



## *Mashiach in exile*

*Parashat vayigash (11) – And he approached / came near*

**Torah:** Berēshith 44:18 to 47:27

**Haftarah:** Yehezqēl 37:15-28

**Apostolic Writings:** Acts 7:13-15; Luqas 4:16-30

During this week we started with the new Hebrew month of *Tēbēth* and also completed the festival of dedication, both events where *Yeshua* was present (cf. *Yoḥanan* 10:22). It is profound, when working according to calendar of *YAH*, the way we understand it, to see events in *Torah* and others in Scripture being brought together. Exactly two weeks ago the summer solstice happened at 11:20, one of the pointers we, as *talmidim* of *Yeshua*, use to determine *YAH*'s calendar; however, the solstice is something that every pagan looks forward to, as they can start their worship to the sun god which is apparently born anew.

It is also no coincidence that last week's study of *miqetz*, always happens to align with the festival of dedication. We learnt how *Yosēph* was abrogated to prime minister and noticed the many comparisons between him and *Yeshua*. It was during this festival that *Yeshua* announced himself as the Messiah, even though many did not want to acknowledge this:

*Yoḥanan* 10 <sup>24</sup>So the *Yehudim* surrounded Him and said to Him, "How long do You keep us in suspense? If You are the Messiah, say to us plainly." <sup>25</sup>*יהושע* answered them, "I have told you, and you do not believe. The works that I do in My Father's Name, they bear witness concerning Me.

This week, in the third act of the *Yosēph* saga, we will learn how he reveals himself to his brothers...

*Yehuḏah*, the leader of the tribe from which *Yeshua* will be born, steps up to *Yosēph* in all humility and presents himself as slave in the place of *Binyamin*. After all, he guaranteed his father that youngest brother will not be harmed in any way – no one else could stand in for him. *Yeshua* is our guarantor when it comes to *YAH* – no other sacrifice is acceptable:

*Yoḥanan* 10 <sup>15</sup>even as the Father knows Me, and I know the Father. And I lay down My life for the sheep.

We studied this section of the Apostolic Writings during a previous occasion, but a few verses earlier we read this wonderful enunciation:

*Yoḥanan* 10 <sup>11</sup>"I am the good shepherd. The good shepherd lays down His life for the sheep.

According to one commentary<sup>1</sup> regarding the plea of *Yehuḏah*, the words of Walter Scott seem to hit the bullseye:

“This plea is the most complete pattern of genuine natural eloquence extant in any language.”

Regardless of *Yehuḏah*’s eloquence, we notice something else in the words he uses to address *Yoseph*:

*Berēshith* 44<sup>20</sup> “And we said to my master, ‘We have a father, an old man, and a young child of *his* old age, and his brother is dead, and he alone is left of his mother’s children, and his father loves him.’

This untruth is something the brothers have had to bear for many years. They sold *Yoseph* to the traders while he was alive, but their father *Ya’aqob* decided that *Yoseph* had died when he saw the blood-stained robe. This obviously became an easy escape route for the brothers to also accept this as the truth. From experience we know, however, that no lie can stand against truth; it was necessary for *Yoseph* to refute that lie.

During this vocal trial of strength between *Yehuḏah* and *Yoseph* we also notice something else. A constant expression “your servant my father” or “your servant our father” is used – once by all brothers (43:28) and four times later only by *Yehuḏah*. Ironical that it would be *Yehuḏah* that is put in this predicament, as he was the one who suggested they sell *Yoseph*! From *Sotah* 13 we learn that some sages criticise *Yoseph* for not correcting his brothers. In fact, some allude that this expression was used ten times and instead of man’s 120 years life span (cf. *Berēshith* 6:3), ten years were deducted from *Yoseph*’s life, causing him to die at 110 years old. Every other source, however, maintains that these expressions were only used five times, therefore we disregard the criticism of those sages.

One aspect we can certainly prove from this information, is that *Yoseph* had indeed fully forgiven his brothers. The main reason for this is that he could see the hand of *YAH* in these events to be able to make provision for people in need. By pretending to be cruel and heartless, he is helping his brothers to learn what he had learnt the previous years in isolation: do not allow your attention to be distracted by the enemy, but keep your focus on *YAH*, living only according to His rules. In the case of *Yoseph*, *YAH* used the hatred against him in a good way. If he was fully accepted by them, he would never have been sold and the plan *YAH* had in mind, would never be fulfilled.

After listening to *Yehuḏah*’s plea, *Yoseph* can’t hold his pose any longer. He dismisses all the slaves and servant to save his brothers any more humiliation. With a voice packed with emotion, he exclaims in his mother tongue:

אָנִי יוֹסֵף הָעוֹד אָבִי חַיִּי

(Ani *Yoseph*. Ha-od avi chai?)

“I am *Yoseph*, is my father still alive?”

All the *Mitsrites* and the house of Pharaoh hear *Yoseph* crying, probably also his admission of who he really is. His brothers are speechless and in amazement. Not only doesn’t this master need an interpreter any longer, but gradually they start realising that this man is really their long-lost brother. More than 22 years ago they sold their teenage brother to slave traders and today he stands before them as the prime minister of *Mitsrayim* – the most powerful country in the known world. One of their first concerns, though, is that they may receive the death penalty or become slaves. However, *Yoseph* sets all their fears at ease, beckons them to come closer and explains to them that *YAH* had devised this scheme many years before. He encourages them not to regret their actions, but to rather see the bright side of *YAH*’s plan. If they hadn’t

1 Yates, Kyle M. "Genesis." In *The Wycliffe Bible Commentary*, pp. 1-49. Edited by Charles F. Pfeiffer and Everett F. Harrison. Chicago: Moody Press, 1962.

hated him and acted out of jealousy, he would never have been sold. This leaves the possibility that everyone, in all the surrounding countries, would have died of starvation.

The cause of man's sin is that we have all strayed so far from YAH, that we find it hard to comprehend YAH always being in control, that He is never caught off guard by our simple efforts, and that everything happens according to everything He has already devised ever since Creation:

*Romiyim 8* <sup>28</sup> And we know that all *matters* work together for good to those who love *Elohim*, to those who are called according to *His* purpose.

At various stages in our lives, most of us have become disappointed, even angry, when certain things happen or don't work out the way we had planned. Other times we get excited and grateful for the way things pan out in our lives. Irrespective of our reaction, everything that happens is in actual fact beyond our control and would have happened, either with or without our collaboration, even permission. This is one of the most important reasons why we need to realise that we always have to live according to the will of YAH, where He is in control and where we are safe, regardless of circumstances or state of affairs. YAH equips us with two magnificent tools: foresight and hindsight. Foresight or foreknowledge is a sign of wisdom, but also proof of our obedience to YAH. Only He can give it to us, but if we are stupid, we will not understand or know how to apply it. This is the person who can see the "bigger picture", think ahead for possible solutions and make the necessary preparations. One specific matter not included in this, is the unscriptural notion of retirement. The other tool, hindsight, is the ability to learn from past events. Even though we can't help making things happen in the future, or prevent things from happening, we would be in a much better position to handle a situation by making the appropriate preparations. There is an important lesson to be learnt here:

*Berēshith 45* <sup>7</sup> "And *Elohim* sent me before you to preserve for you a remnant in the earth, and to give life to you by a great escape.

The following concept is something regularly found in Scripture, which we will come across in the future:

*Berēshith 45* <sup>8</sup> "So then, you did not send me here, but *Elohim*. And He has set me for a father to Pharaoh, and master of all his house, and a ruler throughout all the land of *Mitsrayim*.

*Yosēph* is convinced that YAH has sent him ahead and now uses an expression which is misunderstood by the Western ear: "He has set me for a father to [a person]". Every father, irrespective of being good or bad, teaches his child/children certain things. Unfortunately some children also learn evil things, but at this stage we will concentrate on constructive and good things. Even though Pharaoh is the king of *Mitsrayim* and thinks he created the Nile, he doesn't know everything! *Yosēph* being or becoming a father to Pharaoh only means that Pharaoh will learn certain traits and methods, even though he would never admit to it. *Yosēph* uses the expression "*ha Elohim*", the almighty Creator-*Elohim*, who also reigns over their fathers. We learn a similar event where *Yeshua* takes the place of YAH, as His representative, while still not being superior to YAH, but only came to earth to teach us the ways and will of YAH. Nobody can ever be equal to YAH, as we learn (cf. *Dibrei haYamim Bēt 6:14*):

*Melaḳim Aleph 8* <sup>23</sup> and said, "יהוה *Elohim* of *Yisra'el*, there is no *Elohim* in the heavens above or on earth below like You, guarding Your covenant and loving-commitment with Your servants who walk before You with all their heart,

Continuing with our *sidrah* we discover that *Yosēph* has already started planning for his father, brothers and the entire family to migrate to *Mitsrayim*, where they will live in *Goshen*, a very fertile area. Dr Constable is the only commentator who deems this to be a Semitic basis, but it can't be given any meaning. All other descriptions only report it as being "east of the lower Nile" or "towards the north of *Mitsrayim*". There is

ample pasture for cattle and sheep, as well as fertile soil for the rest of the party, reminding us of the words of *Yeshua*:

*Yoḥanan 14* <sup>24</sup>“In My Father’s house are many staying places. And if not, I would have told you. I go to prepare a place for you. <sup>3</sup>“And if I go and prepare a place for you, I shall come again and receive you to Myself, that where I am, you might be too. <sup>4</sup>“And where I go you know, and the way you know.”

The entire area of *Goshen* is also known as the land of light:

*Shemoth 10* <sup>23</sup>They did not see one another, nor did anyone rise from his place for three days, while all the children of *Yisra’ēl* had light in their dwellings.

We can’t fail to notice, once again, the passages from Scripture, such as these, coincide with other events in Scripture which would take place much later, specifically an event as *Chanukkah* we ended during this week. All these things were set in motion many years prior, but had to wait for the fulfilment of time to take place – *YAH* is and stays in control of everything. We see this pointing to *Yeshua*, the Light of the world, who redeems us from the bondage of sin (cf. *Yoḥanan* 8:12; *Yeshayahu* 51:4). One of the most important aims of our Salvation was to free us from the yoke of slavery midst the camp of *Yisra’ēl* (cf. *Mattithyahu* 10:6; 15:24; *Luqas* 15:4-6).

From the words *Yosēph* uses when addressing his brothers, we realise that he harbours no grudges against them. He only wants them to bring themselves and their father to come live in a land that can provide for their immediate needs. Only two years of the famine have passed, and the five years ahead will become progressively worse. When Pharaoh learns of *Yosēph*’s plans, he sends wagons with the brothers, loaded with the best of *Mitsrayim*. *Yosēph* gifts his brothers each a change of garments, but *Binyamin* receives five changes of garments and 300 pieces of silver. *Yosēph* anticipates some envy amongst the brothers because of this, but notices that all are satisfied with what they have.

Scripture has the knack of teaching us in an astute way and we find this happening here as well. The changes of garments the brothers receive, also indicate a change of status. Not only are they *Yosēph*’s brothers, but they are family of the prime minister and will soon be land owners. The five sets of garments *Binyamin* receive refers to *Torah*. Ten is the number of completion and refers to the ten scattered tribes that will retrun at a later stage (cf. *Acts* 26:7; *Ya’aqob* 1:1; *Hazon* 21:12). Wagons can carry large loads and these refer to the wealth of jewels, gold and silver the young nation of *Yisra’ēl* will later depart with from *Mitsrayim*. When they leave to fetch their families, *Yosēph* greets them in a typical customary Hebrew idiom:

*Berēshith* 45 <sup>24</sup>So he sent his brothers away, and they left. And he said to them, “Do not quarrel along the way.”

The parting words, “Do not quarrel along the way.”, is a way of telling them that their shouldn’t be any form of blame as to who would be responsible for *Yosēph* ending up in *Mitsrayim*. He knew them well enough to know that some form of reproach may develop under them, where one would try to hold another responsible. This holds a close connection with the fact the we should never allow anyone to force their convictions upon us, possibly leading us astray. The most important thing to take note of here is that everything that happens is part of *YAH*’s plan and therefore nobody would really be ‘guilty’ of certain events or acts. *YAH* uses people as His plans prescribe – sometimes to bring people to their senses and other times to let His plan succeed for the best of mankind.

Recalling our previous mention of *Yosēph* being as a father to Pharaoh, is the way he would have been taught by his father, *Ya’aqob*. *Torah*, as we know it, had not yet officially been given to any nation, neither

were any Lēwite priests in office to see it applied correctly. This still means that a father would teach his children, especially the sons, the way he understood the ways of YAH. In *Deḥarim* 21:1-9 we learn of an unknown murder. The elders of the city closest to the scene should take a heifer that had never worked before and break her neck in a *wadi* with flowing water. The elders were then to wash their hands over the dead heifer and claim their innocence in this murder, as well as not being witness to it in any way. Some sages believe this may have been the last words between *Ya'aqob* and *Yosēph* before his brothers sold him. We will shortly study the correlation of this, as well as the inference.

Adding some colour to the outlines given by Scripture, we learn from *Yashar* 54 that the brothers called upon *Serach* (cf. 46:17), the daughter of *Ashēr*, requesting her talents on the harp, as well as her voice, providing music and singing to *Ya'aqob* that *Yosēph* was still alive. *Ya'aqob* was filled with joy and convinced by *Ruach haQodesh* that his beloved son, *Yosēph*, was still alive. When the brothers later arrive with wagons, donkeys and gifts, it confirms what *Serach* had been singing and “the spirit of *Ya'aqob* their father revived – something akin to our being born from above, when we acknowledge *Yeshua* and start living the life he came to teach us!

Another question asked by many, is why *Yosēph* never sent a message to his father that he was in *Mitsrayim*. We need to understand that he was there as a slave and would probably not have access to the necessary sources of sending any news to his father. Even if he could send a message, what would he tell him? That he was a slave, or in prison, albeit innocently? Scripture never mentions anything of this sort, leaving us to assume that *Yosēph* never tried to send his father or his family any type of message. If such a message were to be received by any of his brothers, they would either deny or hide it.

However, let us return to the wagons sent by *Yosēph*, with the consent of Pharaoh. The word in Scripture used here for wagon is עֲגֻלָּה (*a-ga-Lah*). It is a feminine word, of which the plural would be עֲגֻלֹת (*a-ga-Loṭ*). *Yosēph* used the wagons to send a cryptic message to *Ya'aqob*, more so taking into consideration the news the brothers would bring to *Ya'aqob*. Referring to the “unknown murder” of earlier and the heifer to be killed, הָעֲגֻלָּה הַעֲרוּפָה (*ha-eg-Lah ha-a-ru-Fah*), [the] heifer with [the] broken neck. Both *agalah* and *eglah* share the same root and is sometimes used alternately; consequently *Ya'aqob* would be certain that *Yosēph* had sent the wagons, reminding him of the last lesson he had been taught – also confirming that he had not fallen into the pagan ways of *Mitsrayim*, but still adhering to what he was taught in his parental home. *Ya'aqob*'s spirit is revived, since his instruction did not fall on deaf ears. May this indeed be the prayers for our children...

The news the brothers bring and *Ya'aqob*'s delight prove that total remission has been achieved by all parties. We learn from *Wayyiqra* 16 and other passages to always be forgiving towards each other and *Yeshua* confirms this many times:

- 🏆 *Mattithyahu* 5 <sup>23</sup> “If, then, you bring your gift to the slaughter-place, and there remember that your brother holds whatever against you, <sup>24</sup>leave your gift there before the slaughter-place, and go, first make peace with your brother, and then come and offer your gift.
- 🏆 *Mattithyahu* 6 <sup>14</sup> “For if you forgive men their trespasses, your heavenly Father shall also forgive you.
- 🏆 *Marqos* 11 <sup>25</sup> “And whenever you stand praying, if you hold whatever against anyone, forgive, so that your Father in the heavens shall also forgive you your trespasses.
- 🏆 *Luqas* 11 <sup>4</sup> “And forgive us our sins, for we also forgive everyone who is indebted to us. And do not lead us into trial, but rescue us from the wicked one.”

The anguish and sadness *Ya'aqob* had had to endure for 22 years is now something of the past and we learn:



**Yashar 54** <sup>107</sup> And Jacob rose up and put on the garments which Joseph had sent him, and after he had washed, and shaved his hair, he put upon his head the turban which Joseph had sent him.

The expression “shaved his hair” is a pointer to a renewal of spirit. Uncut, unkempt or long hair for a man was a sign of sadness, while a man with a fully shaven head was a sign of mourning. Festivities were the order of the day while everyone helped packing and loading everything they had to start their migration to *Mitsrayim*. *Ya`aqob* started the journey with delight, since he would see his beloved son once again, yet there seemed to be some trepidation. Grandfather *Abram* was promised by *YAH* that they would become a great nation, amidst difficult times and slavery. When his father *Yitsḥaq* wanted to go down to *Mitsrayim* due to a famine, he was told to stay put in *Kena'an*. *Ya`aqob* seems to be between a rock and a hard place; his beloved son is inviting him to stay with him, but he has to be absolutely sure that what they are doing is not for *Yosēph* or for himself, but the plan *YAH* has in store for them. Scripture does not elaborate on this matter, but we can rest assured that *Ya`aqob*, having a very close relationship with *YAH*, would ask the appropriate questions as well as *YAH*'s blessing. The answer is very clear:

**Berēshith 46:**<sup>2</sup> And *Elohim* spoke to *Yisra'el* in the visions of the night, and said, “*Ya`aqob*, *Ya`aqob*!” And he said, “Here I am.” <sup>3</sup> And He said, “I am the *Ėl*, *Elohim* of your father. Do not be afraid to go down to *Mitsrayim*, for I shall make you there into a great nation. <sup>4</sup> “I Myself am going down with you to *Mitsrayim* and I Myself shall certainly bring you up again. And let *Yosēph* put his hand on your eyes.”

This is what *YAH* wants from all of us. We are never to make our own decisions without consulting Him – however insignificant it may seem to us. *YAH* is and stays in control of our lives if we walk in the way of truth. Even if the direction *YAH* wants us to take, He always knows best and will never test us beyond our capabilities:

**Qorintiyim Aleph 10 13** No trial has overtaken you except such as is common to man, and *Elohim* is trustworthy, **who shall not allow you to be tried beyond what you are able**, but with the trial shall also make the way of escape, enabling you to bear it. [emphasis added]

Eventually the entire family is on their way and stop at *Be'ērsheba*, a popular and favourite place where our ancestors regularly sought the countenance of *YAH*. *Ya`aqob* builds an altar and brings sacrifices of gratefulness and supplication. *YAH* makes yet another promise to *Ya`aqob* and we will shortly pause there. Women, cattle and all their belongings are loaded onto the wagons and the trek to *Mitsrayim* starts, with *Ya`aqob* taking his seed with him. The promise that *Yosēph* will lay his hands on *Ya`aqob*'s eyes simply means that they will see each other. In this way *Ya`aqob* leaves the promised land, as if in exile, going to a foreign land; however, he is not alone and still holds onto the promise that he will become a great nation.



We now reach the stage where numbers play a large part. Between vv. 8 and 26 we read various names and the total given in v. 26 is 66. In the following verse we see the name of *Yosēph* and his sons, where we are given a total of 70! Some numbers seem to be missing and need to be found. We find another clue:

**Shemoth 1** <sup>5</sup> And all those who were descendants of *Ya`aqob* were seventy beings, as *Yosēph* was already in *Mitsrayim*.

If we disregard the name of *Yosēph*, the total comes to 69, which teaches us something remarkable, finding the solution from *Shelomoh*, the wise king:

*Shir HaShirim* 2<sup>9</sup> My beloved is like a gazelle or like a young stag. See, he is standing behind our wall,  
Looking through the windows, Peering through the lattice.

Most scholars are in agreement that *Shir HaShirim*, Song of Songs, is the most secluded passage in Scripture, almost abstract. Some of the most circumstantial mysteries of Redemption are depicted here. We get to know this prospective bridegroom waiting for his bride; he waits behind a wall – a picture of sin, man's inability to escape to freedom. He looks through the windows, a representation of our three patriarchs, while peering through the lattice, a representation of our six matriarchs. *Yosëph*, a type of *Yeshua*, is outside *Yisra'ël*. In similar fashion *Yeshua* is outside *Yisra'ël*, where we encounter the words we read earlier:

*Berëshith* 46<sup>4</sup> "I Myself am going down with you to *Mitsrayim* and I Myself shall certainly bring you up again. And let *Yosëph* put his hand on your eyes." [emphasis added]

The number seventy is complete, as *YAH* sends our Messiah along for protection, teaching and ultimately for redemption! For the following two centuries, even a bit longer, *Mitsrayim* will be the womb where a new nation is to be formed. *Yeshua* will be an inseparable part of the captivity, sorrow, suffering and slavery the developing nation will be experiencing. At last the time has come where *Ya'aqob*'s dysfunctional family can now become a healthy unity. In the words of *Yeshua*:

*Mattithyahu* 25<sup>43</sup> I was a stranger and you did not take Me in, was naked and you did not clothe Me, sick and in prison and you did not visit Me.'<sup>44</sup> "Then they also shall answer Him, saying, 'Master, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not serve You?'

Every time we sin, we cuff *Yeshua* along with us in the dungeon of sin. When we resist the impulse, the temptation to sin and overcome the *yetzer hara*, we set *Yeshua* free from our dungeon; it is therefore imperative that we look forward to the day when all of *Yisra'ël* will *t'shuva*, as this is when *Yeshua* will return in fullness to gather his bride. We are never to stop promulgate the message of Redemption; we are also not to decide to whom it may be brought, as only *YAH* knows who should hear it.

Getting back to *Torah*, we see *Ya'aqob* sending *Yehudah* ahead to meet *Yosëph*. This brings us to the understanding that *YAH* awakens a burning desire in *Ya'aqob* to experience a *Malkitsedeq* type of relationship between these two men where *Yehudah* will represent the imperial role and *Yosëph* the priestly role respectively. This reunion is the foresight as the prophet teaches us:

☞ *Yehezqël* 37<sup>16</sup> "And you, son of man, take a stick for yourself and write on it, 'For *Yehudah* and for the children of *Yisra'ël*, his companions.' Then take another stick and write on it, 'For *Yosëph*, the stick of *Ephrayim*, and for all the house of *Yisra'ël*, his companions.'

☞ *Yehezqël* 37<sup>19</sup> say to them, 'Thus said the Master יהוה, "See, I am taking the stick of *Yosëph*, which is in the hand of *Ephrayim*, and the tribes of *Yisra'ël*, his companions. And I shall give them unto him, with the stick of *Yehudah*, and make them one stick, and they shall be one in My hand." '

☞ *Yehezqël* 37<sup>25</sup> "And they shall dwell in the land that I have given to *Ya'aqob* My servant, where your fathers dwelt. And they shall dwell in it, they and their children and their children's children, forever, and My servant *Dawid* be their prince forever.

This is confirmed in the Apostolic Writings:

*Eph'siyim* 2<sup>19</sup> So then you are no longer strangers and foreigners, but fellow citizens of the set-apart ones and members of the household of *Elohim*,

Nowhere in Scripture are we commanded to become part of *Yehudah*, neither is everyone to become part of *Ephrayim* or *Yoseph*. What Scripture teaches us, though, is that all twelve tribes will be recognisable, united by *Ruach*, with one objective and one heart: to serve *Yeshua* in his Kingdom on earth.

When *Yoseph* meets his father, they weep on each other's shoulders, thereby fulfilling *Yoseph's* second dream. *Yoseph* suggests that his brothers should pass themselves off only as cattle farmers. The *Mitsrites* would allow them to settle in the land of *Goshen*, where they could also tend to their flocks of sheep and goats. The famine was to last for the next five years and *Yoseph* promises to supply them constantly with food. This is what *YAH* promises us, as obedient followers of *Torah*, to always be provided for in all our needs. We can't fail to notice a strange event where *Ya'aqob* blesses Pharaoh twice (vv. 7, 10). There seems to be a plethora of explanations for this, as it is always the higher authority blessing the subordinate, but in this case the opposite happens. Martin Luther uses *Tehilim* 105:22 to allege that *Ya'aqob* would be teaching Pharaoh everything he should know about truth. Apparently this caused Pharaoh and his administration to follow the lifestyle of *Ya'aqob* and eventually that of *Yisra'el*. This sounds impressive, but no proof can be found that confirms any of this. It is also alleged that the heavenly blessings bestowed on *Abraham* and consequently on his descendants, would enable them to bestow these blessings on to others (cf. *Bereshith* 23:3; 22:18; 26:4; 28:14; 30:27-30; 39:5, 23)<sup>2</sup>, an explanation which is certainly more acceptable.

*Yoseph* remains trustworthy in his post and having the supernatural gift of management and the ingenious plan devised by *YAH*, the state coffers are filled with all the money of the citizens. Many years later it will leave *Mitsrayim* with the nation of *Yisra'el*. All the land is sold to Pharaoh, although the inhabitants have living rights, but they must forfeit 20 per cent of their annual income, which again goes to the state coffers. Only the land of the priests was not to be sold, but remained their property.

During one of our previous studies, we referred to the fact that there are enough other people and each person should only be him- of herself in all they do. We find a brilliant description by a famous lecturer, author and philosopher<sup>3</sup>:

To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.

As with every other *sidrah*, this one bears a few lessons we can learn, two of which need special mention. The first is that children caught up in a dysfunctional family are not in any way destined to continue in that lifestyle. Every person has the right to a healthy family life. Only the necessary commitment to and trust in *YAH* will make this a reality.

In conclusion we want to put the second lesson in the form of a question: will you recognise *Yeshua haMashiach* when he returns, or will you be caught off-guard and wonder before who you stand?

*Shabbat shalom!*

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<sup>2</sup> Jewish Study Bible, p. 93

<sup>3</sup> Ralph Waldo Emerson



Silver Trumpet Radio links:

- <https://streamer.radio.co/se49d38f27/listen>
- The free RadioLine app (recommended):
  - for Android: [https://play.google.com/store/apps/details?id=com.radioline.android.radioline&pcampaignid=web\\_share](https://play.google.com/store/apps/details?id=com.radioline.android.radioline&pcampaignid=web_share)
  - for iPhone: <https://apps.apple.com/za/app/radioline-radio-podcasts/id945478998>
- Zeno: [www.zeno.fm/silver-trumpet](http://www.zeno.fm/silver-trumpet) or the free Zeno app:
  - for Android: [https://play.google.com/store/apps/details?id=com.zenofm.player&pcampaignid=web\\_share](https://play.google.com/store/apps/details?id=com.zenofm.player&pcampaignid=web_share)
  - for iPhone: <https://apps.apple.com/za/app/zenoradio/id1207197757>
- hearthis: <https://hearthis.at/silver-trumpet/>

### **Sources:**

We prefer to not use the word 'God', because of personal conviction. In most cases, unless quoted from another source, it will be replaced by 'Elohim' or inflections of the same word.

All citing of Scripture is taken from The Scriptures 2009, unless indicated differently.<sup>4</sup>

Messianic *Torah* with Commentary – Dr. Gary Gardner

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Ladder of Jacob

***The Word of YAH is free, therefore this study may be freely distributed, provided no changes are made in any way.***

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4 <https://isr-messianic.org/>