

יחי VAY'CHI and [Jacob] lived Gen 47:28-50:26

47:28 And Yaakov lived in the land of Mitzrayim seventeen years: so the full age of Yaakov was a hundred forty seven years. 29 And the time drew near that Yisrael must die: and he called his son Yoseph, and said to him, If now I have found favor in your sight, Please put your hand under my thigh for the oath, and deal in chesed and emet with me. Please do not bury me in Mitzrayim. 30 But I will lie with my ahvot, and you shall carry me out of Mitzrayim, and bury me in their burial-place. And he said, I will do as you have said. 31 And he said, Swear to me. And he swore to him. And Yisrael bowed himself upon the bed's head.

48:1 And it came to pass after these things, that one told Yoseph, See, your abba is sick: and he took with him his two sons, Menashsheh and Efrayim. 2 And one told Yaakov, and said, See, your son Yoseph comes to you: and Yisrael strengthened himself, and sat upon the bed. 3 And Yaakov said to Yoseph, El-Shaddai appeared to me at Luz in the land of Kanaan, and blessed me, 4 And said to me, See, I will make you fruitful, and multiply you, and I will make you into a congregation of nations – kahal amim: 1 and will give this land to your zera after you for an everlasting possession.

5 And now your two sons, Efrayim and Menashsheh, who were born to you in the land of Mitzrayim before I came to you in Mitzrayim, are mine; as Reuven and Shimeon, they shall be mine. 2 6 And your issue, which you beget after them, shall be yours, and shall be called after the name of their brothers in their inheritance. 3

7 And as for me, when I came from Padan, Rachel died next to me in the land of Kanaan on the way, when yet there was but a little way to come to Ephrath: and I buried her there in the derech of Ephrath; the same is Beth-Lechem. 8 And Yisrael beheld Yoseph's sons, and said, Who are these? 4 And Yoseph said to his abba, They are my sons, whom Elohim has given me in this place. And he said, Please bring them to me, and I will bless them. 10 Now the eyes of Yisrael were dim for age, so that he could not see. And he brought them near to him; and he kissed them, and embraced them. 11 And Yisrael said to Yoseph, I had not thought to see your face ever again: and, see, Elohim has shown me also your zera. 12 And Yoseph brought them out from between his knees, and he bowed himself with his face to the earth. 13 And Yoseph took them both, Efrayim in his right hand toward Yisrael's left hand, and Menashsheh in his left hand toward Yisrael's right hand, and brought them near to him. 5

14 And Yisrael stretched out his right hand, and laid it upon Efrayim's head, who was the younger, and his left hand upon Menashsheh's head, guiding his hands knowingly; for Menashsheh was the bachor. 15 And he blessed Yoseph, and said.....

For us to truly live this life to the fullest we must align ourselves in 7 perfect ways with our redeemer to transcend each and every situation.

1. *"I have turned and faced the shewbread,*
2. *committed to change my behaviors from this day forward knowing*
3. *He will tend to me and be my companion and friend.*
4. *I commit to walk beyond my senses continually*
5. *with my priest and teacher*
6. *who has bought me back from death...*
7. *He alone is my revenger and deliverer from all natural and moral evil, hurt pain and sorrow. I am set free from mine own wretchedness."*

1. פָּנִים pânîym...before (face and serve the shewbread).
2. הָלַךְ hâlak...to behave and follow forth forward.
3. רָעָה rā'âh....to tend a flock, be a companion friend an pastor/pasture.
4. מִנְיָי minnêy...above my senses...עַד od. in a continuance.
5. מֵלֶאֱךָ mal'âk...priest teacher
6. גָּאֵל gâ'al...to buy back and deliver, my revenger
7. רָעָה rā'âh...from natural or moral evil, hurt, sorrow, trouble, mine own wretchedness.

Elohim, before whom my ahvot Avraham and Yitzchak did have their halacha, the Elohim who fed me all my chayim long to this day, 16 The Malach who redeemed me from all evil, 1 bless the lads; and let my name-Yisrael be named on them, 2 and the name of my ahvot Avraham and Yitzchak; and let them grow into a multitude like fish –vayi-dag-oo lerov 3 in the midst of the earth.

Matthew 4:19, where the disciples are sent to fish for the men of Yisrael and are called to be Yahshua's fishermen, sent to catch the wandering and floating fish of Yisrael in the midst of all the earth.

48:16 firstly Ephraim and Manasseh had to DAGEH, DALET, GIMMEL, HEH. (overcome the Roman deception of dagon) had to become a teeming school of fish in the midst of the nations. Feed 5 loaves to the 2 fish and you'll get all 12 tribes in your bread basket - promised land!

17 And when Yoseph saw that his abba laid his right hand upon the head of Efrayim, it displeased him: and he held up his abba's hand, to remove it from Efrayim's head to Menashsheh's head. 18 And Yoseph said to his abba, Not so, my abba: for this is the bachor; put your right hand upon his head. 4 19 And his abba refused, and said, I know it, my son, I know it: 5 he also shall become a people, 6 and he also shall be great: but truly his younger brother shall be greater than him, and his zera shall become the fullness of the gentile nations – melo ha-goyim.

Rom 11:25 that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Yahusha will remove the natural and moral wickedness of Jacob and his eyes shall no longer be blinded in part by the red of wine, and his teeth no longer clenched with the white with milk. (48:11 vine and foal prophecy)

Melo ha-goyim, or the “fullness of the gentiles.” Efrayim’s seed later collected in the ten tribes of the northern kingdom would produce the “fullness of the gentiles.” Paul confirms this clear understanding in Romans 11:25-26, when he speaks of the “fullness of the gentiles” as those who will come in as believing returning Yisrael in the last of the last days.

20 And he blessed them that day, 8 saying, In you shall Yisrael bless, saying, Elohim make you as Efrayim and as Menashsheh: 9 and he set Efrayim before Menashsheh. 21 And Yisrael said to Yoseph, See, I die: but Elohim shall be with you, and bring you again to the land of your ahvot. 11 22 Moreover I have given to you one portion above your brothers that I took out of the hand of the Amorite with my sword and with my bow.

49: 1 And Yaakov called to his sons, and said, Gather yourselves together,13 that I may tell you that which shall befall you in the last days.14

2 Gather yourselves together,15 and listen, you sons of Yaakov, and listen to Yisrael your abba. 3 Reuven, you are my bachor, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: 4 Unstable as mayim, you shall not excel; because you went up to your abba's bed; then you defiled it: he went up to my couch. 16 5 Shimeon and Lewi are brothers; instruments of cruelty are in their dwellings. 6 O my being, come not into their secret; let not my

honor, be united to their congregation: 17 for in their anger they killed a man, and in their displeasure and selfwill they hamstrung an ox in pleasure. 7 Cursed be their anger, for it was fierce; and their anger, for it was cruel: I will divide them in Yaakov, and scatter them in Yisrael.

We're going to have to deal with Levi's cruelty to animals.

Is 66:3 He that kills an ox is as if he slew a man; he that sacrifices a lamb, as if he cut off a dog's neck; he that offers a grain offering, as if he offered pig's dahm; he that burns incense, as if he blessed an idol. Yes, they have chosen their own halachot, and their beings delight in their own abominations. 4 I also will choose their delusions, and will bring their fears upon them; because when I called, no one did answer; when I spoke, they did not hear: but they did evil before My eyes, and chose that in which I did not delight.

8 Yahudah, you are he whom your brothers shall hallel: your hand shall be on the neck of your enemies; your abba's children shall bow down before you. 9 Yahudah is a lion's whelp: from the prey, my son, you have gone up: he stooped down; he couched as a lion, and as an old lion; who shall rouse him up? 10 The scepter shall not depart from Yahudah nor a lawgiver from between His feet, until Shiloh comes; to Him shall the gathering of the nations be.

Ber 49:10: The scepter shall not depart from Judah, nor a lawgiver from between his feet, UNTIL Shiloh come.

If we can't get our head around this paradigm the Malki-Tzedik will forever be shrouded in a cloud of mystery!

Heb 9:10 'Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Gal 3:19 'Wherefore then serveth the law? (the Book of the Law v:10) It was added because of transgressions, till the seed should come to whom the promise was made; ... '

Act 3:21 ' ... until the times of restitution of all things ... ' (Peter v:12)

Heb 7:12 'For the priesthood being changed, there is made of necessity a change also of the law.'

2 Cor. 3:11 'if that which is done away was glorious, much more that which remains is glorious.'

Connections in the account of Tamar and Judah:

Shelah's name was actually Shiloh! (Both words are from the same root word, "shalah.") Tamar was not given to Shelah. Meaning, the one in legal possession of the rod of rule, Tamar, cannot be given to a harlot mixture. (how can we expect to be walking in kingdom power if we're still caught up in a pagan mixture or a lukewarm faith!)

Shelah's mother was a Canaanite, a cursed mix. Those that have the legal right to rule must be found - meek, more righteous than Judah and not of a self righteous religion (Judah) or corrupted themselves in pagan spirituals.

The rod must go to one who can bring forth true repentance – Tamar, who is more righteous than Judah (the appearance of religion) She was able to birth the fruits of Messiah - Perez.

11 Binding his foal to the vine, and his donkey's colt to the choice vine; he washed his garments in wine, and his clothes in the dahn of grapes: 2 12 His eyes shall be red with wine, and his teeth white with milk.

Judah **"ties his foal to the vine."** He tied his foal, the foal that Yahusha came into Jerusalem upon, to the cursed vine - a fig tree!

Judah's foal is tied to the cursed fig tree - no faith. Judaism choose to tie itself to the vine of unbelief, rejecting the two-part witness (Torah and Testimony).

This foal is released from its former owners - the Levitical hierarchy and taken by the disciples. This is a foal that has never been ridden, the Melchitezik priesthood that's released from working a vine that is withering - BoL , in order to bring about the High Priest in the BoC - You see Torah without the Malki Tzedik is just as much a withering vine as grace without law!

We know in Scripture that blood and grapes are synonymous. Two events are being prophesied here, two events that Judah was the main conspirator in, both surrounding Joseph– the lesser Joseph- and the greater Joseph.

1. Judah was the main conspirator and washed Yosef's garments in wine-the covering of goats blood. Meaning Judah stole the birthright by washing the birthright tunic in blood.
2. Judah was the main conspirator at the Feast of grapes - Pesach - which

represented the blood of redemption – where Yosef was stripped and judged!

12 His eyes shall be red with wine (Judah's sight will be clouded by wine, unable to see with his eyes the red blood of Yahusha - he's blind in part), **and his teeth "white" with milk** (Judah's teeth shall be "**Laban**" as milk, Laban withheld what was rightfully Israel's - the birthright just as Judah has, like Laban withheld from his mouth – his teeth tightly clenched - the testimony of Yahusha and the birthright of the Melchizedik Priesthood.