

EMC SHALOM INTERNACIONAL

PARASHAH 09 VA`YESHEV | GENESIS 37:1 - 40:23

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Aliyot of the Torah:

1. 37:1-11
2. 37:12-22
3. 37:23-36
4. 38:1-30
5. 39:1-6
6. 39:7-23
7. 40:1-23

Maftir: 41:20-23

Haftará: Amos 2:6-3:8

Apostolic Writings: Maaseh Ha'Shelujim/Acts 7:9-16

Va'Yeshev - "and dwelled".

Commentary: Our main purpose is to provide the reader of the parashot the opportunity to understand the prophetic elements that reveal Yahshua HaMashiaj and the redemption plan announced in the Torah from Bereshit/Genesis to Jazon/Revelation. As we progress with our study, those who have decided to take the opportunity will uncover an unimaginable prophetic savvy by scrutinizing Yahweh's plan, going deeper to find every concealed details of His Holy Scriptures. This parashah is the beginning of a prophetic presentation that will broaden your understanding in an incredible way. You shall be able to distinguish –totally amazed, passage after passage- the profound insights of Yahweh's Redemption Plan for His people under the ministry of Yahshua HaMashiaj.

First Aliyah 37:1-11

37:1 And Jacob dwelt in the land wherein his father was a stranger, in the land of Kenaan.

–The syntaxes of this passage contains certain traces of light irony undertones: "Yaaqov dwelled where his father had settled as a foreigner." Every word of the Everlasting Elohim bears the purpose of exciting our capacity for analysis through profound teachings that urges us to exert our understanding to expand our intellect thus making our development meaningful. How delightful it is to finally grasp the meaning of things and the details that seem so inconsequential at first sight. As a matter of fact, settling in the land meant a change of attitude; whereas Yitzhak, Yaaqov resolved to settle in search of the wellbeing of his family and his own, not to mention that the promise he had inherited was reaching farther beyond his expectations of wellbeing. Changing his status from being a sojourner in the land was not Yahweh's purpose since that was the essence of the promise given to the Patriarchs of Yisrael until the nation was finally established. What's more, this nation has not yet been established according to the divine patterns embodied in the promise given to Avraham. It shall not tarry, though. In the meantime, we all must learn to live as strangers and pilgrims wherever we are.

Kefa Alef/1 Peter 2:11: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

37:2a These are the generations of Yaaqov. Yosef, being seventeen years old... –The story of Yaaqov, who received his new name

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Yisrael as a blessing, takes on a prophetic image in Yosef –his eleventh direct descendant, son of his beloved Rajel- to shape the story and to keep, in its details and events, the types and symbolisms that are apparent in the Torah concerning the most crucial plan of the Scriptures: THE REDEMPTION OF YISRAEL. As believers in Yahshua HaMashiaj, the Mashiaj of Yisrael, we must fathom the depths of this family story and allow our minds to be guided by the Ruaj of Truth (Ruaj HaEmet) to show us the most sublime aspects of the redemption plan. The ensuing chapters will portray how Yosef and Yehudah become more prominent than all the other sons of Yaaqov. The descendants of Yosef represent Efrayim, the House of Yisrael, as the possessor of the birthright (**Yirmiyahu/Jeremiah 31:9 and Divre Hayamim Alef/1 Chronicles 5:1-2**); Yehudah, blessed with the principality (the scepter of government) of Yisrael, represents the House of Yehudah (**Bereshit/Genesis 49:10**). When most preachers in Christianity attempt to explain this with accuracy, their understanding is being confronted since they do not have the slightest clue where the lost tribes of Yisrael come from. However, this revelation only makes sense in the Hebrew Roots of our Faith. Our line of doctrine adheres to and defends all the prophecies while demonstrating that the concept of "**House of Efrayim and House of Yehudah**" is still in force and currently unfolding towards its full completion until the return of Mashiaj.

37:3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. –There may be various reasons to discern why Yaaqov loved Yosef more than the

rest of his sons. However, it is the Torah that gives us a deeper insight into this matter, the Patriarchs in general and Yaaqov in particular, not only were they men of wisdom (Elders) but also Yahweh had endowed them with the gift of prophecy.

Bereshit/Genesis 20:7. “Now therefore restore the man his wife; **for he is a prophet**, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.” The Hebrew word “*nâvîy*” H5030 a prophet or (generally) inspired man is derived from “*nâvâ*” נָבָא H5012 which means to prophesy, that is, speak (or sing) by inspiration (in prediction or simple discourse). The mission of letting Yahweh to be known as the Only Elohim was of upmost precedence for the Patriarchs as well as for the incorruptible seed the Scriptures tells about.

Kefas Alef/1 Peter 1:23. “Being born again, not of corruptible seed, but of incorruptible, by the WORD of Elohim, which liveth and abideth forever.” This is the highest characteristic resulting from being the incorruptible seed that the WORD of Elohim lives and abides forever in us. The operation of this prophetic gift in Yaaqov allowed him to discern that Yosef had a higher purpose than the rest of his brothers: the seed of multitude of nations was in him.

Bereshit/Genesis 48:18-19 “And Joseph said unto his father, “Not so, my father: for this is the firstborn; put thy right hand upon his head.” And his father refused, and said, “**I know it, my son, I know it**: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.” The

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significance of the purpose in the life of Yosef was also the reason for the love his father felt for him. A love so deep that endured the blows of the harsh circumstances until they reunited. All of us as the seed of Efrayim today, we have the conviction that the never ending love of our Father shall be with us until the restoration of all things and we return home.

Giving Yosef the coat of many colors was in fact a turning point of the highest relevance: it denoted both Yaaqov's preference for Yosef over the rest of his sons and also it triggered their hatred and anger against him as a despicable person who deserved death.

37:4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

-Personally, I consider that Yaaqov made a mistake by showing more love to this son over the rest of his brothers. There is nothing wrong with giving him the gift because he was more obedient than the rest of his brothers so he indeed deserved it. What's more, the gift was not a reward for being obedient and it was wrong to make distinction between them.

Efesiyim/Ephesians 6:4 says that fathers must not get angry at their children; the Greek text puts it exactly as "do not be wrathful with them" (G3949 "**parorgizō**"¹ παροργίζω to anger alongside, that is, enrage: - anger, provoke to wrath). Instead, fathers must not act in the same way they do providing them an education (G1625 "**ektrephō**"² ἔκτρέψω to rear up to maturity, that is, (generally) to cherish or train: -

bring up, nourish. That is to say that parents must not react harshly to their attitudes but they must provide caresses, nourishing, and fatherly training so they can learn how to offer love. The chastisement must not be filled with anger but with love.

The discipline which is after the guidance of Elohim is tutorage, that is, education or training; by implication disciplinary correction: chastening, chastisement, instruction, nurture. ("**paideia**"³ παιδεία G3809). The instruction must be conducted in love. The admonition of Elohim must be present since his reprove is in the form of a mild rebuke or calling of attention ("**nouthesia**"⁴ νουθεσία G3559). Every punishment must be preceded by a warning so that children know why they are being disciplined for and what their fault is. The warning comes from Yahweh so they must be aware that they are disobeying Him and that it is His commandments they are breaking. By pointing out the commandments they are breaking, they learn to obey them. Likewise, a reward is necessary for all of them alike when they do obey. This, however not always call for a material reward; an embrace, a kiss or a word of approval are much more important.

This passage must urge parents to be more attentive how they play our parenting role with our children. The Scriptures abound in examples of how to educate our children. The mere fact that we are in a qehilah in no way means that the education of our children must be its responsibility. It is of upmost relevance that everyone of us be responsible for investing in the comprehensive development of our

1 New Strong's Exhaustive Concordance of the Bible.

2 New Strong's Exhaustive Concordance of the Bible.

3 New Strong's Exhaustive Concordance of the Bible.

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children striving at shaping potentially apt individuals capable of transforming their generation, the nation, and the entire world.

The prophetic essence of the passage is that the hatred between brethren is the main ingredient in the never-ending conflict between Yisrael and the other nations. As we go deeper in the understanding of the nation of Yisrael, we will be able to highlight every one of these points of conflict that are still in operation nowadays because they are the prophesied end-time events before the return of Mashiaj.

37:7 “For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.”

–The prophetic understanding grows in a homothetic progression, that is, as we learn more of the Biblical content, especially the Torah, we will be able to discover certain elements that are applicable to the life of Mashiaj and His Redemption Ministry. First of all, we may infer the future magnificence of Yosef in Mitsrayim and how he would be uplifted to such a level of success and power that all of his brothers would bow before him. However, this scenario of Yosef as the savior of his family in Mitsrayim goes much deeper, Yosef is a shadow and a type of He who would save His people from their sins and, much in the same way the sheaves –of barley or wheat- Mashiaj would be lifted up in the cross for the salutations of all His children. **Yojanan/John 14:18:** “I will not leave you comfortless: I will come to you.” That is to all the family of Yisrael. **Efesyim/Ephesians 2:19:** “Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of Yahweh.” This, is in fact, the same House of

Efrayim, the firstborn of Yaaqov adopted through his blessing as his own firstborn according to **Bereshit/Genesis 48** and confirmed by Yirmiyahu the prophet (**Yirmiyahu/Jeremiah 31:9:**) “They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Yisrael, and Efrayim is my firstborn.” Thus saving us from dryness of the lack of the spiritual Word and of the Ruaj of Yahweh, and from being strangers and foreigners away from our real citizenship. The place of honor of being His nation was lost because of the transgressions of our people and we were scattered among all the nations of the earth.

37:8 (...) And they hated him yet the more for his dreams, and for his words. –Yahshua was hated the same way by His brethren because of His words. (**Yohanan/John 15:22-25:**) “If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their Torah, “They hated me without a cause.”

37:9 (...) the sun and the moon and the eleven stars...

This is a prophetic vision of the Millennial Kingdom. The sun bowing to Yosef, a type of Mashiaj, stresses the fact that the light that shall shine in His second coming is His light not the light of the sun. The sun shall not give its light in

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order to make way for a far superior brightness.
Jazon/Revelations 22:5.

The sun was put in the firmament to rule the day and the moon to rule the night – **Bereshit/Genesis 1:16.** The end of times shall be announced by the sun and moon not giving their light, that is, their power. **Yejezqel/Ezequiel 32:7; Yoel/ Joel 2:10; Matityahu/Matthew 24:9.**

The stars represent the children of Yisrael who shall bow as the brothers of Yosef did. **Filypyim/Philippians 2:10.**

The sun and the moon are a reference to Yosef's parents, Yisrael and Rajel. No one is greater than Mashiaj. **Yohanan/John 8:53-58.** This verse reaches to the future because when Yosef had his dream she had already died. The story of Yosef is full of prophetic implications.

37:11a And his brethren envied him (...) – This excerpt was taken from the Bible Kadosh in order to make a prophetic parallel with the expression of Pontius Pilate in the same version because he thought Yahshua was delivered to him out of envy. (**Matityahu/Matthew 27:18.**)

Second Aliyah 37:12-22

In this Aliyah, Yosef is on a mission, a journey with a purpose which we will present to you as the *small journey of redemption*. While Yosef traveled from one place to the other making his journey, after a while, he encounters his brothers to give them wellbeing (Shalom). The parallels with Mashiaj and His Redemption Plan are astonishing. We hope to have been clear enough.

37:13b "Come, and I will send thee unto them." And he said to him, "Here am I." – We start our journey in the Valley of Hebron where his father Yaaqov sent him to where his brothers were with the flocks. Hebron, the translation of the Hebrew word **"chebrôn"** חֶבְרוֹן H2275 which means "seat of association", represents both an association and a purpose common to two parties: the owner and the heir of the flocks.

37:14 And he said to him, "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again." So he sent him out of the vale of Hebron, and he came to Shechem. – In this passage we will make special emphasis of the phrases "it be well with thy brethren" and "it be well with the flocks". Both phrases deal with wellbeing which is the Hebrew word "Shalom" (שָׁלוֹם H7965). Yosef departs from Hebron to inquire in the shalom of his brothers and the flocks. This journey explicitly includes three places: "Hebron, Shechem, and Dothan". However, when we see what it is implied in this journey we conclude that from the first place to the last there are other places with a prophetic messianic richness worthwhile mentioning. This is the route from Hebron:

1. **Hebron:** Seat of association. The place where his father sent him from.
2. **Bet Lehem:** House of bread. The place where Yahshua was born.
3. **Yerushalayim:** יְרוּשָׁלָם H3389 dual (in allusion to its two main hills, founded peaceful (Shalom).
4. **Bet-El:** בֵּית־אֱלֹהִים H1008. House of Elohim; Gate of Heaven.

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5. **Shiloh:** שִׁלֹּה H7886. Tranquil; Shiloh, an epithet of Mashiach.

6. **Shechem:** שְׁכָם H7926. the neck (between the shoulders) as the place of burdens.

7. **Dothan:** דּוֹתָן H1886. Of uncertain derivation.

1) Leaving **Hebron**, the seat of association, from where his father sent him from with a specific purpose and his first waypoint (Bet Lehem) reveals the images and shadows of good things to come. We do not intend to stretch the type but just to draw attention to the magnificence of every element in the Torah.

2) **Waypoint Bet Lejem**, the House of Bread. This is none other than the birth place of Yahshua, the “Word made flesh” (**Yohanan/John 1:14**); “Elohim was manifest in the flesh” (**Timoteos Alef/1 Timothy 3:16**); in those days when every Jew had to be in their land to be taxed, (**Hilel/Luke 2:4**) “And Joseph also went up from Galil, out of the city of Netzaret, into Yahudah, unto the city of David, which is called Bet Lejem; (because he was of the house and lineage of David).

3) **Waypoint Yerushalayim**. Here, Mashiach fulfilled the commandments of the Torah proving that he was a Torah abiding Jew from childhood. He was presented at the Temple as commanded by the Torah, after he was circumcised the eighth day. Yerushalayim is a place of pilgrimage for every Yisraelite who observes the Torah (**חג רגילה** **Hag Regilim**. Three times every year). (**Yohanan/John 1:11**) “He came unto his own birth place, and his own people received him not.”

4) **Waypoint Bet-El:** House of Elohim. (...) “and he made himself a tabernacle among us” –this is an excerpt from the Textual Version (**Yohanan/John 1:14**). Now we can correctly understand the words by Rab Shaul in **Kolosim/Colossians 2:13** “For in him dwells all the fullness of what Yahweh is bodily. There is yet another symbolism; Bet-El is the “Gate of Heaven” and Yahshua himself said in **Yohanan/John 10:9** “I am the door: by me if any man enters in, he shall be saved, and shall go in and out, and find pasture.” Yosef went through that door seeking the flocks.

5) **Waypoint Shiloh.** “Tranquil, one of the more special epithet of Mashiach. The New Strong’s Exhaustive Concordance of the Bible also gives another meaning under H7951 (“*shâlâh*” or “*shâlâv*” שָׁלָה or שָׁלָוֹת) which means to be tranquil, that is, secure or successful: to be happy, to prosper, to be in safety. This undoubtedly points at the prophetic richness of the Torah and of the life of Yosef as compared to our Mashiach Yahshua. **Yesayahu/Isaiah 52:13** “Behold my servant shall have good success! He shall be uplifted, exalted, and highly extolled.” The **Netzarite Israelite Version** puts it this way: “Behold, my servant shall prosper, and be exalted and uplifted to great heights.” Where and how shall this moment of success manifest? The next waypoint to Yosef’s destination in search of his brothers will shed more light about this.

6) **“And he came to Shechem.”** These lands belonged specifically to Menasheh in the Mounts Efrayim. In times of Yahshua they were called Galilee of the Gentiles.” Shechem means

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“between the shoulders, place of burdens”. Blessed be the Everlasting Elohim for He removed us from a frame of mind based on “coincidences” to the firmness of His Truth (Torah Emet). Mount Gerizim and Mount Ebal are located here (**Devarim/Deuteronomy 11:29-32**). This place is an allusion to the shoulders of Yahshua upon which all our sins and transgression of the Torah were laden. This is remarkably powerful, beloved brothers and sisters. Upon Yahshua’s shoulders rested the success of Yosef’s mission. (**Yesayahu/Isaiah 53:4-5**) “Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our Shalom was upon him; and with his stripes we are healed.” The **Netzarite Israelite Version** says in **Yohanan/John 19:17** “And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.” (“*gulgôleth*” גָּלוּגָלֶת H1538 which means by reduplication a skull (as round); by implication a head (in enumeration of persons). (Note of translator). This was his painful event of His success: freeing us from our sins. From that moment on, the victory over our sins was established so that we could continue the journey followed by Yosef son of Yaaqov, lived and confirmed in the flesh by Yahshua thus empowering us with the authority to go searching for our brothers.

In his quest to accomplish the mission of finding his brothers, Yosef comes across a man who knew where they were and led him there. This unknown character in the story is

a reference to Elijah the prophet. (**Yesayahu/Isaiah 40:3**) “The voice of him that crieth in the wilderness, “Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim.” Make straight in the Arabah a highway for Eloheinu! (“**arabah**” עֲרָבָה H6160 (in the sense of sterility); a desert; especially with the article prefixed the generally sterile valley of the Jordan and its continuation to the Red Sea). The Gospel of Yohanan escribes an event related to Yohanan HaMatbil (John the Baptist) where this same disinformation caused restlessness in the religious circles in Yahshua’s times. (**Yohanan/John 1:23**) He answered with the words of Yesayahu the prophet: “I am the voice of one crying in the wilderness, “Make straight the way of Yahweh.” The prophetic connotations of Yosef’s journey in search for his brothers have been mistakenly attributed by modern theology to Yahshua’s mission of rescuing **all the lost sinners** while, in fact, he was exclusively searching for his brothers and his father’s flocks. Yahshua himself remarked clearly that: “I am not sent but unto the lost sheep of the house of Israel.” (**Matityahu/Matthew 15:24**).

37:16a And he said, “I seek my brethren” (...) –The answer leaves no room for doubt. In The New Pact or Brit Hadashah Yahshua’s **talmidim** (disciples) manifested clearly their main concern. In **Maaseh HaShelujim/Acts 1:6** “When they therefore were come together, they asked of him, saying, Adon, wilt thou at this time restore again the kingdom to Yisrael? From the

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very beginning, the biblical plan's foundation has always been based on achieving this purpose. After Yahshua ascended into the shamayim (heavens) his talmidim had no doubts in their hearts about this concept. **Yaaqov/James 1:1** "James, a servant of Yahweh and of the Adon Yahshua Hamashiaj, to the twelve tribes which are scattered in the **Galut** (diaspora), Shalom. **Kefa Alef/1 Peter 1:1** "Kefa, an apostle of Yahshua HaMashiaj, to the strangers scattered throughout in the **Galut** in Pontus, Galut-Yah, Cappadocia, Asia, and Bithynia. Everything revolves around restoring their brothers condition as children of Yisrael.

37:17 And the man said, "They are departed hence; for I heard them say, Let us go to Dothan." And Joseph went after his brethren, and found them in Dothan. –The Mashiaj's search for each and every one of His brothers of Yisrael continues on to this day though us. This the genuine and true GRAND COMMISSION.

7) **Dothan is the final destination of the journey.** A place of uncertain definition. We may just liken this place to the journey of all mankind and the uncertainty there is in their minds because they are away from the truth of Yahweh. The Word is fulfilled in **Yesayahu/Isaiah 5:20** "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! This is what there is in the ambivalent minds of Dothan.

37:18b (...) they conspired against him to slay him. –The same thing occurred to Yahshua. **Matityahu/Matthew 26:4** "And consulted that they might take Yahshua by subtlety, and kill him." With great

disappointment, He told the religious leaders their unceasing sin that to this day is still present. **Matityahu/Matthew 23:37** "O Yerushalayim, Yerushalayim, you that kill the prophets, and stone them which are sent unto you, how often would I have gathered your children together, as a hen gathers her chickens under her wings, and you would not! Manuscript of Matthew by Shem Tov.

Third Aliyah 37:23-36

37:23 And it came to pass, when Joseph was come unto his brethren, that they stript Yosef out of his coat, his coat of many colors that was on him. –This coat represents royalty and authority. Most of the commentaries elaborate about either of these qualities. Today, however, we wish to suggest a new approach: that the **coat of colors** might represent something more than royalty and authority. This was a most unusual characteristic at the time and the fact **variety of colors** was given such importance lead us to conclude that this may refer to every nations' colors: their flags, a symbol of government and territorial authority. Likewise, the coat of many colors we see the symbol of ALL THE NATIONS OF THE EARTH.

Jazon/Revelations 7:9 "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

37:24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it. –The Hebrew word for "pit" is "**bôr**"

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בָּור H953 which also means prison, dungeon, abyss, and grave. There's a parallel with here the events lived by Yahshua for He was taken prisoner delivered by one of His disciples; his brethren the Jews delivered Him into the hands of foreigners, suffered death and was **buried**.

7:25a And they sat down to eat (...) –His brothers cast him into a pit and sat down to eat. When Yahshua is taken away from the cross, He was buried hurriedly so His Jew brothers could go home that they might eat the Passover (Pesaj Supper). **Yahanan/John 18:28.** Then led they Yahshua from (the house of) Kayafah unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the Pesaj.

37:26-27 And Judah said unto his brethren, “What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Yishmeelites, and let not our hand be upon him; for he is our brother and our flesh!.” And his brethren were content. –In this same way and by the same name, the sale of Yahshua was conducted. It was Yehudah (mistranslated as Judas) who sold Him. **Matityahu/Matthew 26:14-15** “Then one of the twelve, called Yehudah Iscariot, went unto the chief priests and said unto them, “What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.”

37:31 And they took Yosef's coat, and killed a kid of the goats, and dipped the coat in the blood.” –This is the moment the story of Yosef takes upmost relevance as a parallel of

Yahshua. EMC SHALOM INTERNACIONAL received this revelation when an image of Mashiach in a coat with the flags of many nations appeared in a video of Pastor Jim Staley preaching “Crisis of Identity”. We made an automatic connection with Yosef's brothers killing the kid goat that is mentioned in the Torah as a sin offering (burnt offering). This principle of redemption is even more heightened in the **Feast of Yom Kippur** when this kid goat dies as an atonement for the sins of all Yisrael. This is the most explicit prophetic act pointing to the future redemption of for all the nations by Yahshua HaMashiach.

Yohanan/John 1:29b “Behold the Lamb of God, which taketh away the sin of the world.”

Yosef's brothers killed the kid goat and dipped the **Coat of many colors –the flags of the nations**- in its blood. This suggest not only the replacement sacrifice of an innocent victim but also the coat dipped in blood is brought to his father Yaaqov who cried bitterly for his loss.

Fourth Aliyah 38:1-30

38:1-2 And it came to pass at that time, that Yehudah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. And Yehudah saw there a daughter of a certain Kenaanite, whose name was Shuah; and he took her, and went in unto her. –Yehudah blunders by seeking a wife outside the daughters of Yisrael. This starts an ordeal of harsh and sad consequences for making light of what Yahweh had commanded with regards of keeping the lineage of the House of Yaaqov uncontaminated by not unequally yoking together with foreign women.

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38:7-10 And Er, Yahudah's firstborn, was wicked in the sight of Yahweh; and Yahweh slew him. And Yahudah said unto Onan, "Go in unto thy brother's wife, and marry her, and raise up seed to thy brother." And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased Yahweh: wherefore he slew him also. –According to Rashí, Er did it so that Tamar would not lose her beauty. His selfishness is notorious because he refused to give a name to his brother's descendants thus losing his own name (Onan) consequently Yahweh wrath was triggered and as a result they both died. It is evident that the law of levirate was in force before the Written Torah. We must, therefore, conclude that the INSTRUCTIONS of Yahweh was, in first instance, oral and long before Mount Sinai. **Devarim/Deuteronomy 25:5-6** "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Ysrael.

Something else worth mentioning is that Yehudah had to experience in his own flesh the pain he caused his father by promoting the sale of his brother Yosef, he received a double portion –both his sons, Er and Onan died. But these events deserve especial attention for even

greater implications originate from them shedding more light and clarification of the characteristics and origin of Yahshua HaMashiaj, King (Melej), and High Priest (נְדוֹל כָּהֵן Cohen HaGadol) of Yisrael.

38:18 And he said, "What pledge shall I give thee?" And she said, "Thy signet, and thy bracelets, and thy staff that is in thine hand." And he gave it her, and came in unto her, and she conceived by him. –After breaking his promise of giving her his son Shelah as husband, Tamar decided to deceive him and disguised as a harlot so that Yehudah would be attracted sexually to her. Thus, she requested of him objects of great importance for him:

- 1) The signet: ("*chôthâm*" חֹתֶם H2368 a signature ring: seal. It is a seal that is distinctive of a person as an irrefutable evidence of his identity. Nowadays, this object would be the identification card.
- 2) The bracelet: ("*pâthîyl*" פָתִיל H6616 a bracelet, lace, line, ribband, thread, wire. From the text we may infer it refers to a thread to which the seal was attached to.
- 3) The staff: ("*matteh* or *maṭṭâh*" מַטָּה or מַטָּה H4294 a branch (as extending); figuratively a tribe; also a rod, ruling (a scepter), or walking staff; figuratively a support of life: rod, staff, tribe. Cf. **Bamidbar/Numbers 17:6**). It is the symbol of his authority, the scepter of his future kingdom. **Bereshit/Genesis 49:10**.

38:24 And it came to pass about three months after, that it was told Yehudah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is

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with child by whoredom. And Yehudah said, “Bring her forth, and let her be burnt.” – Yehudah, being the judge of his tribe, sentenced her to death. She was to be burned with fire. This is interesting because the Scriptures commands that only the daughter of a priest who has become a prostitute should be burnt by fire: And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.⁵ This verdict of burning her with fire promotes an interesting space for investigation. There are no records of the lineage of Tamar in the Torah or other parts of Scriptures. An in-depth investigation is necessary. “According to the **Book of Yashar**, Tamar was the daughter of Elam, son of Shem, son of Noaj. Since Shem was a priest after the order of Malkitsedek, the verdict of death by fire for fornicating was in accordance to the Torah of Yisrael.”⁶ This commentary clarifies why Er and Onan, Yehudah’s sons, had to die. What is not evident, though, is why Yahweh permitted Tamar to deceive his father-in-law. The reason is that He took extreme care to guard the lineage of Mashiach, hence it is now clear where from comes the priestly lineage of Mashiach.

We rejoice exceedingly when we clarify this matter because, for the centuries, Christianity had misunderstood the verse in **Ivrit/Hebrews 7:3** “Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of Elohim; abideth a priest continually.” This verse presents a genealogy and background of the office as such not a biological one. The passage of the **Book of Yashar 45:23** shows in a most magnificent way that the genetic information

was combined in the womb: A Priest on His mother’s side and a King on Yehudah’s side. **POWERFUL REVELATION! “The Everlasting King and the High Priest forever.”**

38:25 When she was brought forth, she sent to her father in law, saying, “By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.” – If we continue this line of reasoning, Tamar was no ordinary woman. She belonged to the lineage of priests of Shem, the Malkitsedek, she was instructed in the Wisdom of Yahweh by her father as were all the Patriarchs. This priest conducted the work of a teacher (moreh) that is confirmed by the Scriptures. **Ivrit/Hebrews 7:1-4: “For this Malkitsedek, king of Shalem, kohen of the Elohim HaElyon, who met Avraham returning from the slaughter of the kings, and blessed him to whom also Abraham gave a tenth part of all.”** first being by interpretation King of righteousness, and after that also King of Shalem, which is, King of peace. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of Elohim; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Avraham gave the tenth of the spoils.” Let us recall that after her unexpected bereavement for the death of her two husbands and an early widowhood, Yehudah sent her back to her father. **Bereshit/Genesis 38:11** Then said Yehudah to Tamar his daughter in law, “Remain a widow at thy father’s house, till Shelah my son be grown: for he said, lest

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peradventure he die also, as his brethren did.” And Tamar went and dwelt in her father’s house.

38:26 And Yehudah acknowledged them, and said, “She hath been more righteous than I; because that I gave her not to Shelah my son.” And he knew her again no more. – Yehudah confessed his fault by acknowledging that he had not given her his third son as he had promised. The genealogy of Yahshua comes from this relationship through Fares cf. Matityahu/Matthew 1:3.

Bereshit/Genesis 38 is a digression – a figure of speech that is the act or an instance of turning aside especially from the main subject of attention or course of argument. We know that there may be many reasons for this sudden and abrupt change in the story of Yosef. Nevertheless, when we focus on the primary objective of finding Mashiach in every verse of the Torah, this passage of Tamar becomes a significant connection in the chronology of the succession of the “Incorruptible Seed” Yahshua Mashiach would come from.

Fifth Aliyah 39:1-6

39:4 And Yosef found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. – When we are faithful to Yahweh by keeping his instructions, He makes us persons of success. Potifar (Potiphar) recognized that everything he put in Yosef’s hands, Yahweh made them to prosper. Consequently, he appointed Yosef overseer of his household and property.

This blessing is for you too!

Devarim/Deuteronomy 30:9 “And Yahweh thy Elohim will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for Yahweh will again rejoice over thee for good, as he rejoiced over thy fathers.”

39:5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that Yahweh blessed the Egyptian’s house for Yosef’s sake; and the blessing of Yahweh was upon all that he had in the house, and in the field. – Yahweh blessed Potifar for Yosef’s sake. This encourages us as servants to endeavor to excel in our duties as to Yahweh for the Scriptures say: “And seek the peace of the city whither I have caused you to be carried away captives, and pray unto Yahweh for it: for in the peace thereof shall ye have peace.”⁷ Rab Shaul urges: “And whatsoever ye do, do it heartily, as to Yahweh, and not unto men; knowing that of Yahweh ye shall receive the reward of the inheritance: for ye serve the Adon Mashiach.”⁸

39:6 And he left all that he had in Yosef’s hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favored. – A loyal servant of Yahweh is always a trustworthy person. Potifar saw this clearly so that he left all that he had in Yosef’s hands. The presence and the service of Yosef made Potifar lead a life of ease and unaware of his properties, he was certain that all was in good hands.

Sixth Aliyah 39:7-23

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39:9 “There is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against Elohim?” –If we were to define Yosef’s character in one word without the shadow of a doubt it be “integrity”. Yosef’s integrity was so great that he was able to run from temptation at any cost; being loyal to Yahweh, he would be loyal to his master. This principle does not work the other way around. Our main focus of integrity must be: Yahweh First. This tool shall be the more effective to overcome temptations. **Filipyim/Philippians 4:13** “I can do all things through Christ which strengtheneth me.”

39:17 And she spake unto him according to these words, saying, “The Hebrew servant, which thou hast brought unto us, came in unto me to mock me.” –In all the Scriptures we see that the only way that the enemy has tried to “defeat” the men of Yahweh is by means of slander. Daniel and Yosef are but a few examples. Yahshua remarks: “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”⁹

39:20-23 And Yosef's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. But Yahweh was with Yosef, and shewed him mercy, and gave him favor in the sight of the keeper of the

prison. And the keeper of the prison committed to Yosef's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand; because Yahweh was with him, and that which he did, Yahweh made it to prosper. –In spite he was in prison, Yahweh was with him. This may be interpreted in two different ways: First, Yahweh blessed him for He knew he was wrongfully accused. Second, it was Yahweh's purpose to take him to prison in order to shape him, to perfect him, and to make adjustments in his character to fully and flawlessly accomplish the purpose established for Yosef. Not a single thing of our life experiences is foreign to Yahweh. But in the manifold wisdom of Yahweh and in His manifold Grace and unspeakable creativity, he takes us to transform us in perfect tools for His Work. **Filipyim/Philippians 1:6** “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Yahshua HaMashiaj.”

Even in the most unexpected and difficult moments, the Everlasting Elohim extends His hand to make us successful. Rab Shaul says: “Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of Elohim.”¹⁰ That is why Yosef became the prison overseer and man of trust of the prison keeper. **Yaaqov/James 1:17** “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

Seventh Aliyah 40:1-19

⁹ Matityah (Matthew) 5:11-12. King James Version.

¹⁰ Qorintiyim Bet (2 Corinthians) 3:5. King James Version.

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40:6-7 And Yosef came in unto them in the morning, and looked upon them, and behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, "Wherefore look ye so sadly to day?" –Yosef was showing affection for others and did not have any bitterness despite what he had been through. A servant of Yahweh must do the same: care and love others in spite of the situation, cf. **Matityahu/Matthews 5:44-46** "But I say unto you, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?"

40:8 And they said unto him, "We have dreamed a dream, and there is no interpreter of it." And Joseph said unto them, "Do not interpretations belong to God? tell me them, I pray you." –Yosef knew he had the gift of interpreting dreams. This is a characteristic of the prophetic calling. We must remember that the Patriarchs were prophets. Yosef was so humble that he told them that only Yahweh can interpret dreams implying that it was a Yahweh given gift and that he was His servant. The Glory is always for Yahweh.

40:14 "But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house." – Most commentaries, in general, agree that Yosef trusted more in his skills than in the Will of Yahweh. It is acceptable, though, to contrast this

criterion with the fact that first, Yosef had been formed by Yahweh to accomplish His purpose; second, due to his keen prophetic gift he was able to interpret the chief butler's and the chief baker's dreams in a most detailed form. What is more, it was precisely the interpretation of these dreams why he was summoned by Pharaoh not his need to be released from prison and certainly not by the chief butler's support. He was hopeful the he makes mention of Yosef before Pharaoh as he was expectant for the moment the dreams that took him to Egypt come true. If at least we concede that he had the gift of interpreting dreams "satisfactorily", would it not be possible that he was expecting the fulfillment of his? **Hilel/Luke 13:34a** "O Yerushalayim, Yerushalayim, which killest the prophets, and stonest them that are sent unto thee..." This is a scenario that perfectly describes a prophet.

40:20-22 And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: But he hanged the chief baker: as Yosef had interpreted to them. –The evidence that a prophesy comes from Yahweh is that it comes to pass. Thus the Scriptures say: "When a prophet speaketh in the name of Yahweh, if the thing follow not, nor come to pass, that is the thing which Yahweh hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." This proves that Yahweh had given him the interpretation of the dreams. Everything did come to pass as Yosef predicted.

Conclusions

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It does not matter where we are, the promise of being a blessing to others will come through. We are called to conquer the disastrous events that shall afflict the earth.

It was necessary that –like Yosef- Mashiaj was delivered to the gentiles and to His brothers that the purposes of the Everlasting Elohim were accomplished.

We must be aware that even the events in our lives that are full of sorrow, treachery, pain, and oblivion Yahweh uses them to lead us to the position He decided for our lives (Romayim/Romans 8:28).

PARALLEL BETWEEN YOSEF AND YAHSHUA

Beloved son of his father (Yaaqov).	Yahshua, Beloved son of his Father (Yahweh).
He dreamed he was king.	Yahshua, said He was the King of Yisrael.
He loved his brothers.	Yahshúa came to save Yisrael, His brothers.
He was hated and envied.	Yahshua was envied by His Jewish brothers.
He was sold by his brothers.	Yahshua was sold by Yehudah of Queriot.
He was smitten by his brothers.	Yahshua was smitten with the consent of His brothers.
He was reported dead by his brothers.	Yahshua was also reported dead dead.
Pronouncing his name was forbidden.	Pronouncing His name has been forbidden to this day.
He was delivered and sent to Egypt.	He was delivered to Rome by His Jewish brothers.
He was tempted by sin.	He was tempted by sin but conquered it.
He was in prison for three days.	He was arrested and he descended to the lower places for three days.
He was in an Egyptian dungeon.	He descended to the lower places.
He was released from prison.	He was raised from the day at the third day.
He was uplifted as a King.	At His resurrection, He became the Everlasting King.
He was not recognized by their brother when they first came to Egypt.	Yahshua was not recognized by His brothers in His first coming.
He revealed himself to them on their second coming to Egypt.	In His second coming He shall reveal Himself to his brothers.

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He forgave his brothers.	On His second coming, He shall forgive Jewish who rejected Him and shall save all His brothers: Yisrael.
He was with malefactors.	He died with malefactors by each side.
He saved Egypt and the world.	He shall save every nation, and kindred, and tongue, and people.



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king over the children of Yisrael. –We can see a partial fulfillment of the prophesy because we can see Esav, the eldest, establishing as a nation with kings and rulers much earlier than Yisrael ever had a king. Esav, the eldest, would serve the younger, Yisrael.

Conclusions

Being confident in the promises of the Everlasting Elohim bring us great blessings. We must always trust Him when we are going through difficult times as a result of our own mistakes in the past or in times of trials that we may all have. His eternal promises are our support and our thrust onward to victory. Every encounter we have with Him takes us onto a new level of holiness and communion with Him.

Elohim has established ways of having an encounter with us in order to elevate our spirituality and communion:

- 1) **Prayer.**
- 2) **Shabbat.**
- 3) **The Feast (Moedim) of Yahweh.**
- 4) **The righteousness of the Kingdom of Heaven.**

All these four actions open the heavens above us in a mighty way.

Note to the EMC edition: It is worth noting at this point, wishing that the brethren who begin to study the parashot (Torah weekly reading) can have clarification as to the teaching material we use: The MIDRASH. The Midrash is a compilation of commentaries by the most renown rabbi along the literary history of Yisrael. Their place of eminence with respect to their abilities and literary understanding of the Torah, allow us to have broader perspectives of the implicit and subjective aspects of the prophetic message in the Holy Hebrew Scriptures. Nonetheless, the student or reader of the Torah are not necessarily compelled to agree with these comments.

Glossary

Torah: instructions, Pentateuch, law.

Jumash: name of the Torah containing rabbinic commentaries.

Parashah/parashot: weekly portion of the Torah. Plural of parashah.

Aliyah: to go up, to ascend (return of Jews to Yerushalayim).

Haftarah: Commentaries of the prophets.

Berit Hadashah: The Renewed Pact (mistakenly rendered as New Testament).

Tanaj: Old Pact (mistakenly rendered as Old Testament).



The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. "ALL THE LOST HOUSE OF EFRAYIM." Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as "the lost sheep of the House of Yisrael" (Mello Ha Goyim), "the just among the nations." This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**.)

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind todays subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it

brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00AM to 12:00PM through



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