



**“Again, the kingdom of heaven is like a merchant in search of fine pearls,<sup>46</sup> and upon finding a single pearl of great value, he went and sold all that he had and bought it. Mathew 13:45**

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Tevet 4

## **VaYigash - And He Drew Near**

Genesis 44:18–47:27

Ezekiel 37:15–28

Luke 6:9–16

To look at the weeks parsha we need to examine the latter part of last weeks, as this week's follows on from it. Within this Torah Pearl we will examine the response of Joseph to his brothers' betrayal, the symbolic prophetic act of the cup and the consequences of famine in a land.

Near the end of last week's Parsha we read how Joseph orders his servant to put his cup in Benjamin's bag. ***Then he ordered the manager of his household, “Fill the men's packs with food, as much as they can carry, and put each man's money just inside his pack. <sup>2</sup> And put my goblet, the silver one, just inside the pack of the youngest, along with his grain money.” He did what Yosef told him to do.***

***<sup>3</sup> At daybreak the men were sent off with their donkeys; <sup>4</sup> but before they were far from the city Yosef said to his manager, “Up, go after the men; and when you overtake them, say to them, ‘Why have you repaid good with evil?’ <sup>5</sup> Isn't this the goblet my lord drinks from, indeed the one he uses for divination? What you have done is evil!”*** Gen. 44:1-5

Within Joseph's actions towards his brothers, we see that Joseph is following Torah. That he shows, grace, mercy and forgiveness towards his brothers, even though they did not when they sold him into slavery. We also see that Joseph is searching their hearts, as he tests the character of his brothers to see if they have changed. That they are remorseful of what they did to him, so that they can repent and have reconciliation.

Throughout the account of Joseph's life, since he was sold into slavery and to present he has sort to walk a life set apart unto YHVH and follow Torah. You may however ask, the Torah was not given until Moses and this event predates that, which you are right in that this event predates Moses. However, the Torah was in operation from the beginning of creation and was handed down to the people of Yah. Scripture informs us that Torah existed before the creation of the earth, which the author of Proverbs informs us of this fact.

***“Adonai made me as the beginning of his way,  
the first of his ancient works.***

***<sup>23</sup> I was appointed before the world,  
before the start, before the earth’s beginnings.***

***<sup>24</sup> When I was brought forth, there were no ocean depths,  
no springs brimming with water.***

***<sup>25</sup> I was brought forth before the hills,  
before the mountains had settled in place;***

***<sup>26</sup> he had not yet made the earth, the fields,  
or even the earth’s first grains of dust.***

***<sup>27</sup> When he established the heavens, I was there.  
When he drew the horizon’s circle on the deep,***

***<sup>28</sup> when he set the skies above in place,  
when the fountains of the deep poured forth,***

***<sup>29</sup> when he prescribed boundaries for the sea,  
so that its water would not transgress his command,  
when he marked out the foundations of the earth,***

***<sup>30</sup> I was with him as someone he could trust.***

***For me, every day was pure delight,  
as I played in his presence all the time,***

***<sup>31</sup> playing everywhere on his earth,  
and delighting to be with humankind. Prov. 8:22-31***

You see friend’s Torah has always existed, we see this in the actions of Judah recorded in parsha Vayeshev, when he gives his son Onan to Tamar after his firstborn son, Tamar’s husband dies without giving her a child, so that she can have children and the line of the dead brother can continue. This is in accordance with Deut. 25:5-6. We also see when Judah states that Tamar is to be burnt for playing the harlot, even though she had not, was in accordance with Lev. 21:9 ***Also the daughter of any priest, if she profanes herself by harlotry, she profanes her father; she shall be burned with fire.***

Friends, the scriptures are full of accounts of people following the Torah prior to the Torah being written down and given to Moses. You see, as the passages from Proverbs 8 states Torah/wisdom was in existence prior to creation, for it is the order of things. Within Judaism, the Rabbis teach that it was Torah that was spoken to bring creation into being. That it is imbedded within the very fabric of creation. The reality is, Yah wrote it down so that mankind could follow it and not forget or forsake what they had been taught. It was written to assist us, but to also point to the day when the Torah would be written upon the hearts of the followers of Yah. That as the Holy Spirit is poured out and bestowed upon humanity, they would be led into the truth of YHVH and His Torah by the Holy Spirit. Therefore, as followers walk in the truth given to them, then the process of the circumcision of their heart would take place and continue until the purposes of Yah are completed in their lives.

Friends, scripture informs us that we are made white and ready for Messiah the bridegroom through the washing of the word (Eph. 5:25-27), which we know the word is Torah. Thus, in the action of fulfilling the command and going into a mikvah of living water, which a person would face the living water coming towards them, as they allow it to wash and cleanse them. We see what takes place spiritually, when a person seeks wisdom and applies it. That they mikvah in the living water of the word of YHVH, His Torah, which keeps us on the path of righteousness.

So, if a person spends time regularly in the word of Yah and applies it, they are facing the living waters and allowing it to wash and cleanse them. As it changes their heart condition and makes the bride of Messiah ready for the wedding. However, if a person does not spend time in the word regularly or does not apply it. Then they will become stagnant, as no living water is flowing in their life, which this will result in poor spiritual health. The question is, what is the state of your spiritual walk? Do you bath regularly in living water and apply it as it transforms you, through taking on the Yoke of Torah bit by bit? or do you read and not apply and therefore the water is not active, living in your life? Only you know, I however urge you to seek the wisdom of Yah daily and apply it. If this has not been the case, then repent and commit to do so, as you ask the Holy Spirit to guide and direct your path.

As already stated Joseph was showing Torah yet, he sort to know if his brothers had changed, as he searched and tested their hearts and character. He was seeing if they had evil in their hearts or if they had changed and sort the good of Yah. We see this when Joseph puts his goblet in the bag of Benjamin and sends his servant after them, which he was to ask them “why have you repaid good with evil?”

His brothers respond by stating <sup>9</sup> ***Whichever one of us the goblet is found with, let him be put to death — and the rest of us will be my lord’s slaves!*** <sup>10</sup> ***He replied, “Fine; let it be as you have said: whichever one it is found with will be my slave. But the rest of you will be blameless.”*** Gen. 44:9-10

We know find ourselves in this weeks parsha, seeing the response to this, as Judah draws close to Joseph to speak quietly to him.

<sup>14</sup> ***Y’hudah and his brothers arrived at Yosef’s house. He was still there, and they fell down before him on the ground. (S: Maftir)*** <sup>15</sup> ***Yosef said to them, “How could you do such a thing? Don’t you know that a man such as myself can learn the truth by divination?”*** <sup>16</sup> ***Y’hudah said, “There’s nothing we can say to my lord! How can we speak? There’s no way we can clear ourselves! God has revealed your servants’ guilt; so here we are, my lord’s slaves — both we and also the one in whose possession the cup was found.”*** <sup>17</sup> ***But he replied, “Heaven forbid that I should act in such a way. The man in whose possession the goblet was found will be my slave; but as for you, go in peace to your father.”*** Gen. 44:14-17

The rabbis teach that during the conversation Judah informs Joseph that they will fight for the life of their brother. As he informs them of what two of them did to a city when their sister was violated, thus warning what ten could do for the life of their youngest brother. However, what is the significance of the cup? Within scripture we read that Israel, both the House of Judah and the House of Israel have drunk from the cup of indignation of harlotry which Yah will also make the nations drink of every dreg from this cup, as He judges them for their sin and their actions against His people.

We also see in scripture that we cannot drink from the cup of Yah and the cup of demons, for we either follow YHVH or HaSatan (1 Corinth. 10:21). We cannot serve two masters (Matt. 6:24), just as we cannot mix the Holy with the profane.

Friends, a heart that seeks YHVH and His Torah and applies it, will not entertain the doctrines of HaSatan. However, a heart that is lukewarm, one which does not seek the wisdom of YHVH will become stagnant and thus becomes easy pickings for the demonic hordes of HaSatan, which this will lead to death, spiritual and at times physical. It is crucial in the days we live that we do not give HaSatan a foothold in our lives, that we remain vigilant and steadfast in our faith. That we do not seek to drink from the cup of this world and all it offers, but rather seek the things of YHVH.

***18 Then Y'hudah approached Yosef and said, "Please, my lord! Let your servant say something to you privately; and don't be angry with your servant, for you are like Pharaoh himself. 19 My lord asked his servants, 'Do you have a father? or a brother?' 20 We answered my lord, 'We have a father who is an old man, and a child of his old age, a little one whose brother is dead; so that of his mother's children he alone is left; and his father loves him.' 21 But you said to your servants, 'Bring him down to me, so that I can see him.' 22 We answered my lord, 'The boy can't leave his father; if he were to leave his father, his father would die.' 23 You said to your servants, 'You will not see my face again unless your brother is with you.' 24 We went up to your servant my father and told him what my lord had said; 25 but when our father said, 'Go again, and buy us some food,' 26 we answered, 'We can't go down. Only if our youngest brother is with us will we go down, because we can't see the man's face unless our youngest brother is with us.' 27 Then your servant my father said to us, 'You know that my wife bore me two sons: 28 the one went out from me, and I said, "Surely he has been torn to pieces," and I haven't seen him since. 29 Now if you take this one away from me too, and something happens to him, you will bring my grey hair down to Sh'ol with grief.' 30 So now if I go to your servant my father, and the boy isn't with us — seeing how his heart is bound up with the boy's heart — (ii) 31 when he sees that the boy isn't with us, he will die; and your servants will bring the grey hair of your servant our father down to Sh'ol with grief. 32 For your servant himself guaranteed his safety; I said, 'If I fail to bring him to you, then I will bear the blame before my father forever.' 33 Therefore, I beg you, let your servant stay as a slave to my lord instead of the boy, and let the boy go up with his brothers. 34 For how can I go up to my father if the boy isn't with me? I couldn't bear to see my father so overwhelmed by anguish." Gen. 44:18-34***

When Judah speaks with Joseph, he cannot contain himself and he breaks down, and finally reveals himself to his brothers.

***At last Yosef could no longer control his feelings in front of his attendants and cried, "Get everybody away from me!" So no one else was with him when Yosef revealed to his brothers who he was. 2 He wept aloud, and the Egyptians heard, and Pharaoh's household heard. 3 Yosef said to his brothers, "I am Yosef! Is it true that my father is still alive?" His brothers couldn't answer him, they were so dumbfounded at seeing him. 4 Yosef said to his brothers, "Please! Come closer." And they came closer. He said, "I am Yosef, your brother, whom you sold into Egypt. 5 But don't be sad that you sold me into slavery here or angry at yourselves, because it was God who sent me ahead of you to preserve life. 6 The famine has been over the land for the last two years, and for yet another five years there will be neither ploughing nor harvest. 7 God sent me ahead of you to ensure that you will have descendants on earth and to save your lives in a great deliverance. (iii) 8 So it was not you who sent me here, but God; and he has made me a father to Pharaoh, lord of all his household and ruler over the whole land of Egypt. 9 Hurry, go up to my father, and tell him, 'Here is what your son Yosef says: "God has made me lord of all Egypt! Come down to me, don't delay! 10 You will live in the land of Goshen and be near me — you, your children, your grandchildren, flocks, herds, everything you own. 11 I will provide for you there, so that you won't become poverty-stricken, you, your household and all that you have; because five years of famine are yet to come.'" 12 Here! Your own eyes see, and the eyes of my brother Binyamin, that it is my own mouth speaking to you. 13 Tell my father how honoured I am in Egypt and everything you have seen, and quickly bring my father down here!" 14 Then he embraced his brother Binyamin and wept, and Binyamin wept on his neck, 15 and he kissed all his brothers and wept on them. After that, his brothers talked with him. Gen. 45:1-15***

The day is coming when Judah will draw close to Messiah Yeshua, which as Judah does Messiah will reveal Himself to him. As Yeshua reveals the mark of the covenant, as Judah looks upon the one who was pierced and cries out, Blessed is He who comes in the name of YHVH!

The Rabbis teach that it was the sign of the covenant which Joseph revealed to his brothers, yet he could not do this intimate act until they had shown remorse and had repented for what they did to him. It was only after the act of Teshuvah that the family could be reconciled. It is this act of Teshuvah which brings reconciliation between Yah and His people and between the House of Israel and Judah. In these days we must see a further reconciliation between Judah and Israel, because if this doesn't happen the prophets state the land will be cursed. However, I have come to realise even more so, that the purposes of YHVH will not be thwarted. That the process of regathering the tribes and united both the houses will happen because Yah has decreed it to be so!

We see that when Jacob and his household came into Egypt there was 7 people altogether. I encourage you to look at the number 70 within scripture as it has prophetic significance.

**Gen. 46: 26-27 *All the people belonging to Ya'akov coming into Egypt, his direct descendants (not counting Ya'akov's sons' wives), totalled sixty-six. <sup>27</sup> The sons of Yosef, born to him in Egypt, were two in number. Thus all the people in Ya'akov's family who entered Egypt numbered seventy.***

Within the final chapter below we see that as the famine continued, the people sold themselves into slavery, as they willingly gave themselves to Pharaoh for food. The reality is that in the day to come many will go into captivity and slavery because of famine and pestilence, which Yah brings to judge humanity. That the famine and pestilence is a curse and judgment because of sin, which in turn brings further judgement, as people will go into slavery to save their lives, instead of turning to YHVH. Yet, what does it profit a man to gain his life but lose his soul? It is not the famine or pestilence people should fear, but YHVH who judges. That as He judges they should not look to the secular governments for help, but rather seek YHVH and repent of their sins, as they seek to save their souls.

It could be argued that today there is a famine of the word of YHVH, just as the prophet Amos declared (Amos 8:11). However, what we must understand is that it is not so much a famine of the word being proclaimed, but a famine of people hearing and accepting it. As people reject the living water being given to them, which will save and transform their barren lives, in the wilderness they live. For we know that during the Day of YHVH the Gospel of the Kingdom WILL be proclaimed and people with willing hearts will accept it. However, the sad reality is that within the churches today, many people have set their hearts against the truth and thus reject it. Let us pray, that the light of Messiah will expel the darkness within the churches in this nation. That the Holy Spirit will break through in peoples lives and draw them to the truth of the word of YHVH.

Furthermore, as the gospel goes forth and people reject it, then they are heaping further judgment upon themselves. For the light has been shown them and the truth revealed, but they rejected it. Thus they will be judged according to the condition of their hearts and the light shown them.

**<sup>13</sup> *There was no food anywhere, for the famine was very severe, so that both Egypt and Kena'an grew weak from hunger. <sup>14</sup> Yosef collected all the money there was in Egypt and Kena'an in exchange for the grain they bought, and put the money in Pharaoh's treasury. <sup>15</sup> When all the money in Egypt had been spent, and likewise in Kena'an, all the Egyptians approached Yosef and said, "Give us something to eat, even though we have no money; why should we die before your eyes?" <sup>16</sup> Yosef replied, "Give me your livestock. If you don't have money, I will give you food in exchange for your livestock." <sup>17</sup> So they brought Yosef their livestock; and Yosef gave them food in***

*exchange for the horses, flocks, cattle and donkeys — all that year he provided them with food in exchange for all their livestock.*

*<sup>18</sup> When that year was over, they approached Yosef again and said to him, “We won’t hide from my lord that all our money is spent, and the herds of livestock belong to my lord. We have nothing left, as my lord can see, but our bodies and our land. <sup>19</sup> Why should we die before your eyes, both we and our land? Buy us and our land for food, and we and our land will be enslaved to Pharaoh. But also give us seed to plant, so that we can stay alive and not die, and so that the land won’t become barren.” <sup>20</sup> So Yosef acquired all the land in Egypt for Pharaoh, as one by one the Egyptians sold their fields, because the famine weighed on them so severely. Thus the land became the property of Pharaoh. <sup>21</sup> As for the people, he reduced them to serfdom city by city, from one end of Egypt’s territory to the other. <sup>22</sup> Only the priests’ land did he not acquire, because the priests were entitled to provisions from Pharaoh, and they ate from what Pharaoh provided them; therefore they did not sell their land.*

*<sup>23</sup> Then Yosef said to the people, “As of today I have acquired you and your land for Pharaoh. Here is seed for you to sow the land. <sup>24</sup> When harvest time comes, you are to give twenty percent to Pharaoh; eighty percent will be yours to keep for seed to plant in the fields, as well as for your food and for that of your households and your little ones.”*

*<sup>25</sup> They replied, “You have saved our lives! So if it pleases my lord, we will be Pharaoh’s slaves.” <sup>26</sup> Yosef made it a law for the country of Egypt, valid to this day, that Pharaoh should have twenty percent. Only the property belonging to the priests did not become Pharaoh’s. Gen 46:13-26*

As we look at this weeks Torah portion with the hindsight of the full council of scripture and the knowledge of history, we see the prophetic significance of the text and thus apply what we know in preparation for the return of our King Messiah Yeshua. therefore, let us ensure that our hearts and minds are not closed to the word of YHVH. That we are regularly taking from the springs of living water, which is the word of Yah and applying it in our lives, as we seek to live a life set apart as Holy unto YHVH. Let us seek and pray for the reconciliation of Israel and the purposes of YHVH in our lives and the neighbourhoods we live, as we seek to be light and salt in this word. Let us not drink from the cup of this world, but rather from YHVH’ word. As we dedicate our lives to Him each day, as we allow the Holy Spirit to move, guide and refines us, so that we can fulfil the purpose Yah made us for.

Let us remember that our Elohim is above all other gods and all we need to do is look to Him to meet our needs. For He is our provider, our strength, our present help in times of need, for He is our fortress and strong tower and our defender. For He is YHVH!

May YHVH bless and keep you

Shabbat Shalom

Nathan