

הַלִּילָהּ וַיֹּאמֶר יַעֲקֹב בְּ | יַעֲקֹב בְּ וַיֹּאמֶר הַנְּיִי ג וַיֹּאמֶר אֲנִי כִי הָאֵל אֵלֵּי הוּא אֲבִיךָ אֵל-חַיֵּיךָ מֵרָדָה
 מִצָּרִימָה כִּי-לִגְוִי גְדוֹל אֲשֶׁר יִמְכַּר נַפְשׁוֹ: ד אֲנִי כִי אֵרֵד עִמָּךְ מִצָּרִימָה וְאֲנִי כִי אֶעֱלֶךְ גַּם-עַל הַ וַיִּוְסַף
 יִשְׁתִּית יָדוֹ עַל-עַיְנֶיךָ: ה וַיִּקָּם יַעֲקֹב בְּ מִבְּאֵר נִשְׁבַּע וַיֵּשׁ אִוֹ בְּנֵי-יֵשׁ רָאֵל אֶת-יַעֲקֹב בְּ אֲבִיהֶם וְאֶת-טַפָּם
 וְאֶת-נְשֵׂיהֶם בְּעֵגְלוֹת אֲשֶׁר-שָׁלַח פָּרַע הַ לֵּשׁ אֶת אֲתוֹ:

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כֹּה וַיֹּאמְרוּ הַחֵיִתָּנוּ Towards the end of Parashat Vayigash the people say
 47:25 *So they said, 'You have saved our lives! Let us find favor in the sight of my lord, and we will be Pharaoh's slaves.'*

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(NASB) It is interesting that the people declare הַחֵיִתָּנוּ this word appears to be derived from the root word חֵי meaning “life” written in the Hiphil verbal pattern along with the pronominal suffix for “our.” The Hiphil stem is used to express causative action with an active voice. The people declared to Yoseph “you caused us to live” stating that “you have saved our lives” and thus the reason for the English translation. Looking at the Aramaic translation in the Targum Onkelos, Pseudo Jonathan, and Neofiti, we find that this word is translated into Aramaic as קִימְתָנָא in Onkelos and Pseudo Jonathan and קיימת in Neofiti meaning “to rise” or “to stand, to be raised up.” This is very similar to the Hebrew word לָקוּם meaning “to rise” and is the same root word used by the Lord God over and over throughout the Torah saying וְהָקִימְתִי אֶת-בְּרִיתִי אִתְּכֶם (Bereshit / Genesis 17:7, Vayikra / Leviticus 26:9) וְהָקִימְתִי meaning “I will establish” God declaring that He will establish His covenant with us. Essentially, the people believe Yoseph to have established, raised up, saved, and given them life.

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פִּרְשַׁת וַיִּגַּשׁ סֵפֶר בְּרֵאשִׁית פֶּרֶק מִז פֶּסוּק כֹּה
 כֹּה וַיֹּאמְרוּ הַחֵיִתָּנוּ נִמְצָא-חֵן בְּעֵינֵי אֲדֹנָי וְהֵיִינוּ עֲבָדִים לְפָרַע הַ:

Masoretic Text

תַּרְגוּם אוֹנְקֵלוֹס סֵפֶר בְּרֵאשִׁית פֶּרֶק מִז פֶּסוּק כֹּה
 כֹּה וְאָמְרוּ קִימְתָנָא נִשְׁכַּח רַחֲמִין בְּעֵינֵי רִיבּוֹנֵי וְנָהִי עֲבָדִין לְפָרַע הַ:

Targum Onkelos

פֶּסְבָדוֹ יוֹנָתָן סֵפֶר בְּרֵאשִׁית פֶּרֶק מִז פֶּסוּק כֹּה
 כֹּה וְאָמְרוּ קִימְתָנָא נִשְׁכַּח רַחֲמִין בְּעֵינֵי רִיבּוֹנֵי וְנָהִי עֲבָדִין לְפָרַע הַ:

Targum Pseudo Jonathan

תַּרְגוּם נְיוֹפְתֵי סֵפֶר בְּרֵאשִׁית פֶּרֶק מִז פֶּסוּק כֹּה
 כֹּה וְאָמְרִין <וְאָמַר רֹן > קִימְתִי יִתֵּן נִשְׁכַּח <נִשְׁכַּחַהּ> חֵן וְחֹסֵד בְּאִפּוֹי דְרִבּוֹנֵי <בְּאִפּוֹי דְרִבּוֹנֵי> וְנָהִי וְנִהְוִין עֲבָדִין לְפָרַע הַ:

Targum Neofiti

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The people seek to find favor in Yoseph’s eyes and are willing to be Pharaoh’s slaves. In the Hebrew text (47:25) the words נִמְצָא-חֵן בְּעֵינֵי אֲדֹנָי means “to find favor in the eyes of my lord” whereas the Aramaic translations say נִשְׁכַּח רַחֲמִין בְּעֵינֵי רִיבּוֹנֵי “nashchakh rakhmiyn ve’eyney riyvoniy” meaning “to find mercy in the eyes of my master.” It seems that the giving of life (being saved) and finding mercy or favor in the eyes of the messenger (Yoseph, second to the king) the level of indebtedness to the one who saved them is expressed in the statement וְהֵיִנוּ

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85 *הַעֲבָדֵנוּ לְפָנָיו* meaning “we will be servants to Pharaoh.” This statement is very similar to what the Apostle Paul was saying in *1 Corinthians 7:22-23* being a δούλος (slave) to Χριστοῦ (Christ).

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α 7:22–23

90 ὁ γὰρ ἐν κυρίῳ κληθεὶς δούλος ἀπελευθερὸς κυρίου ἐστίν: ὁμοίως ὁ ἐλευθερὸς κληθεὶς δούλος ἐστὶν Χριστοῦ. τιμῆς ἠγοράσθητε: μὴ γίνεσθε δούλοι ἀνθρώπων.

Our having been paid for, redeemed, set free, by faith in Yeshua the Messiah, we are greatly indebted to Yeshua the Messiah just as the people in Yoseph’s time were indebted to Yoseph for the saving of their lives. Paul expressed this saying δούλος ἐστὶν Χριστοῦ meaning we are slaves to Christ. Yoseph functioned as a light and savior in the midst of famine saving the people’s lives. In the Ketuvei Shelachim (Apostolic Writings) Yeshua the Messiah is the true light in this dark world. Yeshua proclaimed in *John 8:12* Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου: ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς. *8:12 Then Jesus again spoke to them, saying, ‘I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life.’ (NASB)* How thankful we are today that God provides for us His light of truth and salvation in Yeshua the Messiah. This time of the year is an important holiday known as the Feast of Dedication (Chanukah). It was at this time Yeshua was walking in Solomon’s colonnade according to *John 10:22-23* (Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις: χειμῶν ἦν, καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος.) *כב ויהי חג חנכה הבית בירושלים וסתיו היה: כג ויתהלך ישוע במקדש באולם של שלמה: 10:22 At that time the Feast of the Dedication took place at Jerusalem; 10:23 it was winter, and Jesus was walking in the temple in the portico of Solomon. (NASB)* The festival of Chanukah is an eight day winter celebration in the months of Kislev 25-Tevet 2 that commemorates the victory of faith and the power of God to work miracles. At the center of the festival is the lighting of the Menorah. In the Mishkhan (Tabernacle) the Menorah overshadowed the altar, the table of show-bread, and the laver in the holy place. The original instructions God gave to Moshe concerning the design and construction of the menorah is found in *Shemot / Exodus 25:31-40*. The Menorah is translated as “lampstand” or “candle sticks” in most English translations. The Menorah was manufactured out of one piece of hammered pure gold (*Shemot 25:36*, *לֹו כִפֹּת רֵיחָם וְקִנְיָ תָם מִמְּנֹנֶה יְהוּי בְּלֶה מְקֻשָּׁה אַחַת זָהָב טָהוֹר*). The lamps were arranged to give light towards the front of the Menorah meaning that the candles pointed forward. The Menorah was constructed with seven branches, three on each side and one in the middle. The one piece of gold was hammered and worked so that all of the branches were formed being drawn from the central piece. During this Feast of Dedication each night one candle is lit beginning with the central candle that is used to light the other candles. It is interesting when lighting the other candles we get a picture of the central candle “bowing down” before the other candles giving them flame. The bowing down draws a parallel

1 Corinthians 7:22-23

7:22 For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's slave. 7:23 You were bought with a price; do not become slaves of men. (NASB)

with how Yeshua bowed down taking the role of a servant and then laying his life down on our behalf. In this way the Menorah symbolizes the unique relationship between God and His people and the Messiah. It is illustrative of God's divine light and is symbolic of the ecclesia and Yeshua in the Torah of God where the seven candles represent the completeness of God's plan. During the Feast of Dedication, the light expresses the fullness of truth and life found in Yeshua (*John 1:1-14*) and being members of His body (*2 Corinthians 12:12-27*) we also show forth His light that is in us. The hammering and beating of the central trunk to form the branches is another illustration of Yeshua being beaten and stricken of men by scourging and flogging of the Roman soldiers and the suffering of being nailed to the cross and the laying down of his life for ours. The Feast of Dedication (Chanukah) is a reminder that we must remain committed to the truth like Yoseph was committed and remained in the God's truth.

It is interesting that the only reference to Chanukah is found in the Ketuvei Shelachim (Apostolic Writings) in *John 10:22-24* and is not found in the Tanach (Torah, Neviim, and Cetuvim). We read that during the Feast of Dedication the Lord Yeshua was at the temple. Chanukah is a time to remember miracles, the miracles that God performed in the Tanach and the Ketuvei Shelachim and in each of our lives. During this time Yeshua pointed out the miracles He performed that He was the true Messiah the people had been waiting for, *εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι: εἰ δὲ ποιῶ, κἂν ἔμοι μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γινῶτε καὶ γινώσκητε ὅτι ἐν ἔμοι ὁ πατήρ κἀγὼ ἐν τῷ πατρί.* *10:37 'If I do not do the works of My Father, do not believe Me; 10:38 but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.'* (NASB) Based upon the context of *John 10* Yeshua was celebrating the Feast of Dedication (Chanukah) and using the illustrations of miracles to show how He is the true Messiah who gives us light (*Matthew 5:16, John 8:12*) the very light of life, He is the light of the world and whoever follows Him will not have darkness but the light of life.

In this week's Parashah we learn that Yoseph's brothers did not recognize him and that Yoseph needed to reveal who he was so that they could have true fellowship together. His brothers were afraid and could not answer Yoseph. As a result, Yoseph declares *לְמַחְיָהּ* that it was for life (for the preservation of life) that God had sent him before them.

פרשת ויגש ספר בראשית פרק מה פסוק ג-ח

ג וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו אֲנִי יוֹסֵף הָעֹד אֵבִי חַי וְלֹא-אֶבְלֹוּ אֶחָיו לַעֲנֹת אֹתוֹ כִּי נִבְהַלְוּ מִפְּנֵי דַ
 וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו גִּשְׁו-נָא אֵלַי וַיִּגְשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אֶחֱיִכֶם אֲשֶׁר-מְכַרְתֶּם אֹתִי מִצְרַיִם: ה
 וַעֲתָה | אֵל-תַּעֲצְבוּ וְאֵל-יִחַר בְּעֵינֵיכֶם כִּי-מְכַרְתֶּם אֹתִי הֲנֵה כִּי לְמַחְיָהּ שָׁלַחְנִי אֵל הַיָּם לְפָנֵיכֶם: ו
 כִּי-זֶה שְׁנָתַיִם הִרְעֵב בְּקָרְבַּ הָאָרֶץ וְעוֹד חֲמֵשׁ שָׁנִים אֲשֶׁר אֵין-חֲרִישׁ וְקָצִיר: ז וַיִּשְׁלַחְנִי אֵל הַיָּם
 לְפָנֵיכֶם לֵשׁ וּמִלְכָּם נִשְׁאֲרִית בְּאָרֶץ וּלְהַחְיִית לָכֶם לְפָלִיטָה גְדֹלָה: ח וַעֲתָה ל' א-אֲתֶם שָׁלַחְתֶּם
 אֹתִי הֲנֵה כִּי הָאֵל הַיָּם וַיִּשְׁ יִמְנֵי לְאֵב לְפָרַע הַ וּלְאֲדוֹן לְכָל-בְּיַתּוֹ וּמִשְׁלַ בְּכָל-אֶרֶץ מִצְרַיִם:

פרשת ויגש תרגום אונקלוס ספר בראשית פרק מה פסוק ז-ח

ז וַיִּשְׁלַחְנִי יְיָ קְדַמִּיכוֹן לְשֹׂאָה לְכוֹן שְׁאָרָא בְּאֶרְעָא וּלְקִימָא לְכוֹן לְשִׁיבָא רַבְתָּא: ח וַיְכַעַן לָא אֲתוֹן

Bereshit / Genesis 45:3-8

45:3 Then Joseph said to his brothers, 'I am Joseph! Is my father still alive?' But his brothers could not answer him, for they were dismayed at his presence. 45:4 Then Joseph said to his brothers, 'Please come closer to me.' And they came closer. And he said, 'I am your brother Joseph, whom you sold into Egypt. 45:5 'Now do not be grieved or angry with yourselves, because you sold me here, for God sent me before you to preserve life. 45:6 'For the famine has been in the land these two years, and there are still five years in which there will be neither plowing nor harvesting. 45:7 'God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance. 45:8 'Now, therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt. (NASB)

וְשִׁלְחָתוֹן יָתִי הִלְכָא אֵלֵהֶיּוֹן מִן קֳדָם יְיָ וְשִׁנְיָנִי לְאַבָּא לְפָרְעָה וְלְרַבּוּן לְכָל אֲנָשׁ בֵּיתֶיהָ וְשִׁלֵּיט בְּכָל אֲרַעָא דְמִצְרַיִם:

180 Yoseph is telling his brothers that the Lord sent him before them (וְשִׁלְחָנִי אֵל הַיָּם) (לְפָנֶיכֶם) to sustain life (לְמַחְיָה) in 45:5. He repeats this in 46:7 saying וְשִׁלְחָנִי אֵל הַיָּם לְפָנֶיכֶם and the reason being to provide a great deliverance for his people וְלַהֲחַיֹּת לָכֶם לְפָלְיָטָה גְּדָ לָהּ. The phrase וְלַהֲחַיֹּת לָכֶם לְפָלְיָטָה גְּדָ לָהּ means “and to make/keep you alive by a great deliverance.” The word לְפָלְיָטָה can mean
185 “remnant or survivors,” the Aramaic translation (Onkelos) says וְלִקְיָמָא לְכוּן לְשִׁיבָא וְרַבְתָּא we can recognize the first word (וְלִקְיָמָא) meaning raise up / establish that is used instead of וְלַהֲחַיֹּת meaning life (preserve life) and וְשִׁיבָא רַבְתָּא means “great deliverance.” It is in this way the Almighty God (אֵל שַׁדַּי) brought the revelation of His Name, character and presence by the means of His actions and deeds
190 through the ancient Hebrew Patriarchs. In Yisrael (Yaakov) and through Yoseph, God provides a great deliverance through his servant Moshe, through the admonitions of the Hebrew prophets, and all of which ultimately direct us to His Mashiach Yeshua. Throughout the scriptures God has made it clear that the Name of Yeshua is the way in which we are to be saved, without it we are literally
195 lost as it says in Acts 4:12 καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς. 4:12 *‘And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.’ (NASB)* As מְשִׁיחַ בֶּן-יוֹסֵף “the Messiah son of Yoseph” Yeshua is the suffering servant who provides a great deliverance for His people. Throughout
200 the Tanach our Savior is typified (revealed) in the various deliverers God brought to deliver His people. According to the Jewish mindset, salvation is thought of as national or corporate rather than personal. The salvation of an individual is a part of the salvation of the entire congregation of people which includes the
205 deliverance from national enemies, the restoration of the temple, and the inheritance of the covenant blessings of the Lord. According to the Talmud הַמּוֹשִׁיעַ (Hamoshia, the Savior) is the one who will lead and rescue Yisrael from their enemies and make the nation great. Therefore, the idea of the “Savior of the Jewish people” is centered on “national Yisrael” and restoration of the kingdom
210 of David on earth. This explains in part why the rabbinic community tends to reject Yeshua as their Savior and Messiah. They view Yeshua as not having rescued corporate Yisrael and national Yisrael from her enemies and they do not believe he has setup the kingdom of David. On the other hand, the Scriptures indicate that He did these things by providing full deliverance from the true
215 enemy of Yisrael and all of mankind the deceiver (HaSatan) and restored the glory of the kingdom of David as reigning Mashiach King and when He comes again to establish His rule in Jerusalem.

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The deliverer according to the Scriptures is the One who “makes wide” or “makes sufficient” and provides freedom from distress and has the ability to pursue life. Sadly this is misunderstood in the rabbinic community based upon a worldly perspective of political deliverance. It is interesting to note that the word

Moshiya מושיע is not etymologically connected to the word משיח (Mashiach, anointed one, Messiah) but we find overlapping concepts. מושיע (Moshiya) is derived from the word ישע meaning “to save” which also is the root word for Yeshua (ישוע) providing us with the reasoning for the name of Yeshua, our savior or deliverer. מושיע (Moshiya) occurs somewhat frequently in the Hebrew scriptures, let’s look at these occurrences in the Tanach. *Devarim / Deuteronomy* 22:27 כט וְהָיְתָה מִמֵּשִׁיחַ 28:29, כו פִּי בִשְׂדֵה מְצֻאָה צָעָקָה הַנְּעָרָה הַמָּאָרָה רֶשֶׁתָּהּ וְאִין מוֹשִׁיעַ לָהּ: 22:27 בְּצִדְקָתָם כִּי יִמְשָׁח הַנְּעָרָה וְלֹא אִתְּצִילֶתָּ אֶת-דַּרְכֶּיךָ וְהָיְתָה אִתְּךָ עֲשׂוּקָה וְגִזְלוּלָהּ כָּל-הַיָּמִים וְאִין ט וַיִּנְעֻקוּ בְּנֵי-יִשְׂרָאֵל אֶל-יְהוָה וַיִּקָּם יְהוָה מוֹשִׁיעַ לְבָנָיו, *Shoftim / Judges* 3:9 מוֹשִׁיעַ: לו וַיֹּאמֶר גִּדְעוֹן אֶל- 6:36, יֵשׁ רָאֵל וַיּוֹשִׁיעֵם אֶת עַתְנִיָּאל בֶּן-קְנֹז אַחֵי כָלֵב הַקָּטָן מִמְּנוֹ: ג וְאַרְאֶה כִּי-אֵינְךָ מוֹשִׁיעַ 12:3, הֲאֵל הַיָּם אִם-יִשְׁכַּח מוֹשִׁיעַ בְּיַד־יְהוָה רָאֵל כִּי יִשְׁכַּח דְּבַרְתָּ: וְאִשׁ יִמָּה נִפְשִׁי בְּכַפִּי וְאַעֲבֹרָה אֶל-בְּנֵי עַמּוֹן וַיִּתְּנֵם יְהוָה בְּיַד־וְלָמָּה עָלִיתִם אֵלַי הַיּוֹם הַזֶּה לְהִלָּחֵם יט וְאַתֶּם הַיּוֹם מְאַסְתֶּם אֶת-אֵלֵי הַיָּם אֲשֶׁר-הוּא מוֹשִׁיעַ לְכֶם מִכָּל- 1 Samuel 10:19, בִּי: רְעוּתֵיכֶם וְצָר תִּיכֶם וְתֹאמְרוּ לוֹ כִּי-מִלְּךָ תָּשׂוּ יָמַי עָלֵינוּ וְעַתָּה הִתְנַצְּבוּ לִפְנֵי יְהוָה לְשִׁבְטֵיכֶם ג וַיֹּאמְרוּ אֵלָיו זְקֵנֵי יִבְיֵשׁ הֲרֹף לָנוּ שְׂבָעַת יָמִים וְנִשְׁלַחְהָ מִלְּאָכִים בְּכָל לַ גְּבוּל 11:3, וְלֹא־לְפִיכֶם: ה וַיִּתֵּן יְהוָה לְיֵשׁ רָאֵל מוֹשִׁיעַ 2 Kings 13:5, יֵשׁ רָאֵל וְאִם-אִין מוֹשִׁיעַ אִתְּנוּ וַיִּצְאָנוּ אֵלֶיךָ: יא וַיִּצְאָו מִתַּחַת יַד-אָרָם וַיִּשְׁבוּ בְּנֵי-יִשְׂרָאֵל בְּאֶהְלֵיהֶם כְּתִמּוֹל שְׁלֹשׁוֹם: ז הַפְּלֵה חֲסֵדֶיךָ מוֹשִׁיעַ חוֹסִים מִמַּתְקוֹמָמִים בְּיַמֶּיךָ: 17:7, מְגִי עַל-אֵל הַיָּם מוֹשִׁיעַ יִשְׂרָאֵל: כ וְהִדָּה 18:42, *Yeshayahu / Isaiah* 19:20, מִבַּיִשׁוֹ וְאִין מוֹשִׁיעַ עַל-יְהוָה וְלֹא עֲנָם: לְאוֹת וּלְעֵד לִיְהוָה צְבָאוֹת בְּאֶרֶץ מִצְרָיִם כִּי-יִצְעֻקוּ אֶל-יְהוָה מִפְּנֵי לִחְצֵים וַיִּשְׁלַח לָהֶם מוֹשִׁיעַ טו אֲכֹן אֶתְהָ אֵל 45:15, יֵא אֲנִי כִי אֲנִי כִי יְהוָה וְאִין מִבְּלַעְדֵי מוֹשִׁיעַ: 43:11, וְרָב וְהִצִּילֵם: כה אִמר יְהוָה צְבָאוֹת הַנְּגִי מוֹשִׁיעַ אֶת Zechariah 8:7, מִסְתַּתֵּר אֵל הַיֵּשׁ רָאֵל מוֹשִׁיעַ: 245 In *Devarim* 22:27 Moshiya (מושיע) is used in the mitzvah concerning a woman who is in the field being raped and there is no one to hear her screams to save or deliver her. (Note this is related to a personal deliverance of the woman in the field.) The sons of Yisrael cried out for the Lord to rise up a מושיע (deliverer) in *Shoftim* 3:9. God used Gibeon (*Shoftim* 6:36) as 250 Yisrael’s מושיע (deliverer) from their enemies. In *1 Samuel* 10:19, God is the מושיע (deliverer), the one who the people reject to be their God who delivers them from all their calamities and distress. The people choose a man (Saul) rather than God (אֵל הַיָּם) to be king and thus rely upon men rather than God to be their deliverer. In *Tehilim* 7:10, David tells us that God is the deliverer (מושיע) and He is our shield, consistent with *1 Samuel* 10:19 the true King the people 255 rejected. *Tehilim* 17:7 states that the Lord God is our Savior (מושיע) and He does so in his wonderful show of grace (הַפְּלֵה חֲסֵדֶיךָ). It is interesting here in *Tehilim* 17:7 that the Hebrew says הַפְּלֵה חֲסֵדֶיךָ using the word נפל meaning “the falling of your Grace (חסד),” God’s grace falls upon those who love Him. *Tehilim* 19:20 260 states the Lord God will send His deliverer (מושיע). Finally, in *Isaiah* 43:11, the scriptures say that the Lord God almighty, the YHVH is the מושיע (Moshiya, Savior, and Deliverer) and that there is no מושיע besides God. *Zechariah* 8:7 agrees with Isaiah saying that Adonai Tzevaot (יהוה צבאות), the Lord of Hosts/Armies) will deliver (מושיע) His people. Through these scriptures we see a

Devarim 22:27 ‘When he found her in the field, the engaged girl cried out, but there was no one to save her; 28:29 and you will grope at noon, as the blind man gropes in darkness, and you will not prosper in your ways; but you shall only be oppressed and robbed continually, with none to save you; *Shoftim* 3:9 When the sons of Israel cried to the Lord, the Lord raised up a deliverer for the sons of Israel to deliver them, Othniel the son of Kenaz, Caleb’s younger brother; 6:36 Then Gideon said to God, ‘If You will deliver Israel through me, as You have spoken; 12:3 ‘When I saw that you would not deliver me, I took my life in my hands and crossed over against the sons of Ammon, and the Lord gave them into my hand. Why then have you come up to me this day to fight against me?’ *1 Samuel* 10:19 ‘But you have today rejected your God, who delivers you from all your calamities and your distresses; yet you have said, ‘No, but set a king over us!’ Now therefore, present yourselves before the Lord by your tribes and by your clans.’ *2 Kings* 13:5 The Lord gave Israel a deliverer, so that they escaped from under the hand of the Arameans; and the sons of Israel lived in their tents as formerly. *Tehilim* 7:10 My shield is with God, Who saves the upright in heart. 17:7 Wondrously show Your lovingkindness, O Savior of those who take refuge at Your right hand From those who rise up against them. 18:41 They cried for help, but there was none to save, Even to the Lord, but He did not answer them. 19:20 It will become a sign and a witness to the Lord of hosts in the land of Egypt; for they will cry to the Lord because of oppressors, and He will send them a Savior and a Champion, and He will deliver them. *Isaiah* 43:11 ‘I, even I, am the Lord, And there is no savior besides Me. 45:17 Israel has been saved by the Lord With an everlasting salvation; You will not be put to shame or humiliated To all eternity. *Zechariah* 8:7 ‘Thus says the Lord of hosts, ‘Behold, I am going to save My people from the land of the east and from the land of the west; (NASB)

310 this way that God raised up His deliverer for us in a very similar way He rose up
Yoseph and every man of faith to deliver His people. God rose up, established,
confirmed, and brought His deliverer by sending His only begotten Son, the living
Word of God (*John 1:1-14*) into this world, Yeshua the Messiah to deliver us
from sin and death. It is in Yeshua, in the power of the Name, in the works that
He did, and the blood that was shed that provides salvation placing us in the state
315 of being made free from the distress of being separated from God as we
understand *ישוע* (Yeshua) is used in the Hebrew Scriptures, our salvation
(*Shemot / Exodus 15:2, Yeshayahu / Isaiah 26:1, 49:8, 52:7, 59:17, 60:18,*
Habakkuk 3:8, and Tehilim / Psalms 119:155). And as our deliverer *משיח*
(Moshiya) the one who is sought after and sent of God, who saves us, and who is
320 God Himself (*Jeremiah 23:5*) the righteous branch, the Lord our righteousness
(*Devarim / Deuteronomy 22:27, 28:29, 28:31, Shoftim / Judges 3:9, 3:15, 6:36,*
12:3, 1 Samuel 10:19, 11:3, 2 Kings 13:5, Yeshayahu / Isaiah 19:20, 43:11,
45:15, Zechariah 8:7, and Tehilim / Psalms 7:11, 17:7). It is only in and through
the true Messiah that we have the full deliverance from our enemy, the enemy of
325 sin, death, and the deceiver (HaSatan) the enemy of our souls. Yeshua truly
fulfilled all of Scripture, being the glory of God in His Word. Can you see this in
this week's study from Parashat Vayigash? The time is coming, He (Yeshua)
will soon return to establish His throne on this earth and rule in Jerusalem.
Maranatha Lord Yeshua! Are you ready for His soon return? Have you placed
330 your faith and trust in God and in His true Messiah? Do you have God's
Salvation that He promised? If you have not then it is time to believe in the One
God sent to deliver us from sin and save us from death. Let's pray.

335 Heavenly Father,

Thank You for being the all sufficient God of my life today. Thank You
for revealing to me Your truth in the life of Yoseph and in the pages of Scripture
that Yeshua is Your Messiah. Help me to know without a doubt that You have
340 established all things according to Your Word in Yeshua my Deliverer, my
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,
345 please forgive me of my sins and have mercy on me Lord. Today I turn from my
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
350 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
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.

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

Maranatha

(1 Corinthians 16:22) consists of two Aramean words, Maran'athah, meaning, "our Lord comes," or is "coming." If the latter interpretation is adopted, the meaning of the phrase is, "Our Lord is coming, and he will judge those who have set him at nought." (Compare Philemon 4:5 and James 5:8-9.)

What to pray:

- 360 • Ask the Lord to help you to know Yeshua as as מושיע (Moshiya) the one who has the ability to save my 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.”
- 365 • Thank the Lord for lifting the burden of sin and revealing His truth in your heart and life.

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Be Blessed in Yeshua, Christ our Messiah!

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