

Parashat Vayeshev

פרשת וישב

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Understanding the Messiah by the life of Yoseph

השבועות הזה קוראים / This Week's Reading

תורה: Genesis 37:1-40:23

הפטרה: Amos 2:6-3:8

הברית: Matthew 19-20

החדשה

Triennial cycle: Bereshit / Genesis 38:1-30

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In this week's reading from Parashat Vayeshev (*Bereshit / Genesis 37:1-40:23*) we learn that Yaakov (Jacob) loved Yoseph (Joseph) more than his brothers (*37:3*, וַיִּשְׂבֵּב יִשְׂרָאֵל אֶת-יוֹסֵף מִכָּל-בָּנָיו). Yoseph had a dream about his future (*37:5-10*) as a result his brothers become jealous (*37:11*). As the narrative continues, Yoseph's brothers are plotting murder in their hearts (*37:18-22*) but instead put him into a pit (*37:23*) and then sell him into slavery to the Ishmaelites (*37:27-29*). The Ishmaelites sell Yoseph to Potiphar in Mitzrayim (Egypt) where Yoseph acts righteously (*וַיַּצְדֵּק*) and God prospers him. Potiphar's wife falsely accuses Yoseph and he is placed in jail (*39:1-20*). The Lord God makes Yoseph prosperous in jail and Yoseph interprets dreams for the baker and butler, two people Pharaoh had placed in prison (*40:5-23*). This week's parashah primarily discusses Yoseph, however in the midst of the narrative on Yoseph there is a short story on Judah found in *Bereshit 38:1-30*. Yoseph was the eleventh son born to Yaakov and was the first born of his wife Rachael. As a result, Yaakov showed Yoseph favoritism over his brothers (*וַיִּשְׂבֵּב יִשְׂרָאֵל אֶת-יוֹסֵף מִכָּל-בָּנָיו כִּי-בֵן-* זְקִינִים). The favoritism of his Father caused Yoseph to be a spoiled son based on what we read in *37:2* וַיָּבֵא יוֹסֵף אֶת-דִּבְרֵיהֶם רָעָה אֶל-אָבִיהֶם. He brought a bad report about his brothers. Though Yoseph was spoiled by Yaakov, he walked in righteousness (*וַיַּצְדֵּק*) and justice (*מִשְׁפָּט*) more so than his brothers. The juxtaposition of the story of Judah (*38:1-30*) with Yoseph and Potiphar's wife (*39:1-20*) illustrates for us that Yoseph chooses the path of righteousness. As a result, the Lord was with Yoseph (*וַיְהִי יְהוָה אִתּוֹ יוֹסֵף וַיְהִי אִישׁ מְצַלִּיחַ*) prospering him and preparing him for the plans He has for him. Today have you chosen the path of righteousness regardless of what comes your way in life?

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פרשת וישב ספר בראשית פרק לט פסוק א-ו

א וַיִּוָּסֵף הַיּוֹדֵד מִצְרַיִמָּה וַיִּקְנֵהוּ פוֹטִיפָר סָרִיס פְּרָעֹה שֶׁר הַטְּבָחִים אִישׁ מִצְרַיִם מִיַּד הַיִּשְׁמְעֵאלִים
 אֲשֶׁר הוֹרְדָהוּ שָׂמָּה: ב וַיְהִי יְהוָה אִתּוֹ יוֹסֵף וַיְהִי אִישׁ מְצַלִּיחַ וַיְהִי בְּבֵית אֲדֹנָיו הַמִּצְרַיִם: ג וַיֵּרָא
 אֲדֹנָיו כִּי יְהוָה אִתּוֹ וְכֹל לֹא אֲשֶׁר-הוּא עֹשֶׂה יְהוָה מְצַלִּיחַ בְּיָדוֹ: ד וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו וַיִּשְׁרָת
 אֵת תוֹ וַיִּפְקְדֵהוּ עַל-בֵּיתוֹ וְכָל-יֵשׁ-לוֹ נָתַן בְּיָדוֹ: ה וַיְהִי מֵאֲזַז הַפְּקוּדֵי אֵת תוֹ בְּבֵיתוֹ וְעַל-כֵּן אֲשֶׁר יֵשׁ-לוֹ

Bereshit / Genesis 39:1-6

39:1 Now Joseph had been taken down to Egypt; and Potiphar, an Egyptian officer of Pharaoh, the captain of the bodyguard, bought him from the Ishmaelites, who had taken him down there. 39:2 The Lord was with Joseph, so he became a successful man. And he was in the house of his master, the Egyptian. 39:3 Now his master saw that the Lord was with him and how the Lord caused all that he did to prosper in his hand. 39:4 So Joseph found favor in his sight and became his personal servant; and he made him overseer over his house, and all that he owned he put in his charge. 39:5 It came about that from the time he made him overseer in his house and over all that he owned, the Lord blessed the Egyptian's house on account of Joseph; thus the Lord's blessing was upon all that he owned, in the house and in the field. 39:6 So he left everything he owned in Joseph's charge; and with him there he did not concern himself with anything except the food which he ate. Now Joseph was handsome in form and appearance. (NASB)

וַיְבָרֶךְ יְהוָה אֶת-בֵּית הַמִּצְרָיִם בְּגִלְלַל יוֹסֵף וַיְהִי בְרַפְתַּת יְהוָה כְּכֹל-אֲשֶׁר יֵשׁ-לוֹ בְּבֵית וּבִשְׂדֵה: וַיַּעַזְבוּ בְּכָל-אֲשֶׁר-לוֹ בְּיַד-יוֹסֵף וְלֹא-יָדָע אֹתוֹ מְאוּמָה כִּי אִם-הִלְחָם אֲשֶׁר-הוּא אוֹכֵל וַיְהִי יוֹסֵף יִפְהֶת-אֶרֶץ וַיִּפְהֶת מְרָאָה:

45 In the opening verses from the Parashah, we read that Yoseph gave a bad report of his brothers to his father Yaakov. The brothers then sell Yoseph into slavery. We also read that Judah took from the daughters of Canaan and had children according to *Bereshit 38:1*. The storyline is interesting because here we find Judah forsaking the covenant of God and choosing from the people of the land for a wife drawing a parallel from the life of Esav.

פרשת וישב ספר בראשית פרק לח פסוק א

א וַיְהִי בַעֲתָה הַהִוא וַיִּבְדַּע יְהוָה מֵאֵת אֲחִיו וַיֵּט עַד-אִישׁ עַדְלָמִי וַיִּשְׂמוּ חִירָה: ב וַיֵּרָא-שָׁם יְהוָה בֶּת-אִישׁ כְּנַעֲנִי וַיִּשְׂמוּ שְׁמוֹ שׁוּעַ וַיִּקְחָהּ וַיֵּב אֶלְיָהָ: ב וַיֵּרָא-שָׁם יְהוָה בֶּת-אִישׁ כְּנַעֲנִי וַיִּשְׂמוּ שְׁמוֹ שׁוּעַ וַיִּקְחָהּ וַיֵּב אֶלְיָהָ:

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According to the scriptures we can safely say that Yoseph chose to walk righteously before God and his brothers did not (וַיֵּב אֶלְיָהָ הַקָּרֵה הַגִּדְלָה הַזֶּה אֵת) . Yoseph walked perfectly before God in the midst of all the things that happened to him. The Lord had a plan for Yoseph to be given power by Pharaoh over all of Mitzrayim (Egypt) and with this power Yoseph would save many lives. The suffering and saving nature of Yoseph’s life has lead to the development of doctrine on the messiah that is typified in Yoseph’s life. As a result a connection is made in the Tanach that Yoseph is a type or representation of the coming Messiah. Taking the life of Yoseph, Jewish tradition refers to two redeemers, each of which is called משיח (Mashiach, Messiah, Anointed One).

60 These two redeemers are believed to be involved in delivering the people from exile and ushering in the Messianic era. In the rabbinic literature they are referred to as משיח בן-דוד “the Messiah son of David” and משיח בן-יוסף “the Messiah son of Yoseph.” Occasionally in the rabbinic literature the Messiah is also referred to as “Mashiach ben Ephraim” as we find in the *Talmud Bavli, Sukah 52b*. The reference to Ephraim is clearly a reference to Yoseph since Ephraim is one of two of Yoseph’s sons that become part of the tribes of Yisrael (i.e. Ephraim and Manasseh). The suffering Messiah is prefigured by the life of Yoseph in *Bereshit / Genesis 37-50* and is described in the oral traditions of Judaism as משיח בן-יוסף the suffering servant is the forerunner of the one who comes as משיח בן-דוד. The rabbinic literature on *Zechariah 12:10-12* discusses this “Mashiach ben Yoseph.”

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ספר זכריה פרק יב פסוק י-יב

י וַיִּשְׂפַחְתִּי עַל-בֵּית דָּוִד וְעַל יְיָ וַיִּשְׂבֵּי יְרוּשָׁלַם רִיחַ חַן וַתִּתְנוּגְוִיָם וְהִבִּיטוּ אֵלַי אֶת-אֲשֶׁר-דָּקְרוּ וְסָפְדוּ עָלָיו כְּמִסְפַּד עַל-הַיְחִיד וְהָמַר עָלָיו כְּהָמַר עַל-הַבְּכֹר: יא בַּיּוֹם הַהוּא יִגְדַל הַמִּסְפָּד בִּירוּשָׁלַם כְּמִסְפַּד הַדָּד־רַמָּוּן בְּבִקְעַת מִגְדָּו: יב וְסָפְדָה הָאָרֶץ מִשְׁפַּח וְתִשְׁפַּח וְתִלְבַּד מִשְׁפַּחַת בֵּית-דָּוִד לְבַד וְנִשְׁיָהֶם לְבַד מִשְׁפַּחַת בֵּית-נַתָּן לְבַד וְנִשְׁיָהֶם לְבַד:

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Bereshit / Genesis 38:1-2

38:1 And it came about at that time, that Judah departed from his brothers and visited a certain Adullamite, whose name was Hirah. 38:2 Judah saw there a daughter of a certain Canaanite whose name was Shua; and he took her and went in to her. (NASB)

Zechariah 12:10-12

12:10 ‘I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. 12:11 ‘In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo. 12:12 ‘The land will mourn, every family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves; (NASB)

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The *Talmud Bavli Sukah 52a* it says “*Messiah son of Yoseph was slain, as it is written ‘they shall look upon whom they have pierced and they shall mourn for him as one mourned for his only son.’*” Rabbi Dosa says “*they will mourn over the Messiah who will be slain*” found in the *Talmud Bavli Sukah 52a* and the *Talmud Yerushalami Sukah 55b*. In *Sanhedrin 98b* it is written that “*The Messiah, what is his name? Those of the house of Rabbi Yehuda the saint say, the sick one, as it is said, ‘surely he had borne our sicknesses.’*” Rabbi Elijah de Vidas also said “*But he was wounded meaning that since the Messiah bears our iniquities which produces the effect of His being bruised, it follows that whosoever will not admit that Messiah thus suffers for our iniquities, must endure and suffer for them himself.*” The point of the matter on these quotations from the Talmud is the idea (understanding) that the Messiah would come as a suffering servant that is illustrated by the life of Yoseph. The verse from *Zechariah 12:10* וְשִׁפְחָתִי עַל-בֵּית דָּוִד וְעַל יְיָ וְיֹשֵׁב יְרוּשָׁלַם רִיחַ חֲזֹן וְתַחְנוּנִים וְהִבִּטּוּ אֵלָי יְהוָה וְהָיָה כְּמִסְפַּד עַל-הַיְחִיד וְהָיָה עָלָיו כְּהָמָר עַל-לֵהֲבֹכַת וְרֵאִתָּהּ אֲשֶׁר-דָּקְרוּ וְסָפְדוּ (עַל-לֵהֲבֹכַת וְרֵאִתָּהּ) states that the person being killed will be killed during the war against evil and the mourning will be like the mourning of one over the first born child (כְּהָמָר עַל-לֵהֲבֹכַת וְרֵאִתָּהּ). Following this, there will be great calamity (disaster) in the land (*Zechariah 12:11-12*) which draws a parallel with the destruction of Jerusalem following the death, burial and resurrection of Yeshua.

In the beginning of Parashat Vayeshev we read that Yoseph has two dreams that indicate his brothers and even his father Yaakov (Yisrael) will bow down to him. In next week’s study, Yoseph enters back into his brothers’ lives that rejected him in this week’s study. They bow down to him and Yoseph becomes the savior of his people providing food for them in the midst of the great famine. Let’s read the section on verses of Yoseph’s dreams from *Bereshit / Genesis 37:5-11*.

פרשת וישב ספר בראשית פרק לו פסוק ה-יא

וַיִּחַל מִן יוֹסֵף חֲלוֹם וַיִּגֵּד לְאֶחָיו וַיֹּסְפוּ עוֹד שׁוֹנְאֵי אֶת-תּוֹ: וַיִּי אָמַר אֲלֵיהֶם שְׁמְעוּ-נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתִּי: זֹה הָיָה אֲנַחְנוּ מֵאֲלֵמִים אֲלֵמִים בְּתוֹךְ הַשָּׂדֶה וְהָיָה קָמָה אֲלֵמִתִּי וְגַם-נִצְבָה וְהָיָה תֹסֵבֵנָה אֲלֵמֵי תִיכֶם וְתִשְׁתַּחֲוּוּן לְאֲלֵמִתִּי: ח וַיִּי אָמְרוּ לוֹ אֶחָיו הֲמֵלֶךְ דָּ תַמְלֵךְ עָלֵינוּ אִם-מִשׁוֹל תַמְלֵשׁ לִבְנוֹי וַיֹּסְפוּ עוֹד שׁוֹנְאֵי אֶת-תּוֹ: ט וַיִּחַל מִן עוֹד חֲלוֹם אַחֵר וַיֹּסְפֵר אֶת-חֲלוֹמוֹ וַיִּי אָמַר הִנֵּה חֲלַמְתִּי חֲלוֹם עוֹד וְהָיָה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עֶשֶׂר כּוֹכָבִים מִשְׁתַּחֲוּוּיִם לִי: י וַיֹּסְפֵר אֶל-אֲבִיו וְאֶל-אֶחָיו וַיִּגְעַר-בּוֹ אָבִיו וַיִּי אָמַר לוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתָּ הֲבֹא נְבוֹא אֲנִי וְאַמְךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אַרְצָה: יא וַיִּקְנְאוּ-בּוֹ אֶחָיו וְאָבִיו שָׁמַר אֶת-הַדְּבָר:

Yoseph had a dream of future events. Speaking to his brothers (וַיִּי אָמַר אֲלֵיהֶם) they rejected him, wanted to murder him, threw him into a pit, and sold him into slavery. The suffering life of Yoseph was and is according to the Scriptures symbolic of the Messiah and provides for us a messianic expectation for the Messiah. Mashiach (משיח) is defined to mean anointed or consecrated person or thing. According to the Bible, this anointed one could be a priest (*Vayikra / Leviticus 4:3*, אִם הֵפֵךְ הֵן הַמְּשִׁיחַ יִחַטָּא לְאַשְׁמַת הָעַם וְהִקְרִיב עַל חֲטָאתוֹ אֲשֶׁר חָטָא פֶּר בֶּן-בְּקָר תָּמִים לַיהוָה לְחַטָּאת:) a king where the prophet Samuel

Bereshit / Genesis 37:5-11
 37:5 Then Joseph had a dream, and when he told it to his brothers, they hated him even more.
 37:6 He said to them, ‘Please listen to this dream which I have had;
 37:7 for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf.’
 37:8 Then his brothers said to him, ‘Are you actually going to reign over us? Or are you really going to rule over us?’ So they hated him even more for his dreams and for his words.
 37:9 Now he had still another dream, and related it to his brothers, and said, ‘Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me.’
 37:10 He related it to his father and to his brothers; and his father rebuked him and said to him, ‘What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?’
 37:11 His brothers were jealous of him, but his father kept the saying in mind. (NASB)

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refers to King Saul as the Lord's anointed (*1 Samuel 10:1*, וַיִּקַּח שְׂמוּאֵל אֶת-פֶּדָי, and King David in *1 Samuel 16:11-13* and *2 Samuel 22:50-51*). The anointed one is also applied to a prophet (*1 Kings 19:15-16*, מִדְּבַרְהָ, וַיָּשָׁב לְדָרְכֵי מִדְּבַרְהָ, טוּ וַיֵּן אָמַר יְהוָה וְהָאֵלֹהִים לְךָ יָשׁוּב לְדָרְכֵי מִדְּבַרְהָ, וַיָּשָׁב לְדָרְכֵי מִדְּבַרְהָ, וַיָּשָׁב לְדָרְכֵי מִדְּבַרְהָ, וַיָּשָׁב לְדָרְכֵי מִדְּבַרְהָ). In each of these occurrences on the use of the word מְשִׁיחַ (Mashiach, Messiah, anointed one), the use of the word is as a reference to the divinely chosen person in the Tanach (Torah, Neviim/Prophets, Cetuvim/Writings). Each of these also provides precedent for the office of the Mashiach were (i) a person is authorized to be separated for God's service, (ii) a distinct choice is made by God choosing His anointed one (*1 Samuel 24:8*), (iii) the anointed one is enabled by God to accomplish his task (*1 Samuel 10:6, 16:13*) given power and the abilities to lead His people, and (iv) the promise of the coming deliverance of the people of Yisrael (*Yeshayahu / Isaiah 9:1-7, 11:1-5, and 61:1*). While studying these verses in *Vayikra / Leviticus*, and *Samuel*, look carefully on how the word מְשִׁיחַ (Mashiach, Messiah, anointed one) is used in the Hebrew text (paying particular attention to grammar).

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ספר ויקרא פרק ד

Vayikra / Leviticus 4:3

ג אם הכֹהֵן הַמְשִׁיחַ יִחַטָּא לְאַשְׁמַת הָעַם וְהִקְרִיב עַל חַטָּאתוֹ אֲשֶׁר חָטָא פֶּר בֶּן-בְּקָר תָּמִים לִיהֹנֶה לְחַטָּאת:

ספר שמואל א פרק י

1 Samuel 10:1

א וַיִּקַּח שְׂמוּאֵל אֶת-פֶּדָי הַשָּׁמֶן וַיִּצַק עַל-רֹאשׁוֹ וַיִּשְׁקָהוּ וַיֵּן אָמַר הָלוֹא כִּי-מְשִׁיחַ יְהוָה עַל-נַחְלָתוֹ לְנָגִיד:

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יא וַיֵּן אָמַר שְׂמוּאֵל אֶל-יִשְׁי הַתְּמוֹ הַנְּעָרִים וַיֵּן אָמַר עוֹד שָׂאֵר הַקְּטָן וְהַגֵּד רַעְיָה בְּצֵאן וַיֵּן אָמַר שְׂמוּאֵל אֶל-יִשְׁי שְׁלֵחָה וְקָחְנוּ כִּי ל' א-נָס ב עַד-ב' או פ' ה: יב וַיִּשְׁלַח וַיִּבְיָאֵהוּ וְהוּא אֶדְמוֹנִי עִם-יָפֶה עֵינָיִם וְטוֹב ר' אִי פ וַיֵּן אָמַר יְהוָה קוֹם מְשִׁיחָהוּ כִּי-יְהוּא:

1 Samuel 10:11-12

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ספר שמואל ב פרק כב

2 Samuel 22:50-51

ג עַל-כֵּן אֹדְךָ יְהוָה בְּגוֹיִם וּלְשֹׁמְךָ אֹזְמֵר: נא מְגִדִּיל [מְגִדוֹל] יִשְׁוֹעוֹת מְלִפּוֹ וְעַשְׂהָ-חֶסֶד לְמַשְׁיחוֹ לְדָוָד וּלְזַרְעוֹ עַד-עוֹלָם:

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In sefer Vayikra (book of Leviticus), the term מְשִׁיחַ (Mashiach, Messiah, anointed one) is used as an adjective as an attribute of the noun (priest) meaning “the anointed priest” (הַכֹּהֵן הַמְשִׁיחַ). On the other hand in the verses for Samuel the term מְשִׁיחַ is used as a substantive where the word functions as a noun saying “you are the Lord’s anointed” (כִּי-מְשִׁיחַ יְהוָה) or “rise anointed one” (קוֹם וְעַשְׂהָ-חֶסֶד לְמַשְׁיחוֹ), or “and do/have grace for he is the anointed one” (וְעַשְׂהָ-חֶסֶד לְמַשְׁיחוֹ). So on the one hand מְשִׁיחַ (Mashiach) is used descriptively to refer to the holy office of the priesthood or some capacity in which one is separated for service to

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Parashah 18 section 21 (פרשה יח סימן כא) we read the Jewish tradition that attests to the interpretation that the צמח צדיק "the righteous branch" is the title of the Messiah and that these verses from Jeremiah and Zechariah provide a Messianic expectation. The rabbinic commentary calls upon *Zechariah 6* and *Jeremiah 23* as the biblical proof texts for the interpretation of "the righteous branch" to be the Messiah.

Studying the Scriptures on the Messiah, the Righteous Branch, the King Messiah, the Priest Messiah, the Anointed One (משיח), the One who would one day come to deliver God's people and the One in whom God's kingdom is to be established (raised up, lifted up) in Yisrael and in the World is found within the pages of rabbinic literature and most importantly, within the pages of the Holy Scripture (The Bible). The hope of the Messiah runs throughout the Tanach where Mashiach will restore the Kingdom of David (*Yeremiyah / Jeremiah 23, 30:9, and Ezekiel 34:23*). He will restore the Temple in Zion (*Yeshayahu / Isaiah 2:2, Michah 4:1, Zechariah 6:13, and Ezekiel 37:26-28*). He will regather the exiles (*Yeshayahu / Isaiah 11:12, 43:5, and 51:11*). He will offer a New Covenant to Yisrael (*Yeremiyah / Jeremiah 31:31-35*). He will usher peace into this world coupled with the knowledge of the true God (*Yeshayahu / Isaiah 2:4 and 11:9*). He will swallow up death and disease (*Yeshayahu / Isaiah 25:8*) bearing our iniquities (*Yeshayahu / Isaiah 53*). He will raise the dead to new life (*Yeshayahu / Isaiah 26:19*), and He will teach the Torah with the knowledge of the God of Yisrael for the purpose of uniting all of mankind as one. Like it says in

Zechariah 14:9: ד. אֵת ד. יְהוָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד. "God will be king over all the world and in that day God will be one and His name will be one." The key verse on which the idea of "Messiah the King" that rules in righteousness with dominion over all is found in Nathan's oracle to King

David in *2 Samuel 7:10-16* that says י וְשֵׁמִי מְקוֹם לְעַמִּי לְיִשְׂרָאֵל וְנִטְעַתִּיו וְשָׁכַן תִּחְתִּיו וְלֹא אֵי יִרְגֹעַ עוֹד וְלֹא אֵי-סִיפּוֹ בְנֵי-עוֹלָה לְעִנּוֹתוֹ כַּאֲשֶׁר בְּרַאשׁוֹנָה: יא וְלִמֵּן-הַיּוֹם אֲשֶׁר צִוִּיתִי שְׂפָטִים עַל-עַמִּי יִשְׂרָאֵל וְהִנִּיחַ תִּי לְךָ מִכָּל-אֲיִבֶיךָ וְהִגִּיד לְךָ יְהוָה כִּי-בֵית יַעֲשֶׂה-לְךָ יְהוָה: יב כִּי יִמְלֹאוּ יָמֶיךָ וְשָׁכַבְתָּ אֶת-אֲבֹתֶיךָ וְהִקִּימָה תִי אֶת-נֹרְעַךָ אַחֲרֶיךָ אֲשֶׁר יֵצֵא מִמֶּעֶיךָ וְהִכִּינֵה תִי אֶת-מַמְלַכְתּוֹ: יג הוּא יִבְנֶה-בֵּית לְשֵׁמִי וְכִי נִגְחֵה אֶת-כִּפְסֵא מַמְלַכְתּוֹ עַד-עוֹלָם: יד אֲנִי אֶהְיֶה-לּוֹ לְאָב וְהוּא יִהְיֶה-לִּי לְבֵן אֲשֶׁר בְּהַעֲוֹתוֹ וְהִכַּחֲתִיו בְּשִׁבְטֵי אֲנָשִׁים וּבְנִגְעֵי בְנֵי אָדָם: טו וְחִסְדִּי לֹא-אֶסּוּר מִמֶּנּוּ כַּאֲשֶׁר חִסַּר תִּי מֵעַם שְׂאוֹל אֲשֶׁר חִסַּר תִּי מִלְּפָנֶיךָ: טז וְנִאֲמֹן בֵּיתְךָ וּמַמְלַכְתְּךָ עַד-עוֹלָם לְפָנֶיךָ

7:10 'I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly, 7:11 even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. The Lord also declares to you that the Lord will make a house for you. 7:12 'When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. 7:13 'He shall build a house for My name, and I will establish the throne of his kingdom forever. 7:14 'I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, 7:15 but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. 7:16 'Your house and your kingdom shall endure before Me forever; your throne

265 *shall be established forever.” (NASB)* The covenant spoken of here was not fulfilled by Solomon and therefore the Seed that is raised up after David (*דָּוִד בְּנֵי דָוִד*) is the very seed that is referred to in the covenant blessings the Lord had spoken to Avraham (Parashat Lech Lecha) and to his children. The One referred to here is the Mashiach, the Anointed King who will sit upon the throne forever and ever (*וְיָשֵׁב עַל-עוֹלָם*). Based on the Scriptures, Yeshua is both *מְשִׁיחַ בֶּן-יוֹסֵף* “*the Messiah son of Yoseph*” (the suffering servant) and *מְשִׁיחַ בֶּן-דָּוִד* “*the Messiah son of David*” (the reigning King). He is the Anointed Prophet, Priest, and King that is foreshadowed through the Tanach in the use of the word *מְשִׁיחַ* (Mashiach, Messiah, anointed one) and the various offices held by chosen men of God as prophets, priests, and kings. Therefore the Messiah is interpreted to occupy each of the offices as prophet, priest, and king. It would be an interesting study to look at the life of David; through the scriptures, David operated in all three offices as prophet, priest, and king in his life. As a result David’s life also foreshadows the Messiah and provides for us a Messianic expectation of the coming Messiah.

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280 In Parashat Vayeshev, God is setting the stage for Yoseph to be the Messiah of ancient Yisrael in the physical saving of the children of Yisrael. Through God’s divine direction, Pharaoh set Yoseph up into the highest position of power in the land of Mitzrayim (Egypt). He will be placed as administer of the law in order to store food (produce) for the specific purpose of saving both the nations (Mitzrayim) and Yisrael from starvation in the coming famine. In this week’s Parashah we learn that Yoseph functions as a type of Messiah, the Lord God is setting him up to be a physical savior and crucial piece in God’s plan for Yisrael. By the power of God Yoseph preserved life in Yisrael and in Mitzrayim in a way that foreshadows the true Savior Yeshua the Messiah who was to come to save us from our sins preserving life in the Olam Habah (the world to come). Yoseph entered into prison falsely accused, Yeshua was falsely accused. Yoseph grew up shepherding his Father’s flock; Yeshua is the true Sheppard leading all men into God’s truth and righteousness. Yoseph ruled as the greatest power in Mitzrayim but remained under authority of Pharaoh. Yeshua will rule as the greatest power over all nations of the earth and the entire universe but He will rule under and according to the authority of God our Father in Heaven. *Luke 3:23* states that Yeshua was about 30 years old when he began his ministry and interestingly, Yoseph was taken out of prison at around 30 years of age beginning his saving ministry telling others of the dream/interpretation of the one true God, the God of Avraham, Yitzchak, and Yaakov had given him. Yoseph gives the children of Yisrael physical food, whereas Yeshua gives us spiritual food (*John 6:27*). Yoseph kept his family, and the nation of Mitzrayim alive with grain, and Yeshua makes us alive spiritually and physically (*John 10:10*) and gives us life everlasting. As we study these scriptures it becomes apparent by the examples of the great men of faith foreshadowing the One who was to come, God’s true Mashiach is Yeshua the Messiah. Today, God is saving us from our sins being accomplished in His son, Yeshua the true Messiah, Mashiach ben Yoseph (the Messiah son of Yoseph). Yeshua is going to return as *מְשִׁיחַ בֶּן-דָּוִד* “*the Messiah son of David*”(the reigning King). The question before each of us today is “*Am I ready to meet Yeshua as מְשִׁיחַ בֶּן-דָּוִד the Reigning King?*” “*Have I truly made*

Yeshua Lord and Reigning King of my life?” “Am I saved, has God saved me?”
If you doubt these things, it is time to place your faith in Yeshua the true Messiah,
the one who reigns and rules forever for the purpose of knowing and having peace
with God in your heart. Let's Pray!

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Heavenly Father,

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Thank You for showing to me the truth of Your Son Yeshua, I can truly
see how You have revealed Your Messiah within the Holy Scriptures. Help me to
know without a doubt that You have established these things according to the
Scriptures. I believe that all of Scripture shows the purpose of the Messiah was to
come and make atonement for my soul, to be that foundation stone that saves my
life. By faith I place my faith in Yeshua, I place my faith in Your Holy Word,
325 please forgive me of my sins and have mercy on me Lord. I ask please place for
Your peace in my heart Lord, a peace that surpasses all understanding. Create in
me a new heart, and renew my mind, my body, and my spirit. Thank You for
forgiving me and redeeming me from my sins. Help me to serve You Lord by
faith and help me to regard your truth in my heart. Please come and work in my
330 life each day and help me to hear Your voice. Thank You Lord for all You have
done; I give You all of the glory, the honor, and the praise forever and ever.

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In Yeshua's (Jesus') Name I pray! Amen!

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What to pray:

- *Ask the Lord to help you to know Him in His Son Yeshua the Messiah.*
- *Ask the Lord to help you to draw near to Him in the stillness of your heart in order “to hear His voice” and “to hold fast to Him.”*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart and life.*

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Be Blessed in Yeshua, Christ our Messiah!

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever