



Vayeishev

(and lived)

B'reshit [Genesis] 37:1-40:23

Favoritism Causes Problems

B'reshit [Genesis] 37:1-4

1 And Ya'aqov [Jacob] dwelt in the land of his father's sojournings, in the land of Canaan.

2 These are the generations of Ya'aqov [Jacob]. Yoseph [Joseph], being seventeen years old, was feeding the flock with his brothers; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Yoseph [Joseph] brought the evil report of them to their father.

3 Now Yisrael [Israel] loved Yoseph [Joseph] more than all his children, because he was the son of his old age: and he bestowed on him his long-sleeved coat.

4 And his brothers saw that their father loved him more than all his brothers; and they hated him, and could not speak peaceably to him.

Ya'aqov loved Yoseph very much. As a result, Ya'aqov favored Yoseph. It is quite possible that Yoseph was spoiled. And if one were to listen to Yoseph's brothers, they probably would have said that he was a spoiled brat, particularly since Yoseph brought back an evil report about his brothers.

The Scripture is strangely silent as to what this report consisted of, or even if it was a valid report. We can probably surmise that his brothers saw no validity in the evil report whatsoever!

Then to top this all off, Ya'aqov gives to Yoseph his long-sleeved coat!

Now you may ask, what does that have to do with anything at all; and besides, we have always heard this translated as "a coat of many colors". But that translation does not really work from the Hebrew. Let us examine the Hebrew.

Long-sleeved tunic	כְּתוֹנֵת פַּסִּים
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The first word כְּתוֹנֵת (k'toneh) means “to cover,” as in a coat, garment, tunic or robe. The second word פַּסִּים (passeem – plural of פַּס [pas]) means “the palm of the hand;” and by implication a “long-sleeved tunic or coat.”

Among the Bedouin tribes is a tradition in which the leader of the clan wears a long-sleeved tunic in which the ends of the sleeves are greatly belled. And when this leader passes on that leadership to the next in line (usually his oldest son), he passes on this long-sleeved tunic with the large belled sleeves.

It is quite possible that this is what Ya'aqov did when he presented Yoseph with this garment with the long sleeves.

The result of this would have been jealousy and hatred by his brothers. In verse four above it states that his brothers could not speak to him peaceably. Here we find a very interesting word. Normally we find the word שְׁלוֹם (shalom) spelled with a full cholem (וּ). However, in the verse above we find it is spelled שָׁלוֹם (shalom) with a defective cholem. This is the only such place in Scripture that we find shalom spelled in this fashion. But what could this indicate to us?

Please note that the missing letter is a vav or waw (ו), which has the numerical value of 6, the number of man. Since shalom is a spiritual attribute and true shalom proceeds from the spiritual realm, this shalom then manifests itself in the physical realm. However, in the case of Yoseph's brothers, they had such great animosity towards Yoseph, that they could not even pretend (in the flesh) to have shalom towards him.

Yoseph's First Dream

B'reshit [Genesis] 37:5-8

5 And Yoseph [Joseph] dreamed a dream, and he told it to his brothers: and they hated him all the more.

6 And he said to them, "Please hear this dream which I have dreamed.

7 For, behold, we were binding sheaves in the field, and, see my sheaf arose, and also stood upright; and, behold, your sheaves gathered around, and made obeisance to my sheaf."

8 And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words.

Please note, that in verse five, it states that Yoseph's brothers hated him even more than before because of this dream that he had and then he told to them. However, Scripture does not just record

this hatred once, but twice. We see it also recorded in verse 8. Why record this increase in hatred twice?

Perhaps the hatred of Yoseph's brothers was not just an ordinary hatred; it was not the ordinary sibling rivalry that one finds between brothers. Perhaps this very deep-seated hatred of this young man was because they knew, that one day he would rule over them and they despised him for it. But how could they know this?

If we see that one possible understanding was that what Ya'aqov gave to Yoseph was the mantle of rule (the long-sleeved coat), and when Yoseph then began wearing that garment (which he did as we will see shortly), they could not help but know it. And this was like a constant thorn in their flesh because they were all older than Yoseph and therefore any one of them (according to their perspective) was more qualified to rule the family than Yoseph was.

Therefore, because this dream confirmed what Ya'aqov had done in giving Yoseph the long-sleeved coat (the right to rule), they hated him all the more!

Yoseph's Second Dream

B'reshit [Genesis] 37:9-11

9 And he dreamed yet another dream, and told it to his brothers, and said, "Behold, I have dreamed yet a dream: and, behold, the sun and the moon and eleven stars made obeisance to me."

10 And he told it to his father, and to his brothers; and his father rebuked him, and said to him, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves down to you to the earth?"

11 And his brothers envied him; but his father kept the saying in mind.

The first dream was about his brothers bowing down to him after he was to become the ruler (of Egypt). Many do see this dream in the same context. However, that cannot be the case as we will demonstrate shortly. The first dream was fulfilled when Ya'aqov sent his sons to Egypt for food and they bowed down before their brother, even before they knew it was their brother. So this dream came to pass. Yet this straight across understanding and fulfillment of the second dream does not quite measure up so easily.

Please note in the verses above, the symbols of the dream, which Yoseph's father understands and interprets them as follows:

- ✓ Sun = Yoseph's father, Ya'aqov
- ✓ Moon = Yoseph's mother, Rachel
- ✓ Stars = Yoseph's brothers

When we understand the significance of these symbols, we can see that Ya'aqov was quite accurate in his understanding them. The only thing was that Ya'aqov did not take the dream to its logical conclusion, but only looked at it in its immediate context; thus his astonished response to Yoseph.

Please let us note the following passage of Scripture.

B'reshit [Genesis] 35:19

19 And Rachel died, and was buried in the way to Ephrath (the same is Beth-lehem).

This passage is two chapters before Yoseph had this dream. Yoseph's mother, Rachel, died before he had this dream. How would it be possible for Rachel to come down to Egypt and bow down before Yoseph since she was already dead?

It seems that Ya'aqov's unbelief and incredulous question of Yoseph reflects the reality of Yoseph's mother's death. Ya'aqov just does not see how it was possible for Rachel to bow down before Yoseph since she was already dead. What makes this inquiry of such importance is understanding that Ya'aqov had already passed on to Yoseph his long-sleeved tunic, the right to rule. This meant that Ya'aqov not only believed that his brothers would bow before him, but that he, Ya'aqov, was actually causing that to happen. This passing of the mantle of leadership from Ya'aqov to Yoseph was before Yoseph had these dreams. This then begs the question, why did Ya'aqov ask with such unbelief about this dream? Answer: because Yoseph's mother was already dead. Ya'aqov did not have a problem with Yoseph being the chosen leader, nor with him or his brothers bowing down before him; what he had a problem understanding was how was Yoseph's mother going to bow before him?

So what could this dream mean?

This second dream of Yoseph's is a dream concerning the resurrection of Ephrayim in these latter days! As we will see, this dream encompasses all of Ephrayim who are truly part of His Kingdom.

Let us consider the following.

Yoseph received the blessing of the firstborn when Ya'aqov gave to Yoseph's two sons a full portion of inheritance, thereby giving Yoseph the double portion reserved for the firstborn. Furthermore, Ya'aqov prophesied the younger to become greater and the blessing would pass on to him. Thus we see that Ephrayim became synonymous with the ten tribes of the north.

Ephrayim (the northern Kingdom of Yisrael) was cut off from the head after Solomon died and then went into captivity. It is now three thousand years (three days) later and it is the time of Ephrayim's regathering or resurrection. Since this Scripture seems to indicate that it will be Yoseph (or a

descendant of Yoseph) that will rule over the reunited twelve tribes of Yisrael, this passage would then make sense.

Trying to understand this passage only in the context of Yoseph and his father, Ya'aqov, and his mother, Rachel, coming and bowing before him when his mother was already dead really does not work. However, if we understand this dream in the context of the latter days (now) in which YHWH resurrects Ephrayim (the recipient of the blessing of the firstborn of Yoseph) and he rules over the rest of the sons (stars) of Ya'aqov, that works much better.

The Pattern

B'reshit [Genesis] 1:14-19

14 And Elohim said, "Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years;

15 and let them be for lights in the firmament of heaven to give light upon the earth;" and it was so.

16 And Elohim made the two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also.

17 And Elohim set them in the firmament of heaven to give light upon the earth,

18 and to rule over the day and over the night, and to divide the light from the darkness; and Elohim saw that it was good.

19 And there was evening and there was morning, a fourth day.

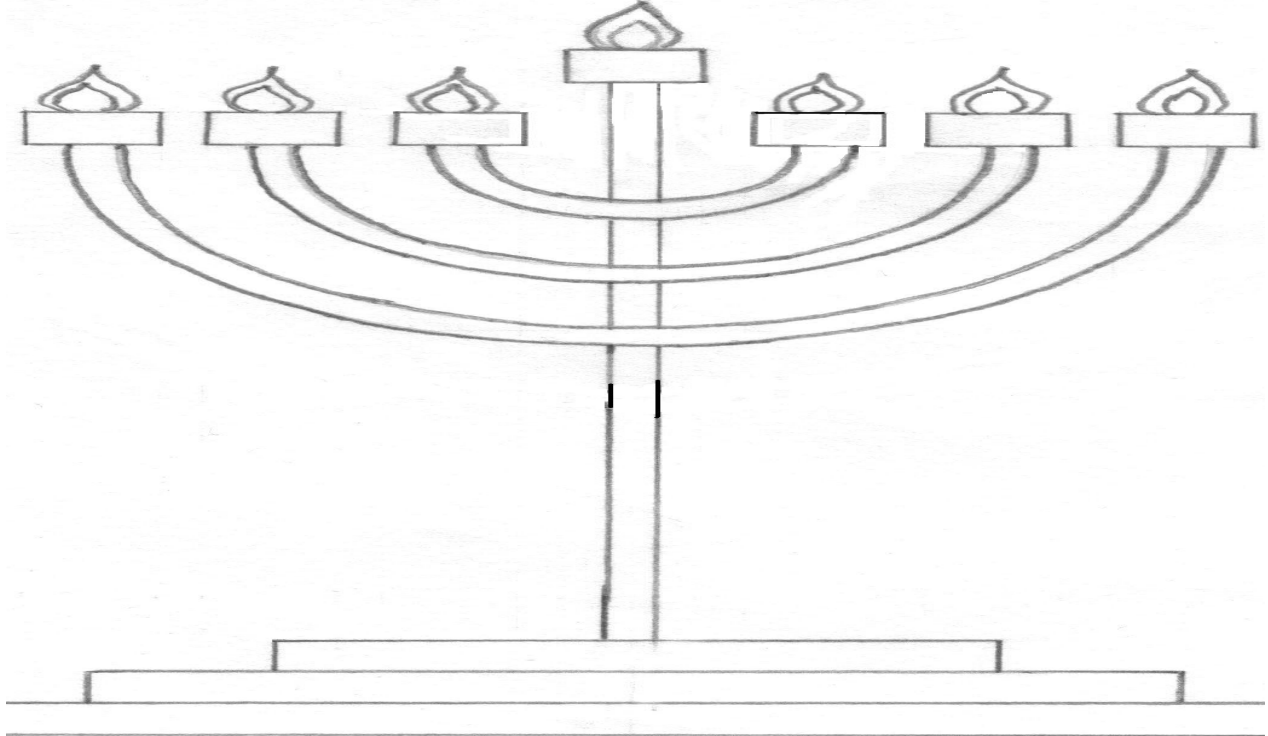
Please note, that Elohim made the sun, the moon and the stars all on the fourth day. It would seem reasonable that this dream that Yoseph had, is dealing in some way with the aspect of the fourth day of the creation week. The seven days of creation are patterned after the first seven words of Scripture. As we consider the pattern of the seven days of creation we should also consider the pattern from which this was drawn.

B'reshit [Genesis] 1:1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :

It may be helpful if we have an illustration to help us see the full impact of this passage. The following chart is laid out from the bottom row up. The bottom row gives us the first seven words of Scripture in order from right to left. These seven words are lined up with the seven branches of the menorah. The row above that is a transliteration of those Hebrew words to help you in your pronunciation of the Hebrew text. The next row up, then, is a translation of the Hebrew or the English equivalent of the Hebrew word. Then finally, the top row is the order and number of the respective words.

7 th	6 th	5 th	4 th	3 rd	2 nd	1 st
the earth	and	the heavens	(no English =)	Elohim	created	in beginning
ha'aretz	v'et	hashamayim	et	Elohim	bara	b'reshit
הָאָרֶץ	וְאֵת	הַשָּׁמַיִם	אֵת	אֱלֹהִים	בָּרָא	בְּרֵאשִׁית



There literally has been volumes written on these seven words and there is certainly much to say concerning these seven words as they contain much wisdom.

What we are concerned with today, is a certain pre-millennial/pre-tribulational teaching, and pointing out the error in that teaching according to the Written Word.

The teaching goes something like this. They line up these seven words with the seven branches of a menorah. We know that the middle branch or staff is also known as the shamesh or servant. As Mashiach was also known as the "Suffering Servant", it becomes even more apparent when we look and see how the staff of the menorah lines up with the fourth word of B'reshit 1:1. This word is את "et", which is not translated into English as it has no English equivalent. This word carries the name of "the sign of the direct object." (The direct object of a sentence is what receives the action of the verb. And in Hebrew this sign (את) often precedes the object receiving the action. And in the case of B'reshit 1:1 there are dual direct objects.) Of course Mashiach is the א (aleph) and the ת (tau), the first and the last, the aleph (א) being the first letter of the Hebrew aleph-bet and the tau (ת) being the last letter of the Hebrew aleph-bet.

As we know from Scripture, a day is as a thousand years and a thousand years is as a day (2nd Peter 3:8; Psalm 90:4). So the teaching points out that each of these seven words lines up with one of the one thousand year periods (prophetical days). And since we know that Mashiach came at the end of the fourth day (four thousand years from creation) all of this lines up very nicely with the fourth word את (et) as shown above.

So far there are no problems with this teaching; however, as the teaching continues, it points out that the sixth word is also the same root word את (et), and so the premillennialists state that this proves that Mashiach will come back at the conclusion of the sixth day to set up His Millennial Kingdom.

They also point out that the word following the first את (et) is the word השמים (hashshamayim), which means “the heavens”. The word following the second את (et), is the word הארץ (ha’aretz) which means “the earth”.

So they teach that Mashiach would come at the end of the fourth day and return to heaven, then return at the end of the sixth day, and then He would be on earth.

Now here is the problem with that teaching: it completely and totally ignores one letter. Please note in the above Hebrew text, the sixth word of B’reshit (Genesis) 1:1, in which we note the following word ואת (v’et). The one letter that this teaching ignores is the Hebrew letter ו (vav) which is translated as “and”.

By ignoring this one letter (actually taking away from Torah, which we are commanded not to do in Deuteronomy 4:2), a whole (false) doctrine is built. When a person seeks to understand the placement of the ו, what emerges is a vastly different picture.

We also need to remember that each letter in the Hebrew aleph-bet also has a numerical equivalent. In this case a ו (vav) is the sixth letter in the aleph-bet and has a value of six.

Six is also the number of man, since Elohim created him on the sixth day.

So what we see with the placement of this letter ו (vav) in front of the את which gives to us ואת (v’et), is a man coupled with Mashiach or perhaps anti-Mashiach; rather than the return of Yeshua as the conquering King. The placement of the word ואת (v’et) suggests to us that this coming man-Mashiach (anti-Mashiach) will be at the end of the sixth day or the beginning of the seventh day.

Then there is this verse.

Revelation 12:1

And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;

Please note, that in this passage we have all three symbols present: the sun, the moon and the stars. And when we look at the context of this verse, we see that the woman is pursued by the dragon and he makes war upon this woman. This strongly suggests to us that this woman is YHWH's bride; since the dragon does all that he can to kill the offspring of this woman.

The symbolism of the sun, the moon and the stars being connected with this woman reminds us of Yoseph's dream and the fourth day of creation. And since the seven days of creation are also patterned after the first seven words of B'reshit 1:1, it reminds us by extension of the Hebrew word (et). What this seems to show us is that this woman in Revelation 12, is somehow intimately tied to Mashiach. In essence what the sun, the moon and stars seem to be indicating, is a complete picture of all the believers, the true nation of Yisrael. This nation is in the very process of being formed and brought into existence during our day. As Shaul says:

Romans 11:26

and so all Yisrael shall be saved; even as it is written,

There shall come out of Tzion the Deliverer;

He shall turn away unrighteousness from Ya'aqov.

This does not mean that every single person that was ever born into the twelve tribes will be saved. The context of this statement when Shaul made it, was that only the southern house of Yehudah (Judah) was in the land at that time. The northern house of Yisrael or Ephrayim was still in the Diaspora. In essence, what Shaul is saying, is that the other ten tribes will be resurrected and then restored to the others so that all twelve tribes are present in the land. To date that has not yet happened since Sh'lomo (Solomon) died.

This is what the dream of Yoseph is about: that it will be his sons that have gone out into Egypt (Diaspora) and have not yet returned, but will one day do that. And at least while these sons of Yoseph are in the Diaspora they are the rulers of the kingdoms of the earth and all bow before them. It would be nice to think or believe that all of these sons of Yoseph were, in fact, true believers of Yeshua. But that does not seem to be the case.

Thessalonians Aleph [1st Thessalonians] 4:15

For this we say unto you by the word of YHWH, that we that are alive, that are left unto the coming of the Master, shall in no wise precede them that are fallen asleep.

When we consider this above passage in light of Yoseph's dream, in which his mother as represented by the moon had already died, what we begin to see and understand about this dream, is that His Kingdom not only consists of those who are presently alive, but also those who have died before us, but are a part of His Kingdom as well.

Yechezkel [Ezekiel] 37:12

Therefore prophesy, and say unto them, "Thus says Adonai YHWH; 'Behold, I will open your graves, and cause you to come up out of your graves, My people; and I will bring you into the land of Israel.'"

YHWH prophesies that he will do this in the latter days.

Matityah [Matthew] 22:32

"I am the Elohim of Avraham, and the Elohim of Yitzchak, and the Elohim of Ya'aqov? Elohim is not the Elohim of the dead, but of the living."

Notice that even though those named by Yeshua in this passage had already died and were buried, Yeshua did not consider them to be currently dead, but rather alive. Let the full significance of that sink in. When it does, then one can begin to see that those so represented by the moon (those already having died) are not dead if when they passed from this world into the next, they were followers of Mashiach.

ABBA YHWH, give us Your strength in these days so that regardless of what happens in our lives that we will walk uprightly before You and all men; in the Name of Yeshua our Mashiach, Amein.

Shabbat Shalom

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