

Parasha 9: Vayeshev (He Continued Living)

B'reshet/Genesis 37:1 – 40:23

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

Joe Snipes (Torah Teacher) Gates To Zion Ministries



In this week's parasha we have the saga of YHWH's *'eternal/redemptive purposes'* beginning to move within a *'corporate framework'*. Ya'akob/Jacob has been blessed to bring forth his twelve sons. However, as we will see, the old adage is true: **YHWH DOESN'T HAVE GRANDSONS ONLY SONS**. What is meant by this is, regardless of what our relationship is with YHWH as parents; **OUR CHILDREN MUST HAVE THEIR OWN RELATIONSHIP WITH HIM**.

These twelve sons all have their own characteristics. Each with both good and bad dimensions. No matter what our lineage, we must all have our own *'personal history'* which evolves and revolves around our blessed Abba YHWH.

We can also see, even within the opening verses of our parasha the presence of *'dysfunctional family dynamics'*. These same *'dynamics'* have been present in the other patriarchs and their families. If you remember, Abraham had a certain penchant for not exactly telling the whole truth. This came into play on at least two occasions concerning Sarah. By His own confession, he lied in both instances in order to save his own neck. Later when Yitz'chak/Isaac, Abraham's son was faced with similar circumstances, he did the same. There are other areas that we could highlight, but the one that comes to play again here within our parasha is that of *'playing family favorites'*.

As you will remember, both Yitz'chak/Isaac and Rivkah/Rebecca had their *'favorite sons'*. For Yitz'chak/Isaac it was Esav/Esau, and for Rivkah/Rebecca it was Ya'akob/Jacob. This type of *'family dynamic'* never bodes well. The atmosphere of such unwise choices sets the stage for anger, jealousy, hatred and bitterness. This becomes wholly evident as the relationship between Esav/Esau and Ya'akob/Jacob plays itself out. Now we are brought to Ya'akob/Jacob and his family. Out of all of his sons, we are told that Yosef/Joseph is clearly his favorite. The Torah tells us it is because Yosef/Joseph is *'the son of his old age'*. (37:3) It was also because Raqu'el/Rachel, Yosef's/Joseph's mother was the wife he loved the most. It is clear that as such, regardless of the position of his other sons within the family hierarchy, Yosef/Joseph at the tender of age of seventeen has clearly been marked out by Ya'akob/Jacob to become the *'bechor/firstborn son'*. This is the one who is to receive the *'family inheritance'* and be responsible for its distribution as the need arose.

Now, just here is where the *'stage is set for inter-sibling rivalry'*. Yosef was *'bechor/firstborn'* of his father through Raquel/Rachel. He was *'not the oldest'* of his brothers. Ya'akob/Jacob has children from Raquel's/Rachel's sister, Leah, whom he married first. Plus, he had children through each of their concubines. ****[However, according to the custom of *'familial order'*, though each concubine of Leah and Rachel bore children for Ya'akob/Jacob's wives, those children were *'not considered'* to be in line for the position of being *'bechor/firstborn'*. Only the *'natural born'* children of Leah and Rachel personally could qualify for that special *'familial honor'*]** So, there could be *'two possible bechorot/firstborns'* within Ya'akob's/Jacob's family hierarchy, one of

whom could be chosen. The fact that Ya'akob had provided Yosef/Joseph with the *'special robe'*, called in Hebrew a *'pas kethôneth'* ... **פַּס כְּתֹנֶת** ****[tet-nun-tet-kaf samech-peh (read right to left)]**. The word *'pas'* comes from a *'root word'* having to do with the *'palm'*. This could signify a garment made as a *'long coat reaching to the palm'* or as a *'shirt-like under garment'*. This *'type of garment'* in the society of that time was recognized as a *'sign of familial choice and authority'*. ****[eg. that of a *'familial priest'*]** The fact that Yosef/Joseph had been *'given the robe'* was indeed a *'signal'* that Ya'akob/Jacob had chosen him to assume the role as *'leader over the family'* once he had passed from the scene.

If this wasn't enough to foster ill feelings in his older brothers from Leah, they could see their father *'doting over Yosef/Joseph'*. He didn't share in the *'day to day workload'* of shepherding their father's flocks. Instead, he stayed home most of the time close to Ya'akob/Jacob. ****[Note- We referenced the phrase in B'resheet/Genesis 37:3 earlier in our parasha as *'old age'*... the verse reads in most translations that Yosef/Joseph was the *'son of Ya'akob's/Jacob's old age'*, which makes that *'seemingly be the reason'* for Ya'akob's/Jacob's endearment toward Yosef/Joseph. Yet, in the Hebrew, the word is **זָקֵן**-*'zakun'*... an *'adjective'* and does mean *'old age'*. However, without the *'vowel points'* (which were added later by the Masoret's beginning in the 6th century) the word could also become **זִקְנִים**-*'zekunim'* used as a *'noun'*. Some Hebrew words may have numerous meanings. In this case, as a *'noun'*, the meaning becomes *'age old wisdoms'*... or *'ancient knowledge'*. This would point to Ya'akob's/Jacob's reason for his loving Yosef/Joseph over his brothers. Yosef/Joseph, like himself, loved and studied the Oral Torah of that day too. This, in itself may have been the *'real reason'* for the ill feelings of his brothers for their father's *'doting'* and giving *'preferential treatment'* to Yosef/Joseph over them] When Yosef/Joseph did come out to the fields it was as a *'supervisor'*. He came to check on his brother's activities and the condition of the flocks. He would then take the report back to their father. As we read in the opening chapter of our parasha, we see the *'seething resentment'* this *'overt special treatment'* afforded Yosef/Joseph by his father caused among his siblings. It is against this backdrop that our parasha opens.**

Yosef Confirmed As YHWH's Choice

Now we are told that Yosef/Joseph was only seventeen! The Torah always has a purpose in stating details. The gematria of the number *'seventeen'* in the Scriptures stands for *'victory'*. It is a combination of *'14'*, the *'number of salvation'* and one of the meanings of *'3'* is... *'resurrection'*. Thus, the Torah is giving us a *'rimez/hint'* that Yosef/Joseph is going to *'play a central part'* in YHWH's *'eternal/redemptive purpose'*. Accordingly, Ya'akob/Jacob, his father had some *'spiritual insight'* along these lines. Yet, those *'insights'* were not handled wisely. He allowed his *'fleshly desires'* to *'mix with them'* creating an unwise and contemptuous atmosphere among his other sons. In the process of time young Yosef/Joseph has two dreams. Each of which *'seems to confirm'* his call by YHWH to a place of being raised up to assume familial leadership. It was Yosef's/Joseph's *'unwise and youthful zeal'* that caused him to share these dreams with his family. Whatever may have been his hopes in sharing these dreams it only served to further incite his brother's feelings of jealousy and hatred toward him. Even Ya'akob/Jacob failed to be supportive of Yosef's/Joseph's *'revelation'* of the second dream showing his displeasure by offering a rebuke to him. In turn, his brothers expressed their *'simmering jealousy'* by openly rejecting both dreams. At the same time though, Ya'akob/Jacob *'inwardly pondered'* their meaning and purpose. In all of this, we must let

YHWH by His HaRuach HaKodesh/The Spirit of His Holiness to draw our thoughts back to the 'prophetic words' given Abraham many years previous.

“And Hashem [YHWH] said unto Avram, Know of a surety that thy zera [physical seed] shall be a ger [stranger] in a land not their own, and shall serve them; and they shall afflict them arba me’ot shanah [four hundred years];

And also that nation, whom they shall serve, will I judge; and afterward shall they come out with rechush gadol (great substance).

And thou shalt go to thy avot [fathers] in shalom [peace]; thou shalt be buried at a good old age.

But in the fourth generation they shall come back here again; for the avon (iniquity) of the Emori (Amorite) is not yet full.” (B’resheet/Genesis 15:13-16 OJB- definitions mine)

Ya’akob/Jacob, his sons and their families, would be the ones who would fulfill those words. YA’AKOB/JACOB as a FAMILY and YISRAEL as a NATION would become YHWH’s CORPORATE VESSEL through whom He would SHOW FORTH HIS REDEMPTIVE GLORY. Yosef/Joseph as a ‘deliverer’, would be ‘sent before them’ to ensure they would not be lost to that very purpose! Everything that would happen to Yosef/Joseph was ‘under YHWH’s sovereign decree’. As it is with every ‘prophetic instrument’ which YHWH chooses, it must pass through the ‘process of His dealings’ in order to be ‘refined and qualified’ to fulfill the role it/he has been called to. What we are about to see in Yosef’s/Joseph’s life are these very dealings. The dreams foreshadowed the importance to which he would play in YHWH’s ‘eternal/redemptive purposes’. However, the **WAY UP IS ALWAYS DOWN** in YHWH’s economy! If Yosef/Joseph had ‘understood this’ he might not have been so ‘quick to speak’ those dreams to his family with such zealous fervor. **TO HIM WHOM MUCH IS GIVEN SHALL MUCH BE REQUIRED. (Luke 12:48)**

Yosef: From A Different Perspective

As we move forward, I would like to propose a ‘different view’ of Yosef/Joseph then what you will find in most commentaries for consideration. For the most part, Yosef/Joseph is seen as a calculating, spoiled, ambitious person. Given the setting between he and his brothers, along with the additional and obvious preference of his father as his favorite, one might read into this narrative such an observation. However, it just might be that we are being swayed in our thinking. How? By the ill feelings with which Yosef’s/Joseph’s brothers had toward him because of their father’s unwise, overt doting. Much like Ya’akob/Jacob before, as we saw in an earlier parasha, I believe Yosef/Joseph wasn’t so much scheming, spoiled and ambitious. I don’t think he meant to rub his brother’s faces in his father’s obvious choice as his favorite son. Instead, if we would take a moment, step back and view the situation without the thoughts conveyed by most commentaries coloring them, we might gain a little ‘different insight’ into this young man.

The one major fault that Yosef/Joseph had was his youthfulness. He wanted to do his best at whatever Ya’akob/Jacob his father asked him to do. Is that a fault? Well not really, unless that desire is motivated by the ‘youthful zeal’ and as yet ‘untried experience’. It was his brothers who were given the daily responsibilities of caring for their father’s flocks. Yosef/Joseph was younger. He was without the ‘prerequisite time’ needed to go through the ‘process of learning’ how to properly care for the flocks himself. Instead, it was his father who had simply ‘given him the responsibility of

assuming the role of a supervisor. The Torah has this to say about Yosef/Joseph in the opening verses of our parasha,

‘...and Yosef brought unto Avihem (their father) dibbatam ra’ah (a bad, evil report of them).’
(B’resheet/Genesis 37:2b OJB)

I think this is where many of the commentaries miss the point. When reading this, we are seemingly left to think this *‘report’* was certainly a *‘biased attempt’*, if not a *‘determined evil one’*, on Yosef’s/Joseph’s part to put his brothers in a *‘bad light’*. Yet, was this really Yosef’s/Joseph’s intent to do so? Did he hope to *‘build himself up’* further in his father’s eyes at his *‘brother’s expense’*? One can understand how this *‘might possibly be an ‘honest assessment’* given the circumstances. However, as we read further into this parasha, watching Yosef/Joseph *‘under the pressure’* of the circumstances he was in, he doesn’t react in the way a person with *‘corrupt motives’* would be expected. Instead, you find a sense of *‘deep seated morality’* about him. It is for this reason I think we might need to *‘take a second look’* at how we have characterized this young man.

What if Yosef/Joseph was *‘motivated’* by something entirely innocent? In the Hebrew, the word *‘ra’ah’* used to describe Yosef’s/Joseph’s report to his father doesn’t always *‘have to be’* understood to be *‘evil’*. The word also may have the meaning of being a *‘bad or negative report’*. **WHAT IF, IN FACT, WHAT HE BROUGHT TO HIS FATHER WAS THE TRUTH!** What if in the process of checking on the flocks he had discovered his brothers *‘weren’t doing the kind of job their father expected’*? Yosef/Joseph knew his father had given him a *‘great responsibility’*. What if the report he turned into Ya’akob/Jacob simply *‘told the truth’*, and he let the pieces fall where they may? So, in essence, Yosef’s/Joseph’s *‘desire’* was to be *‘pleasing to his father’*. He had *‘observed’* his brother’s behaving in a manner he knew did not realize the expectations his father had of them. He was simply *‘doing his job as a supervisor and they should be doing theirs too’*. It wasn’t his fault if what he brought back was a *‘truthful assessment’* of the situation. They knew better. I’m sure the brothers knew when Ya’akob/Jacob brought them to task for their laxity where the information had come from. Maybe, if Yosef/Joseph had been older and had the benefit of having the maturity that experience brings, he might have given the report in a different manner. Instead of being so blunt and to the point he might have given the assessment of the situation differently. He possibly could have provided some reasons as to why his brothers might not have been acting at their best. Management is a skill that comes with experience. You don’t get the best out of people when you are constantly pointing out their failures. There are positive ways to deal with areas when someone is not performing at their best level. Yosef/Joseph simply did not have this type of skill set... yet.

The end result? There was the building of an atmosphere that would not end well. Yosef’s/Joseph’s brothers *‘resented’* their being under the watchful eye of their *‘younger brother’*. They *‘resented’* even more his assessments of their work and how it came across to their father. With each passing moment that *‘resentment’* was turning into *‘bitterness’* and finally into *‘hatred’*. And as we know, *‘hatred’* is simply *‘murder’* in its *‘seed form’*. **(1 Yochanon/John 3:15)**

YHWH’s Process In Developing Those Whom He Calls

Now, we come to the beginning of YHWH’s dealings with Yosef/Joseph. It is apparent that He has called this young man. The stage is set. What is about to happen will reveal some very important principles that we too must learn if we are to fulfill the *‘heavenly call’* we have been given. We have touched on this in our previous parashot/portions, but now we will look a little more *‘in depth into*

the process'. **THE PRINCIPLE OF THE EXECUTION STAKE AS AN INWARD MOTIVATING AND GOVERNING INFLUENCE IS CENTRAL IN ALL OF YHWH'S DEALINGS IN OUR LIVES.** Our blessed Rebbe Yeshua taught us this as an *'absolute imperative'* if we are going to be His talmidim/disciples.

“And Rebbe Melech HaMoshiach [Teacher, King, The Messiah] was saying to all, If anyone wishes to come after me, let him deny himself and lift up his etz shel hakarav atzmo [tree of self-sacrifice/execution stake] yom yom [daily] and let him follow me. For whoever wishes to save his nefesh [soul-life] will lose it. But whoever loses his nefesh [soul-life] on my account will save it.” (Luke 9:23-24 OJB- definitions mine)

This governing principle forever stands in the way of man, his own *'human strength and ingenuity'*. The *'life'* referenced in verse 24 above is concerned with a *'kind of life'*. It is identified as *'soul-life'*. We don't have time here to go into an in-depth discussion on this. However, this *'life-force'* or *'motivation'* will **NEVER QUALIFY** within YHWH's economy as producing an *'end-result'* worthy of His glory. It is *'only the life'* that is given by YHWH through His HaRuach Hakodesh/The Spirit of His Holiness that will *'fulfill YHWH's will'* and bear any *'eternal value'*. **THE ONLY LIFE THAT YHWH HAS TO GIVE US IS RESURRECTION LIFE.** In other words, this *'quality of life'* is that which comes through His *'process'* initiated by the *'principle of the execution stake'*. **LIFE OUT OF DEATH... LIFE OUT OF DEATH.** All throughout the Scriptures this *'process'* may be seen *'over and over again'*. It will be no different in the life of Yosef/Joseph.

One of the *'defining principles'* that governs the *'work of the execution stake'* is: **WE DON'T CHOOSE IT... IT IS CHOSEN FOR US!** The situations and circumstances *'initiating'* the operation of the *'execution stake are outside of our control'*. Suddenly, we find ourselves *'engulfed in conflict'*. It seems as though all hell has broken loose. Yet, it has nothing to do with some *'sinful activity'* we are guilty of. It has simply to do with *'a choice'*. One that was made by YHWH to make us an *'extension'* through which His glory *'may be revealed'*. That *'choice'* is what *'initiates the conflict'*. In Yosef's/Joseph's case he didn't have to go far to find it. **IT WAS WAITING FOR HIM WITHIN HIS OWN FAMILY!** Even our blessed Master Yeshua suffered in this way. His own brothers thought He had lost his mind. **(Yochanon/John 7:2-5)** There is no *'greater pressure'* that can be placed upon us **THAN WHEN OUR OWN FAMILY BECOMES OUR ADVERSARY!**

Yosef/Joseph had been sent by his father once again to check on his brothers. He made his way to the place where they were *'supposed to be'*, only to find out that they weren't there. As he searched for them, he met someone who said they had gone to Dotan/Dothan. So, he made his way. His brother's *'saw him coming'* and they were none too pleased about it. The sarcastic euphemism they used reveals their bitterness towards him: **THE DREAMER IS COMING. (37:19)** The stage has been set and you can see how dangerous the bitterness and jealousy have become within his brothers. This inner *'spirit of hatred'* is ready and willing to take *'full manifestation'*. They would end it. How? By murdering their father's favorite son!

Yosef Is Stripped And Sold

The premeditated murder of Yosef/Joseph would have certainly taken place if it had not been for his brother Reu'ven/Ruben. He prevailed upon his brothers not to kill him, but simply throw him into a

nearby pit. The hope was that he might come back later, rescue his brother and return him to their father Ya'akob/Jacob. Therefore, we find the following words given to us in the Torah,

“And it came to pass, when Yosef was come unto his achim [brothers], that they stripped Yosef of his kesones [tunic], his kesones hapassim [long tunic] that was on him; And they took him, and threw him into the borah (pit); and the bor [pit- same as borah] was empty, there was no mayim [water] in it.” (B’resheet/Genesis 37:23-24 OJB- definitions mine)

This is the first time that Yosef/Joseph is ‘stripped’. ****[Keep this in your mind because it will not be the last time]** We are not given the complete circumstances but apparently, Reu'ven/Ruben is not party to the next conversation.

Yehudah/Judah speaks up while he and his brothers are eating and comes up with the idea of how to get rid of Yosef/Joseph without killing him. The plan? The brothers must have suspected that their father knew the underlying sentiment which they held toward Yosef/Joseph. As a result, Ya'akob/Jacob would more than likely lay the blame on them if something were to happen with no proof. So, a more devious plan was made. They would sell Yosef/Joseph to one of the many Bedouin bands that travelled through Cana'an. Then, take his precious ‘multi-colored garment’ and tear it to shreds. Dip it in the blood of one of the sheep or goats and then take the remains to their father. The story would be that Yosef/Joseph had been killed and devoured by a wild animal. The plan is put in motion and Yosef/Joseph, in turn, is sold to a travelling band of Yishma'elites on their way to Mitzrayim/Egypt.

In the meantime, Reu'ven/Ruben goes to the pit to pull Yosef/Joseph out but finds he is not there! Fear grips his heart as to what he will have to tell his father. But the brothers comfort him by explaining the rest of their plan. Thus, the stage is set for Yosef's/Joseph's removal from their lives.

When Ya'akob/Jacob hears of the news and is shown the shredded, bloodied tunic, his heart is completely broken. Although his sons and daughters try to comfort him, he refuses. Grief stricken, Ya'akob/Jacob weeps for days on end. What thoughts must have been going through the brother's minds as they saw and heard their father's grief? With all that they had planned, I don't think they had completely factored in just how deeply it would all affect their father.

Yosef In Potiphar's House

The Yishma'elites from Midian sold their treasures in Mitzrayim/Egypt. Yosef/Joseph ended up being taken to the house of Potiphar, an officer of Pharaoh. Now, let us interject something at this point. In the dealings of YHWH and the application of the ‘execution stake’... **NOTHING HAPPENS BY ACCIDENT!** Though things are ‘seemingly’ out of control for Yosef/Joseph, they are not for YHWH. **NO, HE IS ORCHESTRATING EVERYTHING!** What Yosef/Joseph had failed to find within the ‘comfort’ of his own familial setting, he would have worked into him within the ‘uncomfortable’ surroundings of Mitzrayim/Egypt.

Here is another important point about the ‘principle of the execution stake’ that needs to be reiterated. The situations and circumstances that come because of this principle being applied to our lives... **HAS NOTHING TO DO WITH SIN!** The Torah teaches us plainly there are ‘definite consequences’ that result because of the sins we commit. However, the ‘execution stake’ **IS NOT A**

CONSEQUENCE FOR DISOBEDIENCE. It is a **PART OF YHWH'S PLAN** in His *'process'* of our being changed from *'faith to faith and glory to glory'*. It is part of the *'defining process'* that delivers us from our *'weaknesses and insufficiencies'*. In time, it will bring us to the *'blessing'* of His *'unlimited supply and faithfulness'*. We no longer trust in our *'soul-life'*, but in **HIS LIFE** that flows from His HaRuach HaKodesh/The Spirit of His Holiness into our reborn human spirit.

Always remember this next statement from the Torah...

*"And Hashem [YHWH] was **WITH** Yosef..." (B'reshet/Genesis 39:2a OJB- emphasis/ definitions mine)*

The enemy knows the potential of the power the *'principle of the execution stake'* has. **HE WILL DO EVERYTHING WITHIN HIS POWER TO ABORT THAT PROCESS.** However, what is said of Yosef/Joseph can also be said of us all who find ourselves within YHWH's *'divine process'*: **HE IS WITH US!** No matter the situation or the circumstances. This is why I don't believe that Yosef/Joseph was the shrewd, calculating, spoiled brat like most commentaries make him out. Was he young? By all means. Zealous and without understanding that would help give that energy an application of wisdom? Most assuredly, but **NOT** sinful. What Yosef/Joseph lacked, YHWH would *'work into him'*. In the end, Yosef/Joseph would become an *'instrument of redemption'* for his family and an *'instrument of glory'* for the realization of YHWH's *'eternal purpose'*.

Things were going pretty well for Yosef/Joseph, all things considered. He could have ended up anywhere, but instead found himself as a *'servant'* of one of the most *'influential men'* in Mitzrayim/Egypt. Potiphar was an *'officer of Pharaoh the captain of his guards'*. As time went on, the blessing upon Potiphar's house was very apparent. Potiphar begins to realize it was because of Yosef/Joseph that he was blessed. So, Yosef/Joseph was *'promoted in his service'* until almost everything in Potiphar's house was under his oversight. How great is YHWH!

The Execution Stake: Yosef Is Stripped The Second Time

We must always remember that the *'heart'* is **ALWAYS** at the crux of what YHWH is after in our life. The one thing we learn throughout the Torah record is, that Yisrael's *'greatest failures'*, many times, occurred **IMMEDIATELY FOLLOWING** their *'greatest victories'*! The prosperity and blessings that come as we learn to obey YHWH can themselves become our own worst enemy. Hasatan (**may his memory be blotted out forever**) is always close by to test our mettle.

The whole time that Yosef/Joseph is in the house of Potiphar it is not YHWH's eye's alone that were upon him. No, Potiphar's wife watched the young Hebrew. She liked what she saw and being motivated by her lust, she began to make her advances. Yosef/Joseph *'resisted her'* at every hand day in and day out. But this woman was used to getting what she wanted and she wanted Yosef/Joseph. Finally, things came to a head. She set the trap and Yosef/Joseph found himself in a place of complete vulnerability. Alone with Potiphar's wife in the house, she made her move. She *'grabbed his garment'*, but this young Hebrew *'remembered his calling'*. He *'remembered the holiness'* with which YHWH in His Torah instructed His people to walk before him. He rebuked Potiphar's wife. He told her it was not only against her husband he would sin if he gave into her advances, but against YHWH his Elohim, his Mighty One. She would hear none of it. She grabbed for him, *'taking hold of his coat'*. Yosef/Joseph withdrew. The coat slipped off into her hands. **HE**

RAN LEAVING IT BEHIND, BUT HE DID NOT GIVE UP HIS SOUL! It was a decision that would come with a high price!

Potiphar's wife took her vengeance. She had the coat. She staged the scene. She made the cry. The accusation was heard. When Potiphar returned, he heard all that had transpired. As a result, he had no choice but to act. He must show loyalty toward his wife. However, there is a clue that he must not have believed his wife's story completely.

“And adonei [master of] Yosef took him, and put him into the bais hasohar [prison house], a place where the asirei HaMelech [prisoners of the King] were prisoners; and he was there in the bais hasohar [prison house].

But Hashem [YHWH] was with Yosef, and showed him chesed [lovingkindness], and gave him chen [grace] in the eyes of the sar bais hasohar. [overseer of the prison house]”
(B'resheet/Genesis 39:20-21 OJB- definitions mine)

Out of all the places where Potiphar could have incarcerated Yosef/Joseph he chose to have him placed in a more tolerable prison. One where those who had failed in their service to the Pharaoh/King were placed to serve their time. As bad as any prison would be this certainly wasn't the worst. Yet for all this we again find this statement: **YHWH WAS WITH YOSEF/JOSEPH!** Let us again remind ourselves... Yosef/Joseph was here, not because of any 'personal sin', but because he chose **NOT TO SIN!** He 'chose faithfulness' to YHWH his Mighty One, because 'he knew' that all he had been blessed with had come from Him. In his choice to 'walk in the spirit of holiness' Yosef/Joseph 'suffered false accusation' at the hand of Potiphar's wife. This too is a 'mark of the execution stake'. Our blessed Adon/Lord Yeshua suffered this, and so will all who seek to 'walk in His faithful, obedient footsteps'.

“A talmid [disciple] is not above his Rebbe [Teacher] nor an eved (servant) above his Baal Bayit (master of the house).

It is enough for the talmid [disciple] that he be like his Rebbe [Teacher], and the eved [servant] like his Baal Bayit [Master of the House]. If they called the Baal Bayit [Master of the House] Baal-zibbul [Master of the flies], how much more the anashim (men) in his bais [house].”
(Mattityahu/Matthew 10:24-25 OJB- definitions mine)

“For this is worthy of shevach (praise, commendation) if, because of a consciousness of Hashem [YHWH], anyone bears up under tzoros (troubles) while suffering unjustly.

For what shevach (praise) is it if, after committing chatta'im (sins) and being beaten, you endure? But if being osei tzedek (doers of what is right) and suffering, then you endure, this is worthy of shevach [praise/commendation] before Hashem [YHWH].

It was for this tachlis (purpose) [of your being osei tzedek and suffering] that you were given your kri'ah (calling), because also Moshiach suffered on behalf of you leaving you a mofet (example), that you should follow be'ikvot Moshiach (in the steps of Messiah),

Who was beli chet (without sin) V'LO MIRMAH BEFIV (“and no deceit was in his mouth”); Rebbe, Melech HaMoshiach [Teacher, King, the Messiah], who, being reviled, did not retaliate; suffering, he did not utter iyumim (threats), but handed himself over, entrusting himself to the Shofet Tzedek (Righteous Judge;)” (Kefa Alef/I Peter 2:19-23 OJB- definitions mine)

Did you notice that Yosef/Joseph 'never raised his voice' to declare his own innocence? He instead chose to 'commit himself' to YHWH. In the end, it was YHWH's estimation that would matter most

any way. Note: **THIS IS THE SECOND TIME THAT YOSEF/JOSEPH IS STRIPPED.** The **FIRST TIME** was by his brothers. The **SECOND TIME** by Potiphar. Yet, remember this, M'lekh/King Yeshua told Pontius Pilate, he could do nothing to Him that wasn't first 'permitted' by His Abba in heaven. **(Yochanon/John 19:11) EVEN SO, NO ONE CAN TAKE SOMETHING FROM US THAT HAS NOT BEEN PERMITTED.** And, if we 'remain faithful' to trust in Him who judges righteously: **IT WILL BE RETURNED AND MORE!**

The Peaceable Fruit Of Righteousness

“All musar [chastening/discipline] for the moment seems not to be na'im (pleasant), but seems to bring agmat nefesh [grief to the soul-life]; yet afterwards to those who have been taught by musar [chastening/discipline], it yields the p'ri HaShalom [fruit of Peace] and the p'ri haTzedek [fruit of Righteousness].” (Ivrim/Hebrews 12:11 OJB- definitions mine)

It wasn't long until the 'blessing of YHWH' began to once again be seen upon Yosef's/Joseph's life. YHWH gave 'chesed/favor' to him and soon the keeper of the prison began to entrust him with most of the day to day affairs. YHWH prospered Yosef/Joseph and the stage was in the process of being set for his final deliverance. This deliverance would be one that would position him to guard and become a 'source of provision for the Whole House of Yisrael' in the not too distant future. When it was all over, Yosef/Joseph would look back and see how 'seamlessly YHWH's hand' could be seen in all that had happened. A sight he could 'hardly see' at the moment.

The operation of the 'giftings of YHWH through His HaRuach HaKodesh/Spirit of His Holiness' becomes a 'pivotal part of the process' for Yosef/Joseph. It will be for us too. The 'dreams' he had as a youth and the ability to 'interpret them', will again be used by YHWH. While in the king's prison, Yosef/Joseph meets two former servants of Pharaoh: a butler and a baker. Over the course of time, these two men each have a dream. The 'butler' tells his dream to Yosef/Joseph. The 'interpretation' was the 'butler' would be 'released and restored'. Hoping for a 'good interpretation', the 'baker' tells Yosef/Joseph his dream too. Unfortunately, this 'dream' is one that ends in 'judgment and death'. Sure enough, the 'butler' is 'released and restored' just as Yosef/Joseph had been told by YHWH through His HaRuach HaKodesh/The Spirit of His Holiness. The 'baker' though is put to death. Before the 'butler' leaves, Yosef/Joseph gives him one last request.

*“But remember me when it shall be well with thee, and show chesed [lovingkindness] now unto me, and make mention of me unto Pharaoh, and bring me out of this bais [house];”
(B'reshheet/Genesis 40:14 OJB- definitions mine)*

However, we are told that this never happened. The 'butler' forgot about Yosef/Joseph. Another 'principle' we learn about YHWH's dealings is: **WHEN YHWH SHUTS YOU UP NO MAN CAN GET YOU OUT!** We may feel we are running out of time. The truth is: **WE ARE UNDER THE SOVEREIGN CONTROL OF HIM WHO CREATES TIME!** If we will remain trusting and obedient, even in the 'face of complete contradiction', then **WE WILL SEE THE PEACEFUL FRUIT OF RIGHTEOUSNESS IN OUR HEART AND OUR LIVES.** What is that fruit? It is **SHALOM/PEACE** and **SIMCHA/JOY** in YHWH's HaRuach HaKodesh/The Spirit of His Holiness. **THIS IS NOTHING LESS THAN THE MANIFESTATION OF YHWH'S KINGDOM WHICH OVERCOMES ALL!**

“For the Malchut Hashem [Kingdom of YHWH] is not a matter of eating and drinking, but of Tzedek (righteousness), shalom (peace) and simcha b’Ruach Hakodesh [joy in YHWH’s Spirit of Holiness].” (Romans 14:17 OJB- definitions mine)

We say the following blessing as we continue each week’s study of Torah...

*Chazak u’Baruch...
Strength and Blessing!*

This week’s Torah Parasha reading...

Parasha 9: Vayeshev/He Continued Living