



Mordekhi's Drash for Shabbat December 22, 2007 / Tevet 13, 5768

Parashah #12

Torah: *Vay'chi* [*Vay'khee*] (And he lived), *B'resheet* (Genesis) 47:28-50:26

Haftorah: *M'lakhim Alef* (1 Kings) 2:1-12

Suggested Messianic Writings: *1 Kefa* (Peter) 1:1-9

Shalom,

We have reached the end of B'resheet, the first book of Torah. Back at the beginning, when *Ah-dahm* (Adam) and *Khavah* (Eve) were cast from the Garden, the promise of One to come who would bring redemption was given. *Khavah* believed that *Kayin* (Cain) was the One, and when he failed, generation after generation of mankind awaited some kind of a deliverer. And as mankind distanced itself farther and farther from its Creator, the hope turned into mythologies, rumors and legends. Yet the truth of the promise remained, and continued through the Patriarchs *Avraham*, *Yitz'khak v'Ya'akov* (Abraham, Isaac and Jacob). In B'resheet 49, Ya'akov prophetically narrowed the scope down with the announcement that the Promised One would come from the tribe of *Y'hudah* (Judah).

In 49:10 the term *Shiloh* (Shee-loh) first appears in Scripture. Most scholars admit to one degree or another that this term refers to the Messiah, although the history of *why* it does is uncertain; but the fact is that Jewish sages wrote of this belief even *before* the time of Yeshua. B'resheet 49:11 says that this One will wash his clothes in wine, and dip his robes in the blood of grapes. This prophetic term is given again in *Yesha'yahu* (Isaiah) 63, and this could also be what *Yochanan* (John) was referring to in Revelation 19:13 about the robe soaked in blood, for the Rider on the white horse "treads the winepress...."

Yosef (Joseph) believed in this redemption, for at his death he received a promise from his brethren that *when* they were delivered from Egypt, they would carry his bones with them. *Yosef* was embalmed most likely according to Egyptian custom and placed in a coffin. Zola Levitt Ministries has an interesting article concerning the discovery of the possible location of the tomb of *Yosef* in Egypt at <http://www.levitt.com/essays/joseph.html>. *Sh'mot* (Exodus) 13:19 relates that Moshe carried the bones of *Yosef* out when Israel left Egypt, and later on as *Y'hoshua* (Joshua) conquered the Promised Land, the bones of *Yosef* were buried at *Sh'khem* (Shechem), an area given to *Yosef* by Ya'akov at his death, in B'resheet 48:22. Russ Resnik notes that the wording states that *Yosef* was placed in a coffin, rather than saying that *Yosef* was buried. In other words, the bones of *Yosef* were placed into a situation wherein they could be retrieved and carried for travel. The above web article explains how this was possible. Stern's translation of Hebrews 11:22 states that *Yosef* "*remembered* about the Exodus of the people of Israel, and gave instructions about... his bones" [emphasis mine]. Only by faith in HaShem can one truly "remember" about and believe in a future event. And the name *Yosef* comes from the root *yaw-saf* יָסַף, one definition of which is, "to gather together, to consolidate, to bring people together." This *Yosef* did.

So B'resheet ends, not simply with the death of two great Patriarchs, Ya'akov and *Yosef*, leaving us hopeless, but rather we see the hope of the promise of redemption. The *Ramban* wrote, "Thus concludes the book B'resheet... it tells of what has occurred and of new things that will occur even before they spring up in the hearts of the people." Messianic Jews believe that Yeshua is the Promised One; Pre-Messianic Jews are still searching for their "Mashiakh." As *Sha'ul* (Saul, also known as Paul) pointed out, there are [spiritual] blinders that need to be [spiritually] removed.

שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַם – *Sha'alu shalom Yerushalayim* – Pray for the peace of Jerusalem!

And as we finish the first book of Torah, I leave you with the blessing pronounced at the end of reading each book of Torah: *Kha-zakh! Kha-zakh! V'neet-kha-zayk!* חֲזַק! חֲזַק! וְנִתְחַזַּק! – *Be strong! Be strong! And let us be strengthened!*

B'rakhot v'todah rabbah

(Blessings & thank you very much)

Mordekhi (Marc)

This Yeshua, who has been taken away from you into heaven, will come back to you in just the same way as you saw him go into heaven.

(Acts 1:11 CJB)