

וַיִּגַּשׁ

VaYiggash

Genesis 44:18–47:27
Haftarah: Ezekiel 37:15–28

Then *Yehuda* approached *vayiggash* וַיִּגַּשׁ *Yossef* and said, “Please, my lord! Let your servant say something to you privately; and don’t be angry with your servant, for you are like Pharaoh himself. Genesis 44:18

We are back with *Yossef* after the suspense left from last week’s *Parasha*. The confrontation between the brothers is a crucial moment for the history of the Jewish people.

Yehuda steps forward and starts to intercede for his younger brother, *vayiggash* וַיִּגַּשׁ *elav Yehuda*, and *Yehuda* approached him.

In the last *Parasha* we saw that *Binyamin* was a shadow and type of the Temple which will be built later. For it is within the bonds of this family that we discover the Temple. The future kingdoms of *Yehuda* and of *Ephraim* (descendants of *Yossef*) will later separate, but the tribe of *Binyamin* will never separate from the protective covering of this older brother, *Yehuda*, the one pleading for him. This reveals to us that the watching over and care of the Temple, both physically and spiritually, has been given to the descendants of *Yehuda*, from whom comes the *Mashiach*; He Who gave access to His Temple through His body to all who believe in Him. *Yehuda* reveals through his prophetic intercession, the grace of G-d, Who will raise up the true Advocate:

Certainly not the *Messiah Yeshua*, who died and - more than that - has been raised, is at the right hand of God (*the right hand of G-d represents Grace*) and is actually pleading on our behalf! Romans 8:34

Yossef, seeing that his brothers’ love is now sincere, and that they are ready to give their lives for the spiritual heritage and the messianic vocation, can’t restrain himself any longer. Love and compassion flow from his lonely, hurting heart. For many years he has been separated

from those that he loves because of their lack of trust and unbelief. He then removes his Egyptian mask and shouts:

I am *Yossef!* *Ani Yossef!*

אָנִי יוֹסֵף

Yossef said to his brothers, "Please! Come closer." And they came closer.

He said, "I am *Yossef*, your brother, whom you sold into Egypt.

But don't be sad that you sold me into slavery here or angry at yourselves, because it was God who sent me ahead of you to preserve life. The famine has been over the land for the last two years, and for yet another five years there will be neither plowing nor harvest.

God sent me ahead of you to ensure that you will have descendants on earth and to save your lives in a great deliverance (**to preserve life**).

Genesis 45:4-5

We can foresee the day when Israel, overwhelmed by the revelation of The One whom they rejected and sold for 30 silver coins, will hear from His mouth:

(Yeshua HaMashiach) was arrested in accordance with God's predetermined plan and foreknowledge... Acts 2:23

In order to:

For, brothers, I want you to understand this truth which God formerly concealed but has now revealed, so that you won't imagine you know more than you actually do. It is that stoniness, to a degree, has come upon Israel, until the Gentile world enters in its fullness; and that it is in this way that all Israel will be saved. As the *Tanach* says, "Out of Tziyon will come the Redeemer; he will turn away ungodliness from *Yaakov*."

Romans 11:25-26

For if their casting *Yeshua* aside means reconciliation for the world, what will their accepting him mean? It will be life from the dead!

Romans 11:15

Centuries later, *Shaul*, full of zeal to watch over the Jewish heritage on his way to apply the Torah, will also hear in the midst of a blinding light of Truth:

...I am *Yeshua*, **יֵשׁוּעַ** and you are persecuting me. Acts 9:5

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Sefer Bereshit

And *Yossef* cried on the neck of his brother. He cries because he sees prophetically the future destruction of the Temple, the dispersion of the tribes and the long road of exile. According to Rashi's interpretation, the neck is the Temple¹ and the Tradition tells that the same way the neck is the beauty of the body, so is the Temple for Israel.

Yossef's brothers bring the good news to *Yaakov* but he can't receive it; his heart is frozen, without life, but as he listens and looks at the presents *Yossef* sent him, suddenly he sees!

Yaakov has a vision that will bring him back to life!
So they reported to him everything *Yossef* had said to them; but it was only when he saw *vayar* וַיַּרְא the wagons which *Yossef* had sent to carry him that the spirit of *Yaakov* their father, began to revive. Genesis 45:27

But what does he see? The wagons!

HaAgalot הַעֲגֵלוֹת

The word *agalot* is similar to the word *eigla*, עֵגְלָה. It has the same root and speaks of a young female cow, the neck of which, the elders of the village had to break: this being done for a murdered person, as a result of being unprotected, whose murderer has not been found. The elders, in order not to be convicted for letting this person go alone without protection, fulfilled this symbolic act.

Yaakov, by sending *Yossef* alone to look for his brothers, knowing of their jealousy of him, bears this guilt and his spirit is like dead, closed to G-d's communication.

This young female cow reminds us also of the red heifer, the ashes of which would be used to purify anyone who got close to a dead corpse. (Number 19) This represents the image of *Yeshua* taking on Himself the ritual impurity of the spiritual death due to sin. (John 20:17).

We will develop this theme later in the *Parasha* of the red heifer.

¹ Great French Bible comentator, 11th century

So when *Yaakov* “sees” the *agalot*, wagons, he fully receives the revelation of the expiation of his fault. The wonderful work of *Yeshua* through forgiveness opens before us:

From: *Yochanan* To: The seven Messianic communities in the province of Asia: Grace and shalom to you from the One who is, who was and who is coming; from the sevenfold Spirit before his throne; and from *Yeshua the Messiah*, the faithful witness, the firstborn from the dead and the ruler of the earth’s kings. To him, the one who loves us, who has freed us from our sins at the cost of his blood, who has caused us to be a kingdom, that is, *cohanim* for God, his Father—to him be the glory and the rulership forever and ever. Amen. Look! He is coming with the clouds! Every eye will see him, including those who pierced him; and all the tribes of the Land will mourn him. Yes! Amen!

I am the ‘A’ (*Aleph*) א and the ‘Z,’ (*Tav*) ט says Adonai, God of heaven’s armies, the One who is, who was and who is coming. Revelation 1:4-8

The consequence of all this: *Yaakov*’s spirit is brought back to life and the following verse gives us the spectacular proof. The text doesn’t speak any more of *Yaakov* living miserably in guilt but of *Yisra-El*, the prince of G-d who triumphantly brings back the divine presence on his life instantly!

Israel said, “Enough! My son *Yossef* is still alive! I must go and see him before I die.” Genesis 45:28

Moreover, the others, if they do not persist in their lack of trust, will be grafted in; because God is able to graft them back in. For if you were cut out of what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree!

For, brothers, I want you to understand this truth which God formerly concealed but has now revealed, so that you won’t imagine you know more than you actually do. It is that stoniness, to a degree, has come upon Israel, until the Gentile world enters in its fullness; and that it is in this way that all Israel will be saved. As the *Tanach* says, “Out of *Tziyon* will come the Redeemer; he will turn away ungodliness from *Yaakov* and this will be my covenant with them, when I take away their sins.

Romans 11:23-27

But the necessary steps of exile must come first, and *Yisra-El* understands this as he goes in search of G-d's will at *Beer Sheva*; at the place where years before he fled from *Esav's* wrath. There, the L-rd tells him not to be afraid to go forth in the exile, for He Himself will go with the Jewish people. This exile was planned and prophesized to *Avraham* in Genesis 15:13. It is through adversity that G-d tests and purifies His people to get the best out of them, like the olives that are pressed to extract the oil. *Yeshua* showed us the way at *Gat-Sh'manim* (oil press.) The olive tree is the symbol of Israel. With the oil we light the Menorah of His Spirit and this is what the Greeks wanted to profane at any price.

G-d promised to *Yaakov* that He will accompany him in exile, giving him the hope of a future deliverance. The richness of the Word of G-d is unveiled before us in the following verses:

Yaakov sent *Yehuda* ahead of him to *Yossef*, so that the latter might guide him on the road to Goshen, *goshna* ג' שְׁנָה; thus they arrived in the land of Goshen. Genesis 46:28

The letters from the word *Goshna* are the same as those written on the *Chanukah* spinner, which mean: *Ness Gadol Haya Sham*: A great miracle happened *there*. When we are outside of Israel we say *Ness Gadol Haya Sham* and in Israel we say *Ness Gadol Haya Po here*. Most incredible is that the value of the word *Goshna* is the same as that given of *Mashiach*: 358!

G-d's grace will accompany *Yaakov*. G-d never forsakes His people and the Light of the *Mashiach* will go forward and will bring back Israel from exile.

Yeshua Himself will go down to Egypt for the Scriptures to be fulfilled:

"When Israel was a child, I loved him; and out of Egypt I called my son.
Hosea 11:1

Where he stayed until Herod died. This happened in order to fulfill what Adonai had said through the prophet, "Out of Egypt I called my son."
Matthew 2:15

Yaakov sent Yehuda first to prepare a *yeshiva*, a house of study as suggests the word *lehorot*, לְהוֹרֹת, to teach. *Yehuda*, the tribe of the *Mashiach*, the Living Word!

The study of the Torah is the link which allows the Jewish people to be unified. His survey depends on the study and the practice of the Torah. It is the foundation of the Jewish nation and makes it a people. *Yeshua* is the living foundation and the corner stone of His people and of anyone who believes in Him; but He is still hidden to Israel because of his “momentary Egyptian assimilation”. The question that arises is the following:

What about “Jesus”, hasn’t He been a bit “assimilated” and has the Church of the Gentiles the full revelation of the One Who brought back the Samaritan woman to His truth near *Yaakov*’s well ?

We end with the Haftarah of Ezekiel which speaks of the reunification of the two kingdoms as one. The word one, *echad*, אֶחָד is repeated 11 times in this text and speaks of union and of *Yossef*’s anointing that reunites the family together. One people with One King and One Shepherd, one people unified in the One G-d’s love, *echad*

אֶחָד:

“I pray not only for these, but also for those who will trust in me because of their word, that they may all be one. Just as you, Father, are united with me and I with you, I pray that they may be united with us, so that the world may believe that you sent me. The glory which you have given to me, I have given to them; so that they may be one, just as we are one-- I united with them and you with me, so that they may be completely one, and the world thus realize that you sent me, and that you have loved them just as you have loved me. John 17:20-23

The revelation will be full when the L-rd will accomplish the following promise:

The nations will know that I am Adonai, who sets Israel apart as holy, when my sanctuary is with them forever.” Ezekiel 37:28



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