



**Parashah #9**

**Torah: Vayeshev (And he settled), B'eresheet (Genesis) 37:1-40:23**

**Haftarah: Amos 2:6-3:8**

**Suggested Messianic Writings: Acts 7:9-10; 1 Yochanan (1 John) 2:12-17**

Shalom,

[Some have possibly noted the lack of a weekly drash from this writer for the past month or so. 'Had a time of extra busy-ness, now hoping to get back into the swing of things, Adonai willing.]

As we begin the story of *Yosef* (Joseph), we are rather oddly told, "Here is the history of *Ya'akov* (Jacob)." The rest of the parashah centers on *Yosef* and *Y'hudah* (Judah), and I think we can get somewhat of the sense of the meaning of *Yeshua* when He said in *Yochanan* (John) 14:9 that, "He who has seen Me has seen the Father." In other words, the life of *Ya'akov* is continued in the lives of his sons. If you will note, in the parashah prior to this one, when *Ya'akov* first called upon HaShem, he called Him the G-d of his fathers *Avraham* (Abraham) and *Yitz'khak* (Isaac), but only later was HaShem referred to as "the G-d of Israel [*Ya'akov*]; *Ei Elohey Yisrael*." *Ya'akov* had to go through much testing in his life, much molding and shaping, until he came to recognize HaShem as his G-d, and as he became the father of an emerging nation. In this parashah we read of the testings of *Yosef* and *Y'hudah*. *Y'hudah* came to recognize his own unrighteousness, and I believe that in particular we can read between the lines in the narrative of *Yosef* to see the heart of *Ya'akov*, just as we read the life of *Yeshua* to see the Father.

In our parashah this week, we can see that the patriarchs of the nation of Israel were beset by the sins of mankind, the same sins that beset us today. Rabbi Shmuel has spoken of this at Or HaOlam, and I have written on the same in past drashes. The three sins as listed in 1 *Yochanan* (1 John) 2:16 are: 1) the lust of the flesh; 2) the lust of the eyes; and 3) the boastful pride of life. These sins are recognizable in a section of the Haftarah reading of the prophet Amos, 2:6-8.

As I have noted in past writings, an easy way to remember these is to think of them as "the Three P's" – Power, Possessions, and Pride<sup>1</sup>. Although these sins can be interrelated, *Yochanan* seemed to place them as difficulties in different levels of spiritual growth. That is, the primary sin of children [in the natural as well as in the spiritual] is the lust of the flesh, or power – "Mine!" In *Yochanan* 2, *Yochanan* tells us how to be victorious at each level. He tells "children" how to overcome this sin of needing *Power* – ask for forgiveness of sins, and get to *know* the Father.

Young men are encouraged to overcome the lust of the eyes [*Possessions*], or illicit desire, by overcoming the evil one, to be strong, and by letting the Word of G-d abide in you in order to be able to overcome the evil one.

Fathers are to overcome the sin of the pride of life [*Pride*, look at my accomplishments] by *knowing* Him who has been from the beginning – maybe from the beginning of time, or another sense could be by knowing Him who has been with you from the beginning of your walk. In other words, stay with your first love. And I would say that the old apostle, *Yochanan*, was one of only a few who could write in such an authoritative way, full of both wisdom and knowledge. From the young man wanting to call down thunder from heaven on those who would not listen to *Yeshua* to the old man who saw the glorified Messiah in a "futuristic yet present" way, *Yochanan* had seen much and had learned much in his long life, more than likely the only apostle who had such a privilege of longevity.

All in all, according to the "Jewish Greek"<sup>2</sup> language of the *Messianic Writings*, there are five stages of spiritual growth (which can be compared to physical growth):<sup>3</sup>

- A. *Napios*. Baby, will eat anything and is easily deceived. 1 Corinthians 3:1; Hebrews 5:13.
- B. *Pydeon*. Child, from a toddler to a teenager, self-expression is learned. Luke 1:80; 2:40.
- C. *Teknon*. Teenage to full maturity. Wants independence, wants to be treated as an adult before actually being ready to be such. Many have been mistakenly released into ministry and/or leadership at this level, for the gifting is given precedence over the maturity. Jealousies can occur – *B'Midbar* (Numbers) 12:2; 16:3.

- D. *Huios*. A fully-matured son. Not dependent upon their gifts and abilities. Learning to know not just G-d's works, but His heart. Huios is led by the *Ruakh* (Spirit), see Romans 8.
- E. *Telios*. Fatherhood, a man. This is what G-d the Father means when He commands us as His followers to be perfect, to be complete. 1 Corinthians 4:15.

Just as there are stages of spiritual growth, there are “stages” of sin that we face. Yosef is an individual who was given the spiritual gift of prophecy through dreams, but at a young age his pride got in the way, and he got into trouble. He did not yet have the maturity to fully understand or express the gifting. As we will read of his life later on, he matures into giving HaShem the credit for this gift and uses it properly. Y’hudah fell into the sin of the pride of life, and got himself into deep trouble. Yet in His great mercy, HaShem used these weak vessels to save the nation of Israel, and to bring about the bloodline from which would come the Messiah.

Just as Ya’akov reached the point in his wrestling with G-d where he came to know his G-d, we all must in our walk reach a point where G-d must become our own personal G-d, and not the G-d of a parent, some other relative, or a friend or mentor. We must learn to gain our strength spiritually from Him alone. There is a song sung at Hanukkah (which begins at sundown on December 4 this year) commemorating the Maccabees victory over the enemy, called *Maoz Tzur* (Rock of Ages), and one verse is, “Rock of Ages, let our song praise Thy saving power. Thou amidst the raging foes wast our sheltering tower. Furious they assailed us, but Thine arm availed us. And Thy word broke their sword, when our own strength failed us. And Thy word broke their sword, when our own strength failed us.” As I write, the “peace” conference in Annapolis is beginning. Pray pray pray! Israel as a nation and a people are far from perfect, yet Israel is still the chosen people, the apple of G-d’s eye. Another line of *Maoz Tzur* longs for the day “when Adonai sets our people free, with tyrants disappearing.” The spirit of Amalek rises with each generation according to HaShem’s purposes, and each generation succeeds in shutting him down; yet again the next generation will face that same foe as manifested in a different human tyrant. The current Amalek will also be shut down, but there may be great difficulties for us before that time comes.

We have just passed the American holiday of Thanksgiving, which is largely overlooked as to its true meaning, for the intention is to give thanks to a Superior Being – G-d! As Rabbi Shmuel noted, being thankful, being grateful, is a key to overcoming these three sins. If you strongly desire something you may not necessarily need, give thanks instead to HaShem for what you have. If you strongly lust for something/someone, give thanks instead for the Creator’s creation. If you grow strongly prideful in your accomplishments, give thanks instead to HaShem for having brought you this far in the way that he did. It is difficult to think wrongly when giving proper thanks. These might be good steps particularly at this time, especially if you battle the commercial greed of the upcoming holiday season.

“In everything give thanks.”<sup>4</sup>

שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַיִם – *Sha’alu shalom Yerushalayim* – Pray for the peace of Jerusalem!

## B'rakhot v'todah rabbah

(Blessings & thank you very much)

### Mordekhi (Marc)

This Yeshua, who has been taken away from you into heaven, will come back to you in just the same way as you saw him go into heaven.

(Acts 1:11 CJB)

<sup>1</sup> From a lesson taught by my brother-in-law, Dillard Griffith, many years ago in Colorado Springs.

<sup>2</sup> As seen in Dan Gruber’s book, *Copernicus and the Jews*, the Greek language of the New Testament is not true to actual Greek nor can it be called “street Greek” as is sometimes erroneously taught, but is based upon the language of the Septuagint, the Hebrew Scriptures that were translated a couple of hundred years before Yeshua’s time. In order to explain the Hebraic understanding, oftentimes a word had to be “made up” or a composite of different Greek words was fused together. *Sha’ul* (Paul) is noted as doing the same thing many times in his writings.

<sup>3</sup> From a teaching by Dutch Sheets, garnered from the writings of Kenneth Wuest, Greek scholar and translator.

<sup>4</sup> 1 Thessalonians 5:18