so they decided to sell Yosěph to the Yishma'ėlites.

With Yosēph being thrown into a dry pit/well, we see a classic picture of the church today, who have **'thrown aside'** the Living Word, as contained in the Torah and revealed and proclaimed by the life, death and resurrection of **יהושע** Messiah.

The deliberate teachings of Christianity and Rabbinic Judaism, set aside the Living Waters, by delivering their own man-made commands that are taught as truth, yet are simply muddied waters that have dried up the necessity for the Torah to be adhered to, without addition or subtraction thereof.



What the tradition and dogmas of man has done, in drying up the Living Waters, **יהושע**

Messiah Himself came to restore, in His Own Blood, giving us access to the Living Waters that we should never thirst again!

**Zekaryah/Zechariah 9:11 “Also you, because of the blood of your covenant, I shall send your prisoners out of the pit”**

Because of the Blood of The Lamb, we are able to be brought out and delivered from being prisoners in the pit of death, for which we had all been thrown in to because of sin and lawlessness!

After Yosēph was thrown into the pit, his brothers  
sat down to eat!!!

This seems a little cold, yet we can also see a  
shadow picture of how those who had delivered up  
יהושע Messiah up for execution would have  
'religiously' eaten the Pěsaḥ/Passover Meal the  
night after He died, without remorse, as they had  
not recognized who He was, as they refused to  
listen to the clear voice of the prophets!

While Yosēph's brothers were eating they saw a company of Yishma'ēlites coming from Gil'ad, with spices, balm and myrrh.

This too is a powerful prophetic picture of the clear supply for Yosēph as these products picture for us the relevant embalming ingredients used for Messiah's burial and what we see, in Yosēph's line, through his son Menashsheh, is a powerful picture of what he went through, in shadow picturing what Messiah would do for us!

Yosēph - יוֹסֵף - Strong's H3130 - 'he adds, he  
increases'

Menashsheh - מְנַשֶּׁה - Strong's H4519 - 'causing to  
forget'

Maḵir - מָכִיר - Strong's H4353 - 'sold'

Gil'ad - גִּלְעָד - Strong's H1568 - 'rocky region'

Iyezer - אֵיזֶר - Strong's H372 - 'no help'

Hěleq - חֵלֶק - Strong's H2507 - 'portion'

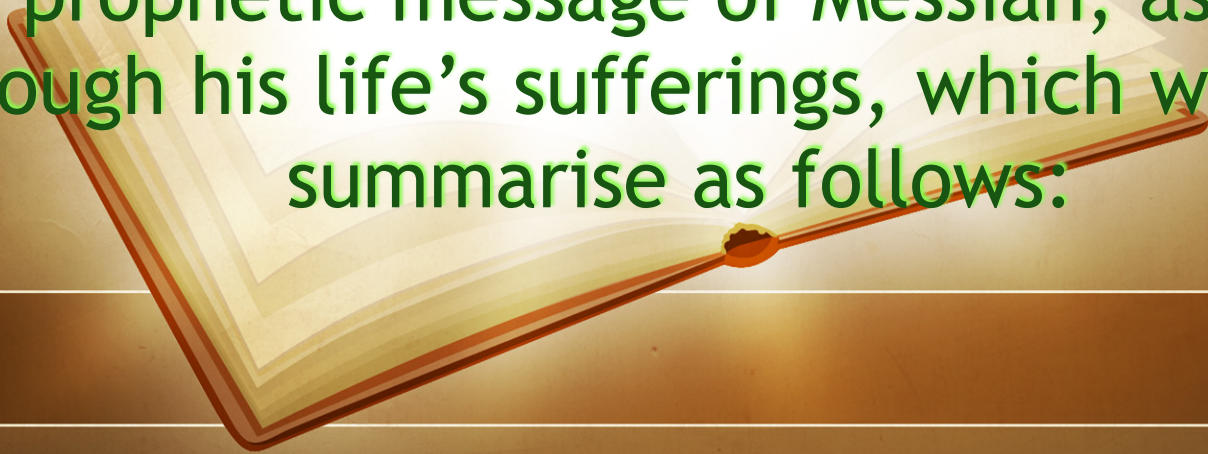
Asri'ěl - אֲשֶׁר־אֵל - Strong's H844 - 'I shall be  
prince of El'

Shekem - שֵׁכֶם - Strong's H7928 - 'back/shoulder'

Hěpher - חֶפְרָה - Strong's H2660 - 'a well'

Tselophhad - צֶלְפַחַד - Strong's H6765 - 'first born'

Above, is the list of descendants of Yosēph from Menashsheh's line and when looking at the meaning of their names, we are able to see a great prophetic message of Messiah, as mirrored through his life's sufferings, which we could summarise as follows:



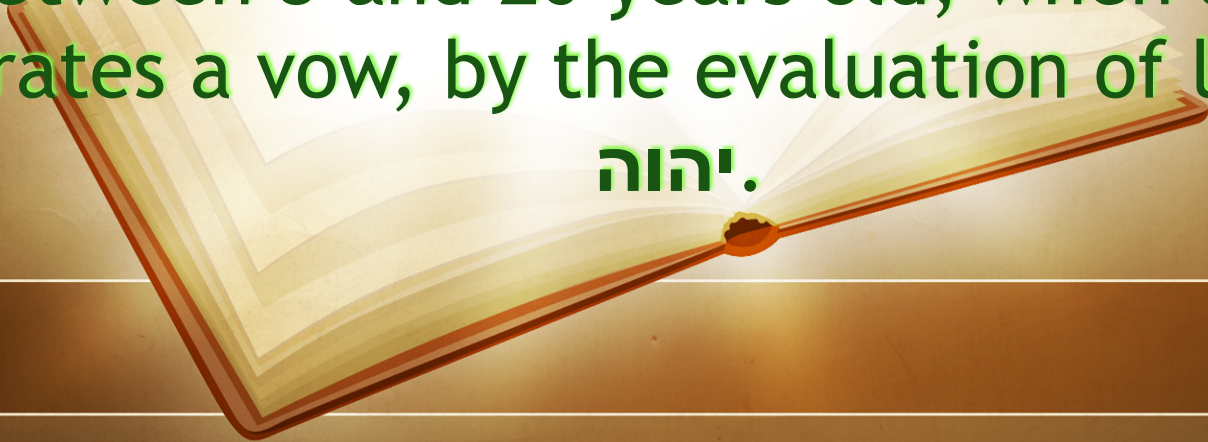
**HE IS INCREASED AND CAUSED TO FORGET HOW HE WAS SOLD IN THE ROCKY REGION WITH NO HELP, WHILE HIS PORTION WAS TO BE THE PRINCE OF EL WHO WOULD BEAR THE BURDEN BY BEING BROUGHT UP OUT OF THE PIT AS FIRSTBORN FROM AMONG THE DEAD!**

Yehudāh then convinced the other brothers not to kill Yosēph but rather sell him, as if that would absolve them of the wicked act of selling their brother into slavery and treat him as dead.

His 'blood' was on their hands, even though they had not physically killed him, and while they did not want to be held responsible for his death, they thought it better to sell him and make a profit out of their brother and if he was killed then they would not reckon themselves guilty for his blood.



They sold him for 20 pieces of silver and this amount would later be given to Yisra'el as a command regarding the evaluation of a male between 5 and 20 years old, when a man separates a vow, by the evaluation of lives unto יהוה.

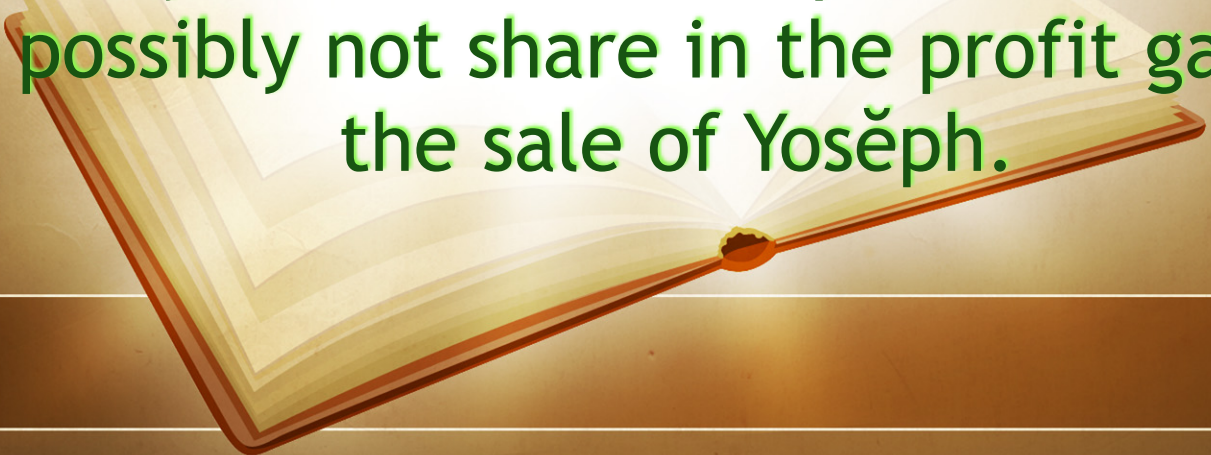


Yosëph was still a youth and this shows a separation of Yosëph unto יהוה.

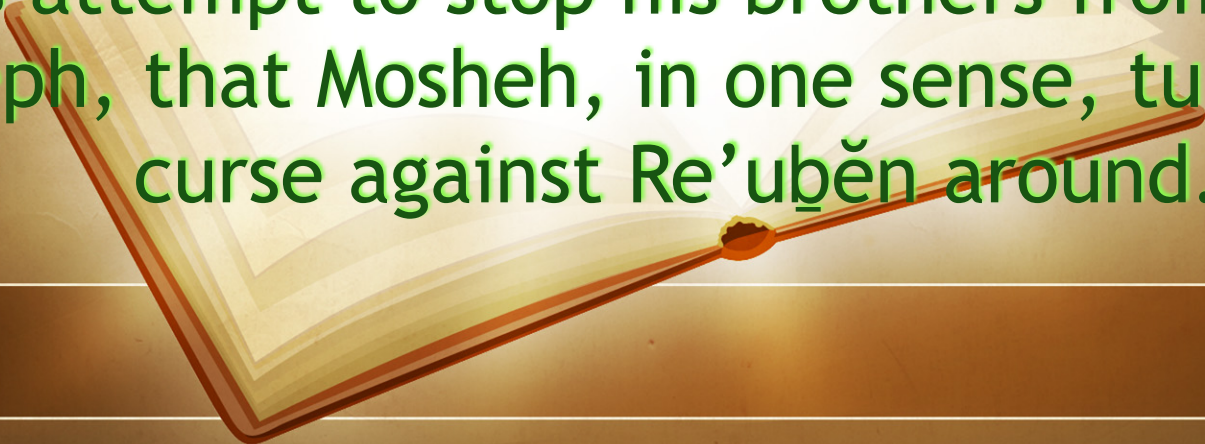
The value of a male from 20 to 60 years old was 50 sheqels of silver, and for a female it was 30 sheqels of silver; and from this we are able to see how יהושע Messiah paid the full price for us, His Bride, when He was sold for 30 pieces of silver!

**Verse 29-30 - Re'ubēn returns to an empty well!**

Re'ubēn had obviously left the other 9 brothers after they had thrown Yosēph into the pit, and would possibly not share in the profit gained from the sale of Yosēph.



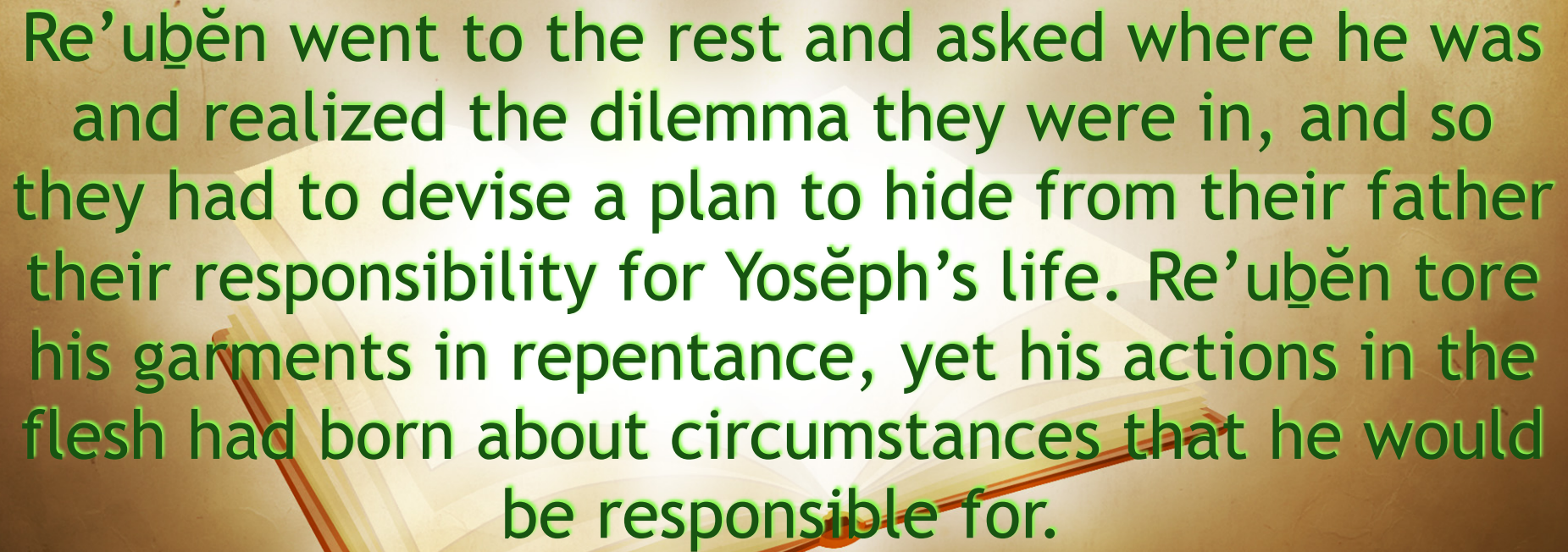
What we do recognize here, is how Re'ubēn tried to stand up for Yosēph and tell his brothers to 'let Yosēph live'; and it is possible that because of this attempt to stop his brothers from killing Yosēph, that Mosheh, in one sense, turned the curse against Re'ubēn around.



Re'ubēn had been cursed by his father for defiling his father's bed by sleeping with his father's concubine, and Mosheh says in:

**Debarim/Deuteronomy 33:6 “Let Re'ubēn live, and not die, and let his men be numbered.”**

Once again, as already discussed, we can learn from these events that we must not put off our need to stand up for our brothers for a later time - while Re'ubēn had tried to save Yosēph, he left when it mattered most and returned being unable to change what had been done!



Re'ubēn went to the rest and asked where he was and realized the dilemma they were in, and so they had to devise a plan to hide from their father their responsibility for Yosēph's life. Re'ubēn tore his garments in repentance, yet his actions in the flesh had born about circumstances that he would be responsible for.

He was more concerned about what he would now say to his father than actually having lost his younger brother!

This is a picture of how so many will have an outward show of repentance, yet their hearts are still hardened by deceit, and true repentance from the heart is what יהוה calls for:

Yo'ěl/Joel 2:13 “And tear your heart and not your garments, and turn back to יהוה your Elohim, for He shows favour and is compassionate, patient, and of great kindness, and He shall relent concerning the evil.”

## Verse 31-36

In an act of desperation, and a wicked scheme, they took the long robe that they had stripped from Yosēph, the robe that Ya'aqob had made for him, and dipped it in the blood of a male goat that they had slaughtered, after which they sent the bloodied robe to Ya'aqob, who recognized it immediately and tore his own garments and wept for his son, who he had now believed had been killed by a wild beast in the field!



The blood of a goat resembles human blood and they did this so as to not be found guilty of the blood of their brother's life, and we once again see a classic shadow picture here of Yosef's coat being dipped in the blood of a goat representing for us the goat for יהוה on Yom haKippurim (Day of Atonement).

Ya'aqob had, at this point, been deceived by his sons, through the blood on the covering of a garment and, in a manner of speaking, takes us back to how Ya'aqob had deceived Yitshaq when wearing a 'garment'.

In verse 33 Ya'aqob cries out... "Yosēph is torn, torn to pieces" and the Hebrew word for 'torn' is תָּרַף taraph (taw-raf')- Strong's H2963 and means, 'to tear, rend, pluck'.

This word is also used in:

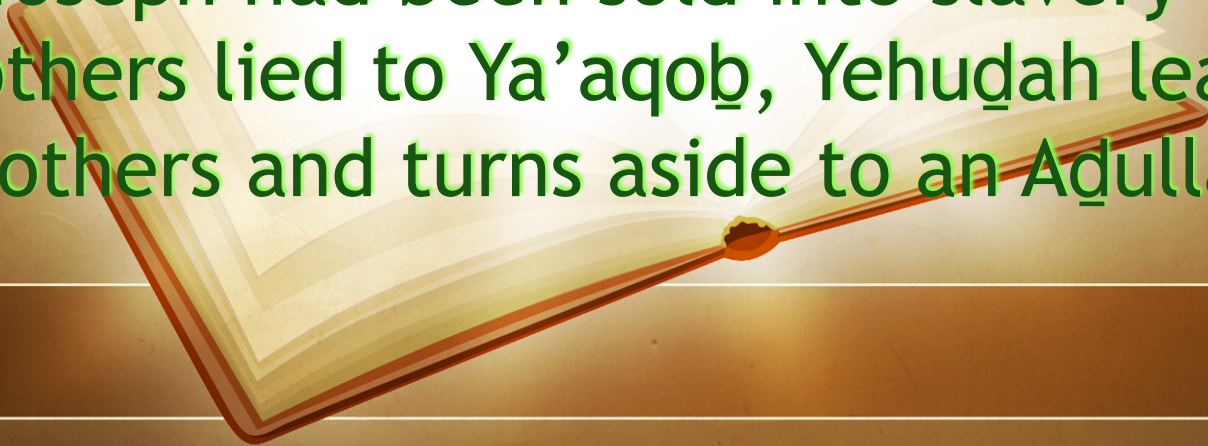
Hoshēa/Hosea 6:1 "Come, and let us turn back to יהוה. For He has torn but He does heal us, He has stricken but He binds us up."

By the death of Messiah, we are able to hear the clear call of repentance from dead works and turn back to יהוה, so that we can be healed!

# CHAPTER 38

**Verse 1-2:** Yehudāh leaves his brothers

After Yosēph had been sold into slavery and all the brothers lied to Ya'aqob, Yehudāh leaves his brothers and turns aside to an Adullamite.

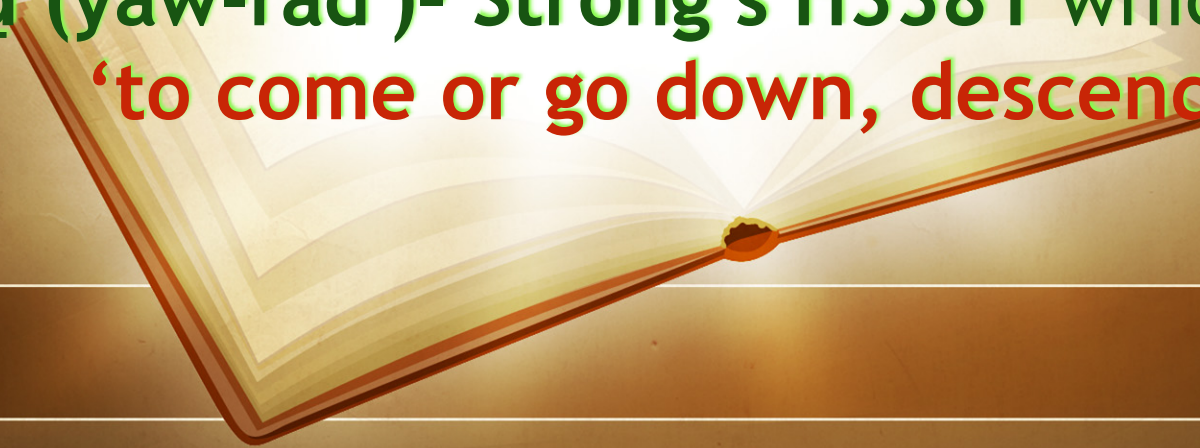


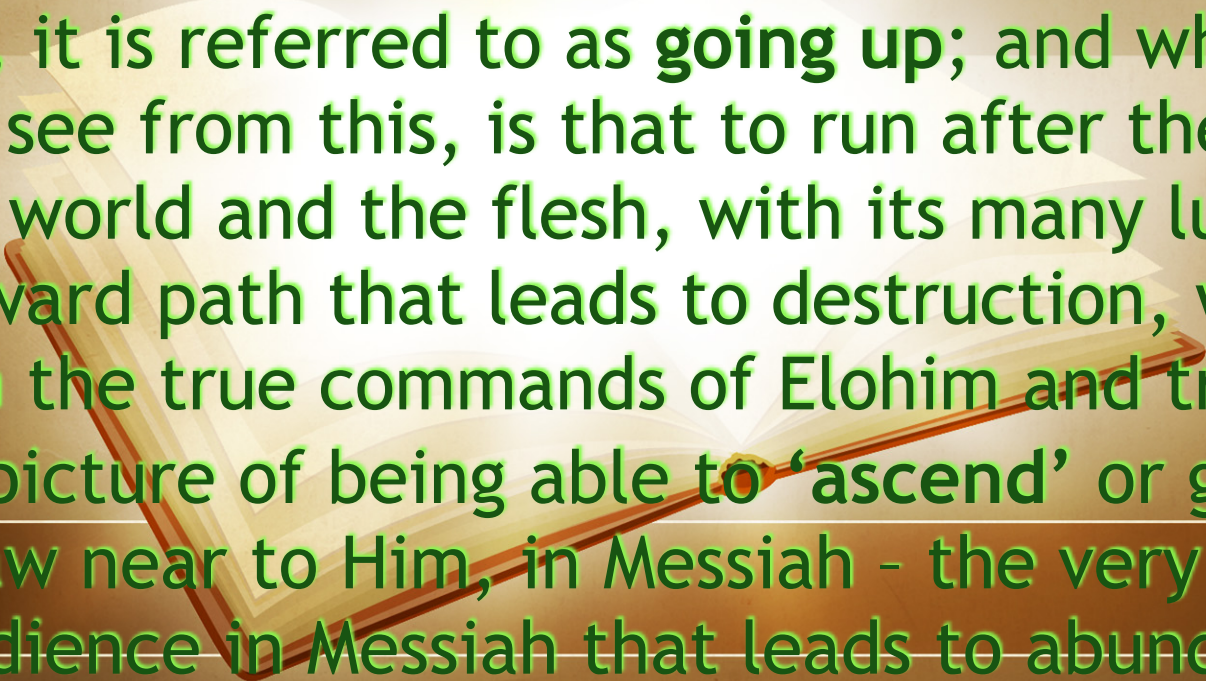
## Judah and Tamar

Gen 38:1 And at that time it came to be that Yehudah left his brothers, and turned aside to a man, an Adullamite whose name was Hirah.

Gen 38:2 And Yehudah saw there a daughter of a certain Kena'anite whose name was Shuwa. And he took her and went in to her.

The Hebrew word that is translated as 'left' or, in other translations 'went down', is יָרַד  
**yarad** (yaw-rad')- Strong's H3381 which means,  
**'to come or go down, descend'**.





A common pattern, or thread, that we see in Scripture, is that whenever the reference is made of going to Mitsrayim, it is seen as going 'down', whereas whenever the reference of going to Yerushalayim is made, it is referred to as going up; and what we can clearly see from this, is that to run after the pattern of the world and the flesh, with its many lusts, is a downward path that leads to destruction, whereas to walk in the true commands of Elohim and trust in יהוה, is a picture of being able to 'ascend' or go up and draw near to Him, in Messiah - the very path of obedience in Messiah that leads to abundant life!

Here Yehudāh was, in a sense, going ‘down’ after the lust of the flesh, as he took a Kena’anite woman and married her.

The Hebrew word for the term ‘turned aside’ is נָטָה natah (naw-taw’)- Strong’s H5186 which means, ‘to stretch out, spread out, extend, incline’.

This word נָטָה natah - Strong's H5186 can be also understood, in Scripture, as being a reference to the tribes of Yisra'el, who 'spread out' their branches, as a derivative of this root verb is מַטֵּה mattah (mat-teh')- Strong's H4294 which means, 'a staff, rod, branch, a tribe, a branch of a vine', and is translated as 'tribes' in Bemidbar/ Numbers 30:1.

When we understand this clear picture of being a 'branch' we are quickly reminded of the word of our Master in:



Yohanan/John 15: 5 “I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught!”



Yehuḁah here, as a metaphoric picture, is a lesson of those who have denied/rejected Messiah (sold Yosēph into slavery) and have not remained in the Truth, but rather have run after the flesh and doctrines of man!

Yehuḁah had spread out his branch, but in the wrong way!!!

He had, in a manner of speaking, not 'stayed in the Truth', and the fruit of his actions reveals this, as he becomes unevenly yoked with a Kena'anite woman!

This word - נָטָה natah (naw-taw')- Strong's H5186 - can also be understood as **turning aside** from true right-ruling and justice, as we see the connection of this word used twice in the following verse:

Shemoth/Exodus 23:2 “Do not follow a crowd to do evil, nor bear witness in a strife so as to **turn aside** after many, to **turn aside** what is right.”

By Yehudah ‘turning aside’ to an Adullamite, expresses this clear picture of turning aside from יהוה’s ‘justice’ to man’s corrupted form of justice!

The word for ‘Adullamite’ is אֲדֻלָּמִי Adullami (ad-ool-law-mee’)- Strong’s H5726 and means, ‘justice for the people’, and Adullam was a Kena’anite city.

Yehudah's action is a picture of what so many have done, and still do today, as they turn aside to man's system of justice rather than obey יהוה's Torah!

This shows a lack of obedience and can be a reminder to us of the period of the Judges (Shophetim) where each one did what was right in their own eyes!

Shophetim/Judges 21:25 “In those days there was no sovereign in Yisra’ěl - everyone did what was right in his own eyes.”

Yisra’ěl was clearly warned not to do this, before they entered into the Promised Land:


Deḅarim/Deuteronomy 12:8 “Do not do as we are doing here today - each one doing whatever is right in his own eyes.”

When people reject the Torah, they will resort to doing what is right in their own eyes, and here in these accounts is a clear shadow picture that we can learn from, as we see how this chapter's events flow in teaching us what happens when we cast aside the Torah!

Yosēph had been **'cast aside'** and Yehudāh turned toward a counterfeit system, for satisfaction and growth!

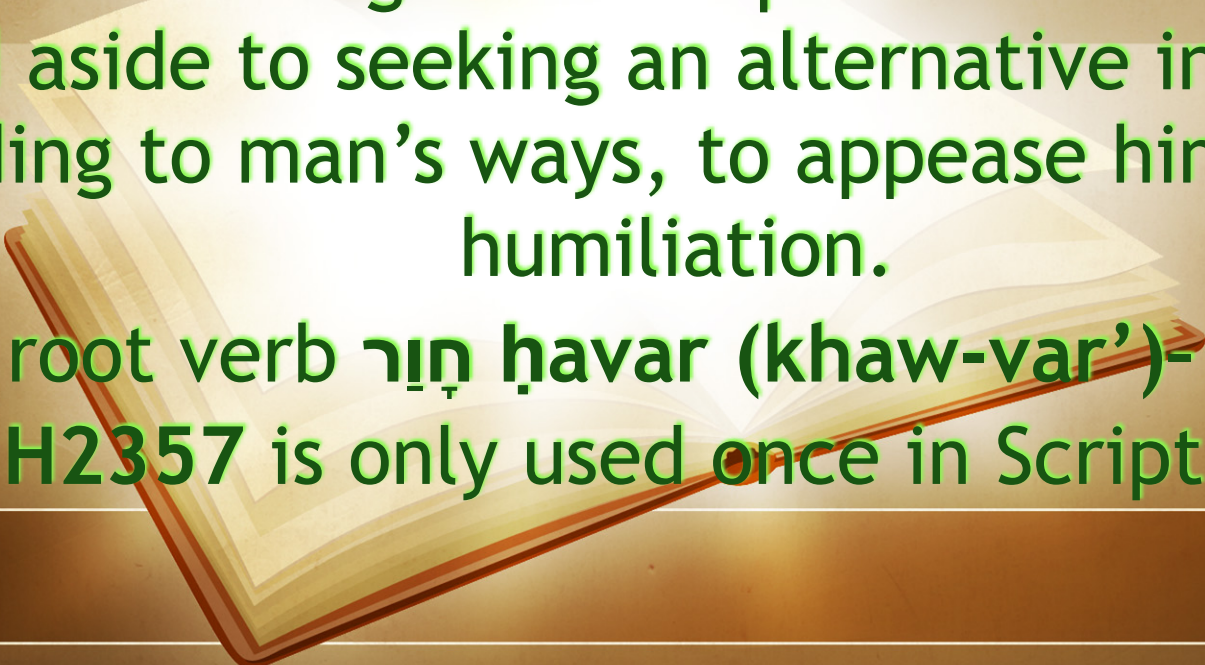
Those who turn aside to their own crooked ways will face the consequences of rejecting the Torah:

Tehillah/Psalm 125:5 “But those who turn aside to their crooked ways, יהוה shall lead them away with the workers of wickedness. Peace be upon Yisra’ěl!”



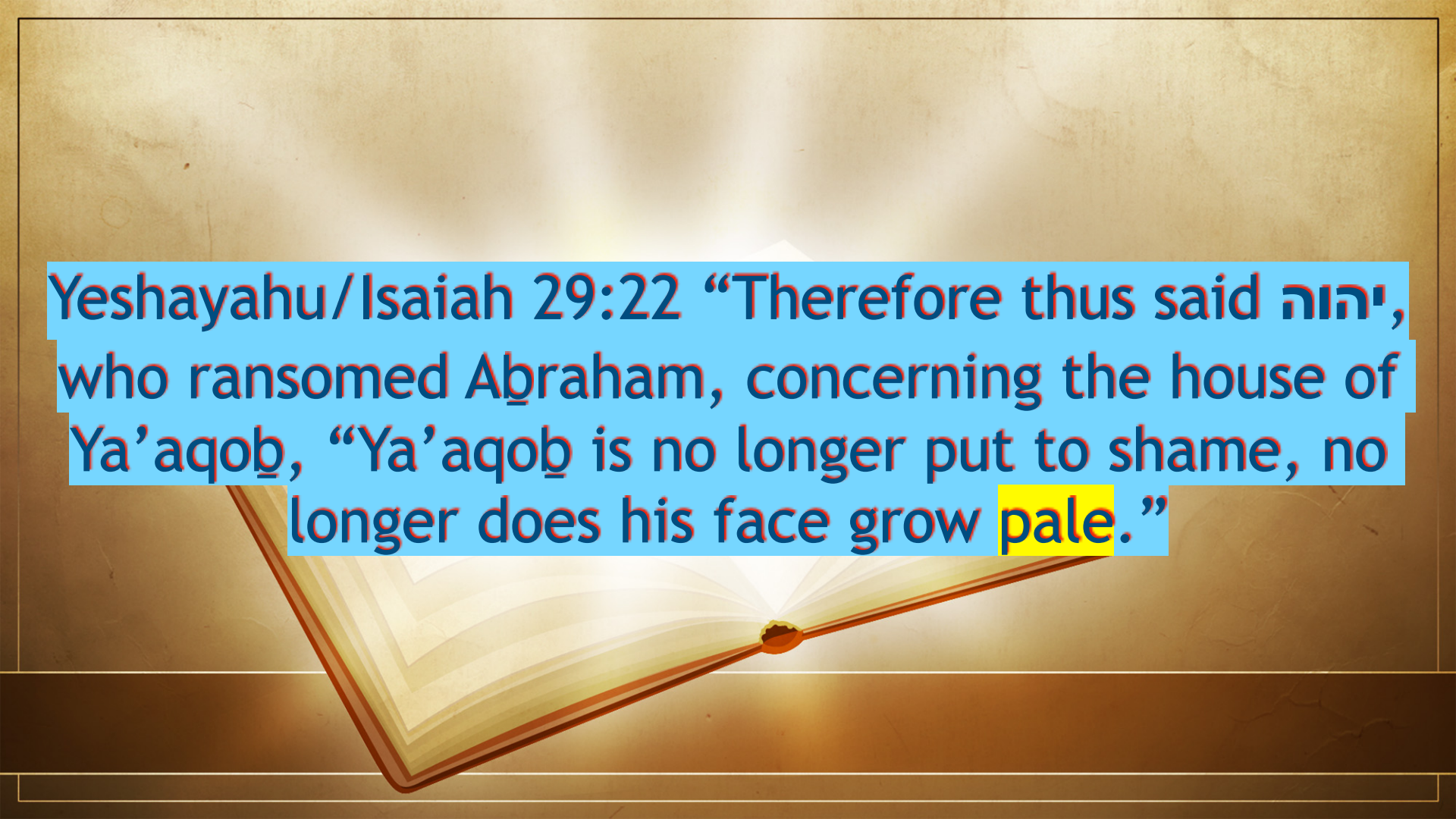


The name of the Adullamite man, to whom Yehudah had turned aside to, was חִירָה  
Hirah (khee-raw')-Strong's H2437 which means, 'a noble race', and comes from the primitive root verb חָוַר חָוַר (khaw-var')- Strong's H2357 which means, 'to be or grow white or pale'. To grow pale, can be as a result of having a loss of blood to the face as a basal response to some strong emotional feeling such as humiliation.



Yehudāh may have realized the wickedness of their actions against Yosēph and in his guilt he turned aside to seeking an alternative in the flesh, according to man's ways, to appease himself in his humiliation.

This root verb **חָוַר** ḥavar (khaw-var')- Strong's H2357 is only used once in Scripture:



Yeshayahu/Isaiah 29:22 “Therefore thus said יהוה, who ransomed Abraham, concerning the house of Ya’aqob, “Ya’aqob is no longer put to shame, no longer does his face grow pale.”

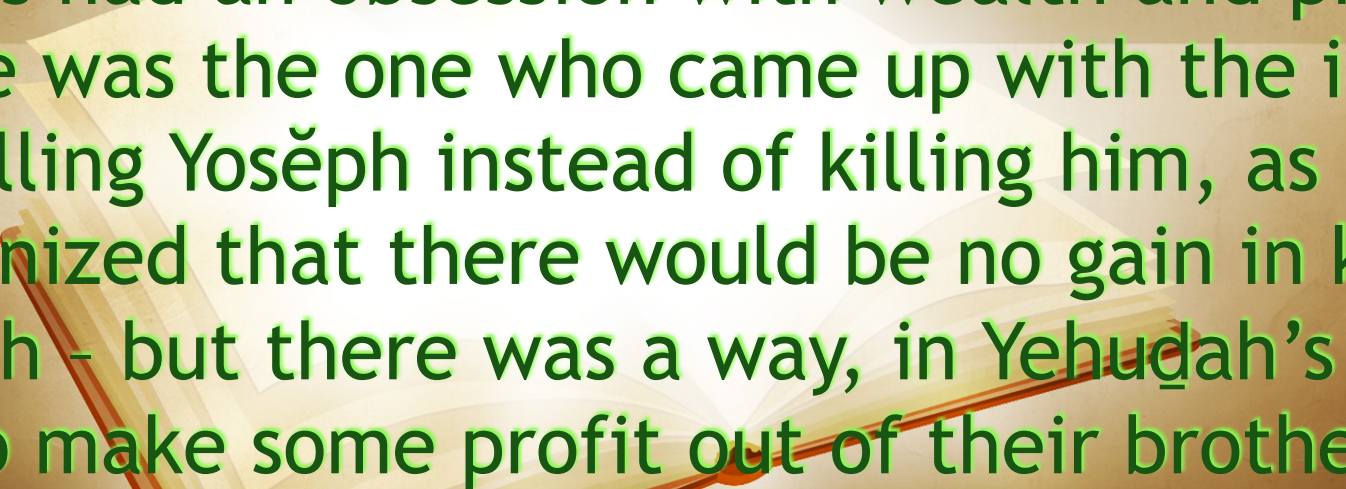
Yehudah had now joined himself to that which he should not have, and we are warned in Scripture to not be unevenly yoked with unbelievers, as the consequences of doing this can be harmful and very detrimental to our lives.

**Qorintiyim Bět/2 Corinthians 6:14 “Do not become unevenly yoked with unbelievers. For what partnership have righteousness and lawlessness? And what fellowship has light with darkness?”**

Yehudah saw a daughter of another Kena'anite and he took her for himself; and she was the daughter of the Kena'anite man whose name was שׁוּעַ Shua (shoo'-ah)- Strong's H7770 which means, **'wealth'**.

This, once again, is a clear picture of turning to the wealth of the nations rather than walking in the Torah of יהוה.

Yehudah married into money!



In history, we are able to see how Yehuḏah has always had an obsession with wealth and profits, and he was the one who came up with the idea of selling Yosēph instead of killing him, as he recognized that there would be no gain in killing Yosēph – but there was a way, in Yehuḏah’s eyes, to make some profit out of their brother.

The desire for riches and wealth has a way of causing many to turn aside from walking in the right-rulings of יהוה.

The deceit of riches chokes out the Word and the seed of truth become fruitless (Mattithyahu/  
Matthew 13:22).



Mat 13:22 “And that sown among the thorns is he who hears the word, and the worry of this age and the deceit of riches choke the word, and it becomes fruitless.”





Gen 38:3 So she conceived and bore a son, and he called his name Ěr.

Gen 38:4 And she conceived again and bore a son, and she called his name Onan.

Gen 38:5 And she conceived yet again and bore a son, and called his name Shělah. And he was at Kezib when she bore him.

## Verse 3-5 - Yehudāh's sons

The sons that were born to Yehudāh from his 'marriage' with the daughter of Shuwa were:

- 1) Ĕr - עֵר (ayr)- Strong's H6147 which means, 'awake, arouse, awaken, expose';
- 2) Onan (o-nawn')- אֹנָן- Strong's H209 which means, 'strong, vigorous', and
- 3) Shělah (shay-law')- שְׁלָה- Strong's H7956 meaning, 'a petition, at ease, prosperity'.

Chasing 'wealth' will birth the 'arousal' of a 'strong' desire to be 'at ease' and chase 'prosperity' in the process.

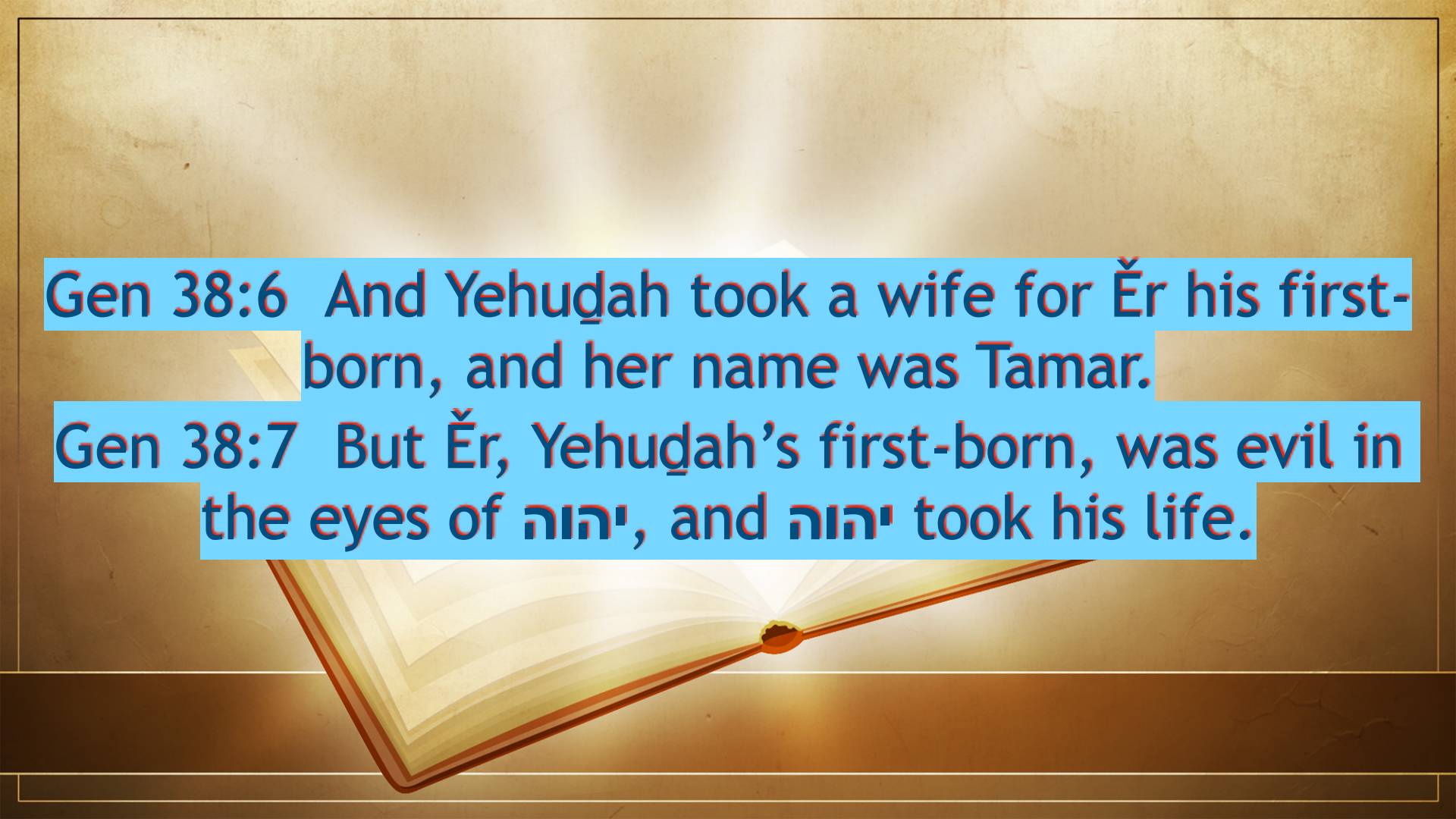
When the daughter of Shuwa bore Shelah, Yehudah was in כְּזִיב Kezib (kez-eeb')- Strong's H3580 which means, **'false'**, and this word comes from the primitive root verb כָּזַב kazab (kaw-zab')- Strong's H3576 which means, **'to lie, be a liar, fail, told lies, deceive, disappoint'**; and we are clearly able to see, from the actions of Yehudah, that he reached a definite place of **'falsehood and deception'** in his life - all starting with the rejection of Yosēph and selling his brother for gain!

Yehudāh, as we know, means, 'praised', and by these accounts, along with the clear meanings of the names of his sons and the places he settled in, we can recognize how so many today have been given over to falsehood, deception and lies, in their vain attempts at praising Elohim, while they are chasing the alluring and tickling ear messages of a prosperity 'gospel', that is leading many people astray, as they so easily cast the True identity of Messiah and the need to walk in the Torah of Elohim aside, while believing that they have a right to physical and material blessings, here and now!

This is a classic picture of **‘false worship’** - which is no worship of Elohim at all!!!

The so called **‘prosperity gospel’**, which is widely promoted by westernized charismatic Christianity, is a false message and many are sadly worshipping in vain, as they follow such falsehood!

What we must also take note of here, is that the name of the daughter of Shuwa is not mentioned, and so we see a clear message of how this union with a Kena'anite women had resulted in nothing but trouble!



Gen 38:6 And Yehudāh took a wife for Ĕr his first-born, and her name was Tamar.

Gen 38:7 But Ĕr, Yehudāh's first-born, was evil in the eyes of יהוה, and יהוה took his life.

## Verse 6-7

Yehudāh took a wife for his firstborn son - Ėr - עֵר,  
and her name was תָּמָר Tamar - Strong's H8559  
which means, **'palm-tree'**.

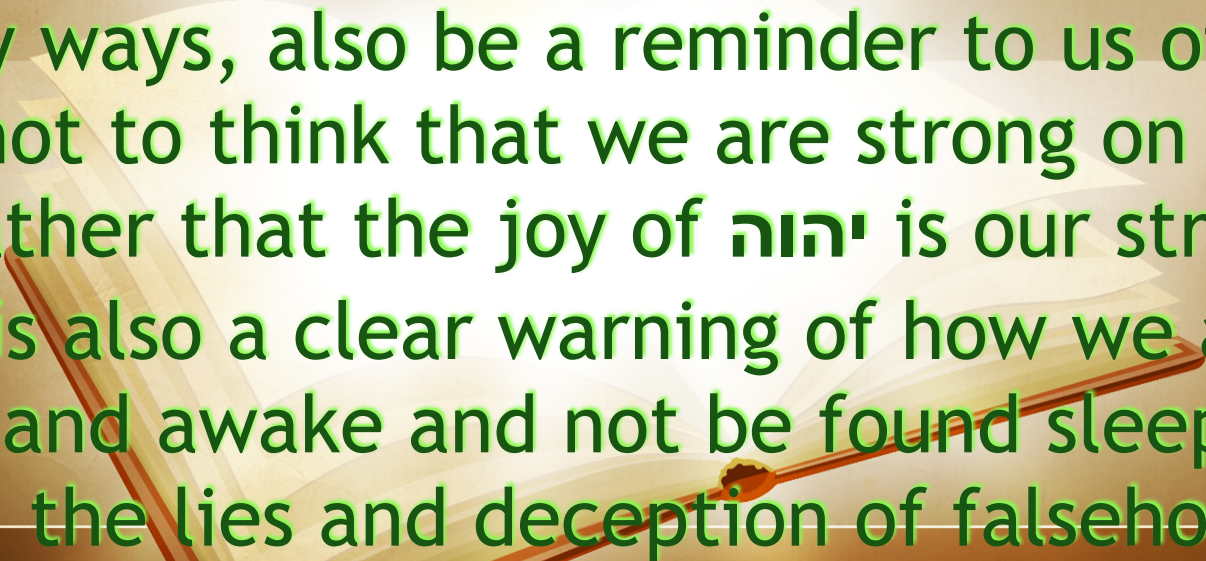
Ėr was evil in the eyes of יהוה and his life was  
taken by יהוה before he had any offspring with his  
wife Tamar.

We are not told why he was evil but we see here a play on the reversal of his name:

The Hebrew word used here for 'evil' is רַע ra - Strong's H7451 meaning, **'bad, evil, wicked, harmful'**.

Notice how the name of עֵר - Ēr - is spelt with an 'ayin - ע' and a 'resh - ר', while evil - רַע ra - is spelt the opposite way around with the 'resh - ר' being first and then the 'ayin - ע'.





His name may have meant ‘awake or alert’, yet he was evil in the eyes of יהוה, and this can, in many ways, also be a reminder to us of how we are not to think that we are strong on our own, but rather that the joy of יהוה is our strength and this is also a clear warning of how we are to be sober and awake and not be found sleeping under the lies and deception of falsehood!

What we can see here, is how this man who by name was called one who is awake and strong, had simply abandoned his character!

We must remember that יהוה certainly was watchful over the firstborn of the son of the ancestor of Messiah, and while Tamar was given to this firstborn in marriage and had no offspring, יהוה still made sure that Tamar would carry the line of the seed of the promise, as she was the wife of the 'firstborn' and destined to be in the royal line of Messiah!

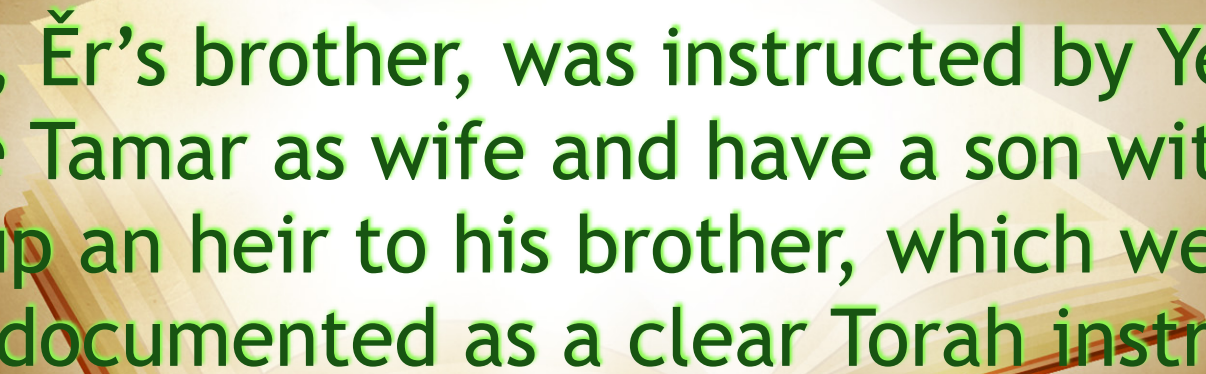
Gen 38:8 And Yehudah said to Onan, “Go in to your brother’s wife and marry her, and raise up an heir to your brother.”

Gen 38:9 And Onan knew that the offspring would not be his. And it came to be, when he went in to his brother’s wife, that he spilled on the ground, lest he should give an offspring to his brother.


Gen 38:10 But what he did displeased יהוה, so He took his life too.

## Verse 8-10

Onan, Ěr's brother, was instructed by Yehudāh to take Tamar as wife and have a son with her to raise up an heir to his brother, which we see being later documented as a clear Torah instruction in:



Debarim/Deuteronomy 25:5-6 “When brothers dwell together, and one of them has died, and has no son, the widow of the dead man shall not become a stranger’s outside. Her husband’s brother does go in to her, and shall take her as his wife, and perform the duty of a husband’s brother to her. 6 “And it shall be that the first-born son which she bears does rise up for the name of his dead brother, so that his name is not blotted out of Yisra’ěl.”



While we recognize that this command had not yet been given to Yisra'ēl, as a nation, we need to understand that this was the clear instruction/ command given to Onan from his father, Yehudāh; and he refused to listen to his father's command, which is a picture of refusing to heed the Torah!



Onan knew that the offspring would not be his and would affect the inheritance of his own offspring, so he refused - but not in the right way!

He did not tell his father that he could not take her, but rather abused the position of being offered his brother's wife for sex only, and made sure that he did not impregnate her, as he spilled his seed (semen) on the ground.

This displeased יהוה and so Onan's life was taken too.

When you neglect to walk in the clear Torah of our Father our life too will be demanded of us.

In the story of Ruth, we see how the nearest kinsman refused to redeem Ruth and so the redemption right could fall to Bo'az.


Ruth 4:6 “And the redeemer said, “I am not able to redeem it for myself, lest I ruin my own inheritance. Redeem my right of redemption for yourself, for I am not able to redeem it.”



Debarim carries on and tells us what was to be done to the man who refused to redeem the wife of his brother who had died and had no offspring:

**Debarim/Deuteronomy 25:7-10** “But if the man does not desire to take his brother’s wife, then let his brother’s wife go up to the gate to the elders, and say, ‘My husband’s brother refuses to raise up a name to his brother in Yisra’ĕl, he does not agree to perform the duty of my husband’s brother.’”

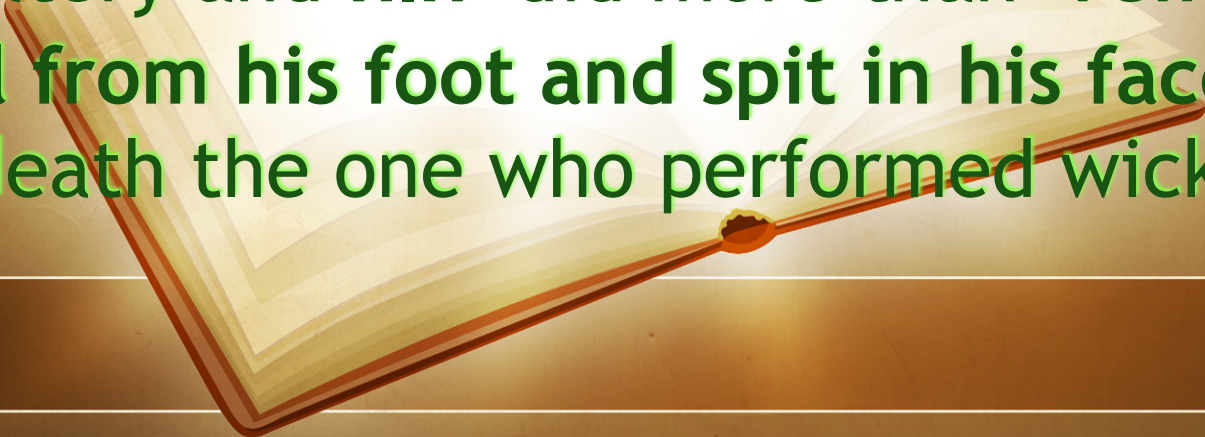
8 “The elders of his city shall then call him and speak to him, and he shall stand and say, ‘I have no desire to take her,’ 9 then his brother’s wife shall come to him in the presence of the elders, and remove his sandal from his foot, and shall spit in his face, and answer and say, ‘Thus it is done to the man who does not build up his brother’s house.’ 10 “And in Yisra’ēl his name shall be called, ‘The house of him who had his sandal removed.’”



In the story of Ruth, we see how this happened according to Torah:

Ruth 4:7-8 “And this was formerly done in Yisra’ěl concerning redeeming and exchanging, to confirm every word: one man took off his sandal and gave it to the other, and this was a witness in Yisra’ěl. 8 So the redeemer said to Bo’az, “Buy it for yourself.” Then he took off his sandal.”

Onan acted wickedly and deceived his father while satisfying his fleshly lust for his deceased brother's wife - this was nothing more than a wicked act of adultery and יהוה did more than 'remove his sandal from his foot and spit in his face' - he put to death the one who performed wickedness!



Gen 38:11 Then Yehudah said to Tamar his daughter-in-law, “Remain a widow in your father’s house until my son Shělah is grown.” For he said, “Lest he also die as his brothers did.” And Tamar went and dwelt in her father’s house.

Gen 38:12 And after a long time the daughter of Shuwa, Yehudah’s wife, died. And Yehudah was comforted, and went up to his sheep-shearers at Timnah, he and his friend Hīrah the Adullamite.

Gen 38:13 And it was reported to Tamar, saying, “See, your father-in-law is going up to Timnah to shear his sheep.”

Gen 38:14 And she took off her widow’s garments, and covered herself with a veil and wrapped herself, and sat at the entrance to Ĕnayim which was on the way to Timnah. For she saw that Shělah was grown, and she was not given to him as a wife.

Gen 38:15 And Yehudah saw her, and reckoned her for a whore, for she had covered her face.

Gen 38:16 And he turned aside to her by the way, and said, “Please let me come in to you,” for he did not know that she was his daughter-in-law. And she said, “What do you give me to come in to me?”

Gen 38:17 And he said, “Let me send you a young goat from the flock.” And she said, “Do you give me a pledge until you send it?”

Gen 38:18 So he said, “What pledge should I give you?” And she said, “Your seal and your cord and your staff that is in your hand.” And he gave them to her, and went in to her, and she conceived by him.

Gen 38:19 And she arose and went away, and removed her veil and put on the garments of her widowhood.

Gen 38:20 And Yehudah sent the young goat by the hand of his friend the Adullamite, to receive his pledge from the woman's hand, but he did not find her.



Gen 38:21 And he asked the men of that place, saying, “Where is the cult prostitute who was beside the way to Ĕnayim?” And they said, “There was no cult prostitute in this place.”

Gen 38:22 And he returned to Yehudah and said, “I have not found her. And the men of the place also said there was no cult prostitute in this place.”

Gen 38:23 And Yehudah said, “Let her take them for herself, lest we become despised, for I sent this young goat and you have not found her.”

## Verse 11-23

Yehudah then told Tamar to live as a widow and wait until Shelah was old enough to become her husband and he would then raise up offspring.

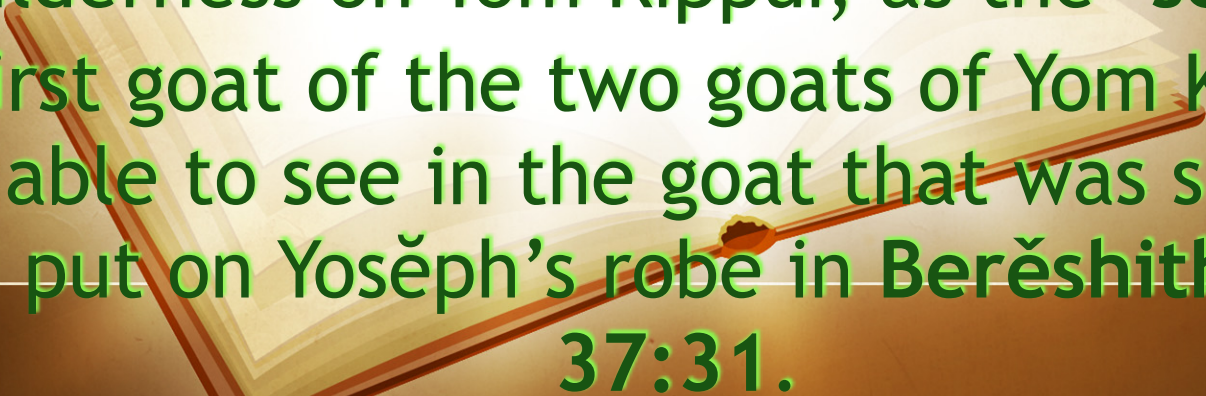
Tamar then went to live in her father's house; and after some time Yehudah's wife died, and being comforted by his friends he went up to Timnah to the sheep shearers.

תִּמְנָה Timnah (tim-naw')- Strong's H8553 means, **'portion, territory'**, and comes from the root verb מָנָה manah (maw-naw')- Strong's H4487 which means, **'to count, number, reckon, appoint'**.

Tamar was told that her father in law had gone to Timnah, and by this time Shelah had not been given to her as wife, as promised, and so, after realizing that the promise had not been kept, she took off her widows garments and disguised herself, and she went and put a veil over her face and sat at the entrance of עֵינַיִם Ėnayim (ay-nah'-yim)- Strong's H5879 which means, **'double springs'** and can also be understood as the **'opening of the eyes'**, as this word can be constructed from being the dual of the root word עַיִן ayin (ah'-yin)- Strong's H5869 which means, **'eye'**, and from this we can see how she **'covered her eyes'** in order to **'open'** Yehudah's!

Yehudāh took her for a prostitute and he lay with her, as he turned aside to her by the way!

Once again, we see Yehudāh ‘turning aside’, which is the word **נָטָה natah**, which we have already discussed, and here is another picture of him turning from the straight path and resorting to whoring!



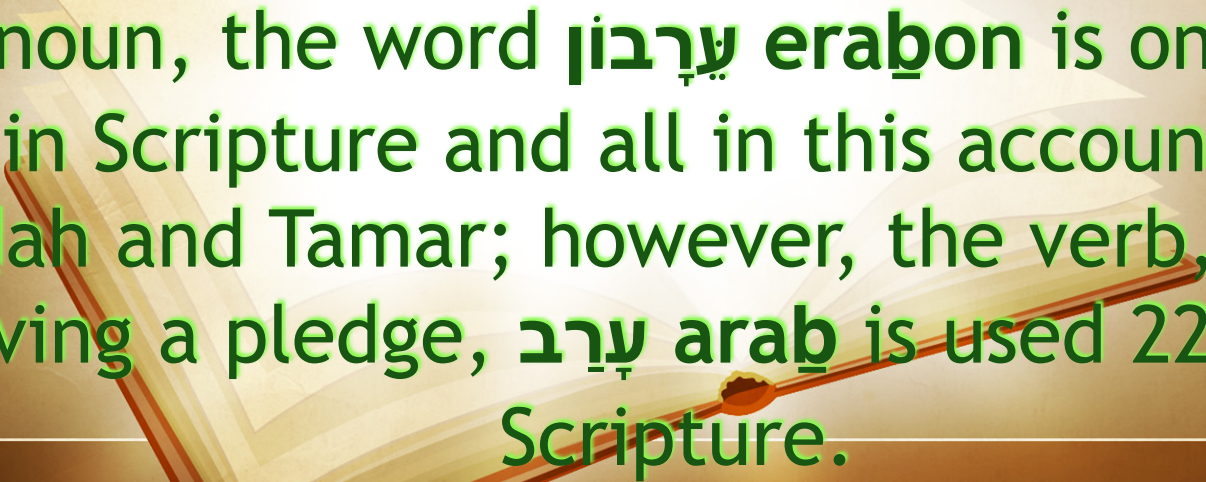
She asked him what he would give her for her “services” and he said that he would send her a young goat from the flock - which at first glance, may seem insignificant, however we can be drawn to seeing the picture of the goat which is sent into the Wilderness on Yom Kippur, as the ‘scapegoat’. The first goat of the two goats of Yom Kippur, we are able to see in the goat that was slain and blood put on Yosēph’s robe in Berēshith/Genesis 37:31.

Tamar then asked whether he would give her a pledge until he sent the goat, and he asked her what pledge she wanted.

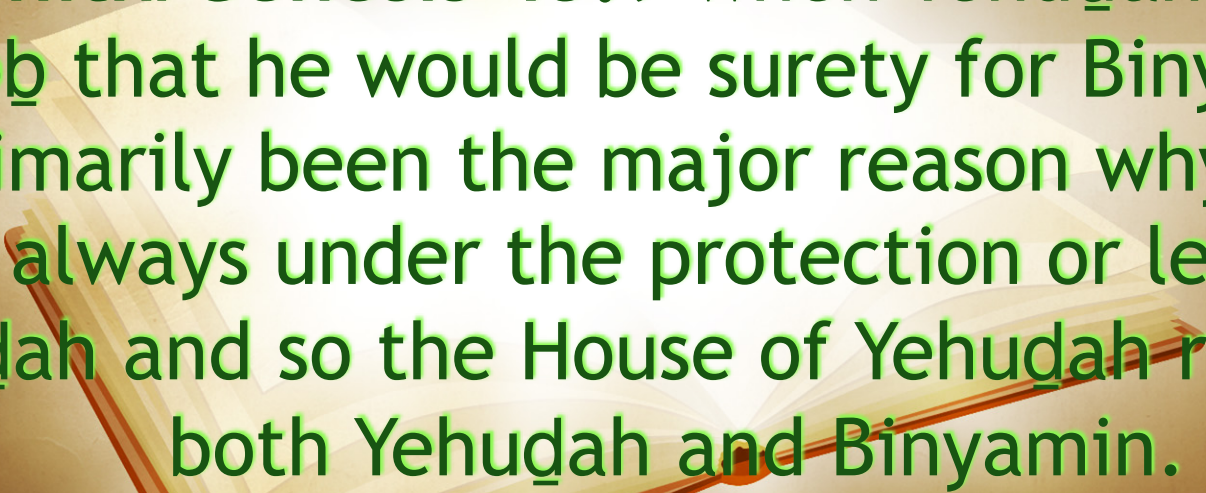
The Hebrew word used here for ‘pledge’ is עֶרְבוֹן erabon (ar-aw-bone’)- Strong’s H6162 which means, **‘a pledge, security’**, and comes from the root verb עָרַב arab (aw-rab’)- Strong’s H6148 meaning, **‘to take on pledge, give in pledge, exchange, become surety’**.

She was asking for some surety from him so that he would not just leave and never send what he had promised.

As a noun, the word עֶרְבוֹן *erabon* is only used 3 times in Scripture and all in this account between Yehudah and Tamar; however, the verb, or action of giving a pledge, עָרַב *arab* is used 22 times in Scripture.



The first time we see this verb being used in in **Berēshith/Genesis 43:9** when Yehuḏah promised Ya'aqob that he would be surety for Binyamin, and has primarily been the major reason why Binyamin was always under the protection or leading of Yehuḏah and so the House of Yehuḏah represents both Yehuḏah and Binyamin.





The psalmist asks יהוה to be surety for his well-being, in:

**Tehillim/Psalm 119:122** “**Guarantee** Your servant’s well-being; let not the proud oppress me.”

The Greek word used in the LXX (Septuagint - the Greek translation of the Tanak) for ‘pledge’ is ἀρραβών arrabōn (ar-hrab-ohn’)- Strong’s G728 which means, ‘an earnest (a part payment in advance for security), given as a pledge’.

The pledge tokens that she was asking for were to secure the identity of the one who was giving the pledge.

As a 'pledge' Tamar asked for Yehudah's seal, cord and staff that were in his hand.

The ring (seal) would normally be used to press his identity into an object of wax which was the seal used to mark his ownership/authority over documents or goods he may be selling.

The Hebrew word for 'seal' is חֹתָם ḥotham (khotawm)- Strong's H2368 which means, 'a seal, signet ring'.

The names of the 12 tribes were to be engraved on the shoham stones of the High Priest's garments, like the engraving of a signet; and the plate of clean gold that was on the turban of the High Priest was to be engraved like the engraving of a signet with the words:

**SET APARTNESS TO יהוה**

The Hebrew word for 'chord' is פְּתִיל pathiyl (paw-theel)- Strong's H6616 which means, **'cord, thread, string'**, and typically would be a chord or bracelet that would have been made of threads being twisted together.

This is the same word that is used to describe the **'chord of blue'** thread that was to be used to bind the breastplate to the rings of the ephod; as well as the blue chord used to attach the plate of clean gold to the high priest's turban.

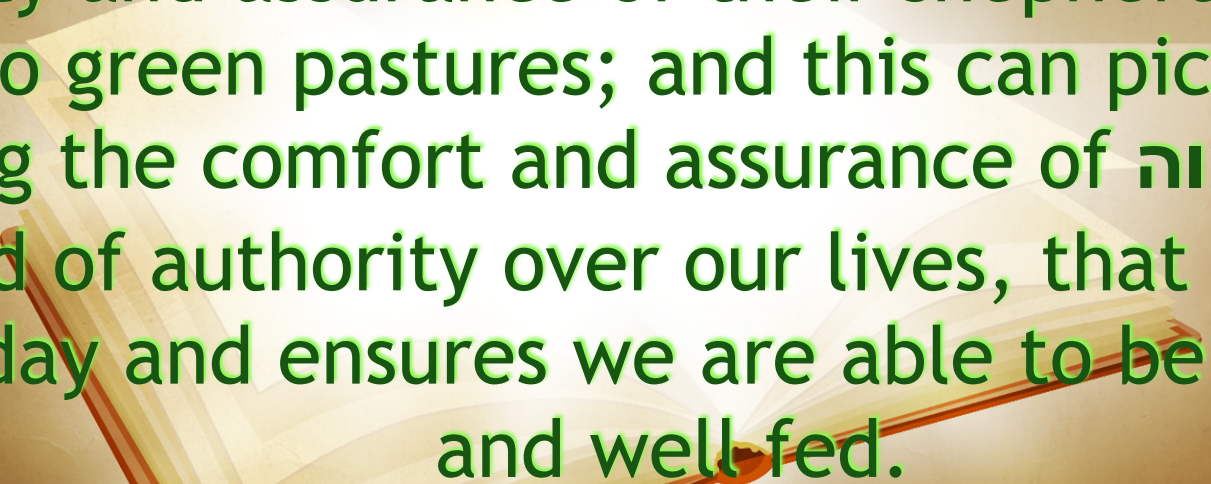
The shoulder garment of the high priest was to be made of gold cut into 'threads' and worked in with the blue, purple and scarlet material.

Bemidbar/Numbers 15:38 "Speak to the children of Yisra'el, and you shall say to them to make tzitziyot on the corners of their garments throughout their generations, and to put a blue cord in the tzitzit of the corners."

The Hebrew word that is translated as 'chord', is also used to describe the 'blue chord' that is to be in the tzitzit of our garments; and we recognize clearly that this 'chord' can represent for us a reminder to keep the commands of Elohim, and Yehudah may have had these chords on his garments and would clearly have identified it as being his, for he may have been the only one in the region with such 'chords' in his garments - after all there would have been no one else in the region who would have had any inclination in being reminded that they are children of Yisra'el and are to guard the instructions of Elohim!

The Hebrew word for 'staff' is מַטֵּה *mattah* (*mat-teh*)- Strong's H4294 which means, 'a staff, rod, branch, tribe, sceptre, spear'.

This was a symbol of authority and so also represents by her asking for his rod that she would be able to identify under whose 'authority' she had submitted herself.



Sheep, under the hand of a shepherd's staff, have safety and assurance of their shepherd leading them to green pastures; and this can picture for us having the comfort and assurance of יהוה's Right Hand of authority over our lives, that leads us each day and ensures we are able to be sustained and well fed.



Yehudah was willing to give all of these to Tamar and so shows a great picture for us, of how he was willing to give all of who he is, was and would be, just to be with a 'prostitute'.

While we recognize how desperate Yehudah may have been in the flesh to be with a woman, we recognize that what she was really asking for, by asking for his ownership, authority and life, was that she really wanted to be his wife!

The Greek word for 'seal' - ἀρραβών arrabōn  
strongs G728 and means, 'an earnest or a  
pledge' we see being used in the following verses  
that describe the 'seal/pledge' we have been  
given by our Husband and King, יהושע

Messiah:

Qorintiyim Bět/2 Corinthians 1:21-22 "But He who  
establishes us with you in Messiah and has  
anointed us is Elohim, 22 who also sealed us, and  
gave the Spirit in our hearts as a pledge."

Qorintiyim Bět/2 Corinthians 5:5 “Now He who has prepared us for this same purpose is Elohim, who has given us the Spirit as a **pledge** of what is to come.”

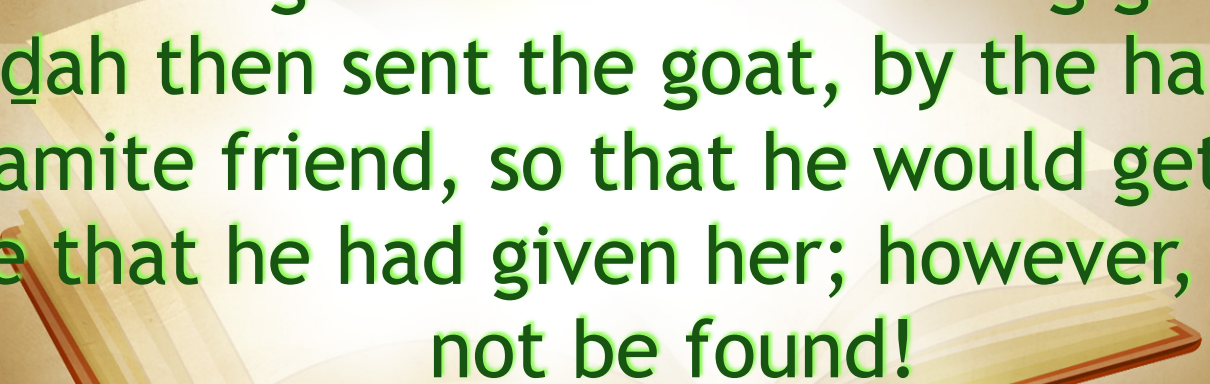
Eph’siyim/Ephesians 1:13-14 “in whom you also, having heard the word of the truth, the Good News of your deliverance, in whom also, having believed, you were sealed with the Set-apart Spirit of promise, 14 who is the **pledge** of our inheritance, until the redemption of the purchased possession, to the praise of His esteem.”

We have been given a **pledge** from our Beloved King, sealed with His Set-Apart Spirit in our hearts - giving the assurance of our inheritance to come, as the Set-Apart Spirit testifies with our Spirit that we are sons of Elohim!

Having then this seal, we also recognize how responsible we are to be with what He has put in our hands, as we guard to do all His commands, walk under His authority, as we are not our own but have been bought at a price and are now His.

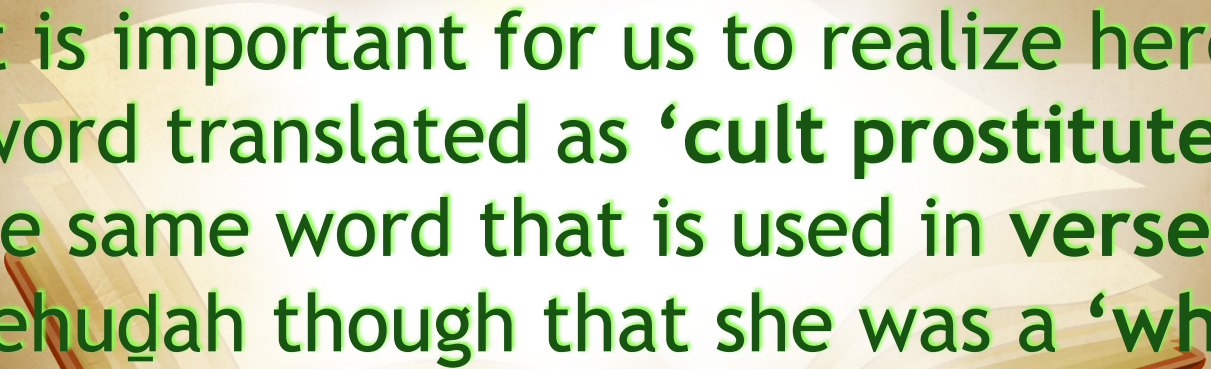
We are therefore able to be identified as His by shining the Light of His Truth so that the works of obedience can be seen by all, and we hear, guard and do His Torah - being the rod of instruction that keeps us in check, safe and secure in Him.

We also wear Tzitzit which causes us to be reminded on a practical level to whom we belong and how we should not rebel against the authority of our Husband and Kinsman Redeemer, but submit as an obedient and pledged Bride.



Yehudāh then lay with Tamar and she conceived; after which she took off her veil and put back on her widow's garments. After having gone home, Yehudāh then sent the goat, by the hand of his Adullamite friend, so that he would get back his pledge that he had given her; however, she could not be found!

He then asked the men of that place where the 'cult prostitute' was.

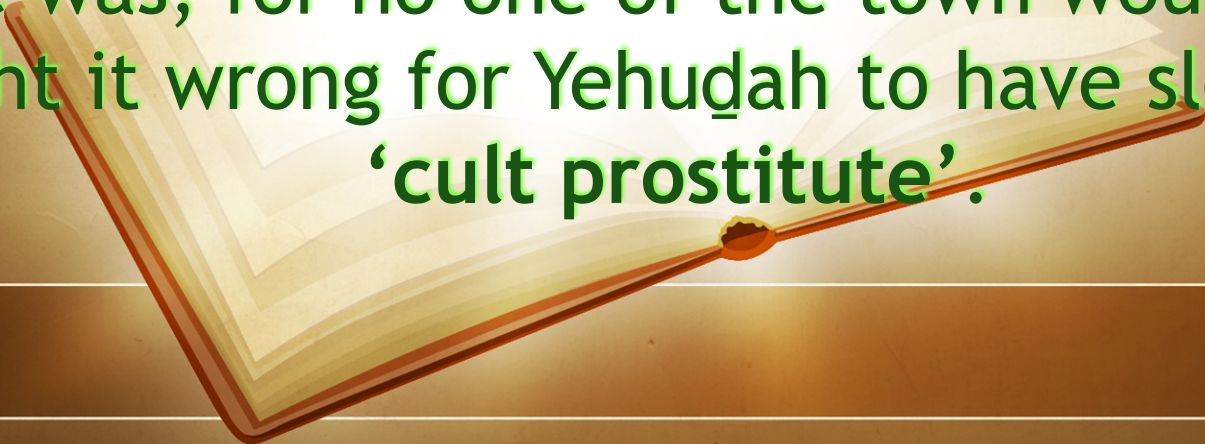


What is important for us to realize here, is that this word translated as **'cult prostitute'** here, is not the same word that is used in verse 15, when Yehudah though that she was a **'whore'**.

The Hebrew word for 'whore' in verse 15 is זָנָה zānah (zaw-naw')- Strong's H2181 which means, 'be a harlot, commit fornication, adulterous, prostitute, unfaithful' and the Hebrew word that is translated as 'cult prostitute', in verse 21, is קִדְשָׁה qēdēshah (ked-ay-shaw')- Strong's H6948, which means 'female temple prostitute, harlot' and while this is used 5 times in Scripture, in relation to whoring, we can also see that this is a feminine word which comes from the root קָדַשׁ qādash (kaw-dash')- Strong's H6942 which means, 'set-apart, consecrated, dedicated'.

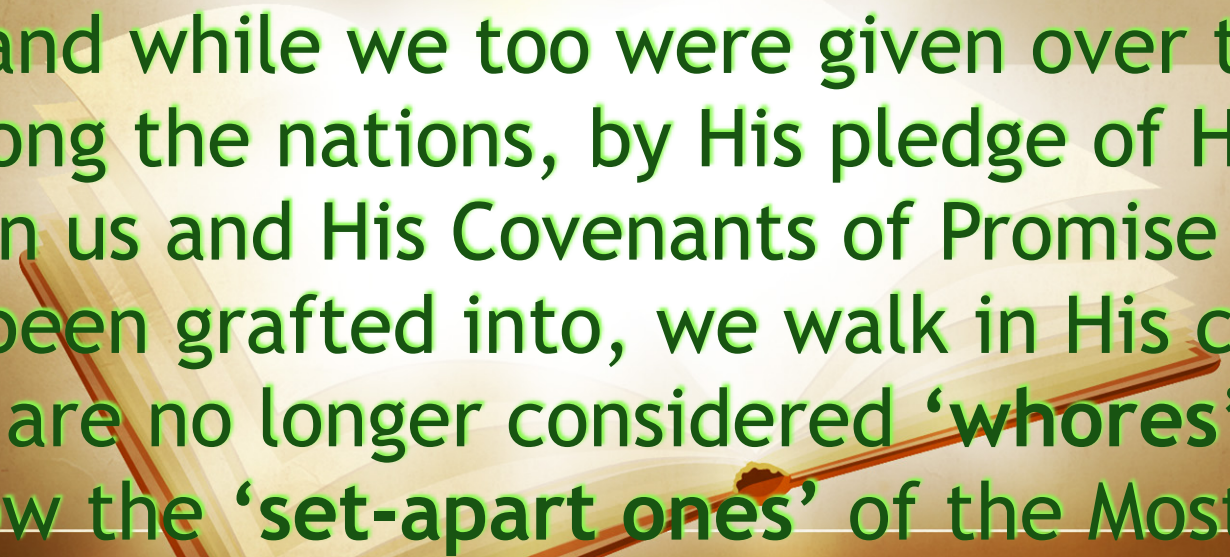


Cult prostitutes were held in high regard, in their service in pagan temples, and the messenger of Yehudah used his words wisely, when asking where she was, for no one of the town would have thought it wrong for Yehudah to have slept with a **‘cult prostitute’**.

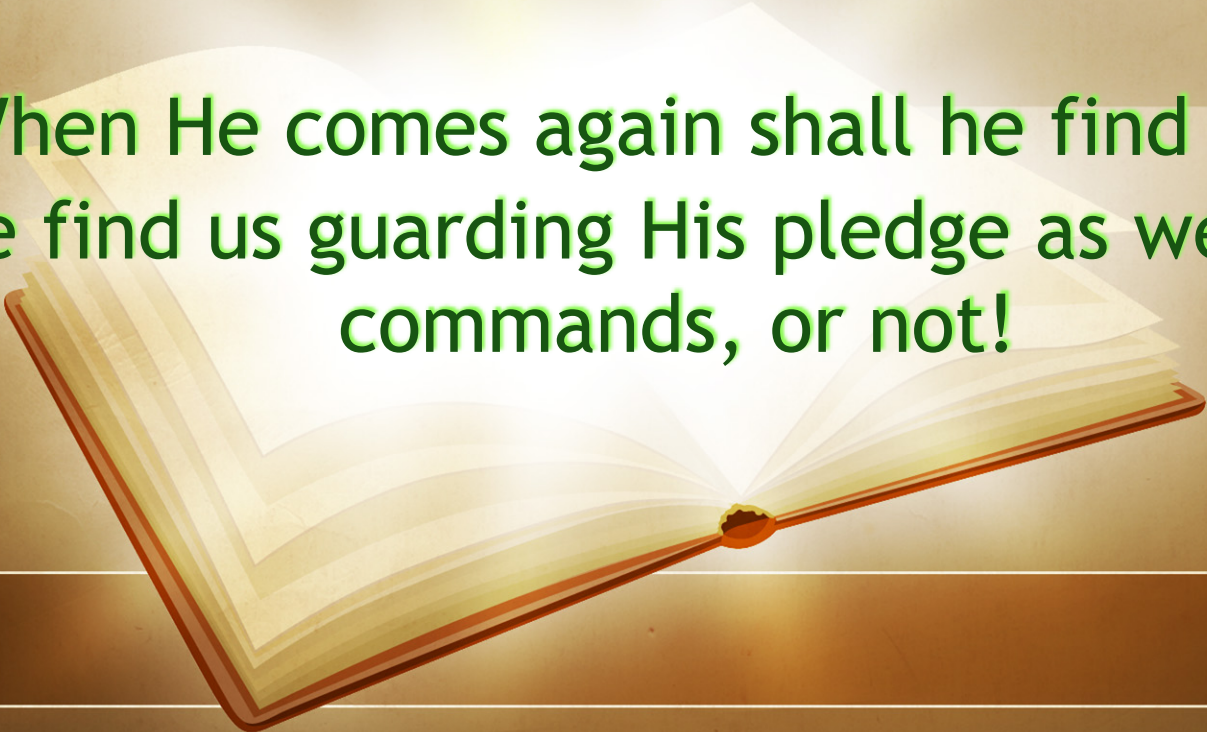


After hearing that she could not be found, Yehudah gave up and reckoned his pledge as lost.

This reveals to us how depraved Yehudah had become by this point, as he did not want to risk any possible embarrassment and so tried to keep the matter quiet, and felt that he had done his part and was not going to run after her!

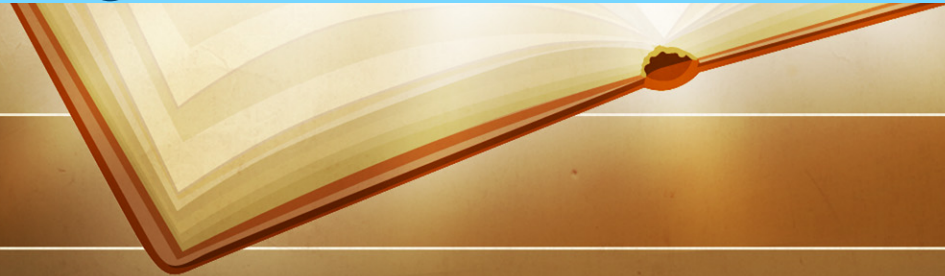


This is the opposite picture of our Messiah, who tells us He came to seek and save that which was lost, and while we too were given over to whoring among the nations, by His pledge of His Spirit upon us and His Covenants of Promise that we have been grafted into, we walk in His commands, and are no longer considered 'whores' but are now the 'set-apart ones' of the Most-High!




When He comes again shall he find faith?  
Will He find us guarding His pledge as we guard His  
commands, or not!

Gen 38:24 And it came to be, about three new moons after, that Yehudah was informed, saying, “Tamar your daughter-in-law has whored, and see, she has conceived by whoring.” And Yehudah said, “Bring her out and let her be burned!”



Gen 38:25 When she was brought out, she sent to her father-in-law, saying, “By the man to whom these belong, I am pregnant.” And she said, “Please examine whose these are: the seal and the cord and the staff.”

Gen 38:26 And Yehudah examined and said, “She has been more righteous than I, because I did not give her to Shělah my son.” And he never knew her again.



## Verse 24-26

3 months later, Yehudah was told that his daughter-in-law, Tamar had whored, as she was pregnant.

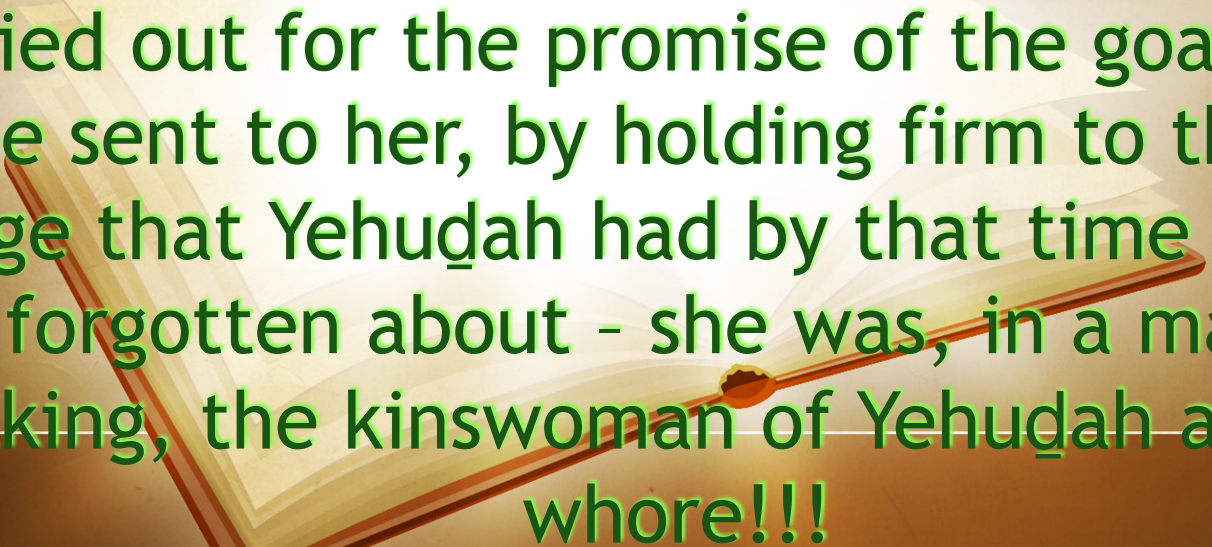
She may have done something to make it known, in order to force Yehudah's hand, as normally after 3 months a woman pregnancy would typically not be visible.

Yehudah then tells them to bring her out so that she could be burned, as this was the Torah for whoring:

**Wayyiqra/Leviticus 21:9 “And when the daughter of any priest profanes herself by whoring, she profanes her father. She is burned with fire.”**

When she was brought out, she brought with her the articles of Yehudah's pledge, and made it clear that she had become pregnant by the man to whom these articles of pledge belonged to.

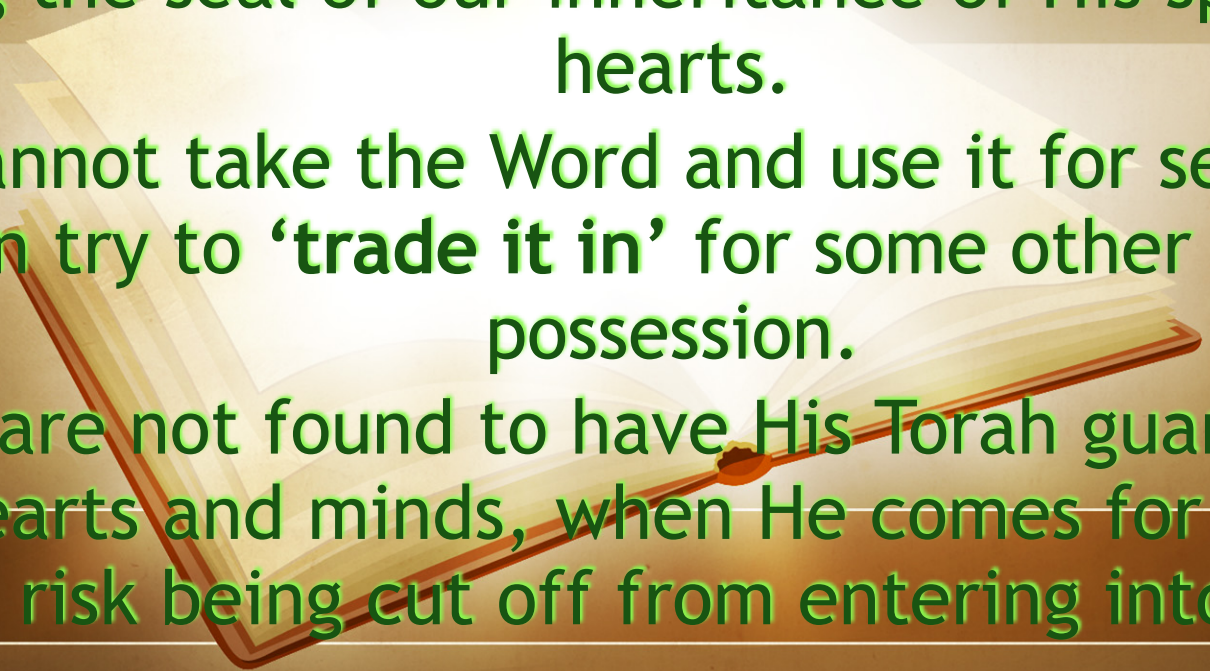
She cried out for the promise of the goat that was to be sent to her, by holding firm to the seal/pledge that Yehudah had by that time despised and forgotten about - she was, in a manner of speaking, the kinswoman of Yehudah and not a whore!!!





When Yehudah inspected the items - his ring, chord and staff - he realized that she acted more righteously than he did and paid her the right respect that was due to her.

These items would never have helped her with anyone other than Yehudah, and she would never have been able to get any value from these items from any other source, as the only place that they would carry any value, in redeeming her from death, would be when they were returned to the original owner as surety for her life, as was promised to her.

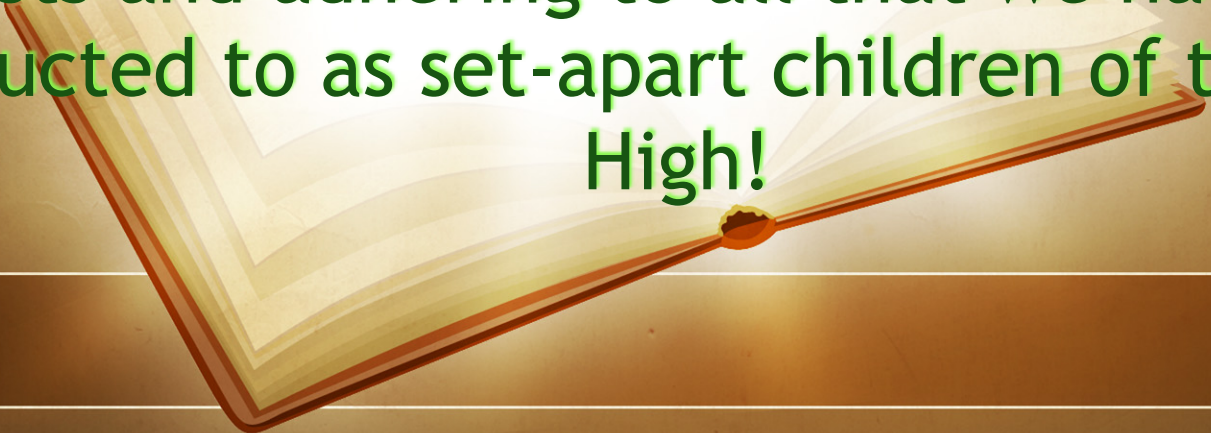


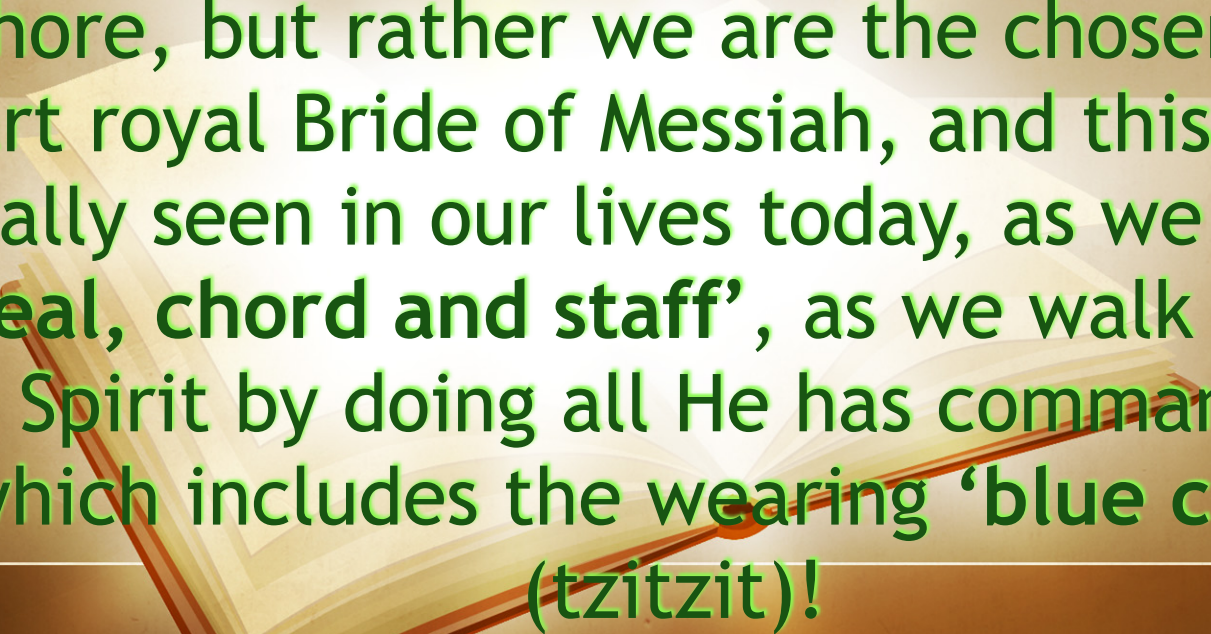
Today we too carry the authority of the Word of Elohim and are to guard His Torah in our hearts and minds, as we faithfully walk steadfast in Messiah, having the seal of our inheritance of His spirit in our hearts.

We cannot take the Word and use it for self-gain or even try to **'trade it in'** for some other prize or possession.

If we are not found to have His Torah guarded upon our hearts and minds, when He comes for His Bride, we will risk being cut off from entering into His Reign.

How we are identified as belonging to our Righteous Saviour and King, is by our guarding of His commands, the keeping of His Sabbaths and Feasts and adhering to all that we have been instructed to as set-apart children of the Most-High!



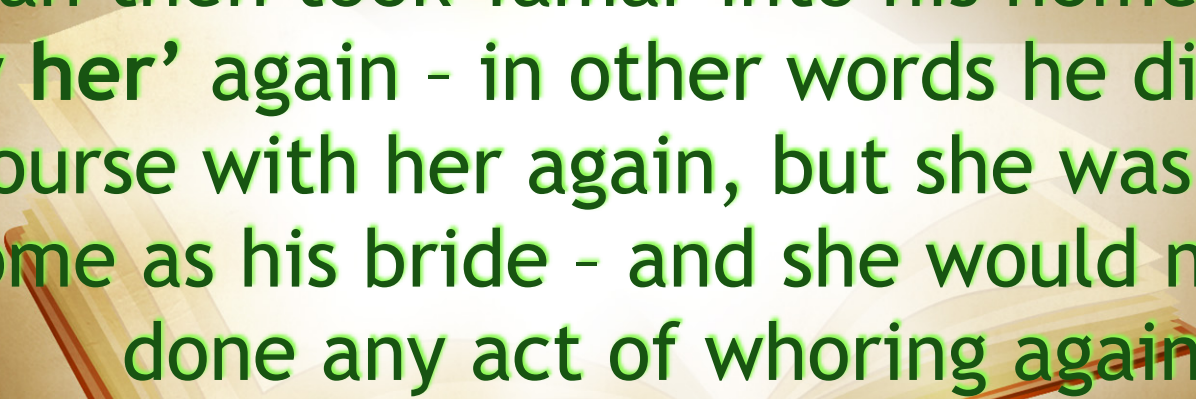


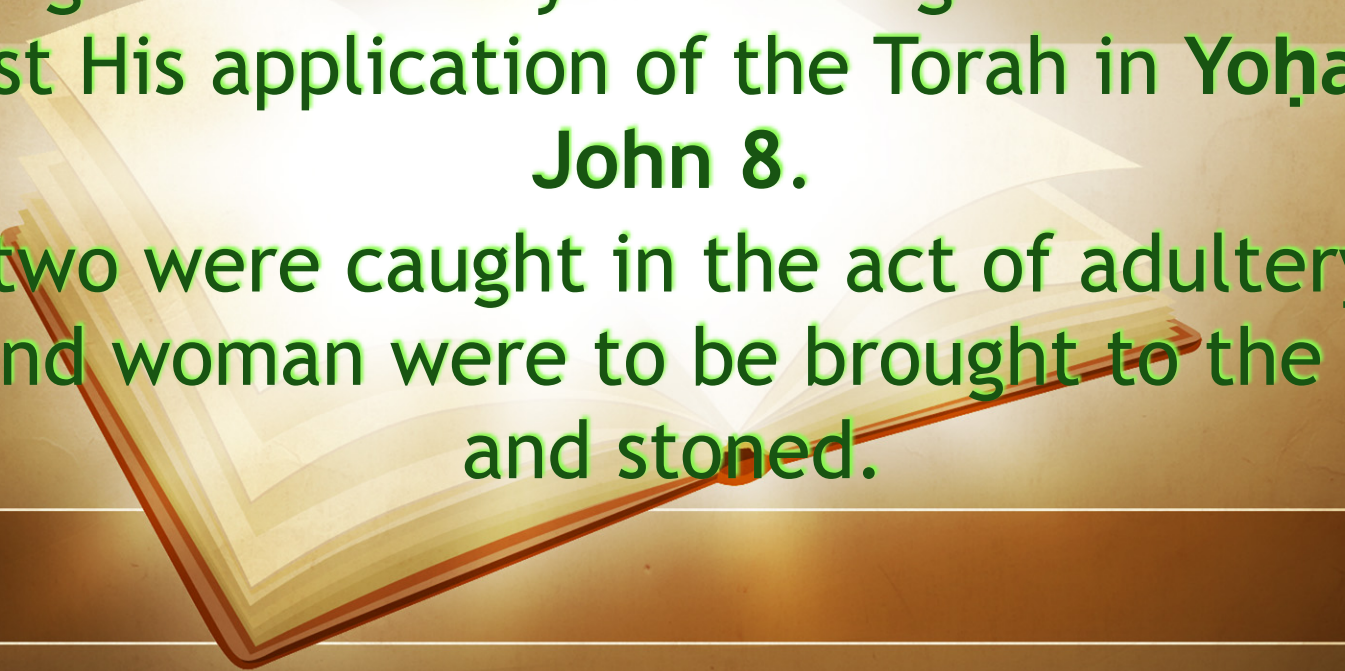
By our obedience to His commands, we are declaring that we do not belong to, nor are part of the whore, but rather we are the chosen and set-apart royal Bride of Messiah, and this can be physically seen in our lives today, as we too guard the ‘seal, chord and staff’, as we walk according to the Spirit by doing all He has commanded us to - which includes the wearing ‘blue chords’ (tzitzit)!

Wearing the tzitzit, is there to remind us daily, who we are, and simply wearing them as an outward show without true obedience, is nothing more than abominable disobedience.

So, we learn from these accounts that we do not 'take off' our 'chord' and do not 'put down' the staff but uphold and guard the commands until our Husband comes and finds them in our possession, as a faithful Bride.

Yehudah then took Tamar into his home but never 'knew her' again - in other words he did not have intercourse with her again, but she was taken into his home as his bride - and she would never have done any act of whoring again!





We are reminded of the story of the woman who was caught in adultery and brought before Messiah to test His application of the Torah in Yoḥanan/  
**John 8.**

When two were caught in the act of adultery, both man and woman were to be brought to the elders and stoned.

Jhn 8:1 And יהושע went to the Mount of Olives.

Jhn 8:2 And at dawn He came again into the Set-apart Place, and all the people were coming to Him. And having sat down, He was teaching them.

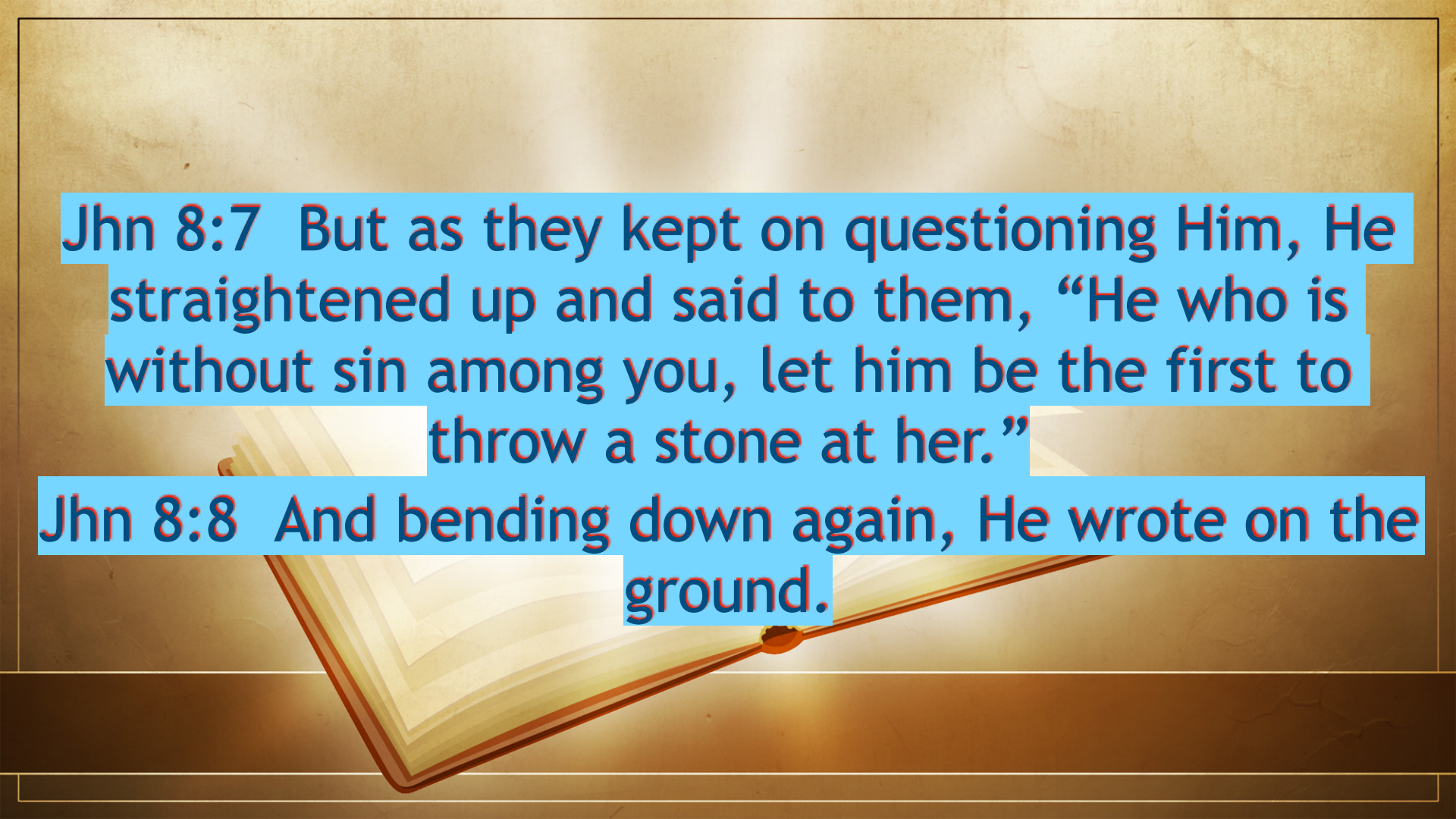
Jhn 8:3 And the scribes and Pharisees brought to Him a woman caught in adultery. And having set her in the midst,



Jhn 8:4 they said to Him, “Teacher, this woman was caught in the act of adultery.

Jhn 8:5 “And in the Torah Mosheh commanded us that such should be stoned. What then do You say?”

Jhn 8:6 And this they said, trying Him, so that they might accuse Him. But יהושע, bending down, wrote on the ground with the finger, as though He did not hear.



**Jhn 8:7** But as they kept on questioning Him, He straightened up and said to them, “He who is without sin among you, let him be the first to throw a stone at her.”

**Jhn 8:8** And bending down again, He wrote on the ground.

Jhn 8:9 And when they heard it, being reprov'd  
by their conscience, went out one by one,  
beginning from the older ones until the last. And  
יהושע was left alone, and the woman standing in  
the middle.



Jhn 8:10 And **יהושע**, straightening up and seeing no one but the woman, said to her, “Woman, where are those accusers of yours? Did no one condemn you?”

Jhn 8:11 And she said, “No one, Master.” And **יהושע** said to her, “Neither do I condemn you. Go and sin no more.” (a) Footnote: (a) See also Jhn 5:14, Rom 6:16-20, 1Co 15:34, 1Pe 2:24, 1Pe 4:1-2, 1Jn 3:4-10, 1Jn 5:18.

## Where was the man?

Messiah challenged her accusers by telling them that the one without sin should cast the first stone, and no one could.


After asking her where her accusers were, and if anyone condemned her, and she answered no one. Messiah then told her that He too did not condemn her and told her to go her way and sin no more - in other words - go and walk in the Torah and do not whore anymore!

This is a clear picture parable of the Good News,  
in Messiah, who cleanses us from all  
unrighteousness and commands us to sin no more!



Gen 38:27 And it came to be, at the time for giving birth, that see, twins were in her womb.

Gen 38:28 And it came to be, when she was giving birth, that the one put out his hand. And the midwife took a scarlet thread and bound it on his hand, saying, “This one came out first.”



Gen 38:29 And it came to be, as he drew back his hand, that see, his brother came out! And she said, “How did you break through? This breach be upon you!” So his name was called Perets.

Gen 38:30 And afterward his brother came out who had the scarlet thread on his hand. So his name was called Zerah.



## Verse 27-30 - twins are born

Tamar had twins and when she was giving birth one of the twins had put out his hand first and the midwife tied a scarlet thread on his wrist and he pulled back his hand.

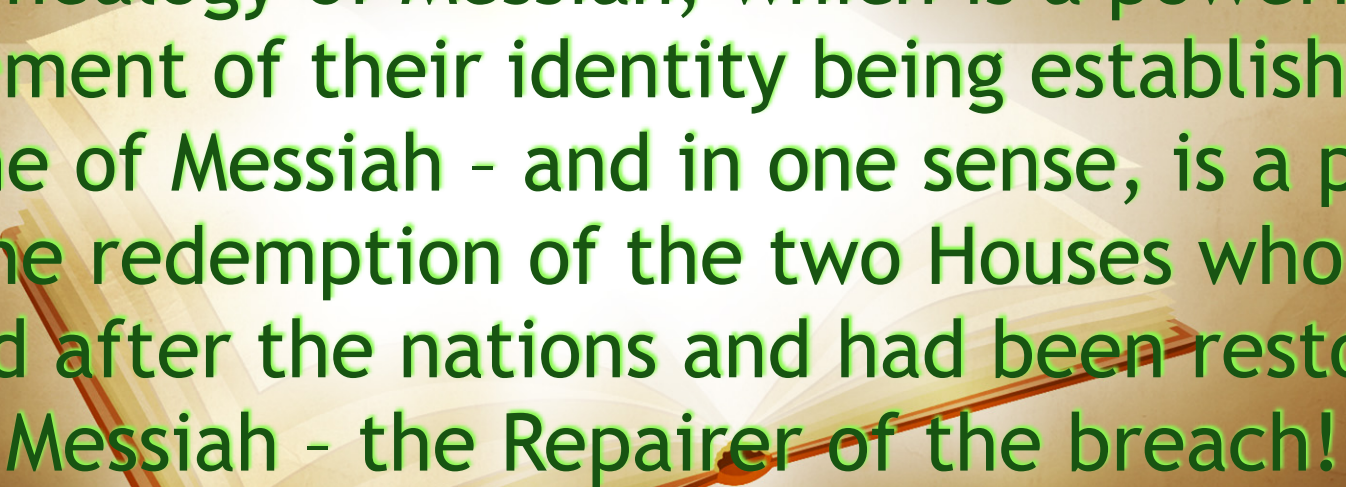
Then the other son came out ahead of the one who put his hand out and his name was called פֶּרֶץ Perets (peh'-rets)-Strong's H6557 which means, '**breach, break through**', for he '**broke through**' and came out before his brother.

The other son who had the scarlet thread on his hand came out and his name was called זֶרַח Zerah (zeh'-rakh)-Strong's H2226 which means, '**rising, come forth**'.

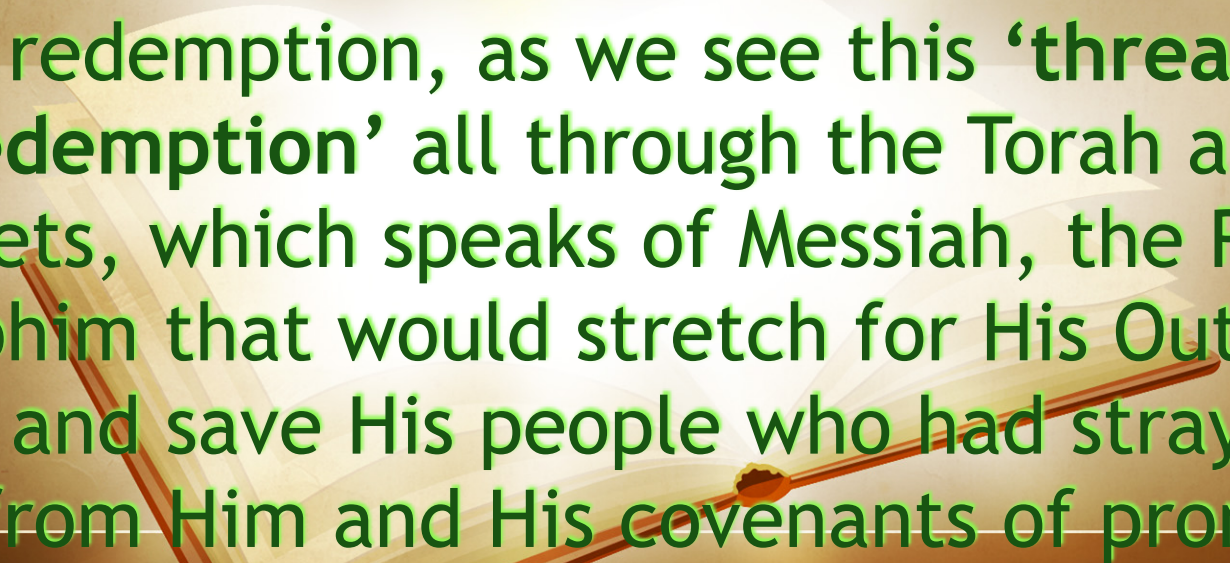
We see the blessing given to Ruth in:

Ruth 4:12 “And let your house be like the house of Perets, whom Tamar bore to Yehudah, of the seed which יהוה does give you from this young woman.”

This may have seemed like an odd blessing as we consider how the conception of Perets came about, yet we see here in both Tamar and Ruth’s case, how יהוה protects the line of His seed and established the continuation of the line of Dawid which had been threatened to be destroyed under the sin of man.



Both Tamar and Ruth are mentioned in the genealogy of Messiah, which is a powerful statement of their identity being established in the line of Messiah - and in one sense, is a picture of the redemption of the two Houses who had whored after the nations and had been restored in Messiah - the Repairer of the breach!



The scarlet thread tied to Zerah, is also a shadow picture of the Arm of יהוה 'rising' to bring redemption, as we see this 'thread of redemption' all through the Torah and the Prophets, which speaks of Messiah, the Right Hand of Elohim that would stretch for His Outstretched Arm and save His people who had strayed away from Him and His covenants of promise!

# CHAPTER 39

## Yosēph taken to Mitsrayim

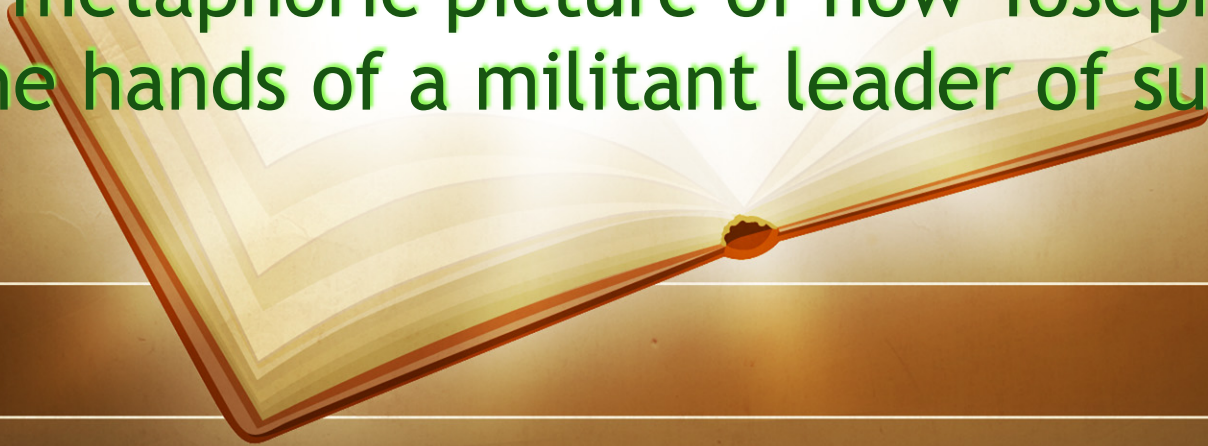
Yosēph, having been sold by his brothers, had now been taken by the Yishma'ēlites and sold again into the hands of Potiphar who was a high official, being captain of the guard of Pharaoh.

## Joseph and Potiphar's Wife

Gen 39:1 And Yosěph had been taken down to Mitsrayim. And Potiphar, an officer of Pharaoh, captain of the guard, a Mitsrian, bought him from the Yishma'ělites who had taken him down there.



The name פּוֹטִיפָר Potiphar (po-tee-far')- Strong's H6318 means, **'belonging to the sun'**, and so we see a metaphoric picture of how Yosëph was sold into the hands of a militant leader of sun-worship.



The title/term פַּרְעֹה Pharaoh (par-o')- Strong's H6547, which is of Egyptian derivation, means, **'great house'** and once again, we are able to see this picture of being sold into the hands of the **'great house of those belonging to the sun'** - a very clear picture of having been handed over as a slave to a system of sun-worship that was at that time possible the most powerful nation in the world and carried much power over the world.

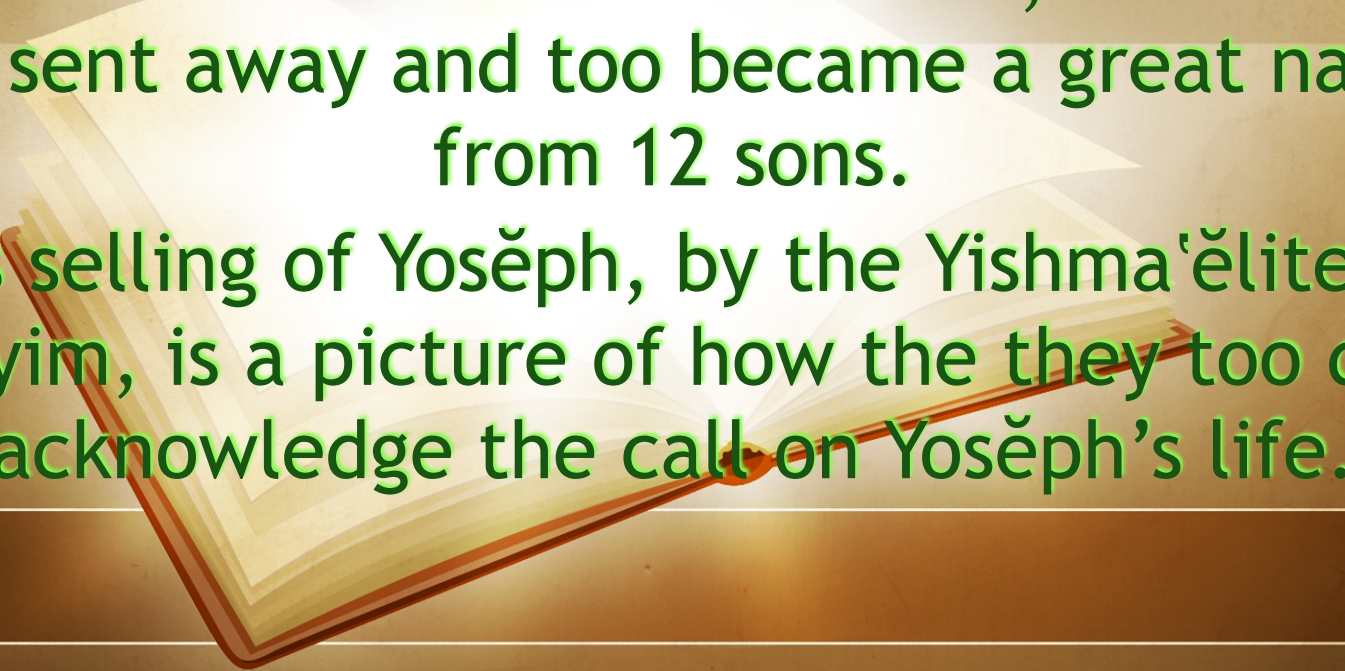


The Yishma'ēlites had taken Yosēph 'down' to Mitsrayim and as already discussed in this portion, the concept of going 'down', as represented by the word יָרַד yarad (yaw-rad')- Strong's H3381 which means, **'to come or go down, descend'**, can represent a decline, or a downward path to destruction under the influence of the world, as opposed to the concept of 'going up' to Yerushalayim which carries the more positive picture of obedience and walking in the Truth.

Due to the negligence of Yosēph's brothers, we can see how they rejected their brother who would later become the one who would save them, and by Yosēph having been taken down to Mitsrayim and overcame the influences of Mitsrayim, by holding fast to the clear standards of a servant of Elohim, we are able to see the great shadow picture of how Messiah, humbled Himself and came down to redeem us from the sins of the flesh and overcome death and enslavement for us and redeem us back to Himself, so that we are able to once again 'ascend/go up' with Him to the great promises of His covenants of promise.

The picture of being sold twice, also carries great insight for us, as we see that Yosēph was first sold into the hands of the Yishma'ēlites and then to Mitsrayim.

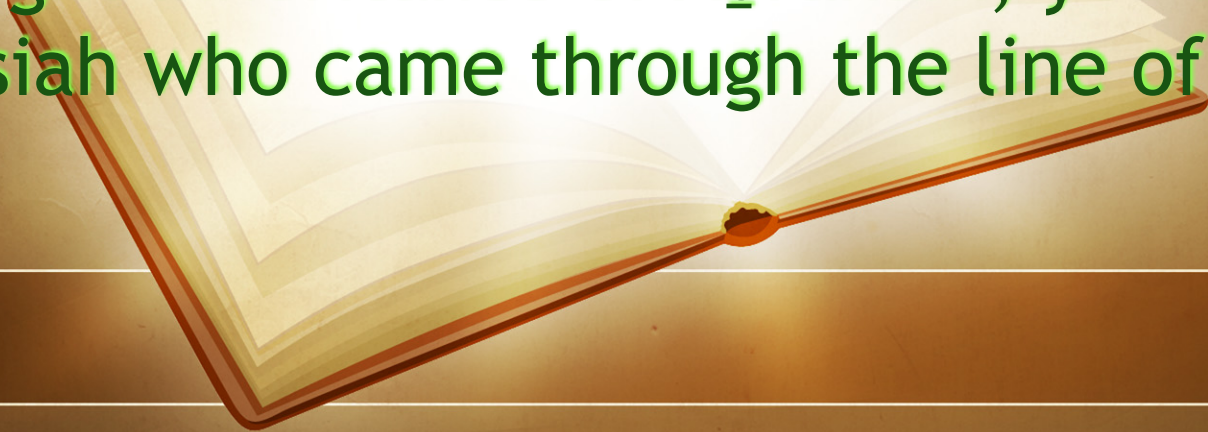
The Yishma'ēlites are descendants of Yishma'ēl the first born of Abrahāam from Hagar his concubine - and he was not the son of the promise as Abrahāam acted in the flesh to try to get the son he was promised.



Yitshaq was his son that would be one to whom the covenants would be confirmed, and Yishma'el was sent away and too became a great nation from 12 sons.

This selling of Yosēph, by the Yishma'ēlites to Mitsrayim, is a picture of how they too did not acknowledge the call on Yosēph's life.

The Yishma'ēlites can, in many ways, be representative of the Muslims today, who claim a birthright inheritance of Abraham, yet they reject Messiah who came through the line of Yitshaq.



By his brothers having sold him and the Yishma'ēlites having again sold him, we are able to see how both Yishma'ēl and Ěsaw reject the true son of the Promise!

Ěsaw was Ya'aqob's brother who sold his birthright for the satisfaction of the flesh and is in one sense a picture of Edom.

When connecting the dots here, to Mitsrayim and the great house belonging to the son, we are able to see how two major 'religious' groups that have majority influence on the world -that is Islam and Christianity (as represented by the Yishma'élites and Mitsrayim and his brothers who acted in the flesh)

Both reject the true יהושע Messiah, who came to fully meet, establish and proclaim the Torah of יהוה!

Gen 39:2 And it came to be that יהוה was with Yosēph, and he became a prosperous man, and was in the house of his master the Mitsrian.

Gen 39:3 And his master saw that יהוה was with him and that יהוה made all he did to prosper in his hand.

Gen 39:4 So Yosēph found favour in his eyes, and served him, and he appointed him over his house, and gave into his hand all that he had.



## Verse 2-4 - Yosëph prospers

Despite having been sold as a slave, יהוה was still with Yosëph and Yosëph became very prosperous in all that he did, even as a slave in the house of his Mitsrian master!

This clearly tells us that Yosëph was a man who meditated on the Word of יהוה, and what we must remember here is that while the Torah of Mosheh had not yet been written or given to the nation of Yisra'ëł, the Torah of יהוה - that is His instructions and commands for living - was still clearly given to His chosen servants and individuals who followed יהוה with all their heart.

We see this by the fact that Abraham knew to give tithes to Malkitsedeq, as well as how to perform slaughterings unto Elohim.

The ways of יהוה were always made known and taught to those who followed Him, and Yosēph too was one who held firm to the knowledge of the Most-High Elohim, even under the enslavement of the great house of sun-worship!

Tehillah/Psalm 1:1-3 “Blessed is the man who shall not walk in the counsel of the wrong, and shall not stand in the path of sinners, and shall not sit in the seat of scoffers, 2 but his delight is in the Torah of יהוה, and he meditates in His Torah day and night. 3 For he shall be as a tree planted by the rivers of water, that yields its fruit in its season, and whose leaf does not wither, and whatever he does prospers.”

The Hebrew root word that is translated here as ‘ prospers’, as well as that which describes Yosēph as being ‘ prosperous’, is **נלץ** tsalah (tsaw-lakh’)-

**Strong’s H6743 meaning, ‘to advance, prosper, successful, victorious, press through and succeed’.**

The root means to accomplish satisfactorily what is intended.

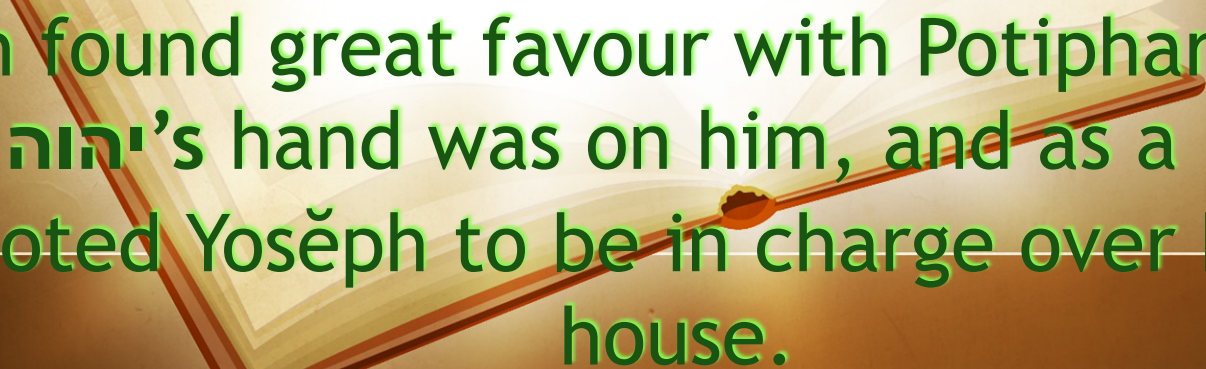
Real prosperity results from the work of Elohim in the life of one who seeks Elohim with all his heart!

Even after Yosěph was put into prison, we see in  
verse 23, of this Chapter 39 of Berěshith/  
Genesis, that יהוה was with Yosěph and whatever  
Yosěph did, יהוה made it prosper!



This is a huge lesson for all of us, as we need to recognize that no matter where we may find ourselves, as long as we are delighting to meditate daily on the Torah of Elohim and walk in His ways, He will make our ways prosperous, giving us His full protection, favour and shalom!

Yosēph found great favour with Potiphar as he saw how יהוה's hand was on him, and as a result he promoted Yosēph to be in charge over his entire house.



יהוה was with Yosēph!

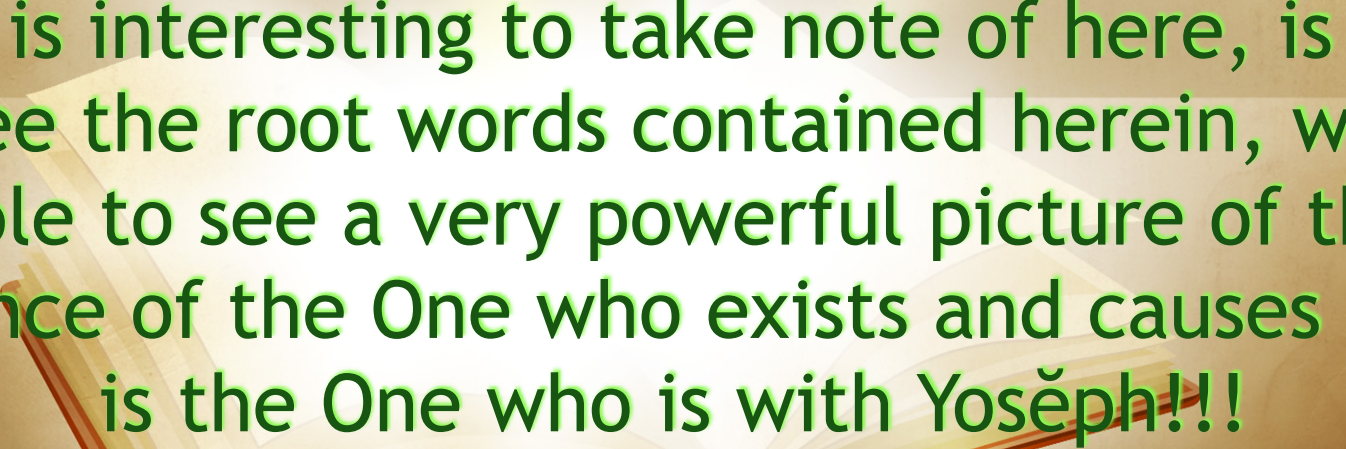
The term, or phrase, 'יהוה was with' is written in

Hebrew as: **וַיְהִי יְהוָה אֶת**

vay'hi YEHOVAH eth

This has the literal translation of 'and was יהוה with'.



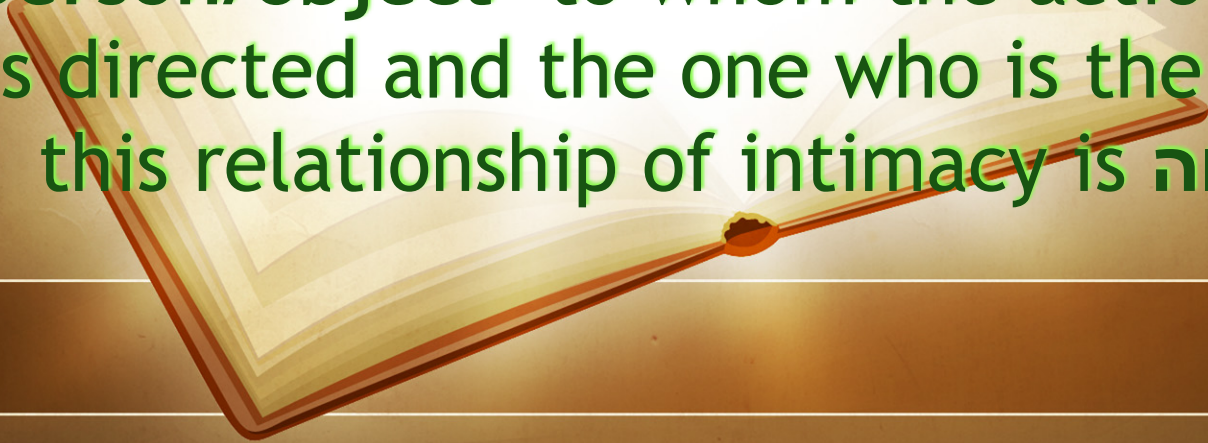


What is interesting to take note of here, is when we see the root words contained herein, we are able to see a very powerful picture of the presence of the One who exists and causes to be, is the One who is with Yosēph!!!



The term וַיְהִי vay'hi begins with the letter 'vav' - וַיְ - which typically renders the term 'and'; and the root word this is attached to is הָיָה hayah (haw-yaw)- Strong's H1961 which means, **'be, come to pass, come about, appear, be in existence, to come into being, arise'**, and the term that is translated as 'with' is אֶת eth (ayth)- Strong's H854 which is a primitive preposition that is translated in Scripture as, **'with, in, him, against, me, upon - with (of relationship); near (of place); with (possession); together with'**.

It is often used as the **'sign of the direct object'**, meaning that it points to who the action is being rendered. Here we are clearly told that Yosēph is the **'person/object'** to whom the action of being with is directed and the one who is the Causer of this relationship of intimacy is יהוה.



What is also worthy of noting, is that this word is made up of the first and last letters of the Hebrew Alphabet - **the aleph - א-** and **the tau - ט-** and we know that in the Revelation of Messiah we are clearly told in:

**Ḥazon/Revelation 1:8** “I am the ‘Aleph’ and the ‘Tau’, Beginning and End,” says יהוה  
“who is and who was and who is to come, the Almighty.”

What we can learn from this is that יהוה - the One who causes us to be - is with those who love Him and He works everything out for good to those who love Him (that is those who guard His commands):

Romiyim/Romans 8:28 “And we know that all matters work together for good to those who love Elohim, to those who are called according to His purpose.”

Circumstances do not determine whether or not יהוה is with His set-apart and chosen servants, but rather, we have the confidence in knowing, as Yosēph did, that despite being in an enslaved position he could be at peace and have the confidence to know that יהוה is with us and He does not leave nor forsake us.

It is by the work of the Aleph and the Tau - יהושע Messiah - that we are able to be 'joined to' Him - the One who causes us to be!!

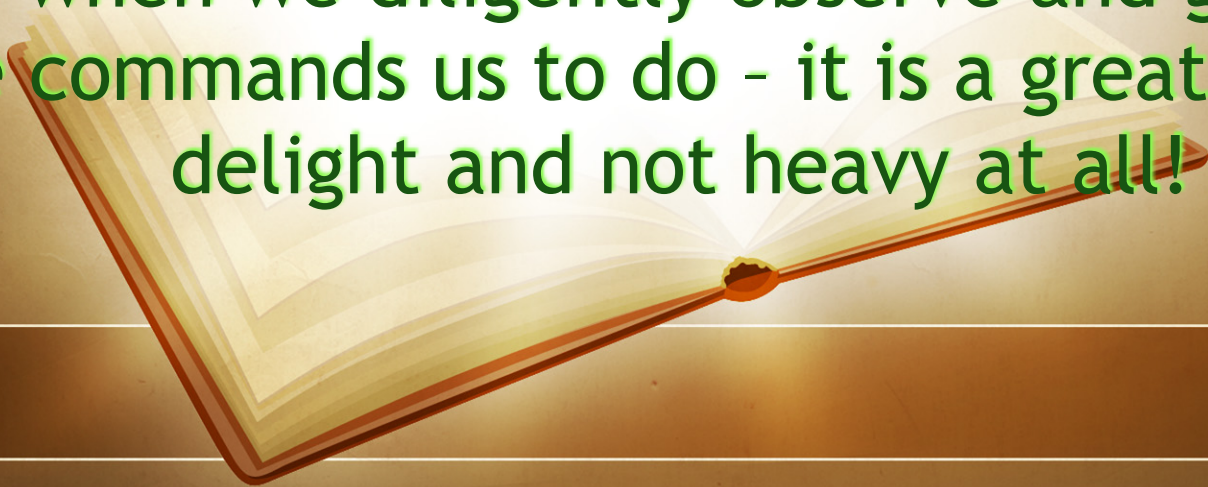
Yosëph's master saw that יהוה was with Yosëph and acknowledges this fact; and by this we are therefore able to recognize Yosëph let the light of His obedience unto יהוה be clearly seen by his master, which reminds us that we too are to let our light shine before men:

**Mattithyahu/Matthew 5:16** “Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.”

All that Yosēph 'did' יהוה made him prosper - we have already looked at the term for 'prosper', yet we are able to see that all that in all that Yosēph did he prospered; and the Hebrew root word for 'do' is עָשָׂה asah (aw-saw')- Strong's H6213 and carries the meaning of **'to do, make, carefully observe to do, practice, work, execute'**, and can also mean, **'celebrate'**, which I think is very fitting.

As it is truly a great 'joy' TO DO the laws and right-rulings as prescribed!

So many today think that it is a huge burden to do what is commanded, yet that is so far from the truth - when we diligently observe and guard to do all He commands us to do - it is a great joy and a delight and not heavy at all!






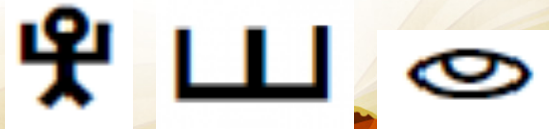
The perfect Torah of freedom is like a mirror for us - and in looking intently into it we are able to see if we are in fact listening and doing or not:

Ya'aqob/James 1:22-25 "And become doers of the Word, and not hearers only, deceiving yourselves. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."


As we consider this root verb אָשָׂה *asah* (aw-saw')-  
Strong's H6213, in terms of our need to be doers  
of the Word, we recognize that we can only be  
proper doers if we are in fact looking intently into  
the Word, and when we see this word in the  
ancient pictographic script, we gain further  
understanding of what it is to be a proper doer of  
the Word!



In the ancient pictographic script, the verb עָשָׂה  
asah (aw-saw')- Strong's H6213 which means, 'to  
do, work, make, and produce, to act with  
effect, to observe, to bring about, institute,  
celebrate' looks like this:




## Ayin - אָ:

The original pictograph for this letter is:  and represents the idea of **'seeing and watching'**, as well as **'knowledge'** as the eye is the window of knowledge.




## Sin - שׁ:

This is the letter 'sin/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.

## Hey- ה:



The ancient script has this letter as  and is pictured as **a man standing with his arms raised up and out as if pointing to something**, and in essence carries the meaning of **'behold'** as in when looking at something very great. It can also have the meaning to **'breath'** or **'sigh'** as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **'revelation'** or **to reveal something by pointing it out**, as well as **'praise'** through the lifting up of our hands in complete awe and surrender.

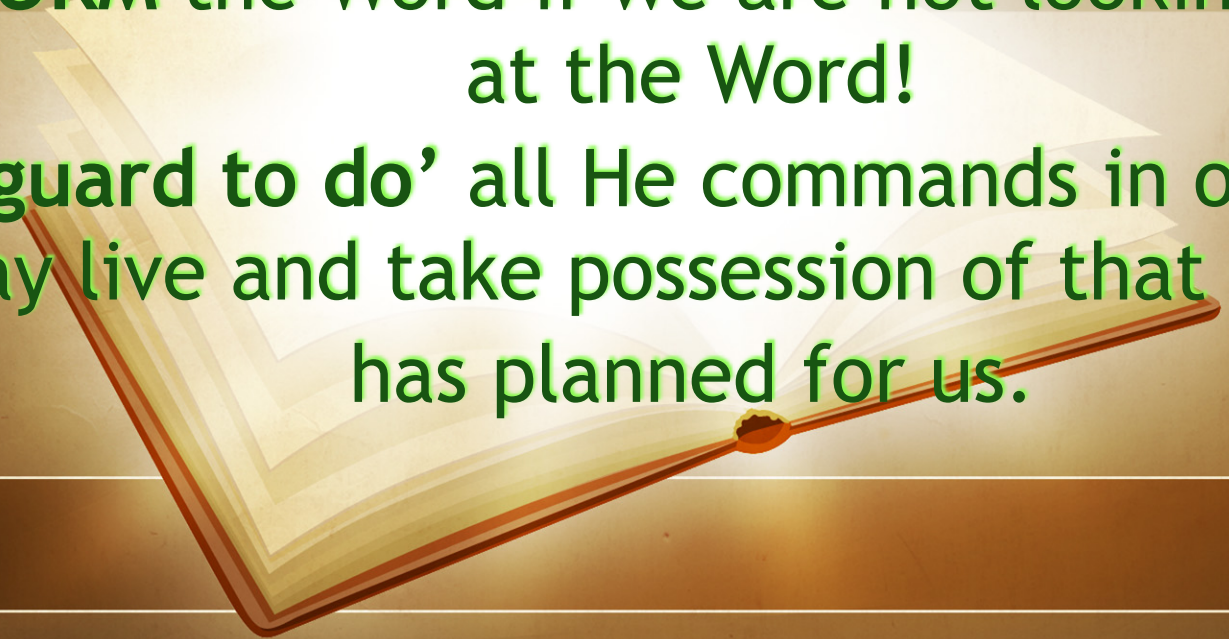
When looking at this word עָשָׂה *asah* (aw-saw')-  
Strong's H6213 in the ancient pictographic form,  
we are able to further understand how critical it is  
for us to be doers of the Word and so perform and  
do that which is instructed for us to do.

From this picture, we can see the meaning of:

**LOOKING AT THE WORD  
THAT HAS BEEN REVEALED!**

This teaches us that we are unable to **DO** or **PERFORM** the Word if we are not looking intently at the Word!

We **'guard to do'** all He commands in order that we may live and take possession of that which **יהוה** has planned for us.





A derivative of this root אָשָׂה *asah* (aw-saw')-  
Strong's H6213 is the word מַעֲשֵׂה *ma'aseh* (mah-  
as-eh')- Strong's H4639 and means **'a deed, work  
or acts, accomplishments'**.

The Acts or Ma'asei of the Apostles speaks of the  
deeds or acts of that which the Apostles did and  
records their **'acts'** of obedience - their **'doing'** of  
the commands and not just hearing!

Yosēph did not resort to depression for being sold into slavery, he embraced every opportunity to do what he was able to do with all his might, and all to the esteem of Elohim:

Qoheleth/Ecclesiastes 9:10 “All that your hand finds to do, do it with your might; for there is no work or planning or knowledge or wisdom in the grave where you are going.”

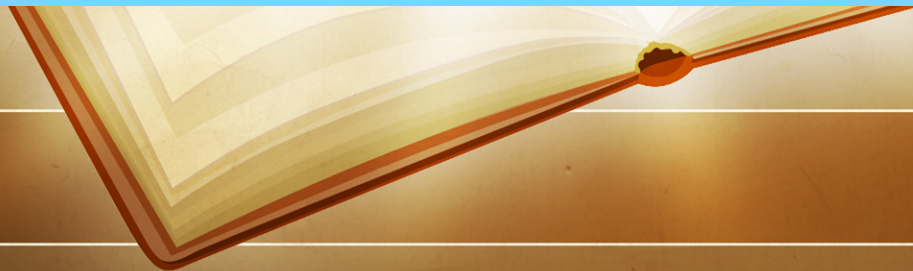
Yosēph was promoted and was given into his hand authority over Potiphar's entire house and all that he had, as he certainly guarded the duty and tasks of his master which caused his master to esteem him to a position of authority:

**Mishlě/Proverbs 27:18** “He who tends the fig tree eats its fruit; and he who guards his master is esteemed.”

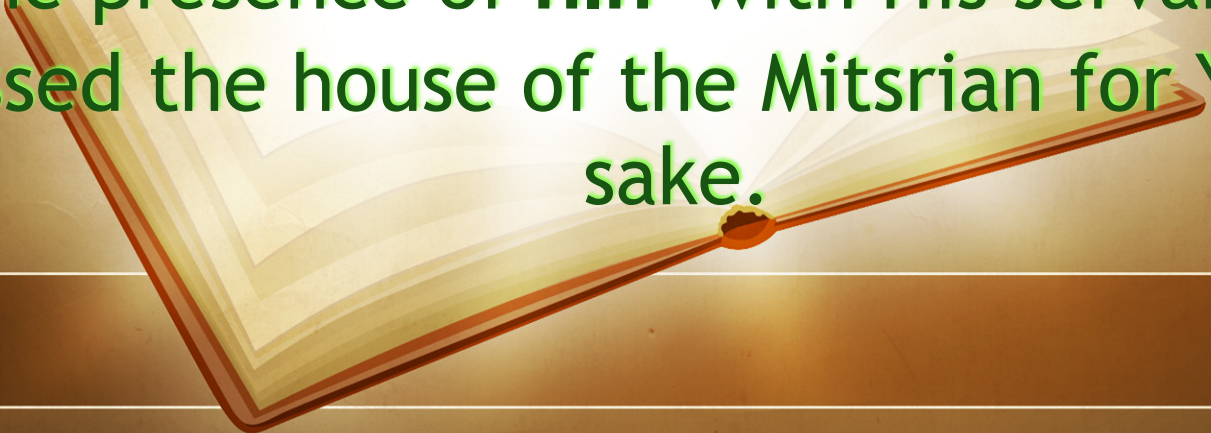
Yosēph had submitted under the governing authority of his master, and by clinging to יהוה who was with Him, he knew that his obedience was ultimately to יהוה who appoints all authority:

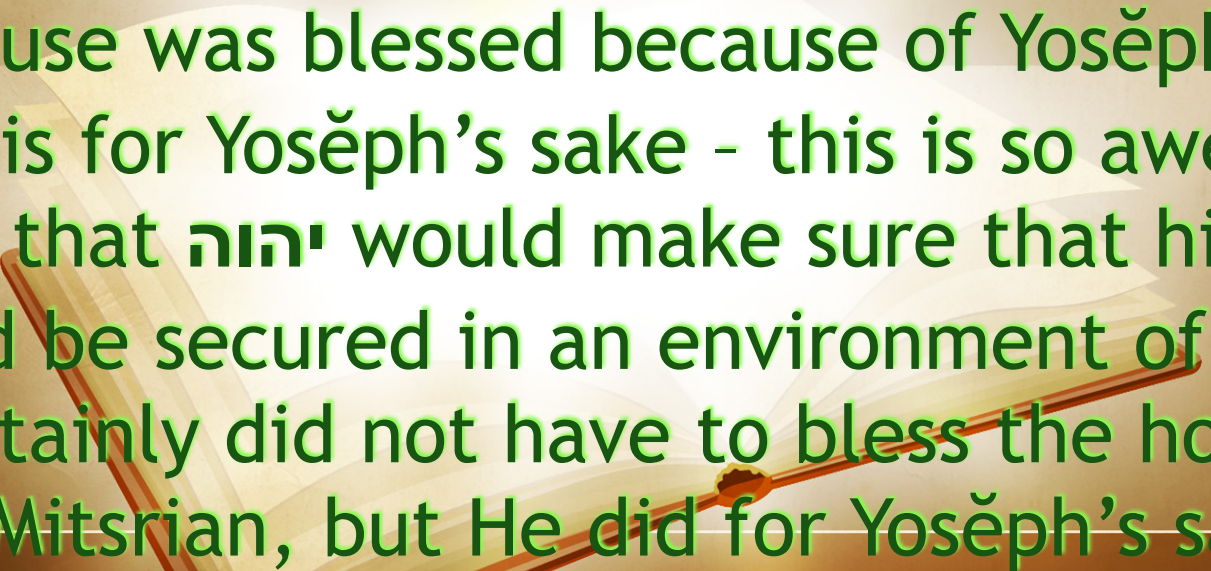
Romiyim/Romans 13:1 “Let every being be in subjection to the governing authorities. For there is no authority except from Elohim, and the authorities that exist are appointed by Elohim.”

Gen 39:5 And it came to be, from the time that he appointed him over his house and all that he had, that יהוה blessed the Mitsrian's house for Yosěph's sake. And the blessing of יהוה was on all that he had in the house and in the field.



Verse 5 - the effect of Yosëph's obedience  
With the clear favour, blessing and shalom of יהוה  
being upon Yosëph, we are able to see the effects  
of the presence of יהוה with His servants, יהוה  
blessed the house of the Mitsrian for Yosëph's  
sake.





The house in which there is a truly committed servant of the Most-High shall be blessed!

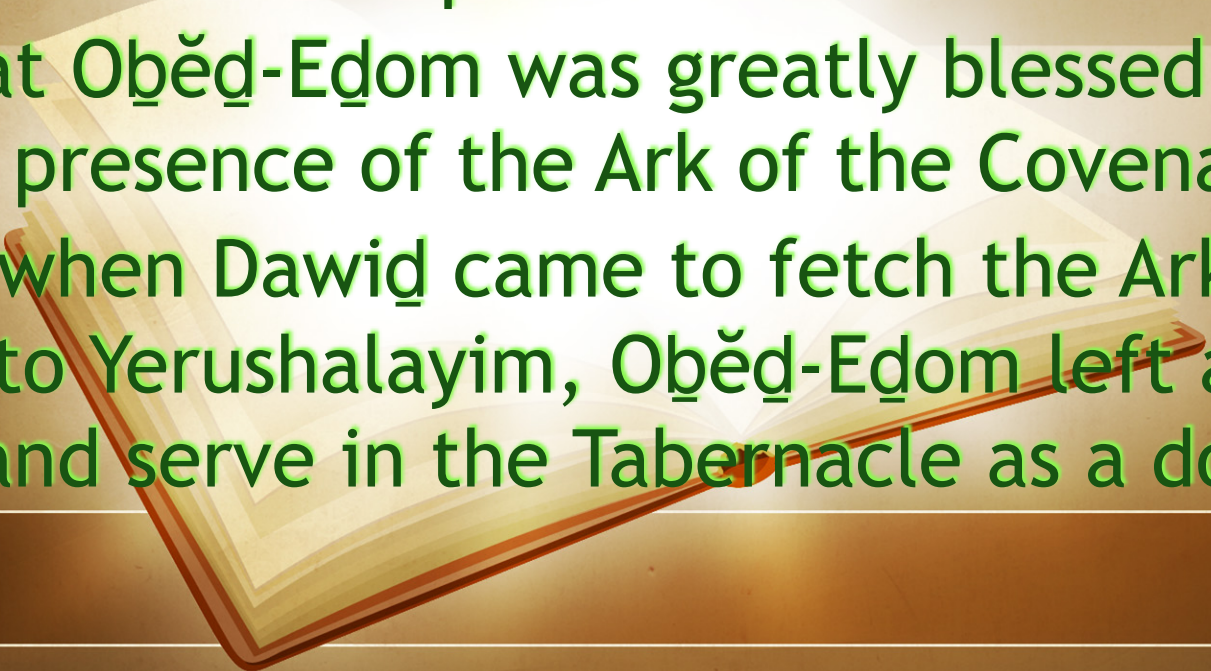
The house was blessed because of Yosěph, and יהוה did this for Yosěph's sake - this is so awesome, to think that יהוה would make sure that his servant would be secured in an environment of blessing. He certainly did not have to bless the house of the Mitsrian, but He did for Yosěph's sake!

We are also reminded of how the house of Oběd-Edom was blessed for the 3 months that the Ark of the Covenant was in his house:

Shemu'el Bět/2 Samuel 6:11-12 “And the ark of יהוה remained in the house of Oběd-Edom the Gittite three months, and יהוה blessed Oběd-Edom and all his house. 12 And it was reported to Sovereign Dawid, saying, “יהוה has blessed the house of Oběd-Edom and all that he has, because of the ark of Elohim.” Dawid then went and brought up the ark of Elohim from the house of Oběd-Edom to the City of Dawid with rejoicing.”



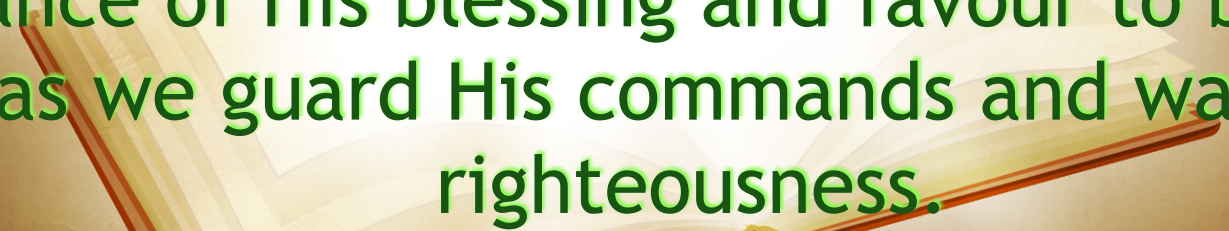
עֶבֶד אֶדוֹם Obēd-Edom (o-bade' ed-ome')- Strong's H5654 means, **'servant of Edom'** and comes from two words: 1 - The word עָבַד abad (aw-bad')- Strong's H5647 which means, **'to work, serve, become slaves, cultivate, perform, serve, worship'**, from which we get the word עֶבֶד ebed (eh'-bed)- Strong's H5650 which means, **'servant, slave, bondservant'**, and as a child of Yisra'el, which we have become by the Blood of Messiah, we are servants of יהוה, called to 'serve' in perfection and in truth; and 2 - the word אֶדוֹם Edom (ed-ome')- Strong's H123 which means, **'to be red, ruddy'** and were descendants of Ėsaw.



The presence of the Ark of the Covenant represented the presence of יהוה and we know that Oběd-Edom was greatly blessed by the presence of the Ark of the Covenant.

And when Dawid came to fetch the Ark to take back to Yerushalayim, Oběd-Edom left all he had to go and serve in the Tabernacle as a doorkeeper!

We are also able to realize that while we are in the world and not of the world, we who carry the presence of יהוה wherever we are, have the assurance of His blessing and favour to be upon us as we guard His commands and walk in righteousness.




In Hebrew, the word that is used for ‘servant’ is עֶבֶד ebed (eh’-bed)- Strong’s H5650 meaning, ‘servant, slave, bondservant’, and as a child of Yisra’el, which we have become by the Blood of Messiah, we are servants of יהוה:

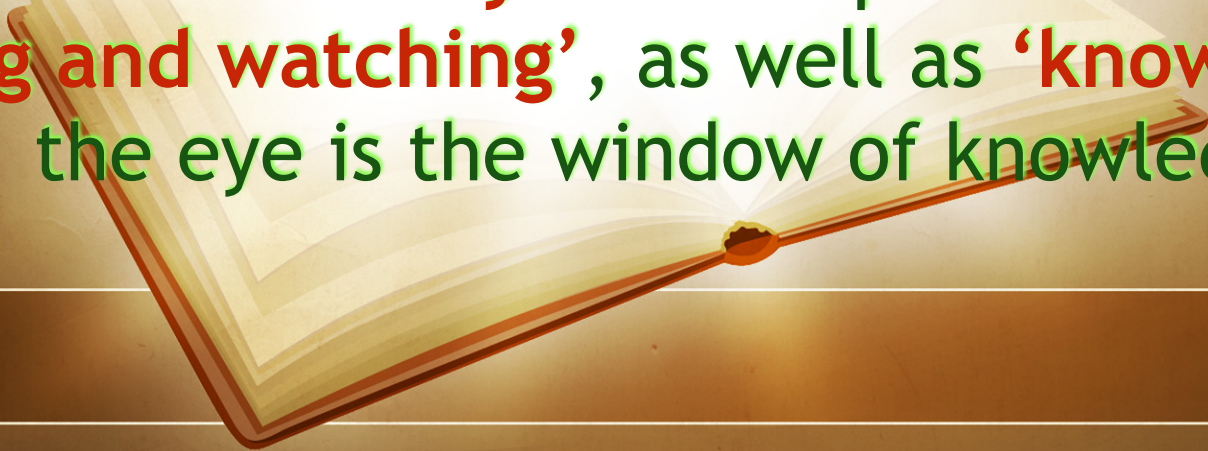
Wayyiqra/Leviticus 25:55 “Because the children of Yisra’el are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה your Elohim.”

In the ancient pictographic script, the words עֶבֶד **ebed** (eh'-bed)- Strong's H5650 and עֶבֶד **abad** (aw-bad')- Strong's H5647 are pictured as follows:




## Ayin - אָ:

The original pictograph for this letter is  and is pictured as **'an eye'** and represents the idea of **'seeing and watching'**, as well as **'knowledge'**, as the eye is the window of knowledge




## Beyt - بَیْت:

The ancient script has this letter as , which is a picture of **'a tent floor plan'** and carries the meaning of, **'house' or 'tent'**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

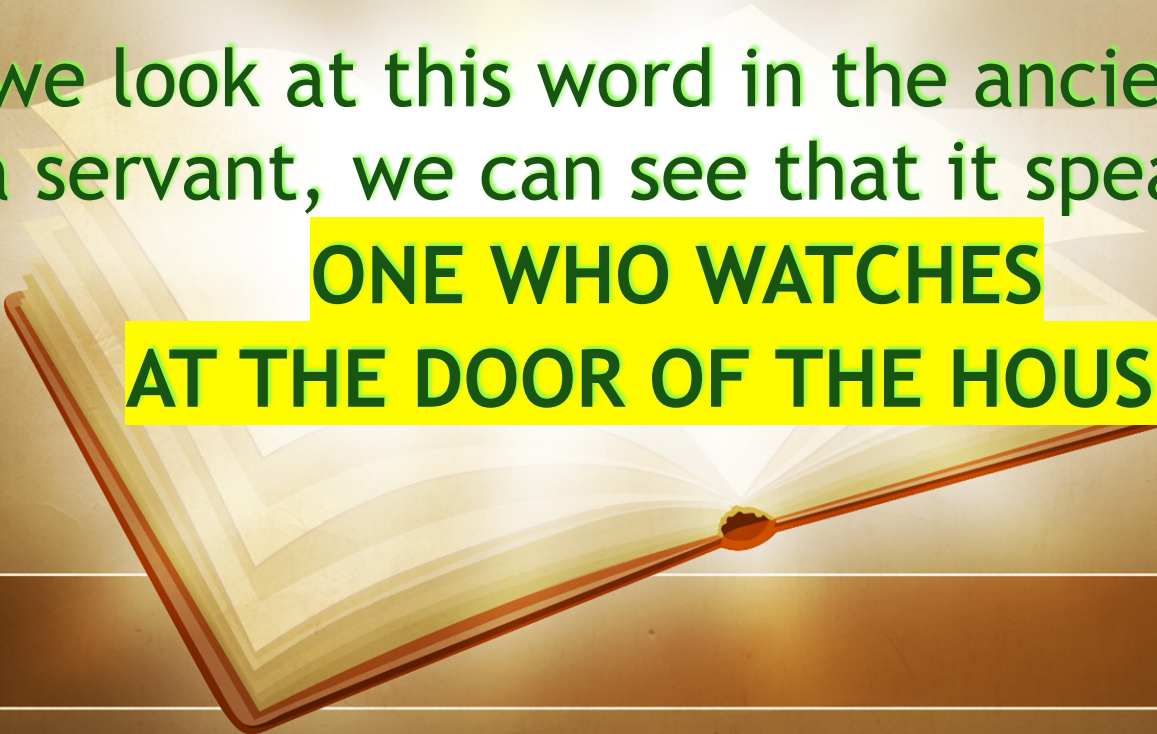
## Dalet - ט:



The ancient script has this letter as  and is pictured as a **'tent door'**. It can also have the meaning of **'a back-and-forth movement'** as one goes back and forth through a tent door and so speaks of an access point.

It can also carry the meaning of **'dangle'** or **'hanging'** as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.





When we look at this word in the ancient script for a servant, we can see that it speaks of:

**ONE WHO WATCHES  
AT THE DOOR OF THE HOUSE!**

This is what our Master calls us to do; and when we consider that **יהושע** Messiah is The Door, then we further see our need to continually be looking at Him, guarding to do all His commands - and this is how we keep watch over the House/Body of Messiah!



Gen 39:6 And he left in Yosěph's hand all that he had, and he did not know what he had except for the bread which he ate. And Yosěph was handsome in form and handsome in appearance.

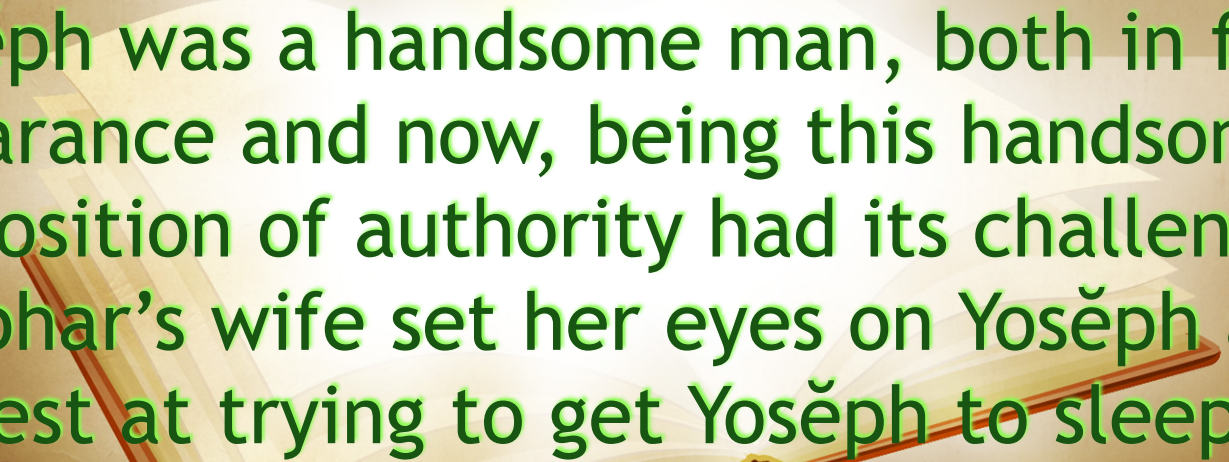
Gen 39:7 And after these events it came to be that his master's wife lifted up her eyes to Yosěph and said, "Lie with me."

Gen 39:8 But he refused and said to his master's wife, "Look, my master does not know what is with me in the house, and he has given into my hand all that he has.

Gen 39:9 "No one is greater in this house than I, and he has not withheld whatever from me but you, because you are his wife. And how shall I do this great evil and sin against Elohim?"

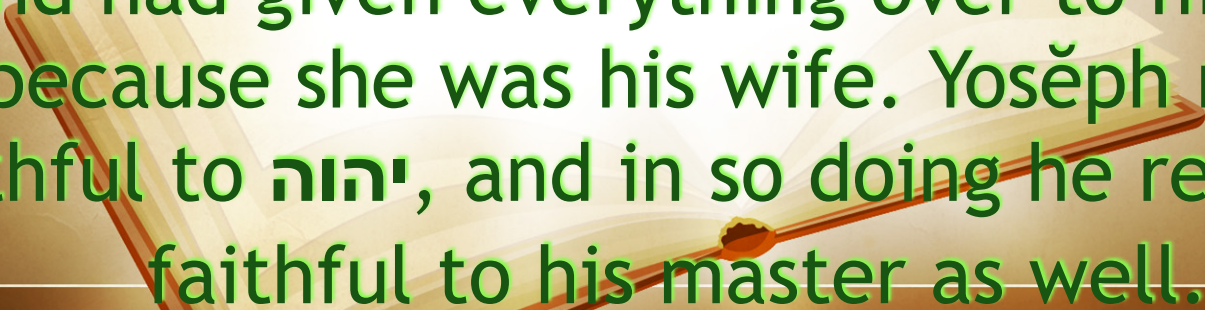
## Verse 6-9

Yosěph was a handsome man, both in form and appearance and now, being this handsome man in a position of authority had its challenges - as Potiphar's wife set her eyes on Yosěph and tried her best at trying to get Yosěph to sleep with her.



But Yosëph resisted her adulterous proposal, referring to the unlimited confidence which his master had placed in him.

He (Potiphar) was not greater in that house than he, and had given everything over to him except her, because she was his wife. Yosëph remained faithful to יהוה, and in so doing he remained faithful to his master as well.



Yosēph knew very well that he needed to guard himself against the flattering words of an adulterous woman:

Mishlě/Proverbs 6:23-29 “For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life, 24 to guard you against an evil woman, from the flattering tongue of a strange woman. 25 Do not desire her prettiness in your heart, neither let her captivate you with her eyelids. 26 For because of a whore One is brought to a crust of bread. And an adulteress hunts a precious life. 27 Would a man take fire to his bosom, and his garments not be burned? 28 Would a man walk on hot coals, and his feet not be scorched? 29 So is he who goes in to his neighbour’s wife; none who touches her goes unpunished.”

Yosëph had become attractive and by ‘wearing’ the clothes of righteousness he was made even more beautiful, and we too must recognize how the enemy will do his utmost at trying to get us to break our steadfast walk of righteousness.

Qorintiyim Aleph/1 Corinthians 6:9-10 “Do you not know that the unrighteous shall not inherit the reign of Elohim? Do not be deceived. Neither those who whore, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10 nor thieves, nor greedy of gain, nor drunkards, nor revilers, nor swindlers shall inherit the reign of Elohim.”



Galatians 5:19-21 “And the works of the flesh are well-known, which are these: adultery, whoring, uncleanness, indecency, 20 idolatry, drug sorcery, hatred, quarrels, jealousies, fits of rage, selfish ambitions, dissensions, factions, 21 envy, murders, drunkenness, wild parties, and the like - of which I forewarn you, even as I also said before, that those who practise such as these shall not inherit the reign of Elohim.”

**Gen 39:10** And it came to be, as she spoke to Yosēph day by day, that he did not listen to her, to lie with her, to be with her.



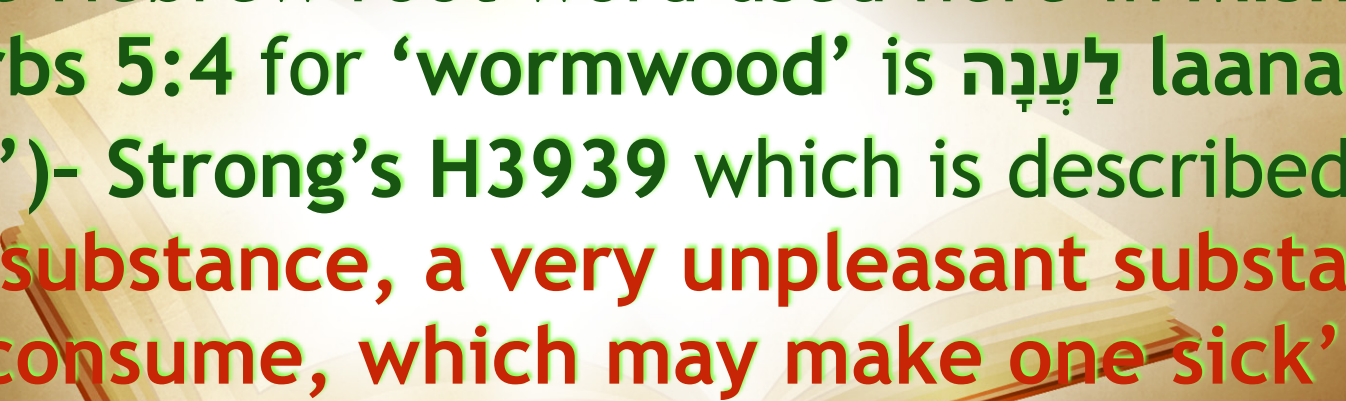
## Verse 10 - daily temptations

We see that while Yosēph had said no to luring the temptations of his master's wife, she continued to do her best at seducing him; and this she did each and every day.

The temptations did not get easier to deal with - they grew in intensity and Yosēph remained steadfast, and we need to realize that we face daily temptations that we are to overcome on a continual basis, not letting our guard down for a second, lest we find ourselves having been caught in a trap of temptation that can lead us to compromise our steadfast walk.

Mishlě/Proverbs 5:3-4 “For the lips of a strange woman drip honey, and her mouth is smoother than oil; 4 but in the end she is bitter as wormwood, sharp as a two-edged sword.”

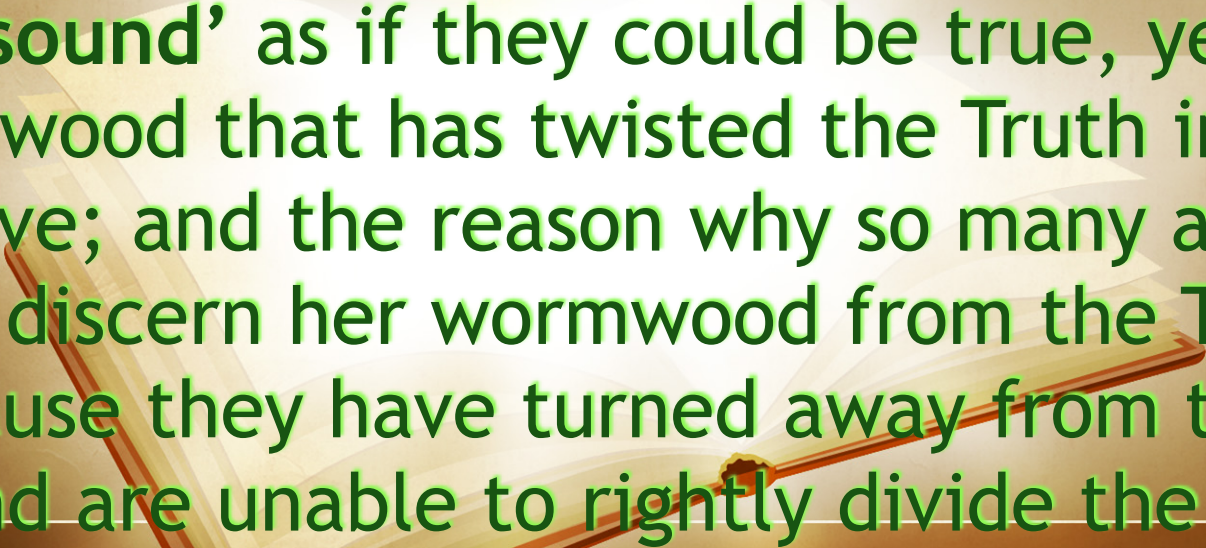
The enemy will use words that are seemingly so believable and very attractive in its sound and approach, yet in the end it only kills and if we are not meditating on the Torah of Elohim daily we may find ourselves being in a position where we are unable to distinguish the flattering words of deception!



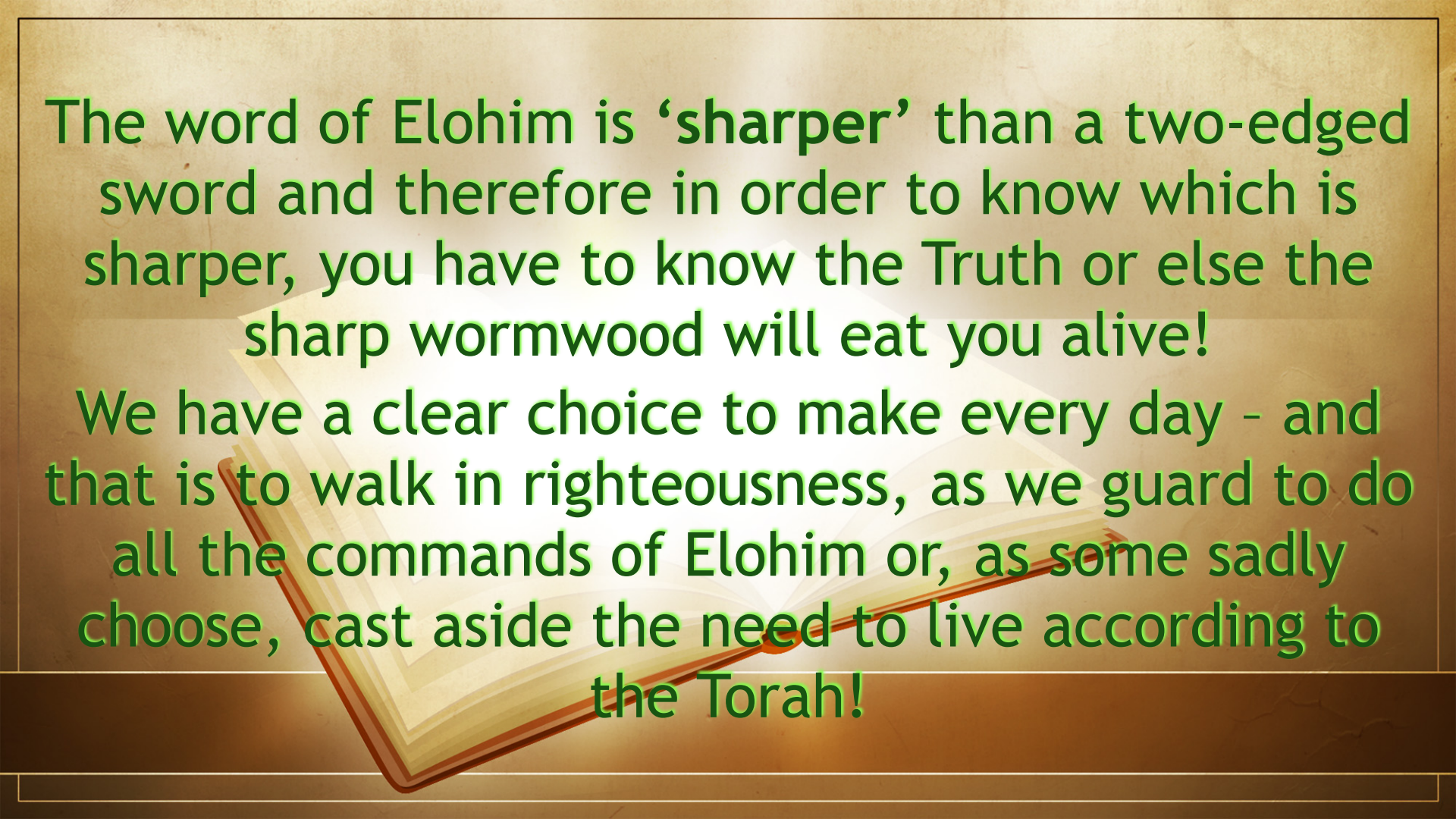
The Hebrew root word used here in *Mishlĕ/Proverbs 5:4* for ‘wormwood’ is לַעֲנָה *laanah* (lah-an-aw’)- Strong’s H3939 which is described as, ‘a bitter substance, a very unpleasant substance to consume, which may make one sick’.

We know that the tree of life in Hazon/Revelation is described as having leaves which are for 'the healing of the nations'; and so, wormwood can be seen as the 'counterfeit leaves' of the enemy which kills, yet so many are eating away at this very bitter root!

This proverb is a warning against the false teachings of the whore who seeks to lure people away from the Truth, and what we must recognize here is that it says that her lips (that is here words) are sharp 'as' a two-edged sword!



This means that her words can certainly cut and do damage, and many fall for her sharp words as they ‘sound’ as if they could be true, yet they are wormwood that has twisted the Truth in order to deceive; and the reason why so many are unable to discern her wormwood from the Truth is because they have turned away from the Torah and are unable to rightly divide the truth.



The word of Elohim is 'sharper' than a two-edged sword and therefore in order to know which is sharper, you have to know the Truth or else the sharp wormwood will eat you alive!

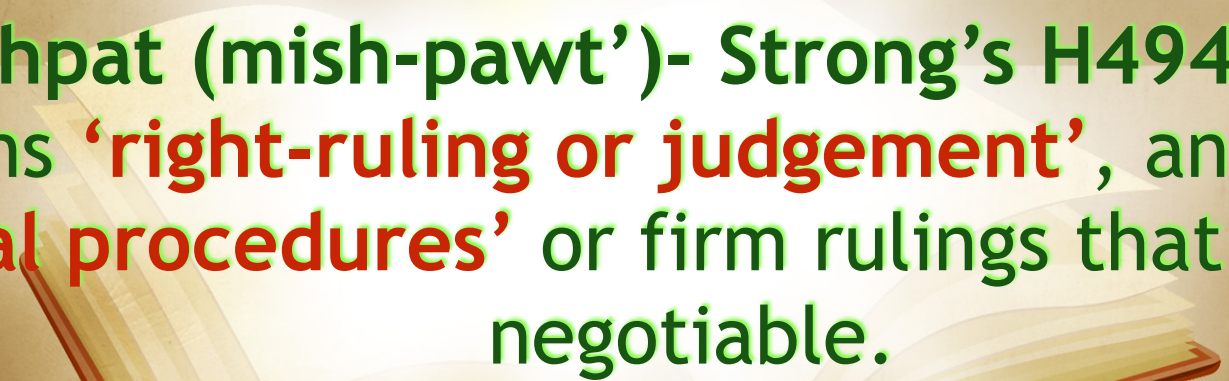
We have a clear choice to make every day - and that is to walk in righteousness, as we guard to do all the commands of Elohim or, as some sadly choose, cast aside the need to live according to the Torah!



We find a very interesting ‘play on words’, in Amos 5, in a lamentation that was to be proclaimed against a fallen and forsaken House of Yisra’ěl who had ‘cast down’ righteousness to the earth:

Amos 5:7 “O you who are turning right-ruling to wormwood, and have cast down righteousness to the earth!”

This verse makes clear the falsehood of Yisra’ěl, for they had turned right-ruling into wormwood and had cast down righteousness to the earth!



The Hebrew word for right-rulings is מִשְׁפָּטִים  
mishpatim, which is the plural of מִשְׁפָּט  
mishpat (mish-pawt')- Strong's H4941 which  
means **'right-ruling or judgement'**, and are the  
**'legal procedures'** or firm rulings that are non-  
negotiable.

The firm rulings of Elohim, Yisra'el had turned into  
wormwood

When many are 'eating' a twisted counterfeit, they will so easily 'cast down' righteousness!

The Hebrew word for 'cast down' is נוּחַ nuah (noo'-akh)- Strong's H5117 which means, 'to rest, come to rest, cast down, set down, permit', from which we get the name of נֹחַ Noah (no'-akh)- Strong's H5146 which means, 'rest' who was the man who found favour in the eyes of יְהוָה, a righteous and perfect man in his generations and who walked with Elohim, doing all according to that which Elohim had commanded him.

This is a powerful 'play on words', as we see here the negative use of this word, for it can also mean, 'abandon, depart from'.

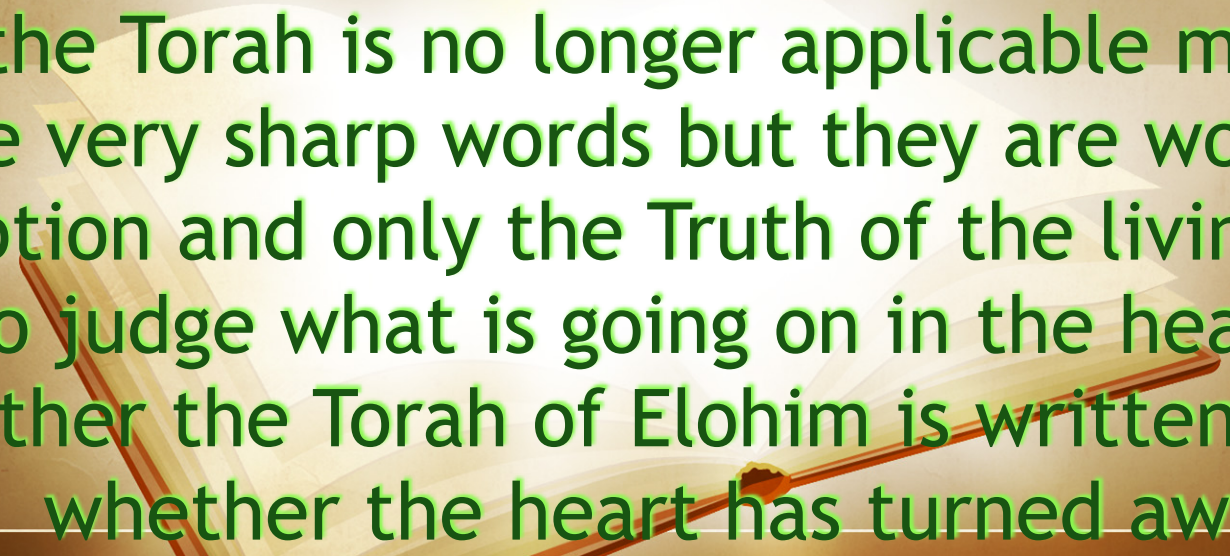
So many have abandoned righteousness, thinking that they have ‘entered into the rest of Elohim’, yet they have no regard for His commands!

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.”

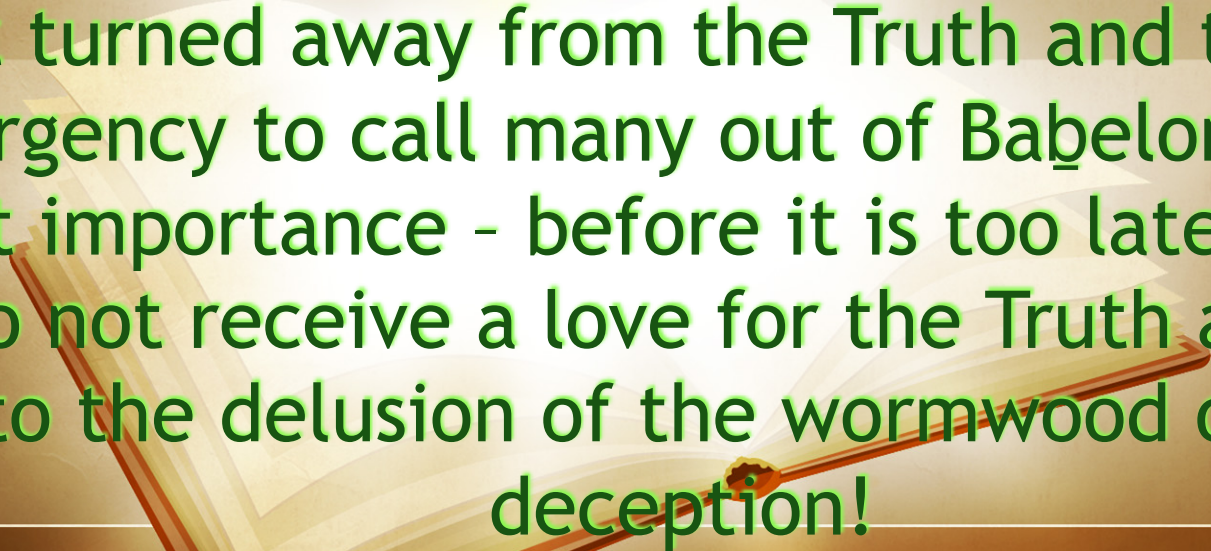
נח Noah was a righteous man, who did not cast down righteousness, but preached it for 120 years to a people who had!

We either walk in righteousness as **נֹחַ Noah** did, or we cast it down because of the wormwood of false lies and traditions of man that has turned and twisted the right-rulings of Elohim into poisonous and strange honey of a whore!

**Ib'rim/Hebrews 4:12** “For the Word of Elohim is living, and working, and sharper than any two-edged sword, cutting through even to the dividing of being and spirit, and of joints and marrow, and able to judge the thoughts and intentions of the heart.”

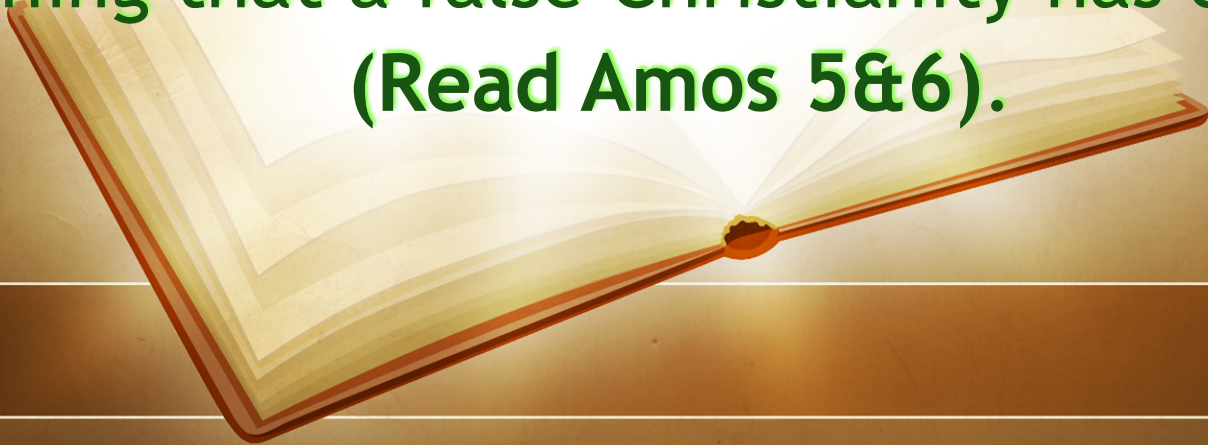


The Word of Elohim is alive and sharper than the  
whore's sharp word and any word that teaches  
that the Torah is no longer applicable may in fact  
be very sharp words but they are words of  
deception and only the Truth of the living Torah is  
able to judge what is going on in the heart - to see  
whether the Torah of Elohim is written there or  
whether the heart has turned away!



The sadly reality, is that the heart that has turned away will often not be able to see that they have in fact turned away from the Truth and that is why the urgency to call many out of Babelon is of the utmost importance - before it is too late and those who do not receive a love for the Truth are handed over to the delusion of the wormwood of lies and deception!

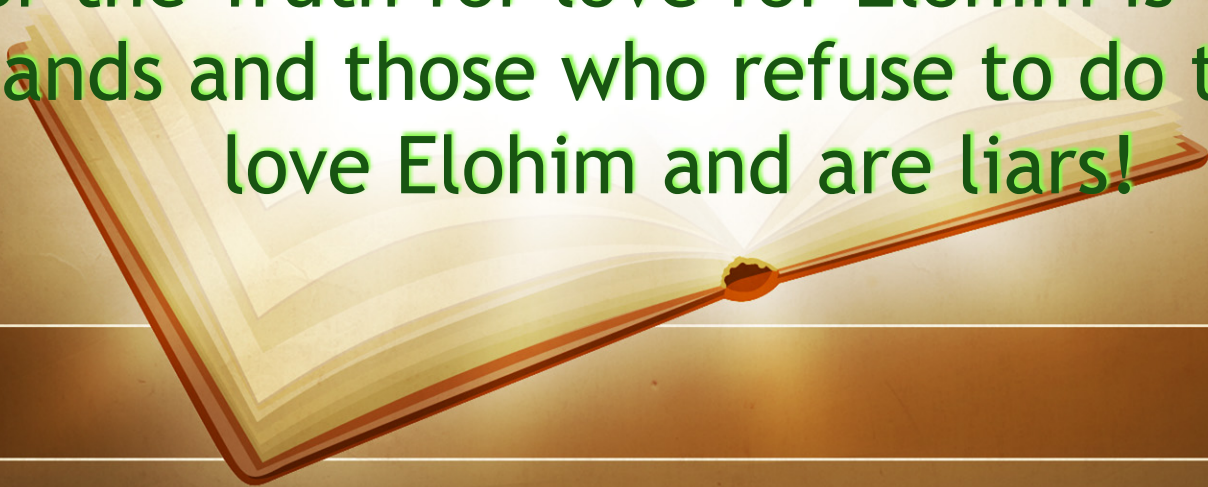
Amos gives us a clear warning against those who are turning right-ruling into wormwood - the very thing that a false Christianity has done!  
**(Read Amos 5&6).**





Yirmeyahu/Jeremiah 9:13-15 “And יהוה says,  
“Because they have forsaken My Torah which I set  
before them, and have not obeyed My voice, nor  
walked according to it, 14 but they have walked  
according to the stubbornness of their own heart  
and after the Ba’als, which their fathers had  
taught them.” 15 Therefore thus said יהוה of  
hosts, the Elohim of Yisra’ěl, “See, I am making  
this people eat wormwood, and I shall make them  
drink poisoned water.”

Forsake His Torah and he will make you eat wormwood! To forsake His Torah is to not receive a love for the Truth for love for Elohim is to obey his commands and those who refuse to do this do not love Elohim and are liars!



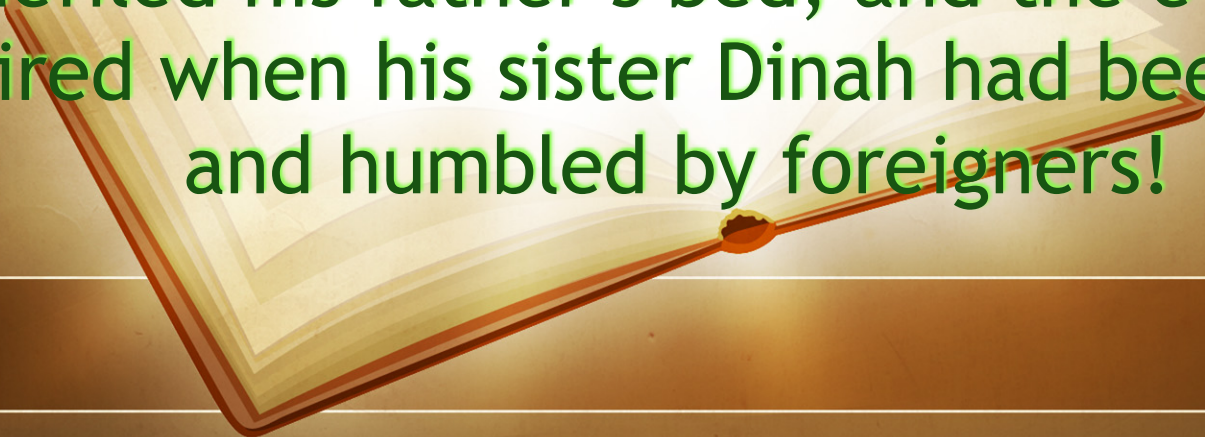
Sha'ul echoes these words of warning in his second letter to Thessalonica:

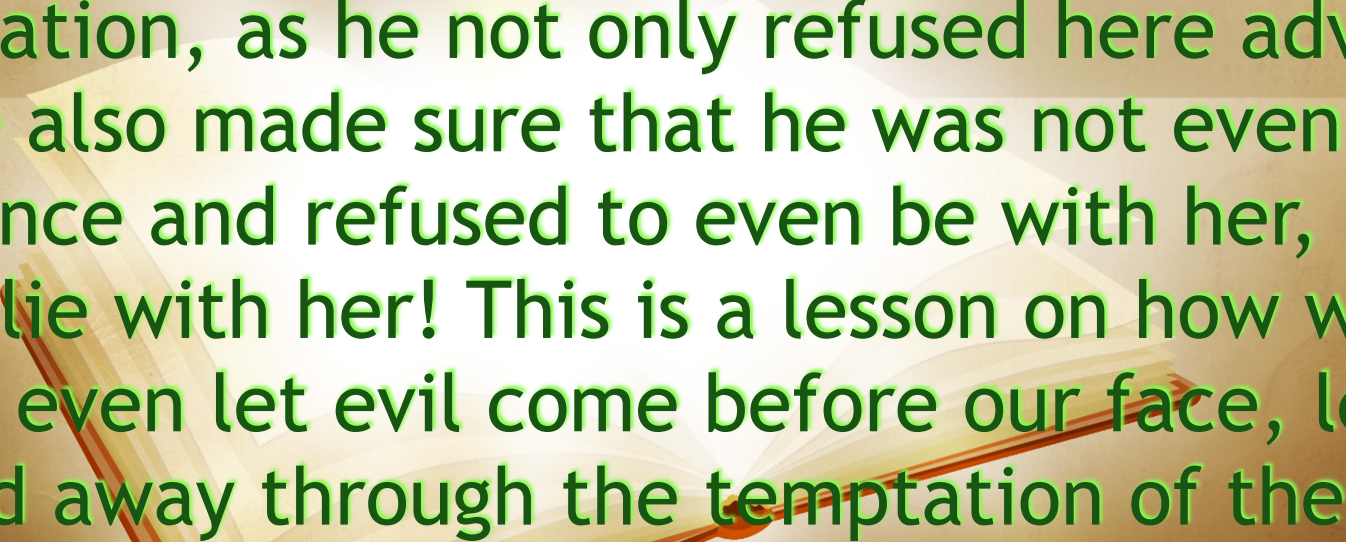
Tas'loniqim Bět/2 Thessalonians 2:9-12 “The coming of the lawless one is according to the working of Satan, with all power and signs and wonders of falsehood, 10 and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved. 11 And for this reason Elohim sends them a working of delusion, for them to believe the falsehood, 12 in order that all should be judged who did not believe the truth, but have delighted in the unrighteousness.”

Wormwood teaches that you do not have to guard the commands contained in the Torah and this is what Yoḥanan says:

Yoḥanan Aleph/1 John 2:3-4 “And by this we know that we know Him, if we guard His commands. 4 The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him.”

Yosēph learned obedience through all that he faced, and he had already seen what destruction illicit sexual acts brings, especially with Re'ubēn who defiled his father's bed, and the events that transpired when his sister Dinah had been seduced and humbled by foreigners!

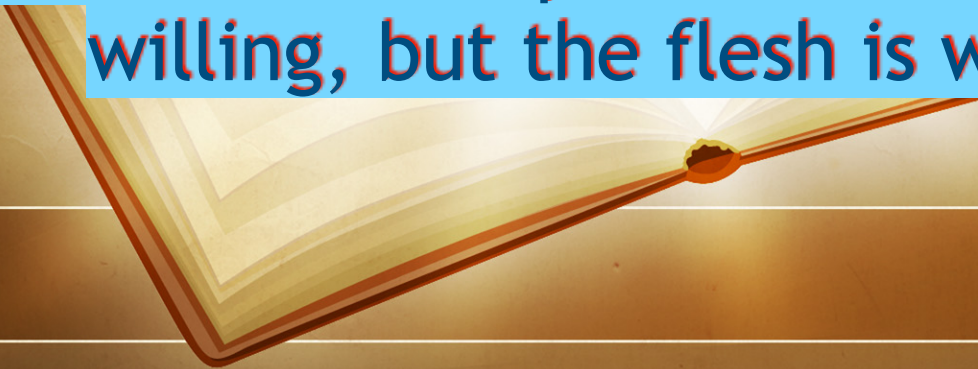




Yosēph took action against this continual temptation, as he not only refused her advances but he also made sure that he was not even in her presence and refused to even be with her, never mind lie with her! This is a lesson on how we are to not even let evil come before our face, lest we are led away through the temptation of the flesh.

We are to constantly be on guard and be alert  
against the wiles of the enemy:

**Mattithyahu/Matthew 26:41 “Watch and pray, that  
ye enter not into temptation: the spirit indeed is  
willing, but the flesh is weak.”**



Gen 39:11 And it came to be on a certain day,  
when Yosēph went into the house to do his work,  
and none of the men of the house was inside,  
Gen 39:12 that she caught him by his garment,  
saying, “Lie with me.” But he left his garment in  
her hand, and fled and ran outside.



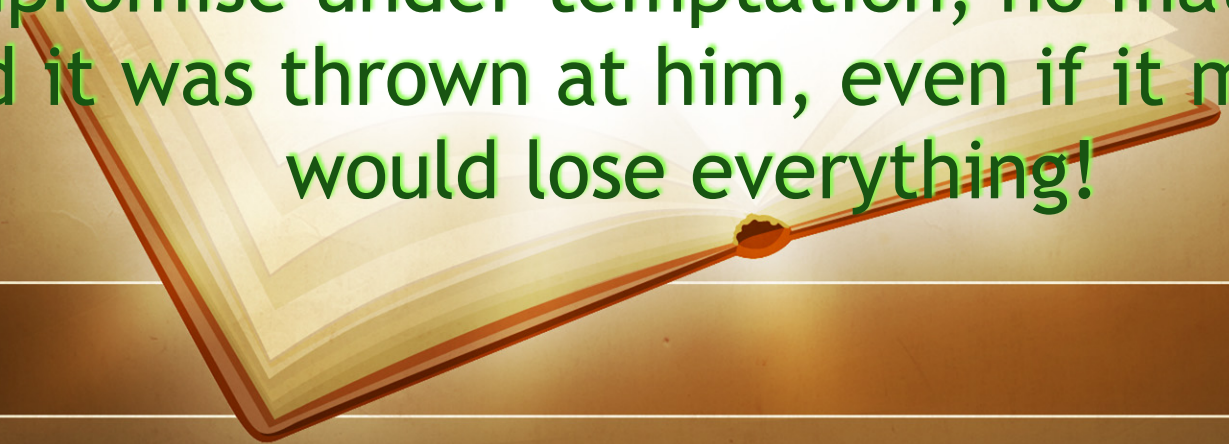


## Verse 11-12

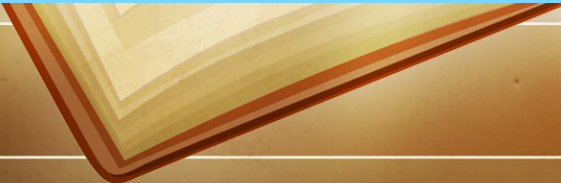
When she could not get her way and now that Yosēph made sure that he was not even around in her presence, she waited for an opportunity to catch him alone and hopefully off guard, and so when Yosēph went into the house to do his daily duties and none of the other men were in the house, she pounced like a lion waiting for its prey!

**Kēpha Aleph/1 Peter 5:8 “Be sober, watch, because your adversary the devil walks about like a roaring lion, seeking someone to devour.”**

Yosēph continued to abstain from the fleshly lusts which battled against his life, and we can learn from his complete obedience, which he would not compromise under temptation, no matter how hard it was thrown at him, even if it meant he would lose everything!

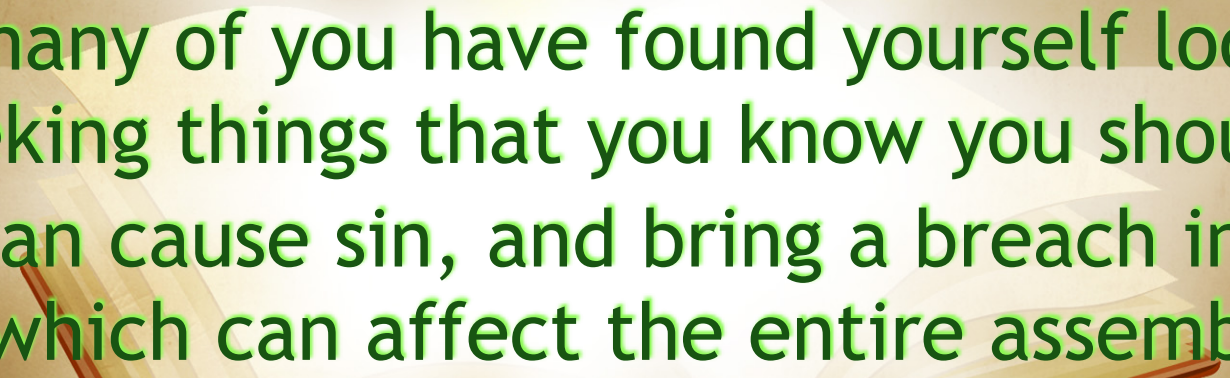


Kěpha Aleph/1 Peter 2:11-12 “Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life, 12 having your behaviour among the gentiles good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim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



The Greek word that is translated as 'lust' comes from the root word ἐπιθυμία epithumia (ep-ee-thoo-mee'-ah)- Strong's G1939 meaning, 'lust, desire, lust after, desiring what is forbidden, deep desire and longing for, coveting'; and this comes from the word ἐπιθυμέω epithumeō (ep-ee-thoo-meh'-o)- Strong's G1937 which means, 'desire, covet, lust, seek that which is forbidden' and is translated as 'lusts' in:

Galatians 5:17 "For the flesh **lusts** against the Spirit, and the Spirit against the flesh. And these are opposed to each other, so that you do not do what you desire to do."

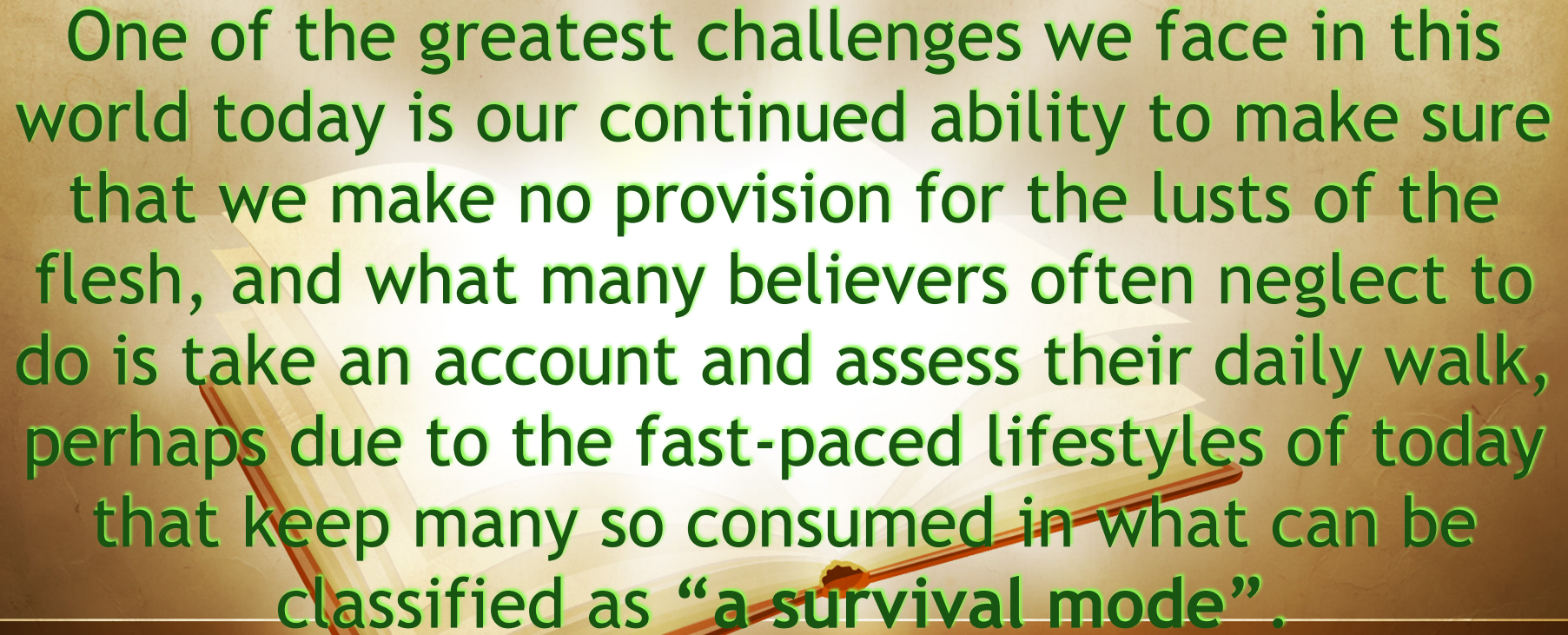


How many of you have found yourself looking at or seeking things that you know you should not! This can cause sin, and bring a breach in the wall, which can affect the entire assembly!!!

No matter how pretty the worldly ways of worship may appear - be on guard against being drawn into desiring what is not fitting for the House of Elohim! Do not get captivated by what the 'evil woman' (whore) does.

Titos/Titus 2:11-12 "For the saving Gift of Elohim has appeared to all men, 12 instructing us to renounce wickedness and worldly lusts, and to live sensibly, righteously, and reverently in the present age"

Romiyim/Romans 13:12-14 “The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light. 13 Let us walk becomingly, as in the day, not in wild parties and drunkenness, not in living together and indecencies, not in fighting and envy, 14 but put on the Master יהושע Messiah, and make no provision for the lusts of the flesh.”



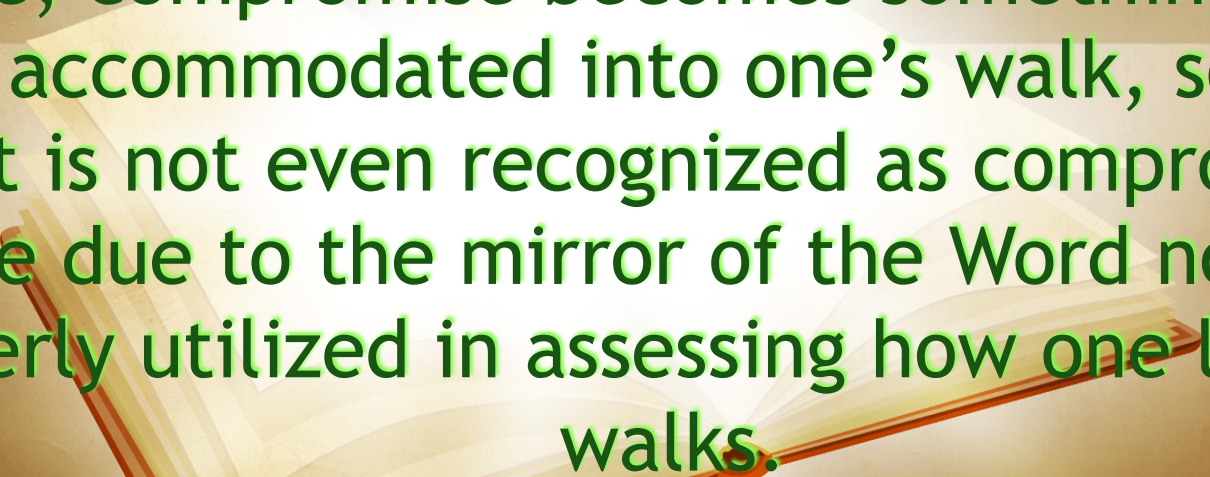
One of the greatest challenges we face in this world today is our continued ability to make sure that we make no provision for the lusts of the flesh, and what many believers often neglect to do is take an account and assess their daily walk, perhaps due to the fast-paced lifestyles of today that keep many so consumed in what can be classified as “a survival mode”.



When simply trying to survive each day and somehow face the demanding challenges to make ends meet, the danger of becoming distracted and consumed by the daily battles of life, is that one's walk of set-apartness may often be in danger of being neglected.



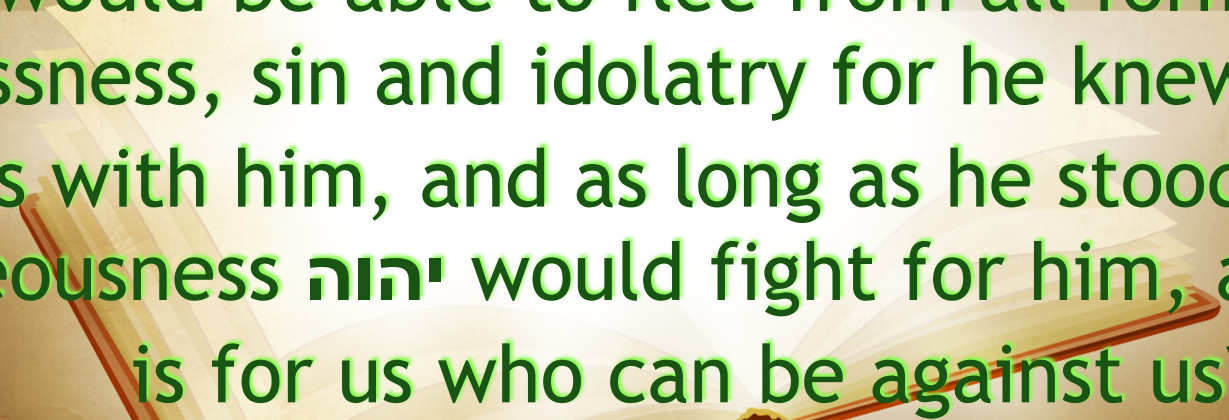
As the proper standards for set-apartness are put aside, compromise becomes something that is easily accommodated into one's walk, so much so that it is not even recognized as compromise any more due to the mirror of the Word not being properly utilized in assessing how one looks and walks.



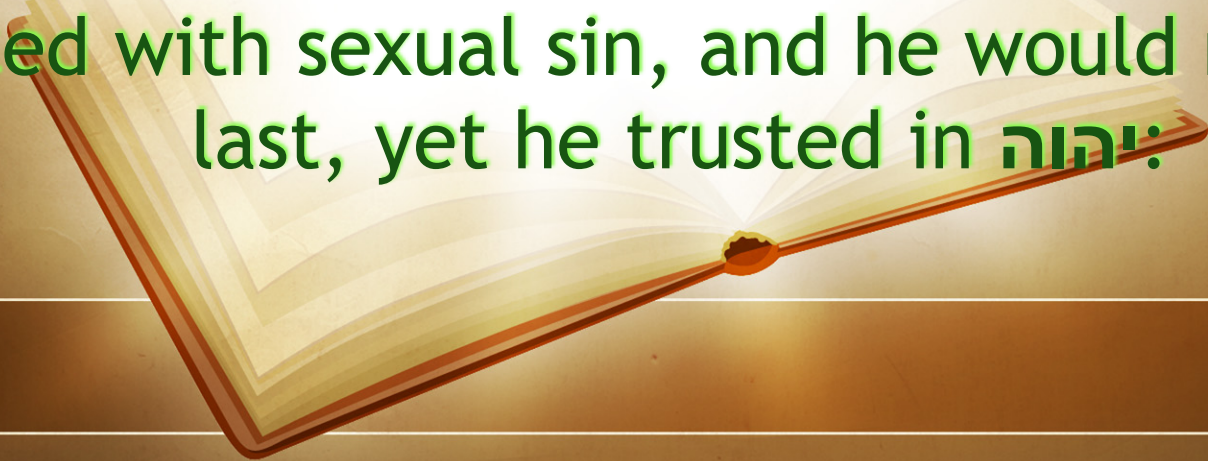
So many people today will cave in to temptation when their comfort zones of assumed security are threatened, and as a result they will tend to give in to the pressures of this life and the deceitfulness of wealth that choke out the Word.




Yosēph knew that no matter what he faced, he would be able to flee from all forms of lawlessness, sin and idolatry for he knew that יהוה was with him, and as long as he stood up for righteousness יהוה would fight for him, and if יהוה is for us who can be against us?



He knew that יהוה would always give him a way of escape, even under the most intense battles of temptation to sin. He was not the first man to be tempted with sexual sin, and he would not be the last, yet he trusted in יהוה:



Qorintiyim Aleph/1 Corinthians 10:13-14 “No trial has overtaken you except such as is common to man, and Elohim is trustworthy, who shall not allow you to be tried beyond what you are able, but with the trial shall also make the way of escape, enabling you to bear it. 14 Therefore, my beloved ones, flee from idolatry.”



Yosēph took **‘fleeing fornication and idolatry’** literally, as he left in a hurry, leaving his outer garment/coat behind.



The Hebrew word that is translated as 'garment' is בגד begged (behg'-ed)- Strong's H899 which means, **'treachery, to deceive'** and can also give reference to any kind of garment, from the robes of the rich and mighty to the rags of the poor and the leper.

It is also used as a reference to the cloth used to cover the Tabernacle furniture (Bemidbar/ Numbers 4:12-13).



This word comes from the root בָּגַד bagad (baw-gad')- Strong's H898 which means, 'to act or deal treacherously with, acted deceitfully, faithless, transgression'.

Yosēph fled and realized that his garment was not worth holding onto - and in a metaphoric sense, he put off all defilement of the flesh and fled idolatry as he embraced the true garments of righteousness.

Gen 39:13 And it came to be, when she saw that he had left his garment in her hand and fled outside,

Gen 39:14 that she called to the men of her house and spoke to them, saying, “See, he has brought in to us a Hebrew to mock us. He came in to me to lie with me, and I cried out with a loud voice.

Gen 39:15 “And it came to be, when he heard that I lifted my voice and cried out, that he left his garment with me, and fled and went outside.”

Gen 39:16 And she kept his garment with her until his master came home.

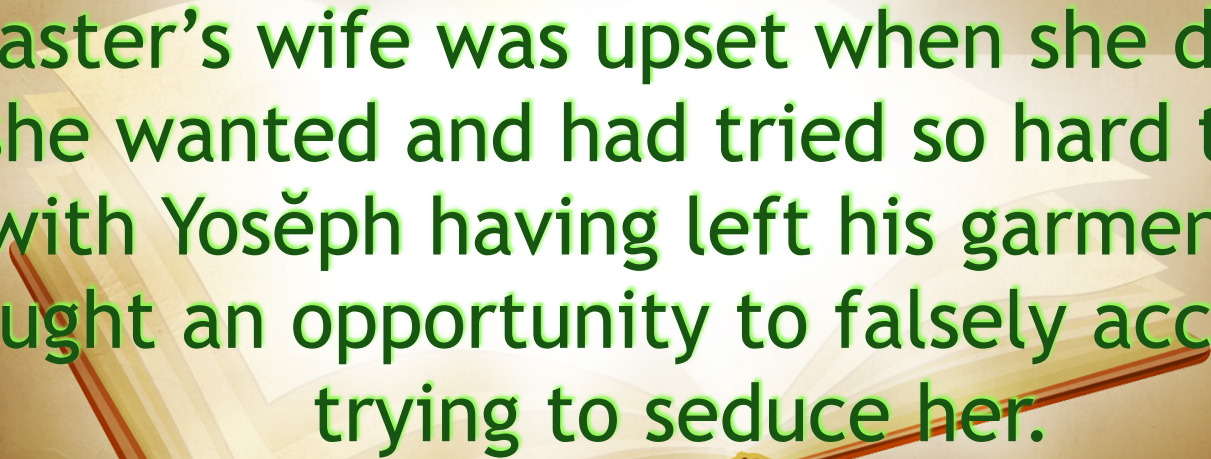
Gen 39:17 And she spoke to him these same words, saying, “The Hebrew servant whom you brought to us came in to me, to mock me,

Gen 39:18 so it came to be, as I lifted my voice and cried out, that he left his garment with me and fled outside.”

Gen 39:19 And it came to be, when his master heard the words which his wife spoke to him, saying, “Your servant did to me according to these words,” that his displeasure burned.

## Verse 13-19 - false accusations

His master's wife was upset when she did not get what she wanted and had tried so hard to get, and now with Yosēph having left his garment behind, she sought an opportunity to falsely accuse him of trying to seduce her.

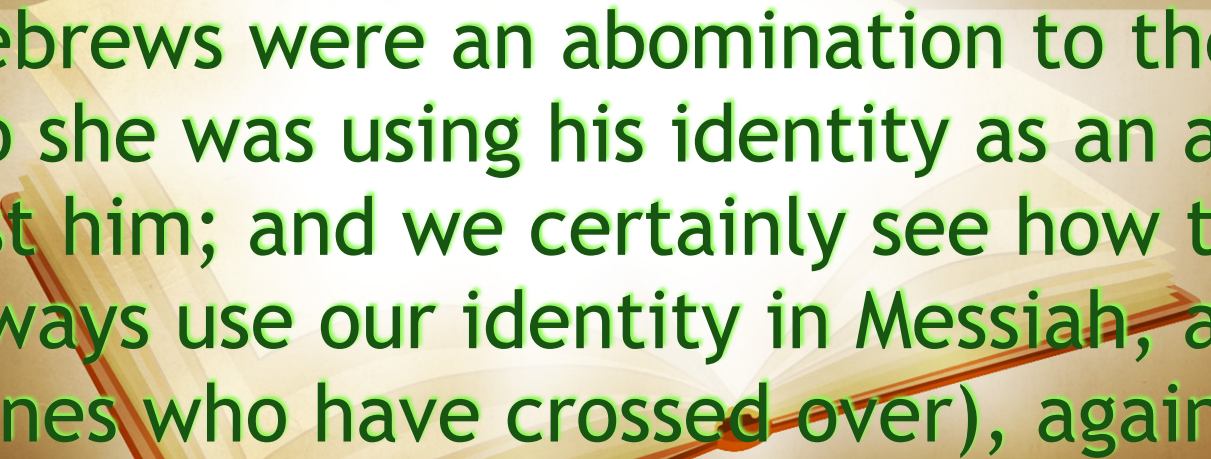


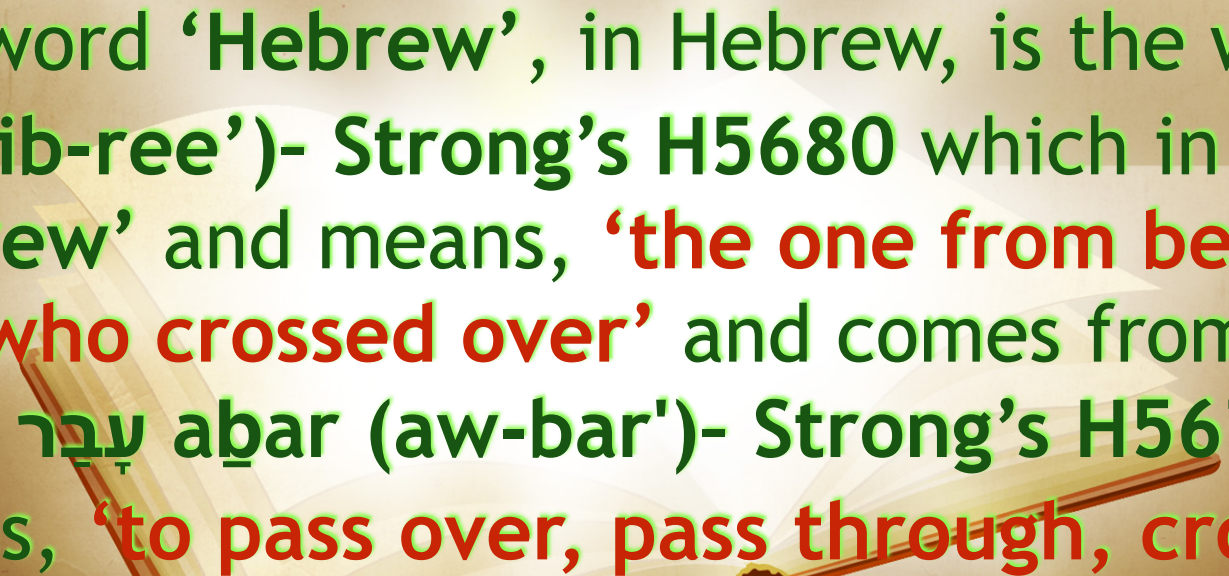
The enemy will always try to accuse us by twisting events around in order to try to make us look like we are the bad one.

She called some of the other men of the house and told them that Yosēph tried to lie with her, and even uses the hatred toward his birthright as she said that ‘a Hebrew’ had come in to her house to mock them!

She said that she called for help which caused him to run away, leaving his clothes behind.

The Hebrews were an abomination to the Mitsrians and so she was using his identity as an accusation against him; and we certainly see how the enemy will always use our identity in Messiah, as Hebrews (ones who have crossed over), against us.

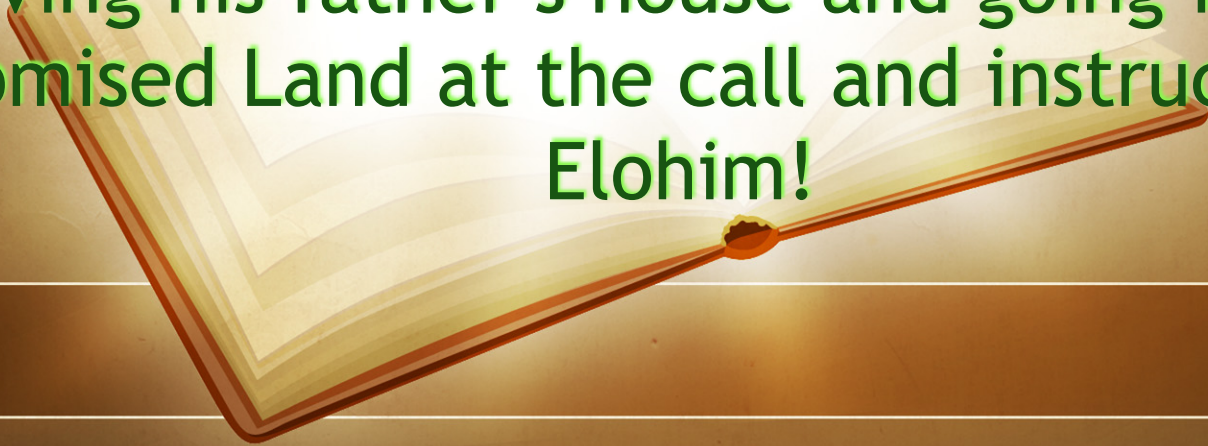


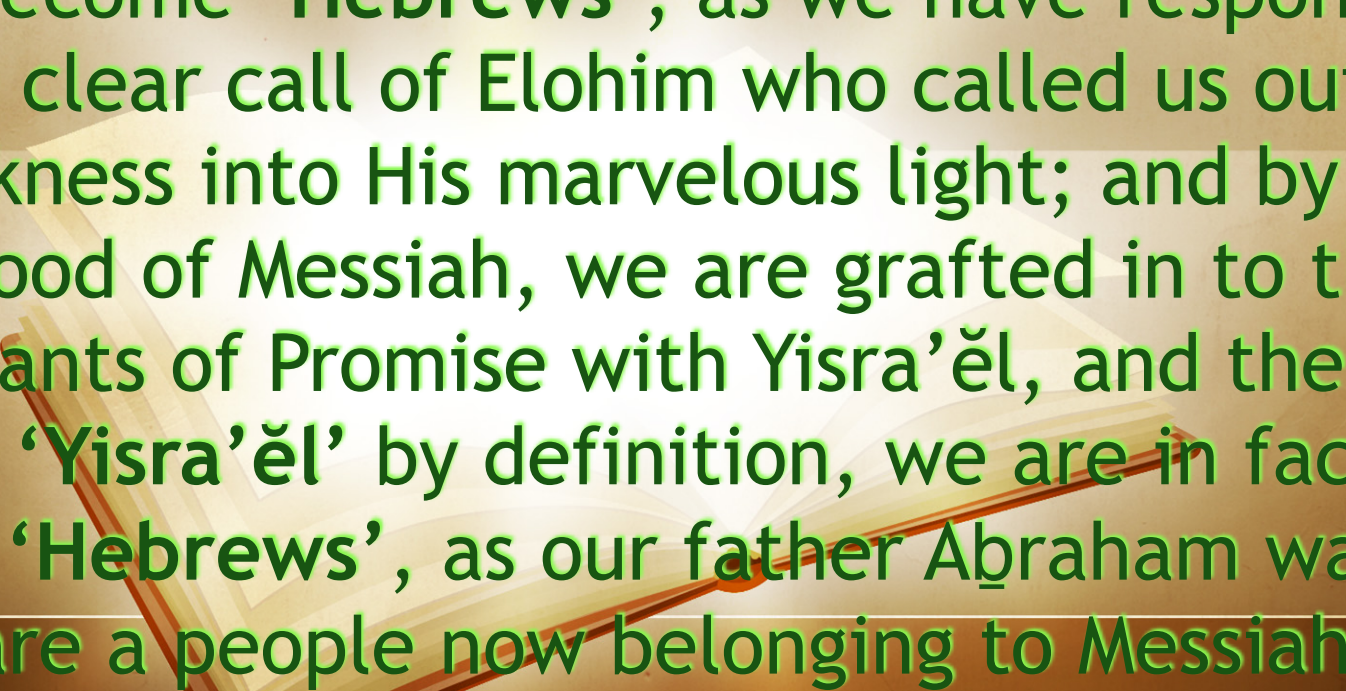


The word 'Hebrew', in Hebrew, is the word עִבְרִי **ibri (ib-ree')- Strong's H5680** which in English is 'Hebrew' and means, **'the one from beyond, the one who crossed over'** and comes from the root verb עָבַר **abar (aw-bar')- Strong's H5674** which means, **'to pass over, pass through, cross over'**.



Abram was the first person to be called a Hebrew (Berēshith/Genesis 14:13) and we recognize this by his ‘crossing over’ the Euphrates River, when leaving his father’s house and going into the Promised Land at the call and instruction of Elohim!






We too, who have ‘crossed over’, so to speak, have become ‘Hebrews’, as we have responded to the clear call of Elohim who called us out of darkness into His marvelous light; and by the Blood of Messiah, we are grafted in to the Covenants of Promise with Yisra’ěl, and therefore being ‘Yisra’ěl’ by definition, we are in fact also called ‘Hebrews’, as our father Abraham was, and are a people now belonging to Messiah!


The Hebrew root word עָבַר *ab̄ar* (aw-bar')-  
Strong's H5674, in the ancient pictographic  
script, is written as follows:




## Ayin- אָ:

The original pictograph for this letter is  and represents the idea of '**seeing and watching**', as well as '**knowledge**'. as the eye is the '**window of knowledge**' and can also render the concept of knowledge revealed!

Beyt - :

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.

## Resh - ר:

The Ancient picture for this letter is , 'the head of a man'.

This letter has the meanings of 'head or man' as well as 'chief, top, beginning or first'.

From this pictographic rendering of one who passes/crosses over, we take note that the meaning given here can be understood as:

**LOOKING TO THE HOUSE'S HEAD**

Or

**THE EYES OF THE HOUSE  
ARE ON THE HEAD**

Messiah, is the Head of the Body, that is us, the assembly; which are being up in Him, as living stones that keep their eyes on the Head of the House!

Kěpha Aleph/1 Peter 2:4-5 “Drawing near to Him, a living Stone - rejected indeed by men, but chosen by Elohim and precious - 5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through יהושע Messiah.”



The pictographic of the word עֲבָדִי אֱלֹהֵי - Hebrew  
looks like this:




אֱלֹהֵי עֲבָדִי



The extra letter that is used at the end of this word is  
the letter:

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!

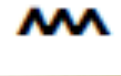
As true Hebrew's, we have our eyes fixed on the Head of the House; because of His work of redemption, as we look to the revealed arm of Elohim!

Collectively, as His Body and Bride that He has washed in His blood, we see the pictographic of the plural word עֵבְרִים l'rim, pictured as follows:



We see following the additional letter being used to form the plural word for 'Hebrews':

Mem - מ:

The ancient script has this letter as  and is pictured as 'water', and also carries the meaning of 'chaos' (from the storms of the sea) and can also picture that which is **mighty or massive** as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood!**

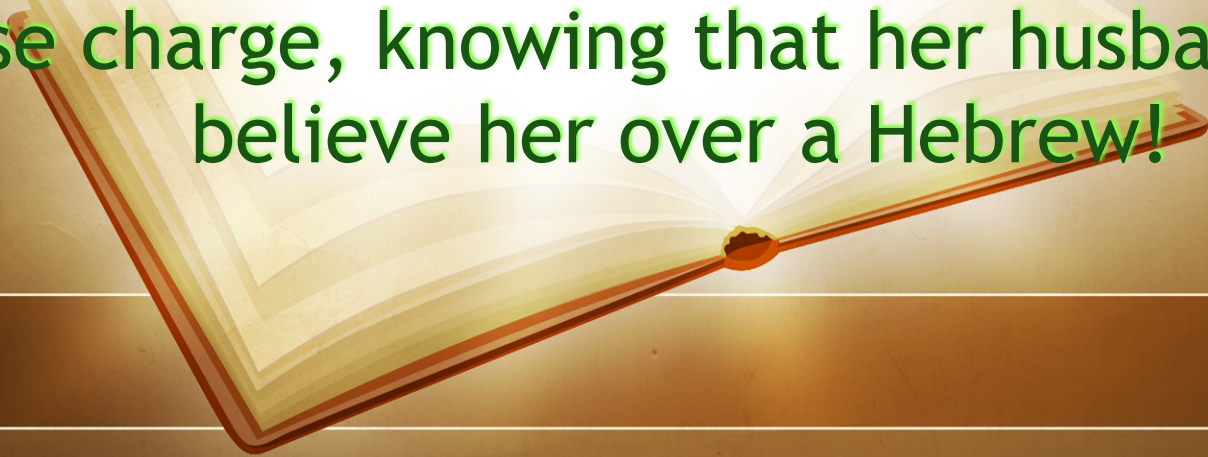
As true Hebrew's we have our eyes fixed on the  
Head of the House, because of His work of  
redemption, as we look to the revealed arm of  
Elohim!

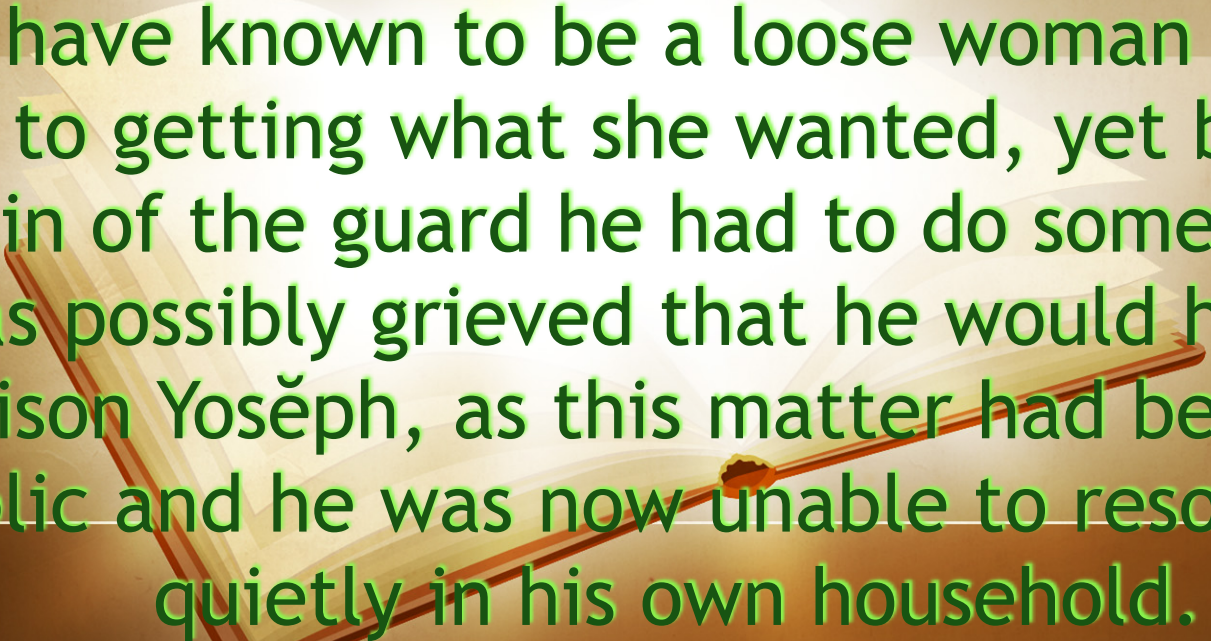
To whom has the arm of יהוה been revealed?  
To those who have turned to the Master the veil  
has been removed and are therefore able to  
properly see the deliverance that our Head has  
secured for us, giving us the strength to look to  
Him and 'cross over', so to speak!

So, what we declare to the world, through our walking in the righteousness of Messiah, by walking according to His Torah, is that we are 'Hebrews' - that is - ones who have crossed over so to speak, as יהוה the Elohim of the Hebrews has called us out of darkness into His marvellous light:

Kěpha Aleph/1 Peter 2:9 "But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light"

Yosēph refused to submit to the works of darkness and fled, while his master's wife now would cause his identity to be the basis for bringing against him a false charge, knowing that her husband would believe her over a Hebrew!





Potiphar was angered at the hearing of the accusations his wife brought against Yosēph - perhaps he was more angry with his wife, who he may have known to be a loose woman who was used to getting what she wanted, yet being the captain of the guard he had to do something and was possibly grieved that he would have to imprison Yosēph, as this matter had been made public and he was now unable to resolve this quietly in his own household.



She had spread an evil report which everyone had believed and Potiphar may have now felt bound by the circumstantial evidence, and without even given Yosēph an opportunity to speak and defend himself, put him in prison.



Gen 39:20 Then Yosēph's master took him and put him into the prison, a place where the sovereign's prisoners were confined. And he was there in the prison.



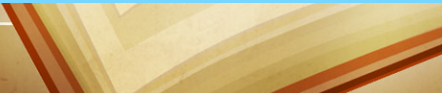
## Verse 20 - suffering for doing good

Yosēph was put in prison and suffered the punishment for something he did not do, in fact he suffered for doing what was right in the eyes of יהוה, and we are reminded of the words in:

Kēpha Aleph/1 Peter 2:20 “For what credit is there in enduring a beating when you sin? But if you suffer for doing good and you endure, this finds favour with Elohim.”

Kēpha Aleph/1 Peter 3:17 “For it is better, if it is the desire of Elohim, to suffer for doing good than for doing evil.”

Mattithyahu/Matthew 5:10-12 “Blessed are those persecuted for righteousness’ sake, because theirs is the reign of the heavens. 11 “Blessed are you when they reproach and persecute you, and falsely say every wicked word against you, for My sake. 12 “Rejoice and be glad, because your reward in the heavens is great. For in this way they persecuted the prophets who were before you.”



Gen 39:21 But יהוה was with Yosēph and extended loving-commitment to him, and He gave him favour in the eyes of the prison warden.

Gen 39:22 And the prison warden gave into the hand of Yosēph all the prisoners who were in the prison, and whatever was done there was his doing.

Gen 39:23 The prison warden did not look into any point that was under Yosēph's hand, because יהוה was with him. And whatever he did, יהוה made it prosper.

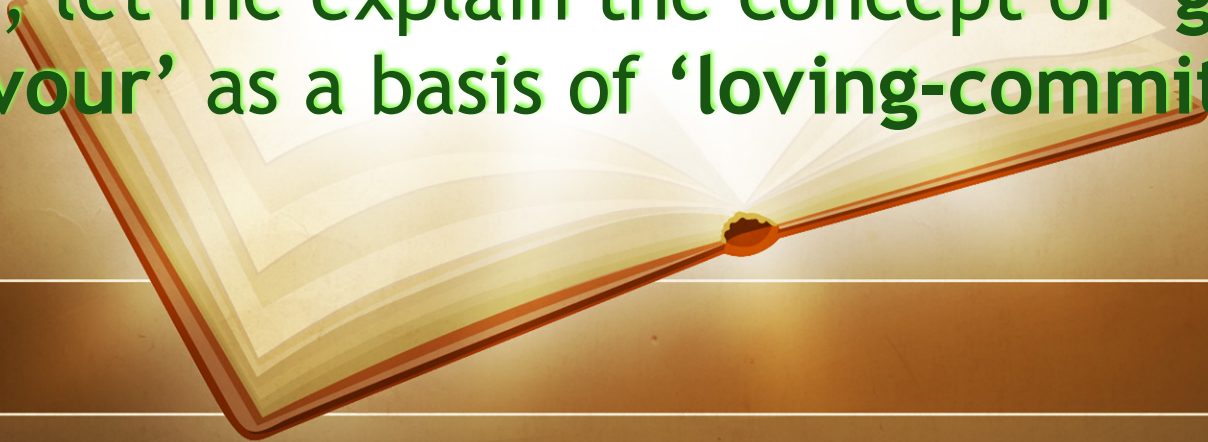
## Verse 21-23 - Yosëph prospers

Even after being thrown into prison, Yosëph found favour in the eyes of the prison warden as יהוה extended His loving commitment to him!

In verse 21 we see two very key words that show us the great loving commitment and favour יהוה gives to His lovingly committed ones.

The Hebrew word that is translated as 'loving-commitment' is חֶסֶד ḥesed (kheh'-sed)- Strong's H2617 and means, **'goodness, kindness, deeds of devotion, faithfulness'**, and the Hebrew word that is translated as 'favour' is חַנּוּן ḥen (khane)- Strong's H2580 meaning, **'grace, adornment, favour, gracious'** and comes from the primitive root חָנַן ḥanan (khaw-nan')- Strong's H2603 meaning, **'show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour'**.

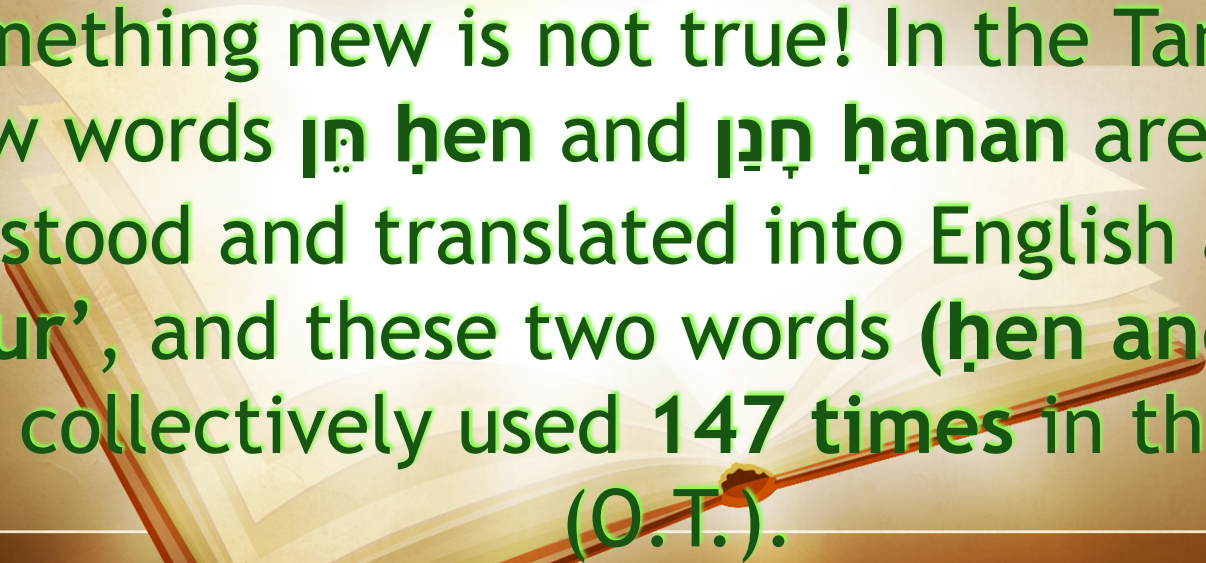
In order for us to better understand these two crucial Hebrew words - **חֶסֶד** **ḥesed** and **יְהוּנָה** **ḥen**, let me explain the concept of 'grace' or 'favour' as a basis of 'loving-commitment'.





The Greek word that is often rendered in English in most translations of the Renewed Writings as 'grace' is χάρις charis (khar'-ece)- Strong's G5485 meaning, '**grace, kindness, blessing, gift, favour**'; and this word is often understood in the Hebrew as the word חֶסֶד ḥesed which appears 248 times in the Tanak (OT) - almost 2 times more than the Greek word translated as 'grace' in the Renewed Covenant (N.T.)!!!

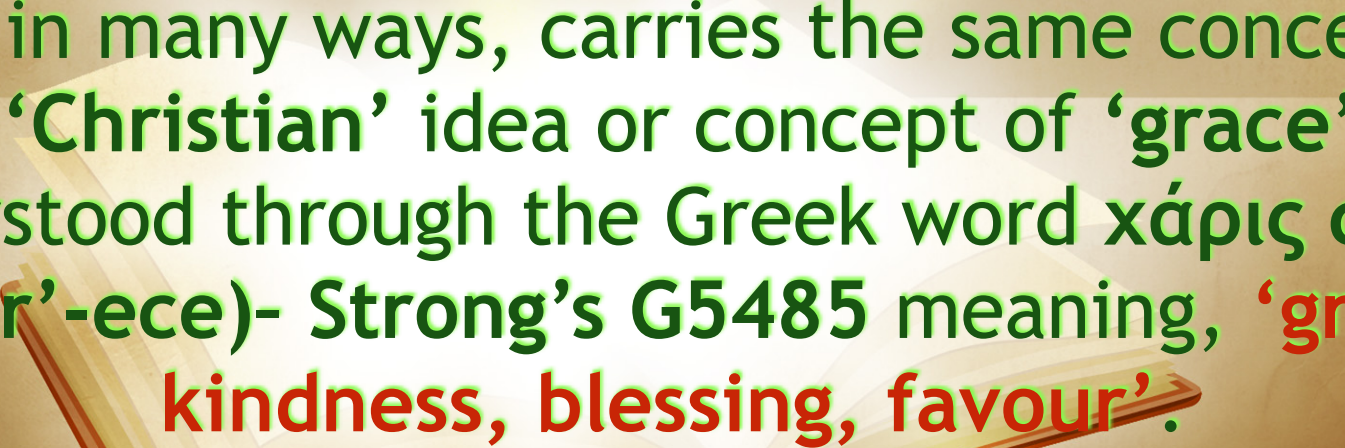
This is very important for us to recognize, as we see how this concept/belief that 'grace' is something new is not true! In the Tanak the Hebrew words **חֵן** **ḥen** and **חַנּוּן** **ḥanan** are also often understood and translated into English as 'grace/favour', and these two words (**ḥen** and **ḥanan**) are collectively used **147 times** in the Tanak (O.T.).



In Hebrew, the  
concept of חֵן *hen* and חֶסֶד *hesed* goes hand in  
hand in understanding our loving relationship with  
יהוה.

חֵן *hen* can best be described as ‘a gracious and  
favourable action passing from a superior to an  
inferior’ and is an action that cannot be forced  
upon or demanded!

This, in many ways, carries the same concept of the 'Christian' idea or concept of 'grace', as understood through the Greek word χάρις charis (khar'-ece)- Strong's G5485 meaning, 'grace, kindness, blessing, favour'.



**יְנִיחַ** **ḥen** is poured out as a gift to a people who have no 'claim' to it as it is given freely and so we see that this certainly is not a 'new' concept as it is a continuous theme right through the Scriptures as seen in the Loving Kindness extended by **יְהוָה** to Yisra'ēl, His Covenanted people!

What we must understand though is that both **יְנִיחַ** **ḥen** and **חֶסֶד** **ḥesed** are uniquely related in terms of understanding the fullness of our relationship with our Creator.

What we find in Scripture is that **תּוֹנֵהֶסֶד** is used only where there is a prior relationship bond, be it through family, marriage or kinship, and it is used in regards to a bond or relationship that produces in the bond itself a requirement or an obligation for action, where both parties share **תּוֹנֵהֶסֶד** and can expect from each other and even demand in a sense reciprocal responsibilities, and so **תּוֹנֵהֶסֶד** is not a free gift, but is rather the devotion and faithfulness shown as a result of a covenanted relationship!

What we need to recognize is that **חַן חֵן** is offered on the basis of **חֶסֶד** as a result of a Covenant. Yisra'el and **יְהוָה** are obligated to each other, in marriage, as a result of the Covenants made by **יְהוָה** with Abraham, Yitshaq and Ya'aqob! While **חַן חֵן** may certainly be, and actually is, the primary reason behind the establishment of the Covenants of Promise, what we must realize is that the moment the Covenants were made, obligation became attached to it by both parties.

And while Yisra'el constantly broke their obligation to the Covenants we see how lovingly committed יהוה is by extending His favour to us, an undeserving people and by His חַנּוּן

חַנּוּן (being gracious toward us and adorning us with favour in His eyes) He has extended to us His Kindness חַסֵּד חֶסֶד - His loving-commitment to the Covenants which He remains faithful to in being obligated and fully committed to.



And thus because of His **in** **h**en which is freely given to us, we too are now by our acceptance of His free gift also required to express true commitment in understanding our obligation to guarding the Covenant!



Yosēph, being in a relationship with יהוה, through the Covenants of Promise is extended חֶסֶד hesed from יהוה, and as a result יהוה also gave him חֵן hen with the prison warden!


Once again we see how Yosēph prospers in all that he does and as before he is promoted into a position of authority and responsibility - all because of the 'grace/favour' - חֵן hen of יהוה that was shown by יהוה's loving commitment - חֶסֶד hesed for His Covenanted people!!!

In the ancient pictographic script, the Hebrew word **יָחַן** **ḵan** (khane)- Strong's H2580 meaning, **'grace, adornment, favour, gracious'** looks like this:




## Het - ה



The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'separation'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean **'established, secure'** as well as **'cut off, separated from'**. As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall, and represents a **'boundary'**, or better understood as our **'boundaries'** in recognizing the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

## Nun - ן:

The ancient pictographic script has this letter pictured as , which pictures a ‘**sprouting seed**’ and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth to be the heir of the promise of continuation, and represents one’s life expectancy.

By the clear loving-commitment of our Master,  
Saviour and Elohim we have been saved by His  
favour (grace) and when looking at this word in  
the pictographic symbols we are able to see that  
we are:

**SEPARATED, BUILT UP  
AND ESTABLISHED BY THE SEED  
WHICH IS MESSIAH!**

The covenants of promise that we were once far off from us, as we were without Messiah and excluded from citizenship in Yisra'ěl, have been brought near by the Blood of Messiah!



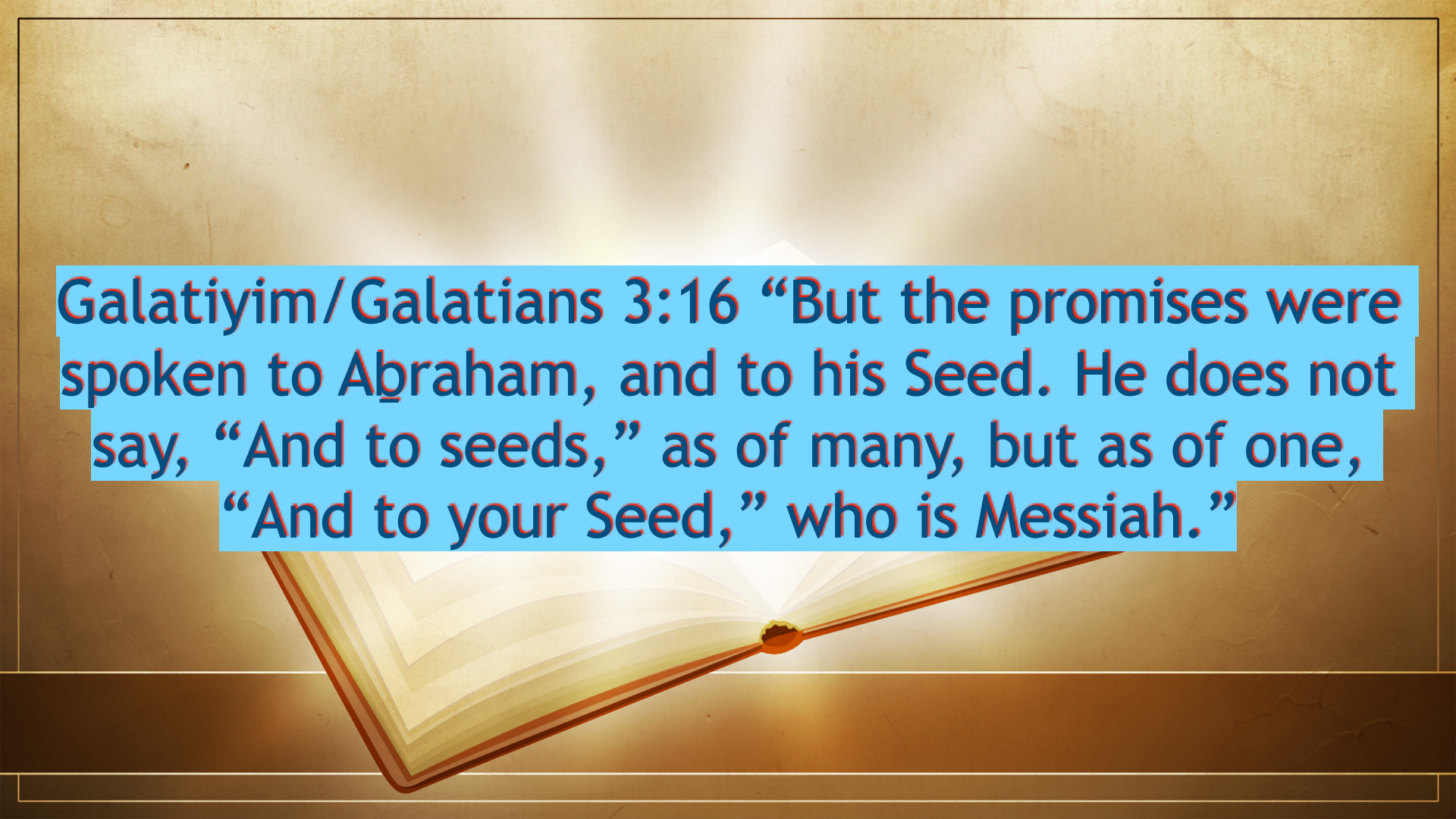
Eph 2:11 Therefore remember that you, once nations(c) in the flesh, who are called 'the uncircumcision' by what is called 'the circumcision' made in the flesh by hands,

Footnote:(c)See 1Co 12:2.

Eph 2:12 that at that time you were without Messiah, excluded from the citizenship of Yisra'el and strangers from the covenants of promise, having no expectation and without Elohim in the world.

Eph 2:13 But now in Messiah **יהושע** you who once were far off have been brought near by the blood of the Messiah.



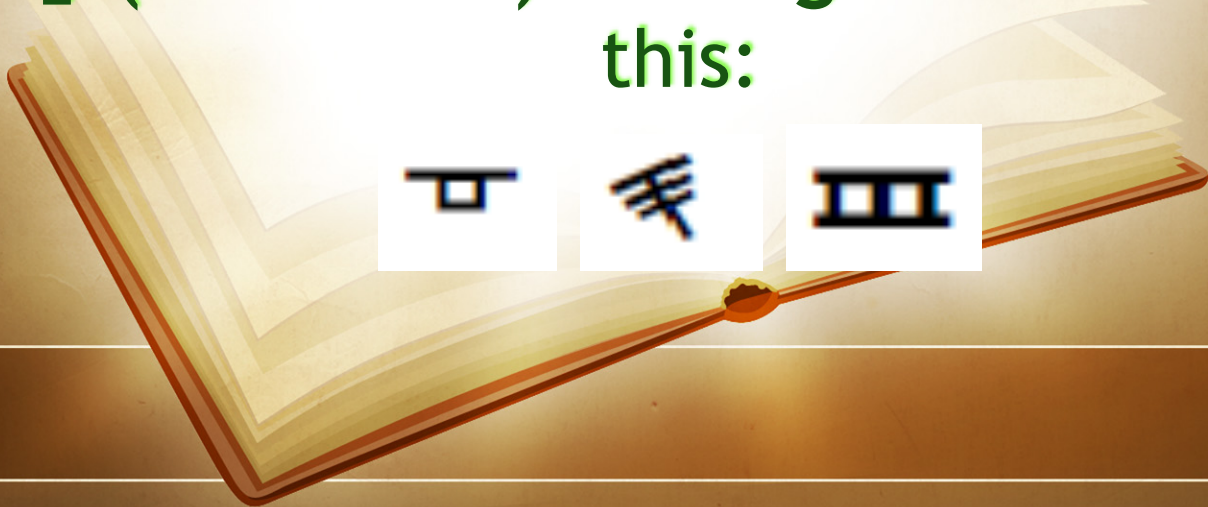


Galatyiim/Galatians 3:16 “But the promises were spoken to Abraham, and to his Seed. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Messiah.”

Realizing how we have been separated by The Seed, through the favour He has shown us, we also need to realize that, as living stones being built up in Messiah, that we are to make sure that we do not let loving-commitment and truth forsake us!


**Mishlě/Proverbs 3:3 “Let not loving-commitment and truth forsake you - bind them around your neck, write them on the tablet of your heart”**

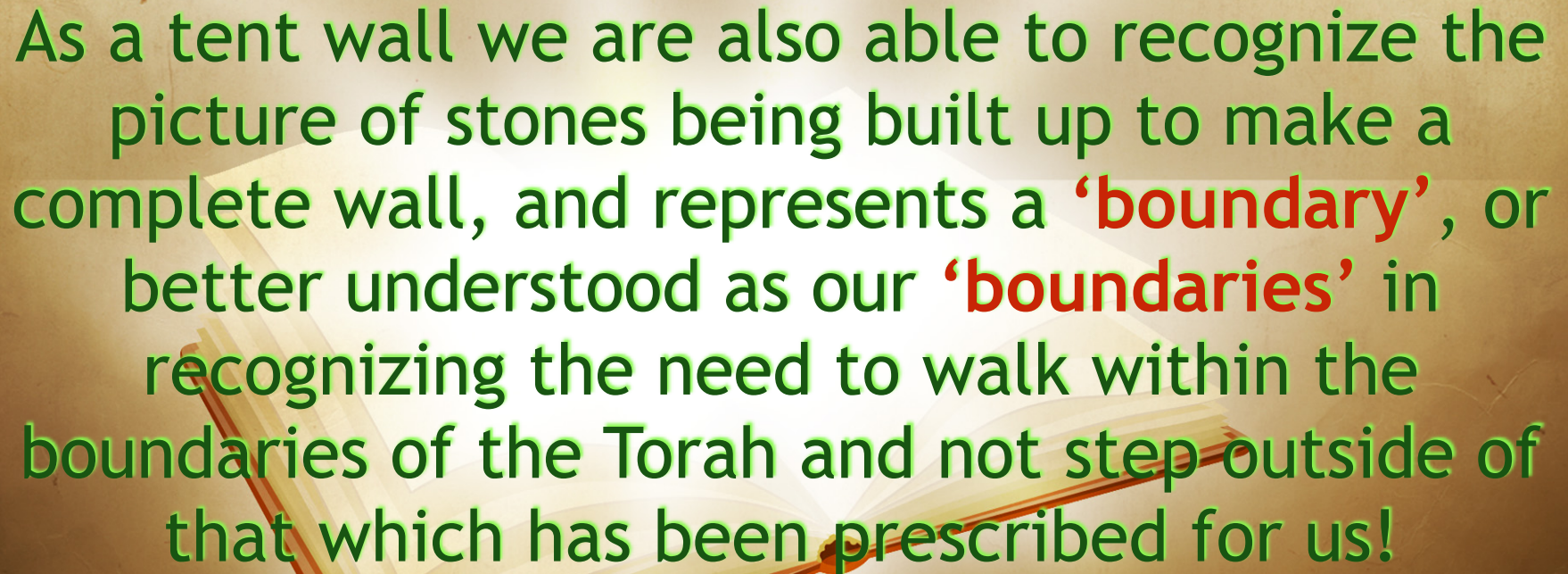
In the ancient pictographic form, the Hebrew word for 'loving-commitment' - חֶסֶד  
**ḤESED** (kheh'-sed)- Strong's H2617 looks like this:

A blue pictograph of a house with a pointed roof and a small square at the base, representing the letter 'chet'.A blue pictograph of a hand with fingers spread, representing the letter 'shin'.A blue pictograph of a wall with three vertical bars, representing the letter 'dalet'.

## Ḥet - ה




The ancient script has this letter as  which is a **'tent wall'**, and carries a meaning of **'separation'**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean **'established, secure'** as well as **'cut off, separated from'**.



As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall, and represents a **'boundary'**, or better understood as our **'boundaries'** in recognizing the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

## Samek - ס:


The ancient script has this letter pictured as , which is a thorn and has the meanings of **‘pierce and sharp’** and can also carry the meaning of **‘a shield’**, as thorn bushes were used by shepherds to build a wall to enclose their flock in the night against the attack of predators. Another meaning would be **‘to grab hold of’** as a thorn is a seed that clings to hair and clothing.

The Word of Elohim is sharper than a doubled edged sword and when we find that we do not grab hold of His word and allow His Word to be our shield of faith, we may find ourselves being pierced through with sin and compromise!

Our praise we have for our Master is that in Him we are upheld forever, for He is the shield of our Help, as He Himself took the crown of thorns upon His head, bearing our sin and shame that we may be found to be shielded in Him! It can also give a meaning of **'turning'**, for it is the thorn that turns us away from danger and to that which is secure.

## Dalet - ד



The ancient script has this letter as  and is pictured as a **'tent door'**. It can also have the meaning of a back-and-forth movement as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of **'dangle or hanging'** as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.




When understanding תּוֹנֵי חֶסֶד (kheh'-sed)-  
Strong's H2617, in these ancient pictographic  
letters, we are able to clearly see that the  
'boundaries', for the way in which we are to live,  
have been established and the entrance to walking  
in תּוֹנֵי חֶסֶד - Strong's H2617 (**loving-**  
**commitment**) is by our coming to the Door - that  
is our Master and Saviour - יהושע  
Messiah!



**WE AS LIVING STONES  
ARE TO GRAB HOLD OF  
AND CLING TO THE DOOR!**

## Joseph Interprets Two Prisoners' Dreams

Gen 40:1 And after these events it came to be that the cupbearer and the baker of the sovereign of Mitsrayim sinned against their master, the sovereign of Mitsrayim.



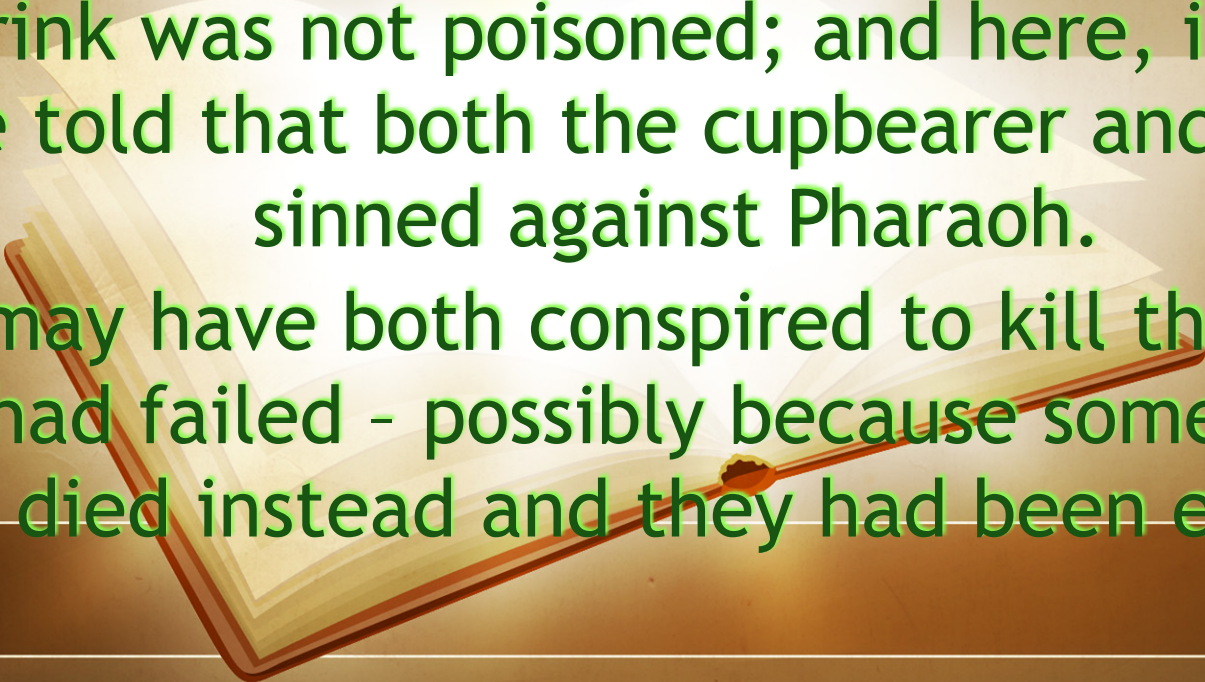
# CHAPTER 40

## THE CUPBEARER AND THE BAKER

This chapter deals with Yosef interpreting the dreams of two fellow prisoners - two prisoners who were previously in Pharaoh's service - the cupbearer and the baker.

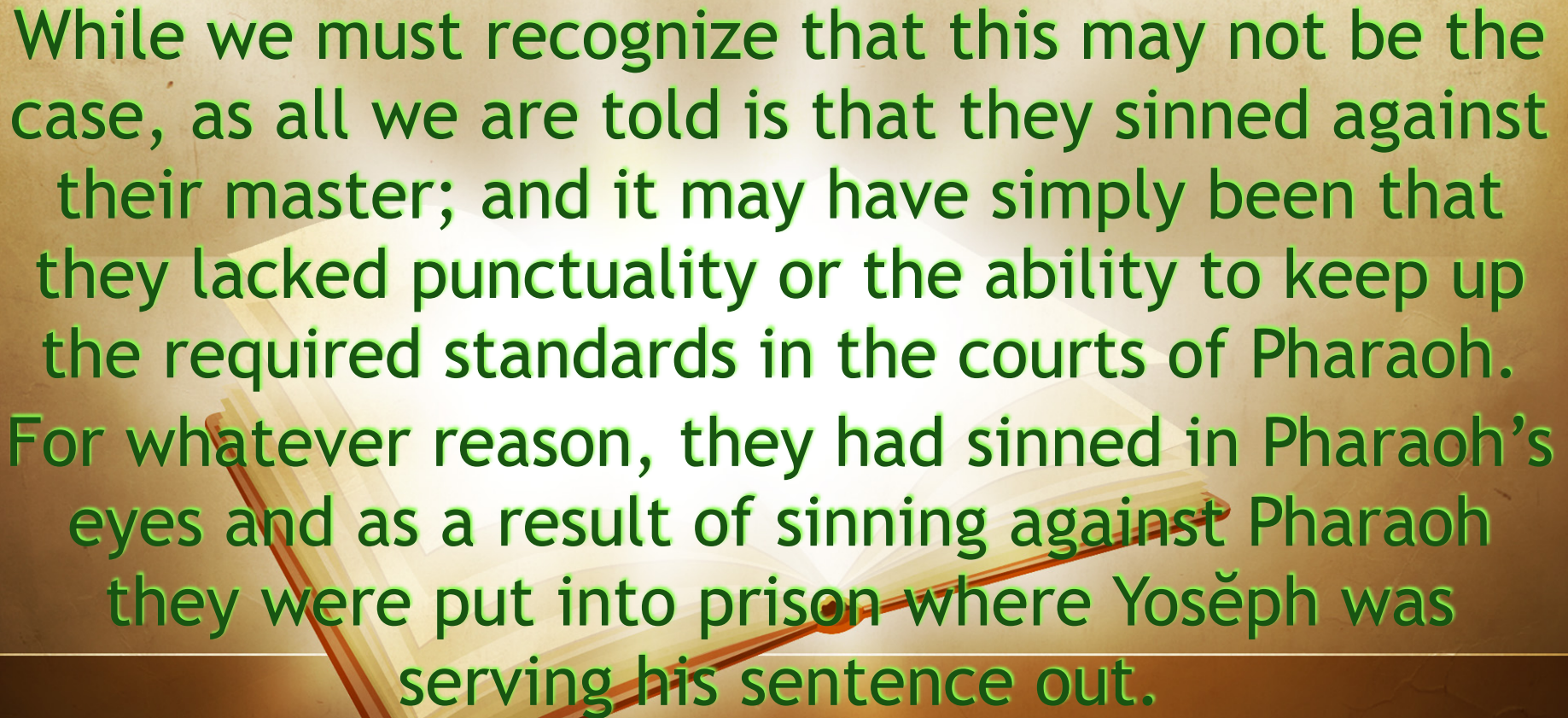
The Hebrew word מַשְׂקֵה mashqeh (mash-keh')- Strong's H4945 is the word that is translated as 'cupbearer', and also means, 'butler' and comes from the root word שָׁקַה shaqah (shaw-kaw')- Strong's H8248 which means, 'cause to drink water, give to drink, irrigate'.

The Hebrew word אָפַח aphah (aw-faw')- Strong's H644 is the word used for 'baker'.



The 'cupbearer' was the one who held the responsibility of making sure that the king's food and drink was not poisoned; and here, in verse 1, we are told that both the cupbearer and the baker sinned against Pharaoh.

They may have both conspired to kill their master and had failed - possibly because someone else had died instead and they had been exposed!



While we must recognize that this may not be the case, as all we are told is that they sinned against their master; and it may have simply been that they lacked punctuality or the ability to keep up the required standards in the courts of Pharaoh. For whatever reason, they had sinned in Pharaoh's eyes and as a result of sinning against Pharaoh they were put into prison where Yosēph was serving his sentence out.

Gen 40:2 And Pharaoh was wroth with his two officers, the chief cupbearer and the chief baker.

Gen 40:3 So he put them in confinement in the house of the captain of the guard, in the prison, the place where Yosēph was a prisoner.

Gen 40:4 And the captain of the guard put Yosēph in charge of them, and he served them. So they were in confinement for some time.

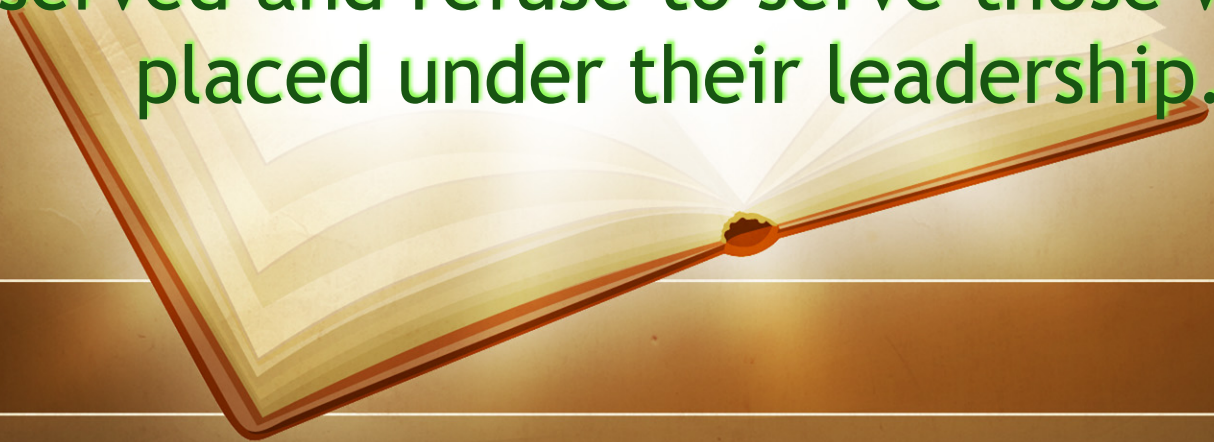


Yosēph was put in charge of the two new prisoners and in **verse 4** we are told that he served them!

This is another picture of the great service of humility that Yosēph continually displayed - he was put in charge of them, yet he served them!



Typically, in the world today, we see how many who are placed in leadership positions demand to be served and refuse to serve those who are placed under their leadership.



Yosēph displays principles that ran contrary to worldly standards, as he was an ambassador of a higher standard - that of the reign of the heavens; and Messiah told His taught ones who questioned each other's position in the kingdom:

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

**Luqas/Luke 22:26** “But not so with you, but let him who is greatest among you be as the youngest, and the leader as one who serves.”

The Hebrew word that is translated as ‘served’, to describe Yosēph’s actions toward these two men, comes from the root word שָׂרַת *sharath* (shaw-rath’)- Strong’s H8334 which means, ‘to minister, serve, attend’, and is the same word used in Shemoth/Exodus 28:35, when speaking about the garments and the pomegranates and bells that would be upon the hem of the robe, all around, that Aharon, the High Priest should ‘attend’ in when going in or coming out of the Most Set-Apart Place.

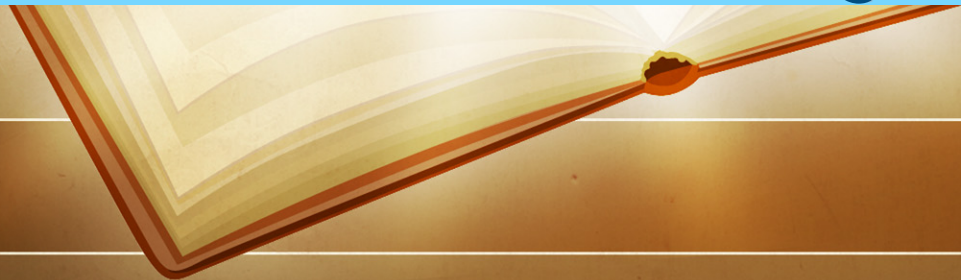
**הושע** said Himself that He came to serve and not to be served and so should it be with us as we are clothed in His priestly garments of His Word!

Marqos/mark 10:42-45 “And **יהושע**, calling them near, said to them, “You know that those who think to rule the gentiles are masters over them, and their great ones exercise authority over them. 43 “But it is not so among you, but whoever wishes to become great among you shall be your servant. 44 “And whoever wishes to be first among you, shall be servant of all. 45 “For even the Son of Adam did not come to be served, but to serve, and to give His life a ransom for many.”

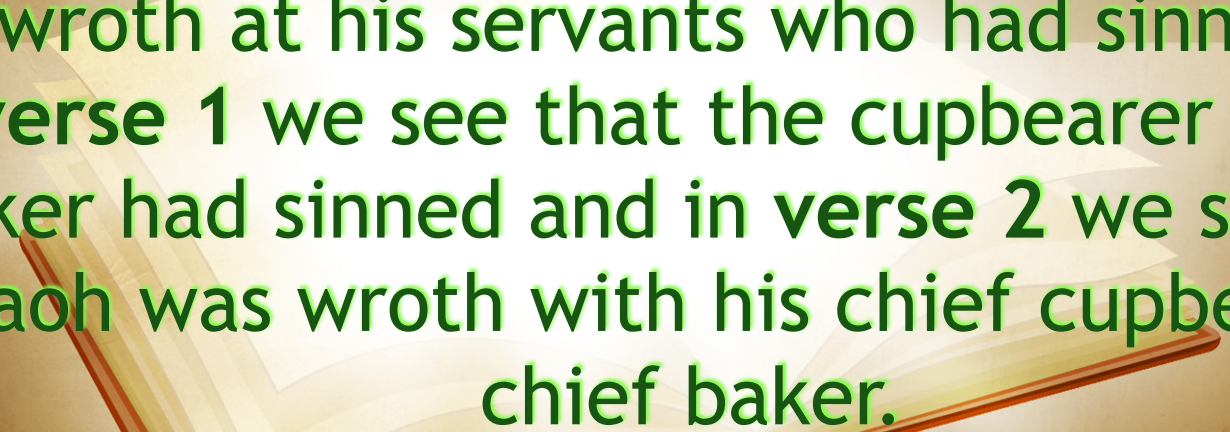
We are to be in service unto יהוה, and burn incense which speaks of us being a sweet fragrance:

**Qorintiyim Bet/2 Corinthians 2:14-16** “But thanks be to Elohim who always leads us on, to overcome in Messiah, and manifests through us the fragrance of His knowledge in every place. 15 Because we are to Elohim the fragrance of Messiah among those who are being saved and among those who are perishing. 16 To the one we are the smell of death to death, and to the other the fragrance of life to life. And who is competent for these?”

Eph'siyim/Ephesians 5:1-2 "Become, then, imitators of Elohim as beloved children. 2 And walk in love, as Messiah also has loved us, and gave Himself for us, a gift and an offering to Elohim for a sweet-smelling fragrance."



What we can see here, in the account of Pharaoh being wroth at his servants who had sinned, is that in **verse 1** we see that the cupbearer and the baker had sinned and in **verse 2** we see that Pharaoh was wroth with his chief cupbearer and chief baker.

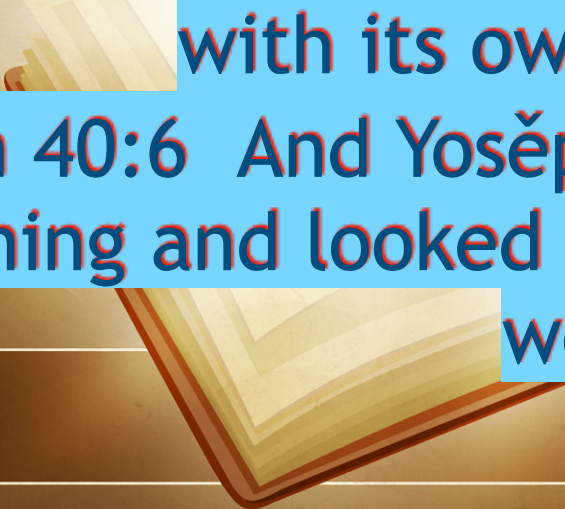




This may well suggest that the ones who had sinned were under the service of the chiefs of the service, and so the supervisors were the ones who were held responsible for the actions of their subordinates.

The duty of the chiefs was to make sure that the service was carried out correctly and they would pay the price if it was not!

They were sent to the house of the captain of the guard - that is Potiphar's house and put in the prison there, and Potiphar who had known the loyalty and service of Yoseph, assigns them to Yoseph.




Gen 40:5 Then the cupbearer and the baker of the sovereign of Mitsrayim, who were confined in the prison, dreamed a dream, both of them, each man's dream in one night and each man's dream with its own interpretation.

Gen 40:6 And Yosēph came in to them in the morning and looked at them and saw that they were sad.

Gen 40:7 And he asked Pharaoh's officers who were with him in confinement of his master's house, saying, "Why do you look so sad today?"

Gen 40:8 And they said to him, "We each have dreamed a dream, and there is no one to interpret it." And Yosēph said to them, "Do not interpretations belong to Elohim? Relate them to me, please."

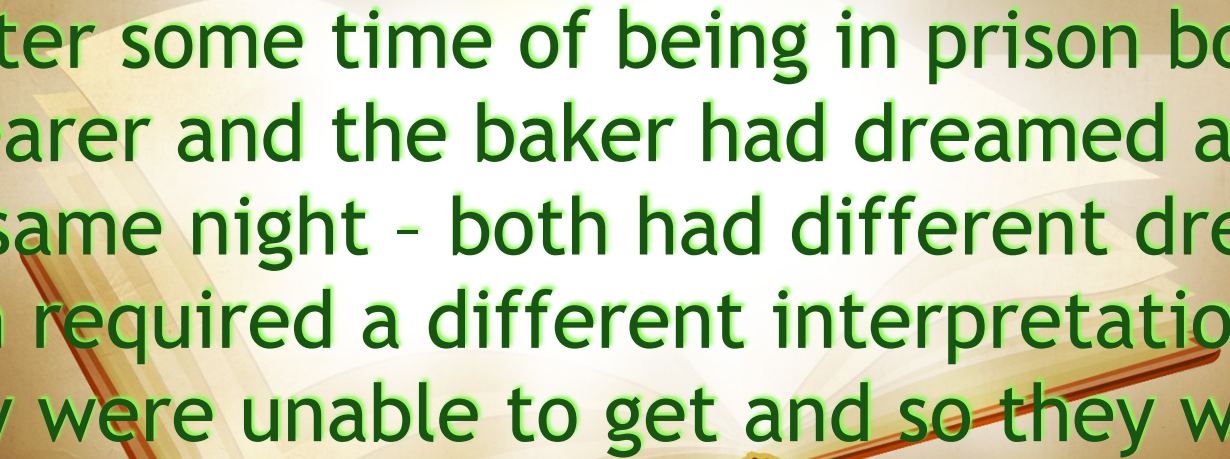


Gen 40:9 So the chief cupbearer related his dream to Yosēph, and said to him, “See, in my dream a vine was before me,

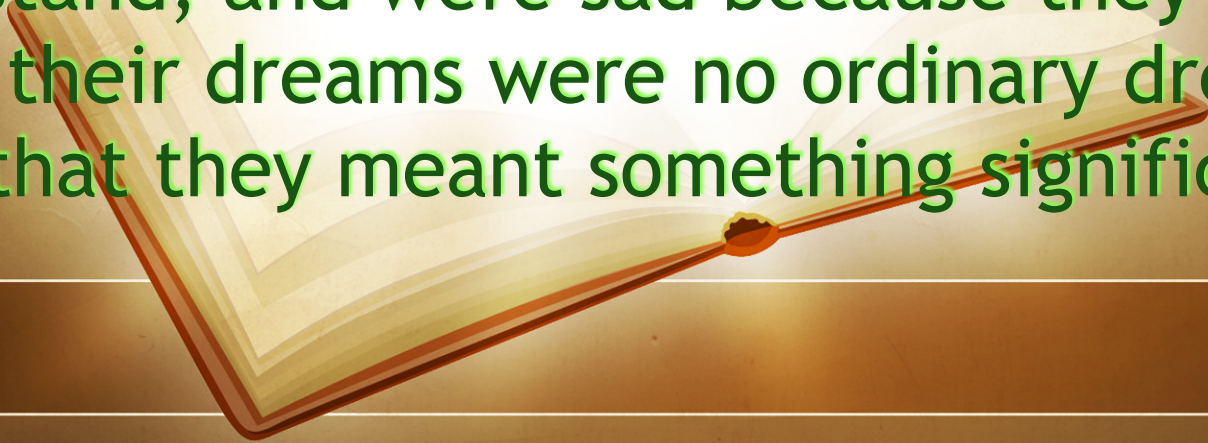
Gen 40:10 and in the vine were three branches, and it was as though it budded - its blossoms shot forth, and its clusters brought forth ripe grapes.

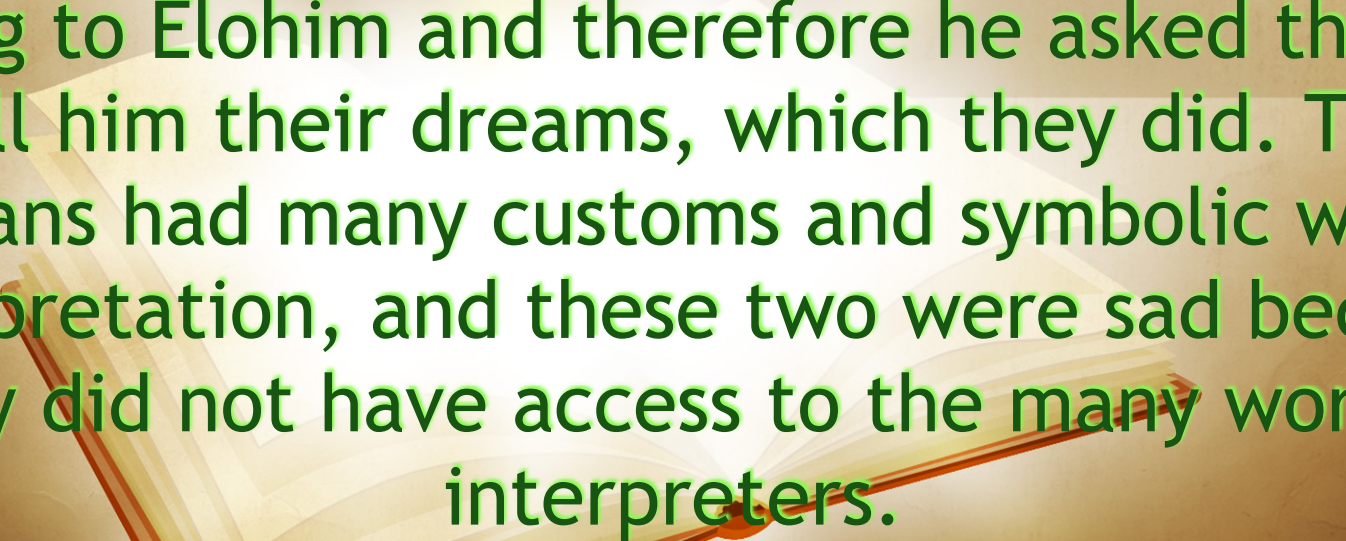
## DREAMS

After some time of being in prison both the cupbearer and the baker had dreamed a dream on the same night - both had different dreams and both required a different interpretation, which they were unable to get and so they were sad.

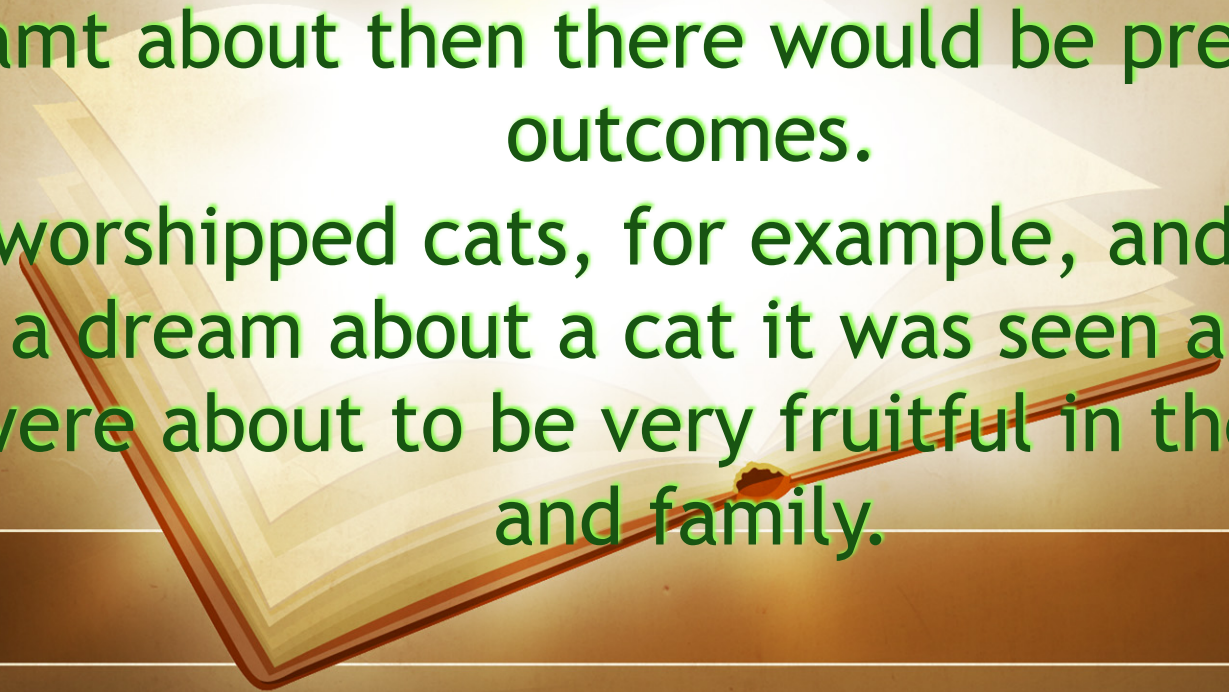


Yosēph saw their sadness and asked why they were so downcast, and he was told by them that they had both dreamed dreams that they could not understand, and were sad because they both knew that their dreams were no ordinary dreams but that they meant something significant.





Yosēph makes it known that all interpretations belong to Elohim and therefore he asked them to tell him their dreams, which they did. The Mitsrians had many customs and symbolic ways of interpretation, and these two were sad because they did not have access to the many worldly interpreters.

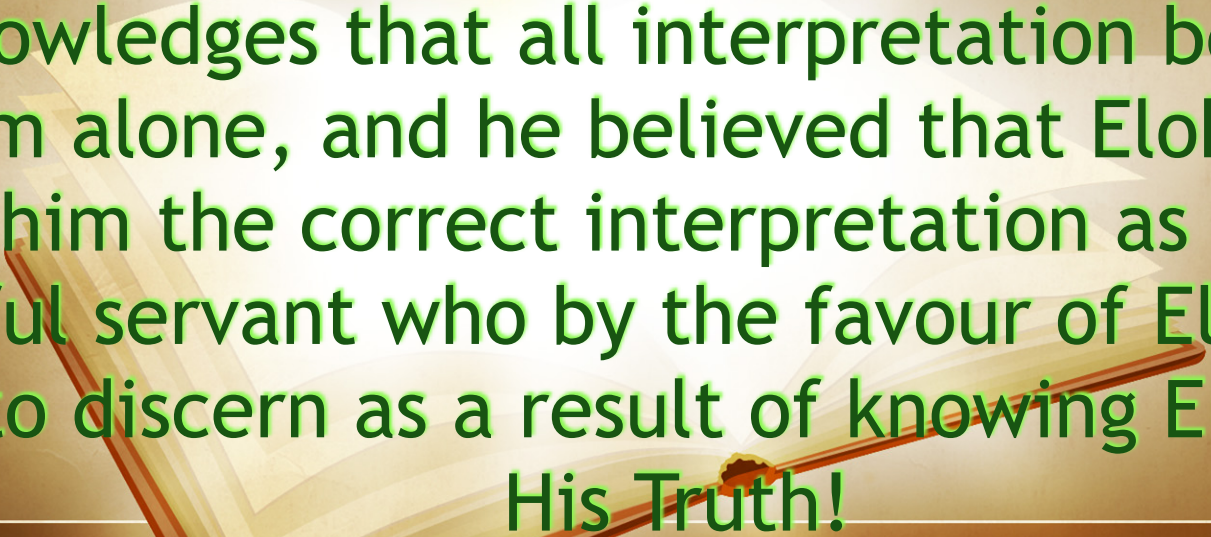


The Mitsrians were very superstitious and they believed that if a certain symbol or events were dreamt about then there would be predictable outcomes.

They worshipped cats, for example, and if anyone had a dream about a cat it was seen as though they were about to be very fruitful in their harvest and family.



Yosēph makes it clear that he is not a sorcerer or one who can predict events, but rather acknowledges that all interpretation belongs to Elohim alone, and he believed that Elohim could give him the correct interpretation as he was a faithful servant who by the favour of Elohim was able to discern as a result of knowing Elohim and His Truth!



Today, there are many people who claim that they are prophets and dreamers of dreams who have a 'word from Elohim' while they do not walk according to the Torah - these are false prophets and false interpreters that we must be careful to not give our ear to listening to their false advice, no matter how nice their words may sound.

Yosēph was called a dreamer or dreamer of dreams by his brothers, as they mocked him, yet now יהוה would use his servant to proclaim the Truth.

Gen 40:11 “And Pharaoh’s cup was in my hand. So I took the grapes and pressed them into Pharaoh’s cup, and placed the cup in Pharaoh’s hand.”

Gen 40:12 And Yosēph said to him, “This is the interpretation of it: The three branches are three days.”




Gen 40:13 “Yet, within three days Pharaoh is going to lift up your head and restore you to your place, and you shall put Pharaoh’s cup in his hand according to the former ruling, when you were his cupbearer.

Gen 40:14 “But remember me when it is well with you, and please show loving-commitment to me. And mention me to Pharaoh, and get me out of this house.

Gen 40:15 “For truly I was stolen away from the land of the Hebrews. And also I have done naught that they should put me into the dungeon.”

Gen 40:16 And the chief baker saw that the interpretation was good, and he said to Yosēph, “I also was in my dream and saw three white baskets were on my head,



Gen 40:17 and in the uppermost basket all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head.”

Gen 40:18 And Yosēph answered and said, “This is the interpretation of it: The three baskets are three days.

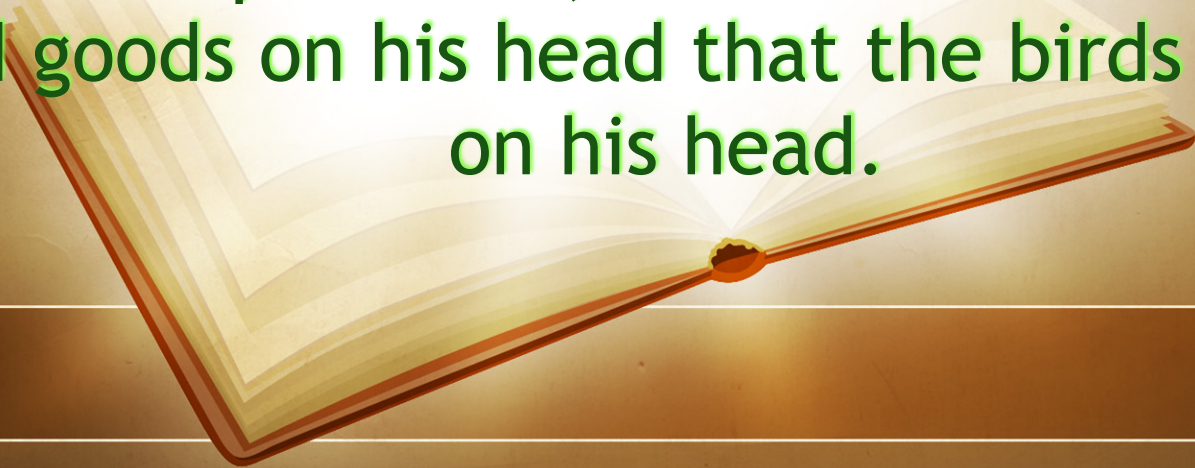
Gen 40:19 “Yet, within three days Pharaoh is going to lift off your head from you and hang you on a tree. And the birds shall eat your flesh from you.”

## THE DREAMS

The cupbearer's dream was about a vine that budded 3 branches and blossomed with ripe grapes; and while he had Pharaoh's cup in his hand, he pressed the new grapes into the cup and gave it to Pharaoh.

Yosēph told him that within 3 days he would be restored to his position, and asked that when this happens that he remembers Yosēph who had been falsely imprisoned.

The baker then related his dream to Yosēph because he saw that the cupbearer was given a good interpretation, and he saw 3 baskets of baked goods on his head that the birds ate while on his head.

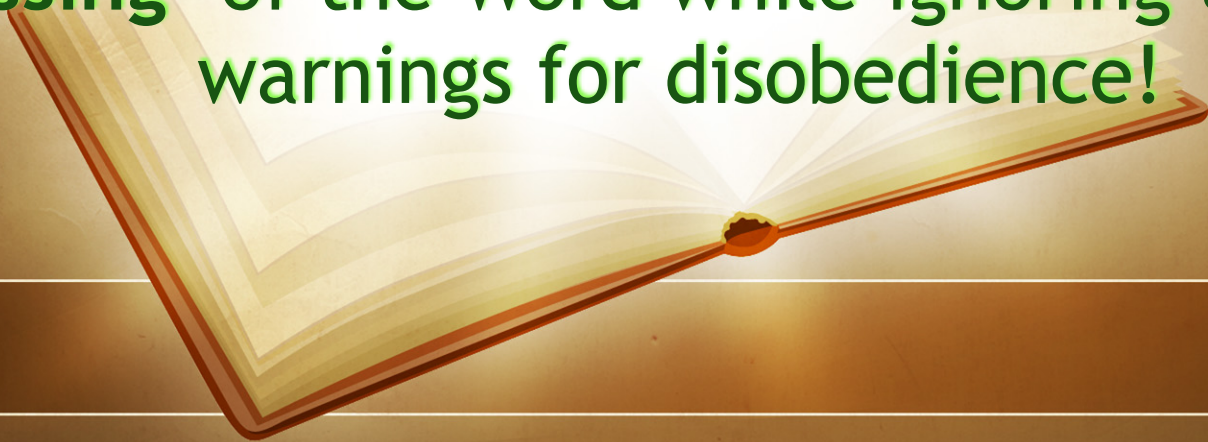


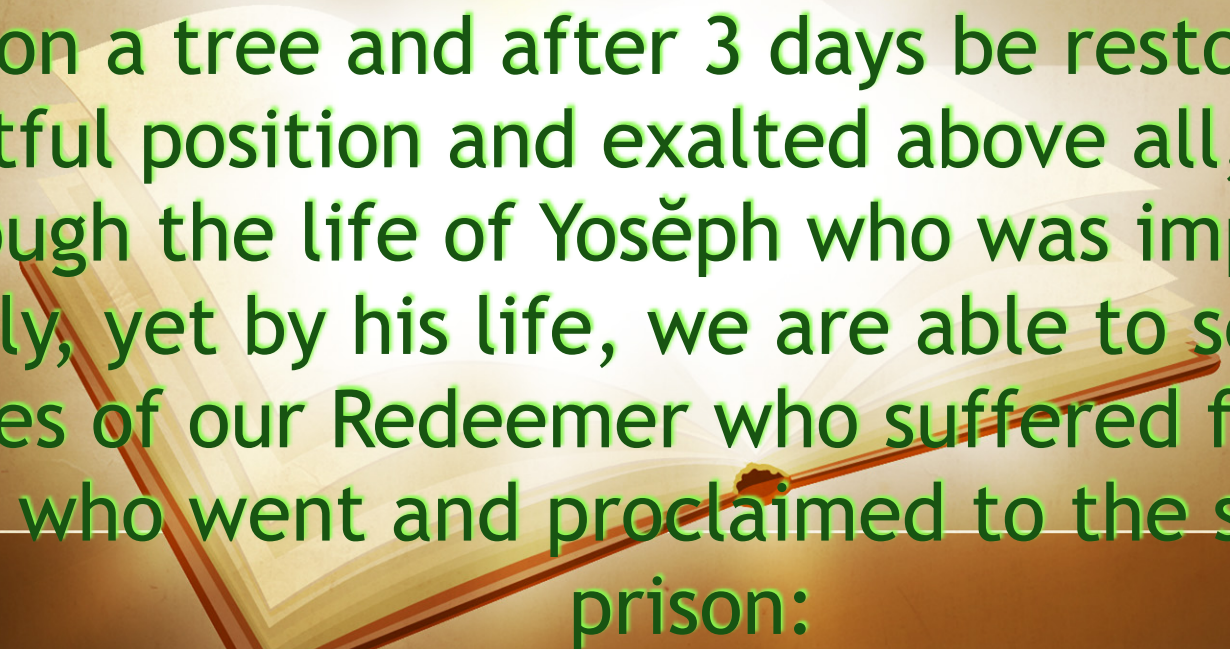


Yosēph told him that within 3 days he would be delivered up on the birthday feast of Pharaoh and he would be hanged on a tree and the birds would eat his flesh!

Not such a pleasant interpretation - and one he would not like to have heard, yet what we recognize here is that this was the correct interpretation and we see how the Word of Elohim speaks clarity and truth - and for many it may not always be what they want to hear - yet is a clear opportunity to hear the Truth and repent from all wickedness.

So many people today only want their ears tickled with fabricated words that only receive the 'blessing' of the Word while ignoring the clear warnings for disobedience!





As we look at both of these interpretations, we are able to see a shadow picture of the Blood and Body of Messiah, who would be delivered up and hung on a tree and after 3 days be restored to his rightful position and exalted above all, as seen through the life of Yosēph who was imprisoned unfairly, yet by his life, we are able to see shadow pictures of our Redeemer who suffered for our sins and who went and proclaimed to the spirits in prison:

Kěpha Aleph/1 Peter 3:18-22 “Because even Messiah once suffered for sins, the righteous for the unrighteous, to bring you to Elohim, having been put to death indeed in flesh but made alive in the Spirit, 19 in which also He went and proclaimed unto the spirits in prison, 20 who were disobedient at one time when the patience of Elohim waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight beings, were saved through water,

21 which figure now also saves us: immersion - not a putting away of the filth of the flesh, but the answer of a good conscience toward Elohim - through the resurrection of יהושע Messiah, 22 who, having gone into heaven, is at the right hand of Elohim, messengers and authorities and powers having been subjected to Him.”

Gen 40:20 And on the third day, Pharaoh's birthday, it came to be that he made a feast for all his servants. And he lifted up the head of the chief cupbearer and of the chief baker among his servants,



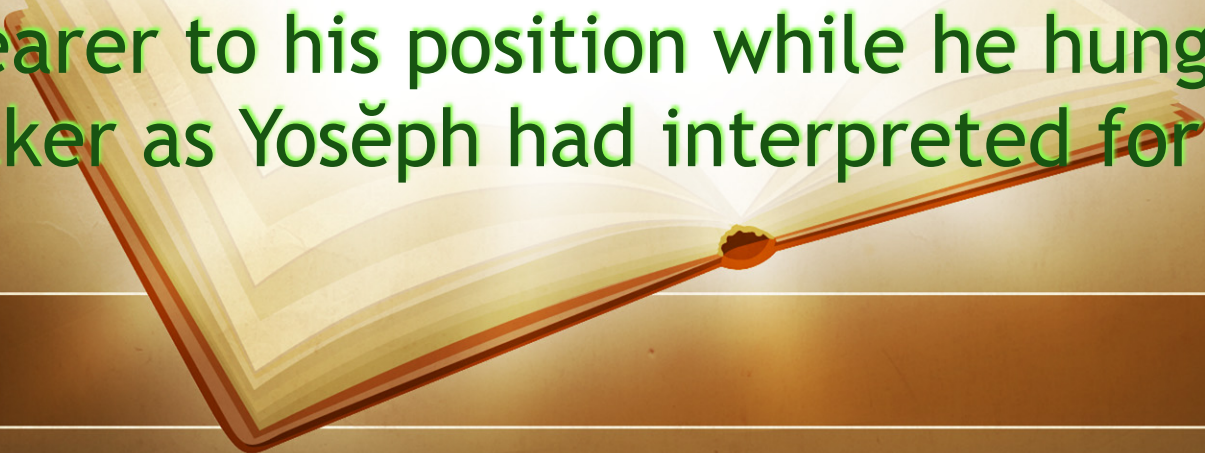
Gen 40:21 and he restored the chief cupbearer to his post of cupbearer again, and he placed the cup in Pharaoh's hand,

Gen 40:22 but he hanged the chief baker, as Yosëph had interpreted to them.

Gen 40:23 And the chief cupbearer did not remember Yosëph, but forgot him.

## **Verse 20 - birthdays in Scripture!**

On his birthday, Pharaoh brought up both his chief cupbearer and chief baker, and he restored the cupbearer to his position while he hung the chief baker as Yosēph had interpreted for them.



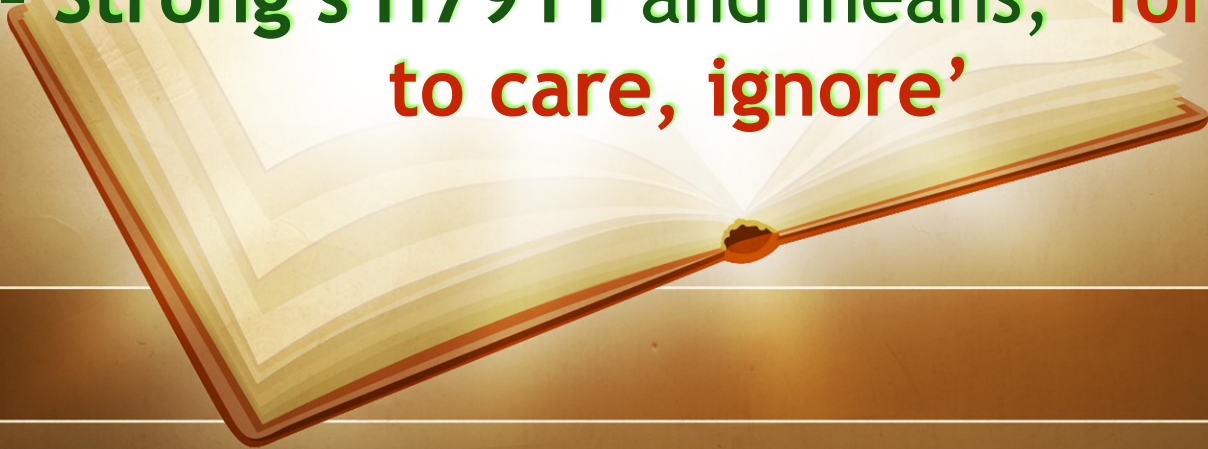


After the cupbearer had been restored, he forgot about Yosēph and this is a lesson for us to make sure that we do not neglect to do that which we have promised to:

Debarim/Deuteronomy 23:21 “When you make a vow to יהוה your Elohim, do not delay to pay it, for יהוה your Elohim is certainly requiring it of you, and it shall be sin in you.”

Qoheleth/Ecclesiastes 5:4 “When you make a vow to Elohim, do not delay to pay it, for He takes no pleasure in fools. Pay that which you have vowed.”

The Hebrew word that is translated as 'forgot' comes from the root word **נָשַׁח** **shakach** (shaw-kakh')- Strong's H7911 and means, 'forget, cease to care, ignore'



We are clearly reminded in:

Debarim/Deuteronomy 8:11-14 “Be on guard, lest you forget יהוה your Elohim by not guarding His commands, and His right-rulings, and His laws which I command you today, 12 lest you eat and shall be satisfied, and build lovely houses and shall dwell in them, 13 and your herds and your flocks increase, and your silver and your gold are increased, and all that you have is increased, 14 that your heart then becomes lifted up, and you forget יהוה your Elohim who brought you out of the land of Mitsrayim, from the house of bondage”

The sad reality is that so often when things seem to be going well with people, they ‘forget to not forget’, so to speak - which we are constantly to be on guard against!


We see in Hoshēa a clear use of this word שָׁכַח *shakāḥ*, meaning, ‘**to forget**’, being used as an antonym for יָדָע *yada*, meaning, ‘**to know**’, in:

Hoshěa/Hosea 13:4-6 “But I am יהוה your Elohim since the land of Mitsrayim, and an Elohim besides Me you shall not know, for there is no Saviour besides Me. 5 “I knew you in the wilderness, in the land of drought. 6 “When they were fed they were satisfied. They were satisfied and their heart was exalted, therefore they forgot Me.”

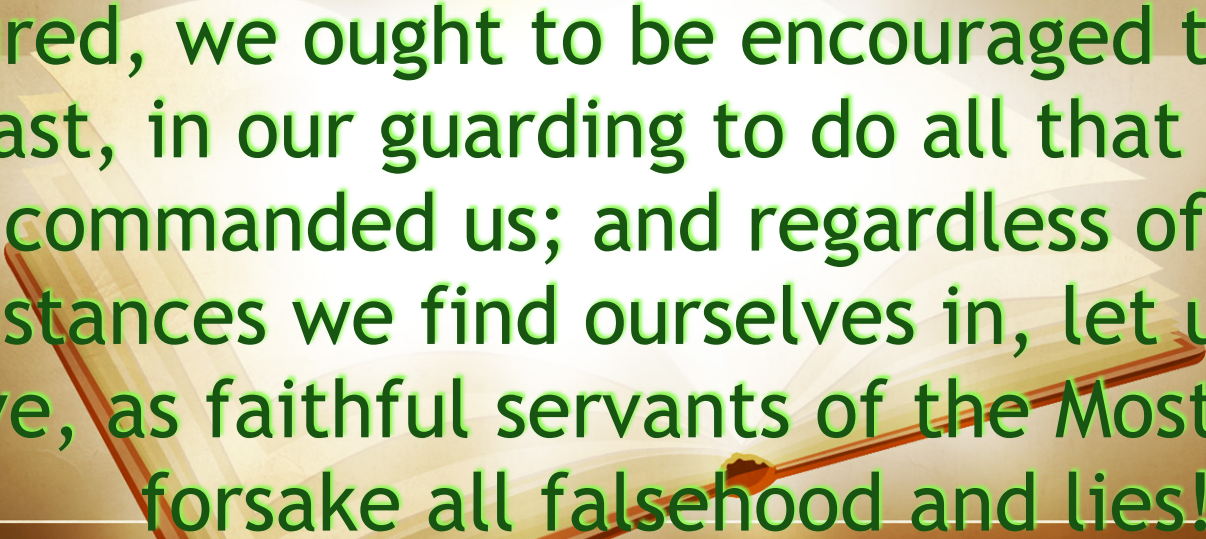
To ‘forget’ יהוה and His Torah, is simply another way of saying that one does not know Him!

To forget יהוה is to reject walking in His Torah - and for this, people will die!

With the baker being killed, we are also able to see a picture of those who have twisted the Truth and made people eat mixed doctrines and served the delicacies of the whore, and the fate that awaits them who have not accepted the true Bread of Life - יהושע Messiah - as their fate is that they shall be delivered up and become a feast for the birds:



**Mattithyahu/Matthew 24:23-28** “If anyone then says to you, ‘Look, here is the Messiah!’ or ‘There!’ do not believe. 24 “For false messiahs and false prophets shall arise, and they shall show great signs and wonders, so as to lead astray, if possible, even the chosen ones. 25 “See, I have forewarned you. 26 “So if they say to you, ‘Look, He is in the desert!’ do not go out; or ‘Look, He is in the inner rooms!’ do not believe. 27 “For as the lightning comes from the east and shines to the west, so also shall the coming of the Son of Adam be. 28 “For wherever the dead body is, there the eagles shall be gathered together.”



As we consider the life of Yosēph and the rejection that he faced and the false accusations that he endured, we ought to be encouraged to remain steadfast, in our guarding to do all that Elohim has commanded us; and regardless of the circumstances we find ourselves in, let us continue to serve, as faithful servants of the Most-High, and forsake all falsehood and lies!