



Parasha:..... VAYESHEV/AND HE DWELT

Torah Portion:..... GENESIS 37:1-40:23

Tanak:..... AMOS 2:6-3:8

Brit Hadasha:..... MATTHEW 1:1-17, 3:13-17, 5:1-16,  
ACTS 16:16-40

Visit us online at:  
www.resTorah.com

*resTorah Staff*

**BENYAMIN DAVIS**  
Executive/Artistic Director

**VICTORIA DAVIS**  
Assistant Director

**ANA CHAPMAN**  
Associate Director

*resTorahories*

**BENYAMIN DAVIS**  
Editor-in-Chief/Art Director

**ANA CHAPMAN**  
Associate Editor

resTorahories ©2007

*resTorah staff is available for  
teaching engagements and  
worship event/conference direc-  
tion. Visit our web-site for more  
information or other resources.*

In all aspects of life, we have opportunities to make offense or to build trust. Each word has meaning and power within it bolstered with the intent behind it. Many people receive what others say with utmost sincerity and believe each word spoken is the substance of future fulfillment. As you know, most people in the world do not take their own words seriously and make idle promises and threats superfluously. Whether intentionally or unintentionally people’s words often fall by the wayside of forgetfulness and are abandoned.

This is not the case with YHVH. When a believer makes a statement *someone* always hears that statement and *someone* always remembers it. YHVH hears and knows all that we are saying and thinking. When we make a hasty promise, even as little as I will call you tomorrow, YHVH hears these words and watches to see if we will keep our words to others. It is a matter of credibility and integrity that we represent in His eyes and in the eyes of those that we spoke.

Our own words become self-fulfilling prophecies in our lives. If we continually say we don’t feel good or that we are sick, even as excuses, eventually those words will come back to haunt us. We are not authorized to demand a blessing from YHVH or be inclined to “the name it and claim it” mentality of some religious camps. However, “Death and life are in the power of the tongue and those who love it will eat its fruit”<sup>1</sup> and we, as YHVH’s children, need to be always mindful to *speak life* according to His Word in our daily lives.

Yosef told his family about the dreams that he had perhaps knowing that the interpretation would be seen as self-aggrandizing in their sight. Yet, Yosef tells not one, but two dreams that we know of and is perceived as a “dreamer” and the *favored one* by his brothers. His words, as benign as he thought they were, set Yosef up for his future captivity and enslavement.

However, for all of this, his words and dreams were not evil, but was a matter of jealousy which was used to overthrow his position as the favored son.

Yeshua said that by our words we will be justified and by our words we will be condemned. Also, He told us that life and death are in the power of the tongue. Our instinct would say that, with this information, we should always speak well and never make offense. Yet, from the prophets of old we see that many times words are used to create change and to stir men up so that hearts will be changed for YHVH. It is not that repercussions do no take place, on the contrary, prophets were usually considered as irritants and clanging gongs to those that were being corrected by them.

YHVH does not want a soothsayer; He wants an obedient heart to resound His voice throughout the earth. We must equip ourselves for the present-day mandate to speak forth the modus operandi of YHVH’s covenant. We must be ready to express words of truth as He speaks to us. Those words may be justification, but they may convey death to those that continue to walk in disobedience.

<sup>1</sup>Proverbs 18:21

<sup>2</sup>John 3:18

<sup>3</sup>Devarim 30

<sup>4</sup>Psalms 27:1

## Shavu Halacha/Weekly Walking:

*In every aspect of life, people are watching you and they are listening to what you say. Your life is an open book to those who are lost and dying in the world. Ironically, the world has already been judged,<sup>2</sup> yet Its worldly inhabitants have set themselves up as judges of the righteous ones of YHVH. Your lifestyle produces fruit; that fruit is either of good or of poor quality. When we walk out our lives according to the Torah<sup>3</sup> we will produce fruit from the life He gives us. However, others will see that same fruit and question its validity and quality based on their limited understanding and standards of Torah, right, wrong, good, evil and their theology. Those same people can take what they see to judge and use it against us as tools of persecution and debasement. They can relentlessly misconstrue the principles by which we live.*

*However, as we walk in the righteousness of Messiah, He is our defense.<sup>4</sup> We cannot compromise for the sake of appealing to others expectations, nor can we condone sin in order to keep peace. We must speak life into others, while walking out the example of righteous living so that your lifestyle will be the standard of Torah that they see. We do this as the Ruach leads despite the consequences that may occur. Shaul and Silas were thrown in jail for preaching Yeshua, moreover, the jailer found salvation because of their obedience. What encounter will we have when we walk out what the Father shows us?*

**Day 1**

PARASHA:

GEN. 37:1-17

TORAH STUDY

PRAYER LEAVES

**Sandals  
Worshipping in Spirit**

Being called as a mouth piece for YHVH can be a scary place to be. As YHVH's mouth piece or prophet, one is given disclosure to many aspects of YHVH that the common man is not ready to comprehend or has deliberately walked away from obeying or knowing. Yosef should be seen as this type of prophet in his dreams, as he was foretelling wisdom of both Torah principles of redemption and a more directly, a salvation through Egypt.

In retrospection we can glean the good that occurred in Yosef's life. Yet in contrast to our own lives when truths are revealed to us and we share them with others, we either can reap opposition, even from our closest loved ones, or we will find acceptance. The spirit of humility usually neutralizes resentment from others. However, a person's reaction to what YHVH is saying and doing in our lives does not diminish the responsibility to convey these truths and his assignment to tell others.

We must consider our role as YHVH's mouthpiece to speak on His behalf and understand the reward and persecution to arise from that obedience. We must also consider the difference between an unbridled zeal for YHVH and His genuine choice for us to speak for Him.

1. Discuss the standpoint of Isaac sojourning in the land, even though Isaac he never left the land of Canaan in comparison to Ya'akov's dwelling in the land upon his return from Haran. What made Ya'akov a dweller in the land and his father a sojourner?

---



---



---

2. Verse two states that Yosef was still a youth at age seventeen, yet, even in today's society, seventeen is young, but on the verge of manhood. What contributed to Yosef's youthful character as portrayed by Torah?

---



---



---

3. As we observed when Ya'akov sent Rachael and Yosef toward Esau as the last few in the procession that, perhaps, favoritism was afoot. We see this attitude openly now as Torah states that Israel loved Yosef more than all his sons. Then, Israel makes a varicolored tunic for Yosef, by this and Israel's other behaviors, the other sons see his love toward Yosef and hate him, speaking to him in unfriendly terms. Who does Yosef become in the tribes? Correlate to this what the varicolored tunic represents.

---



---



---

Looking backward and forward in Torah, what does the hatred of Yosef by the other brothers represent in other characters in Torah? Begin with the creation narrative and go through the end of days searching for similar hatred.

---



---



---

4. While searching out the meaning of the varicolored tunic, it appears that the words which comprise this phrase in the Hebrew is *kathoneth pac* and usually used to describe the type of tunic (*kathometh*: long, shirt-like or under garment) and *pac* used to describe length. Other places in scripture where this is found is in 2 Samuel 13:18 describing a royal garment. In what ways could we interpret Yosef's varicolored tunic as royal and not just colorful?

---



---



---

In what ways would this give Yosef's brothers more cause to hate him rather than just a common multi-colored garment to wear?

---

---

5. Now, with more understanding more about the varicolored tunic, describe how this garment relates to us as covenant keepers unto YHVH. Discuss both aspects of color and royalty.

---

---

---

6. During Yosef's dreams, the common theme is those persons bowing down to Yosef. What represents Yosef in the dream. What is the realization of these dreams in Messiah? Discuss our association in these dreams and how they are prophetic for Messianic times.

---

---

---

---

7. As Ya'akov sends Yosef out to Shechem to look for his brothers, he seems to be asking Yosef to be a spy and to give an account of the events about the brothers and flocks. In what ways do you see Yosef being set-up as a tale-bearer and how does this contribute to Yosef's captivity?

---

---

---

8. As Yosef searches for his brothers, they had shifted to another location. It could be surmised that the brothers were actually moving to elude Yosef and keep themselves alienated from him and their father's view. How do you see this taking place in this portion; and, how do you see us in this type of relationship with YHVH in Messiah?

---

---

---

---

9. While we are not told too much about Yoshef the husband of Miriam, mother of Yeshua, we have a picture of him here in the Torah. What are the similarities that you see in Yosef, son of Ya'akov and Yosef, husband of Miriam and to Miriam as well?<sup>1</sup>

---

---

---

**Midrash Point:**

In verse 37:11, Ya'akov is said to have "kept the saying in mind." This is reminiscent of Miriam, mother of Yeshua, as the Messiah grew in stature and words were declared about him even as His own words spoke of Himself. Discuss these correlations and why we would hear similar phrases about Yosef and Yeshua.

---

<sup>1</sup>Matthew, Mark and Luke

**Day 2**

- PARASHA:  
GEN. 37:18-36
- TORAH STUDY
- PRAYER LEAVES

**Midrash Point:**

Thinking in Heavenly terms could be considered ethereal by most people. However, Yeshua said that the Kingdom of YHVH is at hand, meaning it is here in front of us. There are many things we cannot control; yet, in our own lives and our families, we can keep Torah in our hearts and live in the presence of YHVH through Messiah.

Yosef's dreams, ever how ethereal they seemed, were events being revealed to him by YHVH. His family hated him for it and eventually eradicated themselves of Yosef.

When we tell the truth, it may sound far fetched and/or absurd to the intended listener, but that does not negate the truth. Discuss how we are to live and talk in a Kingdom manner that is contrary to this world which causes persecution. "Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also." John 15:20 (Also see 2 Tim. 3: 12)

1. Examining the scheme to throw Yosef into a pit, we can see foreshadows of other Individuals in Torah. Describe how you see this relating to the following persons:

Daniel: \_\_\_\_\_

\_\_\_\_\_

Yeshua: \_\_\_\_\_

\_\_\_\_\_

The Sinner: \_\_\_\_\_

\_\_\_\_\_

2. Reuben is a protector of Yosef. He, also, was the son who slept with his father's concubine. Why do you think Reuben suddenly changes course for Yosef's sake? Is Ruben's action on behalf of Yosef effectual in regaining favor with Ya'akov?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

3. As Yosef draws closer to his brothers and they see him arriving, they plot against him. Compare their conspiracy and jealousy to that of the Pharisees conspiracy and jealousy of Yeshua.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

4. When Yosef arrives at Dothan, the brothers immediately strip him of his multi-colored tunic and throw him into a waterless pit. Meanwhile, Yosef's brothers spot a caravan of Ishmaelites carrying aromatic gum, balm and myrrh. Compare how this resembles a funeral processional coinciding with their betrayal of Yosef with twenty shekels of silver and, subsequently, considered dead, in connection to the betrayal and death and burial of Yeshua and ultimately, *His reappearance*, the resurrection from the dead.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

5. In verse 28, the brothers look up to see some Midianites, but then sell them to the Ishmaelites. Is this the same group of people? If so, link how the Midianites and the Ishmaelites are related with one another.

---

---

---

6. As the brothers slaughter the male goat for the blood to be placed on the tunic, they are making a type of sacrifice to represent their brother's blood. Discuss the idea of the male goat being a sacrifice and how could it be considered an offering? What does the goat's blood cover?

---

---

---

---

7. Discuss the parallel between the brothers killing the male goat and the tunic being dipped into the blood in order to deceive *Israel/Ya'akov* and *Israel/Ya'akov* deceiving Isaac with *goat skins* for his blessing.

---

---

---

---

8. The price for slavery was twenty shekels. As the brothers sell Yosef into slavery, they are inadvertently selling themselves as a nation into slavery. What is the correlation between this transaction and future redemption from Egypt to the selling of ourselves to the world and our redemption from the world unto YHVH?

---

---

---

---

---

9. The twenty shekels is the same amount as the valuation of a male that is five to twenty years old.<sup>1</sup> Why would this be significant in Yosef's sell into captivity? Does this have anything to do with Ya'akov's vow made to YHVH at Bethel?

---

---

---

---

---

**Midrash Point:**

For the first born, the redemptive price of a lamb is required because the firstborn of man or beast belongs to YHVH. Yosef is the first born of Rachel with Ya'akov. Discuss how the male goat would be considered a redemptive price on behalf of Yosef.<sup>2</sup>

---

<sup>1</sup>Vayikra 27:5  
<sup>2</sup>Shemot 13:2-3

**Day 3**

PARASHA:  
GEN. 38:1-30

TORAH STUDY

PRAYER LEAVES

1. The portion about Judah seems to just come out of nowhere. One must wonder if it is placed here due to Judah's guilty conscience for selling Yosef or for some other reason. What are the reasons you see this passage being placed at this juncture in Torah?

---



---



---

2. When Onan is sent by Judah to fulfill his brother's role as a father, he "spills his seed on the ground." Thus YHVH takes his life. Moreover, the requirement mandated by Torah in Devarim 25:5 had not been revealed to mankind yet, but YHVH takes Onan's life anyway. Discuss why YHVH does this and the requirement to do appropriately when we are not given evidence that Torah was revealed to Onan yet.

---



---



---

3. Tamar is widowed and waiting for Shelah to grow into a man so that he may have children for his dead brother, Er. Firstly, what other narrative in scriptural story relates to this one? Secondly, discuss how this foreseen law in Torah preserves the widow seeing that it is still Tamar that bears the promised blood line to King David and Yeshua.

---



---



---

From a spiritual perspective, the idea of a brother having children with a dead brother's widow has implications about Yeshua and our lives. Discuss what you see as pertaining to ourselves from this vantage point of our Messiah being sent by YHVH.

---



---



---



---

4. In verse 18, Tamar is very shrewd in asking for Judah's seal, cord and staff. By today's standards, she is taking Judah's identity. Discuss what these items represent to Judah and how they represent the person from whom they are taken.

---



---



---



---

In what ways does Tamar take the role of the matriarch in Judah's life as she takes these items from him as a pledge?

---

---

---

5. In Torah specific terms, describe what the seal, cord and staff have to do with us as we receive Yeshua within ourselves and He takes our place to fulfill our punishment of sin.

---

---

---

6. Tamar is the mother of Zerah and Perez. In Matthew 1, we are given the genealogical record for Yosef. In that list, we see that the family line comes from Judah and Tamar and on to Perez. Discuss why this would be the case in contrast to YHVH choosing Shelah to be the line of Yeshua's family tree knowing that Shelah was naturally to Judah.

---

---

---

Also, why does YHVH choose Perez to carry on in the lineage of the promised seed instead of the first born, Zerah?

---

---

---

In what ways do Ya'akov's and Esau's birth order and placement in Messianic bloodline parallel to this lineage?

---

---

---

7. Looking at today's reading, discuss the ways in which you see Judah's life relating to Ya'akov's life. What are the similarities and, even, consequences that Judah has to face for the sake of his father Ya'akov?

---

---

---

### *Sandals Worshipping in Spirit*

When Judah has relations with Tamar, he believes that she is a temple prostitute. Obviously, having relations with her is wrong and condoning the act with a cult practice makes it that much more evil. Moreover, Tamar takes Judah's identity in exchange for her act of harlotry.

Proverbs is full of wisdom in regard to avoiding harlots and their practices. It is sin to participate in their practices, and to be in adulteress affairs or to fornicate with them. When we commit this type of sin before YHVH whether a physical sin of promiscuity or a spiritual delineation of walking away from Torah, then we give up our identity. We no longer have the right to be called sons of YHVH and we lose the mantle of Yeshua as our personage until we walk in full repentance.

This should be a sobering thought as we contemplate sinful ways and desires of our flesh. Each time we step outside the boundaries of Torah, we lay aside the works of Messiah and count them as not our own. It is only through His grace that He calls us back to Himself and places the mantle of forgiveness upon us once again. Only then are we able to be seen through Him and to have His seal upon our heads to be counted as sons of the living YHVH. Only through true repentance will the walking in Torah, our Staff, be regarded as righteousness. Messiah's presence in our lives is the cord around us that is the spiritual tzi-tzit that is the continual reminder of Who He is in our lives.

**Day 4**

PARASHA:  
GEN. 39:1-6

TORAH STUDY

PRAYER LEAVES

1. Do you see a cycle where the adversary tries to destroy the promised people, starting with Yosef, through the hand of Ishmael? Discuss your thoughts taking into consideration Ishmael's role in Egypt and his rejection by Abraham.

---

---

---

---

2. Compare this passage of Torah with Messiah's parable of the talents in Matthew 25:14.

---

---

---

---

Compare this passage with the prophecy give to the prophet, Ezekiel, in Ezekiel 44.

---

---

---

---

3. After looking at the two above parallels, in what way do you see that it is important to serve on behalf of YHVH and not according to what your own flesh or what your eyes tell you that you should do?

---

---

---

---

4. Knowing that righteousness brings forth affliction through persecution just as unrighteousness brings about chastisement, we know that there are obstacles that are placed in our paths by YHVH regardless of our circumstances. Discuss ways that you see the Jewish people and then the Body of Messiah being in charge of the household of YHVH that correlate with the story of Yosef.

---

---

---

---

Knowing that affliction was imminent, how do you see disobedience and punishment for these two entities?

---

---

---

---

**Sandals  
Worshipping in Truth**

It is a very difficult thing to deal with, but when we are set back in our jobs or in our places of authority within our community, family and other groups, we must choose how we will cope with the new situation.

Yosef is stripped away from his family and abode and thrown into a different culture and standards. He did not justify his circumstances as an excuse to be bitter. Instead, he uses his situation to serve as unto YHVH. YHVH then gives Yosef favor in the sight of Potiphar. Eventually, YHVH's favor upon Yosef is perpetuated and Yosef becomes the Prime Minister of Egypt.

Our lives are not that far removed from the principles we learn from this Torah portion. We must overcome the temptation to walk in depression and bitterness in order to go on into what YHVH is calling us to for the future. The integrity of our heart will be shown to YHVH and others will be softened by His Ruach HaKodesh as we walk in obedience unto Him.

5. How do you see yourself in Yosef? Even our Messiah had to go to Egypt for a season of His life on earth. It seems that we all have to be taken into the furnace of affliction in some way. What ways do you see Yosef's life being likened to the life of the believer?

---

---

---

---

5. In those afflictions, we are still to call upon the name of YHVH for our salvation. Yosef is seen to be a righteous servant, serving Potiphar with so much integrity, that he eventually is made overseer of all of Potiphar's possessions. Yosef serves Potiphar as if he were serving YHVH and YHVH causes all that he did to prosper. In what ways do you see that you should be serving YHVH in what you do versus grumbling or serving man instead of being a servant of the Most High?<sup>1</sup>

---

---

---

---

---

6. What does the story of Yosef, thus far, tell us about being a servant and the humility that comes about from the hand of YHVH?

---

---

---

---

7. Keep in mind that Yosef was only seventeen when he disclosed his dreams to the other family members. He was probably not that much older when he was sold into slavery by his brothers. Discuss the ways in which YHVH tempers his youth for the use of His service. Are the youth to be used as vessels for YHVH and when do they become useful?

---

---

---

8. What does this passage elude to instruct us about our actions as intercession and land preparation for future events and uses by the Father?

---

---

---

---

---

<sup>1</sup>Ephesians 6:5-9 and Colossians 3:32

**Day 5**

PARASHA:

GEN. 36:7-23

TORAH STUDY

PRAYER LEAVES

**Sandals  
Worshipping in Spirit**

While in the world, we must be of YHVH's house and abandon the ways of the flesh and the earth for that which is Spiritual. As such, we find ourselves in many compromising places while having to deal with the world and its inhabitants.

The Torah principle of crying out as debasement is about to take place applies to our spiritual journey as much as it does our physical. If we find ourselves being taken advantage of, then we must cry out to Elohim. He tells us, "Whoever calls upon the name of YHVH will be saved." This applies to all aspects of life and not just rape or sexual crimes. The world is guilty of harlotry on a continual basis. Our Messiah came for them and they readily reject His call. But, we are able to cry out to a merciful Savior to rescue us from every peril.

The adversary would love to see us dead or suffering from being taken advantage of at every opportunity. Our hope is in YHVH Who hears our cries for help. Call out to Him. He hears and will rescue.

1. In the beginning of today's reading we see Yosef faced with a choice to take advantage of his position by having an affair with Potiphar's wife or preserving his service of integrity. Yosef relates the importance of his role with Potiphar, his house and possessions. What correlations do you see in this passage contrasted to the Garden of Eden while Adam was still care taker of the Garden?

---

---

---

---

---

2. We see that Potiphar's wife tried to seduce Yosef and intice him to lie with her. Yet, Yosef continually refuses and gives plain reasons as to why. As a matter of fact, the reasons that Yosef steadfastly refused her advances were because of his reverence for the government of YHVH's law within himself and his master's, Potiphar, home. He was captain to Pharaoh, and, as a master, Yosef had to consider Potiphar's words binding. Compare at least three passages from Proverbs about a seductress woman. Then compare this passage to the ways that haSatan tempted Yeshua and tempts us, as well.

Proverbs:

---

---

---

Yeshua:

---

---

---

Us:

---

---

---

3. Going back to the Garden of Eden again, there are aspects of this passage that are the opposite of what took place just after creation. Knowing the curses of man and the enmity between the seed that exists from the fall, discuss how Potiphar and his wife represent the serpent's interest while Yosef now is trying to live in obedience to YHVH.

---

---

---

---

---

---

---

4. What Torah concept and statute does Potiphar's wife foreshadow when she repeatedly raised her voice and screamed as Yosef allegedly flees from her side?

---

---

---

---

---

5. The cycle of walking out Torah is shown in this passage. It is the constant cycle of being lifted up, humbled, starting over, establishing integrity, proving character and being lifted up once again. We see this in the Feast/*ha Moedim* cycle and in the walk we have as believers. Compare the following thoughts with each other:

Yosef's cycle of being humbled and uplifted:

---

---

The feast cycle of YHVH as found in Torah:

---

---

The walking out of Torah as believers:

---

---

6. The latter part of today's reading reveals how Yosef was able to find favor even with the chief jailer. This is done by YHVH on behalf of Yosef. What should this show us as we approach modern day task masters either at work, landlords or even leaders that take advantage of us?

---

---

7. We certainly do not want to walk in such a way that Yeshua would not be watching over us, but at the same time, it could be said that Yeshua trusts us with His work that He allows us to do the work for Him. Discuss this prospect of being the hands and feet of Yeshua as symbolized in verses 21-23.

---

---

8. As discussed and seen in this portion, YHVH has the power to give and take away at His discretion. There are many aspects to what YHVH does on our behalf even to how He arranges circumstances that seem unjust and unfair. How do you justify what YHVH does in our lives that seem disappointing during those difficult seasons of ongoing maturity and compare those times to asking YHVH to bless us and to be with us along our journeys?

---

---

---

---

---

---

### ***Sandals Worshipping in Spirit***

As Yosef flees from the presences of Potiphar's wife, she grabs him by his garments which are left in her hands as he leaves the house. She lifted Yosef's skirt for all to see not only what he was wearing, but she, also, tested his reaction to her lewd scheme.

Many times in life, others will be waiting and searching for opportunities to lift our skirt and even uncover us as a form of persecution, revenge or just plain spite and/or jealousy. At those points, we will be revealed in a different light than we would like to be seen. Our actions and words will be taken as misconstrued to fit any accusations that may be cast our way and used to mock our compromised positions. However, we must remember that YHVH is the glory and lifter of our heads; and, He is the only One that is able to disgrace us, or lift our skirt. It is His doing and we must take consolation that He knows what He is doing on our behalf. It could just be the jolt we needed to get past ourselves and continue the journey further with Him with a renewed trust for our future.

**Day 6**

PARASHA:  
GEN. 40:1-23

TORAH STUDY

PRAYER LEAVES

1. When Pharaoh is enraged with his chief cupbearer and the baker, he sends them to the same confinement area where Yosef has been placed. Even though Pharaoh is the head of everything and nobody has higher rank than he in the land, the cupbearer and baker have high ranks in the grand scheme of things. By putting them in jail, Torah is showing us a principle that Yeshua expounded upon while walking on the earth. What principle is this and discuss the parallels.

---

---

---

---

---

---

2. As the chief cupbearer relates his dream, he talks of three branches of grapes and him squeezing them for Pharaoh's cup, which he places into his hand. Yosef interprets the three branches as three days and the restoration of the cupbearer's position. We know that we are called to be kings and priests in YHVH's presence.<sup>1</sup> Discuss this dream and interpretation based on Yeshua's life and our position before Him.

---

---

---

---

---

---

3. Yosef asks the cupbearer to be his advocate before Pharaoh, a role in which he fails to fulfill until two years later. We have Yeshua as our advocate before the Father; He is the great intercessor on our behalf. Moreover, He has given us the power and authority to pray for others, to be intercessors for those around us, especially when they ask for our prayers. How does this scenario show us that our prayers, supplications and intercession is important and that our follow through is imperative?

---

---

---

---

---

---

4. The baker shares his dream with Yosef and has three baskets which represent three days as well. The birds are eating the bread out of the baskets that were placed upon the baker's head. What principles did Yeshua expound on concerning this analogy? Discuss the parallels while remembering that the bread is likened to the seed of the earth that man must cultivate for food.

---

---

---

---

---

---

<sup>1</sup>Devarim 19:6, 1 Peter 2:5

5. The baker receives the reproach and punishment for whatever Pharaoh was enraged on behalf of the cupbearer and the baker. He was found to be guilty for the nebulous offense and was hanged. Likewise, we are to be in the world, but not of it. As we have to live here, our lives become entangled with other's lives who do not know Elohim. At times, we must even be lumped together with them for mistakes that we did not make or to receive punishments that we do not deserve. YHVH is greater than our circumstances and is able to ferret out what and who is right or wrong. Discuss the baker's punishment in relationship to the punishment that the world will endure for unbelief and rebellion against YHVH.

---

---

---

---

---

6. In the baker's dream he has a basket of bread upon his head. Could the basket of bread be likened to the laws and traditions made by men to nullify Torah? Discuss how this applies to the baker's dream as it parallels with rabbinical Judaism or church theologies.

---

---

---

---

---

7. The cupbearer, like us, lives on to serve the Master and others on His behalf. His blood is the wine for the nations to drink and attain eternal life. His body was broken for us. The baker was hanged for his offenses before Pharaoh. Messiah bore our punishment and died in body, but was resurrected to live forever. Discuss our Messiah's blood as the wine served to the nations and how we are likened to His Body. Yeshua said that *His body* was the Bread of Life. Suffice it to say, in our tribulations Messiah is imparted to others through our brokenness.

---

---

---

---

---

Contrast Messiah as the Bread of Life to the sustenance of this world. Compare the testimonies of a true believer in Messiah to a nominal Christian to a non-believer. What would the "bread in the basket" placed upon each group's head represent?

---

---

---

---

---

**Sandals**  
***Worshipping in Truth***

As others come to us for prayer, our role as priests must be to reconcile them back into the presence of YHVH and back into right standing in the community.

This looks different for each situation, as each person's separation or rift from YHVH and/or community is formed by different circumstances. Yet, that does not diminish our roles as priests for YHVH. It does, however, demand our knowledge of Truth as revealed in Torah and walked out and taught by Yeshua. We must be careful to not speak hastily for the tolerance of sin and the unclean to have a place within our gates. Moreover, James clearly states that we are to confess our sins and forgive each other of the sins that been have committed. This, too, was walked out and expounded on by Messiah as He forgave the sins of the people and the world.

Our roles are to carefully bring reconciliation to those around us by establishing them as *talmudim*/disciples of Messiah. This comes through relationship and ongoing journeys in Torah with Messiah. If those around us need prayer, our privilege is to pray for them and with them. We also are to stand in the gap, to intercede, on their behalf. Moreover, our privilege is also to bring instruction into their lives so that they do not continue to fall into the same trappings that have bound them.

## Shabbat

PARASHA:

GEN. 37:1-40:23

RESTORATORY—  
MIDRASH

PRAYER LEAVES

Often times, when I am feeling a bit restless and ready to be used in another venue, I will talk to my closest friends and ask, “So, are you ready to get into some trouble, again?” This may sound like an invitation for sin to be allowed in our lives, but it is not the intent at all. This is a yearning to labor on behalf of the Kingdom and to make *talmidum*/disciples. Yet, sadly to say most of man’s activities are those that titillate the realm of man’s soul which truly are the source of tribulation.

People do not like to feel uncomfortable. They create bubble-like boundaries in which most individuals safeguard themselves from being perceived as too vulnerable or too fanatical. Nonetheless, there is usually a need to belong and a need for approval. This intrinsic need is what is used to get people out of their comfort zones. The human drive for acceptance is a base emotion. This began in the Garden when YHVH created man in the image of his Creator and his Creator clothed man with His glory as man dwelt in the accepting presence of his Creator.

Man’s sin nature veils the way to Elohim’s acceptance. Throughout history man has journeyed within his wilderness awaiting the revelation of Messiah and the restoration of all things that were lost in the Garden. Until then, he wanders from here to there looking for ways to belong within subsets of tribes, cultures, customs and traditions. When rejection occurs, it reinforces the sinful instincts to rebel, retaliate and hold bitterness until genuine acceptance is achieved. However, even after genuine acceptance by YHVH is revealed, man has to journey in continuous repentance to rid his heart of the root of bitterness that still gets in the way of the spiritual relationship that YHVH desires of him. It is an ongoing battle that we wage while on planet earth and, more than likely, most of us will not effectually get past this until Messiah returns for His Bride. Yet, we must continue to try; it is paramount that we get past these fleshly obstacles so that our time on earth is spent experiencing the Kingdom opposed to placating the desires of the flesh.

Few men have found themselves in this place of complete acceptance, and even then, their lives still faced practical obstacles of sinful missteps from which they must repent. King David had many “hang-ups,” yet was a vessel of YHVH’s own choosing to work for His pur-

pose. Ultimately, He blessed David’s seed as the promised Messiah.

Noah was a man of YHVH’s choosing as well. He was a chosen vessel to build a vessel of salvation. Through all of that, Noah still had to live on earth and to find fulfillment in his wife and family. Because he enjoyed feasting and partaking of too much wine, Canaan was cursed forever. Yet, Noah was a righteous man and YHVH chose him to pass along the promised seed through Shem. Noah chose to obey YHVH and the difficult task of building an ark and became an object of ridicule. He and his entire family were saved because of his obedience. All of the toil of gathering, building and explanations were worth the opportunity to be spared from disaster and to be found as worthy to accomplish the work of YHVH.

Abraham was a friend of YHVH. He chose faith as the vehicle to reach YHVH. That faith was reckoned to Abraham as righteousness. Through all of the sojourning that Abraham did, he made many mistakes and created an entire race that would eventually take part in a four hundred year captivity of his descendants. Moreover, through all of Abraham’s misguided solutions, he still maintained faith in YHVH to work out the circumstances of his life and to accomplish the covenant that had been made with him by YHVH.

The aforesaid men were sought out and found by YHVH. David was in the sheepfolds, the youngest of many brothers, certainly least in line to a huge inheritance, fame and acknowledgement by the outside world. Noah was one of many men to live for many hundreds of years. He was well into his life, five hundred years old, when YHVH called him to build an ark that would save the human race and continue the covenant made with Adam and Eve. Abraham began as Abram, living in his father’s household, he had lost his brother and found himself the keeper of his brother’s son, Lot. Yet, YHVH saw Abram’s faith along with his wife, Sarai, and called them to cross the Euphrates River to sojourn in the land of Canaan and, eventually, the Promised Land. The only thing that these men had in common was their lineage and their unyielding desire to be the possession of YHVH.

They looked to Him by taking their eyes off of the earth, the curse of the ground, and dared to seek YHVH for the provision, protection

and eventual inheritance. This is where *tsarah*/trouble begins. Actually, it all really began in the Garden, when Adam chose disobedience rather than obedience.

Nevertheless, our spiritual journey begins to emerge as we say yes to YHVH and no to our flesh. It is as if YHVH asks us, “So, what trouble would you like to get into today?” Or perhaps another way of saying it is “What sort of jeopardy are you willing to venture into today?” The words trouble and jeopardy are associated with other similar words as follows: difficulty, peril, threat, risk, danger, dilemma, snag, hassle, trial, tribulation, mess, problem and so on. This is an excellent place to pause and remember the words of Yeshua when He said “These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”<sup>1</sup> This tells us that in Yeshua we are given the promise of peace, although, in the world we will have tribulation. In Job 5: 6-8 the Word tells us “For affliction does not come from the dust, neither does trouble sprout from the ground, for man is born for trouble, as sparks fly upward. But as for me, I would seek YHVH, and I would place my cause before YHVH.” Are our lives any different from the patriarchs of our faith in which we have become acquainted through our Torah studies thus far? From the beginning of humanity through Adam and Eve we have studied up to now the life of Joseph and have witnessed the common thread of trouble being interwoven into the fabric of their lives. Each day of our lives we wake up to a new set of circumstances as Yeshua said “Therefore, do not be anxious for tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.” I believe the crux of what Yeshua is saying to us is this: What are we going to do with this trouble that we will encounter from day to day? What did Joseph do with the trouble that he encountered? His dreams and visions were spiritually hijacked and he was physically enslaved into the enemy’s territory. However, Joseph’s vicissitudes of life teaches us through the trials and tribulations of our own lives that we can overcome evil with good.

The ongoing premise of Scripture is overcoming wickedness with the righteousness of YHVH. As we pick up a book to read, generally, we begin to read from the beginning of the book until we reach the end for its conclusion. As we read and examine the literal beginning in Torah we are getting glimpses of the end as YHVH “declares the

end from the beginning...”<sup>2</sup> This tells us that the end of the matter is embedded in the beginning. Joseph’s life portrays an end-time scenario. He was chosen of YHVH and yet, in his designated position, he suffered through the injustices and overcame. We, as YHVH’s chosen people, are called to His divine purpose. We are to follow our Master’s footsteps. “He overcame the world.”<sup>3</sup> We, too, have a noble role to play in this world as we are encroaching upon the end of time. Our task is to overcome evil (adversity or perceived trouble) with good<sup>4</sup> and allow the Father to promote us to higher levels for His purposes. “We have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,”<sup>5</sup>

Times of peril are upon us as characterized through II Timothy three. We and the upcoming generation have a daunting task before us. We have the task of becoming overcomers in the midst of this sin laden world. Joseph was a type and shadow of the Messiah. Although he was innocent, he was mistreated and suffered at the hands of his own brothers. Yeshua, who is the Lamb of Elohim, suffered at the hands of his own people. We, too, will encounter trouble even from our own households.<sup>6</sup> “Remember the word that I said to you, “A slave is not greater than his master. If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.”<sup>7</sup>

Are we up to the challenge? Trouble is lurking behind the closed door of tomorrow. Shall we welcome it as a tool of triumph or slump down under its defeat? I conclude with His words of encouragement, “For whatever is born of YHVH overcomes the world; and this is the victory that has overcome the world—our faith. And who is the one who overcomes the world, but he who believes that Yeshua is the Son of YHVH?”<sup>8</sup> “And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death.”<sup>9</sup> “These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful.”<sup>10</sup> and “He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.”<sup>11</sup> *Grace be unto you as you open the door of your tomorrow!*

---

<sup>1</sup>John 16:33 *emphasis mine*

<sup>2</sup>Isaiah 46:10

<sup>3</sup>John 16:33

<sup>4</sup>Romans 12:21

<sup>5</sup>Ephesians 1:11

<sup>6</sup>Micah 7:6

<sup>7</sup>Matthew 15:20

<sup>8</sup>1John 5:4-5

<sup>9</sup>Revelation 12:11

<sup>10</sup>Revelation 17:14

<sup>11</sup>Revelation 3:21





