Parashah Vayeshev וַיֵּשֶׁב "and he settled"

Torah portion:
Genesis 37:1 - 40:23

Haftarah portion:
Amos 2:6-3:8
Zechariah 2:10-4:14

Brit Chadashah/New Testament portion:
Matt. 1:1-6; (+vs7-15) vs 16-25

We often read surrounding N.T. scripture because it is such a blessing to do so

Matthew 1:7-15 Note:
Whenever I see a prescribed "Torah portion" that skips part of the Word intentionally as with this week at Matthew 1:7-15, warning flags fly. Sometimes we don’t understand everything about everyone in the Bible, or even how to pronounce their names, but we shouldn’t skip over their names. And in Parashah Chayei Sarah this passage is covered.

Jesus has a fascinating, and hopeful, genealogy. Here, His line from Joseph, who stood beside Mary. When we think on our low estate, it is good to contemplate Tamar (sexual relation with her father-in-law), Rahab (harlot), Uriah’s wife (adulteress), and the evil kings such as Manasseh. This is hopeful, as like King David, while once a murderer and adulterer, was called a man after God's heart by God Himself. God's grace abounds in mysterious ways. And likewise to me. Jesus, in “breaking” the Mosaic law, touched this leper (Matt. 8:3). Praise Yah!

* The law prophesied about Jesus.
- Seize the day.

Last week during our family bible read on Shabbat, I misread the New Testament Torah Portion. I read Matthew 11:11-20 instead of Hebrews 11:11-20 – so we had a "triple" portion.

Matthew 11:7 But (as) these (were) proceeding the Jesus began to-be-saying to-the crowds concerning John, What went-YOU-out into the wilderness to-behold? (A) reed being-stirred by wind?
v8 BUT what went-YOU-out to-see? (A) MAN having-been-and-still-adorned in soft garments? Behold, the (ones) wearing the soft-(things) are in the households of-the Kings.
v9 BUT what went-YOU-out to-see? (A) prophet? Yea, I-am-saying to-YOU, even exceedingly-more than-(a)-prophet.
v10 For this (one) is concerning whom it-has-been-and-is-still-written, Behold, I myself-am-dispatching my messenger before your person, who will construct your way in-front of-you.
v11 Amen I-am-saying to-YOU, Among (ones)-born of-wives has not been-raised-and-is-still (not) raised (a) greater (than)-John the Baptist. But the (one) lesser in the kingdom-of-the heavens is greater (than) he.

v12 But from the days of-John the Baptist till just-now, the kingdom-of-the heavens is-being-forced, and forceful-(ones) are-seizing it.

v13 For all the prophets and the law prophesied till John.

v14 And if YOU-are-willing to-receive, he himself-is Elijah the (one) future to-be-coming.

v15 The (one) having ears to-be-hearing, let-him-be-hearing.

Verse 15 has the code for "this is a parable". Whenever you read "he who has ears to hear, let him hear" (and/or "eyes to see") it indicates that a parable is being discussed.

Consider with verse 11 the "least" in Matthew 5:19: "Whosoever therefore might-break one of-these commandments, namely-the least, and he-might-teach the MEN thus, he-will-be-called least in the kingdom-of-the heavens; but whosoever might-do and he-might-teach (them), this-(one) will-be-called great in the kingdom-of-the heavens." So John, ON EARTH, is/was less than the Christians (that are not under the law, and so teach). Note that Matthew 5:19 concerns the lesser/least commandments, and is not speaking about the greatest commandments.

In the "kingdom of the heavens" (note the plural), Jesus told the disciples that the greatest (disciple) would serve to the least. These passages, along with the Light of the great commandment at Luke 10:27, i.e. Love God and love your neighbor as yourself, confirm that it is better to give than to receive. I'll come back to this later.

Again, because it is so fantastic:

v12 But from the days of-John the Baptist till just-now, the kingdom-of-the heavens is-being-forced, and forceful-(ones) are-seizing it.

v13 For all the prophets and the law prophesied till John.

v14 And if YOU-are-willing to-receive, he himself-is Elijah the (one) future to-be-coming.

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Understand the purpose of the law: The law prophesied about Jesus. John "paved the way" (Jn.1:23, Isa.40:3), and JEHOWAH (JESUS) was present. If you have ears to hear, Shema: The new covenant has been established (Luke 22:20). All Israel has not been saved (Ro.11:26), so it is not complete - HOWEVER by FORCE - by the POWER of the Spirit (Zech.4:6, Rom.9:16), you can enter the kingdom of the heavens NOW, at this time (Eph.2:6). Elijah indeed comes (Mal.4:5), but if you trust (are willing to receive), John is "Elijah". Go (receive), don't look back! -

Hebrews 4:3 "For we, the (ones) having-trusted", are-going-in into the rest, according-as he-has-said-and-still-says: As I-swore in my wrath, if they-will-go-in into my rest; and-yet of-the works having-been-come-to-pass from casting-down of-(a)-world."
Galatians 3:19 Therefore what (is) the law? It was added for sake-of the transgressions, until the seed might come to whom it has been and still is promised, having been ordered through messengers, in hand of a mediator.

Seize the day.

* John 6:29 "The Jesus answered and said to them, This is the work of the God, in order that you might trust with reference to whom [i.e. Jesus] that (one) [i.e. God] dispatched."

* 1 Corinthians 2:1 And I having come to YOU, brothers, came not according to superiority of word or of wisdom proclaiming to YOU the testimony of the God.

v2 For I judged not to be knowing absolutely anything among YOU unless Jesus Messiah and this one having been and still crucified.

paraphrased:
...It was my determination to concentrate entirely on Jesus Christ. and the fact of his death upon the cross.

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Harlots cover their face!

Genesis 38:15 "When Judah saw her, he thought her to be a harlot (ל'gonah) for she had covered her face (פנים LXX: πρόσωπον - prosopon);" What exactly does the Muslim niqab, burqa, and chador represent?

Genesis 38:21 "Then he asked the men of her place, saying, Where is the prostitute (ה'וה), that was at Enaïm by the wayside? And they said, There hath been no prostitute (ה'וה) here."

Strong's H6948 קְדֵשָּׁה qĕdeshah, pronounced ked·ā·shä, feminine noun

- from H6945 קָדֵש qadesh, pronounced kā·dashe', masculine noun

[Gen. 38:21 Masoretic text for KJV and ASV: וַיִּשָּׁלָּם אֶת־אַנְשֵּׁי מְקֹמָהּ לֵּאמֹר אַיֵּה הַקְדֵּשָּׁה וַיִּשָּׁאַל אֶת־אַנְשֵּׁי מְקֹמָהּ לֵּאמֹר אַיֵּה]
I put the Hebrew here because if you look at Blue Letter Bible the texts match for KJV & ASV, but BLB uses H6945 for ASV and H6948 for KJV in their Concordance/lexicon verse content diagrams. This clarifies that the text has קדש H6948]

Thayer Lexicon for H6945 שְׁדֵֽׁש qadesh

Compare the similarity to the Hebrew word for “holy”:

שְׁדֵֽׁש qodesh H6944, pronounced kō'-desh, masculine noun

from שָדֵֽׁש qadash H6942, pronounced kā·dash', verb:

Strong’s definition:

שְׁדֵֽׁש qôdesh, ko'-desh; from H6942; a sacred place or thing; rarely abstract, sanctity:— consecrated (thing), dedicated (thing), hallowed (thing), holiness, (× most) holy (× day, portion, thing), saint, sanctuary.

Both qodesh H6944 and qadash H6945 are masculine nouns originating in qadash H6942. It appears the linguistic difference between a sodomite and a saint is that the koof is pointed with a different vowel (ק - ק). In these words’ root words (שְׁדֵֽׁש qadesh - שְׁדֵֽׁש qadash), the dahlet is coded differently (ד - ד). Punctuation is important! Interesting that before the Masoritic text – about 900A.D. - there was no vowel pointing.

From about.com: niqab, burqa, and chador

The niqab did not originate with Islam. The niqab, or face-coverings similar to it, were worn by Christian women in the Byzantine Empire and in pre-Islamic Persia. Islam adopted the practice, which was not, contrary to common perceptions, required by the Koran
Islam adopted the practice from “Christianity”, but this refers not to true Christianity, but rather to the Roman Catholic Church, AKA the Great Harlot and even the Mother of the Harlots. See Rev. ch17 and **APOLOGETICS 35: "Mother of God"**.

http://www.cotopaxi-colorado.com/BIBLE/MOUNT-APOLOGETICS/Apologetics-35.PDF

Muslims apparently consider all women to be prostitutes. Or, perhaps they represent the prostitute that was drugged and "spoke" the Delphic oracle (via demon possession and/or drug use).

**Noteworthy:**

The Roman Empire represents the two legs of the image of Nebuchadnezzar's dream referenced in Daniel 2:3,40. (1) The Roman Empire was the 6th world power. **Constantine built Constantinople, and moved the Roman Empire's capital there. Previously known as Byzantium, this city was apparently originally founded at the direction of the Delphic Oracle, i.e. by Satan. "Its situation, said to have been fixed by the Delphic oracle, was remarkable for beauty and security."** (2). In response to a miracle of supposed divine intervention, **the early Byzantium inhabitants "erected an altar to Torch-bearing Hecate, and stamped a crescent moon on their coins, a device which is retained by the Turks to this day."** (3). The Byzantine Empire, i.e. the Eastern Roman Empire became "Christian" by emperor Theodosius I in 380 A.D. Constantine made "Christianity", of which he was the head (Pontiff Maximus) the defacto religion of the Roman Empire in 325 A.D. (some people quibble over the dates and who did it first). In other words, the pagan religion of the state became "Christianity" by royal decree. History shows that they just changed the name, not the religion, that is, all the pagan citizens "became Christian" citizens. This is why **the Roman Catholic Church (7th world power)** has so much paganism it's rituals - because they are pagan rituals!

*Pre-Islamic Persia worshipped many gods. One was a moon goddess; the Romans also had a moon-goddess: Luna. The Roman Catholic Church uses the crescent moon symbol, for example the "Lunette" that holds the "host" in their Ostensorium. The Byzantine Empire was conquered by the Ottoman Turks (Muslims) in 1453 and after centuries, in 1930, they changed the name of Constantinople to Istanbul. This city was originally founded as Byzantium. Islam continues to use this same crescent moon symbol, for example, look at their crescent moons on top of their buildings on the Temple Mount in Jerusalem (and elsewhere).*

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(3) ibid.
Joseph was a dreamer, and an interpreter of dreams.

Luke 21:25 And signs will be in sun and moon and stars, and over the earth (a) holding together of nations in perplexity, (as) sea and surf (is) sounding,

[According to Joseph's dream, the sun, moon and stars are Jacob, Rachel, and his eleven brothers.]

Genesis 37:9 And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream: and, behold, the sun and the moon and eleven stars made obeisance to me.

10 And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father kept the saying in mind.

Since Rachel was dead, how was this verse understood? It spoke of the resurrection. Certainly when the dead in Messiah come out of the graves, the nations will be perplexed - and when unbelievers see YHVH Yeshua return in glory, in wrath, it is quite possible to imagine that some will be scared to death - note Mk.13:26.

See more @ Blood Red Moons
http://www.cotopaxi-colorado.com/Torah-Torah.htm#Blood_Red_Moon

Haftarah Portion

Zechariah 2:13 Be silent, all flesh, before Jehovah; for he is waked up out of his holy habitation.

Zechariah 3:1-10 ASV - 1 And he showed me Joshua the high priest standing before the angel of Jehovah, and Satan standing at his right hand to be his adversary. 2 And Jehovah said unto Satan, Jehovah rebuke thee, O Satan; yea, Jehovah that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? 3 Now Joshua was clothed with filthy garments, and was standing before the angel. 4 And he answered and spake unto those that stood before him, saying, Take the filthy garments from off him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel. 5 And I said, Let them set a clean mitre upon his head. So they set a clean mitre upon his head, and clothed him with garments; and the angel of Jehovah was standing by. 6 And the angel of Jehovah protested unto Joshua, saying, 7 Thus saith Jehovah of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou also shalt judge my house, and shalt also keep my courts, and I will give thee a place of access among these that stand by. 8 Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men that are a sign: for, behold, I will bring forth my servant the Branch. 9 For, behold, the stone that I have set before Joshua; upon one stone are seven eyes: behold, I will engrave the graving thereof, saith Jehovah of hosts, and I will remove the iniquity of that land in one day. 10 In that day, saith Jehovah of hosts, shall ye invite every man his neighbor under the vine and under the fig-tree.
Zechariah 4:1-14 ASV - 1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. 2 And he said unto me, What seest thou? And I said, I have seen, and, behold, a candlestick [LAMPSTAND or Menorah, Hebrew is plural: מנורה menorah] all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof; 3 and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. 4 And I answered and spake to the angel that talked with me, saying, What are these, my lord? 5 Then the angel that talked with me answered and said unto me, Knowest thou not what these are? And I said, No, my lord. 6 Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith Jehovah of hosts. 7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the top stone with shoutings of Grace, grace, unto it. 8 Moreover the word of Jehovah came unto me, saying, 9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Jehovah of hosts hath sent me unto you. 10 For who hath despised the day of small things? for these seven shall rejoice, and shall see the plummet in the hand of Zerubbabel; these are the eyes of Jehovah, which run to and fro through the whole earth. 11 Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick [מנורה menorah, singular] and upon the left side thereof? 12 And I answered the second time, and said unto him, What are these two olive-branches, which are beside the two golden spouts, that empty the golden oil out of themselves? 13 And he answered me and said, Knowest thou not what these are? And I said, No, my lord. 14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

Colossians 2:14 Having-obliterated [ἐξαλείψας] the handwriting [χειρόγραφον] against [καθ'] us *in-the decrees [δόγμασιν] which (handwriting χειρόγραφον) was set-over-against [ὑπεναντίον] us, and he-has-lifted it up-and-it-is-still-lifted-up out-of the midst [τοῦ μέσου], having-nailed [προσηλώσας] it to-the cross [σταυρῷ];

The handwriting against (Mosaic law) has been removed from the midst. The Word of God is now in the midst of the Assembly.

Revelation 1:12 And I-turned-around to-be-looking-at the voice, one-who was-speaking with me; and having-turned-around I-saw seven lampstands made-of-gold,

13 And in the midst of-the lampstands (one) like (a) son of-MAN, having-been-and-still-clothed-in (a garment) to-the-feet and having-been-and-still-girded-around at the breasts (with a) belt [girdle] made-of-gold;

Yeshua/Jesus is the Suffering Servant of Isaiah 53 and the Light of the world:

John 8:12 Again therefore the Jesus spoke to-them, saying, I myself-am the light of-the world; the (one) following me will by-no-means walk-around in the darkness, BUT he-will-have the light of-the life.

Zechariah 2:11 And many nations shall join themselves to Jehovah in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that Jehovah of hosts hath sent me unto thee. 12 And Jehovah shall inherit Judah as his portion in the holy land, and shall yet choose Jerusalem.
We are near Hanukkah...the following links to better explanations of the above passages:
http://www.cotopaxi-colorado.com/Torah-Torah.htm#Hanukkah

Brit Chadashah Portion

Matthew 1:16 But Jacob begat the Joseph namely—the husband of Mary, out-of whom was-born Jesus, the (one) being-called Messiah.

v17 Therefore all the generations from Abraham till David (are) fourteen generations; and from David till the resettlement of Babylon, fourteen generations; and from the resettlement of Babylon till the Messiah, fourteen generations.

Luke 3:23 And the Jesus himself was about thirty of-years beginning (his ministry?), being, as it-was-being-supposed [i.e. not real], (a) son of Joseph, of the Eli…

v18 But the [real] genesis of the Jesus Messiah was thus. For (as) his mother Mary (was) having-been-betrothed to the Joseph, before they either came-together she-was-found having in womb out-of (the) Holy Spirit.

v19 But Joseph her husband being just, and not willing to-make her a-public-example, he-purposed to-release-her stealthily.

v20 But (as) he (was) meditating these-(things), behold, (an) angel of Jehovah appeared to-him by apparition, saying, Joseph, son of David, might-you not fear-for-yourself to-take-along-to-yourself Mary your wife, for the-(thing) in her is having-been-begotten out-of (the) Holy Spirit.

v21 But she-will-bring-forth (a) son, and you-will-call his name Jesus; for he himself-will-save his people from their sins.

v22 But this total (thing) has-come-to-pass-and-is-still-coming-to-pass, in-order-that the-(thing) having-been-said by Jehovah through the prophet [@Isa.7:14] might-be-fulfilled, saying,

v23 Behold, the virgin will-have in womb, and she-will-bring-forth (a) son, and they-will-call his name Emmanuel, which is being-translated-with, the God with us.

v24 But the Joseph having-been-roused from the slumber, he-did as the angel of Jehovah prescribed for him, and he-took-along his wife to-himself,

v25 And he-was not coming-to-know her till of-which (time?) she-brought-forth her son namely-the first-born; and he-called his name Jesus.

Regarding vs 21: “Jesus” – Greek Ἰησοῦν Yaysoun, (as at LXX Num.13:16), the accusative of Ἰησοῦς Yaysous. Hebrew is Yeshua, a shortened form of יְהוָּשָׁע Yehoshua (H3091). Yeshua means “salvation”. Jesus was born a Jew, hence “Salvation is out of the Jews” (John 4:22).
Isaiah 12:2-3 "Behold, God (El) is my Yeshuah [יְשׁוּעָה], I will trust and not be afraid for my strength and my song is Yah YHVH [יָהַּיְּהוָה] and He is to me My Yeshuah [יְשׁוּעָּה]. You will draw water with joy from the wells of Yeshuah [יְשׁוּעָּה]."
98:1:1 [A Psalm.] Oh sing unto Jehovah a new song; For he hath done marvellous things: His right hand, and his holy arm, hath wrought salvation for him. 2 Jehovah hath made known his salvation: His righteousness hath he openly showed in the sight of the nations. 3 He hath remembered his lovingkindness and his faithfulness toward the house of Israel: All the ends of the earth have seen the salvation of our God. 4 Make a joyful noise unto Jehovah, all the earth: Break forth and sing for joy, yea, sing praises. 5 Sing praises unto Jehovah with the harp; With the harp and the voice of melody. 6 With trumpets and sound of cornet Make a joyful noise before the King, Jehovah.

Isaiah 12:6 Cry aloud and shout, thou inhabitant of Zion; for great in the midst of thee is the Holy One of Israel.