

Week 12: Vayechi 'He lived' Genesis 47:28-50:26 ~ 1Kings 2:1-12 ~ John 13:1-19 ~ Bonus Isaiah 33 & 34



7th Edition - Vayechi "He lived"

Torah to the Tribes

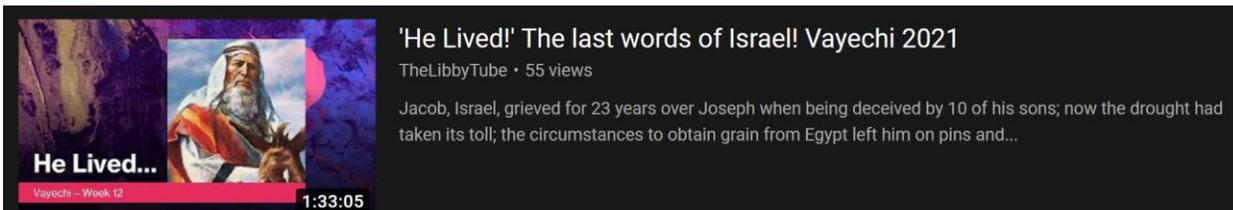
T4 7th Edition Video Teaching on Vayechi – 'He lived' <https://youtu.be/oiV2PAmfEA4>

[Note: **For teaching purposes only**, underlines, bold font, and highlight emphasis have been used in PDFs.]

Scripture Source: e-Sword TS2009 unless otherwise noted: <https://www.e-sword.net/>



T4 8th Edition Video Vay'chi and [Jacob] lived: <https://youtu.be/WDWjjVNTyu4>



TheLibbyLink: 'He Lived!' The last words of Israel – Vayechi 2021

TheLibbyTube: <https://youtu.be/HaFtlW9nNqc>

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[Summaries and Insights by Libby Lingenfelter](#)

Gen. 47 – Last week...

Jacob's Family Settles in Goshen

Gen 47:1 Then Yosēph went and spoke to Pharaoh, and said, “My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Kena’an. And see, they are in the land of Goshen.”

Gen 47:2 And he took five men from among his brothers and presented them to Pharaoh.

Gen 47:3 And Pharaoh said to his brothers, “What is your occupation?” And they said

to Pharaoh, "Your servants are shepherds, both we and also our fathers."

Gen 47:4 And they said to Pharaoh, "We have come to dwell in the land, because there is no pasture for your servants' flocks, for the scarcity of food is severe in the land of Kena'an. And now, please let your servants dwell in the land of Goshen."

Gen 47:5 And Pharaoh spoke to Yosëph, saying, "Your father and your brothers have come to you.

Gen 47:6 "The land of Mitsrayim is before you. Settle your father and brothers in the best of the land, let them dwell in the land of Goshen. And if you know of capable men among them, then make them chief herdsmen over my livestock."

What a journey! Jacob and all the family and livestock make it to Goshen and are given permission by Pharaoh to dwell in that region which was best suited for livestock.

Goshen was in the well-watered Nile Delta area of Egypt. To travel there however, would have been an exhausting dry and dusty journey.

Soon after arriving, Joseph brings his father, Jacob, before Pharaoh. Jacob blesses Pharaoh before and after the meeting. The greater is blessing the lesser. Pharaoh by this time had seen YHWH work through Jacob's son Joseph and because of that, Pharaoh had been greatly blessed. At the same time, YHWH orchestrated provision for His people in the land of Egypt. So, Pharaoh said to Jacob, "How old are you?" After that trip I'm sure he looked a lot older than what he was! You can't help but feel a little sad when you read his answer:

Gen 47:7 And Yosëph brought in his father Ya'aqob and set him before Pharaoh. And Ya'aqob blessed Pharaoh.

Gen 47:8 And Pharaoh said to Ya'aqob, "How old are you?"

Gen 47:9 And Ya'aqob said to Pharaoh, "The days of the years of my sojournings are one hundred and thirty years. Few and evil have been the days of the years of my life, and they have not reached the days of the years of the life of my fathers in the days of their sojournings."

Gen 47:10 And Ya'aqob blessed Pharaoh, and went out from before Pharaoh.

Gen 47:11 So Yosëph settled his father and his brothers, and gave them a possession in the land of Mitsrayim, in the best of the land, in the land of Ra'meses, as Pharaoh had commanded.

Gen 47:12 And Yosëph provided his father, and his brothers, and all his father's household with bread for the mouth of the little ones.

Joseph and the Famine

Gen 47:13 Now there was no bread in all the land, because the scarcity of food was

very severe, and the land of Mitsrayim and all the land of Kena'an became exhausted from the scarcity of food.

Gen 47:14 And Yosëph gathered up all the silver that was found in the land of Mitsrayim and in the land of Kena'an, for the grain which they bought. And Yosëph brought the silver into Pharaoh's house.

Gen 47:15 And when the silver was all spent in the land of Mitsrayim and in the land of Kena'an, all the Mitsrites came to Yosëph and said, "Give us bread, for why should we die in your presence? For the silver is gone!"

Gen 47:16 And Yosëph said, "Give your livestock, and I give you bread for your livestock, if the silver is gone."

Gen 47:17 So they brought their livestock to Yosëph, and Yosëph gave them bread in exchange for the horses, and for the flocks they owned, and for the herds they owned, and for the donkeys. Thus he fed them with bread in exchange for all their livestock that year.

Gen 47:18 And when that year had ended, they came to him the next year and said to him, "We do not hide from my master that our silver is all spent, and my master also has the livestock we owned. There has not been left any before my master but our bodies and our lands.

Gen 47:19 "Why should we die before your eyes, both we and our land? Buy us and our land for bread, and let us and our land be servants of Pharaoh. And give us seed, and let us live and not die, and let the land not lie waste."

Gen 47:20 And Yosëph bought the entire land of Mitsrayim for Pharaoh, because every man of the Mitsrites sold his field, because the scarcity of food was severe upon them. And the land came to be Pharaoh's.

Jacob's life had not been an easy one. He had served Laban for 20 years working as a shepherd and raised his own large family and his flocks. He had stressed over the encounter with Esau; Deborah, Rebekah's nurse dies whom must have been like a second mom to Jacob; his beloved wife dies giving birth to Benjamin; he had dealt with Dinah's traumatic event and the subsequent revenge taken by Levi and Shimon; his father Isaac passes away; his first born son Joseph by Rachel, the love of his life, is presumed dead after he had just joyously bestowed on him the prestigious coat at age 17; he grieved for 23 years being deceived by 10 of his sons; the drought had taken its toll; and now after these bizarre yet divine turn of events, he is before Pharaoh.

With all that being said; and I’m sure I have left some things out; we can see Jacob’s life had been hard and very busy. Though he was greatly blessed for he had walked His life with Eloah.

His years had been less than Isaac and Abraham. “Jacob lived in the whole one hundred and forty-seven years; Isaac his father lived one hundred and eighty; and Abraham his grandfather, one hundred and seventy-five.” **[Adam Clarke Commentary]**

Gen. 47 is rich with so much more to discuss. We see the drought is extremely severe. The people have **run out of silver to purchase grain** so now they **trade their livestock for grain**. The drought persists so they **ask Joseph to purchase their land and they would work as servants** to Pharaoh, so, Joseph purchases all the land in Egypt except for the priest/princes. In a commentary, I read that the land of Egypt was divided into 3 parts at that time; one third was what Pharaoh owned which included Goshen; one third belonged to the people; and one third the priests.

One can easily see how those in rulership can take over a country due to such a catastrophic event as a famine. We read **after the people had sold everything they were moved into cities**; farmed the land; and gave 1/5 to Pharaoh. Priests of the land were excluded by law. Jacob’s family was provided for and were fruitful and multiplied.

Gen 47:21 And as for the people, he moved them into the cities, from one end of the borders of Mitsrayim to the other end.

Gen 47:22 Only the ground of the priests he did not buy, for the priests had from what Pharaoh gave them *by law*, and they ate *that which* Pharaoh gave them by law. Therefore they did not sell their ground.

Gen 47:23 And Yosëph said to the people, “Look, I have bought you and your land today for Pharaoh. Look, here is seed for you, and you shall sow the land.

Gen 47:24 “And it shall be that in the harvest you shall give one-fifth to Pharaoh. And four-fifths is your own, as seed for the field and for your food, for those of your households and as food for your little ones.”

Gen 47:25 And they said, “You have saved our lives. Let us find favour in the eyes of my master, and we shall become Pharaoh’s servants.”

Gen 47:26 And Yosëph made it a law over the land of Mitsrayim to this day, that Pharaoh should have one-fifth, except for the ground of the priests only, which did not become Pharaoh’s.

Gen 47:27 And Yisra’ël dwelt in the land of Mitsrayim, in the land of Goshen. And they had possessions there and were fruitful and increased exceedingly.

Torah portion begins ‘He lived’

Jacob [Israel] has Joseph promise that he would not bury him in Egypt. Yahusha also has promised to gather us out of “Egypt.”

Gen 47:28 And **Ya’aqob lived in the land of Mitsrayim seventeen years**. So the length of Ya’aqob’s life was **one hundred and forty-seven years**.

Gen 47:29 And the time for Yisra’el to die drew near, and he called his son Yosēph and said to him, **“Now if I have found favour in your eyes, please put your hand under my thigh, and show loving-commitment and truth to me. Please do not bury me in Mitsrayim,**

Ellicott Notes: Put . . . thy hand under my thigh.—As Jacob requires that Joseph should swear to him in the same manner ([Genesis 47:29](#)), this form of oath was evidently regarded as a very solemn one. The meaning of it has been much discussed, but we find the thigh in [Genesis 46:26](#), [Exodus 1:5](#)—in both which places it is rendered loins—used as the source of posterity. Probably, **therefore, as Tuch argues, it is an euphemistic manner of describing the circumcised member, which was to be touched by the hand placed beneath the thigh; and thus the oath was really by the holy covenant between Abraham and God, of which circumcision was the symbol.**

Gen 47:30 but I shall lie with my fathers, and you shall take me up out of Mitsrayim and bury me in their burial-place.” And he said, “I do as you have said.”

Gen 47:31 And he said, “Swear to me.” And he swore to him, and Yisra’el bowed himself on the head of the bed.

This chapter closes with the dying days of Israel [Jacob] at 147 years of age; and he has Joseph promise, by placing his hand beneath Israel’s thigh, that he would not bury him in Egypt but with his fathers.

Joseph was a type and shadow of Yahusha. Yahusha has also covenanted with us that He will not leave our spirit, soul, or body in Egypt. Upon death, our spirit and soul immediately go back to Yahusha; and our body is resurrected on the last day. First those that have gone on before us receive their glorified bodies; afterwards, those living receive their glorified bodies; the living will be changed from corruptible to incorruptible in a twinkling of an eye.

Genesis 48

Jacob (Israel) has become ill and Joseph goes to his side and brings his two sons. Jacob blesses both Ephraim and Manasseh. Jacob recounts how YHWH **appeared and blessed** him in the city of Luz. Jacob had changed the name of that city to **Beyth El, House of El**. In Genesis 48, we will see the Covenant Promise given to Abraham in Gen. 12 being passed on to the **next generation**.

Jacob Blesses Ephraim and Manasseh

Gen 48:1 And after these events it came to be that it was said to Yosēph, "See, your father is sick." And he took with him his two sons, Menashsheh and Ephrayim.

Gen 48:2 And Ya'aqob was told, "See, your son Yosēph is coming to you." And Yisra'ēl strengthened himself and sat up on the bed.

Gen 48:3 And Ya'aqob said to Yosēph, "Ēl Shaddai appeared to me at Luz in the land of Kena'an and blessed me,

Gen 48:4 and said to me, 'See, I am making you fruitful and shall increase you and make of you an assembly of peoples, and give this land to your seed after you as an everlasting possession.'

Jacob [Israel] goes on to make a very important point in the next verses. He states that Ephrayim and Menashsheh **are his**, like Reuben and Shimon, and the children Joseph would have after them would be Joseph's. We see a beautiful grafting in of Ephrayim and Menashsheh. They represent the mixed multitude that are recognized as 'sons' of Israel to this day - us. **Ephrayim and Menashsheh were to receive the patriarchal name and inheritance of Israel.**

Gen 48:5 "And now, your two sons, Ephrayim and Menashsheh, who were born to you in the land of Mitsrayim before I came to you in Mitsrayim, are mine – as Re'ubēn and Shim'on, they are mine.

Gen 48:6 "Your offspring whom you shall bring forth after them are yours, and let them be called by the name of their brothers in their inheritance.

To this day we, the tribes scattered among the nations, are called 'Israel' or 'Ephrayim.'

Next, we see the place where Rachel died identified **to have been a little way from Bethlehem, house of bread**; approximately one mile.

Gen 48:7 "And I, when I came from Paddan, Raḥēl died beside me in the land of Kena'an on the way, when there was but a little distance to go to Ephrath. And I buried her there on the way to Ephrath, **that is Bēyth Leḥem."**

Mat 2:18 "A voice was heard in Ramah, wailing and weeping, and great mourning – Raḥēl weeping for her children, refusing to be comforted, because they were no more."
[Jer 31:15](#).

Gen 48:8 And Yisra'el saw Yosēph's sons, and said, "Who are these?"

Gen 48:9 And Yosēph said to his father, "They are my sons, whom Elohim has given me in this place." And he said, "Please bring them to me, and let me bless them."

Joseph introduces his two sons to Israel and Israel says to Joseph to bring them near so he could bless them. The Scriptures state that Israel's vision had grown dim.

Gen 48:10 And the eyes of Yisra'el were dim with age, and he was unable to see. And he drew them near him, and he kissed them and embraced them.

Gen 48:11 And Yisra'el said to Yosēph, "I had not thought to see your face. But see, Elohim has also shown me your seed!"

Gen 48:12 So Yosēph brought them from between his knees, and he bowed down with his face to the earth.

Gen 48:13 And Yosēph took them both, Ephrayim with his right hand toward Yisra'el's left hand, and Menashsheh with his left hand toward Yisra'el's right hand, and brought them near him.

Gen 48:14 And Yisra'el stretched out his right hand and laid it on Ephrayim's head, who was the younger, and his left hand on Menashsheh's head, **consciously directing his hands**, for Menashsheh was the first-born.

The Scriptures state that Joseph carefully positioned Menashsheh by Israel's right hand and Ephrayim by Israel's left hand, signifying the order of their births. Yet, we see Israel, consciously, yet divinely, lay his right hand of blessing on Ephrayim and left hand on Menashsheh. We also see, he blesses Joseph. Joseph sees this as a mistake, and attempts to correct his father, but Israel, though dim in vision, knew it was no mistake. Notice he repeatedly states the blessing is from **the Elohim of his father's Abraham and Isaac, and not Abraham and Ishmael**.

In addition, we recall that it was no mistake that Jacob was divinely given the birthright from Esau and received the blessing from Isaac as guided by his mother Rebekah.

Gen 48:15 And he blessed Yosēph, and said, "The Elohim before whom my fathers Abraham and Yitshaq walked, the Elohim who has fed me all my life long to this day,

Gen 48:16 the Messenger who has redeemed me from all evil – bless the youths! And let my name be called upon them, and the name of my fathers Abraham and Yitshaq. And let them increase to a multitude in the midst of the earth."

Ephrayim and Menashsheh were blessed with the right to the name Israel AND the name of Israel's fathers Abraham and Isaac. This still holds true as we are Israel, the one new man, and our Father is the Father of Abraham, Isaac, and Jacob [Israel.]

1Ch 5:1 As for the sons of **Re'ubēn** the first-born of Yisra'ēl – he was the first-born, but because he profaned his father's bed, **his birthright was given to the sons of Yosēph**, son of Yisra'ēl, so that the genealogy is not listed according to the birthright,

1Ch 5:2 for **Yehudāh prevailed over his brothers, and from him came a ruler, although the birthright was Yosēph's –**

Judah no longer holds the scepter; does not have the land deed, the birthright is not theirs; and the name Israel is not theirs. Judah cannot build the kingdom of Israel. It was always the northern kingdom that was called Israel.

1Ki 11:30 And Ahiyah took hold of the new garment that was on him, and tore it into twelve pieces,

1Ki 11:31 and said to Yarob'am, **"Take for yourself ten pieces, for thus said יהוה, the Elohim of Yisra'ēl, 'See, I am tearing the reign out of the hand of Shelomoh and shall give ten tribes to you,**

1Ki 11:32 but he shall have one tribe for the sake of My servant Dawid, and **for the sake of Yerushalayim,** the city which I have chosen out of all the tribes of Yisra'ēl.

Judah must come to Joseph. Judah must unite with Israel for biblical prophecy to be fulfilled. Judah can only be called Israel, once he is united. The remnant is Israel.

Isa 11:11 And it shall be in that day that יהוה sets His hand again a second time to recover the remnant of His people who are left, from Ashshur and from Mitsrayim, from Pathros and from Kush, from Ėylam and from Shin'ar, from Ḥamath and from the islands of the sea.

Isa 11:12 And He shall raise a banner for the nations, and gather the outcasts of Yisra'ēl, and assemble the dispersed of Yehudāh from the four corners of the earth.

Isa 11:13 And the envy of Ephrayim shall turn aside, and the adversaries of Yehudāh be cut off. **Ephrayim shall not envy Yehudāh, and Yehudāh not trouble Ephrayim.**

Gen 48:17 And when Yosēph saw that his father laid his right hand on the head of Ephrayim, it was evil in his eyes; and he took hold of his father's hand to remove it from the head of Ephrayim to the head of Menashsheh.

Gen 48:18 And Yosēph said to his father, “Not so, my father, for this one is the first-born, put your right hand on his head.”

Gen 48:19 But his father refused and said, “I know, my son, I know. He also becomes a people, and he also is great. And yet, his younger brother is greater than he, and his seed is to become the completeness of the nations.”

Gen 48:20 And he blessed them on that day, saying, **“In you Yisra’ēl shall bless, saying, ‘Elohim make you as Ephrayim and as Menashsheh!’ ”** Thus he put Ephrayim before Menashsheh.

Gen. 48 closes with the knowledge that Elohim is with us and will bring us back to the land of our fathers for to this day we are Israel, the mixed multitude of every tribe, tongue, people, and nation. We belong to YHWH, the Elohim of Abraham, Isaac, and Jacob; through the Blood of the Lamb we are connected back to the Promise YHWH gave to Abraham.

Isa 10:20 And in that day it shall be that the remnant of Yisra’ēl, and those who have escaped of the house of Ya’aqob, never again lean upon him who struck them, but shall lean upon הוה, the Set-apart One of Yisra’ēl, in truth.

Isa 10:21 A remnant shall return, the remnant of Ya’aqob, to the Mighty Ĕl.

Gen 48:21 And Yisra’ēl said to Yosēph, “See, I am dying, but Elohim shall be with you and bring you back to the land of your fathers.

Gen 48:22 “And I, **I have given to you one portion above your brothers**, which I took from the hand of the Amorite with my sword and with my bow.”

Gen. 49 Gen. 49 records the last words of Jacob to his sons. At the demise of Israel, there will be an ingathering of His people just like Jacob gathered his sons.

Three things we will have to deal with:

1. **Who is the rightful first born?** The first-born gets the title deed of the land and is the inheritor of the Melchizedek promise given to Abraham. Those that try to claim the birthright illegitimately will find their strength wane. Like Reuben, they will become as unstable as water. Through deception they defile what is already established in Torah.
2. **Levi’s cruelty to animals.** He ‘lamed an ox’ without remorse, which will be played out once again as those that call themselves Jews and are not, re-establish animal sacrifices. Their beings delight in their own abominations. YHWH will divide them

in Jacob and scatter them in Israel. Ezekiel 44:10-16, Levi was divided between Zadok and services within the Aaronic Levitical Priesthood.

Eze 44:10 "And the Lēwites who went far from Me, when Yisra'ël went astray, who strayed away from Me after their idols, they shall bear their crookedness.

Eze 44:11 "And they were attendants in My set-apart place, as gatekeepers of the house and attendants of the house, slaying the ascending offering and the slaughtering for the people, and standing before them to attend to them.

Eze 44:12 "Because they attended to them before their idols and became a stumbling-block of crookedness to the house of Yisra'ël, therefore I have lifted My hand in an oath against them," declares the Master יהוה, "that they shall bear their crookedness,

Eze 44:13 and not come near Me to serve as My priest, nor come near any of that which is set-apart to Me, nor into the Most Set-apart Place. And they shall bear their shame and their abominations which they have done.

Eze 44:14 "Yet I shall make them those who guard the duty of the House, for all its work, and for all that has to be done in it.

Rules for Levitical Priests

Eze 44:15 "But the priests, the Lēwites, the sons of Tsadoq, who guarded the duty of My set-apart place when the children of Yisra'ël went astray from Me, they shall draw near to Me to serve Me, and shall stand before Me to bring to Me the fat and the blood," declares the Master יהוה.

Eze 44:16 "They shall enter My set-apart place, and they shall draw near to My table to serve Me, and they shall guard My charge.

Jer 7:22 "For I did not speak to your fathers, or command them in the day that I brought them out of the land of Mitsrayim, about matters of ascending offerings or slaughterings.

Jer 7:23 "But this word I did command them, saying, 'Obey My voice,^a and I shall be your Elohim, and you be My people. And walk in all the ways that I have commanded you, so that it be well with you.' Footnote: ^aSee also [Gen 26:5](#), [Exo 19:5](#), [Joh 3:36](#), [Rom 6:16](#), [Heb 4:11](#), [Heb 5:9](#) and [Rev 22:14](#).

Jer 7:24 "But they did not obey or incline their ear, but walked in the counsels, in the stubbornness of their evil heart, and went backward and not forward.

Jer 7:25 "From the day that your fathers came out of the land of Mitsrayim until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them.

Jer 7:26 "But they did not obey Me or incline their ear, but stiffened their neck. They did evil, more than their fathers.

- Who has the right to rule? When YHWH gathers us together in the last days, we will need to understand the right to rule with the Scepter and the 'UNTIL impending change.' The key is this: of; in; in Torah. **It is not a change of Torah; to enact the change in Torah; that has always been in Torah.**

We see there must be a death of Israel before the birthright becomes active. The gathering will require casting a net of Covenant Torah to gather the fish scattered among the nations to receive their inheritance.

Jacob Blesses His Sons

Gen 49:1 And Ya'aqob called his sons and said, “Gather together, so that I declare to you what is to befall you in the last days:

Gen 49:2 “Gather together and hear, you sons of Ya'aqob, and listen to Yisra'el your father.

Gen 49:3 “**Re'ubēn, you are my first-born, my power and the beginning of my strength, the excellency of exaltation and the excellency of power.**

Gen 49:4 “Boiling like water, you do not excel, because you went up to your father's bed, then you defiled it – he went up to my couch.

Gen 49:5 “**Shim'on and Lēwi are brothers, their weapons are implements of violence.**

Gen 49:6 “Let my being not enter their council, let my esteem not be united to their assembly; because they killed a man in their displeasure, and they lamed an ox in pleasure.

Gen 49:7 “Cursed be their displeasure for it is fierce, and their wrath for it is cruel! I divide them in Ya'aqob and scatter them in Yisra'el.

Gen 49:8 “You, Yehudāh, your brothers praise you; your hand is on the neck of your enemies; your father's children bow down before you.

Gen 49:9 “Yehudāh is a lion's cub; from the prey you have gone up, my son! He bowed down, he crouched like a lion. And like a lion, who does rouse him?

Gen 49:10 “**The sceptre shall not turn aside from Yehudāh, nor an Insciber from between his feet, until Shiloh [means: ‘to whom it belongs’] comes, and to Him is the obedience of peoples.** [corrected text: ‘comes, the obedient people’]

Gen 49:11 “**Binding his donkey to the vine, and his donkey's colt to the choice vine, he washed his garments in wine, and his robes in the blood of grapes.**

Gen 49:12 “**His eyes are darker than wine, and his teeth whiter than milk.**

Judah [Deut. 6:23] had always marched first in the wilderness as they led the encampments; until they crossed the Jordon. The change took place once they crossed the Jordon. Moses led in the wilderness; and Joshua of Ephrayim lead them into the Promise Land.

Deu 6:23 And He brought us out from there, to bring us in, to give us the land of which He swore to our fathers.

Num 2:9 All the registered ones of the camp of Yehudah, according to their divisions: one hundred and eighty-six thousand four hundred. **These depart first.**

Judah’s right to lead was relegated to the wilderness. We recall how Judah gave his scepter to Tamar; the one acting more righteous. **The rod is always passed onto someone more righteous.** We must rid ourselves of the ‘pagan mixture’ and walk in righteousness. Judah had been married to a Canaanite so for Tamar to have married Shelah would have brought forth a pagan mixture.

Gen 38:18 So he said, “What pledge should I give you?” And she said, “**Your seal and your cord and your staff that is in your hand.**” **And he gave them to her, and went in to her, and she conceived by him.**

Gen 38:25 When she was brought out, she sent to her father-in-law, saying, “By the man to whom these belong, I am pregnant.” And she said, “Please examine whose these are: the seal and the cord and the staff.”

Gen 38:26 And Yehudah examined and said, “She has been more righteous than I, because I did not give her to **Shelah my son.**” And he never knew her again.

Note: Shelah is spelled the same as Shiloh – representing giving the rod to the more righteous. If the Melchizedek remnant does not act, we will see many be given to the pagan mixture.

Tamar was the granddaughter of Shem, the Melchizedek. Therefore, we have a picture of Judah giving ‘his right to rule’ away to the Melchizedek rule, the more righteous ones.

Judah ties his foal to the vine. What does that mean? What vine? An olive tree? No, Judah ties the donkey to the cursed fig tree of the 1948 creation of the Zionist State of Israel. We are instructed to go and untie the foal from the cursed fig tree and bring it to Yahusha. The former owners release the donkey from the withering vine to the Melchizedek followers. Torah without Melchizedek is just as much a withering vine as grace without law. Yahusha must be allowed to have his triumphant entry as the Melchizedek.

1. Judah was the main conspirator and he washed Joseph’s garment, the birthright tunic, in goat’s blood.

2. Judah was the main conspirator at the feast of grapes, his eyes are darker than wine. The greater Joseph, Yahusha, at Passover, the feast of redemption, was when Yahusha was stripped and judged and His blood was shed.

Judah’s vision, sees blood red, and is clouded and blind in part so that they cannot see Yahusha. Judah’s teeth will be white [laban] as milk – Laban withheld the birthright from Israel. Laban represents the withholding of the testimony of Yahusha and the withholding of who the real birthright belongs to. We see this playing out in our day and age. Inheritance wars can be very ugly and at times bloody.

They have been passed over. We do not want to get caught up in what has been passed over such as with Hebrew Roots and Messianic Judaism. We are Israel, we are the disciples of Yahusha HaMashiach, our High Priest after the order of Melchizedek.

Several have been passed over: Ishmael to Isaac; Esau to Jacob; Reuben to Joseph; Eli passed over his two sons to the sons of Zadok – to Samuel, an Ephrayimite.

Again, the following three must be dealt with:

1. Birthright. Who is the rightful firstborn?
2. Animal Cruelty, Sacrifices, Altars – with the elevation of Zadok over Levi.
3. Who has the rod of rulership?

All three of these are Joseph’s. These are the Melchizedek priests of YHWH.

Passes over the first Shiloh and Ephrayim; then passes over the second with the destruction of Jerusalem and Judah; then will rest on the 3rd which is of the first – the restored and resurrected people that the birthright belongs to. YHWH returns to Shiloh – the restoration of the Kingdom of Israel based on the passing over principle.

Jer 7:12 “But go now to My place at Shiloh, where I set My Name at the first, and see what I did to it because of the evil of My people Yisra’el.

Jer 7:13 “And now, because you have done all these works,” declares יהוה, “and I spoke to you, rising up early and speaking, but you did not hear, and I called you, but you did not answer,

Jer 7:14 “I shall also do to this house, which is called by My Name, in which you trust, and to this place which I gave to you and your fathers, as I did to Shiloh.

Jer 7:15 “And I shall cast you out of My presence, as I have cast out all your brothers, all the

seed of Ephrayim.

Jer 7:16 “And you, do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me, for I do not hear you.

Jer 7:17 “Do you not see what they are doing in the cities of Yehudāh and in the streets of Yerushalayim?

 Jos 18:1 And all the congregation of **the children of Yisra’ēl assembled at Shiloh**, and they let the Tent of Appointment dwell there. And the land was subdued before them.

Jos 18:2 And **seven tribes were left among the children of Yisra’ēl who had not yet shared their inheritance.**

 There are still brothers and sisters that have not yet received their inheritance.

Rom 9:4 who are *the children* of Yisra’ēl, **to whom is the adoption, and the esteem, and the covenants, and the giving of the Torah, and the worship, and the promises,**

Rom 9:5 **whose are the fathers, and from whom is the Messiah according to the flesh, who is over all, Elohim-blessed forever.** Amēn.

Rom 9:6 However, it is not as though the word of Elohim has failed. **For they are not all Yisra’ēl who are of Yisra’ēl,**^a Footnote: ^aA play on words. See Explanatory Note on “Overcomers.”

Rom 9:7 **neither are they all children because they are the seed of Abraham, but, “In Yitshaq your seed shall be called.”** Gen 21:12.

Rom 9:8 That is, those who are the children of the flesh, these are not the children of Elohim, but the children of the promise are reckoned as the seed.

Bible prophecies fail because Israel, the state, is not the true Israel. In order to fulfill the biblical prophecies, **Judah must unite with Joseph** and repent. Judah, and those that say they are Jews and are not, have tried to usurp the birthright by grabbing the land and naming it Israel.

Gen 49:13 “Zebulun dwells at the seashore, he is for a haven for ships, and his border is unto Tsidon.

Gen 49:14 “Yissasqar is a strong donkey lying down between two burdens,

Gen 49:15 and he saw that a resting place was good, and that the land was pleasant, and he inclined his shoulder to bear a burden, and became a subject to slave labour.

Gen 49:16 “Dan rightly rules his people as one of the tribes of Yisra’ēl.

Gen 49:17 “Dan is a serpent by the way, an adder by the path, that bites the horse’s heels so that its rider falls backward.

Gen 49:18 **“I have waited for your deliverance, O הוּהּ!”**

Gen 49:19 “Gaḏ, a raiding band raids him, but he raids its heel.

Gen 49:20 “Bread from Ashēr is rich, and he gives delicacies of a sovereign.

Gen 49:21 “Naphtali is a deer let loose, he gives words of elegance.

Gen 49:22 “Yosēph is an offshoot of a fruit-bearing tree, an offshoot of a fruit-bearing tree by a fountain, his branches run over a wall.

Gen 49:23 "And the archers have bitterly grieved him, shot at him and hated him.

Gen 49:24 "But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty One of Ya'aqob – from there is the Shepherd, the Stone of Yisra'el –

Gen 49:25 from the Ėl of your father who helps you, and by the Almighty who blesses you with blessings of the heavens from above, blessings of the deep that lies beneath, blessings of the breasts and of the womb.

Gen 49:26 "The blessings of your father have excelled the blessings of my ancestors, up to the limit of the everlasting hills. They are on the head of Yosěph, and on the crown of the head of him who was separated from his brothers.

Gen 49:27 "Binyamin is a wolf that tears, in the morning he eats prey, and at night he divides the spoil."

Jacob's Death and Burial

Gen 49:28 All these are the twelve tribes of Yisra'el, and this is what their father spoke to them. And he blessed them, he blessed each one according to his own blessing.

Gen 49:29 And he commanded them, and said to them, "I am to be gathered to my people, bury me with my fathers in the cave that is in the field of Ephron the Hittite,

Gen 49:30 in the cave that is in the field of Maqpe'lah, which is before Mamre in the land of Kena'an, which Abraham bought with the field of Ephron the Hittite as a possession for a burial-site.

Gen 49:31 There they buried Abraham and Sarah his wife, there they buried Yitshaq and Ribqah his wife, and there I buried Lě'ah –

Gen 49:32 the field purchased, and the cave which is in it, from the sons of Hěth."

Gen 49:33 And when Ya'aqob ended commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

Gen. 50 Death and burial of Jacob.

Some chapters we read seem to have more to say between the lines than what we see in print. Genesis 50 is one of those chapters. On the surface, Genesis 50 may seem like a funeral obituary but if we contemplate all that transpired, it is quite remarkable.

It would take 40 days to complete the embalming process. The number 40 is always significant and one wonders how the spices were used for this process by the physicians, healers. So, the preparation of the body took 40 days. Acts 1:3 connects the number 40 to Yahusha. Acts 1:3 to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them for forty days, speaking concerning the reign of Elohim.

Gen 50:1 And Yosěph fell on his father's face, and wept over him, and kissed him.

Gen 50:2 And Yosëph commanded his servants the physicians to embalm his father. So the physicians embalmed Yisra'ël.

Gen 50:3 And forty days were completed for him, for so are completed the days of embalming. And the Mitsrites wept for him seventy days.

Gen 50:4 And when the days of weeping for him were past, Yosëph spoke to the household of Pharaoh, saying, "If, now, I have found favour in your eyes, please speak in the hearing of Pharaoh, saying,

Gen 50:5 My father made me swear, saying, "**See, I am dying, bury me in my burial-site which I dug for myself in the land of Kena'an.**" And now, please let me go up and bury my father, and return.' "

F.B. Meyer Commentary records: Genesis 50:4-14 -----JACOB MOURNED AND BURIED

The days **of mourning for Jacob were only two less in number than for a king. Three hundred miles were traversed** by that splendid funeral cavalcade, which included not only the family of Israel, but the magnates of Egypt. The words, *beyond Jordan* (Gen 50:10), indicate that this book was finished on the further side of Jordan, where Moses afterward died.

The evident grief with which the precious remains were laid beside the great dead, reminds us that when God wills to do honor to any servant of His, He can secure it in remarkable ways-and ways which are entirely independent of human methods and reasoning. "Precious in the sight of the Lord is the death of His saints." At birth He cared for your helpless body; when you die He will see to its sepulcher. The bones of the saints hold the earth for the ultimate reign of Christ!

After the time of mourning was completed, the burial follows. Joseph goes to inquire of Pharaoh. The funeral procession was one to be remembered. It was massive and the journey covered 300 miles!

Gen 50:6 And Pharaoh said, "Go up and bury your father, as he made you swear."

Gen 50:7 And Yosëph went up to bury his father. And with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Mitsrayim,

Gen 50:8 and all the house of Yosëph, and his brothers, and his father's house. Only their little ones, and their flocks, and their herds they left in the land of Goshen.

Gen 50:9 And there went up with him both chariots and horsemen, and it was a very great company.

Then they came to the **threshing floor of Atad beyond the Jordan**. So, at that point, there had to be a crossing over of the Jordan. Atad means **thorns** and my mind went to the thorns placed on Yahusha's head. We equate a threshing floor as a place where the chaff would be separated from the grain by the process of going through a farming instrument called a **tribulum**. **Note: The English word "tribulation" is derived from the Latin word tribulum**. This was a place of great grief and Joseph performed seven days of mourning. Those observing this great procession, even changed the name of the place to **Abel Mitsrayim**.

"The English word "**tribulation**" is derived from the Latin word **tribulum** (literally a thing with teeth that tears), which was a heavy piece of timber with spikes in it, used for threshing the corn or grain. The **tribulum** was drawn over the grain and it separated the wheat from the chaff. As believers experience the "tribulum" of tribulations, and depend on God's grace, the trials purify us and rid us of the chaff." https://www.preceptaustin.org/index.php/tribulation-thlipsis_greek_word_study

They bury Jacob in the cave of **Maḳpēlah** which Abraham had purchased. This cave is in **Hebron** where **David reigned for seven years**.

Gen 50:10 And they came to the threshing-floor of Atad, which is beyond the Yardēn, and they lamented there with a great and very heavy lamentation. And he performed seven days of mourning for his father.

Gen 50:11 And when the inhabitants of the land, the Kena'anites, saw the mourning at the threshing-floor of Atad, they said, "This is a grievous mourning for the Mitsrites." That is why its name was called **Abel Mitsrayim**, which is beyond the Yardēn.

Gen 50:12 And his sons did to him as he had commanded them,

Gen 50:13 for his sons brought him to the land of Kena'an, and buried him in the cave of the field of **Maḳpēlah**, before **Mamrē**, which **Abraham** bought with the field from **Ephron the Hittite** as property for a burial-site.

Gen 50:14 And after he had buried his father, **Yoseph** returned to **Mitsrayim**, he and his brothers and all who went up with him to bury his father.

Today, the area is described as follows:

Hebron is the tensest city in the West Bank. It's where about 850 Jewish settlers live in guarded enclaves amid 270,000 Palestinian residents. And in recent weeks, there have been shootings and **attacks right next to an ancient shrine there that Israelis and Palestinians share, begrudgingly.**

Jews call it the Cave of the Patriarchs, while Muslims call it the Ibrahimi Mosque, but both agree on who is buried there: Abraham of the Bible, or Ibrahim as he's called in the Koran. So too are Sarah, Isaac, Rebecca, Jacob and Leah, all spiritual patriarchs and matriarchs whom both Jews

and Muslims revere. <https://www.pri.org/stories/2015-11-10/hebron-jews-and-palestinians-share-holy-site-begrudgingly>

The chapter closes with the brothers fearing after the death of Jacob, that Joseph would take revenge for their past actions. Joseph tells them, he is not Elohim and that YHWH had worked all things together for good to save many lives. They would continue to live and raise their children. Prior to Joseph’s death, he gives the following instructions including the wording of the Covenant Promise that YHWH had given to Abraham.

YHWH's Good Purposes

Gen 50:15 And when Yosěph’s brothers saw that their father was dead, they said, “What if Yosěph hates us, and pays us back all the evil which we did to him?”

Gen 50:16 And they sent word to Yosěph, saying, “Before your father died he commanded, saying,

Gen 50:17 This is what you are to say to Yosěph, “I beg you, please forgive the transgression of your brothers and their sin, for they did evil to you.” ’ And now, please forgive the transgression of the servants of the Elohim of your father.” And Yosěph wept when they spoke to him.

Gen 50:18 And his brothers also went and fell down before his face, and they said, “See, we are your servants.”

Gen 50:19 And Yosěph said to them, “Do not fear, for am I in the place of Elohim?”

Gen 50:20 “And you, you intended evil against me, but Elohim intended it for good, in order to do it as it is this day, to keep a great many people alive.

At times, what may seem as some evil coming against us, is YHWH repositioning us for our preservation.

Gen 50:21 “And now, do not fear, I provide for you and your little ones.” So he comforted them and spoke kindly to them.

The Death of Joseph

Gen 50:22 And Yosěph dwelt in Mitsrayim, he and his father’s household. And **Yosěph lived one hundred and ten years.**

Gen 50:23 And Yosěph saw Ephrayim’s children to the third *generation*. The children of Maķir, son of Menashsheh, were also born on Yosěph’s knees.

Gen 50:24 And Yosěph said to his brothers, “I am dying, but Elohim shall certainly visit you and bring you out of this land to the land of which He swore to Abraham, to Yitshaq, and to Ya’aqob.”

Gen 50:25 And Yosěph made the children of Yisra’ěl swear, saying, “**Elohim shall certainly visit you, and you shall bring up my bones from here.**”

Gen 50:26 And Yosěph died, being one hundred and ten years old. And they

embalmed him, and he was placed in a coffin in Mitsrayim.

1Kings 2

Today, we still have two houses declaring their own kingdoms and their own king; but only one possesses the ‘living King’ and the other the ‘false king.’ Each person must decide which priesthood they are under; and which temple and altar they are going to. Each person must choose; and prayerfully choose wisely. [Ex. David vs. Absalom; Zadok vs. Abiathar; Solomon vs. Adoniyahu; Rehoboam vs. Jeroboam; Yahusha vs. the Anti-messiah.]

David's Instructions to Solomon

1Ki 2:1 **And the days of Dawid drew near to die, and he commanded Shelomoh his son, saying,**

- 1Ki 2:2 “I am going the way of all the earth. And you shall be strong, and be a man.
- 1Ki 2:3 **“And guard the Charge of יהוה your Elohim:** to walk in His ways, to guard His laws, His commands, His right-rulings, and His witnesses, as it is written in the Torah of Mosheh, so that you do wisely all that you do and wherever you turn;
- 1Ki 2:4 so that יהוה does establish His word which He spoke concerning me, saying, **‘If your sons guard their way, to walk before Me in truth with all their heart and with all their being,’** saying, **‘there is not to cease a man of yours on the throne of Yisra’ël.’**
- 1Ki 2:5 “And also, you know what **Yo’ab son of Tseruyah did to me**, and what he did to the two commanders of the armies of Yisra’ël, to Abner son of Ner and Amasa son of Yether, that he killed them, and shed the blood of battle in peace, and put the blood of battle on his belt that was around his waist, and on his sandals that were on his feet.
 - 1Ki 2:6 “So act according to your wisdom, and do not let his grey hair go down to She’ol in peace.
- 1Ki 2:7 **“But show loving-commitment to the sons of Barzillai the Gil’adite, and let them be among those who eat at your table, for so they came to me when I fled from Abshalom your brother.**
- 1Ki 2:8 “And see, **with you is Shim’i son of Gera**, the Binyamite from Bahurim, who cursed me with a grievous cursing in the day when I went to Maḥanayim. **But he came down to meet me at the Yardēn**, and I swore to him by יהוה, saying, ‘I shall not put you to death with the sword.’
 - 1Ki 2:9 **“And now, do not leave him unpunished,** for you are a wise man and know what you should do to him, and shall bring his grey hair down to She’ol with blood.”

King David is giving his final last words of instructions to his son, King Solomon. His instructions are clear, and Solomon knows what should be done. As we proceed, we will see how well all these instructions are carried out.

The Death of David

1Ki 2:10 **And Dawid slept with his fathers, and was buried in the City of Dawid.**

'Slept' here means David had died. Because of this term, many have developed or have come to believe in a state described as 'soul sleep.' Based on my study of the Scriptures, I disagree with this concept. YHWH is an Elohim of the living; not the dead. It is my understanding and conviction that only the body remains in the grave until the resurrection. He would not leave our forgiven soul and His Ruach HaKodesh that dwells in us; in an unclean corpse.

The souls of those that have gone before us are represented by the four living creatures and 24 elders praising the Lamb for 'redeeming' them. [Rev. 5:8-12] The four creatures represent the four 'lead banners' of the encampments around the Dwelling Place in the wilderness. This was an earthly depiction of the heavenly reality. The six wings on the living creatures, seem to represent the fact that there were three tribes per quadrant and the 'eyes' seem to represent all the believers that have gone before us.

Rev 5:8 And when He took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls filled with incense, which are the prayers of the set-apart ones.

Rev 5:9 And they sang a renewed song, saying, "You are worthy to take the scroll, and to open its seals, because You were slain, and **have redeemed us** to Elohim by Your blood out of **every tribe and tongue and people and nation**,^c Footnote: ^cThis fact is given in 6 other texts in the Book of Revelation.

Rev 5:10 **and made us sovereigns and priests** to our Elohim, and **we shall reign upon the earth**.

We also see the term 'souls' mentioned in Rev. 6:9.

Rev 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

Rev 6:10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Yahusha clarifies this term ‘sleeping’ in the following Scripture:

Joh 11:11 He said this, and after that He said to them, **“Our friend El’azar has fallen asleep, but I am going there, to wake him up.”**

Joh 11:12 Therefore the taught ones said to Him, “Master, if he has fallen asleep he shall recover.”

Joh 11:13 **But יהושע had spoken about his death,** whereas they thought that He spoke of taking rest in sleep.

1Ki 2:11 **And the days that Dawid reigned over Yisra’el was forty years.** He reigned seven years in Hebron, and in Yerushalayim he reigned thirty-three years.

1Ki 2:12 And Shelomoh sat on the throne of his father Dawid. And his reign was firmly established.

Solomon's Reign Established

1Ki 2:13 And **Adoniyahu son of Haggith** came to Bathsheba the mother of Shelomoh, and she said, **“Do you come in peace?”** And he said, “Peace.”

1Ki 2:14 And he said, **“I have a word for you,”** and she said, “Speak.”

1Ki 2:15 And he said,

- “You know that the reign was mine, and all Yisra’el had set their faces toward me, that I should reign. But the reign has been turned around, and has become my brother’s, for it was his from יהוה.
- 1Ki 2:16 **“And now, I am making one request of you, do not refuse me.”** And she said to him, “Say it.”
- 1Ki 2:17 And he said, **“Please speak to Sovereign Shelomoh – for he would not refuse you – to give me Abishaḡ the Shunammite as wife.”**

Adoniyahu was a pretty smooth talker. He starts with a very benign statement of facts; then he reveals the target of his agenda – to be given Abishaḡ. Bathsheba, unsuspecting, agrees to speak to Solomon. We see Adoniyahu trying to usurp kingdom authority.

1Ki 2:18 And Bathsheba said, “Good, let me speak for you to the sovereign.”

1Ki 2:19 **And Bathsheba came to Sovereign Shelomoh, to speak to him for Adoniyahu.** And the sovereign rose up to meet her and bowed down to her, and sat down on his throne and had a throne set for the sovereign’s mother. So she sat at his right hand.

1Ki 2:20 And she said, **“I am making one small request of you, do not refuse me.”** And the sovereign said to her, “Ask it, my mother, for I do not refuse you.”

Bathsheba was deceived by Aḏoniyahu. He had played to her sympathies, but all the while he was making a covert move to mock and diminish the power of Solomon’s rule and reign. He was once again trying to usurp the power of the reign and bring along Yo’ab and Ebyathar. Solomon was not fooled and takes swift action.

1Ki 2:21 Then she said, “Let Aḏishaḡ the Shunammite be given to Aḏoniyahu your brother as wife.”

1Ki 2:22 And Sovereign Shelomoh answered and said to his mother, “Now why do you ask Aḏishaḡ the Shunammite for Aḏoniyahu? **Ask for him the reign also** – for he is my older brother – for him, and for Ebyathar the priest, and for Yo’ab son of Tseruyah.”

1Ki 2:23 And Sovereign Shelomoh swore by יהוה, saying, **“Elohim does so to me, and more also, if Adoniyahu has not spoken this word against his own life!”**

1Ki 2:24 “And now, as יהוה lives, who established me and set me on the throne of Dawid my father, and who has made me a house, as He promised, **Adoniyahu shall be put to death today!”**

Mark Davidson in his book, ‘Becoming the Beloved’ Pg 61-63:

Book excerpts explain:

The story of Solomon’s bride is actually told in two different stories in two different books of the Bible. The first story is of a woman named Aḏishaḡ, found in the book of 1Kings. The second story is about a woman called the Shulamite in the Song of Songs. By comparing the lives of these two women, it becomes obvious that they are actually the same person!

Abishag’s Story [Excerpts]

During the final days of the life of King David, Aḏishaḡ served as his personal nurse. In his advanced age, David was no longer able to retain his body heat. To remedy this, his counselors came up with a rather unique plan. They held a beauty contest and selected a young virgin to sleep with David to keep him warm! Before being selected to serve David, Aḏishaḡ lived an obscure life working in the vineyards of Shunem. When we compare the first chapter of 1Kings with the first chapter of the Song of Songs we find that the Shulamite’s story perfectly parallels that of Aḏishaḡ. She too lived an obscure life as a vine-keeper who advanced from working in the fields to serving the King. In the Song of Songs, we read 1:4b ‘the king [David] has brought me into his chambers.’

The young woman was very lovely, and she cared for the king, and served him, but the king did not know [cohabit] her. 1Kings 1:4 (emphasis added)

The Bible provides a plausible reason for why David may have been careful to protect the girl's virginity, and that explanation is found in Psalm 45. Many Bible scholars believe that Psalm 45 is a prophetic vision that David had concerning the wedding of Solomon. Since Solomon is a figure of Christ, it is also viewed as a Messianic vision of the future wedding of Christ and His Bride at the end of time...

1Ki 2:25 And Sovereign Shelomoh sent by the hand of Benayahu son of Yehoyada, and he fell upon him, and he died.

1Ki 2:26 Then the sovereign said to Ebyathar the priest, “Go to Anathoth, to your own fields, for you deserve death. But I do not put you to death at this time, because you did bear the ark of the Master יהוה before my father Dawid, and because you were afflicted in all my father was afflicted in.”

1Ki 2:27 So Shelomoh dismissed Ebyathar from being priest to יהוה, to fill the word of יהוה which He spoke concerning the house of Ēli at Shiloh.

1Ki 2:28 And news came to Yo'ab, for Yo'ab had turned aside after Adoniyah, though he did not turn aside after Abshalom. And Yo'ab fled to the Tent of יהוה, and took hold of the horns of the slaughter-place.

1Ki 2:29 And the report came to Sovereign Shelomoh that Yo'ab had fled to the Tent of יהוה, and see, he is by the slaughter-place. Then Shelomoh sent Benayahu son of Yehoyada, saying, “Go, fall on him.”

1Ki 2:30 So Benayahu came to the Tent of יהוה and said to him, “Thus said the sovereign, ‘Come out!’ ” And he said, “No, for here I die.” And Benayahu brought back word to the sovereign, saying, “Thus said Yo'ab, and thus he answered me.”

1Ki 2:31 And the sovereign said to him, “Do as he has said, and fall upon him. And you shall bury him, so that you take away from me and from the house of my father the blood which Yo'ab shed without cause. [Cross reference 1Kings 2:5 above]

1Ki 2:32 “Thus יהוה shall return his blood on his head, because he had fallen on two men more righteous and better than he, and killed them with the sword, while my father Dawid did not know it: Abner son of Ner, commander of the army of Yisra'el, and Amasa son of Yether, commander of the army of Yehudah.

1Ki 2:33 “So shall their blood return upon the head of Yo'ab and upon the head of his seed forever. **But upon Dawid and his seed, upon his house and his throne, there is to be peace forever from יהוה.**”

1Ki 2:34 Then Benayahu son of Yehoyada went up and fell upon him and put him to death. And he was buried in his own house in the wilderness.

Solomon is forced to make a clean sweep of those disloyal to his reign.

- Solomon had been made King over Aḏoniyahu – Aḏoniyahu is put to death.
- Benayahu follows through with the command to kill Yo’ab – and he takes his place over the army.
- Solomon dismisses Eḇyathar and replaces Tsadoq to be priest.

1Ki 2:35 And the sovereign put Benayahu son of Yehoyada in his place over the army, and the sovereign put Tsadoq the priest in the place of Ebyathar.

1Ki 2:36 And the sovereign sent and **called for Shim'i**, and said to him, “Build yourself a house in Yerushalayim and dwell there, and do not go out from there anywhere.”

1Ki 2:37 “And it shall be, on the day you go out and pass over the wadi Qidron, know for certain that you shall die – your blood is on your own head.”

1Ki 2:38 And Shim'i said to the sovereign, “The word is good. As my master the sovereign has said, so your servant does.” So Shim'i dwelt in Yerushalayim many days.

1Ki 2:39 And it came to be at the end of three years, that two slaves of Shim'i fled to Aḱish son of Ma'akah, sovereign of Gath. And they informed Shim'i, saying, “See, your slaves are in Gath!”

1Ki 2:40 And Shim'i rose up, and saddled his donkey, and went to Aḱish at Gath to look for his slaves. And Shim'i went and brought his slaves from Gath.

1Ki 2:41 And Shelomoh was told that Shim'i had gone from Yerushalayim to Gath and had come back.

1Ki 2:42 So the sovereign sent and called for Shim'i, and said to him, “Did I not make you swear by יהוה, and warn you, saying, ‘Know for certain that on the day you leave to go anywhere, you shall certainly die’? And you said to me, ‘The word I have heard is good.’”

1Ki 2:43 “And why have you not guarded the oath of יהוה and the command that I gave you?”

1Ki 2:44 The sovereign also said to Shim'i, “You shall know all the evil that your heart has known, that you did to my father Dawid. And יהוה shall return your evil on your own head.

1Ki 2:45 “But Sovereign Shelomoh is blessed, and the throne of Dawid is established before יהוה forever.”

1Ki 2:46 So the sovereign commanded Benayahu son of Yehoyada, and he went out and fell on him, and he died. And the reign was established in the hand of Shelomoh.

[Cross reference 1Kings 2:8-9 above]

John 13

It was before the Feast of the Passover and Yahusha's 'hour' had come for Him to move out of the world to the Father. Supper had taken place and Satan had already put in the heart of Judas to betray Him. Yahusha rose from supper; laid His garments aside; and having taken a towel, girded himself to wash the disciples' feet.

Peter at first objects to Yahusha washing his feet but later understands.

Yahusha Washes the Disciples' Feet

Joh 13:1 And before the Festival of the Pěsah, יהושע knowing that His hour had come that He should move out of this world unto the Father, having loved His own who were in the world, He loved them to the end.

Joh 13:2 And supper taking place, the devil having already put it into the heart of Yehudah from Qerioth, *son* of Shim'on, to deliver Him up,

Joh 13:3 יהושע, knowing that the Father had given all into His hands, and that He had come from Elohim and was going to Elohim,

Joh 13:4 rose from supper and laid aside His garments, and having taken a towel, He girded Himself.

Joh 13:5 After that He put water into a basin and began to wash the feet of the taught ones, and to wipe them with the towel with which He was girded.

Joh 13:6 And so He came to Shim'on Kěpha, and he said to Him, "Master, do You wash my feet?"

Joh 13:7 יהושע answered and said to him, "You do not know what I am doing now, but you shall know after this."

Joh 13:8 Kěpha said to Him, "By no means shall You wash my feet, ever!" יהושע answered him, "If I do not wash you, you have no part with Me."

Joh 13:9 Shim'on Kěpha said to Him, "Master, not my feet only, but also my hands and my head!"

Joh 13:10 יהושע said to him, "He who has had a bath does not need to wash, except his feet, but is clean altogether. And you are clean, but not all of you."

Joh 13:11 For He knew who would deliver Him up, so He said, "You are not all clean."

Joh 13:12 So when He had washed their feet and taken His garments, and sat down again, He said to them, "Do you know what I have done to you?"

Joh 13:13 "You call me Teacher and Master, and you say well, for I am.

Joh 13:14 "Then if I, Master and Teacher, have washed your feet, you also ought to wash one another's feet.

Joh 13:15 "For I gave you an example, that you should do as I have done to you.

Joh 13:16 "Truly, truly, I say to you, a servant is not greater than his master, nor is an

emissary greater than he who sent him.

Joh 13:17 "If you know these *teachings*, blessed are you if you do them.

Yahusha continues by letting them know he would be betrayed by one of them. He wanted them to know beforehand, so they would have yet another confirmation of who He truly was. He points out the individual, Judas Iscariot, to John, the disciple Yahusha loved; and fulfills prophesy of Psalm 41:9.

Joh 13:18 "I do not speak concerning all of you. I know whom I have chosen, but that the Scripture might be filled, '**He who eats bread with Me has lifted up his heel against Me.**' Psa 41:9.

Joh 13:19 "Now I say to you, before it takes place, that when it does take place, you shall believe that I am.

Joh 13:20 "Truly, truly, I say to you, he who receives whomever I send, receives Me. And he who receives Me, receives Him who sent Me."

Moses was also instructed:

Exo 29:4 "Then you shall bring Aharon and his sons to the door of the Tent of Appointment, and wash them with water.

Lev 8:6 So Mosheh brought Aharon and his sons and washed them with water,

Yahusha is our High Priest of the Melchizedek Order. He was from the tribe of Judah, not from the tribe of Levi. He followed the priestly requirements by having John the Immerser, mikvah (immerse) Him for the proper transition between priesthoods. Similarly, Moses consecrated and ordained Aaron and his sons.

As his kingdom of priests of the Melchizedek order, we too, must follow Yahusha's example. He has once again proposed to His Bride. Through His death, burial, and resurrection, He complied scripturally to be able to take back His bride. As believers, we accept His proposal of the New Covenant which was ratified by the blood of the Lamb once and for all; and we partake of the covenant confirming meal of bread and wine. Mikvahs [Immersion] and foot washings show we acknowledge that all power and authority is His; that **He has washed us**, He has made full atonement; and we stand in Him as His holy nation.

At the timing the bread was given to Judas; Satan entered him. This appears to have been a full bodily possession of Judas by Satan. Satan is the highest ruling principality; then there are the powers; then the demonic rulers of darkness, and spiritual wickedness in heavenly places. Yahusha tells him, 'What you do, do quickly.'

After Judas went out, Yahusha declares that esteem [glory] to the Son of Adam and to Elohim has been achieved. He leaves the taught ones with a new commandment to love one another as He had loved them. By this all men shall know that you are my taught ones. Love lets others see YHWH's glory living in us and through us. Love never fails.

The chapter closes with Yahusha foretelling Peter's denial of Him three times before the cock crows. Like Peter, at times our spirit is willing, but our flesh is weak. We will later see a whole different Peter after receiving the Ruach HaKodesh, the Holy Spirit. Praise Yah, that greater is He that is in us, than he that is in the world! We can do all things through Yahusha that strengthens us.

Isaiah 33

Setting: Here we have the final prediction against Sennacherib [Assyria]. He had dealt very treacherously by turning against Jerusalem, though he had taken a heavy ransom to leave it unmolested, 2Ki 18:16. [Excerpt: F. B. Meyer]

Isa 33:1 Woe to you ravager, while you have not been ravaged, and you treacherous, while they have not betrayed you! When you have ceased ravaging, you shall be ravaged. And when you stop betraying, they shall betray you.

Isa 33:2 **וַיְהִי**, show us favour, for we have waited for You. Be their arm every morning, our deliverance also in time of distress.

It is always a whole different story when the 'ravager' or the 'treacherous' get a 'taste' of their own medicine. This is guaranteed by YHWH; for vengeance is His! It may not come in one day or two days; but it will most certainly come. Every knee shall bow, and every tongue shall confess that Yahusha [YHWH in Son] is Messiah and He rules and reigns as King of kings and Master of masters.

Expositor's Excerpt: JERUSALEM AND SENNACHERIB 701 B.C. Into this fourth book we put all the rest of the prophecies of the Book of Isaiah, that have to do with the prophet's own time: chapters 1, 22 and 33, with the narrative in 36, 37. All these refer to the only Assyrian invasion of Judah and siege of Jerusalem: that undertaken by Sennacherib in 701.

Although commentators may see this book as having to do with [the prophet’s own time](#); to me, it also speaks to the [prophetic end-time events](#). Read the following passages:

Isa 33:3 At the noise of the rumbling the people shall flee. **When You lift Yourself up, the nations shall be scattered.**

Isa 33:4 And Your plunder shall be gathered like the gathering of the caterpillar; as locusts rush about, they rush upon them.

Isa 33:5 **יהוה is exalted, for He dwells on high; He has filled Tsiyon with right-ruling and righteousness.**

Isa 33:6 And He shall be the trustworthiness of your times, a wealth of deliverance, wisdom and knowledge. **The fear of יהוה – that is His treasure.**

Isa 33:7 See, their brave ones shall cry outside, the messengers of peace weep bitterly.

Isa 33:8 The highways shall be deserted, **the wayfaring man shall have ceased. He has broken the covenant**, he has despised the cities, he respected no man.

Isa 33:9 The earth shall mourn and languish, Lebanon shall be ashamed. Sharon shall be withered like a desert, and Bashan and Karmel be shaking.

Isa 33:10 “Now I rise up,” declares יהוה. **“Now I am exalted, now I am lifted up.**

Isa 33:11 “You conceive chaff, you bring forth stubble, your spirit devours you like fire.

Isa 33:12 “And peoples shall be like the burnings of lime, like thorns cut up they are burned in the fire.

Isa 33:13 **“You who are afar off, hear what I shall do; and you who are near, know My might.”**

Isa 33:14 **Sinners in Tsiyon shall be afraid**; trembling shall grip the defiled ones, “Who of us shall dwell with the devouring fire? Who of us shall dwell with everlasting burnings?”

The only way to survive such is to be in the shadow of the wings of the Almighty!

Isa 33:15 He who walks righteously and speaks what is straight, he who rejects the gain of oppressions, who keeps his hands from accepting bribes, who stops his ears from hearing of bloodshed, and shuts his eyes from seeing evil –

Isa 33:16 he shall inhabit the heights; strongholds of rocks be his refuge. His bread shall be given him, his water be steadfast.

Isa 33:17 Your eyes shall see the Sovereign in His comeliness, see a land that is far off.

Isa 33:18 Your heart ponders fear, “Where is the scribe? Where is he who weighs? Where is he who counts the towers?”

Isa 33:19 No longer shall you see a fierce people, a people of too deep a lip to hear, of

a jabbering tongue no one understands.

Isa 33:20 See Tsiyon, the city of our appointed time; your eyes shall see Yerushalayim, an undisturbed home, a tent not taken down. Its stakes are never removed, nor any of its cords broken.

Isa 33:21 But there, great is יהוה for us; a place of broad rivers, streams, in which no boat with oars sails, nor big ships pass by –

Isa 33:22 for יהוה is our Judge, יהוה is our Insciber, יהוה is our Sovereign, He saves us –

Isa 33:23 your ropes shall be slack, they do not strengthen their mast, they shall not spread the sail. Then the prey of great plunder shall be divided, the lame shall take the prey.

Isa 33:24 Neither shall the inhabitant say, "I am sick." The people who dwell in it is forgiven their crookedness!

Isaiah 34

Isaiah 34 not only speaks to the coming divine vengeance upon the enemies of YHWH's people THEN; but it speaks to the Day of YHWH; the Day of His wrath! Almost every verse of Isaiah 34 is cross-referenced to the Book of Revelation! We will know the end from the beginning! Selah!

Isa 34:1 **Come near, you nations, to hear. And listen, you people!** Let the earth hear, and all that is in it, the world and all its offspring.

Rev 2:7 **"He who has an ear, let him hear what the Spirit says to the assemblies.** To him who **overcomes^a** I shall give to eat from the **tree of life**, which is **in the midst of the paradise^b of Elohim.**" ^c [Gen 2:9](#), [Gen 3:22](#), [Gen 3:24](#) Footnotes: ^aThis word (and its noun) is used 17 times in the Book of Revelation. **The name Yisra'el means to overcome with ÉI.** ^bLit. garden. ^cSee [Rev 22:2](#) and [Rev 22:14](#).

Isa 34:2 For the displeasure of יהוה is against **all the nations,^a** and His wrath against all their divisions. He shall put them under the ban, He shall give them over to the slaughter, **Footnote: ^aSee footnote [Jer 30:11](#).**

Rev 20:15 And if anyone was not found written in the Book of Life, he was thrown into the lake of fire.

Isa 34:3 and their slain be thrown out, and their stench rise from their corpses. And mountains shall be melted with their blood.

Rev 16:3 And the second messenger poured out his bowl on the sea, and it became blood, as of

a dead one, and every living creature in the sea died.

Rev 16:4 And the third messenger poured out his bowl on the rivers and fountains of water, and they became blood.

Isa 34:4 And all the host of the heavens shall rot away. And the heavens shall be rolled up like a scroll, and all their host fade like a leaf fading on the vine, and like the fading one of a fig tree.

Rev 6:13 And the stars of the heaven fell to the earth, as a fig tree drops its unripe figs, being shaken by a strong wind.

Rev 6:14 And heaven departed like a scroll being rolled up, and every mountain and island was moved out of its place.

Isa 34:6 **The sword of יהוה shall be filled with blood**, it shall be made overflowing with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams. **For יהוה has a slaughtering in Botsrah, and a great slaughter in the land of Edom.**

H1224 בצרה botsrâh **BDB Definition:** **Bozrah** = “sheepfold” or “fortress” - 1) [a town in Edom](#) 2) [a town in Moab](#)

Jer 49:13 “For I have sworn by Myself,” declares יהוה, “that **Botsrah** **is to become a ruin**, a reproach, a waste, and a curse, and all its cities become everlasting wastes.”

Isa 34:7 “And wild oxen shall come down with them, and young bulls with bulls. And their land shall be drenched with blood, and their dust made fat with fatness.”

Isa 34:8 **For it is the day of the vengeance of יהוה, the year of recompense for the cause of Tsiyon.**

Rev 19:2 **Because true and righteous are His judgments**, [Psa 19:9](#) because He has judged the great whore who corrupted the earth with her whoring. And **He has avenged on her the blood of His servants shed by her.**” [Deu 32:43](#).

The rest of Isaiah 34 speaks to the ruinous heap of the enemy nations; they would be taken over by wild beasts of the desert; jackals; shaggy goats; arrow snakes; and vultures etc. Not one of these would be missing a mate; thus, implying that these waste lands would be overtaken by the multiplication of these animals.

How long would this land be a ruinous heap filled with wild beasts?

Isa 34:9 And its streams shall be turned into tar, and its dust into sulphur, and its land shall become burning tar,

Isa 34:10 that is not quenched night or day, its smoke going up forever. **From generation to generation it lies waste, no one passes through it forever and ever,**

Isa 13:20 "She shall never be inhabited, nor be settled from generation to generation; nor shall the Arabian pitch tents there, nor shepherds rest their flocks there.

Isa 13:21 "But wild beasts of the desert shall lie there, and their houses shall be filled with owls. And ostriches shall dwell there, and wild goats frolic there.

Isa 13:22 "And hyenas shall cry in their citadels, and jackals in their pleasant palaces. And her time is near to come, and her days are not drawn out."

Isa 34:11 so that the pelican and the porcupine possess it, also the owl and the raven dwell in it. And He shall stretch out over it the line of formlessness and stones of emptiness.

Isa 34:12 Its caves, with no one in them, is called a reign, but all its rulers have vanished.

Isa 34:13 And thorns shall come up in its palaces, nettles and brambles in its strongholds. And it shall be a home for jackals, a courtyard for ostriches.

Isa 34:14 And the wild beasts of the desert shall also meet with the jackals, and the shaggy goat call to its companion. The night creature shall also settle there, and shall find for herself a place of rest.

Isa 34:15 The arrow snake shall nest there, and lay eggs and hatch, and gather them under her shadow. There too the vultures shall gather, each with its mate.

Isa 34:16 Search from the book of יְהוָה, and read: not one of these shall be missing, not one shall be without a mate, for He has commanded my mouth. And His Spirit shall gather them.

Isa 34:17 And He shall cast the lot for them, and His hand shall divide it among them with a measuring line – they possess it forever, from generation to generation they dwell in it.

Shabbat Shalom, Libby