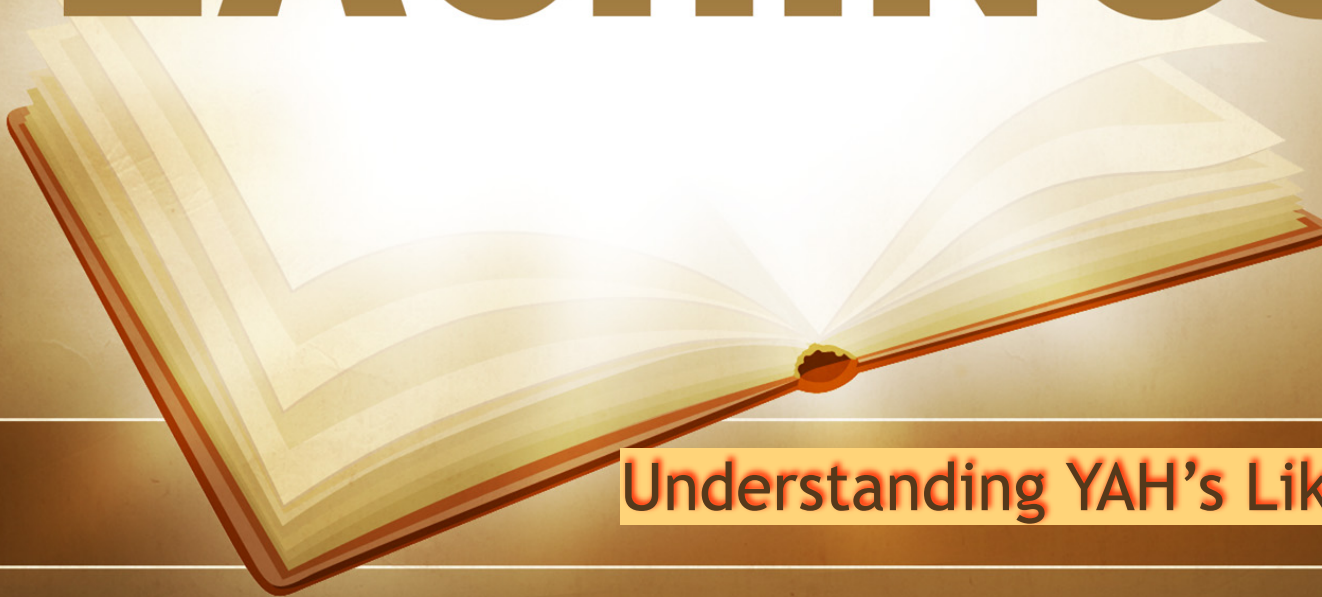
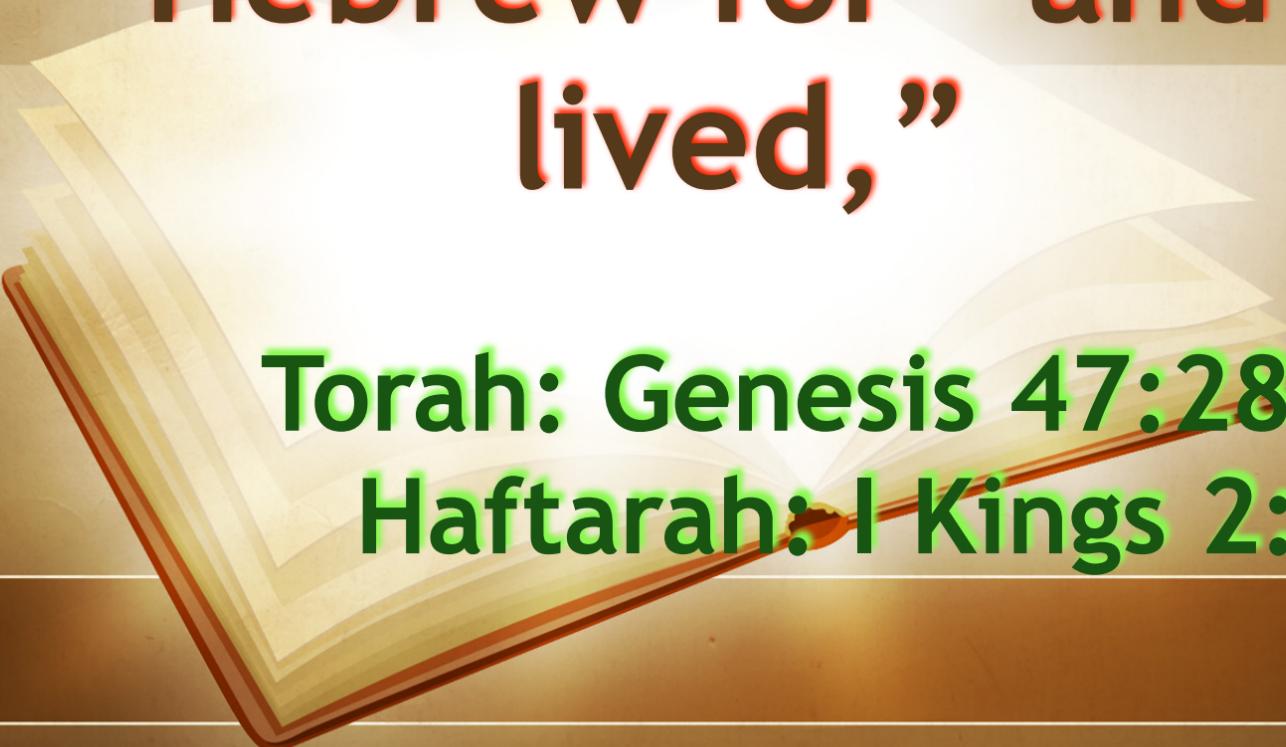


TORAH TEACHINGS



Understanding YAH's Likes and dislikes



#12 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

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).

TOPICS IN THE PARSHA

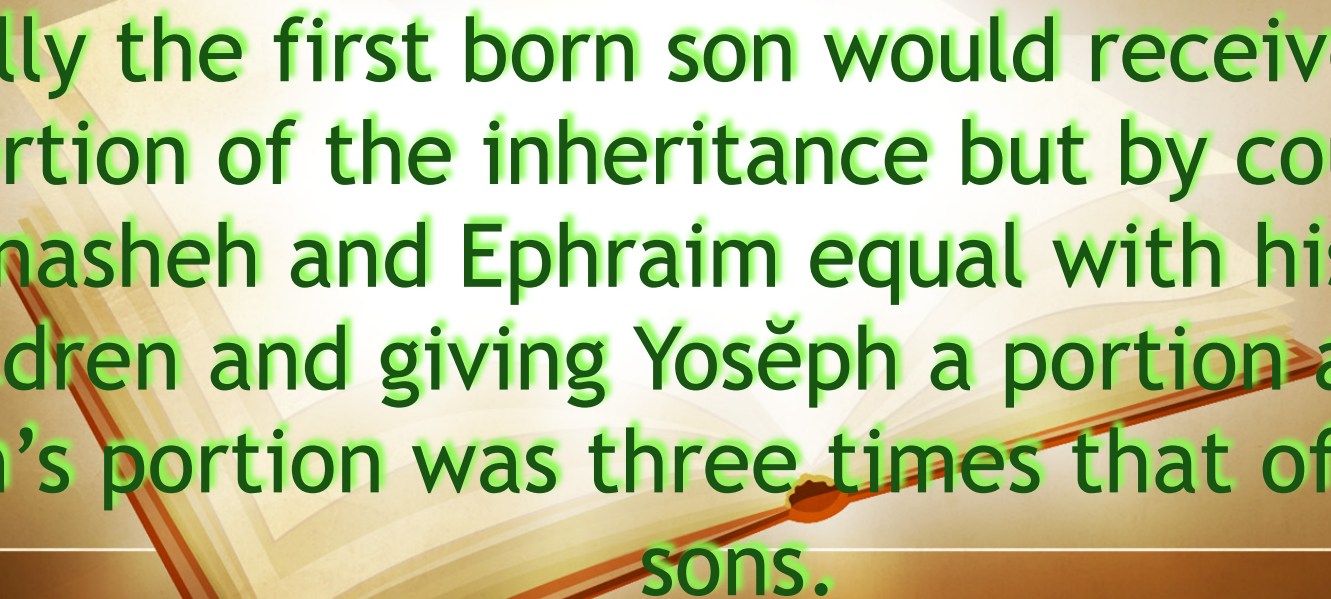
THIS WEEKS TORAH PARASHAT

The Double Portion to Yosēph Gen 47:28-50:26, Ya'acov (Jacob) became ill and Yosēph (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.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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 Yosēph a portion as well, Yosēph's portion was three times that of the other sons.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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 Yosēph 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 Yosēph 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.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The birthright of double inheritance was given to Yosēph and through him to Ephraim, according to 1 Chronicles 5:1-2 A firstborn is given three things:

1. A double inheritance - which was given to Yosēph's tribe.
2. The priesthood - which was given to Levi's tribe.
3. The right to rule - which was given to Yehudah's tribe.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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. Yosēph complained, and his father refused, and said, "I know it, my son, I know it:

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Yoseph'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. Yoseph's sons were born among the Gentiles of a non-Jewish mother. Ya'acov promises Yoseph the area of Shechem which is the general area that became known as Samaria (49:22) and this where Yoseph chose to be buried - in his allotted messianic inheritance in the land.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

“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.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

According to the Book of Jasher, Ya'akov gave Yosēph, 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.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Chapter 49 contains a significant prophecy for each one of the twelve tribes. Yaakov called his children and told them he would tell them “Asher Yikra,” - what shall “befall” the descendants of the tribes of Israel בְּאַחֲרֵית הַיָּמִים. “b’achareet hayomim” in the end of days...

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

So let's talk for a little bit about The Scepter Given to Judah: Ya'akov 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!

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The sceptre (meaning authority) shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him (Judah as well as the coming Messiah) shall the gathering of the people be..

Psalms 60:7 prophetically proclaims,
Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver”

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

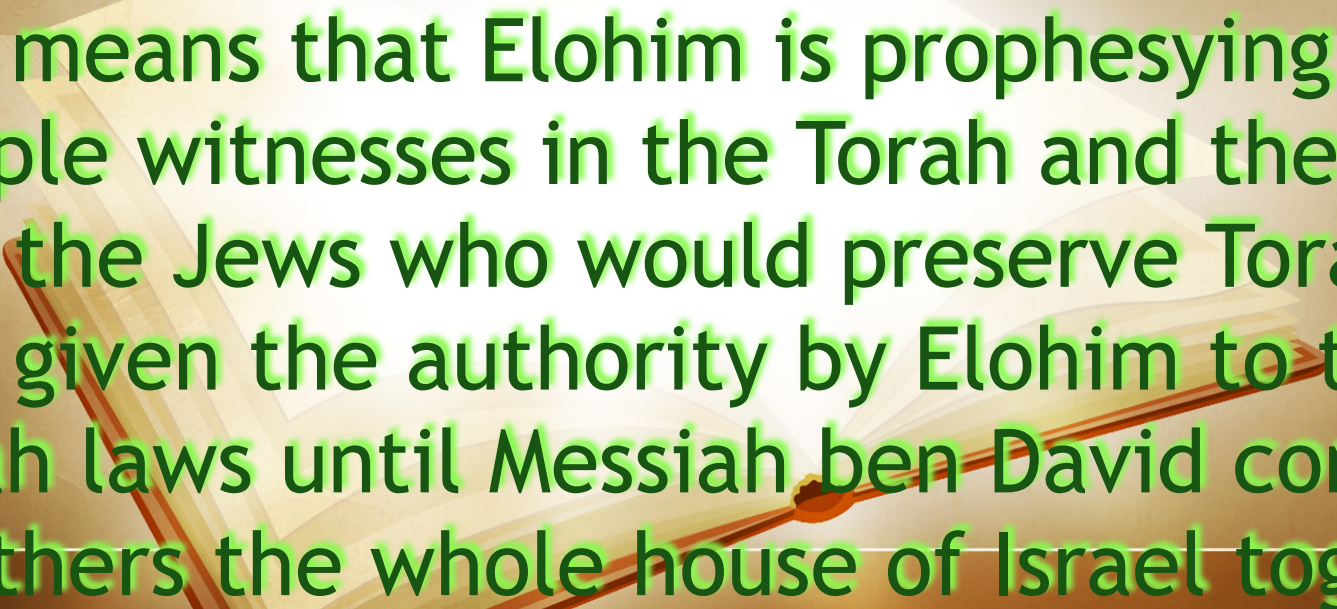
Thus Judah is to preserve and interpret the Law for the house of Israel! And furthermore we have Elohim's stamp on this as a double witness through the Prophet Hosea....

Ephraim compasses me about with lies, and the house of Israel with deceit: but Judah yet rules with God, and is faithful with the saints.” (Hosea 11:12)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

This means that Elohim is prophesying through multiple witnesses in the Torah and the Prophets that the Jews who would preserve Torah, have been given the authority by Elohim to teach the Torah laws until Messiah ben David comes and gathers the whole house of Israel together.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Jewish Rabbis also interpret “Shiloh” as Messiah because it means “he whose it is” referring to the “scepter” authority and rulership in the future. In the Midrash of Bereshit Rabbah 98:7 Rashi confirms this saying that Genesis 49 verse ten “means until King Messiah come, whose will be the kingdom” But until then, it seems obvious from the scriptures that Judah holds the authority of the Torah law for the rest of the house of Israel to return to in preparation of Messiah’s coming!

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

King David prophecied about the future coming of the son of David saying,

Psa 72:6 He shall come down like rain upon the mown grass:
as showers that water the earth.

Psa 72:7 In his days shall the righteous flourish; and
abundance of peace so long as the moon endureth.

Psa 72:8 He shall have dominion also from sea to sea, and
from the river unto the ends of the earth.

(so far we have not seen this so this cannot be something
fulfilled in the past)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Psa 72:9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

Psa 72:10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

And verse 11 says, Yea, all kings shall fall down before him: all nations shall serve him.

Thus we see the fulfillment of “The scepter (of authority) shall not depart from Judah,

Nor a lawgiver from between his feet; until he to whom it belongs will come. To him will be the obedience of the peoples!”

TOPICS IN THE PARSHA

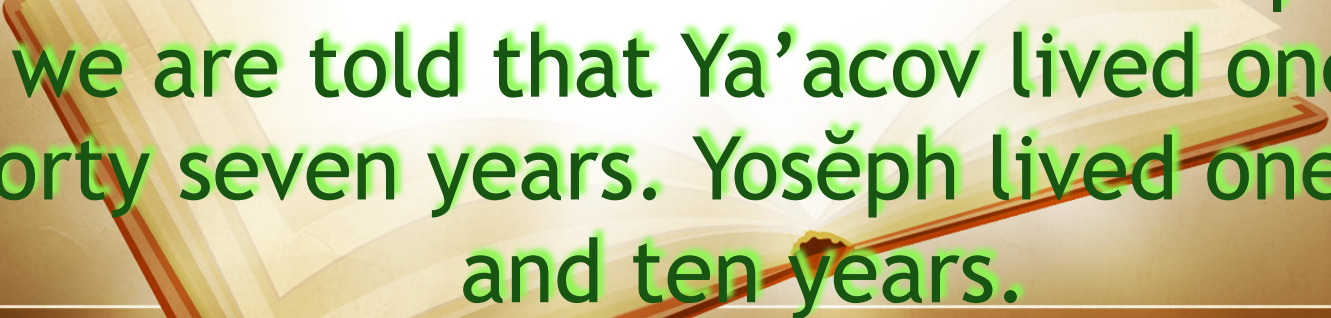
THIS WEEKS TORAH PARASHAT

How wonderful that we can see spiritually that Messiah ben Yosef and Messiah ben David are one man who comes at two different times in earth's history with two different purposes of YeHoVah Salvation as his name conveys, and will soon will return to gather the lost sheep of the house of Israel, thus fulfilling Ya'akov's prophecy, "...until Shiloh come; and unto him shall the gathering of the people be." But until then he has entrusted the Torah teaching authority to Judah!

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

“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.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

So important is it that he makes Yosēph promise to bury him there and consecrate a formal oath to him (47:29-31), whereas Yosēph 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 Yosēph had toward his father, but was made a binding oath before the Almighty. "This did not imply a lack of trust in Yosēph. Rather, Ya'acov made a realistic assessment of the political problem that would arise when Yosēph sought permission for the burial outside of Egypt." (The Artscroll Chumash p. 268)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Ya'acov wisely knew that Pharaoh may resist Yoseph 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"

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Ya'acov thus took the matter out of Yosēph'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.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Ya'acov is embalmed for burial to preserve his body because of the journey that must be undertaken to Ca'anán, 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)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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 YeHoVah begin to move in prophetic fulfillment of the promises to his forbears.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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 Elohim of your father". (v.17) Yosef weeps and addresses their fear speaking kindly toward them and comforting them.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

“Am I in the place of Elohim?” - Yosēph’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. Yosēph’s Passing Yosēph sees Ephraim’s children to the third generation and Manasseh’s children were also brought up on his knees.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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. Yosēph 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

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

“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

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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.

We have now come to the last Torah portion from the Book of Berěshith/Genesis, which is called - Vayechi - וַיְחִי which means, “And He lived”. As we look at the ‘closing years’ of the life of Ya’aqob, we are given great insight into what would lie ahead for his sons. And this portion starts off by telling us that Ya’aqob lived 17 years in the land of Mitsrayim, after having come to Mitsrayim during a severe famine, at the age of 130 years old.

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.

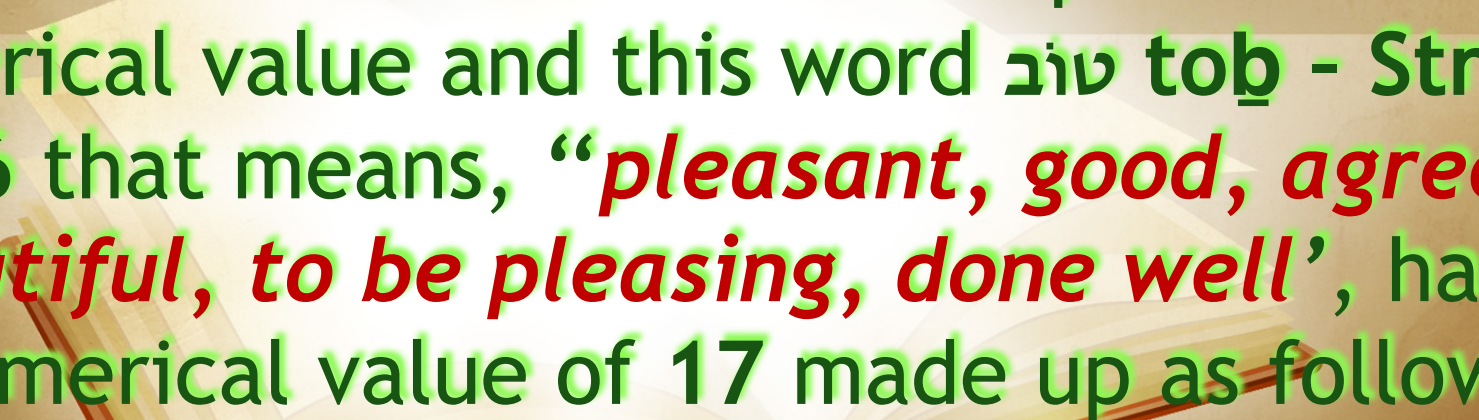


The Hebrew root word, from which we get the term 'lived', is חָיָא ḥaya (khah-yaw') - Strong's H2418 which means, '*to live, kept alive, keep alive*' and corresponds to the verb חָיָה ḥayah (khaw-yaw') - Strong's H2421 which means, '*to live, came to life, restored to life, revived*', and so, we are able to see that Ya'aqob's life was certainly revived by the knowledge of Yosēph being alive and here we are able to see how this account of telling us that 'he lived' for another 17 years, carries the clear idea that he not only remained alive, but that he prospered and thrived in his last years!

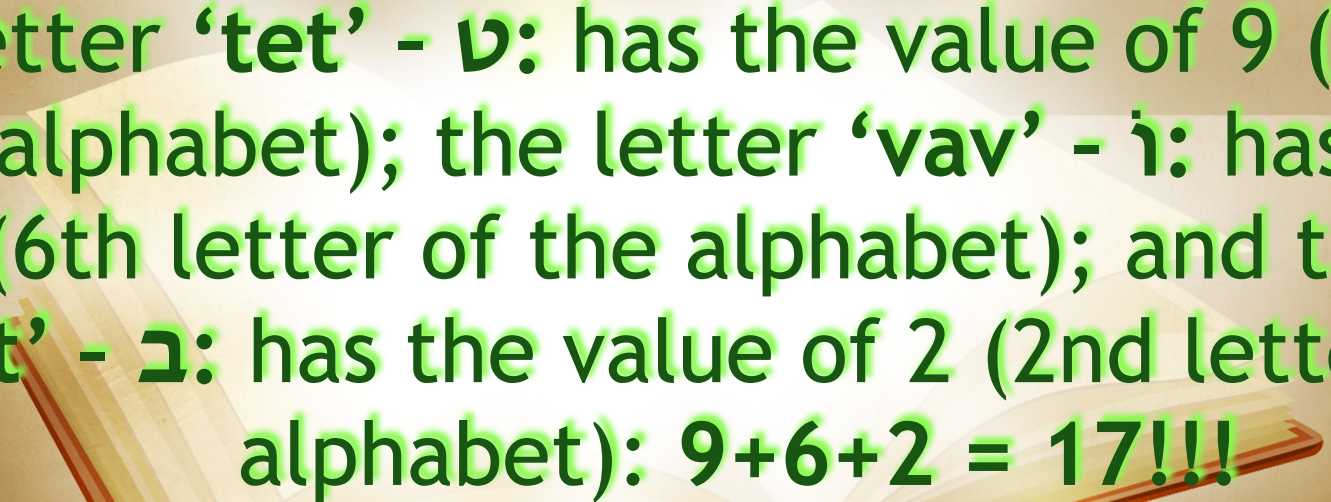
Yoseph was 17 years old when he was sold into slavery and so here, we see that Ya'aqob is given another 17 years with his son, the same length of time he had with him before he was taken for being dead!

What is interesting to see, and worth making mention of, is that the numerical value for the Hebrew word טֹב **tob** (tobe)- Strong's H2896 is '17'.

Each letter in the Hebrew alphabet has a numerical value and this word טוב tob - Strong's H2896 that means, “*pleasant, good, agreeable, beautiful, to be pleasing, done well*”, has the numerical value of 17 made up as follows:



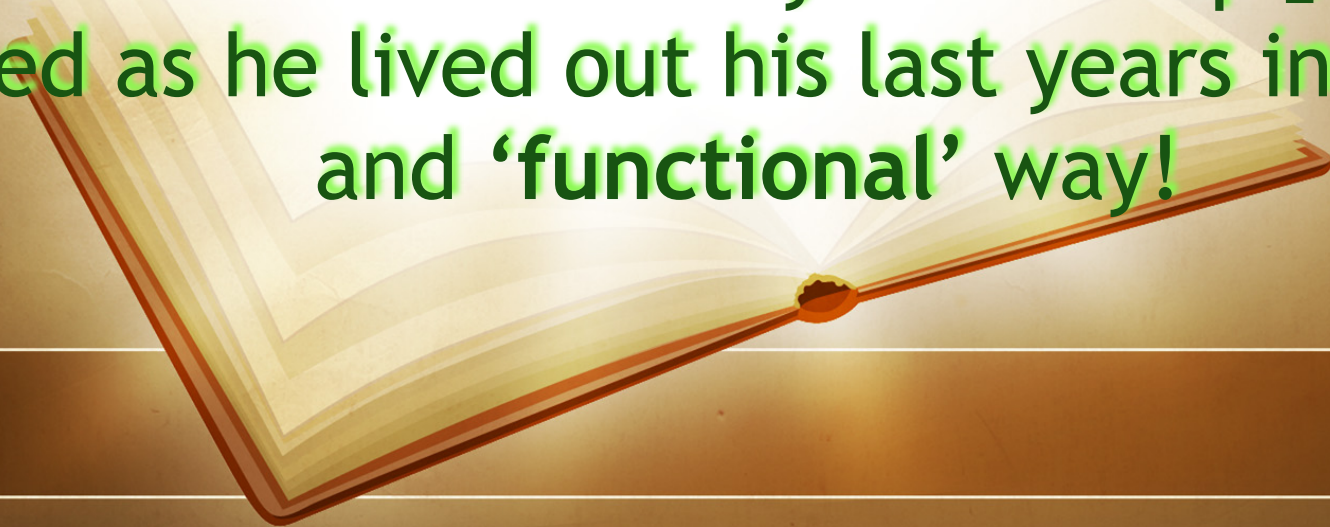
The letter 'tet' - ט: has the value of 9 (9th letter of the alphabet); the letter 'vav' - ו: has the value of 6 (6th letter of the alphabet); and the letter 'beyt' - ב: has the value of 2 (2nd letter of the alphabet): $9+6+2 = 17!!!$



In the true understanding of this word טוב **tob**, we can see that it may best be translated in most cases as '**functional**', for when יהוה said in Berěshith/Genesis 1:31 that when He saw all that He had made, that He said it was very good.

What He saw was His creation functioning properly and working the way it should and this is why it was 'good'.

In a manner of speaking we are able to see that the first and last periods of 17 years that Ya'aqob had with his son Yosēph were 'functional' years, and here in these last 17 years Ya'aqob's life was revived as he lived out his last years in a 'good' and 'functional' way!




In the ancient pictographic script - טוב tob -
Strong's H2896 - is pictured as:



Tet - v:




The original pictograph for this letter is , which is pictured as ‘**a container/basket made of wicker or clay**’. Containers were a very important item among the nomadic Hebrews.


They were used for storing grains and other items. Wicker baskets were used as nets for catching fish.

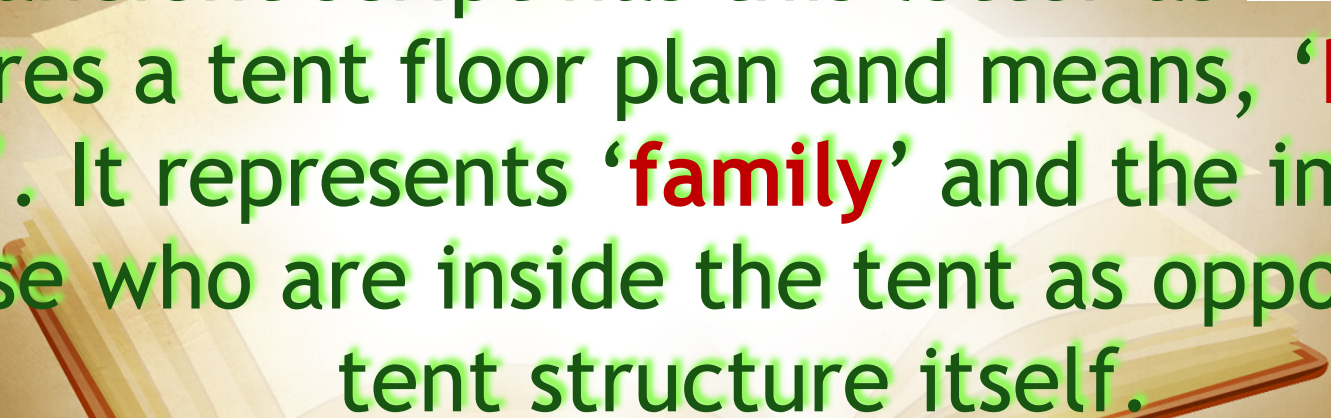
The meanings of this letter are ‘**basket, contain, store and clay**’.

Vav - ו:

The ancient pictographic form of this letter is , which is a picture of 'a peg or tent peg', which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is 'to add, secure or hook'.

Beyt - ב:

The ancient script has this letter as , which pictures a tent floor plan and means, '**house**' or '**tent**'. It represents '**family**' and the importance of those who are inside the tent as opposed to the tent structure itself.



From this picture we are able to learn and see that:

THE BASKET IS SECURED IN THE HOUSE!

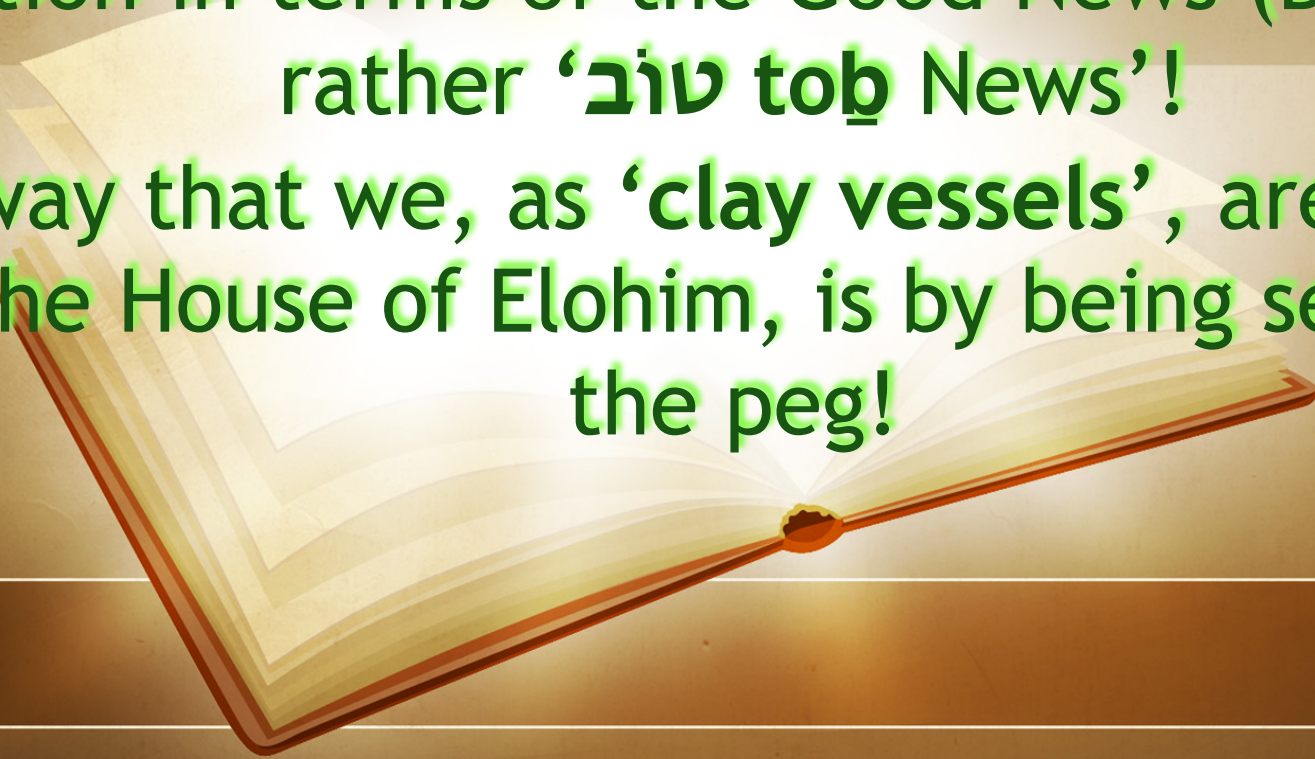
Or, can also be understood as:

WE, AS CLAY VESSELS, ARE MADE SECURE THROUGH THE BLOOD OF MESSIAH THAT HOLDS FOR US A SECURE COVENANT PROMISE, OF BEING MADE COMPLETE IN HIM AND BECOMING THE DWELLING PLACE OF THE MOST HIGH

.... where He that is Good - The Potter - may dwell with those He has created and called by name!

As we look at these letters, we find a great revelation in terms of the Good News (Besorah) or rather 'טוב טוב News'!

The way that we, as 'clay vessels', are secured into the House of Elohim, is by being secured by the peg!



Listen to what it says in:

Yeshayahu/Isaiah 22:22-24 “And I shall place the key of the house of Dawid on his shoulder. And he shall open, and no one shuts; and shall shut, and no one opens. 23 ‘And I shall fasten him like a peg in a steadfast place, and he shall become a throne of esteem to his father’s house. 24 ‘And they shall hang on him all the weight of his father’s house, the offspring and the offshoots, all vessels of small quantity, from the cups to all the jars.”

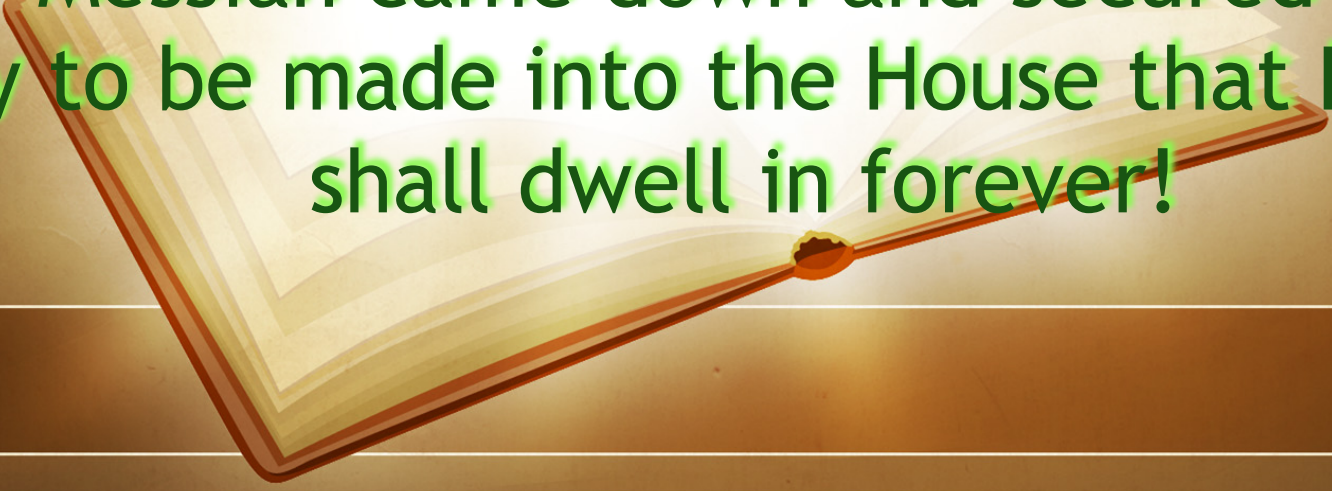
We know that this is a great picture of how, through **יהושע** Messiah, we are fastened in a steadfast place!

Ezra 9:8 “But now, for a short while, favour has been shown from **יהוה** our Elohim, to leave us a remnant to escape, and to give us a peg in His set-apart place, that our Elohim might enlighten our eyes and give us a little reviving in our bondage.”

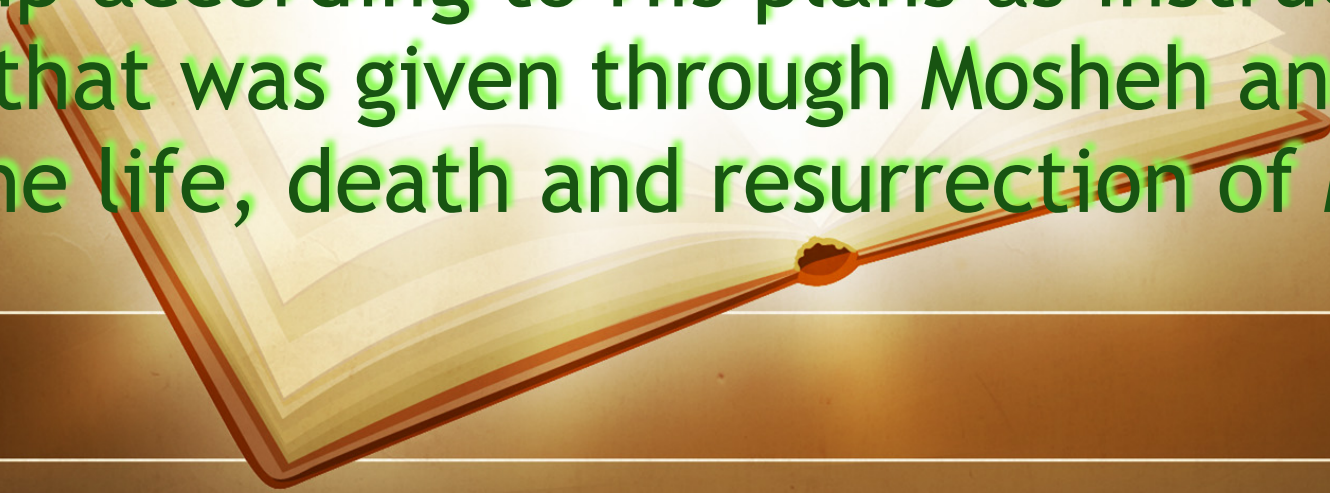
This again is a wonderful promise given amidst a time of bondage due - that a peg is given in His set-apart place - a great picture of the loving-commitment and compassion יהוה has for His called-out nation, that while the 'House of Elohim' had been neglected and broken down, He would bring the necessary means to 'secure' His covenanted people to His House, that he builds by His design!

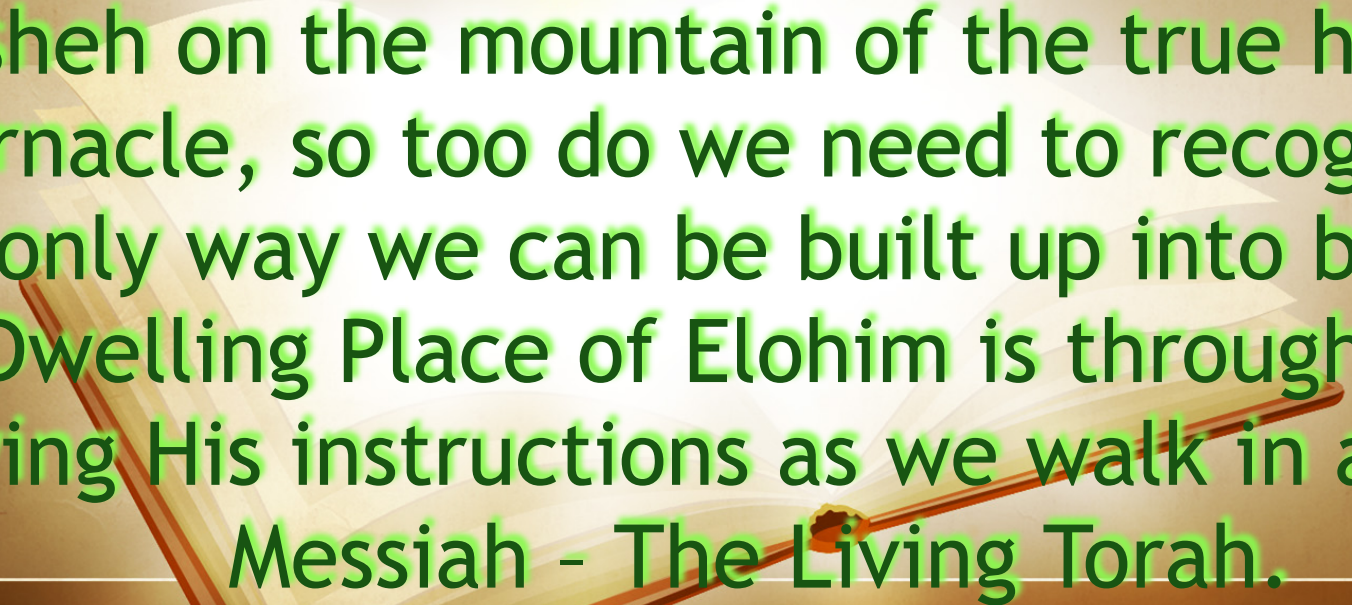
It is through the work of Messiah, who has become the very 'peg' that secures us and adds us, the clay vessels, to His House!

The Word of Elohim made flesh - The Living Torah, יהושע Messiah came down and secured for us the ability to be made into the House that He Elohim shall dwell in forever!



His House/Dwelling Place is built by His design and His plan and so when we see how that we are the **‘Dwelling Place’** of the Most-High, then we are able to get a clearer understanding that we are built up according to His plans as instructed in His Torah that was given through Mosheh and revealed in the life, death and resurrection of Messiah.





Just as the Tabernacle in the Wilderness had to be built exactly according to the pattern shown to Mosheh on the mountain of the true heavenly Tabernacle, so too do we need to recognize that the only way we can be built up into being the True Dwelling Place of Elohim is through carefully following His instructions as we walk in and stay in Messiah - The Living Torah.

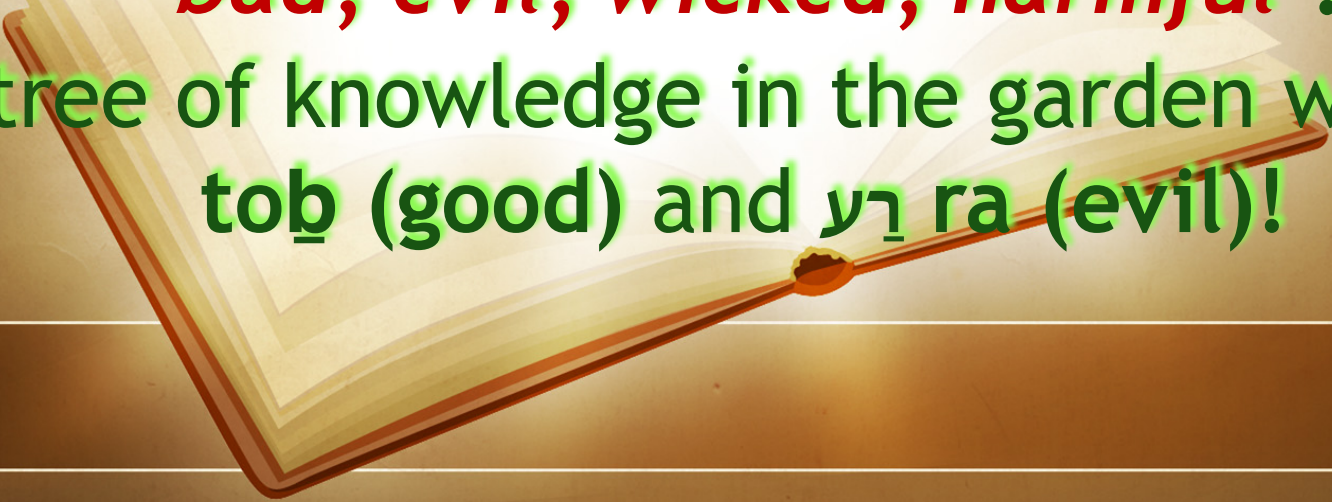
When something is working properly, we might say today something like, 'working like a well-oiled machine', when speaking of that which is functioning the way it should and the way it was designed to.

So, the root word טוב **tob** (tobe)- Strong's H2896, in the true sense of the word, expresses the idea that something is 'good' when it is fulfilling the action for which a person or thing is specifically fitted or used, or for which something exists.

In other words, it refers to something that functions within its intended purpose!

The opposite of טוב tob (good) is evil which is Hebrew is רַע ra (rah)- Strong's H7451 meaning, ***‘bad, evil, wicked, harmful’***.

The tree of knowledge in the garden was of טוב tob (good) and רַע ra (evil)!



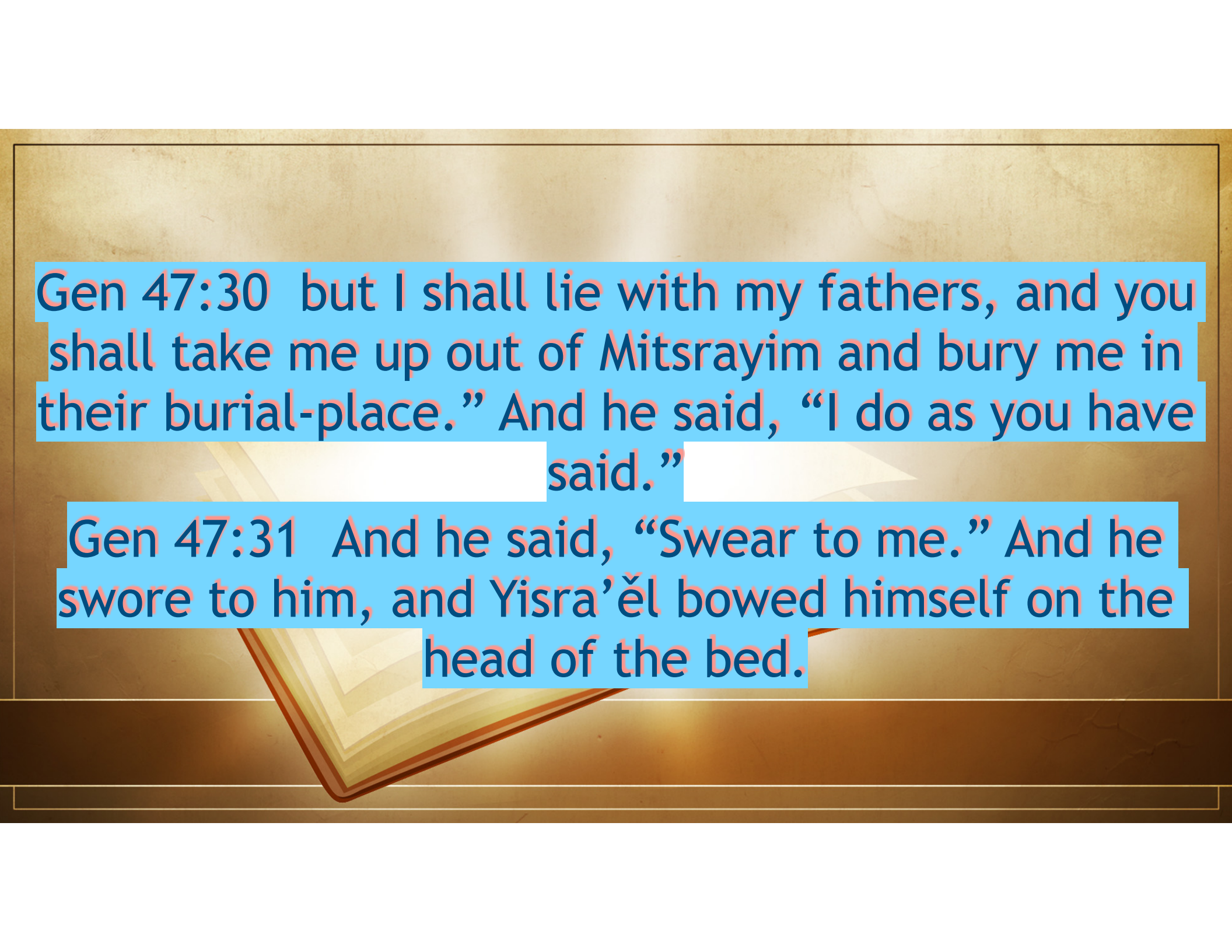
Just as we understand that טוב tob represents that which is 'functional', we can then see that רע ra represents that which is 'dysfunctional', which simply speaks of that which reveals and abnormal and unhealthy lifestyle that is not functioning as it should.

We may often think something is good, yet if it is not 'functional' according to the plumb line of the Torah of יהוה, then we had best be careful to consider our steps!

Ya'aqob lived his last 17 years with the full assurance of Yosēph being alive and appointed as governor over Yisra'ēl - this was good news!

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’ěl bowed himself on the head of the bed.

Verse 29-31

The time for Yisra'ĕl drew near to die!
Here in this account we see how it is written that
Yisra'ĕl, and not Ya'aqob, was about to die.

The Name יִשְׂרָאֵל Yisra'ĕl (yis-raw-ale')- Strong's
H3478 which means, '*he who prevails,
overcomes with Ėl*', comes from the two
primitive root words:

1) אֵל Ēl (ale)- Strong's H410 which means, 'Mighty, power, shortened form of Elohim - Mighty One' and

2) the root word verb שָׂרָה sarah (saw-raw')- Strong's H8280 which means, 'to persist, exert oneself, persevere, wrestle, contend', and is spelt the same as the name of Abraham's wife, שָׂרָה 'Sarah' (saw-raw')- Strong's H8283 which means 'princess or noble woman'; which is the feminine of the word שָׂר sar (sar)- Strong's H8269 which means, 'prince, captain, chieftain, ruler'!

The name יַעֲקֹב Ya'aqob (yah-ak-obe')- Strong's H3290 means, '*grabs the heel*', and comes from the word אָקֵב aqeb (aw-kabe')- Strong's H6119 which means, '*heel, footprint, hind part*'.

The 'heel' is the last part of the body to come out of the womb and so this word also speaks of the hind or latter part; and with Ya'aqob 'catching the 'heel' of Ėsaw we see how, even at birth, he sought the 'blessing' of the first born!