

**Opening Scripture Reading/Prayer:**

**Exodus 31:12-17**

**The Sabbath**

<sup>12</sup> And the Lord said to Moses, <sup>13</sup> “You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you . . . <sup>16</sup> Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. <sup>17</sup> It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.’”

**Leviticus 19:1-4**

**The LORD Is Holy**

<sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> “Speak to all the congregation of the people of Israel and say to them, **You shall be holy, for I the LORD your God am holy.** <sup>3</sup> Every one of you shall revere his mother and his father, and **you shall keep my Sabbaths; I am the LORD your God.** <sup>4</sup> Do not turn to idols or make for yourselves any gods of cast metal: I am the LORD your God.

**Isaiah 56**

**Salvation for Foreigners**

<sup>1</sup> Thus says the LORD:  
“Keep justice, and do righteousness,  
for soon my salvation will come,  
and my righteousness be revealed.  
<sup>2</sup> Blessed is the man who does this,  
and the son of man who holds it fast,  
who keeps the Sabbath, not profaning it,  
and keeps his hand from doing any evil.”  
<sup>3</sup> Let not the foreigner who has joined himself to the LORD say,  
“The LORD will surely separate me from his people”;  
and let not the eunuch say,  
“Behold, I am a dry tree.”  
<sup>4</sup> For thus says the LORD:  
“To the eunuchs who keep my Sabbaths,  
who choose the things that please me  
and hold fast my covenant,  
<sup>5</sup> I will give in my house and within my walls  
a monument and a name  
better than sons and daughters;  
I will give them an everlasting name  
that shall not be cut off.  
<sup>6</sup> “**And the foreigners who join themselves to the LORD,  
to minister to him, to love the name of the LORD,  
and to be his servants,  
everyone who keeps the Sabbath and does not profane it,  
and holds fast my covenant—  
<sup>7</sup> these I will bring to my holy mountain,  
and make them joyful in my house of prayer;  
their burnt offerings and their sacrifices  
will be accepted on my altar;  
for my house shall be called a house of prayer  
for all peoples.”  
<sup>8</sup> The Lord GOD,  
who gathers the outcasts of Israel, declares,  
“I will gather yet others to him  
besides those already gathered.”**

**Isaiah 58:13-14**

<sup>13</sup> “If you turn back your foot from the Sabbath,  
from doing your pleasure on my holy day,  
and call the Sabbath a delight  
and the holy day of the Lord honorable;  
if you honor it, not going your own ways,  
or seeking your own pleasure, or talking idly;  
<sup>14</sup> then you shall take delight in the Lord,

and I will make you ride on the heights of the earth;  
I will feed you with the heritage of Jacob your father,  
for the mouth of the Lord has spoken.”

**Isaiah 66:22-23**

<sup>22</sup> “For as the new heavens and the new earth  
that I make  
shall remain before me, says the LORD,  
so shall your offspring and your name remain.  
<sup>23</sup> From new moon to new moon,  
and from Sabbath to Sabbath,  
all flesh shall come to worship before me,  
declares the LORD.

**Ezekiel 20:20**

*I am the LORD your God; walk in my statutes, and keep my  
judgments, and do them; and keep my SABBATHS holy; and they shall  
be a SIGN between me and you,  
that ye may now that I am the LORD your God.*

**Jesus Lord of the Sabbath**

“For the Son of Man is Lord of the Sabbath.” Matthew 12:8

**Shadows**

**Freedom from Human Rules**

“Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths which are a shadow of what is to come but the Body of the Messiah.”

**Colossians 2:16-17 (KJV)**

Here, he is telling us that the **Appointed Times** (Feast Days) and the Sabbath are a **shadow of things to come**. A shadow is of the same image as what it is portraying. So, doesn't this imply these will be observed in the future kingdom? And note the text says that these commands **ARE** a shadow of things to come, not “were a shadow” or “used to be a shadow” of things to come. He then says, **‘let no man judge you’** (in these things: new moon; Sabbath; feasts) *‘but the Body of Messiah.’* The word “is” has been added to the original text and did not appear in the Greek.

*The Body of Messiah is to judge each other with regard to these things. A second witness to this can be found in the following verses:*

“But now I have written to you not to keep company with anyone called ‘a brother,’ if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. For what have I to do with judging outsiders? Do you not judge, to pick out by separating, to be of opinion, to judge those who are inside? But Elohim judges those who are outside. And put away the wicked one from among you!” **1 Corinthians 5:11-13**

“not judge” - (*krínō* (2919): to distinguish (to approve what is correct and reject what is wrong - discern).

“to pick out”: choose.

“opinion”: decide.

“to judge”: “bringing to trial” - expressing severe disapproval of (someone or something), typically in a formal statement).

*Let's Remember what God told the People to do before they got delivered out of Egypt, which we are reminded to do prior to Christ's 2<sup>nd</sup> Coming:*

**1. I Will Provide the Way Out and All the Way Into the Promise Land**

**Exodus 11:2** - Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry.”

**2. Know the Times**

**Exodus 12:1-17** - The Lord said to Moses and Aaron in the land of Egypt, “**This month shall be for you the beginning of months. It shall be the first month of the year for you.**”<sup>3</sup> Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household.

... <sup>7</sup>“Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it . . .

... <sup>13</sup>The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

<sup>14</sup>“This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast . . .

... <sup>17</sup> And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever.”

Word Study by Ryan Roberts of Key 2 Changes

### Opening Message:

#### What does the Hebrew term “shema” mean? a pre-cursor to “True Faith Revealed”

*“I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed, because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.”*  
Genesis 26:4–5

The English word “obey” is nasty and polluted by our preconceived cultural connections to fundamentalism. Beneath this construction is our shameless scoffing towards authority. We hate to be told what to do, but even more, we hate to be told we *have to do* anything. “Obey” is not the best word to Americans.

We will often say we hate authoritarianism and totalitarian leaders who lord over us telling us to “obey”. But the truth is, we don’t hate authority at all, we love it all too much — we worship it. You see, we hate being told what to do, unless we’re the ones telling ourselves to do it. We don’t hate authority, we just love it so much we want it all for ourselves. This is why the word “obey” isn’t the cleanest English word. We don’t like it alone.

*“<sup>16</sup>Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? <sup>17</sup>But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,<sup>18</sup> and, having been set free from sin, have become slaves of righteousness.”*  
Romans 6:16-18

But the Hebrew word for “obey” isn’t as nasty as the English — it’s way cleaner in your Old Testament. In fact, the Hebrew is easier than English because, well, **there is no Hebrew word for “obey”.**

That’s right. They actually do not have a word for it.

The American in me loves this, until I realize that (depending on your translation) the word “obey” shows up around 130 times in your Old Testament. How can we put in a word in our Old Testament over 130 times that’s never even there in the original manuscript’s language?

Because the word in Hebrew we translate as “obey” is usually the term ‘shema. This Hebrew word here is actually kind of famous and you may have heard it before. The term ‘shema is actually more accurately translated as “listen” or “hear”. The famous “Shema” from Deuteronomy 6 gets its name from this beautiful Hebrew word. The Shema begins, “**Hear, O Israel, the LORD your God, the LORD, is one!**” That, “hear”, is the Hebrew term shema. **Hear. Listen. Heed. Pay attention.**

But hearing isn’t obeying — so how did we get from “listen” to “obey”?

This is the beauty of an ancient culture and the gift of the Scriptures. The Jewish tradition and particularly the Old Testament culture, did not differentiate between “hearing” and “doing” or between “listening” and “obeying”. We came up with that.

We started to realize that you could hear and not do, that you could listen to words and not put them into action. We probably did this as human beings because we love finding shortcuts, taking the easy way out.

**But God asks us to shema.** God wants a heart where the listening is inextricably linked to the obeying.

And this goes deeper than just a Hebrew word study. When he walked the earth, the Lord Jesus closed his most famous sermon with these words:

*“Everyone then who **hears** these words of mine and does them will be like a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. And everyone who **hears** these words of mine and does not do them will be like a foolish man who built his house on the sand. And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it”*  
Matthew 7:24–27

To Jesus, listening without obedience is foolish. His brother, James, would tell us later,

*“**But be doers of the word, and not hearers only,** deceiving yourselves. For if anyone is a **hearer** of the word and **not a doer**, he is like a man who looks intently at his natural face in a mirror. For he looks at himself and goes away and at once forgets what he was like. **But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts,***

*he will be blessed in his doing”*  
James 1:22–25

The New Testament writers seem to be trying to explain to us the deep connection between **listening** and **obeying**. Maybe, then, **we are only truly listening to God when we are obeying Him**. This seems to be what it means to *Shema*. And anyways, isn't that a better word?

**Last Week we connect the Dots of Modern Day Judaism and Modern Day Christianity, in the teaching or concept of the “Two Messiahs”:**

**Two Messiahs – I know Jesus, but who is Messiah ben Joseph?**

“Peter, however, got up and ran to the tomb. Bending over, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened.” **Luke 24:12**

Did you know that a resurrected Messiah is not only a Christian belief? It is also very Jewish!

When Rabbis studied Zechariah 12:10–12 and realized that the Messiah must die, many of them were left baffled. They wondered: How could a triumphant Messiah Son of David die?

**Zechariah 12:10-12**

*Him Whom They Have Pierced*

“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. On that day the mourning in Jerusalem will be as great as the mourning for Hadad-rimmon in the plain of Megiddo. The land shall mourn, each family by itself . . .”

**Some Rabbis solved the dilemma by creating two Messiahs.**

**Messiah ben Joseph**, according to Rabbis, is the suffering redeemer that the Hebrew prophets often spoke of: someone who would battle the enemies of Israel and prepare the way for Messiah ben David.

**Messiah ben David** is expected to establish a blissful utopia on earth, known as the Messianic Kingdom (**Isaiah** 2:4, **9:1–7**, 11:6–9).

**This idea of a resurrected Messiah is not new.**

As far back as AD 590–630, a Jewish apocalyptic book was written in the style of Ezekiel and Daniel called Zerubbabel. In it, Messiah ben Joseph (called Nehemiah ben Hushiel in this book) dies in battle with the King of Edom (Armilus). However, Messiah Ben David arrives soon after and raises him from the dead.

Rabbis believe that Messiah ben Joseph will fight in the great battle against Gog and Magog described in Ezekiel 38–39, and that he will die defending Israel against her enemies, only to be raised by Messiah ben David.

Why do ancient and modern Rabbis alike think that Messiah will be raised from the grave?

**Resurrection of Messiah in the Hebrew Scriptures**

Rabbis have not made up the idea that Messiah will be raised from the dead.

They refer to Scriptures such as Psalm 16:10: “For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.”

As well, the Talmud says that when Messiah ben David sees Messiah ben Joseph slain, he will ask the Lord of the Universe for ben Joseph to receive “the gift of life.”

The Lord then answers that “your father David has already prophesied this concerning you” when David wrote, “He asked you for life, and you gave it to him—length of days, for ever and ever.” (Babylonian Talmud Sukkah 52a; Psalm 21:4, v. 5 in the Hebrew Bible)

**Yeshua Fulfilled the Role of Messiah ben Joseph**

**While the Jewish community is expecting Messiah ben Joseph to be raised from the dead at some future time by Messiah ben David, Christians believe both of these Messiahs are one and the same.**

*“For this reason Christ died and returned to life, so that He might be the Lord of both the dead and the living.”*

**Romans 14:9; see also Matthew 28:18; John 1:12, 3:35**

**Opening Scripture Reading:**

**“No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.” 1 Corinthians 10:13**

**Foundational Teaching and Key Elements of the Revelation of the Messiah:**

**From Week 9 - VAYESHEV (And He Lived), found in Genesis 37:1–40:23, the Scriptures turn from Joseph’s brothers returning to their father with his coat of many colors, to the episode of Judah . . .** Judah, fourth son of Jacob and future ruler of the twelve tribes of Israel, led the decision to sell Joseph rather than kill him.

“Then Judah said to his brothers, ‘What do we gain by killing our brother and covering up his blood? Come, let us sell him to the Ishmaelites, but let us not do away with him ourselves. After all, he is our brother, our own flesh.’” (*Genesis 37:26–28*)

Judah seems to be a complex character, with signs of integrity as well as duplicity.

### **Direction Flows through Prophecy, as well as is the Revealed Prototype of the Messiah**

**Judah:** Father of Boaz (through Tamar)

**Ephraim (Joseph):** Husband of the Mother of the Messiah (Rachel – Shepherdess – on the Road to the Tower of the Flock)

#### **Judah and Tamar**

The saga of Joseph is interrupted to relate an incident in the life of Judah. Judah separates from his brothers, marries, and has three children: Er, Onan and Sheilah. When Er comes of age, **Judah** marries him to a woman by the name of **Tamar**.

Er “*was wicked in the sight of G-d*” and dies young. Judah tells Onan to perform “the duty of a brother-in-law” to marry the widow of a childless brother and “raise up *offspring* for your brother” (a practice called yibbum—cf. Deuteronomy 25:5). Onan, who does not desire to father children that will be regarded as his brother’s, “spilled his seed to the ground.” He, too, dies an early death in punishment for his sin.

**Here we see the product of Unbelief and the Error of False Teaching that not only produces Fruitlessness, but Spiritual Death. The Children of Judah here have missed the Mark of the Word of God over the Heart of Man, which is wickedness towards God – “The heart is deceitful above all things, and desperately sick; who can understand it? “I the LORD search the heart and test the mind, to give every man according to his ways, according to the fruit of his deeds.” Jeremiah 17:9-10**

Since Onan, too, had died childless, Sheilah was now supposed to marry **Tamar**. But time passes and **Tamar** realizes that Judah has no intention of marrying her to his third son. **She resolves to find a way to have a child from Judah’s family, if not from Sheilah, then from Judah himself.**

#### **Keeping Hope Alive through Inheritance**

**AND IT CAME TO PASS AT THAT TIME . . . (38:1) The sons of Jacob were engaged in selling Joseph. Jacob was taken up with his sackcloth and fasting, and Judah was busy taking a wife, while the Holy One, blessed be He, was creating the light of Messiah. (Peretz, born of Judah and Tamar, is the ancestor of King David and the Messiah.) (Midrash Rabbah)**

**ER, JUDAH’S FIRSTBORN, WAS WICKED IN THE SIGHT OF G-D; AND G-D SLEW HIM (38:7) Er was guilty of the same sin as Onan, of spilling his seed, as it is written regarding Onan, “And G-d . . . slew him also” (38:10) – Onan’s death was by the same cause as Er’s. **And why did Er spill his seed? So that Tamar should not become pregnant and ruin her beauty.** (Talmud; Rashi)**

**Here we see the repeated “spilling of seed of the brothers” which is symbolic of the Rejection of God’s Word and Ordained Plan of Redemption, not exercised Faith, but rather man’s ways and understanding over God’s (Isaiah 55:8–9 says, “For my thoughts are not your thoughts, neither are your ways my ways. . . . As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.”).**

God’s ways are higher than our ways because His ways are always part of a bigger plan. We see only our small piece of the puzzle; God sees the finished work. We see a portion of the jumbled back of the tapestry; God is the Weaver at the loom. When our desire is to live in step with His plan, we can have confidence that, even when bad things happen, God is still in control. He often takes what Satan meant for evil and turns it into good for the salvation of many (see *Genesis 50:20*). God’s priorities are the magnification of His glory and the expansion of His kingdom (*Psalms 97:6; Luke 8:1*). When God’s glory and God’s kingdom are our priorities, too, we learn to rejoice that His ways are higher than our ways (*1 Corinthians 10:31*).

At this time, Judah had married the daughter of a Canaanite, Shua:

“There Judah saw the daughter of a certain Canaanite whose name was Shua, and he married her and cohabited with her.” (*Genesis 38:2*)

Shua conceived and had a son named Er, who married **Tamar**, but **Er died without giving Tamar a child because the Lord was displeased with this son of Judah and prematurely took his life.**

Judah then urged his second-born son, Onan, to take Tamar as a wife. It was the duty of the brother of a man who died without children to marry his widow in order to **perpetuate his brother’s line.**

“Then Judah said to Onan, ‘Join with your brother's wife and do your duty by her as a brother-in-law, and provide offspring for your brother.’” (Genesis 38:8)

This kind of familial responsibility may seem alien to us, but God later included it in the laws found in the Book of Deuteronomy:

“When brothers live together, and one of them dies childless, the wife of the deceased man shall not marry outside to a strange man; her brother-in-law shall come to her, and take her to himself as a wife, and perform levirate marriage.

“The firstborn son whom she bears will then perpetuate the name of the dead brother, so that his name will not be obliterated from Israel.” (Deuteronomy 25:5–6)

**Why would God maintain a custom that predates even Abraham?**

**One reason is grounded in eternal inheritance. The other is “for the express purpose of keeping alive the hope of resurrection in the minds of the chosen people.”** (Elliott's Commentary for English Readers, Deuteronomy 25:5)

This law of levirate marriage kept alive the hope of an earthly resurrection of the family name by keeping the inheritance within the family.

We see this in the **Book of Ruth**: the wealthy Bethlehem landowner Boaz (who foreshadowed Yeshua) gave this hope of resurrection and eternal inheritance to the widow **Ruth (who foreshadowed those who follow Yeshua – who was also of the lineage of Lot's daughters who sleep with their Father, creating one of the enemies of God, the Moabites, but through whom comes Ruth, the Great-grandmother of King David)** when he became her bridegroom and she his bride. (Ruth 4)

The hope of our spiritual, eternal resurrection and inheritance was fulfilled when Yeshua became the “Bridegroom” of all chosen people — Gentiles and Jews — **creating a marriage covenant with all those who enter into that covenant with Him.** Those who become His Bride receive His eternal inheritance.

All Believers who put their hope in Yeshua as Savior have the hope of the resurrection sealed into their spirit.

“Blessed be the God and Father of our Lord Yeshua HaMashiach! According to His great mercy, He has caused us to be born again to a living hope through the resurrection of Yeshua HaMashiach from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you.” (1 Peter 1:3–4)

**Obedience Is Rewarded**

**Still, we can well imagine that sin might get in the way of this hope, and it did in the case of Judah's second son, Onan.** In fact, the Lord was displeased with him, too, because he refused to raise up a son for his brother. In judgment, the Lord took his life also.

**Instead of admitting that his sons died early because of their sin, Judah blamed the widow, Tamar.** And though he promised her that his third and last son, Shelah, would give her a son, he did not want to risk losing him as well.

He told Tamar to wait as a widow until Shelah grew to maturity. But when Shelah became a man, Judah still did not give him to Tamar as her husband, so she took matters into her own hands.

Tamar disguised herself as a cult prostitute and lured Judah into an encounter that resulted in her becoming pregnant. Approximately three months later, when her pregnancy became evident, Judah ordered her executed for harlotry; but it was then that Tamar displayed Judah's seal, cord, and staff, which Judah had given Tamar as pledge of payment for her services.

“As she was being brought out, she sent this message to her father-in-law, ‘I am with child by the man to whom these belong.’ And she added, ‘Examine these: whose seal and cord and staff are these?’” (Genesis 38:25)

**AND HE SAID, “WHAT PLEDGE SHALL I GIVE YOU?” AND SHE SAID: “YOUR SIGNET, AND YOUR CORD, AND YOUR STAFF THAT IS IN YOUR HAND” (38:18) A prophetic spirit was enkindled within her: “your signet” alludes to the royal house of David; “your cord” alludes to the Sanhedrin; “and your staff” alludes to the Messiah, as in the verse, “The staff of thy strength the L-rd will send out of Zion” (Psalms 110:2)—all of whom are the progeny of Judah and Tamar.. (Midrash Rabbah)**

**Here we see True Faith Revealed through the life of Tamar and her wrestling with God and man and prevailing based on Prophecy being Believed and Embraced, even unto death, that God's Word be True and everyone else a liar** (“Let God be true though every one were a liar,” **Romans 3:4**).

Judah then realized that though Tamar’s actions were less than perfect, she had acted to fulfill the familial responsibility to raise up a child for her husband under the family name. **He realized that she was more righteous than he was, so he set her free.**

**Tamar gave birth to twins, one of whom, Perez, became a forefather of Boaz, who became the great-grandfather of King David, who became a forefather of the Messiah.** (see Matthew 1; Ruth 4:18–22)

Judah is considered, in traditional Judaism and in the Tanakh, the father of the Mashiach (Messiah), who we know to be **Yeshua** (salvation), the Lion from the tribe of Judah.

“The scepter will not depart from Judah, nor the ruler's staff from his descendants, until the coming of the one to whom it belongs, the one whom all nations will honor.” (Genesis 49:10)

### **From Pit to Palace**

What does this story show us? It shows us that God, **by His mercies, can redeem us and take us from the depths of despair to the heights of fulfilled dreams.**

Although Judah made some very bad decisions that tremendously hurt people, and although he fell into immorality, God still chose to bring forth the Messiah of all mankind through his lineage.

Similarly, Joseph’s dark descent into a pit, his betrayal by his brothers, his period of slavery in Egypt, and abandonment in a dungeon for a crime he did not commit **served to position him to be exalted over all of Egypt, next to Pharaoh.**

In this exalted position Joseph was able to arrange for all of Egypt to have enough food to eat during the seven-year famine throughout the region. The people living around Egypt, including his own brothers who came to Joseph seeking food, survived the famine because of Joseph’s wise leadership.

Each of us may have to endure challenging situations in life as we journey toward fulfilling our calling in God.

When times are the darkest — when we have fallen into a pit, either by those who sin against us, or by our own sin — we can take heart because this is not the end of the story. **God promises to make all things work together for our good.**

“And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.” (Romans 8:28)

**It is during life’s dark times that the light of Yeshua seems brightest.**

Yeshua said, “I am the Light of the world.” His light of truth and eternal love can sustain us through the darkest of nights as we continue to place our faith and trust in Him.

“Then Yeshua spoke to them again: ‘I am the light of the world. Anyone who follows Me will never walk in the darkness but will have the light of life.’” (John 8:12)

## **Week 11 - VAYIGASH (Then He Drew Near)** Genesis 44:18–47:27; Ezekiel 37:15–28; John 6:1–59

### **“True Faith Revealed”**

“Then Judah **came near** [Vayigash וַיִּגַּשׁ] unto him and said, ‘Pardon your servant, my lord, let me speak a word to my lord. Do not be angry with your servant, though you are equal to Pharaoh himself.’” **Genesis 44:18**

In last week’s Torah reading, Pharaoh appointed Joseph administrator over all of Egypt in order to save Egypt from the coming famine, which he did. That famine affected much of the region, and the nations looked to Egypt as a source of food.

**Last Week, Week 10 - Miketz (At the End) (Genesis 41:1-44:17) we learned the principle of:**

**Being “Transformed from Darkness to Light”**

“And it came to pass **at the end** of [miketz] two full years, that Pharaoh dreamed a dream: and, behold, he stood by the river.” **Genesis 41:1**

In the reading, Joseph is finally about to come to the end of his many trials and enter into his grand destiny. In fact, the name of the reading, **Miketz**, found in the opening verse of this week’s Scripture reading, hints at this since this Hebrew word means “**at the end of**”.

Joseph is brought out of the darkness of an Egyptian dungeon to illumine the strange dreams of the Pharaoh. **In just one day, Joseph is promoted from prison to palace; his life was transformed suddenly from darkness to light.**

When Jacob sent his sons to Egypt for grain, Joseph recognized them, but did not reveal himself right away. **He wisely tested their integrity through a series of character challenges.**

#### Genesis 44:18-47:27

#### Genesis 44:18-34

<sup>18</sup> Then Judah went up to him and said, “Oh, my lord, please let your servant speak a word in my lord's ears, and let not your anger burn against your servant, for you are like Pharaoh himself. <sup>19</sup> My lord asked his servants, saying, ‘Have you a father, or a brother?’ <sup>20</sup> And we said to my lord, ‘We have a father, an old man, and a young brother, the child of his old age. His brother is dead, and he alone is left of his mother's children, and his father loves him.’ <sup>21</sup> Then you said to your servants, ‘Bring him down to me, that I may set my eyes on him.’ <sup>22</sup> We said to my lord, ‘The boy cannot leave his father, for if he should leave his father, his father would die.’ <sup>23</sup> Then you said to your servants, ‘Unless your youngest brother comes down with you, you shall not see my face again.’

<sup>24</sup> “When we went back to your servant my father, we told him the words of my lord. <sup>25</sup> And when our father said, ‘Go again, buy us a little food,’ <sup>26</sup> we said, ‘We cannot go down. If our youngest brother goes with us, then we will go down. For we cannot see the man's face unless our youngest brother is with us.’ <sup>27</sup> Then your servant my father said to us, ‘You know that my wife bore me two sons. <sup>28</sup> One left me, and I said, “Surely he has been torn to pieces,” and I have never seen him since. <sup>29</sup> If you take this one also from me, and harm happens to him, you will bring down my gray hairs in evil to Sheol.’

<sup>30</sup> “Now therefore, as soon as I come to your servant my father, and the boy is not with us, then, as his life is bound up in the boy's life, <sup>31</sup> as soon as he sees that the boy is not with us, he will die, and your servants will bring down the gray hairs of your servant our father with sorrow to Sheol. <sup>32</sup> For your servant became a pledge of safety for the boy to my father, saying, ‘If I do not bring him back to you, then I shall bear the blame before my father all my life.’ <sup>33</sup> Now therefore, please let your servant remain instead of the boy as a servant to my lord, and let the boy go back with his brothers. <sup>34</sup> For how can I go back to my father if the boy is not with me? I fear to see the evil that would find my father.”

#### Judah Reveals His True Character

This week, Reading “Then He Drew Near” (Vayigash) begins with a plea from Judah, brother of Joseph, on behalf of his younger half-brother, Benjamin. **A silver cup had been deliberately planted in Benjamin's bag by Joseph, causing Benjamin to be in danger of having to remain a slave in Egypt.**

Judah can't bear to return to his father without his youngest brother, Benjamin. He knows that the grief his father will endure for doing so will probably kill him.

He therefore pleads with Joseph, saying, “Now therefore, please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers. For how shall I go up to my father if the lad is not with me, lest perhaps I see the evil that would come upon my father?” **Genesis 44:33-34**

The brothers realize that their situation is related to their evil behavior in selling Joseph, and they are filled with remorse over the way they had sinned against Joseph in the past.

**This confession of sin accompanied by sincere remorse and turning from sin fulfills the Torah's requirements for true repentance (teshuvah).**

Judah approaches Joseph privately and explains how it was difficult to bring Benjamin with him to Egypt since he is the only surviving son of Rebecca, and his father is very attached to him. **He explains that he guaranteed the boy's safety and is desperate to take his place as a slave.**

#### Genesis 45:1-5

##### *Joseph Provides for His Brothers and Family*

<sup>1</sup> Then Joseph could not control himself before all those who stood by him. He cried, “Make everyone go out from me.” So no one stayed with him when Joseph made himself known to his brothers. <sup>2</sup> And he wept aloud, so that the Egyptians heard it, and the household of Pharaoh heard it. <sup>3</sup> And Joseph said to his brothers, “I am Joseph! Is my father still alive?” But his brothers could not answer him, for they were dismayed at his presence.

<sup>4</sup> So Joseph said to his brothers, “Come near to me, please.” And they came near. And he said, “I am your brother, Joseph, whom you sold into Egypt. <sup>5</sup> And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life.

Joseph, no longer able to control his emotions after seeing his brothers' repentance, cries out for everyone to leave except his brothers. He wants to be alone with them when he reveals his true identity.

“Then Joseph could not restrain himself before all those who stood by him, and he cried out, ‘Make everyone go out from me!’ So no one stood with him while Joseph made himself known to his brothers. And he wept aloud, and the Egyptians and the house of Pharaoh heard it.” **Genesis 45:1–2**



As Joseph reveals himself to his brothers, he comforts them: “I am Joseph your brother, whom you sold into Egypt. But now, do not therefore be grieved or angry with yourselves because you sold me here; **for God sent me before you to preserve life.**” Genesis 45:5

## Zechariah 12

### The LORD Will Give Salvation

12 The oracle of the word of the LORD concerning Israel: Thus declares the LORD, who stretched out the heavens and founded the earth and formed the spirit of man within him: <sup>2</sup>“Behold, I am about to make Jerusalem a cup of staggering to all the surrounding peoples. The siege of Jerusalem will also be against Judah. <sup>3</sup>On that day I will make Jerusalem a heavy stone for all the peoples. All who lift it will surely hurt themselves. And all the nations of the earth will gather against it. <sup>4</sup>On that day, declares the LORD, I will strike every horse with panic, and its rider with madness. But for the sake of the house of Judah I will keep my eyes open, when I strike every horse of the peoples with blindness. <sup>5</sup>Then the clans of Judah shall say to themselves, ‘The inhabitants of Jerusalem have strength through the LORD of hosts, their God.’

<sup>6</sup>“On that day I will make the clans of Judah like a blazing pot in the midst of wood, like a flaming torch among sheaves. And they shall devour to the right and to the left all the surrounding peoples, while Jerusalem shall again be inhabited in its place, in Jerusalem.

<sup>7</sup>“And the LORD will give salvation to the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem may not surpass that of Judah. <sup>8</sup>On that day the LORD will protect the inhabitants of Jerusalem, so that the feeblest among them on that day shall be like David, and the house of David shall be like God, like the angel of the LORD, going before them. <sup>9</sup>And on that day I will seek to destroy all the nations that come against Jerusalem.

### Him Whom They Have Pierced

<sup>10</sup>“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, **when they look on me, on him whom they have pierced, they shall mourn for him**, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. <sup>11</sup>On that day the mourning in Jerusalem will be as great as the mourning for Hadad-rimmon in the plain of Megiddo. <sup>12</sup>The land shall mourn, each family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; <sup>13</sup>the family of the house of Levi by itself, and their wives by themselves; the family of the Shimeites by itself, and their wives by themselves; <sup>14</sup>and all the families that are left, each by itself, and their wives by themselves.

**The Messiah son of Joseph may be killed by the enemy and this is who is being mourned over.**

Others say that those amongst the Jewish people who have suffered shall be mourned over. <https://britam.org/zechariah.html>

[Zechariah 14:4] AND HIS FEET SHALL STAND IN THAT DAY UPON THE MOUNT OF OLIVES, WHICH IS BEFORE JERUSALEM ON THE EAST, AND THE MOUNT OF OLIVES SHALL CLEAVE IN THE MIDST THEREOF TOWARD THE EAST AND TOWARD THE WEST, AND THERE SHALL BE A VERY GREAT VALLEY; AND HALF OF THE MOUNTAIN SHALL REMOVE TOWARD THE NORTH, AND HALF OF IT TOWARD THE SOUTH.

“AND HIS FEET SHALL STAND IN THAT DAY UPON THE MOUNT OF OLIVES” the word for HIS FEET in Hebrew is “raglav” and can also mean “his causes” and is explained as referring to the strong open intervention of the Almighty. <https://britam.org/zechariah.html>

Yahweh himself will go forth to battle the nations; He will first set his feet on **The Mount of Olives** and it will be split across from east to west. Then one part will shift north and the other south, creating a huge gorge. The Valley in the Hills (Wadi Kidron?) will be stopped up the way it was in the earthquake of the eighth century in King Uzziah's reign. On a day known only to Yahweh, there will be one continuous day, neither day nor night. On that day fresh water will flow from Jerusalem, part of it to the Dead Sea and part of it to the Mediterranean all year round. Yahweh will be King over all the land (*kol ha-arez*) of Israel; others “all the earth”), there will be one Yahweh with one name (i.e., no more Yahweh of Samaria, Teiman, etc.) Then all the land (*kol ha-arez*) will become (depressed) like the Arabah, so that Jerusalem (in fulfillment of Isa. 2:2) will be raised, after which it will be secure (Zech. 14:11). Having rearranged the topography, Yahweh is now ready to smite all the peoples who attacked Jerusalem at his invitation, as well as their mounts, with a plague that rots their skin, eyes, and tongues (vss. 12, 15). A panic from Yahweh will fall upon all. Judah will join in the fighting and the wealth of all the nations will be gathered to Jerusalem (vs. 14). Finally, every survivor among the nations struck by Yahweh will make an annual pilgrimage to Jerusalem to bow down to Yahweh and to celebrate the Feast of Booths; if not, they shall have no rain. Egypt, which depends on the Nile rather than rainfall, will be punished in some other way if they fail to make the pilgrimage. All of Jerusalem will be pure. “Holy unto Yahweh” will be inscribed on everything from bells on horses to metal pots. <https://www.jewishvirtuallibrary.org/zechariah-4>

## Zechariah 13

13 “On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and uncleanness. (**Feast of Atonement**)

<sup>4</sup>“On that day every prophet will be ashamed of his vision when he prophesies. He will not put on a hairy cloak in order to deceive, <sup>5</sup>but he will say, ‘I am no prophet, I am a worker of the soil, for a man sold me in my youth.’ <sup>6</sup>**And if one asks him, ‘What are these wounds on your back?’ he will say, ‘The wounds I received in the house of my friends.’**”

But here is another who was reduced by stripes, and so prevented the capital punishment; and he had the sense and honesty to own that they were his friends, his real friends, who thus wounded him, that they might reclaim him; *for faithful are the wounds of a friend, Prov. 27:6*. Some good interpreters, observing how soon this comes after the mention of Christ's being pierced, think that these are the words of that great prophet, not of the false prophet spoken of before. Christ was wounded in his hands, when they were nailed to the cross, and, after his resurrection, he had the marks of these wounds; and here he tells how he came by them; he received them as a false prophet, for the chief priests called him a deceiver, and upon that account would have him crucified; but he received them in the house of his friends—the Jews, who should have been his friends; for *he came to his*

own, and, though they were his bitter enemies, yet he was pleased to call them his *friends*, as he did Judas (*Friend, wherefore hast thou come?*) because they forwarded his sufferings for him; as he called Peter *Satan—an adversary*, because he dissuaded him from them.

#### Romans 11:25-33

##### The Mystery of Israel's Salvation

<sup>25</sup> Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. <sup>26</sup> And in this way all Israel will be saved, as it is written,

“The Deliverer will come from Zion,  
he will banish ungodliness from Jacob”;  
<sup>27</sup> “and this will be my covenant with them  
when I take away their sins.”

<sup>28</sup> As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. <sup>29</sup> For the gifts and the calling of God are irrevocable. <sup>30</sup> For just as you were at one time disobedient to God but now have received mercy because of their disobedience, <sup>31</sup> so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. <sup>32</sup> For God has consigned all to disobedience, that he may have mercy on all.

<sup>33</sup> Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

#### God's Sovereign Plan of Salvation Cannot Be Broken

In placing Joseph in charge of Egypt's food supply, **God wanted to do more than preserve the lives** of the Egyptians and the nearby world from starvation due to a present famine.

#### The “True” Famine of God's Word:

**A famine of Truth . . . “Behold, the days are coming,” says the Lord God, “That I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.” Amos 8:11 . . . “<sup>39</sup> You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, <sup>40</sup> yet you refuse to come to me that you may have life,” John 5:39-40.**

#### Matthew 4:4

<sup>4</sup> But he answered, “It is written,  
“Man shall not live by bread alone,  
but by every word that comes from the mouth of God.”

#### Deuteronomy 8:3

<sup>3</sup> And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the Lord.

By installing Joseph in a position of power to save his family, **God was preserving the promise He made to Abraham, which included Israel being a blessing to the nations:**

“And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and **in you all the families of the earth shall be blessed.**” Genesis 12:2–3

Specifically, this promise would be passed down through Isaac, not his brother Ishmael (Genesis 26:2–5); through Jacob, not his brother Esau (Genesis 28:14–15); and the promise of the Messiah would exclusively come through the line of Judah, not his other 11 brothers:

“The scepter will not depart from Judah, nor the ruler's staff from his descendants, until the coming of the one to whom it belongs, the one whom all nations will honor.” Genesis 49:10

**The one to whom the sovereign staff belongs is the Messiah.**

Why did God choose Judah?

Perhaps because he is the only brother who showed compassion toward Joseph, saving his life when his brothers wanted to kill him (Genesis 37:26–27). And as we saw earlier, he showed even more compassion toward Benjamin by offering to become a slave in his place.

Both of Judah's acts foreshadowed what Yeshua (Jesus) would do for all of us spiritually.

“By this we know what love is: Jesus laid down His life for us, and we ought to lay down our lives for our brothers.” (1 John 3:16)

**In the end, neither envy, nor jealousy, nor murderous plots against Joseph in his early years could derail God's love and plan of salvation for us—and the hatred against the Jewish People today still can't derail it.**

#### Genesis 45:6-46:4

<sup>6</sup> For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. <sup>7</sup> And **God sent me before you to preserve for you a remnant on earth**, and to keep alive for you many survivors. <sup>8</sup> **So it was not you who sent me here, but God.** He has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. <sup>9</sup> **Hurry and go up to my father and say to him, ‘Thus says your son Joseph, God has made me lord of all Egypt. Come down to me; do not tarry.’ <sup>10</sup> You shall dwell in the land of Goshen, and you shall be near me, you and your children and your children's children, and your flocks, your herds, and all that you have.** <sup>11</sup> There I will provide for you, for there are yet five years of famine to come, so that you and your

household, and all that you have, do not come to poverty.' <sup>12</sup> And now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you. <sup>13</sup> You must tell my father of all my honor in Egypt, and of all that you have seen. Hurry and bring my father down here."<sup>14</sup> **Then he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck.** <sup>15</sup> And he kissed all his brothers and wept upon them. After that his brothers talked with him.

<sup>16</sup> When the report was heard in Pharaoh's house, "Joseph's brothers have come," it pleased Pharaoh and his servants. <sup>17</sup> And Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go back to the land of Canaan, <sup>18</sup> and take your father and your households, and **come to me, and I will give you the best of the land of Egypt, and you shall eat the fat of the land.**'" <sup>19</sup> And you, Joseph, are commanded to say, 'Do this: take wagons from the land of Egypt for your little ones and for your wives, and bring your father, and come. <sup>20</sup> **Have no concern for your goods, for the best of all the land of Egypt is yours.**'"

<sup>21</sup> The sons of Israel did so: and Joseph gave them wagons, according to the command of Pharaoh, and gave them provisions for the journey. <sup>22</sup> To each and all of them he gave a change of clothes, but to Benjamin he gave three hundred shekels of silver and five changes of clothes. <sup>23</sup> To his father he sent as follows: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and provision for his father on the journey. <sup>24</sup> **Then he sent his brothers away, and as they departed, he said to them, "Do not quarrel on the way."**

<sup>25</sup> So they went up out of Egypt and came to the land of Canaan to their father Jacob. <sup>26</sup> And they told him, "Joseph is still alive, and he is ruler over all the land of Egypt." And his heart became numb, for he did not believe them. <sup>27</sup> But when they told him all the words of Joseph, which he had said to them, and when he saw the wagons that Joseph had sent to carry him, *the spirit of their father Jacob revived.* <sup>28</sup> **And Israel said, "It is enough; Joseph my son is still alive. I will go and see him before I die."**

#### Joseph Brings His Family to Egypt

**46** So Israel took his journey with all that he had and came to Beersheba, and offered sacrifices to the God of his father Isaac. <sup>2</sup> **And God spoke to Israel in visions of the night and said, "Jacob, Jacob."** And he said, "Here I am." <sup>3</sup> Then he said, "I am God, the God of your father. **Do not be afraid to go down to Egypt, for there I will make you into a great nation. <sup>4</sup> I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes."**

#### Jacob Reunites with Joseph

"And they told him, saying, 'Joseph is still alive, and he is governor over all the land of Egypt.' And Jacob's heart stood still, because he did not believe them." **Genesis 45:26**

In this Reading Jacob is reunited with his beloved son Joseph.

**Imagine hearing that your favorite child, whom you thought had been killed many years ago, is actually a governor of the nation next door!**

This perhaps reminds many of us of the shock that Yeshua's disciples experienced when they were told that Yeshua was not dead, but alive.

They had seen Him die and witnessed His burial, yet, here He was — alive and well and walking about because death was unable to hold Him.

*"When they heard that Yeshua was alive and that she had seen him, they did not believe it."* **Mark 16:11**

Joseph **invited** his **father** and all of his **brothers into exile in Egypt to save them from the famine in Israel.** Leaving the Promised Land was not easy.

God, however, assured Jacob that it was right to accept his offer, even though it would begin 210 years of brutal slavery for Jacob's descendants.

#### The Exodus Timeline

##### Discover the "True" Story behind the Story

There are several figures given for the length of the Egyptian Exile. *Genesis 15:13* mentions **400 years**, while *Exodus 12:40* puts its duration at **430 years.** *Following it is explained in some detail:*

**Year 2018:** God tells Abraham his descendant will be exiled in Egypt for 400 years. **This 430 years before Exile.**

**Year 2048:** Isaac is born. **The 400 years of exile date from his birth.**

**Year 2238:** Jacob's family comes to Egypt. **This is 210 years before the Exodus.**

<sup>26</sup> All the persons belonging to Jacob who came into Egypt, who were his own descendants, not including Jacob's sons' wives, were **sixty-six persons** in all. <sup>27</sup> And the sons of **Joseph**, who were born to him in Egypt, were **two.** All the persons of the house of Jacob who came into Egypt were **seventy.**" **Genesis 46:26-27**

*The total here is only 69 persons, who and where is person 70?*

**ALL THE SOULS OF THE HOUSE OF JACOB WHO CAME INTO EGYPT WERE SEVENTY (46:27)**

But if you count them, you find only sixty-nine; the seventieth is Jocheved the daughter of Levi, who was born between the boundary walls as they entered Egypt.

*(Talmud, Bava Batra 123a)*

<sup>459</sup>The name of Amram's wife was Jochebed the daughter of Levi, who was born to Levi in Egypt (And she bore to Amram Aaron and Moses and Miriam their sister).” Numbers 26:59

Jochebed name meaning and declaration: “glory of Jehovah” or “Jehovah glory”, the first person in Scripture to have a name compounded with Jehovah . . . the announcement of Jehovah, as the name of God, was not made for the first time in history.

According to traditional rabbinic biblical chronology, Moses was 80 years old when the Exodus occurred, the Israelites had been in Egypt for 210 years in total, and thus in combination with the rabbinical claim that Jochebed was born on the border of Egypt, as her parents had entered it, this would require Jochebed to have been 130 years old when she gave birth to Moses.

**ALL THE SOULS OF THE HOUSE OF JACOB WHO CAME INTO EGYPT WERE SEVENTY (46:27)**

When they reached the border of Egypt, they added up to sixty-six; together with Joseph and his two sons, they were one less than seventy. What did G-d do? He entered into the count with them, in fulfillment of what is written, “I will go down with you into Egypt.”

*(Pirkei d’Rabbi Eliezer, ch. 39)*

<sup>3</sup>Then he said, ‘I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation. <sup>4</sup>I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes.’ Genesis 46:3-4

The fact of the matter is that God always provides a way out of our time(s) of adversity before we even enter into our time(s) of adversity (“<sup>43</sup>No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation **he will also provide the way of escape, that you may be able to endure it.**” 1 Corinthians 10:13). The mother of the deliver, Moses, was born before Jacob’s family even set foot into Egypt. How “Awesome” is that? And yet the reality to Jacob’s families new position, and our ultimate inheritance, is that Joseph, a type of “Messiah”, provided the entire family a safe haven (“<sup>4</sup>So Joseph said to his brothers, ‘Come near to me, please.’ And they came near. And he said, ‘I am your brother, Joseph, whom you sold into Egypt. <sup>5</sup>And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. <sup>6</sup>For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. <sup>7</sup>And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. <sup>8</sup>So it was not you who sent me here, but God.” Genesis 45:4-8) for his family to prosper, multiply (“<sup>7</sup>But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong . . . <sup>8</sup>Now there arose a new king over Egypt, who did not know Joseph. <sup>9</sup>And he said to his people, “Behold, the people of Israel are too many and too mighty for us.<sup>10</sup> Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.” Exodus 1:6-10), and ultimately be “raptured” (covered from God’s ultimate Wrath on his enemies), in a city that He designate in Egypt, “the World”, for their provision, protection, and ultimately their deliverance into their future inheritance, “Goshen”, meaning, a land or place of plenty and comfort. It was in “Goshen” that God’s people were protected from the Wrath of God, through the plagues, beginning with the fourth plague, “Flies”, as read in Exodus 8:22 (“<sup>22</sup>But on that day I will set apart the land of Goshen, where my people dwell, so that no swarms of flies shall be there, that you may know that I am the Lord in the midst of the earth.” Exodus 8:22; “<sup>26</sup>Only in the land of Goshen, where the people of Israel were, was there no hail.” Exodus 9:26), which symbolically is the number of “divine appointments” and “divine/appointed rest”.

The number 4 derives its meaning from creation. On the fourth day of what is called ‘creation week’ God completed the material universe. On this day he brought into existence our sun, the moon, and all the stars (Genesis 1:14 - 19). Their purpose was not only to give off light, but also to divide the day from the night on earth, thus becoming a basic demarcation of time. They were also made to be a type of signal that would mark off the days, years and seasons.

Interestingly, the Hebrew word for ‘seasons’ in Genesis 1:14 is *moed* (Strong’s Concordance #H4150), which literally translated is “appointed times” (divine appointments) in reference to God’s festivals. This is the earliest known allusion to what would later be called the Holy (or Feast) days (periods) of worship, which are seven in number.

The 4th of the Ten Commandments is to remember and keep God’s holy Sabbath day (Exodus 20:9-11). The Sabbath day is tied directly to the creation week. God himself made the period between Friday sunset and Saturday sunset extra special when he rested on it after bringing everything into existence the previous six days (Genesis 2:1-3, Exodus 20:11).

<http://www.biblestudy.org/bibleref/meaning-of-numbers-in-bible/4.html>

**Year 2332:** Egyptian slavery begins after the death of Levi, the last of Jacob’s sons (to be alive). This is 116 years before the Exodus.

**Positive effect of Slavery** (“<sup>43</sup>Then the Lord said . . . “they will be enslaved and mistreated (*not simple suffering, but* the bread of affliction (“<sup>43</sup>You must not eat leavened bread with it; for seven days you are to eat with it unleavened bread, **the bread of affliction**, because you left the land of Egypt in haste – so that you may remember for the rest of your life the day you left the land of Egypt.” Deuteronomy 16:3), bread that allows us to actually be able to find answers to contexts, a strip down to the essential self, exposure of the deep areas of our lives where we realize strength, purpose, and meaning) for four hundred years.” Genesis 15:13) . . . a developed sense of gratitude towards God and therefore readily acceptance of his teaching and instruction (Torah) . . . God’s Word often mentions this precept “And you shall remember that you were once Slaves in Egypt, therefore, I command you to do these things,” (Exodus 13:3, Deuteronomy 5:15, 15:15, 24:18).

**Year 2362:** The most intense persecution, which lasts 86 years, begins with Miriam, the sister of Moses is born. Her name means “Bitter”. This is 86 years before the Exodus.

Miriam, the daughter of Amram and Yocheved, and older sister of her two famous brothers, Aaron and Moses, was born in Egypt just when the Jewish people were reduced to slavery, oppression and hard labor. This was in the year 2362 (after Creation), eighty-six years before the liberation. She was

born four years before Aaron and seven years before Moses. Having been born at the time when the bitter enslavement began, her parents named her “Miriam” (from the Hebrew word meaning “bitterness”).

Miriam the Prophetess died at the age of 126 (or 127) years (1400 – 1274 BCE). She was the oldest of the three. She died on the tenth day of Nissan, in the year 2487, almost exactly one year before the children of Israel entered the Promised Land.

#### Year 2448: The Exodus

*The people were Redeemed because of their faith (Genesis 15:6) Exodus 4:31*

“<sup>6</sup> And he believed the Lord, and he counted it to him as righteousness.” **Genesis 15:6**

“<sup>31</sup> And the people believed; and when they heard that the Lord had visited the people of Israel and that he had seen their affliction, they bowed their heads and worshiped.” **Exodus 4:31**

*God Promises Deliverance Exodus 6:1-9, Exodus 12:30-32*

#### Exodus 6:1-9

*God Promises Deliverance*

“<sup>1</sup> But the Lord said to Moses, “Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land.”

<sup>2</sup> God spoke to Moses and said to him, “I am the Lord. <sup>3</sup> I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord I did not make myself known to them. <sup>4</sup> I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. <sup>5</sup> Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. <sup>6</sup> Say therefore to the people of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. <sup>7</sup> I will take you to be my people, and I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians. <sup>8</sup> I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the Lord.’” <sup>9</sup> Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.”

“<sup>30</sup> And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. <sup>31</sup> Then he summoned Moses and Aaron by night and said, “Up, go out from among my people, both you and the people of Israel; and go, serve the Lord, as you have said. <sup>32</sup> Take your flocks and your herds, as you have said, and be gone, and bless me also!” **Exodus 12:30-32**

“Then God spoke to Israel in the visions of the night, and said, ‘Jacob, Jacob!’ And he said, ‘Here I am.’ So He said, ‘I am God, the God of your father; do not fear to go down to Egypt, for I will make of you a great nation there. I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will put his hand on your eyes.’” **Genesis 46:2–4**

During a previous famine, God instructed Jacob’s father, Isaac, to stay in the land. But, in this instance, God told Jacob to leave.

**This shows us how important it is to listen for God’s voice and obey rather than simply go with whatever decisions seem right to us, or rely on a solution that worked in the past.**

“Trust in the LORD with all your heart, and lean not on your own understanding; In all your ways acknowledge Him, and He shall direct your paths.” (*Proverbs 3:5–6*)

#### Genesis 46:5-27

<sup>5</sup> Then Jacob set out from Beersheba. The sons of Israel carried Jacob their father, their little ones, and their wives, in the wagons that Pharaoh had sent to carry him. <sup>6</sup> They also took their livestock and their goods, which they had gained in the land of Canaan, and came into Egypt, Jacob and all his offspring with him, <sup>7</sup> his sons, and his sons’ sons with him, his daughters, and his sons’ daughters. All his offspring he brought with him into Egypt. . . . (go to Verse 26)

<sup>8</sup> Now these are the names of the descendants of Israel, who came into Egypt, Jacob<sub>(1)</sub> and his sons. Reuben<sub>(2)</sub>, Jacob’s firstborn, <sup>9</sup> and the sons of Reuben: Hanoth<sub>(3)</sub>, Pallu<sub>(4)</sub>, Hezron<sub>(5)</sub>, and Carmi<sub>(6)</sub>. <sup>10</sup> The sons of Simeon<sub>(7)</sub>: Jemuel<sub>(8)</sub>, Jamin<sub>(9)</sub>, Ohad<sub>(10)</sub>, Jachin<sub>(11)</sub>, Zohar<sub>(12)</sub>, and Shaul<sub>(14)</sub>, the son of a Canaanite woman. <sup>11</sup> The sons of Levi<sub>(15)</sub>: Gershon<sub>(16)</sub>, Kohath<sub>(17)</sub>, and Merari<sub>(18)</sub>. <sup>12</sup> The sons of Judah<sub>(19)</sub>: Er, Onan, Shelah<sub>(20)</sub>, Perez<sub>(21)</sub>, and Zerah<sub>(22)</sub> (but Er and Onan died in the land of Canaan); and the sons of Perez<sub>(23)</sub> were Hezron<sub>(24)</sub> and Hamul<sub>(25)</sub>. <sup>13</sup> The sons of Issachar<sub>(26)</sub>: Tola<sub>(27)</sub>, Puvah<sub>(28)</sub>, Yob<sub>(29)</sub>, and Shimron<sub>(30)</sub>. <sup>14</sup> The sons of Zebulun<sub>(31)</sub>: Sered<sub>(32)</sub>, Elon<sub>(33)</sub>, and Jahleel<sub>(34)</sub>. <sup>15</sup> These are the sons of Leah, whom she bore to Jacob in Paddan-aram, together with his daughter Dinah<sub>(35)</sub>; altogether his sons and his daughters numbered thirty-three<sub>(35)</sub>.

<sup>16</sup> The sons of Gad<sub>(36)</sub>: Ziphion<sub>(37)</sub>, Haggi<sub>(38)</sub>, Shuni<sub>(39)</sub>, Ezbon<sub>(40)</sub>, Eri<sub>(41)</sub>, Arodi<sub>(42)</sub>, and Areli<sub>(43)</sub>. <sup>17</sup> The sons of Asher<sub>(44)</sub>: Imnah<sub>(45)</sub>, Ishvah<sub>(46)</sub>, Ishvi<sub>(47)</sub>, Beriah<sub>(48)</sub>, with Serah<sub>(49)</sub> their sister. And the sons of Beriah<sub>(50)</sub>: Heber<sub>(51)</sub> and Malchiel<sub>(52)</sub>. <sup>18</sup> These are the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bore to Jacob—sixteen persons<sub>(17)</sub>.

<sup>19</sup> The sons of Rachel, Jacob’s wife: Joseph and Benjamin. <sup>20</sup> And to Joseph in the land of Egypt were born Manasseh<sub>(12)</sub> and Ephraim<sub>(13)</sub>, whom Asenath<sub>(14)</sub>, the daughter of Potiphera the priest of On, bore to him. <sup>21</sup> And the sons of Benjamin<sub>(53)</sub>: Bela<sub>(54)</sub>,

Becher<sup>(55)</sup>, Ashbel<sup>(56)</sup>, Gera<sup>(57)</sup>, Naaman<sup>(58)</sup>, Ehi<sup>(59)</sup>, Rosh<sup>(60)</sup>, Muppim<sup>(61)</sup>, Huppim<sup>(62)</sup>, and Ard<sup>(63)</sup>.<sup>22</sup> These are the sons of Rachel, who were born to Jacob—**fourteen persons in all**<sup>(7)</sup>.

<sup>23</sup> The son of Dan<sup>(64)</sup>: Hushim<sup>(65)</sup>.<sup>24</sup> The sons of Naphtali<sup>(66)</sup>: Jahzeel<sup>(67)</sup>, Guni<sup>(68)</sup>, Jezer<sup>(69)</sup>, and Shillem<sup>(70)</sup>.<sup>25</sup> These are the sons of Bilhah, whom Laban gave to Rachel his daughter, and these she bore to Jacob—**seven persons in all**<sup>(7)</sup>.

**<sup>26</sup> All the persons belonging to Jacob who came into Egypt, who were his own descendants, not including Jacob's sons' wives, were sixty-six persons in all.<sup>27</sup> And the sons of Joseph, who were born to him in Egypt, were two. All the persons of the house of Jacob who came into Egypt were SEVENTY.**

Gen 46:27 indicates that **66 biological descendants of Jacob had traveled to Egypt**. That is, when Joseph and his two sons are not counted from the genealogy (along with Er and Onan, who had died previously in Canaan), the number is 66 people according to the Masoretic Text. Thus **66 biological descendants of Jacob traveled to Egypt**. This number did not include the wives of the sons of Jacob (Gen 46:26).

However, Gen 46:27 indicates that 70 people traveled to Egypt. In this regard, the additional four people appear to have been -

1. Jacob
2. Leah
3. Zilpah
4. Bilhah

Thus Ex 1:5 and Deut 10:22 indicate that there were **70 persons** "...who went down to Egypt."

<https://hermeneutics.stackexchange.com/questions/4700/did-70-or-75-people-go-down-to-egypt-with-jacob>

**ALL THE SOULS OF THE HOUSE OF JACOB WHO CAME INTO EGYPT WERE SEVENTY (46:27)**

When they reached the border of Egypt, they added up to sixty-six; together with Joseph and his two sons, they were one less than seventy. What did G-d do? He entered into the count with them, in fulfillment of what is written, "I will go down with you into Egypt."

(Pirkei d'Rabbi Eliezer, ch. 39)

<sup>43</sup> Then he said, 'I am God, the God of your father. **Do not be afraid to go down to Egypt**, for there **I will make you into a great nation**. **I myself will go down with you to Egypt**, and **I will also bring you up again**, and Joseph's hand shall close your eyes.'" Genesis 46:3-4

The fact of the matter is that God always provides a way out of our time(s) of adversity before we even enter into our time(s) of adversity ("No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation **he will also provide the way of escape, that you may be able to endure it.**" 1 Corinthians 10:13). The mother of the deliver, Moses, was born before Jacob's family even set foot into Egypt. **How "Awesome" is that?** And yet the reality to Jacob's families new position, **and our ultimate inheritance**, is that Joseph, a type of "Messiah", provided the entire family a safe haven ("So Joseph said to his brothers, 'Come near to me, please.' And they came near. And he said, 'I am your brother, Joseph, whom you sold into Egypt.' And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. **And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors.** **So it was not you who sent me here, but God.**" Genesis 45:4-8) for his family to prosper, multiply ("But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong . . . Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, 'Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.'" Exodus 1:6-10), and ultimately be "raptured" (covered from God's ultimate Wrath on his enemies), in a city that He designate in Egypt, "the World", for their provision, protection, and ultimately their deliverance into their future inheritance, "Goshen", meaning, a land or place of plenty and comfort. It was in "Goshen" that God's people were protected from the Wrath of God, through the plagues, beginning with the fourth plague, "Flies", as read in Exodus 8:22 ("But on that day I will set apart the land of Goshen, where my people dwell, so that no swarms of flies shall be there, that you may know that I am the Lord in the midst of the earth." Exodus 8:22; "Only in the land of Goshen, where the people of Israel were, was there no hail." Exodus 9:26), which symbolically is the number of "divine appointments" and "divine/appointed rest".

The number 4 derives its meaning from creation. On the fourth day of what is called 'creation week' God completed the material universe. On this day he brought into existence our sun, the moon, and all the stars (Genesis 1:14 - 19). Their purpose was not only to give off light, but also to divide the day from the night on earth, thus becoming a basic demarcation of time. They were also made to be a type of signal that would mark off the days, years and **seasons**.

Interestingly, the Hebrew word for 'seasons' in Genesis 1:14 is *moed* (Strong's Concordance #H4150), which literally translated is "**appointed times**" (divine appointments) in reference to God's festivals. This is the earliest known allusion to what would later be called the Holy (or Feast) days (periods) of worship, which are seven in number.

The 4th of the Ten Commandments is to remember and keep God's holy Sabbath day (Exodus 20:9-11). The Sabbath day is tied directly to the creation week. God himself made the period between Friday sunset and Saturday sunset extra special when he rested on it after bringing everything into existence the previous six days (Genesis 2:1-3, Exodus 20:11).

<http://www.biblestudy.org/bibleref/meaning-of-numbers-in-bible/4.html>

**Genesis 46:28-47:12**  
*Jacob and Joseph Reunited*

<sup>28</sup> He had sent Judah ahead of him to Joseph to show the way before him in Goshen, and they came into the land of Goshen. <sup>29</sup> **Then Joseph prepared his chariot and went up to meet Israel his father in Goshen. He presented himself to him and fell on his neck and wept on his neck a good while.**

<sup>30</sup> Israel said to Joseph, “Now let me die, since I have seen your face and know that you are still alive.” <sup>31</sup> Joseph said to his brothers and to his father’s household, “I will go up and tell Pharaoh and will say to him, ‘My brothers and my father’s household, who were in the land of Canaan, have come to me.’ <sup>32</sup> And the men are shepherds, for they have been keepers of livestock, and they have brought their flocks and their herds and all that they have.’ <sup>33</sup> When Pharaoh calls you and says, ‘What is your occupation?’ <sup>34</sup> you shall say, ‘Your servants have been keepers of livestock from our youth even until now, both we and our fathers,’ in order that you may dwell in the land of Goshen, for every shepherd is an abomination to the Egyptians.”

#### *Jacob's Family Settles in Goshen*

<sup>47</sup> So Joseph went in and told Pharaoh, “My father and my brothers, with their flocks and herds and all that they possess, have come from the land of Canaan. They are now in the land of Goshen.” <sup>2</sup> And from among his brothers he took five men and presented them to Pharaoh. <sup>3</sup> Pharaoh said to his brothers, “What is your occupation?” And they said to Pharaoh, “Your servants are shepherds, as our fathers were.” <sup>4</sup> They said to Pharaoh, “We have come to sojourn in the land, for there is no pasture for your servants’ flocks, for the famine is severe in the land of Canaan. And now, please let your servants dwell in the land of Goshen.” <sup>5</sup> Then Pharaoh said to Joseph, “Your father and your brothers have come to you. <sup>6</sup> The land of Egypt is before you. Settle your father and your brothers in the best of the land. Let them settle in the land of Goshen, and if you know any able men among them, put them in charge of my livestock.” <sup>7</sup> Then Joseph brought in Jacob his father and stood him before Pharaoh, and Jacob blessed Pharaoh. <sup>8</sup> And Pharaoh said to Jacob, “How many are the days of the years of your life?” <sup>9</sup> And Jacob said to Pharaoh, “The days of the years of my sojourning are 130 years. Few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their sojourning.” <sup>10</sup> And Jacob blessed Pharaoh and went out from the presence of Pharaoh. <sup>11</sup> Then Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. <sup>12</sup> **And Joseph provided his father, his brothers, and all his father’s household with food, according to the number of their dependents.**

**Joseph was not only a powerful man; he was also an excellent provider. He brought his father and all of his brothers to Egypt where he made sure they were well looked after.**

**“Then Joseph provided his father, his brothers, and all his father’s household with bread, according to the number in their families.” (Genesis 47:12)**

Again, we can draw a parallel to Yeshua—the living bread (*lechem chayim*) who was born in **Beit-Lechem** (Bethlehem), the house of bread.

**The bread that Joseph provided for his brothers sustained them during their lifetime, but the bread that Yeshua gives us sustains life eternally.**

**“I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is My flesh, which I will give for the life of the world.” (John 6:51)**

#### **Genesis 47:13-27**

##### *Joseph and the Famine*

<sup>13</sup> Now there was no food in all the land, for the famine was very severe, so that the land of Egypt and the land of Canaan languished by reason of the famine. <sup>14</sup> And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, in exchange for the grain that they bought. And Joseph brought the money into Pharaoh’s house. <sup>15</sup> And when the money was all spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, “Give us food. Why should we die before your eyes? For our money is gone.” <sup>16</sup> And Joseph answered, “Give your livestock, and I will give you food in exchange for your livestock, if your money is gone.” <sup>17</sup> So they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses, the flocks, the herds, and the donkeys. He supplied them with food in exchange for all their livestock that year. <sup>18</sup> And when that year was ended, they came to him the following year and said to him, “We will not hide from my lord that our money is all spent. The herds of livestock are my lord’s. There is nothing left in the sight of my lord 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 with our land will be servants to Pharaoh. And give us seed that we may live and not die, and that the land may not be desolate.”

<sup>20</sup> So Joseph bought all the land of Egypt for Pharaoh, for all the Egyptians sold their fields, because the famine was severe on them. The land became Pharaoh’s. <sup>21</sup> As for the people, he made servants of them from one end of Egypt to the other. <sup>22</sup> Only the land of the priests he did not buy, for the priests had a fixed allowance from Pharaoh and lived on the allowance that Pharaoh gave them; therefore they did not sell their land.

<sup>23</sup> Then Joseph said to the people, “Behold, I have this day bought you and your land for Pharaoh. Now here is seed for you, and you shall sow the land. <sup>24</sup> And at the harvests you shall give a fifth to Pharaoh, and four fifths shall be your own, as seed for the field and as food for yourselves and your households, and as food for your little ones.” <sup>25</sup> And they said, “You have saved our lives; may it please my lord, we

will be servants to Pharaoh.”<sup>26</sup> So Joseph made it a statute concerning the land of Egypt, and it stands to this day, that Pharaoh should have the fifth; the land of the priests alone did not become Pharaoh's.

<sup>27</sup> Thus Israel settled in the land of Egypt, in the land of Goshen. And they gained possessions in it, and were fruitful and multiplied greatly.

### Israel Reunites with Judah

**The theme** of this wonderful story of **Joseph's reconciliation with his brothers**, after so many years of being separated, continues in the Haftarah (prophetic reading), with the reunion of the northern and southern tribes of Israel upon their return from exile.

How did this split between the tribes of Israel happen?

**After the reign of King Solomon, the nation of Israel split into the Southern Kingdom** (represented by the tribe of Judah & Benjamin) **and the Northern Kingdom** (represented by the ten other tribes called Joseph, Ephraim, or simply Israel).

While both kingdoms sinned, Judah (Yehudah) returned from exile and still exists today as the **Yehudim** (Hebrew word for Jews). The ten northern tribes went into the nations and became “lost,” although some members of those tribes have returned.

**Because of their idolatry, God broke the bonds of brotherhood between Judah and Joseph (Ephraim and Israel):**

“Then I cut in two My other staff, bonds, that I might break the brotherhood between Judah and Israel.” (*Zechariah 11:14*)

According to Jewish thought, the animosity between Joseph and his brothers (all children of Jacob) foreshadows this later split between Judah and Benjamin with the other tribes of Israel (all children of God).

In an **amazing prophecy**, however, God promises that one day there will again be unity between them.

“Surely I will take the **stick of Joseph**, which is *in the hand of Ephraim*, and the tribes of Israel, his companions; and I will join them with it, with the stick of **Judah**, and **make them one stick**, and **they will be one in My hand**.” (*Ezekiel 37:19*)

To make sure there is no misunderstanding, **God plainly explains this prophetic symbolism:**

“Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all around, and bring them to their own land. And I will make them one nation in the land, on the mountains of Israel.” (*Ezekiel 37:21–22*)

**John 10:27-29 My sheep hear my voice, and I know them, and they follow me** - Our Lord still alludes to the discourse he had before this festival. As if he had said, My sheep are they who, Hear my voice by faith; Are known (that is, approved) by me, as loving me; and Follow me, keep my commandments, with a believing, loving heart.

Of course, there is another reconciliation that God has brought about. Through Yeshua's sacrificial death on the Roman execution stake—the **dividing wall between Jew and Gentile has also been destroyed**, resulting in “one new man” out of the two.

Though divisions still do exist, **God's purposes are to reconcile us to Himself and to one another**.

“For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the execution stake, thereby putting to death the enmity.” (*Ephesians 2:14–16*)

There is an even greater reconciliation to come. If we look prophetically at this story of Joseph, we may see that just as Joseph said, “Ani Yoseph: I am Joseph, your brother,” **likewise, Yeshua one day will say, “Ani Yeshua: I am your salvation, your brother and your Messiah.”** Halleluyah!

When the Jewish people recognize Yeshua as their Messiah, there will also be a great reconciliation that will bring about life-giving change all over the world. How we long for that great day!

Book of *Jonah* Read during the *Feast of Atonement*, to **prophetically** speak of a nation that will come to faith in one day.

“For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?” **Romans 11:15**

by Cooper P Abrams III  
<http://www.bible-truth.org/BirthPlaceofJesus.html#2>

### “True Faith Revealed”

“No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation **he will also provide the way of escape, that you may be able to endure it.**” **1 Corinthians 10:13**

### Next Week's Reading:

Week 12 - Vayechi (And He Lived) - Genesis 47:28–50:26; 1 Kings 2:1–12; John 10:1–21