

TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#11 Vayigash (וַיִּגַּשׁ)

– Hebrew for “and he drew near”

Torah: Genesis 44:18-47:27

Haftarah: Ezekiel 37:15-28

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The Self Sacrifice of Yehudah

Yehudah draws near to Yosef, (whom he does not yet recognize) and pleads the cause of his father's potential loss in Benyamin not returning with them (44:18-34). Yehudah offered to lay down his life as a ransom for his youngest brother (44:33) Yehudah had pledged his life to his father Israel for the life of his brother Benjamin.

Gen 44:18 And Yehudah came near to him and said, “O my master, please let your servant speak a word in my master’s hearing, and do not let your displeasure burn against your servant, for you are like Pharaoh.

Gen 44:19 “My master asked his servants, saying, ‘Have you a father or a brother?’

Gen 44:20 “And we said to my master, ‘We have a father, an old man, and a young child of his old age, and his brother is dead, and he alone is left of his mother’s children, and his father loves him.’

Gen 44:21 “And you said to your servants, ‘Bring him down to me, and let me set my eyes on him.’”

Gen 44:22 “And we said to my master, ‘The boy is not able to leave his father, for if he leaves his father, his father shall die.’”

Gen 44:23 “But you said to your servants, ‘Unless your youngest brother comes down with you, you do not see my face again.’”

Gen 44:24 “And it came to be, when we went up to your servant my father, that we told him the words of my master.”

Gen 44:25 “And our father said, ‘Go back and buy us a little food.’”

Gen 44:26 “But we said, ‘We are not able to go down. If our youngest brother is with us, then we shall go down, for we are not able to see the man’s face unless our youngest brother is with us.’”

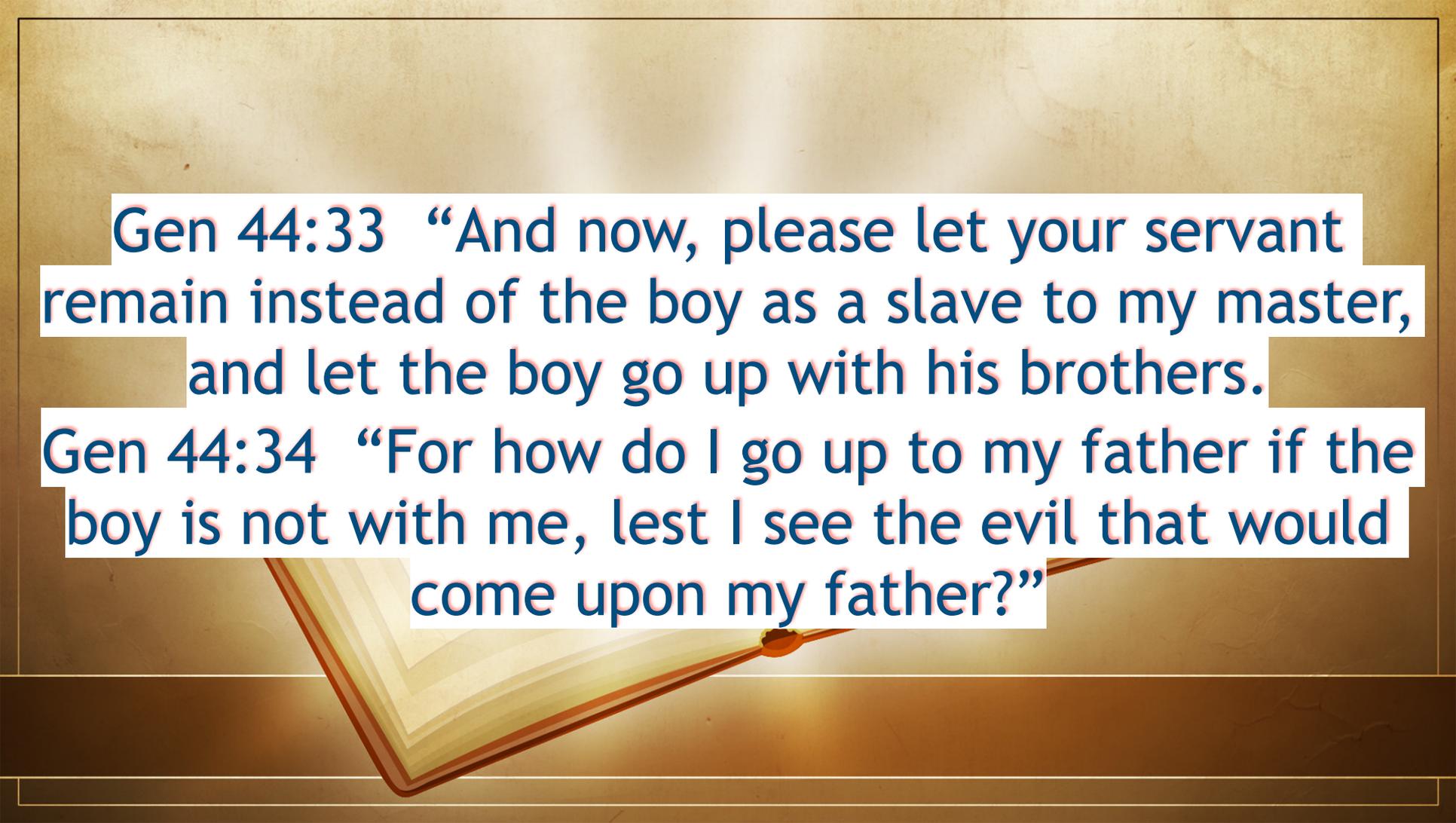
Gen 44:27 “Then your servant my father said to us, ‘You know that my wife bore me two sons,
Gen 44:28 and the one went out from me, and I said, “Truly, he is torn, torn to pieces!” And I have not seen him since.

Gen 44:29 And if you take this one from me too, and harm comes to him, you shall bring down my grey hair with evil to She’ol.’

Gen 44:30 “And now, if I come to your servant my father and the boy is not with us - since his own life is bound up in his life -

Gen 44:31 then it shall be, when he sees that the boy is not with us, that he shall die. So your servants shall bring down the grey hair of your servant our father with evil to She'ol.

Gen 44:32 “For your servant went guaranty for the boy to my father, saying, ‘If I do not bring him back to you, then I shall be a sinner before my father forever.’



Gen 44:33 “And now, please let your servant remain instead of the boy as a slave to my master, and let the boy go up with his brothers.”

Gen 44:34 “For how do I go up to my father if the boy is not with me, lest I see the evil that would come upon my father?”

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The Self Sacrifice of Yehudah

“And Yehudah said to his father Israel, “Send the lad with me, and we will arise and go, that we may live and not die, we as well as you and our little ones. “I myself will be surety for him; you may hold me responsible for him. If I do not bring him back to you and set him before you, then let me bear the blame before you forever.”

Genesis 43:8-9 The one who sold Yosef into slavery now faces the same fate himself of being a slave.

Gen 43:8 And Yehudāh said to Yisra'ēl his father,
“Send the boy with me, and let us arise and go,
and live and not die, both we and you and also our
little ones.

Gen 43:9 “I myself shall stand guaranty for him -
from my hand you are to require him. If I do not
bring him back to you and set him before you,
then let me bear the blame forever.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

This points prophetically to Yeshua laying down His life for the brethren, Who also freely gave his life as a substitute for them. (Mark 10:45; Matthew 20:28; 1 Timothy 2:5; John 10:11,15,17-18; 1 John 3:16). Yehudah is an antitype (prophetic forerunner) of Yeshua the Messiah. (a) Both sought to please their fathers (b) Both acted out of unconditional love for their younger brother (c) Both stood to gain nothing personally, but rather stood to lose much, if their plan did not work (Yehudah, a prince in his own right, would become a slave in Egypt; Yeshua would become a slave to death and hell, if He had sinned)

Mar 10:45 “For even the Son of Adam did not come to be served, but to serve, and to give His life a ransom for many.”

Mat 20:28 even as the Son of Adam did not come to be served, but to serve, and to give His life as a ransom for many.”

1Ti 2:5 For there is one Elohim, and one Mediator between Elohim and men, the Man Messiah יהושע,

Joh 10:11 “I am the good shepherd. The good shepherd lays down His life for the sheep.

Joh 10:15 even as the Father knows Me, and I know the Father. And I lay down My life for the sheep.

Joh 10:17 “Because of this the Father loves Me, because I lay down My life, in order to receive it again.

Joh 10:18 “No one takes it from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to receive it again. This command I have received from My Father.”

1Jn 3:16 By this we have known love, because He laid down His life for us. And we ought to lay down our lives for the brothers.



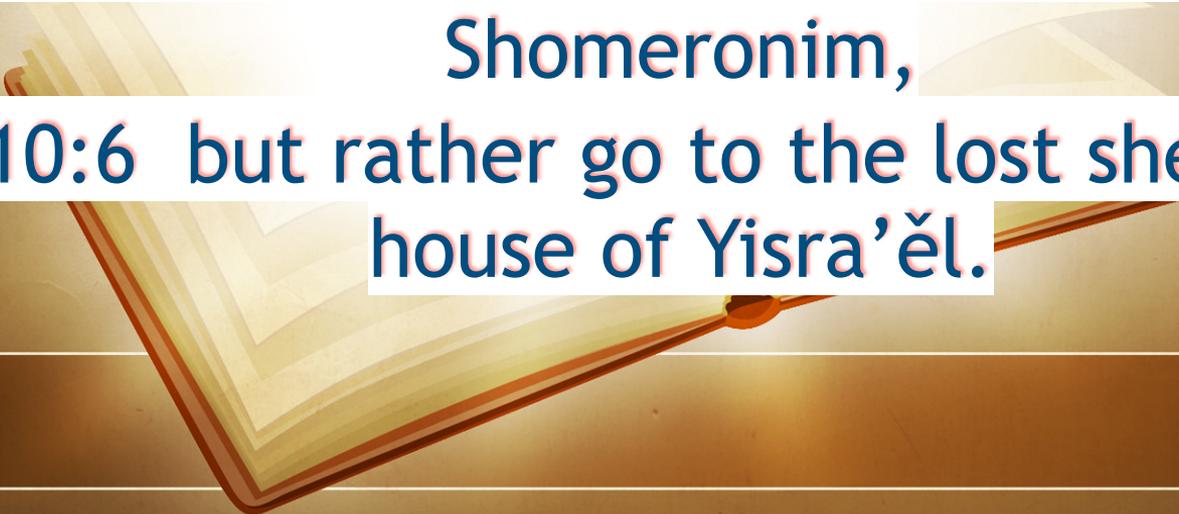
TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Matthew Henry, draws a similar analogy between Yehudah's actions here and Messiah Yeshua, as well (A Commentary On the Whole Bible, by Matthew Henry, Vol. 1 p. 243, World Bible Publishers, Iowa). Yehudah's love for his father and Benjamin and his willingness to lay down his life as a ransom to become a slave in Egypt to Yosef is analogous to Messiah Yeshua's love for the lost sheep of the House of Israel to whom he came to reach out and to ransom in order to bring them back into the fold of Israel (John 10:15-16; Matthew 10:6; 15:24).

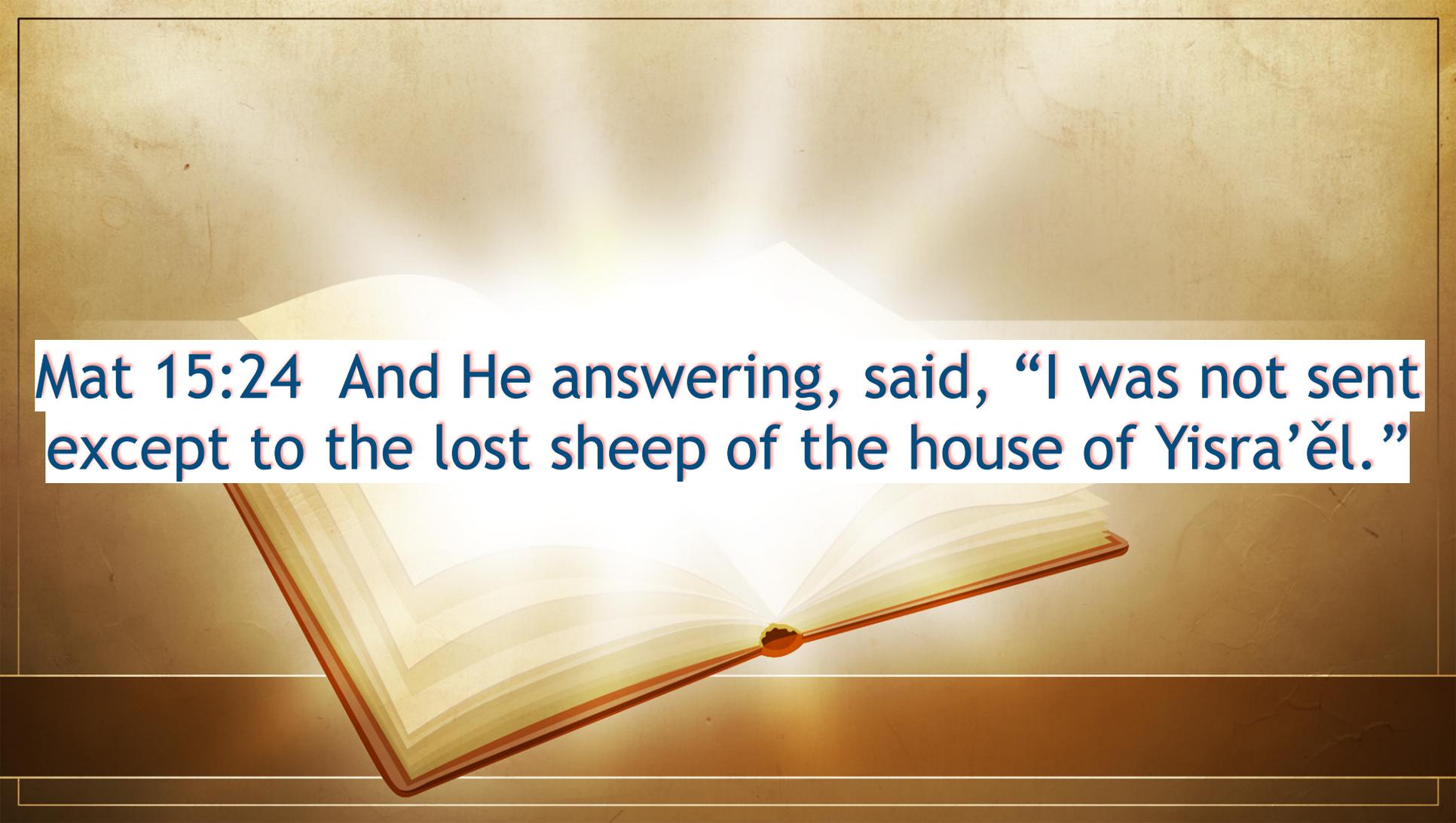
Joh 10:15 even as the Father knows Me, and I know the Father. And I lay down My life for the sheep.

Joh 10:16 “And other sheep I have which are not of this fold - I have to bring them as well, and they shall hear My voice, and there shall be one flock, one shepherd.



Mat 10:5 יְהוֹשֻׁעַ sent these twelve out, having commanded them, saying, “Do not go into the way of the nations, and do not enter a city of the Shomeronim,

Mat 10:6 but rather go to the lost sheep of the house of Yisra'ēl.

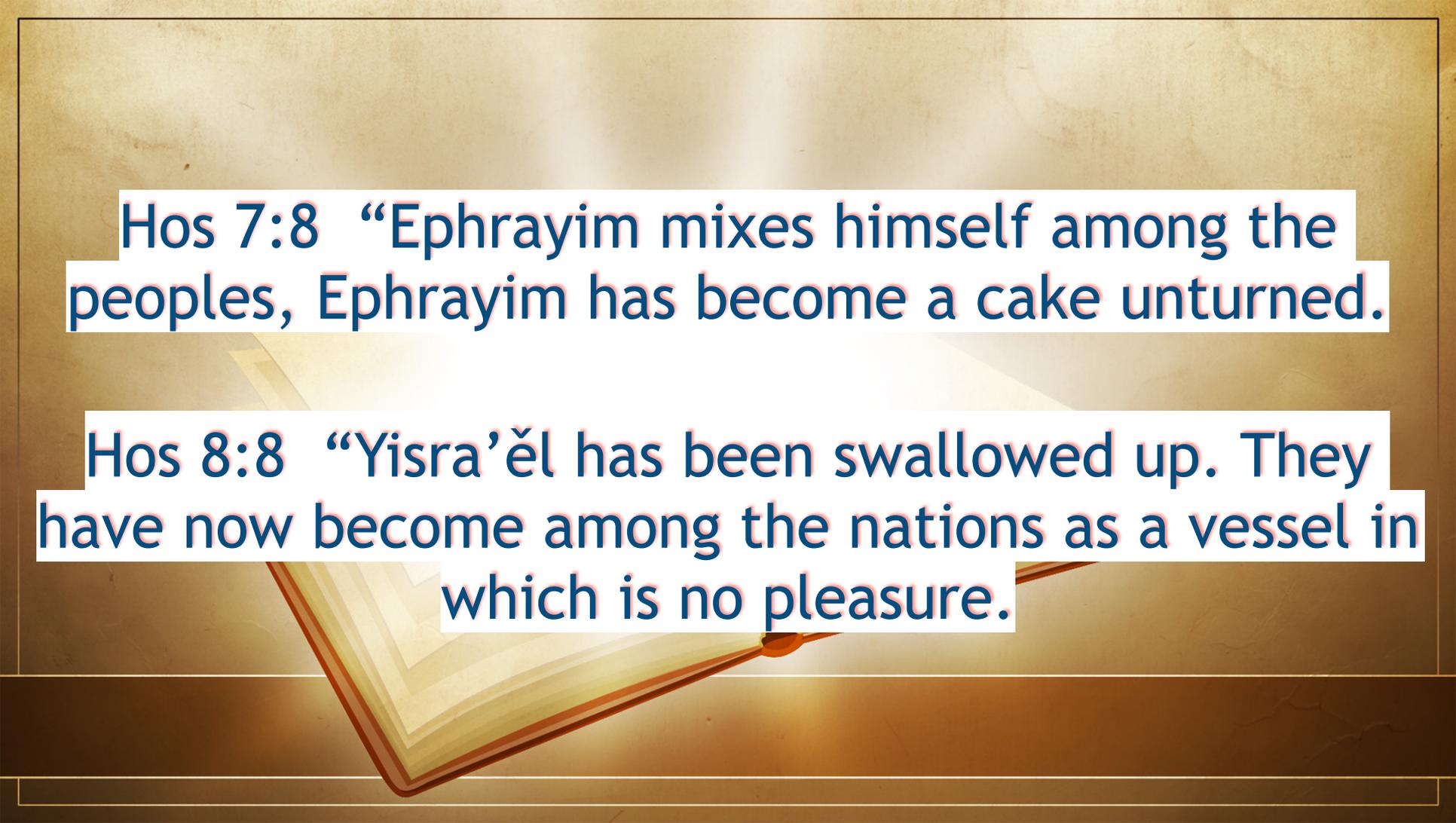


Mat 15:24 And He answering, said, “I was not sent except to the lost sheep of the house of Yisra’ěl.”

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Yosef was a type of the Messiah, as well as the father of the Ephraim and Manasseh, the dominate tribes of the Northern Kingdom of Israel who went apostate and become the “lost sheep” among the nations of the world (Hosea 7:8; 8:8-10; Ezekiel 34:16 etc.). Therefore, Yosef prophetically represents here the “lost sheep of the House of Israel” and also the Messiah who would come a seek out those sheep. Yehudah represents the Lion of the Tribe of Yehudah, who would come as the Messiah to redeem his brother who would be lost in spiritual Egypt. There is also a prophetic picture here of the Southern Kingdom of the House of Yehudah who is “blind” to his Messiah.



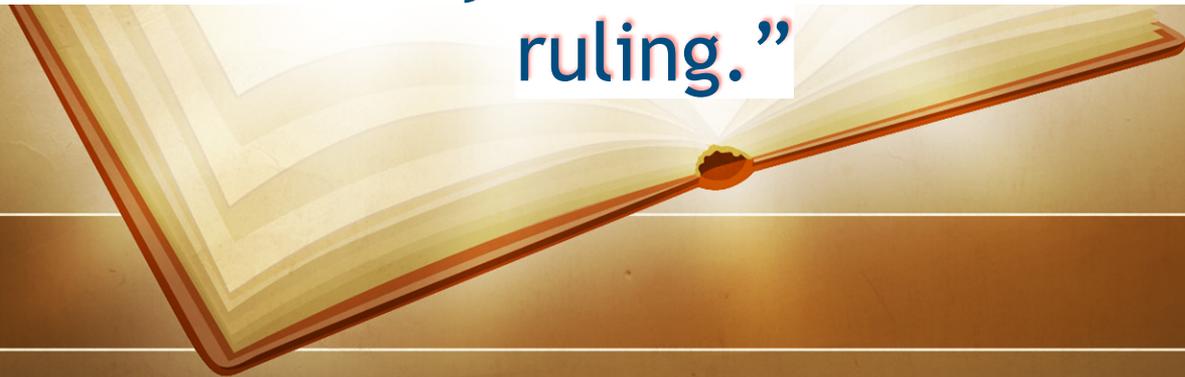
Hos 7:8 “Ephrayim mixes himself among the peoples, Ephrayim has become a cake unturned.

Hos 8:8 “Yisra’ěl has been swallowed up. They have now become among the nations as a vessel in which is no pleasure.

Hos 8:9 “For they themselves have gone up to Ashshur. A wild donkey alone by itself is Ephrayim, they have hired lovers.

Hos 8:10 “Also, although they sold themselves among the nations, this time I shall gather them, when they have suffered for a while from the burden of a sovereign, of rulers.

Eze 34:16 “I shall seek out the lost and bring back the strayed. And I shall bind up the broken and strengthen what was sick, but the fat and the strong I shall destroy. I shall feed them with right-ruling.”



TOPICS IN THE PARSHA

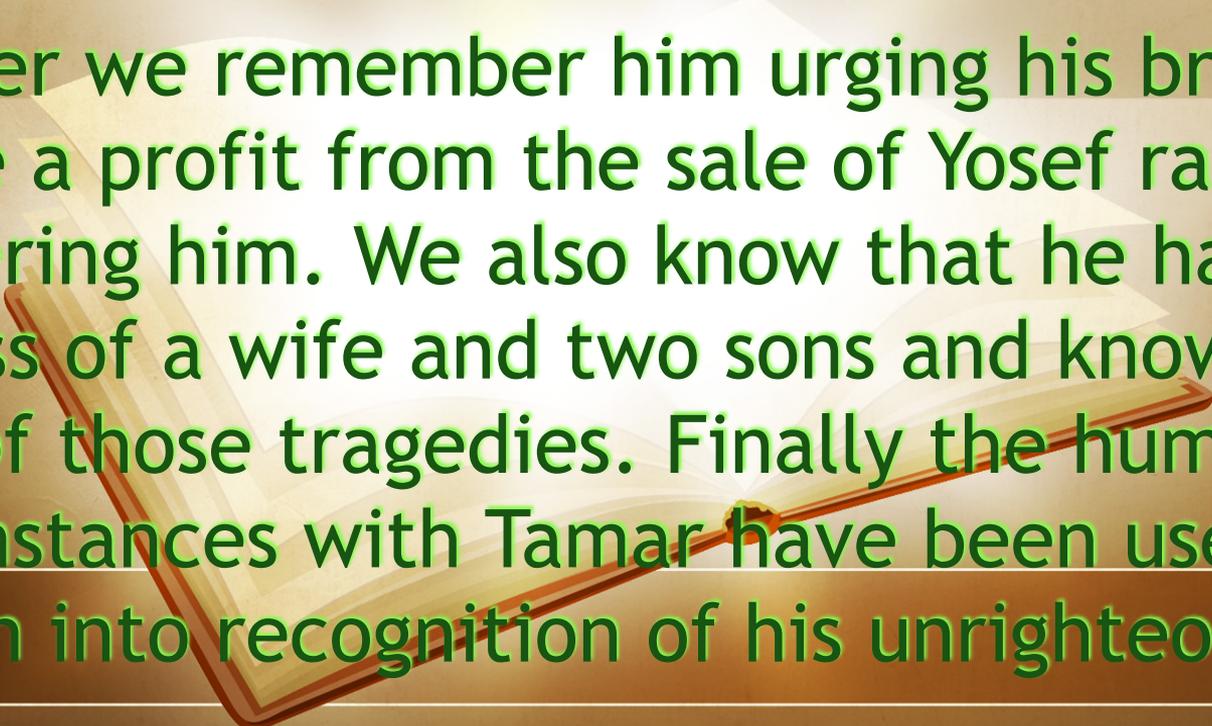
THIS WEEKS TORAH PARASHAT

In this scripture portion we are discovering that Yehudah is increasingly becoming a spokesman for the brethren and taking his role of headship in seeking sustenance from the grain rich Egyptians. Yehudah has had life experiences that have softened his heart.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Earlier we remember him urging his brothers to make a profit from the sale of Yosef rather than murdering him. We also know that he has endured the loss of a wife and two sons and knows the pain of those tragedies. Finally the humbling circumstances with Tamar have been used to bring him into recognition of his unrighteousness.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Through it all he has developed a sincere tenderness for his father's feelings which is apparent as he eloquently described the pain of watching his father suffer the loss of his beloved son Yosef. Sir Walter Scott called Yehudah's speech " the most complete pattern of general natural eloquence extant in any language. When we read this generous speech, we forgive Yehudah all the past, and cannot refuse to say, 'You art he whom your brethren shall praise'"

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

It is Yehudah's humility of self-sacrificial service that elevates him to be able to hold the scepter of leadership (Genesis 49:8-10) over the nation. Yehudah and Yosef, have been predestined to take very different but prominent roles in their generation for the future of the nation of Israel. These distinctions are prophetic foreshadows of what the sons of Yehudah and the sons of Yosef/Ephraim will be doing in the fulfillment of prophecies that relate to them from the Book of Genesis and throughout the future prophetic utterances to fulfill the divine plan.

Gen 49:8 “You, Yehudāh, your brothers praise you; your hand is on the neck of your enemies; your father’s children bow down before you.

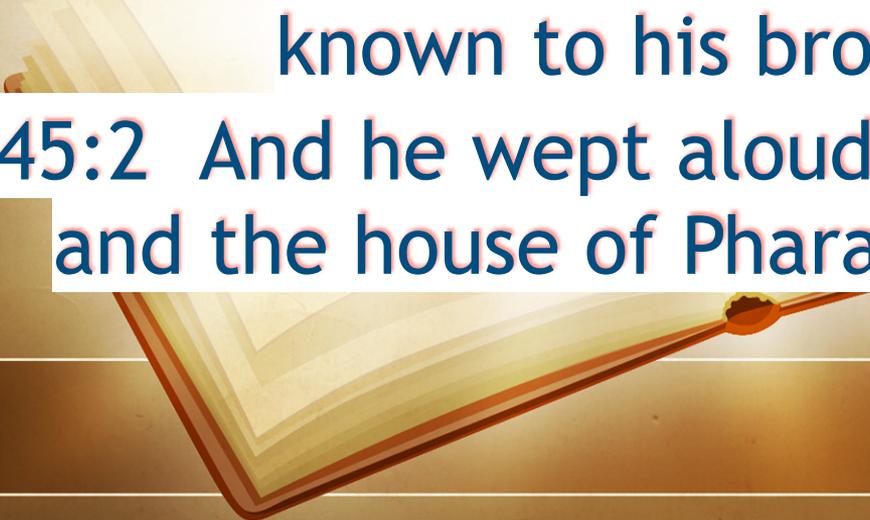
Gen 49:9 “Yehudāh is a lion’s cub; from the prey you have gone up, my son! He bowed down, he crouched like a lion. And like a lion, who does rouse him?

Gen 49:10 “The sceptre shall not turn aside from Yehudāh, nor an Insciber from between his feet, until Shiloh comes, and to Him is the obedience of peoples.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Now that he sees the transformation of Yehudah to a man of compassion, the emotional reality of what he witnessed was too difficult to contain. Here the brother, who actually recommended some twenty two years earlier that Yosef be sold to the Midianite/Ishmaelite traders (Genesis 37:26-27), was actually willing to give his life for his brother Benjamin, in order to avoid a repetition of further harm to his father Ya'acov (45:1-4). As a result of this act of selflessness, Yosef was convinced that his brothers were different people from the ones who had cast him into the pit.



Gen 45:1 And Yosēph was unable to restrain himself before all those who stood by him, and he called out, “Have everyone go out from me!” So no one stood with him while Yosēph made himself known to his brothers.

Gen 45:2 And he wept aloud, and the Mitsrites and the house of Pharaoh heard it.

Gen 45:3 And Yosěph said to his brothers, “I am Yosěph, is my father still alive?” But his brothers were unable to answer him, for they trembled before him.

Gen 45:4 Then Yosěph said to his brothers, “Please come near to me.” And when they came near, he said, “I am Yosěph your brother, whom you sold into Mitsrayim.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Yosef asks them to come close to him (45:4). The Hebrew word “elai”, means “all the way to me”, which implies it was almost a matter of nearness until physical contact. Here Yosef is speaking Hebrew and identifying himself by his Hebrew name. His brothers couldn't answer him; for they were terrified at his presence. In the same way that it was Yehudah who caused Yosef to reveal himself, so it will be the Jews who in the end cause Yeshua to reveal himself in his glory, see **Matthew 23:39; Acts 3:19-21.**

Mat 23:39 for I say to you, from now on you shall
by no means see Me, until you say, ‘Blessed is He
who is coming in the Name of יהוה!’ ” Psa 118:26.



Act 3:19 “Repent therefore and turn back, for the blotting out of your sins, in order that times of refreshing might come from the presence of the Master,

Act 3:20 and that He sends יהושע Messiah, pre-appointed for you,

Act 3:21 whom heaven needs to receive until the times of restoration of all matters, of which Elohim spoke through the mouth of all His set-apart prophets since of old.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The Mercy of Yosef

In chapter 45, we see the compassionate heart of Yosef's. Rather than carry out the charade and seeking further revenge on his brothers, Yosef broke down, cried and revealed to them who he truly was. He apparently held no animosity whatsoever for his brothers.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

For more than two decades, Yosef's brothers had lived in a state of anguish and remorse. They were responsible for their brother's exile and their father's suffering. Now everything seemed out of kilter. Somehow, the Egyptian viceroy's cup had been found in their midst. They were about to lose Benjamin and break their father's heart again. They were humiliated in the eyes of the Egyptians, accused of theft and spying, helpless under the irrational whims of a Gentile ruler. Meanwhile, their families were near to starvation. The whole world was coming apart around them. It must have seemed that Yah had utterly abandoned them.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

But when the Egyptian ruler declared, “I am Yosef,” everything changed. The veil was lifted, and all the puzzle pieces came together. Everything became clear as God’s master plan fell into place before their eyes.



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Yosef (Joseph) reveals his true identity and immediately plans for the future: “And Yosef said to his brothers, “Please approach me.” And they approached. And he said, “I am Yosef your brother whom you sold to Egypt. But now, do not be sad and let it not be disturbing in your eyes that you sold me here, because it was to preserve life that God sent me before you” (Bereishit 45:4-5).

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Yosef here sets the foundation of their future relationship upon an honest approach to what had been done, bringing it into the open. He did not minimise what they had done, nor impose blame but stated the fact, “I am Yosef whom you sold into Egypt”. Yosef gently and kindly reminds them what they did to him. If there was to be a genuinely revived relationship between the brothers, then it had to be established upon honesty with the things which had estranged them.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

It was a rebuke in that Yosef faced them with the facts of what had been done, but it was also an encouragement that he wanted to reconcile with them. He then encourages them and gives an expression of his acquittal of their wrong doing. Knowing that they were in a very vulnerable emotional state in their present situation, his reassurance was to give them comfort and afford them the basis for a reconciliation. Yosef then sought to relieve them of their sense of guilt in seeing that in spite of their wrong-doing, Yah had used it for His purposes and wrought deliverance for them all through it.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Yosef seeks to take them beyond their own self-consciousness and direct their focus to recognise as he had done that Yah was in control of their lives. We see into the beauty of Yosef's heart in his walk with YeHoVah. Only one completely surrendered to Elohim's purposes can rise above their own feelings and accept whatever may come as the hand of Yah working out His purposes in their lives.

Yosef had worked with the Almighty, submitting to His sovereignty to use him to preserve a remnant for posterity. The word 'posterity' (45:7), actually means 'remnant'.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

The Fulfillment of Prophecy

Yosef obtains Pharaoh's permission to bring his family to Goshen, and Pharaoh orders Yosef to commission wagons to transport all the members of his family, their herds, and their furnishings to Egypt. Yosef uses all the authority at his disposal to provide for his family's safe and smooth transition to their new residence.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

However Ya'acov does not accept his direction from man, not even from his beloved son whom he wants to see, but turns to Yah for confirmation of the move. He would be well aware of the admonition given to his father to not go down to Egypt when he faced famine (26:2), and also considering the commission which he had of responsibility for the future of the nation, Ya'acov needed divine direction, to which Yah responded "Fear not" - "I will go down with you to Egypt and I will also surely bring you back up again" (46:1-4)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

This is what Yah had spoken to Abraham in Genesis 15. When Yah said that He would go down with them and then bring them back again it refers back to the prophetic declaration made to Abraham which He was now declaring that He would fulfill. As part of this, there is the indication that He would mould them, strengthen them and bring them out with great demonstrations of power.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Ya'acov goes to Beer Sheva which is 25 miles from where he was living at Hebron. He goes to the established place of worship and receives the visions which give him the needed direction. Yah reveals to him that it will not be a short visit but one that will extend over a period of time for his descendants to become a great nation. His promise was to go down with them and to lead them back again which He did at the time of the Exodus. Yah's plan would be fulfilled in Egypt in the land of Goshen which would support a large number of people until the iniquity of the Amorites was full and His divine judgement would come upon them. (Genesis 15:16)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

It would seem that nothing is lacking in the preparations for Ya'acov's family's resettlement. However, Ya'acov, had "sent Yehudah (Judah) ahead to Yosef, to direct before him in Goshen" (46:28). Yehudah, the natural leader among the brothers, who risked himself for the safety of Binyamin, is selected to go before them.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Re-unification in the Land

After the reunification of the divided family, the reconciled family moved to Goshen. (46:34)



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Goshen was in the Nile River delta area and was and still is the prime farm land of Egypt. It was a veritable promised land compared to the arid regions of Canaan. The land in Goshen is one of the best in the world, agriculturally, maybe even the best land. There is never a lack of water there. There are no vermin. It is never cold. There are no strong winds. The land there is a plain and has moist soil. The ground has been enriched by floods from the river which have brought organic material and minerals. The ground has plenty of selenium, copper, and iron, which causes the placenta of animals and humans to always be fruitful. (agronomist Rodolfo Olivares from El Salvador)

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

This was why the midwives later could state that the Hebrew women had no difficulty bringing forth their children. Yah chose the best land to produce a nation of strong healthy people. This is a shadow of the Millennium when the earth will once again yield its strength to its inhabitants.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

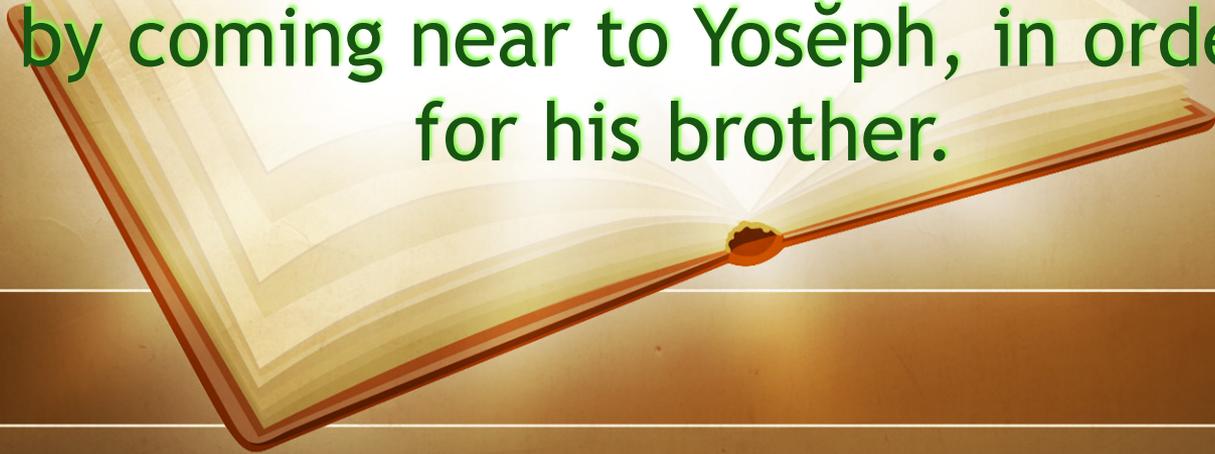
The Jewish rabbis and sages have a sense that history for the people of Israel is continually repeating itself, over and over again in cyclical patterns, as Yah works his purposes out among his people. This is but one more picture of the cyclical pattern of redemption that we see Yah working out in the pages of Scripture all pointing toward a final climax at the end of the age where all of the Children will worship him in spirit and in truth (John 4:23) under the rulership of King Yeshua the Messiah Son of Yosef/David.

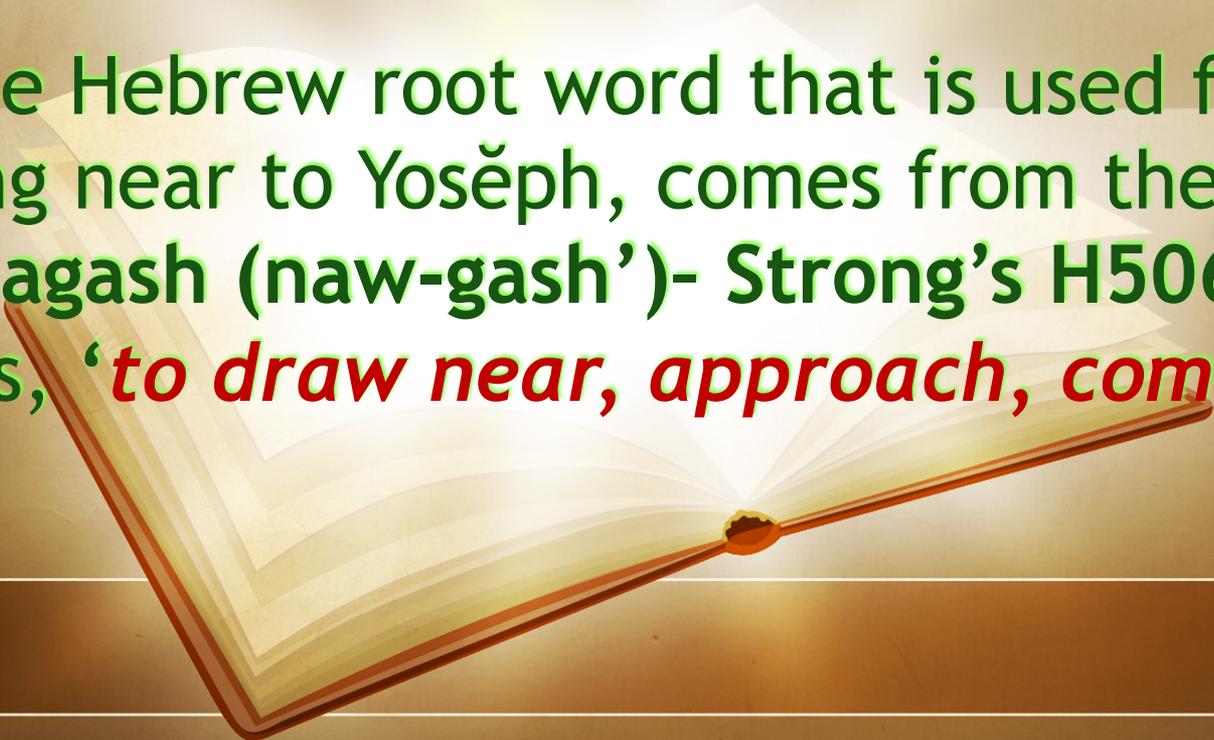
TOPICS IN THE PARSHA

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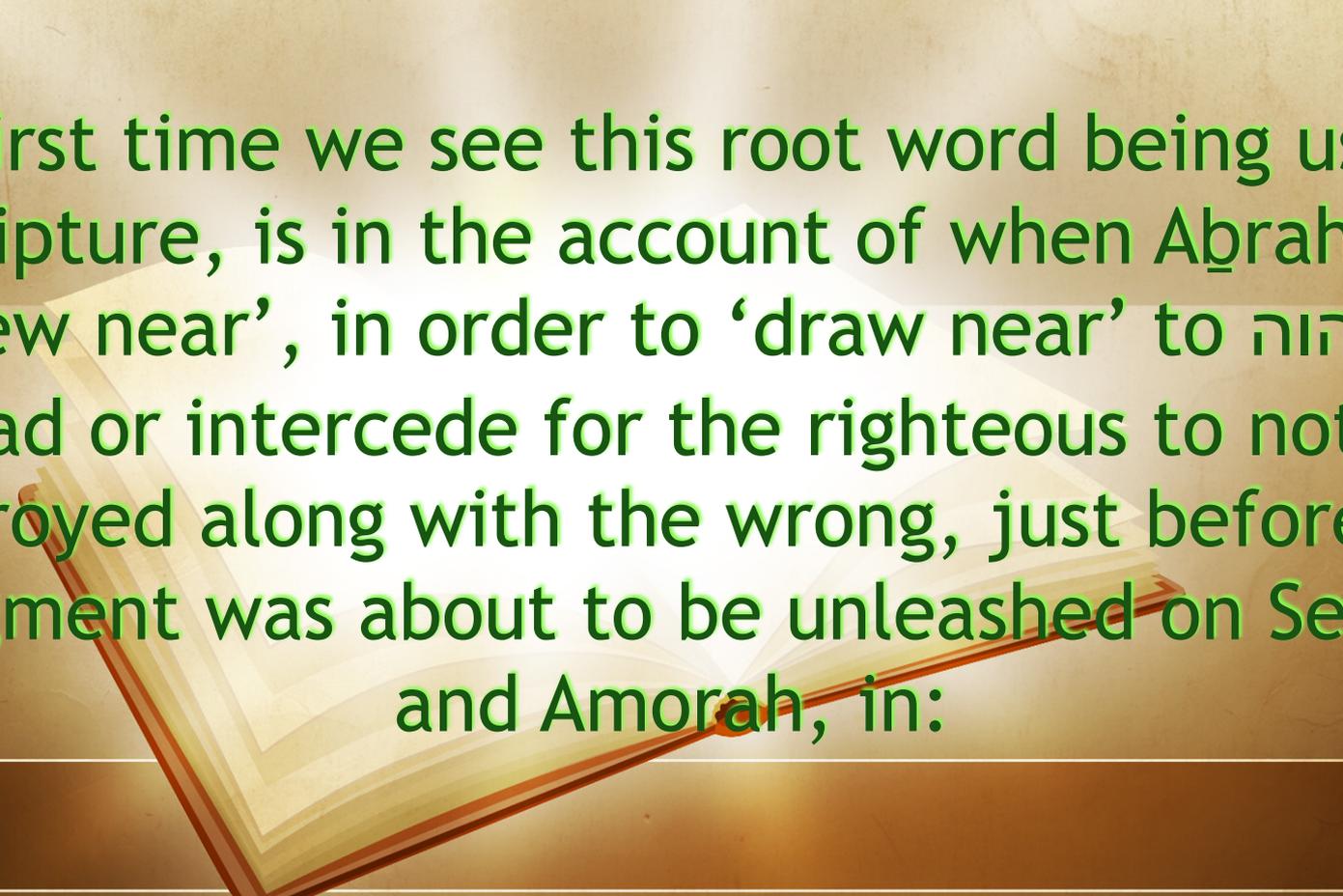
“And say to them, ‘Thus says Yah God, “Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations, and they will no longer be divided into two kingdoms.” Ezekiel 37:21-22

This week's Torah portion is called וַיִּגַּשׁ Vayigash which means, “**and he came near**”, and begins with the account of Yehudah risking his life, in a sense, by coming near to Yosef, in order to plead for his brother.





The Hebrew root word that is used for him drawing near to Yosēph, comes from the root word נָגַשׁ **nagash (naw-gash')**- Strong's H5066 which means, ***'to draw near, approach, come closer'***.



The first time we see this root word being used in Scripture, is in the account of when Abraham ‘drew near’, in order to ‘draw near’ to יהוה to plead or intercede for the righteous to not be destroyed along with the wrong, just before the judgment was about to be unleashed on Sedom and Amorah, in:

Berēshith/Genesis 18:22-23 “So the men turned away from there and went toward Sedom, but Abraham still stood before יהוה. And Abraham drew near and said, “Would You also destroy the righteous with the wrong?”



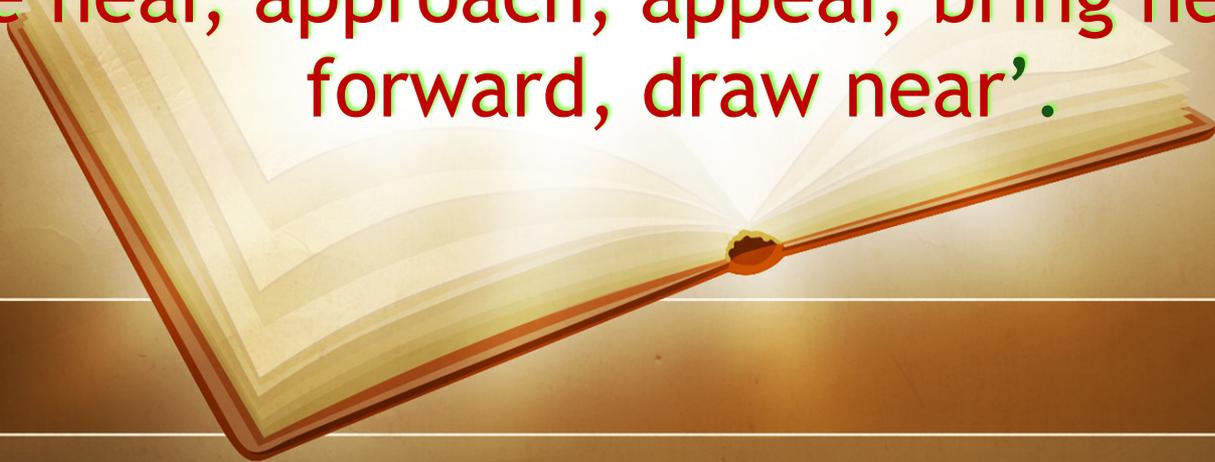
Exo 32:30 And it came to be on the next day that Mosheh said to the people, “You, you have sinned a great sin. And now I am going up to יהוה - if I might atone for your sin.”

Exo 32:31 And Mosheh returned to יהוה and said, “Oh, these people have sinned a great sin, and have made for themselves a mighty one of gold!

Exo 32:32 “And now, if You would forgive their sin, but if not, please blot me out of Your book which You have written.”

Exo 32:33 And יהוה said to Mosheh, “Whoever has sinned against Me, I blot him out of My book.

This root word נָגַשׁ nagash (naw-gash')- Strong's H5066 carries a similar meaning to the word קָרַב qarab (kaw-rab')- Strong's H7126 which means 'to come near, approach, appear, bring near, come forward, draw near'.



Yehudāh had already taken up the responsibility of being the spokesman, and took a great risk in drawing near, coming close to this ruler of Mitsrayim, and in doing so, he asked for mercy.

There was no way to try to reason away the facts that were before them, as the cup was found in the sack of Binyamin; yet Yehudāh takes courage, in pleading for mercy - similar to the courage that Hadassah (Estĕr) had, when she went before the sovereign and touched the sceptre, as she began the process of pleading for mercy for her people:

Estĕr/Esther 5:2 “And it came to be, when the sovereign saw Sovereignness Estĕr standing in the court, that she found favour in his eyes, and the sovereign held out to Estĕr the golden sceptre which was in his hand. And Estĕr went near and touched the top of the sceptre.”



Yehudāh recognised the high-ranking position that Yosēph was in and he acknowledged this, and used his words very carefully, in showing the proper respect that was due to the authority under which they had now found themselves, as he made a petition for his voice to be heard.

Yehudāh had pledged his life for Binyamin with their father and so, here he did not back down from his words, and in approaching Yosēph, who he had recognised as being like Pharaoh, who could either condemn or pardon, he boldly, and humbly, sought to gain the favour of Yosēph, in the hope of him bringing about a pardon.

Here, in this account of Yehudāh pleading for mercy, we are able to see some great insight into the surrendered heart of a true servant that has been humbled.

In these verses 18-34, we see Yehudāh using the term 'my master' 7 times, and the phrase 'your servant/s' 12 times.

I find this very interesting, as we consider how our acknowledgement of who our Master is, by keeping His Appointed Times and guarding His commands.

The term 'my master', in the Hebrew, is אֲדֹנָי adōniy and it is expressed as the emphatic form of אֲדֹן adōn ('aw-done')- Strong's H113 which means, 'master, husband, owner'.

With this clear emphasis being spoken by Yehudāh toward Yosēph, in declaring that Yosēph was their master, 7 times, I see a picture of an acknowledgement that teaches us how we are able to truly declare who our Master and Husband is.

When we guard and keep His Appointed Times - that is all of His 7 Feasts - as well as His Sabbath, the 7th day of the week, then we are able to fully recognise and confess that Messiah is our Master and Husband.