

Study of Genesis 46

by

Marc Gravelle

marc@bondservantsofyeshua.ca

Genesis 46:1-34

1 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the Elohey of his father Isaac.

וַיֵּסַע יִשְׂרָאֵל וְכָל-אֲשֶׁר-לוֹ וַיָּבֹא בְּאֶרֶץ שֶׁבַע וַיִּזְבַּח זְבָחִים לְאֱלֹהֵי אָבִיו יִצְחָק),
VaYisa Yisrael VeKal Asher Lo VayaBo Berah Shava VayiZebach Zebachiyim Lelohey
Aviyv Yitzchaq, where the **word**, VaYisa, is from the **word**, Nasah, נָסַח, 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** or
name, Yisrael, יִשְׂרָאֵל, is the name that YHVH gave to Ya'aqov, and it 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**, VeKal,
means, **and all, and the whole of**, the **word**, Asher, אֲשֶׁר, means, to walk straight, to
walk, he led, was in charge, 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, such
as, which, with which, that which**, then, and as an adverb and conjunction, it means,
for, because, in order that, in order that, after, alike, as soon as, because, forasmuch,
from, whence, howsoever, if so), wherein, though, until, whatsoever, when, where,
whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often
accompanied by the personal pronoun expletively used to show the connection, 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**, VayaBo, is from the **word**, Bo,
בֹּא, which means, to go or **come, came**, went, come in, arrive, enter, reach, happen, set,
came in, arrived, entered, bring, he brought, brought in or out, caused to, led to, and the
word Bo, בֹּא, means, he who comes, he who arrives, and as an adjective, it means,
coming, subsequent, next, the **word**, Berah, is from the **word**, Ber, בָּרַךְ, which means,
well, pit, but it also means, to explain, make clear, it was explained, became clear, the
word Sheva, שֶׁבַע, means, seven, it also means, to be sated, be satisfied, to be repleted,
be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance,
copiousness, 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, and together, the
name Ber Sheva, means, **well of the oath**, the **word**, VayiZebach, is from the **word**
Zebach, זָבַח, which means, **to sacrifice, the sacrifice**, slaughter, feast, meal, the **word**,

LeElohey, means, **to his mighty ones, to his judges**, the **word**, Aviyv, means, his father, the **word** or name, Yitzchaq, יִצְחָק, is the name, Isaac, and is from the **word**, Tzachaq, צַחַק, which means, to laugh, he laughed, he mocked, derided, he sported, he played, he jested, he smiled, he chuckled, he made laugh, he caused laughter, was made to laugh)

In *Genesis 45:25-28* it says: *And they went up out of Egypt, and came into the land of Canaan unto Ya'aqov their father; 26 And told him, saying, Yoseph is yet alive, and he is governor over all the land of Egypt. And Ya'aqov's heart fainted, for he did NOT believe them. 27 And they told him ALL the words of Joseph, which he had said unto them: and when he saw the wagons which Yoseph had sent to carry him, the spirit of Ya'aqov their father revived: 28 And Israel said, It is enough; Yoseph my son is yet alive: I will go and see him before I die.*

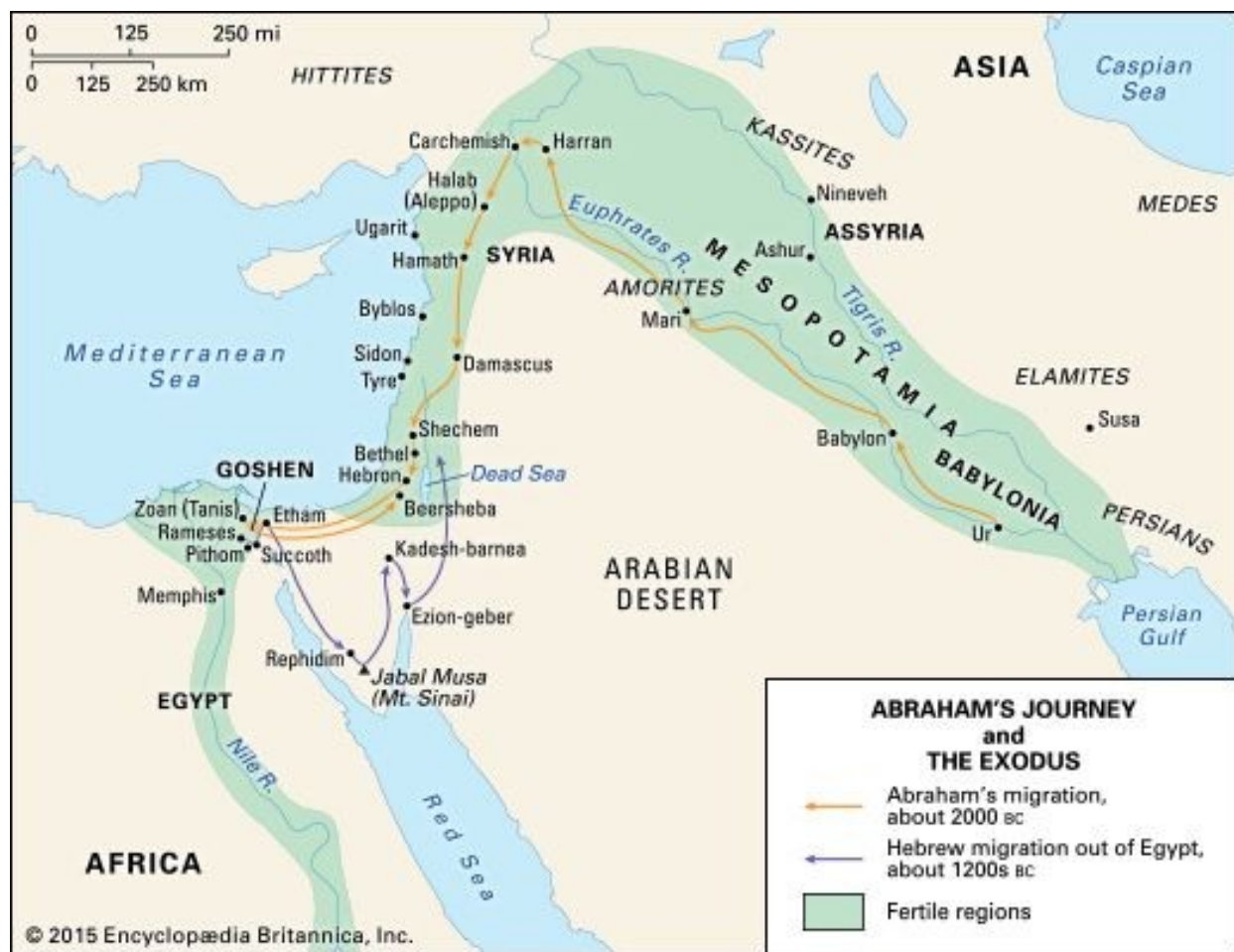
As you can see, Scripture let's us know that Ya'aqov's spirituality, his belief in YHVH and His Words of Life, had all but disappeared, or we could say it had waned to the point that he no longer fully believed, nor did he fully trust YHVH as much as he once did, for, after all, as far as he was concerned, YHVH could have saved his son, Yoseph, twenty two years ago, but He did not, and I believe that over the years, that fact, ate away at his soul, to the point that Ya'aqov stopped **trusting** in YHVH, and when he is in that state of unbelief, he is called Ya'aqov, **BUT**, when his **spirit is revived, when his spirit is born again, or regenerated**, Scripture calls him by his Elohim given name of Yisrael. Ya'aqov was given the name Yisrael, יִשְׂרָאֵל by YHVH's messenger, after Ya'aqov fought with YHVH's messenger, and prevailed over him, and the name Yisrael, 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 ALL the children of 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.**

Therefore, I believe that the words that Yoseph spoke to his brothers, to tell their father, that it **WAS** actually YHVH Elohim that had done all of this for him, and the fact that Yoseph sent physical proof that he was yet **ALIVE, IS** what caused Ya'aqov/Yisrael to have this regeneration event, this born again experience, for his belief in YHVH, was re-established, and he finally had peace in his soul once again, and that is when he said, **IT IS ENOUGH**, my son Yoseph **IS** alive. This tells me, that Ya'aqov/Yisrael, had been praying for Yoseph to return all these years, and **NOW**, his prayer had been answered, and it made him come alive again.

Now with all of this in mind, let's look at what is said in *Genesis 46*, it says: *Yisrael (NOT Ya'aqov) took his journey with ALL that he had, and came to Beer-Sheva, and offered sacrifices unto the Elohey of his father Isaac.* Now that Ya'aqov's spirit has been restored, reborn or regenerated, Scripture calls him Yisrael, and we are told that, **AS** Yisrael, he took his journey to Beer-Sheva, which means, **well of the oath**, and, that there, at Beer-Sheva, Yisrael offered **sacrifices** to the Elohey of his father, Yitzchaq, and Scripture makes it very clear that the Elohey of his father, Yitzchaq, **IS** YHVH Elohim, the Creator of **ALL** things. With Ya'aqov's belief in YHVH, restored, he once again offers sacrifices to YHVH Elohim, which is something that he apparently had not done since his son Yoseph, was missing. The lesson for us

is that we are **NOT** to wait until something miraculous happens in our lives to give thanks to YHVH, but we are to follow Paul's advice in *Philippians 4:6* *Be anxious for nothing; BUT in EVERYTHING, by prayer and supplication, with thanksgiving, let your requests be made known unto Elohim.* 7 *And the peace of Elohim, which passes ALL understanding, SHALL keep your hearts and minds through Messiah, Yeshua, the Words of the Living Torah made flesh.*

I have attached a map of the journey that Yisrael took when he left Hebron and went to Beer-Sheva where he offered sacrifices to YHVH, and then, head down to Egypt, where they finally settle in Goshen, near Rameses.



2 And Elohim spoke unto Israel in the visions of the night, and said, Ya'aqov, Ya'aqov. And he said, Here am I.

יְאֹמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמַרְאֵת הַלַּיְלָה וַיֹּאמֶר יַעֲקֹב וַיֹּאמֶר הִנְנִי, Yomer Elohiym LeYisrael BeMarot HaLaylah VaYomer Ya'aqov Ya'aqov VaYomer Hineniya, where the **word**, Yomer 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**, Elohiym, means, **mighty ones, judges, powers**, the **word**, LeYisrael, 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 Yesar 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**, BeMarot, is from the **word**, Marah, מַרָּה, which means, ***sight, view, appearance, vision, the act of seeing, the thing seen, a shape***, especially if it is handsome, it means favoured, goodly, it also means mirror, place of seeing oneself, to see, seem, sight, visage, and if we remove the Hey suffix, we form the **word** Mara, מַרָּא, which sounds the same, but without the suffix letter Hey, it means to soar, fly high, he whipped or urged a horse on, he soared, flew high, it flew off, took off, he caused to fly, it also means to be fat, become fat, agreed with, it also means, master, sir, the **word**, HaLaylah, (לַיְלָה or לַיַּל, means, ***the night***, at night, nightly, evening, nocturnal, 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, Ya'aqov, יַעֲקֹב, 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 name, Ya'aqov, is repeated, the **word**, VaYomer, is the **word** Amar, אָמַר, repeated, and it means, ***to say, saying, said, spoke, you told, uttered***, the **word**, Hineniy, הִנֵּנִי, means, ***here I am, I am here***)

Here we are told that after Yisrael offered sacrifices to YHVH, *that YHVH Elohim spoke unto Israel in the visions of the night, and said, Ya'aqov, Ya'aqov. And he said, Here am I.* Here we see that YHVH calls Yisrael by his name Ya'aqov, twice, and then we are told that Ya'aqov answered and said, Hineniy, הִנֵּנִי, which means, ***here I am, or I am here***. Now you might ask, why does YHVH call him by his earthly name Ya'aqov, and not by his Elohim given name Yisrael? As you know, my name is Marc, and when I was a young boy, and something, at our house had gone wrong, or something had been destroyed or broken, such as a window, and I was the prime suspect, one or both of my parents would call me by my full given names, Joseph James March, you come here right now. Could this be what is happening here, YHVH wants Ya'aqov to know, that he has been negligent in the past, but that now that he has had a change of heart, YHVH calls out his name, to remind him, of who YHVH is and the Covenant that He has made with Yisrael.

3 And He said, I am El, the Elohey of your father: do NOT fear to go down into Egypt; for I will make of you a great nation there:

וַיֹּאמֶר אֲנֹכִי הָאֵל אֶל־הַיְיָ אֲבִיךָ אֶל־תִּירָא מִצְרַיִם כִּי־לְגֹי גָדוֹל אֲשִׁימְךָ שָׁם)
 VaYomer Anokiy HaEl Elohey Aviyka Al Tiyra MeRedah Mitzrayim Kiy LeGoy Gadol Asiymka Sham, 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**, Anochiy, means, I, the **word**, HaEl, means, **the El, or the Elohim**, the **word**, Elohey, means, **his Elohim**, the **word**, Aviyka, means, **your father**, 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**, Tirah, is from the **word**, Yirah, יִרָא, means, **fear, terror, reverence**, and without the Hey suffix, יִרָא, it means, **to fear, he feared, was afraid, he revered, honoured, was fearful, was dreadful, was awe inspiring, he made afraid, terrified, terror, reverence**, and if we change the suffix letter Aleph, א, to the letter Hey, ה, we form the **word** Yirah, יִרָה, which sounds the same, but it means, to throw, to cast, shoot, was shot through, to teach, to instruct, he pointed out, showed, he taught, instructed, the **word**, MeRedah, is from the **word** Yared, 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** or name, Mitzrayim, means, **Egypt**, 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**, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, because, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, while, who, yet, and as a noun it means burning, branding, the **word**, LeGoy, לְגוֹי, means, **nation**, people, gentile, an irreligious Jew, and the plural is Goyim, the **word**, Gadol, גָּדוֹל or גְּדוּלָה means, **great, greater**, the eldest, large, became strong, he grew up, became great, became rich, was brought up, he raised, he reared, he magnified, he caused to grow, big, strong, noble, honoured, growing, raising, rearing, the **word**, Asiymka, is from the **word**, Siym, שִׁים or Sum, שָׁם, 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**, fashioned, it also means, to name, the **word**, Sham, means, **there**)

Here YHVH utters a commandment to Ya'aqov, that He has spoken many times throughout Scripture, to all the Patriarchs, to all His prophets, to all of the leaders of the people of Yisrael, and yes, even to all of Yisrael. He says to Ya'aqov, do not fear to go down to Egypt. And then He says something fantastic, he says for **THERE**, in Egypt, I will make of **YOU**, a **GREAT NATION**. We are not told if Ya'aqov believed YHVH, but as we read on, we will see that he did indeed go down to Egypt, with all of his children, his people, his flocks and his herds.

4 I will go down with you into Egypt; and I will also surely bring you up again: and Yoseph shall put his hand upon your eyes.

אַנֹכִי אֶרְדָּ אֶרֶץ מִצְרַיִם וְאֶנְכִי אֶעֱלֶנָּה גַם-עִלָּה וְיוֹסֵף יָשִׁית יָדוֹ עַל-עֵינַיִךְ) Anokiy Ered Imka Mitzraymah VeAnokiy A'Alka Gam Aloh VeYoseph Yashiyt Yado Al Eyneyka, where the **word**, Anokiy, means, **I**, the **word**, Ered, is from the **word** Yared, 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**, Imka, means, **with you**, the **word**, Mitzraymah, means, into Egypt, the **word**, VeAnochiy, means, **and I**, the **word**, A'Alka, 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, and with the Aleph prefix, it means, **I will go up with you**, the **word**, Gam, גם, is a conjunction, that means, **also, moreover, to**, even, as well, neither, heap, abundance, much, the **word**, Aloh, is the **word** Alah, repeated and it means, **I will surely go up with you**, the **word** or name, VeYoseph, יוסף or יסף, is the name of Ya'aqov and Rachel's firstborn 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, יסף, means, to add, to augment, it is also used as the adverb, continue, it is used as the **word** more, 70 times, as, again, 54 times, as add, 28 times, as increase, 16 times, as also, 6 times, as exceed, 4 times, as put, 4 times, as further, 4 times, as henceforth, 4 times, as can, 2 times, as continued, 2 times, as give, 2 times, and it is used 17 times as miscellaneous words such as, cease, conceive again, gather together, join, longer, the **word**, YaShiyt, is from the **word**, שית, means, **to set, put, place, lay, he made, established, constituted**, it means garment, that which is put on, it means foundation, in the temple, it is a pit beside the altar for libations, early fig, the **word**, Yado, is from the **word** Yad, יד, 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 his hand, the **word**, Al, על, means, height, upper part, and as a preposition, it means, in, **on, upon**, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, Eyneyka, is from the **word** Ayin, עין, means, **eye**, sight, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, queried, deliberated, he balanced exactly, weighed carefully, he read, looked up, looked upon, looked at, saw, 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 as a preposition it means whence, where, and in the form that it is used here, it means, your eyes)

This *verse* has to be one of the greatest *verses* in all of Scripture, for after YHVH tells Ya'aqov, **NOT** to fear, but, go down to Egypt, He says, I will be with **YOU**. Just imagine what that must have done for Ya'aqov's heart condition, to **KNOW** that YHVH would be at his side for the whole journey and that he would be with Yisrael, until he and his people became a great nation.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Ya'aqov their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

וַיָּקָם יַעֲקֹב מִבְּעַר שְׁבַע וַיִּשְׂאוּ בְנֵי-יִשְׂרָאֵל אֶת-יַעֲקֹב אָבִיהֶם וְאֶת-טַפָּם וְאֶת-נְשֵׂיהֶם (וַיָּקָם יַעֲקֹב מִבְּעַר שְׁבַע וַיִּשְׂאוּ בְנֵי-יִשְׂרָאֵל אֶת-יַעֲקֹב אָבִיהֶם וְאֶת-טַפָּם וְאֶת-נְשֵׂיהֶם)
 VayaQam Ya'aqov MiBer Shava VaYisu Beney Yisrael Et Ya'aqov Aviyhem VeEt Tapam VeEt Nesheyhem BaAgalot Asher Shalach

Paroh Laset Oto, where the **word**, VayaQam, is from the **word**, Qum, קום, 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** αναστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ανιστημι, 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, קימתא. This Aramaic **word** translates into Hebrew, as the **word** Tequmah, תקומה, it is Strong's number H8617. In Modern Hebrew, the **word** for **resurrection** is this **word** Tequmah, תקומה, 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** or name, Ya'aqov, means, hand on heel, and it is defined more completely above in verse 1, the words, MiBer Shava, means, the well of the oath, defined more completely above in verse 1, the **word**, VaYisu, is from the **word**, Nasa, נשא, or נסה, 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**, Beney, means, **sons of**, the **word** or name Yisrael, is the **name that YHVH gave to Ya'aqov**, and it is defined more completely above in verse 1, the **word**, Et, is made up of the first and last letters of the Hebrew Alphabet, and they represent Messiah, the First and the Last, the **word** or name, Ya'aqov, is repeated, the **word**, Aviyhem, means, **their father**, the **word**, VeEt, is the **word** Et repeated, and these two letters **represent, Messiah**, the **word**, Tapam, is from the **word**, Taph, טף, which means, the tripping gate of children, **children little ones**, families, weaker one, basically this **word** signifies members of a nomadic tribe who are not able to march or, who can only march to a limited extent, the **word**, VeEt, is the **word** Et repeated, and these two letters **represent Messiah**, the **word**, Nesheyhem, is from the

word Nashiyim, נָשִׁים, means, **women, wives**, it is the plural of Ishah, אִשָּׁה, wife, and in the form that it is used here, it means, **their wives**, the **word**, BaAgalot, is the plural of the **word**, Agalah, עֲגָלָה, which means, **chariot, cart, carriage**, it is from the **word** Agal, which means, to be round, rounded, it is so called because of the roundness of the wheels, the same letters, also mean, young cow, heifer, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was in charge, 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, such as, **which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, 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** Paroh, means, Pharaoh, the **word**, Laset, is from the **word** Nasa, נָשָׂא, or נָסָה, 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**, Oto, means, him)

Here we are told that Ya'aqov, VayaQam, וַיָּקָם, and he rose up. This word VayaQam, is from the word Qum, which does mean, to rise up, **but** this word has a much more profound meaning, for it is translated as the word Anastasis in the Greek Septuagint, and from the Greek Septuagint, it is translated as, Resurrection, in our English Scriptures. This tells us that **IF** and **WHEN** we choose to obey YHVH's Words, as Ya'aqov is doing here, that we will be resurrected onto eternal life, as long as we continue to obey His Words, His Commandments.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Ya'aqov, and all his seed with him:

וַיִּקְחוּ אֶת־מִקְנֵיהֶם וְאֶת־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ בְּאֶרֶץ כְּנָעַן וַיָּבֹאוּ מִצְרַיִם יַעֲקֹב (וְכָל־זָרְעוֹ אִתּוֹ, VayiQechu Et Miquneyhem VeEt Rekusham Asher Rakshu BeEretz Kenaan VayaBo'u Mitzraymah Ya'aqov VeKal Zaro Ito, where the **word**, VayiQechu, is form 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**, Miqneyhem, is from the **word** Miqnah, מִקְנֵה, means, **cattle, herd**, to buy, purchase, purchase price, wiped, cleaned, it is from the **word** Qanah, to acquire, get, to buy, the **word**, VeEt, is the **word** Et repeated and these two letters, **represent Messiah**, the **word**, Rekusham, רְכוּשׁ, means, **property, goods, substance, capital, money, riches**, and in the form that it is used here it means, **their goods**, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was in charge, 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, such as, **which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Rakshu, is from the **word** Rakash, רָכַשׁ, means, **to gather, to get, he got, collect, acquire, he gathered property, collected, acquired, acquisition**, he imparted, it also means, a team of horses, to bind as horses bound or harnessed to the same vehicle, the **word**, BeEretz, means, **in the land**, the **word**, Kenaan, means Canaan, the **word**, VayaBo'u, 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 or out, 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**, Mitzraymah, means, Egypt, the **word** or name Ya'aqov, is the father of Yoseph, and his name means, hand on heel, the **word**, VeKal, means, and All, or, and the whole of, the **word**, Zaro, is from the **word** Zerah, זָרַע, which means, sowing, sowing season, **seed**, sperm, semen, **offspring, posterity**, to sow, he scattered seeds, was sown, he produced seed, he inseminated, the **word**, Ito, means with him)

Here we are told that they took their cattle, and their goods, which they had gotten in the land of Canaan, and Ya'aqov, and all **his seed** with him, came into Egypt. This does not take into account the servants or workers that were in Ya'aqov's camp, it only numbers the people that came from Ya'aqov's loins. From this point on, for the next few *verses* we are given the names of the people that came from Ya'aqov's loins, and I will give you a summary of what I believe is hidden in these names at the end of this study.

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

(בָּנָיו וּבְנֵי בָנָיו אֲתוֹ בְּנֹתָיו וּבְנוֹת בָּנָיו וְכָל-זָרְעוֹ הֵבִיא אִתּוֹ מִצְרָיִמָה) Banayv UBeney Ito Benotayv UBenot Banayv VeKal Zaro HeBiy Ito Mitzraymah, where the **word**, Banayv, means, his sons, the **word**, UBeney, means, **and sons of**, the **word** Banayv, means, **his sons**, the **word**, Ito, means, **with him**, the **word**, Benotayv, means, his daughters, the **word**, UBenot, means, **and daughters**, Banayv, **of his sons**, VeAl, means, **and all, or and the whole of**, the **word**, Zaru, is from the **word** Zerah, זָרַע, which means, sowing, sowing season, **seed**, sperm, semen, **offspring, posterity**, to sow, he scattered seeds, was sown, he produced seed, he inseminated, the **word**, HeBiy, 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 or out**, 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**, Ito, means, **with him**, the **word**, Mitzraymah, means **Egypt**)

This tells us that Ya'aqov did **NOT** leave anyone behind, all of his seed came down to Egypt with him, which indicates to me that YHVH does not want **US**, to leave anyone behind, He wants all of us, to do whatever we can, to bring as many people as we can into the kingdom of Elohim. And the only way to do that, **IS** by first, choosing to willingly surrendering our hearts minds, souls and strength to YHVH Elohim, and then committing to allow His Holy Spirit to **CAUSE** us to believe, follow and obey **ALL** the Words of YHVH's Torah of Life, and when we do that, we can rest assured that He will equip us with whatever we need to accomplish the tasks of saving as many souls as we can.

8 *And these are the names of the children of Israel, which came into Egypt, Ya'aqov and his sons: Reuben, Jacob's firstborn.*

(וְאֵלֶּה שְׁמוֹת בְּנֵי-יִשְׂרָאֵל הַבָּאִים מִצְרַיִמָּה יַעֲקֹב וּבְנָיו בְּכֹר יַעֲקֹב רְאוּבֵן) VeEleh Shmot Beney Yisrael HaBa'iyim Nitzraymah Ya'aqov UBanayv Bekor Ya'aqov Reuben, where the **word**, VeEleh, means, **and these**, the **word**, Shmot, is the plural of the **word** Shem, שֵׁם means, **name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life**, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the **word**, Beney, means, children, the **word** or name Yisrael, is the name that YHVH gave to Ya'aqov, and his name is defined in *verse 1*, the **word**, HaBa'iyim, is from the **word** Bo, בּוֹ, means, **to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered**, bring, he brought, brought in or out, 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**, Mitzraymah, means, Egypt, the **word** or name, Ya'aqov, is the name of Isaac's son, and father of Yoseph, the **word**, UBanayv, means, **and his sons**, the **word**, Bekor, בְּכֹר, means, **to bring forth, it brought forth, firstborn, eldest**, virgin, woman having a child, first fruits, first results, he invested with birthright, considered as firstborn, she bore for the first time, he preferred, he was invested with birthright, it ripened, early, the **word** or name, Ya'aqov, is repeated, the **word**, Reuben, רְאוּבֵן, means, **see a son, he was the firstborn son of Ya'aqov and Leah**)

9 *And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.*

(וּבְנֵי רְאוּבֵן חֲנוֹךְ וּפְלֹא וְחֶזְרוֹן וְכַרְמִי) UBeney Reuben Chanok UPalu VeChetzron VeKamiy, where the **word**, UBeney, means, and the sons, the **word** or name Reuben, רְאוּבֵן, means, **see a son, he was the firstborn son of Ya'aqov and Leah**, the **word**, Chanok, (חֲנוֹךְ), means, **inauguration, consecration, initiation, training, education**, related to the **word** Chanukah, which means, **inauguration, dedication**, festival of Dedication, it is also the name of **Reuben's firstborn son**, the **word**, UPalu, פְּלֹא, possibly from the name, Pelayah פְּלֵאָה, which means, Yahweh is wonderful, or, Yahweh has done wondrous things, and Palu is the name of Reuben's second born son,

and he is the ancestor of the tribe of the Paluites, the **word** or name, VeChetzron, חֶצְרוֹן, is the name of Reuben's third son, and grandson of Ya'aqov, and he is the ancestor of the clan of the Chetzronite, within the tribe of Reuben, the **word** or name Karmiy, כַּרְמִי, means, vineyard, and it is the name of Reuben's fourth born son, and he is the ancestor of the Carmites)

10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

(וּבְנֵי שִׁמְעוֹן יְמוּאֵל וַיָּמִין וְאֹהַד וַיַּכִּין וְצָחָר וְשָׂאִיל בֶּן-הַכְּנַעֲנִית) UBeneY Shimon Yemuel VeYamiyn VeOhad VeYakiyn VeTzochar VeSha'ul Ben HeKenaaniyt, where the **word**, Ubeney means, and the sons, the **word** or name, Shimon, שִׁמְעוֹן, is the name of Jacob's second born son, from Leah, and in her heart she was excited, when she found out that she was pregnant with Shimon, for she thought to herself, wait till my husband Jacob **Hears** that I am pregnant with a son, then he will love me, therefore, the name Shimon, is from the **word** Shema, שָׁמַע, which means, **to hear**, listen, pay very close attention to, understand, believe, follow, obey and do what you have been told to **DO**, the **word** or name Yemuel, יְמוּאֵל, is the name of Simeon's first born son, the **word** or name Yamin, יָמִין means, the right hand, right side, south, the **word** or name, Ohad, is the name of a son of Simeon, and grandson of Ya'aqov, the **word** or name, Yakin, means, Yah establishes, and he is a son of Simeon, the **word** or name, Tzochar, צָחָר, means, white, whiteness, whitened, made white, to be white, became white, dried up, became yellow, yellowish-red, yellowish red land, desert, it is also the name of one of Simeon's sons, the **word** or name Shaul, שָׂאִיל, means, borrowed, asked, interrogated, entreated, but the same spelling means, the underworld, the nether world, the grave, the **word**, Ben, means son, the **word** HeKenaaniyt, means, Canaanite)

11 And the sons of Levi; Gershon, Kohath, and Merari.

(וּבְנֵי לֵוִי גֵרְשׁוֹן קְהָת וּמְרָרִי) UBeneY Leviy Gershon Qehat UMerariy, where the **word**, Ubeney, means, and the sons, the **word** or name, Leviy, לֵוִי, means, to be joined, joined together, to accompany, it is also the name of the son of Jacob and Leah, and without the Yod suffix, the letters, Lamed Vav, לו, mean, would that, oh that, if only, and with the Yod, י, suffix, it means, **If only I had, or would that I, or if only I**, the **word** or name Gershon, is the name of Levi's firstborn son, the **word**, or name Qehat, is the name of the second son of Levi, and the grandfather of Moses, the **word** or name, Merariy, pertains to the gall, billious, very bitter, it is from the **word** Marar, which means, to be bitter, was or became bitter, he made bitter, embittered, caused bitterness)

12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

(וּבְנֵי יְהוּדָה עֵר וְאוֹנָן וְשִׁלָּה וּפְרֵצִים וְזֵרַח וַיָּמָת עֵר וְאוֹנָן בְּאֶרֶץ כְּנָעַן וַיָּהִיו בְּנֵי-פְרֵצִים וּבְנֵי יְהוּדָה עֵר וְאוֹנָן וְשִׁלָּה וּפְרֵצִים וְזֵרַח וַיָּמָת עֵר וְאוֹנָן בְּאֶרֶץ כְּנָעַן וַיָּהִיו בְּנֵי-פְרֵצִים) UBeneY Yehudah Er VeOnan VeShalach VaPeretz VaZarach VayaMat Er VeOnan BeEretz Kanaan Vayihyu Beney Peretz Chetzron VeChamul, where the **word**, Ubeney, means, and the sons, the **word** or name, Yehudah, יְהוּדָה, Yahudah, is the name of Ya'aqov's fourth son, and the mane Yehudah, is a composite **word**, made up of the

words 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** Yahudah (Jew), 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** or name Er, עֵר, is the name of Yehudah's first son, and his name means, awake, wakeful, it means, laurel, but it also means, enemy, foe, the **word** or name, Onan, אֹנָן, is the name of Yehudah's second son, and his name means, onanist, masturbator, and without the letter Vav, the **word** Onan, אָנָן, means, to complain, murmur, lament, bewail, mourn, he groaned, **word** or name, Shelah, שֵׁלָה, is the name of Yehudah's third son, and his name means, to be quiet, be at ease, was tranquil, was careless, was thoughtless, erred, forgot, went astray, was negligent, he led to false hopes, deceived, misled, it also means to draw out, afterbirth, he drew out from water, the **word**, Peretz, פֶּרֶץ, means, to break, break through, break out, break to pieces, burst, to spread, extend, to go over and beyond, to push, press, urge, breaking forth, breach, crack, cleft, fissure, the **word** or name, Zarach, זָרַח, means, to rise, shine, it rose, shone, it broke forth, he caused to rise, caused to shine, he went eastward, it broke forth, appeared, shining, dawning, it is the name of Yehudah's fifth son, and it is also the name of the son of Reuel, and grandson of Esav, who was a chief of one of the clans of the Edomites, and the father of Yobab who was the second king of Edom, the **word** VayaMat, is from the **word** Mot, מוֹת, means, dead, to die, he or she **died**, put to death, killed, death, the **word** or name, Er, is defined above, the **word**, or name Onan, is also defined above, the **word** BeEretz, means, in the land, the **word**, Kanaan, means, Canaan, the **word**, Vayihyu, is from the **word** Hayah, הָיָה, means, **to be, exist, happen, shall happen, continue, 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**, Beney, means the sons, the **word** or name Peretz, is defined above, the **word** or name, Chetzron, means, pertaining to the courtyard, courtier, janitor, it is from the **word** Chatzar, which means, enclosure, court, hamlet, village, it is also the name of Peretz's firstborn son, the **word** or name Chamul, is the name of the second son of Peretz, and grandson of Yehudah, and the head of the clan of the Chamulites)

13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

(וּבְנֵי יִשָּׁשְׁכָר תּוֹלָע וּפְוָה וְיֹב וְשִׁמְרוֹן)
 UBeney Yisaskar Tola UPhuvah VeYov
 VeShimron, where the **word**, UBeney, means, and the sons, the **word** or name, Yisaskar, יִשָּׁשְׁכָר, means, **he has given me my wages, he will lift up and or honour my wage**, the **word** or name, Tola, תּוֹלָע, means, worm, crimson, it is also the name of the first son of Yisaskar, the **word** or name Puvah, is the name of Yisaskar's second son, the **word** or name, Yov, is the name of Yisaskar's third son, the **word** or name, Shimron, is the name of one of thwe sons of Yisaskar, and grandson of Ya'aqov)

14 *And the sons of Zebulun; Sered, and Elon, and Jahleel.*

(וּבְנֵי זְבוּלֹן סֶרֶד וְאֵלֹן וַיַּחֲלֵל, UBeney Zebulun Sered VeElon VeYachlel, where the word, UBeney, means and the sons, the word or name, Zebulun, זְבוּלֹן, means, honour, exaltation, and it is the name of the tenth son of Ya'aqov, and sixth son of Leah, the word or name Sered, סֶרֶד, means, to lace, plait, knit, he pierced, perforated, latticework, network, net maker, it is also the name of Zebulun's firstborn son, the word or name, Elon, אֵלֹן, means, oak, large strong tree, and it is the name of Zebulun's second born son, the word or name Yachlel, means, to wait, hope, long for Elohim, and it is the name of Zebulun's third son)

15 *These be the sons of Leah, which she bare unto Ya'aqov in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.*

(אֵלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לַיַּעֲקֹב בְּפַדְנַן אֲרָם וְאֵת דִּינָה בָתּוּ כָּל-נַפְשׁ בָּנָיו וּבָנוֹתָיו) (שְׁלֹשִׁים וְשָׁלֹשׁ, Eleh Beeney Leah Asher Yaldah LeYa'aqov BePadan Aram VeEt Dinah Bito Kal Nephesh Banayv UBenotayv, Sheloshiym VeShalosh, where the **word**, Eleh, means, **these**, the **word**, Beney, means, **the sons**, the **word** or name, Leah, לֵאָה, means, to be weary, impatient, tired, exhausted, was slow, was hesitating, it is also the name of Laban's eldest daughter, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was in charge, 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, such as, **which**, **with which**, **that which**, then, and as an adverb and conjunction, it means, for, because, in order that, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Yaldah, is form the **word** Yaled, יָלַד, means, **to bear, conceive, bore, bring forth, give birth, birth day, 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, to bear young; to act as midwife; born, children, young, bring up, calve, be delivered of a child, time of delivery, hatch, labour, do the office of a midwife, woman in travail, the **word**, LeYa'aqov, means to Ya'aqov, the words, BePadan Aram, means, **in Padan Aram**, פַּדְנָה אֲרָם, Padenah Aram also known as, Paddan-Aram seems to have been either identical with, or included within, the area of Aram-Naharaim and is described by Abraham as the land of my nativity, to which he sent his servant to find a wife for Isaac (*Genesis 24:4, 10; 25:20*). It is most frequently mentioned in connection with Jacob's flight from Esau and his residence with his uncle Laban, the brother of Rebekah his mother. All but one of the tribes of Israel (Benjamin) originated there (*Genesis 28:2-7; 31:18; 33:18; 35:9, 26; 46:15; 48:7*) Paddan-Aram must have been situated in northern Mesopotamia since it included the city of Haran (*Genesis 28:10; 29:4*). The repeated description of Laban as an Aramean (*Genesis 25:20; 28:5; 31:20, 24*) would imply an Aramean population speaking the Aramaic language (*Genesis 31:47*). In fact, the name is generally accepted as deriving from the Aramaic Paddânâ, a field, or plain, and meaning the Plain of Aram, corresponding to the Hebrew Sedeh Aram (*Hosea 12:13*, the **word** VeEt, is the **word** Et,

repeated and these two letters, represent Messiah, the **word** or name, Dinah, דִּינָה, is the feminine version of the **word** Diyn, which means, to judge, he pleaded the cause of, he executed judgement, he contended with, quarrelled, was judged, was punished, he discussed, argued, judgment, verdict, sentence, lawsuit, cause, law, logical deduction,) Bito, means, his daughter, the **word**, Kal, כָּל or כּוֹל, means, all, the whole of, everything, comprehend, contain, measure, it held, contained, he sustained, endured, the **word**, Nephesh, נֶפֶשׁ, 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, the **word**, Banayv, means, his sons, the **word** UBenotayv, means, and with his daughters, the **word**, Sheloshiym means thirty, the **word** VeShalosh, means, and three)

Here we are told that these are the sons of Leah, which she bore unto Ya'aqov in Padan-Aram, with his daughter Dinah: all the souls of his sons and his **daughters** were **thirty and three**. As you can see we are told that there are **thirty three** sons and daughters of Leah, but if you count them, you will see that there are only **thirty two**.

Reuben 4 + 1 = 5	Simeon 6 + 1 = 7	Levi 3 + 1 = 4	Judah 5 – 2 + 1 = 4
Issachar 4 + 1 = 5	Zebulun 3 + 1 = 4	Dinah 1	Pharez 2

Now when we add these numbers, $5 + 7 + 4 + 4 + 5 + 4 + 1 + 2 = 32$, we end up with **thirty two**, and **not thirty three**, which is what Scriptures tells us in *verse 15*. Have the Scriptures made a mistake?

The Scriptures tell us, that Leah had one **daughter** and there are no other daughters or granddaughters mentioned in Leah's lineage, but at the end of *verse 15* it says, these are the **sons** and **daughters** of Ya'aqov and Leah. But as I said above, when we add up the actual number of souls that came from Ya'aqov and Leah, we see that there are only **thirty two**. The question that has to be asked is **WHY** was the plural used for the word **daughters** or **granddaughters** instead of the singular? I believe it is because a daughter was born into Leah's line, through Dinah, who had been raped by Shekem, and that the birth of the baby was kept quiet because of the circumstances of the baby's conception. And as you know, according to YHVH, a child becomes a person, a soul, at the moment of conception. There is a lot of controversy regarding this matter of Dinah being raped and producing a child, and there are many wild ideas, that we can and will discuss later on.

16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

(וּבְנֵי גָד צִפְיוֹן וְחַגִּי שֻׁנִי וְעֶזְבֹן עֵרִי וְאֶרֹדִי וְאַרְאֵלִי, UBeney Gad Tziphyon VeChagiy Shuniy VeEtsbon Eriy VaArodiy VeAreliy, where the **word**, UBeney, means, and the sons, the **word** or name Gad, גָּד, Gad, means, good fortune, distributing fortune, troop, luck, the name of the man made imaginary god of fortune, it means, coriander seed, it is also the attribute of the planet Jupiter, it is related to the **word** Gedud, which means, a marauding band, troop, a division of the army of Israel, regiment, battalion, the **word**, Tziphyon, is the name of a son of Gad and grandson of Ya'aqov, and the ancestor of the Zephonites, the **word** or name Chagiy, is from the **word** Chag, which means feast, and Chagiy means, **born on a feast day**, it is the name of a son of Gad, and the ancestor

of the tribe of Haggites, the **word** or name, Shuniy, is the name of a son of Gad, and grandson of Ya'aqov, and the ancestor of the tribe of Shunites, the **word** or name, Etbzon, אֶצְבֹּן, means, to be bald, it is the name of the fourth son of Gad, the **word** or name Eriy, עֵרִי, is the name of Gad's son, and his name means, awake, wakeful, it means, laurel, but it also means, enemy, foe, the **word** or name, Arodiy, is the name of a son of Gad, and the ancestor of the tribe of the Arodites, the **word** or name Areliy, is the name of a son of Gad, and the ancestor of the tribe of Arelites)

17 And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

וּבְנֵי אָשֶׁר יִמְנָה וַיִּשְׁוּהָ וַיִּשְׁוִי וַיִּשְׁרָח אַחֲתָם וּבְנֵי בְרִיעָה חֶבֶר וּמַלְכִּיֶּאֱלִי,
 Ubeney Asher Yimnah VeYishvah VeYishviy UBeriyah VeSerah Ashotam Ubeney
 Beriyah Cheber UMalkiyel, where the **word**, UBeney, means, and the sons, Asher, אָשֶׁר,
 is the name of one of the sons of Ya'aqov, the **word**, Yimnah, means, Yah assigns, and it
 is the name of the firstborn son of Asher, the **word** or name, Yishvah, is the name of one
 of the sons of Asher and grandson of Ya'aqov, the **word** or name Yishviy, is the name of
 a son of asher and grandson of Ya'aqov, and he is the ancestor of the tribe of Ishvites, the
word or name, Beriyah, is the name of a son of Asher, and father of Heber and Malkiel,
 the **word** or name Serach, means, abundance, prospering, it is also the name of the
 daughter of Asher, and granddaughter of Ya'aqov, the **word**, Acotam, means their sister,
 the **word**, UBeney, means, and the sons, the **word** or name, Beriah, mentioned above, the
word or name Cheber, חֶבֶר, means, to be united, be joined, associate, was united, was
 joined, he united, joined, was gathered, he added, he composed, made an alliance, friend,
 associate, partner, companion, fellowman, schoolmate, fellow student, company, band,
 association, organization, charm, spell, magic, charmer, magician, to be coloured,
 striped, he beautified, adorned, colour, complexion, it is also the name of Beriah, who is
 a son of Asher, the **word** or name, Malkiyel, means, El is my King, and it is the name of
 one of the sons of Beriah who is a son of Asher)

18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.

אֵלֶּה בְּנֵי זִלְפָּה אֲשֶׁר־נָתַן לָבָן לְלֵאָה בְּתוּ וַתֵּלֶד אֶת־אֵלֶּה לְיַעֲקֹב שֵׁשׁ עֶשְׂרֵה נַפְשׁוֹ,
 Eleh Beney Zilpah Asher Natan Laban LeLeah Bito VeTaled Et Eleh LeYa'aqov Shesh
 Esreh Naphesh, where the **word**, Eleh, means, **these**, the **word**, Beney, means, **sons**, the
word or name Zilpah, זִלְפָּה, means, **small nose, trickling**, the **word**, Asher, אָשֶׁר, means,
 to walk straight, to walk, he led, was in charge, 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, such as, which, with which, that which, then, and as an adverb and
 conjunction, it means, for, because, in order that, in order that, after, alike, as soon as,
 because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever,
 when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is
 often accompanied by the personal pronoun expletively used to show the connection, the
word, Natan, נָתַן, means, **to give, gave, granted**, he permitted, he gave up, delivered,
 restored, he put, set, he appointed, established, he made, was given, was granted, was

appointed, was established, the **word** or name, Laban, לָבָן, means, **to be white**, milk, mostly in the sense of sour milk, coagulated sour milk, he made white, whitened, bleached, he cleansed, purified, he made white hot, he clarified, was whitened, it also means to make bricks, he made bricks, brick, brickmaker, it means laundryman, it is also **the name of Rivqah's brother**, the **word**, LeLeah, means, **to Leah**, and Leah means, לֵאָה, means, **to be weary, impatient, tired, exhausted, was slow, was hesitating**, it is also the **name of Laban's eldest daughter**, the **word** Bito, means, his daughter, VeTeled, is form the **word** Yaled, יָלַד, means, **to bear, conceive, bore, bring forth, give birth, birth day, 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, to bear young; to act as midwife; born, children, young, bring up, calve, be delivered of a child, time of delivery, hatch, labour, do the office of a midwife, woman in travail, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Eleh, means, these, the **word**, LeYa'aqov, means to Ya'aqov, the **word**, Shesh, שֵׁשׁ, means, **six**, Egyptian linen, it means, white marble, the **word**, Esreh, means, **ten**, the **word**, Nephesh, נֶפֶשׁ, 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)

19 *The sons of Rachel Jacob's wife; Yoseph, and Binyamin.*

(בְּנֵי רָחֵל אִשֶׁת יַעֲקֹב יוֹסֵף וּבִנְיָמִן, Beney Rachel Eshet Ya'aqov Yoseph UBinyamin, where the **word**, Beney, means, sons, the **word** or name, Rachel, רָחֵל, means, ewe, sheep, it is also the name of the younger daughter of Laban, who became one of the wives of Ya'aqov, the **word**, Eshet, means, his wife, the **word** or name Ya'aqov, is the father and grandfatehr of all this children, mentiones above, the **word** or name, Yospeh, יוֹסֵף or יִסָּף, 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, again, 54 times, as, add, 28 times, as, increase, 16 times, as, also, 6 times, as, exceed, 4 times, as, put, 4 times, further, 4 times, as, henceforth, 4 times, as, can, 2 times, as, continued, 2 times, as, give, 2 times, and it is used 17 times as, miscellaneous words such as, cease, conceive again, gather together, join, longer, the **word** or name Binyamin, בִּנְיָמִן, Binyamin or בְּנִימִין, the name Binyamiyn, is the name of **Ya'aqov and Rachel's second and youngest son**, it is used one hundred and fifty times in Scripture, and for sixteen of those times it is spelled with two letter Yod, בְּנִימִין, and the rest of the time it is spelled with only one Yod, בְּנִימִן, and his name means son of the right hand)

20 *And unto Yoseph in the land of Egypt were born Manasseh and Ephraim, which Asnat the daughter of Potiy–Pera priest of On bare unto him.*

(וַיֻּלְדוּ לְיוֹסֵף בְּאֶרֶץ מִצְרַיִם אֲשֶׁר יָלְדָהּ לוֹ אֲסַנַּת בַּת־פְּוֹטִי פְּרַע כַּתָּן אֵן אֶת־מְנַשֶּׁה וְאֶת־אֶפְרַיִם, VayiValed LeYoseph BeEretz Mitzrayim Asher Yaldah Lo Asnat Bat Potiy Pera Kohen On Et Menasheh VeEt Ephrayim, where the **word**, VayiValed, is from the

word Yaled, יָלַד, means, **to bear, conceive, bore, bring forth, give birth, birth day, 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, to bear young; to act as midwife; born, children, young, bring up, calve, be delivered of a child, time of delivery, hatch, labour, do the office of a midwife, woman in travail, the **word** or name, LeYoseph, means to Yoseph, and the name Yoseph means, יוֹסֵף or יֹסֵף, is the name of Ya'aqov and Rachel's firstborn 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, again, 54 times, as, add, 28 times, as, increase, 16 times, as, also, 6 times, as, exceed, 4 times, as, put, 4 times, further, 4 times, as, henceforth, 4 times, as, can, 2 times, as, continued, 2 times, as, give, 2 times, and it is used 17 times as, miscellaneous words such as, cease, conceive again, gather together, join, longer, the **word** BeEretz, means, **in the land**, the **word**, Mitzrayim, means Egypt, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was in charge, 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, such as, **which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Yaldah, is the **word**, Yaled, יָלַד, repeated and it means, **to bear, conceive, bore, bring forth, give birth, birth day, beget, he begot, she bore, brought forth**, 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** or name, Asnat, is the name of the daughter of Potiy Pera, and wife of Yoseph, the **word**, Bat, means, daughter, the **word** or name, Potiy Pera, is the name of the high priest of Egypt, when Yoseph was made second in Command of the whole country, the **word**, Cohen, means, priest, the **word** or name On, אֹן, means, **strength, power, manly vigour, wealth, riches**, it also means, **buying, purchasing, deed of purchase**, but with different vowel points, it spells the **word** Aven, אָוֵן, which means, trouble, sorrow, wickedness, idolatry, and **it is the name of the city in Egypt, where Potiy Pera, was high priest**, 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, Menasheh, מְנַשֶּׁה, means, **one who causes to forget**, he is **the oldest son of Yoseph**, who is a son of Ya'aqov, the **word**, VeEt, is the **word**, Et repeated, and these two letters represent Messiah, the **word** or name, Ephrayim, אֶפְרַיִם, means doubly fruitful, and it is the name of Yoseph and Asnat's, second son)

21 And the sons of Binyamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muphim, and Huphim, and Ard.

וּבְנֵי בִנְיָמִן בְּלַע וְבֶכֶר וְאַשְׁבֵּל גֵּרָא וְנַעֲמָן אַחֵי וְרֵאשִׁי מִפִּים וְחַפִּים וְאַרְדִּי, UBeny Binyamin Bela VaBeker VeAshbel Gera VeNa'aman Echiy VaRosh Muphiym VeChupiyim

VaArd, where the **word**, UBeney, means, and the sons, the **word** or name, Binyamin, means son of the right hand, the **word** or name, Bela, בֵּלַע, means, to swallow, he swallowed, devoured, ate up, he absorbed, was assimilated, he destroyed, was destroyed, swallowing, a thing swallowed, confusion, corruption, glutton, it is also, the name of the first son of Binyamin, the **word** or name Beker, בֶּכֶר, means, to bring forth, it brought forth, firstborn, eldest, virgin, woman having a child, first fruits, first results, he invested with birthright, considered as firstborn, she bore for the first time, he preferred, he was invested with birthright, it ripened, early, it is also the name of Binyamin's second son, the **word** or name, Ashbel, is the name of the third son of Binyamin, the **word** or name, Gera, גֵּרָא, means, sojourner, he is the fourth son of Binyamin, and grandson of Ya'aqov, the **word** or name, Naaman, נֹעְמָן, means, to be pleasant, be delightful, be lovely, charming, it is the name of Binyamin's fifth son, the **word** or name, Echiy, is the name of the sixth son of Binyamin, and grandson of Ya'aqov, the **word** or name, Rosh, רֹאשׁ, means, **head, chief, leader**, top, summit, beginning, division, sum, principal, capital, basis, foundation, first, former, previous, superior, but it can also mean, venom, poison, and it is the name of Binyamin's seventh son, the **word** or name Mupiyim, is the name of Binyamin's eighth son,)

22 *These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.*

(אֵלֶּה בְּנֵי רָחֵל אֲשֶׁר יָלַד לְיַעֲקֹב כָּל־נַפְשׁ אַרְבַּעַה עָשָׂר, Eleh Beney Rachel Asher Yulad LeYa'aqov Kal Nephesh Arba'ah Asar, where the **word**, Eleh, means, these, the **word**, Beney, means sons, the **word** or name, Rachel, רָחֵל, means, ewe, sheep, it is also the name of the younger daughter of Laban, who became one of the wives of Ya'aqov, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was in charge, 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, such as, **which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Yulad, יָלַד, means, **to bear, conceive, bore, bring forth, give birth, birth day, 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, to bear young; to act as midwife; born, children, young, bring up, calve, be delivered of a child, time of delivery, hatch, labour, do the office of a midwife, woman in travail, the **word** or name, Ya'aqov, **is the name of Rachel's husband and the father of Yoseph**, the **word**, Kal, means, all, the whole of, the **word**, Nephesh, 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, the **word** Arba'ah, means, **four**, the **word**, Aser means, **ten**)

23 *And the sons of Dan; Hushim.*

(וּבְנֵי־דָן הַשִּׁימִים, UBeny Dan Chushiym, where the **word**, Ubeney, means, and the sons, the **word** or name Dan, is from the **word** Diyn, דִּין, which means, **to judge, he pleaded the cause of, he executed judgement**, he contended with, quarrelled, was judged, was punished, **he discussed, argued, judgment, verdict, sentence, lawsuit, cause, law, logical deduction**, and the **word** Dayan, which is the exact same spelling with different vowel points, and it means, **judge**, and if we add an Aleph to these letters, we form the **word**, Dina דִּינָא, which means, judgement, law, the law of the government is law, the law of the state is binding, and as a pronoun, it means, this, and it is also the name of Ya'aqov and Leah's daughter)

24 *And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.*

(וּבְנֵי נַפְתָּלִי יַחֲזֵעֵל וְגֻנִי וְיֶזֶר וְשִׁלֵּם, UBeny Naphtaliy Yachtzeel VeGuniy VeYetzar VeShilem, where the **word** Ubeney means, and the sons, the **word** or name Naphtaliy, נַפְתָּלִי, is from the **word**, Niphtal, נַפְתַּל, which means, tortuous, crooked, struggling, wrestling, it is from the **word** Patal, פַּתַּל, which means, to twist, twine, he twisted, distorted, perverted, he wrestled, was tortuous, the **word** or name, Yachtzel, means, Elohim apportions, Elohim favours, and it is the name of Naphtali's firstborn son, the **word** or name, Guniy, means, to hedge about, protect, and it is the name of the second son of Naphtaliy, the **word** or the name, Yetzer, יֶזֶר, means, **to form, fashion, create, to provide, he framed, devised, he composed, he manufactured, produced, form, framing, imagination, purpose, impulse**, bent, inclination, instinct, propensity, natural disposition the **word** or name, Shilem, שְׁלֵם or שְׁלוֹם, means, **to be ended, be finished, be complete, to be whole, be safe, be well, welfare, 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)

25 *These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Ya'aqov: all the souls were seven.*

(אֵלֶּה בְּנֵי בִלְהָה אֲשֶׁר־נָתַן לָבָן לְרַחֵל בְּתוּ וַתֵּלֶד אֶת־אֵלֶּה לְיַעֲקֹב כָּל־נַפְשׁ שִׁבְעָה, Eleh Beney Bilhah Asher Natan Laban LeRachel Bito VaTeled Et Eleh LeYa'aqov Kal Nephesh Shivah, where the **word**, Eleh, means, **these**, the **word**, Beney, means, **sons**, the **word** or name Bilhah, בִּלְהָה, means, **catastrophe, disaster, nightmare**, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was in charge, 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, such as, **which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, Natan, נָתַן, means, **to give, gave, granted, he permitted, he gave up, delivered, restored**, he put, set, he appointed, established, he made, was given, was

granted, was appointed, was established, the **word** or name Laban, לָבָן, means, to be white, milk, mostly in the sense of sour milk, coagulated sour milk, he made white, whitened, bleached, he cleansed, purified, he made white hot, he clarified, was whitened, it also means to make bricks, he made bricks, brick, brickmaker, it means laundryman, it is also the name of Rivqah's brother, and **Rachel's father**, the **word** or name Rachel, רַחֵל, means, ewe, sheep, it is also the name of the younger daughter of Laban, who became one of the wives of Ya'aqov, the **word**, Beto, means, his daughter, the **word**, VeTeled, is from the **word** Yaled, יָלַד, means, **to bear, conceive, bore, bring forth, give birth, birth day, 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, to bear young; to act as midwife; born, children, young, bring up, calve, be delivered of a child, time of delivery, hatch, labour, do the office of a midwife, woman in travail, the **word**, Et, is the first and last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the **word**, Eleh, means, these, the **word** or name, LeYa'aqov, means, to Ya'aqov, who is the father of these twelve children, the **word**, Kal, means, all, the whole of, the **word**, Nephesh, נֶפֶשׁ, 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, the **word**, Shivah, means, **seven**)

26 *All the souls that came with Ya'aqov into Egypt, which came out of his loins, besides Ya'aqov's sons' wives, all the souls were threescore and six;*

כָּל־הַנְּפֹשׁ הַבָּאָה לְיַעֲקֹב מִצְרַיִמָּה יֵצְאוּ יָרְכוּ מִלְבָּד נָשִׁי בְנֵי־יַעֲקֹב כָּל־נְפֹשׁ שְׁשִׁים) (וְנָשָׁא, Kal HaNephesh HaBa'ah LeYa'aqov Mitzraymah Yotzey Yereko Milbad Neshey Beney Ya'aqov Kal Nephesh Shishiyim VaShesh, where the **word**, Kal, means, all, the whole of, the **word**, HaNepesh, Nephesh, נֶפֶשׁ, 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, the **word**, HaBa'ah, is from the **word**, Bo, בָּא, which means, **to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered**, bring, he brought, brought in or out, 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, LeYa'aqov, means to Ya'aqov, the **word** or name, Mitzraymah, means, Egypt, the **word**, Yotzey, יָצָא, means, **to go or come out, went out, goes forth, went forth, burst forth**, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, Yereko, is from the **word** Yarek, יָרַךְ, which means, **thigh, loin, side, flank, hip, hip socket, innermost parts, remote parts**, and in the form that it is used here, it means, **his loins**, the **word**, Milbad, is from the **word** Bad, בָּד, means, **separation, separated**, alone, part, portion, limbs, a part of the body, a branch, piece of cloth, pole, shoot, alone, by themselves, only, apart from, aside from, as an adverb it means, apart, only, besides, it also means, linen, divided fibres, cloth, material, pole, bar, rod, branch, part, portion, something cut off, something separated, separation, part of something, part of the body, branch of a tree, bar for carrying, it means, only, besides, alone, apart, branch by itself, except, only part, it also means, lie, fabrication, to invent,

through Leah, were **thirty three** souls, (32 +1 which is more than likely Dinah's illegitimate daughter)

In *verse 18* we are told that the sons of Zilpah that she bore to Ya'aqov are **sixteen** souls

In *verse 22* we are told that the sons of Rachel which she bore to Ya'aqov were **fourteen** souls

In *verse 25* we are told that the sons that Bilhah which she bore to Ya'aqov, were, **seven** souls

In *verse 26* we are told that all the souls that came out of his loins, and that went with him to Egypt were **Sixty Six** souls

In *verse 27*, we are given two numbers, it says, *And the sons of Yoseph which were born to him in Egypt, were **Two** souls, which came out of his loins, all the souls of the house of Ya'aqov, which came into Egypt were **Seventy**.*

Now to me, there is a wonderful message hidden in the number of children and grandchildren that were born onto Ya'aqov, and I believe that the hidden message, is the Gospel message.

The number **thirty three**, in scripture represents, Messiah's Torah obedient ministry, for it ended when He was crucified died and was placed in a tomb, at the age of **thirty three**.

The number **sixteen**, in Scripture represents, Love,

The number **fourteen**, in Scripture represents, Salvation

The number **seven**, in Scripture represents, completeness,

The number **two**, in Scripture, represents witness

The number **seventy**, represents, the nations of the world

These numbers tell us that Messiah's ministry which ended in His Thirty Third (33) year, would be a ministry that is based on Messiah's Love (16), Love for our heavenly Father and for us, and that He would complete (7) the Task that our heavenly Father sent Him to accomplish, and be a witness (2), of the inerrant and everlasting Words of our heavenly Father's Torah of Life, and the fact that He willingly chose to be a witness of the Words of our heavenly Father's Torah of Life, would cause Him to be put to death on the cross, by the leaders of the man made religion of the day, for the salvation (14) of the people of Israel, and all the peoples of the nations of the world (70) that would eventually join themselves to Yisrael.

The other number, the number **Sixty Six**, puzzled me for a while, because I could not find another incident in Scripture where the number **Sixty Six** was used. Furthermore if we add all the numbers given to us of the amount of people of the loins of Jacob and include the baby girl born to Dinah, we come to the number **Seventy** (70), and if we take Joseph and his two sons off, for they were from the loins of Ya'aqov also, but they were already in Egypt, that gives us 67 and not 66 that came to Egypt. What can this mean?

Let us begin with the number Sixty Six. I believe that since our heavenly Father is omniscient, He knew that one day we would take all of His teachings and instructions and compile them in a book form, called the Scriptures, and that, that book, would contain Sixty Six individual books, thirty nine of them would make up the Hebraic Scriptures and twenty seven of them,

would make up the Apostolic Scriptures, for a total of **Sixty Six** books. He also knew that the amount of descendants of Ya'aqov, that would end up in Egypt, would be **Seventy** (70) souls, and the number **seventy** in Scripture represents the nations of the world. Therefore, I believe that YHVH is telling us through the number **Sixty Six**, that **IF** we bring His complete Word, **the whole of Scripture**, to the world, represented here, by the country of Egypt, which was the major world power of the day, **AND NOT** just the so called Old Testament, the Hebraic Scriptures, as the proponents of the man made religion Judaism have and continue to do, **AND NOT** just the so called New Testament, the Apostolic Scriptures, as the proponents of the man made religion of Christianity have and continue to do, **IF** we, as followers of Messiah, the Words of the Living Torah made flesh, bring YHVH's **WHOLE AND COMPLETE WORKS**, which **IS, ALL** the Words of His Torah of Life, **ALL** the Sixty Six Books, the Scriptures from cover to cover, to the peoples of the world, **we WILL gather many of the peoples of the nations of the world to YHVH, BUT, there is a Caveat.** And that Caveat **IS, IF** we do not bring the complete Works or the complete Word of YHVH's Torah of Life, to the nations of the world, which is **ALL** the Words of YHVH's inerrant and everlasting teaching and instructions, All the Words of His Directives for everlasting Life, His Commandments, that are supported by and with the testimony of the Torah obedient Life of Yeshua, our Messiah, **then many will perish.**

Therefore I believe that the mandate given to us by YHVH, is to live by and teach **ALL the Words of His Torah**, **ALL** the words of His inerrant and everlasting teaching and instructions, and **NOT** pick and choose, what **WE**, mankind, through our finite wisdom, the very same wisdom that YHVH calls foolishness, want to keep and what we want to throw away, and or abolish or discard, what **WE** might think is **OLD** and or **DONE AWAY WITH, BUT** teaching His **COMPLETE unchanging and everlasting Word** to the nations, then we will gather many of the peoples of those nations to Him.

There is a second understanding also for the number **Sixty Six**. The number Six in Scripture represents man and his own wisdom. Many times in Scriptures when they want to emphasize something they repeat the word twice. I believe that this is also the case here. The number Six is used twice, to emphasize that man has relied upon himself, his own knowledge, his own wisdom, the very same wisdom that YHVH calls foolishness, and that that is why man is in this predicament, of experiencing a famine of the Words of YHVH's Torah of Life, for it is caused by their unbelief.

The next number mentioned is the number **two** and the number two speaks of **witness**. The following number is the number 70, and the number Seventy speaks of the nations of the world. Therefore I believe that this is telling us that YHVH is witnessing to all the nations of the earth, and warning all the peoples of the world, not to rely on man's wisdom, but instead, to turn to YHVH. (*Psalm 118:8-9*) The Scriptures tell us that He sent His Son to redeem us from the sinful ways of the world, out of His great love for us. Both the Father and the Son made an incredible sacrifice, in order to fulfill YHVH's plan of the salvation for mankind, and Elohim will complete it, regardless of what man thinks and or does. Amen.

As an additional note, we have learned that Binyamin represents the ten Northern tribes called Ephraim, who were dispersed into the world, into the diaspora, and most scholars believe that these people these Ephraimites form to biggest part of the body of Christianity today.

Christianity professes to obey the Ten Commandments of Elohim, and do you think then, that it is a coincidence that Binyamin, who is a picture of Ephraim, who are said to make up the majority of the body of the Christian church today, had **TEN** sons, which I believe is a shadow picture of the Christian church professing to keep the Ten Commandments of Elohim, when they do **NOT** do so?

28 And he sent Yehudah before him unto Yoseph, to direct his face unto Goshen; and they came into the land of Goshen.

וְאֶת־יְהוּדָה שָׁלַח לְפָנָיו אֶל־יוֹסֵף לְהוֹרֹת לְפָנָיו וַיָּבֵאוּ אֶרְצָה גֹשֶׁן (VeEt Yehudah Shalach LePanayv El Yoseph LeHorot LePanayv Goshnah VayaBo'u Artzah Goshen, where the **word**, VeEt is from the **word** Et which is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word** or name Yehudah, יְהוּדָה, is the name of Ya'aqov's fourth son, and the name Yehudah, is a composite **word**, made up of the words 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** Yahudah (Jew), **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**, 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**, LePanayv, is from the **word** Paniym, פָּנִים, means, face, countenance, **presence, forepart, before, before me**, in front of me, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, 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, 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, again, 54 times, as, add, 28 times, as, increase, 16 times, as, also, 6 times, as, exceed, 4 times, as, put, 4 times, further, 4 times, as, henceforth, 4 times, as, can, 2 times, as, continued, 2 times, as, give, 2 times, and it is used 17 times as, miscellaneous words such as, cease, conceive again, gather together, join, longer, the **word**, LeHorot, is from the **word** Yirah, יִרָא, means, fear, terror, reverence, and without the Hey suffix, יָרָא, it means to fear, he feared, was afraid, he revered, honoured, was fearful, was dreadful, was awe inspiring, he made afraid,

terrified, terror, reverence, and if we change the suffix letter Aleph, א, to the letter Hey, ה, we form the **word** Yirah, ירה, which sounds the same, but it means, to throw, to cast, shoot, was shot through, **to teach, to instruct, he pointed out, showed, he taught, instructed**, the **word**, LePanayv, is from the word Paniym, פנים, which means, face, countenance, **presence, forefront, before, before me**, in front of me, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, Goshnah, VayaBo'u Artzah Goshen, גֹּשֶׁן, which means, on the mountains, or mound of earth, it is a region in Egypt, **where Ya'aqov and his family settled, once his son Yoseph who was then Viceroy of Egypt invited him**, and Goshen is closely linked with, and apparently to be identified with the city of Rameses on the eastern side of the Nile delta, VayaBo'u, is from the **word**, Bo, בא, means, **to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, he brought, brought in or out**, caused to, led to, and the **word** Bo, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Artzah, is from the **word** Aretz, ארץ, which means, earth, **land**, country, ground, and the **word** or name, Goshen, is repeated)

Here we are told that Ya'aqov sent Yehudah, ahead, to meet with Yoseph, who would then direct his face, unto Goshen, and then we are told, that that is when they came to Goshen. Now, in this scenario, I believe that Ya'aqov represents our heavenly Father, and that Yoseph represents Messiah, and Ya'aqov, who, as I said **IS** a shadow picture of our heavenly Father, directs Yehudah, whose name means, a person who 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. In *Genesis* 45, I told you, that in that scenario, Pharaoh, represented our heavenly Father, and that Egypt was a shadow picture of Eden, and that Goshen was a shadow picture of the Garden of Eden, and here we are told that Yehudah was directed by Ya'aqov, who is a shadow picture of our heavenly Father, to go to Yoseph who is a shadow picture of Messiah, who would then turn his face, his paniym, his countenance, his presence, towards Goshen, which is a shadow picture of the Garden of Eden. This tells me, that in end times, Yehudah will finally recognize that Messiah **IS** indeed his brother, and that He **IS** the Son of the most High Elohim, and that Yehudah and **ALL** his brothers, will believe, follow and obey the instructions of Yoseph/Messiah, and enter into the Garden of Eden.

29 And Yoseph made ready his chariot, and went up to meet Yisrael his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

(וַיַּאֲסֵר יוֹסֵף מְרֻכְבָּתוֹ וַיַּעַל לְקִרְאֵת-יִשְׂרָאֵל אָבִיו וַגִּשְׁנָה וַיִּרְא אֵלָיו וַיִּפֹּל עַל-צַנְאוֹרָיו וַיִּבְךְ עַל-צַנְאוֹרָיו עוֹד, VayeEsor Yoseph Merkavto VaYa'al Liqrat Yisrael Aviyy Goshnah VayeRah Elayv Vayipol Al Tzavarayv VaYebek Al Tzavarayv Od, where the **word**, VayeEsor, is from the **word** Asar, אסר, means, to bind, to tie, imprison, he tied, he bound, fettered, harnessed, he arrested, he imprisoned, to yoke or hitch, to fasten in any sense, to join battle, gird, harness, hold, keep, **make ready, order, prepare**, prison, prisoner, put in bonds, set in array, he forbade, prohibited, binding obligation, it is also

the name of a small Roman copper coin, the *word* or name Yoseph, יוסף or יסף, 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, יסף, means, to add, to augment, it is also used as the adverb, continue, it is used as the *word* more, 70 times, as, again, 54 times, as, add, 28 times, as, increase, 16 times, as, also, 6 times, as, exceed, 4 times, as, put, 4 times, further, 4 times, as, henceforth, 4 times, as, can, 2 times, as, continued, 2 times, as, give, 2 times, and it is used 17 times as, miscellaneous words such as, cease, conceive again, gather together, join, longer, the *word*, Merkavto, is from the *word* Merkabah, מרכבה, means, chariot, carriage, chariot in the vision of Ezekiel, it means, to ride, the *word*, VayaAl, על, means, height, upper part, and as a preposition, it means, *in, on, upon, above, over, at, beside, by, out of, for, toward, to, onto, against, concerning, about, because of, on account of, together with*, it also means, yoke, to insert, thrust in, the *word*, LiQrat, is from the *word* Qara, קרא, which means, to cry, call, called, invoke, to invite, to say, proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, *to encounter, meet, happen, befall*, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the *word* קראי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the Words of the written Torah actually say, and **NOT** by the interpretations of the Rabbis, the *word*, Yisrael, יִשְׂרָאֵל *is the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed*, and it 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*, Aviyyv, means, his father, the *word*, Goshnah, גֹּשֶׁן, which means, on the mountains, or mound of earth, it is a region in Egypt, where Ya'aqov and his family settled, once his son Yoseph who was then Viceroy of Egypt invited him, and Goshen is closely linked with, and apparently to be identified with the city of Rameses on the eastern side of the Nile delta, the *word*, VayeRah, is from the *word* Ra'ah, ראה, which means, see, to see, saw, look, looked, *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*, Elayv, means to him, Vayipol, is form the *word* Naphal, נפל, means, *to fall, he fell, fell down, fell upon*, was prostrate, was cast down, it happened, occurred, turned out, resulted, was omitted, he caused to fall, he threw, threw down, he overthrew, defeated, was thrown, was removed, was defeated, it also means miscarriage, abortion, the *word*, Al, means, *on or upon*, the *word*, Tzavarayv, is from the *word* Tzavar, צוּאָר, which means, *neck*, that which turns, the *word*, Vayebek, is from the *word* Bakah, בכה, means, *to weep, he wept*, it dripped, dropped, *he cried, he bewailed, lamented*, he *caused to weep, weeping, tearful*, Al Tzavarayv, is the *word* Tzavar, repeated and it

means, *neck*, the **word**, Od, עֹד, 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, **long time**, yet, already)

The phrase **to fall on his neck**, is used a few times in Scripture to indicate the love that a person has for another human being; for example, the father of the prodigal son, in *Luke 15:18-20 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before you, 19 And am no more worthy to be called your son: make me as one of your hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his NECK, and kissed him.*

Paul's disciples in *Acts 20:35 I, Paul have showed you all things, how that so labouring you ought to support the weak, and to remember the words of the Master; Yeshua, how he said, It is more blessed to give than to receive. 36 And when he, Paul, had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore, and fell on Paul's NECK, and kissed him.*

Just try and imagine the relief that Ya'aqov felt, when he found out that his favourite son Yoseph, whom he had not seen for nineteen plus years, but had hoped all these years, that he was still alive and doing well somewhere, finally gets to see him again, how comforting and relieving that must have felt.

Here Yoseph and his brethren are finally brought back together, and this reminds me of what Messiah said in *John 17:5 And now, O Father, glorify Me with Yourself, with the glory which I had with You before the world was. 6 I have manifested Your Name (NOT My own) unto the men which You gave Me out of the world: they were Yours, and You gave them to Me; and they have KEPT Your Word (the Words of Your Torah of Life) 7 Now, they have known that all things whatsoever You have given Me are of You. 8 For I have given unto them, the Words which You gave Me; (the Words of Your Torah, Your Directives for everlasting Life) AND they have received them, and have known surely that I came out from You, and they have believed that You did send Me. 9 I pray for them: I do NOT pray for the world, BUT for them which You have given Me; for they are YOURS.*

This is a perfect shadow picture of what Yoseph did when he went to meet his father and his brothers, he did not come to watch over the people of Egypt, he came to watch over his own family.

30 And Yisrael said unto Yoseph, Now let me die, since I have seen your face, because you are yet alive.

(וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף אָמְוִתָּהּ הַפֶּעַם אַחֲרַי רְאוֹתִי אֶת-פְּנֵיךָ כִּי עוֹדֶיךָ חַי) VaYomer Yisrael El Yoseph AMutah HaPa'am Acharey Reotiy Et Paneyka Kiy Odka Chay, 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 **the name that YHVH gave to Ya'aqov, after Ya'aqov fought with YHVH's messenger, and prevailed**, and it 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 יִסְיָ, is **the name of Ya'aqov and Rachel's firstborn 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, again, 54 times, as, add, 28 times, as, increase, 16 times, as, also, 6 times, as, exceed, 4 times, as, put, 4 times, further, 4 times, as, henceforth, 4 times, as, can, 2 times, as, continued, 2 times, as, give, 2 times, and it is used 17 times as, miscellaneous words such as, cease, conceive again, gather together, join, longer, the **word**, AMutah, is from the **word** Mot, מוֹת, means, **dead, to die, he or she died**, put to death, killed, death, and in the form that it is used here, it means, **let me die**, the **word**, HaPa'am, פָּעַם or פַּעְמָה, means, to strike, beat, to thrust, impel, move, he struck, beat, thrust, anvil, corner, foot, footstep, going, hundred, hundredfold, **now, this, once**, order, rank, step, thrice, often, second, this, two, time, times, twice, wheel, impelled, times, was disturbed, was troubled, he beat, perturbed, was agitated, was disturbed, was moved, he cause the heart to beat, excited, it also means, step, tread, pace, beat the foot, anvil, that which is struck by the hammer, occurrence, time, foot of a vessel, step, tread, pace, beat of music, the **word**, Acharey, אַחֲרָי, means, behind, **after**, since, other, the hinder part) Reotiy, is from the **word** Ra'ah, רָאָה, means, **see, to see, saw, seeing, look, looked, 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**, Paneyka, is from the **word** Paniym, פָּנִים, which means, **face, countenance, presence, forepart, before, before me, in front of me**, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, 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, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, because, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, while, who, yet, and as a noun it means burning, branding, the **word**, Odka, עוֹדָה, 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, long time, **yet**, already, and in the form that it is used here it means, **you are still, or, you are yet**, the **word**, Chay, חַי, means, **alive**, to live, living, lively, active, raw)

Here Ya'aqov feels like his life's desire has been fulfilled and in that state of euphoria he says *Now let me die, since I have seen your face, because you are yet alive.*

That is a feeling that most people experience once they encounter Messiah, and invite Him into their lives for the first time, a sense of total euphoria, or an overwhelming peace.

31 And Yoseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;

(וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו וְאֶל-בֵּית אָבִיו אֵלֶּה וְאֵנִי־הָלָה לְפָרְעָה וְאָמַרְתָּ אֵלָיו אֲחִי)
 וַיֹּמֶר יוֹסֵף אֶל-אֶחָיו וְאֶל-בֵּית אָבִיו אֵלֶּה וְאֵנִי־הָלָה לְפָרְעָה וְאָמַרְתָּ אֵלָיו אֲחִי
 VaYomer Yoseph El Echayv VeEl Beyt Aviyv
 E'Eleh VeAgiydah LeParoh VeOmrah Elayv Achay UBeyt Aviy BeEretz Kenaan Ba'u
 Elay, 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 Yoseph, יוֹסֵף or יִסְף, 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, again, 54 times, as, add, 28 times, as, increase, 16 times, as, also, 6 times, as, exceed, 4 times, as, put, 4 times, further, 4 times, as, henceforth, 4 times, as, can, 2 times, as, continued, 2 times, as, 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 or his brethren**, the **word**, VeEl, means, **and El**, and the **word** El is defined above, and it means, **to or unto**, the **word**, Beyt, means, **house**, the **word**, Aviyv, means, **his father**, the **word**, E'Elah, is from the **word**, Alah, אָלָה, 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, and in the form that it is used here, it means, **I will go up**, the **word**, VeAgiydah, is from the **word** Nagad, נָגַד, 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, to expose, predict, explain, certainly, certify, declare, denounce, expound, profess, report, show, speak, surely, tell, utter, the **word**, LeParoh, means, **to Pharaoh**, the **word**, VeOmrah, 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**, Elayv, means, **to him**, the **word**, Achay, means, **my brothers, my brethren**, the **word**, UBeyt, means, **and the house**, the **word**, Aviy, means, my father, the **word**, BeEretz, means, from the land, the **word** or name, Kenaan, is Canaan, the **word**, Ba'u, 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 or out, 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**, Elay, means, **to me**)

Here Yoseph, who is a shadow picture of Messiah, acts as Messiah does, he acts as an intercessor for his family, before Pharaoh, the leader of Egypt, which is a shadow picture of the world system of the day.

32 *And the men are **shepherds**, for their trade has been to feed cattle; and they have brought their flocks, and their herds, and all that they have.*

וְהָאֲנָשִׁים רְעִי צֹאן כִּי־אֲנָשִׁי מִקְנֵה הָיִו וּצְאֲנָם וּבְקָרָם וְכָל־אֲשֶׁר לָהֶם הֵבִיאוּ,

VehaAnashiyim Roey Tzon Kiy Anshay Miquneh Hayu VeTzonam Ubeqaram VeKal Asher LaHem Hebiyu, where the **word**, VahaAnashiyim, is from the **word**, Anashiyim, (אֲנָשִׁים, means, **men**, it is the plural of Ish, אִישׁ, which means man, and is related to the **word** Enosh, אֲנוּשׁ, which means, people, mankind, to be manly, people, nation, human race, personification, anthropomorphism, severe, incurable, mortal, son of Seth, and in the form that it is used here it means, **and the men**, the **word**, Roey, רָעָה or רְעִי, means, pasture, tend, graze, ruler, **he led a flock, directed, guided, ruled, shepherd**, it also means to associate with, keep company with, friend, companion, it also means to think, have intention, strive, he broke, crushed, and with different vowel points it means evil, wickedness, distress, misery, injury, harm, wrong, it is related to the **word** Ra'a, רָעַע, which means to be evil, be bad, he misled, he did evil, did harm, he behaved wickedly, it seemed bad, it worsened, deteriorated, to break into pieces, crush, shatter, the **word**, Tzon, צֹאן or צֹאֲוֹן means, **a flock of small cattle, sheep, goats**, 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, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, because, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, while, who, yet, and as a noun it means burning, branding, the **word**, Anshay, is from the **word** Anashiyim, defined above, and it means, **men**, the **word**, Miquneh, מִקְנֵה,

means, **cattle, herd**, to buy, purchase, purchase price, wiped, cleaned, it is from the **word** Qanah, to acquire, get, to buy, the **word**, Hayu, is from the **word** Hayah, הָיָה, means, **to be, has been, exist, happen, shall happen, continue, 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**, VeTzonam, is from the Tzon, צֹאן or צֹאֲנִים means, **a flock of small cattle, sheep, goats**, and in the form that it is used here it means, **and their flocks**, the **word** UBeqaram, is from the **word** Baqar, בָּקָר, means, **cattle, herd, oxen**, the plowing animal, it means cowherd, it means to cleave, to split, examined, investigated, he sought, he distinguished, visited, attended, he criticized, reviewed, censured, was inquired into, was examined, it also means to abandon, and with different vowel points it is the **word** Boqer which means, morning, the breaking through of daylight, and in the form that it is used here, it means, **and their herds**, the **word**, VeKal, means, and all, or and the whole of, the **word**, Asher, אֲשֶׁר, means, to walk straight, to walk, he led, was in charge, 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, such as, **which, with which, that which**, then, and as an adverb and conjunction, it means, for, because, in order that, in order that, after, alike, as soon as, because, forasmuch, from, whence, howsoever, if so, wherein, though, until, whatsoever, when, where, whereas, wherein, wherewith, whilst, whither, whomever; as it is, it is often accompanied by the personal pronoun expletively used to show the connection, the **word**, LaHem, means, to or with them, the **word**, HeBiyu, is from the **word** Bo, בָּאוּ, means, to go or come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, bring, **he brought, brought in or out**, 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, and in the form that it is used here it means, **and all that they brought**)

What is the cryptic message hidden here? What did YHVH want all of Israel to be? YHVH said in *Exodus 19:6 you shall be unto me a kingdom of **priests**, (Shepherds) and an holy nation.*

Here Yoseph, who is a shadow picture of Messiah, says to Pharaoh, my brothers have been **Shepherds** from their youth. I believe that YHVH is telling us, that the family of Ya'aqov, are to be **Shepherds** to the peoples of the world, so that they can bring the rest of the sheep of the world, those that want them, Yoseph's brothers, to be their **Shepherd**, their spiritual leaders, into the flock or the family of Yisrael. And that is confirmed in *Luke 1:31 And, behold, you shall conceive in your womb, and bring forth a son, and you shall call his name Yeshuah. 32 He shall be great, and shall be called the Son of the Highest: and YHVH Elohim shall give unto Him the throne of His father David: 33 And he **SHALL REIGN** over the house of Jacob **for ever**; and of His kingdom there shall be no end.*

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

(וְהָיָה כִּי-יִקְרָא לְכֶם פַּרְעֹה וְאָמַר מַה-מַּעֲשֵׂיכֶם), VeHayah Kiy Yiqra LaKem Paroh VeAmar Mah Ma'asheykem, where the **word**, VeHayah, הָיָה, means, to be, exist,

happen, shall happen, continue, 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, and in the form that it is used here it means, **and it shall come to pass**, the **word**, Kiy, קִי, means, that, because, for, **when**, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, because, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, while, who, yet, and as a noun it means burning, branding, the **word** Yiqra, is from the **word** Qara, קָרָא, means, **to cry, call, called**, invoke, to invite, to say, proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, meet, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the **word** קָרָאִי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the Words of the written Torah actually say, and **NOT** by the interpretations of the Rabbis, the **word**, LaKem, means, **to or for you**, the **word**, Paroh, means, Pharaoh, the **word**, VeAmar, 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, מָה, means, **what, which, how, something, why, wherefore**, how much, the **word**, Ma'asheykem, is from the **word** Ma'aseh, מַעֲשֵׂה, means **deed, action**, work, thing made, manufacture, product, practice, **occupation**, incident, one who causes others to work, activator)

I believe that Yoseph is telling us that when the people of the world ask us, What is your occupation, what is your purpose, that we are to say:

*34 That you **SHALL** say, your servants' trade has been about cattle from our youth even until now, both we, and also our fathers: that you may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.*

וְאָמַרְתֶּם אֲנָשִׁי מִקְנֵה הָיִו עֲבָדֵיךָ מִנְעוּרֵינוּ וְעַד-עַתָּה גַם-אֲנַחְנוּ גַם-אֲבֹתֵינוּ בְעִבּוֹר (וְאָמַרְתֶּם אֲנָשִׁי מִקְנֵה הָיִו עֲבָדֵיךָ מִנְעוּרֵינוּ וְעַד-עַתָּה גַם-אֲנַחְנוּ גַם-אֲבֹתֵינוּ בְעִבּוֹר)
 VaAmartem Anshay Miquney Hayu
 Avadeyka Minureynu VeAd Atam Gam Anachnu Gam Avoteynu Ba'avur Teshvu
 BeEretz Goshen Kiy To'abat Mitzrayim Kal Roeh Tzon, where the **word**, VeAmartem, 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**, Anshay, is from the **word** Anashiyim, אֲנָשִׁים, means, **men**, it is the plural of Ish, אִישׁ, which means man, and is related to the **word** Enosh, אֱנוֹשׁ, which means, people, mankind, to be manly, people, nation, human race, personification, anthropomorphism, severe, incurable, mortal, son of Seth, the **word**, Miquneh, מִקְנֵה, means, **cattle, herd**, to buy, purchase, purchase price, wiped, cleaned, it is from the **word** Qanah, to acquire, get, to buy, the **word**, Hayu, הָיָה, means, **to be, have been**, exist,

happen, shall happen, continue, 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** Avadeyka, is from the **word**, Eved, עֶבֶד, which means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means, **servant, slave, bondman**, worshipper, it means, deed, work, action, he made, he did, the **word**, MiNureynu, is from the **word** 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, and in the form that it is used here, it means, **from our youth, from our childhood**, the words, VeAd-Atah, means, **and until now**, the **word**, Gam, גַּם, is a conjunction, that means, **also, moreover, to, even, as well**, neither, heap, abundance, much, the **word**, Anachnu, means, **we**, the **word**, Gam is repeated and it means also, the **word**, Avoteynu, is from the **word** Av, which means, **father**, and in the form that it is used here, it means, **our father**, the **word**, Ba'Avur, עֲבוּר, means, produce, yield, as a preposition it means, on account of, because of, for the sake of, in order that, fore the sake of, with the intent, so that, for the produce of, it also means pregnancy, conception, growth, intercalation, suburbs, transgression, trespass, the **word**, TeShvu, is from the **word** Yashev, 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** BeEretz, means, **in the land**, the **word**, Goshen, גֹּשֶׁן, which means, on the mountains, or mound of earth, **it is a region in Egypt, where Ya'aqov and his family settled**, once his son Yoseph who was then Viceroy of Egypt invited him, and Goshen is closely linked with, and apparently to be identified with the city of Rameses on the eastern side of the Nile delta, 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, forasmuch, inasmuch, whereas, assuredly, surely, but, certainly, doubtless, else, even, except, for, how, because, so, than, that, nevertheless, now, rightly, seeing, since, surely, then, although, till, truly, until, when, whether, while, who, yet, and as a noun it means burning, branding, the **word**, To'abat, is from the **word** To'ebah, תּוֹעֵבָה, which means, **abomination, horrible deed, abominable usage, shameful vice**, idolatry, idols, the **word**, Mitzrayim, means, Egypt, the **word**, Kal, means, all, the whole of, everything, the **word**, Roeh, רָעָה or רָעִי, means, pasture, tend, graze, **shepherd, ruler, he led a flock, directed, guided, ruled**, it also means to associate with, keep company with, friend, companion, it also means to think, have intention, strive, he broke, crushed, and with different vowel points it means evil, wickedness, distress, misery, injury, harm, wrong, it is related to the **word** Ra'a, רָעָע, which means to be evil, be bad, he misled, he did evil, did harm, he behaved wickedly, it seemed bad, it worsened, deteriorated, to break into pieces, crush, shatter, the **word**, Tzon, צֹאן or צֹאֲוֹן means, a **flock of small cattle, sheep, goats**)

Here Yoseph, who is a shadow picture of Messiah, says to his brothers, that when the people of the world ask you, what your occupation, or what your purpose **IS**, you shall say: *Matthew 10:16-20 Behold, I send you forth as **sheep** in the midst of **wolves**: therefore be **as wise and discreet as serpents**, and, harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues (their man made worship centres, their churches, their belief systems); 18 And you shall be brought before **governors and kings for My sake**, for a **testimony** against them and the Gentiles. 19 But when they deliver you up, take no thought how or what you shall speak: **for it shall be given you in that same hour what you shall speak**. 20 For it is **NOT YOU** that speak, but the Holy Spirit of your Father which speaks in you.*

Why are Yoseph brothers to say that they are **cattle herders** and **not Shepherds**? To answer that question we have to know, that Yoseph, is a shadow picture of Messiah, who **IS** also *our great Shepherd* when he says, *every shepherd* (a shepherd of YHVH, **IS** a man that lives by, follows and obeys, **AND** teaches the Words of our heavenly Father's Torah of Life, that kind of shepherd) **IS an abomination unto the Egyptians**, who are a picture of the peoples that follow and obey the leaders of the world system of the day.

I believe that YHVH is telling us, that we are not to bombard people with the teachings of the Torah, but that we are to gently inform and teach them the Ways and the Words of YHVH, by first obeying YHVH's Words, and thereby be an example to them, and then, slowly but surely teach them the Ways and the Word of the Creator's Torah of Life. We cannot take what we have learned over many years, and force it into people's heads, we must approach every soul with love in our heart, and a desire, to help that person see YHVH's eternal **Truth** that is hidden in the Words of His Torah of Life.

In *verse 2* we are told that Ya'aqov has an encounter with YHVH. It says that Elohim called his name twice, Ya'aqov, Ya'aqov, and the He spoke to him in the visions of the night. Elohim confirms to Ya'aqov that He is indeed the Elohim of his father Yitzchaq, and that he should not fear to go down to Egypt, because Elohim says comforting words that we all want to hear, He says, *for I will be with you*.

As beautiful as all of this is, it speaks loudly to me of Ya'aqov's failures. In *Genesis 28* when Ya'aqov encountered Elohim at Bethel, Elohim promised him, in *verse 15*, that He would be with him and keep him wherever he went and in *verse 20* Ya'aqov vowed that if Elohim will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my fathers House, then shall YHVH be my Elohim.

Elohim promised Ya'aqov that He would be with him and keep him. That means that He would provide for all his needs and protect him, and as you can see Ya'aqov vowed, that YHVH would be his Elohim.

Now in these *verses* of the story of Joseph, we see a Ya'aqov that is unsure of himself; we see a man that is surrounded by eleven sons that do not follow Torah nor obey Elohim. They are so far away from the Word of Elohim that they plotted to kill him, and they put him in a pit while they decided his fate, and because of their evil intentions, it turned out that Yoseph was eventually sold into slavery into Egypt, unto what normally would have been, a sure death.

Ya'aqov was **NOT** diligent in teaching his children to follow the words of YHVH's inerrant and everlasting teaching and instructions.

So at this point Ya'aqov's life, he appears to be a disobedient person, who is a covenant breaker, a father, who has **NOT** diligently taught his children the Words of the Torah of the Father, as all fathers are commanded to do, and now his house is divided and his sons are doing their own thing. Does that not paint a picture of who the children of Elohim, meaning Ephraim and Judah, are today?

Janice and I have eight children, four sons and four daughters. The eldest has had a struggle with drugs, the second son struggled his whole adult life with alcoholism, and finally lost the battle and died, one is an electrical engineer and a physicist; and one is a heavy duty mechanic with his own business. They all profess to believe in Elohim, but only one is doing his best to walk in Torah with Elohim. Our four daughters are now mothers and although they know and acknowledge Elohim, only one of them is attempting to walk a Torah obedient life. Whose fault is that? It is **MY fault** for not teaching them, the same way that it is Ya'aqov's fault for not teaching his children to walk in obedience to the inerrant and everlasting teaching and instructions of Elohim.

Some might say, well that was the plan of Elohim to show us Messiah, through Joseph. The answer to that statement is **NO**, that is **NOT** Elohim's plan. Elohim's plan was that we would live in the Garden forever and obey Him. We did not do that, therefore in His foreknowledge Elohim, uses our mistakes and incorporates them in His plan of redemption onto salvation.

This to me is so beautiful, and speaks to me of the incredible love and grace that our Heavenly Father has for us, that even through our mistakes, our sins, our rebellion, He uses it all, to turn it to **GOOD for the fulfilment of His plan, the salvation of His people**. We must understand that Elohim did not cause the people that are mentioned in Scripture, and our patriarchs to err, just so it would fulfill His plans, No, No!!!, a thousand times No! He uses theirs and our errors, our shortcomings, and through His foreknowledge, He turns them into benefits and teachings for all of us, so that eventually, all those that follow Him would see the incredible love that He has for us and turn to Him in love. Amein.

Now the story goes on to tell us that Ya'aqov and his family went into Egypt, the Land of Chaos. In these *verses* we are given the names of the people that came out of Jacobs loins. The list of names is very lengthy. The message of the Gospel and Israel's journey is contained within those names, but it is a long study and it will take a while to complete. But just to give you a taste of what is contained in the names, I can tell you that the Scriptures are telling us that this story, painted by the names of the patriarchs is about the Son of Elohim, His Living Torah.

1 - Reuben	=	See a son	7 - Gad	=	Fortune Overcome
2 - Simeon	=	Heard (Shemah)	8 - Asher	=	Happy, joy
3 - Levi	=	Joined	9 - Joseph	=	Adding
4 - Judah	=	Praised	10 - Benjamin	=	Son, the right hand
5 - Issachar	=	He will lift, reward	11 - Dan	=	Moderator (judge)
6 - Zebulun	=	Residence	12 - Naphtali	=	Wrestling

Using the names of the Patriarchs we can see the gospel story emerge: From the beginning of time, Elohim gave us His Son, His Living Word, and IF we choose to shemah, which means, if we choose to to hear, listen, understand, pay very close attention to, believe, follow and obey the Words of our heavenly Father, the Words of His Torah, His Directives for everlasting Life, we will be joined together with His Son, the true Living Word of the Father, who was made flesh, and we will praise our heavenly Father, as Messiah the Son of Elohim praised the Father and taught us to do the same. And YHVH has promised us that when we willingly choose to Lift up the Son, the Words of His Torah of Life made flesh, that He in turn will will lift us up and reward us, He will bless us and both the Father and the Son will make their residence, their abode with us and help us to overcome the lusts of our flesh. The Living Word will add to our knowledge and teach us to walk in the Spirit, and through obedience to His Word we will have joy in our lives, because of the love that He and His Son have for us. With His Right Hand, the Living Torah, as our guideline, our blueprint, our judge on how we are to live, we will no longer wrestle with our flesh but learn to be overcomers as Messiah was an overcomer and overcame the world.

The next four names are:

Hanoch – Initiated
Dhallu – Distinguished
Hezron – Courtyard
Carmi – Gardener

Elohim created us, as His sons, but when we fell into sin, and were separated from Elohim, He initiated His plan of salvation, by which we would become His treasure, a people set apart, distinguished from all other people. This plan was to bring us back to His Garden, His courtyard, so that we could again be gardeners in His Garden of Eden, so that we could come full circle, back to Elohim's original plan for us.

There is one Aleph Tavs in this chapter.

*Verse 15 These be the sons of Leah, which she bare unto Jacob in Padan-Aram, with **Aleph Tav** his daughter Dinah: all the souls of his sons and his daughters were thirty and three.*

There are however another nine Aleph Tavs that are attached to words with a Maqef, and nine other words that contain both the Aleph and Tav letters within them. The number nine in Scripture, represents the fruit of the spirit, which is found, when one willingly chooses to believe, follow and obey the complete works of YHVH, hidden throughout all of the **Sixty Six** books of our Scriptures.

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*