

**RaYBaSH's Torah Thought's**  
**Parashah #12: Vayechi "He lived"**  
**B'reshit (Genesis) 47:28-50:26**  
**By: Yehudah ben Shomeyr**

**Summary:**

In Parashah Vayechi, Yisrael (Israel: Ya'akov/Jacob) dies, but before he does, he blesses Yosef (Joseph) 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 (Ephraim) 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 (Moses) in the Exodus.

Chapter 50 lets us in on the secrets of Egyptian mummification. Yosef has Ya'akov mummified.

40 days embalming  
+70 days mourning (Setting in salts)

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110 days

Then the sons of Israel (Ya'akov/Jacob) take his body to Machpelah and sit Shiva (Jewish tradition of 7 days of mourning).

Then the brothers fear Yosef will take vengeance upon them for selling him into slavery, but Yosef reassures them.

**Gen. 50:15-21 "And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the**

**servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.”(KJV)**

### **Commentary:**

Gen. 47-48 Ya’akov becomes ill, and Jasher says:

**Jasher 56:2 At that time Jacob was attacked with that illness of which he died and he sent and called for his son Joseph from Egypt, and Joseph his son came from Egypt and Joseph came unto his father.**

Now what that illness was, we do not know, but he becomes ill and summons Yosef and his sons Ephrayim and Menashe to his death bed and adopts Yosef’s two sons as his own equal with Yosef’s other brothers. This is not to make 13 tribes because Levi becomes the Levitical priestly tribe and has no inheritance, because ADONAI is their inheritance.

**Gen 47:29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:**

This is symbolic of swearing upon the procreativity of your masculinity and your descendants and ancestors.

**“In the ancient Hebrew the expression “Hip and Thigh” signified utter destruction.” – p.176 Illustrative Dictionary of Bible Life and Times**

In regards to an oath you are calling destruction upon yourself and your offspring if you don't fulfill your end of the oath.

**“Thus when swearing an oath, a man might put a hand under another's thigh, suggesting that the latter mans progeny were being called upon as witnesses.”  
– Pg. 348 Ibid.**

The rite they considered holy and sacred in Judaism and that portion of the sacrificial animal was given only to the Levitical priests and forbidden to be eaten by the rest of Israel because of the Patriarch Yaakov's hip was dislocated by the Angel (Yeshua in pre-incarnate form) in whom he wrestled with (Gen 32).

The thigh was slapped to display the emotion of grief and mourning. The thigh was also a symbol of power and authority because it is where ones weapon usually hung and it is also the place the tzitzit hung which is symbolic of God's covenant, the Oath, the Torah. Also God's very Name “YHWH” is woven into the tzitzit, so on the thigh hangs the authority of His Name as well. This is the meaning also of:

**Rev 19:16 And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.**

**“Right in the beginning of the Parsha (47:29), we find Jacob feeling close to death and making plans for his burial. He calls for Joseph and makes him state that Jacob would not be buried in Egypt but would be buried in Hebron with Abraham and Isaac.**

**Joseph readily agrees. But that is not enough for Jacob. He makes Joseph swear on it, which Joseph does.**

**Why wasn't Joseph's word enough? Besides being Jacob's trusted son, Joseph was a supremely righteous individual. Would he violate his father's command? Why would Jacob feel the need to make Joseph swear?**

**We find apparent further worry from Jacob later in the story. After Jacob finishes blessing his sons, he again tells all of his sons that they should bury him in Hebron (49:29). Didn't Jacob already make Joseph swear that he would carry it out? Why command again to bury him in Hebron?**

**The explanation is that Jacob was afraid of excuses, even valid ones. Sure, he knew that Joseph would not willingly fail to carry out Jacob's wishes, but there may be a legitimate reason why Joseph could not fulfill it. In fact, Jacob may have reasoned that Pharaoh may not want to have Jacob buried outside of Egypt. Since Jacob was a famous personality, he would want Jacob's Tomb to be in Egypt. Therefore, Pharaoh may not allow Joseph to bring Jacob's body to Israel. So, Jacob had Joseph swear, not because he didn't trust Joseph, but because he felt that Pharaoh may let Joseph do it if Joseph can tell Pharaoh that he swore on the issue.**

**Indeed, we find that when Joseph asks Pharaoh to take Jacob's body to Israel, Pharaoh only agrees based on the oath: *Pharaoh said, 'Go up and bury your father since you swore to him'* (Genesis 50:6).**

**This is also why Jacob mentioned his burial request to all of the brothers, not only to Joseph. If for some reason Joseph were unable to carry out the request due to his loyalties to Pharaoh, perhaps the other brothers would somehow find a way to make it work.**

**Jacob feared that excuses or rationalizations would prevent his wishes from being performed. Jacob desperately desired to be buried with his fathers in Hebron and used all avenues available to make it happen. He had to be buried in Hebron. Nothing could prevent it. 'No, it won't work' was not part of his vocabulary." -- Rabbi Boruch Leff**

**"I am about to be gathered to my people" (Genesis 49:29). Jacob anticipated being reunited with his forefathers.**

**Though the Torah is not a book about the afterlife or how to receive eternal life, the Pharisees found many hints and clues that pointed toward the afterlife and the resurrection from the dead.**

**Once, a Pharisee named Rabbi Simai was arguing with the Sadducees. They asked him to prove from the Torah that the dead would be raised.**

**Rabbi Simai said, "From where in Torah do we learn the resurrection of the dead? From the verse, 'I also established my covenant with them to give them the land of Canaan.' It doesn't say '[to give] you'; it says 'to give them.' Therefore [since Abraham, Isaac and Jacob haven't yet received the land] the resurrection of the dead is proved from the Torah." (b.*Sanhedrin* 90b, *Talmud*, quoting Exodus 6:4)**

**Rabbi Simai's point is that God promised to give the land to Abraham, Isaac and Jacob—not just to their descendents. Yet, as the writer of the book of Hebrews points out, the patriarchs "died in faith, without receiving the promises" (Hebrews 11:13). God must keep His promise, but in order to do so, He will have to raise the patriarchs from the dead. This explains why Jacob was so adamant about being buried in the tomb of his fathers in the land of Canaan.” -- FFOZ e-Drash 2009**

This is why Yeshua said; “But regarding the fact that the dead rise again, have you not read in the book of Moses, in the passage about the burning bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of the dead, but of the living.” (Mark 12:26-27, quoting Exodus 3:6)

Gen. 48:8-22 Ya'akov blesses Yosef's two sons, and seems to carry on the tradition of blessing the younger one first, just as he (Ya'akov) was blessed over his elder brother Esau.

Yosef is displeased with this. Possibly thinking he's dealing with his old father's senility (maybe this was the illness Jasher refers to?). Yosef tries to move his father's hands and Ya'akov basically said, “Now son, I know what I'm doing.” He then gives Yosef the city of Shekem.

And here is the famous blessing we Jews bless our sons with every Sabbath.

**Gen.48:20 “And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.” (KJV)**

**Gen. 48:22 “Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.” (KJV)**

Where is this battle recorded in the Torah? It’s not, but interestingly Jasher chapter 37 does record a battle where Ya’akov fights and uses a bow!

Chapter 49 Ya’akov calls all his sons together, for he knows he will soon die. Then he proceeds to bless them. Then again charge his sons collectively to be sure to bury him in the patriarchal family burial cave in Machpelah. Then he dies.

Now the blessings of the sons of Israel are a bit mysterious and every bit prophetic.

I can honestly say I do not know what all this means. All I know is that:

1. The Blessings are past, present, and future prophetic.
2. They reveal their tribal symbols we see on menorahs and crests.
3. It reveals the traits and characteristics and function of each tribe.
4. It reveals enigmatically what will happen to them in the Acharit-Hayamim (the Last Days) which has yet to fully happen.

Ezekiel 37 speaks of the Two Houses / the Two Kingdoms:

1. Yehudah (Judah), the Southern Kingdom, made up of Yehudah, Levi, and Benjamin. They went into Babylonian captivity and returned to the Land of Israel. This is recorded in Ezra and Nehemiah.
2. Yisrael or Efrayim (Ephraim), the Northern Kingdom made up of what is known today as the “Lost 10 Tribes”. They were taken into Assyrian captivity and never returned but were lost and assimilated into the countries they were exiles and migrated to. Essentially they became Goyim (Gentiles), assimilated into the nations.

We may not have hard evidence who and where the 10 tribes are, but we have some indicators, so called coincidences, uncanny similarities and circumstantial evidence concerning such.

Here is where some scholars, Christian and Jewish, Rabbi's, and anthropologist think and have a good indication where they are.

I suggest obtaining a copy of the DVD, "Quest for the Lost Tribes" put out by A&E. A Jewish Scholar traces the Tribes locations through the texts of Scripture, finding the modern name for ancient locations, and he has found they are where the Bible said they would be.

Now this is not to say that everyone from these places is from one of these tribes, I am not given to British Israelitism. But I am saying there is a remnant of Israel in practically every people group world wide. Shem has mingled with the other two sons of Noah, Hamm and Yefet (Japheth).

NAME, SYMBOL AND POSSIBLE LOCATION:

RE'UVEN (Reuben): (Water: Gen. 49:4) Holland, Belgium, Netherlands

**"Reuben (49:3-4) is the firstborn. By virtue of his position as the firstborn of Jacob, he should have had preeminence over his brothers and the double portion of the inheritance which was given to Joseph (48:5-6, 22; 1 Chron. 5:1-2), but these were taken from Reuben because of his precariousness. He lost his birthright and place of honor as a result of incest with Jacob's concubine. One does not read of an immediate punishment at the time when the sin originally occurred (Gen. 35:22). However, the sin did have progressive consequences, not only for Reuben, but also for his descendents.**

**As a result, Reuben would not have the character to lead the tribes.” – Medad Aharon**

SHIMON (Simeon): (Swords: Gen. 49:5-7) Spain also scattered among all 12 tribes.

LEVI: (Swords/ Now a Breastplate: Gen. 49:5-7) They have been scattered world wide and were embedded within all the tribes.

**“Simeon and Levi are addressed next. Anger and cruelty is their legacy, and as a result of their character they would be “scattered.” The tribe of Simeon is eventually unified into the tribe of Judah. The tribe of Levi is never given land of their own. They are given cities to occupy, which are scattered throughout the land of Israel. Their inheritance is the tithe, rather than land (Numb. 18:22-23).” – Medad Aharon**

YEHUDAH (Judah): (Lion’s cub: Gen. 49:9, 10) Germany, North America, Israel.

**“The most extensive prophecies given by Jacob involve Judah and Joseph. They are the two leaders among the brothers, and the sons whose tribes, Judah and Ephraim, are destined to be the dominant tribes in the Promised Land. Ephraim will be prominent in the north, but will eventually break off to become the Northern Kingdom. The Northern Kingdom fell into idolatry, and God’s judgment of their sin is exile by Assyria. Following the reign of Solomon, the Northern Kingdom had a total of 20 kings and not one of them was credited as being a godly man.**

**The Southern Kingdom, Judah, witnessed periods of apostasy and revival; from its 20 kings, only approximately half of them were said to have “done right before the Lord.” Even among the half of the 20 kings, there was a serious deterioration as their reign progressed and there is an apostasy from the Lord in their latter years. It is not clear whether those men were really children of God or they simply did right in obeying the law of God in the first**

part of their reign and then manifested their apostate character later in life. Nevertheless, the Southern Kingdom was judged by God also by being exiled to Babylon. After the Babylonian captivity, the Southern Kingdom returned to their land to rebuild the Temple.

Judah was characterized as a lion's cub, that is, a lioness who crouches ("who shall rouse him up?"). He is a powerful tribe. Judah would not only rule over his brothers in the days to come, but he would also overcome his enemies (Gen. 49:8). His military might is compared to the strength of a lion (49:9). The preeminence that was taken from Reuben is given to his younger brother, Judah.

Genesis 49:10 ("the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be") has been a difficult passage to translate in its full context. For instance, the KJV translates the third line, "until Shiloh come." The NASB translates in the same way. There is good reason to render the verse as the NIV does, "until he comes to whom it belongs." Victor P. Hamilton noted this problem of translation, "This line has provoked more difference of opinion among Hebraists than perhaps any other in the entire book of Genesis" [Victor P. Hamilton, *Genesis 18-50*, NICOT (Grand Rapids: Eerdmans, 1995), 654]. Hamilton translated it "until he possesses that which belongs to him." The meaning of Genesis 49:10 seems to be on the kingship that will remain in Judah's clan until the king comes who can rightfully claim it. Obviously, many interpret the rightful king to be none other than "the Lion of the tribe of Judah, the Root of David" (Rev. 5:5). "Shiloh" can refer to a specific place, as it is elsewhere in the Old Testament (cf. Josh. 18:1, 8, 9; 1 Sam. 1:13). In this passage, it is best to understand it as being a faint hint of the person of the Messiah. The Targum Onkelos offered this interpretation also: "until the Messiah comes, whose is the kingdom, and him shall the nations obey."

Did you realize that about 40 years after Yeshua came, the Temple was destroyed and with it all the genealogical records of Israel? We now have no way of knowing who comes from the tribe of Judah. In other words, Shiloh must have already come! Jacob, seeing into the future, through the Holy Spirit was able to see all that and now, he could pass on in peace. The promise, first given to his grandfather Abraham, will now come to fruition in one of his descendents"- Medad Aharon

BENJAMIN: was scattered among Judah and the other 10 tribes:

**“Benjamin received the twelfth blessing: “he shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil” (49:27). He is prophesied to have success that he will divide with others. Jacob then gave final instructions concerning his burial place. “When Jacob had made an end of commanding his sons,” the Scripture records, “he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people” (49:33). He, who had been blessed by God, had now finished blessing his twelve sons who are with him at the end of his life.” –Medad Aharon**

ZEVULUN (Zebulun): (Ships: Gen. 49:13) France, India (Bombay).

**“Zebulun is promised a seaborne trade. His tribe would border on the Mediterranean Sea and the city of Sidon. Issachar’s tribe would be characterized by forced labor. Instead of using his ability to work for himself, Issachar would work for food and rest among the Canaanites. This was the opposite of what the relationship should have been.” – Medad Aharon**

DAN: (Serpent: Gen. 49:17) Denmark (Dan’s mark), Africa, Scotland, Ireland.

**“Dan is to help the other tribes against their enemies. Dan was “a serpent by the way.” The image is of his vindication. He would be one of the smaller tribes, but would be a victorious tribe over others. Jacob was now halfway through the prophecies concerning his sons. Having prophesied concerning Dan, Jacob declared, “I have waited for thy salvation, O LORD” (Gen. 49:18). This is obviously an expression that the hope of the nation does not lie in the sons of Jacob; rather hope is in the God who has borne Jacob along**

**throughout his sojourn. Salvation surely will not come from his sons but from God. Salvation will not come from within, but from without. This is the substance of Jacob's words here." – Medad Aharon**

GAD: (Spear: Gen. 49:19) Nigeria, Scandinavia, Germany.

ASHER: (Wheat: Gen. 49:20) Sweden, Tunisia.

NAFTALI (Naphtali): (Doe: Gen. 49:21) Norway, Uzbekistan, China, Iran.

**"Marauding bands will raid Gad, but he will "overcome at the last." Asher would be very productive and fruitful in his labors. He would take his abundance and deliver it unto the court. This would indicate that the food was more of a delicacy rather than ordinary and plain food. Naphtali would be swift in battle. His tribe would be a mountainous people. The prophecy of Naphtali's future is one of unhindered freedom and increase. While the NASV translates verse 21 to read "words" in the second line, it seems preferable to render it more naturally, "fawns," as in the KJV." – Medad Aharon**

EFRAYIM (Ephraim): (Grapevine: Gen. 49:22) USA, England, British Isles, Turkey.

MANASHE (Manessah): (Grapevine: Gen. 49:22) USA, E.U. Wales, India.

**"Joseph is given the longest prophecy. There are images of fruitful vines and steady bows drawing upon "the mighty God of Jacob; (from thence is the shepherd, the stone of Israel) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee" (49:24-25). "They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (49:26). The final verse acknowledged Joseph as the leader and the one who is preeminent among his brothers." –Medad Aharon**

The Pathans of Afghanistan and Pakistan has tribes with almost the identical names of the 12 tribes, plus one called the Nazeri who look and live like Biblical Nazarites!

Almost everywhere in the world there are civil disputes between peoples, one group always accuses another group of not being indigenous and not being fully apart of their people group. The groups in dispute usually have slightly different customs and traditions, many of which are very Jewish in nature.

It is no surprise Black Jews from Africa and India have already made Aliyah (Return to the Land of Israel) and are recognized by religious Jews and the Israeli government as Jews, and some even serve in the Israeli Defense Forces.

Gen. 49:18 tells us, "I wait for Your deliverance, Eternal!" This is a mysterious diversion from the blessings of the sons. Some say it marked the halfway point in the blessings. Others feel Ya'akov saw something disturbing in his sons' future and offers a quick prayer regarding it in an attempt to avoid it. While others think it is really a blessing for his Daughter Dinah who was delivered by Shimon and Levi when she was taken by the Prince of Shechem.

After their tribal blessing is said, Ya'akov gave each an individual blessing which is not recorded for us. Then he dies.

**Gen. 50:1 "And Joseph fell upon his father's face, and wept upon him, and kissed him."(KJV)**

**Jasher 56:23-25 And Joseph fell upon his father and he cried out and wept over him and he kissed him, and he called out in a bitter voice, and he said, O my father, my father. And his son's wives and all his household came and fell**

**upon Jacob, and they wept over him, and cried in a very loud voice concerning Jacob. And all the sons of Jacob rose up together, and they tore their garments, and they all put sackcloth upon their loins, and they fell upon their faces, and they cast dust upon their heads toward the heavens.**

Ya'akov was well respected and honored among the peoples around him:

**Gen. 50:7-11 “And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshing floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan.” (KJV)**

**Jasher 56:26-30 And the thing was told unto Osnath Joseph's wife, and she rose up and put on a sack and she with all the Egyptian women with her came and mourned and wept for Jacob. And also all the people of Egypt who knew Jacob came all on that day when they heard this thing, and all Egypt wept for many days. And also from the land of Canaan did the women come unto Egypt when they heard that Jacob was dead, and they wept for him in Egypt for seventy days. And it came to pass after this that Joseph commanded his servants the doctors to embalm his father with myrrh and frankincense and all manner of incense and perfume, and the doctors embalmed Jacob as Joseph had commanded them. And all the people of Egypt and the elders and all the inhabitants of the land of Goshen wept and mourned over Jacob, and all his sons and the children of his household lamented and mourned over their father Jacob many days.**

This is how Ya'akov was honored:

**Jasher 56:35-45** And the sons of Jacob carried the bier upon which he lay; according to all that their father commanded them, so did his sons unto him. And the bier was of pure gold, and it was inlaid round about with onyx stones and bdellium; and the covering of the bier was gold woven work, joined with threads, and over them were hooks of onyx stones and bdellium. And Joseph placed upon the head of his father Jacob a large golden crown, and he put a golden scepter in his hand, and they surrounded the bier as was the custom of kings during their lives. And all the troops of Egypt went before him in this array, at first all the mighty men of Pharaoh, and the mighty men of Joseph, and after them the rest of the inhabitants of Egypt, and they were all girded with swords and equipped with coats of mail, and the trappings of war were upon them. And all the weepers and mourners went at a distance opposite to the bier, going and weeping and lamenting, and the rest of the people went after the bier. And Joseph and his household went together near the bier barefooted and weeping, and the rest of Joseph's servants went around him; each man had his ornaments upon him, and they were all armed with their weapons of war. And fifty of Jacob's servants went in front of the bier, and they strewed along the road myrrh and aloes, and all manner of perfume, and all the sons of Jacob that carried the bier walked upon the perfumery, and the servants of Jacob went before them strewing the perfume along the road. And Joseph went up with a heavy camp, and they did after this manner every day until they reached the land of Canaan, and they came to the threshing floor of Atad, which was on the other side of Jordan, and they mourned an exceeding great and heavy mourning in that place. And all the kings of Canaan heard of this thing and they all went forth, each man from his house, thirty-one kings of Canaan, and they all came with their men to mourn and weep over Jacob. And all these kings beheld Jacob's bier, and behold Joseph's crown was upon it, and they also put their crowns upon the bier, and encircled it with crowns. And all these kings made in that place a great and heavy mourning with the sons of Jacob and Egypt over Jacob, for all the kings of Canaan knew the valor of Jacob and his sons.

A funeral procession fit for dignitary or king!

Moshe (Moses) in Deuteronomy 33 also gives a prophetic blessing over all the tribes of Israel. This furthers the clues on who and where the tribes are.

Mysteriously Shimon (Simeon) is not mentioned in Deut. 33 but show up in Revelation 21 as the name of one of the 12 gates in the New Jerusalem, and that 12,000 from each tribe (including Shimon) was sealed. It is believed they merged with Judah and thus is not mentioned.

So we will survive and we will all one day know who we are, what tribes we are from, or have been adopted into, and we will be one nation again!

Jewish Tradition says that when Messiah returns that He will separate us from the Nations and put us in our designated tribes.

Yosef lives to see his great grandchildren. Yosef too was mummified and made a similar charge to the sons of Israel.

**Gen. 50:22-26 “And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.” (KJV)**

**Jasher 59:20-27 And Joseph lived in the land of Egypt ninety-three years, and Joseph reigned over all Egypt eighty years. And when the days of Joseph**

**drew nigh that he should die, he sent and called for his brethren and all his father's household, and they all came together and sat before him. And Joseph said unto his brethren and unto the whole of his father's household, Behold I die, and God will surely visit you and bring you up from this land to the land which he swore to your fathers to give unto them. And it shall be when God shall visit you to bring you up from here to the land of your fathers, then bring up my bones with you from here. And Joseph made the sons of Israel to swear for their seed after them, saying, God will surely visit you and you shall bring up my bones with you from here. And it came to pass after this that Joseph died in that year, the seventy-first year of the Israelites going down to Egypt. And Joseph was one hundred and ten years old when he died in the land of Egypt, and all his brethren and all his servants rose up and they embalmed Joseph, as was their custom, and his brethren and all Egypt mourned over him for seventy days. And they put Joseph in a coffin filled with spices and all sorts of perfume, and they buried him by the side of the river, that is Sihor, and his sons and all his brethren, and the whole of his father's household made a seven day's mourning for him.**

During the Exodus from Egypt, led by Moshe, the Children of Israel carried the body of Yosef with them to the land of Israel.

Legends of the Bible says:

**“All this time in the desert Israel carried two shrines with them, the one the coffin containing the bones of the dead man Joseph, the other the Ark containing the covenant of the Living God. The wayfarers who saw the two receptacles wondered, and they would ask. “How does the ark of the dead come next to the ark of the Ever-living?” The answer was, “The dead man enshrined in the one fulfilled the commandments enshrined in the other.””**

And like Yeshua, when he returns He will set foot on the Mount of Olives (Zech. 14:4) and we will all return to the Holy Land. A Jewish Tradition states when this happens that even the dead will roll underground all the way to the Holy Land to

be resurrected. So our bodies like Yosef's and Yeshua's will one way or another be brought back to the Land of Israel.

This concludes our Torah Portion for this week and ends our in depth study of the life of Yosef and how it compares to Yeshua Messiah's, and this concludes our study of the book of B'reshit (Genesis). And the traditional way we end the reading of a book of the Torah:

“Chazak, Chazak V'nitchazek!”

“Be Strong! Be Strong! And let us be strengthened!”

Shabbat Shalom and Shavuah Tov!

-- Yehudah ben Shoemyr

**RaYBaSH's Haftarah Hashings**  
**Parashah #12: Vayechi “He lived”**  
**I Kings 2:1-12**  
**By: Yehudah ben Shomeyr**

Often people wait till they know they are going to die or are on their death bed to take care of last minute family business. Our Torah Portion tells of Ya'akov (Jacob) doing it and in our Haftarah Portion we see David Ha Melek (The King) does it, and in the Brit Chadashah Yeshua does so on the execution stake.

**1 Kings 2**

**1**Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,

**2**I go the way of all the earth: be thou strong therefore, and shew thyself a man;

**3And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:**

**4That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.**

Sometimes we can't come any closer to God in this mortal coil than when we are at death's door. We see many of the Patriarchs not only gave an oral "Last will and testament" but also prophesied and blessed their children. Even Moshe (Moses) did this before He died.

**5Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.**

**6Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.**

**8And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.**

**9Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.**

We as parents don't want to leave our unfinished business for our children to take care of but because of oaths and other circumstances justice may have to wait till a generation passed and the next picks it up.

**7But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.**

We need to remind our children of where to whom our family loyalties and oaths lie.

**10**So David slept with his fathers, and was buried in the city of David.

**11**And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

**12**Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

We need to leave having all our ducks in a row so as to firmly secure the right path for our children.

Shabbat Shalom and Shavuah Tov,  
-- Yehudah ben Shomeyr

**RaYBaSH's Brit Chadashah Connections**

**Parashah #12: Vayechi "He lived"**

**John 19:26-27**

**By: Yehudah ben Shomeyr**

**John 19:27-28** Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Yeshua Ha Moshiach (The Messiah) was perfect example of Torah Obedience for us to follow.

We see here in His last moments He not only is thinking about the sins of the world for which He is atoning for, but of all people, His mother.

Apparently at this time Yeshua's surrogate father Yosef (Joseph) is not found in the Gospel narrative and so we can safely assume he has died. Yeshua not wanting His dear mother Miriam (Mary) unprovided for makes his request known to one of His top Talmidim (Disciples) Yochanan (John) to take his mother into his home and care for her. The bond between Rabbi and Talmid is strong like that of family and so it was done as Yeshua requested.

This tells us several things:

1. To make sure all business is taken care of before we die.
2. If our parents are still living, honor them and as the Torah commands make sure they are provided for.
3. Our spiritual family can be and sometimes should be closer than our flesh and blood family. (Matt. 12:46-50)

Shabbat Shalom and Shavuah Tov!

-- Yehudah ben Shomeyr