



Parsha Va'yeshev / And He Settled
B'reshith 37:1 – 40:23
Beit Emet Congregation ~ Vancouver, WA
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www.hearoisrael.org

Last week we read about Ya'aqob's return to Kena'an, his reunion with Esaw and we read about the wrestling match that resulted in his new name, Yisra'el. Now, in this week's *parsha*, we read in **B'reshith / Genesis 37:1; *And Ya'aqob dwelt in the land of his father's sojournings, in the land of Kena'an.*** Actually, in the Hebrew the term "**Va'yeshev**" means "**and he settled**" in the land of his father's sojournings, in *eretz* Kena'an. The connotation of the meaning of "**yeshev**" is that of "**settling down**" in *peace* and *tranquility*. Surely, after his exile and struggles, Ya'aqob wanted nothing more than to live his life out in peace.

Here, now that the Torah has completed the stories of Avraham and Yitsaq, that part of the story of Ya'aqob, in which he is the central player, is now winding down also and we turn to the story of his children. As **verse 2** of our *parsha* begins, "**These are the generations of Ya'acob**". Now, "**Toldot**" is the Hebrew word for "**generations**". However, the concept in Hebrew thought is the term "**gilgulim**" or "**rollings**", as with a "**wheel**" or within a "**whirlwind**". Their "**rollings**" are recounted in the remaining four *parashot* of **B'reshith** and allude to all of their / our future history, in the Land of Yisra'el and then in exile, until we will finally come again to a "**state of habitation**" (**yeshev**) in the Land of Yisra'el, with Melek Yahshua HaMashiach. Then, we will live also in a state of "**Yeshev HaDa'as**", "**a settled mind**". Ya'aqob sought tranquility (*a settled mind*) in the Land of Israel, after his return from Haran. However, this was to be short lived, as our *parsha* this week teaches us. You see, true tranquility, or "**settled mind**" can only be attained in the world of the future; after many "**rollings**" (**gilgulim**) or "**generations**" and after the Restoration of the Kingdom to Yisra'el and all things.

OK, let's begin with **B'reshith / Genesis 37:2-11; *These are the generations of Ya'aqob. Yoseph, 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 Yoseph brought an evil report of them to his father. And Yisra'el loved Yoseph more than all his children, because he was the son of his old age. And he made him a long robe. 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. And Yoseph dreamed a dream, and told it to his brothers. So they hated him even more. And he said to them, "Please listen to this dream which I have dreamed: 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." And his brothers said to him, "Shall you indeed reign over us? Shall you***

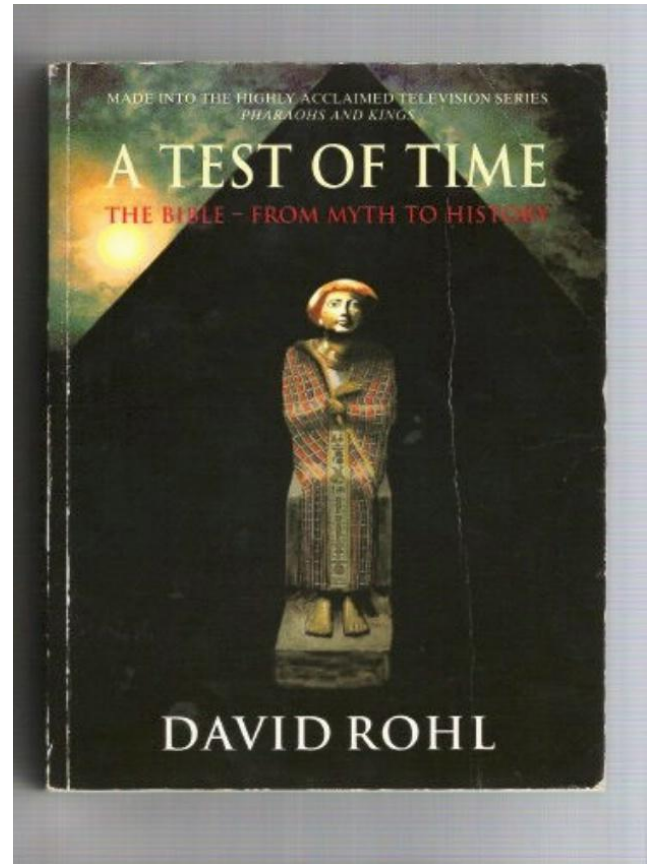
indeed rule over us?” So they hated him even more for his dreams and for his words. And he dreamed still another dream and related it to his brothers, and said, “See, I have dreamed another dream, and see, the sun and the moon and the eleven stars bowed down to me.” And he related it to his father and 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?” And his brothers envied him, but his father guarded the word.

Over the past few weeks, we’ve seen that the mothers of B’nei Ya’aqob made a competition out of having these children. They were conceived in strife. Now, in this week’s *parsha*, we’re seeing these bad feelings playing out in the sons’ lives. In **verse 2** we see that Yoseph, son of Rahel and a youth of 17, was with the sons of Bilhah (*Dan & Naphtali*) and Zilpah (*Gad & Asher*) tending their father’s flocks. Now, in the Hebrew it says that Yoseph “*would bring their evil reports to his father*”. In other words, he would tell Ya’aqob of the bad things they would say about him (Yoseph).

Now, the Book of Yasher and other oral histories tell us that Yoseph, his father’s prodigy, studied with his father and became his prime disciple in the worship of Yahweh. The other brothers, we’re told, were not as eager to learn as Yoseph was. That is why **verse 3** tells us that Yisra’el loved Yoseph more than his other sons. Our English text reads that it was “*because he was the son of his old age*”. The Hebrew word here for “**old age**” is shown with vowel points as “**zawqoon**” which means “**old age**”. However, there are two very interesting things in the Hebrew here. First, we have the addition of the “*yud-mem*” making it the plural “**zawqoon’im**” or “**old ages**”. But, secondly, since there are no vowel points in the Torah, we could also read this as “**zawqayn’im**” which applies being “**old**” or “**aged**” with “**having wisdom**”. With that in mind, we would read **verse 3** as meaning; that Yisra’el loved Yoseph more than his other sons because he was the son of Yisra’el’s “**age old wisdoms**” or “**ancient knowledge**”, which is consistent with Yoseph following his father’s teachings. And this made the brothers very jealous.

Verse 3 also tells us that Yisra’el made Yoseph a “**ketonet**” spelled “*kaf-tav-nun-tav*”. It is Strong’s #3801 and means “**tunic**” and is an “**inner or mid layer garment**” made of woven linen, or wool, sharing the same root word as “**kee’tan**” (*kaf-yud-tav-nun*) meaning “**woven linen**” or “**woven wool**” according to Gesenius’ Hebrew-Chaldee Lexicon. It wasn’t a coat or cloak at all. It was an inner or under garment. And, there’s more. “**Ketonet**” and “**kee’tan**” share the same root word, which is “*kaf-tav-nun*” or “**katan**”, as in “*tallit katan*” and means “**small**” or “**under**” as in “**small tallit**” or “**under tallit**”, which represents our prayer covering. The numeric value of the letters “*kaf-tav-nun-tav*” in “**ketonet**” is 870, which equals “**heet ha’lu’ah kahtee**” or “**I have followed**” from **B’reshith 24:40** and from **Wayyiqra 22:32**, “**v’nee qadash tee**” or “**And I will be Set-apart**”.

We have this Sunday school picture in our heads of “*Joseph’s coat of many colors*”. And, why not? Doesn’t the King James Bible say so? Well, we’ve just seen that it wasn’t a coat at all. And? You guessed it; no “*many colors*”. While King Jimmy translated it as “**colors**” with (*many*) italicized and in brackets denoting that it was added, in the Hebrew Torah we find simply the word “**pasim**”, “*pey-samech-yud-mem*”, Strong’s #6446 meaning “**to the wrists**” and/or “**ankles**”. According to Gesenius’ Lexicon, a “**ketonet pasim**” was a long tunic worn by those of noble or **priestly** rank. In fact, if you go the Temple Institute’s website, then you can see the “**tunic**” of the Kohen HaGadol. As you read the articles you’ll notice that Rabbi Richman also makes the connection between this priestly “**tunic**” and the one Yisra’el (Ya’aqob) made for Yoseph.



Here you see the picture of the High Priest's tunic from www.templeinstitute.org and a picture of the cover of Historian and author, David Rohl's book "**The Test of Time**". In it, he shows the archeological evidence that Yoseph was indeed in Egypt when the Torah states that he was. This is a picture of the statue of Yoseph, in his royal Governor's "**coat of many colors**". This statue was found in his tomb in Egypt. His name, both as Yoseph (in Hebrew) and his Egyptian name "**Zaphnath-Pa'neah**" (meaning "**Savior of the Age**") were written in numerous places within this tomb. The other picture of the "**priestly tunic**" worn by the Kohen HaGadol (the High Priest) is ready and waiting for the next Priest who will serve in Mashiach's Temple.

You see, Ya'aqob (Yisra'el) made Yoseph the Kohen HaGadol of the family. He made him High Priest, after the order of the Melek Tzadik. The Levitical priesthood wouldn't be set-apart for about 300 years. Yoseph studied under his father and was set-apart as Yisra'el's High Priest in that generation. No wonder his brothers couldn't handle it. You see, in the two previous generations the sons chosen to lead the family were not the first-born. Yahweh told Avraham that Yitsaq was to be chosen from his seed. Yahweh told Rivka that Ya'acob was to accept the blessing and not Esau. So, can you imagine what the 10 older brothers thought about the idea that the second youngest would rule over them. Then Yoseph goes and has two dreams in which his brothers and even his parents bow down to him. It was just too much for them to take. Even though his father scolded him, because it seemed like he was bragging, Ya'acob guarded the word. He knew his son, and he knew that Yoseph heard from Yahweh.

As does everything else in Torah, this has tremendous prophetic implications for us. King David wrote of Mashiach, in **Tehillim 110:1-4**; ***YHVH said to my Master, “Sit at My right hand, Until I make Your enemies a footstool for Your feet.” YHVH sends Your mighty scepter out of Tsiyon. Rule in the midst of Your enemies! Your people volunteer in the day of Your might, In the splendors of set-apartness! From the womb, from the morning, You have the dew of Your youth! YHVH has sworn and does not relent, “You are a priest forever According to the order of Melek Tzadik.”***

If we are indeed seed of Yoseph, Lost Sheep of the House of Yisra’el, (either by birth or belief and being grafted in), who was made High Priest after the order of the Melek Tzadik; then, this is a prophecy come true. Let’s look at **Kepha Aleph (1 Peter) 2:4-10**; ***Drawing near to Him, a living Stone – rejected indeed by men, but chosen by Elohim and precious – 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 Yahshua Messiah. Because it is contained in the Scripture, “See, I lay in Tsiyon a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame.” This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone,” and “a stone of stumbling and a rock that makes for falling,” who stumble because they are disobedient to the Word to which they also were appointed. 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 marvelous light, who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion.***

The second witness to this comes to us through the writings of Yochanan as Yahshua instructed him in the opening of the Book of the **Revelation of Yahshua**, in **Chapter 1:1-6**; ***Revelation of Yahshua Messiah, which Elohim gave Him to show His servants what has to take place with speed. And He signified it by sending His messenger to His servant Yohanan, who bore witness to the Word of Elohim, and the witness of Yahshua Messiah – to all he saw. Blessed is he who reads and those who hear the words of this prophecy, and guard what is written in it, for the time is near. Yohanan, to the seven assemblies that are in Asia: Favor to you and peace from Him who is and who was and who is coming, and from the seven Spirits that are before His throne, and from Yahshua Messiah, the trustworthy witness, the first-born from the dead, and the ruler of the sovereigns of the earth. To Him who loved us and washed us from our sins in His own blood, and has made us sovereigns and priests to His Elohim and Father, to Him be esteem and rule forever and ever. Amen.***

I know what you’re thinking. You thought that blessing went to Yehudah. No, the blessing of “**rulership**” was later given to Yehudah by Ya’aqob/Yisra’el. Let’s look quickly at Yisra’el’s blessing upon Yehudah in **B’reshith 49:8-12**; ***“You, Yehudah, your brothers praise you; your hand is on the neck of your enemies; your father’s children bow down before you. Yehudah is a lion’s cub; from the prey you have gone up, my son! He bowed down, he crouched like a lion. And like a lion, who does rouse him? The scepter shall not turn aside from Yehudah, nor a Lawgiver from between his feet, until Shiloh comes, and to Him is the obedience of peoples. Binding his donkey to the vine, and his donkey’s colt to the choice vine, he washed his garments in wine, and his robes in the blood of grapes. His eyes are darker than wine, and his teeth whiter than milk.*** Now, in just three weeks we’ll be studying the blessings to all B’nei Yisra’el in depth. But, as you can see, there is no promise of priesthood here. We have the promise

of leadership and that Messiah, the Lawgiver (as He would give the Torah on Har Sinai) would come from Yehudah's seed.

Let's read on with **B'reshith 37:12-24**; *And his brothers went to feed their father's flock in Shekem. And Yisra'el said to Yoseph, "Are not your brothers feeding the flock in Shekem? Come, I send you to them." So he said to him, "Here I am." 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. And a certain man found him, and see, he was wandering in the field. And the man asked him, saying, "What do you seek?" And he said, "I am seeking my brothers. Please inform me where they are feeding their sheep." And the man said, "They have left here, for I heard them say, 'Let us go towards Dothan.'*

I find it quite interesting that Yoseph's brothers go to Shekem to feed their father's flock. Hopefully you remember from our past studies together that **Shekem** means "**upper back**" or "**shoulder**" and is the part of the shoulder that carries the weight of a **burden** or a load. In fact it has come to be identified with "**bearing burdens**". It is also the area of the back where scourgings were concentrated since that was the "**burden**" of punishment. And, it was here that Shim'on and Levi took out their anger on the men and animals of the whole city because of the kidnapping and rape of their sister Dinah. The other brothers also looted and took slaves from the women of Shekem. Plus, Ya'aqob had purchased a field from Hamor, Shekem's father there too. So, they owned the land of Shekem and they return there, the place of their revenge, to plot the killing of Yoseph.

Ya'aqob sends Yoseph to check up on them, playing right into their hands. How could this be? Ya'aqob isn't stupid. **Verses 12-14** read a little different in the Hebrew that what we see in the English. As Yisra'el sends Yoseph to see his brothers, he tells him to look into the '**peace**' (*shalom*) of his brothers and the '**shalom**' of the flock and report back. Yisra'el is telling Yoseph to "*go make peace with your brothers*". Then, we're told a curious thing. **So he sent him out of the Valley of Hebron, and he went to Shekem.** Actually, in the Hebrew it says that he sent him "**out of the depth**" of Hebron. The Hebrew word here is "**m'emeq**", spelled "**mem-ayin-mem-kuf**". From the letters, **mem** = water, **ayin** = eye or fountain, **mem** = water and **kuf** = to surround, we see the connotation of being in the '**eye**' or "*center of the fountain*" and "*surrounded by the waters*"; like in an immersion or in a mikvah. Hebron isn't in a valley. It's on a hill. I know, I've walked it. It's literally a city on a hill. So, what's at the "**depth of Hebron**"? Machpelah, the cave of the patriarchs, at that time the burial place of Avraham and Sarah. And, it would become the burial place of Yitzaq and Rivka and Ya'aqob and Leah. And, according to the rabbis, it's quite probable that Adam and Chawwah are buried in a lower chamber of the cave. In any event, Hebron means "**joining**" or "**conjunction**". Yisra'el sent Yoseph from the "**cave of conjunction**", the "**depth (m'emeq) of**

Hebron", the very meaning of Hebron, representing Kol Yisra'el (past, present and future) to make peace with his brothers at Shekem, the "**shoulder of the burden**". With his royal priestly tunic he went as "**Sar Shalom**", the Prince who would make Peace and restore the nation, Yisra'el. Sounds familiar; a foreshadow of Mashiach Yahshua.

Now, when Yoseph reaches Shekem and is wandering about looking for his brothers and the sheep, he is found by a "**certain man**". Actually from the Hebrew, it sounds like Yoseph found this "**iysh**" or "**man**". In fact, the phrase here is "**v'ye'matzahoo**" ("**and he found**" a **man**). The connotation here is that Yoseph "**received**" or "**found knowledge**" in this man. This "**man with knowledge**" was a messenger of Elohim, sent to make sure that Yoseph found his brothers. Now, this man tells him that his brothers chose to go to Dothan. Dothan literally means "**two wells**". It also comes from the root word "**dat**" which is "**religious law**". It seems almost prophetic how the brothers would hold court and seek to kill Yoseph, just as the Pharisees would do to Yahshua, Mashiach ben Yoseph, according to "**dat**" or "**religious law**".

Here we have "**two wells**", or "**two fountains**". In the remez level it is hinted that we have "**two wisdoms**" or "**two paths**". One path to murder and another to selling their brother into slavery. As we read in **B'reshith 37:25-36**; **And they sat down to eat a meal. And they lifted their eyes and looked and saw a company of Yishma'elites, coming from Gilead with their camels, bearing spices, and balm, and myrrh, going to take them down to Mitsrayim. And Yehudah said to his brothers, "What would we gain if we kill our brother and conceal his blood? Come and let us sell him to the Yishma'elites, and let not our hand be upon him, for he is our brother, our flesh." And his brothers listened. And men, Midyanite traders passed by, so they pulled Yoseph up and lifted him out of the pit, and sold him to the Yishma'elites for twenty pieces of silver. And they took Yoseph to Mitsrayim. And Re'uven returned to the pit, and see, Yoseph was not in the pit. And he tore his garments. And he returned to his brothers and said, "The boy is gone! And I, where am I to go?" So they took Yoseph's robe, killed a male goat, and dipped the robe in the blood, and sent the long robe and brought it to their father and said, "We have found this. Please look, is it the robe of your son or not?" And he recognized it and said, "It is my son's robe. An evil beast has devoured him. Yoseph is torn, torn to pieces." And Ya'aqob tore his garments, and put sackcloth on his waist, and mourned for his son many days. And all his sons and all his daughters arose to comfort him, but he refused to be comforted, and he said, "Now let me go down into the grave to my son in mourning." So his father wept for him. And the Midyanites had sold him in Mitsrayim to Potiphar, an officer of Pharaoh and captain of the guard.**

So, they sell Yoseph to the Yishma'elites for 20 pieces of silver. Twenty is an interesting number, in that in Hebrew thought, 20 is the number of "**expectancy**". Now, in **Wayyiqra 27:2**, Yahweh tells Moshe that "**when a man separates a vow by the evaluation of lives unto Yahweh, and it is a male from 5 years old up to twenty, the evaluation shall be twenty sheqels**". Torah states that 20 sheqels is value of a young man below 20 years of age. Remember, Yoseph was 17. And, they took his priestly garment, his tunic and, having killed a male goat, dipped it in the blood and brought it home to show Ya'aqob. It's interesting that Torah makes sure to tell us that they killed a "**male goat**" (as in Yom Kippur) and dipped the tunic in the blood of the "**kapparah**" or offering of atonement and bring it home to Yisra'el. For, as we read just a few minutes ago in the blessing Yisra'el gave to Yehudah regarding the Lawgiver; that his garment would be washed in the "**blood of grapes**". Remember the Passover Seder's third cup of wine (*blood of the grapes representing the kapparah*), the cup of redemption. This is a picture of Mashiach's redemptive work.

Now, Ya'aqob mourned Yoseph many days. He refused to be comforted. The word for comforted here is "**nachum**", "*nun-chet-mem*". Interesting, in that "**nun**" is "**kingdom**", "**chet**" is "**life**" and "**mem**", in addition to "**water**", is "**chaos**". So, "*the kingdom's life was in chaos*". "**Nachum**" also means "**repent**". This is very interesting in that according to **B'reshith 5 & 6** (the telling of Noach and the flood), this word "**nachum**" is used to describe, first why Lemek named his son Noach; because he brings "**nachum**" or "**comfort**" to them concerning the toil of their hands, because of the ground that Yahweh had cursed, in **B'reshith 5:28-29**. Then in **Chapter 6:6**, Yahweh "**repented**" ("**nachum**") that He had made man on the earth. So Ya'aqob would not be comforted or repent from his mourning for Yoseph whom he had appointed as Priest. In fact, he would mourn the rest of his life for his son. And, Yoseph is sold into slavery in Mitzrayim.

Now, the sages teach that when the brothers saw how Yoseph's loss hurt their father that they turned on Yehudah; because it was his idea to sell Yoseph. And, this is why Yehudah left his brothers and went his own way, at this time. In any event, we read in **B'reshith 38:1-11**; *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. And Yehudah saw there a daughter of a certain Kena'anite whose name was Shuwa. And he took her and went in to her. So she conceived and bore a son, and he called his name Er. And she conceived again and bore a son, and she called his name Onan. And she conceived yet again and bore a son, and called his name Shelah. And he was at Kezib when she bore him. And Yehudah took a wife for Er his first-born, and her name was Tamar. But Er, Yehudah's first-born, was evil in the eyes of YHVH, and YHVH took his life. And Yehudah said to Onan, "Go in to your brother's wife and marry her, and raise up an heir to your brother." 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. But what he did displeased YHVH, so He took his life too. Then Yehudah said to Tamar his daughter-in-law, "Remain a widow in your father's house until my son Shelah is grown." For he said, "Lest he also die as his brothers did." And Tamar went and dwelt in her father's house.*

So, Yehudah goes to a city named Adullam. Adullam, and Adullamite, come from the root word "**adul**" which means "**justice**". "**Adull ami**" or "**Adullamite**", as used in our text, means "**people's justice**" and "**Adullam**" (*the city*) is referred to as "**hiding place**" according to Gesenius' Lexicon. Yehudah goes to a "**city of refuge**" and "**turns aside**" or "**finds**" **Hirah** ("**nobleman**"). In other words he probably went to the mayor or community leader and asked to dwell there. Then, he meets the daughter of a Kena'anite named Shuwa and he marries her. Now, Shuwa or Shuva is Strong's #7770. While Strong's translates this as meaning "**wealth**" or "**riches**", it also means "**to cry for help**" or "**an outcry**" and is the root for "**teshuva**" or "**turning and repenting**" because it involves the crying out of a contrite heart. So, Yehudah in fact marries into "**repentance**".

Yehudah's wife conceives and bears a son, **Er**, meaning "**watcher**" or "**enemy**". She conceives again and bears **Onan**, meaning "**strong**". She conceives a third time and gives birth to **Shelah**, which means "**to be safe**". **Shelah**, we're told, is born in **Kezib** which means "**false**". It would indeed be a "**false safety**". Now, Yehudah takes a wife for his eldest son, Er, whose name was **Tamar**, which means "**upright**" as in a palm tree. You'll remember how many times we see the righteous people of Elohim compared to trees, tall and upright trees, as in terebinth, palms and oaks. This one is indeed fitting as Tamar was the granddaughter of Shem, the son of Noach, the

Melek Tzadik of Avraham, Yitzaq and Ya'aqob. It was her brother Eber that would have instructed Yoseph. The office of Melek Tzadik (*Righteous King*) passed from Shem to Eber, skipping Eber's father; because he was either not a Tzadik or simply chose a different path.

The Book of Yasher and the other oral histories teach that Er found Tamar so beautiful that he did not want her to have children and lose her youthful beauty. So, he spilled his seed on the ground to prevent her from getting pregnant. This is a grievous sin and so Yahweh took Er's life. Now, Torah tells us that when Yehudah told Onan to go to Tamar and give her an heir for his brother; he did the same thing knowing that this son would inherit instead of him. So, Yahweh took his life also. Yehudah then asks Tamar to wait for his youngest, and only remaining son, to become old enough to marry. However, Yehudah decides that maybe this isn't such a good idea. Why risk losing yet another son.

Let's read **B'reshith 38:12-30**; *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 Hirah the Adullamite. And it was reported to Tamar, saying, "See, your father-in-law is going up to Timnah to shear his sheep." And she took off her widow's garments, and covered herself with a veil and wrapped herself, and sat at the entrance to Enayim which was on the way to Timnah. For she saw that Shelah was grown, and she was not given to him as a wife. And Yehudah saw her, and reckoned her for a whore, for she had covered her face. 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?" 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?" 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. And she arose and went away, and removed her veil and put on the garments of her widowhood. 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. And he asked the men of that place, saying, "Where is the cult prostitute who was beside the way to Enayim?" And they said, "There was no cult prostitute in this place." 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." 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." And it came to be, about three months 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!" 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." And Yehudah examined and said, "She has been more righteous than I, because I did not give her to Shelah my son." And he never knew her again. And it came to be, at the time for giving birth, that see, twins were in her womb. 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." 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. And afterward his brother came out who had the scarlet thread on his hand. So his name was called Zerah.*

We need to realize something here. While this “*right-ruling*” or “*commandment*” would not be codified until B’nei Yisra’el were in the wilderness, this “**levirate marriage**” (*a childless widow of a first-born marries his brother to produce an heir*) mitzvah was already known to Ya’aqob’s children and Tamar. Now, while her genealogy is not discussed in Torah, the Book of Jubilee’s, Chapter 41 and Josephus’ works state that she was an Aramean (*descendent of Shem*) and Levi’s wife’s (**Milcah’s**) sister. So, when Yehudah decides not to honor this command, he was in sin regarding all Yisra’el. So, no matter how we judge Tamar’s actions in tricking Yehudah into giving her an heir, she helped set things right, or made “**tikkun**”, the Hebrew concept of “**rectification**”. Yehudah acknowledged this publicly when he said that she had been more righteous than he. It’s interesting that the encounter between Yehudah and Tamar came at **Enayim** or the “**crossroads**” on the way to Timnah. **Timnah** means “**portion**” or “**a part assigned**”. It carries the connotation of “**inheritance**”. They were at the crossroads. Had Yehudah simply walked on by, there would be no heir for Tamar, *no inheritance for the upright*.

In our *parsha*, we are seeing here a prophetic “*double play*”. In order to save Yoseph’s life, Yehudah talks his brothers into selling Yoseph into slavery, sending Yoseph into Mitzrayim, where he would become Yisra’el’s salvation. As this played out, when he asked to bring Benjamin before Yoseph, that Yehudah would stand before his father as “*guaranty*” for his brother, until all Yisra’el would be reunited (**regathered**). Even today, Yehudah has stood before our Father as “*Guaranty*” until we are reunited, **regathered**.

Then, in order to save the life of his son, Shelah, Yehudah knowingly sins in not providing an heir for Tamar (**the upright**). But then, at the “**crossroads of inheritance**”, he makes a choice. At Timnah, the “**portion**” is given. The inheritance is set. Tamar, “**the upright**” has twins. First comes, **Perets**, meaning the “**Breaker**”, from whom Mashiach will indeed come to “**break**” the yoke of sin and slavery. The second son is **Zerah**, which means “**rising light**”, or better put “**the scattering of light**”, like the rays of the sun; a picture perhaps of the scattering of B’nei Yisra’el in order to bring the **light** to the world.

Now, in **B’reshith / Genesis 39**, we see Yoseph arriving and being sold, in Mitzrayim, as a slave to Potiphar, the Captain of Pharaoh’s Guard. Yoseph, having been stripped of his priestly garment, has been given the garment of a slave. And, in this garment, Yoseph (*now the head of Potiphar’s household*) is tested. What’s really interesting to me here is that the Hebrew word used in **Chapter 39** for “**garment**”, when Potiphar’s wife grabs Yoseph’s “**garment**” and he runs away and she then accuses him of attempted rape; the word is “**begeid**”, Strong’s #899. And, while it means “**clothing**” or “**garment**”, it also means “**deceit**” as it has the connotation of “**covering**” or “**hiding**” the truth. In this line of thought, Yoseph’s brothers use his priestly garment, after tearing it and placing blood upon it, in a deceitful way to convince their father that Yoseph had been killed. Now, Potiphar’s wife uses his slave garment as evidence in her deception of her husband, in covering her own sinful actions.

So now, Yoseph trades in his slave garments for those of a prisoner. But, Yahweh shows Yoseph both kindness and favor. As the chapter closes with **verses 22-23**; **And the prison warden gave into the hand of Yoseph all the prisoners who were in the prison, and whatever was done there was his doing. The prison warden did not look into any point that was under Yoseph’s hand, because YHVH was with him. And whatever he did, YHVH made it prosper**. Did you notice that the warden gave all the prisoners into Yoseph’s hand? He was given the keys to the prison. Who is that a picture of? After His death, Yahshua went into earth to release the prisoners

who would follow Him. And in His resurrection, the prison of death and the grave can no longer hold us. It was in prison that Yahweh brought Yoseph forth as a savior.

And, as our *parsha* closes in **Chapter 40**, we see Yoseph interpreting the dreams of two of his fellow prisoners, Pharaoh's cupbearer and baker. This act will one day, in Yahweh's timing, bring him before Pharaoh, as we'll see next week. Then, he'll indeed receive yet another change of garments. Then, as Governor over all Mitzrayim (*second only to Pharaoh*), he will be given his "**coat of many colors**", as depicted in his Egyptian tomb. And, we'll see him fulfill his role as priest to B'nei Yisra'el.

Yahweh has indeed shown us, week after week, how He has orchestrated His plan to redeem and save the "**olam**", the *world*, and all of us in it who call upon Him. These aren't just stories of some ancient peoples. They're even more than stories about our forefathers. They are our destiny. Remember, we have an official Hebrew slogan now. "**Ma'aseh avot siman le'vanim**" or "**The deeds of the fathers (our ancestors) are signposts to the children**". Ahmein?

We talk about the "*spirit of Eliyahu*" that is coming in the last days. Scripture speaks of Yohanan the Immerser as having the "*spirit of Eliyahu*". Eliyahu was a prophet to the House of Yisra'el, Ephraim. His spirit does indeed speak to us through the words of Yohanan the Immerser. In **Mattityahu 3:1-3** we read; ***And in those days Yohanan the Immerser came proclaiming in the wilderness of Yehudah, and saying, "Repent, for the reign of the heavens has come near!" For this is he who was spoken of by the prophet Yeshayahu, saying, "A voice of one crying in the wilderness, 'Prepare the way of YHVH, make His paths straight.'*** Now, Yohanan was paraphrasing **Yeshayahu 40:3**; ***The voice of one crying in the wilderness, "Prepare the way of YHVH; make straight in the desert a highway for our Elohim.*** By our repentance, our "**teshuva**" we help prepare the King's Highway for His return. Yochanan goes on to say in **Mattityahu 3:11-12**; ***"I indeed immerse you in water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to bear. He shall immerse you in the Set-apart Spirit and fire. His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather His wheat into the storehouse, but the chaff He shall burn with unquenchable fire."***

Folks the time is drawing very near. Your heart to return to relationship with Elohim in obedience to His Word is a testimony that Yahshua is indeed coming soon to gather His wheat into His storehouse. And, the chaff He will certainly burn with "**unquenchable fire**". Let us repent, that we may find shalom with our brothers, as Yahweh draws us together, that we might be reunited as Kol Yisra'el. The Hebrew word "**kol**" is a very special word. Remember this. It not only means "**all**", as in "**all Yisra'el**"; it means "**voice**", as in the "**voice of Yisra'el**". When we're reunited, as Yeshurun, we will praise Him together with one voice..... **KOL YISRA'EL**. And, our "**voice**" will be a witness to the world.

Baruch HaShem Yahweh..... Ahmein.