



MATTHEW 6

The Lilies of The Valley

Vayeshev (And He Lived)

YHVH will “take care” of things and we will all see how the deeds of an enemy that stem from bad intentions will themselves lead to positive and beneficial results.

Jacob returned from Haran with his entire household to settle in the Land of Canaan.

Interestingly, at a later time, when Jacob is brought before the pharaoh of Egypt and is asked his age, he himself uses a *m'gurai* to answer:

'The days of my dwelling are one hundred and thirty years. Few and bad have been the days of my life.' [Genesis 47:9]

So did Jacob in fact, settle, or merely dwell?

The Hebrew Scripture use the word *yeshev*, which means to settle. A settlement is called In Israel, *yishuv*.

Genesis 37:1

“Jacob settled [yeshev] in the land where his father had stayed, the land of Canaan.”

Jacob had 12 sons, but one son Joseph received the warm and preferential treatment from his father. This alone is enough to cause his brothers to be jealous of him.

The important lesson we learn is that the faith of man in his own plans differ from what YHVH has. The way YHVH directs history through man's actions is not necessarily according to man's plans. Man can plan, but YHVH directs.

The link between Jacob and Joseph is spelled out from the start. Of all his sons specifically Joseph holds the key to Jacob's legacy. The generations of Jacob will be fulfilled in Joseph. It is no wonder that Joseph, who had special gifts as visionary and interpreter of dreams, was his father's favorite.

Genesis-37:3:4

“Israel (Jacob) loved Joseph best of all his sons, for he was the child of his old age; and he had made him an ornamented tunic. And when his brothers saw that their father loved him more than any of his brothers, they hated him so that they could not speak a friendly word to him”

The name Yosef (Joseph) is associated with the term yesod, meaning foundation, from the expression, “Tzadik yesod olam” a righteous man is the foundation of the world.

By giving him this coat, Jacob was proclaiming Joseph's sovereignty and leadership over all his other sons, since in the patriarchal age, Semitic chiefs wore coats of many colors as an insignia of rulership.

The drama began when Jacob dispatched Joseph on a mission to check on his brothers. Unbeknownst to both of them, the jealous siblings had already plotted to kill Joseph.

Jacob summons Joseph. "Your brothers are pasturing at Shechem. Come, I will send you to them." He answered, "I am ready" (or "Hineni" in Hebrew 37:13).

Joseph's brothers hate him. When he tells them about two dreams he dreamt, which are interpreted to mean he will rule over his brothers in the future and that they will bow down before him they became fueled their jealousy, which had already been aroused by their father's favoritism toward Joseph, son of his favored wife, Rachel.

We learn from the past how Jacob's mother, Rebecca, favored Jacob but his father, Isaac, favored Jacob's brother Esau. This caused a great deal of animosity between the two brothers. Instead of learning from his parents' mistakes, Jacob simply perpetuated his parental weaknesses.

The preferential treatment, the slander and the royal dreams all bring the brothers to a difficult decision: this "dream son" has to disappear from the scene.

At the beginning, his brothers plot to kill him, but after discussing it among themselves, decide to throw him into a pit. Thus, the brothers hope the dream will be gone and Jacob's preference for Joseph over them will disappear as well.

Their plan might have succeeded except for the protests of Reuven, who urged them to throw Joseph into a pit instead. He secretly intended to rescue him later. Reuven never had the opportunity to save his brother, since the other brothers sold Joseph, at Judah's suggestion, to an Ishmaelite caravan.

Genesis 37:28

"They sold Joseph for twenty pieces of silver to the Ishmaelites."

It was Judah, fourth son of Jacob and future ruler of the twelve tribes of Israel, who led the decision to sell Joseph rather than kill him.

Genesis 37:26–27

"Then Judah said to his brothers, 'What do we gain by killing our brother and covering up his blood? Come, let us sell him to the Ishmaelites, but let us not do away with him ourselves. After all, he is our brother, our own flesh.'"

Joseph is sold to a convoy of foreign merchants, who take Joseph with them to their country. The foreign merchants took Joseph with them and sell him to an Egyptian minister.

Joseph, the Hebrew slave, turns out to be a success in everything relating to running his master's house.

Once in Egypt, Joseph was sold to Potiphar, an Egyptian captain of Pharaoh's guard, who soon discovered the greatness within Joseph. Potiphar came to trust Joseph so implicitly that he placed him in charge of all of his affairs.

Meanwhile, Joseph's brothers returned to their father with his coat of many colors. They dipped it in blood to deceive their father into thinking that a wild animal had killed his beloved son.

While Joseph is missing, Jacob, who does not know what happened, endures inconsolable grief. And the tranquility he thought was imminent is shattered forever.

Later Joseph is thrown somewhere in a foreign prison with no one caring about his fate. His father is sure he was killed under strange circumstances.

There is no negotiation for his release, and his future looks bleaker than ever. Pharaoh, the king of Egypt, impulsively sends two of his ministers to prison. There, they dream strange dreams and search for interpretations.

And who turns out to be a great interpreter of dreams? The foreign and miserable prisoner, Joseph. The continuation of the story is that after Joseph spends two more years in the Egyptian prison, Pharaoh also dreams a strange dream and searches for an interpretation.

Only then does the Egyptian minister who had been in prison with Joseph but had since been released remember the jailed Hebrew slave, the excellent dream interpreter.

Pharaoh gets Joseph's interpretation of his dream and hears advice from him on how to correctly administer his kingdom. At the next stage, Pharaoh appoints Joseph as a viceroy.

Sometime later, Joseph's brothers come to Egypt and bow down before the king's viceroy, their younger brother Joseph.

The brothers did not succeed at all in their desire to rid themselves of Joseph, and thus erase his royal future. But even more so, how did the story develop to the point that Joseph ruled in Egypt and his brothers bowed down before him? The same brothers who wished to get him out of their way! It was actually they who, by their deeds, led Joseph to arrive in Egypt.

They wished to harm, but the action itself brought about his success! We often meet people who plan to inflict harm on others, perhaps due to jealousy, competitiveness or petty envy.

Joseph had a great destiny upon his life, the twists and turns of which would provide a foundation for the survival of his family; and in the fullness of time, a freedom that provides a foundation and salvation.

Joseph comes to recognize that this was indeed true. He understands that the Divine hand was involved in the events of his life. As he would inform his brothers upon their reconciliation:

Genesis 47:5-8

And now do not be saddened that you have sold me into this slavery in a foreign land, for YHVH has sent me ahead to be a source of sustenance for you ... it is not you who has sent me here but YHVH.'

While Jacob was misinterpreting the events of his lifetime, thinking that his sought-after tranquility was around the corner and totally not anticipating any misfortune, YHVH was putting His own plan into action. The slavery foretold to Abraham had not taken place yet, the redemption had not taken place, nonetheless YHVH was busy planning for the final stage the coming of the Messiah of which Judah's descent was a vital element.

During his separation from his brothers, Judah marries, has children, and witnesses the death of his two grown sons. But his reaction, is peculiar. When his oldest son Er dies, one would expect Judah to gain some insight into his own father's pain. He now knows intimately, first-hand, what his father feels and what it means to mourn one's own child. When Judah's second son Onan dies, we would expect Judah to be tormented with guilt; it would be a natural response for him to see the connection between his own earlier actions and the tragic deaths of his sons.

We would expect Judah to approach his father at last, to admit his guilt, and to tell him, "Joseph lives!" But Judah seems cold and indifferent. Indeed, he continues the deceit.

When Tamar the widow of Er who subsequently married Onan and was widowed a second time approaches Judah, he callously tells her to wait for his third son, despite having no intention of giving him to her for a husband. Then, when Judah's own wife dies, he seeks comfort in the arms of a prostitute.

Unbeknown to him, the woman he chooses is no prostitute but Tamar in disguise. She has come to realize that Judah has not been honest with her and decides to take the initiative.

Thereafter Tamar becomes pregnant as a result of this union, and Judah, unaware of his paternity, orders her to be killed. She, however, has his ring, staff and coat, which he gave her as collateral for the goat he promised to send as payment.

Tamar finally confronts Judah, and says that the person who impregnated her is the owner of these personal effects.

Genesis 38:25

She said, 'Do you recognize who owns this ring, staff, and coat?'

Judah and Tamar is directly related to the relationship between Judah and his father. The sin of Judah will be rehabilitated by Tamar. When Tamar says the words '*do you recognize who owns this ring, staff, and coat*' Judah , at last – hears the echo of his own words all those years before, when he looked his father in the eye and shattered his world by saying '*Do you recognize it? Is it your son's coat?*'

The effect on him is profound:

Genesis 38:26

And Judah recognized, and said, 'She is more righteous than I, since I wouldn't give her to my son Shelah.' And he did not sleep with her again.

With those words, the idea of the Messiah was created. The power of man to recognize his sin and take responsibility is the concept of the Messiah. From this point on Judah is a changed person. And from his union with Tamar, kings will emerge , David, and his descendant, the Messiah.

When Tamar asked Judah to identify his staff, she was asking him to manifest the greatness which she saw nascent within him the courage to admit guilt, to take responsibility, to change.

This is the lesson that the Messiah will one day teach the world. Man controls his destiny. No matter what mistakes he has made, man can fix them.

As a result of the betrayal of Joseph, the Jews were destined to be enslaved in Egypt. As a result of the repentance of Judah, the Jews were destined to be redeemed at the end of days.

Then a spirit of change will permeate the world, spearheaded by a descendant of Judah. History will reach its apex, and the light of the Messiah, created all those years ago at the time of the sale of Joseph, will shine bright.

At that time, all the children of Israel, and indeed the entire world, will find tranquility and peace through Yeshua HaMashiach. Judah means 'thankfulness', and this is what dedication is. Judah (dedication) rather than Joseph (increase).

In Ezekiel 37 :16-22 the prophet predicts the reunification of the kingdoms of Judah and Israel

“Take a stick and write on it ‘Of Judah’...and take another stick and write on it ‘Of Joseph – the stick of Ephraim’ ... Bring them close to each other, so that they become one stick in your hand...Thus said YHVH: ‘I am going to take the Israelite people from among the nations... and gather them from every quarter, and bring them to their own land. I will make them a single nation in the land.’”

Joseph’s brothers represent the whole of the tribes of Israel and therefore the entire people of Israel.

Even though Joseph is one of Jacob's sons, he is set apart from his brothers as evidenced by the fact that there is no tribe named directly after him.

Both were despised

Thirty years old was a key time in their story

Stripped of their clothing

Became a servant

Resisted temptation

Described as a shepherd

Knew what their future held

Accused of being a dreamer

The intended target of a conspiracy to kill

Sold to gentiles for silver coins

Falsely accused

Suffered as result of rejection

Spent time alone deep under the ground

Counted among criminals

Gave hope to a criminal

Considered dead

Appeared foreign and belonging to gentiles

Not recognized by their brothers

Unidentified and unrecognized

Raised up from the earth

Acted as an advocate

Provided food

Reconciliation at the end of the story

Ended up as rulers, against all expectations

Genesis.37:8

And his brethren 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.

When we examine the life of Joseph in the book of beginnings we see the similarities of the events in the life of Messiah.

There are many types and shadows in the Old Testament that prefigure Yeshua HaMashiach and many have believed when understanding this type and shadow because the life of Joseph is perhaps the clearest picture of Messiah in so many ways.

Joseph was Loved by His Father – Genesis 37:3

YHVH said about Yeshua “this is my beloved son” – Matthew 3:17

Joseph’s brothers did not believe him and hated him – Genesis 37:4-5

The Jews Did Not Believe in Yeshua John 7:5 and they hated him John 15:24

Joseph’s brothers rejected his right to rule – Genesis 37:8
The Jewish leaders said “we will not have this man to rule over us” Luke 19:14

Joseph’s brothers conspired against him – Genesis 37:2
They took counsel against Yeshua Matthew 27:1

They stripped Joseph of his garments – Genesis 37:23

They stripped Yeshua – Matthew 27:28

Joseph was sold for silver – Genesis 37:28

Yeshua was sold for silver – Matthew 26:15

Everything Joseph put his hand to prospered – Genesis 39:3“ ...

And the pleasure of YHVH prospered in his hand” – Isaiah 53:10

All things were laid into Joseph’s trust – Genesis 39:4-8

YHVH hath given all things into his hand – John 3:35

Joseph’s own brothers did not recognize him. The Jews did not recognize their Messiah Joseph was tempted and did not sin – Genesis 39:

Yeshua was tempted in all things yet was without sin – Hebrews 4:15

Joseph was bound – Genesis 39:30

Yeshua was bound – Matthew 27:2

Joseph condemned with two criminals – Genesis 40:2, 3

Yeshua was crucified with two criminals – Luke 23:32

One criminal was given life and the other was condemned – Genesis 40:21-22)

Yeshua told one of the criminals “Today you shall be with me in paradise” – Luke 23:43

Joseph was trustworthy and wise – Genesis 41:39
YHVH said about Yeshua “this is my beloved son in whom I
well pleased” – Mark 1:11

Joseph’s brothers bowed their knee to him – Genesis 41:43“
At the name of Yeshua every knee will bow” – Philippians
2:10

Joseph was 30 years old – Genesis 41:46
Yeshua was “about 30 years old” – Luke 3:25

YHVH planned the suffering of Joseph in advance to save
many – Genesis 50:21
Yeshua said “YHVH so loved the world that he sent his only
begotten son that whosoever believes in him shall be saved”
– John 3:16

Joseph was made ruler over all of Egypt – Genesis 41:42-44
Yeshua said “all power has been given unto me” – 8:18

Joseph married a foreign bride who shared his glory –
Genesis 41:45
Believers in Yeshua are “joint heirs” with him in his glory –
Romans 8:17

Joseph was cast into a pit and then later delivered out of it –
Genesis 37:24, 28
When Yeshua died he descended into the lower parts of the
earth, and later ascended into heaven – Ephesians 4:9

Joseph was imprisoned based on false charges – Genesis 39:19, 20

During the trial of Yeshua false witnesses were brought in testifying against him – Mark 14:56

Joseph's brothers later repented for what they did to him – Genesis 42:7"

and they shall look upon me whom they have pierced, and they shall mourn" – Zechariah 12:10

The house of Judah and the house of Israel will become one again. This is the dual lesson of Hanukkah and of Joseph and his brothers: disunity leads to defeat and exile; unity leads to redemption.

By Yeshua's resurrection, He defeated death and hell and secured newness of life for those who believe.

By Yeshua's ascension, He advocates for us before the throne of grace, guaranteeing our eternal inheritance.

May we remember this lesson as we light the Hanukkah candles reminding ourselves that Yeshua is the light of the world.

Happy Hanukkah!

Be blessed and stay blessed 