



**“Again, the kingdom of heaven is like a merchant in search of fine pearls, ⁴⁶ and upon finding a single pearl of great value, he went and sold all that he had and bought it.
Mathew 13:45**

**Genesis/B’resheet 37:1-40:23
Vayeshev ‘and he settled’
9th December 2017/21st Kislev 5778**

Shabbat Shalom Talmadim, and welcome to this week’s Parsha Pearl ‘Vayeshev’. We are now in proximity of Hanukkah.
Do you have a dream? This week’s insight will focus on that. My next question is ‘Are you living out that dream or are you still a dreamer?’

Let’s see what the Portion reveals.

Key events:

Jacob has settled in Canaan.

Joseph is 17 years old when Jacob presents him with the multi-coloured coat.

Joseph relates his two dreams to his brothers.

The brothers conspired to kill Joseph, but Reuben intervenes. He suggested throwing Joseph into a pit to buy time, in order to return and save him.

During Reuben’s absence, Judah suggests selling Joseph into slavery. The brothers present Jacob evidence of Joseph’s death, and he was inconsolable.

The story of Judah and Tamar is related. In the end, their first son, Perez, is the progenitor of Messiah

Joseph is purchased by Potiphar and is appointed to run Potiphar’s household.

Potiphar’s wife attempts to seduce Joseph. Joseph refuses her advances and because of her rejection Joseph is thrown into the royal prison and is soon chosen by the warden to run the prison.

Joseph comes in contact with the former royal wine steward and baker.

He successfully interprets their dreams

Joseph asked the wine steward remember him Pharaoh

Let us read.

37 Ya’akov continued living in the land where his father had lived as a foreigner, the land of Kena’an.

² Here is the history of Ya’akov. When Yosef was seventeen years old he used to pasture the flock with his brothers, even though he was still a boy. Once when he was with the sons of Bilhah and the sons of Zilpah, his father’s wives, he brought a bad report about

them to their father. ³ Now Isra'el loved Yosef the most of all his children, because he was the son of his old age; and he made him a long-sleeved robe. ⁴ When his brothers saw that their father loved him more than all his brothers, they began to hate him and reached the point where they couldn't even talk with him in a civil manner.

In this first chapter we are introduced to a summary of Jacob's life in one sentence. The rest of the chapter rushes through the life of the young 17 year old Joseph right up to his engagement within the house of Potiphar. Chapter 38 concentrates on an episode in the life of Judah and Tamar and their '**Twins**' *Perez –'Breakout' and Zerach –'Scarlet*. The remaining chapters conclude with Joseph's false accusation from Potiphar's wife (Zelicha) and his subsequent imprisonment.

On a side note: it is not clear how long Joseph actually spent in prison but we do know that he was 30 when he received the position as chief overseer of Egypt as a title and position given to him by Pharaoh as a result of interpreting Pharaoh's dream. Joseph and Daniel also seem to be the only two people throughout scripture who could interpret dreams.

Let us now contemplate my opening question; do you have a dream? Are you living out your dream? Or are you still a dreamer?

The perception of Joseph's brothers were that he was just a dreamer and they dealt with the real world. The brothers were great warriors and had proven themselves in battle and defending the family. To them, Jacobs's propensity to lavish his praise and delight on Joseph was not only aggravating but disrespectful. What had Joseph done to curry such favour from their father?

The mystery shown here is that YHVH and the world are in conflict. The reality is that the world does not want to entertain the dream of YHVH. To them (The 'World' – The Godless) are totally ignorant that creation was a vision of YHVH to create something that He could have a very personal relationship with. We know the persona of this creation; it is the bride and all the 'kosmos is waiting for the marriage. This also is a mystery; the kosmos includes all of creation not only heaven and earth and man. The fall of man effected the balance of created things –the kosmos. The symbolism within the bride and her husband is the redemptive act that ratifies the unification of creation.

The nation of Israel exist because a dream of YHVH was shared with Abraham. Friends, let us remember that. The dream of a nation that would one day become Israel was first given to Abraham, not Isaac or Jacob nor anyone else. When Abraham was given the hope for his nation his reality was pervaded by the dream of becoming that nation.

We can conclude that one day Abraham will see the reality of that before his very eyes just as YHVH had promised.

As we continue, we see that prophecy was not given to Joseph by anyone else it was shown to him by YHVH in dreams. The dreams were prophecy and were not kept private by the receiver (Joseph) but were out spoken. Now Joseph may not have understood those dreams

at the time but the very act of speaking them out set their wheels in motion. Friends this is a principal. YHVH spoke His dream into being. The patriarchs no doubt would have spoken their dreams (the promises) to their sons as they were taught torah. The children of Abraham; Isaac and Jacob, from Moses to Joshua, that dream was relayed and carried. That was their hope and they believed it.

Righteousness was accounted to them because they believe and trusted in YHVH; God's Covenant with Abram

Gen 15:5 And He took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "So shall your descendants be."
6 Then he believed in the LORD; and He reckoned it to him as righteousness. (Romans 4:3, Gal 3:6)

Strong's H2492 'halam' the word for dream means to 'bind firmly'.

It is easy to see now that the dream given by YHVH to man becomes part of him.

Becoming what YHVH has for you and what he has for His people today is also a dream. We could in fact perceive this prophecy of YHVH as His own personal dream in which He calls His children to live. As believers in Messiah Yeshua we are grafted into that dream. That's the reality my friends.

Joseph's ability transcends the process of dreaming to interpretation of other people's dreams. The baker, butler and Pharaoh. However, could Joseph interpret his own dreams when he was but a lad back home? There are huge gaps within the timescale of Joseph's captivity within the narrative and we can only imagine what other conversations and dreams he had with the Father.

Friends, I know how hard it is to share and to speak to loved ones about a future world that is promised for us. Understanding the unveiling panorama and narrative of Israel in the sacred texts and in the modern era is hard enough for most believers let alone non-believers. Joseph's brothers were quick to take his dreams as an affront to their status and individual positions within the family and they vented their anger toward him by planning to kill him. Their abject annoyance is clear in these verses;

³ Now Isra'el loved Yosef the most of all his children, because he was the son of his old age; and he made him a long-sleeved robe. ⁴ When his brothers saw that their father loved him more than all his brothers, **they began to hate him** and reached the point where **they couldn't even talk with him in a civil manner.**

⁵ Yosef had a dream which he told his brothers, and that **made them hate him all the more.** ⁶ He said to them, "Listen while I tell you about this dream of mine. ⁷ We were tying up bundles of wheat in the field when suddenly my bundle got up by itself and stood upright; then your bundles came, gathered around mine and prostrated themselves before it." ⁸ His brothers retorted, "Yes, you will certainly be our king. You'll do a great job of bossing us around!" **And they hated him still more** for his dreams and for what he said.

⁹ He had another dream which he told his brothers: "Here, I had another dream, and there were the sun, the moon and eleven stars prostrating themselves before me." ¹⁰ He told his father too, as well as his brothers, but his father rebuked him: "What is this dream you have had? Do you really expect me, your mother and your brothers to come and prostrate

ourselves before you on the ground?” ¹¹ His brothers were jealous of him, but his father kept the matter in mind.

Just look at verse 10 again: Jacob astoundingly, had difficulty in receiving the second dream. His rebuke to Joseph son put the young man in his place. However, this is perplexing because we already know that YHVH revealed Jacobs own destiny to him in a dream.

Jacobs Dream Gen: 28

¹⁰ Ya’akov went out from Be’er-Sheva and traveled toward Haran. ¹¹ He came to a certain place and stayed the night there, because the sun had set. He took a stone from the place, put it under his head and lay down there to sleep. ¹² He dreamt that there before him was a ladder resting on the ground with its top reaching to heaven, and the angels of *Adonai* were going up and down on it. ¹³ Then suddenly *Adonai* was standing there next to him; and he said, “I am *Adonai*, the God of Avraham your [grand] father and the God of Yitz’chak. The land on which you are lying I will give to you and to your descendants. ¹⁴ Your descendants will be as numerous as the grains of dust on the earth. You will expand to the west and to the east, to the north and to the south. By you and your descendants all the families of the earth will be blessed. ¹⁵ Look, I am with you. I will guard you wherever you go, and I will bring you back into this land, because I won’t leave you until I have done what I have promised you.”

Why could Jacob not accept the fact that YHVH had used the same means to reveal the future destiny of his family to Joseph? Could pride be at play here?

The struggle between Jacob and Esau (twins) Cain & Abel, Ishmael and Isaac all brothers ... is the story of a world dealing with the now and the future. Between each one of them a void (Tohu) is created. When YHVH is not in the midst of us there is always a place, appoint, a time of darkness. It is in this darkness that we see the dream. How amazing is that?

I have a dream in fact it’s a great dream in which I see a future community coming together and living ‘IN TORAH’. It’s the dream of our ministry. I can’t help speaking about it and reminding YHVH of it and I am now praying every day for its reality. Dreams without goals are just dreams friends.

My friends, I am learning this fact and I pray for wisdom all the time; it is this: that an empty mind is like the pit that Joseph was thrown into. It is dark and full of snakes and scorpions. It represents a mind where there is no life giving water to nourish it just like an empty dry well. Dreams need that water of life to vitalise and energise it but it also needs the divine breath to raise it up from the ground just as we arise from slumber each day. In order for dreams to be fulfilled they have to come out of the well and in our case out of this world. The modern term ‘to think outside the box’ reflects our own process of thinking outside this world.

Romans 4:17 Complete Jewish Bible (CJB)

¹⁷ This accords with the *Tanakh*, where it says, **“I have appointed you to be a father to many nations.”** Avraham is our father in God’s sight because he trusted God as the one who gives life to the dead and calls non-existent things into existence.

Don't be afraid to dream. YHVH is ahead of you.

When the Lord gives you a dream, speak it out and share it with others. In that place HE provides wisdom, counsel and safety. We can't afford to waste time with impulsive and presumptive decisions. We can't waste time in just thinking about it and being just a dreamer. We'll only find trouble and frustration along the way.

Now I'm not saying to be impulsive and rush off and fulfil these God given dreams. We need discipline and wisdom and the knowhow. David and Joseph were both called to lead but they had a phenomenal journey of growth to attain before they could step into those giant shoes. Today, we seem to see many ministries growing in the greater part but I feel that they are simply man managed and man dreamed. I have seen it. On the outside they may look like they are they moving and to some that is exciting but that is not a sign of progress. Just because you are doing doesn't mean you are going. We can speak about a journey but a spoken journey is not a journey at all. The real journey is full of experiences, highs and lows, tears and laughter, birth and death, fortunes and failures but through it all the dream must prevail.

Have you ever woken from a dream and in a few moments forgotten about it? Have you ever had a dream that still remains with you in all its detail years after? Has YHVH shared something with you; that you will begin, pioneer or be part of? I encourage you to dream and keep on dreaming and join the dreamers and doers for the kingdom. Let us pray for each other's dreams.

For us to move forward to the goal a dream demands discipline, consistency, determination, commitment and humility and lots and lots of prayer.

As we have seen; Joseph's naivety and vanity as a young handsome fellow really rattled his brothers. His maturity was expedient because in thirteen years he would become a governor in Egypt. The name by the way that was given to him by Pharaoh was "Zaphenath-paneah" or 'Tzafnat-Pa'neach'. There is no straight forward etymology of this ancient name but some meanings to be considered are:

"The one who furnishes the nourishment of life" or "healer of the world" (Vulgate). Some scholars propose that in the Coptic language, it signifies a "revealer of secrets," or, "the man to whom secrets are revealed," or, "The man who knows all things". This name may also mean "The Nourisher of the Two Lands, the Living One"; or possibly, "saviour-of-the-world, or -land"; or "sustainer of life") In any case, the name suggests that it was through Joseph life in Egypt had been preserved.

What can we learn from this story then? Well, we can see that like the family of Jacob all our lives connect ultimately and dreams dreamed of the kingdom are not for the one but for the many. The purchase of Joseph and his servitude in Egypt was the vehicle that YHVH used

to get Israel back into Egypt and for them to become slaves. It was to be a hard lesson but in reality has anything really been learned by it? We are after all a stiff necked bunch. Initially Jacobs's family were to survive the famine because YHVH had his man on the job. Israel would live and prosper in the coming years but would be enslaved for another 400 years just as YHVH had revealed to Abraham.

Today as you go about your day, no doubt it will be filled with thoughts of family, tasks to do, things to prepare, appointments to meet; amongst the business take a while to recall and consider the things that you believe YHVH has spoken to you personally, you know, the things you feel in your heart and consume you. No doubt some of you have had words of prophecy spoken to you by others but my friends, those words are not enough. Some of them if not discerned can seriously mess peoples live up. Every word of prophecy spoken to us has to be discerned. What words are you taking notice of? Be truthful in your reply. Are they words spoken regarding personal goals or kingdom goals? There are many false prophets and prophecies about. We've been warned. They pervade the church and many willingly opened homes and hearts have become subject their guile. You might say well, brother, I've had prophecy and its all come true and everything is a success. Well I say 'all praise to YHVH.' If it is of the Lord it will remain and bring Him glory! If it does not then we need to learn to listen and discern with all wisdom.

Joseph's dreams were never for himself. Even though his brothers plotted his death he accepted them back with unbelievable love. We don't know the conversation's he had with YHVH in the darkness of the prison cells but perhaps we may be allowed to assume that he never forgot those dreams.

The prophecy given to Abraham and through scripture including the teachings of messiah to us were based on kingdom establishment and was reiterated in the commission to spread the gospel of that kingdom. Do not be fooled by those who just want to gain your ground because they will leave you in the pit and run off with your dream. Prophecy obtained is the prayer prayed by a righteous man pertaining to the kingdom things of heaven. May the YHVH bless you with dreams.

Haftarah: *Amos (Amos) 2:6–3:8*
B'rit Hadashah: Acts 7:9–16

Until next time.

Shabbat Shalom

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Midrash: In Judaism, the *midrash* is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**), otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.