

# Study of Genesis 37

by

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## Genesis 37:1-36

1 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

(וַיֵּשֶׁב יַאֲקֹב בְּאֶרֶץ מִגְרָי אָבִיו בְּאֶרֶץ כְּנָעַן) VaYeshev Ya'aqov BeEretz Megurey Aviyv BeEretz Kenaan, where the **word** VaYeshav, is from the **word** Yashuv, יָשַׁב, which means, to sit, remain, **dwelt, abide, he sat, he remained, stayed, he dwelled, he resided, was inhabited**, was populated, was settled, he set his mind at ease, was colonized, was explained, the **word**, Ya'aqov, יַאֲקֹב, is a composite **word**, made up of the letter Yod, which means, hand, and the Egev, which means, heel, to follow at the heel, to circumvent, overreach, he attacked at the heel, he supplanted, he superseded, it means to hinder, prevent, it means, to raise to the third power, to cube, it means, heel, footprint, hinder part, footstep, trace, end, it means steep, crooked, insidious, deceitful, covered with footprints, and together, the name, Ya'aqov, means hand on the heel, the **word**, BeEretz, means, in the land, in the earth, in the ground, the **word**, MiGuray, is from the **word** Ger, גֵּר, which means, **foreigner, stranger, temporary dweller, newcomer, proselyte**, convert, he went astray from, the **word**, Aviyv, means, his father, the **word**, BeEretz, is repeated and it means, in the land, the **word** Kenaan, כְּנָעַן, means, Canaan, Phoenician, **merchant, trader**, so called because the Phoenicians were traders, it is related to the **word**, Kena, כָּנַע, means, **to be humble, he humiliated him**, was contracted, was wrinkled, it folded its wings, said of an eagle, he contented himself, he was humbled, was subdued)

Here we are told that Ya'aqov's father, Yitzchaq, dwelt in the land of Canaan, where he was considered a stranger. The land of Canaan eventually became the Land of Israel, which tells me that YHVH's promise to Abraham, that all of that land, would be his and his descendants would be fulfilled, but only when the people of Israel, learned to believe, trust and obey the Words of YHVH. If we look at the age of the Patriarchs we can get a time line as to how long it took for the people of Israel to finally go into the Promised Land that YHVH had promised Abraham would belong to his descendants, and that would eventually be called Yisrael. The promise was made to Abraham, when he **seventy five** years old, Yitzchaq was born when Abraham was **one hundred years** old. Yitzchaq was sixty years old when Esav and Ya'aqov were born, and Ya'aqov was **one hundred and thirty seven** years old when he went in to Egypt at the request of his son Yoseph to settle in the best part of the Egyptian farm land. The people of Israel were in the land of Egypt for **two hundred and fifty** plus years, until Moses brought them out of the slavery that they were in in Egypt, a slavery that the people of Israel had brought upon themselves, because they did **NOT** follow the Words of YHVH that Yoseph had taught them, and therefore, they ended up being slaves, because they allowed themselves to be guided by their lustful desires, and that meant that they rebelled against the Ways and the Words of YHVH. Then, when Moses took them out of the slavery in Egypt, by the hand of Elohim, they refused to go into the Promised Land because of their **FEAR**, and their lack of **TRUST** in YHVH, and therefore YHVH, caused them to walk in the wilderness for **forty** years, because of it, until the

children of the people of Israel, who had first refused to go in and possess the land were dead. That, my friends, IS when the people of Israel, were no longer, strangers in the Land that YHVH had promised would belong to the descendants of Abraham, for the Land that YHVH had indeed promised to give to Abraham and his descendants, was finally theirs. It is important that we learn this lesson, **BECAUSE**, no matter what the people of the world do, and no matter how long it takes, YHVH's plans of **redemption onto salvation for ALL** of His people, Israel, **WILL** indeed come to fruition, and all we have to do is be patient, and **LEARN** to Trust, believe, follow and obey the Words of His Torah of Life.

*2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.*

אֵלֶּה תְּלֻדֹת יַעֲקֹב בֶּן־שֶׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֵה אֶת־אֶחָיו בְּצֹאן וְהוּא נֶעַר ( Eleh Toldot Ya'aqov Yoseph Ben Sheva Esreh Shanah Hayah Roeh Et Echayv BaTzon VeHu Na'ar Et Beney Bilhah VeEt Beney Zilpah Neshey Aviyv Vayabe Yoseph Et Dibatam Ra'ah El Aviyhem, where the **word**, Eleh, means, these, the **word** Toldot, תְּלֻדֹת, means, history, **chronology, generations**, annals, chronicles, consequences, outcome, the **word** or name, Ya'aqov, is defined in verse 1, the **word** or name, Yoseph, יוֹסֵף or יֹסֵף, means, to add, to increase, he added, increased, he continued, he did again, was added, was increased, it is from the **word** Yasaph, יָסַף, means, to add, to augment, it is also used as the adverb, continue, it is used as the **word**, more, 70 times, as the **word**, again, 54 times, as the **word**, add, 28 times, as the **word**, increase, 16 times, as the **word**, also, 6 times, as the **word**, exceed, 4 times, as the **word**, put, 4 times, as the **word**, further, 4 times, as the **word**, henceforth, 4 times, as the **word**, can, 2 times, as the **word**, continued, 2 times, as the **word**, give, 2 times, and it is used 17 times as miscellaneous words such as, cease, conceive again, gather together, join, longer,, the **word**, Ben, בֶּן, means, **son, offspring**, branch, shoot, inhabitant of, worthy of, deserving, it is translated as son, 2978 times, as children, 1,568 times, as old, 135 times, as first, 51 times, as man, 20 times, as young 18 times, as child, 10 times, as stranger, 10 times, as people 5 times, the **word**, Sheva, שֶׁבַע, means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, it also means, to swear an oath, to bind oneself by seven things, or by seven oaths, he swore, took an oath, he caused to take an oath, do something seven times, he multiplied by seven, it means, **seven and or seventh**, it means week, the **word**, Esreh, עֶשְׂרֵה, or, Eser, עֶשֶׂר, means, **ten**, to take the tenth part, numeral, it is the the second element in the cardinal numbers 11 to 19, but with different vowel points it means riches, wealth, to become or be rich, abundance, enriched, he pretended to be rich, became rich, the **word**, Shanah, שָׁנָה, means, **year**, change, period of changing seasons, to repeat, do again, to teach, he recited, recapitulated, he learned, to repeat, to report, he did again, he repeated, he learned, studied, he taught, instructed, was altered for the worse, was displaced, was dislocated, was changed in mind, went mad, raved, he altered, perverted, he changed his place to another, he disguised himself, he was changed, was different, it means to sleep or slumber, the **word**, Hayah, הָיָה, means, to be, exist, happen, shall happen, become, has or will become, **was, were, existed, come or**

*came to pass, come or came into being*, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Roeh, רָעָה, means, evil, wickedness, distress, misery, injury, harm, hurt, wrong, but it also means friend, companion, female friend, companion, fellow woman, it also means, **to pasture, tend, graze, he or she led the flock, directed, guided, ruled**, it also means to think, have the intention, strive, the woOrd, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Echayv, is from the **word** Ach, and it means, his brethren, or his brothers, the **word**, BaTzon, is from the **word** Tzon, צֹאן or צֹאֲנִים which means, a flock of small cattle, sheep, goats, VeHu, means, and he, the Na'ar, נָעַר, means, boy, lad, youth, young man, servant, boyhood, it also means, to shake, shake out, shake off, stir, he shook himself free, was shaken out, he bestirred himself, was poured out, was emptied, to bray, to roar, growled, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Beney, means the sons of, the **word** or name, Bilhah, בִּלְהָה, means, catastrophe, disaster, nightmare, the **word** VeEt, is the **word** Et repeated, and it represents Messiah, the **word**, Beney, means the sons of, the **word** or name Zilpah, זִלְפָּה, means, small nose, trickling, the **word**, Neshey, is from the **word** Nashiym, נָשִׁים, which means, **women, wives**, it is the plural of Ishah, the **word**, Aviyv, means, his father, the **word**, VayaBe, is from the **word** Bo, בּוֹא, which means, to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, **bring, he brought, brought in**, caused to, led to, and the **word** Bo, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word** or name Yoseph, is defined above, the **word** Et is repeated, and it too, is defined above, the **word**, Dibatam, is from the **word** Dibah, דִּבְהַה, which means, defamation, calumny, **word**, legal charge, disparagement, depreciation, derogatory, slander, slanderous, denigrate, Ra'ah, רָעָה, means, **evil, wickedness, distress, misery, injury, harm, hurt, wrong**, but it also means friend, companion, female friend, companion, fellow woman, it also means to pasture, tend, graze, he or she led the flock, directed, guided, ruled, it also means to think, have the intention, strive, the **word** El, אֵל, denotes, motion toward or to, or direction toward, and it means, **to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Aviyhem, means, their father)

Here we are told that when Yoseph was seventeen years old, and that he was feeding Ya'aqov's flock with his brothers, the sons of Bilhah and Zilpah, and, then we are told that Yosef brought a דִּבְהַה רָעָה, Dibah Ra'ah, a slanderous, disparaging, defaming evil report to his father about the behaviour of his brothers, the sons of Bilhah and Zilpah. We are not told what they had done, only that the report that Yoseph brought to Ya'aqov, of what his brother's had done, was disparaging and spoke of some kind of evil that they had done. Now we can debate forever, whether that was a wise thing to do, on Yoseph part, **BUT**, it is an argument that no one can win. Let me add this however, it appears, that Ya'aqov had taken the time and the effort to assure that the first son of his beloved wife Rachel, was eductaed in the Ways and the Words of YHVH, (*for as we continue to study the life of Yoseph, it becomes obvious that he is zealous for the word of*

*YHVH's Torah of Life*) and therefore, when Yoseph saw some kind of wrongdoing that his brothers were involved in, he felt compelled to tell his father, **NOT** because he hated his brothers, not because he was seeking more favour from his father, **BUT** because, what they had done, was wrong in his eyes and he did **NOT** want them to continue to do those evil things. I know, that to some of you, there is an unwritten code that you do **NOT** tattle tale on your brothers or sisters, **BUT** as we look at what will transpire over the next twenty years or so in the life of Yoseph, then maybe, just maybe what Yoseph did, was justified and for the best?

*Vayiqra 5:1 And IF a soul sin, and hears the voice of swearing, and is a witness, whether he has seen or known of it; IF he does not utter it, then he shall bear his iniquity.* Maybe Yoseph did **NOT** want to bear the iniquity of his brothers?

3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

וְיִשְׂרָאֵל אָהַב אֶת-יוֹסֵף מִכָּל-בָּנָיו כִּי-בֶן-זְקֵנִים הוּא לוֹ וַעֲשָׂה לוֹ כְּתֹנֶת פָּסִים)  
 VeYisrael Ahav Et Yoseph MiKal Banayv Kiy Ben Ziquimiym Hu Lo VeAsah Lo Ketonet Pasiym, where the **word**, Yisrael, 'יִשְׂרָאֵל' is a composite **word**, made up of the words, Yeshar and El, where the **word** Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the **word** El is a short form of the title Elohim, therefore the **word** Yisrael or Yeshar El, means the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim, the **word**, Ahav, אָהַב, means, **to love, he loved, liked, he loved passionately, he was loved, he became beloved, he fell in love with**, he was loved by, he caused to love, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word** or name, Yoseph, 'יוֹסֵף' or 'יֹסֵף', means, to add, to increase, he added, increased, he continued, he did again, was added, was increased, it is from the **word** Yasaph, 'יָסַף', means, to add, to augment, it is also used as the adverb, continue, it is used as the **word** more, 70 times, as the **word**, again, 54 times, as the **word**, add, 28 times, as the **word**, increase, 16 times, as the **word**, also, 6 times, as the **word**, exceed, 4 times, as the **word**, put, 4 times, as the **word**, further, 4 times, as the **word**, henceforth, 4 times, as the **word**, can, 2 times, as the **word**, continued, 2 times, as the **word**, give, 2 times, and it is used 17 times as miscellaneous words such as, cease, conceive again, gather together, join, longer, the **word**, MiKal, is from the **word** Kal, which means, all, the whole of, and in this form it means, **more than all**, the **word**, Banayv, means, his son, his children, the **word**, Kiy, 'כִּי' means, that, **because, for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Ben, means son, the **word**, Zeqaniym, is from the **word** Zaqen, 'זָקֵן', which means, **old, old man, elder, old age**, scholar, grandfather, beard, or bearded one, grew old, made old, was made old, the **word**, Hu, means, he or it, the **word**, Lo, 'לוֹ', or 'לוֹא' is an inflected personal pronoun, meaning, **to, or unto him**, as an adverb, it means, would that, oh that, if only, the **word**, VeAsah, 'וַעֲשָׂה', means, **to do, doing, done, make, he did, made, he worked, he laboured, he acted, dealt, he produced**, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, got, gained, the **word**, Lo, is repeated and it means, to or unto,

the *word*, Ketonet, כִּתְּנֹתַי, which means, *tunic, coat*, shirt, robe, garment, the *word*, Pasiym, is from the *word* Pas, פַּס, means, stripe, strip, board, partition, palm of the hand, sole or foot, however, together the words, Katonet Pasiym, means, *a tunic composed of variegated stripes*, but it could also mean, *a tunic reaching to the palms of the soles*)

Here we are told that Ya'aqov loved his son Yoseph **MORE** than all of his children, and it says: it is because he was a son of his old age, but the real reason is that he loved him so much is because Yoseph was the first son of his beloved wife, Rachel. We have to understand, that when Ya'aqov married Rachel and Leah, he was already about eighty four years old. I arrive at that age by what the Scriptures tell us. We are told that Ya'aqov was one hundred and thirty seven years old when he settled in Egypt, and at that time Yoseph, had been away from his father, for around twenty two years, which meant that Yoseph was thirty nine years old. Now if we subtract Yoseph age, **thirty nine**, from one **hundred and thirty seven**, which is the age that Ya'aqov was when he came into Egypt, we end up with **ninety eight** which is the age that Ya'aqov was when Yoseph was born, now we have to subtract the first seven years that Ya'aqov worked to get Rachel as a wife, and then, maybe another five to seven years, for a total of **twelve to fourteen** years, from the the age that Ya'aqov was, when Yoseph was born to see how old he was when Ya'aqov left home to come to Padan Aram to get a wife, **ninety eight** minus **twelve** or **fourteen**, means that Ya'aqov was between **eighty four** and **eighty six** years old, when he left his mother and father, and went to Padan Aram to find a wife.

Now back to the subject of Ya'aqov loving Yoseph more than all the other children. It is sad to see that happening, for all children should be loved and treated similarly by both parents, but that is seldom the case. It is very detrimental to the family unit when one child is favoured over the others, because it creates a dynamic within the family, that can and almost always causes devastating results, as we will see here, as we continue to read the rest of the story. I have to say that it is OK for parents to prefer one child over another **BUT it is NEVER OK**, to make that preference known to the children, because it can, and does become, devastating for the other children, and the devastation will manifest itself in many different ways, it could be sadness, rebellion, low self esteem, and much more, and this can and will affect them for their whole lives. Therefore, as a patriarch of our beliefs, Ya'aqov gets an "F" for his parenting skills in my book. Furthermore, Ya'aqov should have known better, for he actually experienced firsthand what favouritism can and did do to him and his brother, Esav, for according to Scripture, his own father, Yitzchaq, preferred and or favoured Esav, his twin brother, while, his mother, Rivqah, preferred and favoured, Ya'aqov over Esav, and maybe that was because of what YHVH had told her when she was pregnant with the twins. Nevertheless, whether he had experienced it or not, Ya'aqov should **NOT** have played favourites, with his children.

Part of the favouritism was manifested for all to see when Ya'aqov made Yoseph a special Ketonet Pasiym, כִּתְּנֹתַי פַּסִּים, the *word* Ketonet, means, *tunic, coat*, shirt, robe, garment, and we are told that the Ketonet was Pasiym, which is from the *word* Pas, פַּס, means, stripe, strip, partition, palm of the hand, sole or foot, however, together, the words, Katonet Pasiym, can mean, a tunic, composed of variegated stripes, or, it could also mean, a tunic reaching to the soles of the foot)

4 And when his brethren **SAW** that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

וַיִּרְאוּ אָחָיו כִּי-אֲתוֹ אָהַב אֲבִיהֶם מִכָּל-אָחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַבְּרוֹ לְשָׁלוֹם)  
VayiRu Achayv Kiy Oto Ahav Aviyhem MiKal Achayv VaYisneu Oto VeLo Yaklu Dabro LeShalom, where the **word**, VayiRu, is from the **word**, Ra'ah, רָאָה, means, **to see, saw**, appeared, was seen, he looked at, **beheld, he perceived**, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**, Echayv, means, his brother, or his brethren, the **word**, the **word**, Kiy, כִּי means, **that, because, for, when, while**, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Oto, means, him the **word**, Ahav, אָהַב, means, **to love, he loved**, liked, he loved passionately, he was loved, he became beloved, he fell in love with, he was loved by, he caused to love, the **word**, Aviyhem, means, their father, MiKal, is from the **word** Kal, which means, all, the whole of and here it means, **more than all**, the **word**, Echayv, means his brothers, his brethren, the **word**, VayiSneu, is from the **word**, Sane, שָׂנֵא, which means, **to hate, enmity, he hated, was hated, he caused to be hated, made hateful, he became hateful, he hated violently**, it also means, to change, it changed, the **word**, Oto, means, him, the **word**, VeLo, means, and no, or, and not, the **word**, Yaklu, is from the **word** Yakal, יָכַל or יָכוֹל, means, **to be able, have power, might, prevail**, he recommended, entrusted, he delegated, deputed, to hold, contain, ability, capability, possibility, the **word**, Dabro, is from the **word** Dabar, דִּבֶּר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated**, was agreed, he talked, speaking, **word**, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, LeShalom, שָׁלוֹם or שְׁלוֹם, means, to be ended, be finished, be complete, to be whole, be safe, **to be peaceful, be at ease, made good, restored, healthy, safe, unharmed, perfect, at peace**, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, perfect, at peace, he made whole, made good, restored, made compensation, he paid, recompensed, rewarded, was profitable, he completed his studies, he became accomplished, peace was established)

Here we see the inevitable result of a parent openly favouring and loving one child more than the other siblings, when it says that **BECAUSE** Ya'aqov openly loved Yoseph **MORE**, than his brothers, that his brothers **hated him**, and that they could not even speak to him in a civil tone. Now, just sit back for a moment, and try to put yourself in Yoseph shoes. All of your brothers hate you, but you really do not know why, because, in your own mind, you have not done anything wrong, and no matter how nice you are to your brothers, they continually hate you! That is what Yoseph had to put up with, and yet, because of his love for the Word of YHVH, he was able to persevere through all the trials and tribulations that he went through.

5 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

וַיַּחְלֶם יוֹסֵף חֲלֹם וַיַּגִּד לְאָחָיו וַיִּסְפוּ עוֹד שְׂנֵא אֹתוֹ) VayaChalom Yoseph Chalom VaYaged LeEchayv VaYosiphu Od Shno Oto, where the **word**, VayaChalom, is from the

*word* Chalom, חלום or חלם, which means, **dream, dreamed, dreamy, he caused to dream**, to be healthy, be strong, he caused to be healthy, he recovered, recuperated, the *word*, Yoseph, יוסף or יסף, means, to add, to increase, he added, increased, he continued, he did again, was added, was increased, it is from the *word* Yasaph, יסף, means, to add, to augment, it is also used as the adverb, continue, it is used as the *word* more, 70 times, as the *word*, again, 54 times, as the *word*, add, 28 times, as the *word*, increase, 16 times, as the *word*, also, 6 times, as the *word*, exceed, 4 times, as the *word*, put, 4 times, as the *word*, further, 4 times, as the *word*, henceforth, 4 times, as the *word*, can, 2 times, as the *word*, continued, 2 times, as the *word*, give, 2 times, and it is used 17 times as miscellaneous words such as, cease, conceive again, gather together, join, longer, the *word*, Chalom, is defined above and it means, **dream**, the *word*, VaYaged, is from the *word* Nagad, נגד, means, to rise, be high, be conspicuous, to confront, that is, **to stand boldly out opposite; by implication, to manifest, to announce, always by word of mouth to one present, specifically to expose, predict**, he led, stretched, drew, dragged, attracted, conquered, was courageous, was against, denounced, declared, reported, opposed, explained, contradicted, he made known, announced, was declared, tell, told, was reported, was told, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, conspicuous, the *word*, LeEchayv, means to his brothers, the *word*, VaYosiphu, is from the *word*, Yasaph, יסף, which means, **to add, to increase**, interest, he added, increased, he continued, he did again, was added, was increased, the *word*, Od, עוד, means, **to return, repeat, do again, still, yet, while, he affirmed solemnly, he warned, he bore witness, attested, testified**, he said repeatedly and forcefully, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, yet, already, the *word* Seno is from the *word*, Sena, שנא, means, to hate, was hated, he hated, made hateful, he hated violently, he became hateful, hatred, hate, enmity, and in the form that it is used here it means that his brothers hated him, the *word*, Oto, means him)

Now in this environment of hatred between Yoseph and his brothers, that was caused by Ya'aqov, because of his misplaced parental favouritism, we are told that Yoseph had a dream. Now it is important that we understand that the dream that Yoseph is having **comes directly from YHVH**. Why is that important? Well, I am sure that YHVH knew that Yoseph's brothers hated him, and therefore, He must have known that when Yoseph told his brothers about his dream, that it would exacerbate the problem and cause his brothers to hate him even more. So **WHY** do you think YHVH gave Yoseph that dream? I believe that YHVH did that, because He knew that the path that Yoseph's brothers were on, was a very destructive one, and that it would eventually be the demise of all of Israel, **IF** He did not do something about it, therefore, I believe that YHVH, continued on this path, to cause Yoseph's brothers to hate him, because YHVH had plans for Yoseph, that no one was privy to, no even Yoseph, no one, except YHVH.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

וַיֹּאמֶר אֲלֵיהֶם שְׁמְעוּ-נָא הַחֲלֹמִים הַזֶּה אֲשֶׁר חֲלַמְתִּי, VaYomer Aleyhem Shimu Na

HaChalom HaZeh Asher Chalamtiy, where the **word**, VaYomer, is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Aleyhem, is from the **word** Al, אֵל, which means, nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, not, nay, as a prefix it means not, non, un, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes **motion toward or to**, and it means, **to unto, toward, into, at, by**, and it is the element in many theophorous names, and in this form it means, **unto them**, the **word**, Shimu, is from the **word** Shema, שָׁמַע, which means, **to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed**, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard, and in the form that it is used here it means, **he is telling them to hear**, the **word**, Na, נָא, means, please, **I pray, I beseech you**, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the **word** Ana, אָנָּא, which means, ah, now, I, or we, beseech you, I, or we, pray you, the **word**, HaChalom, means, the dream, the **word**, Hazeh, means, this, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, **which, with which, that which**, then, and as a conjunction, it means, for, because, in order that, the **word**, Chalamtiy, is from the **word**, Chalom, and it means, **my dream**)

Here we see that Yoseph gathers the family together to tell them about the dream that he has had. Now we have to believe that Yoseph must have known that what he was about to say, might anger his brothers even more, since they already stated that they hate him, but he went ahead with telling them about the dream anyway. We have to ask ourselves, is it his sense of justice, his sense of having to tell the truth all the time, that made him feel compelled, by the Holy Spirit, to do that? We don't know, and we will probably never know, except, that Scripture makes it very clear that the **FAVOUR** of YHVH was upon Yoseph, all the days of his life)

*7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.*

וְהִנֵּה אֲנַחְנוּ מְאַלְמִים אֶלְמִים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֶלְמָתִי וְגַם־נִצְּבָה וְהִנֵּה ( וְהִנֵּה אֲנַחְנוּ מְאַלְמִים אֶלְמִים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֶלְמָתִי וְגַם־נִצְּבָה וְהִנֵּה )  
 VaHineh Anachnu MeAlmiym Alumiyim BeTok  
 HaSadeh VeHineh Qamah Alumatiy VeGam Nitzavah VeHineh TeSubeynah  
 Alumoteykem VatiShtachaveyna LaAlumatiy, where the **word**, VeHineh, is from the **word** Hineh or Henah, הִנֵּה, which means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, **lo, behold, here**, the **word**, Anachnu means, we, the **word**, MeAlmiym, is from the **word**, Alam, אָלַם, which means, to bind, be gathered, collected, **he bound into sheaves**, it also means to be dumb, mute, silence, to be

silent, to be bound in ones speech, it also means to be strong, violent person, terrorist, the **word** Alumiyim is the plural of Alum or Alumah, אַלִּים, or אַלְמָה, which means, something bound, *a sheaf bundle*, the **word**, BeTok, is from the **word** Tavek, תָּוֶךְ, means, *in the midst of, middle, among, inside, interior*, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit, the **word**, HaSadeh, means, the field, open country, land, outside, outdoors, the **word**, VeHineh, is repeated, it is defined above, and it means, behold, the **word**, Qamah, קָמָה, means, standing corn, it is from the **word** Qum, which means, arose, *to arise, stand up straight*, the **word**, Alumatiy, means, *my sheaf*, the **word**, VeGam, means, and also, the **word**, Nitzavah, is from the word Natzav, נָצַב, which means, *to stand*, he fixed, *set up*, planted, founded, *he set up, erected, established, standing, appointed over others*, handle of a knife or sword, the **word**, VeHineh, means, and behold, the **word**, TeSubeynah is from the **word** Saviv, סָבִיב, which means, to turn about, go round, surround, round about, he went round, he turned about, brought round, he walked round, marched round, he surrounded, encompassed, encircled, he sat at the table, he brought about, caused, he turned round, was turned over, was transported, he turned, changed, circle, circulating, recurring, rotation, the **word**, Alumoteykem, is from the **word** Alum or Alumah, אַלִּים, or אַלְמָה, which means, something bound, a sheaf bundle, the **word**, and in the form that it is used here it means, *your sheaves*, the **word**, VatiShtachaveyna, is from the **word**, Shachah, שָׁחָה, which means, to bow down, bend low, he depressed, he prostrated himself, fall down flat, acted humbly, beseeched, make obeisance, do reverence, worship, it also means to swim, he bathed himself, to wallow in the mire like a swine, the **word**, LaAlumatiy, is from the **word** Alum or Alumah, אַלִּים, or אַלְמָה, which means, something bound, a sheaf bundle, and in this form it means, to my sheaf)

Here Yoseph tells his brothers and his father about the dream that he had just had. Please remember that Benjamin was still a very young child, and that he did *not hate* his older brother, Yoseph, therefore that means that there are **Ten** brothers that hated him. Yoseph says to his brothers, that in his dream they were binding sheaves in the midst of field, then Yoseph says, and lo, my sheaf arose, קָמָה and also stood upright.

The **word** that is translated as arose, is the Hebrew **word**, Qamah, which is from the **word** Qum, which does mean arise, but this **word** is translated as the **word** Anastasis in the Greek Septuagint and from the Greek, it is translated as the **word** *resurrection* in our English Scriptures,

Then Yoseph says: behold, your sheaves stood round about, and made obeisance to my sheaf. The **word** Obeisance is the Hebrew **word**, Shachah, שָׁחָה, which means, to bow down, bend low, he prostrated himself, acted humbly, beseeched, make obeisance, revered, worshipped.

Now what are we to make of all of this? What do you think the Ten sheaves represent? Could they represent the Ten Commandments, which are to act as servants to all that choose to obey them, is that why the sheaves were bowing before Yoseph Sheave? Could they represent, the ten northern tribes, that separated themselves from the southern kingdom of Yehudah, because of hatred for Rehoboam, the son of Solomon? Or, could these Ten sheaves represent all of Israel,

both the northern and southern kingdom finally submitting to the authority of the Living Words of our heaven Father made flesh, our Messiah, whom Yoseph is a shadow picture of?

Furthermore, I have to ask, **IS** the fact that the **word** Qum is used, a shadow picture of the resurrection of Messiah, and the ingathering of **ALL** the tribes, the lost sheep of the house of Israel?

*8 And his brethren said to him, Shall you indeed reign over us? Or shall you indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.*

וַיֹּאמְרוּ לוֹ אָחָיו הַמֶּלֶךְ הַמְּלִיךְ עָלֵינוּ אִם-מָשׁוּל תִּמְשָׁל בָּנוּ וַיֹּסְפוּ עוֹד שְׁנֵא אֹתוֹ ( )  
עַל-חֲלֹמֹתָיו וְעַל-דְּבָרָיו VaYomru Lo Achayv HaMalok Aleynu Im Mashol TiMshol  
Banu VaYosiphu Od Seno Oto Al Chalomotayv VeAl Debarayv, where the **word**,  
VaYomru, is form the **word**, Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Lo, לוֹ, or לָוָא is an inflected personal pronoun, meaning, **to, or unto him**, as an adverb, it means, would that, oh that, if only, the **word**, Achayv, is form the **word** Ach which means brother, and in the form that it is used here it means, his brethren, his brothers, the **word**, HaMelok, is from the **word** Melek, which means, to be king, to reign, the **word**, Aleynu, is from the **word** Al, and in this form it means, over us, the **word**, Im, אִם, as a conjunction, it means, if, whether, although, verily, when, on condition, as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people, the **word**, Mashul, מָשָׁל, means, **to rule, reign, he caused to rule, appointed as ruler, rule, dominion**, it also means to be like, resemble, imitated, he spoke in parables, it means, proverb, proverbial saying, byword, parable, allegory, tale, fable, poem, example, likeness, similarity, the **word**, TiMshol, is the very same **word**, Mashul, repeated, the **word**, Banu, בָּנוּ, is a pronoun that means, in us, the **word**, VaYosiphu, is from the **word**, Yasaph, יָסַף, means, **to add, to increase, interest, he added, increased**, he continued, he did again, was added, was increased, the **word**, Od, עוֹד, means, **to return, repeat, do again, still, yet, while**, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, yet, already, the **word**, Seno, is from the **word** Sane, שָׂנֵא, which means, **to hate, enmity, he hated, was hated, he caused to be hated, made hateful, he became hateful, he hated violently**, it also means, to change, it changed, the **word**, Oto, means, him, the **word**, Al, עַל, means, height, upper part, and as a preposition, it means, in, on, upon, above, over, at, **beside, by, for, toward**, to, onto, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, Chalomotayv is from the **word**, Chalom, חָלַם or חֲלוֹם, which means, **dream, dreamed, dreamy**, he caused to dream, to be healthy, be strong, he caused to be healthy, he recovered, recuperated, the **word**, VeAl, is the **word** AL, repeated, the word, Debarayv, is from the **word** Dabar, דִּבַּר, which means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked,

speaking, **word, thing, speech, matter, affair, business**, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague)

Here we can see that Yoseph's brothers are even more angry with him, and they say, who do you think you are, do you think that you, will reign and or have dominion over us? The disdain in their voice is very obvious, and therefore, it says, they **hated him even more**. What the brothers and most people who read this, do not understand, is that Yoseph in this role is indeed a shadow picture of the Life of Messiah and how He too will be hated by his so called brethren, the majority of the people of Yisrael, finally taking His Rightful place of reigning over everyone in the kingdom of our heavenly Father.

9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

וַיַּחְלֹם עוֹד חֲלֹם אֲחֵר וַיְסַפֵּר אֹתוֹ לְאָחָיו וַיֹּאמֶר הִנֵּה חֲלָמְתִי חֲלֹם עוֹד וְהִנֵּה )

וַיֵּשְׁמֵשׁ וְהִזְרִחַ וְאָחָד עֶשֶׂר כּוֹכָבִים מְשִׁתַּחֲוִים לִי

VayaChalom Od Chalom Acher VayeSaper Oto LeEchayv VaYomer Hineh Chalamtiy Chalom Od VeHineh HaShemesh VahaYaracha VeAchad Asar Kokabiyim MiShtachaviym Liy, where the **word**,

VayaChalom, is from the **word** Chalom, which means, dream, the **word**, Od, עוֹד, means, **to return, repeat, do again, still, yet**, while, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, yet, already, the **word**, Chalom is repeated, and it means dream, the **word**, Acher, אַחֵר, means, to be or remain behind, he was late, tarried, he delayed, to loiter, procrastinate, defer, delay, hinder, until, be late, slack off, tarry, kept back, it means, **another, other**, next, strange, and as an adverb it means, after, behind, hindermost, afterward, the **word**, VayeSaper, is from the **word**, Saphar or Sepher, סָפַר, which means, to count, number, to recount, tell, narrate, told, he counted, numbered, narrated, was recounted was told, it means to cut, he cut his hair, it can mean, scissors, a large knife, the blade of a sword, it also means document, book, message, letter, missive, to send a letter, to write, it means enumeration, census, border, frontier, it also means a barber, hairdresser, the **word**, Oto, means, him, the **word**, LeEchayv, means, and his brethren, or, and his brothers, the **word** VaYomer, is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Hineh, means, behold, the **word**, Chalamtiy, is form the **word** Chalom, which means dream, and in this form it means, I have dreamed, the **word** Chalom, means, a dream, the **word**, Od, עוֹד, means, **to return, repeat, do again, still, yet**, while, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, yet, already, the **word**, VeHineh means, and behold, HaShemesh, is from the **word** Shemesh, שֶׁמֶשׁ, which means, to serve, attend, minister, wait upon, function, officiate, servant, attendant, waiter, caretaker, and it also means, **the sun, the word**, VahaYarecha, is from

the **word** Yarech or Yarecha, יָרַח, means, moon, it literally means, wanderer, it also means, month, the **word**, VeAchad, means ,an one, the **word**, Asar, means ten, the **word** Kokaviym, is from the **word** Kokav, כּוֹכַב, which means, star, planet mercury, Kakav, means, כָּכַב, means, to light with stars, to star, he made a star of, referring to film stars, he starred, the **word**, MiShtachaviym, is from the **word**, Shachah, שָׁחָה, which means, **to bow down, bend low, he depressed, he prostrated himself, fall down flat, acted humbly, beseeched, make obeisance, do reverence**, worship, it also means to swim, he bathed himself, to wallow in the mire like a swine, the **word** Liy, means, to me)

Here we are told that Yoseph dreamed another dream. It does not say how much time elapsed between these two dreams, it only says, he had another dream. In this second dream, Yoseph says: I saw the sun and the moon and the eleven stars, and they made obeisance to me. In this dream, Benjamin is included, and therefore there are eleven stars, and the sun represents Ya'aqov, and the moon represent the wives of Ya'aqov, because at this time Rachel was dead and buried. Who do Ya'aqov, his wives, and his other eleven children represent? They represent corporate Israel, but, we are told that the whole world will come to worship Him at Succoth, in Jerusalem and that those who do not come will be punished. So do these eleven stars along with the moon and the sun, represent all of mankind, since **ALL** of mankind will prostrate themselves before the Words of the Living Torah made flesh.

*10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that you have dreamed? Shall I and your mother and your brethren indeed come to bow down ourselves to you to the earth?*

וַיִּסְפֹּר אֶל-אָבִיו וְאֶל-אֶחָיו וַיִּגְעַר-בּוֹ אָבִיו וַיֹּאמֶר לּוֹ מָה הַחֲלֹמִים הַזֶּה אֲשֶׁר חָלַמְתָּ ( וַיִּסְפֹּר אֶל-אָבִיו וְאֶל-אֶחָיו וַיִּגְעַר-בּוֹ אָבִיו וַיֹּאמֶר לּוֹ מָה הַחֲלֹמִים הַזֶּה אֲשֶׁר חָלַמְתָּ )  
 הַבּוֹא נִבּוֹא אֲנִי וְאִמִּי וְאֶחָיו לְהִשְׁתַּחֲוֹת לָךְ אָרְצָה, VayeSaper El Aviyy VeEl Echayv VayiGar Bo Aviyy VaYomer Lo Nah HaChalom Hazeh Asher Chalamta HaBo NaBo Aniy VeImka VeAcheyka LehiShtachavot Leka Artzah, where the **word**, VayeSaper, is from the **word**, Saphar or Sepher, סָפַר, which means, to count, number, **to recount, tell, narrate, told**, he counted, numbered, narrated, was recounted was told, it means to cut, he cut his hair, it can mean, scissors, a large knife, the blade of a sword, it also means document, book, message, letter, missive, to send a letter, to write, it means enumeration, census, border, frontier, it also means a barber, hairdresser, the **word**, El, אֵל, denotes, motion toward or to, or direction toward, and it means, **to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Aviyy, means, his father, the **word**, VeEl, is the **word** El repeated and it means to or unto, the **word**, Achiyy, means, his brothers, the **word**, VayiGar, is from the **word**, Gar, גָּעַר, which means, to rebuke, scold, reproach, curse, reprimand, the **word**, Bo, בּוֹ, means, in **him**, in it, before him, therein, the **word**, Aviyy, means, **his father**, the **word**, VaYomer, is from the **word**, Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Lo, לוֹ, or לוֹא is an inflected personal pronoun, meaning, to, or unto him, as an adverb, it

means, would that, oh that, if only, the **word**, Mah, מַה, means, **what**, which, how, something, why, wherefore, how much, the **word**, HaChalom, means the dream, the **word**, HaZeh, means, **this**, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, **that, which, with which, that which**, then, and as a conjunction, it means, for, because, in order that, the **word**, Chalamta, is from the **word** Chalom, which means, dream, and in the form that it is used here, it means, **you have dreamed**, the **word**, HaBo, is from the **word** Bo, בּוֹ, which means, **to go or come, came, went, come in, arrive, enter**, reach, happen, set, came in, arrived, entered, bring, he brought, brought in, caused to, led to, and the **word** Bo, בּוֹ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, NaBo, is the **word** Bo repeated, and the fact that it is used twice, it means, **indeed shall we will come**, the **word**, Aniy, means, I, the **word**, VeImka. Means, **and your mother**, the **word**, VeAcheyka, is from the **word** Ach, which means brother, and in the form that it is used here, it means, **and your brothers**, the **word**, LehiShtachavot is from the **word** Shachah, שָׁחָה, which means, **to bow down, bend low, he depressed, he prostrated himself, fall down flat, acted humbly, beseeched, make obeisance, do reverence, worship**, it also means to swim, he bathed himself, to wallow in the mire like a swine, the **word**, Leka, means, to you, the **word**, Artzah, is from the **word**, Aretz, means the earth, the ground, the country, the land)

Here in this *verse* we are told that Ya'aqov rebuked his son Yoseph. Please remember that these dreams come from YHVH through His Holy Spirit, and here Yoseph's father is rebuking the dream that Yoseph was given by YHVH. It is obvious that Ya'aqov did **NOT** understand what the future was going to bring, and that he, his wives and all of his sons would at some time in the future bow down before Yoseph, and obey him. However Ya'aqov took it as an insult and said unto him, What is this dream that you have dreamed? Shall I and your mother and your brethren indeed come to bow down ourselves to you to the earth? That my friends is **pride** talking, Ya'aqov cannot even imagine that his son Yoseph, will be in a position where he, Ya'aqov, and his other sons will willingly bow down to Yoseph, **BUT** that is exactly what is going to happen. When Ya'aqov says: shall I and your mother bow down ourselves to you, it is obvious that he is not talking about Rachel for she is dead and buried, therefore, it could be Bilhah, who took on the role of his mother when Rachel passed away.

*11 And his brethren envied him; but his father observed the saying.*

(וַיִּקְנְאוּ-בּוֹ אָחָיו וְאָבִיו שָׁמַר אֶת-הַדָּבָר) VayeQanu Bo Echayv Shamar VeAviyv Shamar Et HaDabar, where the **word**, VayeQanu, is from the **word** Qana, קָנָא, means to **be jealous, to be envious**, he suspected his wife of adultery, to be zealous, if we place a Hey suffix, we form the **word word** Qanah, קָנְאוּהָ, which means, **jealousy, envy, zeal, zealousness, anger, object of anger, passion**, the **word**, Bo, בּוֹ, means, **in him**, in it, before him, therein, the **word**, Achayv, is from the **word** Ach, which means brother, and Achayv, means, his brothers or his brethren, the **word**, VeAviyv, means and his father, Shamar, שָׁמַר, means, to **keep, kept, guard, heed, beware, watch over, observe**, put a hedge around, to wait upon, attend to, preserve, save, protect, he celebrated, he took heed, he

paid regard, he took care, was kept, was observed, the **word**, Et, is the first and last letters of the Hebrew Alphabet, and they represent Messiah, the First and the Last, the **word**, HaDabar, דַּבַּר, means, **to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, thing, speech, matter, affair**, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague)

Here we see that the brothers had VayeQanu, which means, and they did Qanah him, they were filled with envy and jealousy for their brother, which means that at this point there was **NO** humbleness within them, for they **ALL** envied and hated him. Then we are told that his father, Ya'aqov kept, guarded, heeded, was beware of, watch over, took to heart, what his son had just told him about the dream. This tells me that Ya'aqov, placed the information that he had just received about Yoseph dream at the back of his mind so that he could refer to it later, if something happened that seemed to support what he was talking about

*12 And his brethren went to feed their father's flock in Shechem.*

(וַיֵּלְכוּ אֶחָיו לְרֵעוֹת אֶת־צֹאן אֲבֵיהֶם בְּשֵׁכֶם) VaYelku Echayv Lirot At Tzon Aviyhem BiShekem, where the **word**, VaYelku, is from the **word** Halak, הָלַךְ, means, **to go, going, follow, followed, went**, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, Echayv, is form the **word** Ach, which means, brother, an in the form that it is used here, it means, his brothers, his brethren, the **word**, Lirot, is from the **word** Ra'ah, רָעָה, means, evil, wickedness, distress, misery, injury, harm, hurt, wrong, but it also means friend, companion, female friend, companion, fellow woman, it also means, **to pasture, tend, graze, he or she led the flock**, directed, guided, ruled, it also means to think, have the intention, strive, the **word**, Et, is defined above, the **word**, Tzon, צֹאן or צֹאֲוֹן means, **a flock of small cattle, sheep, goats**, the **word**, Aviyhem, means, their father, the **word** BeShekem, means, in Shelem and the name Shekem, שֵׁכֶם, means, shoulder, back, neck with shoulder, to incline the shoulder to a burden, to load up on the back of man or beast, the upper part of a building, he carried on his shoulders, it also means to rise early, to load the back of the beast, to rise and do something early, to start early in the morning, arise get up, rise up early, morning, it is also the name of a city, in Israel)

Now that we have been told that his brothers hated and envied him at the same time, we are told that the brothers went to Shekem to feed their father's flocks, to go that far away, they must have had thousands of sheep, and therefore it took all of the ten sons to manage them and and it also means, that they had to farther and farther afield to find good pastures for them.

*13 And Israel said unto Joseph, Do not your brethren feed the flock in Shechem? Come, and I will send you unto them. And he said to him, Here am I.*

וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף הֲלוֹא אָחִיךָ רַעִים בְּשִׁכְּם לָכֵה וְאֶשְׁלַחְךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ ( וַיֹּמֶר יִשְׂרָאֵל אֶל-יוֹסֵף הֲלוֹא אָחִיךָ רַעִים בְּשִׁכְּם לָכֵה וְאֶשְׁלַחְךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ )  
 VaYomer Yisrael El Yoseph HaLo Acheyka Roiym BeShekem Lekah VeEshlachaka  
 Aleyhem VaYomer Lo Hineniy, where the **word**, VaYomer is from the **word**, Amar, אָמַר,  
 which means, *to say, saying, said, spoke, you told, uttered*, he commanded, ordered, he  
 said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to  
 be high, he boasted, it means, **word**, speech, saying, utterance, the **word** or name Yisrael,  
 יִשְׂרָאֵל is a composite **word**, made up of the words, Yeshar and El, where the **word**  
 Yeshar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he  
 directed, guided, was made level, and the **word** El is a short form of the title Elohim,  
 therefore the **word** Yisrael or Yeshar El, means the straight and upright Torah obedient  
 path that Elohim has designed for His family to walk on, the path that will lead all who  
 choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of  
 Elohim, the **word**, El, אֵל, denotes, motion toward or to, or direction toward, and it means,  
**to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means  
 power, to be strong, but it is also a noun meaning nothing, will make my speech worth  
 nothing, and as an adverb it expresses prohibition, a negative wish or request, and it  
 means no, not, nay, the **word** or name, Yoseph, יוֹסֵף or יֹסֵף, means, to add, to increase,  
 he added, increased, he continued, he did again, was added, was increased, it is from the  
**word** Yasaph, יָסַף, means, to add, to augment, it is also used as the adverb, continue, it is  
 used as the **word** more, 70 times, as the **word**, again, 54 times, as the **word**, add, 28 times,  
 as the **word**, increase, 16 times, as the **word**, also, 6 times, as the **word**, exceed, 4 times, as  
 the **word**, put, 4 times, as the **word**, further, 4 times, as the **word**, henceforth, 4 times, as  
 the **word**, can, 2 times, as the **word**, continued, 2 times, as the **word**, give, 2 times, and it  
 is used 17 times as miscellaneous words such as, cease, conceive again, gather together,  
 join, longer, the **word**, HaLo, is from the **word** Lo, which means, no or not, do not, the  
**word**, Acheyka, is from the **word** Ach which means, brother, and in this from it means,  
 your brethren, or your brothers, the **word**, Roiym, is from the **word**, Ra'ah, רָעָה, which  
 means, evil, wickedness, distress, misery, injury, harm, hurt, wrong, but it also means  
 friend, companion, female friend, companion, fellow woman, it also means, *to pasture,*  
*tend, graze, he or she led the flock, directed, guided*, ruled, it also means to think, have  
 the intention, strive, the **word**, BeShekem, means, in Shekem, and the name Shekem is  
 defined above, the **word**, Lekah, means, to you, the **word**, VeShlachaka, is from the **word**  
 Shalach, שָׁלַח, which means, *to send, sent*, to stretch out, extend, extended, let loose, he  
 sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent  
 off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set  
 free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it  
 also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it  
 means a ripe olive, a worker in hides, skinner, expediter, the **word**, Aleyhem, אֲלֵיהֶם,  
 means, to or unto them, the **word**, VaYomer, is from the **word**, Amar, אָמַר, which means,  
*to say, saying, said, spoke, you told, uttered*, he commanded, ordered, he said in his heart,  
 thought, he caused to say, induced to say, he avouched, it also means, to be high, he  
 boasted, it means, **word**, speech, saying, utterance, the **word**, Lo, means, to or unto, the  
**word** Hineniy, here I am)

Please note that Ya'aqov is called *Israel* in this *verse*, and because of it, I believe that he represents our heavenly Father, and we are told that Israel (who as I said is a shadow picture of our heavenly Father), sends out Yoseph, His Son, to go to his brothers. To me that is a shadow picture of our heavenly Father sending His only begotten Son, the Words of His Living Torah, made flesh, our Messiah to earth, to find his brethren. And what does Yisrael tell Yoseph that he must do? Let's read *verse 14*:

*14 And he said to him, Go, I pray you, and see whether it is well with your brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.*

וַיֹּאמֶר לוֹ לְךָ-נָא רְאֵה אֶת-שְׁלֹמִים אַחִיךָ וְאֶת-שְׁלֹמִים הַצֹּאן וְהַשְּׂבִינִי דְבַר וַיִּשְׁלַחְהוּ  
 וַיֹּאמֶר לוֹ לְךָ-נָא רְאֵה אֶת-שְׁלֹמִים אַחִיךָ וְאֶת-שְׁלֹמִים הַצֹּאן וְהַשְּׂבִינִי דְבַר וַיִּשְׁלַחְהוּ  
 VaYomer Lo Lek Na Reah Et Shelom Acheyka VeEt Shelom  
 HaTzon VahaShiveniy Dabar VayiShlachehu MeEmeq Chevron VayaBo Shekmah, where  
 the *word*, VaYomer is from the *word*, Amar, אָמַר, which means, *to say, saying, said, spoke, you told, uttered*, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the *word*, Lo, לוֹ, or לְאִי is an inflected personal pronoun, meaning, *to, or unto him*, as an adverb, it means, would that, oh that, if only, the *word*, Lek, is from the *word*, Halak, הָלַךְ, which means, to go, going, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the *word* Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the *word*, Re'eh, רְאֵה, means, *to see, saw, appeared, was seen, he looked at, beheld, he perceived*, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the *word*, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the *word*, Shelom, שְׁלֹמִים or שְׁלֹמִים, means, to be ended, be finished, be complete, to be whole, *be safe, be well, be peaceful, be at ease*, made good, restored, healthy, safe, unharmed, perfect, at peace, was ended, was finished, was completed, entire, whole, complete, healthy, safe, unharmed, perfect, at peace, he made whole, made good, restored, made compensation, he paid, recompensed, rewarded, was profitable, he completed his studies, he became accomplished, peace was established, the *word*, Acheyka, is from the *word* Ach, which means brother, and in the form that it is used here, it means, *your brothers*, the *word*, VeEt is the *word* Et repeated, the *word*, Shelom is repeated and it is defined above, the *word*, HaTzon, צֹאן or צֹאֲוֹן means, the flock of small cattle, sheep, goats, the *word*, VahaShiveniy, is from the *word* Shuv, שׁוּב, which means, *to return, turn back, bring back, restore, come again, go again*, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the *word*, Dabar, דְּבַר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was

stipulated, was agreed, he talked, speaking, **word**, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, VayiShlachehu, is from the **word**, Shalach, שָׁלַח, which means, **to send, sent**, to stretch out, extend, extended, let loose, **he sent a message, was dispatched**, was transmitted, he was ordered to go, **he sent away, sent off**, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, NeEmeq, is from the **word** Emeq, עֲמֵק, which means, to be deep, he deepened, **to implore deeply**, might, wisdom, he made deep, he studied deeply, delved deeply into, was made deeper, it means, **vale, valley**, level, plain country, depth, deepness, profundity, profound, dark, dim, fundamental, the **word** or name, Chebron, חֶבְרוֹן, means, seat of association, **it is a city about twenty miles south southwest of Jerusalem**, at more than three thousand feet above sea level, situated between two ridges and occupying the valley between, the **word**, VayaBo, is from the **word** Bo, בָּוֵא, which means, to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in, caused to, led to, and the **word** Bo, בָּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word** or name, Shekmah, is from the word, Shekem שֵׁכֶם, which means, shoulder, back, neck with shoulder, to incline the shoulder to a burden, to load up on the back of man or beast, the upper part of a building, he carried on his shoulders, it also means to rise early, to load the back of the beast, to rise and do something early, to start early in the morning, arise get up, rise up early, morning, **it is also the name of a city, in Israel**)

Here we see that Israel, who, as I said above **IS** a shadow picture of our heavenly Father, sends Yoseph, his son, who, as I said, **IS** a shadow picture of Messiah, to go and check on the welfare of his brothers and the welfare of the flocks. Now we have to ask ourselves, **WHO** do you think the brothers represent? And **WHO** do you think the flocks represent? I believe that the brothers represent the people of Israel, YHVH's family, and that the flocks, represent all of mankind, for Messiah came to save all the people of the **WORLD**, by showing them, that they must become part of the family of Israel, and they can only do that, by first, humbling themselves before YHVH, and then, surrendering their hearts to our heavenly Father in total loving surrendered obedience to all the Words of His Torah of Life.

*15 And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What do you seek?*

(וַיִּמְצָאֵהוּ אִישׁ וְהָיָה תֹעֵה בַשָּׂדֶה וַיִּשְׁאַלֵהוּ הָאִישׁ לֵאמֹר מַה תִּבְקֶשׁ), VayiMtza'ehu Ish VeHineh Toeh BaSadeh VayiShalehu HaIsh Lemor Mah TeBaqesh, where the **word**, VayiMtza'ehu, is from the **word** Matza, מָצָא, which means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the **word**, Ish, אִישׁ, means, man, husband, masculine, male, hero, everyone, each one, anyone, anybody, it also means, to man, was manned, the **word**,

VeHineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, **lo, behold, here**, the **word**, Toeh, תֹּעָה, means, **to stray, wander, to reel, stagger, he went astray**, erred, he wandered about, he was made to wander about, was led astray, he chanced to come to a place, he caused someone to wander about, he misled, he misdirected, deceived, was disappointed, the **word**, BaSadeh, שָׂדֵה, means, the field, the open country, the land, the outside, the outdoors, it also means, a female evil spirit, it means a beautiful woman, it means chest of drawers, the **word**, VayiShalehu, is from the **word** Sha'al, שָׁאַל, which means, **to ask, inquire, to entreat**, to beg, to borrow, he asked, inquired, asked leave of absence, he was asked, consulted, he inquired carefully, he begged alms, he lent, lent on request, **petition, asked for, question, query**, the **word**, HaIsh, means, the man, the **word**, Lemor, is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** Mah, מַה, means, **what**, which, how, something, why, wherefore, how much, the **word**, TeBaqesh, is from the **word** Baqash, בָּקַשׁ, which means, **to ask, to quest, to search**, he strived, he agitated, he searched, examined, sought, he begged, prayed, he intended, aimed to, was summoned, **request, entreat, wish, desire**)

Here we are told that a certain man found Yoseph. Every time that the phrase, **a certain man** is used in Scripture, he is an emissary of YHVH, for good or for evil, depending upon whom YHVH is dealing with. Here, the certain man is there to help Yoseph find his way. Could the certain man be a shadow picture of the Holy Spirit, helping Messiah in his time of need? The certain man, then asked Yoseph, who do you seek? Who was Messiah seeking when He came? We are told in *Matthew 15:24* **But Messiah answered and said, I am not sent but unto the lost sheep of the house of Israel**, and at the beginning of *verse 15*, we are told that it is Yisrael, who, as I said is a shadow picture of our heavenly Father sending out His Son, that sent Yoseph out. And Yoseph answers the certain man, in *verse 16*:

*16 And he said, I seek my brethren: tell me, I pray you, where they feed their flocks.*

(וַיֹּמֶר אֶת־אָחִי אֲנֹכִי מִבְּקֵשׁ הַגִּידָה־נָא לִי אֵיפֹה הֵם רֹעִים) VaYomer Et Achay Anokiy MeBaqesh Hagiydah Na Liy Eypho Hem Roiym, where the **word**, VaYomer, is from the **word**, Amar, אָמַר, which means, to say, saying, said, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Achiy, means, my brothers, my brethren, the **word**, Anokiy, means, I, the **word**, MeBaqesh, is from the **word** Baqash, בָּקַשׁ, which means, **to ask, to quest, to search**, he strived, he agitated, he searched, examined, sought, he begged, prayed, he intended, aimed to, was summoned, **request, entreat, wish, desire**, the **word**, Hagiydah, is from the **word** Nagad, נָגַד, which means, to rise, be high, be conspicuous, **to confront, tell**, stand boldly out opposite, **to manifest, to announce**,

always by **word** of mouth to one present, specifically to expose, predict, he led, stretched, drew, dragged, attracted, conquered, was courageous, was against, denounced, declared, reported, opposed, explained, contradicted, he made known, announced, tell, told, was reported, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, announce, o expose, predict, explain, certainly, certify, declare, denounce, expound, profess, report, show, speak, surely, tell, utter, the **word**, Na, נָא, means, **please, I pray, I beseech you**, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the **word** Ana, אַנָּא, which means, ah, now, I or we beseech you, I or we pray, the **word**, Liy, לִי, means, to me, the **word**, Eypho, אֵיפֹה, is an adverb, that means, **where**, it is made up of the **word** Ey, אֵי, which is an adverb that means where, and the **word** Poh, פֹּה, which means, here, the **word**, Hem, הֵם, means, their, the **word**, Roiym, רֹעִים, is from the **word** Ra'ah, רָעָה, which means, evil, wickedness, distress, misery, injury, harm, hurt, wrong, but it also means friend, companion, female friend, companion, fellow woman, it also means, **to pasture, tend, graze, he or she led the flock, directed, guided**, ruled, it also means to think, have the intention, strive)

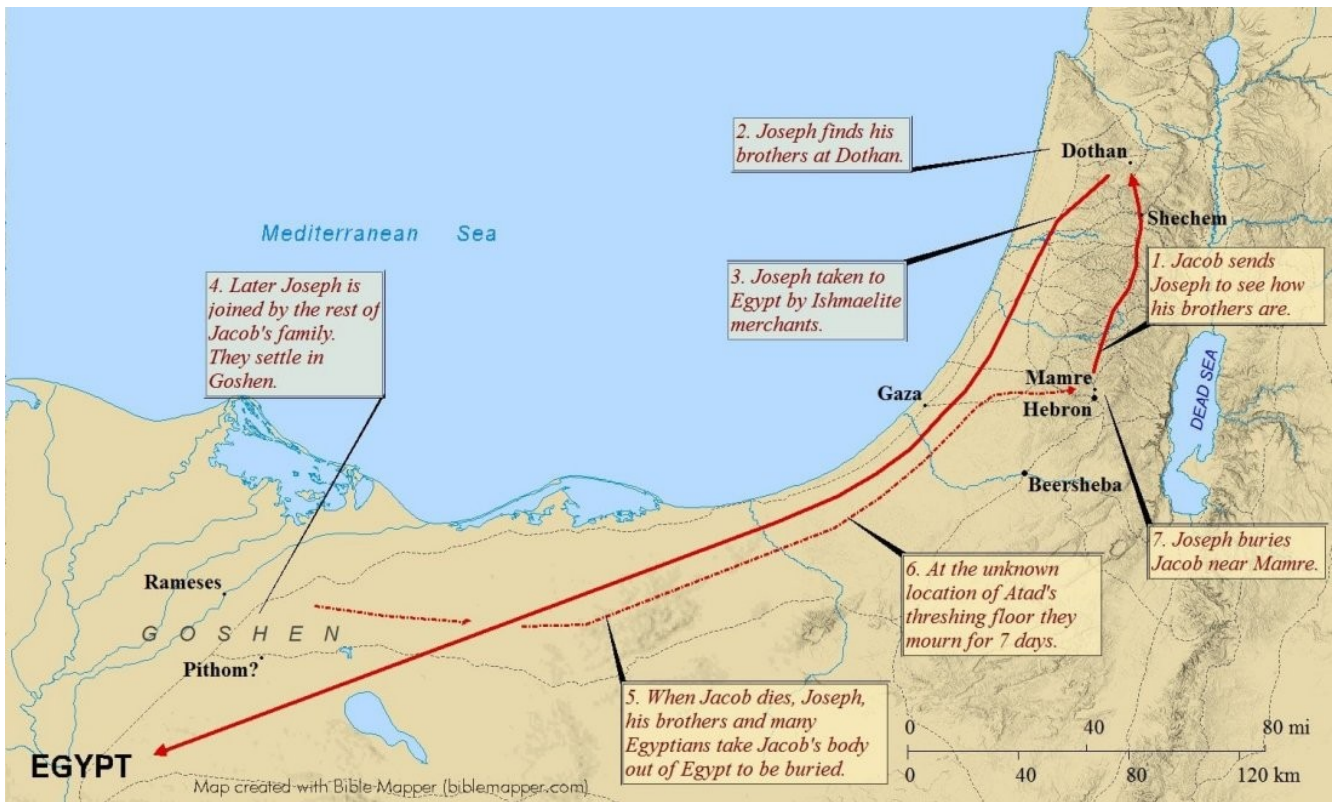
Yoseph tells the certain man, that he is seeking his brethren (the people of Israel), and he asks the certain man, where they feed their flocks (the flocks represent the people that Israel are supposed to talk to about the **word** of YHVH, to the ones that Yisrael is to be a Light to, the ones that are mired in darkness.

*17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.*

וַיֹּאמֶר הָאִישׁ נָסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֲמָרִים נִלְכָּה דִתְיִנָּה וַיִּלְךְ יוֹסֵף אַחֲרָם אַחֲרָיו ( וַיֹּמֶר הָאִישׁ נָסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֲמָרִים נִלְכָּה דִתְיִנָּה וַיִּלְךְ יוֹסֵף אַחֲרָם אַחֲרָיו )  
 VaYomer HaIsh Nasu MiZeh Kiy Shamatiy Omriym Nelkah Dotaynah  
 VaYelek Yoseph Achar Echayv VayiMtza'em BeDotan, where the **word**, VaYomer, is from the **word** Amar, אָמַר, which means, to say, saying, said, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, the **word** HaIsh, means, the man, the **word**, Nasu, is from the **word**, Nasa, נָסַע, which means, to pull out, to set out, depart, to journey, he pulled out, he set out, departed, he journeyed, he removed, he caused to set out, led out, he transported, marching, march, the **word**, MiZeh, is from the **word** Zeh, זֶה, and it is a pronoun, which means, this, that, which, who, hence, here, the **word**, Kiy, כִּי, means, that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word** Shamatiy, is from the **word** Shema, שָׁמַע, which means, to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard, the **word**, Omriym, is from the **word** Amar, אָמַר, means, to say, saying, said, spoke, you told, uttered, he

commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Nelka, is from the **word** Halak, הלך, which means, to go, going, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, Dotaynah, means, toward Dotan, and the name Dotan, דותן, or Dotayin, דתיין, means, two wells, it is the name of a prominent town, about five miles, south of the Jezreel Valley and identified with modern Tel Dotan, some eleven miles, NNE of Samaria, the **word**, VaYelek, is from the **word** Halak, הלך, which means, **to go, going**, follow, followed, **went, walk, walked, travel, go away**, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word** or name Yoseph, יוסף or יסף, means, to add, to increase, he added, increased, he continued, he did again, was added, was increased, it is from the **word** Yasaph, יסף, means, to add, to augment, it is also used as the adverb, continue, it is used as the **word** more, 70 times, as the **word**, again, 54 times, as the **word**, add, 28 times, as the **word**, increase, 16 times, as the **word**, also, 6 times, as the **word**, exceed, 4 times, as the **word**, put, 4 times, as the **word**, further, 4 times, as the **word**, henceforth, 4 times, as the **word**, can, 2 times, as the **word**, continued, 2 times, as the **word**, give, 2 times, and it is used 17 times as miscellaneous words such as, cease, conceive again, gather together, join, longer, the **word**, Achar, אחר, means, to be or remain behind, he was late, tarried, he delayed, to loiter, procrastinate, defer, delay, hinder, until, be late, slack off, tarry, kept back, it means another, other, next, strange, and as an adverb it means, **after**, behind, hindermost, afterward, the **word**, Echayv, is from the **word** Ach, which mean s brother, and in the form that it is used here, it means, his brothers, his brethren, the **word**, VayiMtza'em, us from the **word** Matza, מצא, which means, **to find, found, to reach**, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the **word**, BeDotan, means, in Dothan, and the name Dothan is defined above)

The certain man tells Yoseph that his brothers have departed from Shekem, and that he heard them say that they were going to Dotan, דותן, or Dotayin, דתיין, which means, two wells, it is the name of a prominent town, about five miles, south of the Jezreel Valley and identified with modern Tel Dotan, some eleven miles, NNE of Samaria. In *2Kings 6*, Dothan is the place where Elishah asked YHVH to blind all the soldiers of the king of Syria that came to besiege the city of Dothan, and He did blind them, and while they were still blind Elishah lead them to the king of Israel in Samaria, and prayed to YHVH that He should return their sight.



When there the king of Israel asked him, shall I kill them, and Elisha said no, feed them, and then send them back home. And when the Syrian soldiers returned home and told their king what had happened, that their prophet had blinded them and brought them into captivity but that instead of killing them, they fed them and then let them go, therefore upon hearing all of this that king chose to never return to the northern kingdom of Yisrael to do them harm.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

(וַיֵּרְאוּ אוֹתוֹ מֵרַחֵק וּבְטָרֵם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ אֹתוֹ לְהַמִּיתוֹ), VayiRu Oto Merachok UvTerem Yiqrav Aleyhem Vayitnaklu Oto LahaMiyto, where the **word**, VayiRu, is from the **word**, Ra'ah, רָאָה, means, **to see, saw, appeared, was seen, he looked at, beheld, he perceived**, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the wor, Oto, means, him, the **word**, MeRachok, is from the **word** Rachok, רָחֹק or רַחֵק, which means, to be far, to become far, was far, he put far away, to go away, leave, depart, was remote, was distant, was absent, to be far, to be absent, he kept off, kept aloof, he extended, he rejected, he put off, delayed, was regarded improbable, he kept himself distant, dismissed, he kept afar, distance, dimensions, the **word**, UvTerem, טָרֵם, means, to do **before**, he did before, anticipated, preceded, as an adverb it means, not yet, **before, ere**, the **word**, YiQrav, is from the **word** Qarav, קָרַב, which means, **to come near, approach, he came near, approached**, was offered as a sacrifice, **he was brought near, he came near, approached**, he befriended, **nearness, vicinity**, it also means in the midst, interior, inward part, bowels, intestines, it also means war, battle, match, game, hostile approach, the **word**, Aleyhem, means, **to or**

*toward them*, VayitNaklu, is from the *word* Nakal, נכל, means, *to be crafty, be deceitful, he was crafty, he acted deceitfully, deceived, conspired, defrauded*, beguiled, cunning, deceit, guile, treachery, the *word* Oto, means, him, the *word*, LahaMiyto, is from the *word* Mot, מות, means, *dead, to die, he or she died, put to death, killed*, death)

Here we see that when Yoseph brothers saw him afar off, and they conspired against him, to slay or kill him. This tells us that they had planned this for quite a while, for the idea, did not pop out of nowhere. In their opinion, this was the perfect time to do just that, kill their brother. Now saying those words, kill their brother rolls off the tongue quite easily, but just think of the evil that must have been in their hearts, for them to even contemplate to go through with their plans to **KILL** their brother.

19 *And they said one to another, Behold, this dreamer comes.*

וַיֹּמְרוּ אִישׁ אֶל-אָחִיו הִנֵּה בֹעֵל הַחֲלָמוֹת הַלְזָה בָּא) VaYomru Ish El Achiyv Hineh Ba'al HaChalomot Halazeh Ba, where the *word*, VaYomru, is from the *word* Amar, אמר, means, *to say, saying, said, spoke, you told, uttered*, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, the *word* HaIsh, means, the man, and in the form that it is used here it means, *they said*, the *word*, Ish, means, man, the *word*, El, אֵל, denotes, motion toward or to, or direction toward, and it means, *to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, Achiyv, means, his brother, together the words El Achiyv, *to his brother*, the *word*, Hineh, means, behold, the *word*, Ba'al, בֹּעֵל, means, *to rule over*, own, possess, to marry, to cohabit with, he owned, he married, possessed, especially a wife or concubine, to own, to rule over, he had sexual intercourse with, *owner, master*, husband, it is also the name of the chief man made imaginary god of the Canaanites, it also means, soil watered by rain, the *word*, HaChalomot, is from the *word* Chalom, which means, *dream*, and in the form that it is used here, it means, *the dreamer*, the *word*, Halazeh, (הַלְזָה), as a pronoun, means, that one, it is a second form of the *word* Zeh, which means, who, which, it also means rumour, evil talk, he turned aside, talked evil, the *word*, Ba, בָּא, means, *he who comes, he who arrives, coming, subsequent, next*, it is related to the *word*, Bo, בּוֹא, which means, to come, come in, arrive, enter, reach, happen, set, and without the letter Vav we form the *word* Bo, which means, he who comes, he who arrives, coming, subsequent, next)

Here the brothers call Yoseph a dreamer, and that of course is because of the two dreams Yoseph had and told all of them about his dreams, where they would eventually have to bow down to him, because he would have dominion over them, and there was no way in their hearts that they would ever allow that to happen, at least for now, in their current mindset. For all they had in their hearts, was hatred for their brother.

20 *Come now therefore, and let us SLAY him, and cast him into some pit, and we will say, Some evil beast has devoured him: and we shall see what will become of his dreams.*

וְעַתָּה לְכוּ וְנַהַרְגֵהוּ וְנִשְׁלִיכֵהוּ בְּאַחַד הַבְּרוֹת וְאַמְרֵנוּ תִּיהֶי רָעָה אֲכַלְתֶּהוּ וְנַרְאָה (   
מֵה־יְהִי חֵלְמֹתַיִי VeAtah LeKo Venahageru VenaShlikehu BeAchad HaBorot   
VeAmarnu Chayah Ra'ah Akalathu VeniReh Mah Yihyu Chalomotayv, where the **word**,   
VeAtah, is from the **word**, Atah, עַתָּה, and as an adverb, it means, **now**, at present, at the   
time, it means shortest period of time, it is from the **word** At, עַת, which means, time,   
season, appointed time, and in the form that it is used here, it means, **and now**, the **word**,   
LeKu, is from the **word** Yalak, יָלַךְ, means, to walk, cause to carry, it is used 628 times as,   
go, 122 times, as, walk, 77 times, as, come, 66 times as, depart, 20 times, as, away, 20   
times as, follow, 14 times as, get, 17 times as, lead, 8 times as, brought, 5 times as, carry,   
4 times as, bring, and 62 times, it is used miscellaneously as, again, bear, flow, grow, let   
down, march, prosper, pursue, cause to run, spread, take away, journey, vanish, wax, be   
weak, the **word**, VenaHageru, is from the **word** Harag, הָרַג, means, **to kill, slay,   
slaughter, to murder, to fight, to kill, he killed, slew, murdered, was killed, was slain,**   
was murdered, was slaughtered, killer, murderer, assassin, the **word**, VenaShlikehu, is   
from the **word** Shalak, שָׁלַךְ, means, **to throw, fling, cast, he threw, flung, threw away,   
cast off**, was driven away, was removed, he jettisoned, it also means, falling deciduous,   
the **word**, BeAchad, אֶחָד or אֶחָת, means, **one, single, first**, someone, to be one, make   
one, unite, he united, joined, combined, became united, he unified, it is the male   
equivalent to the **word**, Achat, אַחַת, the **word**, HaBorot, is from the **word** Bor, בּוֹר,   
means, cistern, pit, dungeon, grave, it is from the **word** Ber, which means well, pit, the   
**word**, VeAmarnu, is from the Amar, אָמַר, means, **to say, saying, said, spoke, you told,   
uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced   
to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying,   
utterance, and in the form that it is used here, it means, **we will say, we will speak**, the   
**word**, Chayah, חָיָה, means, life, to live, he lived, was alive, he was quickened, revived,   
recovered, he survived, he preserved alive, let live, he gave life, revived, refreshed, he   
nourished, restored, renewed, he came to life again, spirit of life, soul, the **word**, Ra'ah,   
רָעָה, means, **evil, wickedness, distress, misery, injury, harm, hurt, wrong**, but it also   
means friend, companion, female friend, companion, fellow woman, it also means to   
pasture, tend, graze, he or she led the flock, directed, guided, ruled, it also means to think,   
have the intention, strive, the **word**, Akalathu, is from the **word** Akal, אָכַל, means, **to eat,   
he ate, devoured, consumed, destroyed**, he digested, burned, fed, nourished, was fed, was   
nourished, food, meal, the **word**, VeniReh is from the **word** Ra'ah, רָאָה, means, **to see,   
saw, appeared, was seen**, he looked at, beheld, he perceived, he conceived, understood,   
he observed, considered, regarded, he chose, approved of, preferred, was seen was visible,   
he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word**,   
Mah, means, what, the **word**, Yihyu is from the **word** Hayah, הָיָה, means, **to be, exist,   
happen, shall happen, become**, has or will become, was, were, existed, **come or came to   
pass, come or came into being**, became, he remained, it came to pass, happened, it was   
done, brought about, he caused something to become, he made, the **word**, Chalomotayv, is   
from the **word**, Chalom, which means, **dream**, and in the form that it is used here it   
means, **his dreams**)

The language is not the kind of language that should be heard in any family, they want to kill their brother, because his father treated him better than them, and because he had dreams that he told them about, that they would be bowing down to him one day. What kind of heart goes from being annoyed with a brother to being convinced that they want to kill him. It is definitely not a heart that has any forgiveness in it, it is a heart of jealousy.

21 *And Reuben heard it, and he delivered him out of their hands; and said, Let us **NOT** kill him.*

וַיִּשְׁמַע רְאוּבֵן וַיִּצְלֵהוּ מִיַּדָּם וַיֹּאמֶר לֹא נִכְנֹו נַפְשׁ) (VayiShma Reuben Vayatzilehu Miydam VaYomer Lo Nakenu Naphesh, where the **word**, VayiShma is from the **word** Shema, שָׁמַע, which means, **to hear, hearken, he heard, he heard with interest**, he hearkened, listened to, he obeyed, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard, the **word**, Reuben, רְאוּבֵן, means, see a son, he was the firstborn son of Ya'aqov and Leah, the **word**, VaYatzilehu, is from the **word** Natzal, נָצַל, which means, **to strip, tear away, deliver, he tore himself away, delivered himself, escaped, he rescued, delivered, saved**, he exploited, utilized, it also means decayed matter, he let drop, poured, it oozed, the **word**, MiYadam, is from the **word** Yad, יָד, means, **hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold**, and in the form that it is used here it means, **from their hands**, the **word**, VaYomer, is from the **word** Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Lo, means, no or not, the **word**, Nakenu, is from the **word** Nakah, נָכַח, means, **to beat, strike, he hurt, harmed, injured, the inflicting of injury, was beaten, was struck, was smitten, he destroyed, defeated, he killed**, as an adjective, it means, invalid, it means, scoundrel, wicked, the **word**, Naphesh, נַפְשׁ, means, **breath, breath of life, soul, mind, person, human being, will, desire, self, living being**, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested)

Here we see that it is Reuben, who is the one that defiled Bilhah, his father's concubine who is also called his wife at times, by having sex with her, that rescues his brother Yoseph, for he was not nor did he want to be part of the plan to kill his brother, which tells me that he wanted to protect his brother Yoseph and keep his other brothers from committing this great sin. Could it be that he wanted to get back into a better relationship with his father, after what he had done with Bilhah, and that by saving Yoseph, he maybe thought that that would ingratiate him with his father?

22 *And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.*

וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן אַל-תִּשְׁפְּכוּ-דָם הַשְּׁלִיכוּ אֹתוֹ אֶל-הַבּוֹר הַזֶּה אֲשֶׁר בְּמִדְבַּר וְיָד (VaYomer Alehem Reuben Al TiShpeku Dam HaShalchu Oto El Habor HaZeh Asher BaMidbar VeYad Al TiShlechu Bo LeMa'an HaTziyl Oto MiYadam LahaShiybo El Aviyyv, where the **word**, VaYomer is from

the *word*, Amar, אָמַר, means, *to say, saying, said, spoke, you told, uttered*, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, *word*, speech, saying, utterance, the *word* Alehem, means, to or unto them, the *word* or name Reuben, רְאוּבֵן, means, see a son, he was the firstborn son of Ya'aqov and Leah, the *word*, Al, means, to or unto, the *word*, TiShpeku, is from the *word* Shaphak, שָׁפַךְ, which means, *to pour, pour out, shed, spill*, he poured from one vessel into another, he emptied out, he founded, cast metal, smelted ore, threw, scattered, was thrown, pouring out, the *word* Dam, דָּם, means, blood, bloodshed, blood guilt, the *word*, HaShaliyku, is from the *word* Shalak, שָׁלַךְ, means, *to throw, fling, cast, he threw, cast, flung, threw away, cast off*, was driven away, was removed, he jettisoned, it also means, falling, deciduous, the *word*, Oto, means, him, the *word* El, אֵל, denotes, motion toward or to, or direction toward, and it means, *to, unto, toward, in, into, at, by*, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the *word*, HaBor, בּוֹר, means, the cistern, the pit, the dungeon, the grave, it is from the *word* Ber, which means well, pit, the *word*, HaZeh, is from the *word*, Zeh, זֶה, which is a pronoun that means, *this, that, which, who, hence*, here, the *word*, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, *who, whom, whomsoever, whose, what, where, that, which, with which, that which, then*, and as a conjunction, it means, for, because, in order that, the *word*, BaMidbar, means, in the wilderness, the *word*, VeYad, is from the *word* Yad, which means, *hand*, the *word*, Al, אֵל, means, nothing, it will make my speech worth nothing, and as an adverb, *it is expressing prohibition, a negative wish or request*, and meaning, *not, nay*, as a prefix it means, *not, non, un*, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the *word*, TiShlechu, is from the *word* Shalach, שָׁלַח, means, *to send, sent, to stretch out, extend, extended, let loose*, he sent a message, was dispatched, was transmitted, he was ordered to go, *he sent away, sent off, was dismissed, was driven away*, he divorced, *was dismissed, he let loose, let go*, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the *word*, Bo, בּוֹ, means, in him, in it, before him, therein, the *word*, LeMa'an, is from the *word* Ma'an, מַעַן, means, answer, to address a letter, was addressed to someone, dwelling, habitation, heed, purpose, on account of, in order that, because of, *to the end or intent*, for the sake of, lest, the *word*, HaTziyl, is from the *word* Natzal, נָצַל, which means, *to strip, tear away, deliver, he tore himself away, delivered himself, escaped, he rescued, delivered, saved*, he exploited, utilized, it also means decayed matter, he let drop, poured, it oozed, the *word*, Oto means, him, the *word* MiYadam, is from the *word* Yad, יָד, which means, hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, and with the Mem prefix and suffix, it means,

*from their hands*, the *word* LahaShiybo, is from the *word* Shuv, שׁוּב, which means, *to return, turn back, bring back, restore, come again, go again, he did again, repeated*, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, *he caused to return*, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the *word* El, means to, or unto, the *word*, Aviyy, means, his father)

Now before Yoseph actually makes it into his brothers' camp, Reuben convinces his brothers **NOT** to go through with their plan to kill Yoseph, but that they should put him in a pit, while he tried to figure out a way, to return Yoseph, unharmed, to his father Ya'aqov. He was living up to the definition of his name, which means, see you a son.

23 *And it came to pass, when Joseph was come unto his brethren, that they striped Joseph out of his coat, his coat of many colours that was on him;*

וַיְהִי כַאֲשֶׁר-בָּא יוֹסֵף אֶל-אָחָיו וַיִּפְשִׁיטוּ אֶת-יוֹסֵף אֶת-כְּתֹנֶתוֹ אֶת-כְּתֹנֶת הַפְּסִים אֲשֶׁר ( עָלָיו, Vayehiy KaAsher Ba Yoseph El Achayv VayiPeshiyto Et Yoseph Et Kutanto Et Ketonet HaPasiym Asher Alayv, where the word, VaYehiy, is from the word Hayah, הָיָה, which means, to be, exist, happen, shall happen, become, has or will become, was, were, existed, come or came to pass, come or came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the word, KaAsher, כַּאֲשֶׁר, means, as you, as we, when we, the word, Ba, בָּא, means, he who comes, he who arrives, coming, subsequent, next, it is related to the word, Bo, בּוֹא, which means, to come, come in, arrive, enter, reach, happen, set, and without the letter Vav we form the word Bo, which means, he who comes, he who arrives, coming, subsequent, next, the word or name, Yoseph, יוֹסֵף or יוֹסֵף, means, to add, to increase, he added, increased, he continued, he did again, was added, was increased, it is from the word Yasaph, יָסַף, means, to add, to augment, it is also used as the adverb, continue, it is used as the word more, 70 times, as the word, again, 54 times, as the word, add, 28 times, as the word, increase, 16 times, as the word, also, 6 times, as the word, exceed, 4 times, as the word, put, 4 times, as the word, further, 4 times, as the word, henceforth, 4 times, as the word, can, 2 times, as the word, continued, 2 times, as the word, give, 2 times, and it is used 17 times as miscellaneous words such as, cease, conceive again, gather together, join, longer, the word, El, אֵל, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Echayv, means, his brothers, the word, VayaPeshiytu, is from the word, Pashat, פָּשַׁט, means, to spread, to strip off, to make a dash, make a raid, to stretch out, to make plain, explain, he pleased, delighted, to expunge, obliterate, it spread, he attacked, invaded, made a dash, made a raid, he stripped off, took off, he stretched out, straightened out, simplified, he stripped himself of his garments, he undressed, he flayed, skin or hide, he made abstract, was conceived as abstract, the word, Et, is defined above, and it represents Messiah, the word, Kutanto, is from the word Ketonet, כְּתֹנֶת, which means, tunic, coat, shirt, robe, garment, and in the form that it is used here, it means, his

tunic or his coat, the word, Et, is repeated, and it is defined above, the word Ketonet, is repeated, and it means, tunic or coat, the word, HaPasiym, is from the word Pas, פַּס, means, stripe, strip, board, partition, palm of the hand, sole or foot, it is a tunic or coat composed of variegating stripes or a tunic reaching to the palms and the soles, or a robe reaching down to the ankles, the word, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was led, it means, to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whomsoever, whose, what, where, that, which, with which, that which, then, and as a conjunction, it means, for, because, in order that, the word Alayv, means, by or on him)

So when Yoseph did finally arrive in the camp, his brothers grabbed a hold of him and stripped off his special coat that his father had made specifically for him. For this coat represented everything that they hated about Yoseph, it represented the special treatment that he received from his father, and the fact that they **KNEW** that their father loved Joseph more than any one of them. This is how **HATRED** is manifested in a family, it is by wishing harm to come to another member of the family, and or actually participating in the act of physically or emotionally harming another family member as Yoseph's brothers are doing here.

24 *And they took him, and cast him into a pit: and the pit was empty, there was no water in it.*

וַיִּקְחֻהוּ וַיִּשְׁלְכוּ אֹתוֹ הַבְּרֶה וְהַבּוֹר רֶק אֵין בּוֹ מַיִם, VayiQachuhu VayaShliku Oto HaBorah VahaBor Req Eyn Mayom, where the **word**, VayiQachuhu, is from the **word** Qach, קָח, means, **take, taken, he took**, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, VayaShliku, is from the **word**, Shalak, שָׁלַךְ, which means, **to throw, fling, cast, he threw, cast, flung, threw away, cast off**, was driven away, was removed, he jettisoned, it also means, falling, deciduous, the **word**, Oto, means, him, the **word**, HaBorah, is from the **word** Bor, בּוֹר, which means, **cistern, pit, dungeon, grave**, it is from the **word** Ber, which means well, pit, the word VahaBorah, is the word Borah repeated, the **word**, Raq, is from the **word** Reyq, רֵיק, which means, **empty**, worthless, poured out, shed, void, idle, vain, vacuum, the **word**, Eyn, אֵין, means, nothing, naught, non existence, expressing negation, without, lacking, less, powerless, helpless, **there is not, there are not, there were not, I have not, you have not**, it means to negate, deny, nullify, as an adverb it means, where, the **word**, Bo, בּוֹ, means, in him, **in it**, before him, therein, the **word** Mayim, מַיִם, means, **water**, to mix with water, watered, hydrated)

Now once they had stripped Yoseph's special coat off of him, the coat which represented all that they hated about him, וַיִּקְחֻהוּ וַיִּשְׁלְכוּ אֹתוֹ הַבְּרֶה וְהַבּוֹר רֶק אֵין בּוֹ מַיִם, VayaShliku, and they cast, Oto, him, HaBorah, the pit, the cistern, then the word HaBorah is repeated, to indicate the fervour with which they enjoyed doing so, and we are told that the Pit was Raq, which is from the word Reyq, which means, empty, and that Eyn, there was not, Bo, in it, any ,Mayim, water. In Scripture, water is often a metaphor for the Holy Spirit, and the fact that there was **no water**

in the pit that Yoseph's brothers threw him in, indicates to me, the lack of the presence and or the influence of the Holy Spirit, in any of the lives of Yoseph's brothers.

25 *And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spices and balm and myrrh, going to carry it down to Egypt.*

וַיֵּשְׁבוּ לֶאֱכֹל-לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אֲרֻחַת יִשְׁמְעֵאלִים בָּאָה מִגִּלְעָד ( וַיִּשְׂבוּ לֶאֱכֹל לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אֲרֻחַת יִשְׁמְעֵאלִים בָּאָה מִגִּלְעָד )  
 Vayishvu LeEkal Lechem Vayisu Eyneyhem VayiRu VeHineh Orchat Yishme'elyim Ba'ah MiGilad Ugmaleyhem Nosiyim Nekot Utzriy VaLot Holkiym LeHoriyd Mitzraymah, where the **word**, Vayishvu, is from the **word**, Yeshav, יָשַׁב, which means, **to sit, remain, dwell, abide, he sat, he remained, stayed, he dwelled, he resided**, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the **word**, LeEkal, is from the **word**, Akal, אָכַל, which means, **to eat, he ate, devoured, consumed**, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word**, Lechem, לֶחֶם, means, to fight, do battle, to order the battle, he fought, waged war, they fought against one another, it also means, **to eat bread**, it means to join together, to weld, to solder, he mended, he welded, it means, **bread, food**, the **word**, VaYisu, is from the **word** Nasah, נָשָׂא, which means, **to lift, lifted, accept, raised**, carry, take, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, **was lifted up, was raised, was exalted**, was respected, was carried from place to place, as an adjective it means, high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Eyneyhem, is from the **word** Ayin, עֵין, which means, **eye, sight**, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and in the form that it is used here, it means, their eyes, the **word** VayiRu, is from the **word** Ra'ah, רָאָה, means, **to see, saw, appeared, was seen, he looked at, beheld, he perceived**, he conceived, understood, he observed, considered, regarded, he chose, approved of, preferred, was seen was visible, he appeared, showed himself, but it also means vulture, it means lung, lungs, the **word** VeHineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, **behold**, here, the **word**, Orchat, is from the **word** Orchah, אֲרֻחָה, or אֲוֻרְחָה, which means, travelling company, caravan, it is from the **word** Orechah, אֲרַחָה, which means, visitor, guest, and to the **word** Orach, which means to travel, journey, the **word**, Yishme'elyim, means, a Yishmaelite, the **word**, Ba'ah, is from the **word**, Bo, בּוֹא, which means, **to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered**, bring, he brought, brought in, caused to, led to, and the **word** Bo, בּוֹא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, MiGilad, means, in Gilad, and

the name Gilad, גִּלְעָד, is a composite **word** made up of the **word** Gal, which means, heap, pile, mound, ruins, it also means wave, billow, fountain, spring, trend, movement, it also means revolving door, lever, it means, basin, bowl, and the **word** Ed, which means witness, therefore the **word** Gilad, can mean that YHVH has witnessed their ruin for their rebellious disobedience, but it can also mean, that if they turn away from their wicked ways, that YHVH will be like a fountain of Life to them, it is also the name of a large mountainous region, East of the Jordan River, the **word**, UGmaleyhem, is from the **word** Gamal, גַּמַּל, which means, **camel**, camel driver, it also means, to ripen, to wean, was whole, was complete, perfect, ripened, he weaned, he weaned himself off of something, it means, to pay, reward, recompense, he collected, was beautiful, was handsome, he acted well, acted decently, to spare, forgive, give, to repay, he did so, rendered to, he repaid, rewarded, recompensed, was done to him, he was paid, benefit, it is also the name of third letter of the Hebrew alphabet, and in the form that it is used here, it means, their camels, the **word**, Nosiym, is from the **word**, Nasa, נָשָׂא, which means, to lift, lifted, accept, raised, **carry, take, he bore, carried, carrying**, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, as an adjective it means high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Nekot, נִכְאָת, means, tragacanth, which is, **a white or reddish, tasteless and odourless gum**, used in pharmacy, calico printing, any of the various, especially Asiatic plants, of the Astragalus family of peas, yielding this gum, the **word**, Utzriy, is from the **word**, Tzeriy, צֵרִי, which means, balsam, balm, spice, the **word**, VaLot, is from the **word** Lot, לֹט, which means, a gum, from its sticky nature, probably, ladanum or myrrh, the **word**, Holkiym, is from the **word** Halak or Halok, הָלַךְ, which means, **to go, going, follow, followed, went, walk, walked, travel**, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, LeHoriyd, is from the **word**, Yarad, יָרַד, which means, to come or **go down, descend, he went down, descended, he came to arrived at, descended, he caused to go down, let down, lowered, he was brought down**, removed, the **word**, Mitraymah, is from the **word** Mitzrayim, מִצְרַיִם, which means, **Egypt**, Mitzry **מצרי**, means Egyptian and they are both from the **word** Matzar, which means, strait, distress, to be in distress, it means boundary, that which is pressed in, confined, limited, to bound, to confine, limit)

Here we are told that after committing this treacherous act, of putting their brother Yoseph in a pit, that they sat down to eat bread as if nothing ever happened. We are not told how close to the pit they were when they sat down to eat bread, and therefore we do not know if they actually heard Yoseph pleading with them to lift him out of the pit. However we are told that while they were eating bread they saw, *a company of Ishmaelites that came from Gilead with their camels bearing spices and balm and myrrh, going to carry it down to Egypt.*

Now please understand that the Ishmaelites are cousins of Yoseph and his brothers, for their father, Yishmael, is their grandfather, Yitzchaq's brother. This is very important, for it is not only Yoseph's immediate family that turned against him, but his extended family did also. As you know or should know, Yoseph is a shadow picture of Messiah, who was also rejected by His brethren.

26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

(וַיֹּמֶר יְהוּדָה אֶל־אֶחָיו מַה־בְּצַע כִּי נַהַרֵּג אֶת־אָחִינוּ וְכִסִּינוּ אֶת־דָּמּוֹ) VaYomer Yehudah El Achayv Mah Betza Kiy Naharog Et Achiynu Vekisiynu Et Damo, where the **word**, VaYomer is from the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Yehudah, יְהוּדָה, Yahudah, **is the name of Ya'aqov's fourth son**, and the mane Yehudah, is made up of the **word** Hod which means, beauty, splendour, glory, majesty, to resonate, reverberate, admission, acknowledgement, thanksgiving, and the **word** Ya, which is a short form of the Name YHVH, therefore, the definition of the **word** Jew, Yahudah, **IS** a person that willingly chooses to praise the beauty, splendour, glory and majesty of YHVH, and who resonates, repeats, echos, and willingly chooses to live by YHVH's Words of Life, His inerrant and everlasting teaching and instructions, His Directives for everlasting Life, the Words of YHVH Torah of Life, the **word**, El, אֵל, denotes, motion toward or to, or direction toward, and it means, **to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Echayv, means, his brothers, the **word**, Mah, means, what, the **word**, Betza, בְּצַע, means, to cut off, to tear, he broke bread, he cut to pieces, he cut off, broke, he arbitrated, he compromised, he achieved, accomplished, completed, realized, to be greedy, gained by violence, oppressed, **gain, especially unjust gain**, hence meaning, cutting off, the **word** Kiy, כִּי means, that, because, **for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, NaHarog, is from the **word**, Harag, or Harog, הָרַג, means, **to kill, slay, slaughter, to murder, to fight, to kill, he killed, slew, murdered, was killed, was slain, was murdered, was slaughtered, killer, murderer**, assassin, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Achiynu, is from the **word** Ach, which means brother, and in the form that it is used here it means our brother, the **word** VeKisiynu, is from the **word** Kasa, כָּסָה, which means, **to cover, he covered, covering, he hid, concealed, was covered, was hidden, was concealed**, he hid himself, the **word** Et is repeated and it is defined above, the **word**, Damo, is from the **word** Dam, דָּם, which means, blood, bloodshed, blood guilt, and in the form that it is used here it means his blood)

Here we are told that Yehudah stands up and tells his brothers, that there is **NO** monetary gain in them slaying their brother, and therefore he suggests a way where by they can profit monetarily from getting rid of their brother. He says in *verse 27*:

27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

לָכוּ וּנְמַכְרֵנוּ לַיִּשְׁמְעֵאֵלִים וְיָדְנוּ אֶל-תְּהֵי-בּוֹ כִּי-אָחֵינוּ בְּשָׂרֵנוּ הוּא וַיִּשְׁמְעוּ אָחִיו)  
LeKo VeniMkerenu LaYishmeliym VeYadenu Al TeHiy Bo Kiy Achiynu Besarenu Hu Vayishmu Achayv, where the **word**, LeKo, is from the **word** Yalak, (יָלַךְ), means, to walk, cause to carry, it is used 628 times as, go, 122 times, as, walk, 77 times, as, come, 66 times as, depart, 20 times as, away, 20 times as, follow, 14 times as, get, 17 times as, lead, 8 times as, brought, 5 times as, carry, 4 times as, bring, and 62 times, it is used miscellaneously as, again, bear, flow, grow, let down, march, prosper, pursue, cause to run, spread, take away, journey, vanish, wax, be weak, the **word**, VeniMkerenu, is from the **word** Makar, מָכַר, which means, **to sell**, he married properly bought a wife, **he sold, he delivered over**, he delivered himself, devoted himself, it means merchandise, value, price, sale, known, recognized, the **word**, LaYishmeliym, means, to the Yishmaelites, the **word**, VeYadnu, is from the **word**, Yad, יָד, which means, hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, and in the form that it is used here, it means, our hand, the **word**, Al, אַל, means, **nothing, it will make my speech worth nothing**, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, **not, nay**, as a prefix it means, **not, non, un**, it also the short form of the title Elohim, and it means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word**, TeHiy, is from the **word**, Hayah, הָיָה, which means, **to be, exist, happen, shall happen, become, has or will become, was, were, existed, come or came to pass, come or came into being, became**, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Bo, בּוֹ, means, in or on him, in or on it, before him, therein, the **word**, Kiy, כִּי, means, that, because, **for**, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Achiynu, is from the **word** Ach, which means, brother, and in this form, it means, **our brother**, the **word**, Besarenu, is from the **word** Basar, בָּשָׂר, which means, **flesh**, meat, body, creature, pulp of the fruit, it also means to bear good tidings, he brought a joyful message, to bring a joyful message, he gladdened with good tidings, he received good news, it is translated as the **word** Gospel in our english Scriptures, the **word**, Hu, means, he or it, the **word**, Vayishmu is from the **word** Shema, שָׁמַע, which means, **to hear, hearken, he heard, he heard with interest, he hearkened, listened to, he obeyed**, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard, the **word** Achayv, means, his brothers)

Here Yehudah suggests that they should profit from their deed of treachery, by selling their brother Yoseph to the Yishmaelites, thereby washing and or keeping their hands clean from killing their brother Yoseph. Just imagine what is going through their hearts and minds, for they are **JUSTIFYING** selling their brother into slavery and sure death, and they all appear to be fine with that. That why YHVH tells us in *Jeremiah 17:9 The heart is **deceitful** above all things, and **desperately wicked**: who can know it?*

A man's heart can be so deceitful, that it can, and does deceive the owner of that heart into justifying in their own mind, that he or she are doing good, while they are actually doing evil deeds, and please understand, that according to Jeremiah, we **ALL** have that kind of heart, which means that we are to be very diligent, in protecting our hearts from being deceived, and the only way to do that is by surrendering our hearts to YHVH in total loving surrendered obedience to the Words of His Torah of Life, which is something that Yoseph brothers had **NOT** done, yet.

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

וַיַּעֲבְרוּ אַנְשֵׁי־מִדְיָנִים סְחָרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת־יוֹסֵף מִן־הַבּוֹר וַיִּמְכְּרוּ אֶת־יוֹסֵף ( VayaAvro Anashiym Midyaniym Sochariym Vayimsheku VayaAlu Et Yoseph Min Habor VayiMkeru Et Yoseph LaYishmeliym Besriym Kaseph Vayabiyu Et Yoseph Mitzrayemah, where the **word**, VayaAvro, is from the **word**, Avar, עבר, which means, **to pass**, pass over, cross over, **traversed, he passed beyond, passed by, he proceeded, travelled**, he emigrated, he made to pass across, he transgressed, trespassed, transferred, he caused to pass through, transferred, he caused to pass away, took away, removed, it also means to cause to be pregnant, impregnated, it means to become angry, to be wrathful, it also mean to Hebraize, it means past, past tense, the region beyond, side, the **word**, Anashiym, אַנְשֵׁי, means, **men**, it is the plural of Ish, איש, which means man, and is related to the **word** Enosh, אֲנוֹשׁ, which means, people, mankind, to be manly, people, nation, human race, personification, anthropomorphism, severe, incurable, mortal, son of Seth, the **word**, Midyaniym, means, Midianites, and the **word**, Midian, מִדְיָן, is the part of Arabia that lies East of the gulf of Aqabah, the **word**, Sochariym, is from the **word** Sachar, סחר, which means, **to go about, travel about as a merchant, to trade, carry on business, merchant, he went about to and fro, he traded carried on business, trade**, traffic, gain by buying and selling, merchandise, the **word**, VayiMsheku, is from the **word** Mashak, מִשַׁךְ, which means, **to draw, drag**, was extended, conducted, took, he grasped and held, he bent the bow, he drew, dragged, pulled, he took possession of an object, by drawing or pulling, was prolonged, was delayed, was stretched, he extended, continued, he conducted water into channels, was lengthened, was extended, drawing, trail of seed, extent, duration, one who tows, tower, the **word**, VayaAlu, is from the **word** Alah, עלה, which means, **to go or come up, ascend, he went up, ascended**, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word** or name, Yoseph, יוסף or יסף, is the name of Ya'aqov and Rachel's first son, his name means, to add, to increase, he added, increased, he continued, he did again, was added, was increased, it is from the **word** Yasaph, יסף, means, to add, to augment, it is also used as the adverb, continue, it is used as the **word** more, 70 times, as the **word**, again, 54 times, as the **word**,

add, 28 times, as the **word**, increase, 16 times, as the **word**, also, 6 times, as the **word**, exceed, 4 times, as the **word**, put, 4 times, as the **word**, further, 4 times, as the **word**, henceforth, 4 times, as the **word**, can, 2 times, as the **word**, continued, 2 times, as the **word**, give, 2 times, and it is used 17 times as miscellaneous words such as, cease, conceive again, gather together, join, longer, the **word**, Min, מִן, denotes separation, and means, **away from, from, thereof, of, out of, since, because, than, more than**, it is also the pronoun, what, the **word**, Habor, is from the **word**, Bor, בּוֹר, which means, cistern, pit, dungeon, grave, it is from the **word** Ber, which means well, pit, the **word**, VayiMkeru, is from the **word** Makar, מָכַר, which means, **to sell**, he married properly bought a wife, **he sold, he delivered over**, he delivered himself, devoted himself, it means, merchandise, **value, price, sale**, known, was recognized, the **word**, Et is defined above, the **word** or name, Yoseph, is also defined above the **word**, LaYishMeliym, means to the Yishmaelites, the **word** BEsriym, is from Esriym and it means, and together they means, for twenty, the **word** Kaseph, כָּסַף, means, to long for, yearned for, he became white, grew pale, was white for shame, was ashamed, it also means, **silver, money**, the pale metal, the **word**, Vayabiyu, is from the **word** Bo, בּוֹא, means, **to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in**, caused to, led to, and the **word** Bo, בָּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Et, is defined above, the **word**, Yoseph, is also defined above, the **word**, Mitzrayemah, means, Egypt)

Here in this *verse* it appears that Yehudah and his brothers did **NOT** get the opportunity to follow through with their plans of selling Yoseph to the Yishmaelites, for we are told that Midianites merchantmen passed by the pit and they must have heard Yoseph pleading to his brothers to get him out of the pit, and therefore, **THEY** are the ones that lifted Yoseph out of the pit, and they are the ones that sold him to the Yishmaelites for **twenty pieces** of silver: and they, the Yishmaelites brought Joseph into Egypt. This does **NOT** absolve the brothers of their crime, because in their hearts they wanted to sell him, they wanted to get rid of him, they wanted him **OUT** of their lives, and the fact that someone else beat them to it, does **NOT** mitigate their guilt.

29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

יָשָׁב רְאוּבֵן אֶל-הַבּוֹר וְהִנֵּה אֵין-יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת-בְּגָדָיו) Yashav Reuben El HaBor VeHineh Eyn Yoseph BaBor VaYiqra Et Begadayv, where the **word**, Yashav, is from the **word** Shuv, שׁוּב, which means, **to return, turn back, bring back, restore, come again, go again, he did again**, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the **word**, Reuben, is the name of Ya'aqov's first son, and his name means, see you a son, the **word**, El, אֵל, denotes, motion toward or to, or direction toward, and it means, **to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaBor, בּוֹר, means, the cistern, the pit, the dungeon, the grave, it is from the **word**

Ber, which means well, pit, the **word**, VeHineh, וְהִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, **behold**, here, the **word**, Eyn, אֵין, means, **nothing, naught, non existence, expressing negation, without, lacking, less, powerless, helpless, there is not, there are not, there were not, I have not, you have not**, it means to negate, deny, nullify, as an adverb it means, where, the **word**, Yoseph, יוֹסֵף or יֹסֵף, **is the name of Ya'aqov and Rachel's first son**, and his name means, to add, to increase, he added, increased, he continued, he did again, was added, was increased, it is from the **word** Yasaph, יָסַף, means, to add, to augment, it is also used as the adverb, continue, it is used as the **word** more, 70 times, as the **word**, again, 54 times, as the **word**, add, 28 times, as the **word**, increase, 16 times, as the **word**, also, 6 times, as the **word**, exceed, 4 times, as the **word**, put, 4 times, as the **word**, further, 4 times, as the **word**, henceforth, 4 times, as the **word**, can, 2 times, as the **word**, continued, 2 times, as the **word**, give, 2 times, and it is used 17 times as miscellaneous words such as, cease, conceive again, gather together, join, longer, the **word**, BaBor, is from the **word** Bor, בּוֹר, which means, cistern, pit, dungeon, grave, it is from the **word** Ber, which means well, pit, the **word**, Vayiqra, is from the **word** Qara, קָרַע, which means, to tear, rend, he tore, rent, he cut off, tore away, tore asunder, he rent his garment in mourning, he cancelled, he abolished, was torn, was split, was abolished, was damaged, torn piece, rag, tatter, split, division), the **word**, Et is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Begadayv, is from the **word** Begeed, בִּגְד, which means, to betray, deceive, to act treacherously, to act unfaithfully, **he put on a dress, clothed, dressed, he disguised, he confused, to dress, garment, raiment, mantle, cloak, betrayal, treachery, deceit**)

Next we are told that Reuben returned to the Pit where he and his brothers had put Yoseph in, because he wanted to free him and bring him back to their father Ya'aqov, but when he got to the pit where they had placed Yoseph in, he found that the pit was empty, and his brother Yoseph was gone. Then we are told in *verse 30*:

*30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?*

וַיָּשָׁב אֶל-אָחָיו וַיֹּאמֶר הַיְלֵד אֵינְנִי וְאֲנִי אָנָּה אֲנִי-בָּא, VaYashav El Achayv VaYomer HaYeled Eynenu VaAniy Anah Aniy Ba, where the **word**, VaYashav, is from the **word**, Shuv, שׁוּב, which means, **to return, turn back, bring back, restore, come again**, go again, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the **word**, El, means to or unto, the **word** Echayv, is from the **word** Ach, which means, brother, and in the form that it is used here, it means, his brother, his brethren, the **word**, VaYomer, is from the **word** Amar, אָמַר, means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**,

HaYeled, יָלֵד, means, to bear, conceive, bore, bring forth, beget, he begot, she bore, brought forth, he or she helped deliver a child, act as a midwife, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means, **child, children, boy, offspring**, young man, the **word**, Eynenu, is from the **word** Eyn, עַיִן, means, **nothing, naught, non existence, expressing negation**, without, lacking, less, powerless, helpless, **there is not, there are not, there were not, I have not, you have not**, it means to negate, deny, nullify, as an adverb it means, where, the **word**, VaAniy, means, and I, Anah, אָנָּה, means, **to bring about, cause**, the right time, befell, happened, he found a pretext for a quarrel, sought a quarrel with, it also means, to deceive, overreached, it also means, **to lament, mourn, groan**, the **word**, Aniy, means, I, the **word** Ba, בָּא, means, he who comes, he who arrives, coming, subsequent, next, it is related to the **word**, Bo, בּוֹא, which means, **to come, come in, arrive, to go**, enter, reach, happen, set, and without the letter Vav we form the **word** Bo, which means, he who comes, he who arrives, coming, subsequent, next)

Here we are told that Reuben returned to the place where the brothers camped and he told them that their brother Yoseph was not in the pit, and then he laments and says what am I to do? First of all it appears that the brothers did **NOT** know that Yoseph was missing, **BUT** they did not seem to be even a little bit concerned about Reuben's dilemma of what he should do since Yoseph was missing, for they had intended to sell him anyways, so Reuben is left to lament on his own, about the loss of his brother Yoseph, and the anxiety that he knows it will cause his father, Ya'aqov. Now with this bit of information, we are not told **IF** the brothers **KNEW** that Yoseph was sold or that some animal like a lion had taken him out of the pit and taken him back to its lair to kill and eat him. **SO** it is possible that they believed that Yoseph was dead, and since it was Reuben that suggested that Yoseph be put in the Pit, maybe that is when they decided to do what we are told they did in *verse 31*:

*31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;*

(וַיִּקְחוּ אֶת־כְּתֹנֶת יוֹסֵף וַיִּשְׁחָטוּ שְׂעִיר עִזִּים וַיִּטְבְּלוּ אֶת־הַכְּתֹנֶת בַּדָּם) VayiQchu Et Ketonet Yoseph VayiShchatu Seiyr Iziym VayiTbelu Et HaKutonet BaDam, where the **word**, VayiQchu, is from the **word** Qach, קָח, means, **take, taken, he took**, it is related to the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Katonet, כְּתֹנֶת, which means, tunic coat, shirt, robe, garment, the **word**, Yoseph, יוֹסֵף or יֹסֵף, is the name of Ya'aqov and Rachel's first son, and his name means, to add, to increase, he added, increased, he continued, he did again, was added, was increased, it is from the **word** Yasaph, יָסַף, means, to add, to augment, it is also used as the adverb, continue, it is used as the **word** more, 70 times, as the **word**, again, 54 times, as the **word**, add, 28 times, as the **word**, increase, 16 times, as the **word**, also, 6 times, as the **word**, exceed, 4 times, as the **word**, put, 4 times, as the **word**, further, 4 times, as the **word**, henceforth, 4 times, as the **word**, can, 2 times, as the **word**, continued, 2 times, as the **word**, give, 2 times, and it is used 17 times as

miscellaneous words such as, cease, conceive again, gather together, join, longer, the **word** VayiShkato, is from the **word** Shakat, שָׁחַט, which means, **to slaughter, to kill, he slaughtered, he killed, murdered, he caused to slaughter**, to pierce, wound, he harmed, marred, to squeeze, press out, he violated a virgin, oppression, rape, the **word**, Seiy, שְׂעִיר, means, hairy, **he goat, buck, Ram, the hairy or bearded one**, it also means satyr, demon, a demon having a he goat's form, it is also the name of a Horite who fathered seven sons, who all become chiefs of the Horites, the **word**, Iziym, is the plural of the **word**, Ez, עַז, which means, **goat**, it also means strength, might, fortress, refuge, splendour, glory, strong, mighty, firm, fierce, acrid, sharp, hard, grave, and together the words, Seiy Iziym, mean, **a ram of the goats**, the **word** VayiTbelu, is from the **word** Tabal, טָבַל, means, to dip, immerse, plunge, he immersed himself, he dipped into salt or vinegar, he baptized, the **word**, Et, is defined above, the **word**, HaKutonet, means, the tunic, the coat, the **word**, BaDam, means in the blood)

Here we can see that their does **NOT** appear to be any remorse whatsoever on the part of all the brothers other than Reuben, even though they might believe that an animal has killed their brother, for now, collectively, they plan to deceive their father, so that none of them will be blamed for their treacherous act of wanting to first, kill their brother and then changing their minds and wanting to make a profit by selling their brother into slavery, which more than likely, in those days, would mean that he would die as a slave. Now we know that they did **NOT** sell their brother into slavery, and that they did **NOT** have a hand in killing him either, **BUT** they were all part of the plot to deceive their father Ya'aqov, by taking Yoseph's coat, killing a kid of the goats, and then dipping Yoseph's coat in the blood of the goat that they had just killed, so that their father Ya'aqov could be lead to believe that his son Yoseph, was killed and devoured by a wild beast. Their is no thought in their hearts at this time as to what devastation this will cause their father, **ALL** they are concerned about is that their secret, of wanting to kill their brother, remains a secret.

32 And they sent the coat of many colours, and they brought it to their father; and said, **This** have we found: know now whether it be thy son's coat or no.

( וַיִּשְׁלְחוּ אֶת־כִּתְנֵת הַפְּסִים וַיָּבִיאוּ אֶל־אֲבִיהֶם וַיֹּאמְרוּ זֹאת מֵצָאנוּ הַכֶּרֶן־נָא הַכִּתְנֵת )  
 וַיִּשְׁלְחוּ אֶת־כִּתְנֵת הַפְּסִים וַיָּבִיאוּ אֶל־אֲבִיהֶם וַיֹּאמְרוּ זֹאת מֵצָאנוּ הַכֶּרֶן־נָא הַכִּתְנֵת )  
 VayiShlechu Et Ketonet HaPasiym VayaBiyu El Aviyhem VaYomru  
 Zot Matzanu HaKer Na HaKetonet Binka He Im Lo, where the **word**, VayiShlechu, is  
 from the **word** Shalach, שָׁלַח, means, **to send, sent**, to stretch out, extend, extended, let  
 loose, **he sent a message, was dispatched, was transmitted, he was ordered to go, he sent  
 away, sent off**, was dismissed, was driven away, he divorced, was dismissed, he let loose,  
 let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it  
 means hide, it also means irrigation, canal, pouring forth the water, it means width,  
 breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**,  
 Et, is the first and last letters of the Hebrew Alephbet and they represent, Messiah, the  
**word**, Ketonet, the tunic, the coat, the **word**, HaPasiym, is from the **word**, Pas, פֶּס, which  
 means, **stripe, strip**, board, partition, palm of the hand, sole or foot, it is a tunic or coat  
 composed of variegating stripes, or a tunic reaching to the palms and the soles, or a robe  
 reaching down to the ankles, the **word**, VayaBiyu, is from the **word** Bo, בּוֹא, which  
 means, to go or come, came, went, come in, arrive, enter, reach, happen, set, came in,

arrived, entered, **bring, he brought, brought in**, caused to, led to, and the **word** Bo, בּוּ, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, El, means, to or unto, the **word**, Aviyhem, means, their father, the **word**, VaYomru, is from the **word**, Amar, אָמַר, means, to say, saying, said, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Zot, זֹאת, which is a pronoun, that means, this; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, this, which, who, but this **word** Zot, is spelled with the letter Zayin, which is the picture of a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, the Aleph and Tav, and since those letters represent our Messiah, it hints at the fact that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, crucified Messiah, or put Him to the weapon, which is what the letter Zayin ז, represents, and therefore, I believe that every time you see this **word** Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware that YHVH is warning us, to pay very close attention to what is happening here in the verse that we are reading, because something very important is about to happen, the **word**, Matzanu, is from the **word** Matza, מָצָא, which means, **to find, found**, to reach, received, to come upon, he met, encountered, he hit, it befell, happened, it was sufficient, existed, turned out, followed, he supplied with, furnished, he invented, he found his way, took his bearings, the **word**, HaKer, is from the **word** Nakar, נָכַר, which means, to treat or regard as a stranger, he denied, he delivered over, he acted as a stranger, it also means, **to regard, recognize, to regard intently, discern, was known, was recognized, he knew, understood, distinguished**, he acknowledged, he approved, foreign land, calamity, misfortune, the **word**, Na, נָא, means, **please, I pray, I beseech you**, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the **word** Ana, אָנָּא, which means, ah, now, I or we beseech you, I or we pray, the **word**, HaKetonet, means, the Tunic, the coat, the **word**, Binka, is from the **word** Ben, and it means, your son, the **word**, He, means, she or it, the **word**, Im אִם, as a conjunction, it means, **if, whether, although, verily**, when, on condition, as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people)the **word**, Lo, means, no or not)

Now the sin that they have committed comes full circle as they bring Yoseph's coat to their father, Ya'aqov and they ask him, knowing full well that **THIS IS** Yoseph's coat, they say to Ya'aqov, look we have found this blood soaked coat, can you identify to whom זֹאת כְּתֹנֶת, Zot, **THIS, Ketonet, כְּתֹנֶת COAT** belongs?

Here we see that the word Zot which is translated as the word **This**, but when the word Zot זֹאת, is spelled in this manner, it has a much more profound meaning than just **THIS**, the word זֹאת, is from the **word** Zeh, which means, this, which or who, but this particular **word** Zot, is spelled with the letter Zayin, which is the picture of a weapon, and since the other two letters are the First and Last letters of the Hebrew Alephbet, the Aleph and Tav, and since those letters represent our Messiah, it hints at the fact that there is something very important that is

happening here, something that is just as important, as when the world, together with the religious leaders of the day, Members of Messiah 's so called brethren, crucified Messiah, or put Him to the weapon, which is what the letter Zayin ז, represents, and therefore, I believe that every time you see this **word** Zot, זֹאת, spelled with these three letters in Scripture, that you should be aware that YHVH is warning us, to pay very close attention to what is happening here in the *verse* that we are reading, because something very important is about to happen, Since Yoseph is indeed a shadow picture of Messiah, can this word be forewarning us, as to what kind of reception Messiah will receive at the hands of His brethren, when he comes to his brothers and sisters to give them the message that His Father, sent Him to give them, as Yoseph's father gave Yoseph the message that he was to give his brothers?

Now while you are thinking about that, just stop for a moment and think of what kind of heart could do this to their father, **KNOWING** how devastating it would be for him to lose a son that he loved so much, a son that reminded him of his beloved Rachel. In their hearts, these nine brothers must have believed, for some time, that their father, Ya'aqov, deserved this, because of how he treated Yoseph so special and made it so obvious that he loves Yoseph more than all of his other sons, and in their minds, he purposely neglected them. This is not to say that Ya'aqov was **NOT** without fault, for he should **NOT** have played favouritism as he did, **BUT** he did **NOT** deserve this, no father deserves that kind of treatment, to take revenge on him by killing one of his sons.

In *Genesis 44:30* where Judah speaks to the viceroy of Egypt, who unbeknownst to him, is his brother Yoseph, and he says to the viceroy, when he is talking about his younger brother Benjamin and his father Ya'aqov: *Now therefore when I come to your servant, my father, and the lad (Benjamin) IS not with us; seeing that his life (Ya'aqov life), IS bound up in the lad's (Benjamin's) life; 31 It shall come to pass, when he (Ya'aqov) sees that the lad (Benjamin) IS NOT with us, that he will die: and your servants shall bring down the gray hairs of your servant, our father, (Ya'aqov) with sorrow to the grave.*

Ya'aqov felt the same way about Yoseph, but it is obvious that Yehudah did **NOT** feel the same way about his father Ya'aqov, back when he and his brothers perpetrated the plan to deceive his father into believing that an animal had killed his beloved son, Yoseph.

*33 And he knew it, and said, It is my son's coat; an evil beast has devoured him; Joseph is without doubt rent in pieces.*

(וַיִּכְרַח וַיֹּמֶר וַיֹּאמֶר כְּתָנֶת בְּנֵי חַיָּה רָעָה אֲכָלָתָהּ טָרַף טָרַף יוֹסֵף) VayaKiyrah VaYomer, Ketonet Beney Hayah Ra'ah Akalathu Taroph Toraph Yoseph, where the **word**, VayaKiyrah, is from the **word**, is from the **word** Nakar, נָכַר, means, to treat or regard as a stranger, he denied, he delivered over, he acted as a stranger, it also means, **to regard, recognize, to regard intently, discern, was known, was recognized, he knew, understood, distinguished, he acknowledged**, he approved, foreign land, calamity, misfortune, the **word**, VaYomer, is from the **word** Amar, אָמַר, which means, to say, saying, said, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he

boasted, it means, **word**, speech, saying, utterance, the **word**, Ketonet, means, tunic or coat, the **word**, Beniy, means, his son, the **word**, Chayah, חַיָּה, means, **life, to live, he lived, was alive**, he was quickened, revived, recovered, he survived, he preserved alive, let live, he gave life, revived, refreshed, he nourished, restored, renewed, he came to life again, spirit of life, soul, the **word**, Ra'ah, רָעָה, means, **evil, wickedness, distress, misery, injury, harm, hurt, wrong**, but it also means friend, companion, female friend, companion, fellow woman, it also means to pasture, tend, graze, he or she led the flock, directed, guided, ruled, it also means to think, have the intention, strive, the **word**, Akalathu, is from the **word** Akal, אָכַל, which means, to eat, **he ate, devoured, consumed, destroyed, he digested**, burned, fed, nourished, was fed, was nourished, food, meal, the **word**, Taroph, טָרַף, means, to tear to pieces, rend, to pluck, he seized, he declared ritually unfit for food, it also means to cast, knock, to mix, confuse, he shook, clapped, he struck, fresh leaf, leaf, blade, as an adjective, it means freshly plucked, it means, prey, food, probably meaning food carried off, Toraph, is the **word** Taraph, repeated, and it just emphasizes, in Ya'aqov's mind that Yoseph his son must have been totally ripped apart, the **word** or name Yoseph, יוֹסֵף or יֹסֵף, is the name of Ya'aqov and Rachel's first son, and his name means, to add, to increase, he added, increased, he continued, he did again, was added, was increased, it is from the **word** Yasaph, יָסַף, means, to add, to augment, it is also used as the adverb, continue, it is used as the **word** more, 70 times, as the **word**, again, 54 times, as the **word**, add, 28 times, as the **word**, increase, 16 times, as the **word**, also, 6 times, as the **word**, exceed, 4 times, as the **word**, put, 4 times, as the **word**, further, 4 times, as the **word**, henceforth, 4 times, as the **word**, can, 2 times, as the **word**, continued, 2 times, as the **word**, give, 2 times, and it is used 17 times as miscellaneous words such as, cease, conceive again, gather together, join, longer)

Here, we see that when Ya'aqov is presented with the blood soaked coat, he realizes that it is Yoseph coat, and he believes, what his sons have deceived him into believing, he believes that some wild beast has torn his son apart, and that he is now dead. His other sons know that that is a **LIE**, but they say nothing and they watch their father, collapse, and become inconsolable. Again, I have to ask, what kind of heart could do this to their father, because of the evil they perceived, he had done?

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

(וַיִּקְרַע יַעֲקֹב בְּשֵׂמֶלְתָּיו וַיִּשֶׂם שָׂק בְּמַתְנָיו וַיִּתְאַבֵּל עַל-בְּנוֹ יְמִים רַבִּים) Vayiqra Ya'aqov Shimlotayv VayaSem Saq BeMatnayv VayiTabel Al Yamiym Rabiym, where the **word**, Vayiqra, is from the **word** Qara, קָרַע, means, **to tear, rend, he tore, rent, he cut off, tore away, tore asunder, he rent his garment in mourning**, he cancelled, he abolished, was torn, was split, was abolished, was damaged, torn piece, rag, tatter, split, division, the **word**, Ya'aqov is the name of Yoseph father, the **word**, Shimlotayv, is from the **word** Simlah, שִׁמְלָה, which means, garment, mantle, he wrapped, enveloped, and in the form that it is used here it means, his garment, the **word**, VaYasem, is from the **word** Sim, שִׁים or Sum, שָׂם, which means, **to place, put, set**, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into,

transformed, he made fashioned, it also means, to name, the **word**, Saq, שֶׁק, means, sac, bag, **sackcloth**, the **word**, BeMatnayvis from the **word** Moten, מוֹתֵן, which means, loin, it also means, to slow down, act slowly, he waited for, moderated, was slowed down, he waited, tarried, he was moderate, was patient, it also means, present, gift, donation, it also means accent on a **word**, and in the from that it is used here it means, on his loins, the **word**, VayiTabal, is from the **word**, Abal, אָבַל, and as an adverb, it means, truly, indeed, but, however, but the same letters are also defined as, **to mourn, lament, he caused to mourn**, and as an adjective it means, mourner, one who laments, desolate, the **word**, Al, אֶל, means, height, upper part, and as a preposition, it means, **in, on**, upon, above, **over**, at, beside, by, for, toward, to, onto, against, concerning, about, **because of, on account of**, together with, it also means, yoke, to insert, thrust in, the **word**, Beno, means, his son, the **word**, Yamiym, means days, the **word** Rabiym, means, many, much)

Here it is very evident, that all of the sons of Ya'aqov except for Benjamin, were privy to this plan, and they saw the devastating effects that this incident was having on their father, **BUT** none of them said anything, they just let him go on believing that his beloved son, Yoseph was **DEAD**, and that it was **NOT** their fault.

*35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.*

וַיִּקְמוּ כָּל-בָּנָיו וְכָל-בְּנוֹתָיו לְנַחֲמוֹ וַיִּמָּאֵן לְהַתְנַחֵם וַיֹּאמֶר כִּי-אֶרְדָּ אֶל-בְּנֵי אָבִל שְׂאֵלָה) וַיִּבְכֶּה אֹתוֹ אָבִיו, VayaQumu Kal Banayv VeKal Benotayv LeNachamo VayeMa'en LeHitnachem VaYomer Kiy Ered El Beni Abel Sholah VaYebek Oto Aviyv, where the **word**, VayaQumu, is form the **word** Qum, קוּם, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was **established**, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, **make or made sure**, uphold. You also need to know that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word** Anastasis in the Greek Septuagint, and then it is translated as the **word** Resurrection in the English Scriptures. This **word resurrection does not** appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** ἀναστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ἀνίστημι, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9 And behold I establish (in the sense of something standing firm) My Covenant with you, and with your seed after you.* In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the **word** used for, **resurrection**, in the verse above, **IS** the **word** Qayamta, קַיְמַתָּא. This Aramaic **word** translates into Hebrew, as the **word** Tequmah, תְּקוּמָה, it is Strong's number H8617. In Modern Hebrew, the **word** for **resurrection** is this **word** Tequmah, תְּקוּמָה, which is the very same **word**

from the Peshitta. This **word**, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this **word** Tequmah, תקומה, is found once in the Hebrew Scriptures, in *Vayiqra, Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand Tequmah, before your enemies.* From all of this, we can deduce that the ancient understanding of the **resurrection of the dead**, is the rising up of the dead, or more literally, **the Qum, the standing up of the dead**, the **word** Kal, means, all, the whole of the **word**, Banayv, means, his sons, the **word**, VeKal, means, and all, the **word** Benotayv, means, his daughters, the **word**, LeNachamo, is from the **word** Nacham, נחם, which means, **to have compassion, to console oneself, he was consoled, he was sorry, suffered, grief, repented, he comforted himself, comforted, he was sorry, suffered grief, repented, he comforted himself, he consoled himself, he was relieved by taking vengeance, he was sorry, grieved, he had compassion, comfort, consolation, it means repentance, comfort, consolation, oration, redemption, the word, VayeMa'en, is from the word Ma'en or Ma'an, מאן, which means, to refuse, was irksome, was tedious, was careless, was slothful, was indolent, he rejected, he was unwilling, refused, he caused someone to refuse, the word, LeHitnachem, is from the word Nacham, נחם, which means, to have compassion, to console oneself, he was consoled, he was sorry, suffered, grief, repented, he comforted himself, comforted, he was sorry, suffered grief, repented, he comforted himself, he consoled himself, he was relieved by taking vengeance, he was sorry, grieved, he had compassion, comfort, consolation, it means repentance, comfort, consolation, oration, redemption, the word, VaYomer, is from the word Amar, אמר, which means, to say, saying, said, spoke, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word Kiy, כִּי means, that, because, for, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the word, Ered, is from the word Yared, יָרַד, which means, to come or go down, descended, he went down, descended, he came to arrived at, descended, he caused to go down, let down, lowered, he was brought down, removed, the word El, means to or into, the word, Beni, means, my son, the word, Abel, אֵבֶל, as an adverb, means, truly, indeed, but, however, but the same letters are also defined as, to mourn, lament, he caused to mourn, and as an adjective it means, mourner, one who laments, desolate, the word, Sholah, is from the word Sheol, שְׁאוֹל, which means, the underworld, the nether world, the grave, but it also means, borrowed, asked, interrogated, entreated, to beg, to borrow, the word, VaYebek is from the word Bakah, בָּכָה, which means, to weep, he wept, it dripped, dropped, he cried, he bewailed, lamented, he caused to weep, weeping, tearful, the word, Oto, means, his, the word, Aviyv, means, his father)**

Here we can see the real devastating effect that the death of Yoseph had on Ya'aqov, and still his sons said nothing, they just watched him suffer and they all remained silent.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

(וְהַמְדַּנְיִים מָכְרוּ אֶת־יֹסֵף אֶל־מִצְרַיִם לְפֹתִיפָר סֵרִיס פְּרֵעָה שָׂר הַטַּבָּחִים) VahaMdaniym Makru Oto El Mitzrayim LePotiphar Seriys Paroh Sar HaTabachiyim, where the **word**, VeHamdaniym, is the plural of the **word**, Midyaniy, מִדְּיָנִי, which means, Midyanite, the **word**, Makru, is from the **word** Makar, מָכַר, means, **to sell**, he married properly bought a wife, **he sold**, he delivered over, he delivered himself, devoted himself, it means **merchandise**, value, price, sale, known, was recognized, the **word**, Oto, means, him the **word**, El, means, to or unto, the **word** Mitzrayim, means, Egypt, the **word** or name, LePotiphar, the **word**, Seriys, סֵרִיס or סֵרִס, means, eunuch, officer, courtier, chamberlain, was impotent, it means to castrate, to transpose, to distort, the **word**, Paroh, means Pharaoh, the **word** Sar, שָׂר, means, **chief, leader, captain, general, ruler, prince**, nobleman, patron angel, minister, singer, poet, it also means, chain, bracelet, the **word**, HaTabachiyim, is from the **word** Tabach, טָבַח, means to slaughter, kill, sacrificed, slew, killed, was slain, massacre, it also means cook, butcher, executioner, **guardsman**)

Here it is hard to explain why it says that the Midianites sold Yoseph into Egypt unto Potiphar, who was an officer of Pharaoh. In *verse 28* we are told that the Midianites took Yoseph out of the Pit and that **THEY** the Midianites sold Yoseph to the Yishmaelites for twenty pieces of silver, and here we are told that the Midianites sold Yoseph into Egypt unto Potiphar. That appears to be a contradiction, **BUT** could the writer be explaining that because Yoseph was first sold to the Yishmaelites, by the Midianites, that since they, the Midianites are the ones that initiated the sale, and that, I believe, is why the writer is saying that the Midianites sold Yoseph into Egypt unto Potiphar. If you look at the commentaries on this matter you will find a plethora of different opinions, **BUT** I believe that what I have told you is the most accurate.

*Studying and keeping Torah together as a community.*

*Have a great Elohim blessed week and may YHVH bless your every thought, and your every deed. Until we meet again. Amein*