



VAYECHI - AND HE LIVED

Genesis 47:28 to 50:26

1 Kings 2:1-12

Hebrews 11:21-22

Joseph's Life: Part Four

Genesis 47:28 to 48:2

Joseph's obedience to God/*Elohim* and the prominent position he held in the land of Egypt ensured that his father Jacob/*Israel* and his family were protected in the area of Goshen from the severe famine that swept the nations. At this point, Jacob had lived in Egypt seventeen years. Knowing his death was close at hand he made burial arrangements with Joseph, his firstborn son, "*to be buried in the land of his anointing.*"

Why was it important for Jacob to be buried in the promised land of Israel and not elsewhere? Jacob represented all twelve tribes of Israel. Jacob's home in the land was in agreement with the Covenant and represented the future restoration of *all* twelve tribes back to the land. On oath, Joseph promised his father. His assurance demonstrated that he indeed understood the future mandate of Israel through the Covenant, which pledged them *a land, a people, and a blessing* (Genesis 47:30).

As Jacob approached the end of his life, Joseph was summoned to his father's bedside. The time had come for the custom of the father to pass his inherited blessing and birthright to his firstborn son. Because of this, Joseph also took his two sons Manasseh and Ephraim, representing the future generations. When Jacob saw Joseph, he said,

"El-Shaddai appeared to me at Luz [*Bethel*] in the land of Canaan, and there he blessed me and said to me, 'I am going to make you fruitful and will increase your numbers. I will make you a community of peoples, and I will give this land as an everlasting possession to your descendants after you'" (Genesis 48:3-4).

This eternal Covenant was the same Covenant Abraham passed to his son Isaac (the son of promise) and Isaac to his son Jacob. It was now time for Jacob to do the same, as Joseph and his sons were also direct carriers of the Covenant of Promise (Genesis 13).

Full Sonship Genesis 48:5-6

After confirming Abraham's Covenant to Joseph, Jacob spoke regarding his two sons that were born to him in Egypt by making this unusual statement,

“And now your two sons, who were born to you in the land of Egypt *before I came to you* in Egypt, ***are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are [mine]***” (Genesis 48:5).

From this time forward, Jacob announced that *Ephraim* and *Manasseh* were to be ***Jacob's full BLOOD sons***. He did not refer to them as his grandsons or even Joseph's sons. Even with their mother Asenath being Egyptian-born, Jacob considered Ephraim and Manasseh his ***full Hebrew sons***, as it was through the *father's* bloodline (not the mother's bloodline) that the Covenant followed. In doing so, Jacob also pronounced a prophecy over Joseph's *future* descendants, those returning to their full inheritance in the Messianic era. This is relevant information for the returning House of Israel today, as they are considered ***full BLOOD sons*** of Jacob's family, not adopted, orphaned or gentile pagans. The returning remnant is 100% lawfully *part of Israel by blood*.

To make sure Joseph understood this statement, Jacob added, “*As Reuben and Simeon are [mine]*.” Reuben and Simeon were Jacob's *full blood sons* by Leah. They were Jacob's first and second born of his twelve sons. Jacob effectively elevated *Ephraim and Manasseh, his two grandsons, and placed them before his sons Reuben and Simeon* rendering *Ephraim and Manasseh* his first and second born. Not only did he place his grandson's before his own sons but also pronounced *Ephraim* over *Manasseh*, as the firstborn grandson (Jeremiah 31:9).

With Jacob repositioning his grandchildren before his own sons, how would the family receive the news? Would the brothers show animosity towards Joseph and his Egyptian-born sons? Jacob's announcement was a legal binding covenant for the very reason that Joseph's brothers had attempted to murder him. Jacob's declaration effectively bypassed sibling rivalry and protected Joseph's children and their future generational inheritance from that day forward, even to this day.

Ephraim And Manasseh Genesis 48:8-22

With the formalization of the birthright inheritance in place, Jacob's eyes were now open to see Joseph's sons, as if for the first time. He asked Joseph, “*Who are these with you?*” Joseph responded they are the sons born to him while in Egypt (His two sons are prophetic of Joseph being doubly fruitful in the wilderness). Jacob asked they be brought closer so he could *see them*. Jacob's words are prophetic of future events in Joseph's life, the life of his family, and their future descendants who will have remained hidden, yet through all generations remained alive!

The time had come to pass the firstborn blessing to the “firstborn” son, by the laying on of hands. In anticipation, Joseph placed the younger son *Ephraim* before Jacob's *left* hand and the firstborn *Manasseh* before Jacob's *right* hand. The right hand represented the authority of God/*Elohim* and

was used when blessing and passing on the Covenant, sovereignty, and double blessing to the firstborn. However, Jacob, being led by the Holy Spirit/*Ruach HaKodesh*, did not place his right hand on *Manasseh's* head but over onto *Ephraim's* head. To do this Jacob literally had to *cross his hands*. He then proceeded to pronounce the firstborn blessing upon the younger son, *Ephraim*.

“May God/Elohim before whom my father’s Abraham and Isaac walked faithfully, the God/Elohim who has been my shepherd all my life to this day, the Angel [Yeshua] who has delivered me from all harm - may He bless these boys. May they be called by my name [Israel] and the names of my fathers Abraham and Isaac, and may they increase greatly on the earth” (Genesis 48:15-16 NIV).

Joseph became very distraught when he saw his father’s right hand on *Ephraim's* head and not on *Manasseh's*. In effect, Jacob had transferred the Covenant name *Israel* to the second of Joseph’s sons, *Ephraim*, along with *the firstborn prominence*. Joseph questioned his father over this, but Jacob confirmed his decision by saying,

“He [Manasseh] will become a people, and he too will become great. Nevertheless, his younger brother [Ephraim] will be greater than he, and his descendants will become a group of nations” (Genesis 48:19).

Jacob’s affirmative unprecedented action was final. Now it was impossible for Joseph or Joseph’s brothers to challenge *Joseph's* position as firstborn, as well as *Ephraim's* firstborn status and inheritance in the family. The firstborn carries the right of succession in the family, a double portion of preeminence, and the sovereign ability to rule and act as kinsman redeemer for his brethren. Jacob had in effect protected Joseph’s family in their positions as full sons of Israel *forever*. This action also prophetically guaranteed the future return of ***all twelve tribes back to the land***. Not one tribe would be missing from the Covenant God/*Elohim* made with Abraham. This story of Joseph is really about the preservation, redemption, and destiny of the ***WHOLE House of Israel*** (Deuteronomy 21:17; Revelation 21:12-13).

It is important to note that it was *Jacob* who passed the blessing on to *Joseph's* sons and not Joseph, as was the normal protocol for a father. Jacob confirmed Ephraim and Manasseh to be his true sons, *and as their father, Jacob (not Joseph) blessed them*. For Jacob, the memory of usurping his brother Esau (his father’s choice for the birthright) may have been on his heart. Knowing Manasseh was Joseph’s first choice, Jacob obeyed the Holy Spirit/*Ruach HaKodesh* and eliminated the chance of a recurring situation that had surrounded his receiving of the firstborn status over his brother Esau, which had brought years of alienation.

Note: Ephraim and Manasseh were *not adopted*. The word *adopted* was introduced with the King James Version of the Greek interpretation of the Hebrew Bible into English. Adopt implies that the one who is adopted is not physically connected to their new family *by blood*. This interpretation opened the door for *a theory* that made believers think they were *spiritually adopted or spiritual Israelites*. Because of this, believers began to distance themselves from their Hebrew roots and identity. Many lost their identity all together thinking of themselves more a goy or a gentile, as they assimilated deeper into the society and culture around them. The word

goy/gentile means a pagan, confused, and without God/Elohim. With this distancing, Judah/*the Jews* began to treat the other tribes, their brothers who had lost their identity, as second-class citizens. As a result, Judah could no longer see his brother as a *full blood relative or as part of Israel* since they were too worldly in look and lifestyle. This word *adopted* also influenced the separation and forming of a new religion called *Christianity*, which influenced anti-Semitism in the Church and brought major atrocities against the Jews from around the world.

The Hebraic understanding of adoption is *absolute sonship*, as being *natural born*. Those who believe in the Messiah/*Yeshua Ha Mashiach* are biblically considered *full blood natural sons of Israel and heirs according to the eternal, everlasting Covenant and promises given to Abraham, to Isaac, and to Jacob*.

🌿 **Galatians 3:7, 29** “Understand, then, that those who believe *are children [full blood sons] of Abraham*...If you belong to Yeshua, then you *are Abraham’s seed, and [full blood sons] heirs according to the promise [through the Abrahamic Covenant]*.”

The word *seed* in the Greek is *sperma* (Strong’s G4690), meaning *physical seed* or traceable DNA. Jacob/*Israel* did not have *spiritual sons* and Isaac did not have *spiritual sons*, nor did the patriarch Abraham. *Seed* in Scripture is not a spiritual reference nor does it mean *spiritual Israel*, it means *physical Israel!*

🌿 **Hebrews 2:14, 16** “*Since the children have flesh and blood*, he too shared in their humanity so that by his death he might destroy him who holds the power of death...For surely it is not angels he helps, but *Abraham’s descendants*.”

Note: Being the seed of Abraham is neither a theory nor British Israelism or replacement theology. As a believer in Yeshua, your rightful position and inheritance is *part of Israel*. Many from the House of Judah try to *reject* brothers who are not like them and believe there is only *one* tribe in Israel - Judah. They speak of what they have learned through man’s theology, which is not Scriptural. On the other hand, many church followers cannot even relate to being *part of Israel* and sadly do not see themselves in the Torah or the land, as their roots have been severed from the body by replacement theology. Today, the *whole* House of Israel (all twelve tribes) are beginning to recognize their heritage, individually and as a community, and are learning to come together as *Israel*. Brothers and sisters are returning home to the Torah and the Land of Israel. Scripture is very clear - *those who believe are Abraham’s physical seed and heirs according to the promise* (Galatians 3:7-9).

A group of nations is *the House of Israel/Joseph*. The word *goyim* is Hebrew for *nations* and has been incorrectly translated as *gentiles* in many translations, especially in the New Testament/*Brit Chadasha*. When this happened, the true identity and understanding of the *Nations of Jacob’s* children was completely lost to believers, as the word *gentile* had no connection to the Tribes of Israel, the Covenant or any Hebraic understanding in the Bible. That resulted in people who were blind to their heritage and the *full* Gospel message of Yeshua in the Tanakh (Genesis to Malachi) through to the last page in the New Testament/*Brit Chadasha*. The correct understanding of the word *gentile* is *a confused pagan, without God, a group other than one’s*

own. Yeshua was not sent to pagans but to the lost sheep of the House of Israel hidden and scattered among the Nations (Matthew 13:24; Matthew 10:6).

Blessing The Sons Of Israel Genesis 48:20

After Jacob's formalities, came the final blessing. A blessing that is still pronounced over the sons of the Covenant to this day.

📖 **Genesis 48:20** "So he [*Jacob*] blessed them that day, saying, 'By you Israel will bless, saying, *'May God make you as Ephraim and as Manasseh!'* ' And thus he [*Jacob*] set *Ephraim* before *Manasseh*."

The Covenant Given To Abraham Identity

Many believers in Messiah will not be able to develop respect for their heritage because they do not know their bloodline identity. They lose the understanding of who they are through Jacob/Israel and the Covenant that activates their heritage through Abraham. Today, many who have lost their identity through the theories and philosophies taught by false shepherds are walking as lost sheep. When Yeshua's people are unaware of their biblical identity a veil covers the heart due to *their* lack of understanding. Not knowing they have *full sonship blessings* and are *physical heirs* of Abraham, Isaac, and Jacob (meaning *full blood relatives*) causes believers to see partially. If they knew they are *part of Israel*, they would develop a genuine heart *for* and identify *with* the responsibility and the care of the land, the people, and all the blessing of their Scriptural inheritance according to God's/*Elohim* eternal Covenant (Galatians 3:6-9,14,16).

On the other hand, many today from the *House of Judah* choose to focus heavily on man's knowledge and Talmudic theories thereby missing the Spirit Life of Messiah found in the biblical passages of Torah. Therefore, they too see partially as a veil is still over the heart. We are told in Galatians 3:8 that *the Scripture (Yeshua) preached the Gospel to Abraham*. Yeshua also taught the Gospel to *Moses* on Mount Sinai (John 5:46-47). Moses wrote out all of Yeshua's words (the Gospel) and presented His Gospel formally to the Children of Israel at Mount Sinai (John 5:46-47). The words preached to Abraham, and the words Moses wrote down are all contained in what is called the Mosaic Covenant. It is this same Gospel/Covenant that believers have in their Savior *Yeshua HaMashiach* today. To separate Torah from the Spirit or Life of Torah (*Yeshua*) produces legalism. His people cannot have one without the other, as *the Father, the word Yeshua, and the Spirit* are all *one in the same* (John 1:1,14; 1 John 5:6-8 KJV/NKJ only). The *Spirit (the witness of the truth found in Yeshua)* and *Truth (the authority of His word)* must come together, as a believer cannot produce this life on their own. The walk of Yeshua in Torah is the gift our Heavenly Father has given us.

📖 **Romans 4:9-17** "Now is this blessing for the *circumcised* only? Or is it also for the *uncircumcised*? For we say that Abraham's trust was credited to his account as righteousness; but what state was he in when it was so credited, *circumcision* or *uncircumcision*? Not in *circumcision* but in ***uncircumcision!*** In fact, he received

*circumcision as a **sign**, as a **seal** of the righteousness he had been credited with on the ground of the trust he had **while he was still uncircumcised**. This happened so that he could be the father of every uncircumcised person who trusts and thus has righteousness credited to him. AND AT THE SAME TIME be the father of every circumcised person who not only has had circumcision, but also follows in the footsteps of the trust which Abraham our father had when he was still uncircumcised [He is the Father of both].”*

“For the promise to Abraham and his seed that he would inherit the world did not come through legalism but through the righteousness that trust produces. For if the heirs are produced by legalism, then trust is pointless and the promise worthless. For what law brings is punishment. But where there is no law, there is also no violation.”

“The reason the promise is based on trusting is so that it may come as God’s/*Elohim* free gift, a promise that can be relied on by **ALL the seed**, not only those who live within the framework of the Torah, but also those with the kind of trust Abraham had – He is the father of us ALL (Ephraim and Judah). This accords with the Tanakh, where it says, ‘I have made you a father of many nations’” (Genesis 17:5; Romans 3:30). CJB

Ephraim/*Israel* in the Nations may still look Egyptian or pagan, but he is Judah’s full **blood relative**. Furthermore, Joseph’s brothers may still have jealousy and be quarreling among themselves, which is preventing them from returning home. Today, a remnant from *Joseph/Ephraim* is waking up to their heritage and learning to walk responsibly in the full **sonship** of their Messiah, by following the same Covenant that Abraham, Isaac, and Jacob identified with through Yeshua. *God’s/Elohim people* are learning about the principles. They are learning to observe and apply them to their lives including keeping His Sabbaths, His Feasts Days, and His New Moon festivals. They are discovering that there is a moral difference between what is clean and unclean, holy and unholy, and motivating many to be holy as Yeshua is Holy. In all this, Joseph will declare the *Truth* (Torah) by the *Spirit* (Yeshua) and share the fullness of the *Gospel* with his brothers. That is how all the Nations will be blessed (Exodus 19:5-6; Ezekiel 44:23-24).

Israel continued, “Any children born to you **after** them [*Ephraim and Manasseh*] will be yours; in the territory they inherit they will be reckoned under the names of their brothers [*Ephraim and Manasseh*]” (Genesis 48:6). If Joseph were to have more children, they would come under Ephraim or Manasseh’s banner.

The Future Return Genesis 48:21-22

Jacob then said to Joseph, “I am about to die, but God/*Elohim* will be with you [*plural*] and take you back to the land of your fathers.” This statement is prophetic for all Joseph’s descendants today.

Jacob then assigned Joseph and his family an allotment in the land promised to them by God/*Elohim*. Jacob knew Egypt was only a temporary dwelling and that the promise of return was always before him. He spoke of the future to Joseph and gave him a portion of the land larger than his brothers. The word *portion* in Hebrew is the word *Shechem*. Shechem is also the

word for shoulder, ridge, share, a city in Northern Israel, and the area surrounding that northern city. Shechem is in the region of Samaria called the Heartland of Israel or what the nations refer to as the West Bank. Today, Joseph's inheritance is a hotly disputed piece of property being threatened by hostile neighbors and nations as a bartering tool for false peace. However, God's/Elohim truth will prevail, as promised, and Joseph will return.

Israel Blesses His Sons Genesis 49:1-28

As Jacob's life closes, all twelve sons receive his prophetic blessing. Jacob said, "*Gather around so I can tell you what will happen to you in days to come.*" As Jacob blessed each son, we see that Judah was given the scepter. "*The scepter shall not depart from Judah nor a scholar from among his descendants until Shiloh arrives.*"

✠ **Romans 3:1-2** Paul said, "What advantage then has the Jew [*Judah*], or what *is* the profit of circumcision? Much in every way! Chiefly because to them [*Judah*] were committed the oracles of God/*Elohim*."

The scepter given to Judah was that they would guard and keep the Gospel - the very Words of God/*Elohim*. They were to maintain the scepter until *Shiloh* arrived. *Shiloh* is prophetic for the manifestation of the word, *Yeshua, the Messiah*, the Scripture made flesh. Judah has cared for the Torah with their very lives. The prophets record the time of the Messiah's *first* coming. John in the New Testament/*Brit Chadasha* proclaimed, "*The Word [of God/the Gospel/Torah] became flesh [Yeshua] and dwelled among us*" (John 1:1,14). If the Messiah's first coming has been revealed, then part of the prophecy over Judah has also been fulfilled.

Much of Judah is not aware of this partial fulfillment or the reunification of *all twelve tribes* in the future. Judah's ten brothers, who can be seen as the majority of believers coming from a church background, are aware of the Messiah. However, many from the House of Judah and the House of Israel are unaware of the prophecies of the returning *full individually identifiable twelve tribes* – the complete family of Jacob/Israel - and, for the most part, are ignorant about their inheritance. The House of Judah guards, and in many cases legally polices the Word of God/*Elohim*, and rightly so. Judah feels that because they are the preservers of the word and the only identifiable tribe at this present time that they now have been given the preeminent position in Israel acting as firstborn in place of Joseph. Their efforts thus far have mostly excluded those who walk a biblical Torah lifestyle but choose not to convert to Judaism. However, there is a remnant from among Judah who has not replaced Joseph. Because of their costly sacrifice preserving the Torah through the generations, which at times has been unspeakably horrendous, they chose to stand for their lost brothers until the restoration when the full family will be together before our Father/*Abba* once again. That is the true heart of Judah.

Thankfully converting into another tribe is not a Scriptural requirement according to Ezekiel 48 and Revelation 21:12-13. Scripture declares the true heritage of all twelve tribes of Jacob/*Israel* as being Rueben, Simeon, Levi, Judah, Issachar, Zebulun, Gad, Asher, Dan, Naphtali, Joseph [*Ephraim and Manasseh*] and Benjamin, *and those who choose to sojourn among them*. They are all still actively identifiable and totally accounted for, as told in the promises of God/*Elohim* and held in His Covenant through Abraham, Isaac, and Jacob *in Yeshua*.

✠ **Revelation 21:12-13** “Also she [*the great city*] had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are *the names of the twelve tribes of the children of Israel*: three gates on the east, three gates on the north, three gates on the south, and three gates on the west”

On the other hand, many from the church feel they have *replaced* Israel and are restored without their Hebraic biblical roots. They choose to keep the Messiah while rejecting everything Hebraic about Him. However, both Houses must return and embrace the teaching of Moses before they can worship the true Messiah in *Spirit* and *Truth*. The Gospel (Torah) that became flesh is Yeshua, the Messiah, the Ruler and Scepter of God/*Elohim* (John 5:46-47).

If we went into a synagogue today, would we find the rabbis teaching Moses from the Torah? If we went to a church today, would we find the pastors teaching Moses from the Torah? That is what the Jerusalem Council commissioned Paul to teach. Thirty years after Yeshua rose, Paul was still teaching the *Gospel that Yeshua gave Moses at Mount Sinai* in all the synagogues and in every city where he journeyed. This is our mandate also (Luke 24:27; 44; John 5:46-47; Acts 15:13-21).

✠ **Act 28:23** “So when they had appointed him [*Paul*] a day, many came to him at *his* lodging, to whom he explained and solemnly testified of the kingdom of God/*Elohim*, persuading them concerning Jesus/*Yeshua* from both the Law [*Gospel*] of Moses and the Prophets, from morning till evening.”

Yeshua said this about Himself,

*“IF you believed Moses you would have believed Me: for he wrote of Me. But if you do not believe his writings, how shall you believe My words [*Gospel*]?”* (John 5:46-47).

Those of Joseph who are walking with Yeshua in the Torah have been given a *double portion, the birthright, the preeminence, and an inheritance*. The Spirit/*Ruach*, teaching the Gospel, has revealed it by divine revelation. Judah, who has the scepter, is searching for the *Spirit of the Gospel/Torah/Yeshua*, which is in the care of Joseph. According to the prophetic story of Joseph, his brothers will come and try to buy the grain/food/manna. Joseph will *freely* share, as God's/*Elohim* Word is without cost or restraints (Revelation 14:12).

All Israel Will Be Saved

✠ **Romans 11:25-27** “I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel [*House of Judah*] has experienced a hardening [*blindness*] in part until the full number of Gentiles [*Nations – Ephraim, the House of Israel*] has come in. And so all Israel [*the Whole House of Israel – the Houses of Judah and Israel - all Twelve Tribes and those who sojourn with the tribes*] will be saved, as it is written: ‘The Deliverer will come from Zion; He will turn godlessness away from Israel. And this will be my Covenant with them when I take away their sins’ ” (Isaiah 59:20-21; 27:9; Jeremiah 31:31-34; Isaiah 6:9; 8:14 to both House of Israel; Matthew 13:15; Luke 8:10; 1 Peter 2:8-10).

“*Until the full number of Gentiles [Nations] has come in [into holiness]*” is the appointed time when the exile of the House of Israel (those who have been dispersed and hidden among the nations), *ends* and the restoration back to the Covenant and land of the God/*Elohim* of Abraham, Isaac and Jacob *begins*.

The sons of Jacob are recorded in 1 Chronicles. *Reuben* is listed as “*the firstborn of Israel.*” The Scripture continues,


“...but when he defiled his father’s marriage bed, his rights as firstborn were given to the sons of *Joseph* son of Israel; so he could not be listed in the genealogical record in accordance with his birthright, and ***though Judah was the strongest of his brothers and a ruler came from him [Yeshua], the rights of the firstborn belonged to Joseph***” (1 Chronicles 5:1-2).

After Jacob had spoken prophetically over his sons Zebulun, Issachar, Dan, Gad, Asher, and Naphtali, he blessed Joseph. To Joseph was given the birthright, the Covenant, and the priestly portion. The reason why this is so important is that the Messiah will return when Judah’s kingly portion **AND** Joseph’s priestly portion join in the understanding of the truth and become one in agreement with the Father’s word. This is called the order of Melchizedek (Hebrews 7). The twelve tribes and those who sojourn among them will come together in Yeshua with *one heart, in one accord, and in one Covenant* (Ezekiel 37).

In the story of Joseph, it was Joseph who revealed the true heart of Torah to his brothers. Accordingly, this prophetic story will again unfold just as in Genesis, with the *House of Israel* revealing the Life in Torah to his brothers the *House of Judah*, through the liaison of the tribe of Benjamin.

“Jacob’s blessing is truly fulfilled in the Messiah, Yeshua. He knew no mere mortal could in himself fulfill the high calling of Israel. Jacob knew that one becomes Israel only when their soul and character becomes like that of the Messiah. Yeshua was sent to restore Israel’s preserved ones, and those who take refuge in Him are forever preserved. They are “the righteous [who] will inherit the land and dwell in it forever” (Psalm 16:1; 37:28).

The Two Become One

 **Ezekiel 37:16-19** “Son of man, take a stick of wood and write on it, ‘Belonging to Judah and the Israelites associated with him.’ Then take another stick of wood, and write on it, ‘Ephraim’s stick, belonging to Joseph and all the house of Israel associated with him.’ Join them together into one stick so that they will become one in your hand. When your countrymen ask you, ‘Won’t you tell us what you mean by this?’ say to them, ‘This is what the Sovereign LORD/*Yahweh* says: I am going to take the stick of Joseph – which is in Ephraim’s hand – and of the Israelite tribes associated with him, and join it to Judah’s stick, making them a single stick of wood, and they will become one in my hand.’”

Why is the Scripture of Ezekiel 37:16-19 relevant? Together, the two people groups, the kingly (physical) and priestly (spiritual) lines, are called the order of Melchizedek. According to

Scripture, Melchizedek was a king and a priest. King David was a king and a priest in the order of Melchizedek. Yeshua is King and Priest in that same order. When His people come together in Him, it will be in the order of Melchizedek. Their union will reveal that the time of the Messiah's return is at hand (Genesis 14:18; 2 Samuel 7:12-16).

The Re-Newed Man

📖 **Ephesians 2:14-16** Paul said, “For He [*Yeshua*] Himself is our peace, who has made the *two* [*chambers in the Tabernacle*] one [*allowing man access into the Holy of Holies*] and has destroyed the barrier [*sin*], the dividing wall [*veil*] of hostility, by abolishing in His flesh [*Yeshua, the veil*] the law [*the curses man invoked against himself for not observing God's/Elohim instructions*] with its commandments and regulations [*Deuteronomy 28*]. His purpose was to create in himself *one [re] new [ed]* [*Strong's G2537 kainos means to “renew.” It does not mean brand new*] *man out of the two* [*House of Judah and House of Joseph/Ephraim*], thus making peace, and in this one body [*in Yeshua*] to reconcile [*forgive*] *both of them* [*House of Judah and House of Joseph/Ephraim*] to God/Elohim through the cross [*circumcision of their hearts*], by which He put to death their hostility [*sin against Him*]” (Hebrews 10:20).

The Death Of Jacob/Israel Genesis 49:29-50:14

Jacob again gave detailed instructions about his burial, requesting that his body be returned to the Promised Land. When he finished sharing, he breathed his last and was gathered to his people. Joseph grieved deeply for his father. He then directed the Egyptian physicians to embalm his father to keep the body preserved and free from decay. Embalming is a procedure where many of the vital organs are removed to prepare the body for dehydration, which could take approximately forty days. A total of seventy days would complete the whole mummification process. During that time, all Egypt mourned for Jacob/Israel.

When it was time to bury his father, Joseph asked Pharaoh's permission to leave Egypt. So well liked was Joseph that even the Egyptians paid honor to his father, Jacob. All of Pharaoh's court officials and dignitaries joined him, as well as all members of Joseph's family, including his brothers and father's household. They traveled in a very large company with chariots and horsemen. However, their children, flocks, and herds remained in Goshen.

This trip would have been very emotional for Joseph, as it was his first return to the land since being sold by his brothers. When they reached the burial place (the cave of Machpelah in Hebron), they lamented loudly and bitterly. Could they have been weeping for more than the loss of Jacob/Israel? Could they have wept and interceded, beseeching God/Elohim prophetically for what lay ahead, and for the return of all Israel in the future?

📖 **Genesis 15:12-13** “Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror *and* great darkness fell upon him. Then He said to Abram: ‘Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years.’ ”

Joseph observed a seven-day period of mourning for his father. During this time the Canaanites of the region said, “*The Egyptians are holding a solemn ceremony of mourning.*” It is interesting that the Canaanites did not recognize the Israelites among the Egyptians as apparently all had the look of Egypt about them. Could this be the same today, even among those who are returning to the life of Torah and the land? God/*Elohim* has His people remain hidden *for a season*, but there will be a time when they will permanently return according to the Gospel message. On the way, they will shed their *outer* garments, the mindset and lifestyle habits that are contrary to His Kingdom.

After Joseph buried his father, the whole company returned to Egypt, back to the land of Goshen, as the *prophetic time* of their return had not yet arrived. A full four hundred years must complete before the prophetic return could be fulfilled (Genesis 15:13; Galatians 3:16-18).

Joseph And His Brothers Genesis 50:15-21

With the covering of their father removed, the fear of Joseph became more apparent among his brothers once again. That led to their talking about him behind his back. Gossip and slander (called *lashon hara* in Hebrew) are very shameful acts. If the brothers had repented earlier for their actions against Joseph, this would never have occurred. Instead, the brothers had carried bitterness, unforgiveness, and guilt toward Joseph in the hardness of their hearts for almost forty years. Adding insult to injury, they issued this letter to Joseph that stated, “*Your father left these instructions before he died: ‘This is what you are to say to Joseph: I ask you to forgive your brother’s the sins and the wrongs they committed in treating you so badly.’ Now please forgive the sins of the servants of the God/*Elohim* of your father.*” Reading this caused Joseph to weep (Genesis 50:16-17).

Joseph’s brothers had not recognized that he had forgiven them a long time ago and that it was *they* who had not forgiven him. Joseph literally saved their lives. In all of what he had done for his family, Joseph could not have provided so abundantly all the food, the protection, and the best of the land of Egypt if he held unforgiveness in his heart toward them. A hard heart is a selfish heart that does not reach out or give to others the way Joseph had. He had freely and unconditionally blessed them all these years. To still see their unforgiving behavior going on behind his back grieved Joseph deeply.

Only after sending the letter did the brothers have the courage to face him. To further confirm the inclination and guilt of their hearts, they threw themselves at his feet saying, “*We are your slaves!*” Thus, Joseph’s earlier dream was fulfilled yet again (Genesis 37:5-9).

Unfortunately, the sons of Israel continued to see Joseph through a distorted lens, as we get glimpses of their prevailing attitude throughout Scripture. Today this outlook toward Joseph is still prevalent, as seen in the threat of partitioning his land for so called peace. Metaphorically speaking, Joseph has been in the wilderness a long time, and now, towards the end of his exile, Joseph is learning God’s/*Elohim* ways. Learning to lean on his staff, the Torah, will bring him home. Not all Israel is Israel according to Romans 9:6. Those who love their brothers and care

for them are the true sons of Joseph. *Judah* may not recognize *Joseph* today. We pray that when they do, Joseph will have the grain/bread of life that will lead his brothers home.

Joseph said to his brothers (also a prophetic language for our day), “*Do not be afraid. Am I in the place of God/Elohim [judging you or delivering you]? You intended to harm me, but God/Elohim intended it for good to accomplish what is now being done, the saving of many lives. So then, don’t be afraid. I will provide for you and your children*” (Genesis 50:19-21).

🕎 **Jeremiah 31:9** “They will come with weeping; they will pray as I bring them back. I will lead them beside streams of water on a level path where they will not stumble, because I am Israel’s father, and Ephraim is my firstborn son.”

Joseph’s Death Genesis 50:22-26

In Egypt, Joseph lived to see the third generation of Ephraim’s children. He also saw Manasseh’s son who came to him for a blessing. At this time, Joseph shared with his brothers, “*God/Elohim will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac, and Jacob*” (Genesis 50:24; 15:13-14). With this, Joseph made them swear that when God/Elohim delivered them from Egypt, they would take his bones with them. At one hundred and ten, Joseph died. They embalmed him and placed him in a coffin in Egypt waiting to be brought home at the appointed time.

🕎 **Hebrews 11:21-22** “By faith Jacob, when he was dying, blessed each of Joseph’s sons and worshiped as he leaned on the top of his staff. By faith Joseph, when his end was near, spoke about the exodus of the Israelites from Egypt and gave instructions about his bones.”

Chazak! Chazak! Venischazeik!
Be Strong! Be Strong! And May We Be Strengthened!

Shabbat Shalom
Julie Parker

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