

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Background: This Torah portion begins after Jacob had lived in the land of Egypt for seventeen years. He was 147 years old and he was about to die. He called for Joseph and required him to swear that he would bury him in the cave of Machpelah in the land of Israel. This Torah portion is unique in that there are no spaces between it and the previous Torah portion. There are normally a minimum of nine spaces between Torah Portions. Rashi describes Vayechi as closed, a condition that is meant to teach something about the mood of Jacob's children when he died. At that moment, the hearts of the children of Israel were "closed" in expectation of the suffering and despair of the impending bondage. Immediately after his death, the spiritual exile began, even though the physical and emotional travail's of slavery did not commence until the death of all his sons (Tur - Stone edition Chumash page 268).

Vayechi (וַיַּחֲיֶי) = and he lived

Events in this Torah portion:

- Jacob lived in Egypt 17 years and was about to die
- Jacob required Joseph to swear that he would bury him in Israel
- Joseph was told that Jacob was sick so he brought his sons to see Jacob
- Jacob adopted Ephraim and Manasseh and made them heads of tribes
- Jacob blessed Ephraim and Manasseh crossing his hands
- Jacob called all his sons to tell them what would happen to them in the end of days
- Jacob finished his prophecy and died
- Joseph fell on his father and kissed him and ordered the Egyptians to embalm Jacob
- Pharaoh allowed Joseph to go to bury Jacob in the land of Canaan
- A large burial party came to the land and mourned for seven days
- Joseph's brothers were afraid that Joseph would take revenge since Jacob was dead
- Joseph said fear not... you meant it for evil but Elohim meant it for good
- Joseph lived 110 years and took an oath from his relatives to carry his bones to the land when they would leave in the exodus
- Joseph died at 110 years of age and was embalmed and placed in a coffin in Egypt

Resurrection: It is believed by Jewish people today that the first dead to be resurrected will be in the land of Israel beginning at the Eastern Gate of Jerusalem. Their physical bodies will come up out of the ground. All others who are buried in other locations on earth will travel through the earth underground until they reach the Land of Israel and then they will come up out of the ground. This may have been why Jacob did not want to be buried in Egypt. He may also have wanted to show his sons that Egypt was not their homeland, only the land of Israel. Joseph's bones were carried back to the land during the Exodus. All the other brothers were buried in Egypt.

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph swears to bury Jacob in the land

Genesis 47:28-31 And **Jacob** lived in the land of Mitzrayim (Egypt) seventeen years. So the length of Jacob's life was one hundred and forty-seven years. 29 And the time for Israel to die drew near, and he called his son **Joseph** and said to him, "Now if I have found favor in your eyes, please put your hand under my thigh, and show kindness and truth to me. Please do not bury me in Egypt, 30 but I shall lie with my fathers, and you shall take me up out of Egypt and bury me in their burial place." And he said, "I do as you have said." 31 And he said, "**Swear** to me." And he swore to him, and Israel bowed himself on the head of the bed.

Jacob = heal holder or supplanter(**יעקב** s#03290) (yah-ak-obe')

Joseph = another son (will do again) (s# 3130 **יוסף**) (yo-safe')

Swear = to be complete, swear (as by repeating a declaration seven times), adjure, charge (by an oath with an oath) (s# 7650 **שבוע**) (shaw-bah')

Comment: Jacob asked Joseph to place his hand under his thigh and swear that he would bury him in the Cave of Machpelah. Jacob knew that if Joseph took an oath Pharaoh would not stand in his way, but would allow him to do what he had sworn to his father.

Jacob is sick but adopts Joseph's sons

Genesis 48:1-6 And it came to pass after these things, that *one* told Joseph, Behold, your father *is* sick: and he took with him his two sons, **Manasseh** and **Ephraim**. 2 And *one* told Jacob, and said, Behold, your son Joseph comes to you: and Israel strengthened himself, and sat up on the bed. 3 And Jacob said to Joseph, **El Shaddai** appeared to me at Luz in the land of Canaan, and blessed me, 4 And said to me, Behold, I will make you fruitful, and multiply you, and I will make of you a **congregation** of people; and will give this land to your seed after you *for* an everlasting possession. 5 And now your two sons, Ephraim and Manasseh, which were born to you in the land of Egypt before I came to you in Egypt, *are* mine; as Reuben and Simeon, they shall be mine. 6 And your issue, which you beget after them, shall be yours, *and* shall be called after the name of their brethren in their inheritance.

Manasseh = causing to forget (s# 4519 **מנשה**) (men-ash-sheh') Elohim has made me to forget all my hardship and all my father's household

Ephraim = I shall be doubly fruitful (s# 669 **אפרים**) (ef-rah'-yim) Elohim has made me fruitful in the land of my suffering

El Shaddai = contraction of El and breast (s#0410 **אל**) (ale) & (s#07706 **שדי**)

(shad-dah'-ee) = **אל שדי** (ale Shad-dah'-ee)

The word shad in Hebrew means a woman's breast when she is nursing a baby. The name El Shaddai means the Breasted God or the One who can supply all your needs, just as a mother supplies all that a baby needs.

Congregation = assemblage, company, congregation, multitude, (s#06951 **קהל**) (kaw-hawl')

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Four times Elohim has caused Israel to increase greatly outside the land of Israel.

1. Abraham became **wealthy** when he sojourned in Egypt
2. Jacob grew into a **large wealthy family** when he sojourned with Laban
3. Israel grew into a **nation** when they sojourned in Egypt
4. Israel increased in **numbers and wealth** when they were cast out of the land of Israel and into all the nations of the earth.

Jacob now sees Joseph's sons

Genesis 48:7-9 And as for me, when I came from Paddan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come to Ephrath: and I buried her there in the way of Ephrath; the same *is* Bethlehem. 8 And Israel beheld Joseph's sons, and said, Who *are* these? 9 And Joseph said to his father, They *are* my sons, whom Elohim has given me in this *place*. And he said, Bring them, to me, and I will bless them.

Ephrath = ash heap, place of fruitfulness (s# 672 **אפרת**) (ef-rawth', ef-raw'-thaw) from (s#06509) to bear fruit This is the feminine form of Ephraim

Bethlehem = house of Bread (s# 1035 **בית-לחם**) (bayth leh'-khem) The full name would be Bethlehem Ephrath.

Comment: Jacob was unable to see clearly. He could see two figures but could not identify who they were from a distance, however when they were brought closer he recognized which was Ephraim and Manasseh. Joseph was the man who fed the world bread and his mother was buried near the town called the house of bread.

Rachel weeping for her children is referring to the descendants of her son, Ephraim (the northern ten tribes) who would be sent into exile, to the ends of the earth, because they had turned away from the covenant and turned to a false worship system. Jeremiah 31 and Hosea tells the story of their future return at the time of the future Exodus,

Rachel is mentioned here because she is related to the word of Elohim that came to Jacob which said that he would be "**fruitful and numerous**". Joseph had named his son Ephraim meaning fruitful. Jacob recognized that this was the working of Elohim. Rachel was Joseph's mother and her weeping in Jeremiah 31 is answered in that her children will return. This is not the return of the Jews to the land it is the return of the "**lost ten tribes**" that are the descendants of Ephraim the grandson of Rachel. Judah the forefather of the Jewish people was a son of Leah not Rachel.

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph brings his sons to be blessed by Jacob

Genesis 48:10-13 Now the eyes of Israel were dim for age, *so that* he could not see. And he brought them near to him; and he kissed them, and embraced them. 11 And Israel said to Joseph, I had not thought to see your face: and, behold, Elohim has showed me also your seed. 12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. 13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near to him.

Comment: Joseph positioned his sons so that Manasseh his firstborn would be in position for Jacob to place his right hand on his head and Jacob's left hand would be on Ephraim's head. Joseph was certain that Jacob could not see well enough to discern which was the older, however Jacob's discernment was through his spirit not through his physical vision and we see again that the younger receives the blessing. This pattern may be due to the fact that the first born is usually more sure of themselves and often tend to rule over their younger brothers. This may be fine in most circumstances however **יהוה** wants the one who will lead others to rely on Him and not on ones self.

Stone Edition Chumash From this Jacob thought he would have at least two more sons after Benjamin since the word nations is plural and he already believed that each of his sons would be a nation. However since Rachel died having Benjamin, he then believed that at least one of his sons would become more than one nation. When Joseph told him that his sons were named **Ephraim = double fruited**, Jacob knew that El Shaddai was speaking of Ephraim.

1. Jacob adopted Ephraim and Manasseh

2. Ephraim would be a tribe

3. Manasseh would be a tribe

4. This would make **thirteen (13) tribes**, but Levi would not be counted when land was given and when the tribes were counted Ephraim and Manasseh were counted as the tribe of Joseph even though they were separate tribes. The tribes were always counted as **twelve (12)** before and after they were adopted.

5. Joseph in essence received the **birthright** since he received a **double portion**.

Jacob did not bury Rachel in the cave of Machpelah even though she died only a short distance from there. Leah would be buried with Jacob there. It is believed that **יהוה** commanded her to be buried by the road to Ephrath (feminine of Ephraim, Bethlehem).

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Jacob blesses Ephraim over Manasseh

Genesis 48:14-16 And Israel stretched out his right hand, and laid *it* on Ephraim's head, though *he was* the younger, and his left hand on Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn. 15 And he blessed Joseph, and said, O Elohim, before whom my fathers Abraham and Isaac walked, -- Elohim who shepherds me from my inception until this day. 16 May the Angel who redeems me from all evil, bless the lads; and may my name be declared on them, and the name of my forefathers Abraham and Isaac; and let them **proliferate abundantly like fish within the land**.

Fullness of the Gentiles and 153 Fish

Near the end of the book of Genesis, Jacob was near death. He had come to Egypt when he learned that Joseph was still alive. Joseph had been sold into slavery by his brothers and through Elohim's divine plan had ascended to become the Viceroy of Egypt and had saved the world from starvation. Jacob had believed that Joseph was dead, but after twenty two years he was reunited with his son. Seventeen years had past since that reunion and now Jacob wanted to bless Joseph's two sons, Ephraim and Manasseh. Jacob adopted the sons of Joseph so that they would be counted as his own sons. This would cause them to be heads of their own tribes. This made Joseph receive the birthright because he would now receive the double portion. The meaning of their names is as follows;

Ephraim = I shall be doubly fruitful (s# 669 אפרים) (ef-rah'-yim) Elohim has made me fruitful in the land of my suffering)

Manasseh = causing to forget (s# 4519 מנשה) (men-ash-sheh') Elohim has made me to forget all my hardship and all my father's household

Joseph brought his sons before Jacob so that Jacob's right hand would be on Manasseh's head because he was the first born. Jacob crossed his hands so that Ephraim would be under his right hand. Jacob explained to Joseph that Manasseh would be a great nation but that Ephraim would be even greater.

Jacob said in **Genesis 48:16**: May the angel who redeems me from all evil, bless the lads, and may my name be declared on them, and the names of my forefathers Abraham and Isaac, and **may they proliferate abundantly like FISH in the midst of the Earth.**

Most English bibles do not translate this verse correctly because fish **do not multiply in the midst of the earth**. Fish multiply in the midst of the sea, however the Hebrew says "**multiply like fish in the midst of the earth**." This is a prophecy of the future descendants of the Ten tribes of Israel who would turn away from following the commandments and who would **forget their father's house**. They would forget that they were descendants of Jacob when they were

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

cast out of the land of Israel. They would multiply greatly thinking they were gentiles. I believe they are like **fish** because this is the symbol of Christianity. Christianity in general does not feel connected to the Hebrew people or the Torah (first five books of the Bible).

Genesis 48:19b ...yet his younger brother (Ephraim) shall become greater than he, and his offspring will fill the nations. The phrase "**fill the nations**" in Hebrew is (מלא־הגוים) (melo ha Goem) this means the **fullness of the nations** or the **fullness of the gentiles**. Nations and gentiles is the same word in Hebrew. This reminds us of what Paul said in the book of Romans;

Related Scripture: Gentiles will be blinded to who they are

Romans 11:25-29 For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits; that **blindness** in part is happened to Israel, until the **fullness of the Gentiles is come in**. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this [is] My Covenant to them, when I shall take away their sins. As concerning the gospel, [they are] (those of Israel who don't believe) enemies for your sakes: but as touching the election, [they are] beloved for the Fathers' sakes. For the gifts and calling of Elohim [are] without repentance.

What blindness was Paul talking about?

Look at the History of Israel and Judah:

King Solomon turned away from following **יהוה** during his last years. **יהוה** told him that He would divide the kingdom when his son Rehoboam reigned. The nation was split into two countries the tribes of Judah and Benjamin became the nation of Judah and the other ten tribes became the nation of Israel. Jeroboam became king of Israel. He was from the tribe of **Ephraim**. He soon turned the people away from **יהוה** by making two golden calves and placing one in Bethel and one in the city of Dan. Israel was conquered by Assyria and taken into captivity in 721 BC. Since they were not keeping the Torah (instructions of **יהוה**) they soon became as gentiles. These ten tribes never returned from captivity, they were scattered to the ends of the earth. They no longer knew that they were descendants of Jacob. They forgot their father's house.

This tells us that the blindness that has happened to the descendants of Joseph (Ephraim & Manasseh) would continue until the nations were filled with their descendants. When that number was reached, and only **יהוה** would know when, then the blindness would be taken away and they would understand that they were descendants of Jacob. This would imply that they would realize that they are connected to the Hebrew people and the Torah. I believe that time has come. I see more and more people coming back to Torah, and they are keeping the Festivals that **יהוה** has ordained in Leviticus chapter 23. They want to know about the Hebraic roots of Christianity.

What does this have to do with 153 fish?

You may remember the story in John chapter 21 about some of the disciples going fishing after Yeshua (Jesus) had been crucified;

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Related Scripture: The disciples go fishing after Messiah's death

John 21:1-11 After these things Yeshua showed Himself again to the disciples at the sea of Tiberias; and on this way he showed himself. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. 3 Simon Peter said to them, I am going fishing. They said to him, We also will go with you. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was come, Yeshua stood on the shore: but the disciples did not know that it was Yeshua. 5 Then Yeshua said to them, Children, have you any meat (Fish)? They answered Him, No. 6 And He said to them, **Cast the NET on the right side of the ship**, and you shall find. They therefore cast, and now they were not able to draw it for the **multitude of fish**. 7 Therefore that disciple who Yeshua loved said to Peter, It is Adonai. Now when Simon Peter heard that it was Adonai, he put his fisher's coat on him, (for he was not fully dressed,) and jumped into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with the fish. 9 As soon as they came to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Yeshua said to them, Bring of the fish which you have now caught. 11 **Simon Peter** went up, and drew the net to land full of great fish, an hundred and fifty and three: and for all there were so many, yet was **not** the net broken.

We need to think about some of this story. We believe that this catch of fish was the work of יהוה because they had fished all night and caught nothing. When they put the **net** on the **right** side of the boat they caught a great number of **fish**. We need also to understand why they always fished on the Sea of Galilee at night. The water is so clear that the fish can see the net in the day time because the rope is larger than the string in fish nets today. We also have to remember that the fish are unseen, the disciples could not see them even though they were right there. Notice in the story it was morning. Casting the net on the right side of the boat was something that no one did at this time in history. The rudder of the ship was on the right side of the boat, so the net was not cast on the right side of the boat because it would get tangled up with the rudder. Having the rudder at the back of the ship was not done until many years later. This should have been a time when they could not catch anything, but they did. There seems to be three things that stand out in this story, the **right side**, the **net** and **One hundred and fifty three fish**. Lets look at them one at a time;

Related Scripture: Blessing on the right hand-Cursing on the left hand

Matthew 25:31-34-41 When the Son of man shall come in His glory, and all the holy angels with Him, then He shall sit on the throne of His glory: 32 And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divides *his* sheep from the goats: 33 And He shall set the **sheep on his right hand**, but the **goats on the left**. 34 Then shall the King say to them on His right hand, Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: ...41 Then He shall say also to them **on the left hand**, Depart from Me, you cursed, into everlasting fire, prepared for the devil and his angels:

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

The Right side: We can see from the story of the blessing of Ephraim that the right side is the side of mercy and blessing. Ephraim would be blessed even though **יהוה** knew that his tribe would lead Israel into Idol worship but would in the end times turn back to following the commandments and love **יהוה**. That is mercy and blessing.

Side of Blessing = Right side

The Net: To understand this we need to look into the Hebrew word for net. The word for net in Hebrew is Rshet (**רשת**). It is composed of three letters, Resh, Shen and Tav. These letters are the **20th**, **21st** and **22nd** letters of the Hebrew alphabet. These are the last three letters of the alphabet. If we look in the book of Genesis we see that Abraham was the **20th** generation from Adam, Isaac was the **21th** generation from Adam and Jacob was the **22nd** generation from Adam. This is saying that **Abraham, Isaac and Jacob form a net to gather fish**. The blessing that was given to Abraham was passed on to Isaac and later passed on to Jacob and then passed on to Jacob's children and they formed the nation of Israel. The Covenant that **יהוה** made with them is the only Covenant with this blessing. All people in the world can turn away from sin and be joined with Israel in this Covenant. The NET is our safety net to bring us to our Savior.

(**א**) = the 20th letter in the Hebrew alphabet -- Abram was the 20th generation from Adam

(**ב**) = the 21st letter in the Hebrew alphabet -- Isaac was the 21st generation from Adam

(**ג**) = the 22nd letter in the Hebrew alphabet -- Jacob was the 22nd generation from Adam

The 20th, 21st and 22nd letters of the Hebrew alphabet forms the Hebrew word for **Net**

Net = a net (as catching animals) (s# 7568 **רשת**) (reh'-sheth)

The Hundred Fifty Three Fish: To understand this number we need to know a little more about the Hebrew Alphabet. The Hebrew language does not have a separate number system. They use letters for numbers, much in the same way that the Greeks and Romans did in their day. Each letter is assigned a number. The first ten letters are one through ten. The next nine letters are twenty through one hundred, and the last three letters are two hundred to four hundred. This was the only number system used at the time the Scriptures were written. You may not have thought about it but this means that every word in Hebrew has a numerical value, equal to the simple sum of all the letters. The study of these numerical values in the Hebrew Scriptures is known as Gamatra. It has been discovered that many different words and phrases that have the same meaning often have the same numerical value even though they are formed of different letters. In order to understand what the number one hundred fifty three means we need to look at words or phrases that have a Gamatra of 153. The name Bezaleel is found in Exodus 31:2. Bezaleel was the craftsman who **יהוה** called to build the Tabernacle.

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Related Scripture: Bezaleel is filled with the Spirit of יהוה

Exodus 31:1-5 And יהוה spoke to Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of יהוה, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set [them], and in carving of timber, to work in all manner of workmanship.

The name Bezaleel means - in the image of El (Elohim) (s# 1212 **בצלאל**)

Gamatra of Bezaleel (**ל=30, א= 1, ל=30, צ=90, ב =2**) = 153

"in the image of El" The beth (**ב**) on the beginning (Hebrew reads right to left) means "in." The Tzaddi (**צ**) and Lamed (**ל**) mean "image", and the Aleph (**א**) and Lamed (**ל**) mean "El" or Elohim. This reminds us of the Scripture in Romans

Related Scripture: We are to be conformed to the Image of Yeshua

Romans 8:29 For who He foreknew, He also predestined to be conformed to the IMAGE of HIS SON, that He might be the firstborn among many brethren. Moreover who He did Predestine, them He also called: and who He called, those He also justified: those He justified, those He also glorified.

Comment: Those who יהוה foreknew He would transform them into the Image of His Son. He foreknew Israel and those who would join Israel so He will transform many of them into the image of His Son, That is Blessing and Mercy.

Related Scripture: The Blessing given to Abram

Genesis 12:1-3 Now יהוה had said to Abram: "Get out of your country, From your family and from your father's house, To a land that I will show you. I will make you a great nation; I will bless you and make your name great; And you shall be a blessing. **I will bless those who bless you, And I will curse (a) him who curses (b) you** (lightly esteems you); And **in you all the families of the earth shall be blessed.**"

Bless = to bless, adoration, congratulate, praise, salute, thank (s# 1288 **ברך**) (baw-rak')

curse (a) = a primitive root; to execrate, bitter curse (s# 779 **ארר**) (aw-rar')

curse (b) = causatively make light, lightly esteem (s# 7043 **קלל**) (kaw-lal')

Comment: The first word for **curse** is a different Hebrew word from the second word for **curse**. The first word means a **bitter curse**, the second word means anyone who lightly esteems you.

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

יהוה is saying I will place a **bitter curse** on anyone who does not honor Abraham and his descendants.

We can see how יהוה cast his **NET** on the world when the nation of Israel was scattered to the four corners of the earth. The blessing of Abraham was ingrafted on the world of those who would bless Abraham and his descendants. The book of Hosea shows this in the first chapter. Elohim told Hosea to take a wife of harlotry because the land has committed great harlotry. Elohim told him to name his first son Jezreel which means **Elohim sows or Elohim scatters**. The next child that was born, Elohim said to name Lo-Ruhamah which means **no mercy**, because Elohim will no longer have mercy on the house of Israel. The last daughter, Elohim said to name Lo-Ammi which means you are **not my people**. **Elohim had cast the nation of Israel (10 Tribes) to the ends of the earth** and they are scattered even to this day. But then יהוה speaks of the future saying "**In the place where it was said to them "you are not My people," There it shall be said to them, You are sons of the Living Elohim."** This is referring to the future when the **net** would be drawn in and the **fish** would be gathered and יהוה's mercy would be shown to those who honored Abraham.

Meaning of each thing in the story

7 Disciples - The time the net will be brought in; beginning of the seventh millenium
2 disciples - 2 disciples not named; the number of years after Messiah's death; 2,000 years?
Morning - The time after the long night of the Great Tribulation
Net - the plan of Elohim to gather those righteous of the nations who honor Abraham
Right side - The side of blessing
Fish - Great numbers of people who would be in the NET (receiving the blessings of Abraham)
200 cubits - 2,000 years after Messiah paid the price for our redemption
The Land - Return to the land of Israel
153 fish - Those who are conformed to the image of Yeshua (related to the spiritual condition)

Let's put it all together; **The story in John 21 & Genesis 48 tells us that:**

- 1. When** the Fullness of the Gentiles is come in (**Melo ha Goyem**) (**the multitude of fish is full/the nations are filled with the offspring of Abraham and those who join Abraham**) The **blindness** will be taken away and they will know that they are of Abraham. **Galatians 3:29**
- 2. Then** Elohim will **harvest the multitude of fish (Israel/and those who join Israel)** using the **NET (The blessing of those who blessed Abraham, Isaac and Jacob)** Those who curse Abraham or who lightly esteem him will not be in the NET. Gen 12, Matt 28:19-20
- 3. They** will be on the Right side of the boat (**Side of Mercy and Blessing/Elohim will say you are the sons of the living Elohim**) they come back obedient to His commands and live in the Land of Israel.

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

4. **They** will be conformed to the **image of El** (Elohim/Son) (**Bezaleel/153**) and be brought to the land (**land of Israel**).

5. **Then** the Tabernacle of David (The House of David, Judah and Israel) will be restored (**The kingdom will be united under King David and the world will be ruled by Yeshua**). No longer will there be two countries of Judah and Israel. Jeremiah 3:18

Related Scripture: יהוה Tells His plan to save mankind through Abraham

Amos 9:8-15 Behold, the eyes of Adonai Elohim [are] on the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, says יהוה. 9 For, behold, I will command, and **I will sift the house of Israel among all nations**, like as [grain] is sifted in a sieve, yet shall not the least grain fall on the earth. 10 **All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us.** 11 In that day will **I raise up the Tabernacle of David** that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: 12 That they may possess the remnant of Edom, and **of all the heathen, which are called by My name**, says יהוה that does this. 13 Behold, the days come, says יהוה, that the plowman shall overtake the reaper, and the treader of grapes him that sows seed; and the mountains shall drop sweet wine, and all the hills shall melt. 14 And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit [them]; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. 15 And **I will plant them on their land, and they shall no more be pulled up out of their land which I have given them**, says יהוה your Elohim.

Comment: Verse 10 says that those of the people of יהוה who say that the evil will not overtake them, will die. This could be those who still believe that the rapture will take them out of harms way will actually be the ones who are killed.

May יהוה bless you and conform you to His image and may you be in the NET.

References: Avi Ben Mordachai audio teaching & Eddie Chumney of Hebraic Heritage

Joseph tries to remove his father's hand

Genesis 48:17-20 And when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head to Manasseh's head. 18 And Joseph said to his father, Not so, my father: for this *is* the firstborn; put your right hand on his head. 19 And his father refused, and said, I know *it*, my son, I know: he also shall become a people, and he also shall be great: yet his younger brother shall be greater than he, and his offspring's fame will fill the nations. 20 So he blessed them that day, saying, by you shall Israel bless, saying, "may Elohim make you as Ephraim and like Manasseh: and he set Ephraim before Manasseh.

Comment by Mr. John Gaines: We see that Ephraim the younger son will be greater than his brother Manasseh in that his offspring will fill the nations. Manasseh will be great but this could mean that he will be associated with a single nation. Ephraim could be associated with Great

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Britain in that it is a multitude of nations. It was said that the sun never set on the British Empire, meaning that they had nations associated with them that were all around the world known as the British Commonwealth. Manasseh may be associated with the great nation of the United States of America that has sent missionaries to many countries in the world.

Israel gives Joseph Shechem

Genesis 48:21-22 And Israel said to Joseph, Behold, I am about to die: but Elohim shall be with you, and bring you again to the land of your fathers. 22 And as for me I have given you **Shechem** - one portion more than your brothers, which I took out of the hand of the Amorite with my sword and with my bow.

Shechem = to incline the shoulder to a burden (s# 07927 שכם) This town was built on the shoulder of a hill

Comment: Israel gives Joseph the land associated with Shechem. Joseph will only go back to the land once more in his life, when he buries his father. When Joseph dies at the age of one hundred and thirty he is placed in a tomb he had constructed. His bones will wait in the tomb that he had made for himself for eighty nine years. They will be carried back to the land by those who leave in the Exodus.

Reuben's blessing

Genesis 49:1-4 And Jacob called his sons, and said, Gather yourselves together, that I may tell you *that* which shall call to you in the last days. 2 Gather yourselves together, and hear, you sons of Jacob; and hearken to Israel your father. 3 Reuben, my firstborn, my might, and the beginning of my strength, the first of my dignity, and the excellency of power: 4 Unstable as water, you shall not exceed; because you went up to your father's bed; then you defiled *it*: he went up to my couch would ascend.

Stone Edition Chumash (page 275) **Reuben**, Jacob rebuked his older sons. He had waited until now before doing so because, he explained, "Reuben, my son, I did not rebuke you all these years so that you should not leave me and stay with my brother Esau." (Sifre Devarim). This implies a general rule for those who wish to admonish others in a constructive way. They must weigh their words carefully, lest their sincere comments do more harm than good.

Simeon's & Levi's blessing

Genesis 49:5-7 Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations. 6 O my soul, come not into their secret; to their assembly, my honor, be not you united: for in their anger they slew a man, and in their self will they digged down a wall. 7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Comment: Jacob told **Simeon** and **Levi** that they too would not receive the birthright because of their **anger and violence**. They killed all the men at Shechem. Jacob cursed their rage but not them. In their conspiracy may my soul not enter - Zimri from the tribe of Simeon led a rebellion in Numbers 25:14. Korach from the tribe of Levi led a rebellion against Moses. Simeon and Levi would be separated in the division of Judah and Israel. Part of the Levite towns were in Judah and part were in Israel. Some of them were "dispersed" when Israel was taken into captivity.

Stone Edition Chumash (page 277) Jacob spoke to all the other sons individually, but he grouped Simeon and Levi together, describing them as comrades, because, as he explained in poetic terms, they joined together in conspiracy and violence. They perpetrated the violence against **Shechem** and they instigated the sale of Joseph. Their **weaponry is a stolen craft**. Simeon and Levi's preoccupation with the weaponry of violence is a trait they have stolen from Esau. Esau had **perpetual hatred**.

Related Scripture: Esau has perpetual hatred

Ezekiel 35:3-6 And say to it, Thus says Adonai **יהוה**; Behold, O mount Seir, I *am* against you, and I will stretch out My hand against you, and I will make you most desolate. 4 I will lay your cities waste, and you shall be desolate, and you shall know that I *am* **יהוה**. 5 **Because you have had a perpetual hatred, and has shed *the blood of the children of Israel by the force of the sword* in the time of their calamity, in the time *that their iniquity had* an end: 6 Therefore, *as* I live, says Adonai **יהוה**, I will prepare you to blood, and blood shall pursue you: since you have not hated blood, even blood shall pursue you.**

Judah's blessing

Genesis 49:8-12 Judah, you *are he* who your brothers shall praise: your hand *shall be* on the neck of your enemies; your father's children shall bow down before you. 9 Judah *is* a lion's whelp: from the prey, my son, you are gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 10 The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him *shall* the nations gather. 11 Binding his foal to the vine, and his donkey's colt to the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: 12 His eyes *shall be* red with wine, and his teeth white with milk.

Stone Edition Chumash (page 279) Jacob told **Judah** - you are not like them and your brothers shall bow to your (*kingship*). **Your hand shall be at your enemies nape (he will be a warrior)**. David was a mighty warrior and Messiah would be born from the line of Judah. A lion's cub is Judah - his greatness is still in the future. The scepter shall not depart from Judah until Shiloh comes. The scepter is the rule including the right to administer capital punishment. After Yeshua was born but before He started His ministry the right to punish criminals with capital punishment was taken away from them by the Romans. There was a public outcry because as they saw it the scepter had departed from Judah and Shiloh (Messiah) had not come.

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Religious leaders felt that Elohim's word had failed. They did not know that He had been born but had not yet shown Himself. The word **Shiloh is a combination of two Hebrew words** (ש י לו) **a gift, to Him**. This is a reference to King Messiah to whom all nations will bring gifts. The word until does not mean that Judah's rule will end when He comes. It means Judah's role will be increased to greater glory because **To Him shall the Nations gather**. This is speaking of when Messiah will be in Jerusalem and the world will come to keep the Feast of Tabernacles in the Land of Israel. Yeshua the descendant of Judah will be King over all the earth including Israel. David will be king over the nation of Israel.

He will tie his donkey to the vine - When a king comes to visit a town on a donkey he was pictured as bringing peace. If he came on a horse he was bringing war. Yeshua rode into Jerusalem on a donkey. When He returns as described in the book of Revelations He will come riding on a white horse bringing judgment and war.

Related Scripture: Yeshua rides on a White Horse

Revelations 19:11-13 And I saw heaven opened, and behold a white horse; and He that sat on him *was* called Faithful and True, and in righteousness He judges and makes war. 12 His eyes *were* as a flame of fire, and on His head *were* many crowns; and He had a name written, that no man knew, but He Himself. 13 And He *was* clothed with a vesture dipped in blood: and His name is called **The Word of Elohim**.

He will launder His garments in wine the blood of grapes - This speaks of the judgment Yeshua will bring on the goat nations, the descendants of Esau, when He returns at the End of Days (Matthew 25).

Shiloh = A gift to Him This is a reference to the Messiah to who all nations will bring gifts to in the age to come. All nations will assemble to submit to His authority and the nation of Israel will be exalted

Related Scripture: Messiah son of Judah will judge the evil nations

Isaiah 63:1-4 Who is this that comes from Edom, with **dyed garments from Bozrah**? This that is glorious in His apparel, travailing in the greatness of His strength? I that speak in righteousness, mighty to save. **Why are You red in Your apparel, and Your garments like him that treads in the wine vat?** I have trodden the winepress alone; and of the people there was none with Me: for **I will tread them in My anger, and trample them in My fury; and their blood shall be sprinkled on My garments**, and I will stain all My raiment. For the day of vengeance is in My heart, and the year of My redeemed has come....

This brings up the question, is violence a sin, are we ever told to defend ourselves?

Related Scripture: We are not to kill one of our brothers

Matthew 5:20-22 For I say to you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven.

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

21 You have heard that it was said by them of old time, **You shall not kill (Murder)**; and whoever shall kill shall be in danger of the judgment: 22 But I say to you, That whoever is **angry with his brother without a cause** shall be in danger of the judgment: and whoever shall say to his brother, **Raca**, shall be in danger of the **council**: but whoever shall say, You fool, shall be in danger of hell fire.

Kill = murderer (s#05407 φονεω) (fon-yoo'-o) from (s#05406 φονεωζ) (fon-yooce') a murderer (always of criminal or at least intentional) homicide

Raca = O empty one, worthless (s#04469 ρακα) (hrak-ah')

This may be related to the term that is used today "Air Head"

Council = joint session, Jewish Sanhedrin, tribunal council (s#04892 συνεδριον) (soon-ed'-ree-on)

The Ten Commandments is Exodus chapter 20 says

Exodus 20:13 You shall not kill

Kill = dash in pieces, murder, put to death (s#07523 רצח) (raw-tsakh')

We see that the commandment actually says you shall not murder. Taking a life to save an innocent life is not prohibited. Killing for gain or killing enemies who are not threatening you or are not the enemies of יהוה is prohibited.

Related Scripture: Are we to defend ourselves

Luke 22:31-39 And Adonai (Yeshua) said, Simon, Simon, behold, Satan has desired *to have* you, that he may sift *you* as wheat: 32 But I have prayed for you, that your faith will not fail: and when you are converted, strengthen your brothers. 33 And he said to Him, Adonai, I am ready to go with You, both into prison, and to death. 34 And He said, I tell you, Peter, the cock shall not crow this day, before that you shall deny that you know Me. 35 And He said to them, **When I sent you without purse, and scrip, and shoes, did you lack anything? And they said, Nothing.** 36 **Then He said to them, But now, he that has a purse, let him take it, and likewise his scrip: and he that has no sword, let him sell his garment, and buy one.** 37 For I say to you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end. 38 And they said, Adonai, behold, **here are two swords.** And He said to them, **It is enough.** 39 And He came out, and went, as He went, to the mount of Olives; and His disciples also followed Him.

Comment: From this we see that no weapons were needed as long as Messiah was on earth with them just as it will be when He is ruling from Jerusalem. But Messiah was telling them **at this point that things were changing** and that physical warfare was about to begin. Hasatan desires to kill those who follow Messiah and we need to be ready for battle.

Does Messiah ever tell us to take up weapons?

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

The following is Luke 22:36 in many different translations

Related Scripture: Hebrew Names Version

Luke 22:36 Then he said to them, "But now, whoever has a purse, let him take it, and likewise a wallet. Whoever has none, let him sell his cloak, and **buy a sword**.

Related Scripture: King James Version (based on Text Receptus)

Luke 22:36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and **buy one**.

Related Scripture: Literal Translation (based on Text Receptus)

Luke 22:36 Then He said to them, But now, the *one* having a purse, let him take *it*; likewise also a wallet. And the *one* not having, let him sell his garment, and let him **buy a sword**.

Related Scripture: Messianic Renewed Covenant

Luke 22:36 And He said to them, "But now, let him who has a purse take it, and likewise a bag; and let him who does not have sell his garment and **buy a sword**.

Related Scripture: 1901 American Standard Version

Luke 22:36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and **buy a sword**.

Related Scripture: Bishops Bible 1568 AD

Luke 22:36 Then saide he vnto them: But nowe he that hath a wallet, let him take it vp, and lykewyse his scrippe: and he that hath none, let him sell his coate, and **bye a sworde**.

Related Scripture: Geneva Bible 1587 AD

Luke 22:36 Then he said to them, But nowe he that hath a bagge, let him take it, and likewise a scrip: and hee that hath none, let him sell his coate, and **buy a sworde**.

Related Scripture: English Majority Text Version (based on Text Receptus)

Luke 22:36 Then He said to them, "But now, he who has a money bag, let him take it, and likewise also a knapsack; and he who has no sword shall sell his garment and **buy one**.

Related Scripture: James Murdock New Testament

Luke 22:36 He said to them: Henceforth, let him that hath a purse, take it; and so likewise a wallet. And let him that hath no sword, sell his garment, and **buy himself a sword**.

Related Scripture: The Message

Luke 22:36 He said, "This is different. Get ready for trouble. Look to what you'll need; there are difficult times ahead. Pawn your coat and **get a sword**.

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Doesn't the Scripture say that those who live by the sword will die by the sword?

The following text is from **The Interlinear Bible Hebrew Greek English, by Sovereign Grace Publishers**. The English translation they used that parallels the Hebrew and Greek is **The Literal Translation of the Bible**. This is the interlinear Bible that is recommended by Brad Scott. This is the only translation that I have found that says that the High Priest's slave's **right** ear was cut off. All other translations only say that his ear was cut off.

Right = right side or hand (as that which usually takes) (s#01188 δεξιός) (dex-ee-os')

Also notice that the phrase **they that take the sword shall perish with the sword** is not in this literal translation. This phrase means those who live by killing and stealing will die a violent death. The disciples were not men who lived by killing others.

Related Scripture: Literal Translation (based on Text Receptus & Majority Text)

Matthew 26:49-54 And those around Him seeing that about to occur, they said to Him, Lord, **shall we strike with the sword?** 50 And a certain one of them struck the **slave of the high priest**, and **cut off his right ear**. 51 And answering Jesus said, **allow it until this**. And touching his ear, He healed him. 52 And Jesus said to those coming upon Him, chief priests and commanders of the temple, and elders. Have you come out with swords and clubs as against a robber? 53 When I was with you day by day in the Temple, you did not stretch out your hand on Me. But this is your hour, and the authority of the darkness. 54 And laying hold of Him, they led Him away and led Him into the house of the high priest.

Question: Why would Messiah tell the disciples to buy a sword even if they had to sell their very clothes to buy it and then tell them not to use it to defend Him when the mob came to arrest Him?

Answer: The disciples were not allowed to use their swords to defend Yeshua because Scripture must be fulfilled so that we can have our sins forgiven and we can be joined back to Him under the Covenant. The swords were for after His resurrection when He would again send them out to the world with the Great Commission. This time they would need money and a sword.

Note: We see that the disciples realized that the mob with the high priest were about to arrest Yeshua and they asked Yeshua if they should strike with the swords. Before Messiah answered them one of the disciples cut the right ear off the slave of the high priest. Messiah then said "**allow it until this**." He was telling them that they should not use their swords now. **He healed the right ear of the High Priest slave**. These wicked priests would unknowingly be part of the redemption plan in that they killed Messiah, the sacrificial lamb, who would make salvation available to all who would repent and be saved. We see that as the last days approach many are beginning to hear with their **right ear** and they are returning to the Torah.

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Zebulun's blessing

Genesis 49:13 Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* to Zidon.

Schottenstein Edition Interlinear Chumash (page 306) Issachar's Torah-learning was made possible by Zebulun, who engaged in commerce and supported Issachar (Tanchuma; cf. *ibn Ezra*). Sforno elaborates that one cannot engage in Torah study without material necessities, as the sages said, "If there is no flour there is no Torah" (Avos 3:17). This is why the Torah commands the nation to provide gifts for their Kohanim and Levites, who devote themselves to the study and teaching of Torah. The verse describes the tribe of Zebulun as a seafaring merchants. Its territory would be in the Galilee, between the Sea of Kinnereth and the Mediterranean, and its border would extend to Zidon, a famed center of commerce at the northwest boundary of Eretz Yisrael.

Issachar's blessing

Genesis 49:14-15 Issachar *is* a strong donkey couching down between two burdens: 15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant to tribute.

Schottenstein Edition Interlinear Chumash (page 306) Although the simile of donkey of strong bones and the references to land seem to allude to agricultural pursuits - a view indeed expressed by one Sage in the Midrash and followed by several commentators - Rashi favors the traditional Rabbinic interpretation that this reflects Issachar's spiritual role as bearer of the yoke of Torah and cultivator of the spiritual treasures of the people.

Dan's blessing

Genesis 49:16-18 Dan shall judge his people, as one of the tribes of Israel. 17 Dan shall be a serpent by the way, an adder in the path, that bites the horse heels, so that his rider shall fall backward. 18 I have waited for your salvation, O יהוה.

Dan = A Judge (s# 01835 דן)

Schottenstein Edition Interlinear Chumash (page 307) A serpent along the highway. Rashi and Ramban apply the words to Samson, whose single-handed battle tactics corresponded closely to Jacob's description. Like a serpent leaving its lair to attack travelers and then slithering back to its hiding place, Samson waged a personal, guerrilla-like war against the Philistines, catching them by surprise and going into hiding before they could counterattack. *So that fall shall its rider.* The allusion is to Samson's final victory, when - blind and in chains - he pulled down the pillars of the Philistine idol's temple and caused it to collapse, killing himself and three thousand Philistines. Like snake biting a horse and indirectly killing its rider. Samson struck indirectly at his tormentors [Judges 16:29] (Rashi; Ramban).

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Gad's blessing

Genesis 49:19 Gad, as troop shall attack from the rear: he will troop back on footsteps.

Asher's blessing

Genesis 49:20 From Asher his bread *shall be* rich, and will provide royal delicacies.

Stone Edition Chumash (page 281) Asher's land will be so rich in olive groves that will flow with oil like a fountain (Rashi); and he will provide kingly delicacies, i.e. his rich produce will be worthy of royal tables and will be sought by kings (Radak).

Naphtali's blessing

Genesis 49:21 Naphtali *is* a deer let loose: he gives beautiful sayings.

Stone Edition Chumash (page 281) In the war against Sisera [during the time of Deborah the prophetess (Judges 4,5)]. The valiant warriors of Naphtali were nimble as hinds (deers) and played a leading role in the battle.

Related Scripture: Zebulun & Naphtali risk their lives when others wouldn't

Judges 5:12-18 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead your captivity captive, you son of Abinoam. 13 Then he made him that remained have dominion over the nobles among the people: **יהוה** made me have dominion over the mighty. 14 Out of Ephraim there *was* a root of them against Amalek; after you, Benjamin, among your people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. 15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben *there were* great thoughts of heart. 16 Why did you abide among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben *there were* great searchings of heart. 17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches. 18 **Zebulun and Naphtali were a people that jeopardized their lives** unto death in the high places of the field.

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's blessing

Genesis 49:22-26 Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall: 23 The archers have sorely grieved him, and shot *at him*, and hated him: 24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *Elohim* of Jacob; (from there *is* the shepherd, the **stone of Israel**;) 25 *Even* by Elohim of your father, who shall help you; and by the Almighty, who shall bless you with blessings of heaven above, blessings of the deep that lies under, blessings of the breasts, and of the womb: 26 The blessings of your father have prevailed above the blessings of my progenitors to the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Joseph is a <u>fruitful</u> bough	Joseph saved <u>many</u> from starvation
by a <u>well</u>	His <u>well of strength</u> is from יהוה
Archers have <u>shot at him</u>	He was <u>attacked by many</u>
have <u>hated him</u>	His <u>brothers hated him</u>
his bow <u>maintained strength</u>	he <u>did not allow hatred</u> to guide him
there is the <u>shepherd</u>	His <u>purpose was to save</u> the sheep (people)
the <u>stone</u> of Israel	stone (אבן) the word stone has the letters to form the words > Father (אב) יהוה & Son (בן) Yeshua (Joseph foreshadowed the life of Yeshua)
blessings from father	Blessed by Jacob
blessings from Father	Blessings by Father (יהוה)
Jacob's blessings are greater than his father	Joseph will inherit those blessings

Related Scripture: Father & Son יהוה

Isaiah 8:13-14 Sanctify יהוה of hosts Himself; and *let Him be* your fear, and *let Him be* your dread. 14 And He shall be for a sanctuary; but for a **stone** (אבן) of stumbling and for a rock of offence to both the houses of Israel, for a trap and for a snare to the inhabitants of Jerusalem.

Benjamin's blessing

Genesis 49:27 **Benjamin** shall tear *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

Benjamin = Son of my right hand (s# 1144 בנימן)

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Stone Edition Chumash (page 283) Benjamin's descendants - likened to a wolf - were mighty, fearless warriors, as depicted in the affair of the Concubine at Gibeah [Judges chs. 19-20] (Radak), as was King Saul, a Benjamite, who in his short reign, defeated Moab, Edom, and Philista. The morning refers to Saul who rose as Israel's champion during the early years of Israel's history, when the nation began to flourish and shine. In the national evening of decline, when the people were exiled to Babylonia and Persia, Benjamin's offspring will triumph over Israel's enemies and divide the spoils of victory. This is an allusion to Mordecai and Esther, of the tribe of Benjamin, who defeated Haman and were awarded his estate [see Esther 8:7] Rashi from Tanchuma).

Jacob Dies

Genesis 49:28-33 All these *are* the twelve tribes of Israel: and this *is it* that their father spoke to them, and blessed them; everyone according to his blessing he blessed them. 29 And he charged them, and said to them, I am to be gathered to my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite, 30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place. 31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. 32 The purchase of the field and of the cave that *is* there *was* from the children of Heth. 33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the spirit, and was gathered to his people.

Joseph asks permission to bury Jacob in the land

Genesis 50:1-6 And Joseph fell on his father's face, and wept on him, and kissed him. 2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. 3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him seventy days. 4 And when the days of his mourning were past, Joseph spoke to the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I ask you, in the ears of Pharaoh, saying, 5 My father made me swear, saying, behold, I die: in my grave which I have dug for me in the land of Canaan, there shall you bury me. Now therefore let me go up, I ask, and bury my father, and I will come again. 6 And Pharaoh said, Go up, and bury your father, according as he made you swear.

Comment: We see that Joseph spoke to the house of Pharaoh, not to Pharaoh himself. The comments by the Rabbi's state that Joseph wanted to get important people in Pharaoh's house to influence Pharaoh to allow him to bury his father in the land of Canaan. This may be correct but it could also be possible that Joseph was no longer in his previous position of authority. He was thirty years old when he first appeared before Pharaoh. He then spent two years building places to store grain, then seven years of plenty followed by two years of drought till his family joined him in Egypt. Joseph would have been forty one at that time. His father died seventeen years later when Joseph was fifty eight. With this amount of time there might be a different Pharaoh in power. The life span of most Egyptians at that time was thirty years. Joseph was still honored because he had saved the people from starvation and had increased the wealth of the throne to a great extent, but if another Pharaoh was in power, things would change.

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph and his brothers bury Jacob

Genesis 50:7-13 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, 8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. 9 And there went up with him both chariots and horsemen: and it was a very great company. 10 And they came to the threshing floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. 11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: therefore the name of it was called Abelmizraim, which *is* beyond Jordan. 12 And his sons did to him according as he commanded them: 13 For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place of Ephron the Hittite, before Mamre.

Comment: Joseph and his brothers were accompanied by important official from Egypt. The people of Canaan saw this great procession of wealthy people in pouring. Their fine clothes were torn in pouring and they mourned in the land for seven days. The Canaanites had probably never seen such a great number of people mourn for such an extended period of time. They were familiar with the family who owned the cave of Machpelah and may have heard that Jacob had died. They realized that Jacob was a very important person as well as his sons and they would not deny that the cave belonged to Abraham's family.

Joseph's brothers feared Him

Genesis 50:14-18 And Joseph returned to Egypt, he, and his brothers, and all that went up with him to bury his father, after he had buried his father. 15 And when Joseph's brothers saw that their father was dead, they said, Joseph will perhaps hate us, and will certainly repay us for all the evil which we did to him. 16 And they sent a messenger to Joseph, saying, Your father commanded before he died, saying, 17 So shall you say to Joseph, Forgive, the trespass of your brothers, and their sin; for they did to you evil: and now, we ask you, forgive the trespass of the servants of the Elohim of your father. And Joseph wept when they spoke to him. 18 And his brothers also went and fell down before his face; and they said, Behold, we *are* your servants.

Stone Edition Chumash (page 287) Joseph's brothers perceived that their father was dead, in the sense that it seemed to them that with Jacob's death, Joseph's attitude toward them had changed. While he was used to invite the family to dine with him very often during Jacob's lifetime and received them all very warmly, he now stopped doing so. To them this meant that once Joseph no longer had to show deference to Jacob, he was revealing his lingering animosity toward them, and they feared that he would avenge himself against them for having sold him. They were wrong, however. His real reason for stopping the invitations was that Jacob used to insist that Joseph sit at the head of the table. Now however, Joseph felt uncomfortable about taking precedence over Reuben and Judah. On the other hand, it would be a violation of protocol for the viceroy to relinquish his position -so he stopped issuing the invitation (Tanchuma).

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph did not have resentment against his brothers

Genesis 50:19-21 And Joseph said to them, Fear not: for *am* I in the place of Elohim? 20 But as for you, you thought evil against me; *but* Elohim meant it for good, to bring to pass, as *it is* this day, to save much people alive. 21 Now therefore fear not: I will nourish you, and your little ones. And he comforted them, and spoke kindly to them.

Comment: Joseph realized that the difficulty he went through was part of Elohim's plan and that his brothers only played their part. He was not blaming them, because he knew **יהוה**'s plan had saved so many people from starvation. The things they did to him brought about this great salvation and he knew that this process had caused him to become the person that he had to be for the good to take place. He did not blame them for what they did, but he knew that they needed to repent for their motivation that was a result of their hatred of him. He had forgiven them for their actions many years ago.

Joseph dies at age 110

Genesis 50:22-26 And Joseph dwelled in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. 23 And Joseph saw Ephraim's children of the third *generation*: the children also of Machir the son of Manasseh were brought up on Joseph's knees. 24 And Joseph said to his brothers, I die: and Elohim will surely visit you, and bring you out of this land to the land which he sware to Abraham, to Isaac, and to Jacob. 25 And Joseph took an oath of the children of Israel, saying, Elohim will surely visit you, and you shall carry up my bones from here. 26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Four times Elohim has caused Israel to increase greatly outside the land of Israel.

1. Abraham became **wealthy** when he sojourned in Egypt
2. Jacob grew into a **large wealthy family** when he sojourned with Laban
3. Israel grew into a **nation** when they sojourned in Egypt
4. Israel increased in **numbers and wealth** when they were cast out of the land of Israel and into all the nations of the earth.

El Shaddai had appeared to Jacob in Luz (Almond tree = authority). He said "I will make you **fruitful and numerous**; I will make you a **Congregation of Nations** and I will give this land to your offspring after you as an eternal possession.

Congregation (multitude) = assemblage, company, congregation, multitude, church
(s#06951 **קהל**) (kaw-hawl')

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

The Future in the Kingdom

Related Scripture: The love of the Father to the lost sheep of Israel

Jeremiah 31:1-40 At the same time, said יהוה, will I be the Elohim of all the families of Israel, and they shall be My people. 2 Thus said יהוה, The people [which were] left of the sword found grace in the wilderness; [even] Israel, when I went to cause him to rest. 3 יהוה has appeared of old to me, [saying], Yes, I have loved you with an everlasting love: therefore with lovingkindness have I drawn you. 4 Again I will build you, and you shall be built, O virgin of Israel: you shall again be adorned with your tabrets, and shall go forth in the dances of them that make merry. 5 You shall yet plant vines on the mountains of Samaria: the planters shall plant, and shall eat [them] as common things. 6 For there shall be a day, the watchmen on the mount Ephraim shall cry, Arise and let us go up to Zion to יהוה our Elohim. 7 For this said יהוה; Sing with gladness for Jacob, and shout among the chief of the nations: publish you, praise you, and say, O יהוה, save Your people, the remnant of Israel. 8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, with them the blind and the lame, the woman with child and her that travails with child together: a great company shall return here. 9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, where they shall not stumble: for I am a father to Israel, and Ephraim my firstborn. 10 Hear the word of יהוה, O you nations, and declare [it] in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd does his flock. 11 For יהוה has redeemed Jacob, and ransomed him from the hand of him that was stronger than he. 12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of יהוה, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. 13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. 14 And I will satisfy the soul of the priests with fatness, and My people shall be satisfied with My goodness, says יהוה. 15 This says יהוה; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. 16 This says יהוה; Refrain your voice from weeping, and your eyes from tears: for your work shall be rewarded, says יהוה; and they shall come again from the land of the enemy. 17 And there is hope in your end, says יהוה, that your children shall come again to their own border. 18 I have surely heard Ephraim bemoaning himself thus: You have chastised me, and I was chastised, as a young bull unaccustomed to the yoke: turn me, and I shall be turned; for You are יהוה my Elohim. 19 Surely after that I was turned, I repented; and after that I was instructed, I struck my thigh: I was ashamed, yes, even confounded, because I did bear the reproach of my youth. 20 Is Ephraim my dear son? is he a pleasant child? for since I spoke against him, I do earnestly remember him still: therefore My heart is troubled for him; I will surely have mercy on him, says יהוה. 21 Set up waymarks (Zion), make high heaps: set your heart toward the highway, even the way which you went: turn again, O virgin of Israel, turn again to these your cities. 22 How long will you go about, O you backsliding daughter? for יהוה has created a new thing in the earth, A woman shall compass a man (wedding). 23 This says יהוה of hosts, the Elohim of Israel; As yet they shall use this speech in the land of Judah and in

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

its cities, when I shall bring again their captivity; יהוה bless you, O habitation of justice, and mountain of holiness. 24 And there shall dwell in Judah itself, and in all of its cities together, husbandmen, and they that go forth with flocks. 25 For I have satisfied the weary soul, and I have replenished every sorrowful soul. 26 On this I awaked, and beheld; and My sleep was sweet to Me. 27 Behold, the days come, says יהוה, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. 28 And it shall come to pass, [that] like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, says יהוה. 29 In those days they shall no more say, The fathers has eaten a sour grape, and the children's teeth are set on edge. 30 But everyone shall die for his own iniquity: every man that eats the sour grape, his teeth shall be set on edge. 31 Behold, the days come, says יהוה, that I will make a New Covenant with the house of Israel, and with the house of Judah: 32 Not according to the Covenant that I made with their fathers in the day [that] I took them by the hand to bring them out of the land of Egypt; which My covenant they broke, although I was a husband to them, says יהוה: 33 But this [shall be] the Covenant that I will make with the house of Israel; After those days, says יהוה, I will put My Torah in their inward parts, and write it on their hearts; and will be their Elohim, and they shall be My people. 34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know יהוה: for they shall all know Me, from the least of them to the greatest of them, says יהוה: for I will forgive their iniquity, and I will remember their sin no more. 35 Thus says יהוה, which gives the sun for a light by day, [and] the ordinances of the moon and of the stars for a light by night, which divides the sea when the its waves roar; יהוה of hosts [is] His name: 36 If those ordinances depart from before Me, says יהוה, [then] the seed of Israel also shall cease from being a nation before Me forever. 37 This says יהוה; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, says יהוה. 38 Behold, the days come, says יהוה, that the city shall be built to יהוה from the tower of Hananeel to the gate of the corner. 39 And the measuring line shall yet go forth over against it on the hill Gareb, and shall compass about to Goath. 40 And the whole valley of the dead bodies, and of the ashes, and all the fields to the brook of Kidron, to the corner of the horse gate toward the east, [shall be] holy to יהוה; it shall not be plucked up, nor thrown down any more forever.

Related Scripture: Moses wrote of Me

John 5:45-47 Do not think that I will accuse you to the Father: there is one that accuses you, even Moses, in whom you trust. For had you believed Moses, you would have believed Me: for he wrote of Me But if you do not believe his writings, how shall you believe My words?

How did Moses write of Yeshua? The word for Messiah is not mentioned in the five books (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) that Moses wrote. These five books are normally called the Torah. The word Torah means **instructions**, this is the instructions יהוה has given to man. This must mean that Moses wrote in types and shadows, showing the characteristics that the Messiah would have and the things that He would do when He came. Moses wrote openly of יהוה's commands. Yeshua always quoted passages from

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

these five books of Moses concerning what יהוה requires of man. If Moses wrote of Messiah in types and shadows, then we should be able to compare Yeshua's life with different characters in the Torah and see if any of their lives reflect things that are similar to Yeshua's life. Comparing and contrasting themes that are in יהוה word is referred to as **Thematic Analysis**. This method of study is only possible because they have been placed there by the Holy One to enable those who diligently seek Him to prove beyond a shadow of a doubt that Yeshua is the promised Messiah. This is why Yeshua said if you don't believe the words that Moses wrote, how will you believe My words.

The Essenes existed from 200 years before the time of Yeshua and during His time. They wrote of studying the Torah to understand about the promised Messiah. Their writings were preserved in the Dead Sea Scrolls. They recognized that there appeared to be two Messiahs from Isaiah's writings. One Messiah they knew would be **Messiah Ben David** (Messiah son of David). This was the Kingly Messiah who would come and reign over all Israel and the world forever. They also saw a suffering Messiah who would save the world but would be killed. This Messiah they said was **Messiah Ben Joseph** (Messiah son of Joseph) because they could see how Joseph suffered at the hands of his brothers but ascended to power to save the world. Since Yeshua has come, we can see how both Messiahs are one and the same. He came first as Messiah Ben Joseph and He will come back as Messiah Ben David.

Let's compare Joseph's life to Yeshua's at His 1st and 2nd appearing:

Joseph life foreshadowing Yeshua life

Joseph's life	Yeshua's life
<p><u>Some of Joseph's brothers hated him but his brother Benjamin loved him</u> Genesis 37:5 And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. Genesis 37:18 They (brothers) saw him from afar; and when he had not yet approached them they conspired to kill him.</p>	<p><u>Some of Yeshua's brothers hated Him but many loved Him</u> John 12:42 Never the less among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue:</p>
<p><u>Joseph was his father's favorite son</u> Genesis 37:3 Now Israel (Jacob) loved Joseph more than all his sons since he was a child of his old age...</p>	<p><u>Yeshua was the Fathers only son</u> John 1:14 And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the <u>only begotten</u> of the Father, full of grace and truth.</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>Joseph was abused by his brothers</u> Genesis 37:23-24 And so when it was, when Joseph came to his brothers they stripped Joseph of his tunic, the fine woolen tunic that was on him. Then they took him, and cast him into the pit;</p>	<p><u>Yeshua was abused by His brothers</u> Matthew 26:67 Then they spit in His face, and beat Him; and others slapped Him with the palms of their hands,</p>
<p><u>Joseph was stripped of his garment</u> Genesis 37:23 And so it was, when Joseph came to his brothers they stripped Joseph of his tunic, the fine woolen tunic that was on him.</p>	<p><u>Yeshua was stripped of His garment</u> Luke 23:34 Then said Yeshua, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.</p>
<p><u>Joseph was sold to those who were not under the Covenant, Ishmaelites</u> Genesis 37:28 ...they drew Joseph up and lifted him out of the pit and sold Joseph to the Ishmaelites for twenty pieces of silver</p>	<p><u>Yeshua was sold by Judas to those not obeying the Covenant. (Sadducees)</u> Matthew 26:14 Then one of the twelve, called Judas from Qerioth, went to the High Priests and said to them, what will you give me, and I will deliver Him to you? and they covenanted with him for thirty pieces of silver.</p>
<p><u>Joseph was carried to a far away country to become second in command of the world power</u> Genesis 41:39-40 Then Pharaoh said to Joseph, "Since יהוה has informed you of all this (the dream) there can be no one so discerning and wise as you. You shall be in charge of my palace and by your command shall all my people be sustained; only by the throne shall I outrank you."</p>	<p><u>Yeshua returned back to Heaven to receive the Kingdom. He will return to rule over the whole world being second in command under Father יהוה.</u> Luke 19:12-17 He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said to them, occupy till I come. ... And it came to pass, that <u>when he returned, having received the kingdom</u>, then he commanded these servants to be called to him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first saying, Lord Your pound has gained ten pounds. And he said to him, well done, you good servant: because you have been faithful in very little, have authority over ten cities</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>Joseph's father grieved over his son's supposed death</u> Genesis 37:34-35 Then Jacob tore his garments and placed sackcloth on his loins; he mourned for his son many days. All his sons and all his daughters arose to comfort him, but he refused to comfort himself, and said: " for I will go down to the grave mourning for my son."</p>	<p><u>Father יהוה grieved over His Son's death on the cross, turning His face away because of the painful site.</u> Matthew 27:46 And about the ninth hour Yeshua cried with a loud voice, saying, Eli, Eli, Lama sabachthani? that is to say, My Elohim, My Elohim, why have You forsaken Me?</p>
<p><u>Joseph had sexual lies told about him</u> Genesis 39:12-15 she (Potiphar's wife) caught hold of him by his garment, saying, "Lie with me" but he left his garment in her hand, and he fled, and went outside. When she saw that he had left his garment in her hand and fled outside, she called out to the men of her household and spoke to them saying, "look! he brought us a Hebrew man to sport with us! He came to lie with me but I called out with a loud scream ... he left his garment beside me and fled.</p>	<p><u>Yeshua's mother was accused of becoming pregnant outside of marriage John 8:41</u> But now you seek to kill Me, a man that has told you the truth, which I have heard of Elohim: this did not Abraham. You do the deeds of your father. Then said they to Him, <u>We are not born of fornication;</u> we have one Father, even Elohim (this was inferring that He was born of fornication as they had heard spoken)</p>
<p><u>Joseph was given a bride the day he was raised to be ruler</u> Genesis 41:44-45 Pharaoh said to Joseph, "I am Pharaoh, And without you no man may lift up his hand or foot in all the land of Egypt." ...and he gave him Asenath daughter of Poti-phaera, Chief of On, for a wife.</p> <p>Asenath = she who is devoted to isis (easter, queen of heaven whose son was Tammuz , Ezk 8:14.) (s#0621 אסנת)</p>	<p><u>Yeshua will be given a bride by Father יהוה the day He returns to set up His Kingdom</u> Revelations 21:9-12 And there came to me one of the seven angels which had the seven vials full of the last seven plagues, and talked with me, saying, Come here, I will show you <u>the bride, the Lamb's wife.</u> And he carried me away in the spirit to a great and high mountain, and showed me a great city, the Holy Jerusalem, descending out of heaven from יהוה, Having the glory of יהוה: and her light was like a stone most precious, even like a jasper stone, clear as crystal; And it had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the children of Israel:</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>Joseph's name means" will do again"</u> Joseph = another son (will do again) (S# 03130 יוסף) This points to the dual nature of his life.</p>	<p><u>Yeshua came once and He will come again</u> Revelations 22:7 Behold I come quickly: blessed is he that keeps the saying of the prophecy of this book.</p>
<p><u>Joseph rose to power to save the world from starvation</u> Genesis 41:57 All the earth came to Egypt to Joseph to buy provisions, for the famine had become severe in all the earth.</p>	<p><u>Yeshua came to save the world from sin. He is the bread of life</u> John 6:35 And Yeshua said to them, I am the bread of life: he that comes to Me shall never hunger; and he that believes on Me shall never thirst.</p>
<p><u>Judah thought that Joseph was an Egyptian (pagan)</u> because of the way he was dressed and spoke</p>	<p><u>Judah (the Jewish people today) believe that "Jesus" is a pagan</u> because they have heard that He said not to keep the Torah and to eat unclean food.</p>
<p><u>Joseph's brothers did not recognize him</u> the first time they saw him. He looked like an Egyptian to them Genesis 42:8 Joseph recognized his brothers, but they did not recognize him.</p>	<p><u>Many of Yeshua's brothers did not recognize Him</u> as Messiah when He came the first time John 7:12 And there was much murmuring among the people concerning Him: for some said, He is a good man: others said, No; but He deceives the people. Matthew 12:22-24 Then was brought to him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spoke and saw. 23 And all the people were amazed, and said, Is not this the son of David? 24 But when the Pharisees heard <i>it</i>, they said, This fellow casts out devils, by Beelzebub the prince of the devils.</p>
<p><u>Joseph revealed himself to his brothers the second time they came to him</u> Genesis 45:3 And Joseph said to his brothers, "come close to me, if you please," and they came close. And he said, I am Joseph your brother...</p>	<p><u>Yeshua will reveal Himself to His brothers when He returns</u> Zechariah 12:10 And I will pour on the house of David, and on the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look on Me who they have pierced, and they shall mourn for Him, as one mourns for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first born</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>Joseph's brother Judah told his other brothers to sell him to the Ishmaelites</u> Genesis 37:26-27 Judah said to his brothers, "what gain will there be if we kill our brother and cover up his blood? Come, let us sell him to the Ishmaelites..."</p>	<p><u>Yeshua's own tribe of Judah was the ones who turned Him over to the Romans</u> Matthew 27:1-2 When the morning was come, all the chief priests and elders of the people took counsel against Yeshua to put Him to death: 2 And when they had bound Him, they led <i>Him</i> away, and delivered Him to Pontius Pilate the governor.</p>
<p><u>Reuben, Joseph's oldest brother saved him from being killed</u> Genesis 37:22 And Reuben said to them: "shed no blood! Throw him into this pit in the wilderness, but lay no hand on him!" intending to rescue him from their hand,</p>	<p><u>Many of Yeshua's people believed on Him and did not want Him to be killed</u> John 12:42 Never the less among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue:</p>
<p><u>Joseph had a special garment</u> Genesis 37:3 ...and he (Jacob) made him a fine woolen tunic (coat of many colors) This according to the Sages is the type of long sleeve coat that is worn by sons of kings</p>	<p><u>Yeshua had a garment without seams</u> John 19:23 Then the soldiers, when they had crucified Yeshua, took His garments, and made four parts, to every soldier a part; and also His coat: now the <u>coat was without seam</u>, woven from the top throughout. They said therefore among themselves, Let us not tear it, but cast lots for it, whose it shall be:</p>
<p><u>Joseph's brothers were jealous of his father's love</u> Genesis 37:4 His brothers saw that it was he who their father loved most of all his brothers so they hated him; and they could not speak to him peaceably.</p>	<p><u>leaders of the Temple were angry that Yeshua spoke of Father יהוה as Abba</u> John 5:18 Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath (He had broken the man made laws pertaining to Sabbath not יהוה's commands) but said also that יהוה was His father, making Himself equal with יהוה.</p>
<p><u>Joseph was honored by the whole world for providing food in the famine</u> Genesis 47:25 And they said, "you have saved our lives; may we find favor in your eyes, my lord, and we will be serfs to Pharaoh</p>	<p><u>Yeshua will be honored by the whole world for providing the needs of all people</u> John 6:35 And Yeshua said to them, I am the bread of life: he that comes to Me shall never hunger; and he that believes on Me shall never thirst.</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>Joseph was sent to Egypt instead of being killed by his brothers</u> Genesis 37:22 And Reuben said to them: "shed no blood! Throw him into this pit in the wilderness, but lay no hand on him!" intending to rescue him from their hand,</p>	<p><u>Yeshua was sent to Egypt to prevent Herod from killing Him</u> Matthew 2:13 And when they had departed, behold the angel of Adonai appeared to Joseph in a dream, saying, Arise, and take the young child (Yeshua) and His mother, and flee to Egypt, and be there until I bring you word: for Herod will seek the young child to destroy Him.</p>
<p><u>Joseph came to power on Yom Teruah. According to tradition and Psalms 81</u> Psalms 81:1-6 [[To the chief Musician on Gittith, [A Psalm] of Asaph.]] Sing aloud to Elohim our strength: make a joyful noise to the Elohim of Jacob. 2 Take a psalm, and bring near the timbrel, the pleasant harp with the psaltery. 3 Blow the trumpet in the New Moon feast day. 4 For this a statute for Israel, a law of the Elohim of Jacob. 5 This He ordained in <u>Joseph</u> [for] a testimony, when he went out through the land of Egypt: [where] I heard a language [that] I understood not. 6 <u>I removed his shoulder from the burden: his hands were delivered from the pots.</u></p> <p>Joseph was freed from prison on the Feast day that happens on a New Moon. The only Festival of Leviticus 23 that matches this time is the Feast of Trumpets also called Yom Teruah.</p>	<p><u>Yeshua will become King of the world on Yom Teruah</u> The judgment of the world is shown with the things that take place on Yom Teruah. 1. Thrones set in heaven 2. Door of heaven opened 3. Trumpet (shofar) blown Revelations 4:1-2 After this I looked and behold, a <u>door standing open in heaven</u>. And the first voice which I heard was like a <u>trumpet speaking with me</u>, saying, "Come up here, and I will show you things which must take place after this, Immediately I was in the Spirit; and behold a throne set in heaven, and One <u>sat on the throne</u>." Revelations 5:7-13 Then He (Yeshua) came and took the scroll out of the right hand of Him who sat on the throne. Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb... Worthy is the Lamb who was slain <u>To receive power and riches and wisdom, and strength and honor and glory and blessing!</u></p>
<p><u>Joseph's father sent him to his brothers who hated him</u> Genesis 37:4 But when his (Joseph) brothers saw that their father loved him more than all his brothers, they <u>hated him</u> even more</p>	<p><u>Father יהוה sent Yeshua to a world that did not receive Him</u> John 1:11-12 He (Yeshua) came to His own, and <u>His own received Him not</u>. But as many as received Him, to them gave He the power to become the sons of Elohim...</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>Joseph's brothers used foreigners (Ishmaelites), who were not under the Covenant, to get rid of him</u> Genesis 37:26-27 Judah said to his brothers, "what gain will there be if we kill our brother and cover up his blood? Come, let us sell him to the Ishmaelites..."</p>	<p><u>Yeshua's brothers took him to foreigners (Romans), who were not under the Covenant, to get rid of Him</u> John 18:28 Then led they Yeshua from Caiaphas to the hall of judgment: and it was early; and they themselves went not into the judgment hall (of the Romans) lest they should be defiled; but that they might eat the Passover. Pilate then went out to them, and said, what accusation do you bring against this man?</p>
<p><u>Joseph's father sent him to look into the welfare of the flock</u> Genesis 37:14 And he (Jacob) said to him, "Go now, look into the welfare of your brothers and the welfare of the flock, and bring me back word."</p>	<p><u>Yeshua's Father, ייִהוָה, sent Him to look into the welfare of the scattered sheep of the house of Israel</u> Matthew 15:24 But He answered and said, I am not sent but to the lost sheep of the house of Israel</p>
<p><u>Joseph was cast into a stone pit (to be his grave) but he left it alive</u> Genesis 37:23-24 And so when it was, when Joseph came to his brothers they stripped Joseph of his tunic, the fine woolen tunic that was on him. Then they took him, and cast him into the pit;</p>	<p><u>Yeshua was placed in a stone tomb but He left it alive</u> Matthew 27:60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed</p>
<p><u>Joseph was sold to those carrying spices</u> Genesis 37:25... a caravan of Ishmaelites was coming from Gilead, their camels bearing spices, balsam, and lotus on their way to bring them down to Egypt.</p>	<p><u>Spices bought to anoint Yeshua's body</u> Mark 16:1 And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, Salome, had bought sweet spices, that they might come and anoint Him (Yeshua).</p>
<p><u>Joseph's brother Reuben was in great distress when he returned to find the pit empty, Joseph was gone</u> Genesis 37:29 Reuben returned to the pit and behold Joseph was not in the pit! So he tore his garments.</p>	<p><u>Yeshua's disciples Peter and John were in great distress when they returned to the Tomb and Yeshua was gone</u> John 20:2 Then she ran, and came to Simon Peter, and to the other disciple (John), who Yeshua loved, and said to them, They have taken away the Master out of the sepulcher, and we know not where they have laid Him. Peter therefore went forth, and that other disciple, and came to the sepulcher</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>The suffering of Joseph resulted in saving the world</u> Genesis 47:25 And they said, "you have saved our lives; may we find favor in your eyes, my lord, and we will be serfs to Pharaoh</p>	<p><u>The suffering of Yeshua resulted in saving the world</u> John 12:32 And if I be lifted up (crucified) from the earth, will draw all men to Me.</p>
<p><u>Joseph's garment was dipped in the blood of a goat (Seir)</u> Genesis 37:31 They took Joseph's tunic (coat of many colors) slaughtered a goatling, and dipped the tunic in the blood</p>	<p><u>Yeshua will return to judge the evil of the world and He will stain all His garments with the blood of Esau (the goat nations of Matthew 25)</u> Isaiah 63:3 I have trodden the wine press alone; and of the people there was none with Me: for I will tread them in My anger, and trample them in My fury; and their blood shall be sprinkled on My garments, and I will stain all My garments.</p>
<p><u>Jacob mourned for Joseph for 22 years</u> until he saw him alive and he was the ruler of all Egypt. <u>The 22nd letter of the Hebrew alphabet is the tav. It has a numerical value of 400.</u></p>	<p>The 22nd letter of the Hebrew alphabet is the letter tav. It has a numerical value of 400. <u>Yeshua's return is related to the number four (4)</u></p> <ol style="list-style-type: none"> 1. Came 4,000 years after creation 2. was the 4th man in the fire in Daniel 3. Delayed coming to heal Lazarus so that He arrived on the 4th day 4. Yeshua came walking on the water in the 4th watch of the night (Mark 6:48) 5. Said you will not see me again until you say Baruk Haba Bashem Adonai (Blessed is he who comes in the name of Adonai) (this is only 4 words in Hebrew) He will return to be King of all the earth.
<p><u>Joseph's brothers were envious of him</u> Acts 7:9-10 and the patriarchs moved with envy, sold Joseph to Egypt: but Elohim was with him and delivered him out of all the afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt...</p>	<p><u>The High Priests were envious of Him and plotted to kill Him</u> Mark 15:9-10 But Pilate answered them, saying, Would you that I release to you the King of the Jews? 10 For he knew that the chief priests had delivered Him for envy.</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>Joseph was rushed to Pharaoh's house and then was cleaned up and given new clothes</u> Genesis 41:14 So Pharaoh sent and summoned Joseph, and they rushed him from the dungeon. He shaved and changed his clothes, and came to Pharaoh</p>	<p><u>Yeshua appeared before יהוה (Father יהוה) in filthy rags and was given new clean garments</u> Zechariah 3:3 Now Yeshua was clothed with filthy garments, and stood before the angel. And He answered and spoke to those that stood before Him, saying, Take away the filthy garments from Him. And to Him He said, Behold, I have caused Your iniquity (Our sin He had paid for on the cross) to pass from You, and I will clothe You with change of raiment. And I said let them set a clean turban on His head ...</p>
<p><u>All the earth came to Joseph for their food to live</u> Genesis 41:57 All the earth came to Egypt to Joseph to buy provisions, for the famine had become severe in all the earth</p>	<p><u>All the earth will come to Yeshua for salvation to live</u> John 12:32 If I be lifted up I will draw all men to Me. Philippians 4:19 But my Elohim shall supply all your need according to His riches in glory by Yeshua the Messiah</p>
<p><u>All the world came to Joseph in Egypt for food because they had no rain in their lands</u> Genesis 41:57 And all countries came to Egypt to Joseph for to buy grain; because the famine was so sore in all lands.</p>	<p><u>All the world will come to Yeshua in Jerusalem on the Feast of Tabernacles every year during His 1000 year reign. If Egypt does not come they will get no rain for that year</u> Zechariah 14:16-17 And it shall come to pass, that everyone that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, יהוה of hosts, and to keep the Feast of Tabernacles. And it shall be, that who will not come up of all the families of the earth to Jerusalem to worship the King, יהוה of hosts, even on them shall be no rain</p>
<p><u>Joseph's eleven brothers bowed down to him</u> Genesis 44:14 And Judah and his brethren (Eleven) came to Joseph's house; for he <i>was</i> yet there: and they fell before him on the ground.</p>	<p><u>Yeshua's eleven disciples bowed down to Him</u> Matthew 28:16-20 Then the eleven disciples went away to Galilee, to a mountain where Yeshua had appointed them. 17: And when they saw Him, they worshiped Him (<i>bowed down</i>):</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>Joseph held back on revealing himself to his brothers until they showed that they had repented of their sin and now loved their brother (Benjamin his full brother) as well as their father</u></p> <p>Genesis 44:30-33 Now therefore when I come to your servant my father, and the lad <i>is</i> not with us; seeing that his life is bound up in the lad's life; 31 It shall come to pass, when he sees that the lad <i>is</i> not <i>with us</i>, that he will die: and your servants shall bring down the gray hairs of your servant our father with sorrow to the grave. 32 For your servant became surety for the lad to my father, saying, If I bring him not to you, then I shall bear the blame to my father forever. 33 Now therefore, I ask you, let your servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.</p>	<p><u>Yeshua is restraining Himself until all who will turn from their sins</u></p> <p>Deuteronomy 32:20 And He said, I will hide My face from them, I will see what their end shall be: for they are a very froward generation children in whom is no faith</p> <p>Acts 3:19-23 Repent therefore, and be converted, that your sins may be blotted out, when the <u>times of refreshing</u> shall come from the presence of Adonai; and He shall send Yeshua, which before was preached to you: Whom the heaven must receive (or hold) until the Times of Restitution of all things, which Elohim has spoken by the mouth of all His holy prophets since the world began.</p>
<p><u>Joseph's brother Judah gave his life for their brother (Benjamin)</u></p>	<p><u>Yeshua of the Tribe of Judah gave His life for His brothers Judah (Judah & Benjamin) and Israel (ten Tribes) to establish the New Covenant</u></p> <p>Jeremiah 31:31 Behold, the days come, says יהוה (the Son), that I will make a New Covenant with the house of Israel, and with the house of Judah:</p> <p>His blood on the cross established the New Covenant with Israel and those who would join the people of Israel.</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>Joseph was sent because of the needs of others</u> Genesis 37:14 And he (Jacob) said to him, "Go now, look into the welfare of your brothers and the welfare of the flock, and bring me back word." The Hebrew in this verse says that the flock belonged to the (את) the first and last letters of the Hebrew alphabet . This is a Jot & Tittle showing that Joseph as a type of Messiah who was sent to the flock or people of יהוה as a foreshadowing of what Yeshua would do. Yeshua is the first and last (Greek alpha omega)</p>	<p><u>Yeshua was sent because of the needs of others</u> Philippians 2:5-8 Let this mind be in you which was also in Messiah Yeshua who being in the form of Elohim, did not consider it robbery to be equal with Elohim, but <u>made Himself of no reputation, taking the form of a bond servant</u>, and coming in the likeness of men And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.</p>
<p><u>Joseph's father could not believe until he was shown physical proof</u> Genesis 45:26- 27 And told him, saying, Joseph <i>is</i> yet alive, and he <i>is</i> governor over all the land of Egypt. And Jacob's heart fainted, for <u>he believed them not</u>. 27 And they told him all the words of Joseph, which he had said to them: and <u>when he saw the wagons</u> which Joseph had sent to carry him, the spirit of Jacob their father revived:</p>	<p><u>The disciples could not believe until they were shown physical proof</u> Luke 24:40-42 And when He had spoken, He showed them His hands and feet. And while they yet <u>believed not for Joy</u>, and, He said to them, Have you here any meat? And they gave Him a piece of <u>broiled fish, and of an honeycomb</u>. They believed when they saw Him eat.</p>
<p><u>When Joseph was reunited with his brothers he gave them the best land and provided them with food</u> Genesis 47:11-12 So Joseph settled his father and his brothers and he gave them a possession in the land of Egypt in the best part of the land,... Joseph sustained his father and his brothers and all of his father's household with food...</p>	<p><u>Yeshua will give His brothers land and will provide them with food in Israel when He returns</u> Ezekiel 11:17-19 Therefore say, This says Adonai יהוה; <u>I will even gather you</u> from the people, and assemble you out of the countries where you have been scattered, and <u>I will give you the Land of Israel</u> ... And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh.</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>When Judah approached Joseph, "He loved the Father (Jacob) but didn't know the Son (Joseph)"</u> Genesis 44:18 Then Judah approached him (Joseph) and said "If you please my lord, may your servant speak a word in my lords ears and let not your anger flare up at your servant.."</p>	<p><u>Today Judah (The Jewish people) love יהוה, The Father, but don't know the Son, Yeshua.</u> I believe they will come to know Him when their very existence will depend on His saving power.</p>
<p><u>Joseph's two sons Ephraim and Manasseh were adopted by Jacob, his father</u> Genesis 48:5 And now, your two sons who were born to you in the land of Egypt before my coming to you in Egypt shall be mine; Ephraim and Manasseh shall be mine like Reuben and Simeon Notice Ephraim the 2nd born is compared to Simeon the 1st born.</p>	<p><u>We have been adopted by the Father through Yeshua</u> Galatians 4:5-6 To redeem them that were under the law (<i>of remarriage</i>), that we might receive the adoption of sons, Elohim has sent forth the Spirit of His Son to your hearts, crying, Abba, Father. Therefore you are no more a servant, but a son; and if a son, then heir of Elohim through Messiah.</p>
<p><u>Joseph comforted his brothers</u> Genesis 50:18-21 His brothers also went and flung themselves before him (Joseph) and said "We are ready to be your slaves." But Joseph said to them, "Fear not, for am I instead of Elohim? <u>Although you intended me harm, Elohim intended it for good:</u> in order to accomplish it as it is clear as this day that a vast people are kept alive. So now fear not, I will sustain you and your young ones. Thus he comforted them and spoke to their heart.</p>	<p><u>Yeshua will comfort His people Zechariah 12:10</u> And I will pour on the house of David, and on the inhabitants of Jerusalem, the spirit of grace and supplication: and <u>they shall look on Me whom they have pierced,</u> and they shall mourn for Him, as one mourns for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first born. Zechariah 13:1 In that day there shall be a fountain opened to the <u>house of David</u> (all Israel) and to the inhabitants of Jerusalem for sin and for uncleanness</p>
<p>Joseph went from the glory of being the chosen son in his father's house through a type of death to the greater glory of being the Viceroy of the world power. Pharaoh put all things under his charge.</p>	<p>Yeshua went from the glory He shared with Father יהוה before the creation of the earth through death to the greater glory of being King of the world under יהוה the father. Father יהוה put all things under His charge John 12:28 Father, glorify Your name. Then came there a voice from heaven, [saying], I have both glorified [it], and will glorify [it] again</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>Joseph's rise to being Viceroy of Egypt is related to the baker and cup bearer (Bread and Wine)</u> Genesis 40:1-23 And it came to pass after these things, that the <u>butler</u> (<i>cup bearer</i>) of the king of Egypt and his <u>baker</u> (<i>bread</i>) had offended their lord the king of Egypt. 2: And Pharaoh was angry against two of his officers, against the chief of the butlers, and against the chief of the bakers. 3: And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound...</p>	<p><u>Yeshua's death, resurrection and ascending to power were proceeded by (Bread and Wine) Mark 14:22-25</u> And as they ate, Yeshua took <u>bread</u>, and blessed, and broke it, and gave to them, and said, Take, eat: this is My body. 23: And He took the <u>cup</u>, and when He had given thanks, He gave it to them: and they all drank of it. 24: And He said to them, This is My blood of the New Covenant, which is shed for many. 25: Truly I say to you, <u>I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of Elohim.</u></p>
<p><u>Joseph told the cup bearer to remember him when he gave the cup to Pharaoh</u> Genesis 40:12: And Joseph said to him, This is the interpretation of it: The three branches are three days: 13: Yet within three days shall Pharaoh lift up your head, and restore you to your place: and you shall deliver Pharaoh's <u>cup</u> to his hand, after the former manner when you were his butler. 14: But think on me when it shall be well with you, and show kindness, I ask you, to me, and make mention of me to Pharaoh, (<u>remember me</u>) and bring me out of this house:</p>	<p><u>Yeshua said as often as you drink this cup you do remember Me</u> I Corinthians 11:25-26 After the same manner also He took the cup, when He had eaten, saying, This <u>cup</u> is the New Covenant in My blood: this do, as often as you drink it, in <u>remembrance of Me</u>. 26: For as often as you eat this bread, and drink this cup, you show Adonai's death (remember Yeshua) till He comes.</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>Joseph was associated with two (2) accused servants (criminals) two (2) years before he ascended to power</u> while he was in his affliction of prison life After three (3) days one criminal was executed and one was restored to life in the palace</p> <p>Genesis 40:1-23 1: And it came to pass after these things, that the <u>butler</u> of the king of Egypt and his <u>baker</u> had offended their lord the king of Egypt. 2: And Pharaoh was angry against two of his officers, against the chief of the butlers, and against the chief of the bakers. 3: And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound...</p> <p>Genesis 41:1-46 (ascended to power) Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came to Pharaoh ..38: And Pharaoh said to his servants, Can we find such a one as this is, a man in whom the Spirit of Elohim is? 39: And Pharaoh said to Joseph, Forasmuch as Elohim has showed you all this, there is none so discreet and wise as you are: 40: You shall be over my house, and according to your word shall all my people be ruled: only in the throne will I be greater than you. 41: And Pharaoh said to Joseph, <u>See, I have set you over all the land of Egypt.</u></p>	<p><u>Yeshua was associated with two (2) criminals two thousand (2,000) years before He will ascended to power</u> while He was in His affliction on the cross. One criminal was condemned to eternal punishment and one was given eternal life. Yeshua will ascend to power at the beginning of the third day</p> <p>Luke 23:39-43 (two thieves) 39: And one of the malefactors which were hanged railed on him, saying, If You are Messiah, save Yourself and us. 40: But the other answering rebuked him, saying, Do you not fear Elohim, seeing you are in the same condemnation? 41: And we indeed justly; for we receive the due reward of our deeds: but this man has done nothing amiss. 42: And he said to Yeshua, Adonai, <u>remember me when You come into Your kingdom.</u></p> <p>II Peter 3:8 But, beloved, be not ignorant of this one thing, that <u>one day is with Adonai as a thousand years</u>, and a thousand years as one day.</p> <p>Hosea 6:1, 2 Come let us return to Adonai: for He has torn, and He will heal us; He has smitten and He will bind us up. <u>After two days</u> (2000 years) He will revive us: in the <u>third (3rd day)</u> He will raise us up, and we shall live in His presence.</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>Joseph's wife (Asenath) that Pharaoh gave him worshipped false gods</u> Asenath = she who is devoted to Isis (Strong's #0621 אסנת) The Egyptians worshiped the fertility goddess Isis. She is known by many names in different cultures including Venus, Diana, Astarte, Proserpine, Easter and queen of heaven. This false worship system began in Babylon but spread to the world. She was the wife of Nimrod (Gen 10:8) her son was named Tammuz. Nimrod was worshipped as the sun god after his death.</p> <p>Ezekiel 8:13-16 He said also to me, Turn yet again, and you shall see greater abominations that they do. 14 Then he brought me to the door of the gate of יהוה's house which was toward the north; and, behold, there sat women <u>weeping for Tammuz</u>. 15: Then He said to me, Have you seen this, O son of man? turn yet again, and you shall see greater abominations than these .16 And He brought me into the inner court of יהוה's house, and, behold, at the door of the Temple of יהוה, between the porch and the Altar, were about five and twenty men, with their backs toward the Temple of יהוה, and their faces toward the east; and they <u>worshipped the sun</u> toward the east.</p> <p>See The Two Babylons by Rev. Alexander Hislop for a greater understanding of how hasatan has perverted יהוה's ways from the time of Nimrod and has drawn many into a false worship system.</p>	<p><u>Yeshua's bride to be is to a large part in a false worship system that does not keep His commandments</u> Many who say they worship God today observe Easter (fertility goddess whose son was named Tammuz) instead of Passover, they do not keep יהוה's commandments written in the Torah and do not know that they must be in the Covenant יהוה made with Abraham, Isaac and Jacob to be יהוה's people. He will call them out of the Babylonian worship system before He returns to be joined to them.</p> <p>Matthew 5:17-19 Think not that I am come to destroy the Law (Torah), or the prophets: I am not come to destroy, but to fulfill 18: For verily I say to you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law (Torah), till all is fulfilled. 19: Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whoever shall do and teach them, the same shall be called great in the kingdom of heaven. Revelations 17:4-5 And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5: And on her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. Revelations 18:4 And I heard another voice from heaven, saying, <u>Come out of her, My people</u>, that you are not partakers of her sins, and that you receive not of her plagues.</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p>Joseph was stripped of his garment Genesis 37:23 ...Joseph came to his brothers they stripped Joseph of his tunic (special garment)</p>	<p>Yeshua was stripped of His garment and crucified Mark 15:20 And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him.</p>
<p>Joseph's interpretation of the dreams of the baker and the cup bearer brought death to one and life to the other</p>	<p>Yeshua's interpretation to the words of the two criminals on the cross prophesied hell to one and Heaven to the other</p>
<p><u>Pharaoh gave Joseph his Signet Ring, thus giving Joseph his authority.</u> Genesis 41:42</p>	<p><u>יהוה gave Yeshua all authority:</u> And Yeshua came and spoke to them, saying, all power (<i>authority</i>) is given to Me in heaven and earth. Matthew 28:18, Philippians 2:9-11</p>
<p>Joseph foretold of a seven year period of famine and how to survive it. Genesis 41:30-36</p>	<p>Yeshua foretold of a seven year period of famine and tribulation and how to survive it. Matthew 24:1-51</p>
<p><u>Joseph revealed himself to his brothers</u> Genesis 45:4 Joseph said "Come close to me, if you please," (see that it is really me)</p>	<p><u>Yeshua revealed himself to his brothers</u> John 20:27 Then He said to Thomas, reach here your finger (<i>come close</i>), and behold My hands; and reach here your hand, and touch My side: and be not faithless, but believing. (believe it is Me)</p>
<p><u>Joseph cried with a loud voice when he revealed himself to his brothers</u> Genesis 45:2 He cried in a loud voice. Egypt heard, and Pharaoh's house heard. <u>Egypt heard</u></p>	<p><u>Yeshua will cry with a loud voice when He returns to reveal Himself to the world</u> I Thessalonians 4:16-17 For Adonai Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump (Shofar) of Elohim: and the dead in Messiah shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet Adonai in the air: and so shall we ever be with Adonai. <u>The world will hear</u></p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>Joseph's brothers were troubled when he revealed himself</u> Genesis 45:3 And his brethren could not answer him; for they were troubled at his presence.</p>	<p><u>Yeshua's disciples were troubled when He revealed himself</u> Luke 24:38-39 And He said to them, why are you troubled? And why do thoughts arise in your hearts? 39 Behold My hands and My feet, that it is I Myself..</p>
<p><u>Joseph was convicted of a crime which he did not commit</u></p>	<p><u>Yeshua was convicted of a crime of blasphemy which he did not commit</u></p>
<p><u>Joseph was not vindictive for what his brothers had done to him</u> Genesis 50:20-21 ... You thought evil against me but Elohim meant it for good, to bring to pass, as it is this day, to save much people alive. 21 Now therefore fear not: I will nourish you,...</p>	<p><u>Yeshua was not be vindictive for what his brothers did to him</u> Luke 23:34 ... Father forgive them; for they know not what they do.</p>
<p><u>Joseph was told</u> through a dream that he would rise to power and his brothers would bow down to him Genesis 37:6-7</p>	<p><u>Yeshua's mother was told</u> by an angel that Her son would be great and that He would be given the throne of David Luke 1:32</p>
<p><u>Before Joseph was united with his brothers</u> the Egyptians (gentiles) knew the son (Joseph) as savior but did not know the father (Jacob)</p>	<p><u>Before Yeshua is reunited with His brothers,</u> the gentiles know the Son is the Savior, but do not know what the Father requires of them to keep the Torah</p>
<p><u>When Joseph's brothers were about to be united with him they were tested</u> to see if they loved Joseph's full brother (Benjamin). He knew that if they loved his brother, they loved him. Judah was willing to give his life for Benjamin. Genesis 44:33</p>	<p><u>Before Yeshua returns we may well be tested to see if we love Yeshua's full brothers</u> (the Jewish people). Will we be willing to give our lives for them. Matthew 25:40 Inasmuch as you have done it to one of the least of these <u>My brethren</u>, you have done it to Me.</p>
<p><u>Joseph went from glory in his father's house</u> through a shadow of death to greater glory as Viceroy of Egypt</p>	<p><u>Yeshua went from glory with the Father</u> through the shadow of death to greater glory as King of all the Earth John 12:28 Father, glorify Your name. Then came there a voice from heaven, [saying], I have both glorified [it], and will glorify [it] again.</p>

Vayiechi (and he lived) Torah Portion 12 Genesis 47:28 - 50:26

Joseph's life	Yeshua's life
<p><u>Joseph went through great difficulty after being sold by his brothers and before he ascended to power</u></p>	<p><u>Yeshua went through, beatings, crucifixion and hell after He was sold by His brothers before He will ascend to being King of the world</u> Rev. 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become <i>the kingdoms</i> of our Lord, and of his Messiah; and He shall reign forever and ever. Matthew 26-28, Act 2:29-31, Eph. 4:7-9</p>
<p><u>Joseph first revealed himself to his brothers</u> the second day of the second visit, or the 7th time they saw him if you count the times he turned away from them. Genesis 42:6-44:14</p>	<p><u>Yeshua will reveal Himself to all Israel</u> when He returns (2nd coming) on the first day of the 7th month 1Thessalonians 4:16-17, Psalms 81</p>
<p><u>When Joseph revealed himself to his brothers he removed everyone else:</u> Genesis 45:1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known to his brothers.</p>	<p><u>When Yeshua revealed Himself to His brothers He will remove everyone else:</u> Parable of wheat & tares(tares are burned first then the wheat is gathered to Him) Matthew 13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them: but gather the wheat to my barn.</p>
<p><u>Joseph gave Benjamin, his full brother, five times more food than his other brothers.</u> Genesis 43:34 Five is the number for <u>grace</u></p>	<p><u>We have seen how Benjamin's life is related to the return of Yeshua.</u> - Zechariah 12:10 And I will pour on the house of David, and on the inhabitants of Jerusalem, the <u>spirit of grace</u> and of supplications: and they shall look on Me whom they have pierced, and they shall mourn for Him, as one mourns for <i>his</i> only <i>son</i>, and shall be in bitterness for Him, as one that is in bitterness for <i>his</i> firstborn.</p>
<p>Joseph rode his chariot (instrument of war) out to meet Israel as they came to the land of Egypt</p>	<p>Yeshua will come to meet the whole house of Israel on a white horse (conquering King)</p>

We see from all these foreshadowing events in the life of Joseph that Moses did indeed write about Yeshua fifteen hundred years before He was born in Bethlehem. I am sure there are many other events in Joseph's life that should be added to this list.