

Parshah Vayigash - **Genesis 44:18-47:27**

וַיִּגַּשׁ 44:18 and he (will) approach, fut. to draw near,

Haftorah - **Ezekiel 37:15-28**

Ketuvim haderek - **Ephesian 2:11-14**

Psalm 110: Proverbs 24:30-32

Message: Recognizing the Messiach

Note: Read Ezekiel **37:15-17**

The Question in **Ezekiel 37:18** (all in unison recite)

‘Won’t you tell us what you mean by this?’

(Look within the verse and see the question)

So, now that you have asked.

The prophets response is: **v19** ‘This is what the **יהוה** **אֲדַנְיָ** says, ‘I am going to take...’

What is the **יהוה** going to take?

v.19 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.

As of B’midbar **17:1-5** there are 12 rods/sticks **מִטָּה**

What is so important about **יוֹסֵף** Joseph and **יהודה** Judah? What’s with these sticks?

see : **Numbers 17:1-5**

By the time of Ezekiel Joseph and Judah are long dead. So to answer this question we need to know Joseph and Judah. The importance of this question is given in **Ezekiel 37:18**, as a response to :

‘When your countrymen ask’ **v.18**

‘You are to say to them’ **v.19** This is my message to you. I want you to understand the reply, not just recite an answer. I want you to know what (was / is / will). These countrymen are the countrymen of Ezekiel, thus they are Jews. The response is to them so you must understand why.

What is the relevance of a Jew, not a Gentile, being the object of this question and reply?

Ezek. 37:18 **Answer:** because its the Jewish people that form the context.

So, where to start ? This could be 3 hour message easily because there is so much here.

How about the beginning. -

[Jhn 5:46](#) For had ye believed Moses, ye would have believed me: for he wrote of me.

Recognizing the Messiah

Turn to: **בְּרֵאשִׁית**

(genesis) **44:18**

V. **18** So **יהודה** Yehudah came near to him.... Yehudah came near to whom?

- they don’t yet know its Yosef.

Why at first do they not know its Yosef?

- From Bere. 42:8 till 45:3 they don't know it's him.

What is the relevance of them not knowing? Get back to this later.

But, why Yehudah? **רְאוּבֵן** Reuven is the firstborn. He is the one set aside (see Exodus 13:2).

There is a reason, as we will see.

** Yosef - Zafnat-Paanach is the **צָפְנַת פַּעֲנַח** 'law-giver' Genesis 41:42-45. **

Where was Judah when this occurred? v.14 says:

*'When Judah and his brothers **came to Joseph's house**, he was still there, and they fell to the ground before him.'*

So, we have Judah and Joseph coming together. Notice Judah comes^{44:18} to Joseph. This may seem a small point but it is the context which the narrative depends. All of Scripture is important. Not one verse can be dismissed. Judah is the elder who comes to the younger?

Q: So who are Joseph and Judah? - who really were they? In the scheme of things who were they?

We have a good picture given in **בְּרֵאשִׁית** (genesis) 49. **יַעֲקֹב** (Jacob) gave us a prophetic look at them. He gives us a description of them. One that explains the role they have to play.

So let us look at Joseph and Judah.

I. How is Joseph described? Joseph's name means 'He shall add'

His description : Genesis 49:22-26

כַּבֵּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עַל־עֵין בְּנוֹת צַעֲדָה עַל־יְשׁוּרִים: כַּג וַיִּמְרָרוּהוּ וַרְבוּ
וַיִּשְׁטְמֵהוּ בְּעַלֵי חֲצִים: כַּד וַתִּשָּׁב בְּאֵיתוֹ קִשְׁתּוֹ וַיִּפְּאוּ זְרַעֵי יָדָיו מִיַּד־אֲבִיר יַעֲקֹב
מִנְשֵׁם רֵעָה אֲבֹן יִשְׂרָאֵל:

*"Joseph is a fruitful bough, A fruitful bough by a spring; {Its} branches run over a wall. The archers bitterly attacked him, And shot {at him} and harassed him; But his bow remained firm, And his arms were agile, From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel), From the God of your father who helps you, And by the Almighty who blesses you {With} blessings of heaven above, Blessings of the deep that lies beneath, Blessings of the breasts and of the womb. The blessings of your father Have surpassed the blessings of my ancestors Up to the utmost bound of the everlasting hills; May they be on the head of Joseph, And on the **of the head** of the one **distinguished** among his brothers."*

נֹזֵר

"A son of fruitfulness is Yosef, a son of fruitfulness beyond the eye of the daughters of the who go over/above to see.

What a view of Joseph we are given.
What a lot of blessings are associated with him.

Yosef is Zaphnath-paaneah the one you go to for bread / Y'hudah the line of the King

Notice 2 things, a. the crown of his head is demonstrative of something..
b. and he is distinguished . v.26 נָזִיר

a extreme blessing for the father shall you be a blessing of a magnitude of a different greatness one that is eternal universal

Notice that He has discriptive statements that overlap:

לְרֹאשׁ יוֹסֵף וּלְקֹדֶד נָזִיר אָחִיו ----
to/for the head of Yosef and atop his head a Nazir
(seperated/distinguished) his brothers

Beresheit 49:26
בְּרִכַּת אָבִיךָ גָּבְרוּ עַל-בְּרִכַּת הוֹרֵי עַד-תַּיֹּאוֹת גְּבַעַת עוֹלָם תִּהְיֶינָּךְ
Devarim 33:16
וּמִמֶּנֶּד אֶרֶץ וּמְלֶאכָה וּרְצוֹן שְׂכָנֶיךָ סִנֵּה תִבּוֹאֲתֶה

excellent universal full accepted profitable thing seated upon as a thorny bush

It seems there was a dismay the last time read about this הַסִּנֵּה bush in Sh'mot 3:3 and when we saw the dismay in a certain crown of thorns upon another head. My, how peculiar that Blessings come with thorns.

1 What does he add? that's what his name means

Answer: 2 Sons Gen. 41:51-2 מְנַשֶּׁה Manasseh (1st born) / אֶפְרַיִם Ephraim
names mean: 'to forget' 'double fruitfulness'

Yosef represents the salvation for Israel. Just as he literally did for Israel when he was in Egypt. So to does his house. Joseph's sons play a critical part in the plan of God. This is why:

- turn to Genesis 48:13-20

Joseph took them both, Ephraim with his right hand toward Israel's left, and Manasseh with his left hand toward Israel's right, and brought them close to him. But Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on Manasseh's head, crossing his hands, although Manasseh was the firstborn. He blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac walked, The God who has been my shepherd all my life to this day, The angel who has redeemed me from all evil, Bless the lads; And may my name live on in them, And the names of my fathers Abraham and Isaac; And may they grow into a multitude in the midst of the earth." When Joseph saw that his father laid his right hand on Ephraim's head, it displeased him; and he grasped his father's hand to remove it from Ephraim's head to Manasseh's head. Joseph said to his father, "Not so, my father, for this one is the firstborn. Place your right hand on his head." But his father refused and said, "I know, my son, I know; he also will become a people and he also will be great. However, his younger brother shall be greater than he, and his descendants shall become a multitude of nations." He blessed them that day, saying, "By you Israel will pronounce blessing, saying, 'May God make you like Ephraim and Manasseh!' " Thus he put Ephraim before Manasseh.

יִשְׂרָאֵל? Israel sets Ephraim before Manasseh. Why? - look at what their names mean. Which would you want set aside? (forgetfulness or fruitfulness) Which would you want to hold the stick of the house of Joseph?

תִּעֲצֹבֶיךָ
to be saddened [you-masc-pl-future]
to pain, to cause sorrow [you-masc-pl-future]

This brings us to 45:3

v3 ‘... they were dismayed at his presence...’ They were dismayed at Joseph’s appearance.

I don’t want **you** to be dismayed.. תַּעֲצֹבוּ at the appearance of Joseph as part of the context.

after all you as the brothers saw His Head has the distinguishing characteristic, a Nazir of a thorny bush that is a blessing of a different sort of magnitude, one that is **salvation to/for you**

- לִישׁוּעַ תִּדְּ קוֹיִתִּי יְהוָה - Bereshiet 49:18 as Yaakov said

His presence is necessary to understanding what Ezekiel will explain. The point here is you must witness Judah and Joseph coming together. I want you to close your eyes and imagine yourself standing there and seeing this event.

II. How is Judah described? His name means ‘praised’

His description: Genesis 49:8-12

"Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you. Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up? The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him {shall be} the obedience of the peoples. He ties {his} foal to the vine, And his donkey's colt to the choice vine; He washes his garments in wine, And his robes in the blood of grapes. "His eyes are dull from wine, And his teeth white from milk."

What do you say about Judah?

He is given as the ruler which his family will bow.

Let’s focus on v.10 ; because we have a prophecy which the passage is dependant upon.

----read v. 10 -----

I know must of you have read this verse before. But, look close at it. What are the specifics:

1.) the scepter shall not depart from Judah... I would say that the scepter is reserved for him alone.

2.) a **וּמַחֲקֵק** law-giver from between his feet. (this is nice way of saying He will be offspring.)

a.) what law-giver comes out of Judah? Moshe was from the tribe of Levi.

שִׁלְהָ noun, m.s. שלה pacificator, bringer of peace,

Is Messiah to be a law-giver?

3.) To him the people shall be **יִקְהָתוּ**? (obedient, cleansed, purged)v.10

Who is this **שִׁילוֹה**^{49:10} to which the people are **יָקִיָּה**?

Note: though Sheeloh is in a description of Judah, it is also a place that lies within the territory of Ephraim - another linkage of the 2 houses.

Judah represents the princely line of Israel. He is the source of the Lion of the Tribe of Judah. Now we understand :

- a. who Joseph and Judah are
- b. what they represent
- c. what they are like

Let's keep these in mind as we proceed to work up from this foundation.

Again RECITE: 'Won't you tell us what you mean by this?' - **Ezek. 37:18**

Turn back to **Ezekiel 37:19**

The **יהוה** will take the **stick of Joseph** **עֵץ**

(which is in the hand of Ephraim - because of what Jacob did in Genesis **48:13-20**)

and will join it to the **stick of Judah**. They shall become **אֶחָד** one stick in His hand. In Ezekiel **37:20** he is showing us what is in his hand. He is before their eyes. I want you to close your eyes and picture yourself looking at it as they did.

We now see 2 real, historical events.

1. Judah stepping up to Joseph
2. Ezekiel creating a stick out of 2 sticks.

In ancient times the patriarchs carried and engraved stick that was a standard or emblem for the tribe or family. This is not a theological concept or a metaphor. This was a stick - made of wood.

Ezekiel takes these sticks and binds them together. These 2 sticks have a common statement upon them: **וְכָל-בֵּית יִשְׂרָאֵל חֲבֵרָו**

'and of the tribes of Israel, his companions' is carved on both sticks. **v. 37:15**

So when the 2 sticks are united they are doubly united with the statement below the names.

What is the purpose of all this? Does it supply some prophet conditions, as Jacob would suggest in Genesis 49. Well - Yes

What are we talking about?

From this foundation where are we to go?

Ezekiel goes on to say - 37:21-28

that national unity will occur. But **is** this the focal point, the goal of the actions?

Is this the : Terminus ad quem - finishing point

Terminus au quo - starting point

I must say NO. Because the uniting is of Judah and Joseph is at the core of the unity, not the unity itself. Because only 2 sticks are joined not all the 12 sticks.

Benjamin is between Y'hudah and Yosef as a point that conflicting and historically Shaul the first King of Israel was between Yosef as ruler and David of the tribe of Y'hudah.

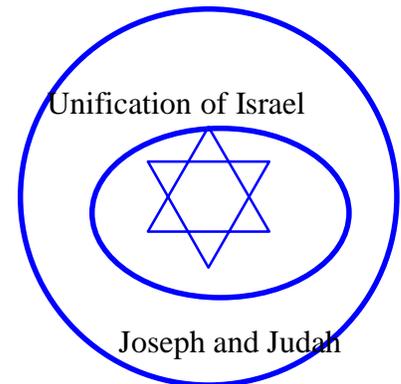


illustration on board

Prophecy is the force behind the bones coming together in 37:4,7,9,10,12

a b c

Verses 15 and following are in addition to this

The unification of the sticks produces a

a שילה 49:10

b מלך King 37:24

one Shepherd v. 24

c ומחוקק law-giver Genesis 49:10 is given.

The people will observe His judgements and statutes.

So the stick points us to the שילה .

Which the people observe and are cleansed. Observance and cleansing are both implied in this single word.

He, the Messiah is the focal point of Israel, for both

- a. sanctification and
- b. the formation of the Kingdom.

This is the message of **ישוע**. The Gospel of the Kingdom of God. He is the

- a. Lion of the Tribe of Judah
- b. Son of David
- c. King of Israel - the one Shepherd

It's time for that Psalm we read Psalm 110: 'The LORD said to my Lord'

What amazing Messianic Psalm

v. 3 The rod **מִטָּה** is sent forth

He sits on the throne. He sits on whose throne? *1 Chronicles 29:23* The throne belongs to God.

You will notice that at times **דָּוִד** David, **שְׁלֹמֹה** Solomon and **ישוע** Yeshua are spoken of as princes not kings. This is true because the Throne upon which they sit belongs to God. In *Revelation 1:5* and *Ezekiel 46:9-12* the Prince is about his duties. It is this scriptural foundation that makes it possible for Yeshua to proclaim 'salvation is of the Jews'. *John 4:22* which is supported by *Isaiah 2:3*.

The union of the sticks is that which produces the Messiah, who is our salvation. As long as Romans 8 - 11, Ephesians 2, are literally true. To you who are gentiles (wild olive branches) you are grafted:

- a. into
- b. with
- c. among

the natural branches (those that are NOT wild branches or NOT gentiles)

that is those grafted into the commonwealth of Israel. He becomes your:

King, your Messiah, your **שִׁילָה**

You are fellow heirs/possessors with Israel because you are grafted in. Jews are not grafted in. They may be re-attached, but they are not the 'wild olive branches'. It is you, gentiles, that join them - they do not join you. The Kingdom you, as gentiles, are entering has a capital city, its name is **יְרוּשָׁלַם** Jerusalem. The City of the great King - Psalm *48:2*. The throne is called the

throne of David, even though it's God's chair - **דברי הימים א** I **Chronicles 28:5, 29:23**. It is Messiah the King/Prince of Israel that sits there.

Are you ready for life in the Kingdom? or Are you going to beat over the head with the stick.

The capital city **ירושלם** Jerusalem has 12 gates that have who's names above them?

Revelation **21:12** the 12 tribes of Israel

No matter how you approach the city you will face 3 gates with the names of the Children of Israel upon them.

There are also 12 more names on the 12 foundations (**Revelation 21:14**) The 12 Apostles, whom are also all Jews. The New Jerusalem comes down out of Heaven to the Earth. So, we are talking more than some Heavenly state, it is a real place. The Kingdom is therefore both:

1. NOW - present
2. Yet to come - future

For those of you who are gentiles, you are in the Kingdom now because of the New Covenant which is NOW. The Covenant has been cut. Christendom recites **I Corinthians 11:23-29** often enough. **Hebrews 8:6-12** a covenant that **was established** (past tense) v.6. The author of (maybe Paul) Hebrews is quoting the prophet Jeremiah verbatim from **31:31-34**.

לא לא כְּבָרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתֵם בַּיּוֹם הַחֲזִיקִי בְיָדָם לְהוֹצִיאֵם מֵאֶרֶץ
 מִצְרַיִם אֲשֶׁר־הִמָּה הִפְרוּ אֶת־בְּרִיתִי וְאֲנֹכִי בַעֲלָתִי בָם נֹאֵם־יְהוָה: לֵב כִּי זֹאת
 הַבְּרִית אֲשֶׁר אֶכְרַת אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נֹאֵם־יְהוָה נִתְּנִי
 אֶת־תְּוֹרָתִי בְּקֶרְבָּם וְעַל־לִבָּם אֶכְתַּבְנָה וְהָיִיתִי לָהֶם לֵאלֹהִים וְהָמָּה יִהְיוּ־לִי
 לְעָם: לֹא וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אָחִיו לֵאמֹר דַּעוּ אֶת־יְהוָה
 כִּי־כֹלֶם יָדְעוּ אוֹתִי לְמַקְטָנָם וְעַד־גְּדוּלָּם נֹאֵם־יְהוָה כִּי אֶסְלַח לְעֹנְוֵם
 וְלִחַטָּאתֵם לֹא אֶזְכֶּר־עוֹד: לֵד כֹּה | אָמַר יְהוָה נִתְּן שְׁמִשׁ לְאֹר לְיוֹמָם חֻקֹּת
 יָרַח וְכוֹכָבִים לְאֹר לַיְלָה רָגַע הַיָּם וַיִּהְמוּ גִלְיוֹ יְהוָה צְבָאוֹת שְׁמוֹ

You are not replacing the Children of Israel. You are joining them. You are becoming partakers of the covenant(s). Read Ephesians 2

So Partake of them! - they ^(covenants) are yours now.

I hope that you can see that the Kingdom is the product of the plan of God that began long

ago. Its nature has been demonstrated by the **entirety** of the Word of God. All of it. From Genesis to Revelation.

You can now Say, *as Ezekiel (37:19) did*, to the Children of Israel without scriptural error because you accept the authority of **all** of it. For those of you who are gentiles you can speak because you are or have joined them in the Messiah. You recognize both

- a. who you are - gentiles
- b. who you are not.

You are not claiming to be Jewish , but you are claiming to be in the Covenant. Through the cutting of the New Covenant - by the blood of Messiah. You are brought near, Ephesians 2. You too have Avraham as your father, by adoption, by way of the Covenant. You are proof that the Avrahamic covenant has caused blessings to the whole world.

If you have been paying attention you have a full understanding that will allow you to speak. So you can ---

‘Won’t you tell us what you mean by this?’ - Ezekiel 37:18

Just because Y’shua’s brothers, His countrymen, the Jewish people, have been dismayed at his appearance, the way He has been portrayed over the last 2 thousand years You can reveal to them who He really is. Just because He has been made to appear out of the context for which He was conceived. A strong blessing of the father conceived **וְיָ** in that fashion - Bereshiet 49:26

Yes you can!