



Va'yigash / And He Drew Near

B'reshith 44:18 – 47:27

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Over the last week's *parsha* and through this week, we see how Yoseph tests his brothers to see if there was any change in their characters over the 22 year separation. For Shabbat last week, we studied about Chanukah. So, I hope you'll remember mid-week Torah study or from your own study from last week, that Yoseph had his servant hide a silver goblet in Benjamin's pack, as he sent his brothers back to Kena'an with food for Ya'aqob and the rest of the family. Then he sent his servant after them to confront them about that silver cup. As we start today, I want us to go back just a little, for context; to where the Mitzrites begin to search for the cup. Let's begin in **B'reshith 44:7-17**; **And they said to him, "Why does my master say these words? Far be it from us that your servants should do according to this word. See, we brought back to you from the land of Kena'an the silver which we found in the mouth of our sacks. How then should we steal silver or gold from your master's house? With whomever of your servants it is found – he shall die and we shall become my master's slaves as well." And he said, "Now also let it be according to your words: he with whom it is found becomes my slave, and you are innocent." And they hurried, each man let down his sack to the ground, and each opened his sack. And he searched, with the oldest first and with the youngest last, and the cup was found in Binyamin's sack. And they tore their garments, and each man loaded his donkey and went back to the city. And Yehudah and his brothers came to Yoseph's house, and he was still there. And they fell before him on the ground. And Yoseph said to them, "What deed is this you have done? Did you not know that a man like me indeed divines?" And Yehudah said, "What do we say to my master? What do we speak? Or how do we clear ourselves? Elohim has found out the crookedness of your servants. See, we are my master's slaves, both we and he also with whom the cup was found." But he said, "Far be it from me to do this. The man in whose hand the cup was found, he becomes my slave. And you, go up in peace to your father."**

The plan that Yoseph devised to test his brothers has reached its conclusion. It has played out. Yoseph heard them discuss their past sins against him. He has seen that they surely believe their past, has indeed caught up with them. Sometimes, we are lulled into a false sense of security, thinking that the passage of time will somehow erase the penalties of sin in our lives. Nothing can be farther from the truth. **Tehillim (Psalms) 99:6-8** remind us; **Mosheh and Aharon were among His priests, And Shemu'el was among those calling upon His Name. They called upon YHVH, and He answered them. He spoke to them in the column of cloud; They guarded His witnesses And the law He gave them. You answered them, O YHVH our Elohim.** In **Yirmeyahu 46:28**, Yahweh makes a similar pronouncement, prophetically, to the descendants of Ya'aqov: **"Do not fear,**

O Ya'aqob My servant," declares YHVH, "for I am with you. Though I make a complete end of all the gentiles to which I have driven you, yet I do not make a complete end of you. But I shall reprove you in right-ruling, and by no means leave you unpunished."

Now, with the stage set, our parsha begins, **B'reshith 44:18-34**; *And Yehudah came near to him and said, "O my master, please let your servant speak a word in my master's hearing, and do not let your displeasure burn against your servant, for you are like Pharaoh. My master asked his servants, saying, 'Have you a father or a brother?' 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.' And you said to your servants, 'Bring him down to me, and let me set my eyes on him.' And we said to my master, 'The boy is not able to leave his father, for if he leaves his father, his father shall die.' But you said to your servants, 'Unless your youngest brother comes down with you, you do not see my face again.' And it came to be, when we went up to your servant my father, that we told him the words of my master. And our father said, 'Go back and buy us a little food.' But we said, 'We are not able to go down. If our youngest brother is with us, then we shall go down, for we are not able to see the man's face unless our youngest brother is with us.' Then your servant my father said to us, 'You know that my wife bore me two sons, and the one went out from me, and I said, "Truly, he is torn, torn to pieces!" And I have not seen him since. And if you take this one from me too, and harm comes to him, you shall bring down my grey hair with evil to the grave.' And now, if I come to your servant my father and the boy is not with us – since his own life is bound up in his life – then it shall be, when he sees that the boy is not with us, that he shall die. So your servants shall bring down the grey hair of your servant our father with evil to the grave. For your servant went guaranty for the boy to my father, saying, 'If I do not bring him back to you, then I shall be a sinner before my father forever.' And now, please let your servant remain instead of the boy as a slave to my master, and let the boy go up with his brothers. For how do I go up to my father if the boy is not with me, lest I see the evil that would come upon my father?"*

Yehudah does something that not only proves he's changed; but, that he is worthy to rule Yisra'el. Ya'aqob would later bless him, in **Chapter 49**, and give him the sceptre of authority and rulership. Here though, he stands before perhaps the second most powerful man on the planet at that time and offers himself in place of his brother as a slave, because he has made himself guaranty for his brother with Ya'aqob, their father. The first word in **verse 18**, "**Va'yigash**" means "**to draw near**" or "**to offer**" or "**present**" (as in *present your arguments or state your case*). It's here, while presenting his case, that Yehudah offers himself instead of Benjamin, to be Yoseph's slave. It's very interesting to note that in Torah (**Shemot 22:1-4**); the punishment for being a thief is in fact, slavery, in order to pay-off the debt double. These Torah principles were all clearly known at this time. Yehudah tells Yoseph that Ya'aqob's "**life**" (actually "**nefesh**" or "**soul**") is "**qashar**" or "**tied to Benjamin's soul**". If Benjamin doesn't go back to his father, Yisra'el will surely die. Now, while the ISR Scriptures say that Yehudah said he "*went guaranty*" for the boy; the Hebrew reads "**Ki eh'bed'eh a'rav et ha'na'ar**" which means he personally took responsibility for the boy's actions and welfare, to his father. This is the crux of the remarkable thing that Yehudah did. A sovereign takes personal responsibility for his people. That's one of the reasons Yahweh says to pray for those in authority over you. They are responsible for you to the Father. Yehudah may have been the one whose idea it was to sell his brother into slavery. But now, he stands before the judge, a foreign judge he believes, to face up to his crimes; and he offers to take his brother's punishment.

What a picture we see of the leadership and personalities of the “Two Houses” that make up the nation of Yisra’el. Yoseph, the High Priest and righteous ruler; sold into slavery in a pagan nation. The only difference between then and since then is that we sold ourselves into slavery in Mitsrayim; because we turned from the Torah and “**Abba b’shamayim**” (our **Father in heaven**). Then we see Yehudah, knowing what must happen, that Benjamin needs to be reunited with his father, take personal responsibility for his brother and offer to take his punishment. What other Yehudite (Jew) took the punishment of another of the Houses of Yisra’el? Yahshua HaMashiach took the punishment for the “**House of Yisra’el**”; in fact, the “**Whole House of Yisra’el**”. Ahmein?

This test of the brothers’ character was also a test of sorts for Yoseph. He’s got them right where he wants them. If he chooses; he can now take perfect revenge for what they did to him. But, his love for his brothers is far too strong to even allow such thoughts. Let’s read **B’reshith 45:1-15**; **And Yoseph was unable to restrain himself before all those who stood by him, and he called out, “Have everyone go out from me!” So no one stood with him while Yoseph made himself known to his brothers. And he wept aloud, and the Mitsrites and the house of Pharaoh heard it. And Yoseph said to his brothers, “I am Yoseph, is my father still alive?” But his brothers were unable to answer him, for they trembled before him. Then Yoseph said to his brothers, “Please come near to me.” And when they came near, he said, “I am Yoseph your brother, whom you sold into Mitsrayim. And now, do not be grieved nor displeased with yourselves because you sold me here, for Elohim sent me before you to preserve life. For two years now the scarcity of food has been in the land, and there are still five years in which there is neither ploughing nor harvesting. 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. 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. Hurry and go up to my father, and say to him, ‘Thus says your son Yoseph, “Elohim has made me master of all Mitsrayim. Come down to me, do not delay. And you shall dwell in the land of Goshen, and be near to me, you and your children, your children’s children, your flocks and your herds, and all that you have. And I shall provide for you there, lest you and your household, and all that you have, come to poverty, because five years of scarcity of food are still to come.” ’ And look, your eyes and the eyes of my brother Binyamin see that it is my mouth that speaks to you. And you shall inform my father of all my esteem in Mitsrayim, and of all that you have seen. And you shall hurry and bring my father down here.” And he fell on his brother Binyamin’s neck and wept, and Binyamin wept on his neck. And he kissed all his brothers and wept over them, and after that his brothers spoke with him.**

Yoseph, as the picture of Messiah, brought “**Tikkun**”. “**Tikkun**” is a very interesting Hebrew word. In fact, it’s more than a word; it’s a concept by which Yahweh makes all things right. Spelled “*Tav-kuf-nun*” it is Strong’s #8627 and means “**restored**” or “**corrected**”. It’s from the root word “**takawn**” which means to “**measure up**” or “**weigh**”. Look at the meanings of the letters; “**tav**” means “**sign of the covenant**”, “**kuf**” means “**to surround**” and “**nun**” means the “**Kingdom**”. “**Tikkun**” represents the “**sign of the covenant surrounding the Kingdom**”. It’s making everything right, setting it all straight, and “**Restoring the Kingdom**”. The numeric value of the letters is 550, which equals from **Shemot / Exodus 10:3**; “**le a’nawt**” or “**humble yourself**”, from **Wayyiqra / Leviticus 25:40**; “**k’sakiyr**” or “**as a hired servant**” and in **Bemidbar / Numbers 18:26**; “**k’nachalah’chem**” or “**for your inheritance**”.

You see, this concept of “**Tikkun**” is personal, as well as national. As we read above from **Yirmeyahu 46:28**; “**Do not fear, O Ya’aqob My servant,**” declares **YHVH**, “**for I am with you. Though I make**

a complete end of all the gentiles to which I have driven you, yet I do not make a complete end of you. But I shall reprove you in right-ruling, and by no means leave you unpunished.” By reproving us righteously and not leaving us unpunished, Yahweh brings the correction. But, I thought we lived under “**Grace**” with a capital “**G**”. We do. Correction is a work of grace. As Yirmeyahu prayed regarding himself in **Chapter 10:24**; *O YHWH chastise me, but with right ruling -- not in your displeasure, lest You bring me to naught.* We must pray for correction, and know that Yahweh will be faithful to temper His judgment with mercy. We all know what Yahshua said in **Yohanan 3:16**; but, let’s add **verse 17** as well; *“For Elohim so loved the world that He gave His only brought-forth Son, so that everyone who believes in Him should not perish but possess everlasting life. For Elohim did not send His Son into the world to judge the world, but that the world through Him might be saved.*” Yahshua took our punishment. Of course He did. He’s from Yehudah. And, Yehudah offered to take Benjamin’s punishment. Yahshua fulfilled that picture once, for all.

This is the picture in what Yoseph did in revealing himself to his brothers. In bringing together all the children of Yisra’el, he brought “*Tikkun Ha Malchut*” or “*Restoration to the Kingdom to Yisra’el*”, in that day.

Let’s go on to **Chapter 45:16-28**; *And the report of it was heard by the house of Pharaoh, saying, “The brothers of Yoseph have come.” And it was good in the eyes of Pharaoh and in the eyes of his servants. And Pharaoh said to Yoseph, “Say to your brothers, ‘Do this: Load your beasts and go, enter the land of Kena’an, and take your father and your households and come to me, and I give you the best of the land of Mitsrayim, and you eat the fat of the land. And you, you have been commanded, do this: Take wagons out of the land of Mitsrayim for your little ones and your wives. And you shall bring your father, and come. And do not be concerned about your goods, for the best of all the land of Mitsrayim is yours.’ ” And the sons of Yisra’el did so. And Yoseph gave them wagons, according to the command of Pharaoh, and he gave them food for the journey. He gave to all of them, to each man, changes of garments, but to Binyamin he gave three hundred pieces of silver and five changes of garments. And he sent to his father this: ten donkeys loaded with the best of Mitsrayim, and ten female donkeys loaded with grain, and bread, and food for his father for the journey. So he sent his brothers away, and they left. And he said to them, “Do not quarrel along the way.” And they went up out of Mitsrayim, and came to the land of Kena’an to Ya’aqob their father. And they told him, saying, “Yoseph is still alive, and he is governor over all the land of Mitsrayim.” And Ya’aqob’s heart ceased, for he did not believe them. But when they spoke to him all the words which Yoseph had spoken to them, and when he saw the wagons which Yoseph had sent to transport him, the spirit of Ya’aqob their father revived. And Yisra’el said, “Enough! My son Yoseph is still alive. Let me go and see him before I die.”*

There are a couple of things that stand out in these verses that will enhance our understanding and make the picture we’re seeing here even clearer. First of all, you’ll notice that as Yoseph is preparing to send them back to gather up their father and all the family and households, Yoseph gives his brothers a change of garments. However to Benjamin, *son of the right hand*, Moshiach ben Yoseph gave 300 pieces of silver. Silver, as you’ll remember from past studies is the currency of men; so it represents man’s money. 300 is the numeric value of “*kapar*” or “*ransom*” and “*kippur*” or “*atonement*”. It is also the numeric value of the letter “*shin*” or *El Shaddai (Elohim Sufficient)*. Yoseph also gave Benjamin 5 changes of clothes. Five represents Yahweh’s “*favor*” or “*grace*” in Hebrew thought. Five is the number of Books in Torah and symbolizes Torah. It’s an integral number in Torah as most all of the numbers connected with the Mishkan, or Tabernacle, are divisible by five.

It is also the numeric value of the letter “**hey**” which means “**revelation**”. So while Yoseph gave new garments to the rest of his brothers, he gave the atonement price and the revelation of Torah to Benjamin.

What does this mean? Ten of these “*brothers*” were really half brothers to Yoseph; same father, but different mothers. Benjamin, on the other hand, was the only one who was Yoseph’s full brother. Notice with Benjamin he gave the ransom first and then the five changes of clothes. One of the things this is saying to us is that, while there are those who stand before Yahshua one day, with changed garments, sins forgiven; they are not “**full brothers**” because they do not possess all that Messiah has for us. They do not have the grace of Torah and the Bridal garments that living according to Torah brings. It’s also telling us that ten will stand before him, their restoration (Tikkun) not complete; while one (a remnant) will stand, having lived as Yahweh told Avraham in **B’reshith 17:1**; “***I am El Shaddai – walk before Me and be perfect.***” and as Yahshua told us in **Mattityahu 5:48**; “***Therefore, be perfect, as your Father in the heavens is perfect.***” Remember the Hebrew word for “**perfect**” here is “**tamiym**” which means “**complete**”, “**whole**” or “**restored**”. This is the purpose behind “**correction**” or “**Tikkun**”. Benjamin here is a picture of that remnant.

I love how the last thing Yoseph tells his brothers, as they are leaving to get their family, “***Do not quarrel along the way.***” He indeed knew them very well. This is something I think we need to remember as we are restored and called to go home.

Now, in **verse 26** we read; ***And they told him, saying, “Yoseph is still alive, and he is governor over all the land of Mitsrayim.” And Ya’aqob’s heart ceased, for he did not believe them.*** That’s how the ISR Scriptures read. The Hebrew word translated here as “**ceased**” is “**v’ya phoog**”, Strong’s #6313, which literally means “**cold**” or “**to be cold**”. When they first told him the news, Ya’aqob’s heart did not warm up to the matter, because he didn’t believe them. He didn’t die and then come back to life. He was actually very skeptical, guarding his heart not to believe what might turn out to be a false report. But, when he saw all the wagons and heard all that Yoseph had said, Yisra’el said, “*What are we waiting for? Let’s go see my son.*”

As we learned last week, Ya’aqob lived in Hebron at this time. So, as he left toward Mitsrayim, his first stop would be Beersheva, as we read in **B’reshith 46:1-7**; ***And Yisra’el set out with all that he had, and came to Be’ersheba, and brought offerings to the Elohim of his father Yitsaq. And Elohim spoke to Yisra’el in the visions of the night, and said, “Ya’aqob, Ya’aqob!” And he said, “Here I am.” And He said, “I am the El, Elohim of your father. Do not be afraid to go down to Mitsrayim, for I shall make you there into a great nation. I Myself am going down with you to Mitsrayim and I Myself shall certainly bring you up again. And let Yoseph put his hand on your eyes.” And Ya’aqob rose up from Be’ersheba. And the sons of Yisra’el brought their father Ya’aqob, and their little ones, and their wives, in the wagons which Pharaoh had sent to transport him. And they took their livestock and their property which they had acquired in the land of Kena’an, and came into Mitsrayim, Ya’aqob and all his seed with him. His sons and his sons’ sons, his daughters and his sons’ daughters, and all his seed he brought with him to Mitsrayim.***

Yahweh speaks to us in different ways. With Avraham and Yitsaq, He appeared to them. Yahweh even ate with Avraham and Sarah. But with Ya’aqob, He not only appeared, but He speaks in the “*visions of the night*” or dreams. Yahweh tells Ya’aqob that He will be with him and bring him back to the Land. So Ya’aqob with all his family and possessions come into Mitsrayim. For now, we’ll skip the

verses that list Ya'aqob's genealogy. I did a teaching on this a couple of years ago that's on the website. It covers the meanings of all the names. Today, let's look at **verses 27-30; *All the beings of the house of Ya'aqob who went to Mitsrayim were seventy. And he sent Yehudah before him to Yoseph, to point out before him the way to Goshen. And they came to the land of Goshen. And Yoseph made ready his chariot and went up to Goshen to meet his father Yisra'el. And he appeared to him, and fell on his neck and wept on his neck a long time. And Yisra'el said to Yoseph, "Now let me die, since I have seen your face, that you are still alive."***

The rabbis teach that these seventy beings represent the seventy nations that made up the world in these days. Further, that while there may be many more today, they all stem from these seventy, which began with the scattering of people at the Tower of Babel. Seventy is the numeric value of the letter "**ayin**" which is the "**eye**" or "**fountain**", which is the "**source**". They teach that in his going, Ya'aqob went down into Egypt for all mankind; so that in Yisra'el's "*coming out*", he could lead the rest of the world in coming out of paganism and bondage. Seventy also is the number of the "**elders**" of Yisra'el that Moshe appointed as the "*Great Tribunal*" or "great Assembly" and Yahshua sent out seventy of His "*taught ones*" in power and spirit to begin the spreading of the "**Tov News**" of the **Restoration (or Tikkun) of the Kingdom to Yisra'el**. As I looked up "seventy" I found something rather interesting, albeit a small thing. Seventy is the numeric value of the name "**Machi**", "*Mem-aleph-chet-yud*", who was a leader of the tribe of Gad in the wilderness whose son was one of the twelve spies. Strong's proved to be a "*dead end*" however, in the lexicons I found that "**machi**" is "**ore**" and is from the word "**machirah**", "*to mine*" as in metals; as in **Yeshayahu 51:1; "Look to the rock you were hewn from, and to the hole of the pit you were dug from."** With the "*mem*" as a prefix to "*aleph-chet-yud*" we have "**m'achi**" or "**from my brothers**". So, these "seventy" Yisra'elite beings who Yahweh lead down into Mitsrayim (bondage) and promised to bring out again, is indeed inclusive of all their seed that are "**from**" Yoseph's brothers. So, these are the rock from which we were hewn.

Now, the rabbis in the early "*middle ages*" set up the "*Haftorah*" system, as we've learned in past teachings. It is no co-incidence that the Haftorah portions are closely related to the Torah portions. In fact, they either mirror or are extensions of the *Torah parsha*. This week is indeed no different. The *Haftorah parsha* is **Yehezqel 37:15-28; *And the word of YHVH came to me, saying, "And you, son of man, take a stick for yourself and write on it, 'For Yehudah and for the children of Yisra'el, his companions.' Then take another stick and write on it, 'For Yoseph, the stick of Ephrayim, and for all the house of Yisra'el, his companions.' Then bring them together for yourself into one stick, and they shall become one in your hand. And when the children of your people speak to you, saying, 'Won't you show us what you mean by these?' say to them, 'Thus said the Master YHVH, "See, I am taking the stick of Yoseph, which is in the hand of Ephrayim, and the tribes of Yisra'el, 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." ' And the sticks on which you write shall be in your hand before their eyes. And speak to them, 'Thus said the Master YHVH, "See, I am taking the children of Yisra'el from among the gentiles, wherever they have gone, and shall gather them from all around, and I shall bring them into their land. And I shall make them one nation in the land, on the mountains of Yisra'el. And one sovereign shall be sovereign over them all, and let them no longer be two nations, and let them no longer be divided into two reigns. And they shall no longer defile themselves with their idols, nor with their disgusting matters, nor with any of their transgressions. And I shall save them from all their dwelling places in which they have sinned, and I shall cleanse them. And they shall be My people, and I be their Elohim, while Dawid My servant is sovereign over***

them. And they shall all have one shepherd and walk in My right-rulings and guard My laws, and shall do them. 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. And I shall make a covenant of peace with them – an everlasting covenant it is with them. And I shall place them and increase them, and shall place My set-apart place in their midst, forever. And My Dwelling Place shall be over them. And I shall be their Elohim, and they shall be My people. And the gentiles shall know that I, YHVH, am setting Yisra'el apart, when My set-apart place is in their midst – forever.” ’ ’ ’ Baruch HaShem Yahweh!

Here we have the promise made to Ya'aqob (*Yisra'el*) in **B'reshith 46:3-4**, as we read, being re-stated after the Kingdoms of Yisra'el and Yehudah had gone into captivity. Yehudah for a short time and Yisra'el to serve out her divorcement and punishment until her "**redemption**" and following her righteous "**correction**" or "**Tikkun**". I know there are those who say that this has already happened during Nehemiah's time, or at Shavuot / Pentecost in Acts 2. Well, if that's true; then Yahshua's on the throne in Tzion, as I speak, and we're all at home in Yisra'el, cleansed, dressed in white and living before His Set-apart Dwelling Place. And, this must all be a dream. No "**achi**", this is no dream; it hasn't happened yet. But, the Mighty One of Yisra'el is stirring it up in us to look toward that day and hour. It's coming, and many of us will see it. The rest of us will be resurrected to it. But, if we hold fast to His commands and the testimony of Yahshua HaMoshiach, we will all live it.

Part of the Brit Chadasha reading for this week is **Luke 6:13-16**; *And when it became day, He called near His taught ones and chose from them twelve, whom He also named emissaries: Shim'on whom He also named Kepha, and his brother Andri, Ya'aqob and Yohanan, Philip and Bartholomi, Mattithyahu and T'oma, Ya'aqob the son of Alphai and Shim'on, the one called the Ardent One, Yehudah the son of Ya'aqob and Yehudah from Qerioth who also became the betrayer.* I believe there's a wealth of blessing in studying these names. These aren't exactly the Sunday school picture of the "*apostles*", is it? We have three pairs of names; two Shim'ons, two Ya'aqobs and two Yehudahs. Maybe, it's because within us all is two; two Bens, two Allens, two Brocks.

In the interest of time, let's just look at one pair for a minute. I hope you'll study the other two pairs, the Shim'ons and the two Ya'aqobs as comparisons. Let us look for a minute at the two Yehudahs. Together, that would make them Yehudim, I guess. I don't say that to be funny. Remember it that way as we consider that this is a picture of all of us; and, also our brothers, the Yehudim. First of all the numeric value of the letters in Yehudah is 30. As I was looking up the number 300 (30 X 10 or 30 multiplied) for earlier in this teaching, I came across an interesting example of what we're seeing here. In **Yohanan 12**, six days before Passover and Yahshua's offering, as Yahshua and the talmidim gathered for dinner with El'azar in Beit Anyah (Bethany – House of My Yah), we read in **verses 3-8**; *Then Miryam took a pound of costly perfume of nard, anointed the feet of Yahshua, and wiped His feet with her hair. And the house was filled with the fragrance of the perfume. Then one of His taught ones, Yehudah from Qerioth, son of Shim'on, who was about to deliver Him up, said, "Why was this perfume not sold for three hundred pieces of silver and given to the poor?" And he said this, not because he was concerned about the poor, but because he was a thief, and had the bag, and he used to take what was put in it. Yahshua then said, "Let her alone, she has kept this for the day of My burial. For the poor you have with you always, but Me you do not have always."*

Here we have Yehudah (Judas), with evil in his heart, wanting Yahshua's anointing balm sold, for the atonement price, and the money given to him to "give to the poor". Another Yehudah, with evil in his heart, sold his brother's anointing as leader of the family for far less than that. In Yohanan, Yehudah was sent into the inner group, the twelve, with the mission to steal the atonement, or at least the anointing that comes from the atonement. However, he's the one who betrayed Yahshua in order to thwart Elohim's plan. But, as we've learned; with Yahweh, there is no "plan B". He played right into Yahweh's hand. This Yehudah was judged and punished because his heart was evil and there was no repentance in him. There is always a choice. Our forefather Yehudah, when called to "**correction**", "**Tikkun**"; stood up and took responsibility and offered himself, even in his brother's place, to bring about restoration. He didn't see the whole picture. But, he took responsibility for "**Tikkun**".

It's that way today. Yehudah believes that they have to come and get Ephraim. They don't yet see the whole picture, according to Scripture; even with all their study. That's largely due to Talmud, the teachings and interpretations of men. So, they see us as having to turn from Yahshua, atonement, and become "*Jewish*". It's what they understand. That has been their blindness. Ours has been toward Torah and the requirement to live according to Yahweh's Commands. This is the central concept of Sha'ul's letter to the synagogue in Rome. He states in **Romans 11:25-26**; ***For I do not wish you to be ignorant of this secret, brothers, lest you should be wise in your own estimation, that blindness in part has come over Yisra'el, until the completeness of the gentiles has come in. And so all Yisra'el shall be saved, as it has been written, "The Deliverer shall come out of Tsiyon, and He shall turn away wickedness from Ya'aqob,*** This is another way that we know the "**Restoration of the Kingdom**" has not yet happened. However, Elohim's promise to us, to all Yisra'el is that as this blindness is removed from both "*Houses*" of Yisra'el, we will see the "**Tikkun ha Malchut**". And, we are now seeing the beginnings of this very restoration, as we reach for Torah and Yehudah reaches for us, even with Yahshua. And, after 1,000 years under Yahshua's reign, as King Moshiach ben David, we will all be "**corrected**", made "**tamiym**" or "**complete**" and then we'll see the "**Tikkun ha Olam**" the "**Correction of the World**" and the "**Restoration of All Things**" including Gan Eden and eternity in fellowship with Yahweh. For it is through belief that we accept Yahshua's atonement for us, as Benjamin showed us in this week's parsha. And, it is by belief in Yahshua's atonement that we show Him we love Him by keeping His Commandments (Torah) as He said in **Yohanan 14:15**; "***If you love Me, you shall guard My commands.***" Then we will be given our Bridal garments as Benjamin was given.

Baruch HaShem Yahweh!