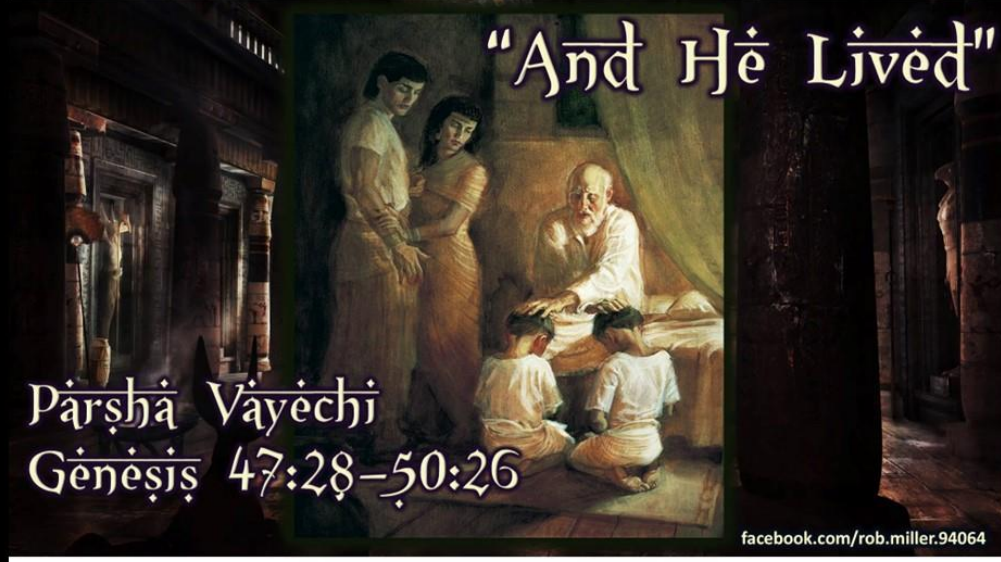


Parashat Vayechi – The Cross Blessing

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Vayechi- The Cross Blessing



“And He Lived”

Parshā Vayechi
Gēnēsīs 47:28–50:26

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Torah: Bereshiyth (Genesis) 47:28-50:26 [1st to 3rd Aliyah: 47:28-48: 22]

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NAZARENES OF AUSTRALIA
The Final Years of Ya'acob [Jacob]

Bereshiyth [Genesis 47: 28-31] 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. **29** And the time for Yisra'el to die drew near and he called his son Yosēph and said to him, “Now if I have found favour in your eyes, please put your hand under my thigh and show kindness and truth to me. Please do not bury me in Mitsrayim, **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 will do as you have said.” **31** And he said, “Swear to me.” And he swore to him and Yisra'el bowed himself on the head of the bed.

Bereshiyth [Genesis 48: 1] And after these events it came to be that it was said to Yosēph, “See, your father is sick,” And he took with him his two sons, Menasheh and Ephrayim. **2** And Ya'aqob was told, “See, your son Yosēph is coming to you.” And Yisra'el strengthened himself and sat up on the bed. **3** And Ya'aqob said to Yosēph, “Ēl Shaddai appeared to me at Luz in the land of Kena'an and blessed me, **4** and said to me, ‘See, I am making you bear fruit 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.’ **5** “And now, your two sons, Ephrayim and Menasheh, 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.

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NAZARENES OF AUSTRALIA

Yisrael Blesses the Sons of Yoseph

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. 7 "And I, when I came from Paddan, Rachël 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 Bëyth Lekhem [Bethlehem]." 8 And Yisra'ël saw Yosëph's sons and said, "Who are these?" 9 And Yosëph 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." 10 And the eyes of Yisra'ël were dim with age and he was unable to see. And he drew them near him, and he kissed them and embraced them. 11 And Yisra'ël said to Yosëph, "I had not thought to see your face again. But see, Elohim has also shown me your seed!" 12 So Yosëph brought them from between his knees and he bowed down with his face to the earth. 13 And Yosëph took them both, Ephrayim with his right hand toward Yisra'ël's left hand and Menasheh with his left hand toward Yisra'ël's right hand and brought them near him. 14 And Yisra'ël stretched out his right hand and laid it on Ephrayim's head, who was the younger and his left hand on Menasheh's head, consciously directing his hands, for Menasheh was the first-born. 15 And he blessed Yosëph and said, "The Elohim before whom my fathers Abraham and Yitschaq [Isaac] walked, the Elohim who has fed me all my life long to this day,

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NAZARENES OF AUSTRALIA

Yoseph displeased over the First-born Blessing

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 Yitschaq [Isaac]. And let them increase to a multitude in the midst of the earth." 17 And when Yosëph 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 Menasheh. 18 And Yosëph said to his father, "Not so, my father, for this one is the first-born, put your right hand on his head." 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." 20 And he blessed them on that day, saying, "In you Yisra'ël shall bless, saying, 'Elohim make you as Ephrayim and as Menasheh!' " Thus, he put Ephrayim before Menasheh. 21 And Yisra'ël said to Yosëph, "See, I am dying, but Elohim shall be with you and bring you back to the land of your fathers. 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."

Introduction

The Torah reading for this week specifically deals with the final years of Ya'acov [Jacob] when He has been reunited with Yoseph & is about to die & be reunited with his fathers. Just as Yitschaq [Isaac] did when he thought he would not live long so Ya'acov is also doing. Therefore our portion begins to deal with the words he speaks which are vital as though they come through the inspiration of the Ruch Ha Kodesh [the Holy Spirit] as emanating from the very heart of Elohim himself.

Our portion now covers numerous events:

1. After 17 years in Mitsrayim [Egypt] Jacob is about to die.
2. Yoseph swears to bury Jacob in Yisrael.
3. Yoseph brings his sons to Jacob.
4. Jacob blesses Ephrayim & Manasseh crossing his hands.
5. Jacob prophecies over his sons & dies.
6. Jacob is embalmed & taken to Yisrael.
7. The brothers now fear revenge.
8. Yoseph tells the brothers Elohim meant all this for good to save lives.
9. The people swear an oath to take Yoseph's bones with them & he lives 110 years & is buried in Mitsrayim [Egypt].

An interesting comparison that is interesting as reflecting on this whole story is that Yosēph 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 as being dead!



Therefore, this Torah portion reveals the last words of **Ya'aqob** [Jacob] some that are good & some

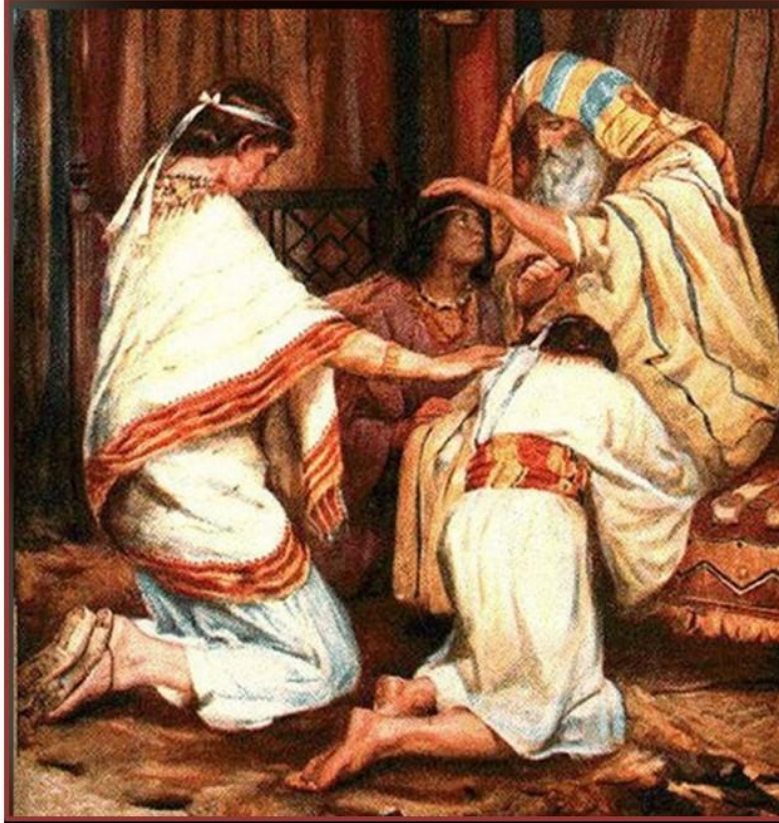
not so good since those words are also prophetic based on events that shaped & revealed the characters that each son had shown. The question however is whether prophecies can change based on how a person receive the words. We saw last week how **Yahudah** [Judah] changed so his prophecy becomes very profound with clear indicators of Messianic implications therefore there is always hope.

Today however, I would like to take a closer look at the **2nd Aliyah** which we read up to verse 19 of Chapter 48. This rather unique portion deals with Ya'acov (Jacob) blessing the children of Yoseph with a difference.



If we look at **verse 10 of Chapter 48**, we see Yaacov who is described as being more or less blind or as it says in Hebrew that his eyes were heavy with age. Could it be that he is recollecting a painful time before, when his father **Yitzchaq** (Isaac) was old & rather blind & when he had played a deception on his Father which he now desires not have repeated as he is now fully aware how that all turned out. So, now we find him asking a definite question as to whom these young men were before him, since now he was quite concerned which, one was which. It had always been thought that it was preferable for one to see & be intimate with the one he would bless or curse.

What we find here is that though Ya'acov (Jacob) was almost blind he took these sons of Yoseph in his arms to kiss, as this would bring intimacy just as **Yitschaq** [Isaac] His father had done with him. He had previously even given them a great honour and made them as his sons just like the rest, knowing that they had grown up in a **land of Idols**, yet they still had held to the faith of their grandfather Ya'acov & his people who would later be called Yisrael and now he wished to richly bless them. Blessings in those days were thought to hold exceedingly great weight & were thought to be **YHWH breathed**.



Yaaqov
[Jacob]
Blesses
Ephrayim
&
Manasseh:

The intimacy that Ya'aqov now entered into with Ephraim & Manasseh was also believed to supernaturally enable the divine presence to guide him. We see that perfectly revealed when Ya'aqov crosses his hands to reverse the blessing so that the youngest received the first-born blessing.

Through all the generations we find this divine guidance directing the choice of the chosen vessel with the anointing, since it seems never to be that the choice of Yahweh was based on Man's choice but on the call of Elohim that divinely led to whatever that choice might be, as we begin to see now with the other Sons of Yaacov [Jacob].

If we look to the choice of the vessel to carry on the Messianic line it is remarkable that we do not see it as the first born. **Seth** was not the first born of Adam, **Yitschaq** [Isaac] was not, **Ya'aqov** [Jacob] was not, **Yahudah** [Judah] was not, & **David** was not. Could there be some prophetic purpose in all this since only Yeshua is considered the true anointed firstborn as we read in:



The Glory of the First-Born

Ivri'im [Hebrews] 1:6 And when He [YHWH] again brings the first-born into the world, He says, "Let all the messengers [Angels] of Elohim worship Him."

Ivri'im [Hebrews] 1:1-3 Elohim who at various times and in various ways spoke in times past to the fathers by the prophets, **2** has in these last days spoken to us by His son, whom He has appointed heir of all things, through whom He also made the worlds; **3** who is the brightness of His glory and the express image of His person,

Ivri'im [Hebrews] 1:6 And when He again brings the first-born into the world, He says, "Let all the messengers [Angels] of Elohim worship Him."

We also read of the glory & perfect reflection that He is of Elohim in these wonderful words:

Ivri'im [Hebrews] 1:1-3 Elohim who at various times and in various ways spoke in times past to the fathers by the prophets, **2** has in these last days spoken to us by His son, whom He has appointed heir of all things, through whom He also made the worlds; **3** who is the brightness of His glory and the express image of His person,

Surely Yeshua through these wonderful words is revealed as the true first-born of all creation & now we do see the principle of the first-born revealed in the words of Ya'aqov [Jacob] over his first-born son Reuven in which he declares him to be his might and the beginning of his vitality or strength, preeminent in dignity and power.

YHWH Chooses Miriyam



The thought that Yahweh does not choose as men would, is further reflected in His choice of **Miriyam** the virgin who was from the unremarkable small town of Nazareth though it was known to be a branch or offshoot of David settled by his descendants and Yahweh now chooses a seemingly unremarkable maiden to bring the Saviour into the World.

Many **Navi'im** (Prophets) such as **Elijah** (Elijah), **YermeYahu** (Jeremiah) plus many more did not come from the elite religious class either, but rather from obscure places and even very low-class occupations.

Yeshua Choses Disciples



If we think of the calling of the **Talmidim** (the Disciples) we come to see that they were primarily a people not recognized for their spirituality by those like the Priestly class or the Pharisees. We then

read in the book of Acts this statement coming from the Sanhedrin the ruling religious elite, who were questioning **Kepha** (Peter) & **Yahuchanan** (John) over a miracle performed by them in:

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The Disciples before the Sanhedrin



Acts 4:13 Now when they saw the boldness of Kepha & Yahuchanan and perceived that they were uneducated and untrained men, they marvelled.

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These Talmidim (Disciples) were untrained in the schools of the religious elite being the schools of Hillel & Shamai but they received their wisdom & understanding through **Yeshua** and the **Ruach Ha Kodesh** (the Holy Spirit) and so these rulers marvelled.

What is so special in this story is that Ya'aqov (Jacob) crosses hands to give **Ephraim** the first-born blessing by Divine will. This must also be an encouragement for us too for we must know that we are totally unremarkable yet Yahweh in his mercy has revealed to us through his Divine presence the richness of his truth which should totally amaze us to no end.

The blessing is unique too. It is as though **Ya'acov** was prophetically speaking of Ephraim whose fame would fill the nations since they would be hidden from view among those dispersed Nations.



Just as fish are hidden beneath the waves and multiply greatly which speaks also of Ephrayim's dispersion among the nations though the final divine call would bring them back from the Nations where they had been scattered and whom may in fact be also found within the **Christian Churches** where they are being called from.

Shaul (Paul) addresses the call of Yahweh our great Elohim with these great words:

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Corintyah Aleph (1 Corinthians) 1:25 Because the foolishness of Yahweh is wiser than men, and the weakness of Yahweh is stronger than men. **26** For you see your calling, brethren, how that not many wise according to the flesh, not many mighty, not many noble, are called. **27** But Yahweh has chosen the foolish things of the world to confound the wise, and Yahweh has chosen the weak things of the world to put to shame the things which are mighty; **28** and the base things of the world and the things which are despised has Yahweh chosen, and the things which are not, to bring to nothing the things that are, **29** that no flesh should esteem in His presence.

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The Tribal Divisions of Yisrael

The map reveals the promised divisions of Yisrael, ten of which are no more. The great mystery of Yahweh is in this dispersion of his people, in that just as Yaacov separated his family when he entered the promised land of Canaan for preservation, so Yahweh in his anger dispersed **Ephrayim**, which is a term often used for the northern ten tribes in that they would be concealed until the time set by the Father to regather them. The former purpose therefore of the Sent ones of our Master then can be thought to be as Amos prophesied in **Amos 9:9** which is to “sift Yisrael from the Nations.” We see this further exemplified by our Master in:



MattithYahu
[Matthew] 15:24
Yeshua answered & said, "I was not sent except to the lost sheep of the house of Yisrael."

MattithYahu [Matthew] 15:24 Yeshua answered & said, "I was not sent except to the lost sheep of the house of Yisrael."

This is surely by Yahweh's chesed [Grace] not limited to the bloodline of Yisrael but to all true believers in Messiah. This message for two millennium has been disguised within the Christian Church.




The
Disguised
Jewish
Messiah

Many have come to the knowledge of Jesus who is an image of a **disguised Jewish Messiah** clothed in foreign garb and given a new name. Jesus just like Yoseph is hidden unto his brothers until an appointed time like now when many are coming to see his Hebrew origin. The really great news is that all who have come to accept him, are through Yeshua grafted into Yisrael & thereby the Covenant of Abraham which also includes the lost of Yisrael also known as Ephrayim. These, in fact have become even more numerous than the **Yahudim** [Jews] & so the prophecy over Ephrayim is truly being fulfilled to the esteem of Yahweh.

This has been so aptly & wonderfully demonstrated by **Netanyahu the Prime Minister of Yisrael** in his address at Christmas a few years ago in calling Christians the best friends of Israel. It is in fact in these last days that even the faithful in Christian circles are being drawn to honour Israel & are beginning to see the beauty of the Torah. This could never have happened in former times but surely reflects on the soon return of our Master Yeshua, and **Shaul** [Paul] the great Sent one [Apostle] reveals just how we are to prepare ourselves for that awesome day with these words in:

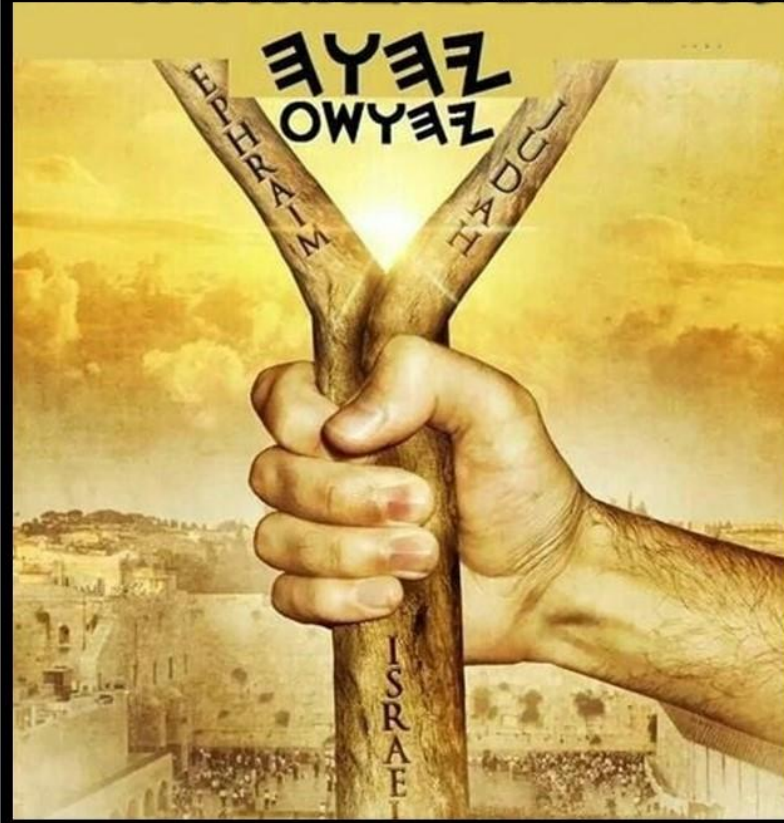
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**The Set-Apart
Assembly [Bride]**
Ephesians 5:25 Husbands,
love your wives, as Messiah
also did love the assembly and
gave Himself for it, **26** in
order to set her apart and
cleanse her with the washing
of water by the word, **27** in
order to present her to
Himself a splendid assembly
[bride], not having spot or
wrinkle or any of this sort, but
that she might be set-apart
and blameless.

Ephesians 5:25 Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, **26** in order to set her apart and cleanse her with the washing of water by the word, **27** in order to present her to Himself a splendid assembly [bride], not having spot or wrinkle or any of this sort, but that she might be set-apart and blameless.

May we never forget that we have become the Messiah's Bride, his set apart ones called from the World to proclaim his Good News to the World to sift Ephrayim & all those called by YHWH from the Nations:



The stick of Yisrael

Then at the appointed time **Yahudah** [Judah] & **Yisrael** with peoples from all nations should become one at the appearing of our Master Yahusha [**Yeshua**] to the praise of the Father. **Amen!**

Slide- King David

Haftarah: Melekim Aleph [1 Kings] 2:1-12

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Haftarah: Melekim Aleph [1 Kings] 2:1-12



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NAZARENES OF AUSTRALIA

Melek David's Final Words to Shelomoh [Solomon]

Melekim Aleph [1 Kings]2: 1-12 And the days of David drew near to die, and he commanded Shelomoh [Solomon] his son, saying, 2 "I am going the way of all the earth. And you shall be strong and be a man. 3 "And guard the Charge of יהוה' your Elohim: to walk in His ways, to guard His laws, His commands, His right-rulings and His witnesses, as it is written in the Torah of Mosheh, so that you do wisely all that you do and wherever you turn; 4 so that יהוה' does establish His word which He spoke concerning me, saying, 'If your sons guard their way, to walk before Me in truth with all their heart and with all their being,' saying, 'there is not to cease a man of yours on the throne of Yisra'el.' 5 "And also, you know what Yo'ab son of Tseruyah did to me and what he did to the two commanders of the armies of Yisra'el, to Abner son of Ner and Amasa son of Yether, that he slew them and shed the blood of battle in peace and put the blood of battle on his belt that was around his waist and on his sandals that were on his feet. 6 "So act according to your wisdom and do not let his grey hair go down to the grave in peace. 7 "But show kindness to the sons of Barzillai the Gil'adite and let them be among those who eat at your table, for so they came to me when I fled from Abshalom your brother.

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NAZARENES OF AUSTRALIA

The Messiah From The Line Of David Rules

8 "And see, with you is Shim'i son of Gëra, the Benyamite from Bachurim, who cursed me with a grievous cursing in the day when I went to Machanayim. But when he came down to meet me at the Yardën [Jordan] and I swore to him by יהוה, saying, 'I shall not put you to death with the sword.' 9 "And now, do not leave him unpunished, for you are a wise man and know what you should do to him and shall bring his grey hair down to the grave with blood." 10 And David slept with his fathers and was buried in the City of David. 11 And the days that David reigned over Yisra'ël was forty years. He reigned seven years in Chevron [Hebron] and reigned thirty-three years in Yerushalayim. 12 And Shelomoh [Solomon] sat on the throne of his father David and his reign was firmly established.

We find in this reading that just as leaders exhorted their successors like Mosheh did Joshua so Melekim [King] David gave a final exhortation to his son **Shelomo** [Solomon]. In this exhortation David encourages Solomon to walk in the ways of Yahweh that he might prosper and that their house would never lack a man to sit on the throne of Yisrael. The final words of the great men of faith we see warrant great consideration for all who would hope to succeed & please the Almighty. May we never cease to forget that our last words are important if we are to be an influence on our next generation that their future may be blessed. In a world that has lost sight of the Spiritual & in many areas of life turned from the worship & honour of Yahweh let us be people that believe in the impartation of Yahweh through His Ruach Ha Kodesh [Holy Spirit], that on are parting from this world our words will have the power to bless our children.



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NAZARENES OF AUSTRALIA

The Final Words Of Yeshua

Matithyahu [Mathew] 26: 26-29 And as they were eating, יהושע [Yeshua/Yahusha] took bread and having blessed, broke and gave it to the taught ones and said, "Take, eat, this is My body." **27** And taking the cup, and giving thanks, He gave it to them, saying, "Drink from it, all of you. **28** "For this is My blood, that of the renewed covenant, which is shed for many for the forgiveness of sins. **29** "But I say to you, I shall certainly not drink of this fruit of the vine from now on until that day when I drink it anew with you in the reign of My Father."

Matithyahu [Mathew] 28: 18 And יהושע [Yeshua] came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. **19** "Therefore, go and make taught ones of all the nations, immersing them in the Name of the Father and of the Son and of the Set-apart Spirit, **20** teaching them to guard all that I have commanded you. And see, I am with you always, until the end of the age." Amēn.

Our reading now reveals that Yeshua is fully aware of all that was to befall Him in this short time, so He, at this Passover gave to his disciples a clear remembrance for them, to never forget what he was about to do. These powerful events relating to His death & resurrection would sustain them & keep them true to the good news that he was about to bring to the World.



Surely the last words of Yeshua as with other men of faith must also be our greatest encouragement & exhortation. Therefore, his words upon his ascension must always remain our central purpose which we must never neglect. Yeshua encourages us that the inheritance of the firstborn is truly His, being all authority & power in heaven & earth. This is surely clear proof of His Deity & now His exaltation above all which is what gives us all confidence in our own exalted transformation when the firstborn returns again which we will receive by faith. May we never forget the joy that awaits us for an eternity & hold firmly to our hope by living our lives as truly set-apart believers always looking unto Yeshua the author & finisher of our faith.

Tehillim: Shemuel Beyth [2 Samuel] 23:1-5



Our reading for this week is a Mizmor [A Psalm] though not recorded within the Psalms but accredited as such being the last Mizmor David wrote who was King between 1010-970 BC. In our reading we see a section of David's last words in which he declares the beauty of what he desired & of what rulers should be. He makes a beautiful description of what a ruler is like who rules in the fear of Elohim. Though many Rulers & Governments have come & gone with some being better than others we know there is only one who will exemplify the perfect fear of Elohim & that is the Messiah Himself for whom we all long with great expectation. It is only when the whole earth comes under the just rule of our Lord & King that true peace & equality will surely reign to the Praise & Exaltation of our Heavenly Father.

Amein! Shavua Tov Aleykhem [A Good Week Unto You]