

Vayeshev 2025

Vayeshev/"And He Dwelt", Genesis 37:1-40:23, establishes Jacob once again in the land of inheritance with his 12 sons and quickly focuses on the role of Joseph! Joseph is acknowledged as the generations (toldot) of Jacob pointing towards his position as chosen firstborn, heir, and the one charged with the mantle of the king and priest of the family and growing house. A role that is quickly contended and even rejected by his brothers who strip him of his multi-colored garment (the sign of his firstborn status) and sell him into slavery – paving the road to their own later enslavement in Egypt! Yet when studying this, it's imperative that we understand that this is not only relaying the events that transpired in that moment but becomes a prophetic foreshadowing of future events. The house of Joseph will once again become a key component regarding the preservation of the entire house, and it goes hand in hand with the restoration of the garment – the coat of many colors! But does this status once again come with opposition and conflict?

Genesis 37:1-3

Dwelt: Strong's #3427 yashav יָשָׁב to dwell, remain, sit, abide; to be inhabited, to marry, or to cause to be inhabited; here it is conjugated as vayeshev וַיֵּשֶׁב the Vav prefix ו has a unique grammatical feature that can change the tense of a verb from past to future or future to past. It indicates a change in time reference, or literally reverses time, connecting the future with the past, and the past with the future!

*This ו prefix is often used in Biblical prophecy within the Hebrew language – when reporting prophecy, the Scripture very frequently describes future events in the past, as if they had already taken place (past tense in the future). The prophetic perfect tense is a literary technique used in the Bible that describes future events that are so certain to happen that they are referred to in the past tense as if they had already happened.

In light of the significance and role of the ו, could this seemingly simple statement “and he dwelt” hold far more weight than first meets the eye? Not only is it revealing the current status of Jacob but becomes a prophetic statement regarding a future event that is so certain to happen that it is declared as if it is already done – Jacob will dwell in the land! This is juxtaposed against those who have come before him who are described as a stranger.

Stranger: Strong's #4033 magur מְגֹרֵר a sojourning place, a dwelling place; from the root #1481 gur גָּר to sojourn, abide, dwell, inhabit, remain; it is connected to the root stem yagor יָגַר to fear, the significance is taken from turning aside, since one who is fearful will turn aside (go out of the way) of what is feared, lending the meaning of to turn aside from the way. Keep in mind this is juxtaposing a future Jacob to those who have come before him who have turned aside from the way, and yet this Jacob will yashav – dwell, inhabit, and remain!

This root (yagor) is also connected to a Chaldee or ancient Syriac noun indicating a heap and is seen used by Laban when naming the boundary line of his encounter with Jacob! **Genesis 31:47** – “And Laban called it Jegarsahadutha: but Jacob called it Galeed.”

Jegarsahadutha (#3026) **יָגַר וְהָדוּתָא** witness heap – same as Jacob’s naming Galeed (**גִּלְעָד**) witness heap. So now, not only does this term stranger describe one who dwells in a different sense than yashav but indicates an appointed boundary line that carries with it the fear of crossing over it! In fact, the numerical value difference between vayashev and magur (stranger) ties into this. Vayeshev (318) – Magur (249) = 69, the value of sug **סוּג** (#5472) to turn away, to turn back, has the sense of deviating from an accepted or expected path or commitment, as well as to move something (a boundary line)!

Digging further, yagor is connected to the root stem yagah (#3014) **יָגַה** to repel or thrust away, specifically used to indicate the removal of a dead body from blocking the road/way; hmm...could it be the boundary line is a cutting off point for the dead ones who are unable to cross therefore yashav/dwell at this habitation? Yet if Israel deviates from this expected path, moves boundary lines, then they are susceptible to Laban. Laban’s name comes from the root meaning to make bricks – an act associated with bondage, exile/Egypt, as well as attempts to usurp Yahweh’s place (Tower of Babel) all of these scenarios causing those involved to be likened unto a corpse/the dead ones – defiled and exiled. Outside of this boundary line referenced here this is what Israel is in danger of!

The next part of this name Jegarsahadutha contains the root ha’dut **הָדוּת** the law/edict.

*Could it be that this name regarding the covenant cut here reveals that Laban (the dead ones) dread and fear yet honor this covenant boundary line – when Jacob repels/thrusts away the dead body that was blocking the way – literally his own exiled status (initiated by stepping outside of the boundary lines) that hindered him from accessing this habitation, it forces Laban to stand back! This is the law established – Laban (exile, desolation, death) must let him go and do no harm when Jacob accesses this place!

Galeed: Strong’s #1567 Gal’ed **גִּלְעָד** witness heap; from the root galal (#1556) **גָּלַל** to roll away, it can indicate to roll stones/’eben; the cognates of this root stem can indicate either redemption or an awakening – the sons were rolled into position for their redemption and awakened is what Jacob declares! This same terminology is used in **Joshua 5:9** – “And Yahweh said unto Joshua, This day have I rolled away/galal the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.”

The same pattern was being followed by the descendants of Jacob at Gilgal as this encounter between Jacob and Laban! The dead man was being moved out of the way, to enable the living sons to access the dwelling place! But you cannot ignore that both the language and the encounter also dealt with the sacred timing of Yahweh’s calendar as Israel prepared in Joshua to enter Passover! Could it be the mo’edim (the calendar) is the dwelling place that is guarded by this sacred boundary line and part of what is being revealed regarding this future Jacob?

The weight of this declaration here in **Genesis 37:1** – “And Jacob dwelt (Vayeshev) in the land wherein his father was a stranger...” is emphasized when looking at the numerical value of vayeshev – 318.

318 is the same value as Jezreel (#3157) יֵזְרְעֵאל God sows, the prophetic name given to the first child of Hosea and Gomer; root stem infers to scatter seed, sow a field, to scatter or winnow yielding produce and offspring. The root is used by the prophets to both describe Israel going into exile as well as their return! The exact same letters of Jezreel (rearranged) form Azriel (#5837) אֶזְרִיאֵל My Help is God; from the root ‘ezer עֲזַר help, succor, support, aid; this verb is most often used in military situations (during battle). Describes the role of an indispensable pillar that without this help/’ezer the person who needed help would either die or fade away!

318 also is the value of Jashub (#3437) יָשׁוּב He will return! This simple statement (“and he dwelt”) vayeshev encapsulates the powerful redemption promise that even though Jacob would be scattered, sown among the nations in exile, for a surety he will return! And in the midst of that exile there is an ‘ezer, an indispensable pillar and help that will enable Jacob to live and is in fact the means of his return – the means by which time will be reversed, the past and future connected, and what was declared made manifest in the present!

*It’s no accident that 318 is the number of men recorded of Abraham gathering in **Gen. 14:14** to rescue Lot from captivity! Lot in Hebrew means covering and deals with the flesh – Abraham was acting out the redemption of the fallen carnal man (Lot) who was susceptible to the dead ones (the fallen beings – Nephilim nations). Abraham is joined by his trusted steward Eliezer – whose name comes from the same ‘ezer root – the indispensable pillar! Same pattern!

Let’s take a closer look at yashav – יָשָׁב – the שׁ root indicates there exists, that which is present or ready & then the שׁ root meaning to return, turn back, to restore, to refresh, repair, to bring back, to allow to return, to relinquish, to renew or do again, to return to a point of origin (root of teshuva)! From its’ ancient use, unquestionably that return has always been connected to the return of the year, either the beginning of the cycle or the expiration and return again! Therefore, to truly make Teshuvah – to return, be restored, repaired, and refreshed one must return at each cycle of the year to the place and time of the Mo’edim/convocations!

*But here we find this emphasized even greater as it is revealed as the means through which the exile of Jacob will end! The calendar of Yahweh is the ‘ezer/help and pillar that is indispensable and the means by which Jacob will stay alive! The dead man must be dealt with and removed from blocking the way, and when this happens – Jacob vayeshev – he dwells and enters this protected place within the boundary line marker!

After this declaration immediately the text shifts focus to Joseph! It seems that this is intricately connected to the role of Joseph as heir and firstborn, this is the very fiber of the garment that he is entrusted with! It’s no accident Joseph’s multi-colored coat is often

associated with the rainbow - a pattern revealed to Noah, 7 covenant colors of light revealed in the 7 mo'edim, and just as the rainbow is seen around the Throne of Yahweh – **Rev. 4:3**, the Mo'edim also form a circuit that guards the access to His Presence/Throne!

Joseph: Strong's #3130 Yoseph יֹסֵף Yahweh has added; from #3254 yasaph יָסַף to increase, to add, to do again, or to join oneself to, to repeat; with the yod prefix indicates future – he will, the role of Joseph has a future fulfilment as the one who will join something, who will cause something to increase, to be added to, or repeated! Notice that the concept of joining something together is embedded in the letter י itself which is inserted into this name, and so the name Joseph as well is encoded with this aspect of time connecting the past and the future and causing what has been declared to be made manifest! Remember this is in the context of the future restoration of the house of Jacob!

The 2-letter root of Yoseph forms יס = threshold, doorkeeper; the name Joseph reveals “He will guard the door/threshold watching intently who enters in order to protect the sacred space!”

*Could his name reveal the role of Joseph, the heir of the house, as the one entrusted with guarding the sacred doors of the mo'edim (the appointments of Yahweh), ensuring that no other entity enters, and that the house as a whole stays joined to and repeats the cycles which are the very means of their redemption to see their exile end?

Gematria = 156, the same as 'ohel mo'ed מוֹעֵד אֹהֶל Tent of Meeting (Tent of Appointed Times). This is also the same numerical value as yequm (#3351) יָקִים that which stands or exists; from the root quwm קָם to rise, arise, stand, erect, build, to establish, confirm, ratify, or to resurrect! It's revealing that access to the 'ohel mo'ed – the tent or sacred space of the appointed times of Yahweh are the place of resurrection, covenant ratification, and the place of standing! It is the indispensable pillar that will protect, preserve, return, and restore Jacob (the whole house of Israel) to the land of their inheritance and promise! And it seems Joseph is the chosen doorkeeper!

It also seems to reveal through the patterns that as long as Israel/Jacob remains within this boundary line, in the “way” (the circuit of Yahweh), Laban (bondage, exile, slavery, the dead ones) will not touch him and must honor the boundary marker! The role of Joseph then is to ensure the house stays within the boundary lines lest they go into exile – hence the opposition from his brothers and upon the rejection of Joseph the ensuing exile!

In Genesis 37 verses 12 and 13 we are informed that the brothers are to care for the flocks (the affairs of the house) in Shechem. Shechem later is revealed as the inheritance of Joseph!

Shechem: #7927 שָׁכֶם back or shoulder; it is the first location where Abraham enters the Promised Land upon leaving Babylon (**Gen. 12:6**) and one of the first location Jacob heads to as well upon leaving this same location from Laban (**Gen. 33:18**), it is also the setting of the Covenant cutting ceremony that Joshua officiates between Israel and Yahweh upon entering the land (Joshua 24)! This location seems to be quite important...

*Gematria = 360, the number of days of the covenant calendar of Yahweh! The very boundary line (or complete encircling circuit) Israel is to remain within forming a protected habitation from the dead ones! It is here the bones of Joseph are buried – planted awaiting the set time for the resurrection of the house of Joseph! It was an act of faith pointing towards the sons being rolled into position for their redemption and restoration (Galeed)!

The root of Shechem means to rise or start early, to rise early in the morning, or to put a load on the shoulders. It's connected both in meaning and concept the Hebrew term boqer (#1242) בֹקֵר morning or break of day; from the root baqar בָקַר meaning to split or divide (ploughing just as the dawn ploughs the darkness), hence to discern or investigate, to seek, enquire, or consider. The word picture of boqer is the house (ב) of the called ones (קֵר), or the house of those who responded to His Calling! Do you see how the language Yahweh chooses to connect to his calendar and appointed times directly reveals the significant role and importance of His appointments and calendar itself – it forms the dwelling place/the house of the called ones!

***Psalms 63:1** – “[A Psalm of David, when he was in the wilderness of Judah.] O Elohim, thou art my El; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;” (Perhaps the dry bones of Ezekiel 37 separated for a season from the boqer/the dawn of His Calendar and the house of the called ones?)

So then the concept of this “burden” (Shechem) that is shouldered is dealing with what the person has voluntarily devoted themselves to! The shoulder is not seen as the seat of whatever life throws at you, but rather the seat of the person's own attentions and concerns! It's revealing that the called ones (His Body/Ekklesia/Assembly) will be identified as those who choose to shoulder the responsibility of His Covenant, His Torah, and His Calendar/Divine appointments! They are the chosen doorkeepers that have access to His Presence and His Face! And it is this very access to this habitation that affords them sanctuary and protection from the dead ones, exile, and bondage that rules over all those outside of this Place of standing and resurrection! This is the inheritance of Joseph!

What a powerful promise and prophetic declaration knowing that it is Joseph who will first be exiled, considered dead and lost among the nations, and yet it is His bones that will be planted right back at this Maqom – place of resurrection and standing to live again! It is now that Joseph is taking his rightful place, and as the revelation of the calendar is unrolled during these end times it is for the purpose of the entire house of Israel once again having access to the FACE of Yahweh and the protected place that forms a boundary line in the face of the coming LABAN/EGYPT/BABYLON!

Yet this Torah portion reveals that the brothers are not in Shechem...they're not shouldering this covenant responsibility, and they take issue with Joseph! In fact, the initial conflict is specifically identified as being between Joseph and the 4 sons of Bilhah and Zilpah (the handmaid wives)! These 4 sons (Dan, Naphtali, Gad, and Asher) form 1/3 of the

total house (12 sons of Israel)! Hmm...could this somehow be connected to **Revelation 12:4** – “And his tail drew the third part of the stars of heaven, and did cast them to the earth...”

*The 12 sons/tribes are directly connected to the 12 constellational houses in the zodiac/stars. Could Revelation be pointing towards not only 1/3 of the heavenly hosts/angelic beings rebelling with the dragon, but also 1/3 of the house of Israel (these 4 sons/signs) also being directly affected by these dead ones due to their rejection of the boundary lines of the covenant calendar?

The names of the sons are not listed here in Gen. 37, only their mothers names, highlighting the meaning of those 2 names – Bilhah and Zilpah!

Bilhah: Strong's #1090 Bilhah בִּלְהָה troubled; from #1089 balah בָּלָה to trouble, to fear, be terrified, to cause any one's mind to be cast down; close cognate of #1086 balah בָּלָה to wear out, become old, used of garments fallen away to be brought to nothing

*Remember this conflict leads to the stripping of the multi-colored garment from Joseph (the mo'edim/calendar/rainbow), a garment that was to be governed by Joseph as the heir but was to garment/surround forming the covering for the entire house! It's no accident that Asher (1 of the 4 sons) is associated with the constellational sign of Sagittarius – the archer, or Qeshet in Hebrew – the RAINBOW!

A cognate of this root stem is seen in **Daniel 7:25** – “And he shall speak great words against the Most High, and shall wear out (bela' בִּלָּא) the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of times.”

*Gematria of Bilhah = 42, directly connected to the time, times, and dividing of times – 42 months! Could it be because their garment has fallen away and they've exchanged it for trouble, fear, and terror?

Zilpah: Strong's #2153 Zilpah זִלְפָּה a trickling; to drop or trickle as myrrh; when looking at the Hebrew term for myrrh מֵר the root stem points towards a change or exchange that occurs after or out of bitterness; Myrrh is the spice also associated with the Tabernacle incense and the marriage consummation. When looking at these 2 names (Bilhah and Zilpah) together they seem to point towards a bride who has exchanged her garments for another (therefore her status, position, and her covering) and this is causing contention towards Joseph who is clothed with the coat of many colors!

*Gematria of Zilpah = 122, the same value as #4404 malben מַלְבֵּן brick mold or brick kiln, from the root laban! Once the garment is removed, the boundary line stepped over, Laban is on his way – exile, slavery, the dead ones! It's important to note that Gad (1 of the 4 sons) is associated with the constellational sign of Aries – the Ram/Lamb – the sign that rose to prominence signaling Israel's exodus from Egypt and their days of making bricks...is it any wonder that the signs seem to be connected to the 1/3 that perhaps the dragon seeks to compromise?

It is interesting to note that the first use of the term myrrh is seen in Genesis 37:25 – the caravan of Ishmaelites come with myrrh and Joseph is sold to them to be brought to Egypt – slavery/exile!

Genesis 37:25 – “And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.”

Notice they are coming from Gilead! The exact same location where the final encounter between Laban and Jacob takes place! Laban was forced to acknowledge and honor the boundary line established by Jacob, but the moment the house of Jacob has stripped themselves of this garment, moved this boundary line (directly connected with Covenant and Calendar) the dead ones/Laban/exile is on its way. Joseph pays the price...Messiah ben Yoseph (Yahshua, the suffering servant) pays the ultimate price for the moving of this boundary marker! (Side Note: the term for myrrh here in Hebrew is Lot לֹט – the fallen flesh man subject to exile!)

It is interesting to note that a few verses later in vs. 28 it now speaks of Midianite merchants! Midian and Ishmael were both sons of Abraham alongside Isaac. Yet it was Isaac that was charged with wearing this garment and shouldering this mantle. Yet the other sons would have been trained in the same covenant truths. Midian and Ishmael stand as 2 witnesses against the sons of Jacob regarding their rejection of the covenant standards (the calendar, the priesthood, and the shouldering of the responsibilities)!

It is quite interesting to note that today so much emphasis and attention is put on the conflict between Arabic nations and Israel...but is it Ishmael and Isaac/Jacob or other entities at play? In **Genesis 17:20** – “And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.” – Though Ishmael is not the chosen line of the covenant promise that leads to Messiah, he receives his own role and blessing from Yahweh.

When tracing the history of these 12 sons of Ishmael it becomes clear they wielded huge influence on the ancient world, controlling the trade routes and commerce that connected Egypt, Israel, and Assyria! They guard the pathways between Israel and their nations of exile! Could this have been the role of Ishmael – he stands as a witness regarding Israel’s covenant mantle, a protective barrier from exile when Israel is in right standing, yet a gateway to exile when this is compromised?

Could it be the restoration of the house of Joseph, the calendar of Yahweh, the shouldering of the Covenant mantle, is what will bring order to the seed of Abraham (both Ishmael and Isaac) restoring their intended roles, and finally expose the dead ones (Edom/Esau who masquerades in/as Israel and those within Ishmael’s lineage who have compromised themselves with the dead ones manifested through the ideology of Islam, and who now work hand in hand with Edom) who have infiltrated the land of inheritance? How important is that boundary line marker today?!

Psalms 27:5 – “For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.”