

Study of Genesis 48

by

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Genesis 48:1-22

1 And it came to pass after these things, that one told Yoseph, Behold, your father is sick: and he took with him his two sons, Manasseh and Ephraim.

וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיֵּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חַלְלָה וַיִּקָּח אֶת־שְׁנֵי בָנָיו עִמּוֹ (וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיֵּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חַלְלָה וַיִּקָּח אֶת־שְׁנֵי בָנָיו עִמּוֹ)
Vayehiy Acharey HaDebariyim HaEleh VaYomer LeYoseph Hineh Aviyka Choleh VayiQach Et Shney Banayv Imo Et Menasheh VeEt Ephrayim, where the **word**, Vayehiy, is from the **word** Hayah, הָיָה, which 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** Acharey, אַחֲרַי, means, **behind, after, since, other, the hinder part**, the **word**, HaDebariyim, is from the **word** Dabar, דָּבַר, which means, **to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, thing**, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, HaEleh, אֵלֶּה, means, **these**, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess, 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 LeYoseph, לְיוֹסֵף or יוֹסֵף, 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**, Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, **lo, behold, since, now, thus far**, yet, the **word**, Aviyka, is from the **word** Av, father, and it means, **your father**, the **word**, Choleh, is from the **word** Chalah, חָלָה, means, **to be weak, be ill, be sick, he became weak, he became sick, became ill, was sick, he made sick**, he feigned sickness, it also means to be sweet, to be pleasant, he sweetened, it also means, a kind of cake, loaf, the priest share of the dough, the **word**

VayiQach, is from the **word** Qach, קַח, which 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 made up of the first and last letters of the Hebrew Alephbet, and **they represent Messiah**, the First and the Last, the **word**, Shney, means, **two or both**, the **word** Banayv, means, **sons**, the **word**, Imo, means, **with him**, the **word**, Et, is repeated and these two letters **represent Messiah**, the **word** or name, Menasheh, מְנַשֶּׁה, means, **one who causes to forget**, he is the oldest son of Yoseph, 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 he is Yoseph, second and youngest son, and grandson to Ya'aqov)

Nearing the end of the seventeenth year that Ya'aqov was in the land of Egypt, messengers were sent to Yoseph's house, to let him know that his father Ya'aqov was sick, so Yoseph took his two sons, Manasseh and Ephraim, and went right away to see his father.

2 And one told Ya'aqov, and said, Behold, your son Yoseph comes unto you: and Yisrael strengthened himself, and sat upon the bed.

וַיָּגֵד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בְנִי יוֹסֵף בָּא אֵלַיךָ וַיִּתְחַזַּק יִשְׂרָאֵל וַיֵּשֶׁב עַל-הַמֶּטֶה,
 VaYaged LeYa'aqov VaYomer Hineh Binka Yoseph Ba Eleyka VayitChazeq Yisrael
 VayeShev Al HaMitah, where the **word**, VaYaged if from the **word**, Nagad, נָגַד, which means, **to rise, be high, be conspicuous, to confront, tell, stand boldly out opposite, to manifest, to announce, always by word of mouth to one present**, specifically to expose, predict, he led, stretched, drew, dragged, attracted, conquered, was courageous, was against, denounced, declared, reported, opposed, explained, contradicted, he made known, announced, tell, told, was reported, it also means, to beat, strike, he drew, he extended, 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**, LeYa'aqov, means, to Ya'aqov, and the name Ya'aqov, יַעֲקֹב, is a composite **word**, made up of the letter Yod, which means, hand, and the **word** Egev, which means, **heel, to follow at the heel, to circumvent, overreach, he attacked at the heel**, he supplanted, he superseded, it means to hinder, prevent, it means, to raise to the third power, to cube, it means, heel, footprint, hinder part, footstep, trace, end, it means steep, crooked, insidious, deceitful, covered with footprints, and together, the name, Ya'aqov, means, **hand on the heel**, the **word**, VaYomer is from the **word**, Amar, אָמַר, which means, to **say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Hineh, הִנֵּה, which means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, **lo, behold, since, now, thus far**, yet, the **word**, Binka, is from the **word** Ben, which means, **son**, and in the form that it is used here, it means, **your son**, the **word** or name Yoseph, is defined above, and he is Ya'aqov and

Rachel's firstborn son, the **word** Ba, is from the **word**, Bo, בוא, 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, בא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the **word**, Eleyka, means, *to or unto you*, the **word**, VayitChazeq, is from the **word**, Chazaq, חזק, means, *to be or grow strong, to hold fast, he made strong, strengthened*, he reinforced, he seized, took hold of, he clung to, he kept, held, was seized, was held, strong, firm, force, severity, power, and in the form that it is used here it means, and he strengthened himself, 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, 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**, VaYeshev, is from the **word** Yashav, יָשַׁב, means, *to sit, abide, remain, dwell, he sat, he dwelled, he remained, he stayed, he dwelled, he resided*, was populated, was settled, was colonized, he caused to dwell, he appointed, the **word**, Al, עַל, 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**, HaMitah, מִטָּה, means, *the bed, to stretch out, incline, to cause to slope, slant, incline*, it also means, stick, rod, staff, branch, tribe, it also means, perversion of justice, it means that which is bent or inclined)

Here we are told that when Ya'aqov was informed that his son Yoseph was at his house, his spirit was revived and that **וַיִּתְחַזַּק יִשְׂרָאֵל וַיָּשָׁב עַל-הַמִּטָּה**, VayitChazaq, and he, **יִשְׂרָאֵל** Yisrael, strengthened, himself, he took courage in the fact that his son Yoseph had come to see him, and he VaYeshev, he sat upon, Al, upon, HaMitah, the bed.

3 And Ya'aqov said unto Yoseph, Elohim Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

וַיֹּאמֶר יַעֲקֹב אֶל-יְהוָה אֵל שַׁדַּי נִרְאָה-אֵלַי בְּלוֹז בְּאֶרֶץ כְּנָעַן וַיְבָרֶךְ אֹתִי, VaYomer Ya'aqov El Yoseph El Shaday Nirah Elay BeLuz BeEretz Kenaan VayeBarek Otiy, 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, Ya'aqov, is Yoseph's father, the son of Yitzchaq and Rivqah, 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, is the name of Ya'aqov and Rachel's firstborn son, the **word**, El is the short form of title, Elohim, which means the mighty ones, the judges, the **word**, Shaday, שַׁדַּי, means, the almighty, it is from the **word** Shadad, which means, *to overpower*, or shad, meaning breast, and therefore Shaday, means, *provider*,

sustainer, also known as the dispenser of benefits, protector of peace, whose divinity suffices for every creature, it also means, field, and it also has a negative connotation, it means, diabolical, devilish, from the **word** Shed, evil spirit, demon, devil, violence, havoc, devastation, the **word**, NiRah, is from the **word** Ra'ah, רָאָה, 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**, Elay, means, *to or unto me*, the **word**, BeLuz, Means in Luz, and the name Luz, לֹוֹז, means, *almond tree, hazelnut*, it also means to turn aside, departed, was devious, was crooked, it means to speak evil, slander, he spoke evil of, slandered, it is also the previous **name of the city that is now called Bethel**, the **word**, BeEretz, means, *in the land*, the **word** or name, Kenaan, means Canaan, the **word**, VayeBarek is from the **word** Barak, בָּרַךְ, which means, *to bless, blessed, blessing*, like when a father kneels down in front of his little children to bless them with a gift, it means, knee, he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, benediction, congratulation, gift, present, and if we add the letter Hey as a suffix we form the **word** Barakah, which means blessing, benediction, congratulation, gift, present, the **word** Otiy, means, *to me*)

Here Ya'aqov recounts a story to Yoseph and tells him, that it was El Shaday, that appeared to him at Luz, and that El Shaday blessed him.



4 And said unto me, Behold, I will make you fruitful, and multiply you, and I will make of you a multitude of people; and will give this land to your seed after you for an everlasting possession.

וַיֹּאמֶר אֵלַי הַנְּנִי מְפֹרֵךְ וְהִרְבִּיתִּיךָ לְקַהֲל עַמִּים וְנָתַתִּי אֶת־הָאָרֶץ הַזֹּאת לְזַרְעֶךָ
 וַיֹּאמֶר אֵלַי הַנְּנִי מְפֹרֵךְ וְהִרְבִּיתִּיךָ לְקַהֲל עַמִּים וְנָתַתִּי אֶת־הָאָרֶץ הַזֹּאת לְזַרְעֶךָ, VaYomer Elay Hineniy MaPreka VehiRbitka Untatiyka LiQehal
 Amiyim VeNatatiy Et HaAretz HaZot LeZaraka Achareyka Achuzat Olam, 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**, Elay, means, to or unto me, the **word**, Hineniy, is from the **word** Hineh, הִנֵּה, which means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, **lo, behold, since, now, thus far**, yet, the **word**, MaPreka, is from the **word** Parah, פָּרָה or פָּרָא, which means, to **bear fruit, be fruitful, bore fruit, was fruitful, caused to bear fruit, he made fruitful, was fertilized, fecundated**, it also means, cow, the **word**, VehiRbiytka, is from the **word** Rabah, רָבָה, which means, **to be or became much, or great, was or became much, many, or numerous, multiply, was great, became great, he made large, increased exceedingly**, he brought up, raised, he lent on usury, made a profit, he put into the plural, pluralized, he made much or many, he multiplied, he widened, enlarged, extended, the **word**, UNtatiyka, is from the **word** Natan, נָתַן, which 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**, LiQehal, is from the **word** Qahal, קָהַל, which means, **to assemble, gather, assembly, congregation, company, community**, the **word**, Amiym, is from the **word** Am, עַם, which means, **people, kinsman**, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, the **word**, VeNatatiy, is from the **word** Natan, which means, **to give, gave, granted, he permitted, he gave up, delivered, restored**, the **word**, Et, is the First and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, HaAretz, means, **the land**, the **word**, HaZot, הַזֶּה, is a pronoun, that means, **this**; but, I believe it has a much more profound meaning, it is from the **word** Zeh, which means, **this, which, who or but**, and this **word** Zot, is spelled with the letter Zayin, which is, the picture of a weapon, and since the other two letters are, the First and Last letters of the Hebrew Alephbet, the Aleph and Tav, and since those letters represent our Messiah, it hints at the fact that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, crucified Messiah, or put Him to the weapon, which is what the letter Zayin ז, represents, and therefore, I believe that every time you see this **word** Zot, הַזֶּה, spelled with these three letters in Scripture, that **you should be aware that YHVH is warning us, to pay very close attention to what is happening here in the verse that we are reading, because something very important is about to happen**, the **word**, LeZaraka, לְזָרַעַי, is from the **word** Zera, 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**, Achareyka, is from the **word**, Achar, אַחַר, which means, **after**, to be or remain behind, he was late, tarried, he delayed, to loiter, procrastinate, defer, delay, hinder, since, until, be late, slack off, tarry, kept back, it means another, other, next, strange, and as an adverb it means, after, behind, hindermost, afterward, the **word**, Achuzat, is from the **word** Achuzah, אַחֲזָה, which means, **possession, property, estate**, it is from the **word** Achaz, אַחַז, which means to seize, he grasped, caught, clutched, held, fastened, he bolted, shut, was caught, was seized, it means handle, grip, grasp, the **word**, Olam, עוֹלָם, means, **long duration, antiquity, continuous existence, eternity, uninterrupted future**, mankind, humanity,

pleasures of life, community, *the hidden unknown time*, it is from the *word* Olam, עֹלָם, to hide, conceal, was hidden, was concealed, he hid himself, disappeared, he hid, concealed)

Here in this verse we see that Ya'aqov tells Yoseph, that it was El Shaday that blessed him and told him, Behold, I will make you fruitful, and multiply you, and, I will make of you, a multitude of people; and, I will give הָאָרֶץ, *this* land to your seed after you, for an everlasting possession. The *word* Hazot, is from the *word* Zot, and although it is a pronoun, that is translated as the *word*, *this*, the *word* Zot, is spelled with the letter Zayin, which is the *picture of a weapon*, and since the other two letters are the *First and Last letters of the Hebrew Alphabet, the Aleph and Tav*, and since those letters *represent our Messiah*, it hints at the fact that there is something very important that is happening here, when Ya'aqov is speaking to his son Yoseph, something that is just as important, as when the world, together with the religious leaders of the day, crucified Messiah, or put Him to the weapon, which is what the letter Zayin ז, represents, and therefore, I believe that every time we see this *word* Zot, זֹאת, spelled with these three letters in Scripture, that we should be aware that YHVH is warning us, to pay very close attention to what is happening, in the *verse* that we are reading, because, something very important is about to happen. The important factor in this verse, is that Ya'aqov leadership of the family, a position, that he did *NOT* execute very well, will now be turned over to Yoseph, who has demonstrated over and over again that that he is much more than capable to be the leader of the people of Yisrael. Furthermore, the fact that the *word* Zot contains the letters Aleph and Tav, tells us that Messiah/YHVH will be with him, to guide and direct his path.

5 And now your two sons, Ephraim and Manasseh, which were born unto you in the land of Egypt before I came unto you into Egypt, are mine; as Reuben and Simeon, they shall be mine.

וְעַתָּה שְׁנֵי־בָנַיִךְ הַנּוֹלָדִים לְךָ בְּאֶרֶץ מִצְרַיִם עַד־בָּאִי אֵלַיךְ מִצְרַיִמָּה לִי־הֵם אֶפְרַיִם וְשִׁמּוֹן יְהִי־לִי וּמְנַשֶּׁה כְּרֵאוֹבֵן וְשִׁמְעוֹן יְהִי־לִי VeAtah Shney Baneyka HaNoladiym Leka BeEretz Mitzrayim Ad Bo'iy Eleyka Mitzraymah Liy Hem Ephrayim UMenasheh KeReuben VeShimon Yehyu Liy, where the *word*, VeAtah, means, *and now*, the *word*, Shney, means, *two*, the *word*, Baneyka, means, *your sons*, the *word* HaNoladiym, is from the *word* Yaled, יָלַד, which 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* Leka, means, *to or unto you*, the *word*, BeEretz, means, *in the land*, the *word*, Mitzrayim, means, *Egypt*, the *word*, Ad, עַד, is a preposition and conjunction, that means, *to, unto, up to, even to, until, while, for*, it is related to the *word* Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, and as a noun it means, eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the *word* Moed, speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Yisrael is to stop what they are doing, and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the *word*, Bo'iy, 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*, Eleyka, means, *to or unto you*, the word, Mitzraymah, means, *Egypt*, the *word*, Liy, means, *to me*, the *word*, Hem, הֵם, or הֵנָּה, means, *they*, the *word*, Ephrayim, is the *name of Yoseph second son*, and his name means, *doubly fruitful*, the *word* or name, UMenasheh, means and Menasheh, and his name means, *one who causes to forget, he is the oldest son of Yoseph*, son of Ya'aqov, the *word* or name, KeReuben, means, as Reuben, and the name Reuben, רְאוּבֵן, means, *see a son*, he was the firstborn son of Ya'aqov and Leah, the *word* or name, VeShimon, means, *and Shimon*, and the name Shimon, שִׁמְעוֹן, is the name of Ya'aqov'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, and 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*, Yehyu is from the *word*, Hayah, הָיָה, which 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*, Liy, means, *to me*)

This is a very interesting *verse*, for Ya'aqov says to Yoseph, and now, your two sons, Ephraim (*doubly fruitful*), and Manasseh (*cause to forget*) which were born unto you, in the land of Egypt, before I came unto you into Egypt, **ARE MINE**;

Now if Ya'aqov had stopped there, that in itself would be great news, **BUT** he continues on, and says, as, or just like, Reuben (*whose name means, see you a son, who was the firstborn son of Ya'aqov*), and Shimon, (*whose name means to Shema, and the word Shema means to hear, listen, pay very close attention to, understand, believe, follow and obey, and who is Ya'aqov's second born son*) they, Ephraim and Menasheh, **SHALL be MINE**. It appears that Ya'aqov, is promoting Yoseph's two sons, to the role of First and Second born son, so that from this point on, Reuben and Simeon, will have their role diminished, in the story or the life of the people of Yisrael. As you now, the kingdom of Yisrael, was split in two, and the northern kingdom was called Yisrael, and the southern kingdom was called Judah. Later on, however, the northern kingdom was also known as Ephraim, and YHVH said in *Jeremiah 31:9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Yisrael, and Ephraim is my firstborn.*

And in Exodus 4:22 And you shall say unto Pharaoh, Thus says YHVH, Yisrael is My son, even My firstborn:

As you can see there is no mention of Reuben nor Simeon, as far as being YHVH's firstborn, only Ephraim and Yisrael are called firstborn sons by YHVH.

6 And your issue, which you will beget after them, shall be yours, and shall be called after the name of their brethren in their inheritance.

(וּמוֹלַדְתְּךָ אֲשֶׁר-הוֹלַדְתָּ אַחֲרֵיהֶם לְךָ יְהִי עַל שֵׁם אֲחֵיהֶם יִקְרָאוּ בְּנֵי-לֶתֶם)

UMoladetka Asher Holadta Achareyhem Leka Yihyu Al Shem Acheyhem Yiqaru BeNachaltam, where the *word*, UMoladetka is from the *word*, is from the *word* Moledet, מוֹלַדְתָּ, which means, *native land, birthplace, offspring, land of nativity*, 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, 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**, Holadta, is from the **word** Yaled, יָלַד, which 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** Achareyhem, is from the **word**, Achar, אַחַר, means, **after, to be or remain behind, he was late, tarried, he delayed, to loiter, procrastinate, defer, delay, hinder, since, until, be late, slack off, tarry, kept back**, it means another, other, next, strange, and as an adverb it means, after, behind, hindermost, **afterward**, the **word**, Leka, means, **to you**, the **word**, Yihyu, 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**, Al, אֶל, 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**, 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**, Acheyhem, is from the **word** Ach, which means, **brother**, and in the form that it is used here, it means, **your brothers, your brethren**, the **word**, YiQaru, 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**, BeNachaltam, is from the word, Nachalah, נַחֲלָה, which means, **possession, property, inheritance**, which in turn, is from the **word** Nachal, נָחַל, which means, **to take as a possession, inherit, he gave, presented, he took possession of, he got, acquired**, he divided as a possession, it also means to produce a swarm of bees, it also means torrent, valley, wadi, ravine, valley, grove of palm trees, and in the form that it is used here it means, **in their inheritance**)

Here, after Ya'aqov has, in a way, appropriated Yoseph's two sons, and said, they are now my sons, which gives them prominent roles in the story of the lives of the people of Yisrael, he tells Yoseph, that any other children that he will have from that point on, will be his, and that they will be called after the name of their brethren, Ephraim and Menasheh, in their inheritance, for there is

no inheritance in the land of Yisrael under the name Yoseph, since the double portion that he received, was passed on to Ephraim and Menasheh.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem.

וַאֲנִי בָבֹאִי מִפְּדָן מָתָה עָלַי רָחֵל בְּאֶרֶץ כְּנָעַן בְּדֶרֶךְ בְּעוֹד כְּבָרַת אֶרֶץ לְבָא אֶפְרָתָה (וַאֲנִי בְּבֹאִי מִפְּדָן מָתָה עָלַי רָחֵל בְּאֶרֶץ כְּנָעַן בְּדֶרֶךְ בְּעוֹד כְּבָרַת אֶרֶץ לְבָא אֶפְרָתָה)
 VaAniy BeBo'iy MiPadan Metah Alay Rachel BeEretz Kanaan BaDerek Be'od KeBerat Eretz LaBo Ephratah VaeQbereha Sham BeDerek Ephrat Hi Beyt Lachem, where the *word*, VeAniy, means, **and I**, the *word*, BeBo'iy, 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, בָּא, means, he who comes, he who arrives, and as an adjective, it means, coming, subsequent, next, the *word*, MiPadan, means, **from Padan**, and he is referring to Padan Aram, which is where Ya'aqov went to get a wife, but ended up with getting four wives and twelve children, the *word*, Metah, is from the *word*, Mot, מוֹת, means, **dead, to die, he or she died, put to death, killed, death**, the *word*, Alay, עָלַי, means, **on or upon me**, the *word* or name Rachel, רָחֵל, means, ewe, sheep, it is also the name of the youngest daughter of Laban, and she became one of the wives of Ya'aqov, the *word*, BeEretz, means, **in the land**, the *word*, Kanaan, means, **Canaan**, the *word*, BeDerek, is from the *word*, Derek, דֶּרֶךְ, which means, **way, road, journey, custom, conduct, manner, method, a course of life or mode of action**, along, away, because of, conversation, custom, passenger, and in the form that it is used here it means, **in or on the way**, the *word*, Be'od, בְּעוֹד, is a preposition and a conjunction, that means, **after, yet, while, still**, the *word*, Kibrat, is from the *word* Kibrah, כִּבְרָה, which means, **a little way, a measure of distance**, the *word*, Eretz, means, **land**, earth, ground, country, the *word*, LaBo, 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, 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, to go, or to come, the *word*, Ephratah, means, fruitful, and it is the name of a city that is associated with Bethlehem, the *word*, Va'eQbereha, is from the *word*, Qaber, קָבֵר, which means, **grave, tomb, to bury, he buried, a burying place**, womb, uterus, tombstone, gravedigger, sexton, the *word*, Sham, שָׁם, is an adverb, which means, **there, thither, existing, in existence, under the influence of**, the *word*, BeDerek, is from the *word* Derek, דֶּרֶךְ, which means, **way, road, journey, custom, conduct, manner, method, a course of life or mode of action**, along, away, because of, conversation, custom, passenger, and with the Bet prefix, it means, **on the way, or on the journey**, the *word*, Ephrat, is the same as Ephratah, which means, **fruitful**, and is defined above, the *word*, Hi, means, she or it, the *word*, Beyt, means, **house**, the *word*, Lachem, לָחֵם, means, to fight, do battle, to order the battle, he fought, waged war, they fought against one another, it also means to eat bread, it means to join together, to weld, to solder, he mended, he welded, it means, **bread, food**)

Here Ya'aqov tells Yoseph that when he and all his family came from Padan-Aram, that Rachel, the wife that he dearly loved, and who was Yoseph's mother, died on the way, and that he buried

her on the way to Ephrath, in Bethlehem. This tells us that Rachel is buried somewhere near or in Bethlehem.

8 *And Yisrael beheld Yoseph's sons, and said, Who are these?*

(וַיֵּרָא יִשְׂרָאֵל אֶת־בְּנֵי יוֹסֵף וַיֹּאמֶר מִי־אֵלֶּה)
VaYare Yisrael Et Beney Yoseph VaYomer
Kiy Eleh, where the **word**, VaYare is from the **word**, Ra'ah, רָאָה, 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**, 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**, Et, is the first and last letters of the Hebrew Alephbet, and they **represent Messiah**, the First and the Last, the **word**, Beney, means, **sons**, the **word**, Yoseph, is the name of **Ya'aqov and Rachel firstborn son**, 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**, Miy, מִי, is the pronoun, **who, whose**, whoever, someone, anyone, the **word**, Eleh, means, **these**)

Now as we were told in *verse 10*, Ya'aqov's eyes had dimmed, which means that he could not see very well. I believe that this is really, a metaphor, for the life that Ya'aqov lived, for he followed the Word of YHVH sporadically, and that is why he suffered all the troubles and tribulations, that he did, and here, Ya'aqov said, of Yoseph two sons, who are these two people? Now we could read all kinds of things into this, such as, his Elohim given discernment had left him, and that since he did not use it properly it was now passed on, to Yoseph, who could see clearly, and there are a few other scenarios that I could mention, but they are all speculative. Suffice it to say, that Ya'aqov did not see very well, and that could mean that he was partially blind in the physical and spiritual realm.

9 *And Yoseph said unto his father, They are my sons, whom Elohim has given me in this place.*

And Ya'aqov said, Bring them, I pray you, unto me, and I will bless them.

(וַיֹּאמֶר יוֹסֵף אֶל־אָבִיו בְּנֵי הֵם אֲשֶׁר־נָתַן־לִי אֱלֹהִים בְּזֶה וַיֹּאמֶר קַח־מִנָּא אֵלַי וְאֶבְרַכְכֶם)
VaYomer Yoseph El Abiyv Banay Hem Asher Natan Liy Elohiym BaZeh VaYomar
Qachem Na Elay Va'aBarakem, 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, is the name of Ya'aqov and Rachel's first born son, the **word**, El, אֵל, **denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by**, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a

negative wish or request, and it means no, not, nay, the **word**, Aviyyv, means, **his father**, the **word**, Baniy, means, **my sons**, the **word**, Hem, means **they, them**, 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, 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**, Liy, means, **to me**, the **word**, Elohiym, means, **mighty ones, judges, powers**, the **word**, BaZeh, means, **in this**, 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**, Qachem, is from the **word**, Qach, קָח, which 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**, Na, נָא, means, please, **I pray, I beseech you**, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the **word** Ana, אָנָּה, which means, ah, now, I or we beseech you, I or we pray, the **word**, Elay, means, **unto me**, the **word**, Va'aBarakem, is from the **word** Barak, בָּרַךְ, means, **to bless, blessed, blessing**, like when a father kneels down in front of his little children to bless them with a gift, it means, knee, he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, benediction, congratulation, gift, present, and if we add the letter Hey as a suffix we form the **word** Barakah, which means blessing, benediction, congratulation, gift, present)

Here we see that Yoseph answered his father and said, these two **ARE** my sons, whom **Elohim has given me in this place**. I believe that it is very important that we understand the importance of this statement, that came from the mouth of Yoseph, because it underlines for us, that throughout all of the years that Yoseph was in Egypt, including his time as a slave, in the house of Potipher, and when he was imprisoned for many years, he still, lived by, believed, followed and obeyed the Words of our heavenly Father's Torah of Life. However, during those same years, the same **CANNOT** be said of his Father Ya'aqov, for the Holy Spirit of YHVH had left him, because of the way that he was living his life. In *Genesis 27* it says: *And his sons, told their father, Ya'aqov, all the words of Yoseph, 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 Yisrael said, It is enough; Yoseph my son is yet alive: I will go and see him before I die.

Here we are told that Ya'aqov Spirit was revived, but it was not revived when he heard the news that his son Yoseph, was alive, BUT when he SAW some evidence, that he was alive, and that evidence was in the form of some wagons that Yoseph had sent. This tells us that until that event happened, Ya'aqov's spirit had either died or was on life support, and needed to be revived, just

like the spirit of all the Apostles were revived, when they found out that Messiah had risen for the Tomb, which meant, that He was Alive.

Now, to continue on with the rest of the story, we can see that Ya'aqov has now been in the land of Egypt, with his son Yoseph, for seventeen years, with his spirit being renewed, but now, he is one hundred and forty seven years old, and he is ill, and his time to die, has come, and his son Yoseph has come to see him and brought his two sons, Ephraim and Menasheh, to see Ya'aqov, before he dies, and upon seeing Yoseph, and his two sons, Ya'aqov says to him: *Bring them, I pray you, unto me, and I will bless them.*

This reminds me of the situation that Ya'aqov found himself in, when he went to see his father, Yitzchaq, who also had problems with his eyesight, except that Ya'aqov used Yitzchaq's poor eyesight *to deceive him*, while Yoseph *does the opposite*, he does **NOT** use Ya'aqov's poor eyesight to deceive his father, *but to tell him the truth*, to clarify to him, that the two people that Ya'aqov is asking about, because he cannot make out who they are, **ARE** Yoseph's two sons.

What are we to learn from this? I believe that YHVH is showing us, that *it is always best to tell the TRUTH*, and that we are never to take advantage of peoples weaknesses to profit from them, **BUT** that we are always to deal *honestly* and *justly* with everyone and in every situation, for that is how we show YHVH that His Will **IS sufficient for us**, because, in our hearts, we know that we can **ALWAYS TRUST** Him, for His judgment is always **JUST**.

10 Now the eyes of Yisrael were dim for age, so that he could NOT SEE. And he brought them near unto him; and he kissed them, and embraced them.

וַעֲיַנֵּי יִשְׂרָאֵל כְּבָדוֹ מִזֶּקֶן לֹא יוּכַל לְרְאוֹת וַיִּגֶשׁ אֹתָם אֱלֹהֵי וַיִּשָּׂק לָהֶם וַיַּחַבֵּק לָהֶם)
VeEyney Yisrael KaBedu Mizoqen Lo YuKal Lirot Vayagesh Otam Elayv VayiShaq Lahem
VayeChabeq Lahem, where the *word*, VeEyney is from the *word*, Ayin, עֵיַן, 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, 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*, Kavedu, is from the *word* Kaved, כָּבֵד, which means, *to be heavy, be weighty, to be honoured, to honour, difficulty, he struggled with difficulties, was heavy, was burdensome, was respected, was distinguished*, he honoured himself, exalted himself, to sweep, to treat a place honourably by cleaning it, it means heavy, burdensome, great, hard, severe, difficult, numerous, it also means liver, the heavy organ, heaviness, weight, gravity, abundance, riches, wealth, the *word*, MiZoqen, is from the *word* Zaqen, זָקֵן, means, *old, old man, elder, scholar, grandfather, to be old, beard, to be bearded*, the *word*, Lo, means, *no or not*, the *word*, YuKal, יָכַל or יָכוֹל which means, *to be able, can, could*,

may, any at all ways, might, have power to overcome, prevail, he recommended, entrusted, he delegated, deputed, to hold, contain, ability, capability, possibility, the *word*, Lirot, is from the *word*, Ra'ah, רָאָה, 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*, VaYagesh, is from the *word* Nagesh, נָגַשׁ, which means, *to draw near, come near, approach, brought near, brought, presented, offered, dedicated*, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the *word*, Otam, means, *them*, the *word*, Elayv, means, *to or unto me*, the *word*, VaYishaq, is from the *word* Nashaq, נָשַׁק, which means, *to kiss*, to touch gently, was joined, to be equipped, to rule, be armed, equipment, weapons, arms, the *word*, LaHem, means, *to them*, the *word*, VayeChabeq, is from the *word* Chabaq, חָבַק, which means, *to embrace, clasp, caressed, they embraced each other*, it is also the band of a saddle, the *word*, LaHem, means, *them*)

Here in this *verse*, we are told that the eyes of Yisrael, מִזְּקֵן, MiZoqen which means that because of his old age, Lo Yokal Lirot, לֹא יוּכַל לְרִאֲוֹת, Lo, means no or not, the word Yokal, means, to be able, can, could, have power to overcome, prevail, entrust, have ability, have the capability, and the word Lirot, is from the *word*, Ra'ah, רָאָה, which means, to see, perceive, understand, observe, consider, regard, approve of, prefer.

Therefore, based on the definition of these words, I believe that when the Scriptures tell us that Ya'aqov could **NOT** see, it is a metaphor to show all of us, that **WE** have to always be diligent in believing, following and obeying the Words of YHVH's Torah of Life, because if we don't, we will no longer **be able**, nor have the power, to overcome the desires of our own flesh, which means, that we will no longer be able to prevail over the evil that is all around us, in our daily lives, which then means, we will no longer be able to keep the Word of Elohim, to the level that Abraham, our father, did, and taught us to do, and we might even get to the level of rejecting His Words of Life. Once anyone loses their Elohim given discernment, that is necessary to understand what YHVH wants from and for us, in our daily lives, we are doomed. I believe that by using the words that YHVH sovereignly chose to use, to describe to us, Ya'aqov's poor vision, He was showing all of us, what we are all up against, **IF** and **WHEN** we do not willingly choose to surrender our hearts, minds, souls and strength to YHVH, in total loving surrendered obedience to **ALL** the Words of His Torah of Life.

Next we are told what Yoseph, who is a shadow picture of Yeshua, helped his father. He brought his **two** sons near unto him. This is telling me, that Yoseph was a **witness** of YHVH's **TRUTH** to Ya'aqov. Once Yoseph brought this witness, his two sons, to Ya'aqov, we are told that Ya'aqov, וַיִּבְרַח אֵת אֱלֹהֵי יוֹסֵף וַיִּשָּׂק לָהֶם וַיַּחְבֵּק לָהֶם, VaYagesh Otam Elayv VaYishaq LaHem VayiChabeq LaHem, which means that he brought the witnesses near to Ya'aqov and presented the witness of YHVH's Truth to Ya'aqov, and we are told that Ya'aqov, kissed and embraced them, which means that he kissed and embraced the **witness** that Yoseph put before him. This tells me that Ya'aqov **KNEW** that he was going to die, and that he wanted to make sure that his heart was right with Elohim, and therefore, because he surrendered his will to YHVH, his heart, was once again led, to totally **TRUST** what YHVH had in store for him, and for all of his children?

11 And Yisrael said unto Yoseph, I had **NOT** thought to see your face: and, lo, Elohim has shewed me also your seed.

וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף רְאֵה פָנֶיךָ לֹא פָלַלְתִּי וְהִנֵּה הִרְאָה אֶתִּי אֱלֹהִים גַּם אֶת-זַרְעֶךָ.
 VaYomer Yisrael El Yoseph Re'oh Paneyka Lo Pilaltiy VeHineh HaRe'ah Otiy Elohiym
 Gam Et Zareka, where the **word**, VaYomer is form 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**, 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, is the name of Ya'aqov and Rachel's firstborn son, the **word**, Re'oh, is from the **word**, Ra'ah, רָאָה, 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**, 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**, Lo, means, **no or not**, the **word**, Pilaltiy, is from the **word** Palal, פָּלַל, which means, **to pray, to prostrate oneself in prayer, to judge, to invoke as a judge, he prayed, prayer, he interceded, he intreated, made supplication**, it also means to judge, arbitrate, he cleft, split decided, he mediated, he judged, he thought expected), the **word** VeHineh, means, **and behold**, the **word**, HeRe'ah, is from the **word**, Ra'ah, רָאָה, 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**, the **word**, Otiy, means, **me**, the **word**, Elohiym, means, **mighty ones, judges, powers**, the **word**, Gam, גַּם, is a conjunction, that means, **also, lo, moreover, to, even, as well**, neither, heap, abundance, much, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent, Messiah, the First and the Last, the **word**, Zareka, is from the **word** Zera, זָרַע, which means, sowing, sowing season, **seed, sperm, semen, offspring, posterity**, to sow, he scattered seeds, was sown, he produced seed, he inseminated, and in the form that it is used here it means, **your seed**)

Here in this *verse* Ya'aqov says, I had **NOT** thought to **רָאָה** Re'oh, **SEE**, perceive, understand, observe, consider, regard *your face*, Paniym, *your presence* (Yoseph, who is a shadow picture of Messiah): and, lo, Elohim has showed me also your seed.

In Scripture, we are told that the seed **IS** or represents the Word of YHVH's Torah of Life. Therefore, I believe that what YHVH is telling us here, in this *verse*, **IS** a message for all of mankind, for like Ya'aqov, many people do **NOT** believe that they will see Yoseph/Messiah, even though, like Ya'aqov, we too have been given a witness that we **WOULD** see him, and that witness, my friends, **IS** His Word, which tells us in:

Philippians 2:9 Wherefore Elohim also has highly exalted Him, and given Him a Name which is above every name: 10 That at the Name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Yeshua Messiah IS Master, to the glory of Elohim the Father. 12 And Yoseph brought them out from between his knees, and he bowed himself with his face to the earth.

(וַיֹּצֵא יוֹסֵף אֹתָם מֵעַם בְּרַכְיוֹ וַיִּשְׁתַּחוּ לְאַפְיוֹ אֶרְצָה), VaYotze Yoseph Otam Me'Im Birkayn VayiShtachu LeApayv Artzah, where the *word*, VaYotze, is from the *word* Yatza or Yatze, יָצָא, which 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* or name Yoseph, is the **name of Ya'aqov and Rachel's firstborn son**, the *word*, Otam, means, **them**, the *word*, MeIm, is from, the *word* Im, which means, from within, the *word*, Birkayv, is from the *word* Berek, בֵּרַךְ, which, means, to bless, blessed, blessing, like when a father kneels down in front of his little children to bless them with a gift, it means, **knee, he knelt, bent the knee**, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, benediction, congratulation, gift, present, and if we add the letter Hey as a suffix we form the *word* Barakah, which means blessing, benediction, congratulation, gift, present, the *word*, VayiShtachu, is from the *word*, Shachah, שָׁחָה, means, **to bow down, bend low, he depressed, he prostrated himself, fall down flat, acted humbly, beseeched, make obeisance, do reverence, worship**, it also means to swim, he bathed himself, to wallow in the mire like a swine, the *word*, LeApayv, is from the *word* Aph, אָפַי, means, **nose, anger, wrath, his face**, and as a conjunction, it means, also, too, then, and then, and so, therefore, the *word*, Artza, means the earth, the ground, the land, the country)

Please remember that Yoseph is now the Viceroy of all of Egypt, he is the second in command of all the land, and all the military might of the land of Egypt, and here, we see that he willingly chooses to humble himself before his father, to pay respect to his father, and present his two sons to his father. In doing so we see that he willingly chooses to bow his head to the ground out of respect for his father. Now, as I said above, I believe, that Yoseph's two sons, who are presented to Ya'aqov, are a shadow picture, or a witness of Yoseph's righteousness, and how he trusted our heavenly Father throughout all of His Life, as opposed to how his father Ya'aqov and all of his brothers chose to live the biggest part of their lives, in treachery and partial belief in the Elohim of Abraham. And, even though Yoseph suffered tremendously throughout many of the thirteen years that he was in captivity, because of what his brothers had done to him, he **still showed a great deal of love and respect to Ya'aqov**, who is a shadow picture of the people of Yisrael. To me this is a shadow picture of Messiah, showing his love and respect for the people of Yisrael, even though they had a hand in sending Him to the cross, to be crucified at the hands of the Romans.

13 And Yoseph took them both, Ephraim in his right hand toward Yisrael's left hand, and Manasseh in his left hand toward Yisrael's right hand, and brought them near unto him.

וַיִּקַּח יוֹסֵף אֶת־שְׁנֵיהֶם אֶת־אֶפְרַיִם בְּיַמִּינוֹ מִשְׁמָאל יִשְׂרָאֵל וְאֶת־מְנַשֶּׁה בְּשְׂמֹאלוֹ מִיְמִינוֹ (VayiQach Yoseph Et Shneyhem Et Ephrayim BiYamiyno MiSmol Yisrael VeEt Menasheh Bismolo Miymiyn Yisrael VaYagash Elayv, where the **word**, VayiQach is from the **word** Qach, קַח, which 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** or name Yoseph, is the name of **Ya'aqov's and Rachel's firstborn son**, the **word**, Et, is the first and last letters of the Hebrew, Alephbet and **they represent Messiah**, who is the First and the Last, the **word**, Shneyhem, means, **both**, the **word** or name, Ephrayim, is the name of Yoseph second born son, and his name means, **doubly fruitful**, the **word**, BiYamiyno, means, **in his right hand**, the **word**, MiSmoel, is from the **word** Semol, שְׂמֹאל, which means, **the left, to the left side, the left hand**, the north, the side on the left that is facing east, to go or turn to the left, to use the left hand, 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** VeEt, is the **word** Et repeated and **these two letters represent Messiah**, the **word** or name Menasheh, מְנַשֶּׁה, means, **one who causes to forget**, he is the oldest son of Yoseph, who is the son of Ya'aqov, the **word**, BiSmolo, is from the **word**, Shemol, שְׂמֹאל, which means, **the left, the left side, the left hand**, the north, the side on the left that is facing east, to go or turn to the left, to use the left hand, the **word** Mimiym, means, **the right hand**, the **word** or name, Yisrael, is repeated and it is defined above, the **word**, VaYagash, is from the **word**, Nagash, נָגַשׁ, means, **to draw near, come near, approach, brought near**, brought, presented, offered, dedicated, he conflicted, collided; it also means, to press, drive, oppress, he forced, ruled, he exacted as debt, the **word**, Elayv, means, **to or unto him**)

Here we are told that Yoseph took both his sons to Ya'aqov, so that he could bless them, and we are told that Yoseph placed Ephraim at his right hand to present him to Ya'aqov's Left hand and that he placed Menasheh at his left hand, so that he could present him to Ya'aqov's Right hand, because, Menasheh was the eldest of the two.

14 And Yisrael stretched out his **Right** hand, and laid it upon Ephraim's head, who was the younger, and his Left hand upon Manasseh's head, guiding his hands **wittingly**; for Manasseh was the firstborn.

וַיִּשְׁלַח יִשְׂרָאֵל אֶת־יְמִינוֹ וַיָּשֶׁת עַל־רֹאשׁ אֶפְרַיִם וְהוּא הַצְּעִיר וְאֶת־שְׂמֹאלוֹ עַל־רֹאשׁ וַיִּשְׁלַח יִשְׂרָאֵל אֶת־יְמִינוֹ וַיָּשֶׁת עַל־רֹאשׁ אֶפְרַיִם וְהוּא הַצְּעִיר וְאֶת־שְׂמֹאלוֹ עַל־רֹאשׁ (VayiShlach Et Yemiynu VayaShet Al Rosh Ephrayim VeHu Hatza'iyr VeEt Semolo Al Rosh Menasheh Sikel Et Yadayv Kiy Menasheh HaBekor, where the **word**, VayiShlach is from the **word**, Shalach, שָׁלַח, means, **to send**,

sent, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Yisrael, is defined above and it 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**, Et is made up of the first and last letters of the Hebrew, Alephbet and they represent Messiah, the **word**, Yemino, means, his right hand, the **word**, VayaShet, is from the **word** Shiyt, שִׁיט, which means, ***to set, put in place, lay, laid, he made, established, constituted***, it means garment, that which is put on, foundation, in the Temple it is the pit beside the altar for libations, it means, early fig, the **word**, Al, אֵל, 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**, 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, the **word**, Ephrayim, is the name of ***Yoseph second born son***, and his name means, ***doubly fruitful***, the **word**, VeHu, means, ***and he***, the **word**, HaTzaiyr, צַעִיר, means, ***young, junior, the young man, the youngster, the boy, the youth***, the **word**, VeEt, is from the **word** Et, and these two letters represent Messiah, the **word**, Semolo, is from the word Semol, שִׁמּוֹל, which means, ***the left, the left side, the left hand***, the north, the side on the left that is facing east, to go or turn to the left, to use the left hand, the **word**, Al, אֵל, 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**, Rosh, means, ***head***, the **word** or name, Menasheh, מְנַשֶּׁה, means, ***one who causes to forget, he is the oldest son of Yoseph***, son of Ya'aqov, the **word**, Sikel, שִׁכְלָה, means, ***be prudent, act wisely, he instructed, taught, he regarded, clever, cleverness, he looked at, observed, considered, he did prudently, acted wisely, acted intelligently, he guided***, he prospered, had success, he caused to consider, instructed, taught, was comprehended, was understood, was done with understanding, was done prudently, with insight, understanding, intelligence, cunning, craft, you could say, that the **word** Sakal relates to an intelligent knowledge of the reason that describes the process of thinking through a complex arrangement of thought resulting in a wise dealing and use of good practical common sense, when David said, in *Psalm 43:1 Blessed is he who considers Sakal*, the poor; he is saying, Blessed is he who sees a need, and then looking at the complex situation surrounding it, thinks through how he could best, most intelligently, and wisely bring about a successful solution to it. By using this **word**, he implies a great deal more, he is really saying, Blessed is he who sees a need, and then looking at the complex situation surrounding it, thinks through how he could best, most intelligently, and wisely bring about a successful solution to it; it also means to be bereaved of children, childless, the **word**, Et, is repeated and these two letters ***represent Messiah***, the **word**, Yadayv, is from the **word**, Yad, which means, ***hand***, and in the form that it is used here, it means, ***his hands***, 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** or name, Menasheh, מְנַשֶּׁה, means, **one who causes to forget, he is the oldest son of Yoseph, son of Ya'aqov**, the **word**, HaBekor, means, the firstborn)

Here we are told that Yisrael stretched out his **Right** hand, and laid it upon Ephraim's head, who was the younger, and that he laid his **Left** hand upon Manasseh's head, guiding his hands **wittingly**; for Manasseh was the firstborn. The word translated as **wittingly**, is the Hebrew word Sikel, שִׁכַּל, which means that Ya'aqov, was **prudent, he acted wisely, he was clever, he considered, he did prudently, he acted intelligently, he guided or was guided, he understood, did prudently, comprehended, he had insight, he did it with understanding, with intelligence, cunning, and craft, you could say, that Ya'aqov had intelligent knowledge, and that he thought things through before acting, and that it resulted in his dealing wisely, with good practical common sense in blessing Yoseph's two sons.**

By using this **word**, I believe that YHVH is telling all of us, that Ya'aqov, was guided by the Holy Spirit, who caused him to ponder and think things through, as to how he could intelligently and wisely bring about a successful solution to what YHVH wanted him to do, and that of course was to anoint Ephraim with the blessing of the Firstborn son, rather than anointing Menasheh with that benefit.

It is important to note that when Ya'aqov **crossed** his arms, so that his **right** arm was over his **left** arm, that he formed an X, with his arms, and it just so happens, that in Paleo Hebrew the letter Tav, which represents our heavenly Father's eternal Covenant that He made with Yisrael, is in the shape of an X, ✕, or a cross slightly tilted to one side, and since it is through Messiah, that this Covenant **IS** ratified and completed, for, according to Scripture, the only way that anyone can get into the kingdom of Elohim, to enjoy all the promises of His everlasting Covenant, **IS** through Messiah, whom Scripture states, **IS** the only Doorway into our heavenly Father's kingdom. That therefore tells me, that when Ya'aqov crossed his arms, forming the shape of the he Paleo Hebrew letter Tav, ✕ that it represents the covenant that YHVH made with Abraham, and the He **IS** showing us, that that Covenant that YHVH made with Abraham, would now **ALSO** apply to Ephrayim, who later on, will be sent into the Diaspora, exiled out of Yisrael into every corner of the world, and over many centuries these people became Christians and Catholics, and they are now all over the world.

15 And he blessed Yoseph, and said, Elohim, before whom my fathers Abraham and Yitzchaq did walk, the Elohim which fed me all my life long unto this day,

וַיְבָרֵךְ אֶת־יִוֹסֵף וַיֹּאמֶר הָאֱלֹהִים אֲשֶׁר הִתְהַלַּכְתָּ אִתִּי לְפָנָיו אַבְרָהָם וַיְצַחֵק הָאֱלֹהִים (וַיְבָרֵךְ אֶת־יִוֹסֵף וַיֹּאמֶר הָאֱלֹהִים אֲשֶׁר הִתְהַלַּכְתָּ אִתִּי לְפָנָיו אַבְרָהָם וַיְצַחֵק הָאֱלֹהִים)
VayiBarek Et Yoseph VaYomer HaElohiym Asher HitHalku Avotay LePanayv Avraham VaYitchaq HaElohiym HaRoeh Otiy Meodiy Ad HaYom HaZeh, where the **word**, VayeBarek, is from the **word** Barak, בָּרַךְ, which means, **to bless, blessed, blessing**, like when a father kneels down in front of his little children to bless them with a gift, it means, knee, he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, benediction, congratulation, gift, present, and if we add the letter Hey as a suffix we form the **word** Barakah, which means blessing, benediction, congratulation, gift,

present, the **word**, Et, is defined above and these two letters **represent Messiah**, the **word** or name, Yoseph, is the name of Ya'aqov and Rachel's firstborn son, and his name means, **a gift**, 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**, HaElohiym, means, **the mighty ones, the judges**, 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, 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**, HitHalku, is from the **word**ל, Halak, הָלַךְ, which means, **to go, going, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued**, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word**, Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, Avotay, means, my fathers, the **word**, LePanayv, 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** or name, Avraham, אַבְרָהָם, is a composite word, made up of the word Av, which means **father**, the word Rabah, רַבָּה, which means, **many, or numerous, multiplied**, and the **word** Am, which means, **people, nations**, together these words tell us that Abraham's name, means, **he will be the father of many nations**, the **word** or name VaYitzchaq, וַיִּצְחָק, is the name, of Avraham's son and Ya'aqov's father, and it is from the word, Tzachaq, צָחַק, 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, the word, HaElohiym, means, the mighty ones, the judges, the **word**, HaRoeh, is from the **word** Ra'ah, רָעָה, which means, **evil, wickedness, distress, misery, injury, ill favoured, harm, hurt, wrong**, but it also means friend, companion, female friend, companion, fellow woman, it also means, to pasture, tend, graze, he or she led the flock, directed, guided, ruled, it also means to think, have the intention, strive, the **word**, Otiy, means, **me**, the **word**, MeOdiy, is from the **word** Od, עָוָד, which means, to return, repeat, do again, still, since, 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, **since I was born**, the word, Ad or Ed, עַד, a preposition and conjunction, means, **to, unto, up to, even, until, while, still**, as a noun it means, eternity, perpetuity, progress in time, it means, booty, to take away, tear away, it means, witness, testimony, testify, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it is also the heart of the **word** Moed, which speaks of

YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, it means, to return, repeat, do again, he affirmed solemnly, he bore witness, attested, the **word**, HaYom, יוֹם, means, the day, the time, the year, but we also have to understand that the Hebrew letters of the word Yom, יוֹם, gives us a much more in depth meaning of what this word means, the **word** Yom is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, through this **word** Yom, that His Right Hand (*Messiah, the Living Torah made flesh*) has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the words of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His Words into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light **IS** the Words of our heavenly Father's Torah of Life, the **word**, HaZeh, means, *this*)

Here in *verse 15*, we are told that Ya'aqov blessed Yoseph and that he recounted to Yoseph, how that YHVH Elohim, before whom my fathers Abraham and Yitzchaq did walk, **IS** the Elohim who fed me all the days of my life, even unto this day, for He has supported me, throughout my whole life. It is important they we remember, that after Yoseph went missing that Ya'aqov's life deteriorated to a level that he did **NO LONGER** fully trusted YHVH, and that at least for a period of time, he did **NOT** walk in total loving surrendered obedience to the Words of YHVH's Torah of Life, as it appears he did, when he found out that Yoseph was still alive and that he would get to see him once again, and live next to him in the land of Goshen.

16 The Angel who redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Yitzchaq; and let them grow into a multitude in the midst of the earth.

הַמַּלְאָךְ הַגָּאֵל אֹתִי מִכָּל-רָע יְבָרֵךְ אֶת-הַנְּעָרִים וַיְקַרָּא בְהֵם שְׁמֵי וְשֵׁם אֲבֹתָי אַבְרָהָם (HaMalak HaGoel Otiy MiKal Ra YeBarek Et HaNariym VayiQare BaHem Shmiy VeShem Avotay Avraham VayitzChaq Veyidgu LaRov BeQerev HaAretz, where the **word**, HaMalak, מַלְאָךְ, means, *the messenger*, messenger of Elohim, angel, it is related to the **word** Lak, לָאָךְ, which means, *to send*, and the **word** Malakah, מְלָאכָה, which means, *work*, the **word**, HaGoel, is from the **word**, Ga'al, גָּאֵל, means, *to redeem, delivered, he acted as a kinsman, he redeemed himself, redeemer, saviour, redemption, deliverance*, but it also means, to defile, pollute, he defiled himself, defilement, pollution, the **word**, Otiy, means, *me*, the **word**, MiKal, means, *from all or from the whole of*, the **word**, Ra, רָע, or רֵיעַ, means, friend, companion, associate, fellowman, it also means, thought purpose, aim, noise, shout, but it has a negative meaning also, it means, *evil wickedness, harm, calamity, misfortune, bad, worthless, wicked*, the **word**, YeBarek, is from the **word** Barak, בָּרַךְ, means, *to bless, blessed, blessing*, like when a father kneels down in front of his little children to bless them with a gift, it means, knee, he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, benediction, congratulation, gift, present, and if we add the letter Hey as a suffix we form the **word** Barakah, which means blessing, benediction, congratulation, gift, present, the **word**, Et is defined above and these

two letters *represent Messiah*, the *word*, HaNariym, is the plural of the *word*, Na'ar, נַעַר, which means, *boy, lad, youth, young man, servant, boyhood*, it also means to shake, shake out, shake off, stir, he shook himself free, was shaken out, he bestirred himself, was poured out, was emptied, to bray, to roar, growled, the *word*, VeyiQare, 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*, BaHem, means, *on or upon them*, the *word*, Shmiy, is from 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, and in the form that it is used here it means, *my name*, the *word*, VeShem, is the *word* Shem repeated, and it means, and, *the name of*, the *word*, Avotay, means, *my fathers*, the *word* or name, Avraham, אַבְרָהָם, is a composite *word*, made up of the *word* Av, which means, *father*, the *word* Rabah, רַבָּה, which means, *many, or numerous, multiplied*, and the *word* Am, which means, *people, nations*, together these words tell us that Abraham's name means, *he will be the father of many nations*, the *word* or name, VaYitzqach, is the name of Abraham's son, and he is the father of Ya'aqov, the *word*, VeyiDgu, is from the *word* Dagah, דָּגָה, which means, *fish, a small fish, female fish*, it also means, *to multiply, he increased, multiplied, he caused to increase, caused to multiply*, it is from the *word* Dag, דָּג, which means fish, the *word*, LaRov, is from the *word*, Rav, רַב, which, as an adjective, means, *much, many, large, great, mighty, abounding, abundant, multitude, great quantity, abundance, majority, honoured, important*, as an adverb, it means enough, more than enough, as a noun it means, lord, chief, master, teacher, rabbi, it also means a bowman, and archer, the *word*, BeQerev, בְּקֵרֵב, means, *to come near, the nearest part, the centre, midst*, the stomach, approach, drew near, was offered as a sacrifice, eat or ate up, he befriended, he approached, *came near, midst, interior, inward part*, bowels, intestines, it also means battle, war, match, game, hostile approach) HaAretz,

Who is the angel that Ya'aqov said redeemed him from all evil, and whom Ya'aqov wants Him, to bless the lads, Yoseph's two sons?

Genesis 28:13-15 And, behold, YHVH stood above it, and said, I am YHVH Elohim of Abraham, your father, and the Elohim of Yitzchaq: the land whereon you lie, to you, will I give it, and to your seed; 14 And your seed shall be as the dust of the earth, and you shall spread abroad to the west, and to the east, and to the north, and to the south: and in you AND in your seed SHALL all the families of the earth be blessed. 15 And, behold, I am with you, and will keep you in ALL places where you go, AND I will bring you again into this land; for I will NOT leave you, until I have done that which I have spoken to you of. 16 And Ya'aqov awakened out of his sleep, and he said, Surely, YHVH IS IN this place; and I did NOT know it.

As you can see, the Angel or messenger that Ya'aqov is talking about, is none other than YHVH, Himself, and the Messenger (angel) that He sent to wrestle with him. You might ask, why is that

important? It is important, because, **NO ONE CAN CURSE** what YHVH has **BLESSED**, except the recipient of the blessing himself.

17 And when Yoseph saw that his father laid his **RIGHT** hand upon the head of Ephraim, it **displeased** him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

וַיֵּרָא יוֹסֵף כִּי־יָשִׁית אָבִיו יַד־יְמִינֹו עַל־רֹאשׁ אֶפְרַיִם וַיִּרְע בְּעֵינָיו וַיִּתְמַךְ יַד־אָבִיו ()
לְהַסִּיר אֶת־הַיָּד מֵעַל רֹאשׁ־אֶפְרַיִם עַל־רֹאשׁ מְנַשֶּׁה, VayaRi Yospeh Kiy Yashiyt Aviyy Yad
Yemiynu Al Rosh Ephrayim VaYera BeEynayv VayitMok Yad Aviyyv LeHasiyr Otah MeAl
Rosh Ephrayim Al Rosh Menasheh, where the **word**, VayaRi is from the **word**, Ra'ah, רָאָה,
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** or name, Yoseph, is the name of **Ya'aqov and Rachel's firstborn son**, 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**, YaShiyt, is from the **word**, Shiyt, שִׁית, means, **to set, put, place, lay**, he made, established, constituted, it means garment, that which is put on, it means foundation, in the temple, a pit beside the altar for libations, early fig, the **word**, Yad, means, **hand**, the **word**, Yemiyno, means, **right**, the **word**, Al, עַל, 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**, 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**, the **word**, Ephrayim, is the name of Yoseph's second born son, and his name means, **doubly fruitful**, the **word**, VayeRa, וַיֵּרָע, is from the **word** Ra'a, רָע, which means, **to be evil, be bad, he did evil, did harm**, he behaved wickedly, it seemed bad, it worsened, deteriorated, to break into pieces, crushed, shattered, but it also means to make friends with, associate with, he befriended, the **word**, BeEynayv, is from the **word** Ayin, עַיִן, which 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, **in his eyes**, the **word**, VayiTmok, is from the **word** Tamak, תָּמַךְ, which means, **support, assistance, help, to grasp, maintain, he held fast, laid hold of, he held up, supported, maintained, was held, was seized**, the **word**, Yad, means **hand**, the **word**, Aviyyv, means, **his father**, the **word**, LehaSiyv, is from the **word** Sur, סָוַר, which means, **turn aside, to depart, it came to an end, ceased, he caused to turn aside, he caused to depart, removed, he put aside, was taken away, was removed**, to stack, heap, as an adjective it means, **removes, separated**, it also means, a degenerate branch, it means, leaven, character, the **word**, Otah, means, **his**, the **word**, Me'al, מֵעַל, means, **to act unfaithfully, behave treacherously, was**

perfidious, some scholars say, that it originally meant, to cover, upper garment, robe, coat, that which covers, he was guilty of sacrilege, he induced someone to act unfaithfully, **an unfaithful treacherous act**, a high place, height, raising, lifting, ascent, and the same letters also mean, raising, lifting, to go up, ascend, high place, height, the **word**, Rosh, means, **head**, the **word** or name, Ephrayim, is the name of Yoseph's second born son and his name means, **doubly fruitful**, the **word**, Al, עַל, 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**, Rosh, means, **head**, the **word** or name, Menasheh, מְנַשֶּׁה, means, **one who causes to forget**, he is the oldest son of Yoseph, son of Ya'aqov)

Here we are told that when Yoseph saw that his father had put his **right** hand on the head of Ephraim, the **second** born son, rather than placing it on the head of Menasheh, as he should have done, according to custom, since Menasheh was the **firstborn** son. Then we are told that Yoseph, VayeRa, וַיַּרְע, which is from the word Ra'a, רָע, which means, that Yoseph believed that his father acted and or behaved wickedly, it seemed to Yoseph, that his father was doing something bad, something wrong, and that he, Yoseph was sure, that his father was misguided in what he was doing by placing his **right** hand on Yoseph's younger son, Ephrayim. Next, after telling his father that the placing of his **right** hand upon the head of the youngest ones head, was **evil**, were are told that Yoseph, *held up his father's hand, to remove it from Ephraim's head unto Menasheh's head.*

18 And Yoseph said unto his father, **NOT** so, my father: for this (Menasheh) is the firstborn; put your right hand upon his head.

(וַיֹּאמֶר יוֹסֵף אֶל-אָבִיו לֹא-בִן אֶבְיָה תִבְכֶּה שִׁים יְמִינְךָ עַל-רֹאשִׁי) VaYomer Yoseph El Aviyv Lo Ken Aviy Kiy Zeh HaBekor Siym YeMiyanka Al Rosho, 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, is the name of **Ya'aqov and Rachel's firstborn son**, and his name means, **to add, to increase**, 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**, Aviyv, means, **his father**, the **word**, Lo, means, **no or not**, the **word**, Ken, כֵּן, as an adjective, means, **right, truthful, honest, just, it is so, to be set up, established, be firm**, it also means, base, stand, pedestal, to put or place, as an adverb, it means, so thus, so that, yes, establish, confirm, it also means, base, stand, pedestal, the **word**, Aviy, means, **my father**, 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**, Zeh, זֶה, is a pronoun, which means, **this**, that, which, who, hence, here, the **word**, HaBekor, בְּכֹר, means, **to bring forth, it brought forth, the firstborn, the eldest**, the 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**, Siym, שׂיִם or שׂוּיִם, 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**, Yemiynka, means **his right hand**, the **word**, Al, עַל, 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**, Rosho, means, **his head**)

Here we see that Yoseph is upset with his father, and he tells his father, that what he is doing is **NOT** correct. For according to custom, the right hand of Ya’aqov, should have been placed on Menasheh’s head, since he was the firstborn son, and since the placing of the right hand on the head of the child designates him as being the Firstborn son, who is entitled to a double portion of the father’s inheritance. After Yoseph reprimanded his father, Ya’aqov, we are told what Ya’aqov said in *verse 19*:

19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: BUT truly his younger brother, SHALL be greater than he, and his seed shall become a multitude of nations.

וַיִּמָּאֵן אָבִיו וַיֹּאמֶר יְדַעְתִּי בְנִי יְדַעְתִּי אֲנִי-הוּא יִהְיֶה-לְעָם וְגַם-הוּא יִגְדֹל וְאֵלֶם אֲחָיו (וַיִּמָּאֵן אָבִיו וַיֹּאמֶר יְדַעְתִּי בְנִי יְדַעְתִּי אֲנִי-הוּא יִהְיֶה-לְעָם וְגַם-הוּא יִגְדֹל וְאֵלֶם אֲחָיו)
 וַיִּמָּאֵן אָבִיו וַיֹּאמֶר יְדַעְתִּי בְנִי יְדַעְתִּי אֲנִי-הוּא יִהְיֶה-לְעָם וְגַם-הוּא יִגְדֹל וְאֵלֶם אֲחָיו, VayeMa'en Aviyv VaYomer Yadatiy Beniy Yadatiy Gam Hu Yihyeh LeAm VeGam Hu YiGedal VeOlam, Achiyv HaQaton YiGedal Mimenu VeZaro Yihyeh MeLo HaGoyiym, where the **word**, VayeMa'en is from the **word**, Ma'en, מָאֵן, which means, **to refuse**, was irksome, was tedious, was careless, was slothful, was indolent, he rejected, he was unwilling, he caused someone to refuse, it is also the pronoun who, and in the form that it is used here, it means, **and he refused**, the **word**, Aviyv, means his father, 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**, Yadatiy, is from the **word** Yada, יָדַע, which means, **to know, he knew, he perceived, observed, he considered, became acquainted with**, he had sexual intercourse with, he knew how, was made known, was known, became known, he assigned, appointed, made definite, he informed, the **word** Yadah יָדָה means, to confess, give thanks, he praised, lauded, he confessed, to throw, hurl, cast, enlarged, and the **word** Da, דָּע, means, knowledge, wisdom, the **word**, Meniy, means, my son, the **word**, Yadatiy, is the **word** Yada, repeated, the **word**, Gam, גַּם, is a conjunction, that means, **also, lo, moreover, to, even, as well**, neither, heap, abundance, much, the **word**, Hu, means, he or it, the **word**, Yihyeh, is from the **word** Hayah, הָיָה, which 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**, LeAm, is from the **word** Am, עַמ, means, **people**, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, the **word**, VeGam, is the **word** Gam, repeated, the **word**, Hu, means he or it, the **word**, YiGadal, is from the **word** Gadol, גָּדוֹל or גִּדְּלוּ which 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**, VeOlam, עוֹלָם, means, **and long duration, antiquity, continuous existence, eternity, uninterrupted future**, mankind, humanity, pleasures of life, community, the hidden unknown time, it is from the **word** Olam, עָלַם, to hide, conceal, was hidden, was concealed, he hid himself, disappeared, he hid, concealed, the **word**, Achiyv, is from the **word** Ach, which means brother and in the form that it is used here it means his brother, the **word**, HaQaton, קָטַן, means, to be small, insignificant, was reduced, became less, he made small, little, **young, younger, youngest**, unimportant, diminishing, the little finger, the small one, the **word**, YiGedal, is the **word** Gadol repeated, and it means, **great, greater, the eldest**, the **word**, Mimenu, מִמֶּנּוּ, means, **from him**, it is from the **word** Min, מִן, denotes separation, and means, away from, from, thereof, of, out of, since, because, more than, than, it is also the pronoun what, the **word**, VeZaro, is form the **word** Zera, זָרַע, means, **sowing, sowing season, seed, sperm, semen, offspring, posterity**, to sow, he scattered seeds, was sown, he produced seed, he inseminated, the **word**, Yihyeh, 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**, Melo, מָלֵא, **to be full, fill, was full, was filled, was accomplished, he fulfilled, completed, confirmed, full, complete, fullness, plenty multitude**, HaGoyim, is the plural of the **word** Goy, גּוֹי, means, the nation, the people, the gentile, an irreligious Jew, and the plural is Goyim)

Here we see that Ya'aqov calmly reassures his son, Yoseph, that he has **NOT** made a mistake and he says, יָדַעְתִּי כִּנְיִי יָדַעְתִּי, Yadatiy, I know, Beni, my son, Yadatiy, I know, that Menasheh is the eldest son, גַּם־הָיָה יְהִי־לָעַם וְגַם־תְּהִיָּא יִגְדָּל, Gam, Also, Hu, he, Yihyeh, shall become, is destined to be, LeAm, a people, VeGam, and also, Hu, he, YiGedal, shall become great, however, וְאוֹלָם אָחִיו הַקָּטָן יִגְדָּל מִמֶּנּוּ, VeOlam, for a continuous existence, for eternity, Achiyv, his brother, HaQaton, the younger one, (Ephrayim) VeGedal, will be greater, Mimenu, from or than him, וְזָרְעוֹ יְהִיָּה מְלֵא־הַגּוֹיִם, VeZaro, and his seed, Yiyeh, shall become MeLo, full, accomplished, complete, confirmed, plenty, a multitude, of HaGoyim, of nations.

Here we see that Ya'aqov, who at this point, I believe, is filled with the Holy Spirit of YHVH, prophesies that the descendants of Ephrayim, will become a multitude of nations, which IS exactly what has happened, for the northern kingdom, was also know as Ephrayim, and they were sent throughout the Diaspora, the rest of the world, because of their rebellious attitude toward the Ways and the Words of YHVH's Torah of Life. And through this prophecy, Ya'aqov is telling us that they, the children of Ephrayim, will, at some time in the future, return to the Ways of YHVH, and once again, begin to believe, follow and obey the Words of our heavenly Father's Torah of Life, and Scripture makes it very clear, that, that will cause Yehudah to be jealous, which in turn, will cause them to also return to the Words and the Ways of YHVH's Torah of Life. This is telling us YHVH's plan of redemption onto salvation.

20 And he blessed them that day, saying, In you shall Yisrael bless, saying, Elohim make you as Ephraim and as Menasheh: and he set Ephraim before Menasheh.

וַיְבָרֶכֶם בַּיּוֹם הַהוּא לְאִמּוֹר בְּךָ יְבָרַךְ יִשְׂרָאֵל לְאִמֹּר יִשְׁמַךְ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה (וַיִּשֶׁם אֶת־אֶפְרַיִם לְפָנָי מְנַשֶּׁה VayeBarakem BaYom HaHu Lemor Beka YeBarek Yisrael Lemor YeSimka Elohiym KeEphrayim VekiMenasheh VayaSem Et Ephrayim LiPney Menasheh, where the **word**, VayeBarekem is from the **word** Barak, בָּרַךְ, which means, **to bless, blessed, blessing**, like when a father kneels down in front of his little children to bless them with a gift, it means, knee, he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, benediction, congratulation, gift, present, and if we add the letter Hey as a suffix we form the **word** Barakah, which means blessing, benediction, congratulation, gift, present, the **word**, BaYom, means, **in that day**, and the **word** Yom, יוֹם, means, day, time, year, but we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word** means. The **word** Yom is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, through this **word** Yom, that His Right Hand (*Messiah, the Living Torah made flesh*) has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the words of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His Words into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light **IS** the Words of our heavenly Father's Torah of Life, the **word**, HaHu, means, that, the word, Lemor, is from the **word**, Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the **word**, Beka, בְּךָ, is a personal pronoun, meaning, **in you, in thee**, the **word**, YeBarek, is from the **word** Barak, בָּרַךְ, means, **to bless, blessed, blessing**, like when a father kneels down in front of his little children to bless them with a gift, it means, knee, he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, benediction, congratulation, gift, present, and if we add the letter Hey as a suffix we form the **word** Barakah, which means blessing, benediction, congratulation, gift, present, 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**, Lemor, is from the **word** Amar, אָמַר, which means, **to say, saying, said, spoke, you told, uttered**, the **word**, YeSimka, is from the **word** Siym, שִׁים or Sum, שׂוּם, 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**, Elohiym, means, mighty ones, judges, the

word or name, KeEphrayim, means, *like Ephrayim*, and the name Ephrayim, means, *doubly fruitful*, the word, VekiMenasheh, means, *and like Menasheh*, and this name means, *cause to forget*, the *word*, VayaSem, is from the *word* Siym, שִׁים or Sum, שׁוּם, 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*, Elohiym, means, *mighty ones, judges*, the *word* Et, is defined above, and these two letters *represent Messiah*, the *word* or name, Ephrayim, is the name of Yoseph's firstborn son, the *word*, LiPney, 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* or name, Menasheh is repeated and it is the name of Yoseph *firstborn son*, and his name means, *cause to forget*)

Here we are told that Ya'aqov blessed both of Yoseph sons and I believe that he said something that is extremely important, that most people will not pick up on nor understand the importance of his words. He said, that in and through them, Yisrael shall bless! Who will Yisrael bless? It is or should be obvious that Yisrael shall bless all the people's of the world, **BUT** that will only happen, when the people of Yisrael, choose to believe, follow and obey the Words of YHVH's Torah of Life. Furthermore, by saying *In you shall Yisrael bless*, YHVH is telling us that Ephrayim, and Menasheh whom, history tells us have been sent into the Diaspora, will **ALWAYS** be part of Yisrael, and when they, as a people return to the Ways and the Words of YHVH's Torah of Life, they will bless the whole world, because the people of the world will see the blessings that YHVH pours upon them and they will want what Yisrael has.

YHVH has made it very clear in *Deuteronomy 28* **And it SHALL come to pass, IF you (Yisrael) shall hearken, shema diligently unto the Voice of YHVH your Elohim, TO OBSERVE AND TO DO ALL HIS COMMANDMENTS** which I Moses, command you this day, that YHVH your Elohim, **WILL set you on high ABOVE ALL NATIONS OF THE EARTH: 2 And ALL these blessings shall come on you, and overtake you, IF YOU SHALL SHEMA. IF you shall hearken unto the Voice of YHVH your Elohim.**

And then for the next twelve verses, YHVH delineates onto the people of Yisrael, all the blessings that He will pour upon them. However, after telling the people of Yisrael, what blessings they will receive **IF** they obey the Words of His Torah, YHVH uses the next fifty four verses to tell the people of Yisrael, and thereby tell the rest of the people of the world also, how they will be cursed **IF** they choose **NOT** to obey the Words of His Torah of Life

21 And Yisrael said unto Yoseph, Behold, I die: BUT Elohim shall be with you, and bring you again unto the land of your fathers.

וַיֹּאמֶר יִשְׂרָאֵל אֶל-יוֹסֵף הִנֵּה אֲנֹכִי מֵת וְהָיָה אֱלֹהִים עִמָּכֶם וְהָשִׁיב אֶתְכֶם אֶל-אֲרָץ אֲבֹתֵיכֶם, VaYomer Yisrael El Yoseph Hineh Anokiy Met VeHayah Elohiym Imakem VeheShiyv Etkem El Eretz Avoteykem, 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*, Yisrael, or Yeschar 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, אֱלֹהִים, 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, is the name of Ya'aqov and Rachel's firstborn son, and his name means, to add, the word, Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, behold, since, now, thus far, yet, the word, Anokiy, means, I, the word, Met, is from the word, Mot, מוֹת, which means, dead, to die, he or she died, put to death, killed, death, the word, VeHayah, וַהֲיָה, 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, Elohiym, means, mighty ones, judges, powers, the word, Imkem, means, with you (plural), the word, VeheShiyv, is from the word Shuv, שׁוּב, means, to return, turn back, bring back, restore, come again, go again, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the word, Etkem, means, you plural, the word, El, אֱלֹהִים, 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, Eretz, means, land, the word, Avoteykem, means, your fathers)

Here Ya'aqov tells his son Yoseph, that he is dying, but then he says to him, **BUT** know this, that *Elohim shall be with you, and bring you again unto the land of your fathers.* The only way that Ya'aqov could have known that, **IS IF** it was revealed to him, by the Holy Spirit of YHVH.

Furthermore, we have to understand that that event, the exodus, did **NOT** happen when Yoseph was alive, therefore we have to understand that that prophesy was meant for the people of Yisrael, and not just the people that left Egypt in the Exodus, but it is meant for the people that will be part of the greater Exodus

Deuteronomy 30:1-10

*1 And it shall come to pass, when all these things are come upon you (Yisrael), the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where YHVH your Elohim has driven you, 2 And shall return unto YHVH your Elohim, and **SHALL OBEY HIS VOICE** according to all that I command you this day, you and your children, with **ALL** your heart, and with all your soul; 3 That then, YHVH your Elohim, **WILL** turn your captivity, and have compassion upon you, and He **WILL** return and gather you from all the nations, where YHVH your Elohim has scattered you. 4 If any of you be driven out unto the outermost parts of heaven, from there **WILL** YHVH your Elohim gather you, and from there will He fetch you: 5 And YHVH your Elohim, **WILL** bring you into the land which your fathers possessed, and you **SHALL** possess it; and He will do you **GOOD**, and multiply you above your*

fathers. 6 And YHVH your Elohim, **WILL** circumcise your heart, and the heart of your seed, to love YHVH your Elohim with all your heart, and with all your soul, that you may live. 7 And YHVH your Elohim, **WILL** put all these curses upon your enemies, and on them that hate you, which persecute you. 8 And you **SHALL return and obey** the Voice of YHVH, and **DO ALL** His Commandments which I command you this day. 9 And YHVH your Elohim, **WILL** make you plenteous in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for **GOOD**: for YHVH **WILL** once again rejoice over you for **GOOD**, as He rejoiced over your fathers: 10 **IF** you **SHALL** Shema, hearken unto the Voice of YHVH your Elohim, to keep His Commandments and His Statutes which are written in this book of the Torah (Law), and **IF** you turn unto YHVH your Elohim with **ALL** your heart, and with **ALL** all your soul.

Isaiah 11:15-16

15 And YHVH shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall He shake His hand over the river, and He shall smite it in the seven streams, and make men go over dry shod. 16 And there **shall be a highway for the REMNANT of His people**, which shall be left, from Assyria; like as it was to Yisrael **in the day that he came up out of the land of Egypt**.

As you can see the Greater Exodus, **IS** prophesied to happen, and you can see that it **IS** indeed for all of Yisrael, and that includes all those that have been grafted into the family of YHVH's Yisrael, and the only way that anyone can be grafted into the family of YHVH's Yisrael, is by willingly choosing to believe, follow and obey the Words of His Torah of Life, that also includes all those that are ethnically Israelites.

22 Moreover I have given to you **one portion above** your brethren, which I took out of the hand of the Amorite with my sword and with my bow.

וְאֲנִי נָתַתִּי לָךְ שֵׁכֶם אַחַד עַל-אַחַד אֲשֶׁר לְקַחְתִּי מִיַּד הָאֱמֹרִי בְחַרְבִּי וּבִקְשָׁתִי,

Va'Aniy Natatiy Leka Shekem Achad Al Acheyka Asher Laqachtiy MiYad HaEmoriy BeCharbiy UvQashtiy, where the **word**, VeAniy, means, **and I**, the **word**, Natatiy, is from 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**, Leka, means, **to you**, the **word**, Shekem, שֵׁכֶם, means, shoulder, back, neck with shoulder, to incline the shoulder to a burden, to load up on the back of man or beast, to consent, **a portion**, the upper part of a building, **the spur of a hill**, he carried on his shoulders, it also means to rise early, to load the back of the beast, to rise and do something early, to start early in the morning, arise get up, rise up early, morning, it is also the name of a city, in Israel, the **word**, Echad, means, **one**, the **word**, Al, עַל, 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**, Acheyka, is from the **word** Ach, which means, **brother**, and in the form that it is used here, it means, **your brothers**, 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, 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**, Leqachtiy, is from the **word** Laqach, לָקַח, which means, **to take, to buy, he took, fetched, 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** MiYad, is from the **word** Yad, יָד, which means, **hand**, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, and in the form that it is used here, it means, **from the hands**, the **word**, HaEmoriy, means, **the Amorites**, the **word**, BeCharbiy, is from the **word** Cherev, חֶרֶב, which means, **sword**, lance, spear, it also means to be dry, be dried up, was dry, was dried up. drought, to be waste, desolate, was in ruins, was destroyed, devastated, desolate, related to the **word** Choreb or Chorev, dryness, drought, and in the form that it is used here, it means, **with my sword**, the **word**, UvQashtiy, is from the **word** Qeshet, קֶשֶׁת, means, **bow, rainbow, arc, violin bow, bowman, archer**, arched, vaulted, it is related to the **word** Qeshet, קֶשֶׁט, which is spelled with the suffix letter Tet, ט, instead of the letter Tav, ת, which means truth, reality, certainty, to make straight, and in the form that it is used here it means, **and my bow**)

Here Ya'aqov tells Yoseph that he has given him, one Shekem, שְׂכֶם, a spur of land, more than his brothers. So, through Ya'aqov's actions we see that there is a precedent for the blessing of the firstborn son to be placed on a different son, than the actual firstborn son.

On his deathbed, Ya'aqov, gave Yoseph a double portion of his inheritance by making Yoseph's two sons full heirs along with his brothers. Now he adds one more thing to Yoseph's inheritance. Jacob bestows a specific ridge or mountain slope in Canaan. This is described using the Hebrew term or word Shekem where Jacob's sons had made a vengeful conquest, because of what had been done to their sister, Dinah. Ya'aqov left soon after, rather than conquering that territory. The area Ya'aqov mentions was, it seems, taken from the Amorites. Prior references in Genesis did not include that detail, but the same area is later known as *Sychar* and is the site of a well apparently dug by Ya'aqov, *John 4:4-5*. This is where Ya'aqov's remains, will be buried, after Yisrael, is liberated from Egyptian slavery.

The extra portion, that Ya'aqov gave to Yoseph came into his hands, First, when he, Ya'aqov purchased a portion of land from the children of Chamor, and then, when the Amorite invaded it, and took violent, unrighteous possession of the land, Ya'aqov, recovered it with his sword and his bow. The land therefore belongs to Ya'aqov **by right of purchase and by right of conquest**. Now, Ya'aqov has given that property to his son Yoseph, as a gift, an inheritance, and Yoseph accepted it gracefully. We have to understand that our Patriarch, Ya'aqov, has both **purchased our inheritance, AND later, fought to take it out of the hands of the Amorite**. Now at this point, when he is about to die, He freely bestows that extra portion of land upon Yoseph, and his dear children, and they gratefully receive it, and rejoice in it, as their portion.

The spiritual message is, or should be evident, for the land, the inheritance that Ya'aqov gave to Yoseph, who is a shadow picture of Messiah, and Yoseph two sons, Ephraim and Menasheh, is a metaphor for the Gift of Eternal life, that is offered to all the children of Yisrael, to those that

willingly choose to walk as Yoseph walked, in total loving surrendered obedience to **ALL** the Words of our heavenly Father's Torah of life

When anyone willingly chooses to walk in total loving surrendered obedience to the Words of our heavenly Father's Torah of Life as Yoseph did, as we are trying to do on a daily basis, then Yoseph's inheritance becomes ours, because, according to YHVH's eternal purpose, the mere fact of choosing to believe, and accept it, makes us His children. The promise of inheritance that was made to Yoseph, by Ya'aqov, was a promise of a future event, for it will be a long time before the children of Yisrael, will be able to take advantage of YHVH's inheritance, **BUT**, it is as sure as YHVH is eternal. It is very important that we understand, that the people who willingly chose to believe, follow and obey the Words of the Father's Torah of Life, **WILL** eventually inherit the kingdom of Elohim, for the Creator of the universe has proclaimed it to be so. As you can see, Yoseph believed his father, and when Yoseph was dying, he said to his descendants, you shall carry up my bones from here, and bury me in the Land that I inherited from my Father. On his deathbed, Ya'aqov said, to Yoseph, *Behold I die, but Elohim shall be with you, and bring you again to the land of your fathers.* This is very encouraging to me, because that means, that like Yoseph, all those, who choose to live their lives in obedience to the Words of the written Torah of YHVH, as Messiah did and taught us to so, and die in that state of mind, will indeed be buried, **BUT** their bones, will be resurrected on judgment day, and be ushered into the kingdom of Elohim for eternity. Amein!

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*