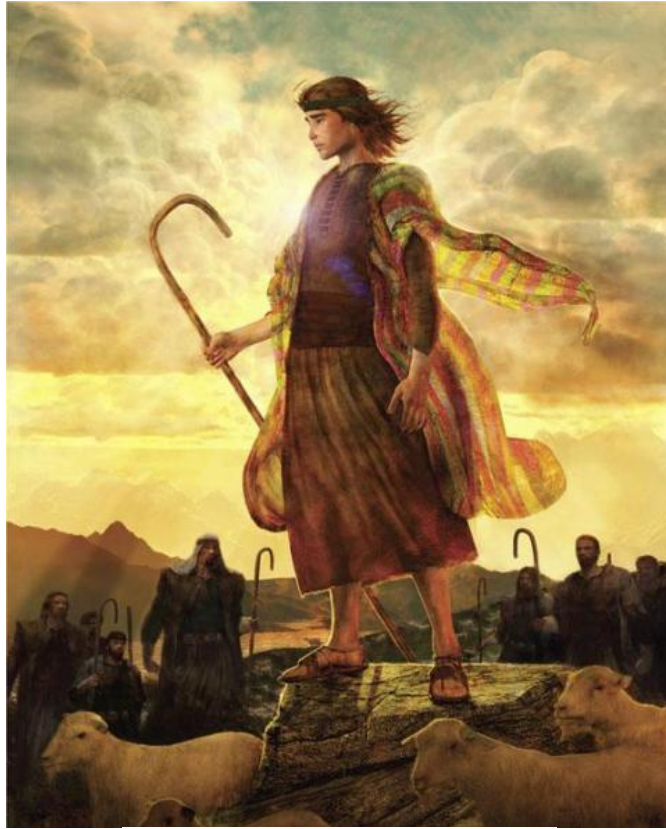


VAYESHEV (*and he settled*)



Joseph, The King of Dreamers!

Genesis 37:1 And Jacob lived in the land, *where* his father was a stranger in the land of Canaan.
C-MATS

Question: Where did Jacob pasture his flocks? Their flocks and herds they fed daily in Shechem, for there was in those days good and fat pasture, but Jacob and his sons and their entire household dwelt in the valley of Hebron next to Isaac. (Jasher)

Question: When did Leah die? Being 106 years of the life of Jacob, in the tenth year of Jacob's coming from Padan-aram, that Leah the wife of Jacob died; she was fifty-one years old when she died in Hebron. And Jacob and his sons buried her in the cave of the field of Machpelah, which is in Hebron, which Abraham had bought from the children of Heth, for the possession of a burial place. (Jasher)

Question: What did the inhabitants of the land of Canaan think of Jacob and his sons? And the sons of Jacob dwelt with their father in the valley of Hebron, and all the inhabitants of the land knew their strength and their fame went throughout the land. And Joseph the son of Jacob, and his brother Benjamin, the sons of Rachel, the wife of Jacob, were yet young in those days, and did not go out with their brethren during their battles in all the cities of the Amorites. (Jasher)

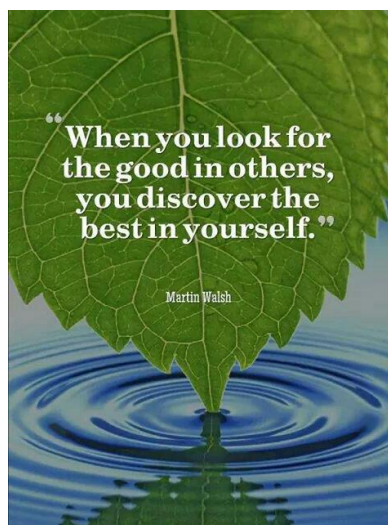
The Life of Jacob					
Strife with Family		Conflict with Laban		Struggle with God	
• Stolen Birthright	Journey to Padan Aram	• Marriage	Journey to Canaan	• Wrestles with God	Journey to Egypt
• Stolen Blessing		• Children		• Esau	
		• Prosperity		• Blessing	
Canaan		Haran		Canaan	
77 years		20 years		50 years	
"God's House"		"God's Camp"		"God's Face"	

Genesis 37:2 These *are* the generations of Jacob. Joseph *being* seventeen years old *was* feeding the flock *with* אָתָּךְ his brothers; and the boy *was with* אָתָּךְ the sons of Bilhah אֲתָנָי and with the sons of Zilpah, his father's wives: and brought Joseph אָתָּךְ their evil report to his father. C-MATS

Question: When did this incident happen? This incident occurred nine years after Jacob returned home. Jacob was 108 years old. Isaac was 168 years old and he lived for another 12 years. Joseph was 17 years old.

Question: Why were Bilhah and Zilpah called "his father's wives"? Rachel and Leah were both dead leaving only Bilhah and Zilpah.

Question: Was the evil report true that Joseph brought his father? Joseph would bring his father Jacob unfavorable reports about his brothers' apparent misbehavior. But some teach us that the brothers were really innocent and Joseph had misinterpreted what he saw. His brothers came to resent him for the things he told their father. Even though Joseph had only the best of intentions, he was wrong -- he should have judged his brothers more favorably. When people give each other the benefit of the doubt, everyone gets along much better.





Joseph and his new coat

Genesis 37:3 Now Israel loved **אתו** Joseph more than all his children, because he *was* the son of his old age: so he made him a coat of *many* colors. C-MATS

Question: Did Joseph's coat have many colors? Notice in this verse that the word "*many*" was added to the text. The Hebrew phrase *kethoneth passim* is translated in KJV as "coat of many colors", but the phrase may mean a "coat with long sleeves". The Hebrew words mean "properly, the palm (of the hand) or sole (of the foot); by implication (plural) a long and sleeved tunic (perhaps simply a wide one; from the original sense of the root, i.e. of many breadths)". (Strong's Concordance) *The Revised Standard Version* translates *kethoneth passim* as "a long robe with sleeves" while the *New International Version* notes the translation difficulties in a footnote, and translates it as "a richly ornamented robe".

Question: Why did Jacob give Joseph a coat? The coat was a mark of leadership. After Reuben discredited himself by tampering with Jacob's bed, Jacob elevated Joseph to the status of the "firstborn" and made him the coat to symbolize his new position in the family. This elevation caused Jacob's brothers to hate him.

Question: What wisdom can we learn from this? A father should not single out one favorite child. Each child should be treated equally.

Genesis 37:4 And when his brothers saw that their father loved **אתו** *him* more than all his brothers, they hated **אתו** *him* and could not speak peaceably to him. C-MATS

Question: How does Joseph foreshadow the Messiah in this verse? Joseph was despised by his own brothers and Yahusha was despised by his own brothers. Joseph was betrayed by his brothers and Yahusha was betrayed by Judas. Joseph's own brothers wanted to kill him and Yahusha's own people wanted to kill him.

Question: Why did Jacob's brothers hate him? Jacob, his father, also loved him more than any of his sons, for he was a son of his old age, and through his love toward him, he made him a coat of many colors. And when Joseph saw that his father loved him more than his brethren, he continued to exalt himself above his brethren, and he brought to his father evil reports concerning them. And the sons of Jacob seeing the whole of Joseph's conduct toward them, and that their father loved him more than any of them. They hated him and could not speak peaceably to him all the days. (Jasher)



Coat of Many Colors by Thomas Blackshear

Genesis 37:5 And Joseph dreamed a dream and he told his brothers: and they hated **אתו** *him* even more. **6** And he said to them, Hear this dream which I have dreamed: **7** For behold, we *were* binding sheaves in the field and my sheaf rose and stood upright; and behold, your sheaves stood around *me* and made obeisance (*bowed down*) to my sheaf. **8** And his brothers said to him, Will you reign over us? Or will you have dominion over us? And they hated **אתו** *him* even more because of his dreams and his words. C-MATS



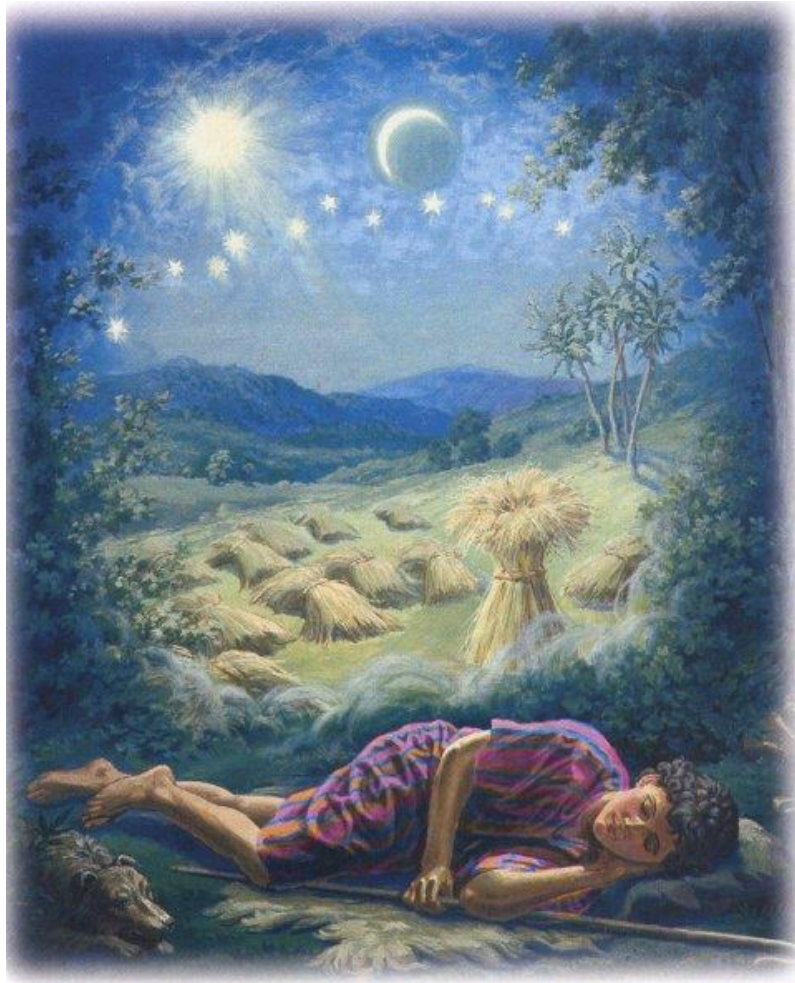
“Joseph recounting his dream to his Brothers” by Raphael Sanzio (1483-1520)



Joseph and His Brothers by Ottavio Vannini

Genesis 37:9 And he dreamed another dream and told it **אתו** *him* to his brothers and said, I have dreamed another *dream*; the sun and the moon and the eleven stars made obeisance (*bowed down*) to me. **10** And he told *it* to his father and to his brothers: and his father rebuked him and said to him, What *is* this dream that you have dreamed? Will I and your mother and your brothers bow down to you? **11** And his brother’s envied him; but his father observed **אתה** the saying. C-MATS

Question: Rachel was dead at the time of this dream. Who was the mother in the dream? The moon referred to Bilhah who had reared Joseph after Rachel died. (Chumash)



Joseph's Dream

Genesis 37:12 And his brothers went to feed **את־** *the flock of their father* in Shechem. **13** And Israel said to Joseph, Aren't your brother's feeding *the flock* in Shechem? I will send you to them. And he said to him, I will go. **14** And he said to him, Go see *whether* **את־** *it is well with your brothers* **את־** *and well with the flocks; and bring me word about them.* So he sent him out of the valley of Hebron and he came to Shechem. C-MATS

Question: Why did Jacob send Joseph to his brothers to check on the flocks and not a servant? That he sent his favorite son is proof that יהוה was acting to carry out His prophecy to Abraham. (Chumash)

Genesis 37:15 And a certain man found him wandering in the field: and the man asked him saying, Who do you seek? **16** And he said, **את־** *My brothers I seek: tell me if you know where they are feeding their flocks?* **17** And the man said, They *have left* here; because I heard them say, Let's go to Dothan (*two wells*). And Joseph went after his brothers and found them in Dothan. C-MATS



A man points Joseph in the right direction

Question: Who was this man that pointed Joseph in the right direction? And an angel of יהוה (Gabriel) found him wandering in the road toward the field, and Joseph said to the angel of יהוה, "I seek my brethren; have you heard where they are feeding?" And the angel of יהוה said to Joseph, "I saw your brethren feeding here, and I heard them say they would go to feed in Dothan." And Joseph listened to the voice of the angel of יהוה, and he went to his brethren in Dothan and he found them in Dothan feeding the flock. (Jasher)

This seemingly random encounter is the hinge on which the entire story rests. In fact, it is not a random encounter at all. The angel was sent to ensure Joseph arrives where he is supposed to be. Had Joseph not met his brothers in the field, they would not likely have thrown him in a pit and sold him to traveling slave traders. He would not have ended up in Egypt, become Pharaoh's prime minister, and eventually saved the Israelites from famine. Each of us has angels we encounter on the road of life. When we are lost and confused, they help direct us to where we are supposed to be. יהוה has a plan for us and He will make sure that we stay on the road for our life.



Joseph seeks his brothers

Genesis 37:18 And when they saw **אתו** *him in the distance* coming to them, they conspired against **אתו** *him* to kill him. 19 And they said one to another, Look, here comes this dreamer. 20 Let's kill him and cast him into some pit and we will say some evil beast has devoured him: and we will see what will become of his dreams. 21 And Reuben heard *it* and he took him out of their hands; and said, Let's not kill him. 22 And Reuben said to them, Shed no blood, *but* cast **אתו** *him* into that pit that *is* in the wilderness and lay no hand upon him; so that he might *rescue* **אתו** *him* out of their hands and bring him *back* to his father again. C-MATS

Question: Who wanted to save Joseph? Reuben was the most injured by Joseph, because Joseph was to assume some of Reuben's rights as firstborn, but he opposed his brothers and wanted to protect Joseph. Reuben knew that Jacob would hold him responsible for Joseph's death since he was the oldest. *Chumash*

Question: What kind of responsibilities does the firstborn have that the other children do not have? In the Old Testament, the firstborn son was the one who normally received a double inheritance (based on the father's wealth at the time of his death), and was the one who would inherit his father's role as head of the family. (Deut. 21:17 **But את** *the firstborn son, he will acknowledge by giving him a double portion of all that he has: because he is the firstfruits of his manhood; the right of the firstborn is his.*) As head of the house after his father's death, the eldest son customarily cared for his mother until her death, and he also provided for his sisters until their marriage. The first born was given a special paternal blessing and an honored place at mealtimes. The accompanying privileges were highly valued, and he was assigned special privileges and responsibilities to him, such as caring for his younger siblings and his parents when they were elderly and could not care for themselves. (Gen 37:21 **And Reuben heard it and he took him (Joseph) out of their hands; and said, Let's not kill him. Gen. 42:37 And Reuben spoke to his father saying, את** *Two of my sons you can kill if I do not bring him back to you: deliver אתו him into my hand and I will bring him to you again. C-MATS)*

Genesis 37:23 When Joseph came to his brothers they stripped אֶת־ Joseph אֶת־ out of his אֶת־ coat, his coat of *many colors*. 24 And they took him and cast אֶת־ him into a pit: and the pit was empty and there *was* no water in it. C-MATS



Joseph cast into the pit

Question: How is Joseph a type and foreshadow of the Messiah? Joseph will save the Egyptians and the Israelites from starvation. When Joseph is stripped by his brothers of his clothing they were actually stripping **את** coat from Joseph, a type and foreshadow of Yahusha who would be stripped of his robe and humiliated by the Romans. C-MATS

Question: What kind of pit did Joseph's brothers cast him into? And they took him and cast him into a pit, and in the pit there was no water, but serpents and scorpions. And Joseph was afraid of the serpents and scorpions that were in the pit. And Joseph cried out with a loud voice, and יהוה hid the serpents and scorpions in the sides of the pit, and they did no harm to Joseph. And Joseph called out from the pit to his brethren, and said to them, "What have I done to you, and in what have I sinned? Why do you not fear יהוה concerning me? Am I not of your bones and flesh, and is not Jacob your father, my father? Why do you do this thing to me this day, and how will you be able to look up to our father Jacob?" And all his brethren heard his cries and weeping in the pit, and his brethren went and removed themselves from the pit, so that they might not hear the cries of Joseph and his weeping in the pit. (Jasher)

Genesis 37:25 And they sat down to eat bread: and they lifted up their eyes and saw a company of Ishmaelites from Gilead with their camels bearing spices and balm and myrrh going to carry it down to Egypt. **26** And Judah said to his brothers, What profit *is it* if we kill **את** our brother and conceal **את** his blood? **27** Let's sell him *to* the Ishmaelites and let's not *harm him*, because he *is* our brother and our flesh. And his brothers were *agreeable*. C-MATS

Question: How does Joseph foreshadow the Messiah in this verse? Judah was responsible for Joseph being sold and Judas was responsible for Yahusha being sold. Judas is the Greek spelling for Judah. Judas was also from the tribe of Judah.

Genesis 37:28 Then there came some Midianite merchantmen; and they lifted up **את** Joseph out of the pit and *they* sold **את** Joseph to the Ishmaelites for 20 pieces of silver: and they brought **את** Joseph into Egypt. C-MATS



20 pieces of silver

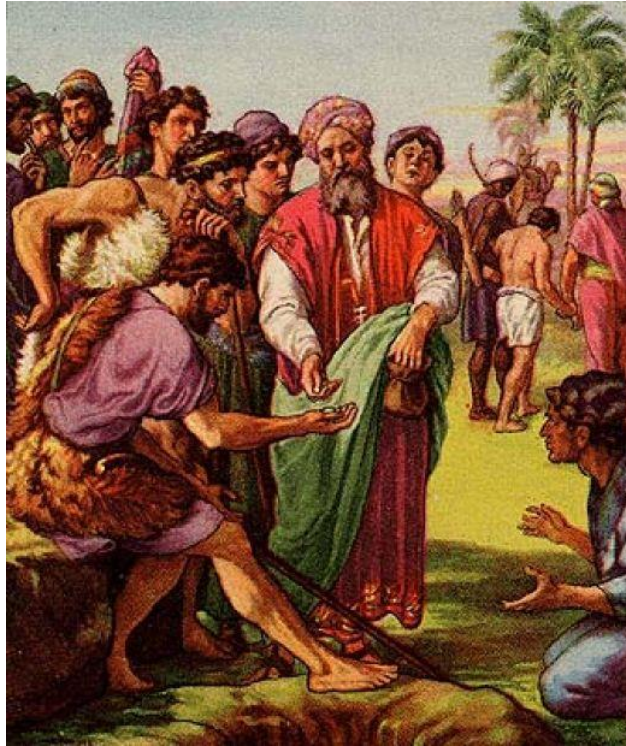


Joseph is sold

Question: How does Joseph foreshadow the Messiah in Genesis 37:28? Joseph's name is used 3 times in this one verse and every time there is an **את** in front of his name symbolizing it was **את** Joseph who was lifted out of the pit, **את** Joseph that was sold for 20 pieces of silver and **את** Joseph was sold by his brothers. C-MATS Joseph and Yahusha were both sold for pieces of silver. Both were sold for the price of a slave in their day. Joseph and Yahusha were both turned over to the Gentiles. Joseph was taken by the Ishmaelites and Yahusha was taken by the Romans.



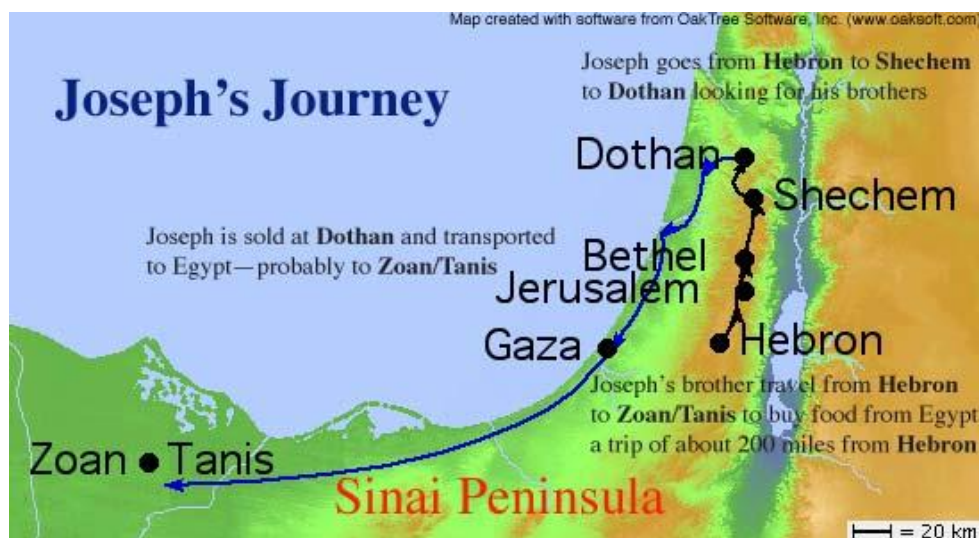
Joseph Sold by his Brothers by Francesco Maffei, circa 1657-58



Joseph sold by his brothers

Question: How great was the sin of Joseph's brothers? Great people are judged more strictly than others because much more is expected of them. What would be overlooked in ordinary people or even praise in inferior ones may fall far short of the mark when it comes to men like Jacob's sons. Jacob did not see Joseph for 22 years, and Jacob suffered with grief everyday Joseph was gone. Jacob's father Isaac grieved over him, because he did not see him for 20 years while he worked for Laban. Was Elohim showing Jacob how his father grieved for him?

Spiritual Exercise: Isn't more expected of you by יהוה since you testify that you keep the Torah and Sabbath? Walk in a higher level of righteousness than the people around you.



Question: Who bought Joseph from his brothers? And while they were discussing this matter, and before the company of Ishmaelites had come up to them, seven trading men of Midian passed by them, and as they passed they were thirsty, and they lifted up their eyes and saw the pit in which Joseph was held captive, and they looked, and behold every species of bird was upon him. And these Midianites ran to the pit to drink water, for they thought that it contained water, and on coming before the pit they heard the voice of Joseph crying and weeping in the pit, and they looked down into the pit, and they saw a youth of attractive appearance and good looking. They all assisted to take up Joseph and brought him up from the pit, and took him and went away on their journey and passed by his brethren. And these said to them, "Why do you do this, to take our servant from us and to go away? Surely we placed this youth in the pit because he rebelled against us, and you come and bring him up and lead him away; now then give us back our servant." And the Midianites answered and said to the sons of Jacob, "Is this your servant, or does this man attend you? Maybe you are all his servants, for he is more attractive and good looking than any of you, and why do you all speak falsely to us? Now therefore we will not listen to your words, nor attend to you, for we found the youth in the pit in the wilderness, and we took him; we will therefore go on." And all the sons of Jacob approached them and rose up to them and said to them, "Give us back our servant or you all die by the edge of the sword?" And the Midianites cried out against them, and they drew their swords, and approached to fight with the sons of Jacob. And behold Simeon rose up from his seat against them, and sprang upon the ground and drew his sword and approached the Midianites and he gave a terrible shout before them, so that his shouting was heard at a distance. And the Midianites were terrified on account of Simeon and the noise of his shouting, and they fell upon their faces, and were excessively alarmed. And the Midianites saw that Joseph had an attractive appearance and good-looking. They desired him in their hearts and were urgent to purchase him from his brethren. And the sons of Jacob listened to the Midianites and they sold their brother Joseph to them for twenty pieces of silver, and Reuben their brother was not with them, and the Midianites took Joseph and continued their journey to Gilead. They were going along the road, and the Midianites repented of what they had done, in having purchased the young man, and one said to the other, "What is this thing that we have done, in taking this youth from the Hebrews, who is of attractive appearance and good looking? Perhaps this youth is stolen from the land of the Hebrews, and why then have we done this thing? If he should be sought for and found in our hands we shall die through him. Now surely hardy and powerful men have sold him to us, the strength of one of whom you saw this day; perhaps they stole him from his land with their might and with their powerful arm, and have therefore sold him to us for the small value which we gave to them. And while they were discussing this together, they looked, and behold the company of Ishmaelites which was coming at first, and which the sons of Jacob saw, was advancing toward the Midianites, and the Midianites said to each other, "Come let us sell this youth to the company of Ishmaelites who are coming toward us, and we will take for him the little that we gave for him, and we will be delivered from his evil." And they did so, and they reached the Ishmaelites, and the Midianites sold Joseph to the Ishmaelites for twenty pieces of silver, which they had given for him to his brethren. (Jasher)



Joseph sold into slavery

Question: How did the Ishmaelite treat Joseph? And the Midianites went on their road to Gilead, and the Ishmaelites took Joseph and they let him ride upon one of the camels, and they were leading him to Egypt. And Joseph heard that the Ishmaelites were proceeding to Egypt, and Joseph lamented and wept at this thing that he was to be so far removed from the land of Canaan, from his father, and he wept bitterly while he was riding upon the camel, and one of their men observed him, and made him go down from the camel and walk on foot, and notwithstanding this Joseph continued to cry and weep, and he said, "O my father, my father." And one of the Ishmaelites rose up and hit Joseph upon the cheek, and still he continued to weep; and Joseph was fatigued in the road, and was unable to proceed on account of the bitterness of his soul, and they all hit him and afflicted him in the road, and they terrified him in order that he might cease from weeping. And יהוה saw the ambition of Joseph and his trouble, and יהוה brought down upon those men darkness and confusion. And Joseph said to the men, "May I find grace in your sight to take me back to my father's house, and he will give you abundance of riches." And they answered him, saying, "Aren't you a slave, and where is your father? If you had a father you would not already twice have been sold for a slave for so little value; and their anger was still roused against him, and they continued to hit him and to punish him, and Joseph wept bitterly. (Jasher)

Question: How did יהוה take care of Joseph? And יהוה saw Joseph's affliction, and יהוה again hit these men, and chastised them, and יהוה caused darkness to envelope them upon the earth, and the lightning flashed and the thunder roared, and the earth shook at the voice of the thunder and of the mighty wind, and the men were terrified and knew not where they should go. And the beasts and camels stood still, and they led them, but they would not go, they hit them, and they crouched upon the ground; and the men said to each other, "What is this that יהוה has done to us? What are our transgressions, and what are our sins that this thing has thus befallen us?" And one of them answered and said to them, "Perhaps on account of the sin of afflicting this slave has this thing happened this day to us; now therefore implore him strongly to forgive us, and then we shall know on whose account this evil befell us, and if יהוה shall have compassion over us, then we shall know that all this comes to us on account of the sin of afflicting this slave." And the men did so, and they begged Joseph and pressed him to forgive them; and they said, "We have sinned to יהוה and to you, now therefore request of יהוה that he shall put away this death from among us, for we have sinned to him." And Joseph did according to their words, and יהוה listened to Joseph, and יהוה put away the plague which he had inflicted upon those men on account of Joseph, and the beasts rose up from the ground and they went on, and the raging storm stopped and the earth became tranquilized, and the men proceeded on their journey to go down to Egypt, and the men knew that this evil had befallen them on account of Joseph. (Jasher)

Genesis 37:29 And Reuben returned to the pit; and saw that Joseph was not in the pit; and he tore את- his clothes. 30 And he returned to his brothers and said, The child is gone; now where will I go? C-MATS

Question: Did the sons of Jacob regret selling Joseph as a slave? When the sons of Jacob had sold their brother Joseph to the Midianites, their hearts were broken on account of him, and they repented of their acts and they sought for him to bring him back, but could not find him. And Reuben returned to the pit, in which Joseph had been put, in order to lift him out, and restore him to his father, and Reuben stood by the pit, and he heard not a word, and he called out "Joseph! Joseph!" and no one answered or uttered a word. And Reuben said, Joseph has died through fright, or some serpent has caused his death; and Reuben descended into the pit, and he searched for Joseph and could not find him in the pit, and he came out again. And Reuben tore his garments and he said, "The child is not there, and how shall I reconcile my father about him if he be dead?" Reuben went to his brethren and found them grieving on account of Joseph, and counseling together how to reconcile their father about him, and Reuben said to his brethren, "I came to the pit and Joseph was not there, what then shall we say to our father, for my father will only seek the lad from me." And his brethren answered him saying, "We sold Joseph and our hearts afterward hit us on account of this act, and we now sit to seek a plan how we shall reconcile our father to it." Reuben said to them, "What is this you have done to bring down the gray hairs of our father in sorrow to the grave? The thing is not good, that you have done." Reuben sat with them, and they all rose up and swore to each other not to tell this thing to Jacob, and they all said, "The man who will tell this to our father or his household, or who will report this to any of the children of the land, we will all rise up against him and slay him with the sword."

The sons of Jacob feared each other in this matter, from the youngest to the oldest, and no one spoke a word, and they concealed the thing in their hearts. (Jasher)



Joseph's blood-stained coat by Lambert Jacobsz

Genesis 37:31 And they took **את־** Joseph's coat and killed a kid *from their* goats and dipped **את־** the coat in the blood. C-MATS

Question: How does this verse foreshadow Yahusha? When Joseph's brothers take Joseph's **את־** coat, they are actually dipping it into the blood of a goat, which is a type and foreshadow of **את־** blood being shed. All these verses are symbols of a type and foreshadow in future events that would unfold in the life of Yahusha the Messiah by **את־** being sold by his brethren (*House of Judah*), and having his blood stained clothing stripped off his back and thrown into the pit of death. C-MATS

Genesis 37:32 And they brought **את־** the coat of *many* colors to their father; and said, **את־** *This* have we found: *do you know whether it is your son's coat or not?* 33 And he knew it and said, *It is my son's coat; an evil beast has devoured him; Joseph is without doubt torn in pieces.* 34 And Jacob tore his clothes and put sackcloth *around his waist* and mourned for his son many days. 35 And all his sons and daughters rose up to comfort him; but he refused to be comforted; and he said, I will go down into the grave mourning for **את־** him, my son. So his father wept for him. C-MATS



Giovanni Andrea de Ferrari's *Joseph's Coat Brought to Jacob*



Joseph's Coat by Ford Madox Brown

Question: Why was Jacob not comforted for 22 years until he saw Joseph again? Jacob considered Joseph's death to be a severe punishment intended for him. He held himself accountable for his death, because he sent Joseph to look for his brothers and not trust in יהוה that He would keep them safe. *Chumash*



Jacob Sees Joseph's Coat (painting circa 1816–1817 by Friedrich Wilhelm Schadow)

Question: Did the sons of Jacob try to comfort their father? All the sons of Jacob seeing their father's trouble, they repented of what they had done, and they also wept bitterly. All his sons and his servants and his servant's children rose up and stood round him to comfort him, and he refused to be comforted. The whole household of Jacob rose up and mourned a great mourning on account of Joseph and their father's trouble, and the news of Joseph reached Isaac, the son of Abraham, the father of Jacob, and he wept bitterly on account of Joseph, he and all his household, and he went from the place where he dwelt in Hebron, and his men with him, and he comforted Jacob his son, and he refused to be comforted. After this, Jacob rose up from the ground, and his tears were running down his cheeks, and he said to his sons, "Rise up and take your swords and your bows, and go forth into the field, and find my son's body and bring it to me that I may bury it." His sons did as their father had commanded them, and they rose up early in the morning, and each took his sword and his bow in his hand, and they went forth into the field to hunt the beasts. Jacob was still crying aloud and weeping and walking to and fro in the house, and wringing his hands together, saying, "Joseph my son, Joseph my son." Jacob was still crying aloud and weeping for Joseph day after day, and he mourned for his son many days (Jasher)

Genesis 37:36 And the Midianites sold **אתו** *him* in Egypt to Potiphar (*devoted to the sun*), an officer of Pharaoh and captain of the guard. C-MATS

Question: How does Joseph foreshadow the Messiah in this verse? Both were placed under the dominion of an officer in the strongest army in the world. Joseph was placed under Potiphar in the Egyptian army and Yahusha was placed under Pilate in the Roman army.

Genesis 38:1 And it came to pass at that time, that Judah went down **מאת** *from* his brethren, and turned in to a certain Adullamite, whose name *was* Hirah. C-MATS

Question: Why did Judah move away from his brothers? Judah's brothers lowered him in esteem because of the incident with Joseph. When they saw their father's intense grief, they blamed Judah for it. "You told us to sell him," they charged. "Had you advised us to send him back to Father, we would have listened!" As a result of the disenchantment with him, Judah moved away from the family and settled in Adullam, where he became a business partner of Hirah. *Chumash*

Question: How was Judah punished for selling Joseph as a slave? He was repaid by losing his two oldest sons, so that he would experience the same grief he had caused his father. *Chumash*

Genesis 38:2 And Judah saw a daughter of a Canaanite, whose name *was* Shuah; and he took her *as his wife*. C-MATS

Question: Didn't Jacob teach Judah not to marry a Canaanite? What happened because he disobeyed his father? Both of his sons were wicked in the sight of יהוה and יהוה killed them. *Chumash*

Spiritual Exercise: What is the importance of raising children among the people of the highest moral caliber? You are only as good as the people you associate with. Elevate yourself today and only associate with people who are righteous.

Genesis 38:3 And she conceived and gave birth *to* a son; and he called **אתו** his name Er (*watchful*). 4 And she conceived again and gave birth *to* a son; and she called **אתו** his name Onan (*strong*). 5 And she again conceived and gave birth *to* a son; and called **אתו** his name Shelah (*request*): and he was at Chezib (*falsify*), when she gave birth *to* **אתו** *him*. 6 And Judah took a wife for Er, his firstborn, whose name *was* Tamar (*erect/a palm tree*). 7 And Er, Judah's firstborn, was wicked in the sight of יהוה; and יהוה killed him. C-MATS

Question: What was Er's sin? Tamar was a beautiful woman and Er did not want her beauty to be marred by pregnancy, so he wasted his seed. This was a great sin-which יהוה considered to be even more serious because they were the grandsons of Jacob and the sons of Judah-so he suffered death. *Chumash*

Genesis 38:8 And Judah said to Onan, Go to your brother's **אשת** *wife* and marry **אתה** *her* and raise up an heir for your brother. C-MATS

Question: Why did Judah ask Onan to become Tamar's husband? Deuteronomy 25:5-10. If a man died childless, his widow could demand sexual intercourse with the dead man's brother until she bore a son who would inherit the property that would have gone to the dead man, had he lived.



Tamar

Genesis 38:9 And Onan knew that the heir should not be his; so when he went in to his brother's **אִשָּׁתָּה** wife he spilled *his semen* on the ground, so that he would not give a child to his brother. 10 And the thing, which he did, displeased **יהוה**: therefore, he killed **אֹתוֹ** him also. C-MATS

Question: Why did Onan do this? Because it meant his share of the inheritance would be substantially less if Tamar produced a son. He was greedy and wanted more money.

Genesis 38:11 Then Judah said to Tamar, his daughter in law, Remain a widow *at* your father's house until Shelah my son has grown up: because he said, Suppose he dies also, as his brothers *did*. And Tamar went and lived in her father's house. 12 *After some time* the daughter of Shuah, Judah's **אִשָּׁתָּה** wife died; *after* Judah was comforted, he went up to his sheepshearers in Timnath (*a portion assigned*), he and his friend Hirah, the Adullamite. 13 *Someone* told Tamar, Your father in law is going up to Timnath to shear his sheep. 14 And she *took* her widows garments off and wrapped herself with a veil and sat in an open place, which *is on* the way to Timnath; because she *knew* that Shelah was grown and she had *not been given* to him as a wife. C-MATS

Question: Why did Tamar resort to such extreme means? Tamar was fighting for justice. According to the law of the land at that time, she had a right to have a child. Her second husband spilled his seed, so she could not conceive. She would be considered as cursed if she was barren. Tamar began to look for other ways to get what was rightfully hers. She knew that Judah sometimes used the services of the prostitutes who stood waiting at the city gates, so she disguised herself as one of them - they wore face-coverings that hid their identity. She took the chance that Judah would not know it was his own daughter-in-law who approached him. Then she waited for him at the side of the road and solicited him when he passed. Only recently widowed after many years of marriage, Judah accepted her offer.

Genesis 38:15 When Judah saw her, he thought *she was* a harlot because she had covered her face.16 And he *came* to her and said, Let me *sleep with* you, because he did not know that she *was* his daughter in law. And she said, What will you give me *if I allow you to sleep with* me? 17 And he said, I will send *you* a kid from the flock. And she said, What will you give *me* as a *guarantee* until you send *it*? 18 And he said, What pledge **אתך** *will I give* you? And she said, Your *seal* and your bracelets and your staff that *is* in your hand. And he gave *it* to her and *he laid with her* and she conceived by him. 19 And she rose and went away and put *away* her veil and put on the garments of her widowhood again. 20 And sent Judah **אתך** the kid *by his* friend the Adullamite to *get back* his *possessions* from *the* woman: but he did not *find her*. 21 Then he asked **אתך** *the* men in that place saying, Where *is* the harlot who *was* openly *sitting* by the *road*? And they said, There was no harlot in this *place*. 22 And he returned to Judah and said, I cannot find her; and the men of the place said, There was no harlot in this *place*. 23 And Judah said, Let her take *them*, otherwise we will be shamed: I sent this kid **אתך** *and you* have not found her. 24 *After* three months *someone* told Judah, Tamar your daughter in law has played the harlot; and she *is* with child by *being* a whore. And Judah said, Bring her out and let her be burned. C-MATS



Judah and Tamar (1840 painting by Horace Vernet)

Question: According to Israelite law, there have to be two valid, independent witnesses (and not just one) to convict someone of a crime. Why do you think that might be so? One reason is that it is very easy to make a mistake. We can think we saw something, but in fact, we missed an important detail. Two independent witnesses make it less likely for such a mistake to happen. Accusing people of doing wrong is a serious matter and we should take whatever precautions we can not to falsely accuse.

Question: What should be our first reaction when we see apparent wrongdoing? If it is not something dangerous that requires immediate action, we should stop and consider - is there a way to judge this person favorably? If so, we should. Of course it's a value to protect ourselves and others, but it's also a value to protect people's feelings and reputations by not accusing them of doing wrong unless we are sure.

Genesis 38:25 When she *was* brought out, she sent *word* to her father in law saying. I am with child by the man who *owns* these: and she said, Whose *are* these-this signet and bracelets and staff? C-MATS



Judah Gives his Signet, Bracelets and Staff in Pledge to Tamar

Question: Why did Tamar wait until the last minute to bring out Judah's personal items? Tamar did not want to shame Judah publicly by naming him as the father. She wanted him to admit it voluntarily. יהוה repaid Judah measure for measure. With the expression, "**Whose are these-this signet and bracelets and staff?**" Judah had caused his father, Jacob, untold anguish. Tamar now confronted Judah with that same expression and its impact registered solidly upon him. Chumash

Genesis 38:26 And Judah acknowledged *them* and said, She has been more righteous than I am, because I *did not give* her to Shelah my son. And he did not *sleep with her* again. **27** When she went into labor, it was evident that twins were in her womb. **28** During labor one of the children put out his hand: and the midwife bound his hand *with* a scarlet thread saying, This *one* came out first, **29** But as he drew back his hand, his brother came out: and she said, How did you manage to come out first? Therefore, his name was called Pharez (*break forth*). **30** And then his brother came out with the scarlet thread upon his hand and his name was called Zarah (*rising light*). C-MATS

Question: Who was Tamar? She is one of three women recorded in the lineage of Yahusha. All three were counted as righteous in the eyes of יהוה. Tamar fought for what was rightfully hers—a chance to conceive and have a son.

Matthew 1:1 The book of the generation of Yahushua haMashiach (*the Messiah*), the son of David, the son of Abraham. **2** Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; **3** And Judas begat Phares and Zara of Tamar; and Phares begat Esrom; and Esrom begat Aram; **4** And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; **5** And Salmon begat Booz of Rahab; and Booz begat Obed of Ruth; and Obed begat Jesse; **6** And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; **7** And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; **8** And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; **9** And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; **10** And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; **11** And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: **12** And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; **13** And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; **14** And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; **15** And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; **16** And Jacob begat Joseph the guardian of Mary, of whom was born Yahusha, who is called Mashiach (*Messiah*). C-MATS

Genesis 39:1 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, an Egyptian captain of the guard, bought him *from* the Ishmaelites, who had brought him there. C-MATS

Question: Who sold Joseph to Potiphar? The sons of Ishmael, who had bought Joseph from the Midianites, came upon the borders of Egypt, and when they came near to Egypt, they met four men of the sons of Medan, the son of Abraham, who had gone forth from the land of Egypt on their journey. The Ishmaelites said to them, “Do you desire to purchase this slave from us?” They said, “Deliver him over to us, and they delivered Joseph over to them, and they saw that he was a very good-looking youth and they purchased him for twenty shekels.” The Ishmaelites continued their journey to Egypt and the Medanim also returned that day to Egypt, and the Medanim said to each other, “We have heard that Potiphar, an officer of Pharaoh, captain of the guard, seeks a good servant who shall stand before him to attend him, and to make him overseer over his house and all belonging to him. Let us sell him to him.” These Medanim came to the house of Potiphar, and said to him, “We have heard that you seek a good servant to attend you, behold we have a servant that will please you, if you can give us what we desire, and we will sell him to you.” Potiphar said, “Bring him before me, and I will see him, and if he pleases me I will give to you the price you ask for him. (Jasher)

The Medanim brought Joseph and placed him before Potiphar, and he saw him, and Joseph pleased him exceedingly, and Potiphar said to them, "Tell me what you require for this youth?" They said, "Four hundred pieces of silver we desire for him." Potiphar said, "I will give it you if you bring me the record of his sale to you, and will tell me his history, for perhaps he may be stolen, for this youth is neither a slave, nor the son of a slave, but I observe in him the appearance of a good and handsome person." The Medanim brought to him the Ishmaelites who had sold him to them, and they told him "He is a slave and we sold him to them." Potiphar heard the words of the Ishmaelites so he gave the silver to the Medanim, and the Medanim took the silver and went on their journey, and the Ishmaelites also returned home. (Jasher)

Genesis 39:2 And was יהוה with אֵת־ Joseph and he was a prosperous man in the house of his master the Egyptian. C-MATS

Question: How did יהוה show favor to Joseph? Most slaves who are assigned to hard labor in the fields, but יהוה intervened to have Joseph work in the house.

Genesis 39:3 And his master saw that יהוה was אֵת־ with him and that יהוה prospered him in all he did. 4 And Joseph found favor in his sight and he served him: and Potiphar made אֵת־ him overseer of his house and all that he had was entrusted to him. 5 From the time that he made אֵת־ him overseer of his house and over all that he had, he that blessed יהוה אֵת־ House the Egyptians for Joseph's sake; and the blessing of יהוה was upon all that he had in the house and in the field. 6 And Potiphar left all that אֵת־ he had in Joseph's hand; and he paid no attention to any of his affairs, except the food which he ate. And Joseph was a well-built and handsome person. C-MATS

Question: How old was Joseph when he arrived at Potiphar? Joseph was eighteen years old, a youth with beautiful eyes and of attractive appearance, and there was no one like him in the whole land of Egypt. (Jasher)

Question: How much attention should a person pay to his looks? It is good to look neat and presentable and wear modest clothing. However, we shouldn't become so concerned about our looks that it overtakes more important parts of our lives. Being so concerned with one's looks is a very big stress and it can lead to negative traits such as envy and conceit on the one hand, and low self esteem on the other if you are not content with how יהוה made your body.

Question: What would you consider to be the main part of a person: his body or his soul? How does the answer to this question affect a person's outlook and lifestyle? While both body and soul are important and we need both to live, our soul - not our body - is our main essence. It is the soul that lives forever and the body is just a 'garment' for the soul and a tool to help it live its temporary life on Earth. Once we realize that, while we will still take care of our bodies and their needs within reason, our main focus will be to take care of our souls by living a life devoted to יהוה's wisdom and good deeds.

Spiritual Exercise: Are you focusing on how your flesh looks instead of your relationship with יהוה? What is more important to you?

Genesis 39:7 Soon the אִשְׁתּוֹ wife of his master אֲדֹנָי put her eyes upon Joseph and desired him; and she said, Lie with me. 8 But he refused and said to his master's אִשְׁתּוֹ wife, My master does not know what is אֲתִי with me in the house and he has committed all his possessions in my hands. 9 There are none greater in this house than I am; he has kept nothing back from me but אֹתְךָ you, because אַתְּ (you?) are אִשְׁתּוֹ wife of him: how can I do הַזֹּאת this great wickedness and sin against Elohim? 10 She continued to speak to Joseph day after day, but he did not listen to her or sleep with her or be close to her. C-MATS

Question: How does Joseph foreshadow the Messiah in this verse? Both Joseph and Yahusha were severely tempted. Joseph was tempted by Potiphar's wife and Yahusha was tempted by Satan.

Question: What can a person do to get the courage to stand up for what is ethically right? When we stand up for what's right, we tap into the most powerful force in the universe - יהוה. יהוה put us in the world to live ethically and stand up for positive values even when they are not popular. Joseph stood up for what he knew was right even though he was punished for it in the end.

Question: How much should a person be willing to risk to stand up for what's right? Standing up for positive values is one of the noblest and most important of human activities. While it all depends on the particular situation, there are times when we should be ready to endure people's disapproval and ridicule to take a stand. The Torah describes situations when a person should be willing to give up all his property for the sake of his values, and in certain rare cases, even his life. We are here not just to go along with the flow, but to do all we can to help make the world a better place.

Question: Why did Potiphar's wife want Joseph so badly? Potiphar's wife had foreseen by astrological signs that she was destined to be the ancestress of children by Joseph-but she did not know whether she or her daughter would have the children. According to tradition, Joseph married her daughter. *Chumash*



Joseph and Potiphar's Wife by Bartolome Esteban Murrillo



Joseph and Potiphar's Wife (1631 painting by Guido Reni)

Question: What happened when Zelicah could not persuade Joseph to do, as she desired? Zelicah became very ill on account of her desire toward Joseph, and she was desperately lovesick on account of him, and all the people of the house of Zelicah and her husband knew nothing of this matter, that Zelicah was ill on account of her love to Joseph. (Jasher)



Question: What does it mean to have free choice? The concept of 'free choice' describes in a spiritual sense, the essence of what it means to be a human being. At any given moment, we are 'free' to choose whether or not to live according to genuine, spiritual values, or to listen to our baser side that tempts us to do what's not right. These moral decisions determine, more than anything else, the type of person we will become.

Genesis 39:11 *One day* Joseph went into the house to do his business; and there was none of the men of the house therein. 12 And she caught him by his garment saying, Lie with me: and he left his garment in her hand and fled outside. 13 When she saw that he had left his garment in her hand and fled outside, 14 She called to the men of her house and spoke to them saying, *Potiphar* has brought in a Hebrew to *make fools of us*; he came to me to lie with me and I cried with a loud voice: 15 When he heard that I lifted up my voice and cried, he left his garment with me and fled outside. 16 And she laid his garment by her until his master came home. 17 And she spoke to him saying, The Hebrew servant, whom you have brought to us, came in to me to *make a fool of me*: 18 When I lifted up my voice and cried, he left his garment with me and fled outside. 19 When heard his master אֱתֵּן the words of אִשְׁתּוֹ *his wife* saying, *Here is what your servant did to me, he became furious.* C-MATS

Question: What made Potiphar angry? Zelicah wanted to infuriate Potiphar; she described the sort of intimate conduct of which she accused Joseph. *Chumash*



Joseph and Potiphar's Wife, by Guido Reni 1630

Question: How did Zelicah trap Joseph? When the Egyptians went out to the river to rejoice, as was their custom when the river flooded over its sides, all the people of the house of Potiphar went with them, but Zelicah would not go with them, and she remained alone in the house, and no other person was with her in the house. She rose up and ascended to her temple in the house, and dressed herself in princely garments, and she placed upon her head precious stones of onyx stones, inlaid with silver and gold, and she beautified her face and skin with all sorts of women's purifying liquids, and she perfumed the temple and the house with cassia and frankincense, and she spread myrrh and aloes, and she afterward sat in the entrance of the temple, in the passage of the house, through which Joseph passed to do his work, and behold Joseph came from the field, and entered the house to do his master's work. He sat down to do his master's work as usual and behold Zelicah came to him and stood before him in princely garments, and the scent from her clothes was spread to a distance.

He rose up to flee from her, and she seized the front of his garments, and in the terror of his flight the garment which Zelicah seized was torn, and Joseph left the garment in the hand of Zelicah, and he fled and got out, for he was in fear. When Zelicah saw that Joseph's garment was torn, and that he had left it in her hand, and had fled, she was afraid for her life, lest the report should spread concerning her, and she rose up and acted with cunning, and put off the garments in which she was dressed, and she put on her other garments. She took Joseph's garment, and she laid it beside her, and she went and seated herself in the place where she had sat in her illness, before the people of her house had gone out to the river, and she called a young lad who was then in the house, and she ordered him to call the people of the house to her. When she saw them she said to them with a loud voice and lamentation, "See what a Hebrew your master has brought to me in the house, for he came this day to lie with me. When you had gone out he came to the house, and seeing that there was no person in the house, he came to me, and caught hold of me, with intent to lie with me." I seized his garments and tore them and called out against him with a loud voice, and when I had lifted up my voice he was afraid for his life and left his garment before me, and fled. The people of her house spoke nothing, but their wrath was very much kindled against Joseph, and they went to his master and told him the words of his wife. Potiphar came home enraged, and his wife cried out to him, saying, "What is this thing that you have done to me in bringing a Hebrew servant into my house, for he came to me this day to sport with me." Potiphar heard the words of his wife, and he ordered Joseph to be punished with severe stripes, and they did so to him. While they were beating him, Joseph called out with a loud voice, and he lifted up his eyes to heaven, and he said, "O יהוה, you know that I am innocent of all these things, and why shall I die this day through falsehood, by the hand of these uncircumcised wicked men, whom you know?" While Potiphar's men were beating Joseph, he continued to cry out and weep, and there was a child there, and יהוה opened the mouth of the child, and he spoke these words before Potiphar's men, who were beating Joseph, saying, "What do you want of this man, and why do you do this evil to him? My mother speaks falsely and utters lies." The child told them accurately all that happened, and all the words of Zelicah to Joseph day after day. All the men heard the words of the child and they wondered greatly at the child's words, and the child ceased to speak and became still. Potiphar was very much ashamed at the words of his child, and he commanded his men not to beat Joseph any more, and the men ceased beating Joseph. (Jasher)

Question: Why was Asenath (Potiphar's daughter) given the privilege of marrying Joseph? Potiphar's daughter Asenath swore to Potiphar that Joseph was innocent and told him what really happened. In this merit, she was eventually privileged to marry Joseph. *Chumash*

Genesis 39:20 And Joseph's master took אָרָר *him* and put him into the prison, a place where the king's prisoners were bound: and he was held there in the prison. C-MATS

Question: How was the life of Joseph foreshadowing the Messiah in this verse? Joseph was unjustly accused and sentenced. Yahusha was unjustly accused and sentenced.

Question: What kind of punishment should Joseph have received from Potiphar? Potiphar should have killed Joseph. That he did not was because of his affection for Joseph, because יהוה protected Joseph, or because knowing Joseph's righteousness he doubted his wife's story. *Chumash*

Question: How did Joseph become a prisoner of the king? Potiphar took Joseph and ordered him to be brought to justice before the priests, whom were judges belonging to the king, in order to judge him concerning this affair. Potiphar and Joseph came before the priests who were the king's judges, and he said to them, "Decide what judgment is due to a servant, for what has he done." The priests said to Joseph, "Why did you do this thing to your master?" Joseph answered them, "I did not do this." Potiphar said to Joseph, "I entrusted in your hands all that belonged to me, and I withheld nothing from you but my wife, and how could you do this evil?" Joseph answered, "Not so my lord, as יהוה lives, and as your soul lives, my lord, the word which you did hear from your wife is untrue. A year has passed since I have been in your house. Have you seen any iniquity in me, or anything which might cause you to demand my life?" The priests said to Potiphar, "Bring before us Joseph's torn garment, and let us see the tear in it, and if it shall be that the tear is in front of the garment, then his face must have been opposite to her and she must have caught hold of him, to come to her, and with deceit did your wife do all that she has spoken." (Jasher)

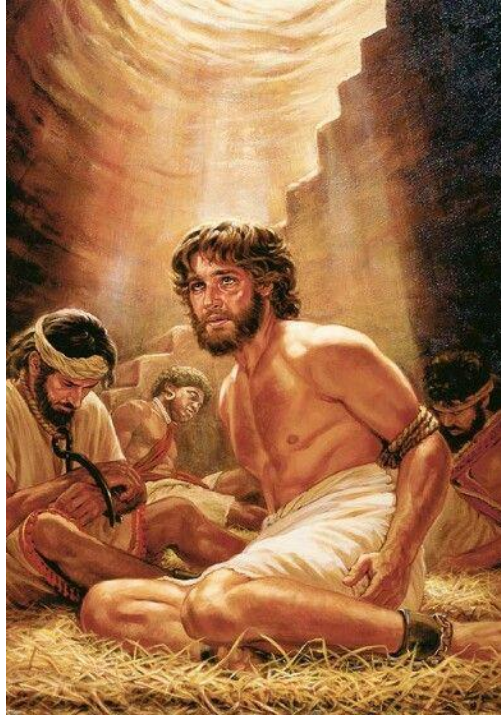
They brought Joseph's garment before the priests who were judges, and they saw the tear was in front of Joseph, and all the judging priests knew that she had pressed him, and they said, "The judgment of death is not due to this slave for he has done nothing, but his judgment is, that he be placed in the prison house on account of the report, which through him has gone forth against your wife." Potiphar heard their words, and he placed him in the prison house, the place where the king's prisoners are confined, and Joseph was in the house of confinement 12 years. (Jasher)

Question: Why was Joseph confined for 12 years? יהוה decreed that Joseph be imprisoned for 10 years: one year for each of the 10 brothers whom he had slandered to Jacob. Later two more years were added in punishment for placing his trust in the butler, instead of in יהוה alone. Chumash

Question: Did Potiphar have a choice in whether he put Joseph in the house of confinement? Potiphar personally took Joseph to the prison. Unless Potiphar punished Joseph, people would say that his wife was routinely unfaithful and that Potiphar ignored her behavior and he might not even be the father of their children.

Question: Did Zelicah leave Joseph alone after he went to prison? His master's wife did not turn from him, and she did not cease from speaking to him day after day to listen to her, and at the end of three months Zelicah continued going to Joseph to the house of confinement day by day, and she enticed him to listen to her, and Zelicah said to Joseph, "How long will you remain in this house? Listen now to my voice. I will bring you out of this house." Joseph answered her, "It is better for me to remain in this house than to listen to your words, to sin against יהוה." (Jasher)

Genesis 39:21 But was יהוה *with אֵת* Joseph and showed him mercy and gave him favor in the sight of the keeper of the prison. **22** And the keeper of the prison committed to Joseph *אֵת* all the prisoners that *were* in the prison; *וְאֵת* and whatever they did there, he was responsible *for it*. **23** There was nothing that the keeper of the prison looked to *אֵת* anything *that was* under his hand because יהוה *was אִתּוֹ with him* and *whatever* he did, יהוה made it prosper. C-MATS



Joseph in Prison



But was **אתי** with יהוה Joseph

Genesis 40:1 And it came to pass after these things, *that* the butler and his baker offended the king of Egypt. 2 And Pharaoh was angry *with his* two officers, the chief of the butlers and the chief of the bakers. C-MATS

Question: How long was Jacob in prison when the butler and baker arrived in prison? 9 years

Question: Why was Pharaoh angry with the butler and the baker? The butler took wine and placed it before the king to drink, and the baker placed bread before the king to eat, and the king drank of the wine and ate of the bread, he and his servants and ministers that ate at the king's table. While they were eating and drinking, the butler and the baker remained there, and Pharaoh's ministers found a fly in the wine, which the butler had brought, and a pebble was found in the baker's bread. (Jasher)

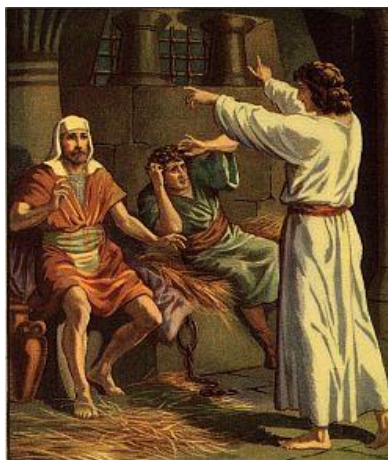
Genesis 40:3 And he put אֹתָם *them* in custody *in* prison in the house of the captain of the guard, the place where Joseph *was* bound. 4 And charged the captain of the guard אֶת־יוֹסֵף Joseph אִתָּם *with them*: and he served אֹתָם *them* while they were in custody. C-MATS

Question: How long were the butler and baker in prison? The captain of the guard placed Joseph as an attendant on Pharaoh's officers, and Pharaoh's officers were in confinement one year. (Jasher)

Genesis 40:5 And both of them who were bound in the prison, the butler and the baker of the king of Egypt, dreamed a dream *on the same night*, each dream *with its own meaning*. 6 And Joseph came to them in the morning and seeing אֹתָם *them* he saw they were sad. 7 And he asked אֶת־אֲדֹנָי officers *of* Pharaoh who *were* אִתּוֹ *with him* in the custody of his master's house, Why do you look so sad today? C-MATS

Question: How do we know that Joseph was a caring person who tried to reach out to others and help them? Joseph noticed that his roommates in prison were feeling very low and sad. He asked them what was wrong and tried to help, and by doing so, he himself was eventually freed from being unjustly jailed.

Genesis 40:8 And they said to him, We have dreamed a dream and there *is* no אִתּוֹ *him* to interpret *it*. And Joseph said to them, *Don't* interpretations *belong* to Elohim? Tell me *the dreams*. 9 And told the chief butler אֶת־אֲדֹנָי his dream to Joseph and said to him, In my dream a vine *was* before me. 10 And on the vine *were* three branches: and it *was* as though it budded and her blossoms shot out; and the clusters brought out ripe grapes. 11 And Pharaoh's cup *was* in my hand: and I took אֶת־הַגְּרָפִים the grapes and pressed them into Pharaoh's cup אֶת־הַכּוֹס and I gave אֶת־הַכּוֹס the cup into Pharaoh's hand. C-MATS

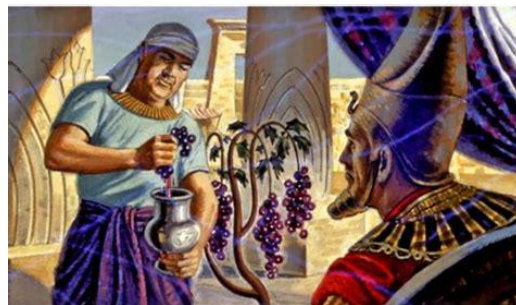


Joseph interprets the dream

Genesis 40:12 And Joseph said to him, This is the interpretation of *your dream*: The three branches *are* like three days: 13 In three days will lift up Pharaoh **את** your head and restore you to your place: and you will deliver Pharaohs cup into his hand like *you use to* when you were his butler. 14 But remember **את** *me* when it *goes* well with you and show kindness to me and make mention of me to Pharaoh and bring me out of this house: 15 Because I was stolen out of the land of the Hebrews: and I have done nothing to put **את** *me* into this dungeon. 16 When the chief baker saw that the interpretation *was* good, he said to Joseph, I also had a dream and *I had* three white baskets on my head: 17 And in the uppermost basket *there was* all *manner of* baked meats for Pharaoh; and the birds ate **את** *them* out of the basket upon my head. 18 And Joseph answered and said, This is the interpretation *of your dream*: The three baskets *are* like three days: 19 Within three days will lift up Pharaoh **את** your head from off of you and will hang **את** *you* on a tree; and will eat birds **את** your flesh off of you. 20 And it came to pass on the third day, *on his* birthday **את** Pharaoh made a feast for all his servants: and he lifted up **את** *the* head of the chief butler **את** *and* of chief baker among his servants. 21 And he restored again **את** *the* chief butler to his butlership; and he *put* the cup into Pharaoh's hand: 22 **את** *And* the chief baker, he hanged: as Joseph had interpreted for them. 23 Yet did not remember the chief butler **את** Joseph, but forgot him.

C-MATS

Question: Why did Pharaoh remember the butler and baker? In those days the queen was about to be delivered, and upon that day she gave birth to a son for the king of Egypt, and they proclaimed that the king had gotten his first born son and all the people of Egypt together with the officers and servants of Pharaoh rejoiced greatly. On the third day of his birth Pharaoh made a feast for his officers and servants, for the hosts of the land of Zoar and of the land of Egypt. All the people of Egypt and the servants of Pharaoh came to eat and drink with the king at the feast of his son, and to rejoice at the king's rejoicing. All the officers of the king and his servants were rejoicing at that time for eight days at the feast, and they made merry with all sorts of musical instruments, with timbrels and with dances in the king's house for eight days. Both the butler and the baker were invited to the feast. The butler, to whom Joseph had interpreted his dream, forgot Joseph, and he did not mention him to the king as he had promised, for this thing was from יהוה in order to punish Joseph because he had trusted in man. Joseph remained after this in the prison house two years, until he had completed twelve years. (Jasher)



Question: How does Joseph foreshadow the Messiah in these verses? There are two malefactors (the baker and butler) who were sentenced to prison with Joseph-one lived and one died. There were two malefactors (two thieves) who were sentenced with Yahusha-one found eternal life and the other found eternal death.

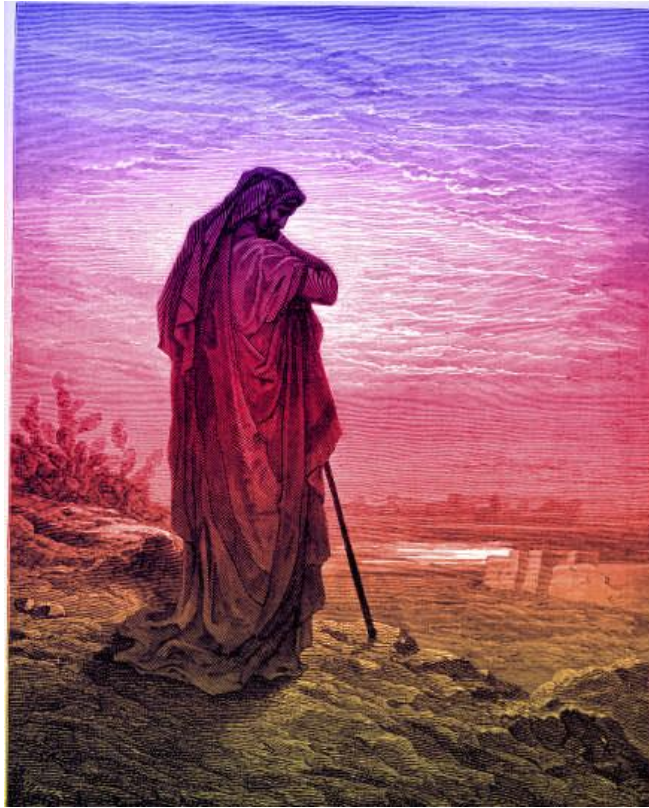
Do You Know?

1. Jacob's favorite son
2. Jacob made Joseph a _____.
3. Joseph's brothers dipped his coat into the blood of a ____ to deceive their father.
4. Simeon and Levi put Joseph in a _____ because they hated him.
5. _____ convinced Simeon and Levi not to kill their brother.
6. It was _____ idea to sell his brother Joseph.
7. Joseph's brothers sold him to merchants for ____ pieces of silver.
8. The merchants took Joseph to the country of _____.
9. Joseph is sold into slavery when he is ____ years old.
10. Joseph is sold to _____, a minister of Pharaoh.
11. Joseph is put in _____ by the false accusations of Potiphar's wife.
12. Judah had 3 sons by his wife, Shuah and יהוה killed _____ of Judah's sons.
13. _____ played the role of a prostitute.
14. Father of Tamar's sons
15. Joseph interpreted the _____ of two of Pharaoh's ministers.
16. Pharaoh hung the chief _____ and restored the chief _____.
17. Joseph was in prison for ____ years.
18. Joseph did not see Jacob for _____ years.

Answers:

1. Joseph
2. coat
3. goat
4. pit
5. Reuben
6. Judah's
7. 20 pieces
8. Egypt
9. 17
10. Potiphar
11. prison
12. 2
13. Tamar
14. Judah
15. dreams
16. baker, butler (cup bearer)
17. 12 years
18. 22 years

Haftorah



Amos the Prophet: interpretation by Gustave Doré

This week's *haftorah* contains an allusion to the sale of Joseph by his brothers “because they sold the righteous for silver and the poor for a pair of shoes.” The Midrash tells us that this is what happened at the sale of Joseph many centuries earlier. The brothers had indeed “sold an innocent man for silver and a destitute one for the sake of a pair of shoes,” for according to the Midrash, after selling Joseph for twenty silver pieces, each brother took two pieces and bought with them a pair of shoes. It is for this reason that we read this particular segment of the prophets for this Parshah.

Amos 2:6 So says יְהוָה; for three transgressions of Israel and for four, I will not turn away the punishment of it; because they sold the righteous for silver and the poor for a pair of shoes; 7 That pants after the dust of the earth on the head of the poor and turn aside the way of the meek: and a man and his father will go in to the same maid, to profane אֶת־ name, of the most holy: 8 And they lay themselves down upon clothes laid to pledge by every altar and they drink the wine of the condemned in the House of their Elohim. 9 Yet I destroyed אֶת־ the Amorite before them, whose height was like the height of the cedars and he was strong as the oaks; yet I destroyed his fruit from above and his roots from beneath. 10 Also I brought אֶתְכֶם you up from the land of Egypt and led אֶתְכֶם you forty years through the wilderness, to possess אֶת־ the land from the Amorite. 11 And I raised up your sons for prophets and your young men for Nazarites. Is it not אֵלֵי this O you Children of Israel? Says יְהוָה. 12 But you gave to drink אֶת־ the Nazarites wine; and commanded the prophets, saying, Prophecy not. C-MATS

Amos 2:13 See, I am pressed under you, as a cart *is* pressed that is full of sheaves. 14 Therefore, the flight will perish from the swift and the strong will not strengthen his force, neither will the mighty deliver himself: 15 Neither will he stand that handles the bow; and he that is swift of foot will not deliver *himself*: neither will he that rides the horse deliver himself. 16 And he that is courageous among the mighty will flee away naked in that day, says יהוה. Amos 3:1 Hear אֶת- word, this, that יהוה has spoken against you, O Children of Israel, against the whole family which I brought up from the land of Egypt, saying, 2 אֶתְכֶם You only have I known of all the families of the earth: therefore, I will punish you *for* אֶת all your iniquities. 3 Can two walk together, except they are agreed? 4 Will a lion roar in the forest, when he has no prey? Will a young lion cry out of his den, if he has taken *nothing*? 5 Can a bird fall in a snare *upon* the earth, *where* no trap is for him? Will one take up a snare from the earth and have taken nothing at all? 6 Will a trumpet be blown in the city and the people not be afraid? Will there be evil in a city and ויהוה has not done *it*? 7 Certainly Adonai יהוה will do nothing, but He revealed His secrets to His servants the prophets. 8 The lion has roared, who will not fear? Adonai יהוה has spoken, who can but prophesy? C-MATS

Question: How did יהוה bring retribution for the sale of Joseph by his brothers? We find this sale of Joseph for the sake of shoes being invoked many years after this, as well. It was during Roman times that ten of the greatest Jewish sages were murdered in the most horrific of ways by the Roman emperor. These sages became known as the “Ten Martyrs.” The story as told in the Midrash begins with the Roman Emperor summoning these ten sages to come before him. Before they came, he filled his chamber with shoes. When they came, he told them that he intended to make up for the sin of selling Joseph by killing ten of the Jewish sages, who would correspond to the ten brothers who were involved in the sale—and to impress this upon them, he had had his entire chamber filled with shoes. The riveting account in the Midrash continues by telling how the high priest, Rabbi Yishmael, ascended to the heavenly realms and asked if this plan of the emperor was indeed a decree from above. He was answered in the affirmative. There had not been a group of ten people as holy and righteous as the ten brothers of Joseph until that time, and it had been decreed on high that they were to atone for that misdeed. Upon hearing this, the ten sages accepted their fate.



Zechariah as depicted on Michelangelo's ceiling of the Sistine Chapel

Zechariah 2:10 Sing and rejoice, O daughter of Zion: for, lo, I come and I will live in the midst of you, says יהוה. 11 And many nations will be joined to יהוה in that day and will be My people: and I will live in the midst of you and you will know that יהוה of צְבָאוֹת Host has sent Me to you. 12 And will inherit, says יהוה, אֶת־ Judah his portion in the Holy Land and will choose Jerusalem again. 13 Be silent, O all flesh, before יהוה: for He is raised up out of His sacred habitation. 3:1 And he showed me אֶת־ Y'hoshua (*Joshua*) the high priest standing before the Angel of יהוה and Satan standing at his right hand to resist him. 2 And יהוה said to Satan, יהוה rebuke you, O Satan; even יהוה that has chosen Jerusalem rebuke you: *is not this a brand plucked out of the fire?* 3 Now Y'hoshua was clothed with filthy garments and stood before the Angel. 4 And He answered and spoke to those that stood before Him saying, Take away the filthy garments from him. And to him He said, See, I have caused your iniquity to pass from you and I will clothe אֶתְּךָ you with change of garments. 5 And I said, Let them set a clean turban upon his head. So they set a clean turban upon his head and clothed him with garments. And the Angel of יהוה stood by. 6 And the Angel of יהוה admonished Y'hoshua, saying, 7 So says יהוה of צְבָאוֹת Host; If you will walk in My ways and if אֶת־ My charge you will keep, then אַתָּה you will also judge אֶת־ My house and will also keep אֶת־ My courts and I will give you places to walk among these that stand by. 8 Hear now, O Y'hoshua the high priest, אַתָּה You and your fellows that sit before you: for they *are* men wondered at: for, see, I will bring forth אֶת־ My servant the BRANCH (to sprout). *Prophecy Fulfilled-Zech. 3:8 Elohim's servant-John 17:4.* 9 For see the stone that I have laid before Y'hoshua; upon אֶת־ one stone will be seven eyes: see, I will engrave the graving of it, says יהוה of צְבָאוֹת Host and I will remove אֶת־ the iniquity of that land in one day. 10 In that day, says יהוה of צְבָאוֹת Host, will you call every man his neighbor under the vine and under the fig tree. 4:1 And the angel that talked with me came again and wakened me, as a man that is wakened out of his sleep, 2 And said to me, What do אַתָּה you see? And I said, I have looked and רָאִיתִי I see a menorah all of gold, with a bowl upon the top of it and his seven lamps on it and seven pipes to the seven lamps, which *are* upon the top of it: 3 And two olive trees by it, one upon the right side of the bowl and the other upon the left side of it. 4 So I answered and spoke to the angel that talked with me saying, What *are* these, my adon? 5 Then the angel that talked with me answered and said to me, Know you not what these *are*? And I said, No, my adon. 6 Then he answered and spoke to me, saying, This *is* the word of יהוה to Zerubbabel saying, Not by might, nor by power, but by My spirit, says יהוה of צְבָאוֹת Host. 7 Who are אַתָּה you, O Great mountain? Before Zerubbabel you will become a plain: and he will bring forth אֶת־ the Headstone of it with shouting, crying, Grace, Grace to it. C-MATS

Brit Chadashah

Matthew 1:18 Now the birth of Yahusha haMashiach was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Ruach haKodesh (*the Holy Spirit*). 19 Then Joseph her husband, being a just man and not willing to make her a public example, was minded to put her away privately. 20 But while he thought on these things, behold, the angel of יהוה appeared unto him in a dream saying, Joseph, you son of David, fear not to take unto you Mary your wife: for that which is conceived in her is of the Ruach haKodesh. 21 And she shall bring forth a son and you shall call his name *YAHUSHA: for he shall save his people from their sins. 22 Now all this was done that it might be fulfilled which was spoken of יהוה by the prophet saying, 23 Behold, a virgin shall be with child and shall bring forth a son and they shall call his name Emmanuel, which is interpreted, Elohim with us. 24 Then Joseph being raised from sleep did as the angel of יהוה had bidden him, and took unto him his wife: 25 And knew her not till she had brought forth *her firstborn* son: and he called his name YAHUSHA. **(Yahusha is Original Paleo Hebrew and Y'shua is Aramaic)* C-MATS

Question: What prophet was Matthew referring to in this passage? Isaiah 7:14 Therefore, יהוה Himself will give you a אִתָּהּ sign: surely, a (*virgin) shall conceive and bear a son וְקָרָאתָ and she [shall] call His name Immanuel. *Prophecy Fulfilled-Isa. 7:14 To be born of a virgin-Luke 1:35; To be Emmanuel-Elohim with us... Matthew 1:18-23.*

Question: Why was Joseph sold by his brothers? Acts 7:9 "Because the patriarchs were jealous of Joseph, they sold him as a slave into Egypt. But יהוה was with him 10 and rescued him from all his troubles. He gave Joseph wisdom and enabled him to gain the goodwill of Pharaoh king of Egypt; so he made him ruler over Egypt and all his palace. 11 "Then a famine struck all Egypt and Canaan, bringing great suffering, and our fathers could not find food. 12 When Jacob heard that there was grain in Egypt, he sent our fathers on their first visit. 13 On their second visit, Joseph told his brothers who he was, and Pharaoh learned about Joseph's family. 14 After this, Joseph sent for his father Jacob and his whole family, seventy-five in all. 15 Then Jacob went down to Egypt, where he and our fathers died. 16 Their bodies were brought back to Shechem and placed in the tomb that Abraham had bought from the sons of Hamor at Shechem for a certain sum of money. C-MATS

Question: How should we judge others? We all have a courtroom in our head, and each of us is the judge and jury. Whenever we see our friend do something that looks like it might not be right, we make a decision -- will we give him the benefit of the doubt or pronounce him guilty on the spot? The Torah teaches us to judge each other favorably. Maybe there is a good reason why our friend did what he did, or perhaps we didn't see the whole picture.

"DOUBLE DIP"

Leah Stein had only recently moved into the city. Although it was a big change from the small town where she had grown up, Leah was a friendly, outgoing girl who seemed to be able to adjust quickly. In fact, she had already started to make several friends in the new school. She hit it off with one girl in particular named Julie. Since they had first met it seemed like they had always known each other. Leah would excitedly tell her parents about things she did with her new friend, and she was especially looking forward to the coming Sunday when Julie had agreed to come to her house so they could do homework together. Sunday arrived and Leah was excitedly preparing for her friend's visit when the phone rang.

Leah raced to pick it up. "Hi ... sniff ... Leah?" said a hoarse voice on the other end. "This is Julie... cough, cough ... I'm really sorry but I caught this terrible cold over the weekend. I ... sniff ... don't think I can make it today." Leah was quick to assure her friend that she understood and wished her a speedy recovery. Feeling disappointed, Leah sat down alone and began to attack the homework assignment she had looked forward to doing with her friend. An hour later Leah put down her pencil. "Whew," she said to herself. "That wasn't easy, but I'm finished." Then and there she decided to reward herself for her hard work with an ice cream from Benny's. Though she had never been there, all the kids in school were talking about how great it was, and Leah figured this was a good time to try it out. She enjoyed the three-block stroll down the busy shop-filled avenue, so different from the quiet, almost empty streets of her old hometown. Finally arriving at the ice-cream shop, she got in line to place her order. As she stood in line, she glanced around at the packed tables. Suddenly she felt a shock. There sitting at one of the corner tables with a group of kids from her school was -- Julie!

Although she was wearing her hair in a ponytail instead of the usual way, there was no mistaking that it was Julie, who was supposed to be sick at home. Not only didn't she look sick, but she looked like she was having a great time, laughing and eating an ice cream cone. Leah quickly turned on her heels and sped out of the ice-cream store before Julie noticed her. "Some cold! She just wanted to dump me," muttered Leah angrily to herself as she practically raced home, hardly noticing the activity on the street that had so charmed her on the way there. By the time she walked into her front door, her eyes were red and teary. Leah's dad, who had been raking the leaves, noticed his daughter's distress and followed her into the house. "Leah, what's wrong?" he asked with concern. "I thought Julie was my friend and she made a fool out of me!" Leah blurted out and proceeded to tell him the whole story.

Mr. Stein nodded empathetically as he listened to his upset daughter. "And tomorrow as soon as I see her I'm going to tell her what I think of what she did!" concluded Leah, bitterly.

"I understand how you feel," said her father. "But maybe you should give Julie a chance to explain herself first. From everything you've told us about her since you met her, Julie doesn't seem like the kind of girl who would hurt somebody like that. Perhaps there's a good reason for what happened and a way to judge her favorably." Leah thought about her father's words, but she just couldn't stop feeling angry with her friend.

The next day at school as Leah was walking down the hall she heard a familiar voice. "Hi Leah!" It was Julie. Leah was about to explode. But then she remembered her dad's words and thought twice. "There must be a good reason..." she told herself as she turned around silently in Julie's direction. Leah couldn't believe her eyes. She thought she was seeing double. There were two Julies standing next to each other! One, holding a Kleenex, and next to her, another "Julie" with a ponytail. The first "Julie" spoke up. "Hi ... cough, cough," she said. "Sorry I couldn't make it yesterday. But the day in bed did me good. By the way, this is my twin sister Eve. I don't think you've met." Leah swallowed. "Hi ... Eve," she managed to stutter. "Nice to meet you ... I think I've ... um ... seen you around." Now Leah realized what had happened and felt very glad that she had decided to judge her friend favorably.

Question: What do we gain when we give people the benefit of the doubt? We gain a lot. First of all, we will feel much better about the people around us. Thinking that people are acting badly makes us have negative feelings about the world we live in. Thinking that people have good reasons for seemingly negative behavior improves our general outlook and helps us feel warmer towards others. Since people often tend to respond to us with similar feelings that we have toward them, this attitude could lead to much more peaceful relationships with the people in our lives. It also saves us many times from judging people incorrectly.

Question: Imagine you saw someone you knew running out of a camera store with a brand new camera in his hand and looking over his shoulder nervously. What would you think if you chose not to judge him favorably? You might assume that this person has stolen the camera and was looking behind him to make sure he wasn't being followed.

Question: In the situation above -- what would you think if you chose to judge favorably what you saw happening? You might think that perhaps the person had just bought a camera and was in such a hurry to catch a bus that he couldn't wait for a bag. He was rushing toward the bus stop, and glancing behind him to make sure the bus wasn't coming.

Question: "We shouldn't judge somebody else until we've stood in his shoes." What does this statement teach us? Even though people look more or less the same, each of us is really a "world unto himself." Our background, how we were brought up and our natural dispositions and character traits all make up who we are. It's only reasonable to assume that all this would lead two people to interpret and react to the same situation in two entirely different ways. For instance, a comment that wouldn't bother one person at all, someone else might find very insulting. If we keep in mind that we really don't know how other people are seeing things and what they are struggling with, it makes it much easier not to "judge" them guilty and instead to give them the benefit of the doubt.

Question: Is the concept of judging someone favorably teaching us that we should be non-judgmental and never judge another person's actions? When we judge someone favorably, we look at an action that appears to be improper and try to think of reasons why this person might have been justified in doing what he did, or why we might not have seen things clearly. This is not the same as being non-judgmental which implies that there is no such thing as an improper action. In fact, the Torah clearly teaches that there are such things as improper actions which should be judged as such. However, we should try our utmost to give others the benefit of the doubt before we conclude that they acted improperly.

Spiritual Exercise: Give the person the benefit of the doubt before judging him/her. Look for the best in the person until he proves himself otherwise.

Question: Is it okay to favor some people over others in our hearts? While the ideal may be to love all mankind to the utmost, practically speaking, there are always going to be some people we feel closer to than others. It is natural to feel this way and practically beyond our control. What we can control is to be sensitive to everyone's feelings and make sure that our actions won't cause any jealousy or hard feelings.

Question: How can we prevent ourselves from feeling jealous? It is important to remember that nothing happens by chance. Rather, יהוה is actively involved in our lives, and makes sure that each of us gets exactly what we need. It is impossible to get any more or less. If we keep this in mind, we will begin to trust Him more, and no longer be jealous of something that is not meant to be ours.

Question: "Jealousy, selfish desire, and status seeking, remove a person from reality." What does this mean? What these three things have in common is that they indicate that a person is somehow dissatisfied with the situation that יהוה has put him in. They "remove a person from reality" because יהוה and His wisdom and goodness are the ultimate reality. While a person is connected to that reality in a deep way, it is virtually impossible to fall into any of those three negative states.

Question: Is there ever a time that jealousy is a positive thing? Yes, when it comes to spiritual things, such as someone else's good character traits or wisdom - jealousy could motivate us to be more like them. However, we should still take care that our thoughts are that we should rise up to be more like them, and not that they should fall to be more like us!

Spiritual Exercise: Do you desire what others have- talent, money, or appearance? Be content with who you are and the situation that יהוה has placed you in. He is faithful to bring you what you need.

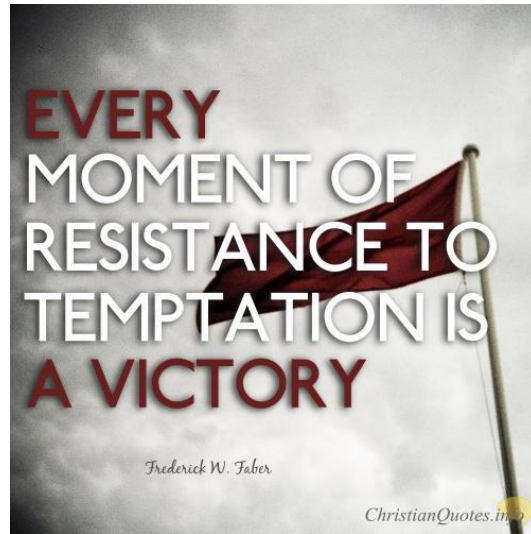


Never too young for Jealousy

Question: Why do you think that a person can feel tempted to do something that he clearly knows is wrong? People are complex. Many times, even without being aware of it, a person can be experiencing several conflicting thoughts and feelings. That's because everyone has a side that wants to do what's right and another side that feels like doing what's wrong. This conflict creates a moral dilemma and gives us the power to make choices. Our job is to try as hard as we can to choose to do what's right.

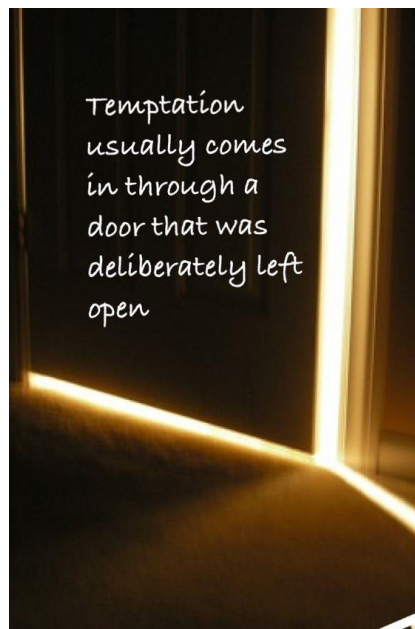
Question: What can we do when we are really feeling tempted to do something we know isn't right? How can we stop ourselves? Sometimes the best strategy is to simply wait. Don't start by telling yourself that you are never going to do it, which might be too difficult to do, but rather tell yourself that "I'm not going to do it now and I'll see how I'm feeling in five minutes." Sometimes just that little delay can give us a chance to come to our senses and do what we deep down know we should.

Question: Is there anything good about being tempted to do bad things? Overcoming temptation is a powerful tool for growth. Although we shouldn't look for it, when we find ourselves in a situation where we are tempted to do something wrong - and we don't - we have grown much more than if we had never been tempted in the first place. When things are going smoothly it is usually no great challenge to behave properly. But when things get hot we find ourselves tempted to lose our cool and that often means letting our values fly out the window. But ... if we can, even then, hold ourselves back and still do the right thing, we have just done the spiritual equivalent to running a four-minute mile. Difficult situations are the fuel that can build us into great people.



Question: 'Kis' (Hebrew terminology for a person's money dealings), 'ka'as' (Hebrew terminology for the way he behaves when he's angry), and 'kos' (Hebrew terminology for how he acts if he drinks alcohol) reveal a person's true nature. Why do you think this is so? It may sound like a strange grouping. But one thing these three situations have in common is that they put a person under a bit of pressure and therefore tend to catch him off guard, drawing him out of his "mask" of routine behavior. The values that he exhibits, or fails to, at these times generally reveal what the person is really about.

Spiritual Exercise: How do you act when you are angry, drinking alcohol, or spending money? What kind of person are you at these times? Are you happy with how you act at these times? Which area are you the weakest? Look at yourself this week and see how you must change to please יהוה. Try to have more self-control in that weak area this week. Stay away from places, people, or things that would cause you to stumble.



Resources: “Weekly Torah Portion” from www.aish.com

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures **C-MATS** www.AlephTavScriptures.com

The Book of Jashar. **Joshua 10:13 So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar.**