

וַיֵּשֶׁב

VaYeshev

Genesis 37:1- 40
Haftarah: Amos 2:6-3:8

Yaakov continued living *vayeshesh* וַיֵּשֶׁב in the land where his father had lived as a foreigner, the land of *Kena'an*. Genesis 37:1

Back to *Eretz Yisra-El* (Land of Israel), *Yaakov* longs to settle down after all the painful events he went through. But time for rest has not yet come, the task is still significant. Seeing *Yossef* growing, *Yaakov* discerns in him wisdom and a divine calling. He loves this son more than the others and calls him the son of his old age, *Ben Z'kunim* בן-זקנים. In *guematria*¹, the word *z'kunim* has a value of 207 like the word *raz* רז which means secret, mystery. From this, we learn that *Yaakov* had revealed and was teaching his son the mysteries of the Torah². The Patriarchs prophetically had the knowledge of the Torah as we can see it in the Scriptures with *Noach* making the difference between pure and impure animals or *Yehuda* applying the *yibum* law (Levirate marriage) with *Tamar* and so on. All this before the gift of the Torah at Mount Sinai.

Yaakov made a long-sleeved robe for his son, *k'tonet passim* which is a sign of kingship.

Yossef used to tell his father about the wrong doings of his brothers. This act of slander combined with the favor of his father towards him, caused jealousy from his brothers against him. This first event in our *Parasha* teaches us about the sin of speaking badly against one another, the sin of *lashon harah* as forbidden in Leviticus 19:16:

Do not go around spreading slander among your people, but also do not stand idly by when your neighbor's life is at stake; I am Adonai.

¹ Study of the numerical value of Hebrew words

² Baal Haturim

James's letter develops this commandment:

Yes, the tongue is a fire, a world of wickedness. The tongue is so placed in our body that it defiles every part of it, setting ablaze the whole of our life; and it is set on fire by Gei-Hinnom itself. James 3:6

Yossef is not ready yet for the calling that is revealed through his dreams, making him the ruler of his brothers. He makes them angry and suspicious because it is not the first time in the family that some despot wants to rule, like *Yishma-El* or *Esav*... Maybe *Yossef* is dangerous for the family... *Reuven*, not being the spiritual heir any more because he had sinned against his father, *Yehuda* would be the next ruler, not *Yossef*. So their decision is taken; *Yossef* must be judged and put aside.

Yaakov sends him to *Shechem* (a place predestined to problems, see *Parashat Vayshlach*) where he had to meet his brothers. But they caught him and threw him in a pit until he was sold to a caravan of *Yishmaelites* and then *Madianites*, to finally end in *Potiphar's* house.

This selling of *Yossef* caused the going down to Egypt of the young Jewish nation and their enslavement. The prophecy given to *Avraham* in Genesis 15:13 must be fulfilled:

Adonai said to *Avram*, "Know this for certain: your descendants will be foreigners in a land that is not theirs. They will be slaves and held in oppression there four hundred years.

We find here a biblical principle: the character of the man of G-d is forged through suffering. It is a way chosen by G-d to bring us back to Him and *Yeshua* was our example:

Even though he was the Son, he learned obedience through his sufferings. Hebrews 5:8

We can also read in James 5:10:

As an example of suffering mistreatment and being patient, brothers, take the prophets who spoke in the name of Adonai.

The story of *Yossef* speaks of the sufferings of *Yeshua* as hinted through some details as the long-sleeved robe, the *k'tonet passim*, כַּתְּנֹת פְּתִיל

פְּסִים. The value of the letters from the word *passim*, 190, is the same then the word *ketz*, **קֵץ** which means limit, end, as in end time, *ketz haolam*, **קֵץ הָעוֹלָם** This robe that was dipped in blood alludes to the one *Yeshua* was wearing and which was so beautiful that the soldiers divided it by throwing dice, the robe being also a sign of kingship. But the difference is that *Yeshua's* was not to be torn because Kingship belongs to Him forever:

So they said to one another, "We shouldn't tear it in pieces; let's draw for it." This happened in order to fulfill the words from the *Tanach*, "They divided my clothes among themselves and gambled for my robe." This is why the soldiers did these things. John 19:24 Psalm 22:18

Like *Yossef*, *Yeshua* was sold by his brothers and suffered in His own house:

If someone asks him, 'Then what are these gashes between your shoulders?' he will answer, 'I got hurt at my friends' house.'

Zechariah 13:6

Like *Yossef*, he was sold for money and the *Haftarah* of the week speaks about this analogy:

Here is what Adonai says: "For Israel's three crimes, no, four -- I will not reverse it -- because they sell the upright for silver and the poor for a pair of shoes, Amos 2:6

At the end, *Yeshua* will be acclaimed by His people who will mourn when they will recognize Him:

...and I will pour out on the house of David and on those living in Yerushalayim a spirit of grace and prayer; and they will look to me, whom they pierced." They will mourn for him as one mourns for an only son; they will be in bitterness on his behalf like the bitterness for a firstborn son. Zechariah 12:10

How fascinating to see the parallel between the history of the Jewish people and *Yeshua* in the Scriptures. It is a double parallel between the Patriarch's lives and the historical destiny of the people and *Yeshua's* sufferings.

As G-d sets the going down to Egypt for His people, Satan attempts to destroy the messianic lineage of *Yehuda*. Indeed, following his brother's sale, *Yehuda* leaves his family and the word used is "yered" goes down, **יָרַד** (38:1). He is grieved by his father's pain who believes he has failed in founding the Jewish nation because of *Yossef's* death. *Yehuda* "goes down" and this speaks of a spiritual decline. He lost his two sons and went to see a prostitute who happens to be his daughter in law. Praise G-d, He does not make His plan up to His creature's perfection, but He is Faithful. He uses men and women to "make" His history.

This time it was Tamar (palm tree, a royal tree) who, like Sarah and *Rivkah* before, prophetically stood for the vision. She did not hesitate to put herself in a difficult position, risking her own reputation and life for G-d's plan to be fulfilled. The tokens she asked for were the signs of her prophetic intentions:

- The seal, a symbol for kingship
- The robe, the word here is translated in the Jewish Bible by robe or coat, which is the symbol of law as for the future Sanhedrin³
- The staff, the symbol of the *Mashiach*

We can read about those divine attributes in Isaiah 33:22
For Adonai is our judge, Adonai is our lawgiver (the word employed here is the same for scepter), Adonai is our king. He will save us (root of the name *Yeshua*).

Those divine attributes are also those of *Yehuda's* tribe. The messianic lineage is ensured with *Peretz*, breach, bursting forth, as the king's right. *Yeshua* is the holder of this divine right as written in Isaiah 22:22 and Revelation 3:7:

I will place the key of David's house on his shoulder; no one will shut what he opens; no one will open what he shuts.
To the angel of the Messianic Community in Philadelphia, write: 'Here is the message of *HaKadosh*, the True One, the one who has the key of David, who, if he opens something, no one else can shut it, and if he closes something, no one else can open it.

³ Raba 85

Back with *Yossef* who is tempted by *Potiphar's* wife. He came out victorious of the test and has become the Jewish model of sexual purity and integrity. This purity is both physical and spiritual and is a cherished quality before G-d as we can read in Revelation 14:4:

These are the ones who have not defiled themselves with women, for they are virgins; they follow the Lamb wherever he goes; they have been ransomed from among humanity as first fruits for God and the Lamb...

Consequently to the lie of *Potiphar's* wife, he is put into jail for a time, but G-d would raise him later and make him a savior for his people.

The preparation to this heavy calling was to be done through silent suffering and humiliation, depicting us the suffering *Mashiach* in Isaiah 53.

Then, hope comes through the incarceration of the chief cupbearer and the chief baker. When *Yossef* hears about the vine in the first dream, he rejoices because vine is the symbol of Israel in Hosea 10:1 and bears fruit quickly. But the second dream turns him pale...

- Three days and the *Mashiach* will rise from the dead and will bring the Salvation to His people and to the whole world!
- But also three days that would bring persecution and exile for those of His people who would not acknowledge *Yeshua Ha Mashiach miNatzert* (*Yeshua* the Messiah of Nazareth), the Promised *Mashiach*. The birds tore up the bread, reminding *Yossef* of the prey birds as a symbol for the enemies in the Covenant with *Avraham* in Genesis 15.

Deliverance is not ready yet for *Yossef* and he would spend two more years in prison, meditating on G-d's timing. In the *Parasha* of this week, the Lord tells us that He reveals His plans to His prophets:

Adonai, God, does nothing without revealing his plan to his servants the prophets. Amos 3:7

Our *Parasha* ends with this expectation: Salvation is at the door for *Yossef*. Elevation and rehabilitation would finally come for *Yossef*, we pray that it will also come for *Yisra-El*.

May those two remaining years of prison for *Yossef* represent those past two thousands years so that the Shofar of Redemption may blow for

the rising up of David's Tent and for the revelation of the *Mashiach*, still hidden to His people! Amen!



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