

EMC SHALOM INTERNACIONAL

PARASHÁ 12 VA' YEJI | GENESIS 47:28 - 50:26

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Aliyot of the Torah:

1. 47:28 – 48:9
2. 48:10-16
3. 48:17-22
4. 49:1-18
5. 49:19-26
6. 49:27 – 50:20
7. 50:21-26
8. Maftir: 50:23-26

Haftarah: 1 Kings 2:1-12

Berit Ha'Jadashah: Mark 15:6 – 16:8

Va'Yeji means “and lived.”

Commentary

Verse by verse, this parashah is extremely rich in principles of life that are a great blessing and it deals with the prophetic parallels that will show us more clearly the purposes of the Everlasting Elohim for Yisrael.

First Aliyah 47:28-48:9

47:28 And Yaaqov lived in the land of Egypt seventeen years: so the whole age of Yaaqov was an hundred forty and seven years. –The first principle of life of great value and blessing is to take care of our parents in their old age not following the cultural practices of the nations of today that abandon their parents to deprivation and abandonment. In this passage we learn that the same seventeen years that Yaaqov took care of Yosef from childhood to the day he went missing were the number of years that Yosef took care of his father from after their reunion in Egypt until his death. “But if any widow have

children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before Yahweh (**Timoteos Alef/1 Timothy 5:4**).”; “Honor thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which Yahweh thy Elohim giveth thee (**Devarim/Deuteronomy 5:16**).”

47:29 “And the time drew nigh that Israel must die: and he called his son Yosef, 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 Mitsrayim.” –It was of most important to make this oath for various reasons:

- 1) They had keep their focus on the Promised Land as the land where Yisrael must return to and settle.
- 2) They had to be tactful not to hurt Pharaoh’s feeling by disregarding his land (Mitsrayim) that’s why he compelled his son to swear. Later in the story, Pharaoh would confirm this by saying to Yosef: “Go up, and bury thy father, according as he made thee swear (**Bereshit/Genesis 50:6**).” Thus no unintended enmity between the Egyptians and Yisrael would arise, so Yosef’s grace before Pharaoh was secured.
- 3) Burying Yaaqov, as all Patriarchs were, in the Promised Land attest to the fact that they were the rightful owners of the cave of Machpelah (in Kennan territory) that Patriarch Avraham bought for silver.

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Let it be noted that this passage stresses the significance of making an oath by placing the hand around the thighs. This is a reference to the importance of the circumcision of the descendants of Avraham and that that physical contact gives the oath an irrevocable character. We will be dealing with the specifics later on in this parashah.

47:30 “But I will lie with my fathers, and thou shalt carry me out of Mitsrayim, and bury me in their burying place.” And he said, “I will do as thou hast said.” –Death is an important issue in this passage and we must make an analysis of it since, nowadays, there are many interpretations about it. We will be quoting some verses with the purpose of clarifying the biblical approach to this issue. We will not ignore the Hebrew idioms (Hebraisms) used in a subjective way to refer to death. For instance: the resurrection, death of the righteous and death of the unjust, the second resurrection and the second death. All of these are Scriptural terms. Besides, we will analyze the allegoric word “**sleep**” and the phrase “**of them that sleep**”. In the face of such a rich and varied range of concepts of this delicate subject, we must go to the depths of the biblical context and to the most correct interpretations.

“Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die (**Yejezqel/Ezequiel 18:4**).” The concept of “**soul**” in Hebrew must be properly understood. The Hebrew word is “**nephesh**” נֶפֶשׁ H5315 (from the root “**nâphash**” נָפַח H5314: to breathe; passively, to be breathed upon, that is, (figuratively) refreshed as if by a current of air) which means properly a breathing

creature, that is, animal or (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental): body, breath, creature, heart, person, soul. Therefore, a **nephesh** is a creature that breaths and has vitality and breath, heart, body; an animal or a man with mind, intimacy, life, and will. Most of these definitions coincide with that of the words “**ruaj**” (Spirit) and “**hay**” (life). That is, the soul is connected to life itself that comes from the Ruaj that was breathed into every human so he could be a “being” or a “living soul”. We may add that a soul without Spirit is not a living soul or a “living being”, the spirit without a soul is still the spirit. Because it comes from a spiritual source, the Father of all the spirits. “...Shall we not much rather be in subjection unto the Father of Ruajim, and live? (**Ivrim/Hebrews 12:9b**)”; “Let Yahweh, the Elohim of the spirits of all flesh... (**Bamidbar/Numbers 27:16a**).”

We must deal with the subject of death at least superficially because it generates a few disturbing issues about what happens after death, the immortality of the soul, or even the everlasting punishment so prevalent in Christians circles of our time. All of these matters must be evaluated under the lenses of the Hebrew Scriptures through a Hebrew exegesis.

“All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and **none can keep alive his own soul (Tehilim/Psalms 22:29)**.” So, the soul does die. For us as believers, the soul “sleeps” however, it ceases to exist. This is precisely why the resurrection is such a great gift.

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“And fear not them which kill the body, but are not able to kill the soul: **but rather fear him which is able to destroy both soul and body** in Gay-Hinnom (**Matityahu/Matthew 10:28**).” This term “**Gay-Hinnom**” is very important for it is a Greek translation from Hebrew that was then rendered into many other languages as **hell**.

Etymology

“**Geenna**” (γέεννα G1067) is of Hebrew origin גֵּי הַנֶּחֱם which means **Valley of Hinnom**. The valley was outside the southern wall of ancient Yerushalayim and was also called Ge ben Hinnom (גֵּי בֶן הִנּוֹם), that is, **Valley the Son of Hinnom**. It extended East from the spur of Mount Zion till the valley of Kidron. Several verses of the Scriptures refer to it either as the “Valley of Hinnom” or as “Valley of the Son of Hinnom” and it is not described as the “**hell**” but as a real geographical valley located in Yerushalayim (**Yehoshua/Joshua 15:8, 15:16; Melajim Bet/2 Kings 23:10; Divre Bet/2 Chronicles 28:3, 33:6; Nehemiah/Nehemiah 11:30; Yirmiyahu/Jeremiah 7:31-32, 19:2, 19:6, 32:35**. In some passages it is transliterated as “**geenna**” and in some others it is translated “**hell**”.

After the year 638 B.C. this place was turned into a place to incinerate the public garbage of Yerushalayim. The word “geenna” (“gehenem, yahannam”) is also in the Muslim book of the Coran as a place of torment for sinners, the Islamic equivalent of the Christian hell.

“But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul (**Ivrim/Hebrews 10:39**).” (The BTX 3

rephrases it: “But we are not of them who draw back unto **destruction**; but of them that believe to the **preservation** of the soul.” This is one of the intrinsic concepts in the Scriptures, the preservation of the soul of those who have faith (emunah) that thanks to Yahshua HaMashiaj we have been saved for the preservation of our souls not for the everlasting destruction of our souls. “But the wicked shall perish, and the enemies of Yahweh shall be as the fat of lambs: they shall consume; into smoke shall they consume away (**Tehilim/Psalms 37:20**).” “But the transgressors shall be destroyed together: the end of the wicked shall be cut off (**Tehilim/Psalms 37:38**).”

48:1 And it came to pass after these things, that one told Yosef, “Behold, thy father is sick: and he took with him his two sons, Menasheh and Efrayim.” –We may consider that today it is the time when the deterioration of the House of Yaaqov is in its final stage. Moreover, it is the message of restoration to the House of Yosef, that is the House of Efrayim, that is bringing home all the children of Yisrael born of Egyptians mothers. “Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Yahweh (**Yesayahu/Isaiah 54:1**).”

48:2 “And one told Yaaqov, and said, ‘Behold, thy son Yosef cometh unto thee’ and Israel strengthened himself, and sat upon the bed.” –In the moments of greatest anguish and affliction for Yisrael when it is at the verge of collapse, Yahshua HaMashiaj shall return and shall uplift Yisrael again. “Behold, the days come, saith Yahweh, that I will raise unto

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David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Yehudah shall be saved, and Yisrael shall dwell safely: and this is his name whereby he shall be called, YAHWEH TSIDKENU –Yahweh our righteousness (**Yirmiyahu/Jeremiah 23:5-6**).”; “For he hath made him to be sin for us, who knew no sin; that we might be made **the righteousness of Elohim in him** (**Korintyim Bet/2 Corinthians 5:21**).”

48:3 “And Yaaqov said unto Yosef, El-Shaddai appeared unto me at Luz in the land of Kennan, and blessed me, and said unto me,’ Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession’.” –Yahweh told Yaaqov these words in **Bereshit/Genesis 35:11: “And Elohim said unto him, I am El-Shaddai: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.”** Yaaqov already had eleven sons and a daughter, Dina only Binyamin was not born. Yaaqov understood the words of Elohim and that is why he adopted two more sons: Efrayim and Menasheh.

48:5 “And now thy two sons, Efrayim and Menasheh, which were born unto thee in the land of Mitsrayim before I came unto thee into Mitsrayim, are mine; as Reuben and Simeon, they shall be mine.” –This adoption has such an elevated connotation that is almost unbelievable by our brethren the Jews and it is the perfect reflection of the jealousy they shall

feel in this last times. This sons of Yosef born in the land of Mitsrayim not only were they legitimate sons but one of them would receive the birthright. “For ye have not received the ruaj of bondage again to fear; but ye have received the Ruaj of adoption, whereby we cry, Abba – That is, Beloved Father (**Maaseh Shelujim/Acts 8:15**).” Yahshua, a direct descendant of Yehudah, is coming to gather the direct descendants of Yosef, Efrayim and Menasheh known as the House of Efrayim, the birthright was Yosef’s. “They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Yisrael, and **Efrayim is my firstborn** (**Yirmiyahu/Jeremiah 31:9**).”

“Now the sons of Reuven the firstborn of Yisrael –for he was the firstborn; but, forasmuch as he defiled his father’s bed, his birthright was given unto the sons of Yosef the son of Yisrael: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but **the birthright was Yosef’s-** (**Divre Alef/1 Chronicles 5:1-2**).”

48:8 “And Yisrael beheld Yosef’s sons, and said, ‘Who are these?’ –Yaaqov was almost blind, how can we say that he “**saw them**”? we may infer that is due to a prophetic vision he had at that moment and went on to bless them by crossing his hands –a most unusual way-. We will be discussing this prophetic blessing at length. The question “**Who are these?**” is of paramount importance for in the words of Prophet Yesayahu this prophesy is yet to be fulfilled: “Lift up thine eyes round about, and behold: all these gather themselves together,

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and come to thee. As I live, saith YAHWEH, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, 'The place is too strait for me: give place to me that I may dwell.' Then shalt thou say in thine heart, '**Who hath begotten me these**, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, **where had they been?**' Thus saith YAHWEH, 'Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders' (**Yesayahu/Isaiah 49:18-22**)."

According to Rab Bar Shalom there is a connection between **Yesayahu 49:21** and **Genesis 48:8** when the rule of the **similarity of words and expressions**¹ –the **guezerah shava**, second rule of the rabbinic interpretation- is applied. In the end-times Yisrael shall ask the same question Who are these and where had they been? People from all over the world shall come to Erets Yisrael to get together with the people of Yisrael. These people are Ben Yosef's children, disciples of Yahshua HaMashiaj. The word son or **ben** also means follower, disciple cf. **Yohanan/John**

21:5. In end-times Yahshua shall come closer to Yisrael with the children from among the Gentiles who are born again. They are from all the nations, tribes, peoples, and tongues and shall be united totally with the people of Yisrael. The Nation of Yisrael shall ask the same question: "Who are these and where had they been?" They will not believe their eyes. "So many children of Yisrael among the Gentiles."

In **Yesayahu/Isaiah 49:5-6**, Prophet Yesayahu wrote: "And now, saith YAHWEH that formed me from the womb to be his servant, to bring Yaaqov again to him, though Yisrael be not gathered, yet shall I be glorious in the eyes of YAHWEH, and my Elohim shall be my strength. And he said, 'It is a light thing that thou shouldest be my servant to raise up the tribes of Yaaqov, and to restore the preserved of Yisrael I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth'." According to this text, the mission of Mashiaj, must be fulfilled indispensably: the restoration of the twelve tribes, bringing them to their own land, and collecting the dispersed among the nations –for they have been totally assimilated. This is the foundation of the Hebrew Roots and the understanding of the houses of Yisrael: Yehudah and Efrayim. Should this not come to pass, Yahshua would have been a false prophet and we have believed in vain. Yahshua himself said: "But he answered and said, I am not sent but unto the lost sheep of the house of Yisrael (**Matityahu/Matthew 15:24**)."

1 The **guezerah shava** is the second rule of rabbinic interpretation. It means: the rule of the **similarity of words and expressions** in two different texts of the Torah. When a word or expression that are identical or similar are found in the

Torah in two separate instances, it indicates that there is an analogy between them and that one of them is the complement of the other. (Note of Translator).

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The prophesy in **Yesayahu 49:12** says: "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim."

Jazon/Revelations 7:9; 13-14 puts it: "After this I beheld, and, lo, a great multitude, which no man could number, **of all nations**, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands and one of the elders answered, saying unto me, '**What are these** which are arrayed in white robes? and **whence came they?**' And I said unto him, 'Sir, thou knowest.' And he said to me, 'These are **they which came out of great tribulation**, and have washed their robes, and made them white in the blood of the Lamb'."

48:9 And Yosef said unto his father, '**They are my sons, whom God hath given me in this place.**' And he said, '**Bring them, I pray thee, unto me, and I will bless them.**' –In the same manner, Yahshua claims His paternity over us. **First**, because we were given to him here "in Mitsrayim". "I have manifested thy name unto the men which thou gavest me out of the **world**: thine they were, and thou gavest them me; and they have kept thy word (**Yohanan/John 17:6**)." **Second**, Him and the Father are ONE. "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works (**Yohanan/John 14:10**)." **Yahshua confirms this by saying: "I will not leave you comfortless: I will come to you (**Yohanan/John 14:18**).**"

Second Aliyah 48:10-16

48:10 "Now the eyes of Yisrael were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them." –It is only in Yahshua's power to bring closer the children of Yaaqov "Yisrael". He is the bearer of the ministry of reconciliation and those to whom He chooses to delegate it. This coming closer has very distinct characteristics and this outreach is to be approached from different perspectives.

1. The final event is staged by two of his sons: Yehudah and Efrayim.
2. Yehudah, the Head of the house of the South, includes two tribes Yehudah and Binyamin, known today as the Jews, our beloved brethren who are blind in part until the fullness of the Gentiles "Efrayim" be come in. But, beware! Which Jews? "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Ruaj, and not in the letter; whose praise is not of men, but of YAHWEH (**Romanyim/Romans 2:28-29**)."
3. Efrayim, Head of the house of the North, the ten dispersed tribes since 722 B.C. that is, all of whom possess the DNA of Yisrael that today have been usurped of that position by the "church of the Gentiles". By this, the mixt population among the nations or the foreigners are NOT being discarded. "Also the sons of the stranger, that join themselves to YAHWEH, to serve him, and to love the name of YAHWEH, to be his servants, every one that keepeth the sabbath from polluting

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it, and taketh hold of my covenant; even them will I bring to my Kadosh Mountain... **(Yesayahu/Isaiah 56:6-7a).**"

This kind of prophetic approach shows us the purpose of Yahweh for the two sons through the parable of the prodigal son: Yehudah and Efrayim so we can live it in all its plenitude. We encourage you to read about and think about the return of the younger brother (Efrayim) to the house of our Abba Kadosh cf. **Hilel/Luke 15:11:32.**

"The word of YAHWEH came again unto me, saying, 'Moreover, thou son of man, take thee one stick, and write upon it, For Yehudah, and for the children of Israel his companions: then take another stick, and write upon it, For Yosef, the stick of Efrayim, and for all the house of Israel his companions and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, 'Wilt thou not shew us what thou meanest by these?' Say unto them, 'Thus saith YAHWEH ELOHIM; Behold, I will take the stick of Yosef, which is in the hand of Efrayim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Yehudah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith YAHWEH ELOHIM; Behold, I will take the children of Yisrael from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Yisrael; and one king

shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their Elohim. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Yaaqov my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their Elohim, and they shall be my people. And the heathen shall know that I YAHWEH do sanctify Yisrael, when my sanctuary shall be in the midst of them for evermore **(Yejezqel/Ezequiel 37:15-28).**"

Nowadays, there is a wrong eagerness to be accepted by our Jewish brethren. It is important, though, to know it is not the time. With the passing of time, we are getting closer to that moment, but not before the return of Mashiaj. It is important that we must put this reality under consideration for so many are falling for very thing that is Jewish –which is not altogether

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wrong as long as we keep our identity in Mashiaj as sons of Efrayim and Hebrews- because so many are going to the extreme of denying the Giver of Life, Yahshua HaMashiaj just to please men; so many others do believe in Yahshua but secretly. “Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also (**Yohanan Alef/1 John 2:23**).”

We must avoid judaizing, instead we must return to our Hebrew roots. If we have left the denominational church systems imposed on us; if we are back to the Scriptural values, how come are going to get involved in another religious system that more often than not is lost in occultism.

Returning to the Hebrew roots of our faith is not to judaize. It is more like a profound analysis of every practical issue, and if not in harmony with the Scriptures, they must be rejected. Not all that is Jewish is good but all that is scriptural is good even if it is Jewish.

While the roots of Christianity and its early practices were in fact Hebrew, their praxis became pagan and the scriptural foundations were neglected under the pretense that they were Jewish. The assimilation of pagan elements served the purpose of having more people in their churches; less saved people but more people nonetheless.

Returning to the Hebrew roots is returning to the Bible going pass the emotional sermons that leave the hearts unchanged.

48:11 “And Yisrael said unto Yosef, ‘I had not thought to see thy face: and, lo, Elohim hath shewed me also thy seed’.” –Yisrael does not expect to see the face of Yahshua again. But the truth is that Yahshua Lives! Yahshua triumphed! Today, Yahshua governs and He has chosen His people, “**only one people**”. Not only will Yisrael see Him but also they will see his children, the House of Efrayim, the younger brother that was lost. For Yehudah this is but history. However, the prophesies about the return of Efrayim are being completely fulfilled. “Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Mashiaj, being aliens from the commonwealth of Yisrael, and strangers from the covenants of promise, having no hope, and without Elohim in the world: But now in Yahshua HaMashiaj ye who sometimes were far off are made nigh by the blood of Mashiaj. For he is our Shalom, who hath made both one, and hath broken down the middle **mejitzah**² of partition between us (**Efesym/Ephesians 2:1-14**).”

48:12 “And Yosef brought them out from between his knees, and he bowed himself with his face to the earth.” –Yosef’s sons were

² **Mejitzah** is the Hebrew word for “wall or partition.” (Note of Translator).

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over twenty-five years old at the time, Yosef brought them between the legs of Yaaqov and then they stood in front of him. In the same way they used to make the oaths by placing the hand under the thighs which is a euphemism for the act of touching the virile circumcised member – the signal of covenant. This was an official act of adoption much in the same way women adopted the child of their maidservants in the moment of delivering the child by receiving the baby on their knees. When Yaaqov touched Yosef's two sons with his knees it was as if they had come out of his own loins. Thus they became his sons legally with full rights in Yisrael as Reuven and Shimon. This had such a great impact on Yosef that he bowed down and worshipped the Everlasting Father. Verses nine through twelve narrate their adoption in Yisrael while verses thirteen to twenty-two describe the blessing they received from his father Yaaqov. We must remember that the birthright is Efrayim's (**Yirmiyahu/Jeremiah 31:9**).

48:13 “And Yosef took them both, Efrayim in his right hand toward Yisrael's left hand, and Menasheh in his left hand toward Yisrael's right hand, and brought them near unto him. And Yisrael stretched out his right hand, and laid it upon Efrayim's head, who was the younger, and his left hand upon Menasheh's head, guiding his hands wittingly; for Menasheh was the firstborn.” – The right hand represents Mashiaj and authority. The hand of Mashiaj is over Efrayim in spite of being dispersed among the nations and it is making him return home right now.

The prophetic spirit of Yaaqov, fully activated, made him establish the greatness of the

younger brother over his older brother when he crossed his hand wittingly forming an “X”. This symbol in Paleo-Hebrew, used to write the Torah, represents the Hebrew letter **Tav** (ת), the last letter of the Hebrew alphabet. It means seal, covenant, and signal. This means that Yahshúa is the seal and the covenant. “Looking unto Yahshua the **author and finisher** of our faith... (**Ivrim/Hebrews 12:2**).” This verse focuses on one of the most valuable principles of the Hebrew Roots: Mashiaj is no longer seen under the scope of the Greek theology as the **Beginning and Ending, Alpha and Omega, First and Last**. These are philosophical terms that attributes a beginning and an ending to Yahshua. This marks a difference of Yahshua's humanity in relation to His eternity as YHWH “Yahshua is Yahweh saving”.

I still do not understand, after a few years in the ***Hebrew Roots of the Biblical Faith***, why our brethren of the Messianic denominations repeat every Pesaj the same confessions failing to recognize that Yahshua is Yahweh. At the end of the Seder of Pesaj there are four pronouncements based on **Shemot/Exodus 12:12** “For I will pass through the land of Mitsrayim this night, and will smite all the firstborn in the land of Mitsrayim, both man and beast; and against all the gods of Mitsrayim I will execute judgment: I am **YAHWEH**. The pronouncements that are made by the leader of the celebration come from this passage and all the participants implicitly respond four times that “Yahweh Himself saves them” **“I AND NONE OTHER”**. Is it too difficult to assume that this is an absolute truth? Or is it necessary that they

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live the same personal experience of Thomas? (Thomas in Hebrew is “**Taóm**” Twins, תאומים H8380t). “Then saith He to Thomas, ‘Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto Him, My Adon and my Elohim (**Yohanan/John 20:27-28**).”

The “X” is a symbol of the cross where Yahshua was hung. We suggest that this event is the fulfillment of the prophesy of the reunification of the two houses: Efrayim and Yehudah. We can see clearly two wooden shafts crossing or uniting, one was carried by Yahshua. “And He bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha (**Yohanan/John 19:17**).” Yahshua was carrying a stick, wooden pole, or wooden shaft to the place of the execution. “And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree (**Devarim/Deuteronomy 21:22**).” Tree: “‘**êts**” עץ H6086. All of this information provides valuable details.

- 1) The Torah ordains the tree (‘**êts** עץ) as an instrument of execution. The tree might have been the fig tree which He cursed for not having fruits (**Matityahu/Matthew 21:19**) or it could represent Yehudah (Judas). The phrase “Yahshua of Nazareth King of the Jews”.
- 2) Yahshua carried the wooden shaft to the place of the execution and it may represent the branches of Efrayim grafted into the good olive tree (**Romanyim/Romans 11**). In our understanding, this was fulfilled in His

execution –we leave this for your analysis. “Moreover, thou son of man, take thee one stick, and write upon it, For Yehudah, and for the children of Yisrael his companions: then take another stick, and write upon it, For Yosef, the stick of Efrayim, and for all the house of Yisrael his companions: And join them one to another into one stick; and they shall become one in thine hand. when the children of thy people shall speak unto thee, saying, ‘Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith Adonay YAHWEH; Behold, I will take the stick of Yosef, which is in the hand of Efrayim, and the tribes of Yisrael his fellows, and will put them with him, even with the stick of Yehudah, and make them one stick, and they shall be one in mine hand’ (**Yejezqel/Ezequiel 37:1-19**).”

- 3) The moment this two wooden sticks were joined, the grafting contrary to nature occurred. “For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree... (**Romanyim/Romans 11:24a**).” Besides, His hands were nailed to the wooden sticks thus making only one stick (**Yejezqel/Ezequiel 37:19**). The fact that we know this passage symbolized in the famous image of Him holding the two sticks does not allow us to see clearly that this event is fulfilled and that the Bible describes it as an event of the past, this has happened already! “But now in Yahshua HaMahiaj ye who sometimes were far off are made nigh by the blood of Mashiaj. For he is our peace, who hath made both one, and hath broken down

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the middle wall of partition between us – *enmity* (**Efesyim/Ephesians 2:13-14**)."

- 4) Therefore, it is necessary to stablish the distinctive feature of this **one people**. While the Jews (Yehudah) has dedicated exclusively to the Torah without Yahshua, the Christians (Efrayim) they have persevered in the faith of Yahshua without observing the Torah. This UNIQUE people comes to light by revelation. "Here is the patience of the Kadoshim: here are they that keep the commandments of Yahweh, and the faith of Yahshua (**Jazon/Revelations 14:12**).
- 5) In the powerful moment of Yahshua's death there was reconciliation between the two brothers with their Father. "And that he might reconcile both unto Yahweh in one body by the cross, having slain the enmity thereby. **And came and preached Shalom to you which were afar off, and to them that were nigh**. For through him we both have access by one Ruaj unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the Kadoshim, and of the household of Yahweh (**Efesyim/Ephesians 2:16-19**)."

48:15-16 "And he blessed Yosef, and said, 'Elohim, before whom my fathers Avraham and Yitzhak did walk, the Elohim which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Avraham and Yitzhak; and let them grow into a multitude in the midst of the earth'." –Thanks to Ivrim/Hebrews 11:21, we learn of the great

significance that this blessing has have in the history of Yisrael as well as its permanence to this date; generations after generations in every place on earth where a descendant of Yisrael lives, even if they ignore it, this blessing will continue to manifest until the return of Yahshua HaMashiaj. All for the greatness and testimony of fidelity of YAHWEH ZEVAOT (יְהוָה יֵצְבֹאוֹת), The Lord of Hosts. "By faith Yaaqov, when he was a dying, blessed both the sons of Yosef; and worshipped, leaning upon the top of his staff (**Ivrim/Hebrews 11:21**)."

Third Aliyah 48:17-22

48:17 "And when Yosef saw that his father laid his right hand upon the head of Efrayim, it displeased him: and he held up his father's hand, to remove it from Efrayim's head unto Menasheh's head." –This is an evidence that there is a divine plan that is above the natural ones and that the prophetic fulfillment is above human desires.

48:19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. –Once we know and see with all clarity what the plan of Yahweh is for Yisrael and how He arranged the times of every one of the events, we can rightly assess that this passage when Efrayim, the younger brother and the last of the sons of Yaaqov becomes the firstborn by adoption, is the fulfillment of **Matityahu/Matthew 20:15-16**. "Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

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48:20 “And he blessed them that day, saying, ‘In thee shall Yisrael bless, saying, Elohim make thee as Efrayim and as Menasheh’ and he set Efrayim before Menasheh.” (“Yeshimjah Elohim ke-Efrayim veji Menasheh.”

We must learn from this principle of life of the Torah about the relationship between these two young men:

1. There is no reference of disappointment for the election of the younger brother over the elder brother.
2. They never allowed the hostile environment so prevailing in Egypt, so riddled with paganism, sorcery, idolatry, and polytheism to interfere with the education they received from his father, the instructions of the Torah given to his people.
3. Even when they were not born in the Promised Land, their objective and desire was always to return to the land Yahweh had given them in inheritance. This is worth noting since they did not object to leave Egypt at the time of the great liberation by Moshe's hand.

They are a remarkable example for all of the Children of Yisrael.

48:22 “Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Emori with my sword and with my bow.” –Here we find a very valuable information that confirms the greatness of Yosef and his descendants especially the descendants of Efrayim above all his brothers, that is, he

received a double portion of the inheritance, a confirmation of his birthright.

Another version of the Scriptures renders the Hebrew text as: (...) **I have given to thee one “Shejem” above thy brethren...** נָתַתִּי לְךָ שֵׁכָם “**vaaniy natatiy lej shejem ejad**”³. Shejem has various meanings: the neck (between the shoulders) as the place of burdens; figuratively the spur of a hill: back, portion, shoulder.

“But he shall acknowledge the son of the hated for the firstborn, by **giving him a double portion of all that he hath**: for he is the beginning of his strength; the right of the firstborn is his (**Devarim/Deuteronomy 21:17**).” The really interesting revelation in this verse is that this portion is the land of Shejem, and for what we have learned, it possesses a significance we can connect to the sacrifice of Yahshua because Shejem means back, place between the shoulders as the place of burdens; and it was Efrayim's to this day. That portion, the sacrifice of Mashiaj, validates our adoption as children of Yisrael.

“Then cometh He to a city of Shomron (Samaria), which is called Sychar, near to the parcel of ground that Yaaqov gave to his son Yosef. Now Yaaqov's well was there (**Yohanan/John 4:5-6a**).”

And the bones of Yosef, which the children of Yisrael brought up out of Mitsrayim, buried they in Shejem, in a parcel of ground which Yaaqov bought of the sons of Hamor the father of Shejem for an hundred pieces of silver: and it

³ Note of Translator.

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became the inheritance of the children of Yosef (**Yehoshua/Joshua 24:32**)."

This verse highlights the fact that the birthright was never given to the older son as long as the blessing of Avraham is concerned. The resulting teaching is that the birthright is divinely appointed not by the blood lineage. We are descendants and heirs of the promise by faith. **Galtyim/Galatians 3:22-29; Efesyim/Ephesians 3:6; Timoteos Bet/2 Timothy 1:1.**

Elohim rejects those who undervalue His blessing. **Ivrim/Hebrews 12:16-17.** The birthright is given by faith to those whose names were written in the book of Life. **Ivrim/Hebrews 12:22-23.**

Fourth Aliyah 49:1-18

49:1 "And Yaaqov called unto his sons, and said, 'Gather yourselves together, that I may tell you that which shall befall you in the last days'." –Yaaqov's words are an evidence of the prophetic gift the patriarchs were endowed with so powerful as to mark the fate of the twelve patriarchs with regards to the Everlasting Elohim's plans for all His people.

49:3 "Reuven, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch." –Despite that Reuven was the firstborn he could not receive the rewards for it: the double portion and the authority over his brothers, that is, the kingdom scepter because his weakness for women. We may add that a

man with sexual issues will have problems in any capacity of leadership.

According to Rashí and many other scholars, the descendants of Reuven settled in France. France has been a preeminent nation for a long time but before the return of Mashiaj it shall lose that position. Recently, France is embracing a very negative attitude toward the Jews which shall turn out to be counterproductive.

49:5 "Shimon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Yaaqov, and scatter them in Yisrael." –Shimon and Levi were not accursed but their anger was. Violence begets accursedness. The tribe of Shimon propitiated the sin at Baal-Peor, cf. **Bamidbar/Numbers 25:9-14; 26:1.** For this reason the tribe was reduced in sixty-three percent, from 59,300 to 22,000 according to the surveys of chapters Shemot 1 and 26. Consequently, Shimon never did have his own territory, his lands were scattered within the territory of the tribe of Yehudah, cf. **Yehoshua/Joshua 19:1.** Levi did never have his own territory but was scattered into forty-eight cities around the nation, cf. **Yehoshua/Joshua 18:7.** Shimon turned out to be an impoverished tribe but there were many scribes among them, cf. Zejariah/Zechariah. Certain sources show that the Celts were descendants of the tribe of Shimon.

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49:8-12 “Yehudah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Yehudah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The scepter shall not depart from Yehudah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk.” –Let us remember that the seed of Mashiaj comes from the lineage of Yehudah. Phrase by Phrase, this passage has much to say about the mission of Redemption. This blessing is broken down in three areas:

1. The family tribe authority stemming from the strength and influence he exerted over the rest of this brothers. The prophetic analogy of this leadership is the lion, king of the beasts.
2. The position of authority given to him in the blessing is meant at safeguarding the Messianic lineage in order to save Yisrael's lost tribes; furthermore, this lineage of government is in the hands of Yahshua HaMashiaj. Shiloh, an epithet of Mashiaj means “tranquil”.
3. The foal and the ass's colt are definite references to the identity of Mashiaj in His first visitation. Prophetic speaking, this

passage is connected to Efrayim. “Rejoice greatly, O daughter of Tzion; shout, O daughter of Yerushalayim: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass (**Zechariah/Zechariah 9:9**).”; “Saying, ‘Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, ‘Why do ye loose him? thus shall ye say unto him, Because the Adon hath need of him’ (**Hilel/Luke 19:30-31**).”; “And they brought the colt to Yahshua, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, **‘Hoshianah! Blessed is he that cometh in the name of YAHWEH!’** (**Markos/Mark 11:7-9**).”

4. In closing the blessing, he made a glorious description of He who returns to rule with full sovereignty over all mankind, as shown in the apocalyptic details of Revelations about His return as KING OF YISRAEL. “His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but He himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of Yahweh. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He

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should smite the nations: and **he shall rule them with a rod of iron**: and He treadeth the winepress of the fierceness and wrath of Almighty Yahweh. And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS** (Jazon/Revelations 19:12-16)."

49:13 "Zbulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Sidon." –The blessing of Zbulun was in commerce, namely that he should be recognized for his vessels for commerce.

49:14-15 "Yisajar is a strong ass couching down between two burdens: And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." –The main characteristic stressed here is service. The Scriptures say, though, that "of the children of Yisajar, which were men that had understanding of the times, to know what Yisrael ought to do; the heads of them were two hundred; and all their brethren were at their commandment."⁴ This is an indication that they were scholars of the Torah and were able to discern and interpret the signals of times. This, in turn, proves that in order to be a principal in Yahweh's kingdom is necessary to be humble, cf. **Matityahu/Matthew 20:25-28; Hilel/Luke 14:11**.

49:16 "Dan shall judge his people, as one of the tribes of Yisrael." –The main office of the

tribe of Dan was to judge. Shimshon was from this tribe, cf. **Shofetim/Judges 13**.

Fifth Aliyah 49:19-26

49:19 "Gad, a troop shall overcome him: but he shall overcome at the last." –The tribe of Gad was a tribe of warriors, the army of Yahweh.

49:20 "Out of Asher his bread shall be fat, and he shall yield royal dainties." –They devoted mainly to agriculture. Some scholars say their main crop was olive trees as well as exotic fruits.

49:21 Naphtali is a hind let loose: he giveth goodly words. –It is likely that it was a tribe of poets and singers. Devorah came from that tribe.

49:22-26 "Yosef is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty Elohim of Yaaqov; (from thence is the shepherd, the stone of Yisrael:) Even by the Elohim of thy father, who shall help thee; and by the El-Shaday, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Yosef, and on the crown of the head of him

⁴ Divre Alef/1 Chronicles 12:32. Bible King James Version.

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that was separate from his brethren.” – Moshe put it this way: “And of Yosef he said, Blessed of Yahweh be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Yosef, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten-thousands of Efrayim, and they are the thousands of Menasheh.”

This is a blessing that surpasses the blessing of his forefathers; it is even greater than that of Avraham. **Bereshit/Genesis 28:14** says: “And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.” This blessing goes beyond the limits of his territory, even if it is for Yaaqov’s **zera** (descendants), it has an exclusive reference to Yosef and his **zera** hinting at his powerful growth as a people. The foundation of such a great blessing lies on the **shepherd, the stone of Yisrael** also known as the **Mighty One of Yaaqov**. Who is he? Let us search the Scriptures for the words of prophetic identity. “And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that **I Yahweh** am thy Savior and thy

Redeemer, the **Mighty One of Yaaqov (Yesayahu/Isaiah 49:26)**.”; “Thou shalt also suck the milk of the Goyim, and shalt suck the breast of kings: and thou shalt know that **I Yahweh** am thy Savior and thy Redeemer, the Mighty One of Yaaqov (**Yesayahu/Isaiah 60:16**).” We must be aware of the parallel with respect to the source of provision mentioned in the blessing, the breasts and the womb. This Rock of Yisrael is the Savior and thy Redeemer of Yisrael. “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Mashiaj (**Korintyim Alef/1 Corinthians 10:4**).”; “Wherefore also it is contained in the scripture, ‘Behold, I lay in Tzion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, **the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence**, even to them which stumble at the word, being disobedient: whereunto also they were appointed (**Kefa Alef/1 Peter 2:6-8**).”

Sixth Aliyah 49:27-50:20

49:27 “Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.” –Benjamin was marked by that prophesy showing a warlike character. Some leaders were from this tribe as (Ehud) Aod the judge (**Softim/Joshua 3:15**) and Shaul, the first King of Yisrael (**Shmuel Alef/1 Samuel 9:1**). In the days of Devorah, the tribe of Binyamin participated in the struggle against Yaviyn (Jabin) and his captain Sisera (**Shoftim/Judges 5:14**). This tribe proved to have great qualities for war (**Shoftim/Judges**

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20:15-16).

50:15-17 “And when Yosef’s brethren saw that their father was dead, they said, ‘Yosef will peradventure hate us, and will certainly requite us all the evil which we did unto him.’ And they sent a messenger unto Yosef, saying, ‘Thy father did command before he died, saying, ‘So shall ye say unto Yosef, 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 Yosef wept when they spake unto him.” –Once more we see how the basic instinct of men drive them, out of fear, to rearrange the events and to say things seemingly good and after a noble cause but, it in fact, all lies and fabrications.

All the troubles with the family surrounding Yaaqov from childhood were related deception and lies. The Scriptures are emphatically against it warning us of where it comes from and the dreadful results it brings about for our lives.

“Ye are of your father *hasatan*, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it (**Yohanan/John 8:44**).”; “This then is the message which we have heard of Him, and declare unto you, that YAHWEH is Light, and in Him is no darkness at all (**Yohanan Alef/1 John 1:5**).”; “Yahshua saith unto him, I AM THE WAY, THE TRUTH, AND THE LIFE: no man cometh unto the Father, but

by me (**Yohanan/John 14:6**).”; Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom (**Tehilim/Psalms 51:6**).”; “Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another (**Efesyim/Ephesians 4:25**).”

“I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth (**Yohanan Alef/1 John 2:21**).”

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death (**Jazon/Revelations 21:8**).”

50:20 “But as for you, ye thought evil against me; but Elohim meant it unto good, to bring to pass, as it is this day, to save much people alive.” –No matter how strange, difficult or tough a situation may seem, we the elected of Elohim in Yahshua, shall have hopes of wellbeing and the wonderful reward of everlasting life.

“And we know that all things work together for good to them that love Yahweh, to them who are the called according to his purpose (**Romanyim/Romans 8:28**).”

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (**Romanyim/Romans 8:18**).”

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PARASHÁ 12 VA' YEJI | GENESIS 47:28 - 50:26

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“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of Yahweh, which is in Yahshua HaMashiaj our Adon (**Romanyim/Romans 8:38-39**).”

Seventh Aliyah 50:21-26

50:24-25 “And Yosef said unto his brethren, ‘I die: and Elohim will surely visit you, and bring you out of this land unto the land which he sware to Avraham, to Yitzhak, and to Yaaqov. And Yozef took an oath of the children of Yisrael, saying, ‘Elohim will surely visit you, and ye shall carry up my bones from hence.’”—More than his las will, Yosef was reassuring with hope that they should return to their land. He did not wish to be buried in Mitsrayim.

In a prophetic way, Yosef knew that it was not Mitsrayim the place Yahweh wanted for his people and that their stay there was just part of their pilgrimage. However, he was confident that Elohim would take care for them, multiply them, and support them despite they were foreigners in that land.

In these passages we observe a constant preoccupation of the Patriarchs that they their bones were buried outside of Mitsrayim. But while Avraham, Yitzhak, and Yaaqov were buried in Hebron in the territory of Yehudah, Yosef's bones were buried in Samaria, in Shejem to be exact, in territory of Efrayim. “And the bones of Yosef, which the children of Yisrael brought up out of Egypt, buried they in Shejem, in a parcel of ground which Yaaqov bought of the sons of Hamor the father of Shejem for an

hundred pieces of silver: and it became the inheritance of the children of Yosef (**Yehoshua/Joshua 24:32**).”

Every time the Torah reveals a piece of the prophetic jigsaw puzzle, we must see it from the Messianic perspective for every element will clarify the meaning of Yahshua's words to our lives: our identity as a people, whom He came for, how He delivers us, and how He wants us to eat sufficiently of Him, the Bread of Life and a well of Water springing up into Everlasting Life.

“And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Yaaqov gave to his son Yosef. Now Yaaqov's well was there. Yahshua therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Yahshua saith unto her, ‘Give me to drink.’ (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto Him, ‘How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Yahshua answered and said unto her, ‘If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, ‘Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Yaaqov, which gave us the well, and drank thereof himself, and his children, and his cattle? (The woman claimed to be a direct descendant of Yaaqov calling him her father. Yahshua did not rebuke her nor correct her for claiming to be an Yisraelite but rather for her

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immorality). Yahshua answered and said unto her, 'Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (Yohanan/John 4:4-14).'; "But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water (Yohanan/John 19:34)."

Commentary from the Kadosh version of E-Sword

This version comments:

Blood and water. Yahshua came by "water and blood" (Yohanan Alef/1 John 5:6). Plasma is one of the main components of blood and its main component is water. The bloodline is according to the father's zera (seed or semen) which contains the essential amount of water and blood. Yahshua came by water and blood. Our Heavenly Father calls Himself "the fountain of living water" (Yirmiyahu/Jeremiah 2:13). The word "**fountain**" ("**mâqôr**" מִקּוֹר H4325) means progeny, living ("**chay**" חַי H2416), flesh, and waters ("**mayim**" מַיִם) of semen. Also, Yahshua gives living waters and life which is in His blood. (Yohanan/John 4:11-14; 7:38; 6:53-55; Yirmiyahu/Jeremiah 17:13).

When we finish studying a book of the Torah, we say: "**Jazak, jazak ve-nijasek!**" (Sé fuerte, sé fuerte and seamos fortalecidos)."

Conclusions

This portion of Scriptures that we just finished encourages us greatly and increases our

Messianic hope. The marvelous message in the story of Yaaqov and his sons is very touching.

It is comforting in a great way to see how we are announced and reminded that Efrayim is destined to return to Yisrael, that the blessing is achievable in Mashiaj. We must not lose hope for we do have whom to cling to and trust. The gates at the New Yerushalayim are open for Efrayim and for all those who have faith in Yahshua.

The Messianic hope grows as we wait for the reunification of the two Houses of Yisrael. The people of Elohim will have such an impact on the pagan Gentiles that many of them shall leave their idols and the anti-biblical ideologies and shall seek the Elohim of Avraham.

Note to the EMC edition: It is worth noting at this point, wishing that the brethren who begin to study the parashot (Torah weekly reading) can have clarification as to the teaching material we use: The MIDRASH. The Midrash is a compilation of commentaries by the most renown rabbi along the literary history of Yisrael. Their place of eminence with respect to their abilities and literary understanding of the Torah, allow us to have broader perspectives of the implicit and subjective aspects of the prophetic message in the Holy Hebrew Scriptures. Nonetheless, the student or reader of the Torah are not necessarily compelled to agree with these comments.

Torah: instructions, Pentateuch, law.

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Jumash: *name of the Torah containing rabbinic commentaries.*

Parashah/parashot: *weekly portion of the Torah. Plural of parashah.*

Aliyah: *to go up, to ascend (return of Jews to Yerushalayim).*

Haftarah: *Commentaries on the prophets.*

Berit Hadashah: *The Renewed Pact (mistakenly rendered as New Testament).*

Tanaj: *Old Pact (mistakenly rendered as Old Testament).*

Peshat: *the literal meaning of the text.*

Qadosh: *holy, sanctified.*

Remez: *allegoric commentary.*

Derash: *third level of interpretation of PARDES, the applicable and the subjective of the message.*

Besorah: *Good news, The Gospel. Besarot (pl.)*

The materials and biblical resources used in this document are quotations from the King James Version. Besides, in this parashah we have quoted commentaries from the **Kadosh version of E-Sword**.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- are the same message the first emissaries preached with one purpose: The Restoration of the

Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov 1:1; Kefa Alef/1 Peter 1:1**. “ALL THE LOST HOUSE OF EFRAYIM.”

Pillar 1: **YAHSHUA IS YHWH.**

Pillar 2: **We pronounce His name as ‘Yahweh’.**

Pillar 3: **We keep His Commandments.**

Pillar 4: **His promises are only for Yisrael.**

Each and every one of these pillars are based on **Efesyim/Ephesians 2:20**. Yahshua himself being the chief corner stone. Some of the quotations used in the commentaries are from the Kadosh Bible for its original and rich linguistics that restores the original Hebrew words. Besides, the texts have been collated of the QUMRAM manuscripts. This material is under constant revision and evaluation by the EMC SHALOM INTERNACIONAL leadership. We seek on a daily basis to detect and correct any error of interpretation, of personal interest or of congregational partiality or simple human error. The Peshitta Bible and The Book of Yashar are other documents used in this parashah. “And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the **Book of Jasher**? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day (**Yahoshua/Joshua 10:13**).”; “Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher (**Shmuel Bet/2 Samuel 1:18**).”