

VaYigash – 12-23-23

Gen. 44:18 – 47:27.

- I. As we've noted quite often, each of these Parsha supernaturally parallel the events of our day and serve as a blueprint – should we avail ourselves – to order our steps in the future. VaYigash is no different. The story line involves the brothers of Joseph traveling down a second time into Egypt during what has been a severe famine. Not knowing that their brother is a sovereign in the land second only to Pharaoh, upon arrival they find themselves deep within a plot formed by Joseph in order that he might once again see his lost brother Benjamin!

As we study the events carefully, what transpires leads to the re-union of the entire House of Israel, with Benjamin the seeming catalyst! There is another peculiar twist as Joseph surely recognizes the trouble that the extra favor paid him by Jacob caused, yet in this story Joseph overwhelmingly shows favor toward Benjamin. Why? What possible prophetic cause is initiated here? If we trace the Tribe of Benjamin we find they're almost annihilated in Judges, yet a small remnant survives. Could it be because of King Saul's lineage? Is there a conceivable link here to Queen Esther the Benjamite – or - perhaps a New Testament Saul – Paul who was himself a Benjamite? Stay tuned...Remember the 3-principal characters here: Joseph, Judah and Benjamin!

With that in mind, is it possible that we will see the same template used by YHVH to re-unite the future 'Whole House of Israel'? Ponder this a moment, then humor me as we fast forward to our day...

Ezekiel 37:16,19.

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.

Say unto them, Thus saith YHVH Elohiym: 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.

Now, if we believe in the parallels mentioned above, then it would seem that the House of Joseph - as in our Parsha - must come into future prominence in some

fashion while in Egypt – just as Joseph did. I doubt that anyone would deny that the Outcasts – a.k.a. Joseph - are indeed deeply entrenched currently in a spiritual Egypt – the world. In addition, it would seem that a future great peril of a similar fashion must also come upon Judah and his companions, the children of Israel, which would also include part of the disseminated 12-tribes. Further, it would seem that a future Joseph would be there to ensure the rescue of Judah and his brothers. Regardless of your opinion here, at present, I would venture that it is undeniable that the Outcasts are assuredly being gathered!

Let me point out what most say but, few pay the price to ensure it. Unity is coming to the House of Israel – it cannot be stopped! We should therefore expect Unity to be attacked in every phase! The House of Israel is a House of Brothers – not enemies – the true spirit of Joseph will understand that and work toward it at all costs. Strife and division are not tools of Joseph!

For clarity, let me point you toward a powerful word above:

- Stick, [H#6086](#), עֵץ, Etz, rendered tree, wood, stick. From [H#6096](#), עֵצָה, etzah, to fasten, make firm, to shut as in the eyes. The latter hints at a stiff-necked and rebellious attitude, as well as intentional deception. The root is seen in numerous words indicating pain, hurt, toil, labor, injury, including the sorrow and hardship of idol worship! This same root is seen in [H#6093](#), עֲצָבוֹן, itstsabown, found in [Gen. 3:16](#) describing the sorrow of conception, as well as, the sorrow - etzeb, of bringing forth offspring and finally, the etzah root can also indicate the formulation of a plan or plot!

As we contemplate the above definitions, it seems as if while the two Sticks are at this moment in time, segregated ‘sticks’, isolated from each other if you will, that neither is able to fulfill his potential according to the eternal plan of Elohiym! It is only when YHVH makes them One – an Echad stick – in His Hand that their true purpose is achieved. **Is it possible that we could say it is not good for either to be alone?** Don’t just skip past that statement, it will prove important later on!

Now, please note that interesting word above: Itstsabown; its’ value is 218, the same as [H#3394](#), יָרֵחַ, yareach, defined as ‘moon’ or month. What I’m about to show you may seem a stretch, but the first time we see this word is in [Gen. 37: 9](#) where we’re told that Jacob favored Joseph and had demonstrated as much by giving him a coat of many colors, resulting in his brothers not being able to speak

peaceably – i.e. shalom to Joseph! Perhaps a short aside is called for to examine this word shalom? Brace yourself, your paradigm is being exposed!

- Shalom, H#7965, **שָׁלוֹם**, most often translated as *'peace, soundness, health, completeness, and wholeness'*. The concept points at a reconciliation wherein chaos has no room, whether the inner peace of a troubled soul or the existence of that peace with others. It conveys the idea of being active and aggressive to insure that neither circumstance nor actions of others determines your peace – Shalom! I believe Joseph walked in Shalom throughout his trials.

It would behoove us to note the value of Shalom – 376 – the same as **עֵשָׂו**, Esau. It would seem that any relationship with Esau has the potential to be counterproductive to our Shalom! Esau is the Flesh Man garbed in the robes of Jacob today. They are *'religious – self righteous'* garments that counterfeit the righteousness of Torah!

With that in mind, considering our relationship with Elohiym as a frame of reference – we can see that this *'Shalom'* died in **Gen. 3** and required the offering of Yahshua as the only means of reconciliation in order that true Shalom be restored! The blood of bulls and goats could never suffice as that means, only serve as a temporary set-off of judgment. Therefore, Shalom is the genitive or possessive of judgments' result - literally its' consequence! Moreover, the root stem of Shalom - Shin-Lamed - points toward a grievous sin requiring death, while the Mem hints at a womb, chaos or origin.

The root's origin also hints at that which is entire – whole...that which had been fragmented, broken, estranged, and exiled is now made whole! A breach if you will! How ironic that Joseph is a Repairer of the Breach! **[Is. 58:12]** The moment that Joseph's brothers are found not able to speak shalom to him, a breach happens in the House and the ENTIRE HOUSE OF ISRAEL is set for exile into Egypt! Breach has a value of 370, the same as Mashal – to rule over: A breach – Peretz - **פֶּרֶץ** - in the house allowed Pharaoh – **פָּרַעַה**, same root – to rule over it! The Tzade represents righteousness while the Ayin-Hey root means to bend or twist, it hints at one whose mind is disturbed, distorted! *[Perhaps...let this mind be in you...a renewing of our mind?]*

This exacerbates the hope and prolongs the coming out of Babylon or Egypt! The Brothers' Strife cultivated division, destroys the house and stymies the Exodus! However, YHVH had plans for their restoration, which would come much later upon application of the Lamb's Blood – the Death of Elohiym's First Born!

Let me get on my soap box for a moment: When there was sharp disagreement between brothers, as in Joseph and the others, that had established SOUL TIES and that contention led to broken Shalom – both parties experience a form of exile! We are incomplete without the other! Hence, when bringing a gift to the altar and one remembers ought against his brother or vice-versa...leave the gift at the altar and go repair the breach if possible! Messiah Ben Joseph suffered upon that altar...

Now, let's take this a step further - consider this: One of the Names of the Creator is **YHVH שלם** – translated, as YHVH is Shalom. Can this infer that Shalom is a literal Being who contains, manifests the Divine DNA of Elohiym in a fleshly body? This is interesting, because apart from a relationship with YHVH – Yahshua, is it possible that one can ever truly experience this Shalom? *Note it's origin: **Judges 6: 24** *Then Gideon built an altar there unto YHVH and called it YHVH Shalom: **Unto this day it is yet in Ophrah of the Abiezrites.***

Did you see the latter phrase? The altar called '**YHVH Shalom**' still is accessible in Ophrah of the Abiezrites? Does that place yet exist? Will Joseph, Judah and Benjamin find it? Take a closer analysis from the Hebrew text of **Judges 6:24**...

- Gideon, H#1439, **גִּדְעוֹן**, rendered 'hewer', a name indicating to Cut Down or off as in the Pagan Asherah poles and other idols. Is the source of most division the hidden idols in our lives? What did Joseph's brothers idolize that incubated hatred toward him?
- Ophrah, H#6084, **עֹפְרָה**, though translated in the KJV as 'fawn' the root comes from aphar – dust! It is the same root found in **Gen. 3** and also the same etymological root, though written with an Aleph, of Ephraim! Notwithstanding, most translate Ephraim as 'doubly fruitful', albeit the Aleph-Pey-Resh root hints at dust or ashes!
- Abiezrites, a compound of H#33 **אָבִי**, 'My Father' and H#5826, **עֶזֶר**, Ezer, to help, succor, protects. It hints at girding, surrounding and/or defending!

Thus, when one destroys – cuts off – the idols in his life, that Man is returned to the original life source of creation - the Dust or ADAMAH – Dust with the Light - Blood, this life now becomes an Altar where YHVH Himself defends the Place –

The Maqowm - bringing Shalom in spite of what circumstance may be occurring!
Truly, access to the ALTAR - YHVH SHALOM comes as a result – it is the
consequence of something. Immediately, we should ask ourselves ‘*what caused the
absence of shalom between the brothers*’?

The Garment of Division:

- II. As we pursue truth here, we must look at the moment that it seems the breach
between brothers is irreparable. I believe that moment is found in **Gen. 37:3,4**. *Now
Israel loved Joseph more than all his children, **because he was the son of his old
age: And he made him a coat of many colors. And when his brethren saw that
their father loved him more than all his brethren, they hated him, and could not
speak peaceably unto him!***

There are several bold-type words that we will address and hopefully, gain insight
regarding...

Joseph’s Coat and the Legacy of Shem:

If one studies biblical timelines then it becomes apparent that not only was Jacob a
contemporary of Shem – Melchizedek – and would have inherited the PRIESTLY
ROLE - but so also was Joseph! It is believed that Joseph spent his time in the
Tents of Shem before being sold into bondage at 17. Now, most accept that Jacob
was 91-yrs old at Joseph’s birth, hence, the above phrase “*Son of his old age*”. In
fact, the KJV cites this as the reason that Jacob loves Joseph most. But, is that the
truth? *Note: Ki-Ben-Zakuniym...*Son of his old age*...if that is so, why isn’t
Benjamin called the same - as Jacob is even older at his conception? Observe...

- Because, H#3588, כִּי, Ki, a conjunction indicating for, because, since,
indeed, forasmuch. It also strongly hints at the use of time as in: ‘*At that
time*’, when.
- Son, H#1121, בֶּן, here it is defined a ‘son’. Yet comes from Banah – to
begin to build the family name! How does this fit, since Joseph is at present
one of 12-sons?
- Old Age, H#2208, זָקֵן, zaken, the KJV has it ‘*extreme or old age*’.

Zaken is translated as ‘old’ above, however its’ true meaning indicates one who is
mature, to have wisdom – to be capable of making proper decisions spiritually –
those capabilities denoting and garnering one rank and privilege – not simply by
being aged. If we remember that Jacob, by choice himself, spent time in the Tents

or School of Shem then we surmise that Joseph did so also by choice, unlike his brothers. Thus, Joseph is loved – ahav – to love, delight in - because of his lifestyle choice. In fact, Ahav comes from a kindred root Avav, indicting to put forth, to germinate, produce, to eagerly pursue an object! The above definitions could give us: *Jacob loved Joseph because at that time Joseph was beginning to build the family name through wisdom in his spiritual decisions!* For our Christian brothers this is the epitome of true GRACE – favor by obedience! We can surmise from the evil report brought that the brothers put forth no effort to carry on the family legacy – especially, if it required attending the School of Shem! Therefore...

Jacob delighted in Joseph because Joseph fervently sought after the TORAH whereas, the other brothers seemed more interested in carnal things. It would naturally follow that the accoutrements of the Melchizedek Priesthood should also be handed down to whomever committed himself to honoring and fulfilling that OFFICE, in this case it was Joseph! **It wasn't that Joseph was hated as much as, what the Tunic of Melchizedek represented that caused them to despise it-him! Readers beware: The same thing is happening today among the Sons of Israel. Joseph is despised because he espouses the Melchizedek Priesthood of Messiah ben Yoseph!**

Note the Following:

- Coat, [H#3801](#), כְּתוֹנֶת, a long tunic usually of linen! The Priestly garments were linen! Linen has a frequency of 5000 Hz – 50 times that of the body of Man! Linen becomes an aid in receiving and transmitting LIGHT! This is the whole concept of the Priest as a Mediator between YHVH and Man! His duties required him to bring healing to those sick and diseased. Disease begins when the body's frequency hits 50 and below! 50 is the value of both Nun and Adamah – Nun represents life and Yahshua while Adamah is the source of that Life from which Adam was created!

The Linen garment served to protect the Priest from contagion and to infuse healing in the patient! In fact, the frequencies in Linen wavelength patterns travel from RIGHT TO LEFT – JUST LIKE THE HEBREW LANGUAGE – LIGHT OF CREATION!

- Moreover, kethoneth is from the root כָּתַף meaning shoulder, to cover.
*Note: The prefixed 'Kaf' indicates toward, like, or as. While the root stem – Tav-Pey – תָּפַח, toph - points at the setting for a jewel, their sockets, arrangements and jewels. It is seen in words indicating beauty and glory,

specifically used of the priestly garments. Interestingly, both Isaiah and Ezekiel speak of the stripping away of that toph. It is also seen in **Jer. 25:34** regarding the shattering, or breaking of the authority of the Shepherds or Leaders of Israel – The 12 Sons.

- Colors, H#6446, **פְּסִים**, from the root 'pas' and defined as hand or foot, palm and sole, it is said to indicate the length of the above garment, yet, could it actually imply the authority and responsibility as well? The hand or foot represented the KAF the indentifying mark of ownership or title! It is from the root **פָּסַח**, to disappear, vanish, cease or fail. To disperse. This root is seen in PESACH – **פָּסַח**, to pass over. It also hints at a physical imperfection, a blemish.

This Kethoneth Passim was a powerful prophetic declaration that left no doubt the future role of anyone in the House who would accept the responsibility of wearing the Melchizedek Priestly Garments and walk out the Torah in his or her life! Joseph is the only Son in the House of Israel aspiring toward it. It indicates that he would be the Crown of the House, having been specifically set in the place where only the Melchizedek Priestly Garments would suffice as his covering! He would be resplendent with glory, power and authority! However, there would come a temporary stripping away of that Garment as he took on the failures and imperfections of his brothers. Wow! How often do we take on our brothers' imperfections instead of using them as an excuse to keep them in Prison as Joseph so aptly demonstrated?

How ironic that Joseph deliberately '*before their eyes...*' takes Simeon, from H#8095, **שִׁמְעוֹן**, heard, to hear and imprisons him. He was warning them that both their ability to see and their hearing had been and in the future would again go into captivity REGARDING HIS PRIESTHOOD and later Yahshua would restore it by healing the ear of the Levitical Priest – Malchus – King or Kingdom – whose ear is cut off by another Simon! This parallels a ritual where a slave places his ear upon the doorpost of his master. **Deut. 15:17**: The act severed the previous covenant link between Master and Servant – Thus, the Caiaphas counterfeit Priesthood of both Master and captive paralleled the current state of the exiled House of Israel's kingdom! Whereupon, immediately YAHSHUA both Master and Servant - RESTORES THE MELCHIZEDEK ORDER TO ISRAEL and confirms it shortly upon His being offered on the ALTAR OF SHALOM! Now you know why the first message to man upon His Nativity is: PEACE – GOODWILL TO ALL MEN!

As we continue...

Looking at the above word in the phrase Coat of Colors – Kethoneth Passim - the value of כפ, Pas equals 140, the same as Miyamim; a phrase indicating 'after 2-days' i.e. the 3rd-day. This time frame is consistent in each of our links above: Shechem and his countrymen are destroyed 3-days after the incident with Dinah. Joseph is 3-days in the Pit, 3-days of darkness fell upon Egypt, Yahshua is 3-days in the grave (His is the only Kethoneth Passim not torn) **Hosea 6:1** declares: *After two days will He revive us: In the third day He will raise us up, and we shall live in His sight!*

Regarding why his brothers despised him and his garments, the proof of a Priestly garment being passed on seems corroborated in the Hebrew text of **2Sam. 13:19** where we find Tamar the virgin daughter of King David tearing her *Kethoneth Passim* after being raped by her half-brother. Testimony is strong, suggesting that she held both a Royal and a Priestly role and served as an apothecary specializing in healing ointments as she is instructed to go visit her brother who is feigning sickness and fashion or make him **meat**: *[Rivka Sari is the closest to this modern day example that I have known! Please note her FB page.*

<https://www.facebook.com/rivkasari770>] <https://aytzchayim.com/>

Evidence for such can also be found in the story of Dinah, Joseph's sister, a story that parallels that of David's daughter Tamar. It is my opinion that the later bias against women in leadership positions was the motivating factor hiding these truths in most biblical interpretations. In fact, supporting my position, there exists Ancient Near Eastern Texts that allow for Women as Priests! *[Hammurabi's Code para. 146]*

Consider the following:

Tamar's father King David gives her a specific instruction. Why?

- Meat, H#1279, בריה, biryah, from the root hinting at cutting a sacrificial victim in two, as indicated, consistent with those duties, many scholars believe she was a priestess and thus a HEALER! As both a Princess and a Priest her virginity – like that of JOSEPH was paramount! Unfortunately, Tamar tears her garment in response to Amnon's assault: This severs her office just as in Caiaphas's day: In effect the same thing is done to Joseph by both Potiphar's' wife and his brothers! Yet, his priesthood continued!

In each case, the tearing of the garment caused the stripping away of the authority of the House of Israel. In Yahshua's day the same happens: Caiaphas tears the garments of the Levitical order effectively stripping authority and power from the House while the Garment of Yahshua the Melchizedek Priest, though gambled over is NOT TORN. PROPHETICALLY, the primary Levitical Garment - the Temple Veil is rent from the top to the bottom, while the garment or veil UPON the BODY - Tabernacle of the Melchizedek King's remains intact to this day!

Notably, upon selling him, the brothers of Joseph would usurp that Priestly Garment and attempt to walk in its' glory and power only to find it a blood curse upon them that would lead to the stripping away of their own authority, priesthood, and title until such time as Messiah Ben Yoseph would come and be offered in their stead! Thereby, causing Elohiym to PASSOVER – LEAP OVER their imperfections and failures! Though guilty, in the symbolism of the Pesach Blood upon the Doorpost, HE HIMSELF gives His back to the Lictors displaying that Love indeed covers a multitude of Sin! Though partially fulfilled in the Exodus example where only the blood of the Lamb can suffice to cause the Bones of Joseph to live again! It was ultimately fulfilled in Messiah Yahshua who would come in the role of Messiah Ben Yoseph and finally, we look toward the coming Greater Exodus and reunion of the Whole House of Israel where all 12-brothers are able to speak peaceably – Shalom to one another! Joseph – Judah of you who will turn their backs to the Lictors on behalf of the United House of Israel?

Joseph – Judah - Benjamin

III. As we consider the attack upon Tamar by David's son Amnon, we can see additional information supporting what Joseph is doing in our Parsha.

- Amnon, H#550, אַמְנוֹן, defined as *'faithful'*. The root is from aman, to support, confirm, uphold. However, it also is interchangeable with H#541, אָמַן, and awman, to take the right hand, to choose the right, take the right road, to prop, stay, sustain and support. i.e. of a house! Ironically, this is the ROOT OF BENJAMIN! The remaining son of Jacob and Rachael whom Joseph longs to see! He is charged with sustaining the House until Joseph and Judah are united! Amnon was King David's firstborn and charged with the same but succumbed to the flesh – his idol.

Moving forward, though Joseph longs for his younger brother, his intent is to bring forth both a present and a future prophetic revelation that will foster Unity in the

House of Israel once again. Observe for emphasis the Silver Cup placed into Benjamin's sack. **Gen. 44:2** *And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.*

- Cup, H#1375, **גביע**, gavia, a cup or the calyx of a flower as in the Menorah! Ironically, **גבע**, Geba, was later to be a city allocated to the Tribe of Benjamin and the site of all of Israel attacking Benjamin for the killing of a Levitical Concubine resulting in almost annihilating Benjamin!
- Silver, H#3701, **כסף**, keseph, translated here as silver, money. From H#3700 **כסף**, to long for, yearn after. To eclipse or darken as the sun, moon or the eye. I want you to focus your eyes here (Pun intended) and note the root stem – **ספ** – Saph - meaning a threshold or basin as an indentation at the threshold for blood to catch. It also indicates a doorkeeper! The intent is that of a divider separating the inside of the house from the outside! The Saph or threshold – cup was where the House BEGAN OR ENDED! Saph is the root of Y-Saph – Yoseph-Joseph! Now you know why blood is needed upon the doorposts of our hearts! It's about access to the inside of His House! Joseph is indeed crucial to the access of the United House of Israel!
- Corn, H#7668, **שבר**, Sheber, Brittney taught on this last week! Though translated here as corn, it is not the usual word. Sheber means to be BROKEN – BREACH – FRACTURE! It can also mean the solution or interpretation of a dream, destruction of a Kingdom! To measure off, to define! We get our English word Sever – to cut or break off – from here. Gideon did exactly that – cut off, cut down, sever the idols, else the House is fractured!

There is one other key word found later describing this cup as a cup of divination.

- Divineth, H#5172, **נחש**, Nachash - to practice divination, observe signs, it is the Name given the Serpent in **Gen. 3:1**. In **Gen. 44:5,15** the word is repeated twice! Emphasizing something of importance to Benjamin! The value of Nachash is 358 – the same as Mashiach – Messiah!

Yes, Joseph longed for his brother Benjamin, but the significance of the attention paid here indicates Joseph was warning Benjamin of his future where his house

would be eclipsed and darkened and he separated from his beginning. This would cause a fracture or breach in the House of Israel where the enemy would gain hold until the Coming of Messiah who would restore him! Joseph, though grieving with him, is also rejoicing of his return to the House through Messiah.

We've focused on the Gathering of the Exiles: Namely, Joseph and Judah as detailed in **Ezekiel 37** and the conjoined Sticks. But, where is Benjamin? It is not until Judah is brought face to face with the Prominence of his long lost brother Joseph that something happens:

Where is Benjamin?

- IV. There are many opinions, but the fact remains that he is not Judah, neither Joseph and yet, Joseph prophetically declares his acceptance of Messiah. Benjamin will come to the cross road and Yamin – turn to the Right Hand. Moreover, Benjamin was known as a warrior, skilled in battle. My wife Brenda brought a unique perspective of Benjamin. HE HAD NO MOTHER – Rachael died during delivery. Upon whose breasts were Benjamin nourished? Not those who succored Joseph, neither that from whom Judah nursed. Tradition says that Rachael's handmaid Bilhah raised both Joseph and Benjamin. This explains why Reuben would defile Bilhah as he sought to head off Joseph and Benjamin from the Birthright.

Therefore, the place where both Judah and Joseph derived their sustenance was denied Benjamin. Judaism is the mother of Judah currently and has been for millennia. Joseph's mother has been the church until recently. Could it be that Benjamin represents those from Judah and his companions who, though Jewish have turned to the SON OF THE RIGHT HAND as their source and are Messianic Jews? Not truly Joseph, not truly Judah! Could Benjamin be the hidden source in the Land today who will defend Judah from future peril? Indeed, Joseph is NOT Jewish and Judah will only recognize him when his life is in jeopardy and only after he has acknowledged Benjamin – like Esther “*For Just Such a Time as This*” and his Messiah as the key to preserving his Father Jacob's House - resulting in both he and Benjamin recognizing Joseph and finally - the House is UNITED!

SHABBAT SHALOM!

