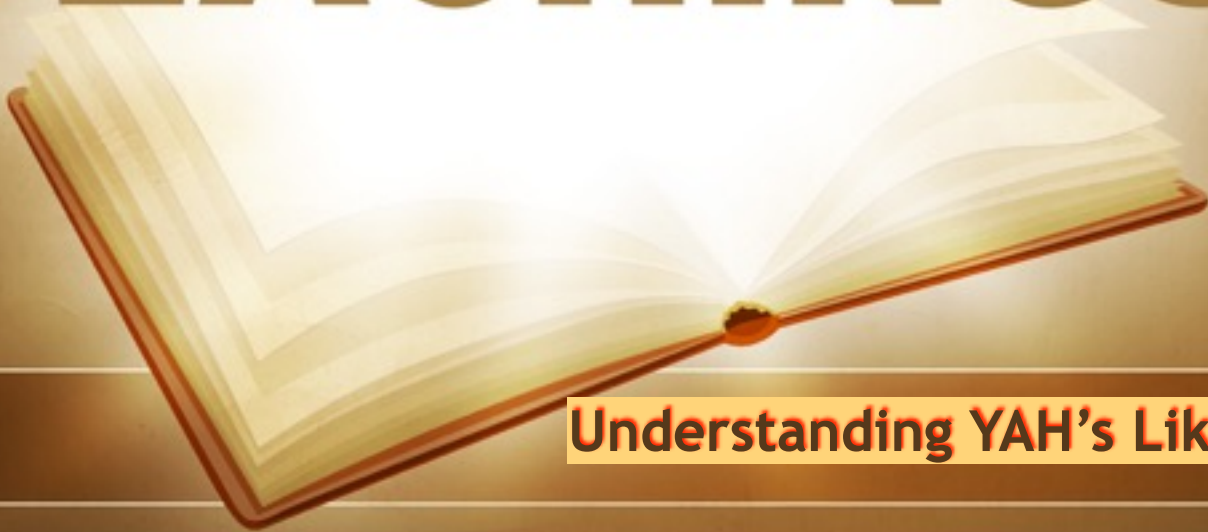


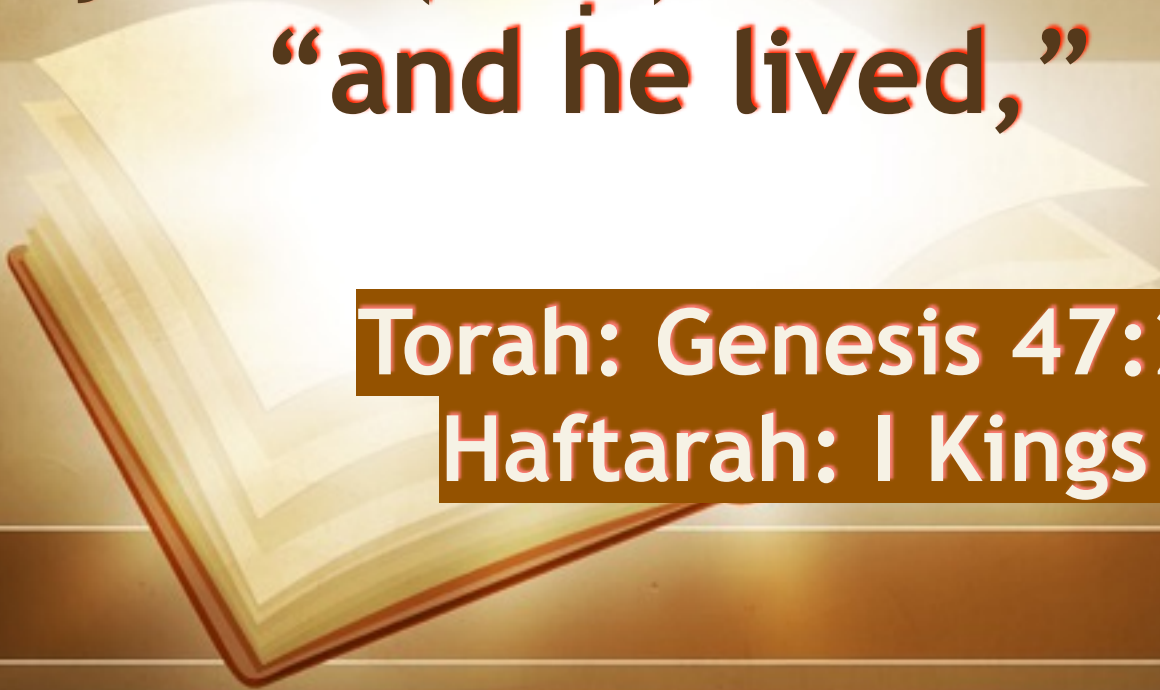
TORAH TEACHINGS



Understanding YAH's Likes and dislikes

12 Torah Parashah - Vayechi (וַיַּחֲיִ) – Hebrew for “and he lived,”

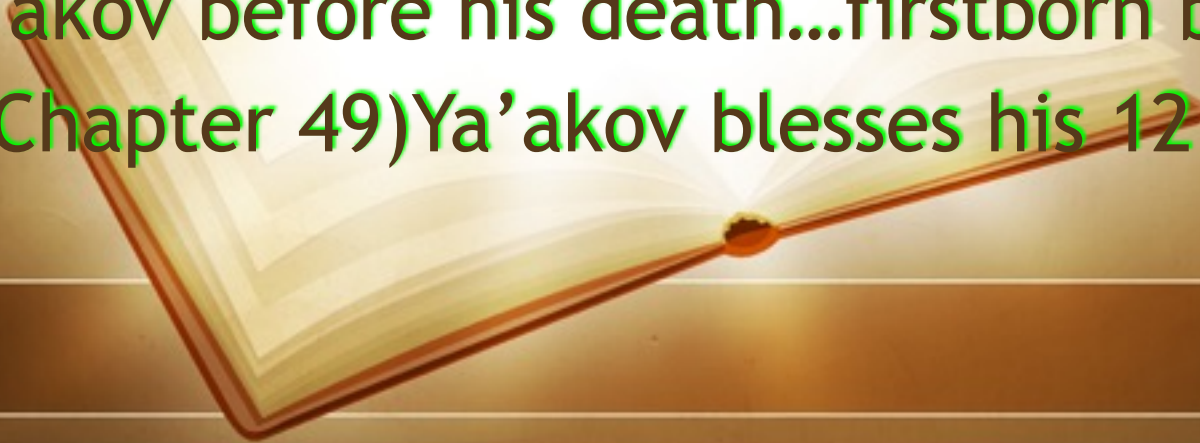
Torah: Genesis 47:28-50:26
Haftarah: I Kings 2:1-12



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Vayechi (וַיַּחֲיִי)— Hebrew for “and he lived,”
Chapter 48) Yosef takes his sons to be blessed by
Ya’akov before his death...firstborn blessing
Chapter 49) Ya’akov blesses his 12 sons



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Vayechi (וַיַּחֲיִי)— Hebrew for “and he lived,”
Chapter 50) Ya’akov’s death at 147 and his burial
procession back to the land of Israel Yosef lived
another 53 years and dies at 110



ASSEMBLY OF CALLED-OUT BELIEVERS

#12 פרשת PARASHAH VAYECHI וַיַּחֲיִי

Gen. 47:28-50:26 "And he lived"

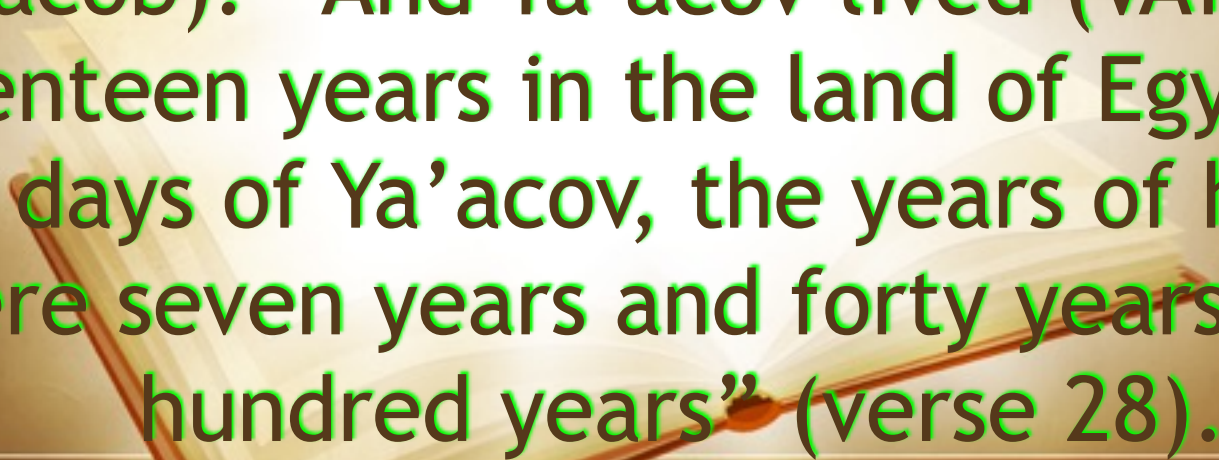
PESHAT - The Plain Meaning - The importance of "living" to bless!
(literal) (Ya'akov lived to bless his children)

REMEZ - { God's Character - reveals He loves to Bless us
(just beyond the literal) { Hidden glimpses of Messiah - In the blessing of Judah (Gen 49:8-12)
Application for us today - Our words are powerful and should only be used as a blessing!

DRASH - { Enlarged letters & Anomolies -
(to seek deeper by comparison) { Symbolism -
• Enlarged Chet in Gen. 49:12
• Enlarged Mem sofit in Gen. 50:23
SOD - Gematria & Torah Code - This is the only "closed" parashah

(Further Research) { Dead Sea Scrolls -
Haftarah - 1 Kings 2:1-12

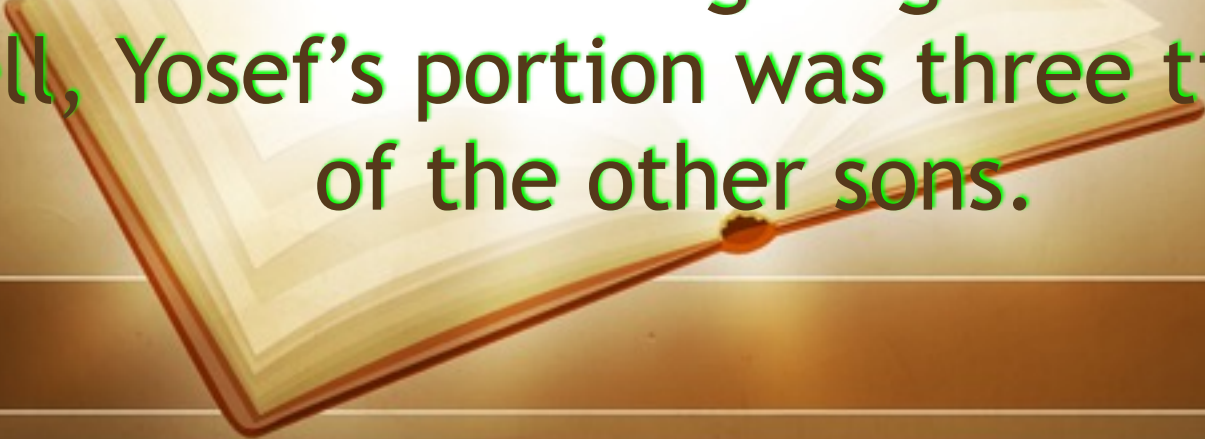
The parashah tells of Jacob's request for burial in Canaan, Jacob's blessing of Joseph's sons Ephraim and Manasseh, Jacob's blessing of his sons, Jacob's death and burial, and Joseph's death. Learn the symbolism of the different tribes from Jacob's blessing and how it prophetically hints at their futures!



As Vayechi opens, the focus shifts immediately to the Patriarch Ya'acov (Jacob): “And Ya'acov lived (VAYECHI) seventeen years in the land of Egypt; and the days of Ya'acov, the years of his life, were seven years and forty years and a hundred years” (verse 28).

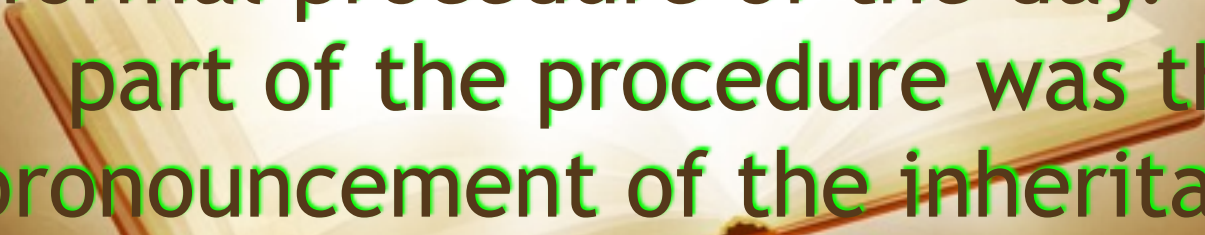
The Double Portion to Yosef Gen 47:28-50:26,
Prophets: I Kings 2:1-12 Ya'acov (Jacob) became ill
and Yosef (Joseph) was sent for a second time to
bless Manasheh and Ephraim. The normal procedure
for blessing the children was to first call the eldest
as in the case of Yitzchak (Isaac) and Esav. Ya'acov's
eldest was Rubayn (Reuben) followed by Shimon
(Simeon). Ya'acov was not following tradition but
exercising his authority as led by the Spirit, in the
Melchizedek order of priesthood which he carried.

Normally the first born son would receive a double portion of the inheritance but by counting Manasheh and Ephraim equal with his other children and giving Yosef a portion as well, Yosef's portion was three times that of the other sons.



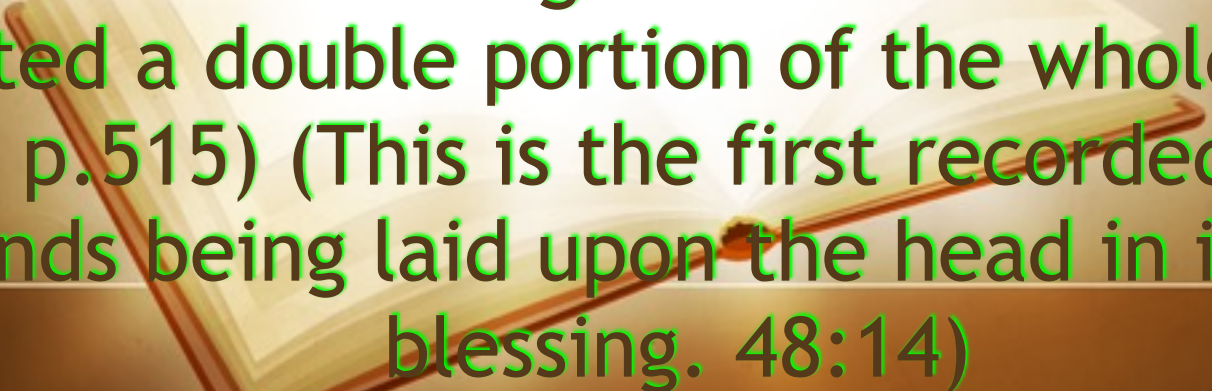
Ya'akov adopted Manasheh and Ephraim so that they became his own sons, with the same rights as Re'uven and Shimon who they replaced. Here Ya'akov formally adopts his grandsons by Yosef according to the legal procedure and custom of the day, which was first, a formal pronouncement (48:5)

The placement of the adoptees between the knees of the one who is to adopt them which Yosef does for him (48:12) is part of the formal procedure of the day. The last part of the procedure was the pronouncement of the inheritance.

An illustration of an open book with a bookmark, positioned diagonally across the lower half of the image. The book is open to a page that appears to have text, though it is not legible. The bookmark is a small, dark object. The background is a textured, light brown surface.

Archaeology helps us to understand this custom. Finds at Mari and Nuzi in Mesopotamia indicate that the firstborn could be bypassed and the birthright given to a younger son if the father so desired.

The right of the firstborn was very important, being a carry over of the priesthood rights passed down through Adam.



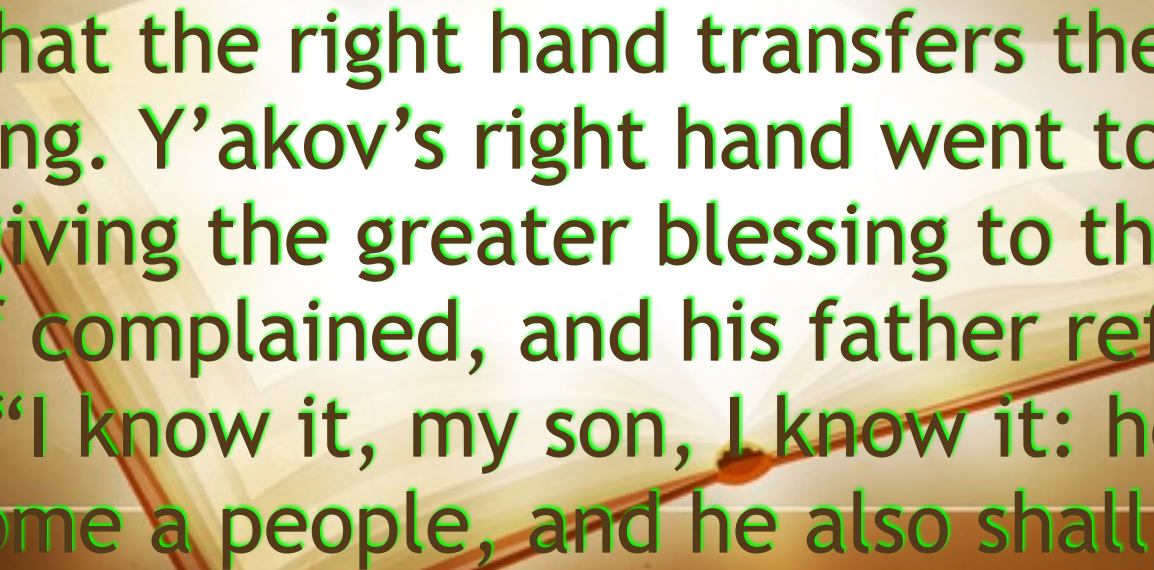
The International Standard Bible Encyclopedia says, “The right belonging naturally to the firstborn son, whether the offspring of a legal wife or a concubine. Such a person ultimately became the head of the family, the line being continued through him. As firstborn, he inherited a double portion of the whole estate.” (Vol.1 p.515) (This is the first recorded instance of hands being laid upon the head in imparting blessing. 48:14)

The birthright of double inheritance was given to Yosef and through him to Ephraim, according to 1 Chronicles 5:1-2 A firstborn is given three things:
[Bereshit Rabbáh 98:5]

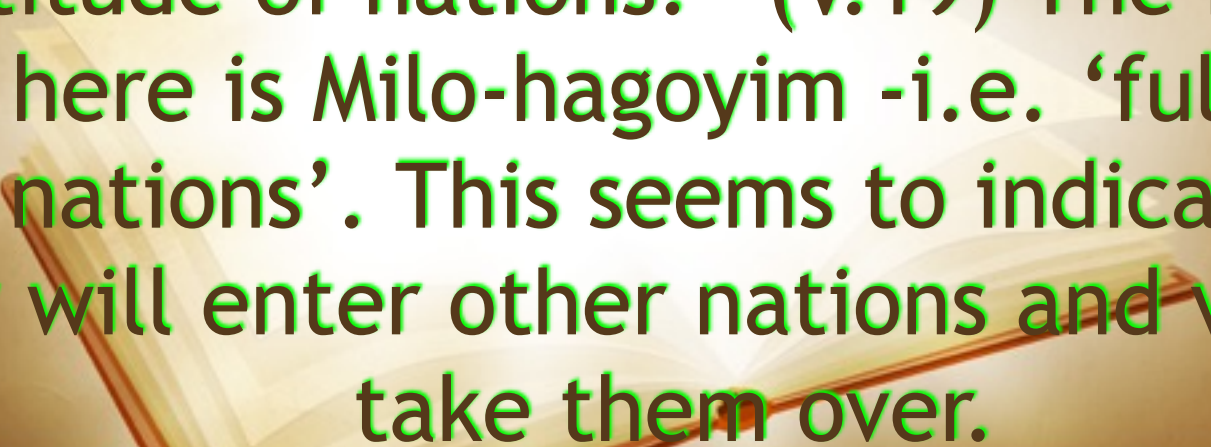
A double inheritance - which was given to Yosef's tribe.

The priesthood - which was given to Levi's tribe.

The right to rule - which was given to Yehudah's tribe.



The prophecies given to Ephraim are astounding in the light of world history. Ya'acov crossed his hands while doing the blessing. The significance is that the right hand transfers the greater blessing. Y'akov's right hand went to Ephraim's head giving the greater blessing to the youngest. Yosef complained, and his father refused, and said, "I know it, my son, I know it: he also shall become a people, and he also shall be great:




but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.” (V.19) The Hebrew text here is Milo-hagoyim -i.e. ‘fullness of the nations’. This seems to indicate that they will enter other nations and virtually take them over.

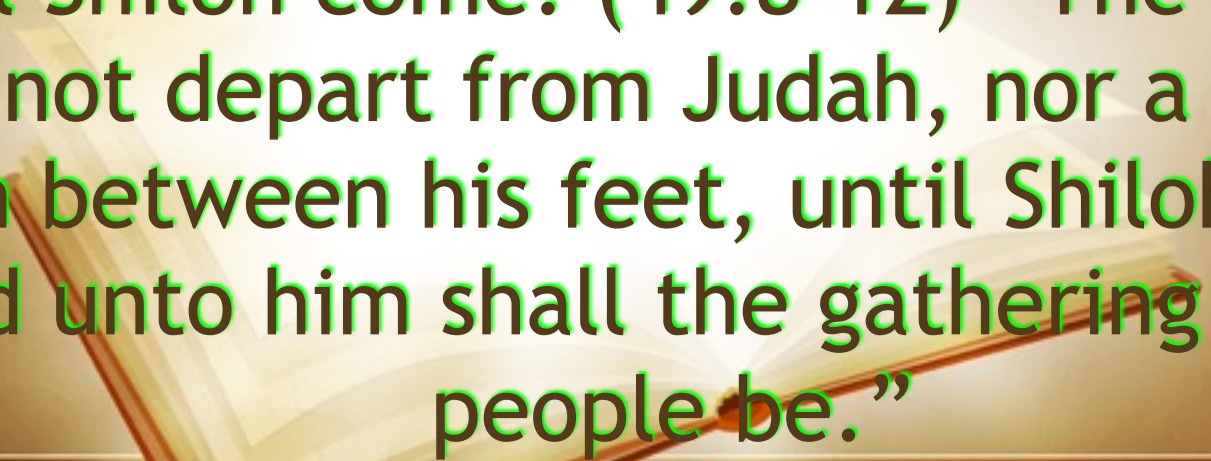
Yosef's two sons represent Messiah Yeshua's spiritual sons who would be born among the Gentiles during the two thousand years of the Messianic age, counting from the resurrection until today. Yosef's sons were born among the Gentiles of a non-Jewish mother. Ya'acov promises Yosef the area of Shechem which is the general area that became known as Samaria (49:22) and this where Yosef chose to be buried - in his allotted messianic inheritance in the land.

“Moreover I have given to you one portion above your brothers, which I took out of the hand of the Amorites with my sword and with my bow.”(48:22 HNV) - The Hebrew word that is translated “portion” is “shekhem”. It is referring to the land that Ya’akov bought across from the city of Shekhem, see Genesis 33:19, as well as the city itself which was taken by Shimon and Levi, see Genesis 34. That place was given to Yosef, (Joshua 24:32) as it also is written in John 4:5-6a.

According to the Book of Jasher, Ya'akov gave Yosef, in Genesis 48:22, the sapphire staff which had been passed down from generation to generation since Adam. It could be possible that Ya'akov would have leaned over this staff and worshiped in Genesis 48:22.

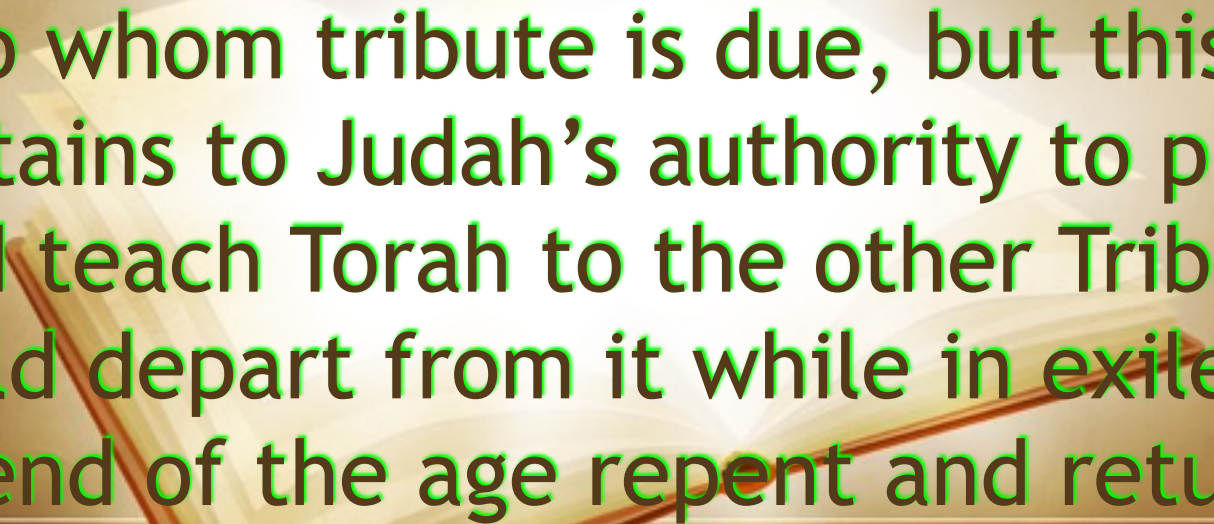
Chapter forty nine contains a significant prophecy for each one of the twelve tribes. Yaakov called his children and told them he would tell them “Asher Yikra,” - the “call” to the descendants of the tribes of Israel in the end of days.

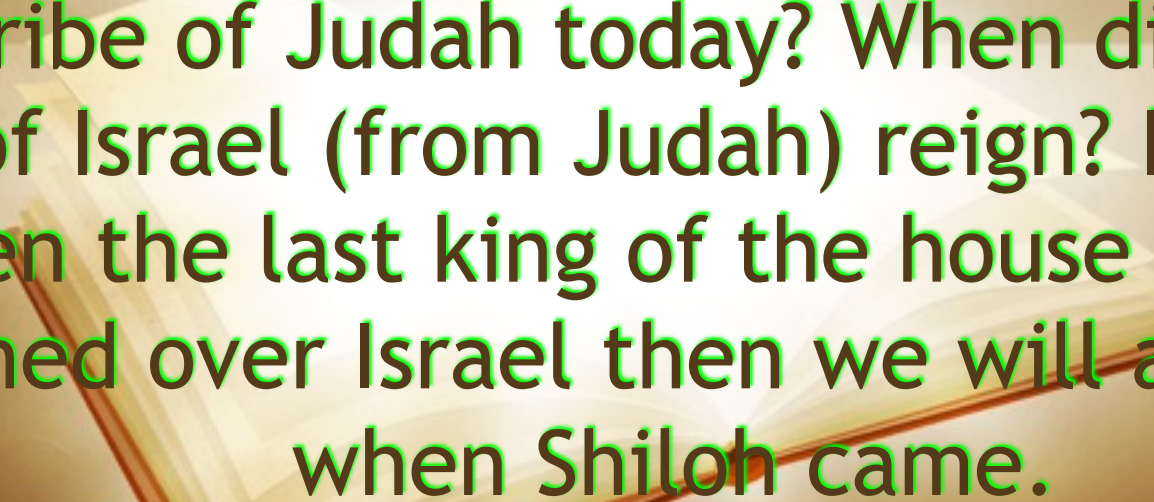




The Scepter Given to Judah: Ya'acov gave to Judah the sceptre to rule over the tribes - until Shiloh come. (49:8-12) “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”

Shiloh has been traditionally looked upon as Messiah because we are looking for the one to whom tribute is due, but this also pertains to Judah's authority to preserve and teach Torah to the other Tribes who would depart from it while in exile, but in the end of the age repent and return to it!





On another note, if Shiloh has not yet come as some believe, then where is the king of the tribe of Judah today? When did the last king of Israel (from Judah) reign? If we know when the last king of the house of David reigned over Israel then we will also know when Shiloh came.

Josephus (from Josephus Complete Works) writes that King Herod son of Antipater was run out of Israel, returned to power by Caesar and then impeached by the Jews. According to Rabbi Baker (Hillel at U.T.) he was just a puppet of Rome so he is not even counted as a king by Jewish historians.

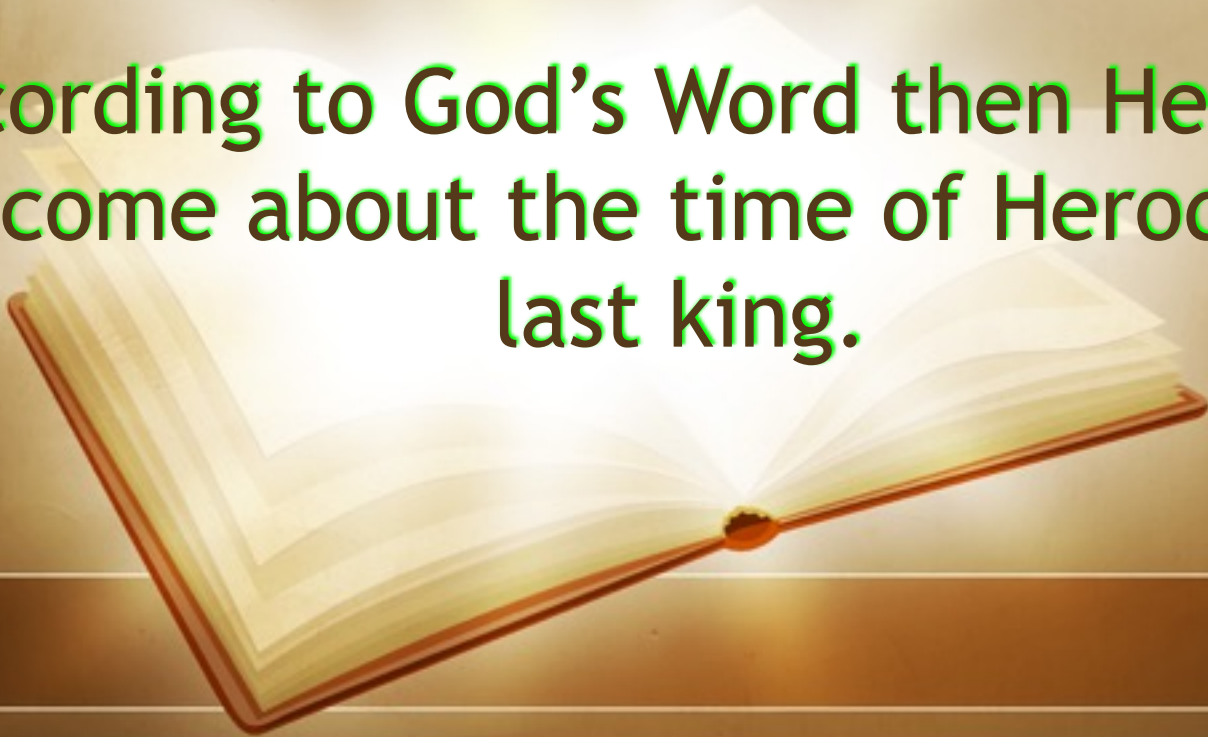
This is supported by the writings of Josephus as well. Nothing was done by Herod without Caesar's approval. Even in his will, Herod made instructions that Caesar would approve the time of the reading of his will.

Herod reigned at the time Yeshua was born.

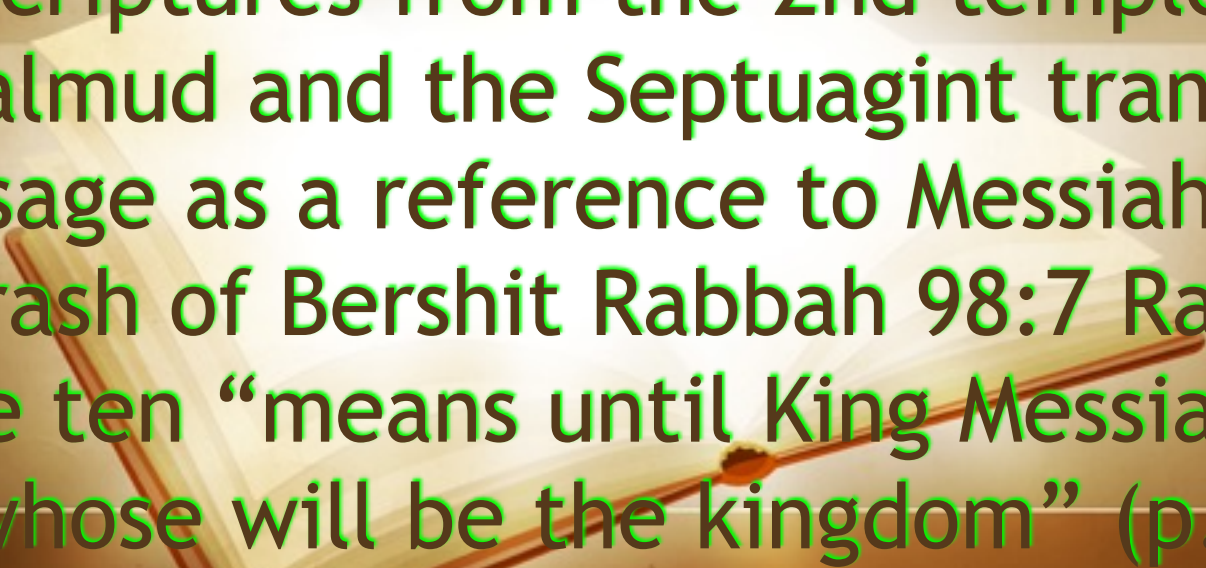
Herod's son also named Herod isn't even counted by Josephus as to have reigned in Israel but there was a living legitimate heir to the throne until forty years after Yeshua was crucified. Even the chief priest at Yeshua's trial before Pilate agree. John 19:15 "... Pilate said unto them, Shall I execute your King? The chief priests answered, We have no king but Caesar."

With the temple going up in flames, all the official genealogical records also were burnt and so there could no longer be a legitimate heir to the throne after that. The last king had reigned! Therefore the last king of Israel who reigned on the throne of David, had to have heralded the Messiah - "Shiloh".


According to God's Word then He had to
have come about the time of Herod, Israel's
last king.



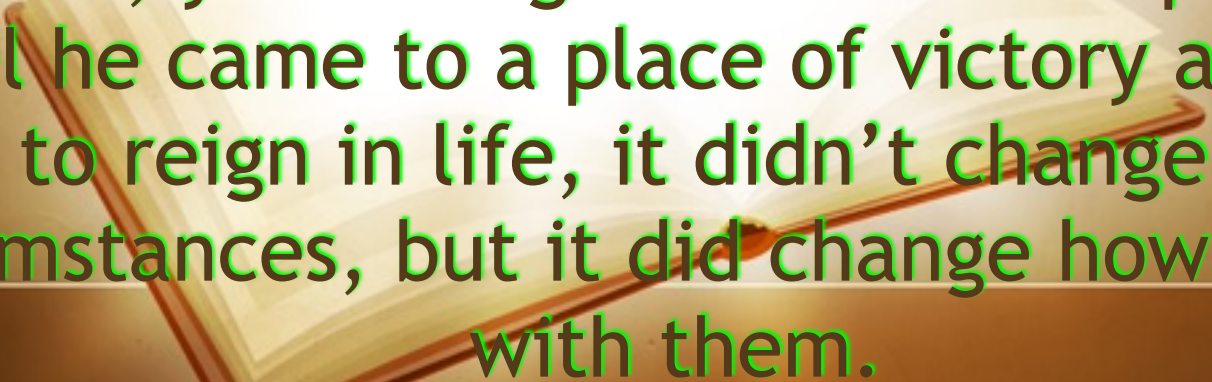
Jewish Rabbis interpret “Shiloh” as Messiah. Both the Targumim, (Aramaic translations of the scriptures from the 2nd temple period) the Talmud and the Septuagint translate this passage as a reference to Messiah. In the Midrash of Bershit Rabbah 98:7 Rashi says verse ten “means until King Messiah come, whose will be the kingdom” (p.245)



The rest of the Torah portion deals with the death and burial of Ya'acov and his son Yosef. In Gen. 47:28 we are told that Ya'acov lived one hundred and forty seven years. Yosef lived one hundred and ten years.



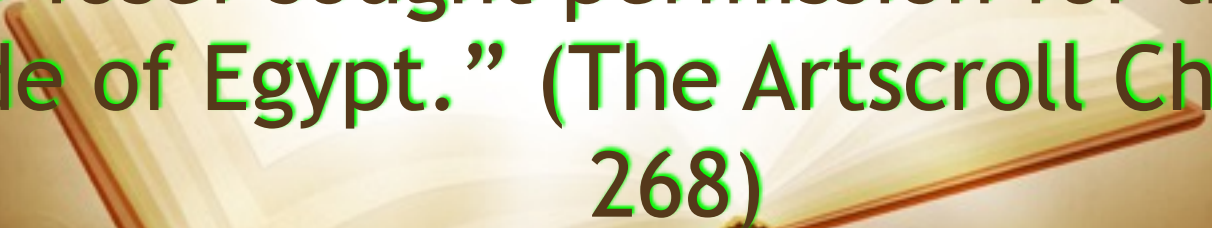
Ya'acov's Death "Trust in Yah with all your heart, lean not to your own understanding, In all your ways acknowledge Him and He will direct your paths." Proverbs 3:5,6 Ya'acov had a difficult life with many trials and heart-rending events, yet through it all he triumphed. At Peniel he came to a place of victory and began to reign in life, it didn't change his circumstances, but it did change how he dealt with them.



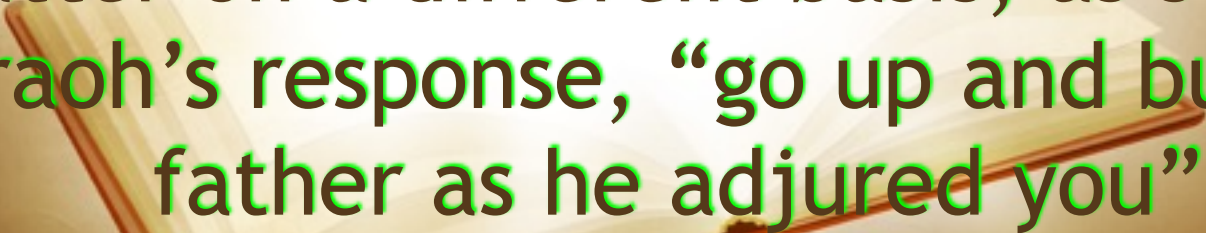
“And the time approached for Israel to die”, and he was prepared for it (47:29) - to “be gathered” to his people. This expression is in a passive sense knowing He who controls his life and resting in His perfect will. He makes the arrangements for his burial site with his forefathers as partakers with them of the same promise of the resurrection to come in the land of Israel.

So important is it that he makes Yosef promise to bury him there and consecrate a formal oath to him (47:29-31), whereas Yosef waits for the nation to return to the land to take his own body there. Burying him in Cana'an is not left subject to the love and loyalty Yosef had toward his father, but was made a binding oath before the Almighty.

“This did not imply a lack of trust in Yosef. Rather, Ya’acov made a realistic assessment of the political problem that would arise when Yosef sought permission for the burial outside of Egypt.” (The Artscroll Chumash p. 268)




Ya'acov wisely knew that Pharaoh may resist Yosef carrying out his father's request, but by making it a legal agreement he put the matter on a different basis, as seen by Pharaoh's response, "go up and bury your father as he adjured you"



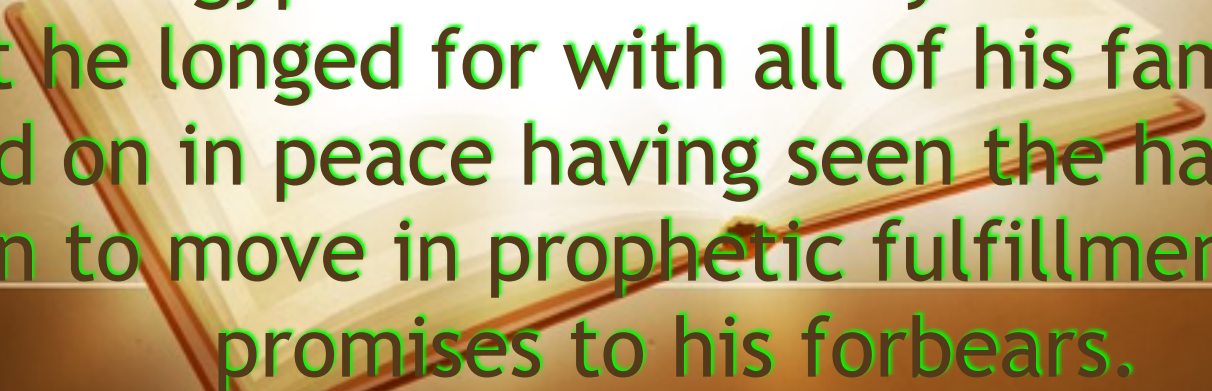
Ya'acov thus took the matter out of Yosef's hands and made a legal issue out of it that Pharaoh would honour. (50:6) Yah had allowed Ya'acov to live to see the outworking of the prophetic calling upon his life in his posterity.

Under his oversight the foundations of the nation were laid in his twelve sons and through his guidance they overcame their fleshly traits and came to maturity. Even Reuben and Simeon came to a change of heart.



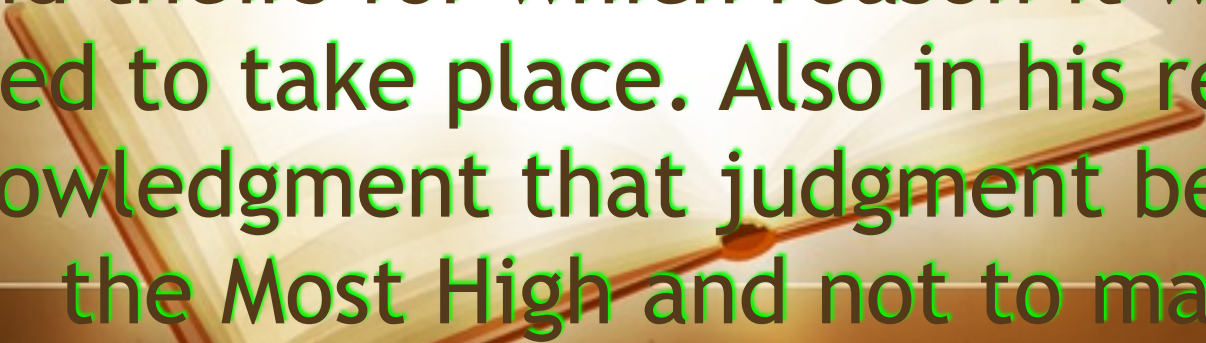
Ya'acov is embalmed for burial to preserve his body because of the journey that must be undertaken to Ca'anan, and not to comply with Egyptian customs. Embalming was not a Jewish custom, theirs was to allow the natural process of decay - "dust to dust". (50:3)

Yosef is fifty-six years old when his father dies and they had enjoyed thirty-four years together by that time. Within seventeen years there was a major population explosion from seventy souls to several thousand. Ya'acov enjoyed his latter years in Egypt in the harmony and tranquility that he longed for with all of his family and passed on in peace having seen the hand of Yah begin to move in prophetic fulfillment of the promises to his forbears.

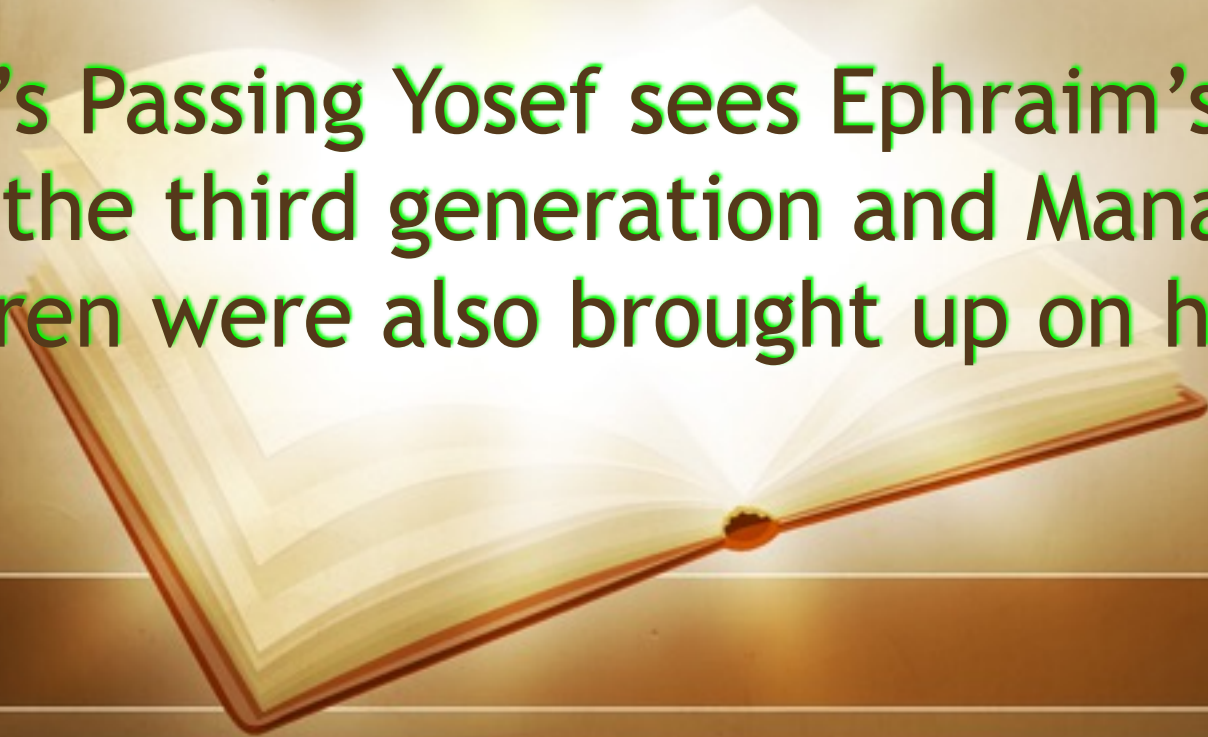


The Brother's Request for Forgiveness Upon their father's death the brothers become fearful that Yosef will take vengeance for what they did to him and they seek his forgiveness, saying "now forgive the trespass of the servants of the God of your father". (v.17) Yosef weeps and addresses their fear speaking kindly toward them and comforting them.

“Am I in the place of God?” - Yosef’s humility again shines forth in acknowledging that all things come from His hand and that his commission is to provide for his posterity and theirs for which reason it was all allowed to take place. Also in his reply is an acknowledgment that judgment belongs to the Most High and not to man.



Yosef's Passing Yosef sees Ephraim's children
to the third generation and Manasseh's
children were also brought up on his knees.



In expectation of his passing he also has them promise to transport his bones and bury them in Ca'an an when the fulfillment of the prophecy to Abraham takes place and they go up from the land of Egypt. Yosef is embalmed to preserve his body for the future transportation when the nation returns to the promised land. He chooses to have his portion in Ca'an an (the land of Israel) with the great cloud of witnesses that await the resurrection and their inheritance. 1 Peter 1: 3-5

1Pe 1:3 Blessed be the Elohim and Father of our Master יהושע Messiah, who according to His great compassion has caused us to be born again to a living expectation through the resurrection of יהושע Messiah from the dead,

1Pe 1:4 to an inheritance incorruptible and undefiled and unfading, having been kept in the heavens for you,

1Pe 1:5 who are protected by the power of Elohim through belief, for a deliverance ready to be revealed in the last time,

“Trust is being confident of what we hope for,
convinced about things that we do not see”


Hebrews 11: 1

“By trusting, Yosef, near the end of his life,
remembered about the exodus of the people of
Israel, and gave instruction regarding his bones.”

Hebrews 11:22

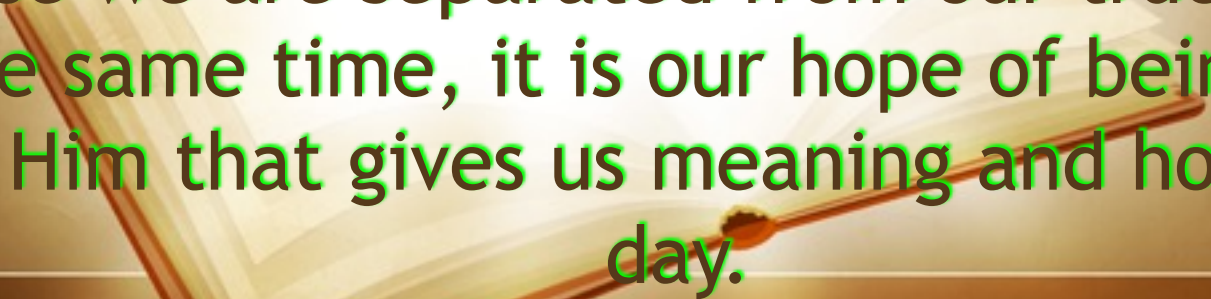


These words express the waiting, the longing and the hope that is our expectation in Messiah. Jacob's exclamation in 49:18 reflects his longing for Messiah, the true Judge of Israel, the true Salvation. The Hebrew word translated as "wait" is qavah, a word also translated as "hope." Messiah is the "hope of Israel." (Acts 28:20) We wait for Yeshua, but we also hope in Yeshua. He is our hope of salvation.



The wait for Messiah is not a passive waiting, as if we were simply passing time at the bus stop, waiting for the bus to arrive. It is a passionate waiting. A deep, heartfelt longing. It is an ache for His coming, for His appearing. To properly await Messiah, our hearts need to break with the anticipation. We pine away for Him like a young betrothed virgin longs for the return of her fiancé from a foreign land.

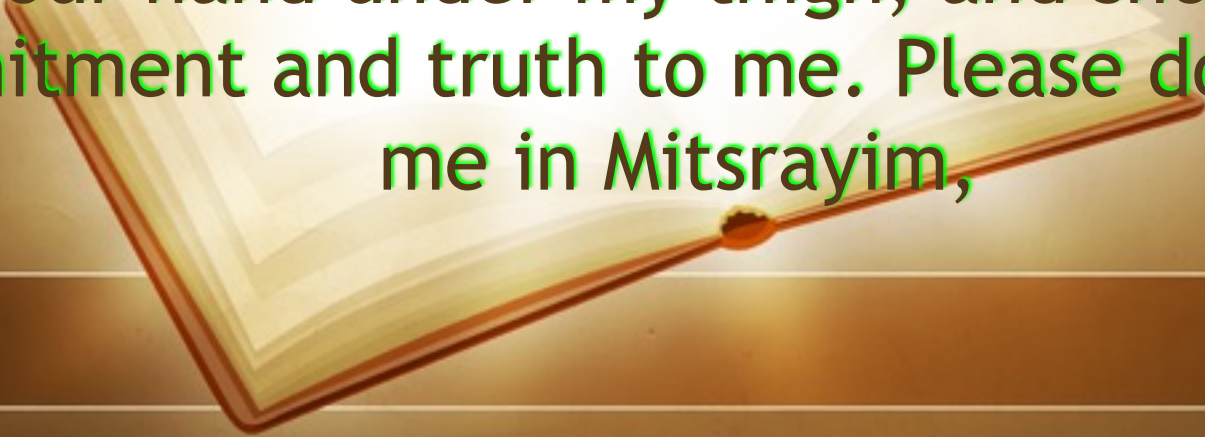
She is continually scanning the horizon for some sign of his appearing, starting at the sound of every footfall, sighing by day and shedding tears by night. Every day is, in some sense, painful because we are separated from our true love. But at the same time, it is our hope of being united with Him that gives us meaning and hope every day.

An open book with a quill pen resting on it. The book is open, showing its pages, and the quill pen is positioned diagonally across the right page. The background is a warm, golden-brown color with a subtle texture.

Chapter 48) Yosef takes his sons to be blessed by Ya'akov before his death...firstborn blessing

Gen 47:28 And Ya'aqob lived in the land of Mitsrayim seventeen years. So the length of Ya'aqob's life was one hundred and forty-seven years.

Gen 47:29 And the time for Yisra'ěl to die drew near, and he called his son Yosěph and said to him, “Now if I have found favour in your eyes, please put your hand under my thigh, and show loving-commitment and truth to me. Please do not bury me in Mitsrayim,



Gen 47:30 but I shall lie with my fathers, and you shall take me up out of Mitsrayim and bury me in their burial-place.” And he said, “I do as you have said.”

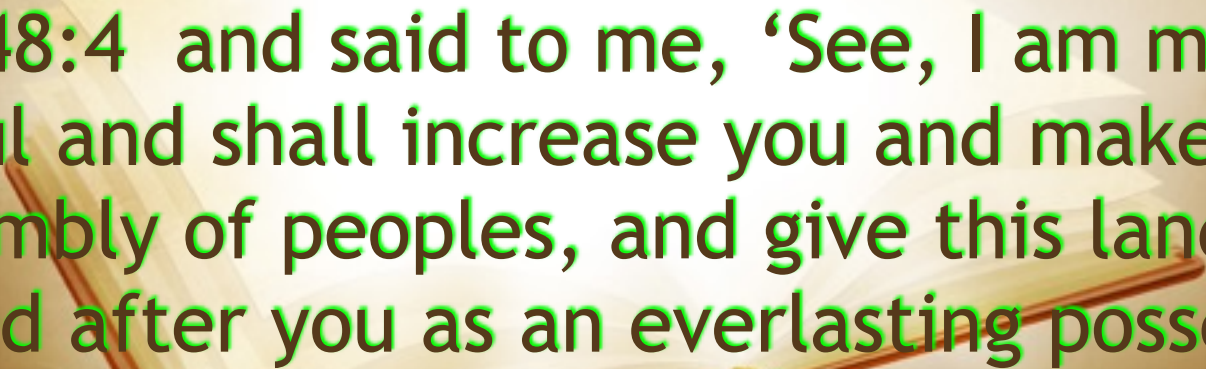
Gen 47:31 And he said, “Swear to me.” And he swore to him, and Yisra’ēl bowed himself on the head of the bed.

Gen 48:1 And after these events it came to be that it was said to Yosěph, “See, your father is sick.” And he took with him his two sons, Menashsheh and Ephrayim.

Gen 48:2 And Ya‘aqob was told, “See, your son Yosěph is coming to you.” And Yisra’ěl strengthened himself and sat up on the bed.

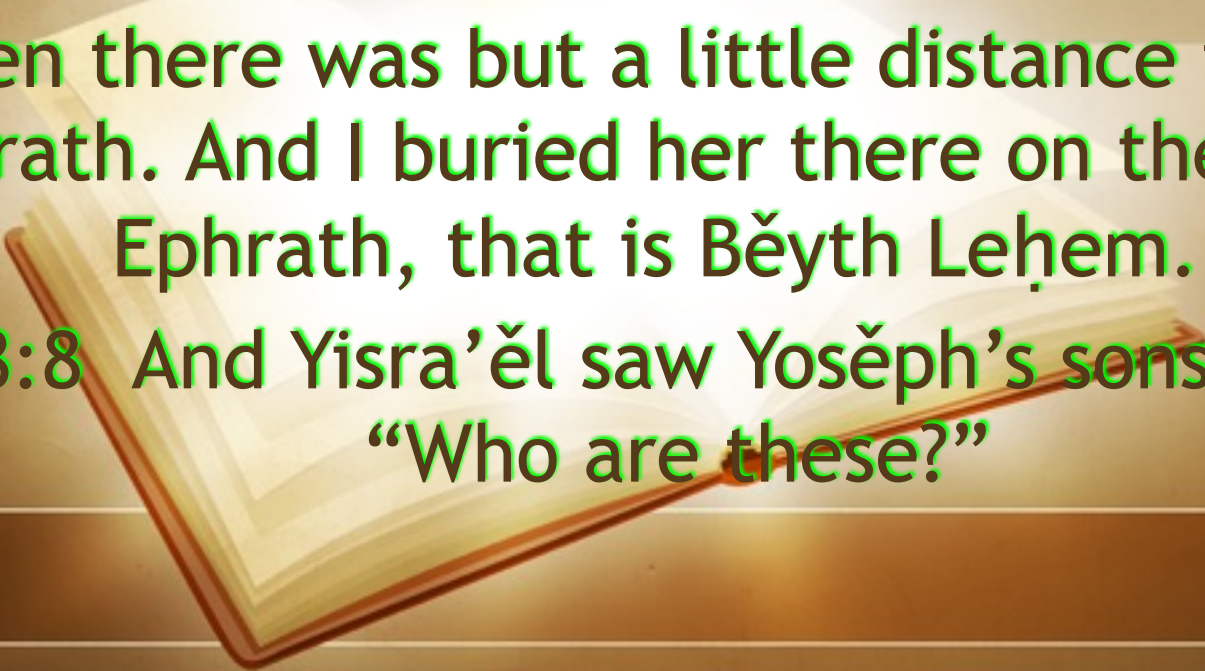
Gen 48:3 And Ya'aqob said to Yosēph, "Ēl Shaddai appeared to me at Luz in the land of Kena'an and blessed me,

Gen 48:4 and said to me, 'See, I am making you fruitful and shall increase you and make of you an assembly of peoples, and give this land to your seed after you as an everlasting possession.'



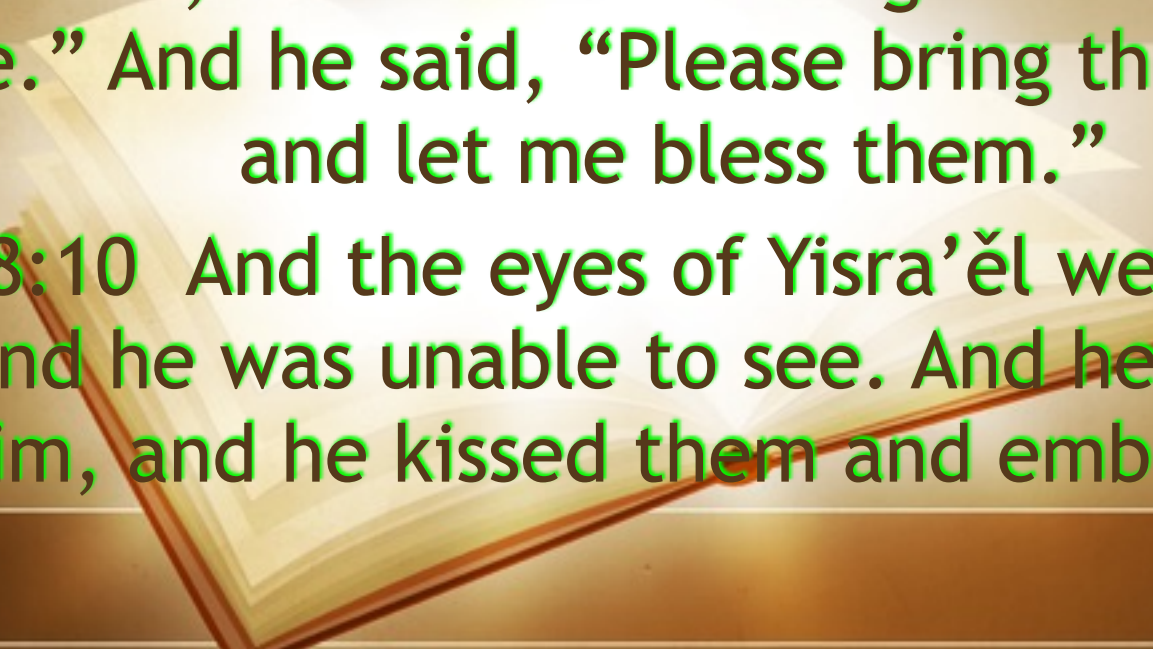
Gen 48:5 “And now, your two sons, Ephrayim and Menashsheh, who were born to you in the land of Mitsrayim before I came to you in Mitsrayim, are mine - as Re’uḇēn and Shim’on, they are mine.

Gen 48:6 “Your offspring whom you shall bring forth after them are yours, and let them be called by the name of their brothers in their inheritance.



Gen 48:7 “And I, when I came from Paddan, Raḥēl died beside me in the land of Kena’an on the way, when there was but a little distance to go to Ephrath. And I buried her there on the way to Ephrath, that is Běyth Leḥem.”

Gen 48:8 And Yisra’ēl saw Yosēph’s sons, and said, “Who are these?”

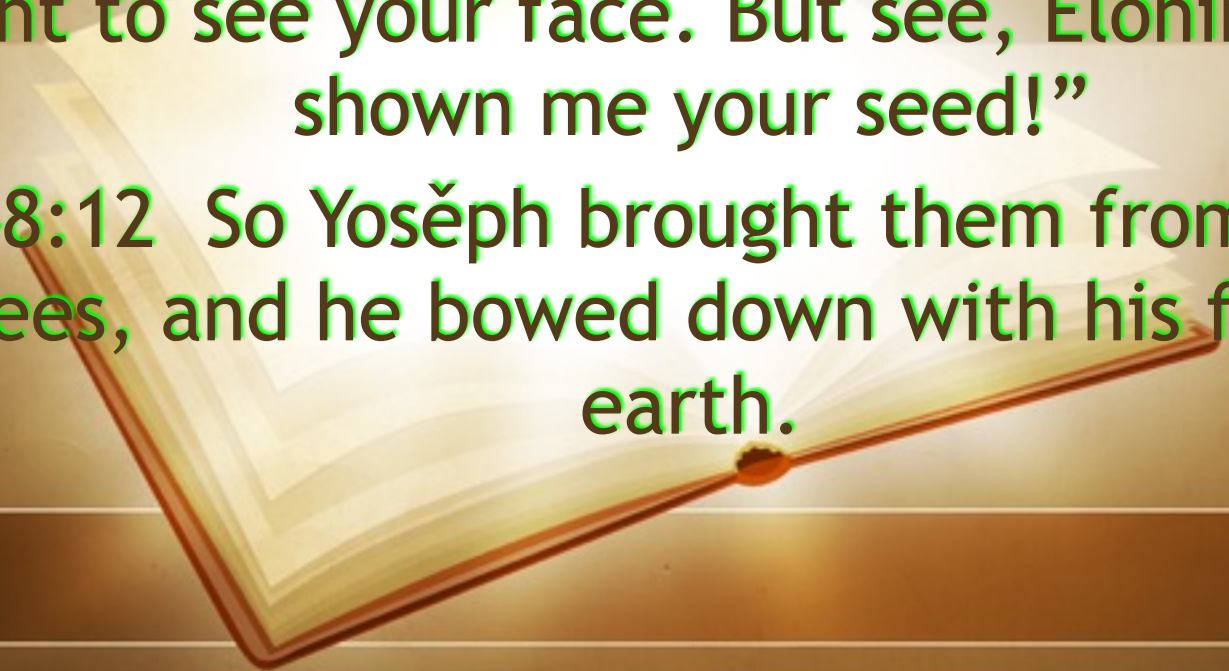


Gen 48:9 And Yosěph said to his father, “They are my sons, whom Elohim has given me in this place.” And he said, “Please bring them to me, and let me bless them.”

Gen 48:10 And the eyes of Yisra’ěl were dim with age, and he was unable to see. And he drew them near him, and he kissed them and embraced them.

Gen 48:11 And Yisra'ěl said to Yosěph, “I had not thought to see your face. But see, Elohim has also shown me your seed!”

Gen 48:12 So Yosěph brought them from between his knees, and he bowed down with his face to the earth.



Gen 48:13 And Yosěph took them both, Ephrayim with his right hand toward Yisra'ěl's left hand, and Menashsheh with his left hand toward Yisra'ěl's right hand, and brought them near him.

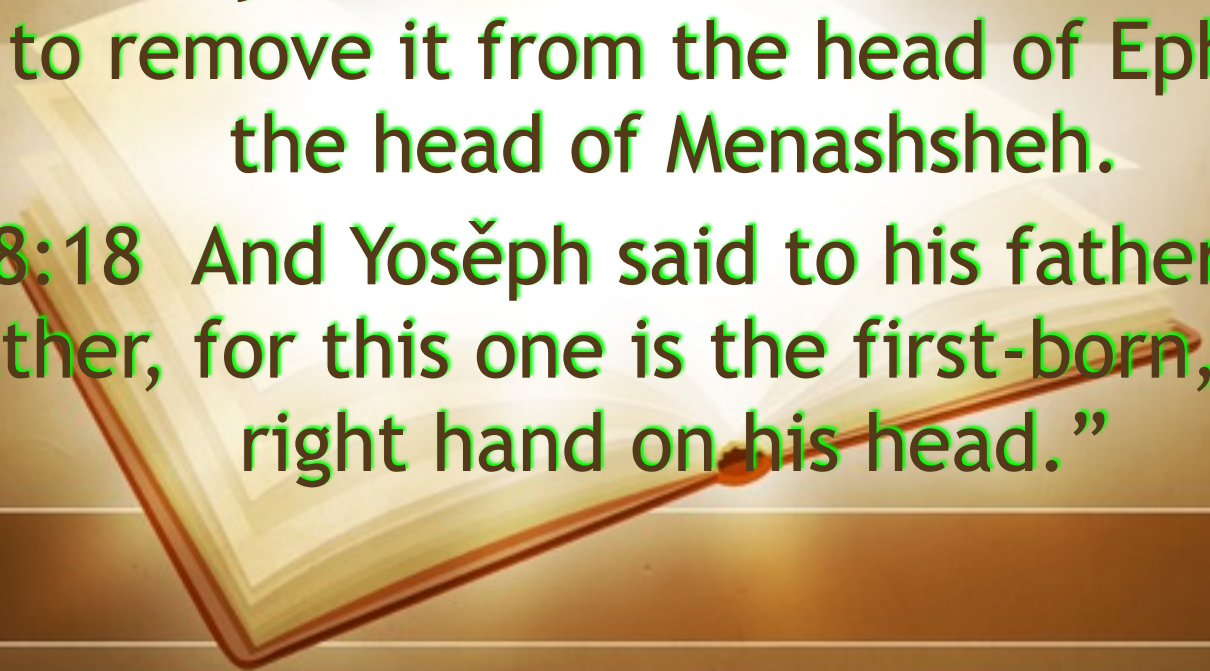
Gen 48:14 And Yisra'ěl stretched out his right hand and laid it on Ephrayim's head, who was the younger, and his left hand on Menashsheh's head, consciously directing his hands, for Menashsheh was the first-born.

Gen 48:15 And he blessed Yosěph, and said, “The Elohim before whom my fathers Abraham and Yitshaq walked, the Elohim who has fed me all my life long to this day,

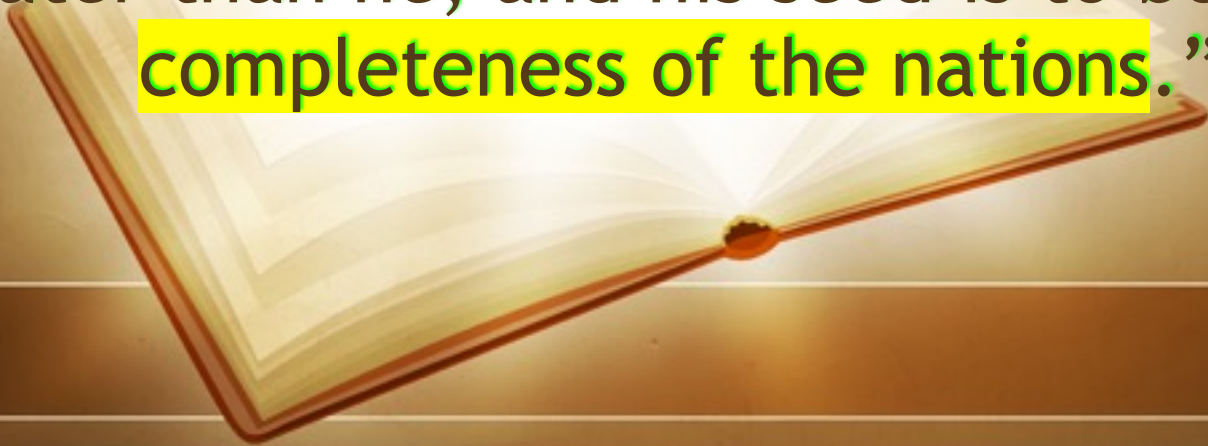
Gen 48:16 the Messenger who has redeemed me from all evil - bless the youths! And let my name be called upon them, and the name of my fathers Abraham and Yitshaq. And let them increase to a multitude in the midst of the earth.”

Gen 48:17 And when Yosēph saw that his father laid his right hand on the head of Ephrayim, it was evil in his eyes; and he took hold of his father's hand to remove it from the head of Ephrayim to the head of Menashsheh.

Gen 48:18 And Yosēph said to his father, "Not so, my father, for this one is the first-born, put your right hand on his head."



Gen 48:19 But his father refused and said, “I know, my son, I know. He also becomes a people, and he also is great. And yet, his younger brother is greater than he, and his seed is to become the completeness of the nations.”



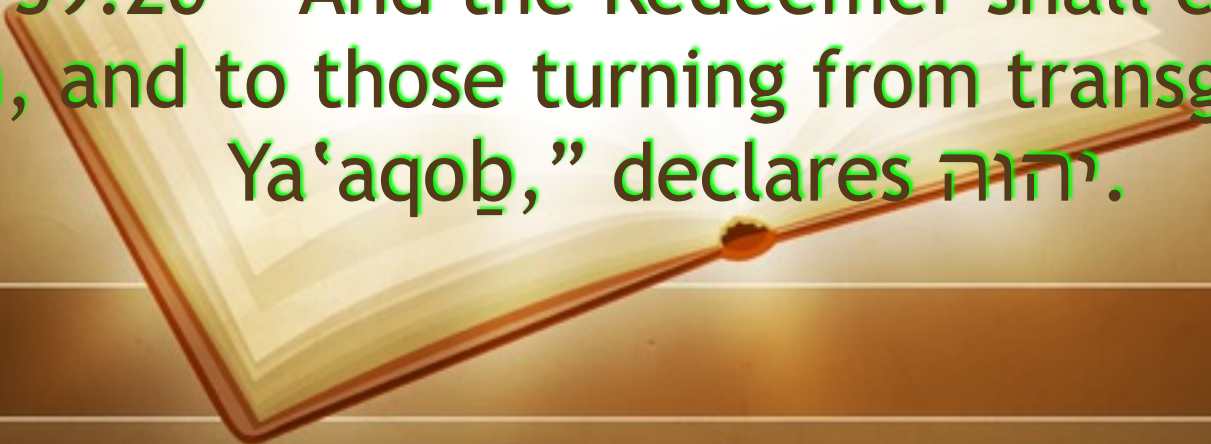
Rom 11:25 For I do not wish you to be ignorant of this secret, brothers, lest you should be wise in your own estimation, that hardening in part has come over Yisra'ĕl, until the completeness of the nations has come in.

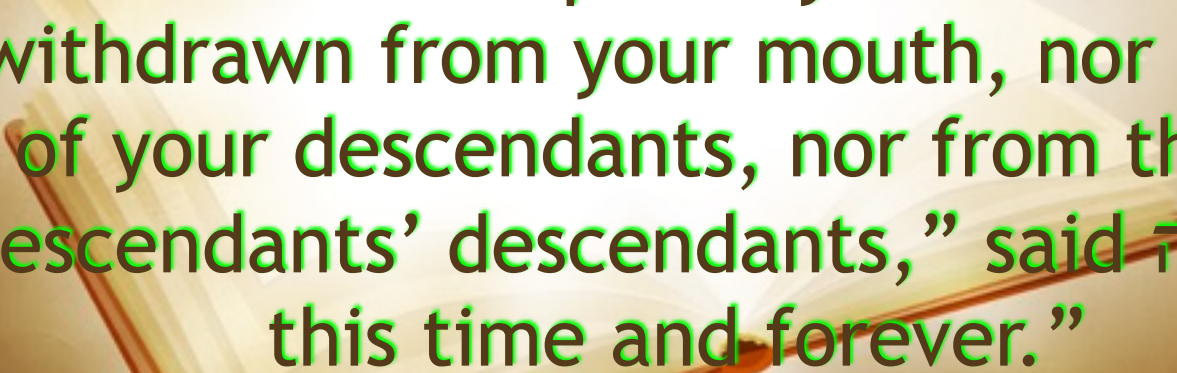
Rom 11:26 And so all Yisra'ĕl shall be saved, as it has been written, "The Deliverer shall come out of Tsiyon, and He shall turn away wickedness from Ya'aqob,

Rom 11:27 and this is My covenant with them, when I take away their sins." Isa 59:20-21.

Isa 59:19 And they shall fear the Name of יהוה
from the west, and His esteem from the rising of
the sun, when distress comes like a flood, the
Spirit of יהוה drives at it.

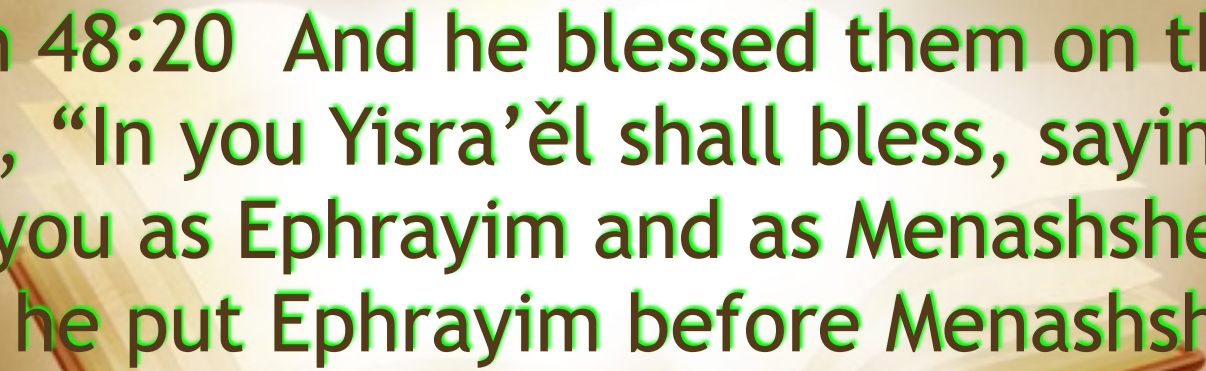
Isa 59:20 “And the Redeemer shall come to
Tsiyon, and to those turning from transgression in
Ya‘aqob,” declares יהוה.





Isa 59:21 “As for Me, this is My covenant with them,” said יהוה: “My Spirit that is upon you, and My Words that I have put in your mouth, shall not be withdrawn from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants’ descendants,” said יהוה, “from this time and forever.”

Gen 48:20 And he blessed them on that day, saying, “In you Yisra’ēl shall bless, saying, ‘Elohim make you as Ephrayim and as Menashsheh!’ ” Thus he put Ephrayim before Menashsheh.



1Ch 5:1 As for the sons of Re'ubēn the first-born of Yisra'ēl - he was the first-born, but because he profaned his father's bed, his birthright was given to the sons of Yosēph, son of Yisra'ēl, so that the genealogy is not listed according to the birthright,

1Ch 5:2 for Yehudah prevailed over his brothers, and from him came a ruler, although the birthright was Yosēph's -

TRUE ISRAEL

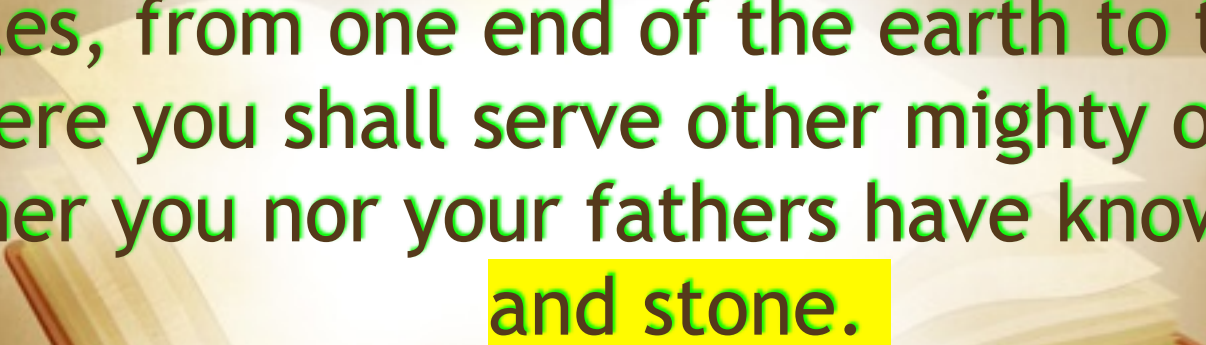


Yitchak's seed seen throughout the Nations!

Leading the prophetic fulfillments, the tribes of Joseph(Ephraim and Manasseh) would dominate the world leading up to the end of the age(Gen. 48-49, Deut. 33:13-17

In Gen. 22:12, Elohim told Abraham "In Isaac your seed shall be called." The historical etymology of Isaac leads to Scythians, Saka, Sacasone, and finally to the Saxons-who were primary stock England and later America.

Deu 28:64 “And יהוה shall scatter you among all peoples, from one end of the earth to the other, and there you shall serve other mighty ones, which neither you nor your fathers have known, wood and stone.



The Ten Commandments

Exo 20:1 And Elohim spoke all these Words, saying,

Exo 20:2 “I am יהוה your Elohim, who brought you out of the land of Mitsrayim, out of the house of slavery.

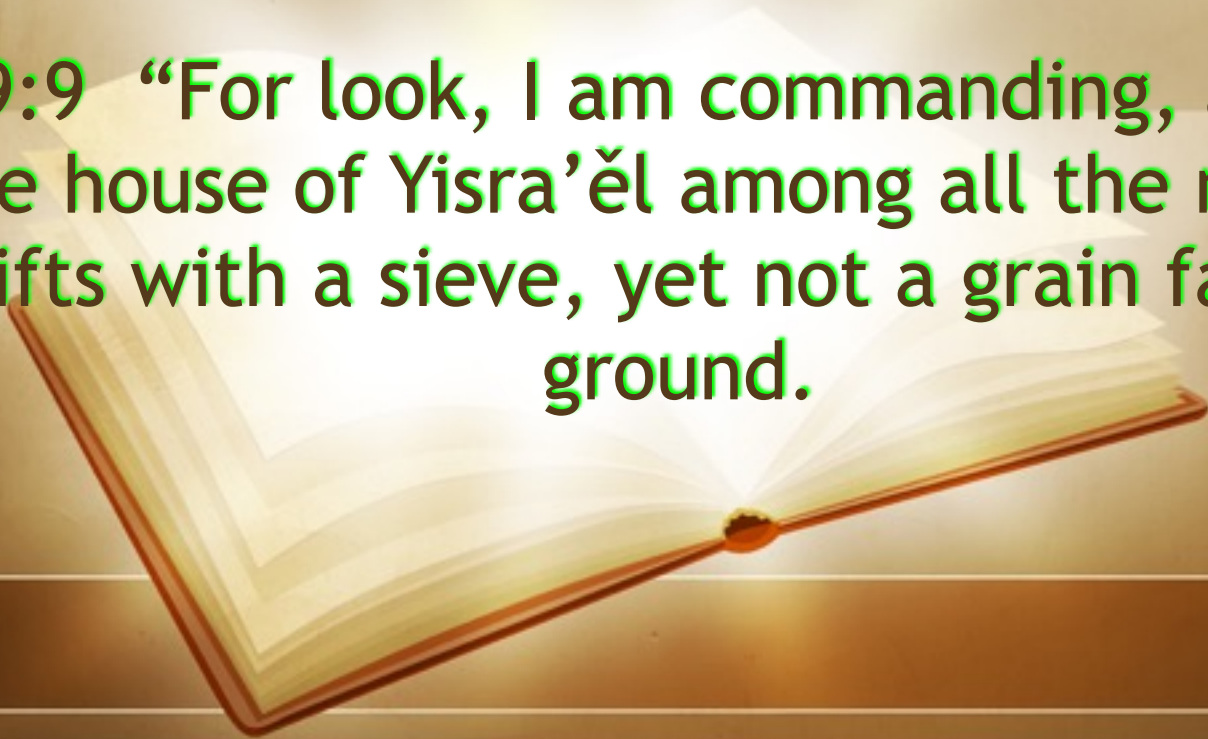
Exo 20:3 “You have no other mighty ones against My face.

Exo 20:4 “You do not make for yourself a carved image, or any likeness of that which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth,

Exo 20:5 you do not bow down to them nor serve them. For I, יהוה your Elohim am a jealous Ėl, visiting the crookedness of the fathers on the children to the third and fourth generations of those who hate Me,

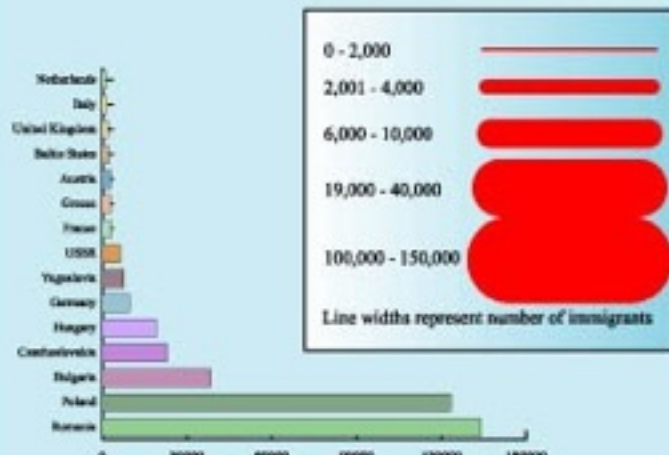
Exo 20:6 but showing loving-commitment to thousands, to those who love Me and guard My commands.

Amo 9:9 “For look, I am commanding, and I shall sift the house of Yisra’ēl among all the nations, as one sifts with a sieve, yet not a grain falls to the ground.



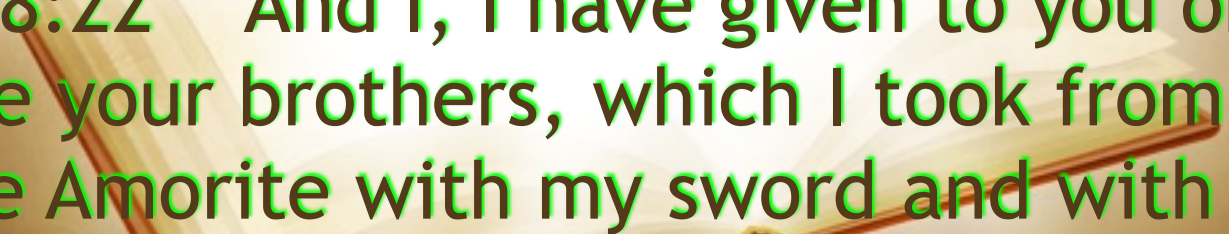


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Gen 48:21 And Yisra'ěl said to Yosěph, “See, I am dying, but Elohim shall be with you and bring you back to the land of your fathers.

Gen 48:22 “And I, I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and with my bow.”



Chapter 49) Ya'akov blesses his 12 sons

Gen 49:1 And Ya'aqobḡ called his sons and said,
“Gather together, so that I declare to you what is
to befall you in the last days:

Gen 49:2 “Gather together and hear, you sons of
Ya'aqobḡ, and listen to Yisra'ēl your father.