

# Parashat Vayechi

## פרשת ויחי

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## The Lion of the Tribe of Judah

השבועות הזה קוראים / This Week's Reading

תורה: Genesis 47:28-50:26

הפטרה: 1 Kings 2:1-12

הברית: Matthew 26-28

החדשה

*Triennial cycle: Bereshit / Genesis 49:1-49:26*

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This week's reading from Parashat Vayechi (*Bereshit / Genesis 47:28-50:26*) contains the final chapters of the book of Genesis. The opening verses tell us that Yaakov (Yisrael) lived in the land of Mitzrayim (Egypt) seventeen years and the total years of his life were 147 years. Before Yaakov died he asked

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Yoseph saying **ל וישכבתי עם אבי תי וינש אתני ממצרים ויקברתני בקברתם וי אמר אנכי 47:30 אעשה כדברך: לא וי אמר השבעה לי וישבע לו וישתחו ישראיל על ג' אש המטה:** *but when I lie down with my fathers, you shall carry me out of Egypt and bury me in their burial place.' And he said, 'I will do as you have said.'* Yoseph takes his

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two sons Manasseh and Ephraim and has Yaakov bless them (*48:1-2*). Yaakov tells Yoseph that these two sons (Manasseh and Ephraim) will be his (*48:5*) and declares that Yoseph's descendents after him shall be called after their names (*48:6*). Yaakov recounts the death of his wife Rachael (*48:7-9*). Yaakov blesses Yoseph's children placing Ephraim (second born) before Manasseh (first born) saying the younger will be greater than the older (*48:10-20*) **וגם-הוא יגדל ויאולם**

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Yaakov then proceeds to make statements against his sons on account of what they had done while in the land of Canaan (*49:1-26*). In the midst of Yaakov's blessing over his sons he provides us with a Messianic expectation in his statements to Judah **ל א-יסור שבט מיהודה**

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*49:10 The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples. (NASB)* Yaakov dies and Yoseph and his brothers bury him in the land of Canaan (*49:29-50:14*). Yoseph's brothers seek forgiveness and ask that he have mercy on them for their transgressions. Yoseph assures them that they need not fear. The final verses of

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sefer Bereshit (ספר בראשית) tell of the death of Yoseph, Yoseph lived 110 years and then he died, was embalmed and placed in an Egyptian coffin (*50:15-26*).

## פרשת ויחי ספר בראשית פרק מט פסוק ז-יב

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**ח יהודה אתה יודוך אחיך ידך בע רף א יבין ישתחו לך בני אביך: ט גור אריה יהודה מטרה בני עליית פרע רבץ פאריה וכלביא מי יקמונו: י ל א-יסור שבט מיהודה ומח קק מבין רגליו**

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The name Manasseh (מנשה) means "God has made me forget" and Ephraim (אפרים) means "double fruitfulness" because "God had made him fruitful in the land of his affliction." Note that אפרים is written in the dual form and hence the meaning "double fruitfulness."

### Masoretic Text Bereshit / Genesis 49:8-12

49:8 'Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you. 49:9 'Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up? 49:10 'The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples. 49:11 'He ties his foal to the vine, And his donkey's colt to the choice vine; He washes his garments in wine, And his robes in the blood of grapes. 49:12 'His eyes are dull from wine, And his teeth white from milk. (NASB)

עד כי יב אשיל ה ולו יקתת עמים: יא א סרי לגפן עיר ה [עירו] ולשרקה בני את נו כפס ביין  
לבשו ובדם-ענבים סות ה [סותו]: יב חקלי עינים מין ולבן-שנים מחלב:

45 In the blessing that Yaakov made over Judah, he says *ל' א-יסור ישבט מיהודה ומח קק*  
45 *49:10 The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples. (NASB)* According to the text, the scepter /  
staff (ישבט) will not depart from Judah (מיהודה) or from between his feet (מבין) until Shiloh comes (עד כי יב אשיל ה) and to him will be the obedience of the  
50 people (ולו יקתת עמים). Based on this context, the ruling scepter (staff) will not  
leave until this person named “Shiloh” comes. Shiloh (שיל ה) is understood as a  
reference to the Messiah, where the word Shiloh signifies the way in which he  
will come, “the peaceful one.” (*Easton's Dictionary*)

55 In this week's study we will be focusing on *Bereshit / Genesis 49:10*. In  
order to gain some insight on the interpretation of this verse, we begin by looking  
at various translations and try to find connections in the Tanach that may help us  
to understand the early interpretation on the messianic nature of this verse. The  
Latin Vulgate translates verse *49:10* as (*non auferetur sceptrum de Iuda et dux de*  
*femoribus eius donec veniat qui mittendus est et ipse erit expectatio gentium*) “*he*  
60 *who is to be sent and he shall be the expectation of the nations.*” The Latin  
translators understood this verse to refer to “one who is to be sent” indicating  
Shiloh is a particular reference to a very important person. The Greek translation  
of this verse found in the Septuagint (LXX) (οὐκ ἐκλείψει ἄρχων ἐξ Ἰουδα  
καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῶ  
65 καὶ αὐτὸς προσδοκία ἐθνῶν) translates as “*until that which is his shall come*  
*to Shiloh.*” The NASB has this verse translated as “*till Shiloh comes*”  
interpreting Shiloh to be a proper name. There also maybe one connection in the  
Tanach, a parallel to the one who comes according to the prophet *Yeshayahu /*  
*Isaiah 9:5-6* *ה כי ילד ילד-לנו בן נתן-לנו ותהי המש רה על-שכמו ויקרא שמו פלא יועץ אל*  
70 *גבור אבי-עד ש-ר-שלום: ו למרבה [למרבה] המש רה ולשלום אין-גון על-כפס דוד ועל-*  
*ממלכתו להכין א תה ולסעדה במשפט ובצדקה מעתה ועד-עולם קנאת יה וה צבאות תעש-ה-*  
*9:6 For a child will be born to us, a son will be given to us; And the*  
*government will rest on His shoulders; And His name will be called Wonderful*  
*Counselor, Mighty God, Eternal Father, Prince of Peace. 9:7 There will be no*  
75 *end to the increase of His government or of peace, On the throne of David and*  
*over his kingdom, To establish it and to uphold it with justice and righteousness*  
*From then on and forevermore. The zeal of the Lord of hosts will accomplish this.*  
(NASB) Our understanding of “the peaceful one” (Shiloh, שיל ה) is this an early  
reference in the Tanach for “Sar Shalom” (ש-ר-שלום) the “prince of peace,” the  
80 one who comes and will be called Wonderful Counselor, Mighty God, Eternal  
Father? In the Scriptures, Shiloh was a place of rest, a city of Ephraim (אפרים)  
“on the north side of Bethel” which is a distance of about 10 miles (*Shoftim /*  
*Judges 21:19*, *וי אמרו הנה חג-יה וה בשלו ממים | מימה אשר מצפונה לבית-אל מזרחה*  
85 *השמש למסלה הע לה מבית-אל שכמה ומנוב ללבונה*). In this place of Shiloh the  
tabernacle was set up after the conquest of the Promised Land according to

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*Joshua 18:1-10.* The Tabernacle remained in Shiloh until the Ark of the Covenant fell into the hands of the Philistines. This location (Shiloh) was also referred to by the prophet Jeremiah (7:12-14, 26:4-9) approximately 500 years after the destruction of that place. Looking at a few translations (English, Latin, Greek) *Bereshit / Genesis 49:10* there does appear to be some differences in opinion on the meaning of the Hebrew text (English: “until Shiloh comes,” Latin: “he who is to be sent,” and Greek: “until that which is his shall come to Shiloh”). Needless to say though, the text clearly states that this scepter will not part from Judah until the coming of Shiloh.

To gain further insight into the interpretation and meaning of *Bereshit / Genesis 49:10*, let’s look at the Aramaic translation of this verse from the Targumim Onkelos, Pseudo-Jonathan, Neofiti, FTP GN, and FTV GN.

**פרשת ויחי תרגום אונקלוס ספר בראשית פרק מט פסוק ח-יב**

ח יהודה את אודיתא ולא בהיתתא כך יודון אחך ידך תתקייף על בעלי דבבך יתבדרון סנאך יהון מחוריו קדל קדמך ויהון מקדמין למשאל בשלמך בני אביך: ט שלטון יהי בשיריאי ובסופא יתרבא מלכא מדבית יהודה ארי מדין קטלא ברי נפשך סליקתא יגות ישרי בתקוף פאריא וכליתא ולית מלכא דתועזענייה: י לא יעדי עביד שולטן מדבית יהודה וספרא מבני בנוהי עד עלמא עד דייתי משיחא דדליה היא מלכותא וליה ישתמעון עממיא: יא יסחר יש ראל לקרתיא עמא יבנון היכליה יהון צדיקיא סחור סחור ליה ועבדי אוריתא באולפן עמיה יהי ארגון טב לבושוהי פסותיה מילא מילא צבע זהורי וצבעונין: יב יסקון טירוהי בכרמוהי יטופון נעוהי בחמר יחורון בקעתיה בעבור ובעדרי ענא:

The text of *Bereshit / Genesis 49:10* translated into Aramaic reveals that this verse is understood as messianic from ancient times. The Targum Onkelos states *עלמא עד דייתי משיחא* meaning “until the Messiah comes.” Below is a comparison of *Bereshit / Genesis 49:10* from the Masoretic text shown along side of the Aramaic translations from the Targum Onkelos, Pseudo Jonathan, Neofiti, FTP Genesis, and FTV Genesis.

**פרשת ויחי ספר בראשית פרק מט פסוק ח-יב**

י ל' א-סור שֶׁבֶט מִיְהוּדָה וּמַחֲ קַק מִפִּינ רִגְלֵיו עַד כִּי-יָבֹא שִׁילָה וְלוֹ יִקְהַת עַמִּים:

**תרגום אונקלוס ספר בראשית פרק מט פסוק י**

לא יעדי עביד שולטן מדבית יהודה וספרא מבניבנוהי עד עלמא עד דייתי משיחא דדליה דייליה " היא מלכותא וליה ישתמעון עממיא:

**פסדו יונתן ספר בראשית פרק מט פסוק י**

לא פסקין מלכין ושליטין מדבית יהודה וספרין מאלפי אורייתא מזרעיה עד זמן די ייתי מלכא משיחא זעיר בנוי ובדיליה יתימסון עממיא

**Targum Onkelos**

**Bereshit / Genesis 49:8-12**

49:8 'Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you. 49:9 'Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up? 49:10 'The ruler shall never depart from the House of Judah, nor the scribe from his children's children for ever more until the Messiah comes, whose is the kingdom, and him shall the nations obey. 49:11 'He shall lead Israel about his city; the people will build his Temple. The righteous shall be round about him, and they that carry out the Torah shall be engaged in study with him. Let his raiment be as fine purple, and his garment all woolen, crimson and multi-colored. 49:12 'His mountains shall be red with his vineyards; his vats shall overflow with wine; his vats shall overflow with wine; his valleys shall be white with grain and with flocks of sheep. (NASB)

Masoretic Text

Onkelos

Pseudo-Jonathan

130 **תרגום ניופתי ספר בראשית פרק מט פסוק י**  
לא פסקין מלכין מין דבית יהודה ואף לא ספרין "ולא סברין מלפין" מלפי אוריה מבני בנוי  
עדזמן דייתי **מלכא משיחא** דדידיה היא מלכותא וליה ישתעבדון כל מלכותא "אומי":

135 **FTP Genesis פרק מט פסוק י**  
לא יפסקון מלכין ושלטנן מדבית יהודה ולא ספרין ומלפי אורייתא מבני בנוי עדזמן דייתי **מלכא**  
**דמשיחא** דעתיד למיקום מדבית יהודה

140 **FTV Genesis פרק מט פסוק י**  
לא פסקין מלכין מדבית יהוד' אוף לא סברין מלפי אורייתא מן בני בנוי עדזמן דייתי **מלכא**  
**משיחא** דדידיה היא מלכותא וליה עתידין ישתעבדון כל מלכותא דארעא

Comparing these various Aramaic translations (shown above), it is interesting to  
note that Targum Pseudo-Jonathan says "until the time when the King Messiah  
will come, the youngest of his sons, and because of him nations shall melt away"  
145 לא פסקין מלכין ושליטין מדבית יהודה וספרין מלפי אורייתא מזרעיה עד זמן די ייתי מלכא )  
(משיחא זעיר בנוי ובדיליה יתימסון עממיא). In each of these Aramaic translations, the  
one who is coming (Shiloh, *שׁיל׳ ה׳*) is the "king Messiah" (מלכא דמשיחא). Each of  
these translations say essentially the same thing **עַד דְּיִיְתִי מְשִׁיחָא** (Onkelos, "until  
150 **King Messiah comes**"), **עַד זְמַן דִּי יִיְתִי מְלַכָּא מְשִׁיחָא** (Pseudo-Jonathan, "until the time the  
*King Messiah comes*"), **עַד זְמַן דִּי יִיְתִי מְלַכָּא מְשִׁיחָא** (Neofiti, "until the King Messiah  
comes"), **עַד זְמַן דִּי יִיְתִי מְלַכָּא דְּמְשִׁיחָא** (FTP Genesis, "until the King Messiah  
comes"), and **עַד זְמַן דִּי יִיְתִי מְלַכָּא דְּמְשִׁיחָא** (FTV Genesis, "until the King Messiah  
comes"). As a result of the Aramaic translations, there is much to be said in the  
155 Rabbinic literature, Midrash Rabbah on Bereshit (Genesis) on the messianic  
nature of this verse centered on the scepter (staff) that will not depart from Judah.  
The rabbinic literature states that this verse alludes to the Messiah Son of David  
(see *Midrash Rabbah on Genesis 97, 98 parashah 8, and 99 parashah 8*). The  
main interpretation that we can take from the Midrashic literature is that these  
verses are messianic in nature.

160 While searching the Targumim for the Aramaic translations of this verse  
(*Bereshit / Genesis 49:10*) the FTP and FTV Genesis provides us with additional  
ancient texts that confirm the other Targum translations. While attempting to find  
information on these Targumim (FTP and FTV GN) I come across a book titled  
165 "*Tehiyyat Ha-Metim: The Resurrection of the Dead in the Palestinian Targums of  
the Pentateuch and Parallel Traditions in Classical Rabbinic Literature*" by  
*Harry Sysling*. Harry Sysling looks at the rabbinic concept of the "*Tehiyyat Ha-*  
*Metim*," the revivification of the dead referring to the future reunion of the body  
and soul (Resurrection). In the Rabbinic literature it is taught when the human  
body dies, its soul leaves the body. On page 31 of Harry Sysling's book he  
170 describes the FTP and FTV as being "Fragment-Targums" (FT); these Targum  
fragments are regarded as critical glosses (adding an explanatory note) to the  
Targum Onkelos. Scholars are not certain whether these Targumim were part of a  
complete Targum or were only used as select passages for liturgy during the  
festivals. The FT Targumim was transmitted to us in several MSS which show

175 considerable differences when compared, essentially these were translations with  
 commentary. The edition of MSS P (FTP) was published by M. Ginsburger in  
 1899, and contained supplements from MSS V (FTV). Little can be said on the  
 180 dating of the FT Targumim, scholars have concluded that the Aramaic does not  
 belong to the Middle Aramaic and has affinities with older texts written in  
 standard literary Aramaic. Scholars have concluded that the FTP and FTV are  
 fairly reliable witnesses to Jewish Palestinian Aramaic of the late period of  
 Aramaic between 200-700 CE. This date is consistent with the compilation of the  
 Targum Onkelos where Onkelos is the author who is attributed to having made  
 the Aramaic translation of the Pentateuch in the 2nd century CE.

185 According to Ginsburg's Masoretic text, there is a Qere and Ketiv noted  
 on the word "Shiloh" (שִׁילֹה). ל' אִי־סוֹר וְשִׁבְטֵי מִיְהוּדָה וּמְחוֹ קָקָ מִבֵּין רִגְלָיו עַד כִּי־בֹ אֵ  
 (שִׁילֹה) וְלוֹ יִקְהַת עַמִּים this note is indicated by the word "Shiloh" being placed in  
 parenthesis shown above. The note in the marginal Masorah gives the Qere  
 (what is to be read) saying that what is written is שִׁילֹה and what is to be read is  
 190 שִׁילֹה. It appears that the Masorah is providing a "plene" (full) spelling of the  
 word as opposed to the defective spelling. Noted earlier, the NASB translates  
 this as "until Shiloh comes," the translators understood Shiloh to be a noun  
 whereas the NIV and RSV say "until he comes to whom it belongs." It appears  
 that the NIV and RSV take the reading from the Masorah שִׁילֹה, and / or from the  
 195 LXX that reads ἕως ἃν ἔλθῃ τὰ ἀποκειμένα αὐτῶ saying "until that which  
 is reserved comes to him." This suggests that the translators of both the English  
 and Greek translations read the Qere from the Masorah שִׁילֹה to be לוֹ + שׁ where  
 the letter "shin" (שׁ) acts as a pronoun meaning "that is to him" or "that what  
 belongs to him." The important point here is that focus is placed on the word  
 200 "Shiloh" in both the Masoretic text and the Targumim to be referring to one who  
 will come that is associated with ruling with a scepter and to him will be the  
 obedience of the peoples.

The Messianic expectation of this verse indicates that the one who is  
 coming will be from the tribe of Judah. He will be a ruler and king for Yisrael.  
 205 He will gather the peoples (note that in each case, both Hebrew and Aramaic that  
 peoples is written in the plural form (עַמִּים)). The gathering of the peoples (עַמִּים)  
 draws a parallel with the covenant blessing God gave to Avraham in Parashat  
 Lech Lecha (*Bereshit / Genesis 12:3*) וְאֶבְרָהָהּ מִבְּרָכֶיךָ וּמִקְהָלֶיךָ אֵלֶּךָ וּבְבָרְכֶיךָ כָּל־  
 210 לְוָאֵתָהּ תְּשֻׁפָּחַת דְּהָאֲדָמָה: that in your seed all the families, nations, and peoples of the earth  
 will be blessed." (Note also that after the Akedah God explicitly says "in your  
 seed" all the families will be blessed.) This Shiloh that comes will command the  
 obedience of the people meaning that he will draw their willing allegiance. Who  
 else could this possibly be other than the Messiah Yeshua Himself? The words  
 215 Yoseph make about Judah singles out Judah stating the blessing that will come  
 upon all peoples will be given through the tribe of Judah that is descended from  
 Avraham. The individual that comes from the tribe of Judah will rule and be  
 victorious to gather the allegiance of the peoples of the world.

As we study this verse *Bereshit / Genesis 49:10*, this one who will come  
 reminds us of the very first prophecy in *Bereshit / Genesis 3:15* that states  
 220 וְאִיכָה | אֲשִׁית בֵּינֶךָ וּבֵין הָאִשָּׁה וּבֵין זְרַעֲךָ וּבֵין זְרַעָהּ הִיא יִשׁוּפְךָ ר' אֵשׁ וְאִתָּהּ תִּשׁוּפְנוּ עֵקֶב:

**Qere and Ketiv**, from the Aramaic qere or q're, ("[what is] read") and ketiv, or ketib, kethib, kethibh, kethiv, ("[what is] written"), refer to a small number of differences between what is written in the consonantal text of the Hebrew Bible, as preserved by scribal tradition, and what is read. In such situations, the Qere is the technical orthographic device used to indicate the pronunciation of the words in the Masoretic text of the Hebrew Bible (Tanach), while the Ketiv indicates their original written form, as inherited from tradition.

225 through the *“seed of the woman”* would come one who would slay the serpent  
 (the deceiver). He (the Messiah) will crush your head (ר' אֵשׁ) and that the serpent  
 will crush his heal (עֲקֵב). Eve (Chavah) probably thought that her first born son  
 would do this thing but it turned out her son Cain was a murderer. The slaying of  
 230 righteous Abel required that the promised *“seed”* would descend through another  
 child and we read that a third son was born whose name was Seth. The Scriptures  
 state in *Bereshit / Genesis 4:26* וַיֵּלֶד-בֶּן וַיִּקְרָא אֶת-שְׁמוֹ אֶנֶשׁ אֵץ הַחַדְלָל לְקָרָא אֵ  
 וַיֵּלֶדְתָּ גַם-הוּא יֶלֶד-בֶּן וַיִּקְרָא אֶת-שְׁמוֹ אֶנֶשׁ אֵץ הַחַדְלָל לְקָרָא אֵ that it is the descendents of Seth (שֵׁת) who began to call upon the name  
 of the Lord (לְקָרָא אֵ בְּשֵׁם יְהוָה). *Bereshit 4:26* indicates for us that these sons of  
 235 Seth had faith in God who would deliver mankind by the promise seed God had  
 declared to Adam and Chavah. From this point on the world became increasingly  
 evil and God describes that God saw the men of the earth and that their hearts  
 were constant to do evil every day according to *Bereshit / Genesis 6:1-6* (וַיִּרְא  
 וַיַּהֲוֶה כִּי רַבָּה רָעַת הָאָדָם בְּאָרְצוֹ וְכָל-יֶצֶר מַחְשָׁבֹת לִבּוֹ רָק רָע כָּל-דְּהִיּוֹם  
 240 Noach was the only Tzaddik (Righteous man) remaining on the earth (*Bereshit /  
 Genesis 6:6-9*). After the great flood, God chose Shem through who the line of  
 the Messiah would come where Noach prophesied saying וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי ה'   
 וַיְהִי כִּנְעֹן עֶבֶד לְמוֹ that the blessing would come through Shem and not through  
 Canaan or Japheth. Note also that *“Shem”* (שֵׁם) means *“name”* and so there is a  
 245 self revelation that is taking place, it is in *“the name”* that God continues His  
 promise and His blessing and ultimately in the name of Yeshua whereby we are  
 saved (*Acts 4:12*). Avraham was descended from Shem by the 10<sup>th</sup> generation  
 from Noach. Abraham was the first to offer up his only begotten son (his own  
 promised seed) as a sacrifice on Mount Moriah in the exact location of the future  
 250 Temple in Jerusalem. In Jewish tradition this test is known as the Akedah עֲקֵדָה  
 meaning *“binding.”* The Akedah was a representation of our Father’s sacrifice of  
 the Son of God for the sins of humanity. After the offering of Yitzchak, God  
 promised Avraham that in your seed all the nations of the earth will be blessed  
 because you have obeyed my voice (*Bereshit / Genesis 22:18*, וַיֹּאמֶר אֱלֹהִים בְּרוּךְ  
 255 אַבְרָהָם כִּי יִשְׁמָעַתְּ בְּקוֹלִי: (כֹּל לְגוֹיֵי הָאָרֶץ עֲקֵב אִשְׁרַי שְׁמַעְתָּ בְּקוֹלִי: Throughout the lives of the patriarchs in Sefer  
 Bereshit (Genesis) God promises and reiterates the covenant (**Avraham**: *Bereshit  
 / Genesis 12:1-3, 13:14-18, 15:4-5, 17:1-8, 18:18, and 22:18*, **Yitzchak**: *Bereshit  
 / Genesis 26:3-4 and 26:23-24*, and **Yaakov**: *Bereshit / Genesis 28:10-14 and  
 35:9-12*). The coming of the seed of Avraham was reaffirmed by God no less  
 260 than 10 times in the Torah. As a result, it came to be known that the Redeemer  
 would come from the *“God of Avraham, the God of Yitzchak, and the God of  
 Yaakov”* (אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב) as God declares to Moshe and  
 Moshe writes/states in *Shemot / Exodus 3:6 and 3:15*. Yeshua Himself stated that  
*“Salvation is from the Jews”* according to *John 4:22* to the woman at the well. It  
 265 is here at the end of the life of Yaakov, the end of the Patriarchal line that we  
 learn again of the coming Redeemer. Before Yaakov died he called his sons  
 together in order to bless them as we read in this week’s study from Parashat  
 Vayechi (*Bereshit / Genesis 49:1-28*). Yaakov (Jacob) foretold that from the tribe  
 of Judah would come the Messiah. The scepter will not depart from Judah nor  
 shall the staff from between his feet until Shiloh comes and to him be the  
 obedience of the peoples (*49:10*).



315 Savior, my King, and my Lord. I believe that all of Scripture shows the purpose  
of the Messiah to come and make atonement for my soul and to be that foundation  
stone I can stand upon that saves my life. Today I place my faith in Yeshua the  
Messiah, I place my faith in Your Holy Word, I believe You are all sufficient,  
please forgive me of my sins and have mercy on me Lord. Today I turn from my  
320 life of sin and selfishness and turn to You Lord, to a life of holiness,  
righteousness, and selflessness. I ask for peace, peace in the Land of Yisrael and  
peace in my heart, the kind of peace that surpasses all understanding. Create in  
me a new heart, and renew my soul, my body, and my spirit. Thank You for  
forgiving me and redeeming me from my sins. Help me to serve You Lord by  
faith and help me to regard your truth in my heart. Please come and work in my  
325 life each day and help me to hear Your voice. Thank You Lord for all You have  
done; I give You all of the glory, the honor, and the praise forever and ever.

330 In Yeshua's (Jesus') Name I pray! Amen!

**What to pray:**

- *Ask the Lord to help you to personally know Yeshua the Lion of Judah, the One who has the authority and the ability to save your life.*
- *Ask the Lord to help you to draw near to Him in the quietness of your heart "to hear His voice" and "to hold fast to His truth."*
- *Thank the Lord for lifting the burden of sin and revealing His truth in your heart and life.*

**Be Blessed in Yeshua, Christ our Messiah!**

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:  
Hallelujah for our Lord, our Teacher, our Rabbi,  
"Yeshua" King Messiah forever and ever