

El Shaddai Ministries
Pastor Mark Biltz [<http://www.elshaddaiministries.us>]
20090103 Vayigash "And came near"
Gen 44:18-47:27 / Ez 37:15-28 / Matt 23-25

Ge 44:18 And Judah came near him and said, O my lord, pray let your servant speak a word in my lord's ears, and do not let your anger burn against your servant, for you are even as Pharaoh.

Judah is also approaching Yeshua, without having yet acknowledged him as the Messiah. We are living in the time right now when the Jews are coming closer and closer to Yeshua in order to learn more about him as a historic figure; not as the Christian world has presented him, but as a Torah practicing Jew.

Genuine Repentance:

Ge 44:30,31 And now when I come to your servant, my father, and the boy is not with us, since his life is bound up in his life, it shall be, when he sees that the boy is not with us, he will die. And your servants shall bring down the gray hairs of your servant, our father, with sorrow to the grave.

Judah is finally pleading for Jacob's sake not for his own sake.

Remember, Judah knows now what it's like to lose a son, he's lost two sons already.

Ge 44:32,33 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

Here we see once again how Judah, the forefather of the Messiah, was expressing prophetically with his attitude what Messiah would do at his first coming. Messiah was willing to take the blame forever, in order to save his brothers.

1Ti 2:5,6 For there is one God, and one mediator between God and men, the man Yeshua HaMashiach; Who gave himself a ransom for all, to be testified in due time. (And He was from the tribe of Judah!)

Joh 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

Judah is willing to lay down his life for Benjamin.

(How old is Benjamin?)

Ge 46:21 And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. (Isaac)

And later a man from the tribe of Benjamin is willing to lay down his life in exchange for Judah's and all of Israel:

Ro 9:3,4 For I could wish that myself were accursed from Messiah for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertains the adoption, and the glory, and the covenants, and the giving of the torah, and the service of God, and the promises;

Ge 45:1,2 Then Joseph could not control himself before all those who stood by him. And he cried, Cause every man to go out from me! And no man stood before him while Joseph made himself known to his brothers. And he wept aloud. And the Egyptians and the house of Pharaoh heard.

Now he could reveal his true identity, but to his brothers first, not to the Egyptians.

The Egyptians/ or gentiles, will hear of the revelation that the Jews have had of Israel's Messiah and his great weeping for his Jewish siblings.

The Gentiles weren't the ones to open Judah's eyes or his brothers to Joseph's true identity; the Gentiles didn't even realize Joseph's Jewish identity! Joseph revealed his identity to his brothers in his own time!

Pr 20:12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

Yom Kippur associations:

Joseph cleared the room, His encounter was face to face, A time of reconciliation after repentance of their sin against their brother. They drew near. It was a day of judgment. They left with joy being forgiven and restored.

Too often we think of Torah as a set of rules. A list of legal and moral dogmas.

Do you realize before a single law of the Torah is written down from Exodus through Deuteronomy we have a principle of repentance, grace, and forgiveness being established first in Genesis!

Ge 45:3 And Joseph said to his brothers, I am Joseph. Is **my** father still alive? And his brothers could not answer him, for they were troubled at his presence.

Before them is the very Joseph they had persecuted, assaulted, betrayed, and sold!

Ge 45:4,5 And Joseph said to his brothers, Please come near me. And they came near. And he said, **I am Joseph your brother,** whom you sold into Egypt. And now do not be grieved, nor angry with yourselves that you sold me here. For God sent me before you to preserve life.

Le 9:5 And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near קרב and stood before the LORD.

Ex 30:19,20 For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near נגש to the altar to minister,

Chumash pg253

Their understanding of who Yeshua is, is radically changed. They no longer see him as a gentile, but they see him in a Hebraic context. They no longer see him just as the savior of the gentiles, but first and foremost as the savior of Israel.

De 17:15 you shall surely set a king over you, whom the LORD your God shall choose. You shall set a king over you from among your brothers. You may not set a stranger over you, who is not your brother.

Joh 19:19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

To this day many Jews and Christians are shocked to find that Jesus was Jewish.

Of the only three monotheistic faiths:

The Muslims believe in the second coming of Jesus. He comes back and forces the Jews and Christians to become Muslim or die.

The Christians believe Jesus comes back and any Jews and Muslims who hadn't become Christians die at the battle of Armageddon.

Either way, to the Jew, Jesus is the last one they ever want to come back a second time!

To everyone's surprise He comes back as a Torah keeping Jew!

Yom Kippur is a day of reconciliation with others. The atonement on Yom Kippur did not extend to sin's committed against one's fellow man. There is forgiveness and joy is restored. It was for the nation of Israel (sons of Jacob)

Israel draws near on Yom Kippur

Ge 50:20 But as for you, **you thought evil against me**, but God meant it for good, to bring to pass, as it is this day, to save a great many people alive.

#2803. חשב chashab, to weave

Ro 11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

Ge 45:7 And God sent me before you to preserve for you a remnant in the earth, and to save your lives by a great deliverance.

Ro 11:5 Even so then, also in this present time a remnant according to the election of grace has come into being.

Isa 37:31,32 And the remnant who have escaped of the house of Judah Shall again take root downward, And bear fruit upward. For out of Jerusalem shall go a remnant, And those who escape from Mount Zion. The zeal of the LORD of hosts will do this.

Ge 45:9,13 Hurry and go up to my father and say to him, So says your son Joseph, God has made me lord of all Egypt. Come down to me, do not wait. And you shall tell my father of all my glory in Egypt, and of all that you have seen. And you shall hurry and bring down my father here.

Re 22:20 He who testifies these things says, Yes, I am coming quickly, Amen.

Ge 45:22 To all of them he gave each man changes of clothing,

Re 19:8 And to her was granted that she should be arrayed in fine linen, clean and white.

Ge 45:26-28 And they told him, saying, **Joseph is still alive**, and he is governor over all the land of Egypt. And **Jacob's** heart fainted, for he did not believe them. And they **told him** all the words of Joseph, which he had said to them. And when **he saw** the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And **Israel** said, It is enough. Joseph my son is still alive. I will go and see him before I die.

Soon the historic moment will come, when Israel as a nation confesses that Yeshua still lives. Their name will change from Jacob to Israel!

When Jacob believes his spirit comes alive and he is called Israel again!
His Spirit revived when he heard the words from Joseph and saw the wagons.

Joh 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

To Jacob the wagons spoke of Joseph's position and power. When Messiah comes again he will again dispatch the wagons to gather Israel and they will believe!

Maimonides wrote a list of Jewish expectations for the messiah based on scriptures;

Be from the House of David, a King who studies Torah, and occupies himself with the commandments as David did, has everyone follow Torah, and fights the wars of the Lord. Also he must rebuild the temple where it belongs and gather the exiles of Israel.

We believe even though we have not yet seen all the evidence.

**E. W. Bullinger
(1837-1913)**

THE HEBREW CHARACTER OF THE BOOK OF REVELATIONS

The Hebrew character of the book is shown in its use of idioms, expressions, words and phrases, which cannot be called Greek; and indeed is called by many "bad Greek."

Connected with this fact there is another, that emphasizes it in a remarkable manner. It is not only Hebrew in character as to its linguistic peculiarities, but especially in its use of the Old Testament. Only those who have most intimate acquaintance with the Old Testament can properly understand the Apocalypse. But all who know anything of old Testament history cannot fail to detect the almost constant reference to it.

All the imagery - the Temple, the Tabernacle, the Ark of the Covenant, the Altar, the Incense, the heads of the twenty-four courses of Priests (the pattern of which David's was a copy, I Chron. 28:19, all this belongs peculiarly to Israel.)

The same may be said of the judgments, which follow on the lines of the plagues of Egypt, and therefore are to be just as real: indeed they are to exceed in dread reality those which were executed in the Exodus from Egypt.

But it is when we come to look at the literary connection between the Old Testament and the Apocalypse that we find evidences of the most striking kind.

If we count up the number of Old Testament passages quoted or alluded to in the New Testament,* we find that the gospel of Matthew has a very large number, amounting in all to 92. The Epistle to the Hebrews comes higher still with 102. Now both these books are connected in a special manner with Israel. Matthew, it is

universally admitted, stands out among the four Gospels as being especially Jewish in its character. And the Epistle to the Hebrews was specially written to Hebrews, and they are addressed as such.

Now, when we turn to the Apocalypse, what do we find? The result which to our mind is overwhelming. No less than 285 references to the Old Testament. More than three times as many as Matthew, and nearly three times as many as the Epistle to the Hebrews.

We ask whether this does not give the book of Revelation a very special connection with the Old Testament, and with Israel? It is undoubtedly written about the people of the Old Testament who are the subjects of its history. The Jews will understand it as Gentile Christians can never hope to do.*

Hence in Gen. 2:4,5 and Rev 22:5,6 we meet with this title, Lord God; which links the two books together in a most remarkable manner, and gives the pledge that Paradise lost will become Paradise regained; and that the curse which drove man out shall no longer keep him out, but shall be "no more" for ever. (27x's Gen / 9x's Rev) This use of the title "Lord God" thus assures us that He who made the promise of Gen. 3:15, that the Serpent's head should one day be crushed, the Serpent's head finally crushed. Rev 20:9,10

In Genesis we have the book of the Beginning; in Revelation the book of the End.

The Apocalypse completes all that Genesis begins, and introduces the New Creation, and the history of the curse which came upon it: Revelation tells how that curse will be removed, and the New Creation brought in.

In Genesis we have Satan's first revolt, and in Revelation his final revolt.

"A GREAT VOICE" (Rev 1:10,12).

Re 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

This expression links on the book of Revelation to the book of Deuteronomy, especially if we regard it in the connection with the fire, with which it is associated in each case.

Ten times is the voice of God speaking "out of the midst of the fire" heard in the book of Deuteronomy: chaps. 4:12,15,33,36; 5:4,22-26.

Here, in Rev. 1:10, John hears "a great voice," and it is connected with fire, for the eyes of the speaker were "as a flame of fire" (ver. 14) and his feet "as if they burned in a furnace" (ver. 15).

In Deut. 4:12 (the first reference) the expression is associated with the giving of the Law, and the declaring of Jehovah's Covenant (4:13).

The second is a command to "take heed" to the voice (4:15), and keep from idolatry. (And from worshiping graven images.) Rev 13

Then they are connected with their turning to the Lord when they are scattered among the nations, seeking Him and finding Him in the "Tribulation;" and the being obedient to that voice in "the latter days" (4:20-36). This tells us of the latter days in Revelation, when they will be brought to hear the "Voice" (4:33,36), and to attend to it.

Then it's again associated with God's Covenant to which He will be true (5:3-5).

Followed by the giving of the Law, 5:22,23.

Re 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Re 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Re 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

"HE THAT HATH AN EAR, LET HIM HEAR" (2:7). 14 occasions

This expression is absolutely Hebrew in its character, origin, and use.

The six occasions on earth are Matt.11:15; 13:9,43. Mark 4:23; 7:16, and Luke 14:35.

The eight from Heaven are Rev 2:7,11,17,29; 3:6,13,22; and 13:9.

THE VISION OF THE SON OF MAN.

Daniel 10:5-11 / Rev 1:13-17

The Seven Assemblies and their Promises

1. Ephesus. "The Tree of Life" (Gen. 2)
2. Smyrna. "The Second Death" (Gen.3)
3. Pergamos. "The Hidden Manna" (Exodus 16)
4. Thyatira. "The Morning Star" (Num. 24)
5. Sardis. Names Confessed (2 Sam.23.)
6. Philadelphia. The Temple (Sam. and Kings)
7. Laodicea. The Throne (Kings and Chronicles)

Genesis	Revelation
The Earth created (1:1)	Earth passed away (21:1).
Sun, moon and stars for Earth's government (1:14-16).	Sun, moon and stars connected with Earth's judgment (6:12,13; 8:12; 16:8).
Sun to govern the day (1:16).	No need of the sun (21:23).
Darkness called night (1:5).	"No night there" (22:5).
Waters called seas (1:10).	"No more sea" (21:1).
A river for Earth's blessing (2:10-14).	A river for the New Earth (22:1,2).
Man in God's image (1:26).	Man headed by one in Satan's image (13)
Entrance of sin (3).	End of sin.(21,22)
Curse pronounced (3:14,17).	"No more curse" (22:3).
Death entered (3:19).	"No more death" (21:4).
Angels first mentioned in connection with man (3:24).	Angels final mention in connection with man. (21:12)
Man driven out from Eden (3:24).	Man restored (22).
Tree of life guarded (3:24).	"Right to the Tree of Life" (22:14).
Sorrow and suffering enter (3:17).	No more sorrow (22:4).
Man's religion, art, and science, resorted to for enjoyment apart from God (4).	Man's religion, luxury, art, and science, in their full glory judged and destroyed by God (18).
Nimrod, a great rebel and King, and <i>hidden</i> anti-God, the founder of Babylon (10:8-10).	The Beast, the great Rebel, a King, and <i>manifested</i> anti-God, the reviver of Babylon (13,18).
A flood from God to destroy an evil generation (6-9.).	A flood from Satan to destroy an elect generation (12).
The bow became the token of God's covenant with the Earth (9:13).	The bow, betokens God's reminder of His covenant with the Earth (4:3; 10:1).
Sodom and Egypt, the place of corruption and temptation (13,19).	Sodom and Egypt again (spiritually representing Jerusalem) (11:8).
A confederacy against Abraham's people overthrown (14.).	A confederacy against Abraham's seed overthrown (12).
Marriage of first Adam (2:18-23).	Marriage of last Adam (19.).
A bride sought for Abraham's son (Isaac) and found (24).	A Bride made ready and brought to Abraham's Son (19:9).
Two angels acting for God on behalf of His People (19).	Two witnesses acting for God on behalf of His people (11).
A promised seed to possess the gate of his enemies (29:8).	The promised seed coming into possession. (21,22)
Man's dominion ceased and Satan's begun (3:24).	Satan's dominion ended and man's restored (22).
Sun, moon and stars associated with Israel (37).	Sun, moon and stars associated again with Israel (12).