



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

**Genesis/B’resheet 47:28–50:26
Vayechi ‘ He Lived’
30th December 2017/12 Tevet 5778**

Shabbat Shalom Talmadim, and welcome to this week’s Parsha Pearl ‘Vayechi’.

Key Events:

Jacob in Egypt and the time of the last days.
Jacob tells his sons of the last days
Jacob blesses his sons
The begin to dwell in Egypt
Jacob dies
Joseph dies

The Parsha begins

Vayechi (He lived) 47:28–50:26

28 Ya’akov lived in the land of Egypt seventeen years; thus Ya’akov lived to be 147 years old. **29** The time came when Isra’el was approaching death; so he called for his son Yosef and said to him, “If you truly love me, please put your hand under my thigh and pledge that, out of consideration for me, you will not bury me in Egypt. **30** Rather, when I sleep with my fathers, you are to carry me out of Egypt and bury me where they are buried.” He replied, “I will do as you have said.” **31** He said, “Swear it to me,” and he swore to him. Then Isra’el bowed down at the head of his bed.

48 A while later someone told Yosef that his father was ill. He took with him his two sons, M’nasheh and Efrayim. **2** Ya’akov was told, “Here comes your son Yosef.” Isra’el gathered his strength and sat up in bed. **3** Ya’akov said to Yosef, “El Shaddai appeared to me at Luz in the land of Kena’an and blessed me, **4** saying to me, ‘I will make you fruitful and numerous. I will make of you a group of peoples; and I will give this land to your descendants to possess forever.’ **5** Now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; *Efrayim and M’nasheh will be as much mine as Re’uven and Shim’on are.* **6** *The children born to you after them will be yours, but for purposes of inheritance they are to be counted with their older brothers.*

Let's look at this passage a little closer.

Jacob is emphatic in the conditions of this adoption. Ephraim and Manasseh are to be his and all other children are to be Josephs. In times to follow this precedent will be reflected into the ethos of Israel as a nation and through the redemptive work of Messiah. Israel is commanded by YHVH to accept the strangers/foreigners among them; all who consider themselves part of Israel and serving YHVH as native born. They are to be given their own land and assigned to their tribes. Exodus 12: 38 speaks of a mixed multitude who went with the exodus and here in **Ezekiel 47. 21** **“This is the territory you are to divide among the tribes of Isra’el. 22 You are to divide it by lot as an inheritance both to you and to the foreigners living among you who give birth to children living among you; for you they are to be no different from the native-born among the people of Isra’el — they are to have an inheritance with you among the tribes of Isra’el. 23 You are to give the foreigner an inheritance in the territory of the tribe with whom he is living,’ says Adonai Elohim**

The renewed covenant signed by Messiah's blood ratifies an adoption contract for all who will believe in Him and through this faith they will also become the adopted children of YHVH.

Romans 8:14

For all who are being led by the Spirit of God, these are sons of God

Romans 8:15

For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

1 John 3:2

Beloved, now we are children of God, and it has not appeared as yet what we will be, We know that when He appears, we will be like Him, because we will see Him just as He is.

But what is also interesting is that Joseph, Yeshua's Father is also a descendant of Jacob son of Isaac. As Jacob adopted Josephs sons, Joseph also the son of Jacob (Mathew 1:16) adopted Yeshua. Through the lineage recorded in Mathew we see that Yeshua's lineage is recorded through Joseph's line and not Miriam's. The similarities and events that occurred in the life of Joseph and Yeshua are incredible. *Maybe you can do a study on this.*

The counsel to all adoptive parents when observing ritual adoption is; adopted children cannot be disinherited because the onus on the adoptive parents is to preserve the welfare, both physical and financial and the inheritance of the child. Therefore the consideration is that the child is grafted into the blood line or the blood line remains unbroken. However, it is pertinent to view this line of ritual adoption through families. On another note the acceptance of Ephraim and Manasseh as true sons proves that Jacob sees no problem in accepting the children even though they are half Egyptian by blood. It is clear therefore that YHVH has made a dispensation for this among the tribal community.

In this portion we conclude the book of Genesis with the deaths of Jacob and Joseph. Before the passing of Jacob we are privy to the blessing of Ephraim and Manasseh. The conclusion is the giving of Shechem to Joseph.

48:21 Isra'el then said to Yosef, "You see that I am dying, but God will be with you and will bring you back to the land of your ancestors. **22** Moreover, I am giving to you a sh'khem [shoulder, ridge, share, city of Sh'khem] more than to your brothers; I captured it from the Emori with my sword and bow."

On a side note the land of the Amorites was in what is now known as Trans-Jordan with Moab to the south. The Amorites the descendants of Ham were considered to be a people of great stature.

Amos 2:9 Complete Jewish Bible (CJB)

9 "I destroyed the Emori before them; though tall as cedars and strong as oaks, I destroyed their fruit above and their root below.

Despite being given this land portion Joseph remains in Egypt up until his death. The return of his bones to the ancestral grounds will not occur till the time of the exodus hundreds of years later. Exodus 13:19 & Joshua 24:32

50: 22 Yosef continued living in Egypt, he and his father's household. Yosef lived 110 years. (Maftir) **23** Yosef lived to see Efrayim's great-grandchildren, and the children of M'nasheh's son Makhir were born on Yosef's knees. **24** Yosef said to his brothers, "I am dying. But God will surely remember you and bring you up out of this land to the land which he swore to Avraham, Yitz'chak and Ya'akov." **25** Then Yosef took an oath from the sons of Isra'el: "God will surely remember you, and you are to carry my bones up from here." **26** So Yosef died at the age of 110, and they embalmed him and put him in a coffin in Egypt.

If you permit, I'd like to revisit something I recently spoke about; the events prior to what scientists call the 'Big Bang'. I hope people did not think that I was agreeing with the idea of evolution but simply posed the thought that before the 'Big Bang' or 'let there be light event', God existed and exists in a state unknown and completely separate from matter. John 1 says that all things were created by Him and that nothing existed before it was actually created by Him. What was created by Him was light; an energy that under the right conditions produces matter.

Now, what is so amazing is that if you put a regular candle in the middle of a pitch black room and light it, it will illuminate the whole room significantly to see most things in it. The first law of thermodynamics says 'Energy can neither be created nor destroyed. It can only change forms.

But let us look closely at the candle. The candle though it emits light is not changing the matter around it or indeed the things in the room. What dwells in the darkness is simply being revealed. If you snuff out the candle the room goes back to being pitch black.

As I was contemplating this week's portion I began to think of what it really means therefore to be a light in this world as Yeshua calls us to be. Is there any difference in what the sages say about this?

Well remember, Yeshua was the greatest of all teachers. Now, think of this; if Yeshua the 'Light of the WORLD' came to us to reveal the light, does that light still remain?

Yes it does. It's not like the candle whose light be extinguished. The light of the Torah illuminated the whole of creation and whose laws hold all things together since before the beginning. Those who study it are changed by it as part of the Kyros event or new creation event in time. They/us who once dwelled in darkness are changed so that they can become vessels or carriers of that light and further more are able to absorb that light. But scripture tells us the light came into this world and the world (darkness did not recognise it or absorb it: John 1.

We can see that because Jacob knew Torah and taught it to his sons the light they carried influenced Egyptian society and they prospered and dwelt securely. *But why did things change for them? Maybe you can explore this further.

As long as the light is active and turned on for example or comes from underneath the basket it effects everything around it. If it is hidden everything remains in the dark. It is one thing for the light to remain hidden and another for it to be extinguished.

I do believe today, absolutely and without doubt that that light still shines, and the light of Messiah is effecting things in this world, but is it truly changing it? Light in essence effects things of course just as a plant grows and turns to the light to continue living; remove the light and leave the plant in a dark room it will begin to die though it will continue to survive for some time on the water supply. Nonetheless it will not be healthy. However, the miracle occurs when you remove the plant and place it into a healthy well-lit place. When Yeshua ascended to heaven he left the Paraclete to make sure that our world should never be dark again. My thought is that this world cannot be changed by the light but can only be touched and influenced by it. The word tells us in John 1 that the world (darkness) did not comprehend it or absorb it. (AMP).

What is being effected are the conditions that will bring the real change which can only come when our Messiah returns and heaven and earth are replaced – I call this a 'Re-Genesis' event.

What hinders us today is unbelief (lack of faith and trust in YHVH) in what the divine Father and Son have done and can do - even amongst the brethren. Belief in YHVH is waning in our societies and the church despite the earnest prayers of believer's worldwide. This of course is a reoccurring theme throughout the entire history of the ecclesia. The renewed covenant speaks and warns of it and the early church fathers wrote of it too. This is perplexing. I pose again the question: *why did Israel go into servitude when once they prospered in the world? Things don't change much friends.

If we look at the story so far we see that Jacob and his family now settled in Canaan were getting on quite nicely but famine still struck them and thus they had to move to Egypt to survive. Why did YHVH not protect them from that famine after all He goes on to supply the daily supplies of food for the people in the wilderness for forty years? Maybe you can discuss this.

Just let recount this passage and remind ourselves of a theme. Numbers 14.

5 Moshe and Aharon fell on their faces before the entire assembled community of the people of Isra'el. 6 Y'hoshua the son of Nun and Kaleb the son of Y'funeh, from the detachment that had reconnoitered the land, tore their clothes 7 and said to the whole community of Isra'el, "The land we passed through in order to spy it out is an outstandingly good land! (iii) 8 If Adonai is pleased with us, then he will bring us into this land and give it to us — a land flowing with milk and honey. 9 Just don't rebel against Adonai. And don't be afraid of the people living in the land — we'll eat them up! Their defense has been taken away from them, and Adonai is with us! Don't be afraid of them!"

10 But just as the whole community were saying they should be stoned to death, the glory of Adonai appeared in the tent of meeting to all the people of Isra'el. 11 Adonai said to Moshe, "How much longer is this people going to treat me with contempt? How much longer will they not trust me, especially considering all the signs I have performed among them? 12 I am going to strike them with sickness, destroy them and make from you a nation greater and stronger than they are!"

What were the prevailing issues among the people that caused YHVH to act in this way?

So let's carry on.

Jacob speaks to his children about the end times about a messianic event that will occur in the future.

Genesis 49 Complete Jewish Bible (CJB)

**49 (iv) Then Ya'akov called for his sons and said,
"Gather yourselves together, and I will tell you
what will happen to you in the acharit-hayamim. (End of days)
2 Assemble yourselves and listen, sons of Ya'akov;
pay attention to Isra'el your father**

Israel's enslavement to Egypt had not yet happened and centuries later the Messiah would arrive. Now think of this: what concern would it have for you and I if we were living at that time to find out that the redemption of our family would take so long and what for the living was to be their sole purpose? Imagine the scenario today; finding out in two thousand years' time the Messiah will return to deliver us from this world. Does it make any difference to us now?

Jacob taught his sons the Torah just as his fathers had taught him. Would having the knowledge of the Torah change anything at all among a stiff necked and rebellious people? Are we really any different today. Friends, if it (Torah) is to have effect it must find a home where the heart of love resides. It is effective when we love YHVH with all our hearts, soul mind and strength and that love is spread abroad for our neighbour. Torah reflects the heart of YHVH. As this ministry has taught, we reiterate that what we often see in the Hebrew roots movement is the quest for knowledge and often grace – the I is missing. Tertullian even wrote about how people were being puffed up through knowledge and forgetting the

about the love of Messiah. We see fallouts and murmurings, disgruntlement, dissatisfaction, un-forgiveness and mistrust because of disagreements. As we have just read in Numbers 14 that the people moaned and were disrespectful to Moses, Aaron, Joshua and Caleb but most of all they were disrespectful to YHVH. His judgement was severe. Many would suffer death and not enter the land of promise. In the time to come we are told that the love of many will grow cold (Mathew 24:12) and we will see a falling away from the faith (2 Thess 2:1-3). We are seeing that now so be disturbed.

The Midrash tells that a Beit Midrash (house of study) was established by Jacob during the last years of his life alluded to in this passage in **Genesis 46: 28 Ya'akov *sent Y'udah ahead of him to Yosef, so that the latter might guide him on the road to Goshen; thus they arrived in the land of Goshen.** The word *'lehorot' is used here and means to 'show the way' and literally means to "teach" and "to instruct".

Soon the nation of Israel will prosper in Egyptian society. The study of Torah would be central to the family. But remember it was yet to be written down. None the less, things in the not too distant future would change for the nation just as YHVH had declared to Abraham. Despite the prosperity of Israel's family, Jacob knew that Egypt was not his home hence his desire to be buried in the family tomb in the cave of Makhpelah. The prosperity and growth of this blessed nation proves that even though they were not in the land or in exile (Galut) they could still bless the people and the nation around them. And so that continues today. However, the danger comes when in that prosperity one can be absorbed by it and forget that one is a long way from home and further more have no desire to return. In this instance we see that the light of Torah diminishes and darkness begins to overtake us.

Remember, I spoke earlier about what would be the sole purpose of those who heard about the events that would happen at the end of days or to put it another way 'what would be the commission of all those that have gone before us? Well, I believe it is this: it is to keep the memory of the promise alive for future generations. It is to keep that vision alive and pray that all those that would come after us would do the same; remembering the promises and the works of our Great God until they appear. For us today, that memory transferred across the centuries could very well be about to happen. Will it happen in our generation or the next? I don't know. But it may be that just as YHVH caused Joseph to enter Egypt and to be a ruler in it that he will do the same for us. Just as YHVH caused Jacob to spend the best and last days of his life in Egypt so He will do the same for you. Within each of us there is the spark of life. We began in our mother's womb and in it we grew in the darkness of that place and from it we emerged into an even darker world. We grew up in it and that world changed us but one day a great miracle occurred. The greater light of life that came from the creator's thought, transferred from his heart to His hands and touched us again and we began to emerge from that darkness into the marvellous light of our Messiah and creator. We were made to be a people for Him a people He would call His own and would bear His name.

Now, the moment that life began, that moment when the divine decision was made to create life and all the cosmos was a 'Moed' an appointed time. For things to occur, to come to be, there must be the condition for it to happen. The Lord showed me this many years

ago on my visit to Gethsamane and I have never forgotten it. What we do is about getting everything in place so that those conditions can prevail. In other words, times and seasons can be superseded by conditions.

Friends, the day of the LORD is not a day attributed to time itself. It is not a moment that can be written on the calendar of men; it will occur at a time that the creator will look down upon the earth and He will also look throughout the heavens and He will weigh and survey the conditions and the heart of His bride. When the moment is right, He will open heavens gates and the day will begin. On that day Messiah will be given authority to leave His heavenly abode again and come for His bride. But how long that day will be we cannot know. For how long is a moment to the Lord?

Was the time allocated for Israel's exile set or were they changed by the conditions of the hearts of the people? Prophecy is conditional, it can be changed or it can be unmovable. In the meantime, our role wherever we find ourselves in time is to change what we can and illuminate the darkness. But remember we have to keep the light shining and one way we do that is to keep Torah kindled within us just as Israel did before it was written but also remember that when that light goes out darkness will resume.

We know that Ephraim will be carriers of that light and will present it again to Judah. The eyes of their understanding will be opened and we will learn and walk together again as family – the House of Jacob.

Joseph will have remembered the words and teachings of his father whilst he was in the darkness of the prison cell and even during those broken years spent away from his family. He must have pondered many things, but one thing is for sure, that those words changed the life and outlook of a naive young man, the people around him and the nation into which he was sold.

Joseph was also able to forgive his brothers for their heinous crime against him because he knew that YHVH had planned the events and gone before him. In order to be the true saviour and servant of YHVH He was able to love them again and also the nation he was given to rule. There are lessons and reflections to be learned here my friends. Forgiveness and love is the primary connection with YHVH.

In this parsha we are also presented with the number seventeen. 17 was the age at which Joseph was taken from Jacob and 17 years was given to both men to restore their relationship. Jacob's beloved son had returned to him and not only that he was to receive two more. It is no wonder that Jacob remarked at the end of his life that they were the best years.

I was wondering how sad it might be for us, any of us regardless of age to say we have already lived the best years of our lives. Let us pray that we have not yet seen them. At the beginning of Yeshua's ministry He turned water into the best wine and spoke about new wine in old wine skins. Consider this for a moment; although the new wine is vibrant and fresh it is the old wine that is appreciated. The problem today is that the new wine does not last. It soon loses its effervescence because it's not meant to last. When the fizz has gone people wait for the next one to come around. It is the grape that has been nurtured

and comes from a lineage of fine grapes grown in the best soil and climate that receives the vintage reserve label.

John 15 Complete Jewish Bible (CJB)

15 “I am the real vine, and my Father is the gardener. 2 Every branch which is part of me but fails to bear fruit, he cuts off; and every branch that does bear fruit, he prunes, so that it may bear more fruit. 3 Right now, because of the word which I have spoken to you, you are pruned. 4 Stay united with me, as I will with you — for just as the branch can’t put forth fruit by itself apart from the vine, so you can’t bear fruit apart from me.

All of us the children of YHVH are from vintage stock, carriers of an ancient word passed down from our ancestors that qualifies us to have a place reserved for us. Wow! That’s good! I pray that He will indeed save the best till last for you.

You can pray this today: My Father, all the days of my life have been ordained. You are the author and the finisher of it. I have seen and been busy doing many things but when I feel that there is nothing left or what more can I do, I am assured that my life is not over until you say it is. I want to bear good and lasting fruit for you because I am Your child, adopted into Your family, living by the Your Spirit. You will leave the best till last and I will remark just as Jacob remarked. Jacob lived to see his family united and prospering in the land of the living. Let it be so for me I pray.

Hide me in the shelter of your wings, carry me upon the wings of eagles, restore my soul and vision and I will recount all that You have done for me. You knew me before I was born and You have reserved a place for me in Your house. I want to be a light that grows brighter each day that others may see that You are the giver of light the King of all the universe, the saviour of my soul and although I may not be able to change things I can try and impact the world around me because you give the grace and strength to do it for You. Amen.

Haftarah Vayechi: M’lakhim Alef (1 Kings) 2:1–12

B’rit Hadashah suggested readings for Parashah Vayechi: Acts 7:9–16 Messianic Jews (Hebrews) 11:21–22; 1 Kefa (1 Peter) 1:3–9; 2:11–17

Until next time.

Shabbat Shalom

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Midrash: In Judaism, the *midrash* is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**), otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from

the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.