

EMC SHALOM INTERNACIONAL

PARASHAH 11 VAYIGASH | GENESIS 44:18 - 47:27

Not for lucrative use – Use under permission.



For further information, you may contact us at www.emcshalom.com

Visit our Youtube channel EMC Shalom Internacional

You may write to our e-mails at: emcshalomint@mail.com

Aliyot of the Torah:

1. 44:18-30
2. 44:31-45:7
3. 45:8-18
4. 45:19-27
5. 45:28-46:27
6. 46:28-47:10
7. 47:11-27

Maftir: 47:25-27

Haftará: Yejezqel/Ezequiel 37:15-28

Brith Ha'Jadashah: Marcos/Mark 14:32-15:5

Va'Yigash: "he came near"

First Aliyah 44:18-30

44:18 Then Yehudah came near unto him, and said, "Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh." –The students of Torah must have a clear understanding of the allegoric concept and its purpose applied to the passage under study. Most of the times, the passage is drawing our attention to a moral or to a result of the line of thinking, that is, the implicit message always is presented in two different ways.

First, it hides something so that it cannot be seen easily. The Jewish rabbis use this method, Yahshua being the most excellent Rab of them all. "That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and

their sins should be forgiven them (**Markos/Mark 4:13**).” At first sight, we may say that this passage seems to be full of irony especially when Yahshua’s purpose was to **forgive sins**. The message was way beyond the seeming irony. Actually, Yahshua is urging His people to diligently study by searching and scrutinizing the Scriptures. “And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, “Unto you it is given to know the mystery of the kingdom of Yahweh: but unto them that are without, all these things are done in parables (**Markos/Mark 4:10-11**).”

Second, this method is aimed at teaching, discovering, and revealing highly spiritual truths that will, under the correct understanding, automatically uncover the spiritual purpose intended shedding light onto the comprehension of the message. “If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? (**Yohanan/John 3:12**).”

Let us go over verse **44:18** again, “**for thou art even as Pharaoh**”. Yehudah came near to him and addressed him as his superior, ignoring that he was his lost brother who had received a special distinction from his father when Yaaqov vested him with authority over all of his brothers by giving him the coat of many colors. This event bear witness that all the authority was vested in him not just within his family as Yahweh had decided in his two dreams. Nowadays, Efrayim, the lost brother, holds this privileged position. “They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way,

EMC SHALOM INTERNACIONAL
PARASHAH 11 VAYIGASH | GENESIS 44:18 - 47:27

Not for lucrative use – Use under permission.



wherein they shall not stumble: for I am a father to Yisrael, and Efrayim is my firstborn (**Yirmiyahu/Jeremiah 31:9**)." As the House of Efrayim, we may not be arrogant for this is just the correct understanding of the every one of the prophecies that have yet not been totally fulfilled. Let us not forget that this is an outlined plan and we are all being formed to assist in its fulfillment. Now, **Phillipians 1:6** makes perfect sense: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Yahshua HaMashiaj."

This is clearly a case of delegated authority. They were standing before a man with the authority of another man. Today, it is common in legal terms to consent to carry out for a person or to delegate power by means of a written document. A grantor is a person who, making use of his prerogatives, gives another person the power to perform, buy, sell, sign, validate, redeem, and release in his name. This lead us to think in the dualism supported by the current orthodox and messianic trends, a posture resulting from an understanding based mostly in the Torah that is observed only by the House of Yehudah. Of course, their foundation is the concept of the Shema (יְשׁוּעָה שְׁמַע).

Devarim/ Deuteronomy 6:4:

אֶחָד יְהוָה אֱלֹהֵינוּ יְהוָה יְשׁוּעָה שְׁמַע"

"Sh'ma, Yisrael! YHWH Eloheinu, YHWH ejad!"

"Hear, O Yisrael: YAHWEH our Elohim is one YAHWEH!

44:21 "And thou saidst unto thy servants, 'Bring him down unto me, that I may set mine

eyes upon him'." –The word "**bring him down**" is translated from the Hebrew word "**yârad**" יָרַד H3381 which means to descend – literally to go downwards; or conventionally to a lower region. In the Torah, Yahweh refers to Yisrael in a very special way as compared to the other nations, namely Egypt. The scriptural form to head to or to go to Yisrael is to ascend, to make **Aliyah** in Hebrew, and therefore, when the children of Yisrael head to or go to Egypt outside the Promised Land is to descend or to go down. This is a special spiritual principle to bear in mind because depending where we go, the places we visit and even the kind of people we interact with, we are either elevated or lowered down spiritually. EMC advocates for the principle that the "ENVIRONMENT INFLUENCES". These places and the people that are in these environment can be a threat for our spiritual wellbeing. "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them (**Romanyim/Romans 1:29-32**)."

44:32 For thy servant became surety for the lad unto my father, saying, "If I bring him not unto thee, then I shall bear the blame to my father forever." –Yehudah became a guarantor for his brother and his words were indeed strong for he was ready to lay down his own life to

EMC SHALOM INTERNACIONAL
PARASHAH 11 VAYIGASH | GENESIS 44:18 - 47:27

Not for lucrative use – Use under permission.



preserve his brother's life. This points to Yahshua giving His life a ransom for His brethren. This is of great importance since the act of willingly giving oneself (to sacrifice) is a unique concept of the Torah: we must be rejoiced when we give our offerings to the Everlasting Elohim, that is, we must totally and voluntarily surrender to Elohim. The animal, as a substitute for the sinner given as the offering for sin, had to be perfect. Where was the perfection in Yahshua's sacrifice?

- 1. He offered Himself voluntarily.** "Therefore doth my Father love me, because *I lay down my life*, that I might take it again. *No man taketh it from me*, but I lay it down of myself. I have power to lay it down, and I have power to take it again (**Yohanan/John 10:17-18a**)."
- 2. Yahshua did not sin.** Many Christians may react at this by bringing up the incident at the temple when He overthrew the tables of the moneychangers with great anger, or maybe when he cursed the fig tree. However, the main issue here is what it means to sin. "Whosoever committeth sin transgresseth also the Torah: for sin is the transgression of the Torah (**Yohanan Alef/1 John 3:4**)."

For these reasons, Yahshua, as the Head of the tribe and Supreme King is responsible to take His brother Efrayim to the presence of the Everlasting Father the same way Yehudah became a guarantor of his brother before Yaaqov.

44:33 "Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren." –This the most emotive moment of the story of Yosef. He was just waiting for one

thing, that Tsafnat Paneaj (savior of the World, keeper of life) the moment to tell his brothers who he really was and to take off the Egyptian clothes that hid his reality as the firstborn of Yaaqov. This he would only do when he was sure Yehudah had repented truly and genuinely of selling his brother to foreigners at the price of a slave. Yehudah is willing to lay his life in substitution for the mistake he made in the past. He said: "...let thy servant abide instead of the lad a bondman to my lord; and let the lad go..."; this was the irrefutable evidence of his repentance TESHUVAH. Definitely the correct way to do it. Not only did he wanted to mend his mistake but also he was committed to offer himself in place of his brother. The Scriptures say: "And Zakai stood, and said unto the Adon; Behold, Adon, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Yahshua said unto him, "This day is salvation come to this house, forsomuch as he also is a son of Avraham (**Hilel/Luke 19:8-9**)."

45:1 Then Yosef could not refrain himself before all them that stood by him; and he cried, "Cause every man to go out from me". And there stood no man with him, while Yosef made himself known unto his brethren. –This moment is a vision of end-times when Mashiaj shall make Himself known unto His own; all twelve tribes must be present. The only bond binding them together is the Gospel of the Kingdom, that is, the unification of the two houses of Yisrael. Mashiaj started this endeavor, commissioned His disciples; now, it is a privilege for us to see its fulfillment as we await His glorious return. Consequently, some verses take on a major significance when the redemption plan is fully and objectively

EMC SHALOM INTERNACIONAL

PARASHAH 11 VAYIGASH | GENESIS 44:18 - 47:27

Not for lucrative use – Use under permission.



understood. “But he answered and said, ‘I am not sent but unto the lost sheep of the house of Israel’ (**Matityahu/Matthew 15:24**).” His disciples knew the goal of their mission. “Yaaqov, a servant of Yahweh and of the Adon Yahshua HaMashiaj, to the twelve tribes which are scattered abroad, Shalom! (**Yaaqov/James 1:1**).” Cf. **Kefa Alef/1 Peter 1:1**. When His people receive this revelation, even the New Birth takes on its real value to allow the access of the dispersed to Yisrael.

Yahshua answered and said unto him, “Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.” Yahshua answered, “Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of Elohim (**Yohanan/John 3:3, 5**).”

ARE YOU BORN AGAIN YET?

What must we do while these events unfold? The Scriptures show us how to foster unity and intimacy between brethren. “That Mashiaj may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Mashiaj, which passeth knowledge, that ye might be filled with all the fullness of Yahweh (**Efesyim/Ephesians 3:17-19**).”

“**And there stood no man with him, while Yosef made himself known unto his brethren.**” –This phenomenon is happening in our days in an amazing way. Yahshua is being revealed to us to the full extent of His identity. Christians brothers, with a Catholic background, are beginning to see Him as The King of the Jews, a Hebrew of the Hebrews. His original essence begins to be more valuable as well as the language He spoke in His visitation. We

analyze the Scriptures by comparing the original version of the Holy Hebrew Scriptures. We watch more Jewish films and we feel compelled to know more of the Holocaust and the Second World War, our self-consciousness of the environment changes and it turns more Hebrew, the Shabbat and the Feast of Elohim are leading us into a new lifestyle and a new way of living our Faith. It is like we are removed from the religious statistics of our time. We are powerfully attracted by everything concerning the Hebrew people and his culture like all of it belongs to us or as if it was ours in another time. It is a strange feeling of belonging and identity, so powerful that the interest for our nations and cultures of birth decreases and our spiritual and emotional impulses lead us to experience a more Hebrew and less secular way of living every day. This is odd but it is wonderful! Rab Shaul said: “And the very Elohim of peace sanctify you wholly; and I pray Yahweh your whole spirit and soul and body be preserved blameless unto the coming of our Adon Yahshua HaMashiaj (**Tesalonikim Alef/1 Thessalonians 5:23**).” Being sanctified is just BEING SEPARATED!

In this encounter of brothers, Yehudah triggered the moment of the revelation of Yosef. This is part of the prophetic fulfillment, the House of Yehudah will prompt the second coming of Yahshua HaMashiaj and His revelation to each and every one who has rejected Him as the Mashiaj of Yisrael. “O Yerushalayim, Yerushalayim, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, **BARUJ HABBA BESHEM YAHWEH**: Blessed is he that cometh in the name of

EMC SHALOM INTERNACIONAL
PARASHAH 11 VAYIGASH | GENESIS 44:18 - 47:27

Not for lucrative use – Use under permission.



Yahweh (**Matityahu/Matthew 23:37-39**).
“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of Yahweh and he shall send Yahshua HaMashiaj, which before was preached unto you whom the heaven must receive until the times of restitution of all things, which Yahweh hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, **“A prophet shall Yahweh your Elohim raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you (Maaseh Shelujim/Acts 3:19-22).”**

45:2 And he wept aloud: and the Egyptians and the house of Pharaoh heard. –This outburst of lamentation when Yosef reveals himself to his brothers is the same reaction of those who get to know the true identity of Yahshua; the brethren fall in a special and sweet sorrowfulness in their hearts for the ignorance of whom He truly was. “And I will pour upon the house of David, and upon the inhabitants of Yerushalayim, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Yerushalayim, as the mourning of Hadad-Rimmon in the valley of Megiddo. and the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimon apart, and their wives apart; all the families that remain, every family

apart, and their wives apart
(Zejariah/Zechariah 12:10-14).”

Yosef wept. He could not hold himself and he revealed himself to his brothers. Yosef is a type of Mashiaj, his weeping represents his love for his people. “And when he was come near, he beheld the city, and wept over it, saying, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes (**Hilel/Luke 19:41-42**).”

45:3 And Yosef said unto his brethren, “I am Joseph; doth my father yet live?” And his brethren could not answer him; for they were troubled at his presence. –This is why we declare that the Torah is a comprehensive prophetic image of the event fulfilled in Yahshua HaMashiaj. Yosef reveals himself, not as Tsafnat Paneaj but with his true name speaking in Hebrew to his brothers who stood there in perplexity. Rab Shaul had the same experience. “And he said, “Who art thou, Adon? And the Adon said, “I am Yahshua whom thou persecutes... (**Maaseh Shelujim/Acts 9:5**).” There were times when we advocated having known **Jesus** first and, in our arrogance, believed that we need not call Him any other way. The fact is that Rab Shaul a few chapters after bears witness that the voice from heaven spoke in Hebrew. “And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Shaul, Shaul, why persecutest thou me? it is hard for thee to kick against the pricks (**Maaseh Shelujim/Acts 24:14**).” This also proves that the Hebrew language was in usage at that time and that the

EMC SHALOM INTERNACIONAL

PARASHAH 11 VAYIGASH | GENESIS 44:18 - 47:27

Not for lucrative use – Use under permission.



Berit Hadashah –Renewed Pact, wrongly called New Testament- was written in Hebrew.

45:4 And Yosef said unto his brethren, “Come near to me, I pray you.” And they came near. And he said, “I am Yosef your brother, whom ye sold into Egypt.” –it is good to know that this is happening right now at international level; more and more Hebrews children of Yisrael are coming even closer to Yahshua, the King of the Jews.

45:5 “Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for Elohim did send me before you to preserve life.” –In the same way Yosef was sent to Egypt to preserve life, Efrayim was sent to the dispersion to preserve the nation of Yisrael in these times. Likewise, Yahshua was sent to the Gentiles so that in due time the Kingdom be restored by bringing, one by one, the sheep of the House of Yisrael gone astray. “My sheep hear my voice, and I know them, and they follow me and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand (**Yohanan/John 10:27-28**).” “Be it known therefore unto you, that the salvation of YAHWEH is sent unto the Gentiles, and that they will hear it (**Maaseh Shelujim/Acts 28:28**).” “I say then, “Have they stumbled that they should fall?” Yahweh forbid: but rather through their fall salvation is come unto the Gentiles, for **to provoke them to jealousy (Romanyim/Romans 11:11).**”

This has always been the Plan of the Everlasting Elohim designed as shadow and image of good things to come: Yosef and Efrayim disclose the redemption plan from the Torah. Yahshua as the highest example of His Truth (The Torah)

commenced and developed his ministry in Galilee of the Gentiles, he chose his disciples among the Galilees who were more exposed to the pagan and Gentile practices than to the liturgy and religiosity of the leaders of the Temple in Yerushalayim.

45:6-7 “For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.” –

These two verses are very eloquent and we must be in Shalom for the day previous to Yahshua HaMashiaj’s second coming to reveal Himself to mankind and especially to the House of Yehudah. We know that in those days before His return there will be scarceness, anguish, and tribulation. How intense will these days be? We do not know for sure, whatever understanding we have about these event is relative. The Everlasting Elohim has promised a supernatural provision for His people. We just must encourage the remnant of Yisrael to be obedient to His Word and all the commandments that can be kept in the dispersion that witness to the Father that we are being obedient as the Children of Yisrael must do it and that in fact we are of the lineage of the Incorruptible Seed. “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of Yahweh, which is in Yahshua HaMashiaj our Adon (**Romanyim/Romans 8:38-39**).”

Third Aliyah 45:8-18

EMC SHALOM INTERNACIONAL
PARASHAH 11 VAYIGASH | GENESIS 44:18 - 47:27

Not for lucrative use – Use under permission.



45:8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. – In this parashah we have referred to the term “**delegated authority**”. In order to keep the main purpose of understanding we must pay close attention to another set of words that lead to the concept of oneness: **Everlasting Father** and **Son of Elohim**. Yosef was established a father to Pharaoh. We may ask, who delegated whom his authority? We must stress that there is a play upon words here and as we go deeper we grasp the meaning of the words. For this, we must establish a natural realm and a spiritual realm. In the natural realm Pharaoh was over Yosef managing the mission of saving mankind, however, in the spiritual realm Yosef receives that position over Pharaoh because of his wisdom and anointing that will make Pharaoh's own throne and family prevail. Without Yosef neither Pharaoh nor Egypt would have survived. Yosef would not have been in a position of legitimate authority without Pharaoh. Yohanan Hamatbil and Yahshua were in the same situation at the moment of His tevilah. “But John forbade him, saying, ‘I have need to be baptized of thee, and comest thou to me?’ And Jesus answering said unto him, ‘Suffer it to be so now: for thus it becometh us to fulfil all righteousness.’ Then he suffered him (**Matityahu/Matthew 3:14-15**).” We learn that we must not neglect the Torah or the delegated authorities established by Yahweh. Pharaoh was wise enough to understand that Yosef was the man chosen by Elohim to be the savior of his kingdom, his throne and family: he was spiritually protected! The Torah is like a diamond of many facets that

sheds many light reflections and thus our understanding is enlightened when we scrutinize the Scriptures with joy and gladness of heart.

Yosef's second dream has a peculiar sequence. In his first dream the focus was on the authority he would have over the lives of his brothers through the provision of food (he would save them from starving). The second dream varies and there is the sun, the moon, and eleven stars. Yaaqov did have a glimpse of wisdom by asking him if he and her mother would have to bow down to him too (**Bereshit/Genesis 37:10**). Yaaqov's rebuke has certain disbelief undertones for Rajel had already passed away giving birth to Binyamin. When Yosef was in the summit of his reign, his brothers bowed down unto him asking for favor to buy food. Then they bowed down in supplication for their lives for they recognized that even the gods of Egypt gave in to Yosef. Ra, the Egyptian god of the sun and Jonsu, the goddess of the moon representing the fertility of the land also yielded unto Yosef. The seven years of fertility and the seven years of drought thereof were brought by Yosef's hand because Pharaoh hearkened Yosef's prophetic interpretation of his dreams. This authority is only in the sole power of the Everlasting Father. “And he said unto them, “It is not for you to know the times or the seasons, which the Father hath put in his own power (**Maaseh Shelujim/Acts 1:7**).”

45:9 Haste ye, and go up to my father, and say unto him, “Thus saith thy son Yosef, Elohim hath made me lord of all Egypt: come down unto me, tarry not.” – Yet another verse expressing the Scripturally correct meaning of to

EMC SHALOM INTERNACIONAL

PARASHAH 11 VAYIGASH | GENESIS 44:18 - 47:27

Not for lucrative use – Use under permission.



go to a higher spiritual place **“go up to my father”** and then **“come down unto me”** meaning descend to Egypt, the lowest spiritual place possible. This is the principle of **“Aliyah”**, Yisrael is the most spiritual elevated place, the rest of the earth is in a lower spiritual position. Also, we gather from the words **“tarry not”** that end-times events will unfold swiftly. **“And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened (Matityahu/Matthew 24:22).”** The manuscript of Matityahu of Shem Tov puts it: “The event of end-time shall happen very quickly.”

“Haste ye, and go up to my father” –This words describe the moment when all the Yisraelite, son of Yaaqov shall return home to his True Father. “And he shall set up an ensign for the nations, and shall assemble the outcasts of Yisrael, and gather together the dispersed of Yehudah from the four corners of the earth (Yesayahu/Isaiah 11:12).”

He revealed himself to his brothers when there were five years of famine yet to come. Number five represents revelation. I believe that Mashiaj's return shall be preceded by years of great abundance that shall help the saints through the years of famine during the Great Tribulation. Right now, we are witnessing these years of abundance and revival among the dispersed in the diaspora of the nations. This time will usher the end-times tribulation.

It is precisely during these times that Mashiaj shall reveal himself to Yehudah bringing reconciliation between the two houses of the Hebrew people and a new beginning shall be provided for the people of Elohim. The much

waited for Millennial Kingdom shall start and by the end of it, all the rebellious peoples shall be utterly destroyed.

45:14 And he fell upon his brother Binyamin's neck, and wept; and Binyamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him. –This passage illustrates what shall happen when Yahshua returns and the two houses of Yisrael become one with their Everlasting King. “The envy also of Efrayim shall depart, and the adversaries of Yehudah shall be cut off: Efrayim shall not envy Yehudah, and Yehudah shall not vex Efrayim (Yesayahu/Isaiah 11:13).”

Fourth Aliyah 45:19-27

45:26 And told him, saying, Yosef is yet alive, and he is governor over all the land of Egypt. And Yaaqov's heart fainted, for he believed them not. –After so long, Yaaqov had lost hope of seeing his son again: the good news is that he was alive and was that he was a governor over all the land of Egypt. We must highlight these two issues separately.

First, the good news that Yosef was alive. Yaaqov thought that his beloved son was dead and so was his hope to see him again. In the same guise, Yejezqel the prophet describes the situation of the House of Yisrael. “Then he said unto me, ‘Son of man, these bones are the whole house of Israel: behold, they say, ‘Our



bones are dried, and our hope is lost: we are cut off for our parts' (**Yejezqel/Ezequiel 37:11**).¹

Second, Yosef was a governor over all the land of Egypt. Not only was Yosef alive but also he was in a high position. Yaaqov was able to understand this when he learned about Yosef position of authority and power. Yosef had to experience humiliation when he was sold as a slave to Potiphar's household, and most of all he was imprisoned. Yahshua had to go through the same humiliation; He made himself of no reputation, and took upon him the form of a servant, then his greatest humiliation His death on the cross. Then He was exalted! Cf. **Filpyim/Philippians 2:6-8** He began His exaltation at His resurrection and we are yet to see His magnificence on His second coming cf. **Filipiyim/Philippians 2:9-11; Markos/Mark 13:26**.

45:27 And they told him all the words of Yosef, which he had said unto them: and when he saw the wagons which Yosef had sent to carry him, the spirit of Yaaqov their father revived. –The good news that Yosef was alive made him be “*born again*”. The Hebrew word for “*revived*” is “*châyâh*”² חַיָּה H2421 which means to live, whether literally or figuratively; causatively to revive: - keep alive, make alive, give life, (let, nourish up, preserve (alive), quicken, recover, repair, restore, revive, save (alive, life, lives), be whole. This may be interpreted it like Yaaqov felt like living again, his spirit was renewed. That is the same impact of

the Besarot (good news, good tidings, Gospel) in the heart of whom receives it.

Fifth Aliyah 45:28-46-27

45:28 And Yisrael said, “It is enough; Yosef my son is yet alive: I will go and see him before I die.” –In the previous verses he is referred to as Yaaqov but from this verse on he is called Yisrael (he who prevails). This not just a reference to his old age but in the prophetic sense it anticipates how Yisrael will return to Yahshua before the end. Cf. **Matityahu/Matthew 23:39** “For I say unto you, Ye shall not see me henceforth, till ye shall say, **BARUJ HABAH BESHEM YAHWEH** (Blessed is he that cometh in the name of Yahweh).”

46:1 And Yisrael took his journey with all that he had, and came to Beer-sheva, and offered sacrifices unto the Elohim of his father Yitzhak. –Before arriving in Egypt, Yisrael offered a sacrifice to Yahweh as a thanksgiving offering for having restored his faith and as a praise for his son was alive. Beer-Sheva, Well of an Oath (“*be’êr sheva*” שְׁבַע בְּאֵר H884).

46:2-3 And Elohim spake unto Israel in the visions of the night, and said, Yaaqov, Yaaqov.” And he said, “Here am I.” And he said, “I am Elohim, the Elohim of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.” –Because he was descending to Egypt and out of the Promised Land it did not mean that Elohim would forget about His promise. Even if we are out of our Promised Land, we –Yisrael- are a

¹ Yejezqel/Ezequiel 37:11. New Strong's Exhaustive Concordance of the Bible.

² H2421 New Strong's Exhaustive Concordance of the Bible.

EMC SHALOM INTERNACIONAL
PARASHAH 11 VAYIGASH | GENESIS 44:18 - 47:27

Not for lucrative use – Use under permission.



great nation that has expanded to the uttermost parts of the earth. Do you feel you belong to Yisrael?

46:4 “I will go down with thee into Egypt; and I will also surely bring thee up again: and Yosef shall put his hand upon thine eyes.” – Yahweh has always been and shall always be with His people. No matter where it be nor how long does it stay there, He shall always keep His promise to His own. It is worth noting that Yahweh commanded them to go Egypt, but at the same time He promised that He shall return them to their land. The same land He promised to give to Avraham and his descendants. Besides, He reassured him that he will not die until he saw his son and that his son would be by his death bed. This brings to memory the promised to Shimon that he should not see death, before he had seen Mashiaj cf. “And, behold, there was a man in Yerushalayim, whose name was Shimon; and the same man was just and devout, waiting for the consolation of Yisrael: and the Ruaj HaQodesh was upon him. And it was revealed unto him by the Ruaj HaQodesh, that he should not see death, before he had seen the Mashiaj of Yahweh (**Hilel/Luke 2:25-26**).”

Sixth Aliyah 46:28-47:10

46:28 “And he sent Yehudah before him unto Yosef, to direct his face unto Goshen; and they came into the land of Goshen.” –There is a striking typology in this verse. Yaaqov sent Yehudah to prepare the way just like Yahweh sent Yohanan HaMatbil (John the Baptist) to prepare the way for the Adon cf. **Matityahu/Matthew 3:1-3**.

47:7 “And Yosef brought in Yaaqov his father, and set him before Pharaoh: and Yaaqov blessed Pharaoh.” –This passage confirms an irrefutable truth and it is the fulfillment of the promised given to Avraham that Yisrael would be a blessing to the nations. Avraham was told that he should be a blessing and that in him all families of the earth should be blessed cf. (**Bereshit/Genesis 12:2-3**). Here, Yaaqov represents the nation of Yisrael and Pharaoh represents the rest of the nations of the earth.

47:8-9 And Pharaoh said unto Yaaqov, “How old art thou”? And Yaaqov said unto Pharaoh, “The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.” –Although Yaaqov had lived most of his life in the Promised Land, he considered himself a pilgrim. Therefore, his response **“the days of the years of my pilgrimage”**. We are pilgrims in this world, for we brought nothing into this world, and it is certain we can carry nothing out cf. **Divreh Alef/1 Chronicles 29:15; Ivrim/Hebrews 11:13**.

This phrase **“my pilgrimage”** goes past the conventional understanding that we all have. It is correct, though, to think that we brought nothing to this world and that we are taking nothing out. Reflecting on the depths of this thought, we must not just see this as a matter of life and death. You and I are *Yisrael in the pilgrimage* until we are taken to our Everlasting Father as promised. We must wait for He who shall deliver us once and for all from Egypt

EMC SHALOM INTERNACIONAL

PARASHAH 11 VAYIGASH | GENESIS 44:18 - 47:27

Not for lucrative use – Use under permission.



through a mighty hand and by a stretched out arm to make us dwell safely with total Shalom in our beloved land of Yisrael. Therefore, do you think that after we delivered from the recurrent afflictions we have suffered in a land made for us, we will find ourselves bouncing from cloud to cloud? The Scriptures denies it categorically by saying: “The heaven, even the heavens, are Yahweh's: but the earth hath he given to the children of men (**Tehilim/Psalms 115:16**).”; “And hast made us unto Yahweh kings and priests: and we shall reign on the earth (**Jazon/Revelations 5:10**).”; “And the seventh malaj sounded; and there were great voices in heaven, saying, ‘The kingdoms of this world are become the kingdoms of our Elohim, and of His Mashiaj; and he shall reign for ever and ever’ (**Jazon/Revelations 11:15**).”; “The righteous shall never be removed: but the wicked shall not inhabit the earth (**Mishle/Proverbs 10:30**).”; “Blessed are the meek: for they shall inherit the earth (**Matityahu/Matthew 5:5**).”

For they shall inherit the earth!

Seven Aliyah 47:11-27

47:20 “And Yosef bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.” –Yosef wise stewardship brought prosperity to Egypt. He collected all the Egyptians and Kenanites’ money as well as their properties and he handed all to Pharaoh. Yahshua HaMashiaj did the same: “And they sung a new song, saying, ‘Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to Yahweh by thy blood out of every kindred, and

tongue, and people, and nation’ (**Jazon/Revelations 5:9**).”; “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands (**Jazon/Revelations 7:9**).” I think that this shall be a beautiful and delightful SUKKOT!

47:25 “And they said, ‘Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants’.” –Aside from the fact that the Egyptians sold all their land and animals, Yosef gave them seed to plant on the condition that they will give a fifth of their crops to Pharaoh. This would guarantee that the Egyptians would always have food and at the same time to keep a reserve for situations such as this. That is why the Egyptians recognized that Yosef had saved their lives. Once more, Yosef is considered the giver of life. In like manner, Yahshua is our source of life and MORE THAN THAT...

“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto HaKadosh Baruj Hu that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him!!!! (**Ivrim/Hebrews 5:7-9**).”

Conclusions

This is the time to get ready. Let us gather as many saved souls from the revival that is coming to this earth as we possibly can. We are now in

EMC SHALOM INTERNACIONAL

PARASHAH 11 VAYIGASH | GENESIS 44:18 - 47:27

Not for lucrative use – Use under permission.



possession of the weapons and the tools to guide them.

I take the opportunity to exhort all the ***Benei Yisrael*** to be ready to endure the coming times of imprisonment, tribulation, and hunger. Only we have food to share. The bread from Heaven is ONLY in Yisrael. And there shall come a hunger that only we can satisfy in the Everlasting Elohim. “Behold, the days come, saith Yahweh Elohim that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Yahweh (**Amos 8:11**).”

It is time that **Yesayahu 55:1** and **Yohanan 7:37-39** be fulfilled. The thirst for the word shall be satisfied by the Ruaj HaQodesh in our **EMC SHALOM KEHILOT** (congregations). He shall satisfy that hunger and that thirst, we only have to fill our storehouses with all we are now receiving. Soon, the nations will be knocking on our doors for the Everlasting Elohim shall manifest to their lives in an unprecedented way.

Are you ready?

Note to the EMC edition: It is worth noting at this point, wishing that the brethren who begin to study the parashot (Torah weekly reading) can have clarification as to the teaching material we use: The MIDRASH. The Midrash is a compilation of commentaries by the most renown rabbi along the literary history of Yisrael. Their place of eminence with respect to their abilities and literary understanding of the Torah, allow us to have broader perspectives of the implicit and subjective aspects of the prophetic message in the Holy Hebrew Scriptures. Nonetheless, the student or reader of the Torah are not necessarily compelled to agree with these comments.

Torah: instructions, Pentateuch, law.

Jumash: name of the Torah containing rabbinic commentaries.

Parashah/parashot: weekly portion of the Torah. Plural of parashah.

Aliyah: to go up, to ascend (return of Jews to Yerushalayim).

Haftarah: Commentaries on the prophets.

Berit Hadashah: The Renewed Pact (mistakenly rendered as New Testament).

Tanaj: Old Pact (mistakenly rendered as Old Testament).

Peshat: the literal meaning of the text.

Qadosh: holy, sanctified.

Remez: allegoric commentary.

EMC SHALOM INTERNACIONAL

PARASHAH 11 VAYIGASH | GENESIS 44:18 - 47:27

Not for lucrative use – Use under permission.



Derash: third level of interpretation of PARDES, the applicable and the subjective of the message.

Besorah: Good news, The Gospel. Besarot (pl.)

The materials and biblical resources used in this document are quotations from the King James Version. The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- are the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. Maaseh Shelujim/Acts 1:6 and to address the diaspora of the House of Yisrael as written in Yaaqov 1:1; Kefa Alef/1 Peter 1:1.

Pillar 1: YESHUA IS YHWH.

Pillar 2: Pronounce His name as ‘Yahweh’.

Pillar 3: We keep His Commandments.

Pillar 4: His promises are only for Yisrael.

*Each and every one of these pillars are based on Efesym/Ephesians 2:20. Yahshua himself being the chief corner stone. Some of the quotations used in the commentaries are from the **Kadosh Bible** for its original and rich linguistics that restores the original Hebrew words. Besides, the texts have been collated of the **QUMRAM** manuscripts. This material is under constant revision and evaluation by the **EMC SHALOM INTERNACIONAL** leadership. We seek on a daily basis to detect and correct any error of interpretation, of personal interest or of congregational partiality or simple human error. **The Peshitta Bible** and **The Book of***

***Yashar** are other documents used in this parashah. “And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day (**Yahoshua/Joshua 10:13**).”; “Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher (**Shmuel Bet/2 Samuel 1:18**).”*