

RaYBaSH's Torah Thought's
Parashah #11: Vayigash "And He Came Near"
B'reshit (Genesis) Gen. 44:18-47:27
By: Yehudah ben Shomeyr

Summary:

In Parashah Vayigash Yehudah (Judah) volunteers to be Yosef's (Joseph's) servant in place of Benjamin in attempt to save his father from further heartbreak, loss and possibly death. Yosef reveals himself to his brothers, Yosef sends his brothers off to bring back their families and father with wagons. Yisrael receives the news of Yosef and initially disbelieves the report. Yisrael (Israel/Jacob) and all the family moves to Egypt and they settle in Goshen. Yisrael meets and blesses the Pharaoh of Egypt. Yosef saves Egypt and his own family from the famine while securing the land of Egypt and all the Egyptians to Pharaoh by purchase grain, first the wealth, then the land and the people for grain.

In Parashah Vayechi Yisrael dies but before he does he blesses Yosef and the rest of the sons. Yisrael makes Yosef swear to bury him in the family grave plot at Machpilah. Yisrael adopts Yosef's sons Ephrayim and Maneshe (Manasseh) as his sons thus completing the tribes. This makes 12 not 13, for Levi becomes the Priestly Tribe and is eventually scattered among all the tribes and has no land or inheritance among the rest of the tribes. Eventually Yosef is about to die and he makes all of the tribes swear to take his bones with them when they leave Egypt, and they do when they leave with Moshe in the Exodus.

Commentary:

Yehudah begs Yosef not to keep Benjamin on account that it might literally kill his father Ya'akov (Jacob) if they did not return with him.

Gen. 44:29-31 "And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; It shall come to pass, when he seeth that the lad is

not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.”(KJV)

Yehudah asks Yosef if he could take the place of Benjamin and be his prisoner instead. This shows that jealousy of the brothers over Rachel’s favored children is no longer an issue, that they genuinely care for Benjamin and if not for him, the welfare of their father Jacob.

According to Jasher (53-54) Yehudah puts up a fight at the first and declares Benjamin’s innocence.

Jasher 53:27-54:1 And they hastened and each man brought down his sack from his ass, and they looked in their bags and the cup was found in Benjamin's bag, and they all tore their garments and they returned to the city, and they smote Benjamin in the road, continually smiting him until he came into the city, and they stood before Joseph. And Judah's anger was kindled, and he said, This man has only brought me back to destroy Egypt this day. And the men came to Joseph's house, and they found Joseph sitting upon his throne, and all the mighty men standing at his right and left. And Joseph said unto them, What is this act that you have done, that you took away my silver cup and went away? but I know that you took my cup in order to know thereby in what part of the land your brother was. And Judah said, What shall we say to our lord, what shall we speak and how shall we justify ourselves, God has this day found the iniquity of all thy servants, therefore has he done this thing to us this day. And Joseph rose up and caught hold of Benjamin and took him from his brethren with violence, and he came to the house and locked the door at them, and Joseph commanded him that was set over his house that he should say unto them, Thus saith the king, Go in peace to your father, behold I have taken the man in whose hand my cup was found. And when Judah saw the dealings of Joseph with them, Judah approached him and broke open the door, and came with his brethren before Joseph.

Jasher 54:15 God forbid that our brother Benjamin or any of the seed of Abraham should do this thing to steal from thee, or from any one else, whether king, prince, or any man.

The text continues with Yehudah showing his prowess as a strong warrior and the military leader of all the brothers which cause Yosef to tell Menashe to rally the troops, just in case...

The Rabbi's seem to agree:

“And Judah approached him... (Genesis 44:18)

Said Rabbi Judah: The verb "he approached" (*vayigash*) implies an approach to battle, as in the verse (II Samuel 10:13), "So Joab and the people that were with him approached unto battle."

Rabbi Nechemiah said: The verb "he approached" implies a coming near for conciliation, as in the verse (Joshua 14:6), "Then the children of Judah approached Joshua."

The Sages said: It implies coming near for prayer, as in the verse (I Kings, 18:36), "And it came to pass at the time of the evening offering, that Elijah the prophet approached..."

Rabbi Eleazar combined all these views: Judah approached Joseph for all three, saying: If it be war, I approach for war; if it be conciliation, I approach for conciliation; if it be for entreaty, I approach to entreat.” -- Midrash Rabbah

“"Let your servant remain instead of the lad as a slave to my lord." (44:33)

[Said Judah to Joseph:] I am more useful than him in every regard: in strength, as a warrior, or as a servant.”—Rashi

“G-d deals with man measure for measure: because Judah had sold Joseph into slavery, he was now compelled to offer himself to Joseph as a slave.” – Abarbanel

Genesis 45:1-9 Then Joseph 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 Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph 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. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. 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. 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. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

The brothers were scared speechless. I can just see their eyes bugg'n out and their jaws dragging the floor in utter shock.

“Behold, your eyes see... that it is my mouth that speaks to you (45:12)

He showed them that he was circumcised, and that he speaks the Holy Tongue.” -- Rashi

This is the way it will be when Yeshua returns as Messiah ben David, and the Conquering King.

Remember:

HIS BROTHERS WERE TROUBLED WHEN THEY MET HIM	...be not grieved nor angry with yourselves (Gen. 45:5a).v	They shall look upon me whom they have pierced, and they shall mourn...and shall be in bitterness... (Zech. 12:10b).
ALLOWED HIS BROTHERS TO SUFFER A PERIOD OF TRIBULATION	Read Gen. 42:6 through 44:34.	it is even the time of Jacob's trouble (Jer. 30:7b). For then shall be great tribulation (Matt. 24:21a).
REVELATION AND RECONCILIATION	I am Joseph...whom ye sold...God hath made me lord of all...come...unto me... (Gen. 45:3b-9).	And so all Israel shall be saved;...as it is written...and shall turn away ungodliness from Jacob (Rom. 11:26).

Yosef commands his brothers to go and bring their Father and all families and stay in Egypt with him.

Gen. 45:10-13“And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.”(KJV)

This too is reminiscent of Yeshua:

John 14:2-3 “In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” (KJV)

And Pharaoh, like God the Father is pleased when his son's bride comes home.

Gen. 45:16-23 “And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is your's. And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.”(KJV)

“Yosef sends wagons as a seal of the royal escort. In fact, Par'oh's invitation to settle in the fertile area of Goshen, along with gifts... confers royal status on the family.” – Jeffery Enoch Feinberg, Ph.D. “Walk Genesis” pg. 199

Likewise, through Yeshua a type of Joseph, we are brought into God's royal family and have the status of sons and daughters, co-heirs!

Here is the type of garments and gifts he gave to his brothers.

Jasher 54:82-86 And Joseph sent by the hand of his brother Benjamin ten suits of garments for his ten sons, a portion above the rest of the children of the sons of Jacob. And he sent to each fifty pieces of silver, and ten chariots on the account of Pharaoh, and he sent to his father ten asses laden with all the luxuries of Egypt, and ten she asses laden with corn and bread and nourishment for his father, and to all that were with him as provisions for the road. And he sent to his sister Dinah garments of silver and gold, and frankincense and myrrh, and aloes and women's ornaments in great plenty, and he sent the same from the wives of Pharaoh to the wives of Benjamin. And he gave unto all his brethren, also to their wives, all sorts of onyx stones and bdellium, and from all the valuable things amongst the great people of Egypt, nothing of all the costly things was left but what Joseph sent of to his father's household. And he sent his brethren away, and they went, and he sent his brother Benjamin with them.

Just as Yeshua forgives us when we are repentant when we sin, so Yosef saw his brothers were repentant for what they had done to him.

Gen. 45:14-15 “And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.” (KJV)

Once we come to Yeshua, we as individuals become like brothers and sisters, and we are not to fight as human siblings do on our walk of life, but unite as one big happy family.

Gen.25:24 “So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.” (KJV)

Jasher 54:88 And he said unto them, Do not quarrel on the road, for this thing was from the Lord to keep a great people from starvation, for there will be yet five years of famine in the land.

We find of course that Ya'akov thought when he heard that Yosef was alive and a ruler, that he couldn't believe it, he thought he was dreaming!

“And [Jacob's] heart fainted, for he believed them not (45:26)

Such is the liar's fate: even when he speaks the truth he is not believed. At first the sons of Jacob lied to their father when they dipped Joseph's coat in the blood of a goat, and he believed them; but then when they told him the truth, he did not believe them.” -- Avot d'Rabbi Nathan, ch. 30

And they told [Jacob] all the words of Joseph... And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father was revived (45:27)

Joseph gave his brothers a sign to relay to their father: that at the time that Joseph had parted from Jacob, they had been studying the laws of *Eglah Arufah* ("The Beheaded Heifer," Deuteronomy 21). Thus, although it was Pharaoh who had sent the wagons, the verse says, "And when he saw the wagons which *Joseph* had sent" -- for the "wagons" (*agalot*) of which the verse speaks is a reference to the *Eglah Arufah*. -- Rashi

When Jacob sent Joseph to his brothers, he accompanied him on the way. Said Joseph: "Father, turn back, so that I should not be punished for troubling you." Said Jacob to him: "My son, in this very matter my descendents will blunder, when they do not arrange a proper escort for a traveler and he is killed, and they will have to bring an *Eglah Arufah* and proclaim: 'Our hand did not spill this blood.'" -- Jerusalem Talmud

The principle behind the law of *Eglah Arufah* is that a person is responsible also for what occurs outside of his domain -- outside of the areas where he is fully in control. When a murdered traveler is found "out in the field," the

elders of the nearest city must go out there and bring the *Eglah Arufah* to atone for the crime, although it occurred outside of their jurisdiction; for it was nevertheless their responsibility to send the traveler off with adequate provision and protection.

This is the deeper significance of the message which Joseph sent to Jacob. Father, he was saying, I have not forgotten the law of *Eglah Arufah*. I have been exiled from the sacred environment of your home, but I have not allowed my soul to travel to the spiritual no-man's-land of Egypt without provision; I have not abandoned it to a spiritual death with the justification that "This is outside of my element; I have no way of dealing with this." After 22 years of slavery, imprisonment and political power in the most depraved society on the face of the earth, I am the same Joseph who left your home on the day that we studied the laws of *Eglah Arufah*.

This was the message that "revived the spirit of Jacob their father." -- The Lubavitcher Rebbe

Jasher 54:107-108 And Jacob rose up and put on the garments which Joseph had sent him, and after he had washed, and shaved his hair, he put upon his head the turban which Joseph had sent him. And all the people of Jacob's house and their wives put on the garments which Joseph had sent to them, and they greatly rejoiced at Joseph that he was still living and that he was ruling in Egypt,

And when we go to meet Yeshua we will be clothed in new garments too, new wedding garments of righteousness.

Genesis 46:1-7 And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beersheba: and

the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

Egypt is an odd place, on the one hand it was a place of sin, bondage and slavery, but on the other hand it preserved our people on many of occasions. Abraham, Yitzhak (Isaac), and Ya'akov all came to Egypt to be preserved in times of Famine, and it kept Moshe (Moses) for a time, and even Yeshua the Messiah.

Hosea 11:1 “When Israel [was] a child, then I loved him, and called my son out of Egypt.” (KJV)

Matt. 2:13-15 “And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.”(KJV)

And once we get to the Olam Haba (the World to Come) and see our Heavenly Father we will weep with a mix of joy and sadness.

Genesis 46:21 lists the names of Benjamin's sons. The Babylonian Talmud, Sotah 36b suggests that Benjamin, though a young boy at the time of Joseph's disappearance, knew the truth of what happened and named his sons as clues to his father and as a message to his brothers that he knows the truth.

“ I named my children for my brother: Bela, for Joseph was swallowed (balah) among the nations; Becher, for he was firstborn (bachor) of his mother; Ashbel, for God nourished him (savo el); Gera, for he dwelled (gar) in temporary places; Naaman, for he was very handsome (na'im); Ehi veRosh, for he is my brother and my leader (achi veroshi); Muppim and Huppim, for he did not see my wedding canopy (huppah) and I did not see his; and Ard, for he went down (yarad) among the peoples of the world.”

Gen. 46:29 “And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.”

Rev 7:17 “For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”(KJV)

Rev 21:4 “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”(KJV)

Once in Egypt Yosef gets his brother's a job tending Pharaoh's sheep. And don't we as believers tend God's sheep?

Gen. 47:6 “The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.”(KJV)

John 21:15-17 “So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me?

And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.” (KJV)

Gen. 47:6 “The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.”(KJV)

Pharaoh, knowing Joseph’s family was a pastoral people had his relatives settle in Goshen. Not only because shepherds were “abhorrent” (Gen. 46:34), but also because it was well known in that day that pastoral peoples often settled on the borders of the state in order to help protect the host nation from foreign attackers. Hence, why later they were considered a threat “mightier” and possibly siding with the northern aggressors against Egypt (Exd. 1:9-10).

And Ya’akov blesses the Pharaoh. He was a good Pharaoh, unlike the one that enslaved our people. So Ya’akov blesses Pharaoh and we know from the episode with Ya’akov and Esau that blessings are irrevocable.

Gen. 47:7-10 “And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou? And Jacob 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. And Jacob blessed Pharaoh, and went out from before Pharaoh.” (KJV)

What was the blessing? This is what Rashi said it was:

“He blessed him that the Nile should rise at his feet and water the land; thus the famine ended after two years (instead of seven).” -- Midrash Tanchuma; Rashi

Jasher 55:35 And Joseph was very aged, advanced in days, and his two sons, Ephraim and Manasseh, remained constantly in the house of Jacob, together with the children of the sons of Jacob their brethren, to learn the ways of the Lord and his law.

We see that Ephrayim (Ephraim) and Menashe get acquainted with all their relatives and their ways, and we see why Ya'akov adopts them as his sons therefore completing the tribes.

The reminder of the Torah Portion we see that Egypt uses all their money to buy grain and Yosef ends up taking their livestock, their land, and eventually themselves as payment for grain. So Pharaoh ends up literally owning all of Egypt, and when we surrender ourselves to Torah under the Halacha (the way/walk) of Yeshua, don't we solely become God's?

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. – Gen. 47:11

The Land spoken of here in Hebrew is “achuzah” which means a permanent holding.

This concludes our Torah portion for this week, Shabbat Shalom, and Shavuah Tov!

-- Yehudah ben Shomeyr

RaYBaSH's Haftarah Hashings

Parashah #11: Vayigash "And He Came Near"

Ezk. 37:15-28

By: Yehudah ben Shomeyr

Ezk. 37:15-28 The word of the LORD came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Here in our Torah Portion we see Yehudah (Judah) and Yosef (Joseph) were at odds. Yehudah outraged by the incarceration of Benjamin and Yosef testing his brother to see if they are pure of heart.

Historically we know the Tribe of Yehudah was sent off and eventually returned from Babylonian captivity. The tribe of Yosef also called by the name of his

youngest sons name Efrayim (Ephraim) or otherwise recognized as the lost 10 tribes of Israel was sent into Assyrian captivity and the vast majority of them never returned to the land like their brother Yehudah, but were assimilated and scattered about the globe among the Goyim (Gentiles/Nations).

Consequently there are many walking the earth today who are Jews and Hebrews/Israelites and don't even know it. Many of them have become Christians who have a pull toward Jewish things. Perhaps these are some of the lost ones.

Here in this end time prophecy of Ezekiel, the two brothers at odds, the two brothers with anger, animosity and mistrust between them will begin to see eye to eye. For the first time Yosef will see the truth and wisdom and the eternity of the Torah (Law) to which Yehudah holds so dear. And Yehudah will finally look past the goyish clothes and words and see Yeshua the Messiah hidden under all that stuff of Egypt.

Like Yehudah and Yosef in Genesis they will embrace. Yehudah will accept Yeshua the Messiah as the Living Torah, and Yosef will accept the Written Torah as in Ezekiel 37. The two sticks will eternally fuse into one.

Shabbat Shalom and Shavuah Tov!
-- Yehudah ben Shomeyr

RaYBaSH's Brit Chadashah Connections
Parashah #11: Vayigash "And He Came Near"
Acts 7:9-16 (V. 13-15)
By: Yehudah ben Shomeyr

Gen. 45:1-5 Then Joseph 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 Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph 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. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Acts 7:13-15 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. So Jacob went down into Egypt, and died, he, and our fathers,

<p>HIS PEOPLE DID NOT RECOGNIZE HIM</p>	<p>And Joseph knew his brethren, but they knew not him (Gen. 42:8).</p>	<p>...Have I been such a long time with you, and yet hast thou not known me...? (John 14:9a). But their minds were blinded (2 Cor. 3:14a).</p>
<p>HIS BROTHERS WERE TROUBLED WHEN THEY MET HIM</p>	<p>...be not grieved nor angry with yourselves (Gen. 45:5a).v</p>	<p>They shall look upon me whom they have pierced, and they shall mourn...and shall be in bitterness... (Zech. 12:10b).</p>
<p>REVELATION AND RECONCILIATION</p>	<p>I am Joseph...whom ye sold...God hath made me lord of all...come...unto me... (Gen. 45:3b-9).</p>	<p>And so all Israel shall be saved;...as it is written...and shall turn away ungodliness from Jacob (Rom. 11:26).</p>

And even today in the Jewish world Yeshua has become a Savior to Egyptians (Gentiles) and is thus clothed as one and His Jewish Brethren stands in rejection and disbelief at this Gentile Jesus.

The Problem is that it is the “Egyptians” that are telling the Jews who this Savior is and thus puts an Egyptian slant on it. No wonder Jews reject Jesus. Fellow Jews who has seen the Egyptian Jesus disrobed and have been revealed the Jewish Yeshua the Messiah need to push the Christians and Messianics to the side and step forward as Natsari Jews and reveal the true Jewish Yeshua Messiah to the Jewish them

Gen. 45:1 Then Joseph 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 Joseph made himself known unto his brethren.

Today Yeshua has ripped his Egyptian garb and stands exposed, weeping before His brethren showing them who He really is, but they cannot hear over the clamor of the Gentile excitement of the Savior. We as Natsarim must speak calmer, clearer, and louder than the Gentile excitement buzzing all around.

Your life, not necessarily your words will speak louder than the Christian confusion that ensues around us.

Shabbat Shalom and Shavuah Tov!

-- Yehudah ben Shomeyr