

Parashat Vayeshev / פרשת וישב

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Are You Spiritually in Tune?

This Weeks Reading List:

Torah: Genesis 37:1-40:23

Haftarah: Amos 2:6-3:8

B'rit HaChadashah: Matthew 1:1-6, 1:16-25

Yoseph was the 11th son of Ya'akov and was the first born of his beloved wife Rachel. As a result Ya'akov showed Yoseph favoritism and even caused him to supervise his brothers. (*Genesis 37:2, Genesis 37:14*) So when HaShem gave Yoseph a dream about his future, it is no surprise his brothers were skeptical because (i) they heard how their father Ya'akov cheated his brother Esav out of the inheritance, (ii) it was obvious that Ya'akov loved his son Yoseph more than the others, and (iii) the brothers did not want to be cheated out of their inheritance either.

Now Rashi's commentary on the Tanach and especially the Chumash is an essential companion for any study of the scriptures for he draws upon the Midrashic, Talmudic, and Aggadic literature however it is important to be careful, as with any commentary, not to elevate the commentary above the written scriptures. With that in mind Rashi comments upon Yoseph's behavior where Yoseph is tattling (report, gossiping, and blabbing) on his brothers giving Ya'akov an evil report on what his brothers were doing. Rashi says that they went out to tend Ya'akov's flocks, but it wasn't the flocks they were concerned with, they were interested in doing evil. Essentially, the brothers were sinning; they took their flocks out towards Shechem where the Shechemites raped Dena Ya'akov's daughter. This is a place of immorality, so is it possible the brother's intentions were not so pure?

Yoseph had two dreams, (i) the dream of the sheaves and (ii) the dream of the stars. Both dreams that were given to Yoseph was from HaShem, but neither Ya'akov nor his brothers recognized this, they were not spiritually in tune enough to recognize the significance of the dreams HaShem had given Yoseph. Examining the dreams and their differences are outside of the scope of this study, what I want to look at is the underlying reason why it is possible to fail in recognizing HaShem's revelation. So next let's look at the various instances where God has given Yoseph, and two Egyptian men dreams in this week's parsha.

Genesis 37:3-11

37:3 Now Yisroel loved Yoseph more than all his children, because he was the ben zekunim (the son of his old age); and he made him a kesones passim (ketonet [tunic] reaching to palms and soles, 37:4 And when his achim saw that Avihem loved him more than all his achim, they hated him, and could not speak with

shalom unto him. 37:5 And Yoseph dreamed a chalom (dream), and he told it to his achim; and they hated him yet the more. 37:6 And he said unto them, Hear, now, this chalom which I have dreamed: 37:7 For, hinei, we were binding alummim (sheaves of wheat) out in the sadeh, and, hinei, my sheaf arose, and also stood upright; and, hinei, your alummot (sheaves of wheat) gathered around it, and bowed down to my sheaf. 37:8 And his achim said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they hated him yet the more for his chalomot (dreams), and for his devarim. 37:9 And he dreamed yet another chalom, and told it his achim, and said, Hinei, I have dreamed a chalom more; and, hinei, the shemesh and the yarei'ach and the eleven kokhavim bowed down to me. 37:10 And he told it to Aviv, and to his achim: and Aviv rebuked him, and said unto him, What is this chalom that thou hast dreamed? Shall I and Immecha and Achecha indeed come to bow down ourselves to! the ground before thee? 37:11 And his achim had kina (jealou! sy, envy) toward him; but Aviv was shomer over the saying. (OJB)

Yoseph interprets the dreams of the baker and the butler.

Genesis 40-4-19

40:4 And the sar hatabachim charged Yoseph with them, and he ministered to them; and they continued a season b'mishmar (in custody, under watch). 40:5 And they dreamed a chalom both of them, each man his chalom in lailah echad (in one night, the same night), and each chalom with its own pitron (meaning, interpretation), the mashkeh and the ofeh of Melech Mitzrayim, which were prisoners in the bais hasohar. 40:6 And Yoseph came in unto them in the boker, and looked upon them, and, hinei, they were zo'afim (troubled ones, sad ones). 40:7 And he asked the sarisim of Pharaoh that were with him b'mishmar (in the custody ward) of bais adonav, saying, Why look ye so ra'im (bad, downcast ones) hayom (today)? 40:8 And they said unto him, We have dreamed a chalom, and there is no poter (interpreter) of it. And Yoseph said unto them, Do not pitronim (interpretations) belong to Elohim? Tell now to me. 40:9 And the sar hamashkim ! told his chalom to Yoseph, and said to him, In my chalom, hinei, a gefen was before me; 40:10 And in the gefen were shloshah sarigim (three branches); and it was as soon as it budded, its blossom shot forth; and the clusters thereof brought forth anavim (ripe grapes); 40:11 And the kos Pharaoh was in my yad; and I took the anavim (grapes), and pressed them into kos Pharaoh, and I put the kos into the palm of Pharaoh. 40:12 And Yoseph said unto him, This is the pitron (interpretation) of it; The shloshet hasarigim are shloshet yamim. 40:13 Within shloshet yamim shall Pharaoh lift up thine rosh, and restore thee unto thy ken (place, post); and thou shalt deliver kos Pharaoh into his yad, after the mishpat harishon (former practice) when thou wast his mashkeh. 40:14 But remember me [see Amos 6:6] when it shall be well with thee, and show chesed now unto me, and make mention of me unto Pharaoh, and bring me out of this bais; 40:15 For indeed I was stolen away out of the! Eretz HaIvrim; and here also have I done nothing that they sh! ould put me into the bor (dungeon). 40:16 When the sar ha'ofim saw that he had done the pitron well, he said unto Yoseph, I also was in

my chalom, and, hinei, I hadshloshah salei chori (three baskets of cakes) on my rosh; 40:17 And in the sal haelyon (uppermost basket) there was all manner of food for Pharaoh; and ha'oph (the birds) did eat them out of the sal (basket) upon my rosh. 40:18 And Yoseph answered and said, This is the pitron (interpretation, meaning) thereof: The shloshet hasalim (three baskets) are shloshet yamim. 40:19 Yet within shloshet yamim shall Pharaoh lift off thy rosh from on thee, and shall hang thee on an etz; and ha'oph (the birds) shall eat thy basar from off thee. (OJB)

Dream interpretation and the content of dreams have long been viewed as being important and meaningful in Judaism and it is pretty much acknowledged that HaShem can speak to us through dreams. For example, God spoke to Avimelech to not take Sarah, or Yitzchak's wife, Ya'akov, and in next week's parsha HaShem gives pharaoh a dream, and even hundreds of years later the pagan king of Babylon receives a dream from Adonai. HaShem has worked very frequently in the scriptures using dreams; so I have to ask, has Hashem spoken to you in a dream lately? And if He has, have you recognized His voice? In the scriptures divine revelation has come via dreams, visions, prophetic calls, angelic visitations, prophetic narratives and indirect references to this phenomenon of revelation. So the concept of HaShem speaking to us through dreams is very biblical.

I believe HaShem still talks/communicates to us today through dreams however some of us have lost the spiritual sensitivity to recognize it because of the freedoms we enjoy. Today we have many freedoms, but sadly these freedoms have led us to become lazy. Sitting in front of the television where we are indoctrinated with heathenism, immorality, and the philosophy of naturalism. Many people are more inclined to ignore what HaShem has said and rely upon secular philosophy to explain what is happening in their lives, or what has happened in the past in recorded history. So the common phenomena of people rejecting the possibility of supernatural, biblical creation and embrace the philosophy of naturalism including evolutionism is not surprising. Is it any less surprise fewer and fewer people are not hearing the voice of Adonai? I believe Hashem speaks to people today through dreams, just like HaShem spoke to Yoseph in a dream but because our lives are lived as the world around us, for example, by soaking in the ungodliness found in the television, we not aware of HaShem's voice calling us. Do you think it is possible to "displace" the word of HaShem that is written upon our hearts by the ungodliness we look at or listen too? If so will that have any effect upon our ability to hear the voice of Adonai?

**We have the freedom to hear the gospel at any time we want
but have we made it personal? Have you had a personal
encounter with Elohim?**

In last week's parsha, Parashat Vayishlach, Ya'akov sends his entire family over the river and he stays behind. This demonstrates that his heart was still one of fear and one that does not completely trust in Hashem. Ya'akov needed a personal encounter with HaShem to have a changed life. That is exactly what happened. After Ya'akov's

encounter with Adonai he goes ahead of his family to meet his brother Esav. This demonstrates that his heart has been changed and is beginning to walk a life of faith.

If there is something in your life today that is not quite right, maybe you need a personal encounter with HaShem. Ya'akov's encounter with HaShem was none other than the memra (word) of Elohim, the pre-incarnate Messiah Yeshua. Having a personal encounter with the living memra (word) will have such a dramatic effect upon your life that you will be a changed man/woman for certain. I know, because when I was 25 years old I had a personal encounter with the Messiah Yeshua that completely and totally changed my life. It was only after my own personal encounter with the living memra (word) that I started to become serious about my faith, my walk with Adonai and share my faith more openly. I know in Yeshua Hamoshiach that you can become more spiritually in tuned; HaShem can do that for you today, even this very moment if you ask him too.

Prayer

Avinu u'Melechanu (Our Father and Our King),

In this week's parsha I recognize that Yoseph lived such a godly life that wonderfully foreshadowed the Messiah Yeshua that many have misunderstood including myself. Like Yoseph, Yeshua was forsaken by his closest friends, given over to Roman execution by the religious leaders of his own people due to fear and jealousy. I too have some fear and jealousy in my own life and would like that you would take this fear and jealousy and remove it from my life. I believe Yeshua had done these things, going to the cross to conquer sin and death on my behalf. Please forgive me Father for my sins in the atonement that was made in your son Yeshua Hamoshiach. I give you all the glory, the honor, and the praise forever and ever! Amen!

In Yeshua's Name I pray, Amen!

Be Blessed in Yeshua our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:

Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah for ever and ever