



Parsha Va'yechi / And He Lived

B'reshith / Genesis 47:28 – 50:26

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With our *parsha* this week, **Va'yechi / And He Lived**, we conclude **B'reshith** (the *Book of Genesis*). We've not only read of the creation of the heavens and earth; but, the birth of all creation, including mankind. And, we've witnessed the birth of a people and nation, Yisra'el. This reading is so awesome to us, in that we have the finishing of the birth process of Yisra'el. Their father Ya'aqob overcame with Elohim and his sons' descendants will overcome with El, as we'll begin to see next week. And also, as we'll see *this* week, their descendants will overcome with El in the last days, the fullness of time. So, as we look at this week's reading, we'll revisit some things we've learned earlier and look at some other information we'll be learning later, in order to better appreciate the fullness of Ya'aqob's life, what he imparted to his sons and how all of this impacts us today and looking forward.

Our *parsha* begins with **B'reshith / Genesis 47:28-31**; ***And Ya'aqob lived in the land of Mitsrayim seventeen years. So the length of Ya'aqob's life was one hundred and forty-seven years. And the time for Yisra'el to die drew near, and he called his son Yoseph and said to him, "Now if I have found favour in your eyes, please put your hand under my thigh, and show kindness and truth to me. Please do not bury me in Mitsrayim, but I shall lie with my fathers, and you shall take me up out of Mitsrayim and bury me in their burial place." And he said, "I do as you have said." And he said, "Swear to me." And he swore to him, and Yisra'el bowed himself on the head of the bed.***

From the Hebrew, our opening ½ verse reads, ***"And he lived, Ya'aqob, in Eretz Mitzrayim seventeen years...."*** They were "**tov**" years. How do we know that they were "**good**"? Seventeen is the numeric value of the letters "*tet-vav-vef*" which is the word "**tov**" (**good**). They must have been great years. After all, he is re-united with Yoseph; the son he grieved over for twenty two years, after believing that Yoseph was dead. And, he lived out his life surrounded by all of his sons and at least one daughter. Not to mention the fact that he would have spent long hours with his grandchildren and great-grandchildren, sharing his life story and teaching according to what he had learned from Shem, Eber, Avraham and Yitzaq. Can you imagine your grandfather telling you how he wrestled with Elohim?

"So, the length of his days" Torah says, "**was 147 years**". Now 147 is the numeric value of the Hebrew word "**tza'anah**" (*tzadee-aleph-nun-vav*), which means "**his flock**" or "**his sheep**". 147 also equal the word "**na'tsabah**" (*nun-tzadee-bet-hey*), to "**be established**" or "**stand upright**". 147

equals “**amun’on**” (aleph-mem-yud-nun-vav-nun), which is from the word “**emunah**” (**faith** or **belief**) and means “**faithful**”, or “**one who has belief**”. It’s interesting that Yisra’el, in living his life and establishing his family, would be a perfect picture of the “**flock**” that is “**established, upright and faithful**”.

As the end of his life approaches, Ya’aqob (Yisra’el) has Yoseph, the priest of the family, promise to bury him in the cave of the patriarchs, Machpelah. In addition, Yoseph is the only one of his sons with the power to keep that promise. And, in a bit, we’ll see the very prophetic picture played out as Yoseph keeps that promise.

Let’s read **B’reshith / Genesis 48:1-11**; *And after these events it came to be that it was said to Yoseph, “See, your father is sick.” And he took with him his two sons, Menashsheh and Ephraim. And Ya’aqob was told, “See, your son Yoseph is coming to you.” And Yisra’el strengthened himself and sat up on the bed. And Ya’aqob said to Yoseph, “El Shaddai appeared to me at Luz in the land of Kena’an and blessed me, and said to me, ‘See, I am making you bear fruit and shall increase you and make of you an assembly of peoples, and give this land to your seed after you as an everlasting possession.’ And now, your two sons, Ephrayim and Menashsheh, who were born to you in the land of Mitsrayim before I came to you in Mitsrayim, are mine – as Re’uben and Shim’on, they are mine. Your offspring whom you shall bring forth after them are yours, and let them be called by the name of their brothers in their inheritance. And I, when I came from Paddan, Rahel died beside me in the land of Kena’an on the way, when there was but a little distance to go to Ephrath. And I buried her there on the way to Ephrath, that is Beyth Lechem.” And Yisra’el saw Yoseph’s sons, and said, “Who are these?” And Yoseph said to his father, “They are my sons, whom Elohim has given me in this place.” And he said, “Please bring them to me, and let me bless them.” And the eyes of Yisra’el were dim with age, and he was unable to see. And he drew them near him, and he kissed them and embraced them. And Yisra’el said to Yoseph, “I had not thought to see your face. But see, Elohim has also shown me your seed!”*

There are a number of prophetic pictures in these verses. Yoseph hears that his father is “**sick**” or “**chalah**” in Hebrew; which more rightly means “**weakened**” or “**becoming weak**” or “**worn down**”. So Yoseph comes to his father with his two sons, Menashe and Ephraim, in tow. Now, in verse two we are told; *And Ya’aqob was told, “See, your son Yoseph is coming to you.” And Yisra’el strengthened himself and sat up on the bed.*

Ya’aqob speaks of El Shaddai’s appearing to him at Luz and the blessing that was given to him there by HaShem. This caught my attention, in that this place, that Ya’aqob called Beit El or House of Elohim, is within 11 miles of the Temple Mount in Yerushalayim. As you think of cities with populations around 2 to 3 million (*cities the size of Yerushalayim*), you get the idea that Beit El could easily fit within the confines of a larger Yerushalayim, as it will be during the Messianic Age. Also, this was very near to, or was a part of Gan Eden. And, it was here that Ya’aqob saw the “**ladder**” to “**ha’shamayim**” or “**the heavens**” with HaShem standing above the top. It was here that Elohim blessed Ya’aqob with the blessing of his fathers, Avraham and Yitzaq. It was here that Yah told him that he would become a company of goyim (**nations**), an assembly of peoples, and that his seed would be given the land of Kena’an as a possession **forever**.

As we’ve studied before, the name of this place we are told here, by Ya’aqob, is Luz. But why does he call it Luz here, seeing that Luz was its old name. Ya’aqob, himself, named it Beit El. Well, he wants us to understand the implications. Remember “**Luz**” means “**almond tree**”. El Shaddai appeared to him at the “**almond tree**”. This is interesting. This is near, or perhaps even part of the site of Gan Eden; where we had the “**Tree of Life**” and the “**Tree of Knowledge of Good and Evil**”.

And now, we have the “**Almond Tree**” associated with this area. So, what does the “**Almond Tree**” represent? Well, when HaShem showed Moshe the pattern of the Mishkan (*Ohel Mo’ed* or *Tabernacle*), He gave Moshe specific instructions for the vessels and utensils as well, according to **Shemot / Exodus 25:31-40 and 37:17-23**. He was told to make the Menorah in the likeness of the “**Almond Tree**” because it is the “**Tree of Light**”. That is why, during the rebellion of Korah in the wilderness, when the chief of each tribe of Yisra’el placed his rod (*denoting leadership*) in the Mishkan and only Aharon’s budded and bore fruit; and it bore almonds; because Aharon, as the High Priest, was the “**Light Bearer**”, which is what the name “**Aharon**” means in Hebrew.

OK. So now, Ya’aqob adopts Yoseph’s two sons and says they are his; just as Re’uven and Shim’on are his. Any future children Yoseph would have are Yoseph’s. But, Menashe and Ephraim are to belong to Ya’aqob; so that they would each receive a full portion of the inheritance, so that Yoseph, through his sons, would actually receive a double portion. This gives him one portion above his brothers. So, with this “**double portion**” came the “**double blessing**”; 1) an assembly of peoples and 2) inheritance in Eretz Yisra’el. And, because they were *adopted*, they would be called by his name, “**Yisra’el**” and the two would become “**two**” tribes of Yoseph within the nation.

As Yoseph brings his sons in before Ya’aqob, Yisra’el asks “**Who are these?**”. Now, we read that his eyes were dim by age and that he could not see. But, we also read in **verse 8**; **And Yisra’el saw Yoseph’s sons, and said, “Who are these?”** Now, since Ya’aqob mentioned that they were born in Mitzrayim, before he came down; they were certainly older than 17. So, if he saw the boys, why did Ya’aqob ask who they were? He asked “*for the record*”. He knew who they were. But, he was about to bless them and prophesy over them, just as he would his other sons in the next chapter. As we see from **Chapter 49**, Ya’aqob, just before his death, is prophesying to his sons about their seed, the nation of Yisra’el, in the “**last days**”. Here, Ya’aqob sees the day coming when all B’nei Yisra’el are again gathered before him, in the last days. Yisra’el asks in **Yeshayahu / Isaiah 49:21-22**; “**And you shall say in your heart, ‘Who has brought forth these for me, since I am bereaved and barren, an exile, and wandering to and fro? And who reared them? See, I was left alone. From where did these come?’” Thus said the Master YHVH, “See, I lift My hand up to the nations, and set up My banner for the peoples; and they shall bring your sons in their arms, and your daughters carried on their shoulders...”**

Now, let’s finish **B’reshith / Genesis 48** with **verses 12-22**; **So Yoseph brought them from between his knees, and he bowed down with his face to the earth. And Yoseph took them both, Ephrayim with his right hand toward Yisra’el’s left hand, and Menashsheh with his left hand toward Yisra’el’s right hand, and brought them near him. And Yisra’el stretched out his right hand and laid it on Ephrayim’s head, who was the younger, and his left hand on Menashsheh’s head, consciously directing his hands, for Menashsheh was the first-born. And he blessed Yoseph, and said, “The Elohim before whom my fathers Avraham and Yitsaq walked, the Elohim who has fed me all my life long to this day, the Messenger who has redeemed me from all evil – bless the youths! And let my name be called upon them, and the name of my fathers Avraham and Yitsaq. And let them increase to a multitude in the midst of the earth.” And when Yoseph saw that his father laid his right hand on the head of Ephrayim, it was evil in his eyes; and he took hold of his father’s hand to remove it from the head of Ephrayim to the head of Menashsheh. And Yoseph said to his father, “Not so, my father, for this one is the first-born, put your right hand on his head.” But his father refused and said, “I know, my son, I know. He also becomes a people, and he also is great. And yet, his younger brother is greater than he, and his seed is to become the completeness of the nations.” And he blessed them on that day, saying, “In you Yisra’el shall bless, saying, ‘Elohim make you as Ephrayim and as Menashsheh!’ ” Thus he put Ephrayim before Menashsheh. And Yisra’el said to Yoseph, “See, I am dying, but Elohim shall be with you and bring you back to the land of**

your fathers. And I, I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and with my bow.”

First, Yisra’el calls upon Elohim to bless these two boys. According to the ISR Scriptures Ya’aqob said; ***“The Elohim before whom my fathers Avraham and Yitzaq walked, the Elohim who has fed me all my life long to this day, the Messenger who has redeemed me from all evil – bless the youths!”*** However, according to the Hebrew Torah, we see the word ***“ha re’ah”***, which is more than ***“fed”***. ***“Re’ah”*** means also ***“to tend”*** and ***“shepherd”***. The rabbis translate this blessing as; ***“The Elohim before whom my fathers Avraham and Yitzaq walked, the Elohim who shepherds me continuously until this day, the malach (messenger or sent one) who redeems me from all evil (from Esau and Laban and re-uniting with Yoseph) bless the lads and may my name be declared upon them, and the names of my fathers, Abraham and Yitzaq. And let them increase abundantly, like fish, in the midst of the earth.”***

There are numerous commentaries as to why Ya’aqob chose to bless Ephraim with the greater blessing. But, as we have been reading about Yoseph’s life, we have seen the joy he experienced in hearing from Elohim in his dreams and being elevated within the family to priesthood and the tests that came from being sold by his own brothers into slavery and then being falsely accused and thrown into prison. We can only imagine how much bitterness and resentment a man would ordinarily harbor in his heart over these evil events. Yet, upon reading the biography of Yoseph, we never get the impression of a rough and hateful human being. Quite the contrary, Yoseph is portrayed as a delightful, charming and inspired young man, filled with the Spirit of Elohim. Yoseph's heart never becomes, as we might expect it to become, numb and stone-like. In fact, among all of the great figures in the Scriptures, nobody is portrayed to be as vulnerable as Yoseph. In the biblical narrative about him, we watch him weep on eight occasions. The Torah's portrait of Yoseph leaves us with the impression of a man who, coupled with an iron will and tremendous ambition remains tender and innocent.

It was Yoseph's two children, Menashe and Ephraim, who came to represent, for him, his personal triumph over adversity. Despite his horrific past, Yoseph chose the path of love and faith rather than the perhaps justified attitude of cynicism and distrust. Yoseph chose to get married and to bring two children into a world that had been so cruel to him. The names Yoseph chose to give his children reflected how HaShem had sustained him throughout his trials. The Hebrew name Menashe means ***“forgetting”***. The Torah relates that Yoseph named his son so, ***“Because Elohim has made me forget all my hardship and all of (the pain inflicted upon me in) my father's house.”*** The Hebrew name Ephraim denotes ***“growth and prosperity”***. Yoseph named his second son so, ***“Because Elohim has made me fruitful in the land of my suffering”***. These two sons represented the two ***“stages”*** of Yoseph’s ***tikkun***, his redemption and healing. First, Elohim caused Yoseph to ***“forget”*** his pain and secondly, HaShem caused Yoseph to be ***“fruitful”*** beyond measure, in order to fulfill His destiny as ***“Savior of the Age”***. Remember, ***“Savior of the Age”*** is the meaning of the Egyptian name ***“Zaphnath-Pa’neah”***, given to him by Pharaoh.

While ***“forgetting”*** is the first-born, it’s ***“fruitfulness”***, which comes after, that brings, and is, the bigger blessing. And, Ya’aqob gives Ephraim (***fruitfulness***) the bigger blessing. Being ***“fruitful”*** is the commandment that Elohim gave to Adam in ***B’reshith / Genesis 1:22***. And, as HaShem promised us in ***Yirmeyahu / Jeremiah 23:3***; ***“Therefore I shall gather the remnant of My flock out of all the lands where I have driven them, and shall bring them back to their fold. And they shall be fruitful and increase.”***

Next, Ya’aqob tells Yoseph in ***B’reshith / Genesis 48:21-22***; ***And Yisra’el said to Yoseph, “See, I am dying, but Elohim shall be with you and bring you back to the land of your fathers. And I, I***

have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and with my bow.” As I said earlier, Yisra’el had adopted Yoseph’s two sons in order to give them each a portion; in essence, giving Yoseph a portion above his brothers. Does anyone know which “**portion**” was the extra one? Does it matter? Oh, I think so. You see, the word in Hebrew here for “**portion**” is “**Shekem**”. “**Shekem**” literally means “**the shoulder**”, a “**portion of the upper back**”. Remember, we’ve studied this out before. Shekem is the “**portion**” of the back that “**carries the burden**” as well as receives the “**scourging**” or “**punishment**” for disobedience. So, the “**portion**” is “**Shekem**” because “**Shekem**” here means “**the portion**”.

Remember, Shekem was a city in the middle of the land of the Amorites. But, you say, “*I’ve checked and Ya’aqob never killed an Amorite.*” But, Yisra’el did indeed take Shekem from the Amorites by sword and bow, through Shim’on and Levi. And, they killed all the men. Ya’aqob / Yisra’el, as the patriarch, takes responsibility for the actions of the family. In fact, back in **B’reshith 34:30**, as he is admonishing Shimon and Levi for this deed, he says that they have made **him** “**a stench among the inhabitants of the land**”. And, in **Chapter 49**, as Yisra’el prophesies over his sons, he says of them in **verse 5**; “**Shim’on and Lewi are brothers, their weapons are implements of violence.**” It’s interesting also that the symbol for the tribe of Shim’on is the sword. The oral accounts have always stated that, prior to the “*Breastplate of the High Priest*”, a bow was the symbol for Levi.

And, we can’t forget that “**Shekem**” is in the very “**portion**” that Ephraim would get in “*The Land*” (by casting lots) as the Children of Yisra’el were preparing to come in and receive their inheritance, at the end of the exodus. Shekem would also become the capitol of the Northern Kingdom of Yisra’el and the last city to be taken by the Assyrians in 722 BCE.

Now, in **Chapter 49**, Ya’aqob blesses the sons born to him. Rabbi Avraham Greenbaum shares some very interesting information with us this week, in his teaching on [Parsha Va’yechi](#). He writes, “*According to tradition, At the time when Jacob our father assembled his sons in Egypt at the hour of his death, he commanded and spurred them on in the unification of the name of G-d and that they should follow the path of HaShem that Abraham and Isaac his father walked. He asked them and said, 'My sons, maybe someone among you is flawed and does not stand with me in the Unification of the Name?' They all answered and said, 'Hear Israel HaShem our G-d HaShem is One' -- that is, 'Hear from us, our father Israel, HaShem our G-d, HaShem is one'. The old man answered 'Blessed be the Name of the Glory of His Kingship forever and ever!' And this is why all Israel has the custom of repeating the expression of the praise used by Israel when he was an old man after this verse. (Rambam, Laws of Recital of Shema Ch. 1:4)*”.

Here, we see Ya’aqob/Yisra’el prophetically bless his sons also, according to what the Spirit of Elohim revealed to him regarding the “*latter days*”. As we begin to look at these, let’s remember that Ya’acov means “**Yah’s circumventor**”. And, that his name was changed to Yisra’el (“**he who prevails with Elohim**”). In order to help us see the “*bigger picture*” and understand the characteristics of the tribes, and their future; I’ve added the meanings of each of Ya’aqob’s son’s names and their sons’ names (*from the genealogies*) and Moshe’s prophetic words over them from **Debarim / Deuteronomy 33** to our reading of **B’reshith / Genesis 49:1-27**. So, we read in **verses 1-2**; **And Ya’aqob called his sons and said, “Gather together, so that I declare to you what is to befall you in the last days: Gather together and hear, you sons of Ya’aqob, and listen to Yisra’el your father.**

Re’uben (#7205) “**behold a son**” the first-born. And, from last week’s parsha, his sons **Hanok** (#2585) meaning “**dedicated**”, **Pallu** (#6396) meaning “**set apart**”, **Hetsron** (#2696) meaning “**surrounded by a fence or hedge**” and **Karmi** (#3756) meaning “**keeper of my vineyard**”. So what are we to understand about the Tribe of Re’uben from his sons’ names? “**Behold a son, the first-born,**

dedicated, set apart, surrounded by a hedge, keeper of my vineyard.” Ya’aqob blesses Re’uben in **B’reshith / Genesis 49:3-4**; **“Re’uben, you are my first-born, my power and the beginning of my strength (literally, “manhood”), first in rank and first in power. Unstable like water, you will no longer be first, because you went up to your father’s bed, then you defiled it; he went up to my couch!”** Here we see that as first-born, Re’uben was intended to be the leader of all the tribes. But, in sinning against his own father, he forfeited that right and blessing. But as for us, who have sinned against our Father and have forfeited our birthright, if we set ourselves apart to HaShem as first-born, we can find **Tikkun** (restoration) and fulfill our mission in the earth, until Mashiach’s coming. Notice too how Moshe blesses Re’uben in **Debarim / Deuteronomy 33:6**; **“Let Re’uben live, and not die, and let his men be numbered.”** While Re’uben may have sinned, in the last days, he will live and not die... and he will be numbered in Yisra’el.

Shim’on (#8095), whose name means **“hearing & obeying”**, from the word Sh’ma. His sons **Yemu’el** (#3223) meaning **“the day of Elohim”**, **Yamin** (#3226) meaning **“right hand”**, **Ohad** (#0161) meaning **“united”** as in echad, **Yakin** (#3199) meaning **“whom He establishes”**, **Tsohar** (#6714) meaning **“brightness”** or **“radiance”** and **Sha’ul** (#7586) meaning **“desired”**, the son of a **Kena’anite** (#3669 & 3665) meaning **“humble” woman**, or **bride**. So what does this say of the tribe of Shim’on? **“In the Day of Elohim, when His Right Hand will be united with whom He establishes in radiance, a desired and humble bride.”** Ya’aqob says in **B’reshith / Genesis 49:5-7**; **“Shim’on and Lewi are brothers, their weapons are implements of violence. Let my being not enter their council, let my esteem not be united to their assembly; because they slew a man in their displeasure, and they lamed an ox in pleasure. Cursed be their displeasure for it is fierce, and their wrath for it is cruel! I divide them in Ya’aqob and scatter them in Yisra’el.”** Shim’on and Levi took horrible vengeance on Shekem for the abduction and rape of their sister Dinah. And, they were divided within the Land at the splitting of the Kingdom and scattered in Yisra’el throughout the world. But, in the last days, those who make teshuvah, return to HaShem and our Ketubah (bridal contract) in humbleness of heart, will be His Bride.

And, **Levi** (#3878) **“joined with at the heart”**. His sons, **Gereshon** (#1648) meaning **“exile”**, **Qeath** (#6955) meaning **“assembly”** and **Merari** (#4847) meaning **“bitter herbs”**. So of Levi we read; **“He is joined in heart to the exiled assembly, eating the bitter herbs.”** It is most interesting that he is joined to the assembly in exile, eating the bitter herbs. That’s referring to all the tribes. While it is noted that some Levites stayed with Judah, at the splitting of the Kingdom, many Levi’im, true to their calling, stayed and were hidden with the rest of us in the nations. Remember, he had no inheritance of land or riches; but, his inheritance was in Elohim. Just, as Moshe also prophesied of Levi in **Debarim / Deuteronomy 33:8-11**; **And of Lewi he said, “Your Thummin (Truth) and Your Urim (Light) belong to Your kind one, whom You tried at Massah, with whom You contended at the waters of Meribah, who said of his father and mother, ‘I have not seen them.’ And he did not acknowledge his brothers, or know his own children, for they have guarded Your Word and watched over Your covenant. They teach Your right-rulings to Ya’aqob, and Your Torah to Yisra’el. They put incense before You, and a complete burnt offering on Your altar. O YHVH, bless his strength, and accept the work of his hands. Smite the loins of those who rise against him, and of those who hate him, that they rise no more.”**

Though they tried their Redeemer in the wilderness, they stood with Elohim when their brothers sinned with the golden calf, even regarding their own family members, and, because of this, Yah set them apart to guard His Torah, serve Him in the Set-apart Place and to teach **all** Yisra’el His Word. I believe that there are many Levites teaching us anonymously today. **Yeshayahu / Isaiah** prophesied in **66:20-21**; **“And they shall bring all your brothers as an offering to YHVH out of all the gentiles, on horses and in chariots and in litters, on mules and on camels, to My set-apart mountain Yerushalayim,” declares YHVH, “as the children of Yisra’el bring an offering in a**

clean vessel into the House of YHVH. And from them too I shall take for priests – for Levites,” declares YHVH.”

Yehudah (#3063) “**Yah’s praise**”. His sons **Er** (#6147) meaning “**watchman**”, **Onan** (#0209) meaning “**strong**”, **Shelah** (#7956) meaning “**prayer**”, **Perets** (#6557) meaning “**to break through**” and **Zerah** (#2226) meaning “**dawning**”. There are two things to note here. First, Scripture now tells us that Er and Onan died in the land of Kena’an; or, that “*the watchman and the strong died in the land of merchants (the world)*”. Now Perets was Yehudah’s son by his daughter in-law Tamar (*palm tree or upright column*, both euphemisms for **righteous**), who had been married to Er and Onan, but was childless. We are now told that **Perets** had two sons **Hetsron** (#2696) meaning “**surrounded by a fence**” and **Hamul** (#2538), meaning “**spared**”. What is Torah saying here about Yehudah? Perhaps that “*even though Yehudah lost his watchman and strength (became blind and weak) through sin, with “Shelah” (prayer) he will breakthrough, as the dawn, in righteousness and YHVH’s fence will surround him and he will be spared*”. It’s interesting to note here that with Yehudah we see this “surrounded by a fence” theme (as in *Torah fences*) in his genealogy.

In **B’reshith / Genesis 49:8-12** we read Ya’aqob’s blessing of Yehudah from the Hebrew sources; “*Yehudah, your brothers shall submit (yodu) to you. Your hand is on the neck of your enemies; your father’s children bow down before you. Young lion, Yehudah, you have risen from the prey my son. He crouches like a lion, like an awesome lion, who will dare rouse him?*” Note that this mirrors Bil’am’s blessing of Yisra’el in **B’midbar / Numbers 24:9**. “*The scepter shall not depart from Yehudah, nor a lawgiver from between his feet (from his descendants). Peoples will be obedient (yi’kaha) to him until Shiloh (Tranquility) comes. Binding his donkey to the vine, and his donkey’s colt to the choice vine, he washed his garments in wine, and his robes in the blood of grapes. His eyes sparkle from wine, and his teeth whiter than milk.*”

So Ya’aqob blesses Yehudah with “**leadership**” over all Yisra’el and his enemies. He further states that neither the “**scepter**”, or “**shebet**” (*literally the “rod” or “tribe” of, and in, authority and leadership*) nor the “**lawgiver**”, or in Hebrew “**m’chokek**”, will depart from his descendants until Shiloh comes. There is a prophetic and Scriptural connection here to **Tehillim / Psalms 110:1**, that states; **YHVH said to my master, “Sit at My right hand, until I make your enemies a footstool for your feet.”** Then also **verse 2** reads; **YHVH sends your mighty scepter out of Tzion. Rule in the midst of your enemies! Your people volunteer in the day of your might, in the splendors of set-apartness (holiness)!”**

Also, the word “**m’chokek**” (the prefix **mem** making the verb a noun) means **to decree, ordain, inscribe, engrave or write a law**; but also **to delineate, interpret or legislate law**. HaShem also states in **Tehillim / Psalms 60:7** and **108:8**; **Ephraim is the defense of My head, Yehudah is My lawgiver (m’chokek).**

And, as many equate “**Shiloh**” as meaning “**Mashiach**”; they thereby nullify Yehudah’s rule since they say that Mashiach has already come. However, the etymology of **Shiloh** indicates that this is referring to the time Mashiach will come and be the physical “**king**” of Yisra’el on this earth, during His Millennial Reign. “**Shiloh**” (*Shin-yud-lamed-hey*) is from the root word “**Shelah**” (*Shin-lamed-hey*), as we read above, was a grandson of Yehudah, and his name means “**prayer**” or “**that which is prayed for**” (*a reference to Mashiach’s reign*). The definition of “**Shiloh**” is literally “**rest and tranquility**”. This is also why the resting place of the Tabernacle for 369 years, prior to the building of the Temple in Yerushalayim, was named “**Shiloh**”.

Zebulun (#2074) “**habitation or dwelling**”. His sons **Sered** (#5624) meaning “**fear**”, **Elon** (#0356) meaning “**mighty**” and **Yahle’el** (#3177) meaning “**Elohim expects**”. Regarding Zebulun (HaShem’s

habitation); Elohim tells us that He expects us to “*fear our Mighty One, YHVH*”. Ya’aqob said of Zebulun in **B’reshith 49:13**; “*Zebulun dwells at the seashore, he is for a haven for ships, and his border is unto Tsidon.*” Now, in Scripture, the seas also represent peoples and **Tsidon** (#6721) means “*fishing*”. So, “*Zebulun is a fisher of men.*” Sound familiar? Now, this really begins to make sense, along with a connection to Yissackar, in Moshe’s words in **Debarim 33:18-19**; ***And of Zebulun he said, “Rejoice, O Zebulun, in your going out, and Yissaskar in your tents! They call peoples to the mountain, there they bring offerings of righteousness, for they draw from the riches of the seas, and treasures hidden in the sand.”*** Wow! Together Zebulun and Yissaskar, in the last days, are calling the people to HaShem’s Mountain (**Mt. Tzion**) with offerings of righteousness. Then, we read that they “*draw*” riches from the seas and treasures hidden in the sands. They draw out the children of Avraham, Yitzaq and Ya’aqob (*Yisra’el, Yah’s treasured possession*), who are as the sands of the seas and hidden in the world.

Yissackar (#3485) whose name means “*recompense*”. His sons **Tola** (#8438) meaning “*scarlet*”, **Puw’ah** (#6312) meaning “*mouth*”, **Yob (Job)** (#3102) meaning “*persecuted*” and **Shimron** (#8110) meaning “*watchtower*” or “*Samaria*”. As Elohim speaks to all Yisra’el through Yissackar’s blessing, He tells us “*that the recompense for our idolatry is scarlet red, and that from our own mouth we have persecuted our brothers and we will also be persecuted because of our choices in Samaria, the place where our idolatry began*”. It’s so very interesting that the fight for the Land today centers around Samaria. Ya’aqob says of Yissackar in **B’reshith / Genesis 49:14-15**; “*Yissaskar is a strong donkey lying down between two burdens, and he saw that a resting place was good, and that the land was pleasant, and he inclined his shoulder to bear a burden, and became a subject to slave labor.*” We have indeed lied down between two burdens (*HaShem’s and the world’s burdens*), and found a resting place (*Mitzrayim*) and have indeed become as slaves to their system. However, it’s interesting to note here that in the genealogies listed in **Dibre HaYamim Aleph / 1 Chronicles 7:1** we read; ***And the sons of Yissaskar: Tola, and Puw’ah, Yashub, and Shimron, four.*** Here Yob’s name has been changed to **Yashub** (Strong’s #3437) meaning “*he will return*” as in make teshuvah and return to HaShem.

Dan (#1835) “*Judge*” and his son **Hushim** (#2366) meaning “*those who make haste*”. Of Dan, Ya’aqob says in **B’reshith 49:16-18**; “*Dan shall rule his people as one of the tribes of Yisra’el. Dan is a serpent by the way, a viper in the path, biting the horse’s heel so its rider falls backward. I pray for your deliverance, O YHVH!*” While Ya’aqob says that Dan will rule his people, as a “*judge*”; many scholars deduce from the description of Dan being “*the nachash (serpent) and a shephyphon (viper) in the derech (way or path) subversively striking the heel of the “soos” (horse or swift one [as in He who comes quickly]) so that the rider falls backwards*”, that from Dan will come “*anti-messiah*”. That, because of him, Ya’aqob / Yisra’el will wait anxiously for the Deliverance of HaShem, or the coming of Mashiach. It’s interesting that Ya’aqob uses the word “*shephyphon*” (*shin-fey-yud-fey-nun*) here for “*viper*”. This is the only time this Hebrew word is used in Scripture. It doesn’t just mean “*viper*”. It is a specific kind of viper that lives in and around Israel. It is specifically the black and red horned viper. This viper digs into the sand, with only its horns protruding. When birds, or other small prey, come to peck at, or eat, the “*worm*”, it kills and eats its prey. This type of hunting in disguise, or with trickery, is seen by the rabbis as indicating that Dan will, in the future, use trickery and deceit to gain a victory and rule.

I also need to point out that the Hebrew word used for “*heel*” is “*aqeb*”, which is more commonly translated as “*at the end*”. However, the context of our verse suggests “*heel*”. We get another piece of the puzzle from **Debarim 33:22**; ***And of Dan he said, “Dan is a lion’s cub, that leaps from Bashan.”*** This is another clue regarding anti-messiah. Bashan is the Golan Heights and is the area that’s part of the portion given to Yoseph (through *Menashe*), by Ya’aqob. It’s interesting that when they came from Mitzrayim to enter Eretz Yisra’el, they were attacked and overcame Og, king of the

Amorites in Bashan. The mountain of Bashan is Har Hermon. "**Hermon**" was a mighty one of the Amorites in the region, whose name meant "**Consecrated to Destruction**" or "**Devastation**". This area has been part of Israel since the 1967 war; but, Syria also continues to claim ownership. One of the ancient Biblical cities in Bashan / Golan Heights is "**Dan**". This is where the second of Yarboam's (*Jeroboam's*) temples and golden calves was set up. The other city is Beit El. He set up one in the north and the other in the south of his kingdom; thus beginning the idolatry and whoredom of the House of Yisra'el. To many it appears that "*anti-messiah's armies*" will come to attack Yisra'el from, or through, Syria.

Now, we have **Gad** (#1410) "**good fortune**". This presents somewhat of a problem, as it relates to the false elohim of fortune. But, the KJV translates **Gad** as "**troop**" or "**band**", as this is alluded to in **chapter 49, verse 19**; as we'll see in a moment. However, Le'ah clearly stated in **B'reshith 30:11** that "**good fortune**" had truly come, and that's why she named him **Gad**. His sons **Tsiphyon** (#6837) meaning "**longing**" or "**expectation**", "**Haggi**" (#2291 & 2287) meaning "**festive**" or "**to keep a festival**", **Shuni** (#7764) meaning "**in Gad**" or "**fortunate**" or "**blessed**", **Etsbon** (#0675) meaning "**to see**" or "**to discern**", **Eri** (#6179) meaning "**guarding**", **Arodi** (#0722) meaning "**roaming**" or "**to break loose**" and **Areli** (#0692) meaning "**hero**". Here we see Gad as "*longing to celebrate YHVH's feasts and blessed is he who discerns and guards them.*" Further that "*Gad will one day break loose as a hero*". Now, Ya'aqob blesses him in this way in **B'reshith / Genesis 49:19**; "**Gad, a raiding band raids him, but he raids it at the end.**" Some translations say "**heel**". But again, we see that the Hebrew here is "**aqeb**" and better translates as "**at the end**" according to context. So we have this attack and counter-attack thing going on. Now, let's add what Moshe prophesies in **Debarim / Deuteronomy 30:20-21**; **And of Gad he said, "Blessed is he who enlarges Gad. He dwells as a lion, and shall tear off the arm, also the crown. And he chose the best for himself, for there the portion of the lawgiver was hidden. And he came with the heads of the people. The righteousness of YHVH he did, and His right-rulings with Yisra'el."**

This bears looking into for a moment. HaShem is going to bless those who enlarge, or build up Gad. He dwells as a lion (*Ariel*) or **a hero** (see *Areli* above). Scripture says he tears off the arm (**zero'ah** = **political** and/or **military forces**) and also the "**qodqode**" or crown of the head. While he is attacked, maybe even overcome for a while, he overcomes, in the end, and takes their authority. Also, we read from the Hebrew, that he took the "**first portion**" for himself, because **there** the portion of the Torah-giver was hidden. The word used here is "**chelqah**" and means "**portion**", "**parcel**" or "**plot**". Who is the Torah giver? Moshe. Let's sum up here. **Gad** chose the first portion of the Land for himself, as written in **B'midbar / Numbers 32**, when they asked Moshe for their portion to be east of the Yarden River and Moshe granted their request. This portion, or plot, is where Moshe, "**the lawgiver**" is buried (*hidden personally by HaShem in this portion or plot*). In the last days, when Gad overcomes, he will come with the "**heads of the people**" back to his portion, or parcel. This particular piece of land is where our forefathers actually entered Eretz Yisra'el and where we will re-enter the Land after the final regathering. So, also in the last days, Gad will practice the righteousness of Elohim and guard His right-rulings and observe His festivals among Yisra'el.

Asher (#0836) "**happy**". His sons **Yimnah** (#3232) meaning "**prosperity**", **Yishwah** (#3438) meaning "**to resemble**" or "**become like**", **Yishwi** meaning "**will be like me**", **Beri'ah** (#1283) meaning "**a gift**", **Serah** (*Serach*), their sister (#8294) the same as Sarah meaning "**remnant**", and the sons of **Beri'ah**, **Heber** (#2268) meaning "**a company**" and **Malki'el** (#4439) meaning "**my King is Elohim**". Of Asher, read through his children that his "*happiness and prosperity is in learning to be like Elohim.*" In fact, Yah says "**Yishwi, he will be like me.**" For he is a "*gift a, remnant and a company that calls Elohim, my King.*" In **B'reshith / Genesis 49:20** Ya'aqob says of **Asher**; "**Bread from Asher is rich, and he gives delicacies of a sovereign.**" Bread is Torah and Asher finds rich delicacies within it. And, as Moshe says in **Debarim / Deuteronomy 33:24**; "**Asher is most blessed of sons. Let him**

be accepted by his brothers, and dip his foot in oil.” In these last days, Asher will walk in the oil, the anointing of Ruach HaKodesh.

Next is **Naphtali** (#5321) “**wrestling**” and his sons were **Yahtse’el** (#3183) meaning “**Elohim divides**”, **Guni** (#1476) meaning “**painted with colors**”, **Yetser** (#3337) meaning “**forming**” as man from the dust and **Shillem** (#8006/7999) meaning “**a covenant of peace**”. Here **Naphtali** is “**wrestling as Elohim divides and paints with colors (many colors) Yisra’el. But, Yahweh will form with man, a covenant of peace.**” **Yehezqel / Ezekiel 34:23-25** tells us; “**And I shall raise up over them one shepherd, My servant Dawid, and he shall feed them. He shall feed them and be their shepherd. And I, YHVH, shall be their Elohim, and My servant Dawid a prince in their midst. I, YHVH, have spoken. And I shall make a covenant of peace with them, and make evil beasts cease from the land. And they shall dwell safely in the wilderness and sleep in the forest. And, Yehezqel / Ezekiel 37:25-27; And they shall dwell in the land that I have given to Ya’aqob My servant, where your fathers dwelt. And they shall dwell in it, they and their children and their children’s children, forever, and My servant Dawid be their prince forever. And I shall make a covenant of peace with them – an everlasting covenant it is with them. And I shall place them and increase them, and shall place My set-apart place in their midst, forever. And My Dwelling Place shall be over them. And I shall be their Elohim, and they shall be My people.**” Ya’aqob described **Naphtali** this way in **B’reshith / Genesis 49:21**; “**Naphtali is a deer let loose, he gives words of elegance.**” Further, we read Moshe’s words in **Debarim / Deuteronomy 33:23**; **And of Naphtali he said, “O Naphtali, satisfied with pleasure, and filled with the blessing of YHVH, possess the west and the south.”** That’s interesting, in that this doesn’t match **Naphtali**’s original land grant; but rather, the new distribution of the Land in **Yehezqel / Ezekiel 48**.

Now, let’s look at the blessing of **Yoseph** and his two sons. **Yoseph** means “**Yah has added**”. **Menashe** means “**forgetting**” or “**causing to forget**”. And, **Ephraim** means “**double portion**” or “**double land**”. Ya’aqob speaks of **Yoseph** in **B’reshith / Genesis 49:22-26**; “**Yoseph is an offshoot of a fruit-bearing tree, an offshoot of a fruit-bearing tree by a fountain, his branches run over a wall. And the archers have bitterly grieved him, shot at him and hated him. But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty One of Ya’aqob – from there is the Shepherd, the Stone of Yisra’el – from the El of your father who helps you, and by the Almighty who blesses you with blessings of the heavens above, blessings of the deep that lies beneath, blessings of the breasts and of the womb. The blessings of your father have excelled the blessings of my ancestors, up to the limit of the everlasting hills. They are on the head of Yoseph, and on the crown of the head of him who was set-apart among his brothers.**” Here Ya’aqob states that **Yoseph** will bear much fruit, even to the point of overcoming the walls that divide people. While he will be hated and attacked, **HaShem** will preserve him in strength. The blessings upon **Yoseph** do exceed that of the patriarchs, as they are fulfilled in his sons **Ephraim** and **Menashe**. This is echoed in Moshe’s words of **Debarim / Deuteronomy 33:13-17**; **And of Yoseph he said, “Blessed of YHVH is his land, with the choicest from the heavens, with the dew, and the deep lying beneath, with the choice fruits of the sun, with the choice yield of the months, with the finest of the ancient mountains, with the choicest of the everlasting hills, with the choicest of the earth and all that fills it, and the good pleasure of Him who dwelt in the bush. Let it come on the head of Yoseph, and on the crown of the head of him who was separate from his brothers. His splendor is like a first-born bull, and his horns are like the horns of the wild ox. With them he pushes the peoples to the ends of the earth. And they are the ten thousands of Ephrayim, and they are the thousands of Menashsheh.**” Again we see, through **Ephraim** and **Menashe**, **Yoseph**’s work in the last days. Through these two horns, **Yoseph**’s seed is spread throughout all the nations of the earth. And ultimately, it’s the horn of **Ephraim** that “**fills it up**”, or is the “**fullness of the nations**”.

Now **Benjamin** (*son of the right hand*) and his sons, **Belah** (#1106) meaning “**swallowed up**”, **Beker** (#1071) meaning “**young man**”, **Ashbel** (#0788) meaning “**man of Elohim**”, **Gera** (#1626 & 1627) meaning literally “**one granule of grain**” or “**1/20 of a shekel**” (the smallest coin of currency minted, equating to the widow’s mite), **Na’aman** (#5283) meaning “**pleasant**”, **Ehi** (#0278) meaning “**my brother**”, **Rosh** (#7220) meaning “**head**” or “**beginning**”, **Muppim** (#4649) meaning “**Speaking or Repeating what is heard**”, **Chuppim** the plural of *Chuppah*, meaning “**bridal canopies**” or “**coverings**” and **Ard** (#0714) meaning “**Wanderer**”. So, of Benjamin and his sons we learn; “**The Son of the Right Hand, though swallowed up, as a young man, attached himself to Yehudah, a man of Elohim**”. And, “**as the smallest of grain, he was pleasant for his brother, the head, speaking what he has heard, he is under the bridal canopies, with the wanderer**”. Ya’aqob spoke in **B’reshith / Genesis 49:27**; “**Binyamin is a wolf that tears, in the morning he eats prey, and at night he divides the spoil.**” This speaks to the evil that was done in Benjamin to the wife of a Levite and the failure of the whole tribe to dispense justice. In fact, they flatly refused. Then, they waged war on their brothers. As a result, Benjamin was all but wiped out; **Shoftim/Judges 19-20**. He became as the “**gera**”, the smallest of granules; speaking perhaps to the theme of being the smallest of the grains of sand, as sand of the seas (Yah’s promise to the fathers). But then, forgiveness comes from YHVH. They would later be joined to Yehudah, as the Kingdom was split. Moshe states in **Debarim / Deuteronomy 33:12**; **Of Binyamin he said, “Let the beloved of YHVH dwell in safety by Him, shielding him all the day, as he dwells between His shoulders.”** Interestingly, the land of Benjamin includes the northern ½ Jerusalem and the Temple Mount, at the southern border; and, rests between the “**shoulders**” of Eretz Ephraim, to the north.

Next, we read in **B’reshith 49, verse 28**; **All these are the tribes of Yisra’el, and this is what their father spoke to them when he blessed them. He gave each one his own special blessing.**

As we prepare to close out this “*Book of Beginnings*”, I would like us to read Ya’aqob’s final words in **B’reshith / Genesis 49:29-50:6**; **And he commanded them, and said to them, “I am to be gathered to my people, bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre in the land of Kena’an, which Avraham bought with the field of Ephron the Hittite as a possession for a burial site. There they buried Avraham and Sarah his wife, there they buried Yitsaq and Rivqah his wife, and there I buried Le’ah – the field purchased, and the cave which is in it, from the sons of Heth.” And when Ya’aqob ended commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people. And Yoseph fell on his father’s face, and wept over him, and kissed him. And Yoseph commanded his servants the physicians to embalm his father. So the physicians embalmed Yisra’el. And forty days were completed for him, for so are completed the days of embalming. And the Mitsrites wept for him seventy days. And when the days of weeping for him were past, Yoseph spoke to the household of Pharaoh, saying, “If, now, I have found favour in your eyes, please speak in the hearing of Pharaoh, saying, ‘My father made me swear, saying, “See, I am dying, bury me in my grave which I dug for myself in the land of Kena’an.” And now, please let me go up and bury my father, and return.’ ” And Pharaoh said, “Go up and bury your father, as he made you swear.”**

Even though Yisra’el had Yoseph promise to return his body to Hebron for burial, he instructs all of his sons to do so as well. Then, when he was finished speaking, he simply pulled his feet up into his bed and “*breathed his last and was gathered to his people*”. Ya’aqob’s (*Yisra’el’s*) life had meaning and purpose right up to and including his last breath. The preparation of Ya’aqob’s body, the embalming, took forty days. Forty is the time of “*testing*”, of “*learning*” and of “*preparation*”. Forty is the numeric value of the letter “**mem**”, which is “**water**”; but also “**chaos**”. The Mitsrites wept for Ya’aqob for a total of 70 days. Seventy is the numeric value of the letter “**ayin**” which is “**eye**” and

means to “**watch**” or “**know**”. To “**know chaos**” in this way, was to understand and share in the pain and grief of losing a loved one. This was indeed a great tribute to Yoseph by the Egyptians. And, let’s not forget that 70, in Hebrew thought and teaching, refers to the 70 nations of the world, from which came all the nations. Also, when Ya’aqob / Yisra’el went down into Mitsrayim (Egypt), we’re told in **B’reshith / Genesis 46:27** that he and all those who went with him were 70. The numbers here show us that this whole episode in the life of Ya’aqob Avinu (*our father Jacob*), has prophetic implications for all the nations of the earth.

Let’s go on with **B’reshith / Genesis 50:7-14**; *And Yoseph went up to bury his father. And with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Mitsrayim, and all the house of Yoseph, and his brothers, and his father’s house. Only their little ones, and their flocks, and their herds they left in the land of Goshen. And there went up with him both chariots and horsemen, and it was a very great company. And they came to the threshing-floor of Atad, which is beyond the Yarden, and they lamented there with a great and very heavy lamentation. And he observed seven days of mourning for his father. And when the inhabitants of the land, the Kena’anites, saw the mourning at the threshing-floor of Atad, they said, “This is a grievous mourning for the Mitsrites.” That is why its name was called Abel Mitsrayim, which is beyond the Yarden. And his sons did to him as he had commanded them, for his sons brought him to the land of Kena’an, and buried him in the cave of the field of Makpelah, before Mamre, which Avraham bought with the field from Ephron the Hittite as property for a burial site. And after he had buried his father, Yoseph returned to Mitsrayim, he and his brothers and all who went up with him to bury his father.*

That must have been some funeral procession. It was made up not only of all of Yisra’el’s sons and family, except the “*little ones*”; but, also the host of Pharaoh’s household, with chariots and horsemen. The oral histories say that the sons of Yisra’el assembled themselves around Ya’aqob’s “**coffin**” for this processional, just as they would years later around the “*Ark of the Covenant*” as they traveled through the wilderness. What’s really interesting here is that the Hebrew word for “**coffin**” is “*aleph-reish-yud-nun*” or “**arown**” which also means “**ark**”, as in “*Noach’s ark*” or the “*Ark of the Covenant*”.

Torah says that this was a very great company. From a distance, it no doubt looked like an army on the march, as if Mitsrayim was invading Kena’an. Since they would be focused on all the chariots and horsemen, which would have out-numbered the Yisra’elites, they must have thought the worst. No doubt the Kena’anites were thinking “*war*” was about to break out, at the sight of this “*invasion*”. Imagine when they come to the threshing-floor of Atad, which is near the Yarden, about a days march from Hebron and Makpelah. This great company surrounding an “**ark**” encamps near the river and then begins a seven day funeral, with great lamentations, we’re told. In fact, the Kena’anites renamed this place “**Avel Mitsrayim**” or the “**Mourning of the Egyptians**”.

In closing, let’s go to **B’reshith / Genesis 50:15-26**; *And when Yoseph’s brothers saw that their father was dead, they said, “What if Yoseph hates us, and pays us back all the evil which we did to him?” And they sent word to Yoseph, saying, “Before your father died he commanded, saying, ‘This is what you are to say to Yoseph, “I beg you, please forgive the transgression of your brothers and their sin, for they did evil to you.”’ And now, please forgive the transgression of the servants of the Elohim of your father.” And Yoseph wept when they spoke to him. And his brothers also went and fell down before his face, and they said, “See, we are your servants.” And Yoseph said to them, “Do not fear, for am I in the place of Elohim? And you, you intended evil against me, but Elohim intended it for good, in order to do it as it is this day, to keep a great many people alive. And now, do not fear, I provide for you and your little ones.” So he comforted them and spoke kindly to them. And Yoseph dwelt in Mitsrayim, he and his father’s household. And Yoseph lived one hundred and ten years. And Yoseph saw*

Ephrayim's children to the third generation. The children of Makir, son of Menashsheh, were also brought up on Yoseph's knees. And Yoseph said to his brothers, "I am dying, but Elohim shall certainly visit you and bring you out of this land to the land of which He swore to Avraham, to Yitsaq, and to Ya'aqob." And Yoseph made the children of Yisra'el swear, saying, "Elohim shall certainly visit you, and you shall bring up my bones from here." And Yoseph died, being one hundred and ten years old. And they embalmed him, and he was placed in a coffin in Mitsrayim.

We end the story of Yoseph with the confirmation that he indeed loved his brothers and forgave them. When the enemy brought to their remembrance the evil they did to Yoseph and guilt and fear set in, his brothers again asked for forgiveness and mercy. Yoseph wept as they spoke and showed them only love and Torah says that he comforted them and **"he spoke to their heart"**.

Yoseph lived in Mitsrayim and saw his children to the third generation. It says that sons of Makir, his grandson, were **"brought up on Yoseph's knees"**. For me, as a grandfather, the picture here is of playing with your grandchildren and even great-grandchildren on your lap. The rabbis point out something that many of us would never think of. They say that this likely included holding the sons of Makir on his knees for their circumcisions; since this denotes the beginning of their lives as Sons of Yisra'el. They also say that this is where the tradition of the grandfather holding his grandson across his knees during the **"Brit Milah"** (ceremony of the covenant of circumcision).

Yoseph lived to be 110 years old, we're told. As I looked up the number 110, I was struck by the fact that it represents the letters **"kuf"** and **"yud"** which mean **"surround"** and **"hand"**. Yoseph was always surrounded by the Hand of Elohim. But interestingly, in the Paleo Hebrew, the letter **"kuf"** was written as the **"sun on the horizon"** which also indicates **"time"** as in the **"completeness"** or **"fullness of time"**. In other words, Yoseph then and in the future would always be surrounded by the Hand of Elohim. Words and phrases with a numeric value of 110 appear throughout Torah. Most of these have to do with the **"palms of the hand"** (6 times) and **"going"** or **"being taken"** (8 times). But, remember this; 110 is numeric value for **"pey-dalet-vav-yud-yud"**, **"padoo'ee"** which is **"redemption"**.

And, Yoseph, as he is dying, reminds his brothers of the words Yisra'el spoke to them, that HaShem spoke to him; that Elohim would visit them in Mitsrayim and bring them out. Folks, there's an end to **"slavery"** and an end to **"captivity"**. HaShem has a plan. Remember, there's no **"Plan B"**. He said through the prophet in **Yirmeyahu / Jeremiah 29:11-14**; **'For I know the plans I am planning for you,' declares YHVH, 'plans of peace and not of evil, to give you a future and an expectancy. Then you shall call on Me, and shall come and pray to Me, and I shall listen to you. And you shall seek Me, and shall find Me, when you search for Me with all your heart. And I shall be found by you,' declares YHVH, 'and I shall turn back your captivity, and shall gather you from all the gentiles and from all the places where I have driven you, declares YHVH. And I shall bring you back to the place from which I have exiled you.'** When this indeed happens, then may it be as King David declared in **Tehillim / Psalms 14:7**; **O' that the deliverance of Yisra'el Would be given out of Tsiyon! When YHVH turns back the captivity of His people, Let Ya'aqob rejoice, let Yisra'el be glad.**

"And He Lived" What a fitting close to **Sefer B'reshith (the Book of Beginnings)**. As our forefathers lived, so shall we live, in these last days, to fulfill our destiny; if we will only **"Sh'ma"** (hear and do). **Tehillim / Psalms 33:11-12** says; **The counsel of YHVH stands forever, The plans of His heart to all generations. Blessed is the nation whose Elohim is YHVH, The people whom He has chosen as His own inheritance.** We are the inheritance of Elohim. If we will follow Him in obedience, He promises to bring us back from our captivity, just as He did with our forefathers in Mitsrayim. **Yirmeyahu / Jeremiah 30:3-4** states; **'For look, the days are coming,' declares YHVH,**

'when I shall turn back the captivity of My people Yisra'el and Yehudah,' declares YHVH, 'and I shall bring them back to the land that I gave to their fathers, and let them possess it.' " And these are the words YHVH spoke concerning Yisra'el and Yehudah.

Baruch HaShem!

For more teachings on this week's parsha, please read Aish.com's "[Parsha Compendium](#)".